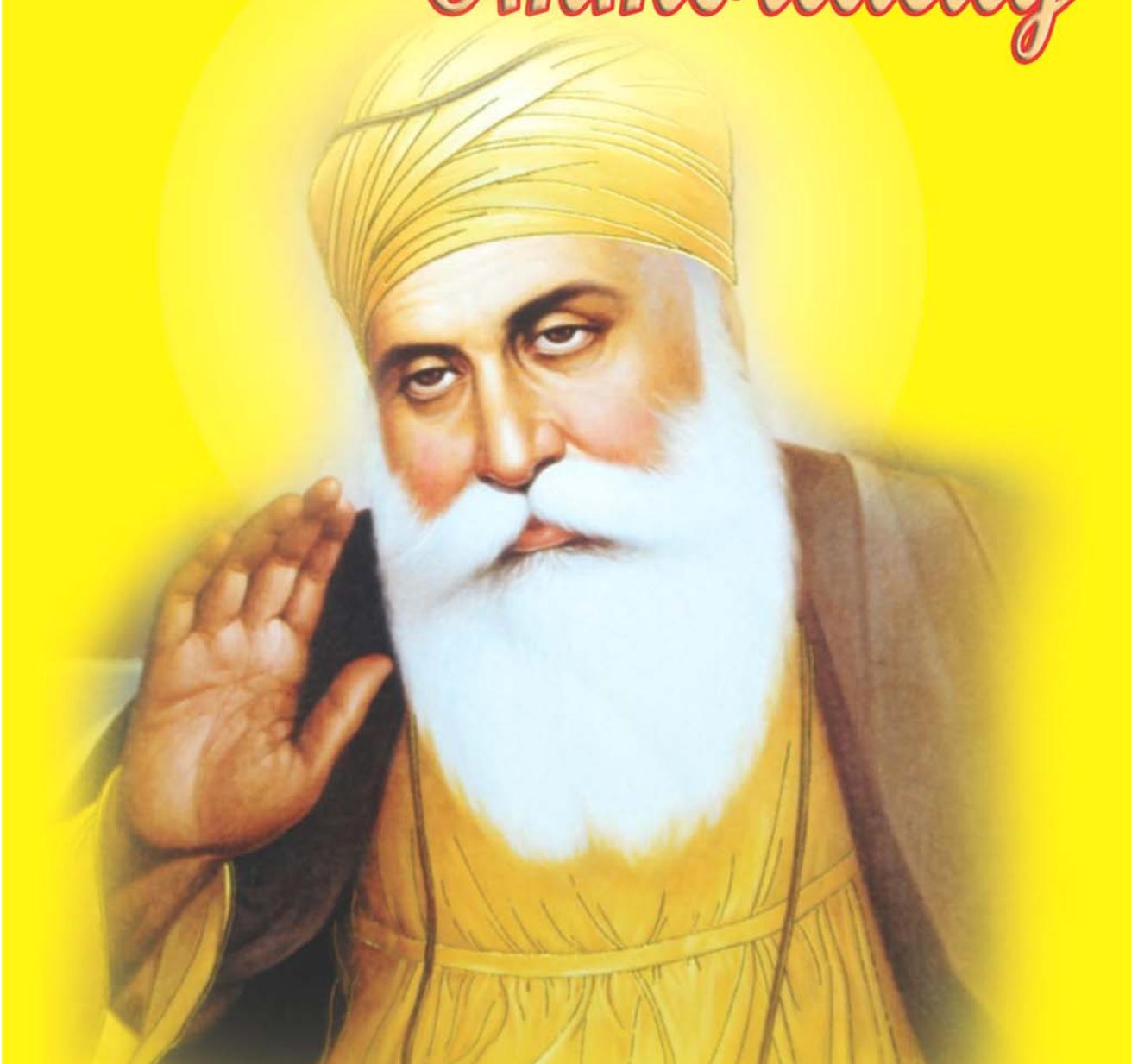


The Story Of *Immortality*



The Story of immortality

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Chapter - 1

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

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

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

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

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ॥
ਡੋਲਨ ਤੇ ਰਾਖਹੁ 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

*Refrain: Cast off is d oubt from my mind
O dear, ever since I have had a glimpse of
Thee.*

ਧਾਰਨਾ - ਸੰਸਾ ਮੇਰਾ ਜੀ, ਉਤਰ ਗਿਆ - 2, 2.
ਪਿਆਰੇ ਜਬ ਤੇ ਦਰਸਨ ਪਾਇਆ - 2, 2.
ਸੰਸਾ ਮੇਰਾ ਜੀ,-2

'Lord; to Your shelter have I come, since having a sight of You, cast off is doubt from my mind.

*Without a word have You known my state,
And devotion to Your Name inspired.
Fled is suffering, and in joyful serenity am I absorbed,*

*As in joy Your laudation I have sung.
By grasping my arm has the Guru succoured his servant*

From evil stars and the dark well of Maya (Mammon).

Saith Nanak: The Guru our bonds has snapped

And to the long-separated granted union.'

ਠਾਕੁਰ ਤੁਮ ਸਰਣਾਈ ਆਇਆ॥
ਉਤਰਿ ਗਇਓ ਮੇਰੇ ਮਨ ਕਾ ਸੰਸਾ ਜਬ ਤੇ ਦਰਸਨ ਪਾਇਆ॥
ਅਨਬੋਲਤ ਮੇਰੀ ਬਿਰਥਾ ਜਾਨੀ ਅਪਨਾ ਨਾਮੁ ਜਪਾਇਆ॥
ਦੁਖ ਨਾਠੇ ਸੁਖ ਸਹਜਿ ਸਮਾਏ ਅਨਦ ਅਨਦ ਗੁਣ ਗਾਇਆ॥
ਬਾਹ ਪਕਰਿ ਕਢਿ ਲੀਨੇ ਅਪੁਨੇ ਗਿਹ ਅੰਧ ਕੂਪ ਤੇ ਮਾਇਆ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬੰਧਨ ਕਾਟੇ ਬਿਛੁਰਤ ਆਨਿ ਮਿਲਾਇਆ॥

ਪੰਨਾ - 1218

Holy congregation! loud be thy utterance: 'True and supreme is God's Name'. Getting free from your worldly chores, you have reached the Guru's court. If the congregation of the holy and true is attended in the prescribed manner, it proves to be immense fruitful. Unless we fully understand the discourse, we are incapable of gaining full advantage of it, though we come from home leaving our worldly chores for this purpose. For a person of average intelligence, it is like this. A machine may be having a number of wires connected with one another with screws and producing a voice. If the voice comes clearly, as my voice is coming, the listener is benefited fully. But if one or two wires do not function, there will be confusion, and nothing will be intelligible. The loudspeaker will not function properly. The hall will reverberate with the sound, as it is doing now, because everything has to be done in a proper manner. When something is done fully in the prescribed manner, the result is full, right and proper. Man can mend it as much as required. This is not to say that, that is all. Generally, those who

come to attend a holy congregation should have fourteen virtues, and the speaker too should have fourteen qualities.

In this connection, four Sikhs – Bhai Mansadhar, Bhai Dargah Tali, Bhai Takhat Dhir, and Bhai Tirath Uppal – came together to the Sixth Guru Sahib and prayed, “O True, Sovereign! we listen to holy discourses. Your *Gursikhs* (disciples) explain to us with detailed meanings, but even then why don’t we get joy and peace of mind? Our mind continues wandering in different directions. But when we listen to ‘*kirtan*’ (singing of *Gurbani*)-cum-explication from Bhai Nivala and Bhai Nihaloo, we are filled with fear of sins and evils, and we feel inclined to give up evil thoughts and wickedness, and start imbibing *Gurmat* (Guru’s teachings) and the light of Divine knowledge and understanding is lit within us. O True Sovereign! why does it happen that while listening to the discourses of many persons, our mind does not become absorbed in them at all? On the other hand, there are some discourses in which the wandering fancy becomes still and concentrated in the mind. At this Guru Sahib said to them, “O *Gursikhs*! there is a proper method for attending a holy congregation in which both the speaker and the listeners have a responsible role to play. Generally, fourteen qualities are needed in the speaker and fourteen in the listener, and only then does it prove to be perfectly fruitful, otherwise not.”

On that occasion, the Sikhs requested Guru Sahib, “O Master! kindly tell us in detail the qualities of a good speaker. We are your servants; we shall be greatly benefited when we come to know about the qualities of a good speaker and a good listener.” Guru Sahib said, “The first quality

of a speaker is that his utterance should be pleasing, steady, sweet, gentle and humble; i.e. free from pride. He should know the meanings of the ‘shabad’ (hymn) fully. The second quality is that he should speak as loudly as warranted by the number of listeners. If there are devotees sitting upto some distance, and he speaks in a low tone, then those sitting nearby will be able to hear him, but not those sitting at some distance. ‘*Chhand*’ (stanza or song) and ‘*dharna*’ (refrain) should be recited or sung at the required pitch. Thirdly, he should know how to explain the subject in detail, and how to express it in a brief manner. He should be acquainted with both the arts. He should keep an eye on the congregation to see whether what he is saying is interesting them or not, or whether it is going home to them or not. He should continue observing the listeners’ attention carefully. He should state a subject in as much detail and depth as is intelligible to them. The moment, their attention starts declining, he should stop explaining in detail and wind up the subject briefly. Fourthly, he should be capable of describing the context of his discourse and the illustrative stories therein in a gentle, loving and appealing manner. He should make his utterances so sweet that they may sound charming to them. Fifthly, every utterance from his tongue should be true and about truth. In the holy congregation, he should not utter anything which is purposeless or fruitless. He should talk about ‘*karma*’ (deeds), worship and devotion, and Divine knowledge according to the mental and spiritual level of the listeners. He should be competent to explain

the doctrine fully and should explicate by drawing conclusions or through careful discrimination and discernment.

The sixth quality of a good speaker is that whatever doubts and misgivings appear to be rising in the course of the discourse, he should dispel them by giving examples, and if some listener asks a question, the speaker should know the art of answering it to the satisfaction of the questioner. He should be capable of explaining the central idea of the '*shabad*' (hymn) clearly, and in support thereof, he should be able to give illustrations from old tales and stories or the proofs adduced by holy men. He should give examples only after estimating the listeners' level of intelligence and understanding lest he should continue to display his learning which goes above their heads. The examples given should be such as the listeners can understand. Seventhly, the speaker should be fully conversant with the scriptures of all religions, their controversies and debates. He should not criticize any other religion or its scripture, and should quote only that much writing or utterance which agrees with his own religious doctrine or tenets. The eighth virtue is that he should not allow any digressions in his discourse.

He should not digress and should speak with reference to the subject of the discourse. He should not talk about things which are unrelated with or irrelevant to the topic. He should take only those illustrative stories from other religions which resemble with *Gurmat* (Sikh doctrine) and help in understanding its meaning or objective. The ninth quality is that the speaker's posture should be perfect and flawless. He should sit with his back straight, and similarly, he

should keep his mind also simple, straight and guileless. The tenth quality is that, from time to time, he should make such utterances also which please the listeners and create love and reverence for the Guru (Perfect Holy Preceptor). In this manner, he should enthral the entire audience. He should ensure that the listeners sitting in front of him are listening to him attentively, and none is looking hither and thither. The listeners should be all attention waiting eagerly for what he is going to say next. Eleventhly, he should not feel proud, thinking that he is speaking well and the listeners are listening to him attentively. Eschewing every kind of pride, he should keep his mind humble. In spite of possessing many virtues, he should not feel proud and cultivate humility. In the twelfth place, he should not belittle any person. He should not intentionally make any critical comment by keeping any particular individual in mind. His own life should be thoroughly religious and pious and the listeners should have keen longing and devotion for listening to his discourses. The thirteenth quality of a good religious speaker is that before making any utterance, he should first imbibe and follow it in his own life. In other words, before preaching anything, he should first practise it himself. The fourteenth important quality is that he should cultivate and practise contentment. He should be satisfied with his lot or destiny. He should not resort to any means to extract money from the congregation for his own self. He should accept only what is offered voluntarily as a token of reverence for *Gurbani*. What is received

without any request and demand is like 'amrit' (nectar). He should not pray even in his heart or mind that he should receive wealth and clothes in abundance. Thus, these fourteen qualities are essential in a religious speaker or explicator. Once again I repeat them in brief:

1. He should be capable of speaking in a sweet and pleasing tone. (2) He should be capable of explaining things in detail in keeping with the listeners' inclination or interest. (3) He should be in a position to be brief, if needed. (4) He should be able to tell interesting illustrative stories. (5) He should be capable of uttering clear and precise sentences. (6) He should have the ability to dispel the listeners' doubts? (7) He should be familiar with all the scriptures. (8) He should not give contrary proofs or examples with reference to the topic being discussed. (9) He should sit in a correct posture, which is appealing to the eyes. He should not make superfluous gestures or movements with eyes, nose, ears, hands and fingers or needlessly move his hand over his head. He should sit in a straight and erect posture. (10) He should delight the listeners' heart. (11) He should be able to win all. (12) He should be free from pride or vanity. (13) He should be of religious and pious thinking without any difference between his words and deeds. He should not repeat the utterances of others, or what he has heard from others. (14) The biggest attribute is that he should be contented with his lot, and should not feel attracted towards *Maya* (material riches).

Similarly, a good listener too has fourteen qualities. He should have faith in and devotion for the speaker in thoughts, words and deeds. Secondly, he should not

have any pride in him. Thirdly, he should listen to the speaker with perfect love and devotion. Fourthly, there should not be any counter-argument in his mind. Fifthly, he should not be capricious and should not practise cunningness in words and deeds. He should listen to the speaker attentively and endeavour to comprehend his discourse. Sixthly, he should have the ability to ask questions about the discourse he has heard. Seventhly, he should have heard about all the scriptures. Eighthly, he should not be lazy or lethargic, and listen to the speaker's discourse by sitting straight and erect and free from all other thoughts in the mind, either with closed eyes or with eyes fixed on the speaker's face. Ninthly, when he is listening to the discourse, he should not let sleep or indolence come near him. Tenthly, he should have the nature and temperament of sharing his earnings with the needy. Eleventhly, he should imbibe in the heart and mind whatever he hears at a holy congregation. Twelfthly, he should not be opposed to or critical of the *Gurmat* doctrine in any way exactly as, he has heard what the Guru has said:

'O my mind! why thou art fallen into this brooding?

The Lord Himself on thy behalf is making endeavour;

In rocks and stones has He created living creatures,

Whose sustenance He there provides.'

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥

ਪੰਨਾ - 10

Considering it an absolute truth, he should follow it in his life. He should not entertain any doubt or criticism with

reference to the Guru's utterances. The thirteenth quality which is very essential in a good and pious listener is that he should not attend a holy congregation dressed in dirty and foul-smelling clothes; he should not yawn and should come to the company of the holy only after cleaning his bowels, so that he does not pass out wind there. Fourteenth requirement for a listener is that he should not practise any hypocrisy or affectation. For example, where a very moving discourse is being delivered, he should not shed false tears without being really touched, and try to attract the attention of other devotees thereby. When the speaker and listener possess the required qualities, then as per the Guru's edict:

'Merit of million-fold sacrifice comes to such as listen to, and chant the Lord's Name.'

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ॥ ਪੰਨਾ - 546

Until these 28 attributes (of the speaker and the listener) accord with one another, we are deprived of reaping the great advantage of attending the holy congregation. So, all of you have been attending holy congregation for a long time, but if man is not careful and attentive, nothing is gained even after much effort and labour. Just as a farmer has land and he does farming, but if he does not know how deep the seed is to be sown, and how manure is to be put, whether it should touch the seed or not, and then if he does not know how much the leveller is to be applied, how heavy it should be, when the field is to be watered and when the weeds are to be removed, he cannot get a full or

rich crop. That farmer, who neither knows about wetness of the land, nor about putting manure, nor about other moistures in the land, cannot get a good crop. If excessive water is given to the wheat crops in the month of 'Chet' (Indian month coinciding with February and March) it will sag. However good the crop may be, the yield is reduced to half. In paddy crop, if excessive urea is put, it will appear black, and one will be delighted, but when the fruit comes, it is not even 1/4th of the average fruit. Then man sadly wonders what has happened - 'My crop was the best of all. Everybody stopped to watch it with joy and surprise.' His companion with a weak mind remarks, 'Brother! your crop was excellent, but since you did not put up a black pot to ward off evil eyes, it has been destroyed by someone's malevolent eye.' But what is the reality? There is no such thing as being influenced by an evil eye. The truth is that he put excessive urea due to which, after growing quickly, when it came to seeding, it sagged and got diseased. So there was nothing lacking in effort or labour; what was lacking was that the person did not know the right and proper method or procedure, and did not have full knowledge. So, in this way, you may take up any task in the world - industry, transport or business - if proper method is not known, man does not get full reward, even if he invests the required capital.

Once a devotee came to me and said, "Sir, I am a very good artisan; everybody praises my work; none can equal the quality of work done by me, but even then

why do I get fewer customers and why do customers go to unskilled persons?" I looked at his face and remarked, "Son, thank God that you get some customers at least; in fact, no customer should come to you". He said, "Sir, but why?" I said, "Your brow is so much wrinkled and your eyes are so much full of pride due to your knowing your vocation or skill extremely well that the customers are frightened at seeing you. Besides, you have female customers, who otherwise also don't enter a shop. You should mend yourself and put up a smiling face. Learn how to talk politely. Then you will get everything".

So, you may take up any task in the world, whether it is meditation and worship, or it is attending holy congregation, there is always a proper method for it. Until man attends a holy congregation by following the full and proper procedure, he cannot reap any benefit from it. Those who follow the procedure, progress very fast. If after listening to a spiritual discourse at a holy congregation, one imbibes it also in his heart and mind, then says the Guru:

'Those chanting His laudation listening to it with minds attentive;

Those to Him devoted -

Their sorrows annulled,

Are into the House of Bliss ushered.'

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ॥

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ॥

ਪੰਨਾ - 2

As soon as the three things are done - chanting, listening and imbibing God's laudations - sorrows and sufferings will automatically fall off. We shall carry home with us happiness and joy. If we carry with us slander and backbiting, and our mind is not rid of jealousy, then not much benefit accrues from attending holy congregation. If you harbour intentions to bring down a

person whom God has granted a high position, then, brother, uptill now, you have not attended the company of the holy in the real sense and holy congregation has not had any healthy impact on you so far. You do come to the holy congregation. It is true that some fruit does come to you, but your mind is covered with so many layers of filth that you cannot attain to Supreme Bliss or God as yet. A lot of Divine meditation is needed; you have to control your mind because it is the mind, which is the real thing. Until man's mind is cleansed, there can be no spiritual attainment. First, man should know the purpose or goal for which he is attending the holy congregation. If the goal is before the mind, only then can he make some achievement. Goals can be both big and small. He who comes with bigger or loftier goals makes bigger achievements. The goal must be before the mind. So, it is a matter of the mind or soul. That is why Guru Sahib says thus:

Refrain: O dear, first subdue and control thy mind.

ਧਾਰਨਾ - ਸਾਧ ਪਿਆਰਿਆ!

ਪਹਿਲਾਂ ਮਨ ਆਪਣੇ ਨੂੰ - 2, 2

ਮਨ ਆਪਣੇ ਨੂੰ, ਪਹਿਲਾਂ ਮਨ ਆਪਣੇ ਨੂੰ-2, 2.

ਸਾਧ ਪਿਆਰਿਆ!.....2

'By M learn:

With the mind lies our concern; by subduing the mind comes true success in obtaining liberation.

Kabir thus speaks to his self:

"None like the mind have we found to guide." '

ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ॥

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

ਪੰਨਾ - 342

If man chastens the mind, he will attain joy and peace. The mind is man's biggest friend as well as his biggest enemy. If it becomes inimical, man loses his life for cowrie shells. If it becomes a friend, it exalts

a rank sinner and a fallen soul to heaven, the Realm of Eternity. It is all a matter of the mind. The first thing is to imbibe an attitude of non-attachment that one is not to remain in this world; that is, to consider the world false or illusory and its joys momentary. Momentary is that which is subject to destruction, and does not last forever. Nothing lasts forever. He who happens to become attached to the world, becomes unhappy; he feels extremely miserable. He suffers vexation or annoyance. He loses his human life for nothing. So, the mind, when it happens to stand by man, then, first of all, he develops non-attachment. He considers all the joys, relishes, pleasures and achievements mean and paltry. He realizes that they are nothing. Those who developed non-attachment in their heart and mind, made great sacrifices.

Gopi Chand was the 'Raja' (ruler) of Ujjain. It is said that all his 'Ranis' (Queens) were 'Padminis' (very beautiful, lily-like). 'Padminis' are a class by themselves. He had hundred queens - possessing refined traits, obedient and loyal. One day, by chance, from the palace balcony above, his mother happened to see him bathing below in the courtyard. No sooner did she see him than she was lost in a stream of thoughts - 'How handsome my son is! What a charming body he has! What a golden complexion he has! But his childhood, youth and old age, will one day be destroyed. Human body passes through three stages and he is in the prime of youth, which is passing swiftly, and one day old age will start eating into it. Finally, no trace of youth will be left behind, and old age will consume it. Childhood is consumed by youth, youth is consumed by old age, and then a day will

come when he will depart from this world, and his hearse will be carried away. This beautiful body which I have nursed with love and care will be placed in fire which will burn it to ashes; no trace of it will be left behind.' As these thoughts were coming into her mind, she was witnessing in her imagination his burning pyre and she was completely carried away by these thoughts and forgot herself. She was completely absorbed in these reflections. She was deeply moved and so could not restrain her tears. Tears started falling from her eyes. Gopi Chand was taking bath below. Hot teardrops fell on his back one after the other. The mother moved by emotions, sat in a half-conscious state in the balcony. She was slightly bending from the balcony. At that time, Gopi Chand looked up and wondered why his mother was weeping. Tears were falling profusely, one after the other. After taking bath hurriedly, he went upstairs and taking his mother in his embrace he said, "O mother! is there so much grief hidden in your heart? Have I committed some crime or done anything wrong? Has any queen done anything wrong which has hurt you so much? Is any servant guilty of some lapse? Please let me know, for I want to decide it at the earliest."

The mother said, "Son! nobody has done or said anything." "Then why are your tears streaming?"

"Son! what should I tell you? I was imagining the future events. You have been blessed with human birth, and about human birth, it is said:

'Saith Kabir: Hard to attain is the human birth, and comes not again and again.'

*Fruits of the forest, falling to the ground,
Again to the branch get not fixed.'*

**ਕਬੀਰ ਮਾਨਸ ਜਨਮ ਦੁਲੰਭੁ ਹੈ ਹੋਇ ਨ ਬਾਰੈ ਬਾਰ॥
ਜਿਉ ਬਨ ਫਲ ਪਾਕੇ ਭੁਇ ਗਿਰਹਿ ਬਹੁਰਿ ਨ ਲਾਗਹਿ ਡਾਰ॥**

ਪੰਨਾ - 1366

Human birth is so precious that once it is lost, one does not get it again. All the scriptures say so:

Refrain: With great good fortune does one receive the human birth.

**ਧਾਰਨਾ - ਵੱਡਿਆਂ ਭਾਗਾਂ ਨਾਲ,
ਮਿਲ ਗਈ ਦੇਹੀ - ਮਾਨਸ ਦੇਹੀ - 2, 2
ਮਾਨਸ ਦੇਹੀ-ਮਾਨਸ ਦੇਹੀ - 4, 2.
ਵੱਡਿਆਂ ਭਾਗਾਂ ਨਾਲ,.....2**

It is with great difficulty after passing through 83,99,999 existences, after the sufferings of millions of years that the sentient being attains the human incarnation. This is the chance to meet and unite with God:

*'With the gift of human incarnation granted to thee,
Now is thy opportunity to have union with the Lord.*

Nothing shall avail thee:

In holy company on the Name immaculate meditate.

In achieving the end of liberation thyself engage!

In Maya attachment is thy life going waste.'

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥

ਅਵਰਿ ਕਾਜ ਤੇਰੇ ਕਿਤੇ ਨ ਕਾਮ॥

ਮਿਲੁ ਸਾਧੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ॥

ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ॥

ਪੰਨਾ - 12

Son! this precious life gets spent in pleasures and insipid relishes of the senses, and one day, old age will set in. After old age will come death, and after death this carefully nurtured and preserved handsome body will not go with the soul. It will get burnt to ashes. Neither wealth, nor the queens will stand by you or give you

company. Son! what a handsome body you have! But one day, it will be reduced to a handful of ashes, which too will be scattered by the wind, leaving behind no trace whatsoever. The water will carry away the burnt bones. This charming face and handsome body will not be seen again."

Gopi Chand became thoughtful and serious, and said, "Mother! then what should I do?" She replied, "Son! meet some holy man who has realized the Ultimate Spiritual Reality. Ask him how to achieve the immortal state, from where man does not come back into the cycle of birth and death, where after attaining to eternal life and arriving at the immortal state, man achieves Supreme Bliss. Therefore, son, it is for this purpose that we have got human birth."

As soon as Gopi Chand heard this, he was stricken with renunciation and non-attachment. At that point of time, a holy man named Jalandhari was already on a visit to them. Gopi Chand approached him and received the orders of a 'yogi' (ascetic). Renouncing his kingdom, he went away. This is called renunciation or asceticism. However, it is not necessary that we should go away renouncing our household. What is needed is that we should realize that worldly pleasures are a big hurdle in our way.

When one is stricken with renunciation, then comes the next stage - of listening. Then man listens with rapt attention. He does not allow his mind to be distracted even for a moment, lest he should miss listening to any holy utterance. Then he imbibes it in his mind and heart. He does not forget it after listening. Only unripe and immature people forget spiritual utterances, but not the ripe and mature ones. They just

keep on thinking what was said, because *Gurbani* shows us the right path in life. Then they accept it as true and follow what they hear. When they accept and follow spiritual or Divine utterance, then the process gets started:

'Through faith man finds the door of liberation:

Even those related to him are through him liberated.

Through faith are both the Guru (Holy Preceptor) and the Sikh (disciple) liberated.

Saith Nanak: One with faith has not to wander about begging for Divine grace.

The great immaculate Name of God

May only be realized by one whose mind in faith is firm-fixed.'

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥

ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥

ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥

ਪੰਨਾ - 3

In this way, when we attend the company of the holy, as I have stated above, the speaker should have fourteen qualities. If the speaker has ten qualities and lacks the remaining four, his speech or discourse does not produce the desired effect on the listeners; all the fourteen qualities are essential. In a machine, if a single wire does not work, the machine goes out of order. Similarly, the listener too must have all the 14 qualities. Unless and until, these wires are connected, the discourse does not create an impact. When they are joined, at that time, we are fully alert and attentive, and it is then that '*Gurbani*' shoots its darts - it wounds the heart and goes on piercing into it and resolutions continue to be formed. So, then one gains full advantage of attending the holy company.

Guru Nanak Dev Ji was working as the

keeper of the provisions-store. As yet, at Sultanpur, he had not started his mission of liberating the world. His daily routine was getting up early in the morning, bathing in the Bien river, and then sitting on its bank, he would get absorbed in deep meditation and contemplation. At day break, he returned home and after having his breakfast, he used to go to his work place and do his duty. When he returned home in the evening, many holy men, pious people and seekers after the Name were waiting for him to see him. Then Guru Sahib performed '*kirtan*' (singing of *Gurbani*) followed by spiritual discussion. In this manner, conversation continued till late in the night. This was his daily programme. Besides, he would urge and inspire alienated souls to come to him, and if needed, he himself went to them.

One day, as he got up early in the morning, he heard a prayer full of entreaty and pangs of separation. A man was crying and lamenting, "My way of life is very wrong. I am not getting what I am praying for, because the goal in front of me is wrong." In darkness, man cannot give the thing he is asked to give, if he does not have a torch. So Guru Sahib saw that the seeker was no doubt perfect but he was not finding the way, and was calling out for help in darkness. Next day, after he was free from his work or duties, he went to Maslihan, which was close by. There he held '*satsang*' (addressed a holy company). There was a '*Chaudhri*' (headman) in that area. His name was Bhagirath. He too heard from the people, "A holy man has come, whose words are highly effective and meaningful. Whosoever hears his discourses is charmed and enraptured. New thoughts

and ideas are revealed within him. He acquires a new look and appearance and new becomes his manner of conversation and talking." He said to himself, "I have been weeping day and night. On hearing my cries, last night, in dream, 'Devi Mata' (Mother Goddess) told me about Guru Nanak Sahib. She said, 'I do not have what you are in need of. It is with Guru Nanak who has not revealed himself as yet and is at present working as a 'modi' (keeper of provisions store) at Sultanpur'. May be, if I go to him and request him, he may help me."

In the evening, Bhai Bhagirath came to the place, where Guru Nanak was putting up. He heard his discourse. Thereafter, at 11 P.M. everybody rested for sometime. Then, getting up at 1-30 A.M., they took bath. For Bhagirath Chaudhri, it was a new practice. Now, for us too, 'amrit vela' (early hours of ambrosial morning) is something new because we have stopped utilizing it properly for Divine Name meditation. Guru Sahib says, "Amrit vela" (ambrosial hour of the early morning) is the time that in whichever place or country it may be, it is known as 'Brahm mahoorat' (Godly or auspicious time), and many saints and sages say that it is at this hour that the Divine Portal opens:

'They, who remain awake (in the first watch of the night), obtain blessings from the Lord.'

ਜੋ ਜਾਗੰਨਿ ਲਹੰਨਿ ਸੇ ਸਾਈ ਕੰਨੋ ਦਾਤਿ॥ ਪੰਨਾ - 1384

Those persons, who remain awake in the first part of the night receive God's gifts. There is an ardent desire in their heart:

'In the fourth watch of the early morning, yearning arises in the heart of men of exalted understanding.'

ਚਉਥੇ ਪਹਰਿ ਸਬਾਹ ਕੈ ਸੁਰਤਿਆ ਉਪਜੈ ਚਾਉ॥ ਪੰਨਾ - 146

Their heart is filled with a longing to get up early and accumulate the wealth of God's Name. Filled with this yearning, they muster courage to get up early and then take bath. Sleeping in the early morning is not to their liking:

'With rivers are they in love; in their mind and on their tongue is ever the holy Name.'

ਤਿਨਾ ਦਰੀਆਵਾ ਸਿਉ ਦੋਸਤੀ ਮਨਿ ਮੁਖਿ ਸਚਾ ਨਾਉ॥ ਪੰਨਾ-146

They fall in love with the rivers. There are two types of rivers - one are those in which we bathe, while the other is the river of holy company that is flowing, as you are sitting here listening to *Gurbani* discourse. In holy company is bathed and cleansed man's mind. In the river of water is bathed and cleaned man's body. So bathing or cleansing of both body and mind is essential:

'He, who calls himself a Sikh of the Great True Guru, should rise early and meditate on God's Name.

He should make efforts, early in the morning, take bath and have ablution in the tank of nectar.'

P. 305

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿਨਾਮੁ ਧਿਆਵੈ॥
ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵੈ॥

ਪੰਨਾ - 305

Refrain: In the early ambrosial morning, who remain awake? Only those, who are beloved of God.

ਧਾਰਨਾ - ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਓ, ਕੌਣ ਜਾਗਦੇ - 2, 2.

ਕੋਈ ਜਾਗਦੇ ਨੇ ਰਾਮ ਪਿਆਰੇ - 2, 2.

ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਓ,.....2.

'The night is wet with dew and the stars glitter.

The saintly persons, beloved of my Lord, remain awake.'

P. 459

ਭਿੰਨੀ ਕੈਨੜੀਐ ਚਾਮਕਨਿ ਤਾਰੇ॥

ਜਾਗਹਿ ਸੰਤ ਜਨਾ ਮੇਰੇ ਰਾਮ ਪਿਆਰੇ॥

ਪੰਨਾ - 459

When the stars shine and glitter, the entire atmosphere is calm, quiet and peaceful; there is no noise anywhere. Then - 'The saintly persons, beloved of my Lord,

remain awake.' (P. 459) Only those holy souls remain awake whose hearts have been pierced with God's love, and not any other.

'Sit not idle those who, in their heart, have intense yearning.

Day and night in their eyes flows love's slumbering.

On their endless march urges them, one sole longing.

Know they not any place before their love's meeting;

So ever and ever are they moving.'

Dr. Bhai Vir Singh Ji

ਸੀਨੇ ਖਿੱਚ ਜਿਨ੍ਹਾਂ ਨੇ ਖਾਧੀ ਓਹ ਕਰ ਅਰਾਮ ਨਹੀਂ ਬਹਿੰਦੇ।

ਨਿਹੁੰ ਵਾਲੇ ਨੈਣਾਂ ਕੀ ਨੀਂਦਰ ਓਹ ਦਿਨੇ ਗਤ ਪਏ ਵਹਿੰਦੇ।

ਇਕੋ ਲਗਨ ਲਗੀ ਲਈ ਜਾਂਦੀ ਹੈ ਟੋਰ ਅਨੰਤ ਉਨ੍ਹਾਂ ਦੀ

ਵਸਲੋਂ ਉਰੇ ਮੁਕਾਮ ਨ ਕੋਈ ਸੋ ਚਾਲ ਪਏ ਨਿਤ ਰਹਿੰਦੇ।

ਡਾ. ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ

So, in this way, only those noble holy persons wake up early in the ambrosial morning, who have love and attraction for God in their heart; others don't wake up. So Bhai Bhagirath got up in the early ambrosial hour of the morning, and so did all other devotees who used to go to Guru Sahib; all of them woke up and became absorbed in meditation and contemplation. At day break, Guru Sahib delivered his discourse to them: 'Holy congregation, in the company of the true and holy, only God is talked about and meditated upon and nothing else. There is no talk of annoyance, fret and irritation. Devotees talk of only peace and contentment, and the mind returns to its own original abode; it stops straying and wandering outside and becomes absorbed in a state of bliss. So, such is the Guru's edict that there (in the holy company) the most precious thing called 'amrit' (nectar) is distributed, and who do partake of that 'amrit' (nectar)? It is said that only those people receive this 'amrit' (nectar), whom God blesses with His grace. Getting up in the morning, and after facing difficulties

and inconveniences, they attend the holy company and in their devotional lap, they carry home the gift of 'amrit' (nectar). Such is the Guru's edict:

Refrain: In the holy company do partake of 'amrit' those, who are fully fortunate.

ਧਾਰਨਾ - ਸਤਿਸੰਗ ਵਿਚੋਂ ਓ, ਅੰਮ੍ਰਿਤ ਛਕਦੇ - 2, 2

ਹੁੰਦੇ ਭਾਗ ਜਿਨ੍ਹਾਂ ਦੇ ਪੂਰੇ - 2, 2.

ਸਤਿਸੰਗ ਵਿਚੋਂ ਓ,.....2

'There is distributed 'amrita' (nectar), by good fortune obtained.

Of those partaking of it, is the self rendered pure gold, by the gold-tester rubbed, with great lustre shining.

By grace of the Divine jeweller never again is it put into fire.

In the remaining seven quarters must one love truth, practise goodness,

And seek company of the enlightened.

Therein is discriminated good from evil;

The false are found losers'.

P. 146

ਉਥੇ ਅੰਮ੍ਰਿਤ ਵੰਡੀਐ ਕਰਮੀ ਹੋਇ ਪਸਾਉ॥

ਕੰਚਨ ਕਾਇਆ ਕਸੀਐ ਵੰਨੀ ਚੜੈ ਚੜਾਉ॥

ਜੇ ਹੋਵੈ ਨਦਰਿ ਸਰਾਫ ਕੀ ਬਹੁੜਿ ਨ ਪਾਈ ਤਾਉ॥

ਸਤੀ ਪਹਰੀ ਸਤੁ ਭਲਾ ਬਹੀਐ ਪੜਿਆ ਪਾਸਿ॥

ਉਥੇ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੀਐ ਕੂੜੈ ਘਟੇ ਰਾਸਿ॥

ਪੰਨਾ - 146

It is in the holy company that 'amrit' (nectar), the 'amrit' of the Divine Name, the 'amrit' (nectar) of Divine knowledge is distributed, and those on whom God bestows His grace, imbue it in their heart.

There the wilful ways of body and mind are bridled and tightened as are the strings of a drum when it produces a dull sound. If God shows His grace and mercy to a human, then he or she is rid of the cycle of birth and death. 'In the remaining seven quarters must one love truth, practise goodness and seek company of the enlightened.' (P. 146) Guru Sahib says that the best thing in the seven quarters is to sit in the company of the learned and enlightened. But it is said that the educated and learned talk about politics. They

indulge in bad and wrong things like backbiting and speaking ill of others. Guru Sahib says:

'Whoever bears anger, greed and pride, with all his learning, ignorant or foolish should be reckoned.' P. 140

ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ॥ ਪੰਨਾ - 140

We should not keep the company of those people who harbour anger, avarice and pride, who have ill will, jealousy and miserliness. We should not sit with those who have bad habits or evil tendencies in them.

'Saith Nanak: He alone is learned, a scholar with a vision, Who wears round his neck necklace of the Name Divine.' P. 938

ਨਾਨਕ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ
ਜਿਸੁ ਰਾਮ ਨਾਮੁ ਗਲਿ ਹਾਰੁ॥ ਪੰਨਾ - 938

Those who recite and meditate on the Lord's Name with every breath are truly learned. The devotees said, "Sir! what is the status of such persons? For example, those who have acquired worldly education are appointed professors, or doctors; what is the position of the person who has acquired spiritual learning?" Guru Sahib replied:

'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.' P. 319

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ॥
ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੇਈ ਸੰਤੁ॥ ਪੰਨਾ - 319

They are perfect holy men - *Brahm neshti* (one who is established in a state of knowledge about Brahm - God), *Brahm sarotri* (one who has heard a lot about Brahm - God, the Ultimate Reality), *Brahm vakta* (one who discourses about God), because it is they who are learned, the rest of the world are wandering about unlearned because their education is of no use:

'Man may read cartloads of books; of books packs he may study; Boatfuls of books, books filling cellars he may read;

All the years of life, months to study of books he may devote.

His whole life with each breath he may study:

Despite all this, saith Nanak, with God only one deed, contemplation of the Name, shall be approved.

All the rest, is effort wasted in egoism.'

P. 467

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ॥

ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ॥

ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ॥

ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ॥

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ॥ ਪੰਨਾ - 467

Those whom the world describes as educated are caught in the vain prattle and mean actions of ego. The truly educated are only those, (though they may not be knowing even a single word), who have gained spiritual knowledge, who have realized their self, who have attained Divine knowledge which has become lodged in their mind and heart that it is God who abides everywhere, within and without:

'All over the earth and the sky is present one sole light.

Neither less or more is it anywhere, and nor does it decrease or increase.' Akal Ustat

ਜਿਮੀ ਜਮਾਨ ਕੇ ਬਿਖੇ ਸਮਸਤਿ ਏਕ ਜੋਤ ਹੈ॥

ਨ ਘਾਟ ਹੈ ਨ ਬਾਢ ਹੈ ਨ ਘਾਟਿ ਬਾਢਿ ਹੋਤ ਹੈ॥ ਅਕਾਲ ਉਸਤਤਿ

He, who has learnt this one thing, has learnt everything. Guru Sahib advises us to keep the company of such a one.

"What will happen by keeping the company of such a person?"

"In his company, you will be rid of evil propensities. You will be able to determine what is virtuous and what is sinful."

'In the remaining seven quarters or watches

*must one love truth, practise goodness.
And sit in the company of the enlightened.
Therein is discriminated good from evil;
The capital of falsehood decreases.'* P. 146

**ਸਤੀ ਪਹਰੀ ਸਤੁ ਭਲਾ ਬਹੀਐ ਪੜਿਆ ਪਾਸਿ॥
ਓਥੇ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰਐ ਕੁੜੈ ਘਟੈ ਰਾਸਿ॥ ਪੰਨਾ - 146**

The enlightened ones will tell you that this is the ferry of sin and that of virtue. You should, therefore, act without any hope for rewards. By doing so, the impurity of your inner-self will be removed; the capital of untruth within you will decrease; your unclean consciousness will be purified and the filth removed. When you peep into your purged and purified self, then you will have a glimpse of your true self, you will see God from within yourself. But the spurious ones cannot reach there or attain to that state; they are cast off -

'There the counterfeit are cast aside and the genuine are applauded.' P. 146

ਓਥੇ ਖੋਟੇ ਸਟੀਅਹਿ ਖਰੇ ਕੀਚਹਿ ਸਾਬਾਸਿ॥ ਪੰਨਾ - 146

Those who are genuine get applause and approbation. Those who practise hypocrisy, deception and cheating, who usurp what belongs to others and put up a false show of piety and religiosity can beguile the world all right, but they are cast off at the Divine Portal:

'Suffering and happiness from the Lord comes;

All argument is of little avail.' P. 146

ਬੋਲਣੁ ਫਾਦਲੁ ਨਾਨਕਾ ਦੁਖੁ ਸੁਖੁ ਖਸਮੈ ਪਾਸਿ॥ ਪੰਨਾ - 146

God Himself knows everything. But when woe befalls a man - he takes refuge of men. You should pray to God; He is your saviour; He will annul all your sorrows and sufferings. So, in this way, holy congregation! in the company of Guru Nanak Sahib, you can yourself imagine what streams of nectar must have been flowing there. Thirty three crore gods used to attend the holy congregation of Guru

Nanak Sahib. Besides, countless other liberated souls from various regions and universes - from 'Dharam Khand' (realm of righteous action), 'Gian Khand' (sphere of Enlightenment), 'Saram Khand' (sphere of spiritual endeavour) and 'Karam Khand' (Realm of Grace) - intensely yearn for the Guru's company because they do not have that thing (Divine Elixir or Nectar). The company of the true and the holy is here; it is not to be found in the hereafter; beyond is the world of enjoyment. There will be no end to material things and possessions; countless will be joys and comforts, but no Divine Elixir or Nectar. If anyone wishes to gather Divine Elixir, it is here, and nowhere else. So all the gods sit there. They not only sit there but also render service. In holy company, God Himself comes:

'His devotees' tasks has the Lord Himself undertaken to fulfil;

These Himself has the Lord come to accomplish.' P. 783

ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ

ਹਰਿ ਕੰਮੁ ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ॥ ਪੰਨਾ - 783

Waheguru (God) Himself comes to do the tasks of His saints. Where God comes, the greatest of all, then there, it is but natural that the smaller gods and goddesses will automatically come.

Once the Tenth Master was holding his 'diwan' (holy congregation). This very discourse was going on, when a Singh stood up and submitted, "O Sovereign! many times we hear that the gods themselves come to attend holy company." Guru Sahib said, "Yes brother". Such is the edict in Gurbani:

'Saith Kabir: To whom shall we reveal this truth?

In holy company lies Paradise.' P. 325

ਕਹੁ ਕਬੀਰ ਇਹ ਕਹੀਐ ਕਾਹਿ॥ ਸਾਧਸੰਗਤਿ ਬੈਕੁੰਠੈ ਆਹਿ॥

Where there is the company of saints and perfect holymen, it is paradise, and there God Himself comes. There is an illustrative tale to this effect.

Once Sage Narad went on a fast. He thought of going to Lord Vishnu in the Paradise and have 'jal-paan', that is, take some water and after having a palmful of it, break his fast. It is said about this sage that he could go wherever he thought of going and that no hurdle could stand in his way.

So Sage Narad reached the Paradise. But when he went to pay obeisance to Lord Vishnu, he came to know that He was not there. He asked Goddess Laxmi, where Lord Vishnu had gone. She said, "He has gone without informing me where he was going. He must have gone to some devotee because his devotees do not let Him sit on the throne in peace. They continue pulling Him endlessly and so He is compelled to go:

'Whithersoever the business and affair of His slave is, thither the Lord runs.' P. 403

ਜਹ ਜਹ ਕਾਜ ਕਿਰਤਿ ਸੇਵਕ ਕੀ ਤਹਾ ਤਹਾ ਉਠਿ ਧਾਵੈ॥

ਪੰਨਾ - 403

Goddess Laxmi said to Narad, "You are a capable personage. Look for Him everywhere." At this Sage Narad surveyed all around. First, he looked at big temples but Lord Vishnu was not seen there. Then he directed his gaze at the mountains, into the hearts of saints and sages, in the sea and at various other places where he could see, but the Lord was not found anywhere. Then he prayed to Him, "O Lord! kindly let me know where you are, because my gaze is failing to reach there. "At once came

the voice, "O Narad! a holy congregation is in progress at such and such place. Come there." Narad had just to think of it, when he reached there. What he saw there was that the Lord was sitting at the back of all the devotees, and all around Him were sitting poor and humble people, and not the rich folk because the rich are proud, due to which their hearts are impure. They are not humble. Only a very rare rich person, who enjoys God's grace, attends the holy company, otherwise, a moneyed person never comes to the company of the holy. It is the place for the poor. Lord Christ says, "An elephant can pass through the eye of a needle somehow or the other, but a rich person who is proud can never attain to the house of God. He cannot reach the Divine Portal because his proud heart is bigger than even the skies." So in this way, Sage Narad saw that poor people were sitting. Even the mats under them were patched and worn out. They were not dressed in beautiful clothes; there was no ostentation whatsoever; no scents were being sprinkled; there wasn't any gold-plated temple where they were sitting. It was an ordinary company of the holy. Holy men were delivering discourses and God, sitting at the back, was listening to them. Sage Narad approached Him and said, "O Lord! how come that you are here?" He said, "Yes, Narad. This is my abode. People say that I am without an abode. But the world does not know that my abode, my relations and my beloved ones are in the holy company."

'O Sage Narad, the company of the holy is my own home.

Having a glimpse of the holy is my own glimpse.

The holy men are my mother and father, my

family, kin and friends.

*The holy are my sons—superior and unique.
The company of the holy is the treasure of all
life and soul.*

*The service of the holy and their worship by
lighting lamps and burning incense is my
service and worship.*

*In the company of the holy can you
spontaneously have all joy and relish.*

Supreme is the praise of holy company.'

Kabit, Bhai Gurdas Ji

*ਨਿਜ ਘਰ ਮੇਰੇ ਸਾਧ ਸੰਗਤਿ ਨਾਰਦ ਮੁਨਿ,
ਦਰਸਨ ਸਾਧ ਸੰਗ, ਮੇਰੇ ਨਿਜ ਰੂਪ ਹੈ।
ਸਾਧ ਸੰਗ ਮੇਰੇ ਮਾਤਾ ਪਿਤਾ ਅੰ ਕੁਟੰਬ ਸਖਾ,
ਸਾਧ ਸੰਗ ਮੇਰੇ ਸੁਤ ਸੁਸਟ ਅਨੂਪ ਹੈ।
ਸਾਧ ਸੰਗ ਸਰਬ ਨਿਧਾਨ ਪ੍ਰਾਨ ਜੀਵਨ ਮੈ,
ਸਾਧ ਸੰਗ ਨਿਜ ਪਦ ਸੇਵਾ ਦੀਪ ਧੂਪ ਹੈ।
ਸਾਧ ਸੰਗ ਰੰਗ ਰਸ ਭੋਗ ਸੁਖ ਸਹਜ ਮੈ,
ਸਾਧ ਸੰਗ ਸੋਭਾ ਅਤਿ ਉਪਮਾ ਅੰ ਉਪ ਹੈ॥*

ਕਬਿੱਤ, ਭਾਈ ਗੁਰਦਾਸ ਜੀ

The Tenth Guru Sahib said, "O dear, that is how Bhai Gurdas Ji has written." The Singhs said, "O True Sovereign, no doubt he has written but you are capable and all powerful. It will be very good, if you can show us a glimpse of Paradise for once." At that moment, Guru Sahib showed kindness and opened their eyes.

*'In all beings He Himself is manifest;
Through all eyes is He Himself the
beholder.'*

P. 294

ਸਰਬ ਭੂਤ ਆਪਿ ਵਰਤਾਰਾ॥ ਸਰਬ ਨੈਨ ਆਪਿ ਪੇਖਨਹਾਰਾ॥

ਪੰਨਾ - 294

The moment he uttered these words, everybody got Divine insight. They saw that everywhere there was brilliant light and radiance. All were delighted, when they saw that all the gods and goddesses come to the place where holy discourse is going on.

*'Where the Lord's discourse is going on,
there even the Ganga comes by itself.'*

ਹਰਿ ਕੀ ਕਥਾ ਹੋਤ ਹੈ ਜਹਾਂ॥ ਗੰਗਾ ਭੀ ਚਲ ਆਵਤ ਤਹਾਂ॥

Even the gods, who are proud of having made eighteen pilgrimages, come

there and sit there to sell their commodity as if in a market, asking the visitors to buy anything from them. What can they ask for?

*'By undertaking a pilgrimage one gets one
fruit, while by meeting a holy man, one gets
four fruits.*

*Saith Kabir: By meeting with the Guru, one
gets countless fruits.'*

ਤੀਰਥ ਕੀਏ ਏਕ ਫਲ, ਸੰਤ ਮਿਲੇ ਫਲ ਚਾਰ।

ਗੁਰੂ ਮਿਲੇ ਫਲ ਅਨੇਕ ਹੈਂ, ਕਹਿਤ ਕਬੀਰ ਵੀਚਾਰ।

If the Guru (Holy Preceptor) is met, there is no end to the number of fruits one gets.

In that case, one should ask for gifts from the Guru; why should one ask from them (gods)? So, in this way, all the great gods come to the holy company - to have a glimpse of the saints. Such is the edict in *Gurbani*:

*Refrain: Lord Shiva himself wanders in
search of the God-knower.*

ਧਾਰਨਾ - ਸ਼ਿਵ ਜੀ ਖੋਜਦੇ ਫਿਰਦੇ ਬ੍ਰਹਮਗਿਆਨੀ ਨੂੰ - 2, 2

*'Gods like Shiva quest after the God-
enlightened.*

*Saith Nanak: The God-enlightened with the
Supreme Being Himself are at one.'* P. 273

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸ਼ੁਰ॥

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ॥

ਪੰਨਾ - 273

So he (Lord Shiva) gets a glimpse of *Waheguru* (Lord God) through the God-enlightened, and not otherwise, for such is the Guru's edict:

*'The Primal mother by union with the
Eternal*

To the three accepted regents gave birth.

*Those be the Creator (Brahma) the Preserver
(Vishnu) and the Judge (Shiva).*

*He guides them as is His will and
commandment.*

Wonder of wonders!

The Lord to these three is invisible.

Yet He views them at work.'

P. 7

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ॥

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥
ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥
ਉਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥ ਪੰਨਾ - 7

Lord God is watching all the gods, but He Himself is not visible to them. Then where is He seen? He is seen amongst His beloved devotees, because there is no difference between God and His devotees. Such is the Guru's edict:

Refrain: Like the Lord Master Himself are they, who forget not His Name.

ਧਾਰਨਾ - ਸਾਂਈ ਹੀ ਵਰਗੇ ਨੇ,
ਵਿਸਰੇ ਨਾ ਨਾਮ ਜਿਨ੍ਹਾਂ ਨੂੰ - 2, 2.
ਵਿਸਰੇ ਨਾ ਨਾਮ ਜਿਨ੍ਹਾਂ ਨੂੰ - 2, 2.
ਸਾਂਈ ਹੀ ਵਰਗੇ ਨੇ,.....2.

'Who are they like, who forget not the Name?' P. 397

ਜਿਨਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ ॥ ਪੰਨਾ - 397

The question that arises is: 'Who are they like, who do not forget God's Name and remember Him with every breath and morsel?' Guru Sahib says:

'They are like the Lord. Know that there is absolutely no difference between the two.' P. 397

ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੁਲਿ ਸਾਂਈ ਜੇਹਿਆ ॥ ਪੰਨਾ - 397

The Lord's own aspect they bear:

'Between the saints and the Infinite Lord, there is no difference.' P. 486

ਸੰਤ ਅਨੰਤਹਿ ਅੰਤਰੁ ਨਾਹੀ ॥ ਪੰਨਾ - 486

There is no distinction between the saint and Waheguru (Lord God).

'Those who have tasted the Divine elixir are the pure beings.

There is not the slightest difference between God, them, me and you.' Sarb Loh Granth

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ ਸੋ ਹੈ ਖ਼ਾਲਸ ਦੇਵ ॥
ਪ੍ਰਭ ਮਹਿ, ਮੈ ਮਹਿ, ਤਾਸ ਮਹਿ ਰੰਚਕ ਨਾਹਨ ਭੇਵ ॥
ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ ਚੋਂ

Tenth Guru Sahib says:

'He, who has tasted the Divine Elixir, between him, God, me and you, there is

absolutely no difference. They all become one with God.' This is worth knowing. Those whose eyes have been opened, or those who have become enlightened, realize that this is perfectly true.'

In this context, there is a story about Lord Shiva and his wife Parvati. Once they happened to visit this earth and while wandering came to a place, where there were bushes growing on a high ground. He paid obeisance at that place. Parvati said, "What is the point in paying obeisance here, where there is neither any temple nor any saint or holy man? I have not understood to what or whom you have paid obeisance."

Lord Shiva replied, "O Parvati! this mound or high ground that you see is the place where once a holy man or saint used to live. That holy man spent his life here by absorbing himself completely in God, by becoming one with Him, and so his contact got so much permeated in every particle of this earth that even after thousands of years, this place is exuding Divine fragrance." Parvati said, "O Lord, does it happen like this also?" Lord Shiva replied in the affirmative and said, "Just as the oil in the shards of a broken pitcher of ghee (clarified butter) comes out in the heat of the sun and they reflect its rays even after hundreds of years, similarly, the piety of a beloved saint of God spreads at the place of his worship and meditation, and its fragrance can be felt long afterwards very much like from a broken bottle of scent. Similarly, the land which receives the blessed touch of the saints' feet remains pleasing, and one feels like doing God's meditation there because it is a supremely sacred place:

"Truly lovely is the spot where the holy have their abode.' P. 319

ਜਿਥੇ ਬੈਸਨਿ ਸਾਧ ਜਨ ਸੋ ਥਾਨੁ ਸੁਹੰਦਾ॥ ਪੰਨਾ
- 319

That place becomes beautiful and pleasing.”

So Guru Sahib said, “In this way, brother *Gurmukh*, the place where God’s holy discourses are held, gods themselves come, and you can well imagine what will happen where Guru Nanak Sahib himself is preaching God’s gospel. Guru Sahib was Formless God Himself in the visible form. The Formless Lord God is above form, colour and dress. In God are present infinite number of powers; it is wrong to say that they are millions and billions in number; it is wrong to make mention of them; the right thing will be to say that they are countless and innumerable, and the Supreme power among them is the Guru-form, whom we call Guru-Light. He is God Himself, because there is no difference between God and the Guru -

‘I have churned the body ocean and I have seen an enamouring thing come to view.’

P. 442

ਸਮੁੰਦੁ ਵਿਗੋਲਿ ਸਗੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੂਪੁ ਦਿਖਾਈ॥
ਪੰਨਾ - 442

Just as gods and demons had churned the ocean and taken out fourteen gems, similarly, by churning or exploring the body, it has been seen that the *Satguru* (Perfect Holy Preceptor) himself is God’s image; there is no difference between the two. In this way, seeing unattributed God in the Guru-form, all our illusions are removed.

‘The Guru is God, and God is the Guru, O Nanak. There is no difference between the two, O brother.’

P. 442

ਗੁਰੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕੁ ਭੇਦੁ ਨ ਭਾਈ॥ ਪੰਨਾ - 442

There is no distinction between the Guru and the Lord God, because the Guru is the image of the *Akal Purkh* (Timeless

One). He is the Supreme of all.”

Bhai Bhagirath was sitting at the threshold of Sovereign Guru Nanak Sahib, and owing to old predilections, he still meditated on the Devi (Goddess) in his heart. Some worshipper of *Shakti* or *Maya* had initiated him into worshipping the Devi. So Guru Sahib says that one is the worship of God, and the other is of gods and goddesses made by God. The gods can’t grant emancipation to the soul:

‘Thou who art known as the Primal Goddess-

Where art thou hidden at the time of granting liberation?’

P. 874

ਤੂ ਕਹੀਅਤ ਹੀ ਆਦਿ ਭਵਾਨੀ॥ ਮੁਕਤਿ ਕੀ ਬਰੀਆ ਕਹਾ ਛਪਾਨੀ॥
ਪੰਨਾ - 874

Namdev Ji asked her, “All call you the Primal Goddess. When men ask you to grant liberation to them, then why do you hide yourself?”

She replied, “O saint, I do not have the power and ability to grant liberation. My followers are mistaken about me. I have the power to grant *maya* (material gifts) and other excellences. In fact, they ask for ‘*maya*’. Only a very rare one asks for liberation from me. Neither am I myself liberated, nor am I capable of granting liberation, because we suffer from many delusions, which are not dispelled. Such is the True Guru’s edict:

Refrain: Gods, goddesses, men and sages ever wander deluded with Maya.

ਧਾਰਨਾ - ਮਾਇਆ ਵਿਚ ਭਰਮਦੇ,

ਸੁਰ ਨਰ ਸਭ ਦੇਵੀ ਦੇਵਾ - 2, 2.

ਸੁਰ ਨਰ ਸਭ ਦੇਵੀ ਦੇਵਾ - 2, 2.

ਮਾਇਆ ਵਿਚ ਭਰਮਦੇ,.....2.

All the gods and goddesses are born of *Maya* (Mammon):

‘The Primal mother by union with the Eternal

To the three accepted regents gave birth.

Those be the Creator (Brahma) the Preserver

(Vishnu) and the Judge (Shiva).
He guides them as is His will and
commandment.

Wonder of wonders!

The Lord to these three is invisible.

Yet He views them at work.'

'Salutations to Him - the Primal,
Immaculate, Eternal, Immutable -
Immutable through all time.' P. 7

ਏਕਾ ਮਾਈ ਜਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ॥
ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ॥
ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ॥
ਓਹੁ ਵੇਖੇ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ॥
ਆਦੇਸੁ ਤਿਸੇ ਆਦੇਸੁ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥ ਪੰਨਾ - 7

The chief gods - Brahma, Vishnu and
Shiva - are the sons of *Maya* herself. So
they are deluded or are caught in delusion:

'Human beings with Divine attributes, gods
and goddesses -

All in illusion are caught.

So in illusion are caught Siddhas
(accomplished yogis), yoga- practitioners,
even Brahma.'

P. 258

ਭਰਮੇ ਸੁਰਿ ਨਰ ਦੇਵੀ ਦੇਵਾ॥ ਭਰਮੇ ਸਿਧ ਸਾਧਿਕ ਬ੍ਰਹਮੇਵਾ॥

ਪੰਨਾ - 258

Their illusion is not broken and they
are not able to recognize *Waheguru* (Lord
God).

'Impassable, hard to subdue is *Maya* -
Mankind in its illusion has it caught, and
deluded.'

P. 258

ਭਰਮਿ ਭਰਮਿ ਮਾਨੁਖ ਡਹਕਾਏ॥ ਦੁਤਰ ਮਹਾ ਬਿਖਮ ਇਹ ਮਾਏ॥

ਪੰਨਾ - 258

It is so difficult to cross the *maya*-ocean
that not to speak of men, even gods and
goddesses are deluded while crossing it.
They too cannot cross it and wander about
in misgivings. So, for the good and welfare
of mankind, there are Gurus who are God's
image. At the Guru's portal, gods and
goddesses start serving as we do.

Bhagirath repeatedly thought of his
deity; he thought of the Devi (goddess).

Opening his eyes he saw a beautiful
woman, but not like these ladies. She had
eight arms. Holding a broom in her hand,
she was sweeping the floor.

Bhagirath asked her, "Mother, who art
thou?" She replied, "I am the one whom
you worship and meditate upon." He said,
"O mother! how is it that you are sweeping
here?"

She said, "Guru Nanak Sahib is himself
an image of formless Lord God; he is God
Himself, and we receive all our powers
from God."

At this Bhagirath said, "But mother, it
is you that I have been worshipping and
having faith in." She said, "Son! now you
should also start having faith in him (Guru
Nanak) because we also receive all our
powers from him. I have excellences, occult
miraculous powers and money - these I
can bestow on my devotees, but the real
thing - the supreme state, even we have not
attained to it. That is with Guru Nanak, who
can bestow it."

As soon as, she said this, his eyes
opened and he got enlightened that all his
life had passed in vain. The Devi (goddess)
said, "He (Guru Nanak) is perfect. God
Himself has come into the world in the
visible form in the person of Guru Nanak
Sahib and taken up this name 'Nanak'. Son,
take refuge at his feet! It is from here that
you will receive everything."

If after whole life's endeavour his goal
or deity is wrong, then it is a very serious
error. At that very moment, he made a deal
with Guru Nanak. He surrendered his all -
mind, body and wealth - to him. Guru

Sahib says that all the gods and goddesses of the world sing God's laudations in the same manner as we do.

Refrain: All gods and goddesses including Brahma and Vishnu sing Thy praises, O Master

ਧਾਰਨਾ - ਈਸਰ ਬ੍ਰਹਮਾ ਦੇ ਸਮੇਤ ਦੇਵੀ ਦੇਵਤੇ,
 ਤੇਰਾ ਜਸ ਗਾਉਣ ਮਾਲਕਾ - 2, 2
 ਤੇਰਾ ਜਸ ਓ, ਗਾਉਣ ਮਾਲਕਾ - 2, 2
 ਈਸਰ ਬ੍ਰਹਮਾ ਦੇ ਸਮੇਤ ਦੇਵੀ ਦੇਵਤੇ,.....2

'Air, water, fire laud Thee; Dharmaraja [celestial Judge of human actions] lauds Thee at Thy Righteous Portal.

Chitra and Gupta, recorders of men's deeds chant Thy laudation,

whose record Dharamraja considers.

Shiva, Brahma and Devi - all laud Thee,

Shining in the splendour by Thee given.

Indra on his throne in company with deities, also sings Thy praises.' P. 6

ਗਾਵਹਿ ਤੁਹਨੋਂ ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ॥

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ॥

ਗਾਵਹਿ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ॥

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ॥ ਪੰਨਾ - 6

All the high and mighty sing God's praises. Therefore, holy congregation, when Bhagirath saw this illustration, he surrendered himself to the Guru. He did not align with the Guru partly but fully. He surrendered his self, body, mind and wealth to the Guru. When Guru Sahib concluded the discourse, he (Bhai Bhagirath) prayed, "O Sovereign! I have wasted my life in Tantric worship. I did not know that self-realization is something else; I thought that I would receive it from Devi-worship itself and that I would realize self from here, and from here itself I would attain to the supreme exalted state. To achieve this end, I engaged myself in very rigorous and difficult austerities and penances and observed fasts. O Sovereign! now I have been weeping for the past two days; I have not eaten or drunk anything either.

Therefore, I have decided that until I have a glimpse of the Devi, I won't eat or drink anything, because after coming in the holy company, I have heard that the biggest thing is the attainment of the supreme exalted state:

'O Nanak, if thou desirest eternal bliss, remember thou ever the Omnipresent Lord.'

P. 714

ਅਬਿਨਾਸੀ ਖੇਮ ਚਾਹਹਿ ਜੇ ਨਾਨਕ ਸਦਾ ਸਿਮਰਿ ਨਾਰਾਇਣ॥

ਪੰਨਾ - 714

"O Sovereign! I have seen a miracle."

He described the entire miracle, and then said, "O Lord! be merciful to me. Show me the path by which I may be able to meet with God; show Thy grace." At this Guru Sahib said, "My dear! just see that a cart which moves has two wheels; birds that fly have two wings. Therefore, first, imbibe two things in your heart or mind. One is that God pervades everywhere. He is all-knowing; He knows both within and without; you should live in fear of Him. Remember Him at all times that He is watching all your deeds. Secondly, God is so good and noble that He continues showering bounties on the people of the world even without their asking:

'The Giver continues giving (but) the recipients grow weary of receiving.

All the ages through the partakers continue partaking (of His provisions).' P. 2

ਦੇਦਾ ਦੇ ਲੈਦੇ ਬਕਿ ਪਾਹਿ॥ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ॥

ਪੰਨਾ - 2

Just as parents nurture their children, similarly, He (God) nurtures us. Our body has been shaped by Him. It is again He who provides us sustenance. We have done nothing. He has produced things out of land, by eating which we can live and complete the journey of our life. Then He is merciful, benevolent and forgiving. He is the liberator of the fallen and redeemer of

rank sinners.

*'Wherever I behold, is the Lord's presence -
Never goes He out of sight or far.*

*In all creation pervasive - with my mind
ever on Him I meditate.*

*He alone is accounted a companion, who
separates not here and hereafter.*

*Paltry is said to be the joy, which passes off
in an instant.*

*Giving sustenance, the Lord cherishes all
and He is short of nothing.*

With each breath the Lord looks after us.'

P. 677

**ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜ਼ੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ ॥
ਰਵਿ ਰਹਿਆ ਸਰਬਤ੍ਰ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ ॥
ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੋ ਸੰਗੀ ਗਨੀਐ ॥
ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ ਸੋ ਅਲਪ ਸੁਖੁ ਭਨੀਐ ॥
ਪ੍ਰਤਿਪਾਲੈ ਅਪਿਆਉ ਦੇਇ ਕਛੁ ਉਨ ਨ ਹੋਈ ॥
ਸਾਸਿ ਸਾਸਿ ਸੰਮਾਲਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਸੋਈ ॥**

God is never far from us. Therefore, for such a merciful and benevolent Lord Father, you should imbibe love and devotion in your heart. So, when, you have done these two things and adorned your heart with them, then God will cast His gracious glance on you. But unless you adorn your heart with these things, you may indulge in any number of hypocritical practices and deeds, you cannot attain to the Supreme state because -

*'My beloved, this body cloth mercerized by
worldly attachments, is dyed in greed.*

*My beloved, such a cloak pleases not my
groom.*

How can the bride go to His couch?' P. 721

**ਇਹ ਤਨੁ ਮਾਇਆ ਪਾਹਿਆ ਪਿਆਰੇ ਲੀਤੜਾ ਲਬਿ ਰੰਗਾਏ ॥
ਮੇਰੈ ਕੰਤ ਨ ਭਾਵੈ ਚੋਲੜਾ ਪਿਆਰੇ ਕਿਉ ਧਨ ਸੇਜੈ ਜਾਏ ॥**

A little ahead, Guru Sahib says:

'O silly woman, why takest thou pride?

*Why enjoyest thou not the love of God, in
thy own home?*

*Thy Bridegroom is quite near, O foolish
bride,*

*Put the salve needles of God's fear into thine
eyes and make the decoration of the Lord's*

love.'

P. 722

ਇਆਨੜੀਏ ਮਾਨੜਾ ਕਾਇ ਕਰੇਹਿ ॥

ਆਪਨੜੈ ਘਰਿ ਹਰਿ ਰੰਗੋ ਕੀ ਨ ਮਾਣੇਹਿ ॥

ਸਹੁ ਨੇੜੈ ਧਨ ਕੰਮਲੀਏ ਬਾਹਰੁ ਕਿਆ ਢੁਢੇਹਿ ॥

ਭੈ ਕੀਆ ਦੇਹਿ ਸਲਾਈਆ ਨੈਣੀ ਭਾਵ ਕਾ ਕਰਿ ਸੀਗਾਰੋ ॥

Put in your eyes the collyrium of God's fear. Instead of adorning yourself with beautiful raiments and gold ornaments, adorn yourself with God's love. When you adorn yourself with God's love, then this body and soul will become pleasing to Lord God. So such is the Guru's edict:

*Refrain: Adorn thine within with the Lord's
fear and love,*

Then will you become pleasing to Him.

ਧਾਰਨਾ - ਭੈ ਤੇ ਪ੍ਰੇਮ ਦਾ ਸ਼ਿਗਾਰ ਅੰਦਰ ਕਰ ਲੈ,

ਫੇਰ ਉਹਨੂੰ ਭਾਅ ਜਾਵੇਗਾ -2, 2.

ਫੇਰ ਉਹਨੂੰ ਜੀ, ਭਾਅ ਜਾਵੇਗਾ.....2, 2.

ਭੈ ਤੇ ਪ੍ਰੇਮ ਦਾ ਸ਼ਿਗਾਰ ਅੰਦਰ ਕਰ ਲੈ...2.

*'In my parents' home (this world), I, the
bride, remained very childish.' P. 357*

ਪੇਵਕੜੈ ਧਨ ਖਰੀ ਏਆਣੀ ॥

Guru Sahib says that when we are in this world, we are completely foolish and ignorant because we have not known the Lord's worth -

*'And of that Spouse (Lord God), I knew not
the worth.*

*My Spouse is but one. There is no other
second like Him.*

*If He casts a glance of grace, then shall I
meet Him.'* P. 357

ਤਿਸੁ ਸਹ ਕੀ ਮੇ ਸਾਰ ਨ ਜਾਣੀ ॥

ਸਹੁ ਮੇਰਾ ਏਕੁ ਦੂਜਾ ਨਹੀ ਕੋਈ ॥

ਨਦਰਿ ਕਰੇ ਮੇਲਾਵਾ ਹੋਈ ॥

It was only when we left this place, that we realized the truth -

*'In the Husband's home (the next world) has
the bride realized truth,*

*And spontaneously got to know and
recognize the Spouse.'* P. 357

ਸਾਹੁਰੜੈ ਧਨ ਸਾਚੁ ਪਛਾਣਿਆ ॥

ਸਹਿਜਿ ਸੁਭਾਇ ਆਪਣਾ ਪਿਰੁ ਜਾਣਿਆ ॥

It is with the Guru's grace that I, the

bride, have got this understanding -

'If by the Guru's grace she obtains such wisdom,

Then the bride shall become pleasing to her Spouse's heart.'

P. 357

ਗੁਰ ਪਰਸਾਦੀ ਐਸੀ ਮਤਿ ਆਵੈ ॥

ਤਾਂ ਕਾਮਣਿ ਕੰਤੈ ਮਨਿ ਭਾਵੈ ॥

Then this bride becomes pleasing to the Spouse and wins his heart.

'Saith Nanak: Should the bride deck herself with fear and love,

Shall the Spouse ever bless her couch.'

P. 357

ਕਹਤੁ ਨਾਨਕੁ ਭੈ ਭਾਵ ਕਾ ਕਰੇ ਸੀਗਾਰੁ ॥

ਸਦ ਹੀ ਸੇਜੈ ਰਵੈ ਭਤਰੁ ॥

Therefore, if you are to adorn yourself, then adorn with the Lord's fear and love.

Decorate yourself with God's awe and devotion. Then shall you be never separated from Him.

So Guru Sahib said, "Look, dear devotee, always regard God as ever present. Never say that He does not exist. When you consider Him omnipresent or immanent, then shall you reach in His glorious presence, for He is the master of millions and billions of regions and universes. There you should deck yourself with His love and fear. It is pure awe and reverence, different from the fear of a snake. It is a loving and reverential awe which makes you ever wary of doing anything wrong. So adorn yourself with fear and love of God. Live in the Lord's awe and loving devotion. By doing so, your Divine Name meditation stage will start becoming higher."

So, in this way, he was given the boon of God's Name. At that very moment, he was enraptured; he tasted the Name-nectar; the Tantric impurity or dross was removed; *Gurmat* became firmly embedded in him;

the Name became lodged in his mind and heart, and the mind stopped wavering. In the earlier mental inclination, no doubt, poise had come in '*tratak*' (looking at a particular sign without winking till water comes into the eyes) all right, but there was no pleasure or relish; there was frustration and anger. But love for the Name is full of joy and relish.

Without love for God, man is not rid of the desire for physical sensual pleasures, which enfeeble man's mind, and when both mental and physical powers get expended and exhausted, then as Guru Sahib says -

'Forgetting the Lord, man indulges in physical sensual pleasures.

Then do the ailments arise in his body.'

P. 1256

ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ ॥ ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ ॥

We forget God, and get engrossed in sensual pleasures; nobody till today has ever consumed sensual pleasures, it is the pleasures that consume man. Alcohol is not exhausted; it is the alcohol that consumes man; his heart and lungs become weak; his brain loses the power of thinking; it causes all-round weakness in him. Take any drug or intoxicant of the world; it consumes and destroys man. Bharthari Hari has rightly said, "It is a matter of surprise that we think that it is we who are enjoying and consuming pleasures, eating dainty foods, but it is the other way round; it is the foods and pleasures that are consuming us."

Guru Sahib says, "The tastier are the foods you eat, the more shall they harm and consume you, and then this body shall be afflicted with various ailments. So in this way, physical strength or energy is sapped; it is destroyed and then the longing and inclination for sensual pleasures defile the mind. As a result, the mind stops getting

absorbed in Divine Name meditation. The more man partakes of sensual pleasures, the more he hungers for them. Never do the partaken sensual pleasures satisfy man -

Refrain: Varied spectacles and festivities satisfy not man's eyes.

ਧਾਰਨਾ - ਬਹੁ ਰੰਗ ਤਮਾਸੇ - 2, 2.

ਅੱਖੀਆਂ ਦੇਖ ਨ ਰੱਜੀਆਂ - 2, 2.

ਬਹੁ ਰੰਗ ਤਮਾਸੇ..... - 2.

'Even after witnessing many festivities eyes are satisfied not.

Hearing praise and blame, weeping and laughter, ears are gratified not.

Enjoying sensual pleasures and relishes, the tongue is contented not.

Smelling scent and odour the nose is pleased not.

False is the belief that someone can live to his heart's content.

So love of saints and disciples is the only true religious practice and path.'

ਅਖੀ ਵੇਖਿ ਨ ਰਜੀਆ ਬਹੁ ਰੰਗ ਤਮਾਸੇ।

ਉਸਤਤਿ ਨਿੰਦਾ ਕੰਨਿ ਸੁਣਿ ਰੋਵਣਿ ਤੈ ਹਾਸੇ।

ਸਾਦੀ ਜੀਭ ਨ ਰਜੀਆ ਕਰਿ ਭੋਗ ਬਿਲਾਸੇ।

ਨਕ ਨ ਰਜਾ ਵਾਸੁ ਲੈ ਦੁਰਗੰਧ ਸੁਵਾਸੇ।

ਰਜਿ ਨ ਕੋਈ ਜੀਵਿਆ ਕੂੜੇ ਭਰਵਾਸੇ।

ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਸਚੀ ਰਹਾਸੇ॥

Till today, nobody in the world has ever been satisfied with enjoying sensual pleasures. Neither are the eyes satisfied with watching spectacles and festivities, nor are the ears satisfied with hearing, nor is the tongue satisfied with tasting various relishes, nor is the nose satisfied with taking in scents and fragrances. Even with the desire of living nobody is fully satiated. When one becomes 200 years old, one says it is still less; even when man dies at the age of 500 years, it is said that he has passed away rather early -

'False is the belief, that one can live one's life to one's heart's content.'

ਰਜਿ ਨ ਕੋਈ ਜੀਵਿਆ ਕੂੜੇ ਭਰਵਾਸੇ॥

So, no sense organs are ever fully

satisfied -

'Even after witnessing many festivities, and spectacles eyes are satisfied not.'

ਅੱਖੀ ਵੇਖਿ ਨ ਰਜੀਆ ਬਹੁ ਰੰਗ ਤਮਾਸੇ॥

Imbibing love for saints and devotees is the only true path of life or religious practice and tradition. So, in this way, his inclination for sensual pleasures and enjoyments was ended. The inclination for joys, man always asks for. There is none in the world, who asks for God's love or longs for a glimpse of Him. Such persons are indeed very rare. Day and night man prays to God for the fulfilment of his needs and for the gratification of sensual enjoyments. The craving for them never ends. First, man says that he may have twenty thousand rupees, then he wants to have twenty lakhs. And when he acquires twenty lakhs, he wishes to have twenty crores. His craving continues increasing -

'The thirst (desire) of only a few is quenched. Man amasses millions and lacs of millions but restrains not his mind.

He longs for more and more.'

P. 213

ਤ੍ਰਿਸਨਾ ਬਿਰਲੇ ਹੀ ਕੀ ਬੁਝੀ ਹੇ॥

ਕੋਟਿ ਜੋਰੇ ਲਾਖ ਕੋਰੇ ਮਨੁ ਨ ਹੋਰੇ॥

ਪਰੇ ਪਰੇ ਹੀ ਕਉ ਲੁਝੀ ਹੇ॥

So, the inclination and involvement in desires and enjoyments never comes to an end.

'The hunger of the hungry departs not, even though he may pile up loads of the world's (valuables).'

P. 1

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ॥

Even if he has bundles of material acquisitions of the fourteen worlds, his inclination for indulging in sensual pleasures is never satisfied. How bad is this tendency? When man is on the verge of death, this inclination troubles him very

much. It becomes a powerful desire, due to which we are born again to die. He, who craves for money all his life, is born in the snake existence. When man has desire for owning a house, what will happen? He will become a *pret* or a ghost after his death. He who is excessively interested in women, is born as a prostitute after his death. He, who pays attention to sons, wants more sons or has not been blessed with one, or his son has died, whom he misses exceedingly, will become a swine or a pig. Pigs have large litters of even twelve piglets. But when man's attention and interest is directed towards God, then Guru Sahib says -

*'Whoever at the last moment brings to mind the Lord,
And in such contemplation dies,
Saith Trilochan, liberated shall be -
The Lord in his heart abiding.'* P. 526

**ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ॥
ਬਦੀਤ ਤਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਦੈ ਬਸੈ॥**

God comes to abide in the heart of such a one. So in this way, Bhai Bhagirath did God's meditation. He collected the '*bani*' uttered by Guru Sahib, reflected over it and recited it.

Reflection on *Gurbani* directs man towards God's Name. It is from a reflection over *Gurbani* that interest in God's Name arises in the heart. If man recites only God's Name, then after sometime, his fuel or energy becomes exhausted and his interest in the Name cools down. But if man reflects also over *Gurbani*, he progresses in the spiritual sphere by leaps and bounds, because thoughts continue coming and man's mind is made up to pursue the spiritual path. So, daily recitation of God's Name removes the impurity of the mind or heart, and one gains enlightenment. When man serves the *Gurmukh* (Guru-

enlightened), the 'ego' within him is removed and his self becomes healthy and strong. Holy congregation! by revealing the value of God's Name, '*bani*' creates zest and interest in the heart, because '*bani*' tells us repeatedly -

*Refrain: Fulfilled are all your desires
By reciting Satnam Waheguru (True is God's Name), O dear.*

**ਧਾਰਨਾ - ਇੱਛਾ ਹੋਣ ਸਭੇ ਤੇਰੀਆਂ ਪੁਰੀਆਂ,
ਸਤਿਨਾਮੁ ਜਪ ਕੇ ਵਾਹਿਗੁਰੂ - 2, 2
ਮੇਰੇ ਪਿਆਰੇ, ਸਤਿਨਾਮੁ ਜਪ ਕੇ ਵਾਹਿਗੁਰੂ-2, 2
ਇੱਛਾ ਹੋਣ ਸਭੇ ਤੇਰੀਆਂ ਪੁਰੀਆਂ.....2**

Gurbani tells us -

'By remembering the Lord, the desire is fulfilled.' P. 263

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਪੁਰਨ ਆਸਾ॥

'In Lord's meditation are wealth, miraculous powers and the nine treasures.' P. 262

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ॥

'The nine treasures and eighteen miraculous powers go after him, who ever keeps the Lord enshrined within his mind.' P. 649

**ਨਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ
ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ॥**

Man's inclination is awakened. So '*bani*' urges man towards Divine Name meditation and tells him -

'Invaluable is the Lord's Name.

None knows its worth.

Saith Nanak: Such as have good fortune on their foreheads recorded,

In joy of the Lord disport.' P. 81

ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੋ॥

ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ ਸੇ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਦੋ॥

Gurbani teaches us repeatedly that the wealth of God's Name shall go with us to the other world. All the rest of the wealth earned through various secular and pious deeds will be looted by Yama's (God of death) agents on our way to the world hereafter. He, who has wealth of the Name, is revered and respected both here and at

the Divine Court -

'None shall address thee rudely in God's Court.

All shall welcome thee saying, "Come, sit down".' P. 262

ਰੇ ਰੇ ਦਰਗਹ ਕਹੈ ਨ ਕੋਊ ॥ ਆਉ ਬੈਠ ਆਦਰ ਸੁਭ ਦੇਊ ॥

It is a very big thing, if one is respected in God's Court also. There, one having the wealth of Name is greeted respectfully, "Please come and sit down. You are blessed because you have come after doing very good work in the world." Then all worries do vanish, and all pain and suffering is removed, because this fear is killing man - who knows where God may send him? Holy congregation, none knows about it. But he who has the wealth of God's Name -

'The Name Divine, commodity that thou hast come into this world to purchase, In the abode of God's devotee is found.

Discarding pride, in lieu of egoism of mind, Purchase it; the Name Divine in the scales of your heart weigh.

Packing your load, with the holy should you take the path,

And all other poisonous entanglements discard.

Thus shall all on you shower praise,

And at the Portal Divine shall your face glow.' P. 283

ਜਿਸ ਵਖਰ ਕਉ ਲੈਨਿ ਤੂ ਆਇਆ ॥

ਰਾਮ ਨਾਮੁ ਸੰਤਨ ਘਰਿ ਪਾਇਆ ॥

ਤਜਿ ਅਭਿਮਾਨੁ ਲੇਹੁ ਮਨ ਮੋਲਿ ॥

ਰਾਮ ਨਾਮੁ ਹਿਰਦੇ ਮਹਿ ਤੋਲਿ ॥

ਲਾਦਿ ਖੇਪ ਸੰਤਹ ਸੰਗਿ ਚਾਲੁ ॥

ਅਵਰ ਤਿਆਗਿ ਬਿਖਿਆ ਜੰਜਾਲੁ ॥

ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਸਭੁ ਕੋਇ ॥

ਮੁਖ ਉਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ ॥

The face of such a one becomes radiant in God's Court. But Guru Sahib says that even after listening to so many things, the world is not awakened; the world is lying unconscious and oblivious in ego. Man's

soul or mind has not become enlightened. Teaching him repeatedly, Guru Sahib says-

Refrain: O ignorant mind, forget haughty intellect.

ਧਾਰਨਾ - ਮਨ ਭੋਲਿਆ, ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰ -2, 2.

ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰ - 4, 2.

ਮਨ ਭੋਲਿਆ,.....-2.

'Thou that art artless or ignorant, forget thought of egoism.' P. 1168

ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰਿ ॥

In what vain things has man got involved? We have knowledge or understanding of this life. This is my son; these are my daughters; these are my brothers; this is my property; this is my friend; these are my enemies; this man is from our village; this is our brotherhood; this is such and such man; we live in thoughts of egoism. Never does man say that this is his *Waheguru* (God). None says so. At this Guru Sahib expresses great surprise and wonder -

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

He bears love to the one who is his enemy.'

P. 267

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥

ਜੋ ਬੇਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥

Man has forged loving friendship with those who are out to harm him and cause him pain and suffering, that is, demerits like lust, wrath, avarice, attachment, pride, envy, miserliness, slandering, backbiting, hopes, apprehensions etc. But Lord God, who is to give him joy and comfort by always remaining with him, he has forgotten because he is lost in the thought of egoism. So Guru Sahib says -

'Rare are those that in such trade or commerce engage.' P. 283

ਇਹੁ ਵਾਪਾਰੁ ਵਿਰਲਾ ਵਾਪਾਰੈ ॥

Only a rare person gathers the wealth of the Name.

'To such is Nanak ever a sacrifice.' P. 283

ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ॥

Guru Sahib says that he is hundred times a sacrifice to one who gathers the wealth of God's Name. So, holy congregation, this is the inspiration and teaching that we get from *Gurbani*.

Remaining in Guru Nanak Sahib's company, Bhai Bhagirath served the devotees and in a matter of days, his consciousness became so exalted that the journey which is completed in years or in many lives, was completed in a short period of time. Guru Sahib bestowed his grace on him -

'Saith Nanak: Blessed are they by the Divine glance gracious.' P. 8

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ॥

He was exalted to the Supreme state. Ending the sense of duality in him, he achieved a state indistinct from God. He attained union with the Lord.

When Guru Nanak Sahib came to Sultanpur Lodhi, Bhai Bhagirath too left Malsihan and accompanied Guru Sahib to Sultanpur. When Guru Sahib worked at the Modikhana (Provisions Stores), he (Bhai Bhagirath) remained close by him. Although his village was quite near, yet he never went back to his village. He did not want to separate from Guru Sahib even for a second. So, he continued watching Guru Sahib all the time, and if Guru Sahib was out of his sight even for a short while, his heart started sinking. Even for a second he did not want Guru Sahib to go out of his sight. He fell so much in love with Guru Sahib as is described in the following verses of Bhai Gurdas Ji:

'A chakor (bird) loves the moon and continues gazing at it intently.

A chakwi (bird) loves the sun and finds joy in

meeting him.

A lotus loves the water where it blooms.

Peacocks and babihās (rain birds) start singing at the sight of black clouds.

The woman loves her husband and the mother, her son.

Similar is the love of the disciple for his 'pir' (religious or spiritual guide) which endures throughout his life.'

Bhai Gurdas Ji, Var 27/4

ਚੰਦ ਚਕੋਰ ਪਰੀਤ ਹੈ, ਲਾਇ ਤਰ ਨਿਹਾਲੇ।

ਚਕਵੀ ਸੂਰਜ ਹੇਤ ਹੈ ਮਿਲਿ ਹੋਨਿ ਸੁਖਾਲੇ।

ਨੇਹੁ ਕਵਲ ਜਲ ਜਾਣੀਐ ਖਿੜਿ ਮੁਹ ਵੇਖਾਲੇ।

ਮੋਰ ਬਬੀਹੋ ਬੋਲਦੇ ਵੇਖਿ ਬਦਲ ਕਾਲੇ।

ਨਾਰਿ ਭਤਾਰ ਪਿਆਰੁ ਹੈ ਮਾਂ ਪੁਤ ਸਮਾਲੇ।

ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਤੀ ਓਹੁ ਨਿਬਹੈ ਨਾਲੇ॥

One day, a man from a well-to-do and respectable family came to Guru Sahib. Circumstances had made him poor; he was what you would call a gentleman. [Many persons have written that Bhai Mardana came to Guru Sahib]. He made a request to Guru Sahib, "O Sovereign! you impart spiritual teachings to all and uplift everyone spiritually. On the other hand, you enlighten people about trade and commerce too, and customers also come to you. When counting 'dharis' (one dhari = 5 seers, or 4.46 kg), when they reach the number 13 (Thirteen; in Panjabi 'Tera' which means 'yours'), you continue repeating 'tera, tera' and dole out countless measures. Repeating 'tera, tera' you are lost in deep meditation or trance. But you do perfect commerce also. You are the protector of both this world and the world hereafter, both material and spiritual world. O Sovereign! I, a poor one, am in great difficulty. I belong to a respectable family; until now I have never begged before anyone; my daughter has become of marriageable age; I cannot keep her at home because today the time is such when we are slaves, and Pathans are the rulers and they carry away young girls.

Therefore, I wish to marry off my daughter at an early age. O Sovereign, so I am day and night worried about her. Kindly tell me some way out of my predicament." Guru Sahib heard his doleful appeal and said, "O dear, don't worry. You should only tell me what you want." Instantly, Guru Sahib wrote down all the things on a piece of paper - provisions, clothes and all other things, and said, "You should not worry at all. You will get all the things in a couple of days." Guru Sahib called Bhagirath and gave him money and said, "O Gursikh, go to Lahore and buy all the things from there. Take this money and accomplish everything quickly. At Lahore, you will stay only for a night, and not for a second." Guru Sahib explained the whole thing to him, gave him money and Bhagirath reached Lahore.

When he went there, he found a good trader, whose name was Mansukh. He showed him the list of things and said, "Shah Ji (Merchant)! there is a marriage and here is the list of articles. We need them at earliest. Whatever you have you may provide, and the rest you may procure from others." Bhai Mansukh read the list and said, "Brother what is your name?"

He said, "I am called Bhagirath."

Mansukh, "Brother Bhagirath! except the 'choora' (red and white ivory bangles worn by a bride) all other articles I can get readied right now. The kind of 'choora' mentioned in this list will need two days to prepare."

Bhai Bhagirath said, "Look brother Mansukh! I cannot stay for more than one night because such is my master's command to me."

Mansukh said, "Are you an employee of Daulat Khan Lodhi? Has he ordered you

to stay for a night and not for two? I advise you to stay for two nights. We have here very fast Multani horse carriages. It will take you to Sultanpur in a short time. Of the two nights that you spend in it, you can account towards staying here. Your task will be accomplished. Besides, you will have packed goods; how will you carry them yourself? Better sit in the horse carriage and go by it."

Bhai Bhagirath said, "It is all right. I know all these things, but the command is of my powerful master." Mansukh Ji asked, "Are you in someone's service? Is it the Pathan's command or of some other ruler?" Bhai Bhagirath said, "If it were the command of a ruler, I would have had no difficulty. But his command is of that mighty master by disobeying whom I shall be ruined both here and in the world hereafter." On hearing this, Bhai Mansukh was at once startled. He exclaimed, "What! Is there any such ruler in the world by disobeying whom, one is ruined in this world as well as in the other world? We have no doubt heard about worldly harm or ruin, but so far as spiritual sphere or the hereafter is concerned that is not at all under any ruler's domain. Brother Bhagirath! is it so difficult for you to disobey your master?" Bhai Bhagirath said, "It is very difficult because the service undertaken by me is not the one for which I receive any wages. It is a service which involves continuous giving away and surrendering of the self, and not keeping or retaining anything as one's own. This is indeed a very difficult service." Such is the Guru's edict -

*Refrain: Difficult is the service of the Guru,
For it involves giving the head and
surrendering the self.*

ਧਾਰਨਾ - ਗੁਰ ਕੀ ਸੇਵਾ ਔਖੀ ਹੈ - 2, 2

ਸਿਰੁ ਦੀਜੇ ਆਪੁ ਗਵਾਇ, - 2
ਗੁਰ ਕੀ ਸੇਵਾ- 2, 2

'The service of the True Guru is hard. It is obtained by surrendering one's head and losing self-conceit or egoism.' P. 27

ਸਤਗੁਰ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੇ ਆਪੁ ਗਵਾਇ॥
ਸਬਦਿ ਮਿਲਹਿ ਤਾ ਹਰਿ ਮਿਲੈ ਸੇਵਾ ਪਵੈ ਸਭ ਥਾਇ॥

Bhai Bhagirath said, "Brother Mansukh! I am in the service of the Guru, and my Guru's command is that I am not to stay here for more than one night and the service of the holy man is difficult indeed. If in this service, man retains his self or ego, then he cannot render service. This service cannot be done if one thinks - I should remain, my existence should remain and then I should render service too. Man has to erase himself, that is he has to destroy his self or ego."

'The servant who lives in the Guru's house, should heartily obey the Guru's command. He should nowise show off his ego. On the Name Divine ever with his heart should he meditate.

He, who sells his soul to the True Guru, the affairs of that slave are set aright. He, who performs the Guru's service without desire for reward, attains to the Lord.' P. 287

ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਸੇਵਕੁ ਜੋ ਰਹੈ॥
ਗੁਰ ਕੀ ਆਗਿਆ ਮਨ ਮਹਿ ਸਹੈ॥
ਆਪਸ ਕਉ ਕਰਿ ਕਛੁ ਨ ਜਨਾਵੈ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਧਿਆਵੈ॥
ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ॥
ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜੁ ਰਾਸਿ॥
ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ॥
ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ॥

God is met by those who erase their self. If the 'I-feeling' (ego) remains unchanged, and he does service as well as counts himself important and wishes that he should also be praised, people should regard him as good and noble and should obey him too, then brother, such a person

is not a servant of the Guru but is his rival. His service does not bear fruit or is not accounted for. The Guru's servant has to lose himself in the Guru's lap. Selfless service and ego cannot abide at the same place or in the same person -

'Ego is at variance with God's Name: the two dwell not in one place.' P. 560

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ॥

If there is 'I' or 'ego' in the heart of the servant or the devotee, his service is not accounted for. The 'service' or 'devotion' of only that devotee is accounted for, who removes his 'ego' or 'I-ness', and as long as there is 'ego' or 'self-conceit', Guru Sahib says -

'Accept thou death first, abandon the hope of life, and be the dust of the feet of all, then alone come thou to me.' P. 1102

ਪਹਿਲਾ ਮਰਣੁ ਕਬਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ॥
ਹੋਰੁ ਸਭਨਾ ਕੀ ਰੋਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੇ ਪਾਸਿ॥

He who serves with the sense of 'ego' or 'I' in him is not a servant.

Once there was a holy man. A robber came to him. The Police was chasing him, and when the Police came quite near, he thought that the holy man or the saint would surely come to his rescue. Approaching the saint, he fell at his feet and said, "Sir, I am a robber. I am not hiding this fact from you, and the Police yonder there is after me. If you save me today, I will not forget your favour all my life." The holy man said, "My dear, now there is no time for talking or discussing. Pick up the rosary from there and start reciting 'Waheguru, Waheguru' (God's Name)." At that very instant came the Police, but this robber kept sitting there reciting the beads of rosary. The Police said, "Holy man, has a thief or robber come here?"

The holy man said, "Brothers! for us both the saint and the robber are the same."

'Regard both the thief and the saint as God's image.' Paintis Akhri

ਚੋਰ ਸਾਧ ਸਭ ਬ੍ਰਹਮ ਪਛਾਨੋ।

Nobody appears to be bad or evil to us. I am the worst of all. All of you are better than me; even thieves are better than me.

'I am not good and no one is bad.' P. 728

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ॥

I do not have any merit, and none appears to be bad or evil to me. I do not see a thief in anyone.

'O my mind, he who has dispelled his doubt, and realized the Lord to be amongst all, in his thought none is gone astray.' P. 610

ਮਨ ਮੇਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ॥

ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੁਲਾ ਜਿਨਿ ਸਗਲੋ ਬ੍ਰਹਮੁ ਪਛਾਤਾ॥

In all beings and forms is manifest God Himself. Holy congregation, this is not just a platitude; saints and holy men recognize Lord Creator in all beings.

In U.P. where I had a farm, there is a town named Camri, where there is a Police Station also. A holy man used to live there in obscurity. Nobody knew him. I had heard about him many times. One day I thought of meeting him. Meeting with the holy has great merit and importance.

'Kabir, the divine discourse with the saints, even for a 'ghari', half a 'ghari', or half of that even; whatever is done, that is a net gain.' P. 1377

ਕਬੀਰ ਏਕ ਘੜੀ ਆਧੀ ਘੜੀ ਆਧੀ ਹੁੰ ਤੇ ਆਧ॥

ਭਗਤਨ ਸੇਤੀ ਗੋਸਟੇ ਜੋ ਕੀਨੇ ਸੋ ਲਾਭ॥

(One ghari = 24 minutes)

By going to the saints, man never suffers loss; he always gains. I went to him and greeted him. I said, "O holy man! I have learnt that robbers had come to you and they beat you also soundly." The holy

man said, "No, no; they were God Himself. Their appearance was such, but they were God and they said - 'Tell us what you have.' I replied - 'You are omniscient; see wherever you like. You have put me on the duty of begging for alms, and eat myself and serve the visiting holy men. So, O God! You haven't given me money.' Then they started beating me and said - 'Stop calling us God. Tell us whether you will give us the money or not.' I replied - 'O God, this body is yours; you may beat me as much as you like.' Then the Gods inflicted wounds at many places, and broke many bones too, and then went away. A cow was standing here. I said - 'This cow is here to serve milk to your devotees. You may take it away if you don't want your devotees to be served milk. Then the Gods went away.'

I said, "O holyman, did you not report the matter to the Police?" He said, "Where can a report be filed against God?" I said, "You have a very firm conviction. You are regarding even robbers as God." He replied that everybody here is God and not anyone else.

At that moment, I got up to enter his room. The holy man said, "Beware! there is a God in the room." I saw a big snake lying there. I asked, "O holy man, does he live here?" He replied, "Yes, the two of us live here." I said, "At night, do you go out too?" He replied in the affirmative. I asked, "Where do you sleep?" He replied, "I sleep on the floor - on the mat. This God (snake) also comes. Sometimes, he sleeps on me, and sometimes he keeps lying beside me." Then I said, "Do you wake him up?" He replied, "I call out - God, it is morning. I have to take bath. Now, you should go and take rest." On hearing this, God (snake) rests inside. The holy man revealed that

this God abides in the 'ashram' (hermitage) in many forms. There are many like him. About 50 to 60 snakes live here, and in their forms God continues to give me a glimpse." So, holy congregation, such was the view of that saint; he saw God in all.

'He, within whose mind is the True Name, who with his mouth utters the True Name, and who beholds none other than the unique Lord.

Nanak, these are the characteristics of the God-enlightened.' P. 272

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

So seeing God in all is always profitable, because when ego is dispelled, man starts seeing the one Lord in all creation. Therefore, the attendant, who serves with ego within him, his service is not accounted for or recognized. Only that man's service is accounted for, who kills his ego and surrenders his all - mind, body and wealth - to the Guru -

Refrain: Kill your ego and surrender your body to the Guru."

**ਧਾਰਨਾ - ਹਉਮੈ ਵਿਚੋਂ ਮਾਰ,
ਤਨ ਸਉਪ ਦੇ ਗੁਰਾਂ ਨੂੰ - 2, 2
ਸਉਪ ਦੇ ਗੁਰਾਂ ਨੂੰ, ਤਨ ਸਉਪ ਦੇ ਗੁਰਾਂ ਨੂੰ - 2, 2
ਹਉਮੈ ਵਿਚੋਂ ਮਾਰ,.....2**

What happens by killing the ego and surrendering mind, body and wealth? If two harmoniums are being played upon, and the tune of one is wrong and the other's tune is also wrong then that is not harmony; it is dull and flat. Similarly, if the servant or attendant with the holy man or the Guru acts according to his own will, the two do not harmonise; their voice is not one. The servant's spiritual progress ceases. Besides the cessation of spiritual progress, he becomes guilty of a serious offence -

'He is said to be God's attendant who keeps God clasped to his heart.' P. 28

ਸੋ ਸੇਵਕੁ ਹਰਿ ਆਖੀਐ ਜੋ ਹਰਿ ਰਖੈ ਉਰਿ ਧਾਰਿ ॥

The true servant of God is he who cherishes Him in his heart.

'Dedicating his soul and body he places them before the Lord, and roots out ego from within himself.

Blest and acceptable is the pious person, who never suffers defeat.' P. 28

**ਮਨੁ ਤਨੁ ਸਉਪੇ ਆਗੈ ਧਰੈ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰਿ ॥
ਧਨੁ ਗੁਰਮੁਖਿ ਸੋ ਪਰਵਾਣੁ ਹੈ ਜਿ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ ॥**

So Bhai Bhagirath said, "Brother Mansukh! if the command were of some Raja, Nawab, or Daulat Khan Lodhi, I would not be worried. I could stay for two nights in place of one."

Holy congregation! if you imbibe devotion and love for the Guru, everything will be accomplished, and the bonds will be severed because Guru Sahib himself was God's image -

'The Guru is an incarnation of God Himself; He is the creator who will ferry you across Kalyuga (Dark Age).'

Sri Guru Partap Suraj Granth

**ਕਲੀਕਾਲ ਤਾਰਨ ਕਰਤਾਰਾ ॥
ਨਿਜ ਸਰੂਪ ਕੀਨੋ ਅਵਤਾਰਾ ॥**

The Guru has made him in his own image. Such is the edict -

Refrain: My True Guru is the Perfect Lord.

**ਧਾਰਨਾ - ਪਰਮੇਸ਼ਰ ਪੁਰਾ ਹੈ,
ਸਤਿਗੁਰ ਮੇਰਾ, ਸਤਿਗੁਰ ਮੇਰਾ - 2, 2.
ਸਤਿਗੁਰ ਮੇਰਾ, ਸਤਿਗੁਰ ਮੇਰਾ - 2, 2
ਪਰਮੇਸ਼ਰ ਪੁਰਾ ਹੈ,.....2**

So Bhai Bhagirath Ji said, "Brother Mansukh, please imbibe faith in and love for the Guru. Guru Nanak Patshah (Soverign) is my Guru (Holy Preceptor). Don't say that there is no Perfect Guru in the Kalyuga. Your experience is that there is none Perfect in the Kalyuga. Well, that you may have observed because you have had to deal with imperfect and immature ones, but I have met the Perfect one -

*'What praise of the Guru should I describe?
The Guru is the ocean of Divine knowledge
and truthfulness.*

*Since primal time, in all time and all ages,
Is he the image of the Lord, perfection
incarnate.'* P. 397

**ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਿਆ ਕਹਾ ਗੁਰੁ ਬਿਬੇਕ ਸਤ ਸਰੁ ॥
ਓਹੁ ਆਦਿ ਜੁਗਾਦੀ ਜੁਗਹ ਜੁਗੁ ਪੁਰਾ ਪਰਮੇਸਰੁ ॥**

He is perfect, as borne out in the following edicts -

*'The Divinely - inspired Preceptor, Master,
whose sight fulfils all desires,
With all faculties is endowed.
Saith Nanak: The Guru himself is the
Transcendent Lord Master.
Ever, ever-present is he, the Guru.'*

P. 802

**ਸਫਲ ਮੂਰਤਿ ਗੁਰਦੇਉ ਸੁਆਮੀ ਸਰਬ ਕਲਾ ਭਰਪੂਰੇ ॥
ਨਾਨਕ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਸਦਾ ਸਦਾ ਹਜ਼ੂਰੇ ॥**

*'The Guru is Potent to do everything and the
Guru is himself the formless Lord.
The Guru is high, unfathomable and
limitless.*

*Ineffable is the praise of the Guru.
What can a sayer say?' P. 52*

**ਗੁਰੁ ਸਮਰਥੁ ਗੁਰੁ ਨਿਰੰਕਾਰੁ ਗੁਰੁ ਊਚਾ ਅਗਮ ਅਪਾਰੁ ॥
ਗੁਰੁ ਕੀ ਮਹਿਮਾ ਅਗਮ ਹੈ ਕਿਆ ਕਥੇ ਕਥਨਹਾਰੁ ॥**

By having merely a glimpse of such a Guru, piety is spontaneously born in one's heart -

*'The True Guru is the soil of righteousness;
Therein as one sows, such shall his reward
be.*

*The Guru's disciples have sown amrita
(nectar) -*

To them the Lord grants fruit of 'amrita.' P. 302

**ਸਤਿਗੁਰੁ ਧਰਤੀ ਧਰਮ ਹੈ ਤਿਸੁ ਵਿਚਿ ਜੇਹਾ ਕੋ ਬੀਜੇ ਤੇਹਾ ਫਲੁ
ਪਾਏ ॥**

ਗੁਰਸਿਖੀ ਅੰਮ੍ਰਿਤੁ ਬੀਜਿਆ ਤਿਨ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਹਰਿ ਪਾਏ ॥

So, it is a matter of faith and devotion. I have full faith in my Guru." He narrated everything how he used to worship the Devi (Goddess), his eyes were closed and he heard a voice, "Bhagirath! if you want to

achieve liberation, go into the refuge of Guru Nanak, who is working as a storekeeper at Sultanpur, for he alone can grant liberation. I can grant only material things; the gift of liberation is not within my power. I have myself not had a glimpse of God; how can I make you have a glimpse of Him?" So, since that moment, I have developed faith in Guru Nanak Sahib.

Holy congregation, everything depends on faith -

*Refrain: Have perfect faith in the heart for
the True Guru.*

**ਧਾਰਨਾ - ਹੋਵੇ ਪ੍ਰਤੀਤ ਜੀ,
ਸਤਿਗੁਰੁ ਦੀ ਪੁਰੀ ਮਨ ਵਿਚ - 2, 2.**

Until we develop perfect faith in the Satguru (True Guru, or Perfect Holy Preceptor), we remain in doubt whether or not he will enable us to cross the world-ocean, whether this 'Waheguru chant' (mystic formula of God's Name) will enable us to cross the world-ocean or not. Does Mata Rani (Goddess or Devi) listen to our prayers sooner, or is any god pleased with us sooner, or some 'Pir' (Holy man) comes to our rescue sooner? These are wavering states of mind. The Guru is all powerful; he possesses all powers and abilities and is an image of God Himself. If faith in him comes to abide in the heart, then we remember the Name. God's Name removes all sufferings. It is only a question of having faith in the Guru that he is always with us; he is very much present in the physical form; he is capable and is the immanent aspect of the Lord Creator.

*'As is the intensity of belief in the True
Guru, so is the joy or comfort, the mortal
obtains.'* P. 30

ਜੇਹਾ ਸਤਗੁਰੁ ਕਰਿ ਜਾਣਿਆ ਤੇਹੋ ਜੇਹਾ ਸੁਖੁ ਹੋਇ ॥

If the faith is less, the task is not accomplished. It is accomplished only when

one's faith in the Guru is 100 percent or perfect. Joy or comfort comes in accordance with one's belief in the Guru.

Once both Bhai Bala Ji and Baba Budha Ji were sitting in the holy presence of Guru Angad Dev Ji. Guru Sahib asked Bhai Bala Ji, "Bhai Bala, you accompanied Guru Nanak in all the nine regions and seven islands, wherever there was human habitation. You witnessed his marvels and miracles. What did you consider Guru Nanak Sahib to be?" Holy congregation, today maps are made to show that Guru Nanak Sahib visited upto that place. But Bhai Gurdas Ji says that Guru Nanak Sahib went up to the end of the universe. Then it is asked: 'How did he speak different foreign languages?' Holy congregation! in all persons '*bani*' (utterance; speech) exists in four parts. The first part is called '*pra*'. We do not understand it; it rises suddenly within us. The second is called '*pasyanti*'; it comes from the heart. In English, we can call it telepathy; it contains thoughts or ideas, but no words. The third is the sound or voice of the throat, which is called '*madhma*'. The fourth is the voice or language that I am speaking, it is called '*baikhri*'. This '*baikhri bani*' is peculiar to each country. The '*madhma*' is a mixture of the two - some of one's own country and some new words which get formed. The language of the heart, which is called '*pasyanti*', is the language of thoughts or ideas; it does not have words; it is telepathy. He, who understands telepathy, understands the language of animals, birds, trees and insects.

There are stories about many holy men and saints that animals used to talk with them. All the animals speak, but they talk with one another through telepathy. Of them, there are some signs also.

So Guru Nanak Sahib understood the thought-language of all, and through this very language, he taught and explained things to them internally. Secondly, he knew everything. It was not that he did not know this language or that language, or that he had not studied English. Guru Nanak Sahib travelled upto the point where there was human habitation and liberated all of them. He went to Sudan, Egypt and Africa, and there are stories that some of these people were cannibals; but he liberated one and all.

So Guru Angad Sahib asked Bhai Bala Ji, "What did you think that Guru Nanak Sahib was?" Bhai Bala Ji replied, "He was a perfect saint." Guru Sahib kept quiet thinking that even after living with Guru Nanak Sahib, Bhai Bala Ji did not understand him. He blessed him, "Well then, may you be a saint?" Then Guru Sahib asked Baba Budha Ji, "Baba Ji! you had been associated with Guru Nanak Sahib since the age of eight and you had full glimpse of him and you know many things about him. What did you regard Guru Nanak Sahib to be?" Baba Budha Ji replied, "Sir, he was a perfect '*Brahmgyani*' [one who has realized the Ultimate Spiritual Reality]."

Guru Sahib said, "Well then, may you be a '*Brahmgyani*'." In this manner, Guru Sahib questioned all one by one. He asked Bhai Bhagirath as well as Bhai Mansukh. Everyone replied in accordance with his belief. When all had expressed their respective views regarding Guru Nanak Sahib, they requested Guru Sahib, "O Sovereign, what did you consider Guru Nanak Sahib to be?" At that moment, tears started flowing from the corners of his eyes. He remained silent for quite sometime.

Finally, he spoke out, "Holy congregation! you are asking me about Guru Nanak Sahib? He was the Master of millions of universes, the Transcendent Lord God Himself, who had been born in the form of Guru Nanak and revealed himself as Guru - Light." At this all present submitted - "O Sovereign! that is why you have become the form and image of Guru Nanak Sahib."

So holy congregation, it is a question of one's belief. There are four kinds of beliefs. First is that my Guru is a good saint; second is that my Guru is superior to all other saints; third is that my Guru is like God Himself and the fourth belief is that my Guru is truly and really God Himself. Therefore, as is one's belief in the Guru, so is the fruit one receives -

'As is the intensity of belief in the True Guru, so is the joy or comfort, the mortal obtains.

There is absolutely no doubt in this, but only a rare person embraces love for the Guru.'

P. 30

**ਜੇਹਾ ਸਤਗੁਰੁ ਕਰਿ ਜਾਣਿਆ ਤੇਹੋ ਜੇਹਾ ਸੁਖੁ ਹੋਇ ॥
ਏਹੁ ਸਹਸਾ ਮੂਲੇ ਨਾਹੀ ਭਾਉ ਲਾਏ ਜਨੁ ਕੋਇ ॥**

Guru Sahib advises us to have faith in the Guru and imbibe love and devotion. There is absolutely no doubt that it will bear fruit.

'Nanak, God and the Guru have two forms but they have the same one Light. It is by the holy word that the mortal attains to union with God.'

P. 30

ਨਾਨਕ ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥

They are united with the Word.

They are one, and not two. So Bhai Bhagirath said, "Brother Mansukh! Don't have any doubts on this score -

'The Guru is an incarnation of God Himself; He is the Creator who will ferry you across the Kalyuga (Dark Age).'

Sri Gur Partap Suraj Granth, P. 356

**‘ਕਲੀਕਾਲ ਤਾਰਨ ਕਰਤਾਰਾ।
ਨਿਜ ਸਰੂਪ ਕੀਨੋ ਅਵਤਾਰਾ॥’**

The Lord Creator has made him (The Guru) His own form and image.

'He whose supreme fortune is awakened, Learns he the greatness and glory of the Guru and becomes wise.'

Sri Gur Partap Suraj Granth, P. 356

**ਜਿਹ ਕੇ ਜਾਗਹਿ ਭਾਗ ਮਹਾਨਾ॥
ਸੋ ਮਹਿਮਾ ਜਾਨਹਿ ਮਤਿਵਾਨਾ॥**

'Though he performs worldly customs and duties,

Yet in his mind abides knowledge unfathomable of the Inaccessible.'

Sri Gur Partap Suraj Granth, P. 356

**ਲੋਕਿਕ ਗੀਤਿ ਕਰਹਿ ਨਿਰਬਾਹੁ॥
ਰਿਦੇ ਗਜਾਨ ਘਨ ਅਗਮ ਅਬਾਹੁ॥**

By knowing the glory and greatness of the Guru, man becomes wise and intelligent. But these days, he has hidden his Divine aspect and is working as a 'modi' (store keeper of provisions). Many times, in a carefree and frolicsome mood, he starts weighing provisions. When after the number 12 comes the number 'terah' (13), he does not utter 'terah' (13), but 'tera' (yours) and saying 'tera, tera, tera (yours, yours), he is lost in God's contemplation. He does not wake up from this state of contemplation; the weighing balance becomes standstill; the customers continue waiting and wondering what the number 'terah' (13) has done. Then he picks up a weight - a seer, two seers, five seers, ten seers and continues putting them in the weight-pan (one seer = 900 gms approx.) and when he touches the weight of 'pau' (1/4 seer), then he starts uttering, "Dhann pau', dhann pau, dhann tu' (blest art Thy feet, blessed art Thee). Then he continues repeating 'pau, pau feet, feet and falls into a mystical trance."

Bhagirath said that he (Guru Nanak

Sahib) had knowledge of the fourteen regions. At this Bhai Mansukh said, "Brother, you are perfectly right. Your experience is all right for you. But having visited many persons and places, my faith has been shaken. Unless I am fully satisfied and convinced, I cannot have that much faith in Guru Sahib as you have." At this Bhai Bhagirath said, "Well, you may satisfy yourself. Ever since he has bestowed on me the gift of the Name, I am feeling light and relieved. All the filth of my inner self has been removed and now I have a glimpse of my true self. Such is the *Gurbani* edict -

*Refrain: Nectar-Name has he placed in my heart,
Whereby has been removed the impurity of several births.*

**ਧਾਰਨਾ - ਅੰਮ੍ਰਿਤ ਨਾਮ ਰਿਦੇ ਮਹਿ ਦੀਨੋ,
ਜਨਮ ਜਨਮ ਕੀ ਮੇਲ ਗਈ - 2, 2.
ਜਨਮ ਜਨਮ ਕੀ ਮੇਲ ਗਈ - 4, 2.
ਅੰਮ੍ਰਿਤ ਨਾਮ ਰਿਦੇ ਮਹਿ ਦੀਨੋ,.....2**

*'The Perfect Guru has saved my honour.
The Nectar-Name has he placed in my heart,
Whereby has been removed the impurity of several births;
Contemplating the Perfect Guru's word,
demons and wicked enemies are banished.
What can a poor foe do unto me, as great is the glory of my Lord?' P. 823*

**ਗੁਰਿ ਪੂਰੇ ਮੇਰੀ ਰਾਖਿ ਲਈ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦੇ ਮਹਿ ਦੀਨੋ ਜਨਮ ਜਨਮ ਕੀ ਮੇਲੁ ਗਈ॥
ਨਿਵਰੇ ਦੁਤ ਦੁਸਟ ਬੈਰਾਈ ਗੁਰੁ ਪੂਰੇ ਕਾ ਜਪਿਆ ਜਾਪੁ॥
ਕਹਾ ਕਰੈ ਕੋਈ ਬੈਚਾਰਾ ਪ੍ਰਭ ਮੇਰੇ ਕਾ ਬਡ ਪਰਤਾਪੁ॥**

Bhai Bhagirath said, "Brother Mansukh! look, every man acts according to his understanding and intelligence. I have only told you what I have experienced myself that faith is all-important; everything depends on faith and devotion. If you want to have something from holy men and saints, you must have faith, for through faith you can get everything. But without faith, you can get nothing.

Once a Raja (king) said to his Wazir (minister), "Mr. wazir (Minister) one thing I have not been able to understand." The Wazir said, "Sir, tell me." The Raja said, "Who is greater - the 'Pir (holy man) or the 'faith'?" The Wazir said, "Sir, both are great." The Raja said, "I don't want to listen to this. Tell me which one of the two is greater." The Wazir again said, "Both are great." At last, when this happened several times, the Raja said, "Why don't you tell who is greater of the two?" The Wazir then said, "Sir, in that case faith is greater than the holy man or saint. If the saint or *pir* suffers from a weakness, but one's faith in him is perfect, one can be emancipated, or one can swim across the world-ocean. The faith of Dhanna's '*murshad*' (spiritual teacher) who had given him the weight, was weak, but Dhanna's faith was perfect and unshakable. It was due to his faith that he had a glimpse of God -

'God, the Lord of the world, met him in person and Dhanna became supremely fortunate.' P. 488

ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਰਾ॥

God manifested Himself to him and took food offered by him. Later, when Trilochan Pandit came to know that Dhanna had attained to God, he went to him (Dhanna) and said, "O Dhanna! do you serve food to God?" Dhanna replied, "Yes, Pandit Ji." He did not become proud but remained as humble as before.

"Is it true, or are you saying this for nothing?"

"No sir! God takes food offered by me daily."

"Where does he live?"

"He does not leave me at all. He lives here with me."

"Is He present here now also?"

"Yes".

"Where is He?"

"Look there; He is standing beside that red cow - white cow."

"Which cow?"

"Look there sir, on this side of the tree."

"The cow is standing, but I do not see Him beside it."

"He is very much standing there; He is now coming in this direction."

The Pandit said, "O Dhanna! is your eyesight all right? Is there something wrong with your brain? May be there is dryness in your brain owing to which you are having hallucinations."

Dhanna said, "Pandit Ji, that is not the case. My God even runs the Persian wheel, waters the fields, chops the fodder and milks the buffaloes."

Pandit asked, "Then what do you do?"

Dhanna replied, "God tells me - 'Sit here and recite God's Name - This is what I like; I am used to it. Ever since the creation of the world, I have been accomplishing the saints' tasks.' Besides that, Pandit Ji, he does not let me do any work."

The Pandit realized that there was something the matter; otherwise he could not have said all these things. 'People also say that Dhanna's well continues working by itself; the fields too are getting automatically watered and Dhanna only sits with his eyes shut.' This must be the case, although nobody sees anything. The Pandit then said, "O Dhanna, let me tell you the truth that I had told a lie that my 'Thakur'

(God) partook of food, and in fact, I myself used to eat. Please request God to grant me also a glimpse of His person."

So, instantly, Dhanna made a request to God, "Lord, it is he who has aligned me with Thee. He is my Guru, holy preceptor. Please let him have a glimpse of You." God said, "O Dhanna, he is a clever and cunning person, and such persons cannot have a glimpse of Me -

'Listen, man! To the Lord attach thy heart or mind.

By clever devices is not the Lord (Lord Vishnu with four arms) attained.' P. 324

**ਰੇ ਜਨ ਮਨੁ ਮਾਧੁ ਸਿਉ ਲਾਈਐ ॥
ਚਤੁਰਾਈ ਨ ਚਤੁਰਭੁਜੁ ਪਾਈਐ ॥**

'Saith Kabir: By devotion is the Lord attained.

In innocent spontaneous devotion comes meeting with the Lord.' P. 324

**ਕਹੁ ਕਬੀਰ ਭਗਤਿ ਕਰਿ ਪਾਇਆ ॥
ਭੋਲੇ ਭਾਇ ਮਿਲੇ ਰਘੁਰਾਇਆ ॥**

"There was innocence in your heart. God is not met by those in whose heart is logic and reasoning. O Dhanna! I am a slave to love and devotion. Where there is love, I am bound to him. Those who love Me can get any work out of Me; I come under their control."

*'Thou that art inaccessible, unknowable,
All under Thy power lie.*

Thou, O Lord, art in the power of Thine devotees.

The devotees from Thee have strength.'

P. 962

**ਸਭੁ ਕੇ ਤੇਰੇ ਵਸਿ ਅਗਮ ਅਗੋਚਰਾ ॥
ਤੂ ਭਗਤਾ ਕੈ ਵਸਿ ਭਗਤਾ ਤਾਣੁ ਤੇਰਾ ॥**

"So this Pandit cannot have a glimpse of Me." Dhanna submitted, "O Lord, be kind and merciful. If he had not aligned me with you, what would have become of me?" God said, "O Dhanna! you accepted as true what he said, and he who believes

- and has faith in his heart, that Sikh - *'The believer saves himself and saves the Sikhs of the Guru.'* (P.2). Go, O Dhanna, tell him that I shall afford him glimpse only once. The weight he had given to you was used by him to fix nails in his shoes. But he told you to take it away as 'Thakur' (God)."

Dhanna said, "O Lord, give him your glimpse for my sake." At Dhanna's request, God gave the Pandit a glimpse of His person.

So the Wazir said to the Raja, "Sir, even if the preceptor is no good, but the devotee's faith in him is complete and perfect, then faith is greater than the holy preceptor and by virtue of this faith the devotee can swim across the world ocean. However, if you want to see it in actual practice or have a sure illustration of this, give me a period of six months." So the Raja gave this much time to the Wazir to prove his contention. He went away from there with some masons and labourers. Reaching one spot, he said, "There has been here a 'pir', (Muslim holy man) named 'Jutey Shah'. Nobody has built a shrine on his grave. He was a great 'pir'. My ancestors used to come here." Removing a shoe, he put it in a box. Burying this box, he built a tomb over it. He announced through advertisements that a fair would be held there on every Thursday. People started visiting this tomb, because it is just a question of faith. People's wishes and prayers started getting fulfilled in return for promised offerings. Big gatherings came to be held. There was much talk about it.

After six months the Raja's son fell ill. The doctors were much disturbed and worried. The Raja said to the Wazir, "Mr.

Wazir, the child is not responding to any medicine given by the doctors. What should be done?" The Wazir said, "Well Sir! there is a shrine of Pir Jutey Shah. Make a prayer and promise an offering, the child will be cured." The Raja went there, made a prayer and promised to build a big shrine, if the child was cured. In a few days, the child was cured. The Raja went there in the form of a big procession to fulfil the promise in return for the grant of his prayer. The Wazir had already reached there in advance with labourers. He started demolishing the tomb. When the Raja reached, half of the tomb had been demolished. The Raja said, "Mr. Wazir! what are you doing?" The Wazir said, "Sir, I am going to give the answer to your question." "Answer to my question?"

"Yes, your highness! I had told you that faith is greater than the 'pir' (holy preceptor). So this is no grave or tomb. I built this tomb by burying my shoe in the earth. It will come out after a little while."

The earth was dug and the box was taken out. He showed the shoe to the Raja. "It is my shoe; only one foot I had buried. Then I had propagated that it was the tomb of a great 'pir'. The sentient God is present everywhere. Have faith anywhere, your prayers and wishes will start getting answered and fulfilled. That is why it is said that faith is greater."

So Bhai Bhagirath said, "Brother Mansukh! it is all a matter of faith."

"I too agree with you, but in this *Kalyuga* (Dark Age), every where hypocrisy is being practised. There are big saints (holy men). They keep agents, who advertise them far and wide. They issue advertisements in their praise. They pay those who propagate their so-called

spirituality. They resort to several sham methods, but in their hearts, they are atheistic and egoistic. The whole world is caught in the snares of ego. It is possible that some rare one may be a Brahmgyani (knower of God), but the rest are holy men only in words, and not in reality."

On hearing this, Bhai Bhagirath said, "O Mansukh, Guru Sahib also says the same thing. He too has studied the whole world. He has been through inner consciousness everywhere, and his edict is that there is very little truth left in the world-

'One moved by thought of honour and dishonour is not a true devotee (of God). Devotees of God! one in millions is enlightened to realization of the essence or reality.' P. 51

**ਮਾਨ ਅਭਿਮਾਨ ਮੰਧੇ ਸੋ ਸੇਵਕ ਨਾਹੀ॥
ਤਤ ਸਮਦਰਸੀ ਸੰਤਹੁ ਕੋਈ ਕੋਟਿ ਮੰਧਾਹੀ॥**

He, who sees the Akal Purkh (Timeless One, God) everywhere, is one among millions. Guru Sahib says that the rest are all hypocrites -

'Discursing on religion is a way of getting self-adulation. Rare is the God-directed man, that above discoursing stands.' P. 51

**ਕਰਨ ਕਹਾਵਨ ਇਹੁ ਕੀਰਤਿ ਕਰਲਾ॥
ਕਥਨ ਕਰਨ ਤੇ ਮੁਕਤਾ ਗੁਰਮੁਖਿ ਕੋਈ ਵਿਰਲਾ॥**

All talk about the principle of spirituality, but it is mere talk; none has true faith in it.

'The Brahmmins read books but understand not their real meaning.' P. 56

ਪੰਡਿਤ ਵਾਰਹਿ ਪੋਥੀਆ ਨਾ ਬੁਝਹਿ ਵੀਚਾਰੁ॥

They study books and deliver discourses that 'Ram' (God) is present in all, but they do not understand and realize this true teaching. It is mere talk -

'They instruct others and walk away. Themselves they trade in wealth.' P. 56

ਅਨ ਕਉ ਮਤੀ ਦੇ ਚਲਹਿ ਮਾਇਆ ਕਾ ਵਾਪਾਰੁ॥

They will perform excellent 'kirtan' (singing of Gurbani) and deliver fine discourses, but they will quarrel with the managers over the money they are paid for singing and explication. They argue - "I do not come for such a small sum of money. You will have to pay me Rs. 11,000 for performing an hour-long kirtan. Do not spoil my rate." The managers say, "This is too much. We are poor people." Therefore, none is benefited from such 'kirtan' and discourses.

Guru Sahib says - 'The Brahmmins read books, but do not understand their true teaching.' (P. 56) Inwardly, they are engaged in the pursuit of wealth.

'They wander about the world talking falsehood, while they, who abide by the Name, are the best.

Many are the Pandits and astrologers who deliberate over the Vedas.' P. 56

**ਕਥਨੀ ਝੁਠੀ ਜਗੁ ਭਵੈ ਰਹਣੀ ਸਬਦੁ ਸੁ ਸਾਰੁ॥
ਕੇਤੇ ਪੰਡਿਤ ਜੋਤਕੀ ਬੇਦਾ ਕਰਹਿ ਬੀਚਾਰੁ॥**

They talk about enmities and disputes - such a one fought war against such and such in this manner. They do not talk about spiritual knowledge, self-realization and inner enlightenment. It is a case of the blind throwing the blind into the well. They trade in wealth.

'They glorify disputes and strifes and in controversies they continue coming and going.

Without the Guru, they cannot be absolved of their action, howsoever much they may tell, hear, preach and expound.' P. 56

**ਵਾਦਿ ਵਿਰੋਧਿ ਸਲਾਹਣੇ ਵਾਦੇ ਆਵਣੁ ਜਾਣੁ॥
ਬਿਨੁ ਗੁਰ ਕਰਮ ਨ ਛੁਟਸੀ ਕਹਿ ਸੁਣਿ ਆਖਿ ਵਖਾਣੁ॥**

So, Bhai Bhagirath said, "Brother Mansukh, Guru Sahib also says the same thing as you do. It is true that there is more sin in the world, truth is nowhere to be

seen and this is the age of *Kalyuga* (Dark age); it is the age of strifes and conflicts. Here ghosts and goblins are moving about in the garb of men -

'In Kalyuga (Dark Age) O Nanak, the goblins are born.

The son is a demon, the daughter is a she-demon and the wife is the chief of he and she-demons.' P. 556

**ਕਲੀ ਅੰਦਰਿ ਨਾਨਕਾ ਜਿਨਾਂ ਦਾ ਅਉਤਾਰੁ॥
ਪੁਤ੍ਰ ਜਿਨ੍ਹਰਾ ਧੀਅ ਜਿਨ੍ਹਰੀ ਜੋਰੁ ਜਿਨਾ ਦਾ ਸਿਕਦਾਰੁ॥**

Goblins and evil spirits are abroad and the chariot of *Kalyuga* has become a chariot of fire - of avarice, enmity and hostility; people jostle and quarrel with one another like bamboos rubbing with one another. All are quarrelling and fighting, whether they are members of a family, or one family fighting with another, or the followers of one religion quarrelling with those of another, or one street people with the people of another street, or it is people of one country at war with those of another; there is fire everywhere in this age. People die fighting against one another like bamboos rubbing with one another. Being irreligious, man has become a demon. In the earlier ages, there was the reign of truth. In *Satyuga* (Age of Truth) -

'In Satyuga truthfulness was the supreme religious observance:

In Treta was laid down performance of sacrifices;

In Duapar performance of ritual sacrifices.' P. 346

ਸਤ੍ਰਿਗਿ ਸਤੁ ਤੇਤਾ ਜਗੀ ਦੁਆਪਰਿ ਪੁਜਾਰਾਰ॥

Of these ages, in *Satyuga* '*dharam*' (religion or righteousness) had four feet or legs. It had truth, '*yagya*' (sacrifices), worship and charity. Then '*Satyuga*' passed away.

'In 'Satyuga', religion or righteousness, stood on four feet or legs.' P. 880

ਸਤਿਜਗ ਧਰਮੁ ਪੈਰੁ ਹੈ ਚਾਰਿ॥

The four feet were of truth, sacrifice, worship and charity.

'In the Treta age one of Dharma's (Righteousness) legs (powers) was chopped off.' P. 880

ਤ੍ਰੇਤਾ ਇਕ ਕਲ ਕੀਨੀ ਦੁਰਿ॥

In the *Treta* age, people ceased to be truthful, and it was left with three feet or legs to stand upon - sacrifice, worship and charity. Truth vanished.

'In Dwapar age, of Dharma (Righteousness) only two legs were left.' P. 880

ਦੁਆਪੁਰਿ ਧਰਮ ਦੁਇ ਪੈਰ ਰਹਾਏ॥

In *Dwapar* age, two legs got broken - truth and sacrifice were removed, and only worship and charity were left behind.

'In Kalyuga, Dharma had only one leg (power) left;

On one leg it moved, with increase of maya-attachment.' P. 880

**ਕਲਜੁਗਿ ਧਰਮ ਕਲਾ ਇਕ ਰਹਾਏ॥
ਇਕ ਪੈਰਿ ਚਲੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਏ॥**

Now in '*Kalyuga*', '*Dharma*' (Righteousness or religion) is moving about on one leg only. It is the leg of charity, but it does not work or function. Why does it not work? Guru Sahib says -

'Whosoever, while going on pilgrimage, fasting and giving alms takes pride in his mind,

Nanak these deeds of his go in vain like the bathing of an elephant.' P. 1428

**ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ॥
ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ॥**

By giving charity, man grows proud. Charity is of three kinds - *tamogun* (evil, dark) charity, *rajogun* (passionate) charity and *satogun* (virtuous) charity. '*Tamogun*' charity means one that is given out of annoyance or anger that one may not be considered poor for not giving charity. Man is giving this charity beyond his capacity or ability. '*Rajogun*' charity is of that person

who wants his charity to be acknowledged and publicized by fixing a stone carrying his name. Both these charities are of no value. Such donors get destroyed. He who gives 'Satogun' charity wants his name to be kept secret. He says that there is no need to acknowledge his donation. He says, "God has given me everything. I am only giving a part of God's bounty."

So, in this manner, all the four feet or legs of "Dharam" (religion or Righteousness) have got broken. There is now mist and darkness of the pitchblack moonless night. The moon of 'Dharma' (religion, or Righteousness) has disappeared. In Kalyuga, pious deeds cannot work or function, and are of no avail, because the climate has changed.

'One performing manifold rituals in Kalyuga, Shall find the age not propitious for such, Nor shall these with the Lord find acceptance. In Kalyuga, devotion to the Name Divine is purest of all deeds.' P. 1130

**ਕਲਜੁਗ ਮਹਿ ਬਹੁ ਕਰਮ ਕਮਾਹਿ ॥
ਨਾ ਗੁਤਿ ਨ ਕਰਮ ਥਾਇ ਪਾਹਿ ॥
ਕਲਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਹੈ ਸਾਰੁ ॥**

In Kalyuga, one can swim across only with God's Name. So Guru Sahib says that God's Name no longer exists; it has disappeared. Only logic and reasoning, disputes and altercations are left. One religion is jealous of another and wants to destroy and bury the other. Custodians of one faith make others change their faith through coercion and clever ways. What was true religion is no where to be seen -

'This is the dark night of falsehood or evil; The moon of truth is nowhere visible, nor risen.' P. 145

ਕੁੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥

One does not know, where truth has

disappeared. You may recite like this -

Refrain: My dear, falsehood has come to prevail in the world;

Truth has become scarce and rare.

ਧਾਰਨਾ - ਪਿਆਰੇ ਕੁੜੁ ਦਾ ਹੋ ਗਿਆ ਵਰਤਾਰਾ,

ਸੱਚ ਵਾਲਾ ਕਾਲ ਪੈ ਗਿਆ - 2, 2.

ਪਿਆਰੇ ਜੀ! ਸੱਚ ਵਾਲਾ ਕਾਲ ਪੈ ਗਿਆ - 2, 2

ਪਿਆਰੇ ਕੁੜੁ ਦਾ ਹੋ ਗਿਆ ਵਰਤਾਰਾ,....-2

'There is a famine of truth, falsehood prevails and the blackness of the Dark Age (Kalyuga) has made men demons.

They who have sown the seed of the Name have departed with honour. How can the broken seed sprout now?

If the seed be whole and there be the proper season, then the seed germinates.

Nanak, without a mordant the brand new cloth cannot be dyed.

If the mordant of honesty be applied to the body, it is washed white of sins in God's fear.

Nanak, if man be imbued with God's meditation, then his reputation is not false even slightly.' P. 468

ਸਚਿ ਕਾਲ ਕੁੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ ॥

ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ ॥

ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੁ ਰੁਤਿ ਹੋਇ ॥

ਨਾਨਕ ਪਾਚੈ ਬਾਹਰਾ ਕੋਰੈ ਰੰਗੁ ਨ ਸੋਇ ॥

ਭੈ ਵਿਚਿ ਖੰਬਿ ਚੜਾਈਐ ਸਰਮੁ ਪਾਹੁ ਤਨਿ ਹੋਇ ॥

ਨਾਨਕ ਭਗਤੀ ਜੇ ਰਪੈ ਕੁੜੈ ਸੋਇ ਨ ਕੋਇ ॥

You are also saying the same thing that you have not been able to find truth anywhere. It is after observing the whole world that my True Guru is saying that in 'Kalyuga' (Dark Age) has occurred famine of truth and its darkness has changed men into goblins; and true men are nowhere to be seen - 'Kalyuga's darkness has made men demons'; everybody's heart has been soiled with darkness and evil. However, those persons who have sown the seed of the Name, who have faith in one God, have departed from the world with honour; 'How can a crushed seed sprout?' Those who waver in their faith, sometimes believing in one

and sometimes in another, can never verdure. You can have love and devotion for one God and not for many. Nothing can be achieved by paying obeisance sometimes at one place and sometimes at another, or by believing sometimes in this god and sometimes in that. This is a wrong course to adopt. O man, by doing so, you have sown broken seed, which can never sprout. *'It can sprout if it is whole, and the weather is suitable.'* (P. 468)

The weather has to be proper and suitable for a seed to sprout; and then the seed should be of that particular season. Just as a broken seed cannot sprout, similarly a divided faith cannot achieve anything. Attainment is possible only if we have faith in one. But we believe in many and not in one God. Therefore, Guru Sahib says - *'Without the proper chemical on one plain cloth, dye will not catch.'* (P. 468) Without the Satguru (True holy Preceptor) man's plain mind or heart cannot be dyed in God's love. *'The mind in the vat of God's fear should be washed of sins through modesty.'* In the 'Kalyuga', devotional worship has disappeared. And so have vanished with it righteousness, forgiveness, non-violence, truth, charity, patience etc. and darkness has enveloped the world. So now, what is left behind? Darkness or deception is all that is left behind. Whether it is a holy man or a dera-head, everywhere there is noise and confusion. There is rivalry among them. They speak ill of one another, and devise ways and means to belittle one another. Such is the conduct of so-called holymen. So far as the householders are concerned, you already know very well what type of persons they are. What is left these days? Only sins are ruling today's world.

So Bhagirath said, "Brother Mansukh,

what you are saying is correct. But Guru Sahib is absolute truth incarnate. The sun of truth has risen in him."

So they conversed in this manner. Brother Mansukh listened to him attentively. He said, "Brother Bhagirath, today you have told me many strange and wonderful things. Something is happening in my mind and heart. Now let us pack the merchandise. At night you will stay with me. Kindly, find some more time, we shall continue the conversation further, because your utterances are very pleasing and I have started seeing some ray of light."

Chapter 2

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

'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.' P. 256

ਸਤਿਨਾਮੁ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ।

ਪੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀਓ ਮਹਾਰਾਜ।

ਡੰਡਉਤਿ ਬੇਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ।

ਡੋਲਨ ਤੇ ਰਾਖੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ॥

'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.'

P. 289

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਕਿਆ ਤਉ ਸਰਨਾਇ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ॥

Refrain: He, who himself is emancipated and emancipates me too,

To such a Guru am I a sacrifice.

ਧਾਰਨਾ -

ਆਪ ਮੁਕਤ ਮੋਹਿ ਤਾਰੇ ਜੀ,

ਐਸੇ ਗੁਰਾਂ ਤੋਂ ਬਲ ਬਲ ਜਾਈਏ - 2, 2

ਐਸੇ ਗੁਰਾਂ ਤੋਂ ਬਲਿ ਬਲਿ ਜਾਈਏ - 2, 2

ਆਪ ਮੁਕਤ ਮੋਹਿ ਤਾਰੇ ਜੀ.....-2

'He who makes obeisance unto the Primal Being, the Lord of men, am I a sacrifice, a sacrifice unto such a Guru, who is emancipated and emancipates me too.

What of His merits may I express without end or limit that are?

Millions upon millions are His merits-

Who may do the reckoning?

Thou of deepest dazzling hue,

At Thy thought is my understanding struck with marvels.

Saith Nanak: God's devotees taste of joy in God,

Like the dumb that only smile at tasting delight.'

P. 1301

ਨਾਰਾਇਨ ਨਰਪਤਿ ਨਮਸਕਾਰੇ॥

ਐਸੇ ਗੁਰ ਕਉ ਬਲਿ ਬਲਿ ਜਾਈਐ

ਆਪਿ ਮੁਕਤੁ ਮੋਹਿ ਤਾਰੈ॥

ਕਵਨ ਕਵਨ ਕਵਨ ਗੁਨ ਕਹੀਐ

ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰੈ॥

ਲਾਖ ਲਾਖ ਲਾਖ ਕਈ ਕੋਰੈ ਕੋ ਹੈ ਐਸੇ ਬੀਚਾਰੈ॥

ਬਿਸਮ ਬਿਸਮ ਬਿਸਮ ਹੀ ਭਈ ਹੈ ਲਾਲ ਗੁਲਾਲ ਰੰਗਾਰੈ॥

ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਰਸੁ ਆਈ ਹੈ ਜਿਉ ਚਾਖਿ ਗੁੰਗਾ ਮੁਸਕਾਰੈ॥

Holy congregation! loud be thy utterance, 'True and supreme is God's Name.' Getting free from your worldly chores and business, you have come to the Guru's Court. Concentrate your mind, have a glimpse of Guru Granth Sahib with your eyes, listen to *Gurbani* with your ears, imbibe humility and devotion in your heart and reflect with your intellect. For sometime, surrender your learning and knowledge at the lotus feet of Guru Sahib. If we sit with our mind thoroughly unoccupied and free, we will enjoy *Gurbani* discourse and singing fully.

Once, the *Gursikhs* submitted to the Sixth Guru Sahib, "O Sovereign! we listen to *Gurbani* performed in the specified '*ragas*' (Indian musical measures); otherwise too we listen to the narration and explication of *Gurbani*; but why do they not create an impact on us?"

Guru Sahib replied: "Dear devotees, something is lacking on both sides. Fourteen attributes should be present in an accomplished speaker or explicator, and fourteen attributes should be present in a perfect listener. It is only when the 28 attributes combine with one another, that the listeners derive full advantage. If the speaker is accomplished, but the listener's mind wanders here and there, there is agnosticism in his mind, he does not try to understand what is being said and does not

reflect on it with intellect and understanding, then the holy discourse does not have any impact on him. If nectar is raining all right, but the bottle is kept upside down, or it is constantly moving, then no drop of nectar can fall into it. Similarly, boons and blessings are descending from the *Akal Purkh* (Timeless One, God) -

'The hearers and singers of Lord's praise, receive the reward of million-fold sacrifices and sacred feasts.' P. 546

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਗਰੇ ਰਾਮ॥

but if our mind is wandering, we are looking at the devotees who are coming to pay obeisance and extraneous thoughts are invading our mind, then we will fail to understand the discourse fully.

Such reflections have been going on regularly. Those dear devotees who have attended previous '*diwans*' (holy gatherings) know what was being talked about at the last congregation. In short, once there lived a dear devotee at Lahore. There was a great longing in him to attain somehow to that state about which saints and holy men say that it is the most exalted state, which is called '*abinashi khem*' [eternal bliss], but he had not even attained peace of mind. "Something must be lacking", he wondered. To rid him of his doubt, Guru Nanak Sahib wrought a miracle. A poor devotee came to Guru Sahib and said, "O Sovereign, my daughter is growing up, but I do not have money enough to solemnize her marriage. I do not have the goods needed for her marriage. The man who has a daughter of marriageable age, or who is faced with an enemy, or who has loan on his head, or whose family member is afflicted with a serious disease cannot find sleep at night.

Such a person cannot get sleep even after taking sleeping pills. O Sovereign, my mind is constantly worried and tormented. I cannot do worship and meditation; in fact, I cannot engage myself in any task; have mercy on me. I have heard about your benevolent nature that you continue bestowing bounties on the devotees and seek nothing in return; saying '*Tera*', '*Tera*' (Thine, Thine), you continue distributing '*dhari*' after '*dhari*' (a measure of 5 seers; one seer = 900 gms). From '*tera*' (thirteen), you never go up to fourteen. Have mercy on me; tear off my accounts (of deeds) also."

Guru Sahib called Bhai Bhagirath, the '*Chaudhri*' (Headman) of Malsihan, and said, "Prepare a list of the things needed and go to Lahore, but you are not to stay there for more than one night." Obeying the Guru's command, he went to Lahore. There was a merchant named Bhai Mansukh. He showed him the list and said that a '*chura*' (a set of red and white bangles worn by brides) was also needed. Bhai Mansukh said, "Dear friend, except the '*chura*' (bridal bangles) all other things are available. I shall weigh them in an hour. One thing is that you have come at an odd hour, when the sun is about to set and at night no work can be done. Secondly, it takes two days to prepare the '*chura*' (bridal bangles). So, you will have to stay here for two nights." Bhai Bhagirath replied, "Seth Ji (rich merchant), I cannot stay for more than a day. If I do so, both my life and death will be spoilt." Bhai Mansukh was surprised and startled, and exclaimed, "What! If a man is the employee of a ruler, his life can no doubt be spoiled, he can be dismissed from service, if he makes a mistake, but this fellow is talking about both life and death,

this world and the world hereafter. Who can spoil man's sojourn in the other world too?" So he asked, "Are you an employee of the Nawab - Daulat Khan Lodhi?"

He (Bhai Bhagirath) replied, "No; if I were his servant, I would not have been worried. I could stay even for three nights instead of two. It would have made no difference."

At this Bhai Mansukh said, "Then is there anybody in the world whose disobedience will spoil both life and death, this world and the world hereafter?"

Bhagirath replied, "Yes, there is such a one in the world. He is Guru Nanak, the true sovereign. He works with his own hands. He is working as a 'modi' (storekeeper of provisions), and at the same time, he is liberating the world. And it is his command that I should not stay for more than one night."

Bhai Mansukh was greatly fascinated. He said, "Is there really such a person in the world? But I have failed in my search for such a one and I am tired of making any further search. Many claim to be such, but in actual conduct of life I have found none. None is found who acts according to what he says. Whenever I see holy men from close quarters, I find that it is all hypocrisy, lure of wealth, deception, fraud, cheating and hunger. The kind of holy man you are talking about I haven't seen any."

Bhai Bhagirath said, "Bhai Mansukh, when you happen to see with your own eyes, you will come to know." But he said, "No; I can't believe that today, in this age of 'Kalyuga' (Dark age), there is any such person who is true."

Bhagirath said, "Dear friend, my Satguru (True Guru, or holy preceptor) also

says what you are saying -

Refrain: My dear, falsehood has come to prevail in the world;

Truth has become scarce and rare.

ਧਰਨਾ - ਕੁੜ ਦਾ ਵਰਤਿਆ ਵਰਤਾਰਾ,
ਸੱਚ ਵਾਲਾ ਕਾਲ ਪੈ ਗਿਆ - 2, 2.
ਪਿਆਰੇ ਜੀ! ਸੱਚ ਵਾਲਾ ਕਾਲ ਪੈ ਗਿਆ - 2, 2
ਪਿਆਰੇ, ਕੁੜ ਦਾ ਵਰਤਿਆ ਵਰਤਾਰਾ,...2

'There is a famine of truth, falsehood prevails and the blackness of the Dark Age (Kalyuga) has made men demons.

They, who have sown the seed of the Name, have departed with honour. How can the broken seed sprout now?

If the seed be whole and there be the proper season, then the seed germinates.

Nanak, without a mordant the brand new cloth cannot be dyed.

If the mordant of honesty be applied to the body, it is washed white of sins in God's fear.

Nanak, if man be imbued with God's meditation, then his reputation is not false even slightly.' P. 468

ਸਚਿ ਕਾਲੁ ਕੁੜ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ ॥
ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ ॥
ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੁ ਰੁਤਿ ਹੋਇ ॥
ਨਾਨਕ ਪਾਰੇ ਬਾਹਰਾ ਕੋਰੇ ਰੰਗੁ ਨ ਸੋਇ ॥ ਪੰਨਾ - 468

Guru Sahib says, "Brother, since 'Kalyuga' (Dark Age) has come into the world, falsehood has come to prevail; man has become a demon, a goblin; he has become unprincipled. He listens neither to society, nor religion, nor parents, nor anybody else. He is wandering about like a demon bereft of faith. Sometimes he kowtows to one and sometimes, to another. If the seed is whole, only then can it sprout. When faith or belief has broken into pieces, it has become a broken seed, it can never fructify; just think that a broken seed can never sprout. So men's minds and hearts have become like broken seeds. They have started believing in countless gods and goddesses, countless graves and cremation

sites and God knows how many more they have started believing in. Now whom should we be aligned with and devoted to? We can be aligned with and devoted to one only. If we are aligned or in love with one, we are aligned with the whole world. So -

'Should the Lord turn our friend, the whole world turns friendly.' P. 957

ਇਕੁ ਸਜਣੁ ਸਭਿ ਸਜਣਾ ਇਕੁ ਵੈਰੀ ਸਭਿ ਵਾਦਿ॥

So Bhai Bhagirath said, "Bhai Mansukh, this is what my True Guru also says that truth is no where to be seen -

'Just as a dog eats dead creatures, similarly, in Kalyuga, meat has become the food of all men.'
Bhai Gurdas, Var 1/30

ਕਲਿ ਆਈ ਕੁਤੇ ਮੁਹੀ ਖਾਜੁ ਹੋਇਆ ਮੁਰਦਾਰ ਗੁਸਾਈ॥

A dog likes to eat dead animals. Similarly, meat has become the food of man, whether he is a Guru (Holy Preceptor, teacher) or a disciple, a disseminator of knowledge or a teacher. Everybody has strayed from principles and values, and all are groping in the dark and nobody is finding his way in this darkness. Secondly, the rulers of the day have put on the cloak of avarice and sin. They (rulers) think and act greedily that everything should come under their possession. Howsoever impoverished the poor man may become, but he must pay him the fixed amount of bribe even if he has to mortgage his land, ornaments, himself and even his children." Now also, holy congregation, this is the state of things in the world. There is not much difference; rather, now corruption is even more than before. The world is going down and down. A student acquires education and gets good marks in the examination. He applies for a job. He is disheartened when those who are to appoint him demand Rs. 50,000 or Rs. One lakh as bribe. His parents are poor and

cannot pay the bribe. The poor boy laments that nobody cares for the marks obtained by him. When he goes for admission to a medical college or an engineering college, money is demanded from him. What will happen to this country, where bribe is demanded everywhere and nobody cares for merit or ability of a candidate? In such conditions, a country declines and heads towards downfall and degradation. When decline and degradation increases, man becomes oblivious of God, which adds to his distress and misery -

'If man contemplates God before hand, then why should he suffer punishment?' P. 417

ਅਗੋ ਦੇ ਜੇ ਚੇਤੀਐ ਤਾਂ ਕਾਇਤੁ ਮਿਲੈ ਸਜਾਇ॥

"Bhai Mansukh Ji, Guru Nanak Sahib says that the nation has become depraved and immoral. Owing to long slavery, it has lost its way in the darkness of ignorance. The king has become cruel like a butcher, and Ministers, becoming avaricious, have lost their senses. He, who mints counterfeit coins, is the leader or the chief. Inventing falsehood, he is popularizing it among the people. Lust is the deputy, who is called for consultations. The subjects, becoming weak and lifeless, are obeying the rulers servilely. The learned dance and enact 'rasas' (dance dramas depicting the life of Lord Krishna). Those whose job is to discriminate between truth and falsehood and instruct people, describe stories of battles and wars fought by past heroes which they sing loudly. Among the Pandits, (learned Brahmins) the place of devotion to God has been taken by debates and contentions, and garnering wealth has become the chief object of their life. Such is the Guru's edict -

'Greed and sin are king and minister; falsehood their officer (of the mint).

Lust is the officer who is called for advice -

*all three hold conclave to chalk out plans.
The subjects bereft of understanding, are
carcasses full of straw.
The learned (divines) dance, play on
instruments. And in histrionic poses, deck
themselves,
Shouting aloud, tales of past heroes, fights
and contentions they sing.'* P. 468

**ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੁਝੁ ਹੋਆ ਸਿਕਦਾਰੁ ॥
ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛੀਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ ॥
ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਦੁਈ ਭਾਹਿ ਭਰੇ ਮਰਦਾਰੁ ॥
ਗਿਆਨੀ ਨਚਹਿ ਵਾਜੇ ਵਾਵਹਿ ਰੂਪ ਕਰਹਿ ਸੀਗਾਰੁ ॥
ਉਚੇ ਕੁਕਹਿ ਵਾਦਾ ਗਾਵਹਿ ਜੋਧਾ ਕਾ ਵੀਚਾਰੁ ॥**

Bhai Bhagirath said, "Brother Mansukh! your experience is also correct and true. My Satguru Ji (True Guru) also says that, in the present age, there is famine of truthful living; nobody is following the path of God; neither the rulers nor the subjects are treading on the way of God. Religion or righteousness has four feet; all the four have got broken. The four feet of religion or righteousness are: (1) Righteous King, (2) Pilgrimage centres, (3) Scholars, (4) Religious scriptures and holy men and divines. There is adulteration everywhere. The king has strayed from the path of righteousness. The subjects have given up their duty. The places of pilgrimage have come under the control of hypocrites and so become impure and murky. Sins have come to be committed there and their sanctity is not being maintained. Religious scriptures are being misinterpreted and their meanings are being distorted arbitrarily. Mr. Mansukh, I reiterate that avarice has become the king and sin has become its minister or counsellor. All those, who are ruling, have put on the cloak of falsehood. Lust is their deputy whom they summon for consultations, and the three sit together and chalk out evil plans. The subjects have become ignorant and blind. They know neither about God, nor about their rights. In

this state of blindness they fail to find any way in life. 'They are like carcasses filled with straw'. Those who enact dance dramas are called learned. The truly learned is one who can reflect about God and give his own understanding and discernment of Him; who can distinguish between the spiritual and the unspiritual or mundane, who can discern the 'All-pervasive Light' in *Maya* (mammon). But now they describe the dancing and singing persons as learned divines. They play on instruments and deck themselves. They play dramas and put on disguises of past heroes. They enact 'rasas' (dance dramas depicting the life of Lord Krishna).

*'Shouting aloud, tales of past heroes, fights
and contentions they sing.'* P. 468

ਉਚੇ ਕੁਕਹਿ ਵਾਦਾ ਗਾਵਹਿ ਜੋਧਾ ਕਾ ਵੀਚਾਰੁ ॥

They speak loudly. There is no spiritual relish in their singing and nor do they sing God's laudations. They glorify warriors and sing about wars, battles and conflicts. When they narrate such tales in their singing, how can the listeners achieve joy and peace? The rest of the scholars are busy in pointless argumentations, ponderings and vanities. There is no trace of true devotional worship left anywhere. Those, who claim to show the path of piety and spirituality, are sham and appear to be pious in outward appearance only. There is no inner piety in them.

*'The more a man writes and reads, the more
he burns.*

*The more he wanders at pilgrim stations, the
more he chatters.*

*The more he assumes religious garbs, the
more he torments his body.'* P. 467

ਲਿਖਿ ਲਿਖਿ ਪੜਿਆ ਤੇਤਾ ਕੜਿਆ ॥

ਬਹੁ ਤੀਰਥ ਭਵਿਆ ਤੇਤੋ ਲਵਿਆ ॥

ਬਹੁ ਭੇਖ ਕੀਆ ਦੇਹੀ ਦੁਖੁ ਦੀਆ ॥

The so-called spiritual and religious

persons put on various sectarian garbs. One person has assumed one kind of spiritual garb, and another is dressed in a different type of holy raiment. They appear to be different from the rest of the common people. Guru Sahib says, "What is so important if a man does not put on any dress? O my friend if you don't put on clothes, you will suffer the heat of the summer season, and in winter, you will have to bear biting cold. If you don't put on shoes, your feet will suffer heat and cold; thorns will prick them; rubbles and stones will hurt them. This will not add to your piety or spirituality. Unless and until you see God within yourself, you won't gain anything from outward physical actions. By putting on religious garbs, they cause suffering to their body. Such is the Guru's edict -

Refrain: O brother, by putting on a holy garb, you cause suffering to your body.

ਧਰਨਾ - ਦੇਹੀ ਨੂੰ ਦੁਖ ਦੇਵੇਂ ਓ, ਕਰਕੇ ਤੂੰ ਭੇਖ ਸਾਧੂ ਦਾ - 2, 2.

ਕਰਕੇ ਤੂੰ ਭੇਖ ਸਾਧੂ ਦਾ - 2, 2.

ਦੇਹੀ ਨੂੰ ਦੁਖ ਦੇਵੇਂ ਓ,..... -2

By putting on a holy garb, man believes that God will be pleased with him. What a large number of sectarian garbs are there in India!

There has been a holy man named Ganesha Singh. After counting the religious sects in the country he has written, "I have not been able to count all the holy sects but the number of sects I have counted by visiting various places in India is as many as 38200. All claim - 'Embrace our garb or sect, you will attain to God'. One says - 'Pierce your ears'. Another says - 'Apply this type of sacred mark on the forehead.' Still another says - 'Put on this type of necklace.' One says - 'Put on a yellow garb; another says' - 'Put on a white cloak'. One

says - 'Don't eat food'; another says - 'Don't put on shoes. Wander about barefooted.' One says - 'Sleep on the bare floor without any mattress.' Somebody says - 'Don't stay at home', while another says - 'Stay at home'. Someone says that it is good to visit pilgrim stations. Guru Sahib says that countless are the religious garbs and sects. Somebody says - 'Don't eat foodstuff, for such and such holy man did not take food more than five times.' My dear, his stay in the world must have come to an end. What is so great about it? It is from foodstuff that man gets life force; he must be eating something else. It is only an outward false pose. It is often said: 'Sir, such and such holy man always sleeps on the ground; he sleeps outside; sir, he neither washes his clothes with soap, nor bathes with soap for days together.' Such are the characteristics of holy men we have found in the 'Kalyuga' (Dark Age). If you have caused suffering to your body, you have done it yourself and not anybody else. 'O my soul, suffer thou for thy own doings.' Nobody forced you to remove your clothes. If going to Rajasthan in summer, you move about in woollen coat, you yourself are responsible for your suffering. If in winter, you go to Shimla and dress yourself in muslin clothes and shiver in cold, nobody has asked you to do so. It is said about such a holy man - 'He does not feel any cold.' Well, if he does not, feel cold, he must have eaten 'barasinga kushta' (oxide of a metal or some other thing used for medicinal purposes in Unani system of medicine), because it is so hot that only if 100 pitchers of cold water are poured on the man's head that he is saved, otherwise he bursts. He has duped both his family and disciples. Guru Sahib says -

'Endure, O my soul, the result of thy acts.

He, who eats not corn, loses the relish of

life.

Through love of another, man suffers great hardship.

He who wears not clothes endures terrible suffering day and night.' P. 467

**ਸਹੁ ਵੇ ਜੀਆ ਅਪਣਾ ਕੀਆ ॥ ਅੰਨੁ ਨ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ ॥
ਬਹੁ ਦੁਖੁ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ ॥ ਬਸਤ੍ਰੁ ਨ ਪਹਿਰੈ ਅਹਿਨਿਸਿ ਕਰੈ ॥**

Man does not wear clothes, he will have to endure the rigours of weather.

'Through silence, man is ruined.

How can the sleeping or ignorant one be awakened without the Guru?

He who goes bare-footed obtains the fruit of his actions.' P. 467

**ਮੋਨਿ ਵਿਗੁਤਾ ਕਿਉ ਜਾਗੈ ਗੁਰ ਬਿਨੁ ਸੁਤਾ ॥
ਪਗ ਉਪੋਤਾਣਾ ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ ॥**

If man becomes silent and decides to remain stubbornly mute, it is not using God-bestowed tongue or power of speech. The mind will become quiet through Guru-given guidance and knowledge. Well, if man does not wear shoes, it is his feet which will suffer and run thorns. So let him waste time in removing the thorns.

'He, who eats filthy food and throws ashes on his body brings ignominy on himself. He loses his honour.' P. 467

ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥ ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ ॥

Finally, Guru Sahib gives the verdict that such a man is a purblind fool. He has forfeited his honour. Abandoning Name meditation and not partaking of nourishing food, you have been eating filthy food. What is the real and important thing for man to do? This is the True Guru's edict -

'Without the Name, nothing is acceptable. He who dwells in wildernesses and at burial places and cremation sites, That man knows not the Lord and regrets afterwards.

He, who meets the True Guru, attains peace. God's Name, he implants in his mind. Nanak, he, to whom the Lord shows mercy, attains Him.' P. 467

**ਵਿਣੁ ਨਾਵੈ ਕਿਛੁ ਬਾਇ ਨ ਪਾਈ ॥
ਰੈ ਬੇਬਾਣੀ ਮੜੀ ਮਸਾਣੀ ॥ ਅੰਧੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ ॥
ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੋ ਸੁਖੁ ਪਾਏ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥**

Spending your life in wild places and jungles, you have not known the Name. You have remained ignorant of the Name. Without achieving the Name, you will have to repent later. The sham outward practices will not go into any account with Lord God. They will not find any acceptance with Him.

So Bhai Bhagirath said to Bhai Mansukh, "If you have lost faith in devotional worship, it is because you have met with ignorant men moving about in holy garb. In the absence of a True Guru (True and Perfect holy Preceptor), there is famine of truth. The True Guru possesses the 'Name-jewel'. When God's Name gets lodged in the mind or heart, then duality and ego are destroyed and so are dispelled all sensual desires. The mammonic mind is also destroyed. That is, no desire is left for material possessions and sensual pleasures. Then, with the enlightenment of his inner self, man attains to the state of supreme bliss. Read the following refrain -

Refrain: Only they attain joy and bliss who meet the True Guru.

**ਧਰਨਾ - ਓਹੀਓ ਸੁਖ ਪਾਉਦੇ ਨੇ
ਮਿਲਦਾ ਹੈ ਸਤਿਗੁਰ ਜਿਨ੍ਹਾਂ ਨੂੰ - 2, 2.
ਮਿਲਦਾ ਹੈ ਸਤਿਗੁਰ ਜਿਨ੍ਹਾਂ ਨੂੰ - 2, 2.
ਓਹੀਓ ਸੁਖ ਪਾਉਦੇ ਨੇ -2**

God abides in every creature. He abides everywhere in the body. He is present even in a microbe. His glimpse can be obtained only after reaching the Tenth Door (The door to realization), because it is there that the seeker obtains that divine insight with which he can have a glimpse of God who is manifest in all the regions and universes. But that door can be obtained by taking sorrows as joys and assuming humility and forgiveness in place

of anger. Then the stony gates of hopes and doubts are opened.

'Pain is door fitted with the two shutters of hope and anxiety, and wrath is the guardsman.

*The water of worldly valuables is the moat. Within this water man has built a house. After overcoming such difficulties, man sees the Lord, sitting in the seat of truth.'*P. 877

**ਦੁਖ ਦਰਵਾਜਾ ਰੋਹੁ ਰਖਵਾਲਾ ਆਸਾ ਅੰਦੇਸਾ ਦੁਇ ਪਟ ਜੜੇ ॥
ਮਾਇਆ ਜਲੁ ਖਾਈ ਪਾਣੀ ਘਰੁ ਬਾਧਿਆ ਸਤ ਕੈ ਆਸਣਿ ਪੁਰਖੁ ਰਹੇ ॥**

Guru Sahib says that after meeting the True Guru and meditating on the holy Word bestowed by him, man achieves a unique and immaculate state. He attains to an exalted state, and by practising the Guru-bestowed 'Waheguru' (God's Name) chant his ego is dispelled and he achieves the supreme state and the light of truth is revealed to him. Ego is just a point; it is not very big or widespread. It is a seed just as the very small oak-seed. It is smaller than even a poppy-seed but how big it grows into! Similarly, ego is a point or a mere dot. This 'ego point or dot' makes all the difference very much like an Urdu word *mehram* (intimate friend) to which if a dot is added it becomes *mujram* (criminal). All the difference between the two words is of a dot, but the meanings are radically different. This dot or point of 'ego' has made him unhappy by separating him from God. If this dot of 'ego' is obliterated by Divine Name meditation, then what happens? Then the entire world becomes man's own, and he is not able to discern whether he is in the world, or the world is in him. He becomes one with all; he does not consider anyone bad or evil; none appears to be an alien to him.

'O my self! he who has dispelled his doubt, and realized the Lord to be present in all, to him none appears strayed.' P. 610

**ਮਨ ਮੇਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ ॥
ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੁਲਾ ਜਿਨਿ ਸਗਲੇ ਬ੍ਰਹਮੁ ਪਛਾਤਾ ॥**

It is just one speck (of ego) which has made him guilty. When that speck (of ego) is removed, then he realizes his inner self. So, in this way, Guru Sahib says that it is the holy Word which burns 'ego'. There is no shop for this task. Guru Sahib has only given a hint -

'The Name Divine, commodity that thou hast come into the world to purchase, In the abode of God's devotee is found.'

P. 283

**ਜਿਸੁ ਵਖਰ ਕਉ ਲੈਨਿ ਤੁ ਆਇਆ ॥
ਰਾਮ ਨਾਮੁ ਸੰਤਨ ਘਰਿ ਪਾਇਆ ॥**

Then what is the price to be paid for this commodity? Money, wealth or property? Guru Sahib says, "No; that is not needed. Give your ego and attachment in return for it. Surrender 'I' and 'mine' to the Guru; these are very bad things. The world is retaining these very bad things, otherwise man will become God who is his true form, his real 'self'. If man gets rid of these two things, then no difference is left between him and God -

'Kabir, repeating 'Thy Name', I have become like 'Thee'. In me now 'I' has remained not. When difference between me and others has been removed, then wherever I see, there, I see Thee, O Lord.' P. 1375

**ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੁ ਹੁਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨੂੰ ॥
ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤੰਤ ਤੁ ॥**

Why was there 'I'? Because owing to 'ego', I was retaining it. When I gave up 'ego' and 'attachment', what was left behind? 'Ego' or 'I-ness' was destroyed; 'when 'ego' dies man becomes God.' Then nothing is left except God. Before the death of 'ego' too is God -

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

Nanak, the saints remember the All-pervading God, who is the destroyer of sins and the Lord of the universe.' P. 705

**ਆਦਿ ਪੁਰਨ ਮਧਿ ਪੁਰਨ ਅੰਤਿ ਪੁਰਨ ਪਰਮੇਸਰਹ ॥
ਸਿਮਰੰਤਿ ਸੰਤ ਸਰਬਤ੍ਰ ਰਮਣੰ ਨਾਨਕ ਅਘ ਨਾਸਨ ਜਗਦੀਸਰਹ ॥**

Earlier too God was present in all; today also He is manifestly present in all creatures, and in the end too He will pervade in all. And wherefrom have emerged 'I' and 'You'? It is said that 'ego' has created them -

*'Through self-conceit the world comes into being, O sire,
Forgetting the Name it suffers pain and perishes.'* P. 946

ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ ॥

You have forgotten the Name. You have forgotten the knowledge and understanding that all is One, and there is none other.

*'In the air, water and fire is His Presence;
In the four corners and ten directions is He pervasive.*

No spot is outside of Him.

*Saith Nanak: By such realization, by the Guru's grace,
Find you joy.'* P. 294

**ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ ॥ ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ ॥
ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ ॥**

None is without Him or outside of Him. So with the grace of the *Gurmukh* (Guruward or Guru-directed man) enshrine this knowledge in your heart and become supremely happy. But He (God) can't be attained unless and until you receive the Guru's chant (initiatory formula) without which cannot be effaced 'ego' or 'self-conceit'. Now what price has to be paid for the boon of God's Name? Guru Sahib has already commanded that man has to acquire the Name.

Among us, holy men continue making needless claims that they have administered

'amrit' (nectar) to so many persons. My dear! God's Name cannot be had so cheap. Acquisition of the Name is very difficult; it is with great effort and difficulty that God's Name is attained in life. It is only when the Guru is fully kind and gracious on a mortal that he acquires God's Name. Well, you may call it 'amrit' (Name-nectar) or the 'Name'; it is one and the same thing, because the Guru's edict is that this is what is called 'Name-nectar'.

'In the society of saints, I have seen the Lord within me.

Lord's Name has become sweet unto me.

All the things, which appear in many and diverse colours are in the mind of the one Lord.

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

Within the human body is its seat.' P. 293

ਸੰਤਸੰਗਿ ਅੰਤਰਿ ਪ੍ਰਭੁ ਡੀਠਾ ॥ ਨਾਮੁ ਪ੍ਰਭੁ ਕਾ ਲਾਗਾ ਮੀਠਾ ॥

**ਸਗਲ ਸਮਿਗੀ ਏਕਸੁ ਘਟ ਮਾਹਿ ॥ ਅਨਿਕ ਰੰਗ ਨਾਨਾ ਦਿਸਟਾਹਿ ॥
ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਮੁ ॥**

God's Name is not to be had from outside. It is the powerful illumining force which permeates every part of the body. The Name is illumined within the self only after effacing 'ego' by fully meditating on the Guru's holy Word or hymn.

'Therein abides deep meditation and melody of celestial music.

The wonder and marvel of it cannot be narrated.' P. 293

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥

ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥

There is so much bliss, and it is such a state of deep meditation or trance that they cannot be described. One's consciousness does experience ecstasy, but being fully absorbed in it, it cannot describe it.

'He, to whom God Himself shows, beholds it.

Nanak, such a man obtains understanding.'

P. 293

**ਤਿਨਿ ਦੇਖਿਆ ਜਿਸੁ ਆਪਿ ਦਿਖਾਏ ॥
ਨਾਨਕ ਤਿਸ ਜਨ ਸੋਝੀ ਪਾਏ ॥**

He on whom God is kind and merciful is granted a sight of Him and it is he who gains this knowledge and understanding. So the whole world is wandering about in search of this 'Name', which is called 'Nectar-Name' also, but it can't be had easily. Such is the Guru's edict -

*Refrain: Without the Guru is not obtained the Name,
Though the whole world is wandering about in search of it ...*

**ਧਰਨਾ - ਬਿਨਾਂ ਗੁਰਾਂ ਤੋਂ ਨਾਮ ਨਹੀਂ ਮਿਲਦਾ,
ਖੋਜਦੀ ਹੈ ਸਾਰੀ ਦੁਨੀਆਂ - 2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਖੋਜਦੀ ਹੈ ਸਾਰੀ ਦੁਨੀਆਂ - 2, 2.
ਬਿਨਾਂ ਗੁਰਾਂ ਤੋਂ ਨਾਮ ਨਹੀਂ ਮਿਲਦਾ...- 2**

'Without the True Guru, the Name is obtained not; understand and reflect thou over it.' P. 649

ਬਿਨੁ ਸਤਿਗੁਰੁ ਨਾਉ ਨ ਪਾਈਐ ਬੁਝਹੁ ਕਰਿ ਵੀਚਾਰੁ ॥

You may think over it carefully, God's Name cannot be acquired without the guidance of the True Guru (Perfect holy Preceptor). But there is another condition for acquiring the Name, and that is of being fully fortunate. Guru Sahib describes how by supreme good fortune is the True Guru met -

'Nanak, through perfect destiny does man meet the True Guru and obtains joy and peace, the four ages through.' P. 649

ਨਾਨਕ ਪੂਰੇ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਖੁ ਪਾਏ ਜੁਗ ਚਾਰਿ ॥

If man has perfect destiny, only then does he meet the perfect holy Preceptor.

'They alone, who have such a writ of God on their forehead, since the very beginning, them the True Guru meets.' P. 450

**ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ
ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਰਾਮ ਰਾਜੇ ॥**

When the Guru is met, then what will

he do? It is said that such a one has the Name with him with which he is able to cross the world ocean -

'Attached to the Guru's service, the humanity crosses the terrible world ocean.'

P. 1422

ਸਤਿਗੁਰੁ ਕੀ ਸੇਵੈ ਲਗਿਆ ਭਉਜਲੁ ਤਰੈ ਸੰਸਾਰੁ ॥

The 'Name-jewel' is with the Guru. Taking it out, he reveals and illumines it, when he is very kind and merciful. Others don't acquire it; they remain deprived of it-

*'Accomplished yogis and yoga-practitioners, all quest after the Name,
To exhaustion practising concentration.*

None without the True Guru's guidance has attained it -

It is through the Guru's guidance that the Name is attained.' P. 650

**ਸਿਧ ਸਾਧਿਕ ਨਾਵੈ ਨੋ ਸਭਿ ਖੋਜਦੇ ਥਕਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥
ਬਿਨੁ ਸਤਿਗੁਰੁ ਕਿਨੈ ਨ ਪਾਇਓ ਗੁਰਮੁਖਿ ਮਿਲੈ ਮਿਲਾਇ ॥**

For the attainment of God's Name, the True Guru's grace is needed. The True Guru destroys the feeling of sentience and instills the feeling of belonging to God by uniting man with the Creator -

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

Servant Nanak asks for the dust of the feet of that Gursikh, who himself contemplates on God's Name and makes others contemplate thereon.' P. 306

**ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ
ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੁ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥**

Thus without the Guru is not obtained the Name. Such is the Guru's edict -

*'The Name Divine, commodity that thou hast come into the world to purchase,
In the abode of God's devotee is found.'*

P. 283

**ਜਿਸੁ ਵਖਰ ਕਉ ਲੈਨਿ ਤੂ ਆਇਆ ॥
ਰਾਮ ਨਾਮੁ ਸੰਤਨ ਘਰਿ ਪਾਇਆ ॥**

What is the price to be paid for the commodity of God's Name? Guru Sahib

says -

'Renounce self-conceit or ego and purchase it (Divine Name) with thy soul.' P. 283

ਤਜਿ ਅਭਿਮਾਨੁ ਲੇਹੁ ਮਨ ਮੋਲਿ॥

What is self-conceit or pride? It is 'ego' and 'attachment', 'I' and 'mine'. Give up both these things. This finds repeated mention in *Gurbani* -

'Accept thou death first, abandon the hope of life.' P. 1102

ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ॥

So long as you have 'ego' and 'attachment' and you claim, 'I am alive', you are living only in this world, but not in God's abode. You will live in the abode of God, when you renounce these two things - 'I' and 'mine'. Then you will achieve Supreme life, a life full of Divine Name. As long as you have 'ego' and 'attachment', you are a dead person. When 'ego' and 'attachment' are dispelled, then the Name Divine comes to abide in the heart -

'He alone is truly alive in whose self is lodged the Lord:

Saith Nanak, none else is truly living.

Such a one, if alive, in ignominy lives;

Whatever he consumes (or gains) is illegitimate.' P. 142

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ॥ ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ॥

ਜੇ ਜੀਵੈ ਪਤਿ ਲਬੀ ਜਾਇ॥ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ॥

All that he eats is illegitimate or forbidden. He is like a machine. Just as in a grinding machine, you put foodgrain, it continues to throw out flour, similarly, my dear, you consume food, the best and the costliest, but you continue throwing it out as ordure. Even the cattle are better than you. Take the case of the cow dung, which is used for plastering the kitchen, because it is considered pure and holy. It must be

good that is why it is so described. But your ordure, nobody looks at and even you pass by with a wry face and with repugnance. So such a person is dead not living.

Life is of two types. One is this moving about like a machine, which is wrongly called life. This is not true life. Guru Sahib says that such a one is dead. One dead body is that from which consciousness has disappeared, when the body stops moving. One dead is that in which flows not the current of God's Name. Everybody knows about a battery. When it is lying at a shop, the customer says to the shopkeeper, "Give me this battery. Let me start my car with it." The shopkeeper replies, "Brother, this battery is dead." The customer asks, "How is it dead, when it has not even left your shop?" He says, "There is no current, for it is not charged."

So this body gets spiritually charged with God's Name. If the body is not charged with the Name Divine, then what will happen? It is dead. Guru Sahib has also described such a person as dead. So, in this way, Guru Sahib says - 'Give up ego and attachment. Then, brother keep the company of the holy, the saints.'

'What qualities has holy company? Such it is wherein the sole Name of the Lord is expounded.' P. 72

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ॥ ਜਿਥੇ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ॥

Holy company is that where God's Name is reflected upon, where Divine Name practitioners engage in deliberations and discussions, where the glory of God's Name is discussed and where the Lord God is talked about and discussed. So attend such a holy congregation. Try to give up all other worldly entanglements in which you are caught. When you achieve

this, at the time of your departure from the world, everybody will praise you and call you blessed, and when you go through the various regions in the world hereafter on your way to the Court Divine, you will continue to receive honour and respect everywhere.

*'Blessed, blessed, will everyone call thee.
Thy face shall be bright in that God's Court.'*
P. 283

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

Your face shall glow at the Divine Portal, for there is the commerce of God's Name. But Guru Sahib says that it is a matter of regret that householders do listen to our words but don't believe in them. They do not try to gather the wealth of the Name. They spend their nights in sleeping, and days do they waste in talking or gossiping. In this way, they lose the extremely precious human life they have got.

Refrain: Your life is precious like a gem, but you are selling it for cowrie-shells.

**ਧਰਨਾ - ਤੇਰਾ ਜਨਮ ਅਮੋਲਕ ਹੀਰਾ,
ਕੋਢੀਆਂ ਦੇ ਭਾਅ ਜਾਂਵਦਾ - 2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਕੋਢੀਆਂ ਦੇ ਭਾਅ ਜਾਂਵਦਾ-2, 2
ਤੇਰਾ ਜਨਮ ਅਮੋਲਕ ਹੀਰਾ,.....2**

'Man wastes his nights in sleeping and loses his days in eating.

*Human life is like a jewel.
It goes in exchange for a cowrie-shell.'*

P. 156

**ਰੈਣਿ ਗਵਾਈ ਸੋਇ ਕੈ ਦਿਵਸੁ ਗਵਾਇਆ ਖਾਇ ॥
ਹੀਰੇ ਜੈਸਾ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੇ ਜਾਇ ॥**

Such a precious human life is getting wasted in exchange for a cowrie-shell.

'Rare are those that in such commerce engage.

To such is Nanak ever a sacrifice.' P. 283

**ਇਹੁ ਵਾਪਰੁ ਵਿਰਲਾ ਵਾਪਰੈ ॥
ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ॥**

The world listens to this but does not

believe in it, but so long as your heart does not side with you, no advice or utterance can have any effect. So in this way, Guru Sahib says - *'Accomplished Yogis and Yoga-practitioners all quest after the Name, to exhaustion practising concentration.'* (P. 650) Thus accomplished Yogis, Yoga-practitioners, gods, saints and sages wander about in search of God's Name, but they do not achieve the Name because unless a Perfect Guru (Holy Preceptor) is met, Divine Name cannot be achieved. God's Name can be acquired only if man happens to meet a Perfect Guru. Brother Mansukh, you must be knowing the state of the present-day Gurus (Holy Preceptors). The Gurus of the present age of *'Kalyuga'* (Dark Age) are themselves on the look out for disciples. It is the disciples who play the tune, while the Gurus dance to it, for the Gurus themselves are bereft of God's Name; they are themselves sunk in hypocrisy, and so they make their disciples also hypocrites. Immature Gurus, blind and ignorant Gurus, and learned Gurus bereft of the experience of the world themselves drown in the world ocean and drown their disciples and followers too. In today's world, a capable Guru is not to be found. Brother Mansukh, Guru Nanak's teaching is that *Waheguru* (God) abides in all. The capable Guru makes his disciple have a glimpse of God's abode in his own mind and body-home.

'He, who shows the Lord's abode within man's mind-home;

He alone is the omnipotent and omniscient True Guru.'

P. 1291

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੋ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥

The True Guru is one who enables us to have a vision of God's abode in our own physical self. First, man gets the gift of Guru's chant from the Guru. While

meditating on the Guru's chant or word, man's consciousness gradually achieves the stage of concentration and then it continues rising within the self. A stage comes when the malady of 'ego' becoming gradually cured, is effaced completely. As soon as 'ego' is removed, there is Name-enlightenment. Holy congregation! such is the 'Gurbani' edict -

'Waheguru (God) is the Guru's chant or word by meditating which is removed man's ego.'
Bhai Gurdas Ji, Var 13/2

ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ॥

When man receives the 'chant' of *Waheguru*, it is going to destroy his ego. And when 'ego' is destroyed, then man is bound to achieve God's Name too. It is for the holy chant or word, about which Guru Sahib has said -

'The mortal, who is without the Guru's chant or teaching, accursed is he and contaminated is his life.' P. 1357

ਗੁਰਮੰਤ੍ਰੁ ਗੀਣਸੁ ਜੋ ਪ੍ਰਾਣੀ ਪ੍ਰਿੰਤੁ ਜਨਮ ਭ੍ਰਸਟਣਹ॥

Those persons, who have so far not received the boon of Guru's chant or teaching, cursed are they and foul is their life.

'He, the blockhead is equal to a dog, a swine, an ass, a crow and a snake.' P. 1357

ਕੁਕਰਹ ਸੁਕਰਹ ਗਰਧਭਹ ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ॥

The life of such persons is like that of dog, hog, ass, crow and snake, even if they are educated, or moneyed. In this manner, nothing is achieved through garbs and hypocritical practices. One may put on any number of holy garbs, there is no real joy and peace of mind. Peace of mind will come only when man attains God's Name, and the key to the Name has been entrusted to the Guru (Holy Preceptor) -

Refrain: The key (to the Name) my dear, from the Perfect Guru you will get

**ਧਾਰਨਾ - ਕੁੰਜੀ ਪਿਆਰਿਆ!
ਮਿਲ ਜਾਉ ਪੂਰਿਆ ਗੁਰਾਂ ਤੋਂ - 2, 2**

'The body-roofed mind's house is locked with the lock of Maya-attachment and its key is with the Guru.'

Nanak, without the Guru, the mind's casement is opened not, since the key is in no one else's hand.' P. 1237

**ਗੁਰੁ ਕੁੰਜੀ ਪਾਹੁ ਨਿਵਲੁ ਮਨੁ ਕੋਠਾ ਤਨੁ ਛਤਿ॥
ਨਾਨਕੁ ਗੁਰੁ ਬਿਨੁ ਮਨੁ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰੁ ਨ ਕੁੰਜੀ ਹਥਿ॥**

'Without the Word is the self enveloped in darkness -

In such a state neither is the supreme objective attained nor transmigration annulled.

The key to this attainment, in the hands of the True Guru lies -

None else may force open this door:

Only by good fortune is the Perfect Guru met.' P. 124

**ਬਿਨੁ ਸਬਦੈ ਅੰਤਰਿ ਆਨੇਰਾ॥ ਨ ਵਸਤੁ ਲਹੈ ਨ ਚੁਕੈ ਫੇਰਾ॥
ਸਤਿਗੁਰੁ ਹਥਿ ਕੁੰਜੀ ਹੋਰਤੁ ਦਰੁ ਖੁਲੈ ਨਾਹੀ ਗੁਰੁ ਪੂਰੈ ਭਾਗਿ
ਮਿਲਾਵਣਿਆ॥**

So, in this way, until the Guru is met and man unites with him, he does not come to realize the inner path. All other activities, such as, dancing, jumping, remaining unclad and hungry, are worthless and meaningless; they are not worth even a cowrie-shell. Such a person, indulging in sham actions, may deceive the world because people are blind, they lack Divine knowledge and understanding and are easily duped. If a hypocrite with scattered hair sits just for a while, people are easily cheated. If he employs a few agents to project him as a holy man on the promise of sharing the offerings with them, they will cause uproar in the entire city that the holy man has been continuously sitting in the sun for ten days. What will be the result? He will only cheat the people. He will win people's praise; he will gain riches; but this won't be anything big. Guru Sahib says,

“Look! you are going to commit a very big crime. It is possible that in this world there may not have been framed any law as yet for punishing it, but there is certainly a law in God’s Court; there, you will have to account for your deeds -

Refrain: Cheat not the world with sham appearances; otherwise you will fall into hell....

**ਧਰਨਾ - ਅੰਤ ਵਾਸਾ ਨਰਕਾਂ ਵਿਚ ਹੋਵੇ,
ਭੇਖ ਨ ਦਿਖਾਈ ਜਗ ਨੂੰ - 2, 2.**

*‘By putting on sham holy garbs have you enamoured the world;
But in the end wilt thou be cut into pieces by death’s scissors and in the hell shalt abide.’*

Tenth Guru

**ਭੇਖ ਦਿਖਾਇ ਜਗਤ ਕਉ ਲੋਗਨ ਕੋ ਬਸਿ ਕੀਨ ॥
ਅੰਤ ਕਾਲਿ ਕਾਤੀ ਕਟਿਓ ਬਾਸ ਨਰਕ ਮੇ ਲੀਨ ॥**

Putting on sham holy garbs man cheats himself. He also dupes the world. My dear, here you may be able to cheat the world and enamour them, but *‘in the end wilt thou be cut into pieces by death’s scissors and in the hell shalt abide.’*

So, in this way, he (Bhai Bhagirath) said, “Brother Mansukh! my True Guru speaks out frankly and truthfully. He says - Do honest labour; meditate on the Name, and share your earnings with others. He does not advise anyone to give up his business and go to the jungles. He does not tell anyone to put on black, yellow, blue, white or ochre robes. Those who have done so have made the country slave. Indians have changed their language. Giving up their native language, they have started calling themselves ‘Mian Ji’ (an Urdu term of respect). They have started putting on blue clothes in imitation of the Turks and Pathans.

‘Men have taken to wearing blue robes and dresses, and Turks and Pathans are exercising sway.’
P. 470

ਨੀਲ ਬਸਤ੍ਰ ਲੇ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ ॥

*‘In each home is every one addressed by the Mohammedan honorific of Mian -
A strange language have you now adopted.’*

P. 1191

ਘਰਿ ਘਰਿ ਮੀਆ ਸਭਨਾਂ ਜੀਆਂ ਬੋਲੀ ਅਵਰ ਤੁਮਾਰੀ ॥

Guru Nanak Sahib checks the people from doing these things. On hearing these utterances, Bhai Mansukh said, “Bhai Bhagirath! well, I like very much all that you are telling me; your utterances attract me also, but how should I believe them because all my life I have been cheated. A Yogi met me, who said to me - ‘Look my dear! miraculous and occult spiritual powers are very good; people start following you; your business progresses beyond all limits. One can acquire these miraculous powers but for that, one has to practise austerities, He instructed me in practising *‘ashtang yoga’* (eight exercises of Yoga).

Bhagirath asked, “How is it practised?”

Bhai Mansukh replied, “There are six *‘chakras’* (ganglion or lotus: knot on nerve forming centre for reception and transmission of impulses) in the backbone. Around it go two air channels - *Ida* and *pingla*. There is a vein or nerve in between which is of the form of figure ‘eight’. It is called *‘Sukhmana’*. It is closed at six places, where there are lumps of flesh. On its lower side is *‘Bhujanga nari’* (snake-like vein), where is situated the *‘kundalini’* (electronic centre) of the whole body. If it changes position or is roused from a state of sleep, all powers come into man - powers of telepathy and motivation or stimulus.” He added, “First, he made me go through the

practices of Hatha Yoga – ‘dhoti’, ‘neti’, ‘basti’, ‘kapali’, ‘bhathi’, ‘tratak’.

“What are these?” Asked Bhai Bhagirath.

“These are: ‘dhoti’ – it is a strip of cloth or rag three inches wide and 22 feet long. It is soaked in water. It has to be drawn into the stomach and then it is pulled out. In this way, the stomach is cleansed. The second activity is ‘neti’. It is a piece of cotton string 18 inches long. It is used for cleaning the nose. The third activity is ‘basti’. In this activity one sits in water and sucks in water with a bamboo tube in order to cleanse the excretory system. Then the fourth is an activity, which is called ‘tratak’. It is to focus the eye on a point and continue gazing at it without blinking until water comes into the eyes. When you become adept in this activity, you acquire power. The fifth activity is called ‘Kapali’. It is to shake your stomach like bellows. It also involves continuing to gaze and breathing inward and outward forcefully.” But Guru Sahib has prescribed a very simple and easy way for meditating on the Name –

‘Meditate on the Lord (slayer of Mura Demon) with ease and effortlessness.’

P. 222

ਸੁਖ ਸਰਜੇ ਜਪਿ ਰਿਦੈ ਮੁਗਰਿ ॥

You should meditate on God effortlessly, so that you may become oblivious of your body. All these activities or practices are mechanical. It is not in this manner that God is attained. Attainment of God is an entirely different thing. But these Yogic exercises are all pertaining to man’s physical body.

The sixth activity or exercise is ‘bhathi’. It involves putting out the tongue long

enough to reach above the eyes. This is done to retain the breath in the ‘Daswan duar’ (Tenth door) achieved through ‘pranayam’ and not let it come down.” Bhai Bhagirath Ji remarked, “But in this exercise, there is nothing like meeting Lord God. These activities are all designed to control and purify the body.”

“Then is practised ‘pranayam’ (breathing exercise, or breath-control). The ‘Onkar’ (the formless yet manifest one, God) chant is recited 42 times while breathing in and 84 times while holding it. Then ‘Onkar’ (the formless yet manifest one, God) chant is recited 42 times while releasing the breath. Through this exercise, the breath is held for 2 minutes. Then, this period is gradually increased. Through daily practice, one is able to hold the breath for several minutes. The pressure of the breath is put on the point where the backbone ends. When ‘praan’ wind (which abides in heart, chest, throat etc.) and ‘apaaan’ wind (which abides in kidneys etc.) meet, they become very hot. By bringing the pressure of the two to bear on that spot, it becomes very hot. Through heat, the small hole at the end of the backbone is opened. This small hole has been closed by a vein or nerve called ‘bhujanga’. When this is opened than ‘praans’ enter the ‘sukhmana’ air channel. In this manner, the breath enters the first ‘chakra’ (ganglion, or lotus) called ‘Mooladhar’ and the power of ‘Kundalini’ (electronic centre) is roused.” Bhai Bhagirath Ji said, “In that stage, does one get to see something there?”

“Yes, then one is able to see within oneself. This is practical knowledge, and not

mere guesswork. There is an inverted yellow flower with four petals. Its face is not upward, but is downward.

When that '*chakra*' (ganglion, or lotus) is broken or pierced, there is a second one near the pelvis at the root of '*Kaam kundal*' (erotic ganglion). That is called '*Swadhishtan chakra*'. It has six petals of vermillion colour. It is also inverted. The third '*chakra*' (ganglion) is near the navel; it is blue in colour and has ten petals. The fourth '*chakra*' (ganglion) is located near the heart where umbilicus is located. It is a little above the umbilicus where the chest is joined. It has twelve petals and its colour is vermilion or deep red. It is called '*Anahat chakra*'. The flower is inverted there too. Above it, near the throat is the '*chakra*' (ganglion) which has sixteen petals and its colour is dark grey – the colour of smoke. Thereafter, we reach the '*Agya chakra*' which is located at the root of the two eyes and the nose. It is here that we break it open. It has two petals and its colour changes to white; it is also inverted. The fruits that are obtained by focusing attention on different '*chakras*' (ganglions) are all obtained by fixing the mind on the '*Agya chakra*'. Here the mind gains equipoise, and man acquires the ability to attain '*Sampargyat Smadhi*'. (According to Yoga, it is that state of contemplation or meditation in which man continues to have knowledge or consciousness of material things and pleasures). It is here that '*ida*' and '*pingla*' (air channels) join the '*sukhmana*' making a confluence of the three. It can also be described as the confluence of the Ganga, Yamuna and Saraswati. By contemplating on this point, all sins are destroyed. This place is called '*Brahmandi hirda*' (cosmic mind). It is here that one gains 'divine insight or knowledge'. Thereafter,

one attains to '*trikuti*' [three attributes of '*Maya*' (Mammon) or 'Trinity']. After the opening of the '*trikuti*' is gained entry to the region of thousand lotuses, where there is a flower with thousand petals. It has all the miraculous spiritual powers. Reaching this stage, generally the seeker gets deluded and forgets his ultimate goal because it has very charming things; it is full of miraculous powers. Pure white is the colour of that region. If, with the Guru's grace, man crosses it, then he can attain to the '*Dasam duar*' (Tenth Gate). The Tenth door is just below the velum. It is a white coloured flower with a thousand petals. It is a place of absolute silence, without any thought or feeling. It is called 'celestial region' and 'silent region' too. It is also called '*Daswan duar*' (Tenth Gate) and 'Third Eye' also. It is all light, radiant light."

In the same vein does Guru Sahib say—
'The body fortress has nine doors. The tenth is kept unseen.

The adamantine shutters of the Tenth gate open not.

Through the Guru's word alone they get opened.

The melodious celestial strain rings there. By the Guru's word it is heard.

The Divine light shines in the mind of those who hear the music of the Tenth gate. Such persons meet God by embracing meditation.

The One Lord, who has Himself made the world, is contained amongst all.' P. 954

ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ ॥

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥

ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ ॥

ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ ॥

ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ ॥

On hearing about the path of '*Raj yoga*' (a state of mind free from thought or feeling according to Yoga) from Bhai Mansukh, Bhai Bhagirath Ji said, "Brother! although Guru Sahib has not rejected this path, yet

he calls it a very slow path. We also reach the '*Daswan duar*' (Tenth Gate) but not by piercing the '*chakras*' (ganglions) through the power of '*Kundalini*'. The path preached by Guru Sahib is the Divine Name contemplation path. Through this path, we start rising from the '*Agya chakra*' (located at the root of the two eyes and the nose) and enter the Tenth gate (celestial region) through Divine Name contemplation, but not through '*pranayam*' (breath control or breathing exercise). Guru Sahib tells us the Divine Name contemplation path. Through '*pranayam*', breath does reach the '*Daswan duar*' (Tenth gate), yet the practitioner has to make considerable effort, the body has to be fully disciplined. It is in leisure and solitude away from human habitation that man has to engage in these Yogic practices or exercises, which are very difficult for a man of business or trade. In the age of '*Kalyuga*' (Dark Age), owing to the absence any set code of conduct, behaviour and food, man, absorbed in sensual pleasures, has become mentally weak. If he practises '*pranayam*', he will disturb his mental equilibrium and fall a prey to diseases. The path of '*pranayam*' is meant for a select few who are idle, but the Divine Name contemplation path shown to the world by Guru Nanak Sahib can be easily followed by every working man, woman and child, young and old. It involves absorbing the mind in the holy Word (*Waheguru*, or God). It involves working with hands and feet, but remembering God all the time in the mind and heart. Guru Sahib calls it '*Simran*' (Name meditation or repetition). By meditating on or reciting God's Name, the filth of several births is removed, and purity is attained. But through '*pranayam*', the filth of several births is not washed off. The mind remains soiled and dirty, and if the

mind is soiled, everything is soiled. By washing or bathing the body, mind is not purified. To wash off the filth of sins, only Divine Name meditation path is easy and simple. God Himself is pure. He who contemplates God through Name mediation, his mind will be purified, and all filth from within his self will be washed off.

Brother Mansukh, in order to make you understand this thing more clearly, I shall give the example of this trough which is full of dirty water. When the water from the tube well starts falling into the trough, dirty water will start falling outside, and gradually, trough water will become pure and clean. In the same manner, through Divine Name meditation path, when we meditate on the Name in our heart and mind, we remember Him, then the clean and pure stream of His Name will wash off the filth soiling our mind.

Just think what miraculous spiritual powers are. These are just mammonic displays which only increase the dispersal and diffusion of mind. The mind caught in sensual pleasures remains involved in birth and death. Brother Mansukh, by drawing the breath into the Tenth door, the filth of the mind is not removed. My Satguru Ji (True Holy Preceptor) says that, afflicted with the malady of ego, the world has lost its Divine insight and understanding. This ego makes man forget God who abides with Him at all times. Ego is the root cause of all impurities and maladies of the mind. The cure of ego lies in the light of Divine Name. Until man follows the Divine Name contemplation path, it is impossible to attain union with God. Yogis possessing

miraculous spiritual powers drink wine and indulge in immoral actions, because their goal is not attainment of God but renown and distinction. God is pure love. He can be attained only with love and devotion. In the 'ashtang yoga' you have not told anything about love for God. You have described only various Yogic activities or exercises. Brother Mansukh, you must have followed what I have said; the only difference is in the path. Guru Sahib does talk about attaining to the 'Daswan duar' (Tenth door) and 'trikuti' (knot of three qualities) but through the Divine Name contemplation path. 'When the knot of three qualities is loosened, then opens the Tenth gate,' (P. 1123) but not through Yoga; he adopts the Divine Name contemplation path. He meditates by focusing the mind on the point where the 'holy Word' is to be taken by binding it with the conscious mind. He concentrates the mind, and when concentration of the mind (on the holy Word) increases, then the 'Daswan duar' (Tenth door) or the 'celestial region' is opened. Through Divine Name contemplation the mind becomes clean and pure, and evils are destroyed. So Guru Sahib tells us about this method also of opening the 'Tenth door' -

'The body fortress has nine doors.

The tenth is kept unseen.

The adamantine shutters of the Tenth gate open not.

Through the Guru's word alone they get opened.' P. 954

ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟ ਹੈ ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ ॥

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥

These adamantine shutters of hope and fear or anxiety do not get opened. When the mind becomes focused on the Guru's word, the two get bound with each other

and concentration of mind is attained. Then that place (Tenth door) is opened. What an easy and simple method! Man does not have to practise any of the eight Yogic activities - *neoli, dhoti, kapali, tratak, bhathi, basti* etc. The householders do not have so much time to practise them; these practices are meant for idlers. This difficult path can be followed only if you have an exclusive place, you have no worry about your food and clothing and you have full freedom, otherwise you cannot. Guru Nanak Sahib has tried all these paths himself; he knows all the paths. He experimented with all the paths and he has told us the easiest method of attaining to God or the 'celestial region'. So, in this way, the stony shutters are going to open with the Guru's word. And when the shutters open, then, 'The melodious celestial strain rings there'. (P. 954) Unsrtuck horn blows along with the 'holy Word'; not only does the horn blow but the 'holy Word' or 'mystic strain' also rings. What is the use of the horn alone? When the Name also is recited along with it, when the Guru-bestowed holy Word also rings with it, then with this key of the holy Word door gets opened. When this 'mystic strain or celestial music' is heard, then what happens

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'The Divine light shines in their mind and they meet God by embracing meditation.'

P. 954

ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ ॥

That supremely subtle Essence has the light of millions of suns -

'After examining subtlest of the subtle have the ancients revealed

That creating land, sky and nether regions has, the one Creator let Himself be called many.' Tenth Guru

ਸੁਫਮ ਤੇ ਸੁਫਮ ਕਰ ਚੀਨੇ ਬ੍ਰਿਧਨ ਬ੍ਰਿਧ ਬਤਾਏ ॥

**ਭੂਮ ਅਕਾਸ਼ ਪਤਾਲ ਸਭੈ ਸਜਿ ਏਕ ਅਨੇਕ
ਸਦਾਏ ॥**

How small or subtle that Essence is, none can estimate or guess. Once all the holy men of India including Sage Vashisht, Sage Vishwamitter and all other great saints and sages were discussing this subject, when Lord Shiva also happened to come there. He said, "O holy men! what are you discussing?" They said, "O Lord, it is good that you have come. Now kindly tell us how subtle is the sentient; it is this subject that we are discussing." Lord Shiva said, "None can estimate the subtlety of the sentient." But the holy men insisted, "No Lord; kindly tell us about it." At this Lord Shiva said, "You already know this, for you are all men of spiritual experience." But still, they persisted, "No Lord! What comes out of your lips becomes authoritative and reliable. Kindly enlighten us on this subject." Then Lord Shiva said, "Dear holy men! water is ten-times more subtle than earth; one measure of earth dissolves in ten measures of water. Hundred times more subtle than water is fire and hundred times more subtle than fire is air. Fire is visible, while air is not. If dust mixes with air or wind, it can be seen, leaves of trees start shaking. If the wind is blowing at a speed of 100 miles per hour and it uproots trees, then it is felt all right, but it is not visible. It throws off people; it has force no doubt, but it cannot be seen because it has become extremely subtle. Ten million times more subtle than the wind is the sky. The wind can be felt, but the sky, which is called 'space' cannot even be felt. There is no air or wind after a few miles up in the sky. If you go up about 30 miles in the space, there is no wind. On high mountains if you go, oxygen decreases, and one starts feeling

breathless, but the sky is boundless; it is spread far and wide. Consider the sentient as a grain of rye and in comparison consider the sky as 40000 miles deep, 40000 miles wide and 40000 miles high (as high as 'Sumer' mountain - a mythical mountain). As is the ratio between a rye seed and the vast space, so is the ratio between the subtlety of the sentient and the sky. In fact, the sentient is subtler than the subtlest and its subtlety cannot be estimated. It is infinitely subtle. When there is inner enlightenment and realization, then what will be seen?"

'The one Lord, who has Himself made the world, is contained amongst all.' P. 954

ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ ॥

In all creation is the Sole Supreme Pervasive. All the problem is of the 'I'. In Persian script by removing just a dot from the word 'mujram' (which means guilty) it becomes 'mehram' (which means an intimate friend). Similarly, when from being guilty of 'ego' or 'I-ness', one becomes its intimate friend, confidant and knower, 'I' is gone; then -

'Saith Kabir: The Lord in whose quest you wandered was found in your own place.

He whom thou didst consider separate from thyself

*As from the world thou didst turn away,
Was thy own self.'* P. 1369

ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ ॥

ਸੋਈ ਫਿਰਿ ਕੈ ਤੁ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ ॥

The seeker, searching for his reality was surprised that He whom he regarded as different from himself was his own self. Both within and without, it is He who is all-pervasive and enacting His play -

'Hail, hail to Thee, O True king!

True, ever true is Thy Name.' P. 947

ਵਾਹੁ ਵਾਹੁ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂ ਸਚੀ ਨਾਈ ॥

Bhai Bhagirath said to Bhai Mansukh, "Guru Sahib does not deny the existence of the path of '*Raj yoga*' too. This path is also all right, but it is very difficult. For a householder and a man of business, it is very difficult to follow. '*Pranayam*' (breathing exercise) is begun with the recitation of '*Onkar*' (The Formless One, God) 42 times while inhaling; by reciting '*Onkar*' 84 times is the breath held within, and by reciting '*Onkar*' 42 times is the breath released slowly. This is called small '*pranayam*' – the smallest or shortest indeed. Then it has to be increased to hours. Who will be able to practise it for so long? It will increase heat in the brain, which modern man cannot bear. Now, if you tell a practitioner to do even the small '*pranayam*', he finds it difficult to practise because he cannot observe even a healthy practice like celibacy. Being sensual in tendencies, he becomes weak. His mental power also becomes feeble."

"In short, the collection of the eight practices of '*yam*' (restraining mind and organs), '*niyam*' (austerities and penances), '*asan*' (sitting in various postures), '*pranayam*' (doing breathing exercises), '*pratihari*' (not letting bad thoughts enter the mind), '*dharna*' (equipoise or equanimity of the mind), '*dhyani*' (concentration) and '*smadhi*' (a state of deep meditation in which the mind is absorbed in the object of contemplation) is called '*Raj yoga*' or '*Ahstang yoga*'. These eight practices are the means to gain Divine knowledge. Of them '*dharna*', '*dhyani*' and '*smadhi*' are called '*antrangi*' (inner) means. These inner methods (within the heart or mind), by removing outer hurdles like violence, slander, backbiting, cheating etc. through the practice of '*yam*' and '*niyam*' enable man to go into '*smadhi*' (deep

contemplation or trance). The three practices of '*asan*', '*pranayam*' and '*pratihari*' first make one accomplished in '*pranayam*' and then '*pratihari*'.

'*Dharna*', '*dhyani*' and '*smadhi*' cannot be achieved without practice and non-attachment or renunciation, because in '*sampargyat smadhi*' (according to yoga it is that state of contemplation or meditation in which man continues to have knowledge or consciousness), it is absolutely necessary to have perfect concentration of mind and remain in one mental state. It is extremely necessary to come out of attachment and duality, said Bhai Mansukh. Bhai Bhagirath said, "Bhai Mansukh! kindly tell me why *yam*, *niyam* etc. are essential in '*ashtang yoga*'." Bhai Mansukh replied, "Bhai Bhagirath! the final goal of '*ashtang yoga*' is the attainment of '*spontaneous smadhi*' (concentration of mind or deep contemplation). The hurdles which the mind has to face for its attainment can be overcome by following '*yam*' and '*niyam*'. For outward practice of this method, '*yams*' (restraints on mind and organs) are needed. To make world's practical life spiritual or Divine, it is essential to get rid of troubles like '*raag*' (love or attachment), '*dvesh*' (enmity) and '*abhinivesh*' (uneasiness born out of the fear of death). These can be removed by following the ten '*niyams*' (rules of Yoga like – penances, contentment, purity, charity etc.). The '*niyams*' relate to man's personal life. By following them '*rajoguni*' filth (caused by attachment, pride, passion etc.) is removed. They are useful in washing off all types of outward filth, both '*rajasi*' (born out of pride and attachment) and '*tamsi*' (born out of dark, evil, undesirable tendencies), and making man fit for attaining to Divine or spiritual state.

Through 'asan' (third part of Yoga, through which a Yoga practitioner learns to sit in the proper posture; there are eighty four 'asans' in Yoga), the filth of 'rajasi' (born out pride and attachment) influences and evil and undesirable sloth and error or carelessness are removed and man experiences virtuous or pure light. Similarly, through 'pranayam', 'prann' (life breath) is made virtuous; that is, one achieves spiritual illumination.

Through 'pratihara' (not letting bad thought enter the mind), the mind is repeatedly checked and the sense organs are made insensitive to the evil and passionate tendencies of sloth and error and are kept in a virtuous state. Similarly, through 'dharna' (the state of equipoise in which the mind is focused only on God or Brahm and no other thought enters even by mistake), mind's foolish and evil or poisonous state is replaced with a virtuous state and it is focused only on one thing or subject. Then through the activity of 'dhyana' (contemplation), attention is concentrated on the Divine Pure Form and the mind is focused on one goal or object. Here the contemplator, the object and attention all get effaced and man becomes absorbed and lost in deep meditation or trance.

Of these eight parts, the first five are called outer physical activities or means, while the last three are called inner or intrinsic. Bhai Bhagirath! after this, man attains to 'asampargyat smadhi' (a state of deep meditation above all knowledge). Its inner method is non-attachment with others. When it is attained, man gains self-realisation."

On hearing what Bhai Mansukh had said Bhai Bhagirath thought to himself, "Bhai Mansukh is an excellent seeker, but

so far, he has not met a Perfect Satguru (True holy Preceptor). That is why, he is incomplete as yet." So he said to Bhai Mansukh, "Brother, I am all sacrifice to your devotion and dedication that, in spite of being a big merchant and your preoccupations, you have practised these time-consuming methods. Don't mind if I say that you have not met a Perfect Satguru (True Guru) so far. You have told me about 'yams' and 'niyams'. My Satguru calls them virtuous traits or qualities and says - 'Without cultivating noble qualities no true devotion can be.' (P. 4) Guru Sahib also adopts the seven activities suggested by other holy personages for life's improvement and growth. He also advises the mortals to eschew intoxicants, food and clothes which give rise to evil and sinful propensities and cause both physical and mental pain and suffering.

Guru Ji urges us to cultivate the following virtues: (i) True vision or viewpoint, (2) true thoughts or ideas, (3) true speech, (4) true or virtuous actions, (5) true or honest labour, (6) strong desire for virtuous deeds, control over sense organs, eschewing evil thoughts and concentrating the mind, (7) worship and meditation of the True and becoming absorbed in the Supreme Truth and acquiring the various qualities of deep meditation or contemplation. According to him, 'Brahmchariya' (celibacy) means having trust in one woman and cultivating mutual love with her. It is such a one who is called a celibate. Guru Sahib advises a householder to observe restraint in every department of life. Guru Sahib accepts the superiority of a path, if it inspires constant remembrance of God and noble deeds.

I continue fearing that man has no

brain, it is all rotten and eaten. He has no celibacy. His food is not virtue-inducing and nourishing. His character is no good. His conduct is not high and noble. His dress too is not nice. His thinking is immoral and lascivious. His food gives birth to sinful and evil thoughts and arouses various desires.

Similarly, his dress is also such that arouses dark, evil and passionate desires. This man is just moving about purposelessly as if fulfilling a formality. He has no strength and vitality. He is like worm-eaten wood. How can he meditate on God's Name? Neither is his mental inclination good and proper, nor can he sit quietly and peacefully, nor can he gain any spiritual experience. Guru Sahib has prescribed a very simple and easy method for him."

Bhai Mansukh said, "Bhai Bhagirath! I met another holy man who told me about 'Raj yoga'."

"What is this 'Rajyoga'?"

Bhai Mansukh replied, "Raj yoga is very nice and beautiful. It consists of ten 'yams' (Controlling the sense organs and checking them from sins and evils; practising non-violence, imbibing truthfulness and giving up falsehood, eschewing thieving, practising celibacy, giving up amassing of wealth) and ten 'niyams' (rules of yoga like - penance, contentment, purity, charity etc.). First, there is moral character-building." After listening to all this from Bhai Mansukh, he (Bhai Bhagirath) understood everything. Building of moral character is essential for treading on the path of spirituality too. Where Guru Sahib tells us about the 'Shabad Surat Marg' (Divine Name Contemplation Path), he lays emphasis on pure and pious deeds also.

*'Of all religions the most exalted,
And of all ritual actions the purest,
Is contemplation of the Name Divine.'*

P. 266

**ਸਰਬ ਧਰਮ ਮਹਿ ਸ਼੍ਰੇਸ਼ਟ ਧਰਮੁ ॥
ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥**

God's Name can be meditated or recited only if man's actions are pure and pious. So he said, "Bhai Mansukh! Guru Sahib also lays stress on pure and noble actions that you have talked about. He says that Name meditation will be of no use, if man's actions are ignoble and bad. So one should make one's actions also pure and noble. If, on one hand, man indulges in slander, backbiting and jealousy, and on the other hand, he reads and recites Gurbani, he cannot achieve anything; instead of rising, he will go down.

'It is not good to slander anyone. The foolish apostates alone do it.

The faces of those slanderers are blackened and they fall into the horrible hell.' P. 755

**ਨਿੰਦਾ ਭਲੀ ਕਿਸੇ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ ॥
ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ ॥**

My dear, of what avail will be reading of Sukhmani Sahib (a Gurbani composition)? You are advancing towards the horrible hell because you have not cultivated noble actions. Practising non-violence, speaking truth, eschewing thieving, practising celibacy, patience, charity, mercy, kindheartedness, politeness in speech, eating frugally, and remaining pure and clean; these are 'yums'. The 'niyams' are: meditation, charity, patience, belief in God, worship, selfless service, giving up hypocrisy or sham practices, disciplining the sense organs - eyes, ears, nose, and showing sympathy or mercy. Mercy creates love and peace; for physical health, fasts are prescribed. If by over-eating a person becomes fat, he is advised to do fasting. Don't eat the same food

everyday; take a different food some day, so that there is some change. Fasts are not undertaken for any spiritual gain; they have no relationship with the spirit. These are meant for keeping the body healthy. Guru Sahib does not advise us to give up food, and says-

'He who eats not corn, loses the relish of life.' P. 467

ਅੰਨ ਨ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ ॥

Guru Sahib does not tell us to abjure food. He only tells us to keep the body healthy. For this purpose is done fasting. Then we should practise restraint in the gratification of sensual pleasures. We should not allow ourselves to stray in sensual delights. Then we should perform 'hom' (a sacrificial ritual), feed the hungry and run free kitchens.

The third is 'asan' (sitting posture). Guru Sahib says, "When you are to do God's worship or meditate on His Name, sit calmly and quietly. Don't move. Concentrate your mind." Bhai Bhagirath said, "The fourth is 'pranayam', (breath control) - 'chandrang' (in moonlight) and 'suriyaang' (in sunlight). These are ways of practising 'pranayam' - small 'pranayam' and big 'pranayam' (breathing exercise)."

Bhai Bhagirath said, "Guru Sahib tells us that when we meditate on the Name, breathing will spontaneously come under control, and drenched in Name-nectar, breaths will start staying and become almost imperceptible. We will become totally oblivious of our breathing. Then neither the tongue nor the lips will move. The Name is neither in the throat, nor in the heart, nor in the navel. That spontaneous Name meditation permeates every part of the body.

'The God-directed meditate on the Lord with

each hair on the body.'

P. 941

ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ॥

From all sides comes the sound of the Name. Wherever you focus your attention, you hear the Name-sound or melody, and when the mind becomes focused on the Name, then man becomes mentally absorbed in God's Name. That is called 'ajappa jaap' (silent meditation).

'The breath is drawn in by the left nostril. It is retained within Sukhmana and is breathed out by the right nostril, uttering sixteen times the Lord's Name.' P. 1106

**ਚੰਦ ਸਤ ਭੇਦਿਆ ਨਾਦ ਸਤ ਪੁਰਿਆ
ਸੂਰ ਸਤ ਖੇੜਸਾ ਦਤੁ ਕੀਆ ॥**

Guru Sahib says, "No; not like this should you meditate on the Name. You have to practise a different kind of 'pranayam' (breathing exercise). You have to draw in, that is imbibe, the Guru's instruction by which will your mind be purified. The noble ideas ought to be drawn in or imbibed; this is 'poorak' (breathing in).

Then you have to practise 'kumbhak' (holding breath) - you have to lodge Divine virtues within yourself. Through 'poorak', you have to imbibe noble thoughts, and then you have to breathe out or expel from your within all evil thoughts; this is 'rechak' (exhaling or releasing breath). This is the 'pranayam', we practise. We do not just draw in the breath. On hearing the Guru's 'bani' (utterance), we imbibe the holy teachings contained therein. Then we examine the various evils and vices that are in our mind and heart. Purity we lodge therein, while impurities we throw out. This is the difference between your 'pranayam' and ours. By our method, the mind is purified very soon.

Fifth part is 'pratihar' (assault). It is like

this that the mind gets attracted to sins and evils; it does not let man engage in God's devotional worship. Thoughts repeatedly, wander towards sensual pleasures. 'Pratihara' means preventing the mind from wandering towards sins and evils. This is being advised by Guru Sahib also that we should restrain our mind, prevent it from wandering and running about, and repeatedly engage it in the Name-melody.

Next is 'dharna' (contemplating the Lord Creator to the exclusion of everything else). It means repeatedly focusing attention on the object of contemplation by concentrating the mind.

'Reflect thou over the Guru's image in thy mind'. P. 864

ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥

We have to focus our attention on the Guru's word, on the Guru's image, on the Divine Light, on God who is all-pervasive. Our mind wanders outside; by restraining it repeatedly, we have to absorb it in remembering God.

Then comes 'dhyana' (reflection or contemplation). We reflect on the Guru's image, on the melody or sound of the Guru's holy word or utterance, on the Guru's doctrine or teaching. That is how Guru Nanak Sahib has instructed us.

Then comes 'samadhi' (trance or deep meditation). 'Samadhi' is of two types. One is 'Sampargyat samadhi' in which we are conscious of ourselves that we are absorbed in 'samadhi' (deep meditation); in this state, the object comes before our mind. The other is 'Asampargyat samadhi' in which we become completely absorbed in our self and become totally forgetful of everything else, but we continue to be sentient and awake.

These are called 'savikalpa' (premeditated or with a purpose) and 'nirvikalpa samadhi' (spontaneous meditation without choice or purpose)." He further said, 'Mansukh Ji! Guru Sahib tells us even about a 'samadhi' beyond it, which is called 'Sehaj Samadhi' (spontaneous or effortless deep meditation). About this 'samadhi' (trance or meditation), Guru Sahib says, that none other than the meditator himself can know and estimate its joy and relish.

Refrain: In tranquil meditation is my mind occupied,

Its bliss only the enjoyer knows.

**ਧਰਨਾ - ਸਹਿਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰ,
ਸੋ ਰਸ ਸੋਈ ਜਾਣੈ - 2, 2.
ਸੋ ਰਸ ਸੋਈ ਜਾਣੈ, ਸੋ ਰਸ ਸੋਈ ਜਾਣੈ - 2, 2
ਸਹਿਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰ,.....2**

'Tranquil meditation, ecstasy have the mind occupied -

The joy of this to none is known, other than he that has it.' P. 106

ਸਹਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ ਸੋ ਰਸ ਸੋਈ ਜਾਣੈ ਜੀਉ ॥

Guru Sahib does not tell us about those 'samadhis' (meditation) in which man should become oblivious of his worldly duties. 'Samadhi' should be such in which the eyes are open and one is doing one's business also. It should be such in which, even while doing his duties, man's mind should be constantly focused on love for God and he should ever be abiding in the region of Supreme Bliss. Can this be possible? Guru Sahib says, "Yes; it is quite possible. When man happens to acquire the Guru's holy word, then he has a glimpse of God with his eyes open, and he does not have to close his eyes to view God. The sense of 'I-ness' disappears. The truth that his self is the Creator's self, is revealed to him. God's light suffuses including his own self everywhere."

So, in this manner, Bhai Bhagirath and Bhai Mansukh discussed and deliberated between themselves. Love for Guru Sahib got kindled in Bhai Mansukh's heart and mind. Bhai Bhagirath said, "Mansukh Ji! by reversing your breath, you took your consciousness into absolute silence, where there is nothing -

*'By giving reverse to your breath, the six circles hast thou penetrated,
And brought thy consciousness in harmony with the Absolute'. P. 333*

ਉਲਟਤ ਪਵਨ ਚਕ੍ਰ ਖਟੁ ਭੇਦੇ ਸੁਗਤਿ ਸੁੰਨ ਅਨਗਗੀ॥

Here there is a difference. Try to understand it carefully, if you can. The 'samadhis' (deep contemplations) which used to be practised before the advent of Guru Nanak Sahib, had no object or goal before them. Practitioners took their consciousness in a state undisturbed by any thought. They took their consciousness into a dead state, where there existed nothing, and by going into nothingness, man cannot gain any power or strength. It is true that the mind was quietened for sometime, but there wasn't any goal before him, for realising which Maya-power was needed. By comprehending in this manner, what emerges is that God alone is not the sole creator of the world; but, rather, He has created the world with the help of 'Maya' (Mammon). Therefore, the God imagined by the scriptures is a weak entity, and not all-powerful, capable of doing everything. Is He ever-existing without a beginning? Wherefrom has 'Maya' come? Many thinkers say that 'Maya-power' is like God Himself. They say that Maya has been existing since the very beginning. It already was in existence.

But if they say that Maya is existing and absorbed in the consciousness itself, that is a different matter. From there was

born God; Maya-possessing Creator is called God. It is from this very 'Maya' that the gods have been created.

'The Primal Mother (refers to Maya) by union with the Eternal

To the three accepted regents gave birth.

Those be the Creator (Brahma), the Preserver (Vishnu) and the Judge (Shiva).

He guides them as is His will and commandment.

Wonder of wonders!

He to these three is invisible,

Yet views them at work.'

P. 7

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ॥

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਥਾਣੁ॥

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਕਮਾਣੁ॥

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਭਾਣੁ॥

The 'jeev' (sentient being) was separate, Maya was separate and Ishwar (God, the Eternal) has no connection with the 'jeev' (sentient being). Before the 'jeev' (sentient being) this is only a fancy or thought that he is separate from 'Maya' and 'Ishwar'. He has no well-wisher or sympathizer because Maya-power, by entrapping him, has made him helpless. It is here that we differ with you. Guru Nanak Sahib says - "No dear!

*Himself has He spread His Maya -
Himself the beholder.*

*Various forms of different hues He assumes,
Yet from all remains apart.'*

P. 537

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ॥

ਨਾਨਾ ਰੂਪ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੇ ਨਿਆਰਾ॥

God Himself has spread His Maya. From one has He Himself become many. God Himself is all. From pure seeing sentience He gets reflected on Maya and comes to be called 'jeev chetan' (sentient being, soul, man). This is only a difference in form and state.

'One and yet who seems many, and enters into myriad forms,

*And plays His play, and then winds it up,
and becomes the One again.'*

Jaap Sahib (81), Tenth Guru

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

All that is happening in the world is the work of His command. In every state, Lord God, the possessor of all powers, distinct from *Maya* is manifestly present before us like the sun. None can stand in the way of His power and love. It is by virtue of His love that we gain spiritual ascendance. We don't stop after reaching the state of nothingness and indistinctness. Before us is the Supreme Being, who is full of love for all because He is an embodiment of 'sat' (truth), 'chit' (intellect) and 'anand' (bliss). Besides, all powers obey Him. We merge our being in Him and efface our own self. When our self is effaced, we become His very image. In the true state, the reflection merges in the image and no difference or distinctness is left. The illusion of 'ego' is born out of a sense of 'I' and 'mine', which is false.

*'As water into water mingles,
Does light of the self with Divine Light
merge.'* P. 278

ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥
ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥

There is no power in the world who can tell whether or not something of our being is left behind. It is not a thing which can be described because it is a matter of feeling.

*'Saith Kabir: How may one give the idea of
joy in God's lotus feet?
No good prating about it; only by its sight is
its view formed.'* P. 1370

ਕਬੀਰ ਚਰਨ ਕਮਲ ਕੀ ਮਊਜ ਕੋ ਕਹਿ ਕੈਸੇ ਉਨਮਾਨ ॥
ਕਹਿਬੇ ਕਉ ਸੋਭਾ ਨਹੀ ਦੇਖਾ ਹੀ ਪਰਵਾਨੁ ॥

So in this way, such is the Guru's edict: "The world has forgotten the Lord. Without the Guru's guidance, he is failing to understand. Man does not give up the

sense of 'ego'. He retains his self, his ego. The sense of the 'soul', he can get from his own within, but he does not seek it there, and caught in delusions, he wanders and strays about in the world. So, it is only the Guru who is capable of demolishing the five illusions. By making him perceive and understand the 'soul-matter', he aligns him with God. Guru Sahib says that, in the rest of the activities, man is needlessly wandering in delusion. You may recite like this -

*Refrain: My dear, the world is straying
about in delusion,*

His self, he does not realize.

ਧਰਨਾ - ਪਿਆਰੇ ਜੀ, ਭਰਮਾਂ ਵਿਚ ਭੁੱਲੀ ਦੁਨੀਆਂ - 2, 2.
ਇਹਨੂੰ ਮੂਲ ਦੀ ਸਮਝ ਨਾ ਆਵੇ - 2, 2.
ਪਿਆਰੇ ਜੀ, ਭਰਮਾਂ ਵਿਚ ਭੁੱਲੀ ਦੁਨੀਆਂ...2

So Bhagirath Ji said, "Mansukh Ji! what a large number of delusions and misconceptions Guru Nanak Sahib has removed! What a difficult task he performs to unite the mortals with God! Even then we do not give up 'ego', and continue indulging in ritual actions. All these are worthless practices -

*'One may rotate intestines, make the forge
of kundalini blaze,
And exhale, inhale and retain breath in
pranayam -*

*Without guidance of the Guru (holy
Preceptor) no realization shall such a one
have,*

And lost in doubts will be sunk.' P. 1343

ਨਿਵਲੀ ਕਰਮ ਭੁਅੰਗਮ ਭਾਠੀ ਰੇਚਕ ਪੁਰਕ ਕੁੰਭ ਕਰੈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਛੁ ਸੋਝੀ ਨਾਹੀ ਭਰਮੇ ਭੁਲਾ ਬੁਝਿ ਮਰੈ ॥

They are drowned to death. They get human birth all right but without the Guru, realization of self or soul cannot be attained. It is all right, one may reverse the breath, with 'prann' (vital energy) and 'apaan' (wind in the intestines, kidneys etc.). One may pierce the six 'chakras' (ganglions), rouse the 'kundalini' power and take the

mind in the silent region of nothingness, but one fails to attain to God, the embodiment of love, who abides within man's self -

'Thou Bairagi (world-renouncer)! seek rather Him who is not born nor dies; Who dies not nor finds life.' P. 333
ਆਵੈ ਨ ਜਾਇ ਮਰੈ ਨ ਜੀਵੈ ਤਾਸੁ ਖੋਜੁ ਬੈਰਾਗੀ॥

O man! you should seek Him who is lodged within you. You have adopted a different path and gone into the silent region of nothingness or non-existence. God is not nothingness; He is Supreme consciousness, the very essence of our life. He is the life of our small life. He is the Supreme self. Therefore, you should seek Him -

'Turning away from the world, my soul is merged into the Supreme Soul' P. 333
ਮੇਰੇ ਮਨ ਮਨ ਹੀ ਉਲਟਿ ਸਮਾਨਾ॥

What is this thing? This mind or soul is to turn away from the world and become aligned with God. The mind is to turn its back upon the world; it is to die to the world. When it attains the state of 'living dead', it will gain understanding of this essential thing. Then it will become living in the world of God's Name, in the spiritual or soul world. You may take it like this that this man's mind or soul is like a ray of the sun of the Supreme Soul or Mind. Considering itself a ray out of superficial knowledge, this 'jeev' (soul) wanders about in ignorance. When with the Guru's grace, his little untrue self merges with the True Supreme total self, then ceases his wandering and wavering. Man's mind or soul becomes absorbed in the Supreme mind or soul and in this state of Divine knowledge, He appears manifest to him -

'By Guru's grace, my understanding has changed, otherwise I was quite ignorant (about such mysteries).' P. 333
ਗੁਰ ਪਰਸਾਦਿ ਅਕਲਿ ਭਈ ਅਵਰੈ ਨਾਤਰੁ ਥਾ ਬੇਗਾਨਾ॥

We have gained knowledge and

understanding with the Guru's grace, otherwise we were wandering about in ignorance and we had none to guide us.

'What was near has become distant, and again, what was distant has become near for him who realizes the Lord as He is. As is the sugary water made from sugar-candy, only he who drinks it knows it relish.' P. 333

**ਨਿਵਰੈ ਦੁਰਿ ਦੁਰਿ ਫੁਨਿ ਨਿਵਰੈ ਜਿਨਿ ਜੈਸਾ ਕਰਿ ਮਾਨਿਆ॥
 ਅਲਉਤੀ ਕਾ ਜੈਸਾ ਭਇਆ ਬੇਡਾ ਜਿਨਿ ਪੀਆ ਤਿਨਿ ਜਾਨਿਆ॥**

There is an 'alauti' or 'mahua' tree (Bassia latifolia or Madhuca Indica), which is found in America also, from which flows sweet syrup; no sugar is needed. Similarly, there was an 'alauti' tree. Only he who drank its syrup knew about its taste, which he could not describe to any other person. Similarly, God is very close, but man considers Him afar. Nothing can be gained by reversing the breath, nor through the practice of various Yogic activities like *neoli* (inner washing with a strip of cloth), *bhuangam* (pranayam), *bhathi* (putting out the tongue long enough to reach the ears), *purak rechak* and *kumbhak*. ['Pranayam' (a system of breathing and regulating respiration in yoga is practised in three parts - one is 'poorak' (first part of the exercise by breathing in), *kumbhak* (holding the breath by pressing the nostrils with the thumb and third finger) and the third is 'rechak' (releasing the breath which was held)]. *'Without guidance of the Guru (holy preceptor) no realization shall such a one have. And lost in doubts will be sunk.'* (P. 1343) Lost in doubts and illusions, he dies by drowning. All other activities he engages in for attaining to God are worthless. It is like a man, who while sucking a mango throws out the pulp and wastes his time and energy in chewing the stone. The pulp was the real thing which he did not utilize, and over its stone he sat chewing at it. It

is also like throwing away the almond nut and chewing its skins and throwing away the pulp and eating the skin of a banana. My dear, such is the state of the people of the world!

'The blind man is soiled, dear, so soiled and defiled that howsoever he washes himself, his mind's filth departs not ever.' P. 1343

ਅੰਧਾ ਭਰਿਆ ਭਰਿ ਭਰਿ ਧੋਵੈ ਅੰਤਰ ਕੀ ਮਲੁ ਕਦੇ ਨ ਲਹੈ॥

It is his inner self which is filled with filth, while after bathing at pilgrim centres, he thinks that he has been purified. But his inner self is defiled with various kinds of filth. How can a blind man know where his clothes are soiled?

'Without the Name, vain are all deeds like those of the conjurer who deceives men through illusion.' P. 1343

ਨਾਮ ਬਿਨਾ ਫੋਕਟ ਸਭਿ ਕਰਮਾ ਜਿਉ ਬਾਜੀਗਰੁ ਭਗਮਿ ਭੁਲੈ॥

Just as after witnessing a conjurer's deceptive tricks, we are deceived, so is man deluded. Without the Name all actions are worthless. In this context, there is an illustrative story.

Once there was a king. A magician, who could perform hypnotism came to him. He said, "Sir! victory unto you." The king asked him who he was. He replied, "Sir, I am a magician or conjurer capable of performing tricks."

'This world is a conjurer's show, Wherein various disguises he assumes. As his make-up or disguise he puts off, ended is his spectacle.

Then is left the Sole Supreme Being.' P. 736

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

He said, "I shall put on a garb and alone show you a spectacle." The king said, "Earlier too, we have watched many such shows and spectacles. So show us such a magical trick from which we may learn

some spiritual lesson and our time is not wasted." He said, "I can show such a spectacle or magical trick to you, but my wife is with me." The king said, "Well, then, what is the problem?" He said, "I want to show to you that I can fight against the gods. I have the ability to reach heaven and can challenge the biggest god abiding there. Those powers to which you kowtow, I can fight against them." The king said, "Then, it does not matter. I give you my word that your wife will live with my daughter. I will treat her like my daughter." The magician said, "These human beings make false promises. I can't believe you; she is extremely beautiful. I am afraid that you may not afterwards return her to me." The king said, "No, magician! Present the show." The king seated her with his daughter and started watching the show. The magician produced a big ball and threw it towards the sky. As they sat watching, it vanished from their sight. And then he pulled it down. He said, "Sir, I have put a climbing rope in heaven and now I am going to climb up." Climbing by the rope, he vanished from the people's sight, and reaching up in heaven, he called out. "Sir, now I am going to fight against the gods, and first of all, I will fight against God Varun (Rain-God). After sometime, a rumbling sound was heard, and then these sounds reached their ears, 'Kill him, kill him!'" Then they heard the voice, "Sir! severing the head of God Varun (Rain-god) I have thrown it on the earth; have a look at it." They were surprised to see a torso falling from the sky and then other parts of the body, and it started raining. The king remarked, "Look! how brave he is! He has fought against God Varun." After sometime, he called out, "Sir, now I am fighting against the Fire God. His flames are

burning me; but I will gain victory over him." After sometime, his severed head and body fell on the earth. Fire broke out, where his body fell. Everybody was greatly surprised. The king too was surprised, "So brave! Such a brave person has never been heard of in the world. If I can, I should make this magician, the chief commander of my armies." The king thinks as per his self-interest that, in that case, he will not be lacking anything and will be able to wage war against anyone. This fellow is defeating and cutting down such great warriors. In this manner, the magician threw down severed bodies of many gods. At last the king heard the magician saying, "Now I am fighting against Lord Indra. He is throwing a meteoric weapon at me. He is waging an atomic war against me." Then this voice was heard, "Sir! I am dying." Then with a thud fell down the magician's body. His wife sat watching the show. Seeing her husband dead, she started wailing. She wept and lamented, "Now what shall I do? Why did you go to fight against the gods? We were living peacefully." The king too was expressing regrets. The entire audience sat in mourning. At last, his wife said, "Perform his funeral rites. I will commit 'sati' (burning herself alive at her husband's funeral pyre) with him." Everybody tried to dissuade her but in vain. She said, "I am a faithful and virtuous wife. I must commit 'sati' with him." When she had committed 'sati', the magician emerged and said, "Sir! victory unto you. Did you like my show? First tell me where my wife is." Everybody was surprised. Nobody said a word in reply. He reiterated, "Sir! where is my wife? I had taken promise from you; where has she gone?" They said that she had committed 'sati'. He said, "You are all telling a lie. You have locked her behind

seven locks in the palace. I shall call her to which she will respond. You are telling a lie." All said, "Nor sir, the king is so noble that he cannot do such a thing. She has committed 'sati' before our very eyes." He remarked, "You are all liars. You are siding with the king. I am a poor foreigner. I have been left alone. And I do not see anyone among you who will speak for me." So, at that time, he called out his wife in a loud voice, as if clouds were thundering. From the other side came the answering call, "The king has kept me in the prison." All were surprised as to how all this had happened. The doors were opened and she emerged from inside the palace. The magician said, "Is this the word of kings? This shows that the kings' word is not reliable." The king was speechless. He could not think what to say. Feeling surprised and confused he said to the magician, "I am finding it difficult to understand the entire happening." At last, finishing his show, the magician asked for his reward.

He said, "Sir, there was no woman with me, nor did I go anywhere. I was all the time standing right here. You saw fire breaking out on the earth. Look, all the plants are intact and unburnt; you were witnessing water everywhere, but now look around, there is no trace of water anywhere. Sir, you were seeing a funeral pyre burning. Where is it now? Sir, there was no woman or wife with me. I came before you all alone."

The king said, "O conjurer! you have put up a wonderful show before us. What is its meaning or teaching you want to convey?"

The conjurer or magician said, "Sir! the

idea is that though I am a small and ordinary person, yet I have so much power that I have put up a wonderful show before you. I hypnotized all of you. I neither went to heaven, nor fought against any god. If I had fought, his severed head would have been still lying here. It was all my will power. Whatever I kept saying, you believed and saw. So, for God who is the master of millions of universes, this world is one of His plays, which appears to be real to you. Universes were created millions and billions of years ago; they got demolished with time. There is science and various other branches of learning. All this is under the influence of a dream. When you wake up, there is nothing existing. One that exists is God, His own self, and there is none other. Lost in delusion, man is engaged in needless washing of his filth - 'The blind man is soiled, yea, so soiled and defiled that howsoever he washes himself, his mind's filth departs not ever.' (P. 1343) He continues performing outward actions, but he does not wash off his inner filth, the filth of his mind. Just as you cannot see your face in a soiled mirror, similarly, with a filthy mind, you cannot have a glimpse of your true and real self, that is, all-pervasive God Himself. "Without the Name, vain are all deeds like those of the conjurer who deceives men through illusion.' (P. 1343)

Just as we were deluded when the magician put up his show, similarly the world is deluded -

'The immaculate Name equals the six ritual acts of piety.' P. 1343

ਖਟ ਕਰਮ ਨਾਮੁ ਨਿਰੰਜਨੁ ਸੋਈ ॥

In the three attributes of *Maya* is the world deluded. His journey does not come to an end. Such is Guru Sahib's edict -

Refrain: My dear, by such devices comes not

union-

Innumerable are the means I have adopted.

**ਧਰਨਾ - ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣ ਨਾ ਜਾਈ,
ਮੈਂ ਕੀਏ ਕਰਮ ਅਨੇਕਾ - 2, 2
ਮੈਂ ਕੀਏ ਕਰਮ ਅਨੇਕਾ - 4, 2
ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣ ਨਾ ਜਾਈ..... - 2**

'Despite recitation of holy texts, study of Vedas and praxis of bowels and the kundalini (innerwashing and breath control), From the five agents of evil has not come parting of company, And more and more in egoistic thinking is one bound.' P. 641

**ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਥੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ ॥
ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਰੰਬੁਧਿ ਬਾਧੇ ॥**

But by all these methods, what is the result? Man is not able to find escape from lust, wrath, avarice, attachment and pride; rather he becomes more and more bound by them -

"My dear, by such devices comes not union - Innumerable are the means I have adopted. Tired of all such, at the Lord's Portal I threw myself, Praying, 'Grant me discriminative understanding.' " P. 641

**ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥
ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੇ ਦੀਜੇ ਬੁਧਿ ਬਿਬੇਕਾ ॥**

I spent years together in silence; such and such holyman is a 'moni' (one who has taken a vow of silence); he does not talk with anyone. Guru Sahib says, 'What is so big or special about it?' Tenth Guru Sahib says, "Do these deer speak or talk to anyone? Do these oxen speak to anyone? In that case, deer and oxen also have the same attribute as that of a silent sage. God has gifted us with the tongue or the power of speech, so that we may recite God's Name ourselves and make or urge others also to do so. We should follow the right path, and restraining our speech we should make others also follow the path of goodness. Was it your job to remain silent that you

have become silent? Better than this will be to control your mind; don't control your tongue. Do not let your mind wander towards sins and evils; control it.

*'Vows of silence I observed; on my bare hands received food,
And unclad in forests wandered.'* P. 641
ਮੋਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ ॥

You removed your clothes. You took a vow of silence. You renounced everything. Using your hands as a plate you ate food; in cupped hands you drank water. Removing your clothes, you became naked like animals. You kept roaming about in the forests. You visited all the pilgrim centres and wandered about the earth, but the inner filth, the impurity of the mind is not removed by these worthless methods.

*'Wandered about water-edges and holy spots over the earth -
Still has duality not dropped off.'* P. 642
ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਖਿਯਾ ਛੁਟਕੈ ਨਾਹੀ ॥

When duality is not removed, man remains where he was. He does not achieve any spiritual progress. It is because the medicine he is taking is not meant to cure the malady he is suffering from. The malady is of ego; by indulging in meaningless and worthless religious rituals, he has aggravated his disease. He has wasted all his life in doubt.

Once there was a king named Bharthri Hari. There is a story about him. He had a queen named Pingla Rani, who was the dearest to him. By practising penances and austerities, a Brahmin got the boon of 'amarphal' (immortal fruit) from the gods. By eating this fruit, one would live for a long time and escape death. The king loved his queen (Pingla Rani) immensely. He thought, "Well, I may die early, but let not my wife

die before me." So he gave this fruit to her. The king became carefree. He told his wife to eat this fruit. But she was in love with an elephant driver. So she gave the fruit to him. However, this elephant driver loved a prostitute and gave the fruit to her. She thought to her herself, "My life is full of sins and evils. I am the root cause of sins and vices. What is the good of my living for a long time? The king is a very righteous and just person. I should better give the fruit to him." The prostitute brought that fruit to the king. The king recognized that it was the same fruit and wondered how it had come back to him. He asked, his wife about it. She replied, "I did not eat it. Somebody stole it from here. I do not know where he may have thrown it." The matter was investigated and at last the elephant driver was summoned. He was warned to speak out the truth, otherwise he would be punished. He said, "Sir, you may kill me or spare me; this fruit was given to me by your wife because she loves me." The king asked him, "Don't you love her?" He replied, "No; I don't love her. I am in love with the prostitute. I gave the fruit to the prostitute. But she gave the fruit to you because she considers you good and noble."

King Bharthri was stricken with renunciation. There has to be a cause for anyone to renounce the world. He was overcome with an extreme desire of renouncing the world. He left his home. He went to Gorakhnath and became his disciple. He said to him, "First go to your queens and address them as 'mothers' and beg for alms." While leaving his home, he had carried three small articles with him - a pillow, a *duree* and a '*gadvi*' (a small

pitcher-like metallic vessel). One day, he was lying under a tree with his head on the pillow. Close by, on the path were going some women. Some of them were quite thinking and reflective type. Thinking about him (the king), one of them remarked, "Look sister! this holyman has given up the household, but he has not yet given up the desire for comforts. That is why, he is lying with a pillow under his head." The king felt pinched at this remark, and so threw away the pillow. He would get water in his vessel and drink it, and then keep it with him. One day, such persons came to him who said, "Respected holy man! you have given up your home; in fact you have renounced everything. Then why are you carrying this 'gadvi' (vessel)? For drinking water, God has given you two hands. If you are to drink from flowing water, you can do so by cupping your hands, and similarly can you drink, if somebody pours the water in your hands. Then what for are you carrying the vessel? You are all the time worried lest somebody should steal it." So he gave up the 'gadvi' too. Thereafter, someone else met him, who said, "Holy man! the desire for comforts has still not ended in you. At night for sleeping you spread your *duree*. Holy men are such persons who go to sleep, when they feel very sleepy. Then they do not feel whether they are sleeping on silken mattresses or on the bare earth." He gave up the *duree* too. He stopped wearing clothes. He became a 'karpati' (eating food from bare hands). He became a 'digambar' (one who lives naked, without clothes).

Once, on a *Puranmashi* (full moon day), when the sky was shining in the sky, he was sitting on the grass. Suddenly, he noticed in front of him a red ruby lying on

the grass. He was surprised to see such a big ruby. "Such a ruby I have never seen before", he wondered. Thoughtlessly, he stretched his hand towards it and what came into his hand? It was somebody's betel-leaf spittle. He regretted greatly: "I have not been able to control my mind, although I have renounced my kingdom, given up everything, eat food from bare hands and go about unclad -

*'Vows of silence I observed; on my bare hands received food,
And unclad in forests wandered.
Wandered about water-edges and holy spots
over the earth - still has duality not dropped
off.'* P. 641

**ਮੈਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ॥
ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ॥**

But, inspite of all this, I have not got rid of desire." He repented very much. He has written two books; one is 'Bairag Shatak', and the other is 'Neeti Shatak'. These are excellent books of Bharthari Hari. In these books he writes that as long as enemy mind or 'ego' is living, all enemies are alive; when the enemy mind or 'ego' dies, then all enemies also die. The language is the same, but the meanings are two -

*'He who conquers enemy mind (ego), he has conquered all enemies;
As long as enemy mind (ego) is living, all enemies are alive.'* Bairag Shatak

**ਮਨ ਰਿਪੁ ਜੀਤੇ ਸਭ ਰਿਪੁ ਜੀਤੇ॥
ਮਨ ਰਿਪੁ ਜੀਤੇ ਸਭ ਰਿਪੁ ਜੀਤੇ॥**

Guru Sahib says, "Then, brother, duality you have not got rid of -

*'At holy water-edges man resides where desires are fulfilled.
Has the saw placed over his head;
Yet thus is not impurity of mind washed off,
despite a million devices.'* P. 642

**ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ॥
ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ॥**

He went to a pilgrim centre believing that he who died here would go to *swarg* (Paradise - Indralok - abode of god Indra). Such a belief is current about Kashi. Kashi is said to be the city of Lord Shiva. It is believed that he who dies there goes to paradise. Sage Ved Vyas founded a separate city of his own and named it 'Maghar'. He said that anybody dying there would go to 'Baikunth' (Abode of Lord Vishnu), because 'Swarg' is five to seven stages below it. When Lord Shiva came to know that the people of Kashi were migrating to 'Maghar', he was a little worried that it was after the utterance of a holy man which, he had not the power or ability to change. So he thought of taking some remedial action. Ganesh Ji offered to find a solution. He went to Sage Ved Vyas and said, "Guru Ji! he who dies here what will happen to him? Will he go to Baikunth (Abode of Lord Vishnu)?" After sometime, he asked this question again. When he had repeated the question eight-nine times, he (sage Ved Vyas) became a little annoyed. Ganesh Ji again said, "Sir, I haven't followed - He who dies here what will become of him?" At this he replied, "He will become a donkey."

"Let it be so". From that day, Maghar became uninhabited. Saint Kabir spent all his life at Kashi. When he was to die, he came to Maghar. Everybody was surprised why he had thought of doing a thing contrary to the accepted belief, for he who would die here would become a donkey. However, Saint Kabir said, "My dear, he who is a lover and devotee of God -

'God's devotee, even dying in Haramba (Maghar - a place across the Ganga, away from Kashi, held to be cursed), to all his tribe shall bring liberation.' P. 484

ਹਰਿ ਕਾ ਸੰਤੁ ਮਰੇ ਹਾੜੈ ਤ ਸਗਲੀ ਸੈਨ ਤਰਾਈ॥

and dies here does not go to hell; he is an enlightened person who attains to the Supreme state. Such beliefs about places are of egoistic people. Therefore, even if - *'at holy water-edges man resides where desires are fulfilled, has the saw placed over his head - man gets his head cut with a saw - 'yet thus the impurity of mind is not washed off, despite a million devices.'* By these methods the filth of ego is not removed even slightly. On the other hand, owing to self-conceit, mind's filth increases all the more.

'He may be a man of bounty and give gifts of many sorts, like gold, women, horses and elephants;

He may offer corn, clothes and lands in abundance, but he arrives not at the Lord's door.' P. 642

**ਕਨਿਕ ਕਾਮਿਨੀ ਹੇਵਰ ਗੇਵਰ ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ॥
ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ ਹਰਿ ਦੁਆਰਾ॥**

By giving gifts 'Paradise' cannot be attained. One may give gold, women, horses and material things and lands in various forms, but Guru Sahib says -

'He may offer corn, clothes and lands in abundance, but he arrives not at the Lord's door.' P. 642

ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ ਹਰਿ ਦੁਆਰਾ॥

But, brother, by doing these deeds of charity is not attained the Divine Portal. God's abode is still quite far from such a person. This Lord's Portal cannot be attained without the Guru -

Refrain: Without the Guru is attained not the Lord's door, even if you make a million charities.

**ਧਰਨਾ - ਬਿਨਾਂ ਗੁਰਾਂ ਤੋਂ ਨ ਮਿਲਦਾ ਦੁਆਰਾ,
ਦਾਨ ਭਾਵੇਂ ਲੱਖ ਕਰ ਲੈ - 2, 2
ਮੇਰੇ ਪਿਆਰੇ, ਦਾਨ ਭਾਵੇਂ ਲੱਖ ਕਰ ਲੈ - 2, 2
ਬਿਨਾਂ ਗੁਰਾਂ ਤੋਂ ਨ ਮਿਲਦਾ ਦੁਆਰਾ- 2**

'He may remain attached in love to worship, adoration, prostrate salutation and six rites.' P. 642

**ਪੁਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟ ਕਰਮਾ ਰਤੁ
ਰਹਤਾ ॥**

He may be performing the eight Yogic rites also, he may be doing devotional worship, he may be offering salutations or adorations and supplications, he may be prostrating before the deity, but unless and until the dot of 'ego' is removed from his within - though these things are included in 'naudha bhagti' (nine types of God's worship) - he cannot achieve anything. These will continue to become shackles for him. It is because deeds done in 'ego' become sins or virtues which are the root cause of all human bondage.

When Pir Budhu Shah met the Tenth Sovereign Guru, he said, "O Sovereign! I observed 'rozās' (fasts), went on a pilgrimage to the holy Mecca, underwent 'chillas' (period of 40 days of solitary meditation and prayer), practised many penances and austerities, performed 'Hatha-yoga' as well as 'Raj-yoga', but I could not find the path to meeting with God.

Guru Sahib said, "By doing all these, you have been only binding yourself in chains, thinking 'I did this, and I did that.' These deeds only inflated your ego. You have been applying further dots of 'ego'. Only a single 'dot' was enough by which from a 'mehram' (intimate) you became a 'mujrim' (culprit). 'Mehram' means an 'acquaintance' or an 'intimate', who is a confidant. If a dot is placed below the Urdu word 'mehram' - [made up of Urdu letters - Meem, Hey, Ray, Meem - that is, a dot is placed below Hay, it becomes 'zeem' (giving the sound of 'J')]. This word becomes 'mujrim' (culprit). This single dot of 'ego' has entrapped man. While, you, Budhu Shah, have put many dots - I visited the Kabah, I ran a free kitchen, I performed 'Haj', I said

'namaz' (Muslim prayers), I observed 'Rozas' (fasts), I gave 'Zakaat' (Muslim version of giving tithes, $\frac{1}{10}$ of one's income in charity). My dear, all these claims and assertions increase one's ego. You are binding yourself in the chains of ego. Abandon all of them; throw them away; they are of no use; come under God's will and command; come under the Guru's love and care; come in a state of Divine ecstasy. Budhu Shah was enlightened; his eyes were opened and he started dancing with religious joy. He threw off all the bundles of religious deeds performed with a desire or motive. He discarded them considering them worthless. He gave up all egoistic notions such as - I am a Pir (Muslim holy man); I have many disciples and followers. He threw off all bonds and chains. Guru Sahib says -

'He may remain attached in love to worship, adoration, prostrate salutation and six rites. He takes pride, nay, excessive pride and falls into entanglements.

By these means he cannot meet God'.P. 642

ਪੁਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟ ਕਰਮਾ ਰਤੁ ਰਹਤਾ ॥

ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ ॥

Such a one is all the time harping on 'I' and 'mine'.

'The knowledge of the yoga modes of union with the Lord and of the eight sitting postures of the men of miracles; he grows weary of practising these as well.

He may attain long life, but without obtaining association with God, he is born again and again.'

P. 642

ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ ਏ ਭੀ ਕਰਿ ਕਰਿ ਰਹਿਆ ॥

ਫੜੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੈ ਹਰਿ ਸਿਉ ਸੰਗੁ ਨ ਗਹਿਆ ॥

There is an account pertaining to the Tenth Guru Sahib. There was a village named Jogipur. After taking care of the wounded at the Khidrana Dhaab, (which is these days called Mukatsar) and cremating the dead, he was camping on the banks of a tank here. Singing and reading of Gurbani

was going on. Someone was doing it loudly, someone in a low voice, and someone was raising victory salutations, as one wished. Horses were neighing at one place, while stakes were being pitched at another. On the other bank of the tank lived a yogi. He asked his disciples, "Who is this person? Why is there so much disturbance and noise?" They said, "Sir! the Tenth Guru Nanak has come here. His name is Guru Gobind Singh. He has fought big battles and has sacrificed his entire family for the country. You may say that he has sacrificed his family in defence of Hindu religion, poor, humble and oppressed Muslims and holy men and saints, and now he has come here after fighting a fierce battle at the Khidrana Dhaab."

At this the yogi said, "Then we must go to see him."

The disciples said, "You have to just order, sir."

"How old is Guru Ji?"

"He is less than 40 years old."

"Then we won't go to see him."

"Why sir?"

He said, "Then at what time did he practise the eight parts of yoga - *neti, dhوتي* etc.? When did he attain perfection in '*pranayam*' (breathing exercises)? No, in that case, we won't go to see him. Then, he is only a warrior."

Some Singhs were also moving about there. They told Guru Sahib what the yogi had said. Guru Sahib said, "This yogi is 5100 years old. He goes into a '*smadhi*' (trance) of 500 years. He himself sits in the '*math*' (hermitage) and gets a stone enclosure constructed around it. Thereafter, from generation to generation people

continue telling that he will open his '*smadhi*' in such and such year after 500 years and then they take him out. He remains in this wakeful state for some years, and then again goes into a trance. He is a yogic practitioner. He is carrying an old and worn out body."

The disciples of this old yogi told him what Guru Sahib had observed about him. He was wonderstruck and realized that Guru Sahib was truly an image of God Himself.

Sitting in a palanquin, he reached the Guru's court. Guru Sahib said, "Yogi raj! you are carrying an old body. Tell me what happened here." The yogi said, "Sir, there was a time, when there used to be jungles here. Many times, when I woke up from my deep trance, there was a big city with thick population. I have been witness to a long period of time and great changes. Kindly let me have an understanding of the supreme state." Guru Sahib showed mercy to him, bestowed Divine knowledge on him and granted him liberation.

Guru Sahib says, "Nothing is achieved by lengthening the span of your life. By doing so one cannot achieve God's Portal. These are only austerities; these are worthless activities.

'He may enjoy royal sports, indulge in kingly ostentations and issue absolute commands. He may have beautiful couches perfumed with sandalwood and aloewood scent. Such things lead him to the door of terrible hell.'

P. 642

**ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮ ਅਫਾਰਾ ॥
ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੋਆ ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ ॥**

So Guru Sahib says, "My dear! all these yogic practices and activities are performed with the obstinacy of the mind, otherwise, there is nothing in them. God is not

attained through these devices." Such is Guru Sahib's edict -

Refrain: All have exhausted themselves by performing these actions, For none has ever attained God by mind's obstinacy.

**ਧਰਨਾ - ਸਭ ਥੱਕੇ ਕਰਮ ਕਮਾਏ ਜੀ,
ਮਨ ਹੱਠ ਕਿਨੇ ਨ ਪਾਇਓ ਪਿਆਰੇ - 2, 2
ਮਨ ਹੱਠ ਕਿਨੇ ਨ ਪਾਇਓ ਪਿਆਰੇ - 2, 2
ਸਭ ਥੱਕੇ ਕਰਮ ਕਮਾਏ ਜੀ.....- 2**

Big divines, practitioners, ascetics and hermits have grown weary-even kings like Bharthari - without attaining to the Lord. It was only when they met Guru Nanak that they succeeded in their aim. A blank heart is never imbued with the dye of devotion-

'Through mind's obstinacy none has obtained the Lord. All have grown weary of making efforts.

By adopting thousands of clevernesses the mortals have failed. The unimpressionable mind embraces not Lord's love.' P. 40

**ਮਨਹਠਿ ਕਿਨੇ ਨ ਪਾਇਆ ਕਰਿ ਉਪਾਵ ਥਕੇ ਸਭੁ ਕੋਇ॥
ਸਹਸ ਸਿਆਣਪ ਕਰਿ ਰਹੇ ਮਨਿ ਕੋਰੇ ਰੰਗੁ ਨ ਹੋਇ॥**

The mind is engrossed in Maya (material riches and pleasures), but he feigns meditation like the crane.

'Men have grown weary of practising worship, penances and self-discipline. They obtain Him not through these persistent rituals.

Nanak, through Divine knowledge, Lord, the life of the world, is met. The True Guru imparts this understanding.' P. 436

**ਜਪੁ ਤਪੁ ਕਰਿ ਕਰਿ ਸੰਜਮ ਥਾਕੀ ਹਠਿ ਨਿਗ੍ਰਹਿ ਨਹੀ ਪਾਈਐ॥
ਨਾਨਕ ਸਹਜਿ ਮਿਲੇ ਜਗਜੀਵਨ ਸਤਿਗੁਰ ਬੁਝ ਬੁਝਾਈਐ॥**

Bhai Bhagirath said, "Dear Mansukh! all these practices that you have described have been rejected by Guru Sahib." He asked, "Then what has Guru Sahib retained? What is accepted and approved in the Guru's abode?" He replied - "This is what is approved by Guru Nanak" -

'Divine laudation in holy company is the

Supreme act of piety.

Saith Nanak: This to such comes as by primal writ are thus destined to receive.'

P. 642

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

Singing the praises of God and keeping the company of the holy are the highest of all pious deeds, but this is received by him who, 'Says Nanak, is predestined to receive it by primal writ.' Only he, on whose brow is it writ, receives it (holy company) -

'Without good fortune is not found holy company:

Away from holy company does impurity accumulate.' P. 95

ਬਿਨੁ ਭਾਗਾ ਸਤਸੰਗੁ ਨ ਲਭੇ ਬਿਨੁ ਸੰਗਤਿ ਮੇਲੁ ਭਗੀਜੈ ਜੀਉ॥

'In such joy of devotion is Thy servant absorbed

By grace of the shatterer of suffering of the humble,

To Divine laudation is my mind devoted.'

P. 642

ਤੋਰੋ ਸੇਵਕੁ ਇਹ ਰੰਗਿ ਮਾਤਾ॥

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ

ਹਰਿ ਹਰਿ ਕੀਰਤਨਿ ਇਹੁ ਮਨੁ ਰਾਤਾ॥

So, in this way, when they had talked so much, Bhai Mansukh said, "Look Bhai Bhagirath! it seems to me as if your Guru is speaking in you. How long have you been living with him?" He replied, "I have not been with him for long, but I was also filled with an intense longing. I used to worship the Devi (Goddess); I attended the company of holy men also, but none had I met who could dye me with the love of God. One such did I meet and I became dyed with devotion to God. He who is perfect does not take much time; he takes only a second." This is how Guru Sahib says -

Refrain: The Guru dispelled from within me

all sins and vices

By placing his hand on my head.

ਧਾਰਨਾ - ਵਿਚੋਂ ਮਾਰ ਕੱਢੀਆਂ ਬੁਰਿਆਈਆਂ,
ਗੁਰਾਂ ਨੇ ਸਿਰ ਤੇ ਹੱਥ ਰੱਖ ਕੇ - 2,
2
ਮੇਰੇ ਪਿਆਰੇ, ਗੁਰਾਂ ਨੇ ਸਿਰ ਤੇ ਹੱਥ ਰੱਖ ਕੇ - 2, 2
ਵਿਚੋਂ ਮਾਰ ਕੱਢੀਆਂ ਬੁਰਿਆਈਆਂ,.....2

Bhai Bhagirath said, "Dear Mansukh! he who happens to meet Guru Nanak, attains to the Lord at once. His mere glance is enough -

'Saith Nanak: Blessed are they by the Divine glance gracious.' P. 8

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ॥

I was also involved in illusions and superstitions and performed religious rituals and practices. On meeting Guru Nanak Sahib, I came to know everything without reading and studying anything. I learnt everything without being told and explained; my inner self was awakened. When came the 'dot' and the key was got, everything became visible to me; I realised everything and gained Divine knowledge spontaneously. This is the fruit of the grace of the capable one."

Bhai Mansukh said, "Look! let me tell you. I accept what you say - 100%. There is great zest and charm in what you have told me. I have not met Guru Nanak Sahib, but I have been filled with a great desire to see him. I feel like going to him running at once. But I have been cheated earlier on many occasions. You can take it as a part of my nature, or my compulsion. I have taken a vow to believe only if I am fully convinced. If Guru Sahib shows his greatness and pre-eminence, I will accept him as the truly exalted and liberated soul, otherwise not, if his sight does not inspire peace in my heart and mind. I have seen great many holymen and thousands of their disciples and followers, their stores of

goods and heaps of silver and gold - I also tried my best, worshipped at their feet, did everything, but my only touchstone was that peace should come into my heart and mind. If peace came into my heart then the holy man was perfect, and if no peace was inspired within me, then he was imperfect. In this way, I came across many holy men." This is I how he expressed his feelings -

*Refrain: Hypocrites did I meet many
But no peace came into my heart, O dear.*

ਧਾਰਨਾ - ਦੰਭੀ ਤਾਂ ਮੈਂ ਦੇਖੇ ਬਹੁਤੇ,
ਹਿਰਦੇ 'ਚ ਸ਼ਾਂਤ ਨਾ ਆਈ - 2, 2
ਮੇਰੇ ਪਿਆਰੇ, ਹਿਰਦੇ 'ਚ ਸ਼ਾਂਤ ਨਾ ਆਈ-2, 2.
ਦੰਭੀ ਤਾਂ ਮੈਂ ਦੇਖੇ ਬਹੁਤੇ,.....-2

He said, "Bhai Bhagirath! a burnt child dreads the fire. I have already lived half of my life. I have been fond of holy company since my childhood, but till today, I have not met a perfect saint or holy man. If he shows me something, I will align my heart with him for all my life; I will dedicate my all to him; he will become mine, and I, his-

*'Jo mujh dey hain kuchh kala dikhai;
Tab hovon main sikh ikdai.'*

Sri Gur Partap Suraj Granth

ਜੋ ਮੁਝ ਦੇ ਹੈ ਕੁਛ ਕਲਾ ਦਿਖਾਈ।
ਤਬ ਹੋਵੋ ਮੈਂ ਸਿਖ ਇਕਦਾਈ॥

[Meanings: If he gives me something and shows his miracle, then I will become his Sikh (follower).] I will receive his love and become his *sikh* or disciple.

*'Dambhi saadh milay bahuterey;
Saant na prapat taan vi kit herey.'*

(S.G.P.S.G.)

ਦੰਭੀ ਸਾਧ ਮਿਲੇ ਬਹੁਤੇਰੇ।
ਸਾਂਤ ਨ ਪ੍ਰਾਪਤ ਤਾਂ ਵੀ ਕਿਤ ਹੋਰੇ॥

[Meanings: I have met many false and pretentious holy men, but from none did I get any peace of mind.]

I did not get any peace in my heart and mind after meeting them.

'Yaan tey mujh na upzat preeta;

Bin azmat nahin hoey parteeta.'
ਯਾਂ ਤੇ ਮੁਝ ਨ ਉਪਜਤ ਪਰੀਤਾ।
ਬਿਨ ਅਜ਼ਮਤ ਨਹੀਂ ਹੋਏ ਪਰਤੀਤਾ।

[Meanings: They did not inspire any love in my heart. Without greatness, man cannot have any faith in the holy man.]

What should I do? I am helpless; I cannot have any faith in a holy man unless he shows some miracle, and his greatness and power."

At this Bhai Bhagirath said, "Dear Mansukh! I know that you are a very wise and intelligent person. But you should know that miracle is nothing. He whose mind is in a state of Divine contemplation, he can perform great miracles, he can hypnotize the people. This (miracle) is, in fact, not the mark of true or perfect saints. As is the *Gurbani* edict, the mark of true holy men is the following -

*'Know this to be the mark of the man of God;
Meeting with him liberation confers.'*P. 320
ਇਹ ਨੀਸਾਣੀ ਸਾਧ ਕੀ ਜਿਸੁ ਭੇਟਤ ਤਰੀਐ॥

'Thou, O Lord, comest into my mind, when I behold Thine saints.' P. 520
ਆਵੈ ਸਾਹਿਬੁ ਚਿਤਿ ਤੇਰਿਆ ਭਗਤਾ ਡਿਠਿਆ॥

True holy men are those at whose sight, one spontaneously starts uttering God's Name within his heart. This is the mark of true holy men, and not the miracles performed by them. In fact, miracle is nothing; it is of no importance or consequence. Guru Sahib, on the other hand, says that performing miracles is something reprehensible -

*'Without devotion to the Name is all wear and sustenance worthless;
Of such is practice of supernatural and miraculous powers cursed.
True supernatural and miraculous powers are those*

*That spontaneously the Lord confers.
Saith Nanak: True supernatural and miraculous power is,
By the Master's guidance lodging in heart the Name Divine.'* P. 650

ਬਿਨੁ ਨਾਵੈ ਪੈਨਣੁ ਖਾਣੁ ਸਭੁ ਬਾਦਿ ਹੈ ਧਿਗੁ ਸਿਧੀ ਧਿਗੁ ਕਰਮਾਤਿ॥
ਸਾ ਸਿਧਿ ਸਾ ਕਰਮਾਤਿ ਹੈ ਅਚਿਤੁ ਕਰੇ ਜਿਸੁ ਦਾਤਿ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਏਹਾ ਸਿਧਿ ਏਹਾ ਕਰਮਾਤਿ॥

If the Name is lodged in the mind, then it is like acquiring miraculous powers, but if the Name does not become lodged in the mind, then such powers are reprehensible and contemptible.

*'The pursuit of occult powers is worldly attachment -
The holy Name thereby finds not lodgement in the heart.'* P. 593
ਰਿਧਿ ਸਿਧਿ ਸਭੁ ਮੋਹੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ॥

When the Name becomes lodged in the heart, then what will happen?

*'Whosoever in heart lodges the Lord,
Following after him are the nine treasures and the eighteen miraculous powers.'*P. 649
ਨਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ॥

These are very ordinary things; mere dramas and shows are they -

'God's men are indeed ashamed to act like showmen and perform tricks.'
Bachittar Natak, Ch. 5 (14)

ਨਾਟਕ ਚੇਟਕ ਕੀਏ ਕੁਕਾਜਾ।
ਪ੍ਰਭੁ ਲੋਗਨ ਕਰ ਆਵਤ ਲਾਜਾ॥

Performance of miracles is no test for judging a holy man. This is very easily and naturally attained by *Gursikhs*. We know of many who had countless occult powers. We feel surprised when we come to know that a person leading a simple and normal life possessed so many powers. Possession of occult powers is no touchstone for judging a man of God. But, well, if you have this thing in your mind, you may try this thing also, but my Guru has never approved of

performing miracles. He, in fact, rejects and condemns performance of miracles because these alienate a holy man from God. Man gets separated from God. This is how Guru Sahib advises -

Refrain: O my mind, forget not the Lord on witnessing the forms of occult powers.

ਧਰਨਾ - ਕਿਤੇ ਭੁੱਲ ਨਾ ਜਾਈਂ ਓ ਮਨਾ ਮੇਰਿਆ,
ਸਿੱਧੀਆਂ ਦੇ ਰੂਪ ਵੇਖ ਕੇ - 2, 2.
ਮੇਰੇ ਪਿਆਰੇ ਸਿੱਧੀਆਂ ਦੇ ਰੂਪ ਵੇਖ ਕੇ - 2, 2
ਕਿਤੇ ਭੁੱਲ ਨ ਜਾਈਂ ਓ ਮਨਾ ਮੇਰਿਆ,...2

'Palaces with pearls erected, with gems embellished;

With musk, saffron, agar and sandalwood paste plastered,

A sheer joy to the heart -

Lest in these delights involved I forget Thee, Thy Name from the mind effaced.' P. 14

ਮੋਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ॥
ਕਸਤੂਰਿ ਕੁੰਗੁ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ॥
ਮਤੁ ਦੇਖਿ ਭੁੱਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ॥

My True Guru does not attach any importance to these things, such as, ability to perform miracles, to know other people's thoughts, to persuade or urge someone, seeing what is happening far away. My True Guru possesses all these powers, but he does not let the Gursikhs get involved in these things, nor does he openly and freely perform any miracles. His edict to his followers is that if God's Name becomes lodged in man's heart, he has acquired all the occult powers - *'Whosoever in heart lodges the Lord, nine treasures and eighteen miraculous powers follow him.'* If God's Name is not lodged then the heart-lotus, in spite of possessing all the material riches and comforts, is burnt.

Refrain: Without God's Name is the heart in flames.

ਧਰਨਾ - ਜਲ ਬਲ ਜਾਵੇ ਜਿਉੜਾ ਨਾਮ ਤੋਂ ਬਿਨਾਂ-2, 2.
ਨਾਮ ਤੋਂ ਬਿਨਾਂ ਪਿਆਰੇ ਨਾਮ ਤੋਂ ਬਿਨਾਂ - 2, 2
ਜਲ ਬਲ ਜਾਵੇ ਜਿਉੜਾ- 2

'Without God is my mind and heart scorched and burnt down.' P. 14

ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ॥

If man forgets God's Name, then this heart-lotus is burnt to ashes -

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

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

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

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

P. 707

ਸੁੰਦਰ ਸੇਜ ਅਨੇਕ ਸੁਖ ਹਸ ਭੋਗਣੁ ਪੂਰੇ॥
ਗ੍ਰਿਹ ਸੋਇਨ ਚੰਦਨ ਸੁਗੰਧ ਲਾਇ ਮੋਤੀ ਹੀਰੇ॥
ਮਨ ਇਛੇ ਸੁਖ ਮਾਣਦਾ ਕਿਛੁ ਨਾਹਿ ਵਿਸਰੇ॥
ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ॥
ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ॥

"My dear! my Guru Nanak does not give any kind of preference to the performance of tricks or miracles. What he sees is the intensity of life-current flowing in a man's heart and mind. He, in whose heart is not lodged the Name, who is alienated from the Name, is described as dead by my True Guru, and he describes those persons as living in whom flows the current of the Name. The rest of the people in the world are dead for him. He calls them crazy, mad and rabid because one cannot attain joy and peace by becoming engrossed in sinful sensual pleasures. It is only God's Name that preserves and sustains man's life, keeps the mind and soul in rising spirits, otherwise, he fades away. First, he fades and withers and then he dies.

Three things are needed - food, shelter and clothing. What is the importance or

need of the rest? You are just its caretaker and guardian. If a crore rupees are deposited in your bank account, tell me of what use will they be to you? Your anxiety about it will cause your death, if some harm comes to it.

'Money is of that person who spends it and consumes it;

It is God who is the giver and sustains all. He who has should not hoard it and eat alone.

He who has a generous heart goes to heaven.' *An Epistle of Advice*

ਦਮੜਾ ਤਿਸੀ ਕਾ ਜੋ ਖਰਚੇ ਅਰ ਖਾਇ॥

ਦੇਵੇ ਦਿਲਾਵੇ ਰਜਾਵੇ ਖੁਦਾਇ॥

ਹੋਤਾ ਨ ਰਾਖੇ ਅਕੇਲਾ ਨ ਖਾਇ॥

ਤਹਕੀਕ ਦਿਲਦਾਨੀ ਵਹੀ ਭਿਸ਼ਤ ਜਾਇ॥

These three things will be of use to you in life. About man Guru Sahib says -

'Three seers is thy daily provision.

The rest is all given to thee for safekeeping.' *P. 347*

ਤੀਨਿ ਸੇਰ ਕਾ ਦਿਹਾੜੀ ਮਿਹਮਾਨੁ॥

ਅਵਰ ਵਸਤੁ ਤੁਝ ਪਾਹਿ ਅਮਾਨ॥

He is a guest who needs three seers of corn daily. The rest of the things are lying with him as a trust. He may take care of little or more. His lifetime passes as per the habits he forms. Time does not stop; joys and sorrows, pains and pleasures pass leaving behind their impression on man, and time passes all the same. This man does not get sleep even in air-conditioned rooms without taking sleeping pills. This is a different matter, while God's Name is totally different. My True Guru tells me that the world is full of corpses, and he alone is truly living in whose heart is lodged the Name of God -

Refrain: Only those are living in the world, In whose heart abides the Name.

ਧਰਨਾ - ਜਿਉਂਦੇ ਜਗ ਓਹੀ ਨੇ,

ਹਿਰਦੇ ਹੈ ਨਾਮ ਜਿਨ੍ਹਾਂ ਦੇ - 2, 2

ਹਿਰਦੇ ਹੈ ਨਾਮ ਜਿਨ੍ਹਾਂ ਦੇ - 2, 2.

ਜਿਉਂਦੇ ਜਗ ਓਹੀ ਨੇ,.....2

'He alone is truly alive in whose self is lodged the Lord:

Saith Nanak, none else is truly living.

Such a one, if alive, in ignominy lives;

All his gains, illegitimate.' *P. 142*

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ॥

ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ॥

ਜੇ ਜੀਵੈ ਪਤਿ ਲਬੀ ਜਾਇ॥

ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ॥

All that man eats, drinks and wears without God's Name is illegitimate or morally forbidden. He is in love with rule and authority; he is in love with riches; he is dancing shamelessly in false attachments-

'Imbued with the pleasure of the intoxication of authority and revelments of riches, the mortal dances shamelessly.'

P. 142

ਰਾਜਿ ਰੰਗੁ ਮਾਲਿ ਰੰਗੁ॥ ਰੰਗਿ ਰਤਾ ਨਚੈ ਨੰਗੁ॥

Denuded of God's Name, man dances with these things in the world.

'Such a one, saith Nanak, is beguiled and of goodness robbed.

Forgetful of the Name,

In ignominy he departs.

What good consuming delicacies, wearing fine dresses, when God in the self is not lodged?' *P. 142*

ਨਾਨਕ ਠਗਿਆ ਮੁਠਾ ਜਾਇ॥ ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਗਇਆ ਗਵਾਇ॥

ਕਿਆ ਖਾਧੈ ਕਿਆ ਪੈਧੈ ਹੋਇ॥ ਜਾ ਮਨਿ ਨਾਹੀ ਸਚਾ ਸੋਇ॥

What will you achieve if you wear expensive clothes or eat too much; you will only fall ill -

'Man forgetful of the Lord in delights has involved himself.

Thereby is the body, with maladies infected.'

P. 1256

ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ॥ ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ॥

'What good consuming delicacies, wearing fine dresses,

When God in the self is not lodged?

What good consuming fruit, butter, sugar

and sweets, dishes from flour prepared, flesh food?

What good fine dresses, cozy beds, haunts of voluptuous pleasures?

What good armies, hordes of servants and functionaries, residence in palaces?

Saith Nanak: Without absorption in the Name

All such objects perdition bring.' P. 142

ਕਿਆ ਖਾਏ ਕਿਆ ਪੈਏ ਹੋਇ ॥ ਜਾ ਮਨਿ ਨਾਹੀ ਸਚਾ ਸੋਇ ॥

ਕਿਆ ਮੇਵਾ ਕਿਆ ਘਿਉ ਗੁੜੁ ਮਿਠਾ ਕਿਆ ਮੇਦਾ ਕਿਆ ਮਾਸੁ ॥

ਕਿਆ ਕਪੜੁ ਕਿਆ ਸੇਜ ਸੁਖਾਲੀ ਕੀਜਹਿ ਭੋਗ ਬਿਲਾਸ ॥

ਕਿਆ ਲਸਕਰ ਕਿਆ ਨੇਬ ਖਵਾਸੀ ਆਵੈ ਮਹਲੀ ਵਾਸੁ ॥

ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਸਭੇ ਟੋਲ ਵਿਣਾਸੁ ॥

All these things are perishable with which man has fallen in love, while God's Name has not come to be lodged in his heart."

So Bhai Bhagirath said, "Dear Mansukh! my True Guru's viewpoint is different. He does not consider him living who performs miracles. He says that the truly living are those in whose heart abides God's Name. About the rest who possess powers and riches, Guru Sahib's edict is -

Refrain: Many have been greats in the world

Who, without the Name, departed weeping.

ਧਰਨਾ - ਵੱਡੇ ਵੱਡੇ ਦੁਨੀਆਂ ਤੇ ਹੋਏ,

ਰੋਂਦੇ ਜਾਂਦੇ ਨਾਮ ਤੋਂ ਬਿਨਾਂ - 2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਰੋਂਦੇ ਜਾਂਦੇ ਨਾਮ ਤੋਂ ਬਿਨਾਂ - 2, 2

ਵੱਡੇ-ਵੱਡੇ ਦੁਨੀਆਂ ਤੇ ਹੋਏ.....2

'Indra had to wail, as with thousand marks of infamy was he branded;

Persuram wailed as powerless he returned home.

Ajai had to wail as horse-dung he had to swallow that he gave in charity.

On such as these falls chastisement from the Divine Portal.

Rama wailed when exiled,

And thought of separation from Sita and Lakshman.

Ten-headed Ravana wailed on losing Lanka

-

He who by beating a hand-drum eloped with Sita.

Wailed the Pandavas who were turned into labourers -

Those who in the Lord's presence had passed their days.

Janmeja wailed as he was gone astray.

A single lapse turned him sinner.

Shiekhs and other categories of the holy in Islam wail,

Lest to them in the last hour suffering befall.

Kings wailed as they got their ears pierced, from door to door begging.

The covetous wail as wealth they hoard;

Pandits wail whom learning has forsaken them;

The young bride bemoans her Lord's absence. Saith Nanak: The whole world in suffering is involved.

Such alone in the end triumph as to the holy Name are attached.

No other ritual avails.'

ਸਹੰਸਰ ਦਾਨ ਦੇ ਇੰਦ੍ਰ ਰੋਆਇਆ ॥

ਪਰਸਰਾਮੁ ਰੋਵੈ ਘਰਿ ਆਇਆ ॥

ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ ॥

ਐਸੀ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥

ਰੋਵੈ ਰਾਮੁ ਨਿਕਾਲਾ ਭਇਆ ॥

ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ ਗਇਆ ॥

ਰੋਵੈ ਦਰਸਿਰੁ ਲੋਕ ਗਵਾਇ ॥

ਜਿਨਿ ਸੀਤਾ ਆਦੀ ਡਉਰੁ ਵਾਇ ॥

ਰੋਵਹਿ ਪਾਂਡਵ ਭਏ ਮਜੁਰ ॥

ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ ਹੁਦਰਿ ॥

ਰੋਵੈ ਜਨਮੇਜਾ ਖੁਇ ਗਇਆ ॥

ਏਕੀ ਕਾਰਣਿ ਪਾਪੀ ਭਇਆ ॥

ਰੋਵਹਿ ਸੇਖ ਮਸਾਇਕ ਪੀਰ ॥

ਅੰਤਿ ਕਾਲਿ ਮਤੁ ਲਾਗੈ ਭੀੜ ॥

ਰੋਵਹਿ ਰਾਜੇ ਕੰਨ ਪੜਾਇ ॥

ਘਰਿ ਘਰਿ ਮਾਰਹਿ ਭੀਖਿਆ ਜਾਇ ॥

ਰੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ ਜਾਇ ॥

ਪੰਡਿਤ ਰੋਵਹਿ ਗਿਆਨੁ ਗਵਾਇ ॥

ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ ॥

ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥

ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ ॥

ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੇ ਲਾਇ ॥

There have been great men in the world, who left the world weeping and wailing because they had not been able to know the secret of the Name. The world is constantly suffering from three fevers. Without the Name, the five torments – ‘*avidya*’ (ignorance), ‘*abhnivesh*’ (restlessness born out of fear of death), ‘*asmita*’ (illusions regarding the sight and spectator as one), ‘*raag*’ (anger) and ‘*dwesh*’ (enmity) – are troubling man’s within like a churner. How can man be happy without God’s Name? Then the she-demons of jealousy, slander, backbiting, hope and doubt create disturbance in his self –

*‘Of those absorbed in triple maladies (Adhi, vyadhi, upadhi – respectively, anxiety, physical disease, psychic troubles),
The fever no wise is cured,
Such realize not glory of the Supreme Being,
Master of all.*

*In worldly attachment and illusion are they
deep sunk,*

And in terrible hell abide.

Lord in Thy grace save Nanak,

Who in Thee has centred his hope.’ P. 297

ਆਹਿ ਬਿਆਹਿ ਉਪਾਹਿ ਰਸ ਕਬਹੁ ਨ ਤੁਟੈ ਤਾਪ॥

ਪਾਰਬ੍ਰਹਮ ਪੁਰਨ ਧਨੀ ਨਹ ਬੁਝੈ ਪਰਤਾਪ॥

ਮੋਹ ਭਰਮ ਬੁਝਤ ਘਣੋ ਮਹਾ ਨਰਕ ਮਹਿ ਵਾਸ॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕ ਤੇਰੀ ਆਸ॥

So, said Bhai Bhagirath, the world is wailing without the Name.”

“Bhai Bhagirath! Does Guru Nanak make his followers go into trance, or does he make them engage in devotional worship in some other manner?”

Bhai Bhagirath replied, “No; we too had this illusion about him. But Guru Nanak Sahib is a toiler. He himself toils and tells others how to do true and honest work. Day and night, he distributes provisions from the stores to the holy men and needy people. When the accounts are

checked, surplus provisions are found in the stores; such is God’s blessing on him. He gives provisions to all. Earlier storekeepers used to swindle the provisions, but now the provisions are always in surplus. Surplus of nine hundred rupees is found when checked. [Nine hundred rupees of those days are equal to nine lakhs of today.] My *Satguru* (True Guru) advises the people to engage in honest work. He gets up early in the morning, the ambrosial hour, and devotes that time to Name meditation. He takes bath, and then sits by himself meditating on the Name. As the day dawns, he reads and recites ‘*bani*’. Then he goes to the field, and toils there. After having done his work, he comes back and engages in spiritual dialogues with saints, holy men and seekers after the Name. In the evening is done ‘*kirtan*’ (Gurbani singing), and explication and narration of *Gurbani*. Thereafter he rests. This is the daily programme of my True Guru.”

Bhai Mansukh said, “I have not been able to understand how he makes the devotees meditate on the Name. Is there one mind or are there two?”

Bhai Bhagirath said, “Mind is surely one.”

Bhai Mansukh asked, “When the mind is busy in work and business how does it get absorbed in Divine Name meditation? It cannot become absorbed in the Name. The mind is one; there aren’t two minds. A man absorbed in business, his mind remains involved in it; how does it become absorbed in the Name?” Bhai Bhagirath replied, “My True Guru says that anything that goes into deep layers of the mind remains lodged there. While doing things of the upper layers, one can continue to

remain engaged in things of the deeper layers. If some very dear one passes away, business and work will continue to be attended as heretofore, but mind will all the time remain engrossed in the memory of the departed, suffering the pangs of separation; one will continue to sob and tears will flow from the eyes. When our mind becomes absorbed in the Name, and the Name goes deep down into our self, at that time, my dear, the mind will remain aligned with the Name even while doing all the business of the world. It is the mind which has to be kept on trial -

*'All beings appear to be anxiety gripped:
By contemplation of the sole Supreme Being
comes joy.'* P. 932

ਚਿੰਤਤ ਹੀ ਦੀਸੈ ਸਭੁ ਕੋਇ॥ ਚੇਤਹਿ ਏਕੁ ਤਹੀ ਸੁਖੁ ਹੋਇ॥

The mind is all the time busy thinking about something or the other. He who keeps his mind focused on the Name does not find it obstructing his worldly business. Such is the edict -

*Refrain: On God's Name focus thy mind
While working with hands and feet.*

**ਧਰਨਾ - ਚਿਤ ਹਰੀ ਦੇ ਨਾਮ ਨਾਲ ਲਾਈਏ,
ਹੱਥੀਂ ਪੈਰੀਂ ਕੰਮ ਕਰੀਏ - 2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਹੱਥੀਂ ਪੈਰੀਂ ਕੰਮ ਕਰੀਏ - 2, 2
ਚਿੰਤ ਹਰੀ ਦੇ ਨਾਮ ਨਾਲ ਲਾਈਏ,.....2**

*'Says Namdev: O Trilochan, repeat with thy
tongue the Lord's Name; with thy hands and
feet engage in work -*

*Thy mind and heart in the immaculate Lord
keep absorbed.'* P. 1376

**ਨਾਮਾ ਕਹੈ ਤਿਲੋਚਨਾ ਮੁਖ ਤੇ ਗਾਮੁ ਸੰਮਾਲਿ॥
ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ॥**

Work has to be done with hands and feet; let the heart remain absorbed in God. This is about the farmers, and those who engage in manual labour. What about those who do brain-work?

He further said, "This is also true. Man

works with the brain, and takes food at the same time. Who digests that food? That is done by the unconscious mind. When some habit goes into the unconscious mind, which is called half-conscious, then spontaneously does God's Name - *Waheguru, Waheguru* - continue to be uttered by the tongue. The brain will continue doing its work, while the Name is to do its job. The only thing needed is to take the Name into deep layers of the mind."

Mansukh said, "I haven't followed what you are saying."

Bhai Bhagirath gave four examples or illustrations. A child goes to the roof to fly his kite. While he talks with his friends, his mind is in the kite lest it should dive and he continues to tug at its string. Similarly, where is the mind of a goldsmith focused? While he continues talking with the customer, he does not stop his work. In the same manner, women go to the tank for water carrying pitchers. They continue talking while their mind is in the pitchers lest any one of them should fall down.

Bhai Mansukh, "I agree what you are saying is true."

Bhai Bhagirath further said. "Take the case of a cow which has given birth to a calf. You have sent her miles away for grazing. While she grazes, her heart is in her calf and so remembering it, lows repeatedly. Her mind is in her calf. The mind goes very deep; it is pierced.

*'Kabir, the warrior True Guru has shot an
arrow at me.*

*As soon as it struck me, I fell to the ground
and a hole was made in my heart.'* P. 1374

**ਕਬੀਰ ਸਤਿਗੁਰ ਸੁਰਮੇ ਬਾਹਿਆ ਬਾਨੁ ਜੁ ਏਕੁ॥
ਲਾਗਤ ਹੀ ਭੁਇ ਗਿਰਿ ਪਰਿਆ ਪਰਾ ਕਰੇਜੇ ਛੇਕੁ॥**

He whose heart has been pierced with the Name never forgets it. Our mind has

become a kite in the hands of worldliness. We have kept it tied with the string of love. So recite in the following vein -

*Refrain: My mind continues to fly like a kite.
Bound it is with the string of love.*

ਧਰਨਾ - ਮਨ ਮੇਰਾ ਓ, ਗੁਡੀਆ ਬਣੇ - 2, 2.
ਓਹ ਤਾਂ ਬੰਨ੍ਹਿਆ ਪ੍ਰੇਮ ਵਾਲੀ ਡੋਰੀ - 2, 2
ਓਹ ਤਾਂ ਬੰਨ੍ਹਿਆ ਪ੍ਰੇਮ ਵਾਲੀ ਡੋਰੀ
ਪਿਆਰਿਓ! ਗੁਡੀਆ ਬਣੇ,
ਮਨ ਮੇਰਾ ਓ ਗੁਡੀਆ ਬਣੇ ,.....2

'A boy gets paper, cuts it into a kite and flies it in the sky.

While talking with his mates, he keeps his mind in the string.

Pierced with the Lord's Name, my mind is so stuck in it, as is of the goldsmith in his gold craft.

The young girl in the city brings a pitcher and fills it with water.

She laughs, makes merry and converses, but keeps her mind fixed in the pitcher.

The cow is let loose to graze, out of the mansion, which has ten gates.

The cow grazes five miles away, but her attention is fixed on her calf.

Says Namdev, listen, O Trilochan, the child is laid in the cradle.

Within and without engaged in work, she (mother) keeps her thought in her child.'

P. 972

ਆਨੀਲੇ ਕਾਗਦ ਕਾਟੀਲੇ ਗੁਡੀ ਆਕਾਸ ਮਧੇ ਭਰਮੀਅਲੇ ॥

ਪੰਚ ਜਨਾ ਸਿਉ ਬਾਤ ਬਤਉਆ ਚੀਤੁ ਸੁ ਡੋਰੀ ਰਾਖੀਅਲੇ ॥

ਮਨੁ ਰਾਮ ਨਾਮਾ ਬੇਧੀਅਲੇ ॥

ਜੇਸੇ ਕਨਿਕ ਕਲਾ ਚਿਤੁ ਮਾਂਡੀਅਲੇ ॥

ਆਨੀਲੇ ਕੁੰਭੁ ਭਰਾਈਲੇ ਉਦਕ ਰਾਜ ਕੁਆਰਿ ਪੁਰੰਦਰੀਏ ॥

ਹਸਤ ਬਿਨੋਦ ਬੀਚਾਰ ਕਰਤੀ ਹੈ ਚੀਤੁ ਸੁ ਗਾਗਰਿ ਰਾਖੀਅਲੇ ॥

ਮੰਦਰੁ ਏਕੁ ਦੁਆਰੁ ਦਸ ਜਾ ਕੇ ਗਉ ਚਰਾਵਨ ਛਾਡੀਅਲੇ ॥

ਪਾਂਚ ਕੋਸੁ ਪਰ ਗਉ ਚਰਾਵਤ ਚੀਤੁ ਸੁ ਬਛਰਾ ਰਾਖੀਅਲੇ ॥

ਕਹਤ ਨਾਮਦੇਉ ਸੁਨਹੁ ਤਿਲੋਚਨ ਬਾਲਕੁ ਪਾਲਨੁ ਪਉਢੀਅਲੇ ॥

ਅੰਤਰਿ ਬਾਹਰਿ ਕਾਜ ਬਿਰਧੀ ਚੀਤੁ ਸੁ ਬਾਰਿਕ ਰਾਖੀਅਲੇ ॥

The mother while doing household chores keeps her mind fixed on her child. She takes full care of the child, whether it has woken up or not, whether it is weeping or not.

So, in the same manner, Bhai Mansukh! Guru Sahib makes his Sikhs engage themselves in honest labour; he does not make them abdicate their responsibilities. He tells them to live as householders but instructs them how to conduct themselves."

Thus conversing, it became quite late in the night. Bhai Mansukh said, "Now let us go to sleep, for we have to get up early in the morning. Tell me more about Guru Nanak Sahib later."

So, holy congregation! time does not permit us to continue further. Let us conclude here. Now speak out in praise of the Guru. Those who haven't spoken so far should sanctify their tongue with the Lord's Name.

Chapter 3

Invocation:

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

**ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ,
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀਓ ਮਹਾਰਾਜ।**

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

*Reach me Thy hand, O Lord and save me
from wavering, says Nanak.'* P. 256

**ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ॥
ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੁ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ॥**

*'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.'

P. 289

**ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ॥**

*Refrain: O sister! Sawan (month of rains)
has come,
Sweetly are crying the peacocks.*

**ਧਰਨਾ - ਸਾਵਣ ਆਇਆ ਸਖੀਏ,
ਮੋਰਾਂ ਨੇ ਰੁਣ ਝੁਣ ਲਾਇਆ - 2, 2
ਮੋਰਾਂ ਨੇ ਰੁਣ ਝੁਣ ਲਾਇਆ - 4, 2
ਸਾਵਣ ਆਇਆ ਸਖੀਏ,.....-2**

*'Sister! Sawan (the romantic month of rains
- July-August) has come; raised are the
peacocks' enchanting notes.*

*The strings of thy artless stabbing looks my
passionate heart have captivated.*

*For a sight of thee, would I cut myself to
pieces -*

*To Thy Name sacrifice myself, what pride in
me where Thou art - what pride is mine?*

*Woman! smash bangles against thy couch,
thy armlets and thy arms - with all thy
make-up is Thy Lord to others attached.*

What worth the bangle-seller,

*What worth these bangles of ivory and
glass?*

May these arms which embraced not the

Lord, be burnt!'

P. 557

ਮੋਰੀ ਰੁਣ ਝੁਣ ਲਾਇਆ ਭੈਣੇ ਸਾਵਣ ਆਇਆ॥

ਤੇਰੇ ਮੁੱਧ ਕਟਾਰੇ ਜੇਵਡਾ ਤਿਨਿ ਲੋਭੀ ਲੋਭ ਲੁਭਾਇਆ॥

ਤੇਰੇ ਦਰਸਨ ਵਿਟਹੁ ਖੰਨੀਐ ਵੰਞਾ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੇ॥

ਜਾ ਤੂ ਤਾ ਮੇ ਮਾਣੁ ਕੀਆ ਹੈ ਤੁਧੁ ਬਿਨੁ ਕੇਹਾ ਮੇਰਾ ਮਾਣੇ॥

ਚੁੜਾ ਭੰਨੁ ਪਲੰਘੁ ਸਿਉ ਮੁੱਧੇ ਸਣੁ ਬਾਹੀ ਸਣੁ ਬਾਹਾ॥

ਏਤੇ ਵੇਸ ਕਰੇਦੀਏ ਮੁੱਧੇ ਸਹੁ ਰਾਤੋ ਅਵਰਾਹਾ॥

ਨਾ ਮਨੀਆਰੁ ਨ ਚੁੜੀਆ ਨਾ ਸੇ ਵੰਗੁੜੀਆਹਾ॥

ਜੋ ਸਹ ਕੰਠਿ ਨ ਲਗੀਆ ਜਲਨੁ ਸਿ ਬਾਹੜੀਆਹਾ॥

*Refrain: O sister! Sawan (month of rains)
has come,
Sweetly are crying the peacocks.*

**ਧਰਨਾ - ਸਾਵਣ ਆਇਆ ਸਖੀਏ,
ਮੋਰਾਂ ਨੇ ਰੁਣ ਝੁਣ ਲਾਇਆ - 2, 2**

*'All my sister-friends have gone with their
spouses to seek love;*

*At what door, may I burning with
separation, find shelter?*

*Sister mine! so well-mannered am I; yet find
I not favour with the Lord.*

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

But, when I go before my love,

*I am not accepted and I die of excessive
sorrow.*

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

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

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

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

*Come thou blessed sleep; may be in sleep
His sight I have.*

*Nanak, what hast thou to offer to any His
message brings?*

*To offer Him my severed head for a seat;
without this head to serve Him.*

*Why do I not die and give up my life, since
my Spouse has chosen to cherish another?'*

P. 558

ਸਭਿ ਸਹੀਆ ਸਹੁ ਰਾਵਣਿ ਗਈਆ ਹਉ ਦਾਧੀ ਕੈ
 ਦਰਿ ਜਾਵਾ ॥
 ਅੰਮਾਲੀ ਹਉ ਖਰੀ ਸੁਚਜੀ ਤੈ ਸਹੁ ਏਕਿ ਨ ਭਾਵਾ ॥
 ਮਾਠਿ ਗੁੰਦਾਈ ਪਟੀਆ ਭਰੀਐ ਮਾਗ ਸੰਧਰੇ ॥
 ਅਗੈ ਗਈ ਨ ਮੰਨੀਆ ਮਰਉ ਵਿਸਰਿ ਵਿਸਰੇ ॥
 ਮੈ ਰੋਵੰਦੀ ਸਭੁ ਜਗੁ ਰੁਨਾ ਰੁੰਨੜੇ ਵਣਹੁ ਪੰਖੇਰੁ ॥
 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 ਮਤੁ ਸਹੁ ਦੇਖਾ ਸੋਇ ॥
 ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੇ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ ॥
 ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥
 ਕਿਉ ਨ ਮਰੀਜੈ ਜੀਅੜਾ ਨ ਦੀਜੈ ਜਾ ਸਹੁ ਭਇਆ ਵਿਡਾਣਾ ॥

Holy congregation! loud be thy utterance - 'True and supreme is God's Name.' Limiting and reducing your worldly tasks, you have reached the Guru's Court. The spiritual gain that accrues to every devotee is in accordance with the number of steps he takes to reach here. It is the month of *Sawan* (the romantic month of rains coinciding with July-August) and in this month, whoever is keen to meet the Guru, a cry of torment rises in his heart. The heart that cannot bear the pangs of separation from the Beloved is filled with great longing, tears come into the eyes and a cry of love tears it (heart). Only the being stricken with love knows what happens to it. At the thought of love does everyone's heart, whether birds, vegetation, animals or women, starts dancing with joy. But tormented is he / she alone, who is not united with his / her love. Feeling his / her cry of torment, recite the following:

'He came to me in my dream and again went away, upon which I shed copious tears. I cannot come to Thee, O my love, nor can I send any one.' P. 558

ਸੁਪਨੈ ਆਇਆ ਭੀ ਗਇਆ ਮੈ ਜਲੁ ਭਰਿਆ ਰੋਇ ॥
 ਆਇ ਨ ਸਕਾ ਤੁਝ ਕਨਿ ਪਿਆਰੇ ਭੋਜਿ ਨ ਸਕਾ ਕੋਇ ॥
 ਆਉ ਸਭਾਗੀ ਨੀਦੜੀਏ ਮਤੁ ਸਹੁ ਦੇਖਾ ਸੋਇ ॥

In sleep is the Beloved awaited that, perhaps, she may have a glimpse of Him;

breaking all norms and shackles, perhaps, He may give His sight to her in a dream and she may love Him with all her heart. She is ready to sacrifice her all for him who brings tidings of her Beloved.

'Nanak, what hast thou to offer to any His message brings?

To offer Him my severed head for a seat; without this head to serve Him. P. 558

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

What should be offered to him who brings news about the Beloved Spouse?

'Sever your head and offer it to him to sit on; without this head serve him.' P. 558

ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥

He should be served without the head, and offer all your pride and ego including your inner self at his feet.

So in this way, the month of *Sawan* is going on. Almost half the *Sawan* is over. Owing to lesser rains, our hearts were sad and disappointed, and crops were withering. It was becoming increasingly hot, and it seemed that perhaps, monsoon might not come at all. But now the weather is very pleasant in which we are holding congregations of the holy. In the earlier discourses, many subjects have been discussed. One subject being discussed was that Guru Nanak Sahib was working as '*modi*' (store keeper of provisions-store) at Sultanpur Lodhi, when a poor devotee came to him and said, "Revered sir! my daughter has become marriageable and keeping her in the house without marrying her off is a great sin according to the prevailing customs and traditions. People sever social relations with the family in which an eighteen year old is unmarried. So, sir! my daughter has got a matrimonial match. But I have no money. Kindly help me. I had

heard that Guru Nanak Sahib accomplished the affairs of all."

At this, Guru Sahib said, "Brother! give me a list of the things you need." All the things were written down which were to be brought from the city. Guru Sahib sent Bhai Bhagirath of *Malsihan* (who had come into the fold of Sikhism) with these instructions, "Go to Lahore and bring all these things but don't stay there for more than a night. If you stay there for more than a night, your hereafter, your stay in the Court Divine will be jeopardized." Bhai Bhagirath went there as per the Guru's commands. All other things except the '*choora*' (ivory or plastic bangles worn by the bride) were procured. The '*choora*' was not ready. Bhai Mansukh who was a big trader, said to him, "Brother! for the '*choora*', you will have to stay for a day or two." Bhai Bhagirath said, "No sir! I cannot stay for more than one night because I have been commanded not to stay here. If I stay here, my heavenly abode or hereafter will be endangered." Bhai Mansukh was at once startled because he himself was a spiritual seeker; he said, "Is there anyone in the world whose disobedience will jeopardize one's hereafter? Are you the servant of a king?" He (Bhai Bhagirath) said, "If I were a king's servant, I would not have been bothered."

"Then are you the servant of some other agent or official?"

"No; I am an inferior slave of Sovereign Guru Nanak Sahib."

"Is there anyone who follows the path of truth?"

All through the night Bhai Bhagirath narrated his entire experience of Divine Name meditation and the method and

manner prescribed by Guru Nanak Sahib. He also said one thing more, "If I do not get the '*choora*' (bridal bangles of ivory or plastic), that will also amount to the Guru's disobedience." Seeing such a state of Bhai Bhagirath, Bhai Mansukh said, "Dear brother! a set of '*choora*' is lying at my house. You can take it. But let me also accompany you to have a glimpse of such a Guru, whose command's disobedience spoils one's life in the hereafter or the Divine Court. If I am satisfied, I shall bargain my heart there because till now I have not met any purchaser at whose feet I may offer my head." Bhai Bhagirath said, "It is not right and proper to say such things about holy men, but you have done so; these are small and minor things. But holy men ought not to be tested; go to them right from home with devotion and faith."

So, in this way, when they reached Sultanpur, Guru Nanak Sahib said, "Bhai Bhagirath! have you made a profitable bargain? Have you brought the goods and alongwith them Bhai Mansukh too?" Mansukh had formed this notion in his mind that Guru Nanak Sahib should call him by his name and thus reveal what was in his heart. At that very instant, he fell at Guru Sahib's feet. Guru Nanak Sahib bestowed on him the boon of the Name Divine. He did not go back and thereafter, remained in the Guru's attendance for three years. Forgetting his past and practising Divine Name meditation and God's devotional worship day and night, he reached such a spiritual state which is called '*sehaj smadhi*' (deep meditation and concentration) and '*sunm mandal*' (highest state of meditation in yoga) -

'What are those devoted to the Unattributed like?

Like to Him who is their origin.' P. 943

ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ॥

ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੈਸੇ॥

So, he became a favourite and accepted slave of the Guru -

'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.' P. 855

ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ ਤਿਨ ਕੀ ਕਥਾ ਨਿਗਾਰੀ ਰੇ॥

ਆਵਹਿ ਨ ਜਾਹਿ ਨ ਕਬਹੂ ਮਰਤੇ ਪਾਰਬ੍ਰਹਮ ਸੰਗਾਰੀ ਰੇ॥

He attained the Perfect stage. Then from the Divine Court a message came to Guru Nanak Sahib that he should undertake the task for which he has been sent into the world. Clouds of countless illusions and rituals have enveloped the world, and no spiritual seeker is being able to find the way. Many different spiritual paths and sects have come into the world that men, lost in their maze, are suffering pain and distress. People are worshipping different gods and deities and they have become forgetful of meditating on the Lord Creator, who is the Master of millions of universes. Nobody is being able to find out who God is, where He abides and how He can be attained. At that point of time, Guru Sahib sent away all the devotees and disciples. He himself took a dip in the Bein river and wrought a miracle. At that time, Mansukh's eyes were full of tears; he was in great grief and sorrow tormented by pangs of separation. Holy congregation! it is because separation from the beloved one is very difficult to bear. He, whose love is pure and true, finds it very difficult and painful to separate from his dear one because his heart does not like it. On one hand is the pull and force of love, on the other, is the

beloved master's command. Good lies in obeying the command and therefore, the devotee is compelled to confine his love within his heart. So in obedience to the Guru's command, Bhai Mansukh took leave of the revered master and at the same time, he prayed. All of you should also recite and sing like this -

Refrain: O Master, never from my heart be put away.

**ਧਰਨਾ - ਨਾ ਵਿਸਰੋ ਮਹਾਰਾਜ,
ਹੀਏ ਤੇ ਨਾ ਵਿਸਰੋ - 2, 4**

'Within my mind may I not ever forget Thee, O my Master. Slave Nanak prays for this boon alone.' P. 824

ਕਬਹੂ ਨ ਬਿਸਰੈ ਹੀਏ ਮੇਰੇ ਤੇ ਨਾਨਕ ਦਾਸ ਇਹੀ ਦਾਨੁ ਮੰਗਾ॥

These requests Bhai Mansukh made in his heart and mind.

'Lord! from lust, wrath, avarice, falsehood and slander, extricate me yourself (in your grace).

From within my self cast these off; close to Yourself call me.

Yourself enlightenment of your ways on me confer,

That in company with devotees of God, paens of joy I sing.' P. 617

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਝੁਠ ਨਿੰਦਾ ਇਨ ਤੇ ਆਪਿ ਛੁਡਾਵਹੁ॥

ਇਹ ਭੀਤਰ ਤੇ ਇਨ ਕਉ ਡਾਰਕੁ ਆਪਨ ਨਿਕਟਿ ਬੁਲਾਵਹੁ॥

ਅਪੁਨੀ ਬਿਧਿ ਆਪਿ ਜਨਾਵਹੁ॥

ਹਰਿ ਜਨ ਮੰਗਲ ਗਾਵਹੁ॥

After spending three years in the company of Guru Nanak Sahib, he went back to his trade and business. Guru Sahib said to him, "Bhai Mansukh! the Sikh who once becomes aligned with the Guru never gets separated from him (the Guru). The Guru ever looks after him and protects him.

'The True Guru cherishes his disciple. Unto his attendant the Guru is ever merciful.'

P. 286

ਸਤਿਗੁਰੁ ਸਿਖ ਕੀ ਕਰੈ ਪ੍ਰਤਿਪਾਲ॥

ਸੇਵਕ ਕਉ ਗੁਰੁ ਸਦਾ ਦਇਆਲ॥

The Guru is ever kind and gracious to his Sikh. You should practise Divine Name meditation and God's devotional worship. Wherever you go, urge and inspire others also to practise Divine Name meditation and worship of God because if practitioners of Divine Name meditation and God's worship remain seated at one place alone, then, though environment for them does become pure, yet if they visit distant places, then wherever they go, devotees flock to them."

Once Guru Nanak Sahib went to a city. The city-folk did not let him stay there. They did not give him food either, so much so, they told him that he could not stay there, that he could not rest even under the trees and told him to leave the place immediately. Guru Nanak Sahib said to them, "Well brothers! may you prosper, and march ahead! When he reached the next city, he was served well, every man outdoing the others in rendering service, and practising Divine Name meditation and God's devotional worship. They served Guru Sahib immediately, heard his '*kirtan*' (singing of Gurbani) and listened to his discourses with great attention and concentration of mind. When he left that place, he showered this blessing on them, "Brothers! may you be uprooted from here!" Mardana was surprised at this and said, "O Sovereign! it is beyond my understanding why you showered the boon of prosperity on those who did not let you stay in their town and the curse of becoming uprooted on those who served you well and heard your '*kirtan*' and discourses with love and devotion." Guru Nanak Sahib replied, "O Mardana! I said to them - 'May your prosper and live in this very place' -

because they were foul-smelling and lived ignobly. They were oblivious of God. They were atheists, Maya-worshippers, renegades and apostates. They were afflicted with all the sins and evils of the world. Their affliction was contagious. They would have spread these evils of atheism, apostasy and indiscipline wherever they had gone. It was for this reason that I had told them to remain rooted and confined there. On the other hand, O Mardana! the persons we have taken leave of now are loving and affectionate. They have spiritual force in them. Wherever they will go they will form holy congregations. Everyone going away from here will make his surroundings full of God's love and devotion. He will teach and propagate truth among the people. O Mardana! it is not good for such persons to remain rooted in one place. They ought to spread far and wide to give the message of truth. For this reason, when I said to them - 'May you get uprooted' - it was a boon and a blessing I conferred on them." So, in this manner, Guru Nanak Sahib said, "Bhai Mansukh! wherever you go, you should inspire the people to become pious and holy. Practise Divine Name meditation and God's devotional worship yourself, preach and propagate the religious practice and tradition of the Guru's abode, and enlighten those gone astray about Divine knowledge." So, in this way, after leaving Sultanpur Lodhi, Bhai Mansukh went back home and became absorbed in his business and trade. A long time passed. Guru Nanak Sahib returned from his first '*udasi*' (travel). Many years passed. One day, he was lying on the cot. Generally, the world is under the impression that the holy man is sleeping. But perfect holymen never sleep.

Once Sant Ishar Singh Ji Maharaj was

conversing. He said spontaneously, "Brothers! we don't sleep at night." At this I remarked, "Revered sir! are you then sitting on the cot?" Maharaj Ji (Sant Ishar Singh Ji) said, "It is our body that is lying on the cot, but we are not there." I asked, "Then sir! where are you at that time?" Sant Maharaj Ji said, "We are at some far off place, where some dear devotee is remembering us. To someone we afford glimpse in a dream and someone we assist in accomplishing his task. As is the faith and devotion of the devotee, so is the desire fulfilled. In comparison with the wakeful state, we have more work to do when after rest, we leave our physical body." Then I put him a third question, "Revered sir! then how do you come back into the physical body?" Then he revealed a secret. He said, "There is a silver cord; it is made up of light. The body remains connected with this silver cord of light. Therefore, holy men should never be roused by calling out to them. There should be some such arrangement by which they should be roused slowly, so that they may return to the body. If that silver cord is broken, then they are left outside and fail to come back into the body."

So Guru Nanak Sahib was lying on the cot only visibly. At that time, his mother Tripta Ji asked the maid-servant, "Go Tulsan! I have baked the loaves. Call Nanak Ji, who is lying on the cot there." So she went there, when she looked at him, she dared not wake him up when she had a glimpse of him. Whoever had a glimpse of Guru Nanak Sahib was spontaneously enlightened because his influence was

tremendous indeed. God, Timeless One, had Himself assumed the Guru's form and incarnated Himself as Guru Nanak. So she understood this truth. She touched her brow with his toe, so that he might wake up with this touch. Holy congregation! no sooner did she touch her brow with the Guru's toe, the adamantine shutters of the Tenth Gate were instantly thrown open, and she became aware of the path leading to the Inaccessible. What she observed was that Sovereign Guru Nanak Sahib was not present in the body; he had gone out somewhere. Where had he gone? Bhai Mansukh was taking his ship loaded with merchandise in Lankan waters. As soon as the ship reached *Sangladeep* (a chain of islands) such a tide and storm came into the sea, and waves rose so high that step by step the ship was moving towards sand. The sailors were trying hard to row the ship out of sandy waters, but in vain. At this point of time, the sailors said, "O master! pray to some Guru or *Pir* (holy man). At this moment, nobody can save us. If the ship gets stuck up in the sand, we will have to live in the forests without food and water for months together." At this, Bhai Mansukh closed his eyes - at Guru Nanak's lotus feet he was all the time abiding - and concentrating his mind, he prayed to the Guru in the following manner -

Refrain: Sinking ship lead to the shore, O Master, and save my honour.

**ਧਰਨਾ - ਬੇੜੇ ਡੁਬਦੇ ਨੂੰ ਪਾਰ ਲੰਘਾ ਦੇ,
ਪੈਜ ਰੱਖੀਂ ਮੇਰੀ ਮਾਲਕਾ - 2, 2
ਪੈਜ ਰੱਖੀਂ ਜੀ ਮੇਰੀ ਮਾਲਕਾ - 2, 2
ਬੇੜੇ ਡੁਬਦੇ ਨੂੰ ਪਾਰ ਲੰਘਾ ਦੇ,.....2**

'Lord Almighty! pray vindicate the honour of Thy Name!

Beloved Lord! under Thy protection take me:

*Good or bad - your own are we.
As the Lord Almighty to my wail listened,
and my bonds He snapped, and exalted me.
His servants, invested with the robe, to
Himself has He united, manifestly.' P. 631*

**ਰਾਖੁ ਪੈਜ ਨਾਮ ਅਪੁਨੇ ਕੀ ਕਰਨ ਕਰਾਵਨਹਾਰੇ॥
ਪ੍ਰਭ ਜੀਉ ਖਸਮਾਨਾ ਕਰਿ ਪਿਆਰੇ॥
ਬੁਰੇ ਭਲੇ ਹਮ ਥਾਰੇ॥
ਸੁਣੀ ਪੁਕਾਰ ਸਮਰਥ ਸੁਆਮੀ ਬੰਧਨ ਕਾਟਿ ਸਵਾਰੇ॥
ਪਹਿਰਿ ਸਿਰਪਉ ਸੇਵਕ ਜਨ ਮੇਲੇ ਨਾਨਕ ਪ੍ਰਗਟ ਪਹਾਰੇ॥**

Manifesting himself, Guru Nanak Sahib led the ship ashore. The turbulence going on in the sea subsided. The sea became quiet and peaceful and the ship started sailing calmly and smoothly towards Sangladeep. The maidservant stood watching this miracle for quite sometime. The mother's voice came - "Tulsan! haven't you roused Nanak Ji?"

"Madam, how should I wake him up?"

"Why?"

"He is in the sea leading ashore the ship of a *Gursikh* named Mansukh because his ship is sinking. So how can I rouse Nanak Ji?"

Mother Tripta herself came there and called out, "Son Nanak! now even the men-servants and women-servants in the house have started making fun of you; earlier only members of the brotherhood used to do."

Guru Sahib asked, "Mother! what fun has anybody made?"

She said, "This is what maid-servant Tulsan has said,"

He replied, "Look! she is a simpleton." Bebey Nanaki who was Guru Sahib's highly revered elder sister requested with folded hands, "Dear brother! don't make any harsh utterance; she is a poor and humble woman."

Guru Sahib said, "Dear sister! she will

not become mad. She will bear the unbearable because she has gained knowledge of the three worlds. The adamantine shutters of her Tenth Door have been opened. It is true that I was leading a Sikh's ship ashore, but she should not have revealed this."

So, in this way, Bhai Mansukh's ship reached the shore. He unloaded his merchandise at the harbour, took it to the city and stored it in a secure place where he started selling his goods. He camped in a secluded place, and in accordance with Sikh religious practice and tradition, he got up at the ambrosial hour of the morning, took bath, sat cross-legged and practised Divine Name meditation for 2½ hours. Thereafter, he read out, recited and sang the *Gurbani* collection which he had carried with him. Then he did narration and explication of *Gurbani*. Local people came to him and he explained the Guru's doctrine in their own language. After that '*prasad*' (sanctified sweet pudding) was distributed among them. Thereafter, he attended to his business, and in the evening again, in the same manner, Divine laudations were sung, '*arti*' (hymn of God's praise) and *Kirtan Sohila* (*Gurbani* composition read or recited before going to sleep at night) were recited. This was his daily routine because Guru Sahib regards the ambrosial hour of the morning as the best and most useful time for embarking on the spiritual journey.

*Refrain: At the ambrosial hour of the morning dost Thou hear the prayer,
Then alone do the fortunate ones obtain Name-nectar.*

**ਧਰਨਾ - ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਓ, ਸੁਣੀ ਤੈ ਪੁਕਾਰ - 2, 2
ਭਾਗਾਂ ਵਾਲਿਆਂ ਨੂੰ ਅੰਮ੍ਰਿਤ ਮਿਲਦੈ - 2, 2
ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਓ,,.....2**

So the holy get up at the ambrosial hour of the morning when one watch of the night is still left, take bath and sit in Divine Name meditation. Just as in the month of *Sawan* (July-August), the pied cuckoo chirps waiting for the 'swanti-boond' (drop of rain falling under a particular planet) which quenches his thirst and in its absence he suffers great pain, similarly, the spiritual seeker prays to God at the ambrosial hour for a drop of the Name-nectar. They who obtain the gift of the Name-nectar are indeed fortunate.

'As rose the chatrik's (pied-cuckoo) cry in the morning's ambrosial hours P. 1285

ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ.....॥

When he spoke, ahead there wasn't desolate silence; Guru Sahib says -

... .. then it was heard in the Divine Court.' P. 1285

.....ਤਾਂ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰ॥

His prayer was heard at the Divine Portal, and -

'The Lord commanded the cloud to kindly rain forth.' P. 1285

ਮੇਘੇ ਨੇ ਫੁਰਮਾਨੁ ਹੋਆ ਵਰਸਹੁ ਕਿਰਪਾ ਧਾਰਿ॥

God commanded the cloud to rain plentifully. Similarly, when like the cuckoo, the spiritual seeker's cry or prayer is heard by the Lord, then He rains Name-nectar.

'In lovely trickles is falling the stream of amrit (Name-nectar).' P. 102

ਝਿਮਿ ਝਿਮਿ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ॥

In response to the seeker's prayer, the stream of nectar starts raining.

'I am a sacrifice unto them, who keep the True Lord clasped to their heart.

Everyone blossoms, O Nanak, by reflecting over the Lord's Name and the Guru's word,' P. 1285

**ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੇ ਜਿਨੀ ਸਚੁ ਗੁਣਿਆ ਉਰਿ ਧਾਰਿ॥
ਨਾਨਕ ਨਾਮੇ ਸਭ ਹਰੀਆਵਲੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ॥**

So in this manner, Bhai Mansukh got up early in the morning. He himself meditated on the Name, and those who had become *Gursikhs* assembled at the ambrosial hour. The method and manner of meditating on God had been explained to them. With the dawning of the day -

'At sunrise, he sang Gurbani and whilst sitting and standing, he meditated on God's Name.' P. 305

**ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ
ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥**

Thereafter too, he remained absorbed in God. Although he worked with hands, yet his mind never got separated from Guru Nanak Sahib's lotus feet even for a second because in him he had found the Perfect *Satguru* (True Holy Preceptor), who gave him Divine enlightenment. A long time passed in this manner. Then came the day of 'Ekadshi' (Eleventh day of a lunar fortnight. In *Vaishnavism* observing fast on this day is a pious deed and it is a sin to partake of food.) During this period, several fasts are observed in India, and there are very strict injunctions about their observance. During the *Ekadshi* fast, if somebody partakes of food, so much blame comes upon him that he has to fall into the hands 'yamas' (myrmidons, or agents of Death) and suffer many torments. He is stricken with sloth and poverty. So, in accordance with the advice of the ritualists, the king announced on the day of 'Daswin' (Tenth day in the lunar fortnight) - 'Tomorrow is *Ekadshi*. Nobody shall light fire in his hearth. Everybody has to observe fast. After the meals taken on the 'Daswin', people will take food on 'Duadshi' (Twelfth day of the lunar fortnight), that is, after a gap of one day. And before breaking the

fast, everybody has to go to the temple, offer worship to the Saligram (a small stone image or idol worshipped by Hindus) and receive '*charanamrit*' (wash of the idol's feet), and only then is the fast to be broken with it (*charanamrit*)."

Bhai Mansukh too heard about the worship of Saligram and *Tulsi* (Name of a plant considered sacred). Guru Nanak Sahib's religious doctrine was different. He believed in a living Saligram (God) and observed a healthy fast. This fast was observed not for a day. Rather, he made his Sikhs (disciples) observe this fast at all times - the fast of taking '*alap ahaar*' (little food). So at that time, as per the daily routine, he prepared '*degh*' (sweet flour pudding) and distributed it among the devotees. There was a hue and cry in the city that fire smoke had risen here. When the sun rose, food was prepared and served to the needy. Again there was commotion in the city. People came to him one by one and asked, "O foreigner! what have you done? It was the king's command not to light the hearth, while you have lit the hearth thrice. You have done a wrong deed. You have broken the country's custom." But Bhai Mansukh was very brave and courageous. He was very wise, understanding and enlightened. He had perfect knowledge, and besides he had faith in the Guru. Bhai Mansukh said, "I have done no wrong. I have acted according to the teachings of my Guru." Then a complaint was lodged in the king's court. The king exclaimed, "Is it so? Has such a person come to this island? Because about India we had heard that it had come to be ruled by the Muslims who had broken the

practices and traditions of the Hindu temples, and who were forcibly trying to convert the Hindus to Islam, and so it had become very difficult to follow religious customs and traditions. But in my kingdom, all the people are either Hindus or Buddhists. Such a thing should not have happened here. Who is this man who has disobeyed my commands? Present him before me; I want to question him."

So Bhai Mansukh was presented before the king. Seeing his glowing and impressive face Raja Shivnabh was struck with awe. He trembled within himself. He could not say anything in the face of Bhai Mansukh's piety and purity. He seated him and asked, "O foreigner! what is your name?"

Bhai Mansukh said, "This physical frame is called Mansukh."

"Didn't you know the announcement I had made day before yesterday? Even then you lighted fire in the hearth yesterday, not once but thrice. You neither came to the temple, nor worshipped *Saligram* (stone idol), nor obtained '*charanamrit*' (wash of the idol's feet) and nor worshipped the '*Tulsi*' (sacred plant). You have grossly violated '*maryada*' (religious practice and tradition). Are you a Hindu or do you belong to some other faith?"

Mansukh said, "I am a Hindu by faith, but I have found a perfect True Guru. O king! there are two ways or paths, one of an ant, and the other of a roving mendicant or a bird. If there is a fruit on a tree, the ant goes very slowly and it is not known whether it will reach the fruit or not, for the fruit is at a distance and height. But the bird at once takes a flight, reaches the fruit

and tastes it.

In India ritualism occupies a place of primacy. In your kingdom too, the same practice is in vogue. You are absorbed in deeds. Fruit of deeds takes man to paradise or heaven, but for achieving the Supreme or Exalted State the path is different. It is *Kalyuga* (fourth age in Hindu mythology); visits to pilgrim centres, observance of fasts and giving of donations or charities are incapable of bearing any fruit. After doing noble and virtuous deeds, instead of surrendering to God, men become egoistic and as a consequence of taking pride in their deeds, they do not get the fruit which they ought to. Their deeds go in vain.

'Whosoever, while going on pilgrimage, fasting and giving alms, Takes pride in his mind, Nanak these deeds of his go in vain like the bathing of an elephant.'
P. 1428

**ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੇ ਧਰੇ ਗੁਮਾਨੁ ॥
ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥**

If after observing fasts, visiting pilgrim centres and giving charities, somebody thinks that he will attain to God, he is sadly mistaken. God is not attained in this manner. Guru Sahib has described them as worthless deeds. No doubt they are good deeds, but they are worthwhile and fruitful only if they are combined with Divine Name meditation. If the Divine Name is absent, then they are all zeroes, which have no value unless the numeral 'one' of God's Name is there. So all these deeds are like irrigating barren and saline land, and it is God's Name that ferries man across the world ocean. Therefore, one should try to know and understand the true '*Saligram*' (God). Guru Sahib's command is that we should not waste our human life. Good deeds and rituals do not bear any fruit in

'*Kalyuga*' (the age of evil and darkness); the reason I have already told you. Now only the method of Divine Name meditation is a successful method by which we can attain to the supreme state of salvation or liberation. So now, it is not the season of sowing deeds and rituals. It is the time for meditating on the Name Divine. So recite the following with loving devotion:

*Refrain: Why water alkaline soil and waste your life, O man?
Better meditate on God's Name... ..*

**ਧਰਨਾ - ਕੱਲਰ ਸਿੱਜ ਕੇ ਕਿਉਂ ਜਨਮ ਗਵਾਉਂਦੇ,
ਰਾਮ ਨਾਮ ਜਪ ਲੈ ਬੰਦਿਆ - 2, 2
ਰਾਮ ਨਾਮ ਓ, ਜਪ ਲੈ ਬੰਦਿਆ - 2, 2
ਕੱਲਰ ਸਿੱਜ ਕੇ ਕਿਉਂ ਜਨਮ.....2**

Bhai Mansukh said," O king! it is a matter worth reflecting. Kindly listen to me carefully. Then you will get the complete reply."

*'Brahmin! the Saligram stone do you worship as Lord,
And wearing rosary of Tulsi (myrobalam) beads of good actions.'*
P. 1171

ਸਾਲਗ੍ਰਾਮ ਬਿਪ ਪੂਜਿ ਮਨਾਵਹੁ ਸੁਕ੍ਰਿਤੁ ਤੁਲਸੀ ਮਾਲਾ ॥

It is all right that you worship Saligram idol- considering a stone as a symbol of God, but we regard '*Saligram*' as perfect. He abides in all, both within and without, knows everyone's thoughts and is Master of millions of universes. In place of Tulsi rosary, we have fashioned the rosary of God's Name meditation.

*Build thou the boat of the meditation of God's Name and pray,
"O merciful Master! take Thou pity on me."
Why water alkaline soil and waste your life?'
P. 1171*

**ਰਾਮ ਨਾਮੁ ਜਪਿ ਬੇੜਾ ਬਾਂਧਹੁ ਦਇਆ ਕਰਹੁ ਦਇਆਲਾ ॥
ਕਾਹੇ ਕਲਰਾ ਸਿੱਚਹੁ ਜਨਮੁ ਗਵਾਵਹੁ ॥**

Why do you continue irrigating saline and barren soil? Why are you wasting your

life? Seed sown in alkaline soil does not sprout. The time now is for meditating on the Name Divine and building the boat of God's Name recitation to cross this world ocean. Time once lost cannot be recalled. This life will go waste without meditating on God's Name. A mud wall cannot stand the impact of heavy rain, flood, fire and water. It breaks down and the house caves in.

'This mind wall shall crumble - why plaster it with mortar?' P. 1171

ਕਾਚੀ ਢਗਿ ਦਿਵਾਲ ਕਾਹੇ ਗਰੁ ਲਾਵਹੁ॥

O brother, this wall of mud shall surely fall under heavy rain. Why are you plastering it with mortar?

'Make God thy well, string to its Persian wheel the buckets of His Name and yoke the mind as an ox thereto.' P. 1171

ਕਰ ਹਰਿਹਟ ਮਾਲ ਟਿਡ ਪਰੋਵਹੁ ਤਿਸੁ ਭੀਤਰਿ ਮਨੁ ਜੋਵਹੁ॥

Just as the Persian wheel works, similarly, effortlessly utter 'Wahe' while breathing in and 'Guru' while breathing out. Guru Sahib says that, in this manner, we should fill the buckets of the Persian wheel with God's Name and absorb our mind in Name meditation.

'Make lust and wrath your spades, With these dig the earth.' P. 1171

ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ ਕਰਹੁ ਬਸੋਲੇ ਗੋਡਹੁ ਧਰਤੀ ਭਾਈ॥

Remove lust and wrath with the help of hand-hoes. Their place shall be taken by celibacy, forgiveness, forbearance, discernment, humility etc. The five evils, five thieves- pride, calumny, slander, jealousy, hope and doubt, desire, atheism etc., are the weeds in the body, which should be removed. Just as with a hand-hoe, the farmer removes weeds from the maize crop, or cotton crop, or some other vegetable plants, similarly, O brother, weed them out with a hand spade.

'The more thou hoest, the more peace shall thou obtain.

The deeds done can no way be effaced.'

P. 1171

ਜਿਉ ਗੋਡਹੁ ਤਿਉ ਤੁਮ ਸੁਖ ਪਾਵਹੁ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਈ॥

The more digging and weeding you do - once, twice, thrice, four times - the more shall be the moisture in it. By digging, the more shall you cut the roots of evils, that is, the five thieves, five vices, five egos- word, touch, beauty, relish, scent; kingdom, wealth, caste, youth; lust, wrath, avarice, attachment, pride; calumny, slander, jealousy and miserliness- the more shall you obtain joy and peace. Then what difference will it make? O king! your life will be transformed. The common man, whom nobody knows, will come to be respected and recognized. He whom none allows to stand near him, will be honoured by the people, because his life has become sound.

'O Merciful master! shouldst thou show grace, heron into a swan turns.' P.1171

ਬਗੁਲੇ ਤੇ ਫੁਨਿ ਹੰਸੁਲਾ ਹੋਵੈ ਜੇ ਤੂ ਕਰਹਿ ਦਇਆਲਾ॥

If God is kind and merciful, a heron is transformed into a swan.

O king! by observing this fast we worship 'Saligram' (Lord's image) and seek to propitiate Him. But if we do not obtain a perfect True Guru, this life is worthless, because we have not been able to get the Guru's initiatory formula.

'The mortal, who is without the Guru's instruction, accursed and contaminated is his life.' P.1356

ਗੁਰ ਮੰਤ੍ਰੁ ਗੀਣਸੁ ਜੋ ਪ੍ਰਾਣੀ ਧ੍ਰਿਗੰਤੁ ਜਨਮ ਭ੍ਰਸਟਣਹੁ॥

He who has not received the 'Guru-mantar' (Guru's teaching) from the Perfect Guru, his life is contemptible and foul.

'Stupid is he and like to dog, hog, ass, crow and snake.' P. 1357

**ਕੁਕਰਹ ਸੁਕਰਹ ਗਰਧਭਹ ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ
ਖਲਹ ॥**

Even if he is occupying the throne and is the richest man, master of millions and billions, Guru Sahib says - What will happen even if he is the master of hundreds of crores?

*'Were some one to live the length of four yugas,
And even ten times that;
Were he known in all the nine continents and
commanded universal following;
Were he to have fame and praise from all
mankind-
Without Divine grace all may turn their
faces away from him,
And treat him as the most insignificant of
worms.
The very reprobates may point accusing
fingers at him.'* P. 2

**ਜੇ ਜੁਗ ਚਰੇ ਆਰਜਾ ਹੋਰ ਦੁਸ਼ਣੀ ਹੋਇ ॥
ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸੁਭੁ ਕੋਇ ॥
ਢੰਗਾ ਨਾਉ ਰਖਾਇ ਕੇ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥
ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥
ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥**

Without Divine grace man gets only that much importance in God's abode as does a vermin amongst worms.

Holy congregation! only yesterday in the newspaper, it was mentioned that Birla of India was at No. 7 among the richest men of the world. They have counted about 125 billionaires and multi-billionaires in the world, of whom 52 are in America alone.

Guru Sahib says, "It does not matter, whether a person is a billionaire, or a multi-billionaire, he is nothing in the Divine Court, if he does not have the wealth of God's Name. He is a pauper. So, Bhai Mansukh said, " O king! so long as man does not obtain the perfect True Guru, and the Name Divine, he has no value-' He is stupid and is equal to a dog, hog, ass, crow and

snake.' (P.1357) He is no better than animals and birds like dogs, cats, snakes, pigs, asses, and crows. He mumbles in sleep while having dreams.

*'In the three Qualities is the world
wandering, asleep;
In sleep life's night is passed.'* P. 920
ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਗਣੀ ॥

It is not a few persons who are asleep, the whole world is sleeping. The whole world is a plaything in the hands of the 'Three Qualities - 'rajo gun' (passion, energy), 'tamo gun' (evil, or darker urges) and 'sato gun' (goodness, virtue). Guru Sahib rouses us from them-

*'My mind! wake up! wake up! Why in this
fast slumber art thou involved?
The body born with thee, with thee shall not
go.
Mother, father, progeny and brothers, for
whom, love thou dost bear-
As life leaves the body, to flames consign
it.'*
P. 726

**ਜਾਗਿ ਲੇਹੁ ਰੇ ਮਨਾ ਜਾਗਿ ਲੇਹੁ ਕਹਾ ਗਾਫਲ ਸੋਇਆ ॥
ਜੋ ਤਨੁ ਉਪਜਿਆ ਸੰਗ ਹੀ ਸੋ ਭੀ ਸੰਗਿ ਨ ਹੋਇਆ ॥
ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ ਜਨ ਹਿਤੁ ਜਾ ਸਿਉ ਕੀਨਾ ॥
ਜੀਉ ਫੁਟਿਓ ਜਬ ਦੇਹ ਤੇ ਭਾਰਿ ਅਗਨਿ ਮਹਿ ਦੀਨਾ ॥**

Guru Sahib wakes up man again and again but he does not wake up. He has gone into such a sound sleep that he does not wake up. One is sleeping in 'tamo gun'(evil, darker urges); another is asleep in 'rajo gun' (passion, emotion) and still another is sleeping in 'sato gun' (virtue, goodness). Guru Sahib says that the entire world is under the sway of the 'Three Qualities' of 'Maya' (Mammon). Only a very rare one reaches the 'Turiya State' (Fourth state transcending the three qualities), where God is seen in the Immanent form, where none other than God is seen, where only God is seen pervading all. In the 'Turiya State', man has full

realization of his true 'self'. A string lying in darkness appears to be a snake, but when light comes it no longer appears to be so.

*Refrain :Involved in the Three Qualities is the world,
Only the rare one attains,
Turiya... ..*

**ਧਰਨਾ - ਤੀਨ ਵਿਆਪੇ ਜਗਤ ਕਉ,
ਤੁਰੀਆ ਪਾਵੈ ਕੋਇ - 2, 2.
ਤੁਰੀਆ ਪਾਵੈ ਕੋਇ - 4, 2.
ਤੀਨ ਵਿਆਪੇ ਜਗਤ ਕਉ,,.....2**

*'The world by the Three Qualities is gripped;
Rare are those attaining the 'Turiya', the
fourth state of bliss.*

*Thus, saith Nanak, is evil thinking discarded,
And the Supreme Lord in the self lodged.'*

P. 297

**ਤੀਨਿ ਬਿਆਪਹਿ ਜਗਤ ਕਉ ਤੁਰੀਆ ਪਾਵੈ ਕੋਇ॥
ਨਾਨਕ ਸੰਤ ਨਿਰਮਲ ਭਏ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ॥**

O king! all these religious rites and practices, fasts, vows etc. are 'khat-karmas' (six-fold duties of Brahmins and other holy men). They are all the play-things of the 'Three Qualities'. Whether king or subject, educated or uneducated, explicator or audience, only a very rare one who firmly believes all the 24 hours that in this world - creation, there is none other than God who is existing, who remembers this truth all the time, obtains God's Name. The rest are only trying that they may reach the state of self-knowledge. Only a very rare one abides in the Turiya State (Fourth State of Perfect Bliss). The rest of the world remains involved in the 'Three Qualities' of Maya.

'Of the Third know the teaching:

*In involvement of Three Qualities the fruit
obtained is of poison.'*

P. 297

ਤ੍ਰਿਤੀਆ ਤ੍ਰੈ ਗੁਣ ਬਿਖੇ ਫਲ.....॥

What is the fruit of remaining absorbed in the Three Qualities? Man gathers poison in them -

*'.... Sometimes he becomes noble and
sometimes ignoble.'*

P. 297

.....ਕਥ ਉਤਮ ਕਥ ਨੀਚੁ॥

Sometimes, he becomes very good and noble, and sometimes he goes down and low. Sometimes, he feels like doing God's worship, and sometimes he does not feel interested in God's devotional worship. He continues gathering the fruit of poison.

*'In hell and heaven excessively he wanders -
Ever prey to death.'*

P. 297

ਨਰਕ ਸੁਰਗ ਭ੍ਰਮਤਉ ਘਣੋ ਸਦਾ ਸੰਘਾਰੈ ਮੀਚੁ॥

What is the result of the fruits he gathers? Sometimes, he is born, sometimes, he dies, sometimes, due to sins or ignoble deeds, he goes into hell, and sometimes, he goes into heaven as a result of pious and virtuous deeds.

*'To them in the world keep coming pleasure,
pain and doubt-*

In wailing is their life passed.'

P. 297

ਹਰਖ ਸੋਗ ਸਹਸਾ ਸੰਸਾਰੁ ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਇ॥

Sometimes, he comes into the grip of joy, sometimes, sorrow and doubt. He takes pride in what he has been doing- 'I have done this, I have done that'. Ask anyone; his 'ego' or 'I-ness' does not end- 'When I said this, it happened like this, when I explained things to him, he understood or saw reason.'

'He knows not Him who has created him...'

P. 297

ਜਿਨਿ ਕੀਏ ਤਿਸਹਿ ਨ ਜਾਣਨੀ.....॥

He does not try at all to know God who does everything -

'He thinks of various other devices.

*He remains merged in the triple maladies (of
Adhi, Vyadhi, Upadhi i. e anxiety, physical
diseases, psychic troubles).*

The fever no wise is cured.'

P.297

.....ਚਿਤਵਹਿ ਅਨਿਕ ਉਪਾਇ॥

ਆਧਿ ਬਿਆਧਿ ਉਪਾਧਿ ਰਸ ਕਬਹੁ ਨ ਤੂਟੈ ਤਾਪ॥

Through rituals or practices, the three fevers of *Adhi*, *Vyadhi*, *Upadhi* (anxiety, physical disease, psychic trouble) are never removed.

'He realizes not the glory of the Supreme Being, Master of all.

In worldly attachment and illusion is he deeply sunk,

And in terrible hell abides.' P. 297

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਧਨੀ ਨਹ ਬੁਝੈ ਪਰਤਾਪ॥

ਮੋਹ ਭਰਮ ਬੁਝਤ ਘਣੋ ਮਹਾ ਨਰਕ ਮਹਿ ਵਾਸ॥

He is drowned in worldly attachment, and the five illusions, and so 'abides in terrible hell.' He has got an abode in terrible hells, and in pains and sufferings.

'O Lord! in Thy grace save Nanak, who in Thee has centered his hope.' P. 297

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕ ਤੇਰੀ ਆਸ॥

Bhai Mansukh said." O king! the world is lost in a dream - not one, two, three or four persons, but the whole world is sleeping heedlessly and is attached to a dream. He is lost in the sound sleep of the Three Qualities (of Maya), and in this deep sleep, God, who is ever present and lives with the mortal all the time, who has created everything, does not come into his mind even for a second. If God comes into his mind for a second, then—

'If man meditates on God for a moment, he will not fall into Death's snare.'

Akal Ustat

ਏਕ ਚਿਤ ਜਿਹ ਇਕ ਛਿਨੁ ਧਿਆਇਓ ਕਾਲ ਵਾਸ ਕੇ ਬੀਚ ਨ ਆਇਓ॥

Such is the glory and greatness of God's Name that by contemplating Him, man will never fall into death's noose. The rest of the world is lost in dreams. Recite like this -

Refrain: O fool, thy mind hast thou attached to a dream.....

ਧਰਨਾ - ਲਾ ਲਿਆ ਮੂਰਖਾ,

ਚਿਤ ਨਾਲ ਸੁਪਨੇ ਦੇ - 2, 2

ਨਾਲ ਸੁਪਨੇ ਦੇ ਚਿਤ ਨਾਲ ਸੁਪਨੇ ਦੇ - 2, 2

ਲਾ ਲਿਆ ਮੂਰਖਾ ਚਿਤ,.....2

'Thoughtless man his heart on dream has fixed.' P. 707

ਸੁਪਨੇ ਸੇਤੀ ਚਿਤੁ ਮੂਰਖਿ ਲਾਇਆ॥

He is having dreams in the Three Qualities (of Maya); he has become used to them. He does not know his 'soul-self; he has forgotten his true form as to who he is. Repeatedly he describes himself as a physical body, three and a half hands long; this body's relations, he calls his kin or relatives. The son's relationship is with the body, and so is wife's relationship with the body. Similarly, property too is connected with or owned by the body. No body has any relation with the soul because the soul is perfect and complete and possesses everything. Nothing is beyond the soul; all things are present in the soul. The soul exists by itself.

'The Supreme Soul is the Creator of the world.

Without the Lord, I know no other.

The Lord Himself is the Creator and Himself has made this universe.' P. 846

ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ॥

But in dream, man continues harping on 'I'. Guru Sahib says- *'Thoughtless man his heart on a dream has fixed.'* (P. 707)

Such a fool is man, even the educated! Guru Sahib says that it is not a question of education or learning. Here the issue is - who has gained self-knowledge or realization and who has not? And he who has gained knowledge of self and known the all- pervasive Lord God, he is educated in the real sense -

'Saith Nanak: He alone is learned, a scholar with vision,

Who wears round his neck the necklace of the Name Divine.' P. 938

ਨਾਨਕ ਸੌ ਪੜਿਆ ਸੌ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਸੁ ਰਾਮ
ਨਾਮੁ ਗਲਿ ਹਾਰੁ ॥

The rest who have not gained self-knowledge, howsoever learned or educated they may be, howsoever rich and high in status they may be, they are sleeping and mumbling; they are harassing one another and are suffering themselves.

Once there was a king. He fought a great war. For four to five days, he kept fighting without a wink of sleep. He won the war. There were celebrations over his victory. He called his Minister and Council and said, "Look! I am feeling sleepy and nobody should disturb me. If any one wakes me up, I will sever his head." He went to his bedroom. Arrangements were made that not even a bird or an animal might disturb him in his sleep. In the first place, kings find it difficult to get sleep. Similarly, rich persons too do not get sleep easily. Men in business and trade take sleeping tablets to find sleep, otherwise they cannot sleep. So this king went to sleep.

A day passed and then another day passed. The prince suddenly fell ill and passed away. At that time, everyone got worried as to what should be done. None could approach the king and so how should he be informed of the death of the prince? A day passed in consultations; another day dawned. Again consultations were held. At last, it was the fourth day of his sleep. His ministers and attendants said, "The king has not got up from sleep so soundly is he slumbering." At this, all said to the Prime Minister, "We shall make a request to the king and seek his pardon for waking him up." All the subjects were saying in unison, "Look! what a calamity has befallen! The dead body of the prince has

been lying for three to four days. The queens are weeping; they are in a pitiable state. Kindly find some way to wake up the king." So, on the fourth day, the Minister went to the king and with great difficulty shook him out of sleep. At once, the king started weeping. The Minister asked him. "O king! why are you weeping?" He said. "You have done a very wrong thing. Had you forgotten my command that whosoever woke me up would be beheaded?" The Minister said, "Sir! first listen to my submission. It is that your son (Prince) has been dead for four days. His dead body is lying. There is weeping and wailing in the palace. Food is not being cooked. The hearths are lying cold. Nobody is eating or drinking. The subjects are deeply disturbed and agitated." The king said, "What an act you have committed!"

He had started having a dream that beautiful queens and fairies of heaven had come to him. They had married him and were sporting with him. He was blessed with four sons, whom he loved very much—some times, he fondled one, and sometimes another. He had got the kingdom of the whole universe. He was wearing a crown and thousands of kings sat in his court saluting him. When he was thus sitting in the court, the kings came and made their offerings to him. It was at that moment that the Minister woke him up. He said, "Mr. Minister! what a wrong deed you have committed! What should I do except weeping? You have finished my four sons and the big kingdom by waking me up." This is called mistaken belief in the existence of something. He had become

used to believing in his dream, just as King Janak had.

Bhai Mansukh said to the king, "Sir, in this way, for millions and billions of years, this 'jeev' (man, sentient being) involved in dream has been regarding himself as a body, three and a half hands long. When he is in animal birth, he has no awareness and knowledge. When he takes human birth, he thinks that he is the body. He is sometimes happy, sometimes unhappy in the course of the dream, he is having about his family and about his business; sometimes he laughs and sometimes he weeps in this dreamy state; with one he is inimical, with another he is friendly. He sows the seeds of his actions and reaps their fruit." Guru Sahib says to the 'jeev,' "You are foolish."

*"Thoughtless man his heart on a dream has fixed;
On waking, he babbles, as joys and pleasures of kingship are forgotten.
In running after worldly concerns is his life passed,
Unfulfilled his objectives remain.
What power has this poor creature, cast off from mind by God Himself?" P. 707*

**ਸੁਪਨੇ ਸੇਤੀ ਚਿਤੁ ਮੁਰਖਿ ਲਾਇਆ ॥
ਬਿਸਰੇ ਰਾਜ ਰਸ ਭੋਗ ਜਾਗਤ ਭਖਲਾਇਆ ॥
ਆਰਜਾ ਗਈ ਵਿਗਾਇ ਧੰਧੈ ਧਾਇਆ ॥
ਪੂਰਨ ਭਏ ਨ ਕਾਮ ਮੋਹਿਆ ਮਾਇਆ ॥
ਕਿਆ ਵੇਚਾਰਾ ਜੰਤੁ ਜਾ ਆਪਿ ਭੁਲਾਇਆ ॥**

So, in this way, Bhai Mansukh said to Raja Shivnabh, "O king! worship God. The whole world is deeply absorbed in the 'Three Qualities' of Maya because evils have permeated man's mind. Absorbed in Maya, he has gone astray. The world, involved in empty meaningless rituals, observes fasts as a ceremony or practice. He thus worships as a matter of ceremony, applies sacred mark on the forehead, puts on 'janeu' (sacred thread worn by the

Hindus) and adopts various other religious practices and puts on symbols, all as a ritual. But he has not achieved any love for God, who is ever present with him.

'The mortal thinks not of his Succourer, who is with him.' P. 267

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥

He (God) who is ever present with man - sleeping and waking - whether he goes in a ship or in water or anywhere else, he does not imbibe love for God or become devoted to Him. Such is the Guru's edict—

'He bears love to the one who is his enemy.' P. 267

ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥

He loves those who are his enemies and considers them good and valuable, such as - lust, wrath, avarice, attachment, pride, speech, touch, beauty, taste, scent, kingdom, wealth, caste, youth - and the five thieves - jealousy, slander, backbiting, miserliness, falsehood, deceit, fraud. All these he considers very good. Guru Sahib instructs him—

*'Contemplate not evil of others.
Thus, brother, friend, shall not suffering touch you.'* P. 386

**ਪਰ ਕਾ ਬੁਰਾ ਨ ਰਾਖਹੁ ਚੀਤ ॥
ਤੁਮ ਕਉ ਦੁਖੁ ਨਹੀ ਭਾਈ ਮੀਤ ॥**

Do not harbour any enmity or ill - will against another. Then no suffering shall befall you. There are 1426,000,000,000 cells in man's body. A single ignoble or malicious thought kills lakhs of cells, while a noble and virtuous thought revives millions of dead cells. Guru Sahib says that when man becomes oblivious of God, he becomes ill—

'By forgetting the Supreme Lord, all the ailments cling to man.' P.135

ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆਂ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ ॥

When man forgets God, he starts

getting afflicted with all types of maladies.

'Man, forgetful of the Lord in delights has involved himself.

Thereby is the body with maladies infected.'
P.1256

ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ ॥ ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ ॥

So, in this way, getting separated from God, the troubled and tormented mortal sometimes assumes one life and sometimes another, while going through the cycle of birth and death. He goes round and round like the water buckets of a Persian wheel, and nowhere does he find rest and peace. Since he does not get the perfect Guru, his transmigration does not end. He is ever forgetful of the Lord Creator. He feels satisfied by assuming only outward religious symbols. He thinks that he will be liberated through this ritual worship, but as long as illusions and misconceptions in man's mind are not dispelled and he does not realize his self, he cannot succeed in achieving his goal of liberation. Such is the Guru's edict; recite the following –

*Refrain: Involved in Maya,
In man's mind abide the five evils... ..*

**ਧਰਨਾ - ਰਾਚੇ ਮਾਇਆ ਸੰਗ ਓ,
ਮਨ ਵਿਚ ਵਸਦੇ ਪੰਜ ਵਿਕਾਰ - 2, 2
ਮਨ ਵਿਚ ਵਸਦੇ ਪੰਜ ਵਿਕਾਰ - 2, 2.
ਰਾਚੇ ਮਾਇਆ ਸੰਗ ਓ,.....2**

Bhai Mansukh said, "O king! you have commanded - 'By observing fast for a day, break it on the next day, worship Saligram (God's stone idol), and then the Tulsi plant. Then break the fast after taking charan-amrit (sacred water). But sir, inside man's mind, there is much disturbance and confusion. If these rituals and practices purify the mind or conscience from within, it is all right, but man is badly surrounded by worldly things and evils. These rituals cannot remove the

evils from man's mind. I have seen your people. They have been observing fasts all their lives, but there is no healthy change in them. They tell lies, harbour jealousy, indulge in slander and vent anger in the same manner as before. How they jeered at me! If their minds were pure, they would have spoken to me lovingly and politely. What offensive words they said to me! If religious rituals and practices had influenced their mind and conscience, they would have become sweet-tongued and seen God in me, but this did not happen.

'The mortal is engrossed in Maya and the five evil passions abide in his mind.' P. 297

ਪੰਚ ਬਿਕਾਰ ਮਨ ਮਹਿ ਬਸੇ ਰਾਚੇ ਮਾਇਆ ਸੰਗਿ ॥

This whole world is involved in 'Maya' (illusion), ignorance and ego. There are five evils- lust, wrath, avarice, attachment and pride-lodged in him; there are five prides in him- of kingdom, wealth, beauty, caste and youth; besides, in him also abide evil habits like- slander, backbiting, jealousy, miserliness, hope, desire and enmity." The king asked, "Aren't these dispelled through ritual worship?" Bhai Mansukh said, "O king! these are not removed through ritual or ceremonial worship. Unless and until man finds the Perfect True Guru, he is not purged of these evils, even after many births."

*'In holy company is man's mind made pure
... ..'*
P. 297

ਸਾਧ ਸੰਗਿ ਹੋਇ ਨਿਰਮਲਾ..... ॥

Man is purged of these evil passions, if he finds a holy man like Sovereign Guru Nanak. Every person in a holy garb is not a saint, dear devotee. It is a very big mistake to call every person a saint. Never call anyone a saint. To be a saint is a far cry indeed. It is a big thing, if one becomes just a 'Sikh' (disciple). It is difficult to

become even a Sikh. Either Guru Nanak Sahib, or Guru Granth Sahib is the 'saint'. It is a very difficult thing to be a saint. How can we vouchsafe for something that does not exist? It was only Guru Nanak Sahib who was himself everything, who was a saint, or the Gursikhs who have become indistinct from him, have merged in him, who remember God with every breath and morsel. He, who is attached to *Maya* and wanders at home and abroad to acquire wealth, is a man of *Maya*; he is surely not a 'saint.' If man happens to meet a true saint, he is purified.

'... .. Saith Nanak: One in the ecstasy of the Name wrapped.' P. 297

.....ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਰੰਗਿ॥

What happens then? Love for God rises in the heart. It is only when the Perfect Guru is met that love for God is born in the heart.

'Man sees not , he understands not the reality, nor does he deliberate even a little. The world is pierced through with relishes, temporal love and revelments and is engrossed in ignorance.' P. 297

ਨਹ ਜਾਏ ਨਹ ਬੁਝੀਐ ਨਹ ਕਛੁ ਕਰਤ ਬੀਚਾਰੁ॥
ਸੁਆਦ ਮੋਹ ਰਸ ਬੇਧਿਓ ਅਗਿਆਨਿ ਰਚਿਓ ਸੰਸਾਰੁ॥

Man neither sees, nor understands, nor reflects. He does not reflect over the teachings of Guru Granth Sahib at all. Only a very rare person- one out of a lakh - tries to enshrine every verse of Sri Guru Granth Sahib in his heart. For the rest, it is just practice, a daily routine to read Gurbani. If you ask a person how many *paths* (readings) of Sukhmani Sahib he does daily, he replies that he does two readings, but ask him, 'Have you given up slandering people? Don't you read an octet on 'slander' daily? Have you given up jealousy, avarice, dishonesty, cheating and adulteration? They exist in you in the same

measure as before'.

'Not through studying, but through understanding, the Divine mystery is found.'

P.148

ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ॥

The Lord's mystery has to be understood by reflecting within or through intuitive illumination. He, who reflects on each verse is saved just by understanding a few verses. He who does not reflect with understanding, is not saved, for *'reading and reflecting are worldly pursuits.'* Guru Sahib says that the world only does reading of the scriptures -

'Man reads holy texts and studies the Vedas, he practises inner washing and breath control.

But he escapes not from the company of the five evil

passions and is all the more tied to haughty disposition.

My dear, by these methods the Lord is met not, and I have performed many such rituals. I have dropped down weary at the Lord's door and pray for the grant of discerning intellect.' P. 641

ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ॥
ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ॥
ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ॥
ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੇ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ॥

O Sovereign Lord, grant me discriminating understanding. Guru Sahib says- 'What does man reflect upon? The world is absorbed in relishes and pleasures. Man is thoroughly ignorant. When God is present everywhere and there is no place where God is not pervading, he says that God does not exist. On the other hand, things, which are transient and momentary, and are not everlasting, about them he says that they are in existence. Just reflect upon it. Guru Sahib says -

'Farid, where are thy parents today who

begot thee?

From thee, they have departed.

Even then thou art unconvinced of thy own end.' P. 1381

**ਫਰੀਦਾ ਕਿਥੈ ਤੈਭੇ ਮਾਪਿਆ ਜਿਨੀ ਤੁ ਜਣਿਓਰਿ॥
ਤੈ ਪਾਸਹੁ ਓਇ ਲਇ ਗਏ ਤੂੰ ਅਜੈ ਨ ਪਤੀਓਰਿ॥**

If they were your true parents, why would they have departed from the world? They were transient – for a short period, thereafter, they perished; no meeting with them again – neither a million years hence, nor a billion, nor a trillion years later. Why get deeply absorbed in what you are not going to meet or unite with? Guru Sahib says that man is engrossed in things, which are false.

'Man does not meditate on the Creator and has no Divine discrimination in his mind.'

P. 297

ਰਚਨਹਾਰੁ ਨਹ ਸਿਮਰਿਓ ਮਨਿ ਨ ਬੀਚਾਰਿ ਬਿਬੇਕ॥

Man does not contemplate the Lord Creator who never departs, who is eternal. He neither remembers Him, nor reflects upon Him, nor does he gain discriminative understanding.

'By virtue of God's love, devotion and association, man is not in the least involved in Maya.' P. 297

ਭਾਉ ਭਗਤਿ ਭਗਵਾਨ ਸੰਗਿ ਮਾਇਆ ਲਿਪਤ ਨ ਰੰਚ॥

But neither does he imbibe love for God, nor become devoted to Him, nor consider God present with him.

'Saith Nanak: Rare are such as to this fake world-show remain unattached.' P. 297

ਨਾਨਕ ਬਿਰਲੇ ਪਾਈਅਹਿ ਜੋ ਨ ਰਚਿ ਪਰਪੰਚ॥

You will come across very rare persons – one in a lakh, not in a lakh, but one in ten lakhs – who do not become engrossed in the world. Guru Sahib says that such a person will be found not even one in ten lakhs. When Guru Sahib made this utterance, the population too was not very large. Now it will be even more than ten lakhs. Then

such a person might be one in 50 lakhs. Guru Sahib says, "Such persons are there, no doubt, but they are indeed very rare."

*'Rare are God's devotees, not many-
The world is all deceit and falsehood.'*

P. 1411

ਹੈਨਿ ਵਿਰਲੇ ਨਾਹੀ ਘਣੇ ਫੈਲ ਫਕਤੁ ਸੰਸਾਰੁ॥

*'Saith Nanak: One in a million alone bears
God in heart.'* P. 1427

ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਊ ਨਾਗਇਣੁ ਜਿਹ ਚੀਤਿ॥

God's true devotee is to be found one in a million; the rest are involved in *Maya*. Holy garb or dress is not going to save you, holy congregation; you may put an any kind of dress or appearance. Try to understand these things, which Guru Granth Sahib teaches us. Don't be dogmatic before Guru Granth Sahib. Don't look at and bother about what other persons have written. No man is perfect; only the Guru is perfect, and none else. The rest are liable to err –

*'All to error are subject – the Guru and the
Creator alone are infallible.'* P. 61

ਭੁਲਣ ਅੰਦਰਿ ਸਭੁ ਕੋ ਅਭੁਲੁ ਗੁਰੁ ਕਰਤਾਰੁ॥

The Guru and the Creator are the only ones who do not commit error. Their teaching is perfect. The Tenth Guru has made Guru Granth Sahib our 'Guru' (Holy Preceptor). So dear devotees! if you are to cross the world – ocean, don't go outside what is recorded in the 1430 pages of the Guru Granth Sahib; don't act wilfully contrary to its teachings; don't put credence in what is written by others. So Bhai Mansukh said, "This is what my Guru says – 'If you believe in and act according to the Guru's word you will be saved or liberated.'

Only very rare ones do not get involved in false show and ostentation, and steer clear of *Maya*-illusion. O king! these

are the ones who have found the Perfect Guru. Both within and without, everywhere pervades *Thakur* and *Saligram* (God and deity) who are not confined to one place, and so it is not essential that you should go only there and offer worship to them. We worship God daily. Understand it like this—

*Refrain: Both within and without abides God,
Recognize him, O my mind... ..*

ਧਰਨਾ - ਅੰਦਰ ਬਾਹਰ ਹਰੀ ਦਾ ਵਾਸਾ,
ਕਰ ਲੈ ਪਛਾਣ ਓ ਮਨਾ - 2, 2
ਕਰ ਲੈ ਜੀ, ਪਛਾਣ ਓ ਮਨਾ - 4, 2
ਅੰਦਰ ਬਾਹਰ ਹਰੀ ਦਾ ਵਾਸਾ,..... - 2

Bhai Mansukh said, “O king! our Guru has told us that God is present everywhere, both inside and outside. In whichever direction we see, God alone is all-pervasive; only He pervades and none else.

‘Whoever, day and night the Lord from his innermost mind contemplates, Blessed and approved is his human birth. Within and without, know the Creator to be ever with thee.’ P. 298

ਆਠ ਪਹਰ ਮਨਿ ਹਰਿ ਜਪੈ ਸਫਲੁ ਜਨਮੁ ਪਰਵਾਣੁ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਸੰਗਿ ਕਰਨੈਹਾਰੁ ਪਛਾਣੁ ॥

Realize this. But we do not realize this truth, nor do we come to know about it. We see only these (*Saligram* and *Thakur*).”

Mardana said, “O Sovereign Guru! when I hear such an utterance, for once, my mind is influenced and wherever I look, I see the formless Lord God reflected every where. These trees don’t appear to be merely trees, and behind them I see a glimpse of the Divine Light that sustains them. O Sovereign! when I stop singing, after a short while, once again trees start appearing as trees and animals as animals. How is it that you see God in them all the time?” At this Guru Sahib said, “O Mardana! those eyes within the self are

different. These eyes of ours are of *Maya* (*Mammon*), but even through them you can have a glimpse of God, if the inner eye has been opened.

‘O mine eyes, God has infused light in ye. Without the Lord see ye not another, therefore.

Save the Lord, see ye not any other.

The merciful Master Lord alone is worthy of beholding.

This entire world, which ye behold, is the Lord’s manifestation.

God’s image alone is seen in it.’ P. 922

ਏ ਨੇਤ੍ਰੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖੁ ਕੋਈ ॥
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥
ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ
ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥

Guru Sahib says, “You may behold with these very eyes. You can see with these eyes as well as the inner. When the Lord becomes visible to the inner eyes then-

‘In all Creation is the Sole Supreme pervasive, Who of all is the Creator.’ P. 954

ਸਭ ਮਹਿ ਏਹੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ ॥

‘Hail, hail True King! Holy art Thou, holy Thy name.’ P. 947

ਵਹੁ ਵਹੁ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂ ਸਚੀ ਨਾਈ ॥

Then man does not suffer any delusion. But God is seen only when the Perfect Guru is met, otherwise not.”

So, in this manner, Bhai Mansukh said, “O king! man does not recognize Lord God, who is present in all. Those, who realize Him pervading everywhere, are successful. Of the remaining nine doors of the body, we daily observe fasts, we observe the fast of ‘*Naumi*’ (Ninth day of lunar fortnight), ‘*Ashtami*’ (Eighth day of lunar fortnight), ‘*Teej*’ (Third day of lunar fortnight), ‘*Panchmi*’ (Fifth day of lunar fortnight).” He explained each and every

thing. Now when we observe the fast on 'Naumi' we close the apertures of the nine doors."

The king asked. "Do you shut your eyes?"

Bhai Mansukh replied, "No, we do not shut our eyes, we change their direction.

'The eyes see not the beauty of others' wives.' P. 274

ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੇ ਨੇਤ੍ਰੁ ॥

We forbid or restrain the sense organs. We do not listen to anybody's slander. We do not do any evil with our hands. We do not tell a lie. We do not take any step towards doing any wrong and ignoble deed. It is in this manner that we shut them that,

'Of the Ninth realize this wise: Impure become all nine apertures of the body,

By man not contemplating the Name Divine and by actions contrary.' P. 298

ਨਉਮੀ ਨਵੇ ਛਿਦ੍ਰੁ ਅਪਵੀਤੁ ॥

ਹਰਿ ਨਾਮੁ ਨ ਜਪਹਿ ਕਰਤ ਬਿਪਰੀਤੁ ॥

It is because these are pure places or organs. But when the eyes see others' womenfolk and the tongue slanders the holy, they become impure.

'They (ears) hear not Divine laudation even for an instant.' P. 298

ਕਰਨ ਨ ਸੁਨਹੀ ਹਰਿ ਜਸੁ ਬਿੰਦੁ ॥

Instead of listening to God's praises, when the ears listen to trash, slander and backbiting, they become impure.

'For the sake of his belly, man snatches others' wealth.' P. 298

ਹਿਰਹਿ ਪਰ ਦਰਬੁ ਉਦਰ ਕੈ ਤਾਈ ॥

He grabs others' wealth, does thieving and adulteration and cheats others of their wealth through deception and falsehood. He does also these things for filling his

own coffers. But -

'His fire is quenched not, nor is his desire stilled.' P. 298

ਅਗਨਿ ਨ ਨਿਵਰੈ ਤ੍ਰਿਸਨਾ ਨ ਬੁਝਾਈ ॥

But, with all this, will his thirst or desire be satiated?

'Rare are such as have their fire of thirst for the world assuaged.

Hoarding of millions upon millions, yet turns not the mind away from it,

Involved in seeking more and more.'

P. 213

ਤ੍ਰਿਸਨਾ ਬਿਰਲੇ ਹੀ ਕੀ ਬੁਝੀ ਹੇ ॥

ਕੋਟਿ ਜੋਰੇ ਲਾਖ ਕੋਰੇ ਮਨੁ ਨ ਹੋਰੇ ॥

ਪਰੈ ਪਰੈ ਹੀ ਕਉ ਲੁਝੀ ਹੇ ॥

Man says that he has crossed thousands and wants lakhs; thousands don't satisfy his appetite for wealth. When he acquires a lakh, he will say that a lakh is nothing, he wants ten lakhs. By committing sins, he acquires even ten lakhs too.

'Without evil-doings wealth comes not; and it goes not with the dead.' P. 417

ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥

Without sins and wrong-doings, wealth is not amassed. But when man dies, it does not accompany him. What accompanies him? Then he carries the load of sins and evils he had committed for amassing wealth.

'As naked to hell he marches, horrible is his appearance.' P. 471

ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ ॥

He carries with him the load of sins. Such persons say that if they commit sins and evils, they give charities and donations also. Brother! by giving ill-gotten wealth to the holy men, you make them also thieves. If you feed someone with iron grams by heating, it will scald his mouth. What is acceptable to the holy is -

'He who eats the bread of his labour and gives away something in charity,

Saith Nanak, truly recognizes the way.'
P. 1245

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਹਿ॥
ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੋਇ॥

He, who earns by earnest labour, and gives something in charity, is accounted for in the Divine Court.

'His fire is quenched not, nor is his desire stilled.'
P. 298

ਅਗਨਿ ਨ ਨਿਵਰੈ ਤ੍ਰਿਸਨਾ ਨ ਖੁਝਾਈ॥

It is difficult to quench desire; very rare is the person in whom there is no desire. Guru Sahib says that the cure for stilling one's desire is God's Name. He in whom is struck the 'Name-melody', he who has become absorbed in ecstasy of Name-melody, in whom Name-nectar starts raining, whose every body-particle is in a state of bloom, (he) does not talk about material things and physical pleasures, because by doing so his absorption in God's Name is disturbed or broken, and he loses Name-relish. When Name-relish goes, Guru Sahib says-

'Without God my soul is scorched and burnt down.

I am convinced after consulting my Guru that there is no other place (except God).'

P. 14

ਹਰਿ ਬਿਨ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ॥
ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੂਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ ਥਾਉ॥

As soon as man forgets God's Name, the heart lotus within him starts burning or fading. You may amass riches; ask the rich if they have peace of mind, if they are happy and contented. No; none is happy. They are suffering from frustration and disappointment. They go to doctors for the treatment of their malady. They are racked by the same wrath, hurry and scurry. If 'Maya' (wealth) can bestow peace, then man will be in a state of joy and bloom. Man tries to bring cheer in his life by taking

intoxicants and indulging in sensual pleasures, but he gains nothing. Guru Sahib says- 'Brother! no fruit does come until you come into the devotional service of the perfect Guru.

'Such is the fruit of neglecting devotion to the Lord;

Saith Nanak, those forgetful of the Lord are in misfortune caught,

In birth and death involved.' P. 298

ਹਰਿ ਸੇਵਾ ਬਿਨੁ ਏਹੁ ਫਲੁ ਲਾਗੇ॥
ਨਾਨਕ ਪ੍ਰਭ ਬਿਸਰਤ ਮਰਿ ਜਮਹਿ ਅਭਾਗੇ॥

O unfortunate one! when you die, Death's myrmidons will belabour you. Listen to the Guru's advice: but man does not listen.

Refrain: Unfortunate are those who do not wake up even when called

... ..

ਧਰਨਾ - ਭਾਗ ਜਿਨ੍ਹਾਂ ਦੇ ਮੰਦੇ,
ਦਿਤੀਆਂ ਬਾਂਗਾਂ ਤੋਂ ਨਾ ਜਾਗਦੇ - 2, 2
ਬਾਂਗਾਂ ਤੋਂ ਨਾ ਜਾਗਣ,
ਦਿਤੀਆਂ ਬਾਂਗਾਂ ਤੋਂ ਨਾ ਜਾਗਦੇ - 2, 2
ਭਾਗ ਜਿਨ੍ਹਾਂ ਦੇ ਮੰਦੇ.....2

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

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

P. 1378

ਫਰੀਦਾ ਕੁਕੇਦਿਆ ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ ਨਿਤ॥
ਜੋ ਸੈਤਾਨਿ ਵੰਞਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ॥

The four Vedas, 27 Smritis, six Shastras, Upanishadas, holy Koran, Anzeel (New Testament), Zamboor (The Psalms of David), Bible, Guru Granth Sahib, all the scriptures, and all the saints and sages of the past ages, who attained to immortality, try to advise man and make him understand, but man does not wake up.

So Bhai Mansukh said, " O king! please continue reflecting over what I am telling you, and decide in your own mind,

where you think that I am saying something wrong, you may discuss it with me.” At this, the king said, “ Bhai Mansukh! your utterances are continuing to give peace to my mind, the kind of peace that I have not experienced till today. My mind is getting aligned with my inner being, a kind of relish is overpowering me. Please continue with your discourse. I am absorbing every word in my mind after careful understanding and assessment. Every word uttered by you till now have I lodged in my mind.”

Bhai Mansukh said, “ O king! now I shall tell you about the fast of *Daswin* (Tenth day of the lunar fortnight) according to Gurmat (Sikh teachings). We observe this *Daswin* fast to bridle and restrain our mind. We don't remain hungry because that is not the teaching of our Guru.

‘Those discarding food practise hypocrisy. Such are neither like married women, nor widows.’ P. 873

ਫੋਡਹਿ ਅੰਨੁ ਕਰਹਿ ਪਾਖੰਡੁ ॥ ਨਾ ਸੋਹਗਾਨਿ ਨਾ ਓਹਿ ਰੰਡੁ ॥

Food is needed by the body. If somebody tells you to change your food, that is medical advice, but describing change of food or total abstinence from it as a fruitful religious practice is superstition. Act methodically; act according to medical system. Observe fast, when advised by the doctor. Act upon his advice, when he says; ‘Don't eat bread; eat fruit; don't eat heavy food; take light food like rice; your stomach is needlessly heavy. Don't eat to your fill; give some rest to your stomach—

‘Take less food and less sleep.....

Tenth Guru

ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿਦ੍ਰਾ.....।

If you sleep too much, you will fall ill and your life will be shortened. If you

overeat or to your fill, you will fall ill. The liver is a big plant set up within you by God; no man can copy it. The liver or digestive system extracts every element from the food and conveys it to the various parts of the body – eyes, ears, brain and blood. What a big factory God has set up within man's body! Take medical advice. Don't associate time and dates (of lunar month) with religion because you will be misled. You will not be able to know which is the path of religion and which is this one. Therefore, O king! until the mind is agreeable, treading on the path of religion is like making no progress in life-journey. It is like an oil-press ox going round and round with its eyes covered. It is only when the mind is agreeable that spiritual achievement can be made, and the mind will agree only when it comes under control or restraint –

‘By M learn:

With the mind lies our concern; by subduing the mind comes true success in obtaining liberation.

Kabir thus speaks to his self:

None like the mind have we found to guide.’ P. 342

ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥

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

It is by subduing the mind that spiritual perfection can be achieved. This mind is wilful and obdurate; it has enslaved the ‘*jeev*’ (sentient being) and whom has it made friends? It has befriended ignoble and evil propensities like wrath, avarice, attachment, pride, slander, backbiting, jealousy, miserliness, atheism; then it has become friends with she-demons like hope, desire and fear. The mind is not friendly with or inclined towards noble things like truth, satisfaction, forgiveness, mercy, gentleness, politeness, moderation in food

and sleep; from these he remains at a distance. Therefore, the mind must be kept under control." At this the king said, " Bhai Mansukh! where you have told me so many measures, please tell me this also as to how mind can be controlled; we cannot be a in state of poise and peace even for a second." Bhai Mansukh said, " O king! when my perfect True Guru went on his first travel, when he came out of Bein river, he made his quintessential utterance-

'We are neither Hindus, nor Muslims.

Our body and soul belong to Allah of Muslims and Rama of Hindus.' P. 1136

ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ॥ ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ॥

The Hindus took no notice of this utterance because they were slaves. The Muslims took it ill because they were the rulers, and asked my Perfect True Guru, " What are you saying? You are speaking against the Islamic religious code or law?" Guru Nanak Sahib asserted, " None is Hindu or Muslim, try to understand what Islam says; try to understand the meanings of 'Namaaz' (Muslim prayer) what it says. Do you act according to it? You are engaged in tyranny and coercion. You are killing innocent people; you are harassing them and perpetrating atrocities on them." Guru Nanak Sahib equated the doings of the king with those of butchers. He explained. "Religion has vanished. Ritualism has gained primacy and prominence. Ignorant people, lacking the ability to discriminate between right and wrong, justice and injustice have become blind, and the leaders under the cover of ritualism are describing sin as religion." My perfect True Guru explained everything to the people. The followers of Islam said, " O Nanak! then are both the same in your eyes? Don't you see any difference between 'Pooja' (Hindu worship) and 'Namaaz'

(Muslim prayer)? Do you see no difference between a temple and a mosque? Do they appear the same to you? Well, then, let us say 'Namaaz' together." Guru Sahib said, " Allright Nawab Sahib! you say 'Namaaz' five times, but we continue saying 'Namaaz' all the time. Not even for a second are we free. Well, today we will say it with you."

My Satguru (Perfect True Guru) sat with them. The 'Namaaz' began. When the 'Namaaz' ended, the Nawab asked, " O Nanak! you had come to offer 'Namaaz' but you did not say it." Do you know what my Perfect True Guru said in reply? Listen carefully. He said, " Nawab Sahib, I said the 'Namaaz' all right, but you did not." The Nawab said, " How strange! Look, O people, I did say the 'Namaaz' but Nanak says that I didn't. Well Qazi Sahib (Muslim cleric), did I not say the 'Namaaz'?" The Qazi said, " I have said the 'Namaaz' and so have you." My Perfect True Guru said, " Daulat Khan! Nawab Sahib! who was buying horses in Kandhar? Who was making the selection of horses- so many of this breed and so many of that, so many blue and so many white, so many sturdy ones to pull cannons and carry provisions and so many for riding? You were busy selecting the colours of the horses." The Nawab touched Guru Sahib's feet, "O Nanak! man of God! you have got realization. You know my within; there is no difference between you and God."

At this the Qazi said, "But I did say the 'Namaaz'. You could have said the prayer with me."

Guru Sahib observed, "Qazi Sahib! you were busy restraining the filly of your newly-foaled mare from falling into the

well.”

So, O king! my True Guru has advised me also that unless one’s mind is absorbed in devotional worship and Name meditation, it is an exercise in futility, a fatigue, something done in sleep. So long as the mind is not purified, it does not become absorbed in worship and meditation, the ‘Namaaz’ is of no avail.”

So the king said, “ It is all right. I fully agree with what you are saying. We practise religious rites and rituals, read scriptures, offer worship and observe fasts. We do all these things ceremonially or formally, because at that time, our mind is flying elsewhere. It continues to think of those very things, which it used to do before. Kindly tell me if there is any method by which the mind too can be controlled.” At this, Bhai Mansukh said like this -

*Refrain: The mind comes under control, O Nanak,
If God shows perfect mercy... ..*

**ਧਰਨਾ - ਮਨ ਵਸ ਆਵੇ ਨਾਨਕਾ,
ਜੇ ਪੁਰਨ ਕਿਰਪਾ ਹੋਇ - 2, 2
ਜੇ ਪੁਰਨ ਕਿਰਪਾ ਹੋਇ - 4, 2
ਮਨ ਵਸ ਆਵੇ ਨਾਨਕਾ,..2**

He said, “ O king! man performs religious rites and rituals, observes fasts, attends holy congregations, and undertakes pilgrimages. He also visits distant gurdwaras, pilgrim centres, gives charity and does all noble deeds, but he cannot get out of his inborn nature, because he acts under the three modes of *Maya*. If ‘ *sato gun*’ (virtuous traits) is in greater measure in him, his mind is enlightened and he feels inspired to meditate on God’s Name and do righteous deeds. If ‘ *rajo-gun*’ is preponderant, he is interested neither in devotional worship and prayer, nor in discriminating between religion and

irreligion, virtue and vice; since lust is dominant, he is all the time busy in worldly tasks. If ‘ *tamo gun*’ is in greater measure, then the mind wanders about in the maelstrom of lust, wrath, attachment, avarice and pride, and man leads a lazy, agnostic, disturbed and quarrelsome life. He himself remains unhappy and makes others also unhappy. This extremely low and ignoble state is also called a foolish or fatuous state. Influenced by three modes of *Maya*, the mind does not remain uniformly in any one state alone. For worship and meditation, a virtuous state of mind is needed. But man’s nature or temperament remains the same like the dog’s tail, which continues to be twisted even if kept in a tube for twelve years. So man’s basic nature or disposition under these modes, and the atoms, which have constituted it cannot be changed. A thief does stealing, even if he becomes a holy man. Sometime or the other the thought of thieving comes into his mind. If an immoral person becomes virtuous, even then sinful propensities rise in him sometime or the other. Habits die very hard. So the mind wandering in the ten directions remains the same, that is unchanged. Until he comes into the refuge of the perfect and capable Guru (Holy Preceptor) and cultivates the belief that the Guru himself is Waheguru (God) -

*‘I have churned the body-ocean and have seen an enamouring thing come to view.
The Guru is God and God is the Guru, O Nanak.
Between the two, brother! no difference is.’*
P. 442

**ਸਮੁੰਦ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੁਪ ਦਿਖਾਈ॥
ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥**

and until he imbibes and follows the Guru's teachings or commands, he continues practising religious rites and rituals which is like following the beaten track. He adopts a *guru* (holy preceptor), puts on symbols also, but his mentality or nature does not change. He remains the same because he has not received the perfect Guru's grace, his mind has not been bridled, and he does not give up acting wilfully.

*'In all ten directions have I wandered.
Wherever I looked, the vision of the Lord I
saw.'* P. 298

**ਦਸ ਦਿਸ ਖੋਜਤ ਮੈ ਫਿਰਿਓ ਜਤ ਦੇਖਉ ਤਤ ਸੋਇ॥
ਮਨੁ ਬਸਿ ਆਵੈ ਨਾਨਕਾ ਜੇ ਪੁਰਨ ਕਿਰਪਾ ਹੋਇ॥**

So Bhai Mansukh said, " O king! Guru Sahib makes us observe the 'Daswin' (Tenth day of the lunar fortnight) fast too. He tells us not to remain without food but to contend with our mind.

*'Of the tenth listen to this teaching:
Control the ten doors.
[The nine physical organs and the 'Tenth
Door', source of experience of the absolute].*
P. 298

ਦਸਮੀ ਦਸ ਦੁਆਰ ਬਸਿ ਕੀਨੇ॥

All the 'Ten Doors' (The nine physical organs and the 'Tenth' Door', source of experience of the Absolute) have to be controlled. It is difficult to control the nine, the 'Tenth Door' is secret or hidden. He, who controls the 'Tenth Door, his 'rehat' (religious practice and discipline) ends with it and stands accomplished.

*'Then alone is one known as true,
when he abides at the pilgrimage centre of
his heart.'* P. 468

ਸਚੁ ਤਾਂ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ॥

He who has reached the 'Tenth Door' gets an abode in his original or first home. We try to control the nine (physical organs) doors from within- eyes, ears, nose, tongue

etc. About the 'Tenth door' we are ignorant.

*'Of the Tenth listen to this teaching: By
control of the Ten Doors and contemplation
of the Name,
Is the mind kept in poise.'* P. 298

**ਦਸਮੀ ਦਸ ਦੁਆਰ ਬਸਿ ਕੀਨੇ॥
ਮਨਿ ਸੰਤੋਖੁ ਨਾਮ ਜਪਿ ਲੀਨੇ॥**

By meditating on God's Name the restlessness of our mind is changed into poise and contentment.

'With the ears hear the Lord's laudations.'
P. 299

ਕਰਨੀ ਸੁਨੀਐ ਜਸੁ ਗੋਪਾਲ॥

By hearing the praises of God with the ears, we keep them under control.

'By the eyes behold the holy, so gracious.'
P. 299

ਨੈਨੀ ਪੇਖਤ ਸਾਧ ਦਇਆਲ॥

With the eyes, we have a glimpse of the Guru (Holy Preceptor), who is kind and merciful. Our eyes get charmed by his glimpse and experience a Divine joy or relish. Then we do not like looking in an insipid, lustful and inimical manner.

*'By the tongue, chant endlessly, praise of the
Lord.'* P. 299

ਰਸਨਾ ਗੁਨ ਗਾਵੈ ਖੇਅੰਤ॥

With the tongue, we do not indulge in slandering and backbiting. We sing God's praises. Our tongue is loaded with Divine relish and melody. We do not feel like speaking and uttering something impolite and rude. So singing God's praises, we control our tongue.

*'In the mind contemplate the Lord, all
perfection.'* P. 299

ਮਨ ਮਹਿ ਚਿਤਵੈ ਪੁਰਨ ਭਗਵੰਤ॥

In the mind, we contemplate the perfect lord God, who is ever present with us.

'With the hands and feet, perform thou the

saints' service.'

P. 299

ਹਸਤ ਚਰਨ ਸੰਤ ਟਹਲ ਕਮਾਈਐ ॥

We serve the saints and the devotees with our hands and feet. We wave hand fans, serve water, lay carpets, clean utensils, and cook food. In this way, we render service to the holy.

'Saith Nanak: such discipline by Divine grace is acquired.'

P. 299

ਨਾਨਕ ਇਹੁ ਸੰਜਮੁ ਪ੍ਰਭ ਕਿਰਪਾ ਪਾਈਐ ॥

When we acquire this kind of discipline, what happens? Then God showers His grace on us. When God is gracious and merciful, the mind comes under control. So, it is in this way that we observe the 'Daswin' fast.

Then comes 'Ekadshi' (First day of the lunar fortnight), for which you have summoned me into your presence. We observe Ekadshi fast also, O king! but our manner of observing fast is different. You do not take food on this particular day. But we observe fast every day. We eat food less than our appetite. If we have appetite for four loaves we eat three. Our fast consists of eating, speaking and sleeping sparingly.

'Eat sparingly and sleep sparingly and have forgiveness and compassion and love within thee.'

Tenth Guru, Shabad Hazare

ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦਾ ਦਯਾ ਛਿਮਾ ਤਨਿ ਪ੍ਰੀਤਿ ॥

We observe the inner fast too of controlling the 'Ten Doors'; we check the mind repeatedly; the mind wanders, but we check it and align it with the Guru, and then with the melody or singing of the Guru's word. In this manner, we check the mind again and again. Thus we practise, what you call 'pratihhaar' (attack). We destroy the carnal desires from within; we burn them. When the mind goes towards sensuality, we check it from straying, with the help of Gurbani, saying- 'O my mind!

this is what lechery and sensuality are going to result in. Think carefully, are you prepared to suffer all these troubles and difficulties?

'The Lord is aware of those that at night time set out with nooses to scale houses for burglary.'

Some concealed in hidden nooks, watch out for others' women folk.

In inaccessible spots they make breaches, And with delight consume liquor;

Each reaps his action's reward:

Evil-doers in the end regret their doings.

Azrail, the angel of Death crushes them like sesame in oil press.'

P. 315

ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭ ਜਾਣੈ ਪ੍ਰਾਣੀ ॥

ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ ॥

ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ ॥

ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ ॥

ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ ॥

In this manner, we reason with the mind. This is our attack or check, which we execute with the Guru's Word or hymn. We do not let the mind get absorbed in carnal enjoyments. In all we see beings made up of the five elements. We do not call anyone bad; rather, we call ourselves bad." King Shivnabh said, "When you are so noble and virtuous why do you let anyone call you bad?" Bhai Mansukh replied, "We do not call anyone bad. Our Perfect True Guru has commanded us that if anyone is to be called bad, we should call ourselves.

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

P. 1364

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ ॥

I am the worst of all but for me, all others are noble and virtuous.

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

P. 1364

ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥

'I am not good and no one is bad.' P. 728

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥

So whom shall we slander when we have given up slandering? We shall slander others only when, first, pride comes into our mind that we are good. As long as man slanders others, he is in duality. Therefore, we praise God and sing His laudations. Singing of God's laudations-

'In Kaliyuga singing of Divine laudation is the supreme act.

By the Guru's guidance, with concentrated mind, the Name Divine you utter.

Such a one, saving himself, saves his forebears,

And honourably goes to his Divine abode.'

P. 1076

ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨਾ ॥

ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ ਧਿਆਨਾ ॥

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ

ਹਰਿ ਦਰਗਹ ਪਤਿ ਸਿਉ ਜਾਇਦਾ ॥

This is our Ekadshi fast -

'Of the Ekadshi (eleventh) the message is:

Behold the Divine Lord's presence ever by you.'

P. 299

ਏਕਾਦਸੀ ਨਿਕਟਿ ਪੇਖੁ ਹਰਿ ਰਾਮੁ ॥

In all living beings we see God-

Refrain: Seeing God in all,

This is the fast the Guru has prescribed.

ਧਰਨਾ - ਸਭਨਾਂ ਅੰਦਰ ਓ ਰਾਮ ਦੇਖਣਾ - 2, 2

ਇਹੋ ਵਰਤ ਗੁਰਾਂ ਨੇ ਦੱਸਿਆ - 2, 2

ਸਭਨਾਂ ਅੰਦਰ ਓ ਰਾਮ ਦੇਖਣਾ,.....2

The fast prescribed by the Guru is that we should see God in all living creatures, but nobody does so. Guru Sahib has taught us that we ought to see God in all living creatures. This is the fast that Guru Nanak Sahib has prescribed for the Sikhs. O king! we observe this fast on 'Ekadshi' that we should see God in everyone.

'Subduing your sense organs, to the Name Divine listen.'

P. 299

ਇੰਦ੍ਰੀ ਬਸਿ ਕਰਿ ਸੁਣਹੁ ਹਰਿ ਨਾਮੁ ॥

Control all your sense organs and then with concentration of mind listen to the Divine Name. God's Name is both within and without. When the holy congregation recites God's Name, there is Name outside, whether it is God's laudation, or 'kirtan' (singing of Gurbani), or we read Gurbani, or we listen to Gurbani; all this is called the Name Divine. But when we meditate with concentrated mind, we are transported to the state of Name absorption-

'In the Lord's love or absorption is the spiritual vision and through the spiritual vision is the Lord comprehended. By the Guru's grace is this ineffable discourse known.'

P. 879

ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ ॥

At that time, we listen to the Name within our self, and we experience as if all around us, both within and without, it is God who is surging everywhere.

'In your mind bear contentment,

Towards all creation bear compassion.'

P. 299

ਮਨਿ ਸੰਤੋਖੁ ਸਰਬ ਜੀਅ ਦਇਆ ॥

We are contented in our mind and show kindness and mercy to all living creatures.

'By such action is Ekadshi's fasting vow fulfilled.'

P. 299

ਇਨ ਬਿਧਿ ਬਰਤੁ ਸੰਪੂਰਨ ਭਇਆ ॥

We do not observe the meaningless fast of going without food, or remaining hungry. Before going on a fast, we do not eat in advance for the fasting day, even if it means remaining uncomfortable for the night and taking some digestive powder. O king! we do not observe such fasts. Our fasting vow includes contentment in the mind, compassion for all creatures, seeing God pervading everywhere and controlling all the nine organs, both motor and sense

organs.

'Let man keep his wandering mind in poise.'
P. 299

ਧਾਵਤ ਮਨੁ ਰਾਖੇ ਇਕ ਠਾਇ॥

We keep this wandering mind of ours focused at the Lord's lotus feet, and do not let it forget Him even for a second that He is all pervasive. We live in the world like the fish in the sea that is conscious of the fact that it is in water.

'The soul and body become pure by uttering God's Name.'
P. 299

ਮਨੁ ਤਨੁ ਸੁਧੁ ਜਪਤ ਹਰਿ ਨਾਇ॥

What is the fruit of this fast? When we meditate on or recite God's Name, then both mind and body shall be made pure.

'Then shall be beheld the Supreme Being pervading all creation.'
P. 299

ਸਭ ਮਹਿ ਪੁਰਿ ਰਹੇ ਪਾਰਬ੍ਰਹਮ॥

God is fully pervading all. O king! giving good and sound advice, Guru Sahib says that we should recite God's Name with the tongue, read Gurbani with each breath by combining it with the unstruck holy Word, through reflection see God fully pervading both within and without and destroy ego in order to realize that it is God, becoming many from one, who is playing in this entire worldly show.

'Sing God's praises, this alone is the eternal faith, O Nanak.'
P. 299

ਨਾਨਕ ਹਰਿ ਕੀਰਤਨੁ ਕਰਿ ਅਟਲ ਏਹੁ ਧਰਮ॥

We sing the praises of Lord God. This is our everlasting and unshakable faith."

So in this manner, when King Shivnabh listened to so many utterances, he asked, "Do you observe *Duadshi's* (Twelfth lunar day) fast also?"

Bhai Mansukh said, " Yes, we observe *Duadshi's* fast also, but we do not do it like this -eating to our fill now and then offer

worship because we offer worship and prayers daily. Guru Nanak Sahib has instructed us to observe the *Duadashi* fasting vow in the following manner:

Refrain: The Guruward (God-directed) meditates on the Name gives alms and does holy bathing...

**ਧਾਰਨਾ - ਗੁਰਮੁਖ ਨਾਮ ਦਾਨ ਇਸ਼ਨਾਨ - 2, 2
ਨਾਮ ਦਾਨ ਇਸ਼ਨਾਨ ਗੁਰਮੁਖ - 2, 2.
ਗੁਰਮੁਖ ਨਾਮ ਦਾਨ ਇਸ਼ਨਾਨ - 2**

O king! after breaking *Duadashi's* fast, you go to the temple: there you offer worship to Saligram (God's image) and receive '*charan-amrit*' (holy or sacred wash); you offer worship to Tulsi (a sacred plant), and then coming back home, you partake of food. In this is your fast performed, but, about our fast, Guru Sahib says—

'Listen to teaching pertaining to the Twelfth: Practise thou charity, holy bathing and devotion to the Name.'
P. 299

ਦੁਆਦਸੀ ਦਾਨੁ ਨਾਮੁ ਇਸ਼ਨਾਨੁ॥

The Guru-prescribed fasting vow on *Duadashi* consists of alms-giving, Divine Name meditation and holy bathing or cleansing. What is the fruit thereof? In your country, I have seen that people don't get up early in the morning, the ambrosial hour. I have seen them bathing in the river on the sea after sunrise. But our Perfect True Guru says:

'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 ablution in the tank of Nectar.

By repeating Lord God's Name under Guru's instruction,

All his sins, misdeeds and accusations are wiped off.

Afterwards, at sunrise, he sings Gurbani and whilst sitting or standing, he meditates on God's Name.'
P. 305

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ
ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥
ਉਪਦੇਸਿ ਗੁਰੁ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖੁ ਪਾਪੁ ਦੋਖੁ ਲਹਿ
ਜਾਵੈ ॥
ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ
ਧਿਆਵੈ ॥

What according to Guru Sahib is the fruit, if a devotee gets up early in the morning, three hours before sunrise? It is equal to giving away a thousand cows, or 1 ¼ maund of gold (a former measure of weight in India equal to 36kg approx.). There is a method prescribed for bathing.

Former holy men used to tell what the manner of bathing should be -

'After bathing, remember thou thy Lord; thus thy mind and body shall be freed of maladies.' P. 611

ਕਰਿ ਇਸਨਾਨੁ ਸਿਮਰਿ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨੁ ਤਨੁ ਭਏ ਅਰੋਗਾ ॥

By bathing and meditating on the Lord, both your mind and body shall be disease-free because so much meritorious action falls to your share. The Gurmukhs (Guruward persons) do noble deeds selflessly without any hope for reward. If they do virtuous deeds with a desire, they come down in merit millionfold, and go to heavens. There are eleven-twelve heavens; one gets the fruit according to one's deeds.

'Charity and alms that one gives allege to the Righteous Judge.' P. 1414

ਪੁੰਨੁ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭੁ ਧਰਮਗਾਇ ਕੈ ਜਾਈ ॥

When the fruit gets exhausted, even if it takes a hundred thousand years, one has to come here again. One has to hang upside down in the mother's womb. But he, who, by doing virtuous deeds without any desire for reward, attains Divine knowledge, and realizing his soul-self he becomes one and united with God-

'The Formless Supreme Being abides in the Realm of Eternity.' P.8

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥

- (he) finds an abode in God's Realm of Truth.

'With thy mind, contemplate thou on the Guru and with thy tongue, utter the Guru's Name.'

With thy eyes behold the True Guru, and with thy ears, listen to the Guru's Name.

Being with the True Guru, thou shalt find a seat in the Lord's Court.' P. 517

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰੁ ਨਾਉ ॥
ਨੇਤੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸੁਵਣੀ ਸੁਣਣਾ ਗੁਰੁ ਨਾਉ ॥
ਸਤਿਗੁਰੁ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹੁ ਪਾਈਐ ਠਾਉ ॥

Man finds an abode in the Court Divine. Although we do all deeds selflessly, yet if anyone wishes to have the fruit of his deeds equal to that of giving away 1 ¼ maunds of gold in charity, he should get up in the morning, with one watch of night still remaining, and take bath, while reciting the 'mool mantra' (invocatory chant of Jap Ji) with absolute concentration of mind without letting it wander hither and thither. He, who takes bath in this manner, fifty minutes later receives the merit of giving 1 ¼ maunds of silver in charity. He, who takes bath in this manner still 50 minutes later receives the merit of giving 1 ¼ maunds of copper as alms. And he who bathes in this manner 50 minutes before sunrise receives the merit of giving away 1 ¼ maunds of milk or foodgrains in charity.

'By bathing in the nectar-pool of (Guru) Ram Dass, all the sins previously committed are washed off.' P. 625

ਰਾਮਦਾਸ ਸਰੋਵਰਿ ਨਾਤੇ ॥ ਸਭਿ ਉਤਰੇ ਪਾਪੁ ਕਮਾਤੇ ॥

Someone recites this 'shabd' (hymn) and someone the 'mool mantra.' The mind has to be concentrated on the Name; it is not to be allowed to wander about; this is the condition. It is difficult to fulfil this condition because mind does not remain

steady; it wanders and runs again and again. In this way, he, who takes bath after sunrise, earns neither sin nor virtue; he just cleanses his body. About the holy meritorious bathing Guru Sahib tells us -

*'After bathing, remember thou thy Lord;
thus thy mind and body shall be freed of
maladies.'* P. 611

ਕਰਿ ਇਸਨਾਨੁ ਸਿਮਰਿ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨ ਤਨ ਭਏ ਅਰੋਗਾ ॥

We do not seek fruit or merit, we take bath to make the body clean and fit to meditate on God. After bathing, we sit down to remember and contemplate God. Then arises within us love and attraction for God. All tiredness is gone. Our mind's inclination goes towards God just as iron gets attracted towards magnet. In this way, we become absorbed in the Name-melody; our mind clings to God's Name; then we do not wander outside; we go into a trance and enjoy the Supreme Bliss of deep concentration or meditation.

Second is charity or *alms-giving*. From our honest earnings, we donate a tenth of it to the Guru. A farmer should donate one rupee out of hundred; that becomes his tithe because in farming the earning is not more than 10%. That too is the saving of one's labour. It is because prices of foodstuffs are fixed by the consumers, and not by the producer. In the case of other commodities, prices are fixed by the shopkeepers and manufacturers. The user does not fix the price of the vehicle. The price is fixed from above by the manufacturers that the vehicle is to be sold at such and such price. They are very wise; they have the control of prices in their hands. Taking out one tenth from their percentage of gain is their tithe.

We practise '*satoguni*' (virtuous) alms-giving, and not '*tamo-guni*' (dark or evil) and

'*rajo-guni*' (passionate). '*Tamoguni*' charity is one that is extracted through coercion, such as -give five hundred rupees as donation otherwise I will invoke a curse upon you; your business will come to a standstill. Extracting money through intimidation is known as '*tamoguni*' charity. Both the donor and the receiver of this charity are guilty. No spiritual gain accrues from it except inconvenience and trouble. '*Rajoguni*' charity is getting a stone plaque fixed for one's name and fame, getting prayer offered, so that the people may come to know that such and such person has given so much donation. Its merit is only this much that you feel happy at the praise people have showered on you for donating ten thousand rupees. '*Satoguni*' charity is given in such a manner that the left hand does not know what the right hand has given. Nobody should know what you have given as charity or donation. It is spontaneous charity, which we give out of our honest earnings.

The second charity is that of good utterances. God has gifted someone with knowledge and wisdom. Through his utterances he will dispel the ignorance of other people.

The third charity is given with the mind. We wish from our heart-'*Nanak, God's Name is ever exalting; may all prosper by Thy grace, O Lord.*' We pray for universal good and welfare. We do not wish ill to anyone. It is this thought which comes into our mind-'*O God! help him, he is unhappy and miserable.*' We do good to others with our intellect also. God has gifted us with intellect and intelligence. There are countless vocations; one is an engineer, another is a doctor, still another is a teacher, or something else. Serving

humanity with the intellect which God has gifted us, is called giving away the gift of wisdom and understanding.

Above this is called spiritual charity or spiritual life, which is given away by saints and holy men –

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

They give the gift of spiritual life, inspire men to Divine devotion and make men meet with God.'

P. 749

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

If life force is moving in a body, he is said to be living. If the light of the soul is extinguished and there is pitch darkness within man, he is dead. There are two types of dead-one whom every one knows to be dead. When life or life force ebbs out of the body, it is called a corpse. The other type of dead man is he in whom the current of God's Name does not flow. My True Guru calls that man dead who is lacking the Name Divine. Spiritual life is an exalted state which is attained by meditating on God's Name. The experience of Divine relish causing tingling sensations keeps man perennially happy, cools the mind and affords enlightenment. O king! my great Guru describes the attainment of this life as twice blessed. When Divine light creates radiance and enlightenment within, then God, who ever abides with us in the form of 'light', keeps us in the joy or ecstasy of spiritual life. He is the very basis of our life. He is the supreme manifestation of His own original self. O king! in such an exalted state, the entire creation emanating from one 'Light' is seen exactly similar to the Supreme Consciousness, and after the destruction of ego, this small self appears to be manifestly

the Supreme Self, the Master of all. We call this state 'life'. The Guru's edict in this context is –

'He alone is truly alive in whose mind is lodged the Lord;

Saith Nanak, none else is truly living.

Such a one, if alive, in ignominy lives;

Whatever he consumes is illegitimate.'

P. 142

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ॥

ਨਾਨਕ ਅਵੁਰੁ ਨ ਜੀਵੈ ਕੋਇ॥

ਜੇ ਜੀਵੈ ਪਤਿ ਲਬੀ ਜਾਇ॥

ਸਭੁ ਹਰਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ॥

So, capable holy men or saints bestow self-knowledge by giving the gift of spiritual life. By giving spiritual knowledge to man going round and round (in the cycle of birth and death) and enabling him to cross the world-ocean, they bestow eternal life on him. The gift of spiritual life is superior to all other gifts. This gift can be given only by those holy men who, according to God's commands, come into the world with a mission to do good to the people. They unite man with God.

So, this is the method of practising Divine Name meditation. About this method, the True Guru tells us that first, we should believe that God is omnipresent and He watches us all. When you imbibe this faith, then your mind will neither wander, nor fear anything. Sitting in front of an exalted soul, you continue looking hither and thither, and then fear what the holy man will say or think. But when sitting in the august presence of God, the Master of millions of universes, your mind runs and wanders, aren't you showing disrespect to Him? Sitting in the Divine Court, we are committing contempt of court, and we are committing this contempt because we do not believe that God is

watching us -

'He sees, hears and is ever with me, but I, a fool, deem Him to be distant.' P. 612

ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੇ ਮੁਰਖ ਜਾਨਿਆ ਦੂਰੀ ਰੇ ॥

First, they convince us, 'Brother! you have to do God's worship and meditation. In the first place, you should imbibe the belief that God is ever present with you and it is through His Name that you can reach Him. Name meditation is the ladder leading to God.' Therefore, we meditate on God's Name with great love and fondness. We meditate on the Name Divine ourselves and inspire others also to do so.

'Nanak, servant of God, seeks dust of the feet of such a Sikh (disciple) of the Guru As contemplating the holy Name, to it inspires others.' P. 306

**ਜਨੁ ਨਾਨਕੁ ਧੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ
ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਗ ਨਾਮੁ ਜਪਾਵੈ ॥**

So, in this way -

'Listen to teaching pertaining to the Twelfth: Practise thou charity, holy bathing and devotion to the Name.

Discarding egoism, to the Lord be devoted.' P. 299

**ਦੁਆਦਸੀ ਦਾਨੁ ਨਾਮੁ ਇਸਨਾਨੁ ॥
ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਤਜਿ ਮਾਨੁ ॥**

God's worship and meditation has to be done after shedding egoism. We have to become humble.

'In holy company drink amrita (Name nectar) of the Lord's laudation.' P. 299

ਹਰਿ ਅੰਮ੍ਰਿਤ ਪਾਨ ਕਰਹੁ ਸਾਧਸੰਗਿ ॥

It is in the company of the holy or holy congregation that we drink the nectar of God's Name—

'By ecstatic laudations of the Lord shall your mind find poise.' P. 299

ਮਨ ਤ੍ਰਿਪਤਾਸੈ ਕੀਰਤਨ ਪ੍ਰਭ ਰੰਗਿ ॥

When we sing Gurbani in the Lord's

love and devotion, our mind's thirst is quenched.

'The gentle holy Word to all, brings peace and contentment.' P. 299

ਕੋਮਲ ਬਾਣੀ ਸਭ ਕਉ ਸੰਤੋਖੇ ॥

We speak politely and sweetly. Even if someone comes to us in anger, he will be soothed and calmed -

'The soul, subtle essence of the five elements, is cherished with God's Name Nectar.

From the Perfect Guru is this faith acquired. Nanak, by remembering the pervading Lord, the mortal enters not the womb again.'

P. 299

ਪੰਚ ਭੂ ਆਤਮਾ ਹਰਿ ਨਾਮ ਰਸਿ ਪੋਖੇ ॥

ਗੁਰ ਪੁਰੇ ਤੇ ਏਹੁ ਨਿਹਚਉ ਪਾਈਐ ॥

ਨਾਨਕ ਰਾਮ ਰਮਤ ਫਿਰਿ ਜੋਨਿ ਨ ਆਈਐ ॥

So, the fast that you break after taking 'charan-amrit' (holy wash of the idol's feet), we do so by implanting in the mind that—*'The Guruward (God- directed) meditates on the Name, gives alms and does holy bathing.'* We do God's worship and meditation after shedding ego. We drink the nectar of Gurbani in the company of the holy. By singing God's laudations, we satiate our heart and mind. The soul becomes intoxicated with the relish of the Name Divine. By imbibing patience, we speak gently and sweetly. So the fruit of knowledge that God is all-pervasive, we receive from the Guru (Holy Preceptor) and its result is, O king! we are liberated from the cycle of birth and death."

So, when this sermon was given to the king, he said, " Every word of yours is getting implanted in my mind, but Bhai Mansukh - Can you kindly tell me where abides your 'Thakur' or 'Saligram' (God)? There must be an abode where he lives?" Bhai Mansukh replied to this query in this

manner-“ O king! True Guru Nanak Dev Ji says that this ‘*Thakur* (God) has neither form, nor hue, nor feature, nor dress. He is the Supreme Sentient Light, the only Sentient Holy word Power, which you may call the ‘Name’ from whom all the creations of various types have come into being, the primal or original Nature. The ‘Three qualities’ ‘*rajo* (passion), *tamo* (evil), *sato* (virtue) of nature have emanated from God, but they are not eternal. Life has come into being in obedience to God’s ordinance or command. It has no real existence. It is an action. As a result of sentient God’s reflection falling spontaneously on nature, the same consciousness assumes the form of ‘*jeev*’ (sentient being) different from Him. Due to the formation of this habit, this God’s progeny is called ‘*jeev*’ (sentient being, soul). You may understand it like this that since a ‘*jeev*’ is reflected from God in the Primal Nature, first of all light or knowledge comes into him, and the natural mind becoming egoistic assumes diversity. One Unique Personage assumes different forms and shapes. It is under the influence of this Sentient Power that nature works under the ‘three modes’ and becoming egoistic gets bound to the fruit of actions and going through the cycle of birth and death undergoes joys and sorrows. Thirdly is the ability to act according to the laws of nature. The Divine Light permeates every particle of creation; there is neither any visible or invisible place where this Sentient Power does not exist. This ‘Power’ is present both within and without us, in every being, in earth and sky and the empty space within the two, in the forest trees, grass and mountains. Wherever there is movement, it is after obtaining power from the Lord Creator, the maker of systematic nature. Air, water, and fire are

God’s power in all the four regions. There is no place where He is not omnipotent. He loves His creatures and is kind and merciful to them. The Guru’s edict is –

‘The infinite Lord is both within and without.

The auspicious Master is present in every heart.

He is in earth, sky and nether regions of all the worlds.

He is the Perfect cherisher.

In forests, grass-blades and mountains the Supreme Lord pervades.

As is His will, so do His creatures act.

The Lord is in air, water and fire.

He is permeating the four quarters and the ten directions.

There is no place without Him.

By the Guru’s grace, Nanak has obtained peace.’

P. 293-94

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ ॥ ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ ॥

ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ ॥ ਸਰਬ ਲੋਕ ਪੂਰਨ ਪੁਤਿਪਾਲ ॥

ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ॥ ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ ॥

ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ ॥ ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ ॥

ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖ ਪਾਉ ॥

O king! where should I say that God does not exist? He is present everywhere.

‘In all four corners and fourteen worlds,

Everywhere is the Supreme Being manifest.

Saith Nanak: Whoever beholds not any spot devoid of Him,

Fulfilled shall his objectives be.’

P. 299

ਚਾਰਿ ਕੁੰਟ ਚਉਦਹ ਭਵਨ ਸਗਲ ਬਿਆਪਤ ਰਾਮ ॥

ਨਾਨਕ ਉਨ ਨ ਦੇਖੀਐ ਪੂਰਨ ਤਾ ਕੇ ਕਾਮ ॥

God is present in all men and in all places.

‘To the teaching of the Fourteenth now listen:

In all four corners is the Lord’s presence;

In all the worlds is His glory supremely manifest.’

P. 299

ਚਉਦਹਿ ਚਾਰਿ ਕੁੰਟ ਪ੍ਰਭ ਆਪ ॥ ਸਗਲ ਭਵਨ ਪੂਰਨ ਪਰਤਾਪ ॥

Beyond this, what more should Guru Sahib tell us? This is called the Guru’s word or ‘*shabd*’ (hymn). He who imbibes

and follows the Guru's word, his ignorance is dispelled. To imbibe and act upon this 'shabd', we do God's worship and meditation and engage in all other pious activities like alms-giving, getting up early in the morning and rendering service to the holy. It is only after the acquisition of means that we search within and with the Guru's grace, we come to abide at the Tenth Door, where joy and sorrow lose their meaning, where there is neither *Maya* (mammonic) slumber, nor materialistic hunger.

'In all ten directions is the sole Lord pervasive.

On the earth, in the sky, behold thou the Lord.

On water and land, in forests, over mountains and in the nether regions.

Every where abides the Lord compassionate.'

P. 299

ਦਸੇ ਦਿਸਾ ਰਵਿਆ ਪ੍ਰਭੁ ਏਕੁ ॥

ਧਰਨਿ ਅਕਾਸ ਸਭ ਮਹਿ ਪ੍ਰਭੁ ਪੇਖੁ ॥

ਜਲ ਥਲ ਬਨ ਪਰਬਤ ਪਾਤਾਲ ॥

ਪਰਮੇਸੁਰ ਤਹ ਬਸਹਿ ਦਇਆਲ ॥

Everywhere abides the lord God.

'In subtle and gross matter, everywhere is the Lord pervasive.

Saith Nanak: By guidance of the Guru, Behold in all existence, vision of the Lord.'

P. 299

ਸੁਖਮ ਅਸਥੁਲ ਸਗਲ ਭਗਵਾਨ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਪਛਾਨ ॥

You cannot find any place, where God is non-existent; He is omnipresent. This realization comes not without the Perfect Guru. He who experiences this attains the Name Divine. He who has gained this experience or realization has become steadfast in his belief or faith -

'Who has ever attained to the Lord Creator without perfect love and devotion?'

Tavprasad Swaiyyas, Tenth Guru

ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਭਾਉ ਬਿਨਾ ਪਤਿ ਸਿਉ ਕਿਨ ਸ੍ਰੀ ਪਦਮਪਤਿ ਪਾਏ।

You may take it that such a one has

obtained the Name. He who has obtained God's Name, his darkness of ignorance is dispelled. When ignorance is removed, then he starts seeing God in all living beings, and his adamant doors are opened. Some are labouring under the illusion that, perhaps, within our mind there are stony doors. Holy congregation! these are the doors of delusion or superstition. Man is deluded; this delusion has to be destroyed. It is destroyed with the Guru's grace. It is not achieved without the Guru. He, whose delusion or misconception is destroyed by meeting the Perfect Guru, finds rest and peace in the Divine Court. He finds rest and peace both here and in the world hereafter, but one without the Guru's guidance does not find rest and peace. That is why -

'... one without the Guru (Holy preceptor) is known as evil.'

P. 435

.....ਨਿਗੁਰੇ ਕਾ ਹੈ ਨਾਉ ਬੁਰਾ ॥

Not adopting a Guru even after getting human birth is wrong. O king! have you adopted a *guru* (holy preceptor)?" The king said, "Respected Mansukh, I am hearing this for the first time. We just observe fasts. The method followed by us is nothing in comparison with what you have explained to me. Really they are meaningless and worthless rituals. As is the practice here, we offer worship to the gods. It is said that by worshipping the gods, we will get wealth and prosperity. Beyond this, we have never thought of spirituality, or rest and peace."

Bhai Mansukh said, " O king! rest and peace is obtained in the Divine Court only when the Perfect Guru has been met. The Perfect Guru has the gift of the Name with him. When man experiences the Name within, he gains abode in the Realm of Eternity or Truth-both here and at the

Divine Portal too -

*'One that the Lord's Command in the mind cherishes,
Is truly to be called 'Jivan-mukta' [one liberated while living].
To such a one are joy and sorrow alike;
Even in joy, never feels he sorrow.
Gold and a 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,
Saith Nanak, a 'Jivan-mukta' may be called.'*
P. 275

**ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥
ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥
ਤੈਸਾ ਹਰਖ ਤੈਸਾ ਉਸ ਸੋਗ ॥
ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥
ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸ ਮਾਟੀ ॥
ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥
ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥
ਤੈਸਾ ਰੰਗੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥
ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥
ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥**

So man does not become 'jivan-mukta' (liberated while living) by meaningless prattle. It is only after obtaining the exalted state that perfect wisdom or understanding is achieved. The living style, conduct, behaviour and deeds of a 'jivan-mukta' person are such that perversions of the mind do not touch him, sense of equality and tranquility enter his life, and he remains calm and undisturbed in the face of honour and dishonour, praise and blame, loss and gain, joy and sorrow. He remains unaffected by joy and sorrow, pain and pleasure. His sensual desires are destroyed. Lust, wrath, avarice, attachment and pride along with their source 'mind' disappear.

*'The man, who, in pain, feels not pain, who is affected not by pleasure,
love and fear and deems gold and dust alike.
Pause.*

*Who by slander and praise is not affected,
Nor by avarice, attachment and pride.
Who to joy and sorrow remains unattached,
Nor by honour and dishonour swayed.
Who renounces lure of the world and covetousness,
And frees himself from all desire;
Abjures lust and wrath-
In the mind of such a one dwells the Supreme Being.'*
P. 633-34

**ਜੋ ਨਰੁ ਦੁਖ ਮਹਿ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥
ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥
ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥
ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨੁ ਅਪਮਾਨਾ ॥
ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਿਨ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥**

Lord God abides in the mind of one whose actions in the outside world are such. Nothing is achieved by putting on the distinctive dress of a religious sect or order. Nothing is gained by calling oneself a 'sant' (saint or holy man). It is cheating yourself as well as others. Neither project yourself as a 'saint' nor call anyone a 'saint'. Only a very rare one is a saint. It is very difficult to become a 'saint'. Burden falls on the one, who projects himself as a 'saint' and they who address him as a 'saint' also do so wrongly, because the stage of a 'saint' is not easily accessible -

*'Such as for duration of a breath or while taking a morsel,
Put not away from mind the spell of the Name Divine,
Saith Nanak, are blessed:
These the true devotees may be called.'*
P. 319

**ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ ॥
ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੇਈ ਸੰਤੁ ॥**

Refrain: 'In the Court Divine is obtained rest and peace from the Guru perfectly-endowed ...

**ਧਰਨਾ - ਦਰਗਾਹ ਵਿਚ ਬਿਸਰਾਮ,
ਮਿਲਦੈ ਪੁਰਿਆਂ ਗੁਰਾਂ ਤੋਂ - 2**

ਮਿਲਦੈ ਪੁਰਿਆਂ ਗੁਰਾਂ ਤੋਂ - 2, 2.
ਦਰਗਾਹ ਵਿਚ ਬਿਸਰਾਮ, ਮਿਲਦੈ,.....2

'Perform Lord's service and contemplate His Name.' P. 300

ਹਰਿ ਕੀ ਟਹਲ ਕਮਾਵਣੀ ਜਪੀਐ ਪ੍ਰਭ ਕਾ ਨਾਮ॥

What is Lord's service? Guru Sahib says - 'It consists of meditating on the Name Divine: *'Contemplation of God's Name constitutes rendering service to Him.'*

Saith Nanak: From the Guru perfectly endowed is obtained joy and peace.' P. 300

ਗੁਰ ਪੁਰੇ ਤੇ ਪਾਇਆ ਨਾਨਕ ਸੁਖ ਬਿਸੁਮੁ॥

Where from is joy and peace obtained? It is obtained from the Perfect Guru. Then we shall obtain perfect joy and peace or rest.

After leaving Anandpur Sahib and subsequent martyrdom of the four Sahibzadas (sons), the Tenth Guru Sahib reached Talwandi via Mukatsar. At that time, it was called 'Sabo ki Talwandi'. There was a *sardar* (chief) named Dalla at Talwandi. He owned thousands of acres of land and kept an army of 300 soldiers. He rendered great service to Guru Sahib, but sometimes, feeling proud, he would say, 'O Sovereign! you should have called me at the time of fighting. Look! my soldiers are six feet six inches tall. Their chests are 45 inches broad; biceps are as thick as the thighs of an ordinary man. Each one of them is stronger than ten soldiers. If they give a sword-blow, it will cut through the armour and saddle along with the horse and then pierce the earth.' Such vain boasts did Guru Sahib hear daily. At last, Guru Sahib humbled his pride when his soldiers were tested with a rifle. None of his soldiers agreed to become its target.

He used to render a lot of service. Once, at night, Guru Sahib asked thrice-

"Who is on guard duty? Every time, the reply came- " I am, sir, Dalla." Guru Sahib said, " O Dalla! today you have won our pleasure through your service. If you wish to ask for any worldly boon, we shall get it bestowed on you by Gur Nanak Sahib. Dalla said, "Sir! worldly things I have in abundance; kindly give me '*peerhi*' (low-stringed stool) space in the Divine Court." Guru Sahib replied, " O Dalla ! this boon we cannot confer on you. You may ask the *sewadar* (attendant)." He went to the '*sewadar*' (attendant) and said, " I had made this request to Guru Sahib, and he has given this reply to me."

The '*sewadar*' (attendant) said, "O Dalla! you have as yet not adopted Guru Sahib as your Guru (Holy Preceptor)."

'Then am I am rendering service in vain?'

'Well, brother, you are no doubt rendering service but you have not so far received the boon of 'Name' from him.'

'Name - I know-Waheguru, Waheguru.'

'O Dalla! Name meditated on one's own (without the Guru's instructions) does not bear fruit.'

'All repeat God's Name:

Mere utterance brings not attainment of God.

Should God by the Guru's favour or grace in the mind be lodged,

One may have the reward.'

P. 491

ਰਾਮ ਰਾਮ ਸਭੁ ਕੋ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ॥

ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ॥

The seeds of banyan, pipal and fig trees are very hard. They become soft in the stomach of birds at a very high temperature. When they fall on the earth

through their droppings, they fructify. Similarly, only when is the Name obtained from the Guru that it fructifies, otherwise, men are uttering God's Name purposelessly (without understanding its real import). Mere mechanical utterance of God's Name does not bear fruit; man does not attain to the Name. When you receive the Name from Guru Sahib, then you may ask for not just stool-space in the Divine Court, but even huge tracts; you will become a sharer of the Divine Court. Listen to what Gurbani says -

'Being imbued with the True Guru, thou shalt find a seat in the Lord's Court.' P. 517

ਸਤਿਗੁਰ ਸੇਤੀ ਗਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ॥

Such a one has no shortage of space in the Divine Court.

So, in this manner, Bhai Mansukh said, "O king! all these things that I have told you, the spiritual blessings or gifts won't fall to your share until you meet and adopt the perfect and capable Guru; you may perform as many worthless rituals as you like, they won't be of any avail. Through ritual worship worldly gifts and wealth may be obtained, but not a place in the Divine Court; one does not attain liberation from the bonds of birth and death. Only God's Name can cut the shackles of birth and death. Every man has the feeling of 'I-ness' in him, which Guru Sahib calls 'haumein' (ego). This 'haumein' (ego) is the enemy of the Name and spreads darkness and ignorance. When with the Guru's grace the light of the Name illuminates the mind or inner self, the darkness caused by 'ego' is dispelled. Then the enlightened 'jeev atma' (sentient being, or soul) realizes his real self. In this manner, through self-realization, one is rid of the cycle of birth and death."

King Shivnabh said, "Kindly tell me if there is any such Guru." Bhai Mansukh said, "What should I say?" While giving this reply, tears of love and of separation from the beloved one started flowing from his eyes. Overcome with the feelings of separation, he said-

Refrain: He who himself is emancipated and emancipates me as well, To such a Guru am I a sacrifice...

**ਧਰਨਾ - ਆਪ ਮੁਕਤ ਮੋਹੇ ਤਾਰੇ ਜੀ,
ਐਸੇ ਗੁਰਾਂ ਤੋਂ ਬਲਿ ਬਲਿ ਜਾਈਐ - 2, 2
ਐਸੇ ਗੁਰਾਂ ਤੋਂ ਬਲਿ ਬਲਿ ਜਾਈਐ - 2, 2.
ਆਪ ਮੁਕਤ ਮੋਹੇ ਤਾਰੇ ਜੀ,.....2**

'He who makes obeisance unto the Primal Being, the Lord of men, am I a sacrifice, a sacrifice unto such a Guru, who himself is emancipated and emancipates me as well.'

P. 1301

ਨਾਰਾਇਨ ਨਰਪਤਿ ਨਮਸਕਾਰੇ॥

**ਐਸੇ ਗੁਰ ਕਉ ਬਲਿ ਬਲਿ ਜਾਈਐ ਆਪਿ ਮੁਕਤੁ ਮੋਹਿ ਤਾਰੇ॥
ਕਵਨ ਕਵਨ ਕਵਨ ਗੁਨ ਕਹੀਐ ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰੇ॥**

O king! which ones of the merits of that True Guru may I express? My tongue cannot describe them.

'Millions upon millions are the Lord's virtues, but rare indeed is any such person, who reflects upon them.' P. 1302

ਲਾਖ ਲਾਖ ਲਾਖ ਕਈ ਕੋਰੇ ਕੋ ਹੈ ਐਸੇ ਬੀਚਾਰੇ॥

Multiply by millions and billions and again by millions; even if there are so many people, the most superior among them can be the Guru. None can be his equal.

'Thou of deepest dazzling hue, At Thy thought is my understanding struck with marvels.' P. 1302

ਬਿਸਮ ਬਿਸਮ ਬਿਸਮ ਹੀ ਭਈ ਹੈ ਲਾਲ ਗੁਲਾਲ ਰੰਗਾਰੇ॥

Imbued with love and devotion for the Guru, one becomes deep red and is wonder-struck.

'Saith Nanak: The saints enjoy God's elixir

(Name-nectar), as doth the dumb his sweets,
who smiles tasting them.' P. 1302

ਕਰੁ ਨਾਨਕ ਸੰਤਨ ਰਸੁ ਆਈ ਹੈ ਜਿਉ ਚਾਖਿ ਗੁੰਗਾ ਮੁਸਕਾਰੈ॥

O king! True Guru Nanak Sahib has come into the world for the liberation of humanity.

'The Lord Himself, manifesting His might, in the world appeared as Guru Nanak.'

P. 1395

ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ॥

In India, in remote places, wherever there is human habitation, there are some devotees, Guru Sahib goes there and tells them the true path of life, and such a True Guru —

'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.'* P. 442

**ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਗੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੁਪੁ ਦਿਖਾਈ॥
ਗੁਰੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥**

If the True Guru is met then starts flowing within the stream of wondrous Name-nectar, man comes in a state of bliss and then the Guru makes the devotee his own image. So there is such a holy preceptor, Guru Nanak Sahib who has cast his gracious glance on this humble slave." So, when Bhai Mansukh made these utterances, Raja Shivnabh said, " Bhai Mansukh! well, I had summoned you as a guilty person, little knowing how many flaws and failings I myself have. A king is liable to commit thousands of mistakes and acts of injustice; will the True Guru pardon me?

*'The True Guru is the treasure of virtues.
He bestows virtues and pardons the sinners.'*

Bhai Gurdas Ji

ਸਤਿਗੁਰੁ ਗੁਣੀ ਨਿਧਾਨੁ ਹੈ ਗੁਣ ਕਰ ਬਖਸੈ ਅਵਗੁਣਿਆਰੇ॥

The True Guru confers merits on the sinners and their demerits he effaces."

Such was the discourse being delivered by Bhai Mansukh.

Further discussion shall be taken up in the next chapter.

Chapter IV

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

**ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ।
ਪੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀਓ ਮਹਾਰਾਜ।**

'Prostrate salutation and obeisance I make many a time before the omnipotent Lord, the Possessor of all the powers. Reach me Thy hand, O Lord and save me from wavering, says Nanak.' P. 256

**ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ॥
ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ॥**

'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.' P. 289

**ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ॥**

*Refrain: Five are the tormentors of one poor being,
Save me, Thou who art the Preserver*

**ਧਰਨਾ - ਪੰਚ ਬਿਖਾਦੀ ਏਕ ਗਰੀਬਾ,
ਰਾਖਹੁ ਰਾਖਨਹਾਰੇ ਜੀ - 2, 2
ਰਾਖਹੁ ਰਾਖਨਹਾਰੇ ਜੀ, - 4, 2
ਪੰਚ ਬਿਖਾਦੀ ਏਕ ਗਰੀਬਾ,.....2**

*'Divine Father! Lord! save me. Without merit that I am, Thine is all merit. Five [the five sources of evil according to Indian ethical thought] are the tormentors of one poor being;
Save me, Thou who are the Preserver, These cause pain and great torment. Against these, to Thy shelter have I come.'* P. 205

**ਰਾਖੁ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ॥
ਮੋਹਿ ਨਿਰਗੁਨ ਸਭ ਗੁਨ ਤੇਰੇ॥
ਪੰਚ ਬਿਖਾਦੀ ਏਕ ਗਰੀਬਾ ਰਾਖਹੁ ਰਾਖਨਹਾਰੇ॥
ਖੇਦੁ ਕਰਹਿ ਅਹੁ ਬਹੁਤੁ ਸੰਤਾਵਹਿ
ਆਇਓ ਸਰਨਿ ਤੁਹਾਰੇ॥** ਪੰਨਾ - 205

'Five are the robbers lodged in this body - Lust, wrath, avarice, attachment, egoism.

The amrita (nectar) they plunder - this the egoist realizes not. At the last, none shall attend to his wailing and shrieking, (i.e. come to his rescue).'

P. 600

**ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ
ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰਾ॥
ਅੰਮ੍ਰਿਤੁ ਲੁਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੁਝਹਿ
ਕੋਇ ਨ ਸੁਣੈ ਪੁਕਾਰਾ॥**

ਪੰਨਾ - 600

'All the maid-companions (senses) are intoxicated with their own relishes. They know not how to guard their own home. The five evil passions are the plunderers and highway robbers. The cheats fall upon the unguarded town.' P. 182

**ਸਗਲ ਸਹੇਲੀ ਅਪਨੈ ਰਸ ਮਾਤੀ॥
ਗ੍ਰਿਹੁ ਅਪੁਨੇ ਕੀ ਖਬਰਿ ਨ ਜਾਤੀ॥
ਮੁਸਨਹਾਰ ਪੰਚ ਬਟਵਾਰੇ॥
ਸੁਨੇ ਨਗਰਿ ਪਰੇ ਠਗਹਾਰੇ॥**

'Numerous devices, of various kinds, to save myself have I employed to exhaustion, Yet escape have not found. One way have I heard of to seek shelter; In holy company are these effaced.' P. 206

**ਕਰਿ ਕਰਿ ਹਾਰਿਓ ਅਨਿਕ ਬਹੁ ਭਾਤੀ ਛੋਡਹਿ ਕਤਹੂੰ ਨਾਹੀ॥
ਏਕ ਬਾਤ ਸੁਨਿ ਤਾਕੀ ਓਟਾ ਸਾਧਸੰਗਿ ਮਿਟਿ ਜਾਹੀ॥**

*Refrain: Five are the tormentors of one poor being,
Save me, Thou who art the Preserver... ..*

**ਧਰਨਾ - ਪੰਚ ਬਿਖਾਦੀ ਏਕ ਗਰੀਬਾ,
ਰਾਖਹੁ ਰਾਖਨਹਾਰੇ ਜੀ - 2, 2
ਰਾਖਹੁ ਰਾਖਨਹਾਰੇ ਜੀ - 4, 2
ਪੰਚ ਬਿਖਾਦੀ ਏਕ ਗਰੀਬਾ..... - 2**

'By Divine grace found I union with he holy. By that came peace and poise. The saints, have given me the 'mantra' (chant) or the Name of the Fearless Lord; Following that, the Guru's Word have I practised and lived.

The great tormentors thus I overcame, and my speech was naturally rendered sweet. Saith Nanak: Thereby was my mind illuminated, And the state of liberation achieved.'

P. 206

**ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਮਿਲੇ ਮੋਹਿ ਤਿਨ ਤੇ ਧੀਰਜੁ ਪਾਇਆ॥
ਸੰਤੀ ਮੰਤੁ ਦੀਓ ਮੋਹਿ ਨਿਰਭਉ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇਆ॥
ਜੀਤਿ ਲਏ ਓਇ ਮਹਾ ਬਿਖਾਦੀ ਸਹਜ ਸੁਹੇਲੀ ਬਾਣੀ॥
ਕਹੁ ਨਾਨਕ ਮਨਿ ਭਇਆ ਪਰਗਾਸਾ ਪਾਇਆ ਪਦੁ ਨਿਰਬਾਣੀ॥**

Refrain: O True Guru, the great tormentors have I overcome

By coming to thy refuge.

**ਧਰਨਾ - ਪਿਆਰੇ ਜਿੱਤ ਲਏ ਮਹਾ ਬਿਖਾਦੀ,
ਸਰਣ ਤੁਮਾਰੀ ਸਤਿਗੁਰ ਆ ਕੇ - 2, 2
ਸਰਣਿ ਤੁਮਾਰੀ ਆ ਕੇ ਸਤਿਗੁਰ - 2, 2.
ਪਿਆਰੇ ਜਿੱਤ ਲਏ ਮਹਾ ਬਿਖਾਦੀ.....-2**

Holy congregation! loud be thy 'utterance - Satnam Sri Waheguru [True is the Name of Lord God]. With the Guru's boundless grace, you are all seated in the Guru's court. The whole world is afflicted by these five thieves, whether he is educated, or rich, or happy, or sorrowful. All are in a swoon; they do not know that they are afflicted. Then there are others who are aware or conscious and wish to gain spiritual ascendance; they wish to become exalted, and are not finding the way up. Guru Sahib says that the most dangerous things in man's constitution are these five thieves because they do not let him drink the Name-nectar enshrined within him. If once he happens to taste this Name-nectar, he is filled with ecstasy, he is in a state of bloom and all his sorrows and sufferings are annulled -

'When such realization comes (that God is all-pervasive), then is one in joy rising and sitting.

Immune from fear.'

P. 1136

**ਉਠਤ ਸੁਖੀਆ ਬੈਠਤ ਸੁਖੀਆ॥
ਭਉ ਨਹੀ ਲਾਗੈ ਜਾਂ ਐਸੇ ਬੁਝੀਆ॥**

Rising and sitting, sleeping and

waking, working and resting, man remains in a state of joy and peace. The joy and peace of such a one is beyond reckoning. But the five thieves have intoxicated the sentinels guarding this body. Ears, eyes, nose, tongue, organs of touch were guarding the body, but they have been intoxicated (with their respective relishes). Their master was the 'mind', which too has been intoxicated. And intoxicant too has it been made to quaff so much that it cannot be removed even over millions and billions of years.

'Amrita' (Name-nectar) is lying close by him and if the mind drinks it, man can achieve immortality. 'He who quaffs this amrita (nectar) becomes immortal.' (P. 287) He who puts his lips to the 'bowl of nectar', is immortalized. But these five thieves do not let man's mind come near the amrita (Name-nectar), because they have laid a siege around him. They entice him so much, bring so many worldly things before him that abandoning amrita (Name-nectar), he turns towards petty intoxicants.

'The eyes are asleep by casting evil glances on others' beauty.

The ears are asleep on hearing tales of slander.

The tongue is asleep in the desire for the relish of sweets.

The mind is asleep in the poisonous intoxication of wealth.'

P. 182

**ਨੈਨਹੁ ਨੀਦ ਪਰਦ੍ਰਿਸਟਿ ਵਿਕਾਰ॥ ਸ੍ਵਣ ਸੋਏ ਸੁਣਿ ਨਿੰਦ ਵੀਚਾਰ॥
ਰਸਨਾ ਸੋਈ ਲੋਭਿ ਮੀਠੈ ਸਾਦਿ॥ ਮਨੁ ਸੋਇਆ ਮਾਇਆ ਬਿਸਮਾਦਿ॥**

The tongue has become involved in sweet relishes. It has developed fondness for talking; it is all the time prattling. 'The mind is asleep in the poisonous intoxication of wealth.' (P. 182) The mind is intoxicated with 'Maya' (mammon or wealth). 'Maya' has numerous different forms. It has been called a she-cobra. 'Maya' controls and snares all

-gods, giants, demons, men, animals and birds. None can recognize this she-cobra. She has an enamouring form and casts spells on men. She does not let anyone escape from her charming and fascinating embrace. Man may do anything; he may become learned, practise austerities, abandon home and hearth and repair to the forests without human habitation, retire in deep caves, climb snow-clad mountains and visit pilgrim centres, but *Maya* charms him with her enamouring beauty. The venom of this she-cobra keeps man slumbering and unconscious for millions and billions of years. God is the Supreme Sentience and Supreme Soul. Pervading every particle of His creation, He is seated on His Eternal Throne in the Supremely holy firmament in His glorious and merciful form. The reflection of Supreme Sentience or consciousness falls on nature, then *Maya*, in the form of ego by encircling the 'Life-ray' (Life Force) transforms it from totality and unity into diversity, and alienates the 'jeev' (sentient being) from God. Then, howsoever hard the 'jeev' (sentient being, individual soul) may try, *Maya*'s generals - attachment, lust, anger, avarice, attachment, pride, hope, desire, jealousy, enmity - do not let him escape from its circle out of vindictiveness. No living creature in the world has the power to extricate this 'Life-ray' from the encirclement of *Maya*. There is only one way that, while hurtling through various existences - dog, cat, snake, animal, bird - he may meet a Perfect Saint True Guru who may, by his gracious glance, enable him to enter the region of the Name Divine. Then with the removal of the *Maya*-poison, the 'jeev' (sentient being, soul) realizes his real self. To understand further, it is like this that God, the Supreme Sentience is above form,

colour, outline and vesture or appearance. He is an embodiment of sheer love, knowledge and grace. He abides with everyone at all times, because he is Eternal Light; He is all-pervasive. Due to *Maya*, man forgets God, as if He does not exist. Intoxicated with *Maya*, the drunken mind forgets the sentinels guarding this body. '*Maya*' sends all of them to sleep. Consequently, the deluded and intoxicated mind itself becomes the watchman. Guru Sahib says -

'The five senses stand as sentinels at the gate but no reliance can be placed on them.'

P. 339

ਪੰਚ ਪਰੁਆ ਦਰ ਮਹਿ ਰਹਤੇ ਤਿਨ ਕਾ ਨਹੀ ਪਤੀਆਰਾ॥

These five sentinels look only at the world outside, and not within the self and so fail to reach the 'nectar' lying there. Nectar is within man himself -

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

Within the human body itself is its seat.

There is deep meditation and melody of celestial music there.

The wonder and marvel of it cannot be narrated.'

P. 293

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਕਾ ਨਾਮੁ॥

ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਮੁ॥

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ॥

ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ॥

Guru Sahib says, that there is so much joy in the Name that it cannot be described.

'Saith Kabir: Such state is like the dumb tasting of sugar, which no way can be described.'

P. 334

ਕਹੁ ਕਬੀਰ ਗੁੰਗੈ ਗੁੜ ਖਾਇਆ ਪੁਛੇ ਤੇ ਕਿਆ ਕਹੀਐ॥

The dumb cannot describe the sweetness of sugar because he has neither words nor ability to express what he experiences.

In this way, five thieves, five evils, five prides do not let man's mind reach the

amrita (Name Nectar) that is within him. They are so strong and powerful that no man can combat them. Only one out of millions gains victory over them; the rest are vanquished by them. Some are felled by pride, some by wrath, some by lust, some by attachment and some are attacked by all the five evils together. The mind has compromised with them. Many a mind has entered into compromise – those who were sentinels (sense organs) have joined hands with it. Now tell us – who will keep watch? Guru Sahib prays, “O God! Thou art my father; save me. *‘Divine Father! Lord! Save me. Without merit that I am, Thine is all merit.’* (P. 205). I am totally devoid of merit. All merits are in You. Kindly save me from the five thieves – *‘Five are the tormentors of one poor being, save me, Thou who art the Preserver.’* (P. 205) O Sovereign Lord! I am a poor being; there is none who can save me. Kindly guide me because these thieves trouble and torment me too much – *‘These cause pain and great torment.’* (P. 205) Now, I am not finding a way out to save myself. So I have come into your refuge. I have tried various other methods but in vain.”

“What have you done?”

“Sovereign! I went on holy pilgrimages, listened to the readings of the Vedas, offered daily prayers, gave alms, practised austerities. Besides, I performed all kinds of pious deeds and now I am exhausted and stand defeated. Even after I have done all these things, these tormentors don’t leave; rather they have increased. ‘I’ or ‘ego’ accompanies all these deeds – I am a ‘preacher’; I give alms. I render service. In order to escape from them, I have performed big deeds. But sir! they have entangled me still further. *‘Numerous devices of various kinds, to save myself have I employed*

to exhaustion.’ (P. 206) Yet they do not leave me in any way. Guru Sahib said, “Then?”

“O True Sovereign! while attending the congregation of the holy I have heard one thing said that if man meets the Perfect True Guru or Perfect holy man (Saint), he has a ‘*mantra*’ (chant or mystic formula). If he gives that ‘*mantra*’ (chant or mystic formula), then these tormentors flee; they are afraid of coming near. *‘One way have I heard of to seek shelter: ‘In holy company are these effaced.’* (P. 206)”

I have heard that if the company of the holy is obtained and his shelter taken, then these are weakened and they are not able to have their way. I have been offering prayers, “O God! if you are pleased with any action of mine, my service, help given to a poor person, any charity or donation, or any other virtuous deed done by me, some act of compassion or pardon; O Sovereign! I have heard that if anything pleases you, it is mercy; O True Sovereign! please do me the favour of granting me the company of the holy; I don’t ask for the gifts of the world; I don’t seek the effacement of my maladies; I don’t pray for winning law suits; I am not after jobs; O Sovereign! please do me one favour – grant me the company the saints.’ And then Guru Sahib showed kindness and I felt comforted that I would be saved. Now these five thieves won’t be able to torment me because I have come into the refuge of the Exalted One where they cannot reach, or come anywhere near.

‘By Divine grace found I union with the holy. By that came peace and poise.’ P. 206

ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਮਿਲੇ ਮੋਹਿ ਤਿਨ ਤੇ ਧੀਰਜੁ ਪਾਇਆ॥

I made a prayer to the holy man or saint, and he bestowed on me a ‘*mantar*’ (chant, or mystic formula) and that too after

a long time. First, he made me perform ablutions; then he made me recite *Gurmantar* (Guru's word or chant) *Nam mantar* (Name-chant), and made several other efforts to efface my ego, avarice and wrath. O Sovereign! he tested me fully to see that I would be able to hold and preserve the Name-chant. Just as lioness's milk can be kept only in a gold vessel and will cause holes in an iron or steel vessel, similarly, without perfect testing, Guru's chant cannot be retained in the heart or mind. This thing finds considerable mention in Sri Guru Granth Sahib, but rare are the persons who understand what 'Guru's Shabad' (word) means. There is much confusion among the people. People give different meanings and interpretations. What is this 'Guru's Shabad'? What is that '*mantar*' (holy hymn or mystic formula) which has been kept secret. Holy men graciously give this *mantar* of the Tenth Door to very rare persons when they are extremely pleased with them; generally, they pass away without revealing it to anyone. If you ask the exalted holy man, "Sir! have you passed on the '*mantar*' (holy hymn) to anyone?" He answers: "I haven't as yet found a deserving candidate." So, that '*mantar*' (holy hymn) the saint gave to me -

'The saint gave me the 'mantra' (i.e. instructed me in it) or the Name of the Fearless Lord.

Following that, the Guru's Shabad (word or hymn) have I practised and lived.' P. 206

ਸੰਤੀ ਮੰਤੁ ਦੀਓ ਮੋਹਿ ਨਿਰਭਉ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇਆ ॥

So the Saint gave me the '*mantar*' of the Name of God, who does not fear anyone. Then the 'Guru's Shabad' (word) that he gave me, I first listened, then believed in it, and then I followed and practised it in my life. When I saw it clearly, all my delusions were effaced. Then I practised what I had

seen. Sir! what happened by practising it?

'The great tormentors thus I overcame, and my speech was naturally rendered sweet.'

P. 206

ਜੀਤਿ ਲਏ ਓਇ ਮਹਾ ਬਿਖਾਦੀ ਸਹਜ ਸੁਹੇਲੀ ਬਾਣੀ ॥

Then I came into a state of tranquility and my speech became gentle and sweet. Now I no longer weep and lament -

'Saith Nanak: Thereby was my mind illuminated,

And the state of liberation achieved.'

P. 206

ਕਹੁ ਨਾਨਕ ਮਨਿ ਭਇਆ ਪਰਗਾਸਾ ਪਾਇਆ ਪਦੁ ਨਿਰਬਾਣੀ ॥

My lips touched the bowl of *amrita* (nectar); at once, the adamant doors were opened, ignorance was dispelled and my mind was illumined.

'Thereby is the self illumined - such blessing by devotion is attained.'

P. 954

ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ ॥

I saw clearly that -

'In all creation is the Sole Supreme pervasive who is the Creator of all.' P. 954

ਸਭ ਮਹਿ ਏਕ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ ॥

'Hail, hail to Thee, O True king, true, ever true is Thy Name.'

P. 947

ਵਹੁ ਵਹੁ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂ ਸਚੀ ਨਾਈ ॥

I did not accept this with the intellect alone, but saw it clearly with the eyes as the veil was removed.

Man suffers from the delusion of taking a string to be a snake as long as there is darkness. When darkness disappears, the delusion is removed. Man realizes that it was a string or a rubber-snake placed by someone. Even an intelligent person is frightened. During day-time too one is frightened over small things. If you go to America, you will see battery-power driven snakes and other animals which have a remarkable likeness with the real ones.

Similarly, it is not easy to see through this world. Holy congregation! it is indeed very difficult to see the reality behind the veil of things. All see the world; how long does it take to see through it? It is said that there is no definite rule or set principle. It may take lakhs of lives, or thousands, or a fortunate one may see the reality in just one life. Then there is light everywhere, darkness of ignorance is annulled and *'the state of liberation is achieved.'* (P. 206) The *'state of liberation'* is constantly living in the presence of the Formless One (God). This state is achieved by that truly fortunate person who happens to meet the Perfect Guru and believes in his *'Shabad'* (holy hymn, or word), who hears it and then practises it in his life. First, man should believe or accept, then practise and then that *'Shabad'* (word) is revealed to him. Thereafter, these five thieves have no power over him; frightened they sit quietly. They do not die; they remain alive all right but in obedience to man's mind. When somebody acts wrongly, *'wrath'* appears and says, *'Sir! now I am no longer dark or evil; my nature has changed. If you don't reprove the wrongdoer, he will not mend his ways.'* When God's worship and *'Name-meditation'* has to be done, *'greed'* appears and says, *'Gather the wealth of Name; take advantage of me. Gather the wealth of God's Name so much that not a single breath goes waste.'* Then it (greed) starts working. In place of *'attachment'* comes *'love'* that says, *'Love the whole world; love God. If you love God, you will automatically start loving the world.'* In place of *'ego'* comes that pure piety when he ceases to be dependent on anyone.

'One making no claims considers God Indra

and a pauper alike.'

P. 1373

ਜੋ ਜਨੁ ਨਿਰਦਾਵੈ ਰਹੈ ਸੋ ਗਨੈ ਇੰਦੁ ਸੋ ਰੰਕ॥

In place of *'ego'* comes *'self-esteem'*. Similarly, in place of *'lust'* comes *'love'*. One imbibes love for God and starts experiencing tingling sensations of ecstasy. Things change, and one sees the spiritual aspect. All this is achieved when the Perfect True Guru is met.

At the last congregation, we were discussing that Bhai Mansukh was on a visit to Ceylon (Sangladeep) and he did not observe the Ekadashi fast, even when King Shivnabh had issued strict orders for observing it. Every body had to observe the fast in the prescribed manner. But when Bhai Mansukh did not observe the fast and he lit the hearth, he was summoned to the King's court to explain why he had disobeyed the orders. He said, "O King! I have met the Perfect Guru. He has opened my eyes and illumined my mind. I have attained that spiritual state where these things (observance of fasts and other rituals) become worthless and valueless. The Guru has enlightened me and now I see none other than God in every living being. First, a man sat on a cart, and then on a cycle which moves faster than the cart. Faster than the cycle moves the bus; in this way, he sat on a car, and then on an aeroplane, and finally he reached his destination. Now tell me: Is there is any need for that man to sit on a cart, when he has reached his goal by a faster conveyance? Bhai Mansukh started explaining to the king in great detail, and said, "O King! one has to have complete faith in the Guru.

'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.'

P. 442

ਸਮੁੰਦ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ
ਅਨੁਪ ਦਿਖਾਈ॥

ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥

Such a person is not common. At one place, Guru Sahib says – 'Such persons are only one or two among crores. Listen to me attentively.' Everybody knows what is 'kharab' (one hundred thousand million). Multiply it with 'kharab' and then by ten thousand. The superior-most among such a large number is the Guru.' Guru Sahib has written –

'Millions upon millions are the Lord's virtues, but rare indeed is any such person who reflects upon them.' P. 1302

ਲਾਖ ਲਾਖ ਲਾਖ ਕਈ ਕੋਰੇ ਕੋ ਹੈ ਐਸੇ ਬੀਚਾਰੈ॥

Just think, after how long? There have been billions. Calculate how many people have come into the world so far! As yet so many have not been born. Those who make calculations, count the population both backward and forward; there is a formula for counting population. Count backward. If there were no great war, or epidemic, they will tell you the population at a particular point of time. The principle of calculating compound interest helps in computing population. Go back 5000 years ago, you will come to know how many people have so far been born in this world. Go back still further, ever since the world came into being, Guru-God has come into the world only once, and not again and again. There have been many 'Gurus' (Holy Preceptors); there is no end to them. Similarly, there have been 'Satgurus' (True Holy Preceptors); to their number too, there is no end. Let us not get involved in controversy because the world never remains devoid of them. The Gurus and Satgurus (True Holy Preceptors) continue coming for the liberation of humanity. They will continue coming till

the world lasts. But the Guru-God has not come again. Since 'Satyuga' (Age of righteousness according to Hindu belief), it is not known after how many 'kalpas' (according to Puranas, a day of Brahma which is equal to 4320000000 years) has the Guru-God come again? – 'Millions upon millions are the Lord's virtues, but rare indeed is any such person who reflects upon them.' (P. 1302) So, holy congregation! Guru Sahib has been very gracious to us that he has aligned us with the 'Guru-Shabad'. It must have come as a reward for our good deeds in previous births, some acts of benevolence that we have been aligned with the Guru, with the Guru's bani (utterance), and that also the Guru who is 'Guru-God'. That Guru-God has all the virtues which the Guru has described –

Refrain: Sans enmity and rare is the True Guru,

He is inaccessible.

ਧਰਨਾ - ਨਿਰਵੈਰ ਨਿਰਾਲਾ ਜੀ - 2
ਸਤਿਗੁਰ ਪੁਰਖ ਅਗੰਮੁ ਹੈ - 2, 2
ਨਿਰਵੈਰ ਨਿਰਾਲਾ ਜੀ,.....2

'The True Guru is inaccessible, rare and without enmity.

Know him as the foundation of righteousness and the true house of God.

As man sows so does he reap.

The True Guru takes care of the fruit of man's actions.

Like a pure and clear mirror he sees the world.

He reflects what we seek to see in him.

In the Court Divine the humble devotee is honoured while the apostate's face is blackened.' Bhai Gurdas, Var 34/1

ਸਤਿਗੁਰ ਪੁਰਖ ਅਗੰਮੁ ਹੈ ਨਿਰਵੈਰ ਨਿਰਾਲਾ॥

ਜਾਣਹੁ ਧਰਤੀ ਧਰਮ ਕੀ ਸਚੀ ਧਰਮਸਾਲਾ॥

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਫਲ ਕਰਮ ਸਮਾਲਾ॥

ਜਿਉਕਿ ਨਿਰਮਲੁ ਆਰਸੀ ਜਗੁ ਵੇਖਣਿ ਵਾਲਾ॥

ਜੇਹਾ ਮੁਹੁ ਕਰਿ ਭਾਲੀਐ ਤੇਹੋ ਵੇਖਾਲਾ॥

ਸੇਵਕ ਦਰਗਹ ਸੁਰਖੁ ਵੇਖੁ ਮੁਕਾਲਾ॥

Different views have been expressed

for a long time. Some one claims that Saint Kabir was the Guru (Holy Preceptor) of Sovereign Guru Nanak Sahib. But the fact is that Saint Kabir met Guru Sahib much later. Today's writers claim that the two never met each other. Saint Kabir himself says that his 'Pir' (Muslim holy man) is sitting on the bank of the river Gomti. There is information that Guru Nanak Sahib also had his 'asan' (seat) there. Many persons say that it was 'Saint Rein' who had given him the Name when he had gone to do *Sacha Sauda* (True bargain). Saint Rein was asked, "Why did you dispose of this child so soon?" He replied, "O holy men! I could not bear his spiritual effulgence. I was sitting at a high place, while he was standing below before me. If I had got up and sat below, doubts would have arisen in your mind, and moreover, I was going to touch his feet. I could not bear the spiritual glory and radiance of that child. He was some 'Timeless Power'."

So Guru Sahib says that he was summoned at the Divine Portal and asked, "O Nanak! haven't you started the mission for which you were sent?"

Guru Sahib said, "O Timeless One! O God! it is your command that unless man adopts a Guru (Holy Preceptor), he remains 'nigura' (without a spiritual guide). He, who is without a Guru, is not fit to deliver sermons or spiritual discourses. I cast a glance at the world and found that there wasn't any such person -

'I can think not of any other, who seated on the spread-rug, issues commands.' P. 936

ਬੀਜਉ ਸੁਝੈ ਕੋ ਨਹੀ ਬਹੈ ਦੁਲੀਚਾ ਪਾਇ ॥

O God! in your creation, I cast my glance (gifted by you) all over the world and tried to find some perfect and omnipotent holy man. I scanned all the

castes but found none who could be 'Guru-God'. Therefore, coming to Thy Divine Portal, I adopt Thee as my Guru (Holy Preceptor). So, show Thy grace unto me."

At that time, the Timeless One described His form thus: "O Nanak! you are to tell the world that my form is transcendent. Don't tell the world that I abide in the seventh, thirteenth of fifteenth heaven, or that I am sitting in paradise, or in 'Kheer Samundar' (ocean of milk according to the *Puranas*). Tell the world that initially, I was one alone, there was none other. I was Myself in My joyful state, and I became word-form 'Onkar'. That state was true, and is true even now, and I became Name-form, Soul-form, and then I became the Creator. I didn't have to bring clay from anywhere. I had to procure neither the five elements, nor 'Maya', nor nature, nor any other element. I don't require these things -

'The Lord alone is the Doer of deeds. There is no other than He.

Nanak is a sacrifice unto Him;

He, the Lord, pervades water, land, underworld and the sky.' P. 276

ਕਰਣ ਕਾਰਣ ਪੁਤ੍ਰੁ ਏਕੁ ਹੈ ਦੁਸਰ ਨਾਹੀ ਕੋਇ ॥

ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜੀਲਿ ਬਲਿ ਮਹੀਅਲਿ ਮੋਇ ॥

I am myself the doer. I am myself the cause. I do not need anything. Many have stated wrong things that nature is ever-existent, 'jeev' (sentient being, soul) also exists from the beginning, and third element 'sentience' or 'consciousness' is also in existence from the very beginning. There were three, and all the three were ever-existent. The world was deluded and did not know what to think or believe. So I am Myself the 'Doer' or 'Creator', and I am Myself the world -

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

Secondly, He made the creation and seated therein, He beholds it with delight.
 Thou Thyself art the Donor and Creator and being pleased,
 Thou bestowest and showest mercy.
 Thou art the knower of all and givest and takest life with a word.
 Abiding within, Thou beholdest Thy creation with delight.' P. 463

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥
 ਦੁਜੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥
 ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ॥
 ਤੂੰ ਜਾਣੋਈ ਸਭ ਸੈ ਦੇ ਲੈਸਹਿ ਜਿਦੁ ਕਵਾਉ॥
 ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥

I have Myself created *Maya* (nature); it is in My command that the existence of the 'jeev' (sentient being) is perceived. It is in a state of ignorance.

'By Divine ordinance are beings created;
 By ordinance are some exalted.' P. 1
 ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ॥

It is under My command that beings or souls have been created; but it is again by My command that they have come under 'Maya', and in obedience to My command shall they be liberated -

'How then to become true to the Creator?
 How demolish the wall of illusion or untruth?
 Through obedience to His ordinance and will.
 Saith Nanak: This blessing too is pre-ordained.' P. 1

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥
 ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥

What has been created by Divine ordinance shall be liberated too by Divine ordinance. Tell the world that I Myself have created it (the world); there is no separate 'Maya' (Mammon) or any other thing like it. These five elements were nowhere in existence; neither sun, nor moon, nor any star, nor region, nor cosmos, nor air, nor water, nor fire, nor any other thing. I played

Myself at my pleasure and will, which people call the state of void or nothingness. This void was not zero; I had all the powers within Me. I did not require any knowledge, and after having caused everything, I am abiding and pervading all. I give this 'mantar' (hymn) unto you, and you should give this 'mantar' to the whole world. He, who imbibes faith in this 'mantar' (hymn, or chant), which is called 'moolmantar', who recites it with full faith, and devotion after understanding it and contemplates it, shall surely come to My Court and all his sins shall be annulled."

Guru Sahib asked, "O Lord! what 'Gurmantar' (Guru's instruction or hymn) should be given to the world?"

The Timeless One replied: "Waheguru is the 'mantar' (holy word) to be given to the world because this is the 'mantar' (holy word) which continues to be recited and meditated upon even after reaching My Court. All other 'mantars' (holy words or hymns) cease; but this 'wah wah' (hail, wonderous) does not cease; state of ecstasy does not cease; the 'jeev' (sentient being, soul) experiences thrilling sensations of perfect bliss; he is ecstatic. I am also Supreme Bliss; lauding Me or hailing Me, the 'jeev' (soul) losing its distinctness, gains union with Me, merges in Me. This cannot be described in words because all this outward show is My play; it is My work. Here there is none other than I. Only I exist; whatever is seen or heard is none other than I, but when the power of My Light is reflected on the nature created by Me, or you may say that when nature receives the impact of My power, then owing to its light-receiving property, motion or activity starts within it. The three attributes of nature, abandoning their tranquil state,

become active, but nature cannot break the rule created by Me unless it is My will and pleasure. Nature acts in a systematic manner; it has many faculties or attributes. No sooner does illumination (consciousness) come, than it creates the sense of 'I-ness' within the ambit of 'ego', and from one, it manifests and gets activated into many. This natural awareness is called 'jeev' (sentient being). This awareness is a sense or feeling which is called 'ego'. Under the influence of 'ego' this little 'self' is called 'jeev' (sentient being) and he creates along with him physical senses of - word, touch, beauty, relish and scent. Five sense organs, five motor organs and mind come into existence. Five elements too by assuming the form of sky, air, fire, water and earth from the five physical signs of speech, touch, aspect, taste and scent become manifested, but it is because My pure Light permeates every particle of nature that all this activity is taking place. Until 'ego' is destroyed, the sense of being cannot recognize its soul or real self. It is My Name-Power that has formed regions and universes. What I have described is the path of knowledge, but it is easier to reach here through the path of devotion and deeds. Selfless deeds or deeds done without any desire for reward or recompense remove mind's impurity or defilement. Devotional worship removes disturbance of contemplation, and knowledge destroys the corpse of delusion or illusion, but all this happens with the Guru's grace.

So God sent Guru-God into the world. Bhai Mansukh said, "O King! Guru-God has manifested in the *Kalyuga* (age of

darkness or evil) and He is perfect and immaculate. He grants the treasure of all virtues and pardons all sins." Holy congregation! Bhai Gurdas has stated like this -

*Refrain: My Satguru (True Guru) is the treasure of all virtues,
He pardons the sins of all.*

**ਧਰਨਾ - ਸਾਰੇ ਗੁਣਾਂ ਦਾ ਖਜ਼ਾਨਾ ਸਤਿਗੁਰ ਮੇਰਾ,
ਬਖਸ਼ੇ ਔਗੁਣ ਸਾਰਿਆਂ ਦੇ -2, 2
ਪਿਆਰੇ ਜੀ, ਬਖਸ਼ੇ ਔਗੁਣ ਸਾਰਿਆਂ ਦੇ-2, 2
ਸਾਰੇ ਗੁਣਾਂ ਦਾ ਖਜ਼ਾਨਾ ਸਤਿਗੁਰ ਮੇਰਾ,...2**

*'The True Guru is the treasure of all virtues,
pardons he the sins of all.*

*Perfect physician is the True Guru who
eradicates the five incurable maladies.*

*The Guru-God is an ocean of joy and peace
who unites the afflicted with God, the
destroyer of sufferings.*

*The Perfect Guru bears enmity to none;
liberates he the slanderers, the inimical and
the apostates.*

*The Perfect Guru is fearless; removes he the
fear of birth and death.*

*The True Guru is all wisdom and knowledge;
liberated has he big ignoramuses and fools.*

*Know that the True Guru is the guide who
emancipates the blind by holding their hand.*

*Both proud and humble are ever sacrifice to
him.'*

Bhai Gurdas, Var 26/19

**ਸਤਿਗੁਰ ਗੁਣੀ ਨਿਧਾਨੁ ਹੈ ਗੁਣ ਕਰਿ ਬਖਸੈ ਅਵਗੁਣਿਆਰੇ।
ਸਤਿਗੁਰ ਪੂਰਾ ਵੈਦੁ ਹੈ ਪੰਜੇ ਰੋਗ ਅਸਾਧ ਨਿਵਾਰੇ।
ਸੁਖ ਸਾਗਰੁ ਗੁਰਦੇਉ ਹੈ ਸੁਖ ਦੇ ਮੇਲਿ ਲਏ ਦੁਖਿਆਰੇ।
ਗੁਰ ਪੂਰਾ ਨਿਰਵੈਰੁ ਹੈ ਨਿੰਦਕ ਦੋਖੀ ਬੇਮੁਖ ਤਾਰੇ।
ਗੁਰ ਪੂਰਾ ਨਿਰਭਉ ਸਦਾ ਜਨਮ ਮਰਣ ਜਮ ਡਰੈ ਉਤਾਰੇ।
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ਹੈ ਵਡੇ ਅਜਾਣ ਮੁਗਧ ਨਿਸਤਾਰੇ।
ਸਤਿਗੁਰੁ ਆਗੂ ਜਾਣੀਐ ਬਾਂਗ ਪਕੜਿ ਅੰਧਲੇ ਉਧਾਰੇ।
ਮਾਣੁ ਨਿਮਾਣੇ ਸਦ ਬਲਿਹਾਰੇ।**

The Guru (Holy Preceptor) is not an ordinary person. He is the treasure of all virtues. He confers good qualities and virtues when we have none. If we say that we have virtues, it becomes 'ego'. The True Guru is a perfect physician, not an

imperfect one. The biggest ailment is 'ego'. Its medicine is with none in the world. Its medicine is 'amrit' (Name-nectar). If 'amrita' is obtained, 'ego' is destroyed and if not, 'ego' is not annulled. Earlier I had stated that 'amrita' (of God's Name) is with the Guru -

'Nectar is the Name of the Lord, O my soul. By the Guru's instruction is the Name, Nectar attained.' P. 538

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ॥

Follow the Guru's advice or instruction; imbibe the teachings of Guru Granth Sahib. Then see how the fount of Name-Nectar shall be revealed within and shall start flowing.

It is said that there was 'amrita' (nectar) in Ravana. It is not known what kind of nectar it was because a very long time has passed since. We have seen only one aspect of his character. Ravana took away Sita Ji and naturally we become opposed and inimical to him, and we do not spare him even today. God knows how many years have passed since then, perhaps millions of years have passed. We do not regard him worthy in any manner whatsoever; we consider him evil incarnate. We have heard it being said that on the first day of the battle, he gave all the provisions to Sri Ram Chander Ji's army. He gave provisions for some days. When it was exhausted where from did Sri Ram Chander Ji get provisions? Again when Laxman Ji was wounded, it was Ravana's physician who got 'sanjivani' (life-giving) herb from the mountain and revived him, although Hanuman Ji carried the mountain to him. He could have put them off also. So he was a man of good character. Sita Ji remained

with him for nine months, but she was only under house arrest. She was confined in his garden. He did not commit any unseemly act. So taking only one aspect of his character, we describe him as a terrible demon. He was a Brahmin by caste, and knew ten branches of learning. He had ten heads, it is said; he was a very learned person. When Ravana was fatally wounded and dying, Sri Ram Chander Ji sent Laxman to him for getting moral and religious instructions from him. So he possessed 'amrita' (nectar). He must have had a Guru from whom he might have received the boon of 'amrita' (nectar). He would not have died. Bhabhikhan, his younger brother had revealed to Sri Ram Chander that there was a 'nectar-pool' in his heart. Sri Ram Chander Ji had dried up that 'nectar-pool' by aiming an arrow at that spot. It is mythology, which has hidden meanings.

This 'amrita' (Name-Nectar) is with the Guru, and it is he (the Guru) who bestows it. It is revealed in the one on whom he bestows. He in whom this 'nectar' rises, all his physical ailments are eradicated. By drinking the 'Name-Nectar', he becomes immortal. Going beyond the limits of time with the help of Name-Nectar, he assumes an immortal or deathless state.

'The Name Divine is the sovereign remedy for all ills.' P. 274

ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ॥

'The True Guru is the perfect physician, who eradicates all the five incurable maladies.' These five maladies are - lust, wrath, avarice, attachment and pride. These are called incurable because they cannot be removed in any manner. *'The True Guru is the ocean of joy and peace who unites the afflicted with God the destroyer of sufferings.'*

First the Guru gives joy and peace and then unites the devotee with God.

The Guru is not inimical to anyone – *'The Perfect Guru bears enmity to none; liberates he the slanderers, the inimical and the apostates.'* He liberates those who have enmity towards others.

In the world, there is no medicine which can cure a slanderer or a backbiter; he dies slowly of jealousy. After death, he goes through inferior existences. In the month of *Sawan* (July-August), a dog bitten by another dog is afflicted with worms in its head; this existence too a slanderer has to go through. Only the True Guru-physician has the invaluable medicine of the Name, which eradicates even the incurable affliction of a slanderer. The True Guru bears enmity to none. If an inimical person sees his visage in a pure and clear mirror dispassionately, he sees his distorted face that there is enmity in him. But the True Guru does not harbour any such feeling. He is totally free from the feeling of enmity and hostility, because in the True Guru's eyes there is none other than *'Waheguru'* (God); he sees only one God's light in each and every being.

There is a story that when Guru Arjan Dev Ji was seated on a hot baking-plate and then in a cauldron of boiling water, the noted farsighted holy man of Islam, Mian Mir of Lahore came to know that with the approval of Mughal Emperor Jahangir, a minister named Chandu was trying to inflict tortures on Guru Sahib. He came to see Guru Sahib. Pushing aside the soldiers, he went into Chandu's 'haveli' (mansion). He was surprised also to see that such horrible tortures were being inflicted upon Guru Sahib who was an image of God Himself, in whose eyes none was bad, all were good

and noble. At that time, Mian Mir Ji said, "O Guru Arjan Dev Ji! you are omnipotent and possessor of all powers. You are being treated so badly that you have been seated on a red hot baking plate and burning sand is being poured on your head; why don't you curse them? If you don't want to curse let me destroy the city of Lahore and reduce the emperor to ashes. Using your spiritual power, why don't you extinguish the fire and cool the burning hot baking plate?" Guru Sahib said, "Well, Mian Mir! do you see anyone else but God here? He, in the form of the executioner, is Himself inflicting tortures on me. He Himself is the fire, Himself the boiling water, and He Himself is suffering the tortures. This physical body is only a symbol in this heavenly play. When it is His will that is working, it should be accepted calmly, because pain or suffering too is His loving gift. You should remain calm because every where, in every direction, in every form and state, He Himself is acting; have His glimpse in them. He Himself is manifested in air, water and fire."

Whoever was hit by an arrow shot by Guru Gobind Singh, his sins were annulled instantly. It was because first, Guru Sahib's sacred glance fell on that man, and then the arrow was shot from his supremely pious hands. So it was quite natural for such a person to be liberated. If Guru Sahib shot at a tiger on the upper side of Paonta Sahib, the tiger was liberated and if he shot at a partridge, it too was emancipated. So, somehow or the other, the Guru liberates the apostates, the slanderers and the inimical. Everybody suffers from the fear of birth and death, and of death's myrmidons.

Man is to take birth and die again and again, but the Guru rids him of this fear. Then the Guru is all-knowing; he is not ignorant or lacking in knowledge. Guru Sahib liberated big demons like Kauda and thugs like Sajjan who were wild and ignorant. We don't have seeing eyes, giving or renunciatory hands and fearing steps, and yet the Guru enables cripples like us to cross the *Maya* mountains -

'The cripple crosses over the mountain, the blockhead becomes a man of wisdom and the blind man sees the three worlds by meeting with the pure Guru.

Hear ye the glory of the company of the holy, O my friends.' P. 809

ਪਿੰਗੁਲ ਪਰਬਤ ਪਾਰਿ ਪਰੇ ਖਲ ਚਤੁਰ ਬਕੀਤਾ ॥

ਅੰਧੁਲੇ ਤ੍ਰਿਭਵਣ ਸੁਭਿਆ ਗੁਰ ਭੇਟਿ ਪੁਨੀਤਾ ॥

ਮਹਿਮਾ ਸਾਧੁ ਸੰਗ ਕੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ ॥

When the True Guru is met, the blind, the deaf and the cripple are liberated. True Guru is the honour of one, who has no honour in the world. We are all sacrifice to such a True Guru. The Guru's job is to save the mortal from sinful sensual enjoyment and align him with God -

Refrain: The True Guru aligns man with Lord God

By turning him away from sensual pleasures

ਧਰਨਾ - ਸਾਈਂ ਨਾਲ ਜੋੜਦੈ,

ਵਿਸਿਆਂ ਤੋਂ ਤੋੜ ਕੇ ਸਤਿਗੁਰ - 2, 2.

ਵਿਸਿਆਂ ਤੋਂ ਤੋੜ ਕੇ ਸਤਿਗੁਰ - 2, 2.

ਸਾਈਂ ਨਾਲ ਜੋੜਦੈ,.....-2

The True Guru is perfect. There are five sensual pleasures - sound, touch, beauty, taste, smell. From the sound was created the sky, from touch came air, from beauty came light, from relish or taste came water, and from smell came the earth. All these are present in everyman's body. They cannot be broken or separated from man. If anyone can break them, it is the True Guru

- holy congregation.

'By holding discussions with Siddhas, Naaths and avatars the Guru made them accept his views.'

Bhai Gurdas, Var 26/21

ਸਿਧ ਨਾਥ ਅਵਤਾਰ ਸਭ, ਗੋਸਟਿ ਕਰਿ ਕਰਿ ਕੰਨ ਫੜਾਇਆ ॥

The Guru held discussions with Siddhas (a divine; one who has attained some spiritual and miraculous powers), Naaths (members of a sect of Hindu ascetics) and avatars (incarnations) and made them hold their ears, that is, made them bow to his views. They bowed to him, "O Nanak! we were far behind what you have told us. We thank you, and are all sacrifice to you for throwing light on this subject." What did Guru Sahib tell them, holy congregation? Let us discuss this, because we should know it, so that we may be able to talk about it to others. All the earlier Gurus (holy preceptors) used to stand in their individual form. There are five kinds of '*smadhis*' (states of meditation, or trance) - and there are four different types of '*Sampargyat smadhi*' (a state of trance or meditation in which we are conscious that we are in deep meditation) which are: (i) *Vitak anugati*, (ii) *Vichar anugati*, (iii) *Anand anugati*, (iv) *Asm anugati*. In '*Asampargyat*' (a state in which we become completely absorbed in our self and become totally forgetful of everything else, but we continue to be awake and sentient), one comes to know about one's own self or form and then one gains knowledge of God in the immanent form. On one hand are '*Sampargyat*', '*Asampargyat*' and '*Rajmegh Smadhi*' (meditation or trance fit to be done by a king), while on the other hand are '*Savikalap*' (meditation with a purpose) and '*Nirvikalap Smadhi*' (meditation without a purpose). In '*Nirvikalap Smadhi*', the '*jeeo*' (sentient being) merges in his form. He cannot go beyond it, that is, in a way, he

stops his movement, or progress. This is called 'liberation' or 'state of emancipation'. Man does become free, but another stage remains to be achieved, that is attaining to God. Coming into the 'jeev' form, from the sense of sentience, he sees the quintessence of his soul and merges into his origin.

'My soul! in aspect art thou the image of Divine Light

Thy own exalted origin realize.' P. 441

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

Then -

'The self and the Supreme self then become one;

Within is the self's duality effaced.' P. 661

ਅਤਮਾ ਪਰਾਤਮਾ ਏਕੋ ਕਰੈ ॥ ਅੰਤਰ ਕੀ ਦੁਬਿਧਾ ਅੰਤਰਿ ਮਰੈ ॥

My dear devotees, advance a step further, for you are lagging behind by one step. Beyond this stage is God, the Possessor of all powers. He has marvel of grace with Him. Seek His grace by sitting in a state of deep meditation; don't stop here. Move into spontaneous meditation, into immortal Unattributed Being -

'What are those devoted to the Unattributed Being like?

Like to Him who is their origin.' P. 943

ਅਨਹਤ ਸੁੰਨੁ ਰਤੇ ਸੇ ਕੈਸੇ ॥ ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੈਸੇ ॥

So all saluted Guru Nanak and said, 'O Nanak! We had missed to comprehend this thing. We had ceased after coming into 'Nirvikalpa Smadhi', or into 'Asampargyat Smadhi'. This 'Sehaj Smadhi' (spontaneous meditation) you have explained to us, and you have also told that it is not dry but there is infinite joy and relish in it, which cannot be described. Such is the Guru's edict -

Refrain: Tranquil meditation, ecstasy have the mind occupied -

The joy of this to none is known, other than he who has it.

ਧਾਰਨਾ - ਸਹਿਜ ਸਮਾਧ ਲਗੀ ਲਿਵ ਅੰਤਰ,

ਸੌ ਰਸ ਸੌਈ ਜਾਣੈ - 2, 2

ਸੌ ਰਸ ਸੌਈ ਜਾਣੈ - 4, 2

ਸਹਿਜ ਸਮਾਧ ਲਗੀ ਲਿਵ ਅੰਤਰ,.....2

Prior to the advent of Guru Sahib all holy men ceased to go beyond their soul-form, or self. Guru Sahib says that there is another stage beyond it also, where the miracle of Divine grace or mercy is going to be wrought and then one has to merge with God -

'As water into water mingles, so does light of the self blend with the Supreme Light.'

P. 278

ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥

ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥

When the sense of sentience is erased, then 'ego' ceases to exist, but man himself becomes God; no difference is left between man and God -

'Now are God and Kabir one - none can distinguish one from the other.' P. 969

ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਣੀ ॥

They have become one. Now none can tell who is Kabir and who is God. This is something to be understood and realized carefully. Only rare persons among those who practise Divine Name meditation are able to comprehend it; everybody does not understand. The listeners said, "O Sovereign! what you have told us today is something new; we had remained deprived of it. We did not wish to go beyond the stage of liberation. The whole world had stopped at the stage of achieving salvation or redemption.

By holding discussion with Sidhas, Naths and Avatars, Guru Nanak made them bow to his views.

Babar's nawabs (courtiers) met Baba Nanak and paid obeisance to him.

After meeting the Emperor, he gave up worldly life and wrought a new miracle.

Sovereign of both the spiritual and material worlds (Guru Nanak), becoming oblivious of

them, came into the realm of Divine knowledge.

Being Creator He creates the creation. This play too is His doing.

Some united ones he separates and some separated ones he unites with God.

Coming into the congregation of the holy, he described the Indescribable (God).

ਸਿਧ ਨਾਥ ਅਵਤਾਰ ਸਭ ਗੋਸਟਿ ਕਰਿ ਕਰਿ ਕੰਨ ਫੜਾਇਆ।

ਬਾਬਰ ਕੇ ਬਾਬੇ ਮਿਲੇ ਨਿਵ ਨਿਵ ਸਭ ਨਬਾਬ ਨਿਵਾਇਆ।

ਪਤਿਸਾਹਾ ਮਿਲਿ ਵਿਛੁੜੇ ਜੋਗ ਭੋਗ ਛਡਿ ਚਲਿਤੁ ਰਚਾਇਆ।

ਦੀਨ ਦੁਨੀਆ ਦਾ ਪਾਤਿਸ਼ਾਹੁ ਬੇਮੁਹਤਾਜੁ ਰਾਜੁ ਘਰਿ ਆਇਆ।

ਕਾਦਰ ਹੋਇ ਕੁਦਰਤਿ ਕਰੇ ਏਹ ਭਿ ਕੁਦਰਤਿ ਸਾਂਗੁ ਬਣਾਇਆ।

ਇਕਨਾ ਜੋੜ ਵਿਛੋੜਦਾ ਚਿਰੀ ਵਿਛੁਨੇ ਆਣ ਮਿਲਾਇਆ।

ਸਾਧ ਸੰਗਤ ਵਿਚਿ ਅਲਖ ਲਖਾਇਆ।

What could not be written in words, he explained to the holy congregation.

So Bhai Mansukh made such utterances to King Shivnabh. He (the king) was a very learned scholar; he was not an ordinary person. He had great spirituality in him because many Sidhas, Naths and Yogis used to visit him. To his father, whose name was King Amru, used to come Machhandar Nath. It is true that he had raised his breath to the Tenth Door but his mind had not been purified as yet; his mind was impure, and when King Amru passed away, at that time, this Machhandar Nath, on seeing King Amru's beautiful queens, wished to have sex with them. Machhandar Nath's mind wavered. So he seated his body in a cavern and entered King Amru's dead body and thus revived his body. Many years passed. Once Gorakhnath was having religious discussions with Bal Godai. When the discussion became very heated, he hurled at him holymen-like taunt. He said, "O Gorakh! can you see where your Guru is at the moment?"

He looked around but he was nowhere to be seen. He said, "Where is he?" Bal

Godai said, "You should yourself tell me where he is." At last Bal Godai told him that after having entered King Amru's body, he was enjoying sex with his queens. Then he (Gorakhnath) went to Ceylon, and there at Sangladeep he roused his Guru from his mammonic sleep.

So such persons and many other holy men used to visit King Shivnabh's court. He listened to religious discussions; he was a scholarly person. You need considerable learning in order to convince a learned man. It is quite easy to convince an average person -

'With the gift of human incarnation granted to thee,

Now is thy opportunity to have union with the Lord.

Nothing else shall avail thee.

In the holy company, on the Name immaculate meditate.'

P. 12

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥

ਅਵਰਿ ਕਾਜ ਤੇਰੇ ਕਿਤੇ ਨ ਕਾਮ॥

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥

All others except a scholar will be convinced; it is not difficult. Even a person with ordinary common sense will understand, but to explain big and important things, big ideas are needed. So, on that occasion, Bhai Mansukh said to King Shivnabh, 'O King! your involvement in these fasts - observing *Ekadashi* fast, worshipping Saligram (stone idol); these things are very small; liberation is not achieved through them. Liberation is not achieved unless and until the Perfect Guru (Holy Preceptor) is met. The other path is easy. There are two paths; one is of the ant, the other is of the bird, which is called roving or wandering path of a mendicant.

For example there is a fruit-bearing tree 2-4 miles away. The ant scents that the fruit is ripe. It will start moving; in the way are countless difficulties and hurdles; if a six inch drain comes in the way, the ant cannot cross it. On the other hand, the bird will fly and reach the fruit-bearing tree in no time. The path that you follow is of the ant. It is very difficult to move on this path; it is time-consuming; it may take several births to reach the goal. But our Perfect True Guru has told us the roving or wandering path - the path of the bird, and we follow this path. This path is not known without the guidance of the Guru -

*Refrain: Liberation is not to be found without the Guru,
You may ask this from Brahma and Narad.*

ਧਾਰਨਾ - ਬਿਨਾਂ ਗੁਰਾਂ ਤੋਂ ਮੁਕਤਿ ਨਾ ਹੋਵੇ,
ਪੁਛੋ ਬ੍ਰਹਮੇ ਨਾਰਦੇ ਨੂੰ - 2, 2
ਮੇਰੇ ਪਿਆਰੇ, ਪੁਛੋ ਬ੍ਰਹਮੇ ਨਾਰਦੇ ਨੂੰ -2, 2.
ਬਿਨਾਂ ਗੁਰਾਂ ਤੋਂ ਮੁਕਤ ਨਾ ਹੋਵੇ,..... - 2

'Brother! without the Guru's guidance comes not illumination.

Know this from Brahma, Narad and Vyas, author of the Vedas.' P. 59

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥
ਪੁਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੇ ਬੇਦ ਬਿਆਸੈ ਕੋਇ ॥

Look at the ant -

'Just as an ant climbs a tree slowly, step by step'

*Kabit Swaiyas, Bhai Gurdas, P. 404
ਜੈਸੇ ਚੀਟੀ ਕ੍ਰਮ ਕ੍ਰਮ ਕੈ ਬਿਰਖ ਚੜੈ..... ॥*

If an ant is to go two miles, how does it reach? Slowly and slowly it moves, whether it reaches the goal or not.

'... .. But the bird flies, and reaches the fruit at once.'

*Kabit Swaiyas, Bhai Gurdas, P. 404
.....ਪੰਛੀ ਉਡ ਜਾਇ ਬੈਸੇ ਨਿਕਟ ਹੀ ਫਲ ਕੈ ॥*

The bird will take flight and sit on the fruit tree immediately.

'Just as the cart moves in the track but slowly and steadily'

Kabit Swaiyas, Bhai Gurdas, P. 404

ਜੈਸੇ ਗਾਡੀ ਚਲੀ ਜਾਤਿ ਲੀਕਨ ਮਹਿ ਧੀਰਜ
ਸੈ,.....।

A cart moves in the track very slowly, but a horse-rider goes fast and reaches his destination very soon.

'... .. The horse goes running right and left with great strength.'

Kabit Swaiyas, Bhai Gurdas, P. 404

.....ਘੋਰੇ ਦੌਰਿ ਜਾਇ ਬਾਇ ਦਾਹਨੇ ਸਬਲ ਕੈ ॥

'Just as on foot we cannot walk even a 'kos', (one kos = 2.4 kms)

But with the mind or fancy we can wander over the four regions in an instant.

Similarly, we can reach the desired goal not through worldly and Vedic knowledge but by taking refuge at the Guru's feet.'

Kabit Swaiyas, Bhai Gurdas, P. 404

ਜੈਸੇ ਕੋਸ ਭਰਿ ਚਲਿ ਸਕੀਐ ਨ ਪਾਇਨ ਕੈ,
ਆਤਮਾ ਚਤੁਰ ਕੁੰਟ ਧਾਇ ਆਵੈ ਪਲ ਕੈ ॥
ਤੈਸੇ ਲੋਗ ਬੇਦ ਭੇਦ ਗਿਆਨ ਉਨਮਾਨ ਪੱਛ,
ਗੰਮ ਗੁਰ ਚਰਨ ਸਰਨਿ ਅਸਬਲ ਕੈ ॥

If we are to go on foot with a load on our head, we cannot walk even a 'koh' (2.4 kms). He who is intelligent, hires a conveyance and reaches his destination in minutes. Persons having knowledge of the Vedas, Smritis etc. prescribe several rites and rituals saying - observe such and such fast, bathe there and give this thing in charity, you will automatically get the fruit; go to that pilgrim centre, you will get this fruit; serve food, give sesame and grain to ants, place a slab of salt for the animals, make a trough for watering animals; these are small deeds; it takes a long time to reach the goal by observing these rituals -

*'Through ritual actions men liberation seek.
The boon of liberation by the holy Word and Divine laudation comes.'* P. 1024

**ਕਰਮ ਧਰਮ ਕਰਿ ਮੁਕਤਿ ਮੰਗਾਹੀ ॥
ਮੁਕਤਿ ਪਦਾਰਥੁ ਸਬਦਿ ਸਲਾਹੀ ॥**

Salvation does not lie in the observance of religious rituals. Until the holy Word is attained, no liberation is found.

'Without guidance of the Guru's word comes not liberation.

In false shows are men deceived.' P. 1024

ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਮੁਕਤਿ ਨ ਹੋਈ ਪਰਪੰਚੁ ਕਰਿ ਭਰਮਾਈ ਹੇ ॥

The whole world is wandering deluded in false shows; they have not been influenced by the Guru -

'Kabir, then alone is the Guru deemed to have touched the heart, if man's worldly love and bodily ailments are effaced.'

P. 1374

ਕਬੀਰ ਗੁਰੁ ਲਾਗਾ ਤਬ ਜਾਨੀਐ ਮਿਟੈ ਮੋਹੁ ਤਨ ਤਾਪ ॥

We have adopted the Guru; we have partaken of 'amrit' (nectar), but the Guru has not influenced us. As yet we still have the same attachment, and we suffer from the same three fevers - *adhi* (diseases of the mind), *biadhi* (diseases of the body), *upadhi* (diseases of doubt), the same avarice, attachment, pride, the same sound, touch, beauty, relish, scent - the five sensual pleasures and the five thieves - kingdom, wealth, beauty, pride of caste and youthfulness, and yet think that the Guru has touched us. No; the Guru has not touched or influenced us. The Guru will be considered to have influenced us when attachment and fevers of the mind and body are cured. *'Without the guidance of the Guru's word comes not liberation. In false shows are men deceived.'* (P. 1024) The whole world is wandering in delusion because they have not received and practised the holy Word. When they have practised the True Guru's Word what will happen? Guru Sahib says that the bulb of many thousand watts will be illuminated. Then what will happen?

'Thereby the darkness of the body-mansion is

dispelled and the beauteous cabin of jewels is opened unto me.' P. 821

**ਬਿਨਸਿਓ ਅੰਧਕਾਰ ਤਿਹ ਮੰਦਰਿ ਰਤਨ ਕੋਠੜੀ ਖੁਲੀ
ਅਨੂਪਾ ॥**

From the lamp of the Guru's Word the deep darkness of ignorance will be destroyed. When ignorance is destroyed, then what is the state of the mind?

'Put away from my mind is envy of others, As company of the holy I have attained.

None now is our foe nor a stranger -

With all are we in accord.' P. 1299

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥

ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ

ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥

Since there was illumination within, it was seen and realized: All are my own, in all of them is the soul and none other. They are bodies of five elements having motor organs and sense organs, of 25 *prakritis* (natures of *Maya*), then five '*praans*' (vital breaths), five airs, *mann* (mind), *chit* (heart), *budh* (intellect), ego; over them the soul of all is the same, because there is light. When there is light and understanding - *'Thereby the darkness of the body-mansion is dispelled and the beauteous cabin of jewels is opened unto me.'* (P. 821).

Then the cabin is opened. Of what? The cabin full of jewels, where abides only God's Name.

When the indescribable soul-cabin was entered, which is also called the knowledge-cabin, it was realized that we were straying about in darkness. Bhai Mansukh said, "O king! these rituals -

'Even millions of ritual acts are a source of bondage.' P. 1149

ਕੋਟਿ ਕਰਮ ਬੰਧਨ ਕਾ ਮੂਲੁ ॥

we may observe millions of them, we

will be bound because we have no knowledge of 'karamyoga' (a branch of yoga advocating realization of bliss through purification of mind by honest performance of one's religious and social duties).

'Charity and alms that one gives allege to the Righteous Judge.' P. 1414

ਪੁੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮਗਾਇ ਕੈ ਜਾਈ॥

King Shivrath asked, "Then should we not practise charity and alms-giving?"

Bhai Mansukh replied, "Do practise alms-giving but pray to God - O Sovereign! I, on my own, cannot do anything; it is You who inspire and make me do good deeds of charity. I cannot render service; it is You who have given me the opportunity to render service." When 'I' comes, it will create problems. When you have this attitude of mind that you are not doing anything and God is making you do charitable deeds, then these deeds will remove the filth of your mind and will help you in gaining light of knowledge. When man asks for fruit or reward after observing rituals and practising charity, then Guru Sahib says -

'Even millions of ritual acts are a source of bondage.

Without devotion to the Lord is all this heap useless.' P. 1149

ਕੋਟਿ ਕਰਮ ਬੰਧਨ ਕਾ ਮੂਲੁ॥

ਹਰਿ ਕੇ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਪੂਲੁ॥

You may perform millions of rituals, they will only bind you, because they are only shackles. Without God's devotional worship, they are worthless.

'Many, to swim across the ocean of existence the Vedas and Shastras contemplate;

The action supreme over these and ritual actions, performances of piety and

observances,

Is devotion to the Name.'

P. 405

ਬੇਦ ਸਾਸਤ੍ਰ ਜਨ ਧਿਆਵਹਿ ਤਰਣ ਕਉ ਸੰਸਾਰੁ॥

ਕਰਮ ਧਰਮ ਅਨੇਕ ਕਿਰਿਆ ਸਭ ਉਪਰਿ ਨਾਮੁ ਅਚਾਰੁ॥

Superior to all ritual acts is Divine Name meditation. It is not like this that one says 'God, God' with the tongue and with the hands reaps another's crops; or reads and recites *Gurbani* and at the same time maligns others; or tells the beads of a rosary and simultaneously gives short measure to customers. My dear brother! this kind of conduct will serve no purpose; the attributes of the Name too have to be imbibed and cultivated. In this way, until the Guru influences man's conduct, he cannot swim across the world-ocean. So Bhai Mansukh explains, 'Until man gains knowledge and understanding, he performs 'Khat-karma' (six-fold duty of Brahmans' or other holymen to perform), visits pilgrim centres, practises alms-giving and charity, observes fasts, offers worship and does many other things, but he remains totally deprived of realizing the quintessence of the soul -

'For the sake of Divine knowledge are the religious deeds practised.

When Divine knowledge is obtained, then the deeds come to an end.' P. 1167

ਗਿਆਨੈ ਕਾਰਨ ਕਰਮ ਅਭਿਆਸੁ॥

ਗਿਆਨੁ ਭਇਆ ਤਹ ਕਰਮਹ ਨਾਮੁ॥

These ritual acts are meant to please the Guru and obtain from him the boon of the Name. When this enlightenment is obtained, then these rituals become worthless. This, however, does not mean that they totally stop doing these rituals, or do not offer daily routine prayers. They read and recite *Gurbani* and perform ritual acts also but they do so without any hope for getting fruit or reward. They do so for the good of all of us that we may continue

to be influenced by the Guru, lest we should give up routine prayers after seeing them. These things are like this -

*'Just as trees bloom to bear fruit
Kabit Swaiyas, Bhai Gurdas, P. 405*

ਜੈਸੇ ਬਨਰਾਇ ਪਰਫੁਲਤ ਫਲ ਨਮਿਤ,.....।

What for do these fruit trees bloom? For the purpose of bearing fruit. When fruit is borne -

*'.... As soon as fruit appear the flowers disappear.'
Kabit Swaiyas, Bhai Gurdas, P. 405*

.....ਲਾਗਤ ਹੀ ਫਲ ਪੜ ਪੁਰਪ ਬਿਲਾਤ ਹੈ॥

The flowers disappear and so do the leaves wither and fade because fruit has been reaped.

*'Just as a woman decks herself for the sake of winning her husband
Kabit Swaiyas, Bhai Gurdas, P. 404*

ਜੈਸੇ ਤ੍ਰੀਆ ਰਚਿਤ ਸਿੰਗਾਰ ਭਰਤਾਰ ਹੇਤਿ.....॥

The woman adorns herself so that she may win her husband and he may love her-

*'... .. But when the husband is met, even the necklace seems to be burdensome.'
Kabit Swaiyas, Bhai Gurdas, P. 405*

.....ਭੇਟਤ ਭਰਤਾਰ ਉਰ ਹਾਰ ਨ ਸਮਾਤ ਹੈ॥

After meeting the husband and enjoying his love, she does not like the necklace. She thinks that it is a needless burden on her. It is because she has met her husband.

*'An innocent child does many antics and plays many games.'
Kabit Swaiyas, Bhai Gurdas, P. 405*

ਬਾਲਕ ਅਚੇਤ ਜੈਸੇ ਕਰਤ ਲੀਲਾ ਅਨੇਕ,.....।

When one is a child, one plays many games, does many antics, but on growing sets up a household.....

*'He starts thinking big and forgets the small playful antics of childhood.'
Kabit Swaiyas, Bhai Gurdas, P. 404*

.....ਸੁਚਿਤ ਚਿਤੰਨ ਭਏ ਸਬੈ ਬਿਸਰਾਤ ਹੈ॥

A child plays with dolls; he does not build houses of brick and mortar; he does small things. Then he grows up and gains awareness and becomes involved in big and important things.

*'Man performs 'khat karmas' (six fold duty) for gaining knowledge and light.'
Kabit Swaiyas, Bhai Gurdas, P. 405*

ਤੈਸੇ ਖਟ ਕਰਮ ਧਰਮ ਸ੍ਰਮ ਗਿਆਨ ਕਾਜ,.....।

Man performs ritual actions like observance of fasts, doing formal worship, visiting pilgrim centres or gurdwaras. These actions are for the purpose of gaining knowledge and enlightenment

*'But when the sun of knowledge rises, ritual acts do fly away or disappear.'
Kabit Swaiyas, Bhai Gurdas, P. 405*

ਗਿਆਨ ਭਾਨ ਉਦੈ ਉਡ ਕਰਮ ਉਡਾਤ ਹੈ॥

When the sun rises, stars disappear. Similarly, when the sun of knowledge rises, then all these ritual acts cease to bear any fruit; they become fruitless.

So Bhai Mansukh said, "O King! there is a method which enables man to unite with God. Listen to it attentively. That is the method of 'loving devotion'. As long as loving devotion is not born in the heart, you may sing or do anything else, but it will not bear any fruit. God may have gifted a man with a sweet voice; he may sing well; God may have gifted him with a bright and intelligent mind; he may be adept at doing narration and explication of the scriptures making people praise him profusely. But if there is no loving devotion in the heart, all these things are of no avail-

*'Divine King! some in various ways as by melodious singing praise Him;
Some by instrumental music, some by recitation of scriptures-
By these devices is the Lord not pleased.'*

P. 450

**ਕੋਈ ਗਾਵੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦੀ ਬਹੁ ਭਾਤਿ ਕਰਿ
ਨਹੀ ਹਰਿ ਹਰਿ ਭੀਜੈ ਰਾਮ ਰਾਜੇ ॥**

God is not pleased in this manner. One learns to play upon the harmonium; moved by feelings, tears start flowing from his eyes. This is a temporary state, and not a lasting inclination of the mind. The spectators are greatly impressed that when the holy man performs 'kirtan' (singing of Gurbani), he remains weeping. Holy men or saints do not weep because before them is the image of God Himself, who is as clearly visible to them as the sun is to us. When feeling comes (it may come any time), they may express it in utter humility, otherwise not; however, they are perfect in Divine knowledge.

'In whom are fraud and sin what good can bewailing do unto them?

God, the Creator, knows everything, though man tries to hide his sin or source of malady.

The pious persons whose mind is pure, O Nanak, obtain the Lord through loving devotion.'

P. 450

ਜਿਨਾ ਅੰਤਰਿ ਕਪਟੁ ਵਿਕਾਰੁ ਹੈ ਤਿਨਾ ਰੋਇ ਕਿਆ ਕੀਜੈ ॥

ਹਰਿ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਸਿਰਿ ਰੋਗੁ ਹਥੁ ਦੀਜੈ ॥

ਜਿਨਾ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਹਰਿ ਭਗਤਿ ਹਰਿ ਲੀਜੈ ॥

The ritual acts that you perform do not fall into any account. What is taken into account is God's loving-worship.

Refrain: O Nanak, call him dead who has no love for God

ਧਰਨਾ - ਮਿਰਤਕ ਕਹੀਐ ਨਾਨਕਾ,

ਮਿਰਤਕ ਕਹੀਐ ਨਾਨਕਾ - 2, 2.

ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ - 4, 2.

ਮਿਰਤਕ ਕਹੀਐ ਨਾਨਕਾ,.....2

'Though one be very handsome, of high birth, wise, a leading theologian and wealthy, he shall be reckoned as dead,

O Nanak, if he has not love for the Auspicious Master.'

P. 253

**ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਡਿਆਨੀ ਧਨਵੰਤ ॥
ਮਿਰਤਕ ਕਹੀਐ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ ॥**

Guru Sahib has mentioned five qualities in a person. 'Extremely beautiful or handsome' - he or she may be most handsome or beautiful in the world - Number One' he /she may be; 'of high birth or lineage' - he /she may be belonging to a high or illustrious family; 'clever' or 'intelligent' - he/she may be intelligent enough to declaim on a subject for hours together; a 'leading theologian', a learned person, a good speaker, explicator and narrator and lecturer, but not in deeds; wealthy - he may be the richest man in the world; 'Reckon such a person as dead if, he has no love for God, O Nanak.' Guru Sahib says that such a person is dead even with these qualities. He is like a machine for breathing and eating food; there is no 'life current' in him. He, who is without love for God, has vexation, hatred, jealousy and malice in him. All the time, he remains angry and considers the other person bad and ignoble; love hasn't as yet found an abode in his heart. Love is God's gift. Baba Farid has described his experience in Sri Guru Granth Sahib. It is highly instructive -

'Farid, those who thought not on God when the hair on head were black,

Rarely may turn to Him while gone grey:

Show love to the Lord while the hue of youth is still on thee.'

P. 1378

ਫਰੀਦਾ ਕਾਲੀ ਜਿਨੀ ਨ ਰਾਵਿਆ ਧਉਲੀ ਗਵੈ ਕੋਇ ॥

ਕਰਿ ਸਾਈ ਸਿਉ ਪਿਰਹੜੀ ਰੰਗੁ ਨਵੇਲਾ ਹੋਇ ॥

Show loving devotion to God while you are still young and your hair is black, because when you go grey, that is old, you will not be able to do God's worship and meditation. In old age, man suffers from ailments, he becomes weak. So what Farid says is to a great extent true. There is an edict in Gurbani -

*'So long as the disease of old age has not come,
So long as death has not seized thy body,
So long as thy speech has not grown powerless,
O my mind! contemplate thou the world-Lord.'*
P. 1159

**ਜਬ ਲਗੁ ਜਰਾ ਰੋਗੁ ਨਹੀ ਆਇਆ ॥
ਜਬ ਲਗੁ ਕਾਲਿ ਗੁਸੀ ਨਹੀ ਕਾਇਆ ॥
ਜਬ ਲਗੁ ਬਿਕਲ ਭਈ ਨਹੀ ਬਾਨੀ ॥
ਭਜਿ ਲੇਹਿ ਰੇ ਮਨ ਸਾਰਿਗਪਾਨੀ ॥**

Just as now sparrow-hawks cry for a drop of rain, you should pray for the drop of God's Name-Nectar. If just a drop is obtained -

'He who treasures up even a particle of God's Name in his heart, his praises cannot be recounted.'
P. 262

**ਕਿਨਕਾ ਏਕੁ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ ॥
ਤਾ ਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ ॥**

Just for a particle of God's Name did Farid cry -

*'Saith Kabir: Ever on the Lord cry; sleep not carelessly.
In crying for Him night and day, sometime must He listen to thy entreaty.'*
P. 1376

**ਕਬੀਰ ਕੇਸੋ ਕੇਸੋ ਕੁਕੀਐ ਨ ਸੋਈਐ ਅਸਾਰ ॥
ਰਾਤਿ ਦਿਵਸ ਕੇ ਕੁਕਨੇ ਕਬਹੂ ਕੇ ਸੁਨੈ ਪੁਕਾਰ ॥**

Sometime, God will surely hear your prayer. So, this is what Guru Sahib says - when you grow old, then -

*'In the second watch, there are many ways in which the attention of the mind is scattered.
Many fall into unfathomable water, suffer immersions and cannot emerge out.'*
P. 145

**ਦੂਜੈ ਬਹੁਤੇ ਰਾਹ ਮਨ ਕੀਆ ਮਤੀ ਖਿੰਡੀਆ ॥
ਬਹੁਤੁ ਪਏ ਅਸਗਾਹ ਗੋਤੇ ਖਾਹਿ ਨ ਨਿਕਲਹਿ ॥**

So many thoughts and ideas will come into your mind, such as - that is my son, that my grandson, that my great grandson, that my grand daughter-in-law, that my son's father-in-law; is there any end to

them? You can count; with everyman are related as many as 500 persons. If there are five-seven children, then their kins, their maternal uncles, their fathers-in-law; what big families are there! My relative has come. Every man's habits and inclinations are going to receive thoughts and impressions from everyone. Then the mind is going to suffer loss. Now will man do God's worship and try to get out of these influences? They have occupied all his mind's attention. In earlier times, there used to be wells. Water used to be drawn from them with ropes tied to buckets. The ropes caused marks on the terrace (around the well) by rubbing. As a result the rope wore out sooner. Many persons could not lift the bucket straight out of the well. So they drew water by dragging. If they tried to pull over the finger-thick groove in the well-platform, it would fall down after a little pulling. Again it was pulled out and again it would fall down, and the water spilled out of the bucket. Guru Sahib says - 'This is what is going to happen to you, if you meditate on the Divine Name when you become old. 'So you should meditate on the Name right now. As you advance in years, worldly tasks will increase and become more and more burdensome - bringing up and educating sons and daughters, arranging and solemnizing their marriages, need of money at every step. These things will cause grooves in your mind. Attention instead of becoming concentrated will become scattered and dissipated, and the mind will stray about. How will you escape from foolish notions? You will develop some attachment to Name after considerable efforts. Without concentration, it is difficult to enjoy Name-relish and develop love for it. Attaining to the 'nirudh' state [state of total restraint or control] is a

far cry. Then death is unpredictable. You do not know when it may swoop upon you. So don't waste time. Make use of your time -

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

That time is not known, when the noose of death shall come and fall upon thee.' P. 254

ਨਹ ਬਾਰਿਕ ਨਹ ਜੋਬਨੈ ਨਹ ਬਿਰਧੀ ਕਛੁ ਬੰਧੁ ॥

ਓਹ ਬੇਰਾ ਨਹ ਬੁਝੀਐ ਜਉ ਆਇ ਪਰੈ ਜਮ ਫੰਧੁ ॥

Nobody knows when the grip of Yama's noose may fall round your neck. Then how will you meditate on God's Name? Guru Sahib thought that Farid's utterance was no doubt correct, but he also said - 'It does not matter and if the Guru casts his gracious glance, love and devotion for the Name Divine can be imbibed even in old age.' But generally, the abovementioned statement of Baba Farid is correct. And such an utterance also occurs in Gurbani -

'As Dhru and Prahlad did meditate on God's Name,

So do thou, O my soul, remember the Lord.'

P. 337

ਰਾਮੁ ਜਪਉ ਜੀਅ ਐਸੇ ਐਸੇ ॥

ਯੂ ਪ੍ਰਹਿਲਾਦ ਜਪਿਓ ਹਰਿ ਜੈਸੇ ॥

If one develops love for the Name in childhood, if he escapes from *Maya* (mammon), it is an incomparable state. In youth man does receive a jolt at the hands of *Maya*, whether he is good or bad. If he escapes from it and imbibes love and devotion for the Name, and if he happens to meet a Perfect holy man, a Perfect Guru, who can save him, as the Tenth Guru had saved Joga Singh, then he does succeed. The exalted state of the likes of Dhruv and Prahlad is attained as a consequence of the deeds of previous births. If the earlier birth remains incomplete, then in the next birth love for the Name Divine comes to be imbibed in childhood itself. Well, don't you

worry because everybody has not heard about the need of meditating on God's Name. One hears at the age of sixty years, another at the age of 50 years, still another at the age of 65 or 70 years. Now the 70 years old repents why he wasted his youth and what he should do in his old age. Farid says -

'Farid, those who thought not on God when the hair on head were black,

Rarely may turn to Him while gone grey:

Show love to the Lord while the hue of youth is still on thee.' P. 1378

ਫਰੀਦਾ ਕਾਲੀ ਜਿਨੀ ਨ ਰਾਵਿਆ ਧਉਲੀ ਰਾਵੈ ਕੋਇ ॥

ਕਰਿ ਸਾਂਈ ਸਿਉ ਪਿਰਹੜੀ ਰੰਗੁ ਨਵੇਲਾ ਹੋਇ ॥

But Guru Sahib says, "No, Farid, don't say like this. The Lord is always merciful. Love is the gift which God has bestowed upon the mortals. Only he receives it to whom He gives.

'Farid, whether one's hair be black or grey, the Lord is ever there, if one remembers Him. By one's embracing, love for the Lord is embraced not, even though all may long for it.

This cup of love belongs to the Lord.

He gives it to him whom He likes.' P. 1378

ਫਰੀਦਾ ਕਾਲੀ ਧਉਲੀ ਸਾਹਿਬੁ ਸਦਾ ਹੈ ਜੇ ਕੋ ਚਿਤਿ ਕਰੇ ॥

ਆਪਣਾ ਲਾਇਆ ਪਿਰਮੁ ਨ ਲਗਈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥

ਏਹੁ ਪਿਰਮੁ ਪਿਆਲਾ ਖਸਮ ਕਾ ਜੋ ਭਾਵੈ ਤੈ ਦੇਇ ॥

It is a matter of one's liking. Many times in youth, the mind is not inclined. Man listens and reads all right but his mind does not agree. His mind does not turn towards God's worship and meditation at all. Drowned in sensual pleasures, it is lying in a state of stupor - *'The mind is asleep in the poisonous intoxication of wealth.'* (P. 182) Man reads Gurbani but his mind is not in it. It wanders about, why? It is because he has not comprehended it from within; he reads and understands it only superficially. This is not real understanding or

comprehension. Guru Sahib says, "Farid! don't say this. If an old person of 79 years or 80 years understands it, nothing is lost even then."

Further, what does he say? He says that the cup of love is not in man's hands, it is in the hands of God - 'This cup of love belongs to the Lord. He gives it to him whom He likes.' (P. 1378) So without love man's life is a death-like state, howsoever big he may be in the world. Guru Sahib has said -

*'He alone is truly alive in whose self is lodged the Lord;
Saith Nanak, none else is truly living.
Such a one, if alive, in ignominy lives;
All his gains, illegitimate.'* P. 142

**ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥
ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥
ਜੇ ਜੀਵੈ ਪਤਿ ਲਬੀ ਜਾਇ ॥
ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥**

Without the Name man loses honour - both in this world and the world hereafter at the Divine Court. What he eats is illegitimate. He eats what God has bestowed on him and yet he remembers Him not.

So, in this way, until loving devotion for God arises in the heart, man's ritual actions are lifeless.

*'Just as gathering straw by straw bundles of straw are made to build a shed ...
Kabit Swaiyas, Bhai Gurdas, P. 531
ਤਿਨੁ ਤਿਨੁ ਮੇਲਿ ਜੈਸੇ ਫਾਨਿ ਛਾਈਅਤ ਪੁਨਿ,.....।*

Collecting straw by straw, man makes bundles of straw and then they are tied to form a shed -

*'But a little spark reduces it to ashes.
Kabit Swaiyas, Bhai Gurdas, P. 531
.....ਅਗਨਿ ਪ੍ਰਗਾਸ ਤਾਸ ਭਸਮ ਕਰਤ ਹੈ ॥*

But a small fire burns it to ashes in an instant.

*'Just as on the bank of a river, children make sand houses,
But a small wave of water carries them away.'*

Kabit Swaiyas, Bhai Gurdas, P. 531

**ਸਿੰਧ ਕੇ ਕਿਨਾਰੇ ਬਾਲੂ ਗ੍ਰਿਹਿ ਬਾਲਕ ਰਚਤ ਜੈਸੇ,
ਲਹਿਰ ਉਮਗਿ ਭਏ ਧੀਰ ਨ ਧਰਤ ਹੈ ॥**

On the bank of a river, children sit on wet sand. Putting sand on their feet they build sand houses. But when a wave of water comes, it washes them off. The sand houses cannot stand against the water.

'Just as herds of deer sit together in a forest'

Kabit Swaiyas, Bhai Gurdas, P. 531

ਜੈਸੇ ਬਨ ਬਿਖੇ ਮਿਲਿ ਬੈਠਤ ਅਨੇਕ ਮ੍ਰਿਗ,.....।

Herds of deer sit in a forest; other animals are sitting there with them. But if a tiger comes and roars, what happens? They all run away helter skelter.

'- if just one tiger roars the deer run away and do not look back.'

Kabit Swaiyas, Bhai Gurdas, P. 531

.....ਏਕ ਮ੍ਰਿਗਰਾਜ ਗਾਜੇ ਰਹਿਓ ਨ ਪਰਤ ਹੈ ॥

Similarly -

'The visible world and its awareness, temptation and understanding cease to be distinct when love rises in the heart.'

Kabit Swaiyas, Bhai Gurdas, P. 531

ਦ੍ਰਿਸਟਿ ਸਬਦੁ ਅਰੁ ਸੁਰਤਿ ਧਿਆਨ ਗਿਆਨ,.....।

Then the mind is intoxicated with Divine joy. All ritual actions cease to have any effect. So, the only way to cross ritual actions is to come into the Guru's refuge with love and devotion -

Refrain: Come to the refuge of the Perfect Guru,

*If you wish to be liberated while living
... ..*

**ਧਰਨਾ - ਸ਼ਰਨ ਪੁਰਿਆਂ ਗੁਰਾਂ ਦੀ ਆ ਜਾ,
ਜਿੰਦੇ ਜੇ ਤੋਂ ਪਾਰ ਲੰਘਣੇ - 2, 2
ਜਿੰਦੇ ਜੇ ਤੋਂ ਜੀ, ਪਾਰ ਲੰਘਣੇ - 2, 2.
ਸ਼ਰਨ ਪੁਰਿਆਂ ਗੁਰਾਂ ਦੀ ਆ ਜਾ,.....2**

Come to the Guru's refuge with love.

What kind of love is it?

'When man breaks with all the people and kindered, then does the Carpenter come of His own accord.'
P. 657

ਲੋਗ ਕੁਟੰਬ ਸਭਹੁ ਤੇ ਤੋਰੈ ਤਉ ਆਪਨ ਬੇਢੀ ਆਵੈ ਹੋ ॥

Only when the Guru's love abides in the heart, and man does not care for any one - neither for the people, nor for his family, nor for anybody else and he comes into the Guru's refuge by enshrining this type of love in heart, then does he cross the world ocean and stand liberated.

'Just as without sitting in the ship man cannot cross the ocean

Kabit Swaiyas, Bhai Gurdas, P. 538

ਜੇਸੇ ਮਾਂਝ ਬੈਠੇ ਬਿਨੁ ਬੋਹਿਥਾ ਨ ਪਾਰਿ ਪਰੈ,.....।

If you want to cross the ocean, you must board a ship.

'... .. just as without the touch of the philosopher's stone no metal can change into gold.'

Kabit Swaiyas, Bhai Gurdas, P. 538

.....ਪਾਰਸ ਪਰਸੈ ਬਿਨੁ ਧਾਤੁ ਨ ਕਨਿਕ ਹੈ ॥

As long as you do not touch a baser metal like iron, copper and brass with a philosopher's stone, it is not transmuted into gold.

'Just as no water except that of the Ganges is pure and holy.'

Kabit Swaiyas, Bhai Gurdas, P. 538

ਜੇਸੇ ਬਿਨੁ ਗੰਗਾ ਨ ਪਾਵਨ ਆਨ ਜਲੁ ਹੈ,.....।

Earlier the water of the Ganges was considered pure and holy. At that time dirty streams and drains did not flow into it. People did not defecate and urinate in the streams, rivers etc. People were careful lest filth should flow into the rivers. Now it is Kalyuga. First of all, our devotion-less and inexperienced people have attacked these pilgrim centres. The filth and refuge of all the cities on the banks of the Ganges is

poured into it. There are germs where people bathe in the river. The doctors warn the devotees that they should not rinse their mouth with Ganga-water as it is polluted and full of germs and they may contract cholera, jaundice etc. Earlier the bed of the river had the property of purifying its water. So it is of that time that Bhai Gurdas has written.

'Just as a woman without husband has no sons

Kabit Swaiyas, Bhai Gurdas, P. 535

.....ਨਾਰਿ ਨ ਭਤਾਰ ਬਿਨੁ ਸੁਤਨ ਅਨਿਕ ਹੈ ॥

'Just as without sowing the seed, there cannot sprout any plant...'

Kabit Swaiyas, Bhai Gurdas, P. 538

ਜੇਸੇ ਬਿਨੁ ਬੀਜ ਬੋਏ ਨਿਪਜੈ ਨ ਧਾਨ ਧਾਰਾ,.....।

Without sowing the seed, no plant does grow.

'Just as the shell without the special raindrop does not produce a pearl..'

Kabit Swaiyas, Bhai Gurdas, P. 538

.....ਸੀਪ ਸੁਾਂਤਿ ਬੁੰਦ ਬਿਨੁ ਮੁਕਤਾ ਨ ਮਾਨਿਕ ਹੈ ॥

Unless the 'swanti' (rainfall during a special period of the lunar month) raindrop falls into the shell, it does not bear a pearl.

'Similarly, without coming into the Guru's refuge,

Man's birth and death are not effaced.'

Kabit Swaiyas, Bhai Gurdas, P. 538

**ਤੈਸੇ ਹੀ ਚਰਨ ਸਰਨਿ ਗੁਰ ਭੇਟੇ ਬਿਨੁ,
ਜਨਮ ਮਰਨ ਮੇਟਿ ਜਨ ਨ ਜਾਨ ਕਹੈ ॥**

Similarly, as long as man does not come into the refuge of the Perfect Guru and practises the holy Word in his life, and aligns with it with loving devotion, he will continue to take birth and die again and again, that is, his coming and going or birth and death will not come to an end.

So, Bhai Mansukh Ji said, "O King! I have told you all these things because you do not talk of the Guru, you worship the

gods, go to the temple and offer worship to Saligram (stone idol worshipped by Hindus). This kind of worship will not enlighten you. Enlightenment does not come without the Guru's guidance and instruction -

'Brother! without the Guru's guidance comes not illumination.

Know this from Brahma, Narad and Vyas, author of the Vedas.' P. 59

**ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥
ਪ੍ਰਫੁਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੇ ਬੇਦ ਬਿਆਸੈ ਕੋਇ ॥**

'If hundred moons arise and a thousand suns appear, even with such light, there will be pitch darkness without the Guru.' P. 463

**ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥
ਏਤੇ ਚਾਨਣ ਹੋਇਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥**

Darkness of ignorance is not dispelled by ritual worship. The rest of the world is getting drowned in 'ego' because the cure lies only with the Guru. The cure of 'ego' is only with the Guru and none else. The world is all the time behaving in an 'ego-centric' manner. That is why it is sinking and declining.

Refrain: The world is getting drowned in 'I-ness' and 'ego'

**ਧਰਨਾ - ਡੁੱਬ ਗਿਆ ਸੰਸਾਰ ਜੀ,
ਮੈਂ ਮੈਂ ਤੇ ਹਉਂ ਹਉਂ ਕਰਦਾ - 2, 2
ਮੈਂ ਮੈਂ ਤੇ ਹਉਂ ਹਉਂ ਕਰਦਾ - 2, 2.
ਡੁੱਬ ਗਿਆ ਸੰਸਾਰ ਜੀ,.....2**

The whole world - whether rich or poor, educated or uneducated, whether explicator, Gurbani-singer, author or anybody else - is drowned in 'ego' and 'I-ness'.

'Practising ego and pride evils increase ever. In worldly love and greed the world is drowned.' P. 1192

**ਹਉ ਹਉ ਕਰਤ ਬਧੇ ਬਿਕਾਰ ॥
ਮੋਹ ਲੋਭ ਡੁਬੋ ਸੰਸਾਰ ॥**

The world is drowned in 'ego' and attachment.

'Everyone goes about saying - 'I, I' - without God's Name egoism departs not. Nanak, they who are dyed in the Name lose their pride and remain absorbed in the True Lord.' P. 426

**ਹਉ ਹਉ ਕਰਦੀ ਸਭ ਫਿਰੇ ਬਿਨੁ ਸਬਦੇ ਹਉ ਨ ਜਾਇ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਹਉਮੈ ਗਈ ਸਚੇ ਰਹੇ ਸਮਾਇ ॥**

Until God's Name is attained, man is not rid of pride or ego. The world is going down and down without the Name. It is man's 'Ego' which hinders his union with God.

'The wall of pride and ego intervenes between me and God. He is heard to be close by.

Between me and the Lord is a fine curtain like the wings of a butterfly but seeing Him not, I deem Him distant.' P. 624

**ਹਉ ਹਉ ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੋ ਸੁਨਤ ਦੇਸਿ ਨਿਕਟਾਇਓ ॥
ਭਾਂਡੀਰੀ ਕੇ ਪਾਤ ਪਰਦੋ ਬਿਨੁ ਪੇਖੇ ਦੁਰਾਇਓ ॥**

A thin veil like a butterfly wing or a plastic paper has been created between man's soul and God. A car or any other vehicle will not move if a paper is placed before the distributor from which current passes. Everything else may be perfectly all right, engine etc., but the car will not move howsoever hard you may try because a veil or wall has been created. In the same manner, man may perform ritual acts, give charity, visit pilgrim centres and gurdwaras, go to Hemkunt Sahib, Hazoor Sahib, Kabah, Kidarnath, Badrinath, Kashi, Paryag and other holy places, but the veil of 'ego' on his mind will not let him be united with God. *'The wall of pride and ego intervenes between man and God, although He is heard to be close by.'* (P. 624) Therefore, pray to Guru Sahib, "O Sovereign! destroy my ego'. Be concerned about your ailment which is indeed very serious and terrible. As long as man suffers from this malady, he cannot have any poise and peace -

*Refrain: Man takes birth and dies,
Bound to ego is he*

**ਧਾਰਨਾ - ਜੰਮਦਾ ਤੇ ਮਰਦਾ ਹੈ,
ਹਉਮੇ ਦਾ ਬੰਨ੍ਹਿਆ ਹੋਇਆ - 2, 2
ਹਉਮੇ ਦਾ ਬੰਨ੍ਹਿਆ ਹੋਇਆ - 2, 2.
ਜੰਮਦਾ ਤੇ ਮਰਦਾ ਹੈ,.....2**

*'The nature of ego is this that man goes
about his business in pride.*

*The trammel of ego is this that man, again
and again, enters into existences.' P. 466*

**ਹਉਮੇ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੇ ਕਰਮ ਕਮਾਹਿ ॥
ਹਉਮੇ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥**

He, who is bound in egoism, takes birth and dies again and again, until the veil of 'egoism' is removed. But, holy congregation! it is very difficult to rend the veil of egoism. Guru Sahib has counted all the big holy men and saints. All of them were involved in 'ego'. But by practising and contemplating the Guru's Word, 'ego' is destroyed.

*'Ego is at variance with the Name;
The two dwell not in one place.' P. 560*

ਹਉਮੇ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥

When the mind is illumined and one comes to see light of the all-pervasive Lord in all beings, then 'I' is destroyed. 'I-ness' ceases to exist. All become God Himself, One God alone. The sense of being distinct and separate is destroyed - the particular sense that 'I am', the 'ego-sense' is effaced. As soon as 'egoism' is destroyed, man's mind ceases to be attached to the world.

*'My mind has now reverted to its original
purity.' P. 327*

ਅਬ ਮਨੁ ਉਲਟਿ ਸਨਾਤਨੁ ਹੁਆ ॥

It goes back to the source from where it came. From what or whom had the 'mind' been formed? From the Perfect and Immaculate Soul. Waheguru (God) and soul, Brahma (Creator) and 'Parmatma' (Supreme Soul) are all one and the same.

While creating the universe, God formed the primal nature alongwith its three modes. When the reflection of the Supreme Conscious Power fell upon nature, then, first of all, in various minds the 'ego' sense was awakened, which is called 'haumein' (ego or self-conceit). The same Conscious Power created understanding or intelligence in various minds, and totality or unity assumed various distinct and diverse forms or beings. In this manner, the light of the Supreme Conscious Power fell upon the individual mind, which created the sense of 'I-ness'. Owing to 'I-ness', we started working under 'ego'. As a result we became bound in 'egoism'. Since then we have been taking birth and dying. The entire problem is this much. If the sense of 'I-ness' is destroyed, that is, man's mind breaks out of 'ego-sense, he can be liberated and attain to the Supreme state, and our small 'self' can merge in the 'Supreme Self' and become indistinct from Him.

*'As the Lord of the universe has shown
grace,
Effaced is all sorrow.*

*Saith Nanak: As the Guru demolished the
wall of egoism,
Is the gracious Lord attained.' P. 624*

ਭਇਓ ਕਿਰਪਾਲੁ ਸਰਬ ਕੋ ਠਾਕੁਰ ਸਗਰੋ ਦੂਖੁ ਮਿਟਾਇਓ ॥

ਕਹੁ ਨਾਨਕ ਹਉਮੇ ਭੀਤਿ ਗੁਰਿ ਖੋਈ

ਤਉ ਦਇਆਰੁ ਬੀਠਲੋ ਪਾਇਓ ॥

When the Guru dismantled the wall of egoism by illuminating me with the light of the Name Divine, I was united with God. As long as 'I' or 'ego' remains, no union with God is possible. In this manner, loving devotion for God is essential for demolishing ego and attaining union with Him."

So Bhai Mansukh Ji told this path to

King Shivnabh. He explained to the King, "Unless and until man imbibes love for God, he does deeds or ritual acts bereft of loving devotion to Him. Such a person is foolish and immature because he does not know that these ritual actions and observances are not falling into God's account. These ritual acts, owing to the influence of 'I-ness', are bonds or shackles; only selfless actions done without any desire for fruit or reward are the cure for removing mind's filth or impurity because the fruit of selfless ritual acts is God's loving worship. Through loving worship and devotion, man can gain Divine knowledge. Knowledge without means or spiritual practice is a maze or delusion. So Divine Name is the primary means. Without imbibing and cultivating love for the Name, one cannot merge with and achieve oneness with Him. Such is the Guru's edict -

'They are irreligious, foolish and false persons, who have no love for God.' P. 169

**ਜਿਨ ਕਉ ਪ੍ਰੀਤਿ ਨਾਹੀ ਹਰਿ ਸੇਤੀ
ਤੇ ਸਾਕਤ ਮੁੜ ਨਰ ਕਾਚੇ ॥**

Those who do not love or worship God are foolish and immature -

'They suffer exceedingly extreme agony of birth and death, and repeatedly die and putrefy in ordure.' P. 169

**ਤਿਨ ਕਉ ਜਨਮੁ ਮਰਣੁ ਅਤਿ ਭਾਰੀ
ਵਿਚਿ ਵਿਸਟਾ ਮਰਿ ਮਰਿ ਪਾਚੇ ॥**

They suffer punishment. They will continue to take birth and die. They will come into existence again and again and putrefy in filth.

'For the sake of the holy (saints) has the Lord created the three worlds.' P. 224

ਸੰਤ ਹੇਤਿ ਪ੍ਰਭਿ ਤ੍ਰਿਭਵਣ ਧਾਰੇ ॥

God has been exceedingly kind to create the world. About this, once the

Singhs mooted this question: "Why has God created this world?" Everybody expressed his own views on the subject. Then all suggested that they should ask Guru Sahib why God created the world. Guru Sahib replied, "God has created this world for his beloved ones. He has provided all the comforts and conveniences for the holy and not for the apostates or irreligious -

'Kabir, the earth belongs to the saints, but the thieves have occupied it.

The earth feels not their burden but to them it is a clear gain.' P. 1375

**ਕਬੀਰ ਧਰਤੀ ਸਾਧ ਕੀ ਤਸਕਰ ਬੈਸਹਿ ਗਾਹਿ ॥
ਧਰਤੀ ਭਾਰਿ ਨ ਬਿਆਪਈ ਉਨ ਕਉ ਲਾਹੁ ਲਾਹਿ ॥**

Thieves have usurped the land which had been created for the holy. 'For the sake of the holy has the Lord installed the three worlds.' (P. 224) Abiding in this land, they were to reflect upon and comprehend the soul. The saints were to offer loving devotion to God, who loves them.

'The Lord hungers for the loving devotion of the holy.'

Bhai Gurdas Ji, Var 10/8

ਗੋਬਿੰਦ ਭਾਉ ਭਗਤਿ ਦਾ ਭੁਖਾ ॥

God too was to love His beloved devotees. So the world was created for the loved ones, so that they might offer loving devotion and worship to the Lord. Only rare ones here attain to God and become acceptable to Him through loving devotion.

'In his heart is lodged holy truth and sincere devotion.

Saith Nanak in supplication: To such am I a slave.' P. 224

**ਸਾਚੁ ਰਿਦੈ ਸਚੁ ਪ੍ਰੇਮ ਨਿਵਾਸ ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਹਮ ਤਾ ਕੇ ਦਾਸ ॥**

In their life and conduct comes truth; truth becomes lodged therein."

So he (Bhai Mansukh Ji) explained to

Raja Shivnabh, "O King! my holy preceptor, Guru Nanak does not make the people leave their homes. He does not make them give up their family. Rather he transforms their mind and heart. He makes them die while living. He makes them die or unattached to the world, and alive or attached to the Lord, which is true living. My holy preceptor, Guru Nanak says - 'There is no need to leave the home, or renounce family life. Rather give up the bad practices of family life.' Bharthari gave up his kingdom; so did Gopi Chand renounce his dominions. But my holy preceptor, Guru Nanak says - 'If Bharthari were sitting on the throne and he had gained this knowledge there itself, then how much happier would have been the world under the rule of justice of righteousness? If Gopi Chand had continued to rule his dominions, he would have inspired many people to follow the path of goodness and virtue.' So my True Guru makes the people 'yogis' - 'yogi' is one who is aligned with God. But he does not align them by making them smear their body with ashes, leave the home, or stop wearing clothes. He says - 'Eat and drink with moderation; put on simple clothes, and live with your family moderately -

'By meeting the True Guru, man comes to know the perfect way (of life).

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

P. 522

**ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥
ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥**

My True Guru says, "Align the family you live in with God. By doing so shall all be blessed. If you are living in society, don't sit idle. Don't enjoy your seclusion; continue doing something for the people -

'As long as we are in the world,

Nanak, we should hear somewhat and speak somewhat of the Lord.'

P. 661

**ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ
ਕਿਛੁ ਕਹੀਐ ॥**

Continue uttering something to the Lord; don't become a recluse, and don't become silent saying that you have taken a vow of silence for one year or two. Continue speaking and telling about God. If God has given you the boon of knowledge, continue disseminating it among the deserving people to dispel their illusions and wrong notions. My True Guru wants to cure the world because it is afflicted with the malady of ego. Man himself is miserable and spreads misery around him." At this the King said, "But isn't, family life grasping and shackling?" Bhai Mansukh replied, "No; my Guru Nanak has described the way to remain unattached even in family life."

"How?"

My Guru Nanak says -

'Daughters and sons are God's gifts.'

ਧੀਆ ਪੁਤੁ ਸਭ ਹਰਿ ਕੇ ਕੀਏ ॥

Sons and daughters have been bestowed on you by God Himself very much like the company of the holy. Make them intelligent and capable, but don't be possessive about them. Say and consider like this - 'They are God's gifts. I am just a manager. I have only to fulfil my duties and obligations as a father. Don't fall into attachment with them. So in this way, living with the family if you practise charity, you will give up lure for money. If you tolerate world's taunts, go through joys and sorrows, you will form the habit of being tolerant."

"What is Guru Nanak Sahib's advice when man is faced with insults, difficulties

and unseemly things?" asked the King.

Bhai Mansukh replied, "My Guru Nanak says that all this is happening according to God's will - *'Whatever pleases Thee is a good pursuit.'* (P. 4) O God! whatever pleases Thy will is a good task. So, in this way, my holy preceptor Guru Nanak does not make the devotees renounce their home and family, but he does tell them not to get totally submerged or lost in family life or the household. While earning wealth and acquiring property, man should not become deluded and oblivious of God. He should live like a manager unattached with what he is managing. Just as a nurse rears another's son, you should live with your family. Only do your duties and shoulder your household obligations. My Guru makes the king rule his kingdom righteously and justly. So Guru Nanak Sahib's object as explained to me falls into three parts. The chief among them is *'bhakti'* (God's devotional worship), which is of nine types - *Simran bhakti* (worship by meditating upon God's Name), *Kirtan bhakti* (worship by singing Gurbani or God's laudations), *Sarwan bhakti* (worship by listening to Gurbani or God's Name). So, God's devotional worship has been made the most important thing in man's life. In the mind is the belief and knowledge that nothing exists here except God, who Himself has assumed countless forms.

*'Some say, He is subtlest of the subtle,
Others that, of the evolved, He is the most
Evolved.*

*He it is who created the earth, the sky, the
underworld.*

"The One" was also called "the many".'

Shabd Hazare, Tenth Guru

**ਸੁਛਮ ਤੇ ਸੁਛਮ ਕਰ ਚੀਨੇ ਬ੍ਰਿਧਨ ਬ੍ਰਿਧ ਬਤਾਏ ॥
ਭੂਮ ਅਕਾਸ ਪਤਾਲ ਸਭੈ ਸਜਿ ਏਕ ਅਨੇਕ ਸਦਾਏ ॥**

This knowledge has to be enshrined in the mind. Thirdly, the dealing with the world is that of non-attachment. Such a one does not attack anyone who says something insulting and offensive; he ignores it.

So in the way, Guru Sahib enables the devotees to attain to the Supreme state of exaltation in family life itself. He makes them realize and perform their family and social duties and obligations. He also tells them that 'love' is at number one - love for God, love for the Guru, love for the Gurmukh (Guruward or Guru-directed), and love for society. These are four kinds of love. All of them emanate from 'love for God', or you may say - 'First is love for the Gurumukh (Guruward), love for the saint or holy man. The saints or holymen of the Guru's abode make the devotees fall in love with the Guru only. By narrating sweet and pleasant things about the Guru, they align the devotees with Guru Nanak and fall in love with him; they do not make them fall in love with their own persons. They say - 'Don't fall in love with me. Don't consider me anything; I am a very humble servant of the Guru. Don't bow to me; pay obeisance to the Guru.' They align the devotees with the Guru. When we go into the Guru's refuge, they say - 'Now align yourself with God'. Then they teach the devotees how to love God, and assert that a man without love for God is dead."

So such discourses was Bhai Mansukh delivering to Raja Shivnabh. The King too listened to them attentively and lodged them in his heart. In this manner, Bhai Mansukh held holy discourses daily. One day, Bhai Mansukh said, "O King! now the idea of going back to my native country has

come into mind." Holy congregation! You may yourself imagine what was the King's state of mind at that time. Tears started flowing from his eyes. He started sobbing and sighing, and said, "Bhai Mansukh Ji! with great difficulty have you pulled me out of the well of darkness and ignorance where I had fallen. Now what shall I do? It was you who put the spark of Guru Nanak's love in my heart, but having a glimpse of you I felt satisfied that I was seeing Guru Nanak Sahib himself whom I had never seen. I had developed invisible love for Guru Nanak Sahib, but in the presence of your love, I did not feel the pangs of separation from him. And now the separation from you is separation from the Guru, which I will not be able to bear."

Thus did he express his feelings -

*Refrain: In no way is my heart comforted,
For bad is the torment of separation.*

ਧਰਨਾ - ਧੀਰਜ ਧਰੇ ਨਾ, ਕਿਵੇਂ ਮਨ ਮੇਰਾ,
ਵਿਛੋੜੇ ਵਾਲਾ ਦੁਖ ਹੈ ਬੁਰਾ - 2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਵਿਛੋੜੇ ਵਾਲਾ ਦੁਖ ਹੈ ਬੁਰਾ - 2
ਧੀਰਜ ਧਰੇ ਨਾ, ਕਿਵੇਂ ਮਨ ਮੇਰਾ,.....2

One is real separation from someone. The other is when a beloved person says that he is going to leave. It is very difficult to hear this. This can be gauged only by one who suffers the separation from a dear one. Holy congregation! every one cannot appreciate it. For others, it becomes only a story to be talked about. For the world, it may be 'Basantar' (God of Fire), but he, whose house is on fire, calls it fire; he never says that the God of Fire has been kind to him. He says that his house is on fire. It is painful and difficult to hear this.

'Even if I hear of separation from Thee, grieve I, O my Lord.'

But if I see Thee not, I die.

Without the Beloved, the separated lover can take not courage.' P. 1100

ਵਿਛੋੜਾ ਸੁਣੇ ਭੁਖੁ ਵਿਣੁ ਡਿਠੇ ਮਰਿਓਦਿ ॥
ਬਾਝੁ ਪਿਆਰੇ ਆਪਣੇ ਬਿਰਹੀ ਨਾ ਧੀਰੋਦਿ ॥

Bhai Mansukh was standing ready to board the ship. The ship was preparing to sail. The King had come to see him off. Tears were flowing from his eyes profusely. "Mansukh! you have made me fall in love with you. You are yet to leave. I am seeing that you are preparing to leave. You are going to depart; how shall I live without you? Stay for two days more. Renouncing my kingdom, I shall accompany you. I shall smear my body with ashes, I shall disrobe myself and keep long matted hair. Please take me to the Guru, the holy preceptor, my beloved one." Such requests did the king make to Bhai Mansukh.

Bhai Mansukh said, "O King! there is no need for you to go, for my True Guru has the faculty of knowing others' thoughts

-

'He knows the innermost thoughts of all people.

He knows the ache and suffering of both good and bad,'

Kabyobach Benati, Tenth Guru

ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ ॥

ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ ਪਛਾਨਤ ॥

He knows the ache and agony of everyone. You should remember him while living here. You won't be able to meet him by going with me. We do not know where he may have gone. He continues wandering all over the country and abroad to liberate the world. He goes wherever somebody remembers him with love and is stuck up on the spiritual path. He reaches there to unite him with the Formless One by giving him full Divine knowledge."

The King said, "What torments me is that you will vanish from my sight. Gradually, the sails of the ship will cease to be visible. I don't think that I shall be able to go back to my kingdom. It seems to me that I shall fall into the sea."

Bhai Mansukh consoled him a lot because - 'on hearing of separation one feels pain; to be without sight of the Beloved is death.' One dies without seeing the Beloved; One cannot survive. He said, "Ask some woman who loves her husband and is stricken with the pangs of separation. Her husband is away to some distant place; she is not having a sight of him; she is not being able to meet him; no message is coming from him." About such a one, Bhai Gurdas Ji writes -

*'The love-sick woman suffering from the pangs of separation from her beloved
Kabit Swaiyas, Bhai Gurdas Ji, 207*

ਬਿਰਹ ਬਿਓਗ ਰੋਗ ਦੁਖਿਤ ਹੁਇ ਬਿਰਹਨੀ,.....।

The wife separated from her husband is in a state of torment -

*'... .. heaving deep sighs, she gives messages for him to the way farers.'
Kabit Swaiyas, Bhai Gurdas Ji, 207*

.....ਕਹਤ ਸੰਦੇਸ ਪਥਿਕਨ ਪੈ ਉਸਾਸ ਤੇ ॥

Sighing and sobbing, she asks the way-farers - 'Brother! where are you going? If you are going to such and such place, convey this message to my husband that I am very unhappy without him. Please narrate my sad plight to him and tell him that I am sighing for him like this.

*Look at the species of lusting creatures and birds like the pigeon
Kabit Swaiyas, Bhai Gurdas Ji, 207*

ਦੇਖਹੁ ਤ੍ਰਿਗਦ ਜੋਨਿ ਪ੍ਰੇਮ ਕੈ ਪਰੇਵਾ, ਪਰ ਕਰ,।

The species of lusting creatures, the flying ones - partridge, sheldrake, black bee and birds. Look! they are flying high in the

sky with their wings. What happens to them when they are separated from their beloved ones -

... .. as soon as they spy their beloved, they come flying down to them.'

Kabit Swaiyas, Bhai Gurdas Ji, 207

.....ਨਾਰਿ ਦੇਖਿ ਟੁਟਤ ਅਕਾਸ ਤੇ ॥

Pigeons fly in the sky. But the moment a pigeon sees its she-pigeon picking grain at a place, it flies down and joins its mate. Flying with its wings, it comes down on the earth. Look! how much even they (birds) love each other!

'But Thou art the knower and treasure all kinds of knowledge, O my Beloved One

Kabit Swaiyas, Bhai Gurdas Ji, 207

ਤੁਮ ਤੋ ਚਤੁਰ ਦਸ ਬਿਦਿਆ ਕੇ ਨਿਧਾਨ ਪ੍ਰਿਅ,.....।

O beloved True Guru, you are the storehouse of all knowledge. You are the treasure of fourteen branches of knowledge. You are an image of purity and virtue. Why don't you rid the seeker-spouse of the fear of the separation-enemy, who lives by your prop and support?

'... .. rid the wife of the fear of separation from her Lord.'

Kabit Swaiyas, Bhai Gurdas Ji, 207

.....ਤ੍ਰਿਅ ਨ ਛੁਡਾਵਹੁ ਬਿਰਹ ਰਿਪੁ ਤ੍ਰਾਸ ਤੇ ॥

You are omniscient and know everything. Why don't you free me from the venomous stings of the serpent of separation?

'Kabir, the serpent of separation from the Lord abides within my mind and it yields to no charm.

He, who is separated from his Lord, lives not. If he lives, then becomes he insane.'

P. 1368

**ਕਬੀਰ ਬਿਰਹੁ ਭੁਯੰਗਮੁ ਮਨਿ ਬਸੈ ਮੰਤੁ ਨ ਮਾਨੈ ਕੋਇ ॥
ਰਾਮ ਬਿਓਗੀ ਨਾ ਜੀਐ ਜੀਐ ਤ ਬਉਰਾ ਹੋਇ ॥**

*Refrain: One separated from God lives not
... ..*

ਧਾਰਨਾ -ਨਾ ਜੀਵੇ, ਕੋਈ ਰਾਮ ਦਾ ਬਿਓਗੀ
 - 2, 2
 ਰਾਮ ਦਾ ਬਿਓਗੀ ਕੋਈ, - 4, 2.
 ਨਾ ਜੀਵੇ, ਕੋਈ ਰਾਮ ਦਾ ਬਿਓਗੀ..... - 2

Suffering from the torment of separation, sighing and sobbing Sita Ji sends this message to her husband Sri Ram Chander Ji, "O Lord! look at the flying birds in the sky. The moment they spy their beloved spouse, they come flying down and sit beside them. This love for the beloved exists even in the birds. You are omniscient. Why don't you rid me of the enemy of this separation-torment? The enemy of union is separation. Why don't you liberate me from the fear of separation?"

She further said, "Just as the twinkling stars on a dark night are frightening, similarly, the pangs of separation from your lotus feet are grieving me. Why don't you create sunlight within me by letting me have a glimpse of you?"

*'Separated from thy feet even the twinkling stars are tormenting;
 Create the light of the sun with thy glimpse.'*

Kabit Swaiyas, Bhai Gurdas Ji, 207

**ਚਰਨ ਬਿਮੁਖ ਦੁਖ ਤਾਰਿਕਾ ਚਮਤਕਾਰ,
 ਹੇਰਤ ਹਿਰਾਹਿ ਰਵਿ ਦਰਸ ਪ੍ਰਗਾਸ ਤੇ॥**

So, in this way, the ship started sailing. Raja Shivnabh stood their watching the ship. Many others standing on the shore also watched his state. Tears were flowing from his eyes. He was baffled and confused. Although he had never seen and met Guru Nanak Sahib, yet he was attracted towards him through Bhai Mansukh. He wondered what would become of him. He thought that by good fortune he had met a holy companion of the Guru who had pulled him out of the abyss of ritualism and aligned him with love of God -

*Refrain: Stricken am I by he dart of separation;
 None knows the torment of my heart.*

ਧਾਰਨਾ -ਬਿਰਹੋਂ ਵਾਲਾ ਓ, ਬਾਣ ਲੱਗਿਆ -
 2, 2
 ਮੇਰੇ ਹਿਰਦੇ ਦੀ ਪੀੜ ਨਾ ਜਾਣੇ, -2, 2.
 ਬਿਰਹੋਂ ਵਾਲਾ ਓ, ਬਾਣ ਲੱਗਿਆ - 2

Only he, who is stricken by the darts of love, knows the pangs of separation, and none else.

*'Those afflicted with the pain alone feel it.
 The passion of devotion to God is like pierced arrows.'* P. 327

**ਲਾਗੀ ਹੋਇ ਸੁ ਜਾਨੈ ਪੀਰ॥
 ਰਾਮ ਭਗਤਿ ਅਨੀਆਲੇ ਤੀਰ॥**

They are sharp and pointed arrows -
'For a sight of the Lord my heart yearns, as one thirsty without water.' P. 861

**ਹਰਿ ਦਰਸਨ ਕਉ ਮੇਰਾ ਮਨੁ ਬਹੁ ਤਪਤੈ
 ਜਿਉ ਤ੍ਰਿਖਾਵੰਤੁ ਬਿਨੁ ਨੀਰ॥**

Like a thirsty man without water, I am deeply yearning for a vision of Guru Nanak -

'My heart with the arrow of love is struck.' P. 861

ਮੇਰੇ ਮਨਿ ਪ੍ਰੇਮੁ ਲਗੋ ਹਰਿ ਤੀਰ॥

The shaft of the Guru's love has pierced my heart; it is the arrow of love-sickness. Sita Ji was abducted by Ravana. Sri Ram Chander Ji sent Hanuman to Lanka to get tidings of her from the latter's prisons. When he returned, Ram Ji asked him -

"O Hanuman! tell Raghubir! (me) have you brought any news of Sita?"

"I have, O Lord! She is abiding unblemished in Ravana's garden in Lanka."

"Is she living?"

"Only in name, O Master."

"Why did she not die of separation from me?"

"Her life breath is in thy lotus feet; Death's myrmidons come but do not find it."

The torment of separation from the beloved is known only to that person who is afflicted with it. What does the other person know about it? The heart or mind bereft of the beloved's love is like a cremation ground; it is like parched and burnt earth where not even a blade of grass can grow. A Gurmukh lit the spark of devotional love in the heart of Raja Shivnabh and created the Guru's charm therein. Who else but the True Guru could apply balm to the heart stricken with the torment of separation?

'The Lord alone my affliction knows, the suffering of my heart.' P 861

**ਹਮਰੀ ਬੇਦਨ ਹਰਿ ਪ੍ਰਭੁ ਜਾਨੈ
ਮੇਰੇ ਮਨ ਅੰਤਰ ਕੀ ਪੀਰ ॥**

Only my Lord God knows my malady and the pain within my heart; none else knows about it.

*'He who discourses to me of the Divine Beloved,
Is alone my loving brother, my true brother.'* P. 862

**ਮੇਰੇ ਹਰਿ ਪ੍ਰੀਤਮ ਕੀ ਕੋਈ ਬਾਤ ਸੁਨਾਵੈ
ਸੋ ਭਾਈ ਸੋ ਮੇਰਾ ਬੀਰ ॥**

He who tells me about my Beloved Lord, he is very close to me - *'He is my loving brother, my true brother.'*

'Nanak, what hast thou to offer to any that to thee His message brings?

*To offer Him my severed head for a seat;
without this head to serve Him.'* P. 558

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

This is about the living persons, and not of the dead. He in whose heart there is no love for God, has no concern with it. It is because the current of love has not blown into his heart at all. He who has

experienced or felt this love -

'Sit not idle those who, in their heart, have intense yearning.

Day and night in their eyes flows love's slumbering.

On an endless march urges them, one sole longing.

Know they not any place before their love's meeting.

So ever and ever are they moving.'

Dr. Bhai Vir Singh Ji

**ਸੀਨੇ ਖਿੱਚ ਜਿਨ੍ਹਾਂ ਨੇ ਖਾਧੀ ਓ ਕਰ ਅਰਾਮ ਨਹੀਂ ਬਹਿੰਦੇ।
ਨਿਹੁੰ ਵਾਲੇ ਨੈਣਾਂ ਕੀ ਨੀਂਦਰ ਓ ਦਿਨੇ ਰਾਤ ਪਏ ਵਹਿੰਦੇ।
ਇਕੋ ਲਗਨ ਲਗੀ ਲਈ ਜਾਂਦੀ ਹੈ ਟੋਰ ਅਨੰਤ ਉਨ੍ਹਾਂ ਦੀ
ਵਸਲੋਂ ਉਰੇ ਮੁਕਾਮ ਨ ਕੋਈ ਸੋ ਚਾਲ ਪਏ ਨਿਤ ਰਹਿੰਦੇ।**

In this way -

'Join, join, O my mates, sing the praises of my Lord and follow the counsel of the patient True Guru.

Fulfil Thou, O Lord God, the desire of slave Nanak. By beholding Thee my body abides in peace.' P. 862

**ਮਿਲੁ ਮਿਲੁ ਸਖੀ ਗੁਣ ਕਹੁ ਮੇਰੇ ਪ੍ਰਭ ਕੇ
ਲੇ ਸਤਿਗੁਰ ਕੀ ਮਤਿ ਧੀਰ ॥
ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਆਸ ਪੁਜਾਵਹੁ
ਹਰਿ ਦਰਸਨਿ ਸਾਂਤਿ ਸਰੀਰ ॥**

So such a love-sickness was roused in his heart. Not one day, two days or ten days passed but time kept passing, and he was lost in such a stream of thought that he became oblivious of eating, drinking and everything. He would come to the seashore where came ships from India, and he expressed the feelings and emotions of his heart in the following words -

Refrain: O my Beloved One, come and enquire about me.

Tears are streaming from my eyes.

**ਧਰਨਾ - ਮੇਰੀ ਸਾਰ ਤੂੰ ਲੈ ਲੈ ਆ ਕੇ ਪ੍ਰੀਤਮਾ,
ਅੱਖੀਆਂ ਚੋਂ ਨੀਰ ਵਗਾਏ - 2, 2
ਅੱਖੀਆਂ ਚੋਂ ਜੀ, ਨੀਰ ਵਗਾਏ - 2, 2.
ਮੇਰੀ ਸਾਰ ਤੂੰ ਲੈ ਲੈ ਆ ਕੇ ਪ੍ਰੀਤਮਾ,.....2**

*'O my Friend, from thy homeland,
Thou art gone abroad, I send messages of
love to Thee.*

*I, the bride, heartily remember that Friend
and my eyes are brimful with tears.*

*Thy bride's (mine) eyes are brimful with
tears. I utter Thine praise.*

*How can I meet Thee, O my beloved Lord?
I know not the arduous way and path to
Thee. How can I reach Thee, O Love, at the
yonder shore?' P. 1111*

ਸਾਜਨ ਦੇਸਿ ਵਿਦੇਸੀਅੜੇ ਸਾਨੇਹੜੇ ਦੇਦੀ ॥

ਸਾਰਿ ਸਮਾਲੇ ਤਿਨ ਸਜਣਾ ਮੁੰਧ ਨੈਣ ਭਰੇਦੀ ॥

ਮੁੰਧ ਨੈਣ ਭਰੇਦੀ ਗੁਣ ਸਾਰੇਦੀ ਕਿਉ ਪ੍ਰਭ ਮਿਲਾ ਪਿਆਰੇ ॥

ਮਾਰਗੁ ਪੰਥੁ ਨ ਜਾਣਉ ਵਿਖੜਾ ਕਿਉ ਪਾਈਐ ਪਿਰੁ ਪਾਰੇ ॥

O True Guru! I do not know the path that leads to you. I have no knowledge of this way. Even if I reach your abode after enquiring from the people, I do not know where you may have gone to liberate some dear devotee of yours.

*'By the True Guru's word, I, the separated
bride, can meet with Thee, by placing before
Thee my body and soul.*

*Nanak, the ambrosial tree bears the most
delicious fruits.*

*Meeting with Thee, my Love, their relish is
tasted.' P. 1111*

ਸਤਿਗੁਰ ਸਬਦੀ ਮਿਲੈ ਵਿਛੁੰਨੀ ਤਨੁ ਮਨੁ ਆਗੈ ਰਾਖੈ ॥

ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਮਹਾ ਰਸ ਫਲਿਆ ਮਿਲਿ ਪ੍ਰੀਤਮ ਰਸੁ ਚਾਖੈ ॥

Such was the love sickness of the king.

Holy congregation! when the heart is tormented with love-sickness, it does not listen to any advice and it becomes difficult to live without the Beloved One. Swan and crane are such birds that cannot bear separation from their loved one. If one from the couple dies, the other too dies. It is difficult to bear the lamentations of the surviving lovesick bird. When I used to do farming, a crane couple lived in the paddy crops. They had built their nest there and covered it with hay. One day, a jackal came

and killed one of the two. The servants informed me about it. The surviving crane hovered round our field and kothi (farmhouse) and cried so piteously that it was becoming difficult for me to bear. My heart too was deeply moved and tears came into my eyes. It kept lamenting till evening, fell unconscious in the fields and died. This is what is torment of separation from the loved one.

*'Kabir, the serpent of separation from the
Lord abides within my mind and it yields to
no charm.*

*He, who is separated from his Lord, lives
not. If he lives, then becomes he insane.'*

P. 1368

ਕਬੀਰ ਬਿਰਹੁ ਭੁਯੰਗਮੁ ਮਨਿ ਬਸੈ ਮੰਤੁ ਨ ਮਾਨੈ ਕੋਇ ॥

ਰਾਮ ਬਿਓਗੀ ਨਾ ਜੀਐ ਜੀਐ ਤ ਬਉਰਾ ਹੋਇ ॥

The Rajguru (royal priest) of Raja Shivnabh was a Pandit (Brahmin priest). He observed, "In what streams of thoughts has the king become lost?" Earlier, he used to go to the Shiva temple and give charities and donations. He paid obeisance to me and got my blessings. But now he has stopped coming at all, and whenever he is free from the affairs of the state you see him weeping and sighing. What has happened to him?" He reasoned with the King, "O King! in what thoughts have you become lost? If I find the man who has created this interest in you, I will give him the harshest punishment for involving a normally living king in weeping and sighing."

The King said, "You know nothing. Pandit Ji! What does a corpse know what life is?" The Pandit (Brahmin priest) discussed this subject with the queen too. She said, "Pandit Ji! one thing is evident. It was Bhai Mansukh who had come. Ever since his departure, the king has become very gentle and tender-hearted. I am myself charmed by his feeling and behaviour

which is of love and affection. As a result, reverence for the King has increased in my mind and I have come to have love and reverence for his Guru too, even though I have not seen him (the Guru) and have only heard about him. How gentle and sweet is his utterance! When he speaks his words pierce the heart. This state of mind is not a bad thing. True, it is some state which he remembers. He will come at some time or the other. The king is absolutely sure."

Getting free from the affairs of the state, the King went to the sea shore or to the high mountains where there were no intruders. He went into solitude, leaving the bodyguards behind. There he offered supplications to the True Guru.

*Refrain: Daily do I wait for you on the path
Tears flow from my eyes.*

ਧਰਨਾ - ਨਿਤ ਗਸਤੇ ਉਡੀਕਾਂ ਤੇਰੇ,
ਨੈਣਾਂ ਵਿਚੋਂ ਨੀਰ ਚਲਦੈ - 2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਨੈਣਾਂ ਵਿਚੋਂ ਨੀਰ ਚਲਦੈ - 2, 2
ਨਿਤ ਗਸਤੇ ਉਡੀਕਾਂ ਤੇਰੇ,.....2

*'In all ten directions are dark clouds umbrella-like spread;
Frightening are flashes of lightning.
The forlorn wife lies alone on the couch, her eyes bereft of sleep -
Her lord to distant lands gone.'* P. 624

ਦਰ ਦਿਸ ਛਤ੍ਰ ਮੇਘ ਘਟਾ ਘਟ ਦਾਮਨਿ ਚਮਕਿ ਡਰਾਇਓ ॥
ਸੇਜ ਇਕੇਲੀ ਨੀਦ ਨਹੁ ਨੈਨਹ ਪਿਰੁ ਪਰਦੇਸਿ ਸਿਧਾਇਓ ॥

The month of 'Sawan' (July-August) had come. The clouds were floating in the sky showering rain. He saw blooming greenery. It was drizzling. Green tender shoots were growing. A cool breeze was blowing. It was blooming all around. But for a love-sick woman the month of 'Sawan' is tormenting. Her hope of meeting with her beloved Lord is not being fulfilled.

*'Mother mine! no message from Him has come of late;
Formerly, with each 'kos' (one kos = 2.4 kms) traversed by the Beloved, four of his missives arrived.'* P. 624

ਹੁਣਿ ਨਹੀ ਸੰਦੋਸਰੋ ਮਾਇਓ ॥

ਏਕ ਕੋਸਰੋ ਸਿਧਿ ਕਰਤ ਲਾਲੁ ਤਬ ਚਤੁਰ ਪਾਤਰੋ ਆਇਓ ॥

Earlier, after covering each 'kos' (one kos = 2.4 kms), he sent four letters. But now, no message has come from him.

*'How can I forget the precious Beloved, repository of all merits, Giver of joy?
Going to the top of the mansion his path I watch.*

My eyes ever filling with tears.' P. 624

ਕਿਉ ਬਿਸਰੈ ਇਹੁ ਲਾਲੁ ਪਿਆਰੋ ਸਰਬ ਗੁਣਾ ਸੁਖਦਾਇਓ ॥
ਮੰਦਰਿ ਚਰਿ ਕੈ ਪੰਥੁ ਨਿਹਾਰਉ ਨੈਨ ਨੀਰਿ ਭਰਿ ਆਇਓ ॥

The King stood on the palace top and looked towards India hoping that some ship or ferry might come to the shore. He hoped that some new saint or holy man might come, and perhaps, Bhai Mansukh might come in the company of Guru Nanak Sahib himself. Bhai Mansukh had said that Guru Sahib would surely come. So such thoughts crossed his mind again and again. He observed the crow sitting on the roof parapet and things of childhood came into his mind. He requested the crow to bring message of his beloved one thus -

*Refrain: Fly, fly, O black crow
And bring the message of my beloved Lord.*

ਧਰਨਾ - ਉਡ ਜਾ ਉਡ ਜਾ ਕਾਗਾ ਕਾਰੇ,
ਲਿਆਈ ਪ੍ਰੀਤਮ ਦਾ ਸਨੇਹਾ - 2, 2.
ਪ੍ਰੀਤਮ ਦਾ ਸਨੇਹਾ, ਲਿਆਈ ਪ੍ਰੀਤਮ ਦਾ ਸਨੇਹਾ - 2,
2
ਉਡ ਜਾ ਉਡਾ ਜਾ ਕਾਗਾ ਕਾਰੇ,.....-2

'The bride beholds the pathway sighing and with tearful eyes.

Her mind is not happy, and she retracts not her steps, in the hope of seeing her Lord.

Fly away O black crow, so that I may

quickly meet my Beloved Lord.' P. 338

ਪੰਥੁ ਨਿਹਾਰੈ ਕਾਮਨੀ ਲੋਚਨ ਭਰੀ ਲੇ ਉਸਾਸਾ ॥
ਉਰ ਨਾ ਭੀਜੈ ਪਗੁ ਨ ਖਿਸੈ ਹਰਿ ਦਰਸਨ ਕੀ ਆਸਾ ॥
ਉਡਹੁ ਨ ਕਾਗਾ ਕਾਰੇ ॥
ਬੇਗ ਮਿਲੀਜੈ ਅਪਨੇ ਰਾਮ ਪਿਆਰੇ ॥

The woman (symbol for the seeker) watches along the way her beloved Lord is to come by. Her eyes are filled with tears. She wipes them with her handkerchief again and again. Tears blind her vision and prevent her from watching the way. She says, "O crow! I have heard that you have a long flight and can fly very far. Why don't you take flight? I have heard from lovers that the crow brings tidings of their loved ones. Coming to the parapet, it starts cawing. This indicates that somebody is likely to come today. Why don't you crow; why are you sitting silent? It is a saying –

*'Fly away O crow, I shall feed you with bread-crumbs;
When my spouse is coming, bring news of him, O crow.'* (Folk saying)

ਉਡ ਉਡ ਕਾਵਾਂ ਤੇਨੂੰ ਚੁਰੀ ਪਾਵਾਂ,
ਕੰਤ ਘਰ ਆਉਂਦੇ, ਉਹ ਦੀ ਸਾਰ ਲਿਆ ਕਾਵਾਂ।

The king pleaded again and again – 'Fly away, O black crow.' (P. 338) I want to see the Guru at the earliest. Bring some tidings of him; do crow sometime.

*'Saith Kabir: To achieve life's blessing,
To the Lord be devoted;
The Name Divine make your sole prop,
And by your tongue utter God's Name.'*

P. 338

ਕਹਿ ਕਬੀਰ ਜੀਵਨ ਪਦ ਕਾਰਨਿ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰੀਜੈ ॥
ਏਕੁ ਆਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ ॥

Bhai Gurdas Ji also says thus –
*'O crow, fly away swiftly and meet my beloved Spouse,
And tell him about my sorrow, suffering and torment of separation.'*

Kabit Swaiyas, Bhai Gurdas Ji, 571

ਬਾਇਸ ਉਡਹੁ ਬਲ ਜਾਉ ਬੇਗ ਮਿਲੈ ਪੀਯ,

ਮਿਟੈ ਦੁਖੁ ਰੋਗੁ ਸੋਗੁ ਬਿਰਹ ਬਿਯੋਗ ਕੋ ॥

'O crow! don't sit here but fly away to my beloved Lord; go quickly. Tell him about my sad state. Narrate to him my malady, sorrow and suffering. Look! in what great torment my body is! It is refusing to wear clothes.

'Without the Spouse how can I relish food and sleep?

My vesture is a torment to my limbs.' P . 1108

ਹਰਿ ਬਿਨੁ ਨੀਦ ਭੂਖ ਕਹੁ ਕੈਸੀ ਕਾਪੜੁ ਤਨਿ ਨ ਸੁਖਾਵਏ ॥

*'The clothes afford no comfort to my body.
My life is passing in great difficulty.
Perhaps the cause may be some veil of deceit in me.*

Oh! how may I see the day of loving meeting with my Lord!

Both time and omens are favourable. Then why doesn't my Beloved come?

Isn't it due to the absence of some Vedic 'Mahurat' (auspicious time) the secret of his delay?

Oh! I am in great pain and torment; I can suffer no more separation. Better I should become a 'Jogan' (female yogi) and search for him from door to door.'

Kabit Swaiyas, Bhai Gurdas Ji, 571

ਅਵਧ ਬਿਕਟ ਕਟੈ, ਕਪਟ ਅੰਤਰਿ ਪਟੁ,
ਦੇਖਉ ਦਿਨ ਪ੍ਰੇਮ ਰਸ ਸਹਜ ਸੰਜੋਗ ਕੋ ॥
ਲਾਲ ਨਾ ਆਵਤ ਸੁਭ ਲਗਨ ਸਗਨ ਭਲੇ,
ਹੋਇ ਨ ਬਿਲੰਬ ਕਛੁ ਭੇਦੁ ਬੇਦ ਲੋਕ ਕੋ ॥
ਅਤਿਬਿ ਆਤੁਰ ਭਈ ਅਧਿਕ ਔਸੇਰ ਲਾਗੀ,
ਧੀਰਜ ਨ ਧਰੋ ਖੋਜੋ ਧਾਰਿ ਭੇਖ ਜੋਗ ਕੋ ॥

Tell him O crow, "If you don't come, I shall become a female yogi (ascetic). I shall beg from door to door and also look for you and find out why you are not coming home. Without you, of what use is my life? Only I know how burdensome is every day of my life that is passing. There is the

darkness of ignorance within me. How may I unite with the Spouse and enjoy the relish of union with Him? All omens and portents are auspicious. Perhaps, as per the people's general belief, the auspicious hour of meeting with the Lord is approaching."

"The delay in His coming is inordinate. How may I remain patient in this extreme anxiety and consternation? O beloved Lord! O saviour of my life! now don't delay any further, and come at once."

'With seeking Him ever so persistently, 'bairagan' (anchorite) have I become:

For a sight of the Lord am I athirst.' P. 204

ਖੋਜਤ ਖੋਜਤ ਭਈ ਬੈਰਾਗਨ

ਪ੍ਰਭ ਦਰਸਨ ਕਉ ਹਉ ਫਿਰਤ ਤਿਸਾਈ॥

So, holy congregation! such were the messages from the King. He, whose heart has not been stricken with love, whose heart is not desolate and burnt, does not know the pull of love. We cannot experience the torment of Raja Shivanabh's heart. He alone knows whose mind or body has been ripped open by the piked darts of love. Even the sacred ocean of tears had got exhausted by weeping. There were only desperate entreaties and plaintive cries of the heart.

At such a moment, this thought naturally comes to the mind. Would that I could fly in the sky and find my lost love! But wings are not to be had with which one can fly. It was a state of utter helplessness—

Refrain: If wings were on sale in the market, I would fly to meet the Guru.

**ਧਰਨਾ - ਫੰਘ ਬਿਕਦੇ ਹੋਣ ਬਜ਼ਾਰੀ, ਫੰਘ ਬਿਕਦੇ
ਫੰਘ ਬਿਕਦੇ ਹੋਣ ਬਜ਼ਾਰੀ,
ਗੁਰਾਂ ਨੂੰ ਮੈਂ ਉਡ ਕੇ ਮਿਲਾਂ, ਪਿਆਰਿਓ-ਪਿਆਰਿਓ,
ਗੁਰਾਂ ਨੂੰ ਮੈਂ ਉਡ ਕੇ ਮਿਲਾਂ, ਫੰਘ ਬਿਕਦੇ - 2**

'If I could find the wings on sale, I would

buy them for an equal weight of my flesh.

Then, I would attach them to my body and search for and find that Friend of mine.'

P. 1426

ਖੰਡ ਵਿਕਾਂਦੜੇ ਜੇ ਲਹਾਂ ਘਿੰਨਾ ਸਾਵੀ ਤੋਲਿ॥

ਤੰਨਿ ਜੜਾਈ ਆਪਣੈ ਲਹਾਂ ਸੁ ਸਜਣੁ ਟੋਲਿ॥

'I have heard that there is a bird named 'anal' which always lives in the sky and never comes down. If I am able to find its feather, I shall fix it to my body. This feather has the property of transporting that thing or person to the sky with which it is joined. My Beloved one lives in the region of Eternity, while I live in the region that is subject to death. O Sovereign! if I find such feathers, I shall join them with my body and fly to the realm of Eternity where abides my Beloved One, because these feathers possess this property.'

Once the Tenth Guru Sahib was holding his court. Suddenly, a strangely dressed holy man came there in the Guru's presence. Guru Sahib looked at him intently. He presented five feathers to Guru Sahib. Guru Sahib enquired after his welfare and said, "Why did you take the trouble of bringing the feathers?" He said, "Sir! whoever goes to the saints, Gurus and 'Pirs' without an offering, returns empty-handed. One must carry some offering or the other as a token of one's devotion. They (saints, Gurus and Pirs) do not need anything; they only gauge a devotee's sense of reverence and devotion. Is it deep or superficial? So sir! this bird of the higher regions called 'anal' remains beyond the pull and attraction of the earth. There it lays eggs, hatches them and rears its young ones. I have brought its feathers. Their special property is that if you shoot an arrow by fixing this feather on it, it will reach those very higher regions."

After making this submission, the strangely dressed holy man went away. All the Singhs asked Guru Sahib who he was. Guru Sahib said, "O Gursikhs! this person was Narad (born of Brahma's forehead). He wanted to know about Guru Nanak's spiritual seat and make some spiritual utterances. He had come to present these feathers."

They asked, "Sir, why did he offer these feathers?" Guru Sahib said, "O Gursikhs! these feathers are not ordinary feathers. They are of the bird called 'humaon'. This bird abides in the higher regions. Its feathers have the property of taking anything bound with them to the higher regions. Go, get these feathers bound with arrows."

The Guru's command was obeyed instantly. Guru Sahib said, "Look, I shall shoot these arrows. Spread out far and wide on all sides, and bring these arrows back to me." Guru Sahib shot the arrows towards the sky. Everybody watched the arrows, whether they had sharp vision or poor sight. The arrows with feathers were seen going high up into the sky, but none saw them coming downwards. All reported, "True Sovereign! none of the arrows has been found." He said, "O devotees! it is due to the special property of the feathers. Just as these feathers have the quality of transporting to the higher regions anything bound with them, similar is the quality of Guru Nanak's 'bani' (utterance). The heart and mind that is united with it, the heart in which is lodged the 'moolmantra' -

'There is but one God.

True is His Name, creative His personality and immortal His form. He is without fear, sans enmity, unborn and self-illuminated.

By the Guru's grace (He is obtained).

Embrace His meditation.

True in the prime, True in the beginning of ages, True He is even now and True He verily shall be, O Nanak.' P. 1

**ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਜਪੁ ॥
ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥
ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥**

Or the 'Waheguru' 'mantra' (word or chant), he will go into Guru Nanak's world, when he gives up his mortal frame, just as these feathers go to the higher regions to which they belong. In the same manner, Guru's 'bani' (utterance) is -

'From the Primal One, has emanated Gurbani, and it has effaced all the anxiety.' P. 628

ਪੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥

This is the 'bani' (utterance) from the Primal Divine source, and it will transport us there.

So Raja Shivnabh made entreaties and supplications, "O Sovereign! if somehow I get the feathers of that 'humaon' bird, even if I have to give away my entire kingdom in exchange, I will tie them with my body because I am sure that by doing so I will reach you." His ministers reasoned with him; groups of subjects also met him and said, "O king! don't be sad, we cannot bear your sorrow. You do not eat or drink anything; you are uttering only these words-

'Blessed is Guru Nanak, blessed is Guru Nanak.' " All were surprised what these words meant. Nobody had heard the name of Guru Nanak. They did not know who Guru Nanak was. They said, "When we ask the king who Guru Nanak is, he says - I cannot describe him; but he is my very life and breath, my own self. He is the very basis of my life. What he is like, I have no idea. I know only this much that

he is sheer love, utterly my own. He is sheer compassion, kindness and grace. But I, made up of five 'elements, do not know what he looks like."

He did not cease uttering Guru Nanak's name. The Divine edict came to him - 'O devotee, if you have devotion, continue uttering his name, and don't stop doing so. Sometime or the other, your prayer will be heard and granted -

*Refrain: Sometime will the Beloved One surely hear my prayer.
So continue crying like the rain-bird.*

**ਧਰਨਾ - ਕਦੇ ਸੁਣੇਗਾ ਪੁਕਾਰ ਪ੍ਰੀਤਮ ਮੇਰਾ,
ਪਪੀਹੇ ਵਾਂਗੂੰ ਕੁਕਦਾ ਰਹੀਂ -2, 2
ਮੇਰੇ ਪਿਆਰੇ ਪਪੀਹੇ ਵਾਂਗੂੰ ਕੁਕਦਾ ਰਹੀਂ - 2, 2
ਕਦੇ ਸੁਣੇਗਾ ਪੁਕਾਰ ਪ੍ਰੀਤਮ ਮੇਰਾ,.....2**

'Kabir, utter thou the Name of the Lord and sleep not heedlessly.

Calling out the Name, night and day, the Lord shall sometime hear thy cry.'

P. 1376

**ਕਬੀਰ ਕੇਸੋ ਕੇਸੋ ਕੁਕੀਐ ਨ ਸੋਈਐ ਅਸਾਰ ॥
ਰਾਤਿ ਦਿਵਸ ਕੇ ਕੁਕਨੇ ਕਬਹੂ ਕੇ ਸੁਨੈ ਪੁਕਾਰ ॥**

O holy congregation! the marks of the torment of separation are the marks of love. So in such a manner was a king afflicted with love for the unseen Guru Nanak Sahib. What his state of mind was, nobody could know. What can he say, who has not experienced love?

Chapter V

Invocation:

*True is God's Name;
Blessed is Sri Guru Nanak Dev Ji.
'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.'* P. 256

ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ

ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀਓ ਮਹਾਰਾਜ।

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

ਡੋਲਨ ਤੇ ਰਾਖਰੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

*'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.'* P. 289

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥

*'Beloved! shouldst Thou utter a word my
head would I cut off and offer:
My eyes yearn for a sight of Thee.'* P. 1094

ਤੂ ਚਉ ਸਜਣ ਮੇਡਿਆ ਭੇਈ ਸਿਸੁ ਉਤਾਰਿ ॥

ਨੈਣ ਮਹਿਜੇ ਤਰਸਦੇ ਕਦਿ ਪਸੀ ਦੀਦਾਰੁ ॥

*'Shouldst Thou enter my courtyard, the whole
earth an aspect of beauty shall wear;*

*Sequestered from the Spouse that I am, none
now cares for me.'* P. 1095

ਜੇ ਤੂ ਵਤਹਿ ਅੰਡਣੇ ਹਭ ਧਰਤਿ ਸੁਹਾਵੀ ਹੋਇ ॥

ਹਿਕਸੁ ਕੰਤੇ ਬਾਹਰੀ ਮੇਡੀ ਵਾਤ ਨ ਪੁਛੈ ਕੋਇ ॥

*Refrain: Lord, ever in Thee rests my hope,
When shall you embrace me?*

ਧਾਰਨਾ - ਹਉ ਤੁਮਰੀ ਕਰਉ ਨਿਤ ਆਸਾ, ਹਉ ਤੁਮਰੀ -2

ਕਦੋਂ ਗਲ ਲਾਵੋਂਗੇ, ਪ੍ਰਭ ਜੀ - 2

ਕਦੋਂ ਗਲ ਲਾਵੋਂਗੇ, ਹਉ ਤੁਮਰੀ ,.....2

*'O Lord God, treasure of bliss, have Thou
mercy on me, that I may sing your
laudations.*

Ever do I repose hope in Thee,

O Lord when shalt Thou embrace me?

Thoughtless, ignorant children are we, O

Lord Father -

Bless us with Thy instruction.

*Even though the child each moment makes
errors and causes damage,*

Still will the Universal Father cherish it.

Lord! we receive whatever You grant.

No other place of shelter have I.

*The devotees favoured of God alone love the
Lord.*

*Of such is the light merged with the Divine
Effulgence.*

*As the Lord be gracious, shall He inspire
love in us.*

Nanak at the Lord's Portal seeks shelter;

The Lord his honour shall save.' P. 1321

ਪ੍ਰਭ ਕੀਜੈ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਹਮ ਹਰਿ ਗੁਨ ਗਾਵਹਗੇ ॥

ਹਉ ਤੁਮਰੀ ਕਰਉ ਨਿਤ ਆਸ ਪ੍ਰਭ ਮੋਹਿ ਕਥ ਗਲਿ ਲਾਵਹਿਗੇ ॥

ਹਮ ਬਾਰਿਕ ਮੁਗਧ ਇਆਨ ਪਿਤਾ ਸਮਝਾਵਹਿਗੇ ॥

ਸੁਤੁ ਖਿਨੁ ਖਿਨੁ ਭੂਲਿ ਬਿਗਾਰਿ ਜਗਤ ਪਿਤ ਭਾਵਹਿਗੇ ॥

ਜੋ ਹਰਿ ਸੁਆਮੀ ਤੁਮ ਦੇਹੁ ਸੋਈ ਹਮ ਪਾਵਹਗੇ ॥

ਮੋਹਿ ਦੂਜੀ ਨਾਹੀ ਠਉਰ ਜਿਸੁ ਪਹਿ ਹਮ ਜਾਵਹਗੇ ॥

ਜੋ ਹਰਿ ਭਾਵਹਿ ਭਗਤ ਤਿਨਾ ਹਰਿ ਭਾਵਹਿਗੇ ॥

ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ਜੋਤਿ ਗਲਿ ਜਾਵਹਗੇ ॥

ਹਰਿ ਆਪੇ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਆਪਿ ਲਿਵ ਲਾਵਹਿਗੇ ॥

ਜਨੁ ਨਾਨਕੁ ਸਗਨਿ ਦੁਆਰਿ ਹਰਿ ਲਾਜ ਰਖਾਵਹਿਗੇ ॥

*Refrain: I ever hope, O Lord,
When shall you embrace me.*

**ਧਾਰਨਾ - ਮੈਂ ਆਸਾਂ ਕਰਦਾ ਜੀ,
ਕਦੋਂ ਗਲ ਲਾਵੋਂਗੇ -2, 4.**

Holy congregation! loud be thy utterance - 'Satnam Sri Waheguru'. [True is the Name of Lord God]. Getting free from your worldly chores, you have reached the Guru's court. The Guru has been extremely gracious to all of us that in the terrible age of 'Kalyuga' (the Dark age of sin and evil), burning and smouldering with sin and evil, strife and conflict, the sole fount or spring of coolness and calmness is the congregation of the holy, where one's mind becomes tranquil and cool for sometime

and experiences some measure of bliss. This joy or bliss can be attained neither with wealth, nor through pleasure trips, nor by gaining any prominence and superiority. Through these attainments man does not obtain that nectar-relish which soothes, cools and delights both body and mind.

That bliss or felicity can be had only in the company of the holy -

'What qualities has holy company?

Such it is wherein the Sole Name of the Lord is expounded.' P. 72

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੇ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥

Where the Name of God and His beloved saints is mentioned, where the ways and means to align with the truth are discussed, that is holy congregation in the true sense of the word.

During the last few holy gatherings, we have been narrating a story, which relates to Guru Nanak Sahib. Once a trader named Mansukh came to Guru Nanak Sahib. He served Guru Sahib for three years and attained to the highest spiritual state. This is not to say that he gave up his household. Remaining with his family, he did honest work and practised Divine Name meditation in order to urge others to take to Guru Nanak's path. For business and trade, he went to the island of Sangladeep in Lanka (Ceylon). There he met its king named Raja Shivnabh who was a Shaivite and so observed fasts and other rituals. At that time, only two religions were prevalent there. Shaivism and Buddhism. There wasn't any other religion. Even Buddhism had become a branch of Shaivism that with the passage of time changed into the Yoga sect. There have been many great scholars and adept anchorites like Machhandernath, Gorakhnath, Bharthari and Gopichand. They were good people but they were ignorant

of what you call Divine knowledge. They were badly caught in the snare of ritualism. They observed fasts, worshipped the *Tulsi* plant and practised some amount of charity. They had such principles or doctrines which Guru Sahib describes as worthless rites and rituals because they do not help a devotee to realize God. As a result, their votary does achieve any spiritual progress. The practitioner's soul cannot enter the realm of the spirit. The soul trapped in ritualism remains confined to the realm of nature. Secondly, he starts seeing the Supreme Powers, whose idols are made, in the stone images, while Lord God, who is the Master of all these powers, is present everywhere. So Bhai Mansukh had some spiritual dialogues with that Raja Shivnabh which have been described in great detail in the earlier discourses. Thereafter, that king realized the truth and he was stricken with love and reverence for Guru Nanak Sahib. Bhai Mansukh came back but only after igniting the spark of love and devotion in the king's heart. Love is such a sentiment which is beyond man's control. When a man is stricken with love, he enjoys its indescribable relish and rises above every kind of hurdle, inconvenience and interest.

'Devotion to the Lord comes not of man's own effort or desire.

This cup of the Lord's love comes to any He chooses to offer.' P. 1378

ਆਪਣਾ ਲਾਇਆ ਪਿਰਮੁ ਨ ਲਗਈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥

ਏਹੁ ਪਿਰਮੁ ਪਿਆਲਾ ਖਸਮ ਕਾ ਜੇ ਭਾਵੈ ਤੈ ਦੇਇ ॥

He, in whose heart has been born the Lord's devotion, knows its torment, such as-

'Those afflicted with the pain alone feel it: The passion of devotion to God is like piked arrows.' P. 327

ਲਾਗੀ ਹੋਇ ਸੁ ਜਾਨੈ ਪੀਰ ॥ ਰਾਮ ਭਗਤਿ ਅਨੀਆਲੇ ਤੀਰ ॥

There are two things: one is 'birhon' -

love-sickness or pangs of separation from the beloved; the other is 'vairaag' - non-attachment or renunciation; this is different from love but 'vairaag' too is born out of 'love', but 'love' is somewhat a different kind of relish. So 'vairaag' was born in his (king's) heart. When Bhai Mansukh, after selling his merchandise, and buying goods from there set sail in his ship, the king was the only devotee, who was badly shaken and did not know what he should do. He made humble entreaties to Bhai Mansukh, "O brother! let me have a glimpse of Guru Nanak Sahib. I am ready to renounce the kingdom and become a yogi (ascetic). I shall smear my body with ash put on saffron clothes and take a begging bowl in my hand. Tell me what garb I should put on by which I may be able to have a glimpse of Guru Nanak Sahib. Now I am not going to sit on the throne." Bhai Mansukh explained to him, "O king! Guru Nanak Sahib's religion is that of living non-attached in the household - its conduct is that of non-attachment; the chief thing is God's devotional worship, and the goal is attainment of Divine knowledge. Man lives in the household with his family, but he remains detached; he does not become attached to anything; he does not become engrossed in it; living with his family he does business, runs factories, and manages big business projects. But he does not become drowned in them. He does his duties like a trustee. Guru Nanak's teaching is not like that of Gorakhnath. Bharthari and Gopichand were very good and noble kings. If they had continued ruling their respective kingdoms, their subjects would have been immensely benefited. Guru Nanak Sahib says - 'Don't renounce society. Live among the people -

'As long as we are in the world,

Nanak, we should hear somewhat and speak somewhat of the Lord.' P. 661

ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ ॥

As long as we are living in the world, we should say something about God and hear others also about Him. Guru Nanak Sahib does not teach man to leave his home and family; he urges him to give up attachment for his family and household; he does not make him abandon his children. On the other hand, he makes us give up inordinate love and attachment for them and urges us to perform our paternal duties towards them. He says that we should enlighten them about God and make them noble persons who may be able to perform their family obligations and duties towards the country, and follow social norms. So, in this way, Guru Sahib does not make us renounce our home and hearth. Secondly, my Guru is a capable holy preceptor, who is omniscient and knows the thoughts and feelings of one and all.

'He (God) knows the innermost thoughts of all people.

He knows the ache and suffering of both good and bad.'

Kabiyovach Benati, Tenth Guru

ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ ॥

ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ ਪਛਾਨਤ ॥

Guru Nanak Sahib is not an ordinary holy preceptor. There are two types of Gurus. First are those who attain to some state of exaltation with spiritual endeavour. True, they do become exalted -

'He, who shows the Lord's abode within man's mind home;

He alone is the omnipotent and omniscient True Guru.' P. 1291

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੋ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥

Such a one becomes the True Guru. 'The omnipotent and omniscient or enlightened True Guru' has some distinguishing marks.

But one is Guru-God. He reveals Himself when, after the complete envelopment of the world in thick spiritual mist or darkness and total destruction of all spiritual values, man becomes confined to the observance of only '*rehat maryada*' (religious practice and tradition), '*Shrah shariat*' (Muslim religious rules or code) and ritualism, which he has himself devised and framed according to his knowledge and understanding. This restricts the mental flight of a spiritual seeker. Instead of realizing God, who is omnipresent, he is deluded into looking for Him in imaginary beings and ends in a sorry state. "Bhai Mansukh said, "O king! Guru Nanak Sahib is Guru-God. He is the Guru-form or image of the '*Akal Purkh*' (Timeless One, God). God has manifested Himself in the person of Guru Nanak Sahib for the liberation of mankind. Wherever there is a stuck-up spiritual seeker, Guru Sahib goes there and liberates him. You should remember him with love and devotion. There is great power in remembrance; it never goes waste. When you remember somebody, its impact on the object of remembrance will depend on the strength and soundness of your thoughts and feelings. If the thoughts are dispersed and not focused, their impact will be lesser. When somebody remembers a loved one with love and devotion, he immediately comes to know about it even if he is sitting thousands of miles away. "Many intelligent and perceptive mothers have had this experience. Even though their children may be sitting thousands of miles away, yet if something goes amiss with them (children), they declare with uncanny certitude - 'My son is ill; I am feeling ill at ease today; my daughter is in some trouble or difficulty.' It

is because there is an invisible cable running between the mother and her children. So Bhai Mansukh Ji said, "O king! my Guru knows the inner hidden thoughts of his lovers and devotees. You should only love him with devotion."

So Bhai Mansukh came back to the Punjab. Thereafter, Raja Shivnabh was overcome with intense '*vairaag*' (grief caused by separation from the loved one, and indifference to worldly desires and pleasures). The plight of a '*vairaagi*' is known only to that person who himself has been pierced by the darts of lovesickness. He becomes forgetful of or indifferent to eating, drinking, dressing, speaking and sleeping. Only one tormenting pain afflicts his heart. Streaming tears are the chief mark of this lovesickness. Other marks are heaving deep sighs and humming verses expressing his feelings and emotions. When Raja Shivnabh became extremely disturbed and agitated, then relying on the crow, he requested it, "O crow! you can fly to distant places. Have pity on me, and acceding to my request, take a long flight and inform my beloved one about my helpless state of love-torment. I shall be extremely indebted to you -

'Fly away O black crow, so that I may quickly meet my Beloved Lord.' P. 338

ਉਡਹੁ ਨ ਕਾਗਾ ਕਾਰੇ ॥ ਬੇਗਿ ਮਿਲੀਜੈ ਅਪੁਨੇ ਰਾਮ ਪਿਆਰੇ ॥

Sometimes he longed to have the wings of '*humaon*' bird, because its feathers have the property of transporting any object tied with them to the native region of this bird. Nature has created its food in that very high region. Like the holymen living solely on air, these birds also live on air. There they live, lay eggs and rear their young ones. If the feather of this bird comes

into this mortal world, and you tie anything with it, it will be carried away to the region from where it (feather) has come. So, the king longed, 'O Guru Nanak! if I get a feather from your native country, and it has the property of the wings of 'humaon' bird, I shall buy it even by giving my life in exchange -

'If I could find the wings on sale, I would buy them for an equal weight of my flesh.'

P. 1426

ਖੰਭ ਵਿਕਾਂਦੜੇ ਜੇ ਲਗਾਂ ਘਿੰਨਾ ਸਾਵੀ ਤੋਲਿ ॥

It is because the bargain of love is never cheap. It is the most precious and the best. All holy men have described it as a superior means; all other means are inferior to it. It is the greatest means -

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

Tavprasad Swaiyas, Tenth Guru

ਸਾਚੁ ਕਹੈ ਸੁਨ ਲੇਹੁ ਸਭੈ

ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਪਾਇਓ ॥

It is love alone which unites the sentient being with the Supreme Being. There is no other powerful means, which can accomplish this task of uniting the sentient being with the Supreme Being. So the king longed, "O Sovereign! if I can somehow find such wings, I am willing to pay the highest price for them." What can be the price? Is there any price for love? Guru Sahib says -

'If thou yearnest to play the game of love, step on to my path, with thy head placed on the palm of thy hand.'

P. 1412

ਜਿਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥

ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

Are you ready to make the bargain of love? You will have to place thy head on thy palm -

'And, once thou settest thy feet on this path, then ungrudgingly sacrifice thy head.'

P. 1412

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥

ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥

In the path of love, there is no grouse and complaint -

'Whether the Lord consoles him or pushes him off,

Exaltation in either lies.'

P. 349

ਭਾਵੈ ਧੀਰਕ ਭਾਵੈ ਧਕੇ ਏਕ ਵਡਾਈ ਦੇਇ ॥

A true devotee pays obeisance to the Master even if he is pushed off, and he prays, 'O True Sovereign! I am at least within your sight; that is why, you have got me pushed off. If I were not within your sight, you would not have got me pushed off. If you grant me honour or position, then too I am grateful unto you. In both the situations, I am full of gratitude.' Only a true devotee has an equable temper. That love is not love in the real sense, in which there is some conflict or desire; that is some other emotion full of selfish interests. So Guru Sahib says - 'Sacrifice thy head ungrudgingly.' (P. 1412) Don't voice any complaint or grouse. In whatever state God keeps us, we should accept it cheerfully as His grace and blessing -

'Shouldst Thou confer on me royalty, what merit in that lies?

Should it please Thee to make me go begging, what lose I thereby?'

P. 525

ਜੈ ਰਾਜੁ ਦੇਹਿ ਤ ਕਵਨ ਬਡਾਈ ॥

ਜੈ ਭੀਖ ਮੰਗਾਵਹਿ ਤ ਕਿਆ ਘਟ ਜਾਈ ॥

'As the Lord makes me live, so do live I, O brother.'

P. 1164

ਜਿਉ ਰਾਮੁ ਰਾਖੇ ਤਿਉ ਰਹੀਐ ਰੇ ਭਾਈ ॥

A true devotee is happy and contented in whatever state God keeps him. He does not complain: 'Why have you kept me in this state? I love you, O Lord. Why has this happened to me?' This is bargaining, not love and devotion. In devotional love, the bargain is once for all. It is by laying down

one's head, by offering one's all to God, and by effacing one's self. By offering one's all and one's self to the Guru, one is left with nothing of one's own. Thereafter, it is God's will that prevails.

So in this manner, Raja Shivnabh said, "Let me give my all to the Guru; let me give even my head and by giving my head, I may get those wings - 'By attaching which to my body, I may search for and find that Friend of mine.' (P. 1426) When these wings are fixed with the body, they have the property of taking me to the place where you may be. Then I shall find you."

The agony of such prayers rose from within his heart again and again. He was sitting on the seashore. A long time passed. He sat on a stone looking down intently. Sometimes, he looked up to see if his loved one was coming in a ship from this side. But ships passed by and in none did he spy his loved one. He was overcome with 'vairag' (grief of separation, and indifference to worldly desires and pleasures). But he found it difficult to understand what he should do. From nowhere was he getting any tidings about Guru Nanak Sahib. He wondered - 'How exalted is he who gives me information about Guru Sahib? If someone gives this information, what is his value?' The Guru's edict is -

'Nanak, what hast thou to offer to any that to thee His message brings?' P. 558

ਤੇ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ॥

What will he give to the one, who gives information about Him?

'To offer him my severed head for a seat; without this head to serve him.' P. 558

ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ॥

He should make a seat or stool of his severed head. He should surrender his 'I-ness' or 'ego' at his lotus feet, so that he

may sit thereon. Then should he render service -

'He who discourses to me of the Divine Beloved,

Is alone my loving brother, my true brother.'

P. 862

**ਮੇਰੇ ਹਰਿ ਪ੍ਰੀਤਮ ਕੀ ਕੋਈ ਬਾਤ ਸੁਨਾਵੈ
ਸੋ ਭਾਈ ਸੋ ਮੇਰਾ ਬੀਰ॥**

'Such a one is my love; he is my brother born of the same mother because he has brought tidings of my Lord God.' So getting perturbed in this manner, his heart's feelings find expression in the following words. Recite them with loving devotion -

Refrain: From no where do I get tidings of Thee,

Bairagan' (anchorite) have I become while searching for Thee.

ਧਰਨਾ - ਕਿਤੇ ਵੀ ਨਾ ਓ, ਦੱਸਾਂ ਪੈਦੀਆਂ - 2, 2.

ਤੈਨੂੰ ਖੋਜਦੀ ਬੈਰਾਗਣ ਹੋ ਗਈ - 2, 2

ਤੈਨੂੰ ਖੋਜਦੀ ਬੈਰਾਗਣ ਹੋ ਗਈ, ਪਿਆਰਿਆ, ਦੱਸਾਂ ਪੈਦੀਆਂ।

ਕਿਤੇ ਵੀ ਨਾ ਓ, ਦੱਸਾਂ ਪੈਦੀਆਂ - 2.

'With seeking Him ever so persistently, anchorite have I become:

For a sight of the Lord I am athirst.' P. 204

ਖੋਜਤ ਖੋਜਤ ਭਈ ਬੈਰਾਗਣ

ਪ੍ਰਭ ਦਰਸਨ ਕਉ ਹਉ ਫਿਰਤ ਤਿਸਾਈ॥

One thirsting for the Lord's vision cannot have any rest and peace until a glimpse of Him is obtained -

'As without water the fish finds not life;

As without the drop of rain, the chatrik (sparrow-hawk) feels not content;

As the deer attracted by sound rushes to face the hunter;

As the humming-bee, greedy for fragrance of the lotus, gets bound-

Thus is love for the Lord in the heart of His devotees:

By His sight they feel fulfilled.' P. 708

ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ॥

ਬੁੰਦ ਵਿਹੁਣਾ ਚਾੜ੍ਹਕੋ ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ॥

ਨਾਦ ਕੁਰੰਕਹਿ ਬੇਧਿਆ ਸਨਮੁਖ ਉਠਿ ਪਾਵੈ॥

**ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ਮਿਲਿ ਆਪੁ ਬੰਧਾਵੈ ॥
ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ ॥**

Such is the experience of love that without the beloved one, it becomes too difficult to live -

'Sit not idle those, who, in their heart, have intense yearning.

Day and night in their eyes flows love's slumbering.

On an endless journey urges them, one sole longing.

Know they not any place before their love's meeting;

So ever and ever are they moving.'

Dr. Bhai Vir Singh Ji

**ਸੀਨੇ ਖਿੱਚ ਜਿਨ੍ਹਾਂ ਨੇ ਖਾਧੀ ਓ ਕਰ ਅਰਾਮ ਨਹੀਂ ਬਹਿੰਦੇ।
ਨਿਹੂੰ ਵਾਲੇ ਨੈਣਾਂ ਕੀ ਨੀਂਦਰ ਓ ਦਿਨੇ ਰਾਤ ਪਏ ਵਹਿੰਦੇ।
ਇਕੋ ਲਗਨ ਲਗੀ ਲਈ ਜਾਂਦੀ ਹੈ ਟੋਰ ਅਨੰਤ ਉਨ੍ਹਾਂ ਦੀ
ਵਸਲੋਂ ਉਰੇ ਮੁਕਾਮ ਨ ਕੋਈ ਸੋ ਚਾਲ ਪਏ ਨਿਤ ਰਹਿੰਦੇ।**

So such is the state of those who are stricken with love, which is beyond the understanding of the world because he, whose heart has been made impure by *Maya* (Mammon) or worldly riches, his heart's awareness or sensitivity is deadened. What understanding can he have of love? He understands '*Maya*'. If he gets '*Maya*', he moves about happily, jumping and dancing. And when he loses '*Maya*', he weeps and laments over the loss. He cannot face even slightly uncomfortable or incongenial circumstances -

'The puppet of clay, how does it dance?

He beholds, hears, speaks and runs about.

When he acquires something, he is inflated with ego, then.

When his wealth is gone, then he begins to bewail.'

P. 708

ਮਾਟੀ ਕੋ ਪੁਤਰਾ ਕੈਸੇ ਨਚਤੁ ਹੈ ॥

ਦੇਖੇ ਦੇਖੇ ਸੁਨੈ ਬੋਲੈ ਦਉਰਿਓ ਫਿਰਤੁ ਹੈ ॥

ਜਬ ਕਛੁ ਪਾਵੈ ਤਬ ਗਰਬੁ ਕਰਤੁ ਹੈ ॥

ਮਾਇਆ ਗਈ ਤਬ ਰੋਵਨੁ ਲਗਤੁ ਹੈ ॥

When man loses money, he starts weeping and wailing. Such a person does

not have in his heart loving devotion for God. Being in love with an inert and inanimate thing like money, his heart becomes inanimate and insentient. On the other hand, by loving and adoring the Sentient Being, his heart becomes conscious and aware. Therefore, he, who, at sometime, has cherished love for Guru Nanak Sahib in his heart, can no doubt experience it, but not the one, who has not loved him, and whose heart has been made impure by '*Maya*' (Mammon) or material wealth. Bhai Gurdas says - 'In winter when the whole world says that it is very cold and one does not feel warm even in quilts, the lovesick woman says that she is burning with the pangs of separation from her love and even in bitter cold she feels like burning in fire and shooting sparks of pain seem to sting her like a hooded snake.' Bhai Sahib says that even stones break up in fire. One separated from one's love has no life; it is like death. So he says like this -

Refrain: Only the one separated from one's love knows its torment, and none else.

ਧਰਨਾ - ਜਿਸ ਤਨ ਲੱਗੀਆਂ ਸੋਈ ਤਨ ਜਾਣੇ,

ਕਿਸੇ ਦੀ ਲੱਗੀ ਕੌਣ ਜਾਣਦਾ - 2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਕਿਸੇ ਦੀ ਲੱਗੀ ਕੌਣ ਜਾਣਦਾ - 2, 2

ਜਿਸ ਤਨ ਲੱਗੀਆਂ ਸੋਈ ਤਨ ਜਾਣੇ,.....2

'The whole world says that it is extremely cold,

But for me it is like the flames of fire.

The body burning like fire is giving out sparks,

The sighs of separation are like the hisses or stings of a cobra.

Even a stone thrown in this fire breaks into pieces;

So is my heart ripped apart.

After the beloved's going away, both life and death have become a burden.

My mind is putting me to shame that my vow of love has not succeeded.'

Kabit Swaiyas, Bhai Gurdas Ji, 573

ਪੂਰਨ ਸਰਦ ਸਸਿ ਸਕਲ ਸੰਸਾਰ ਕਹੈ,
 ਮੇਰੇ ਜਾਨੇ ਬਰ ਬੈਸੰਤਰ ਕੀ ਉਕ ਹੈ।
 ਅਗਨ ਅਗਨ ਤਨ ਮਧਯ ਚਿਨਗਾਰੀ ਛਾਡੈ,
 ਬਿਰਹ ਉਸਾਸ ਮਾਨੋ ਫੰਨਗ ਕੀ ਫੁਕ ਹੈ।
 ਪਰਸਤ ਪਾਵਕ ਪਖਾਨ ਫੂਟ ਟੂਟ ਜਾਤ,
 ਛਾਤੀ ਅਤਿ ਬਰਜਨ ਹੋਇ ਦੋਇ ਟੁਕ ਹੈ।
 ਪੀਯ ਕੇ ਸਿਧਾਰੇ ਭਾਰੀ ਜੀਵਨ ਮਰਨ ਭਏ,
 ਜਨਮ ਲਜਾਯੋ ਪ੍ਰੇਮ ਨੇਮ ਚਿਤ ਚੁਕ ਹੈ॥

*'Those afflicted with the pain alone feel it:
 The passion of devotion to God is like piked
 arrows.'* P. 327

**ਲਾਗੀ ਹੋਇ ਸੁ ਜਾਨੈ ਪੀਰ॥
 ਰਾਮ ਭਗਤਿ ਅਨੀਆਲੇ ਤੀਰ॥**

During the time of Sixth Sovereign Guru Hargobind Sahib, it so happened that Bhai Gurdas Ji was obliged to live at Kashi (Benaras) for a long time. At that time, so much grief of separation from the beloved Guru rose in his heart that portraying it briefly he says - 'The moon or month has become completely cold. The whole world says so, but for me it is like the flames of fire. Without the beloved one, there is no rest and peace in my heart. Just as fire gives out sparks, similarly, the sighs of separation seem to me like the hisses of a cobra. If even a stone is set on fire, it breaks into pieces. Fire changes it into lime. Its heart breaks and disintegrates into pieces. Without having a glimpse of my True Guru, I feel as does a true and virtuous woman, whose husband has gone abroad and has been separated from her for a long time. Her condition is like that of a dead person - feelingless, motionless and sad. It becomes difficult to live without her beloved Lord. *'Her mind puts her to shame that her vow of love has not fructified.'*

So such was the state of Raja Shivnabh. Holy congregation! on the other hand, the royal priest of this island thought that the king had fallen into such a stream of

consciousness that he feared that the king might not adopt a new and unknown religion. He wondered, "What will happen then? The entire kingdom will become depraved and corrupted. This poses a danger to my livelihood too." It is because the scholars, due to their flights of thoughts and fancies, change even impossible things into reality. Hearts pierced with love-agony for the Supreme Lord do not come out of this state of love and devotion. There is a difference between 'bairagis' (ascetics) and scholars. A scholar suffers from a serious malady; that is doubt or uncertainty. He, who has doubt or uncertainty in his mind, is thoroughly unhappy and miserable. A sceptic can never enjoy peace or supreme bliss because he is continuously afflicted with doubt or uncertainty. While engaged in God's devotional worship, if he happens to hear 'anhad naad' (unstruck mystic sound experienced by yogis in deep meditation), he will say - "What is this? Wherefrom has it come? From where is this sound coming?" He will fall into doubt, and then stop doing Divine Name meditation. If he happens to notice Divine Light, he says that he is deluded and that it is nothing, or that there is no such Light. If he starts experiencing some bliss, he again gets busy in assessment and calculation. A sceptic always suffers torment and agony, while he, who is free from doubt, enjoys spiritual bliss. Of the three kinds of sufferers, the sceptic is the most miserable. The feeling of love does not rise in the heart of one who remains involved in arguing and reasoning. It remains dry and devoid of love. Those who keep his company also become dry and loveless. Those persons, who keep the company of spiritual lovers and enjoyers come under the sentiment of love and devotion. They, who associate with rationalists, get into the habit of arguing

and debating. Then does it mean that wisdom or intelligence is not needed? Guru Sahib says, "Man does need wisdom and intelligence in the world. But that understanding or wisdom is different which aligns and unites him with God. Worldly wisdom is of no avail, when it comes to achieving union with God-

'Says Kabir: God has taken away my worldly wisdom and I have obtained perfection instead.' P. 339

ਕਹਿ ਕਬੀਰ ਬੁਧਿ ਹਰਿ ਲਈ ਮੇਰੀ ਬੁਧਿ ਬਦਲੀ ਸਿਧਿ ਪਈ॥

That wisdom or understanding is different where one is able to have a glimpse of God. But worldly wisdom is of assessment and calculation; it makes assessment of cause and effect that it has happened like this, and now it will happen like this. Self-indulgent intellect itself knows that it has to happen like this. So, there is difference between the two. Raja Shivanbh's priest was a scholar. He had studied the six *Shastras* (six schools of Hindu philosophy; six sacred books pertaining thereto), four *Vedas*, *Smiritis* and various other scriptures; he had access to all the ways and methods of *Hatha-yoga* (a type of Yoga involving austerities and self-imposed physical strain), all the '*Chakras*' (ganglions; that is, knots on nerve forming centres for transmission and reception of impulses) including '*Mooladhar chakra*' (belonging to the rectum region), as well as '*trikuti*' (middle of forehead just above the eyebrows) and '*Daswan duar*' (Yogic term for the seat of super-consciousness in the brain). But holy congregation, there is a secret about '*Daswan Duar*' (Tenth door). One attains to it through '*bhakti yog*' (devotional worship of God), second, through '*raj yog*' (spiritual pursuit without renunciation and asceticism), and the third, through '*hatha yoga*' (a type of yoga involving austerities

and self-imposed physical strain) by controlling breathing or breathing exercises. The nature of the last one (who practises breathing exercises, or controls his breaths) does not change because he is not going after a living goal; he is practising only meditation. Meditation is only a mental exercise, endeavour or labour. It does not have the goal of attaining to the 'All Powerful'. Therefore, it lacks the indescribable relish or joy of the spiritual sphere; it is hollow or empty. By mere meditation or concentration of mind, the head aches; it remains tasteless and insipid. Therefore, on the path of spirituality, it is said to be hollow or empty. *Therefore, on the path of spirituality, it is said to be hollow or empty.* Such a practitioner does attain '*ridhisiddhis*' (mundane as well as miraculous or spiritual powers achieved through Yoga praxis), but he remains deficient in spiritual relish or pleasure. In the absence of life, it lacks joy or ecstasy; it is a hollow practice or exercise, which does not give peace.

So, this Pandit (Brahmin priest) was such a scholar. Repeatedly assailed by doubt, he said, "O king! why are you weeping?" Talking to the Minister, he said, "Mr. Minister! in what streams of thoughts has our king fallen? Renunciation is not at all required. We have read the Six *Shastras* (scriptures) and the *Vedas* together. Now, that foreigner has taught our king the lesson of ignorance. When Brahma (Lord Creator) is all-pervasive, there is nothing other than Brahma (Lord Creator), then who is the one separated from Him, and whom is one to meet or unite with? Both of us have carefully studied the principle of '*aham-Brahma-asmī*' (ego-creator-inequality). By realizing - 'I am Brahma (Lord Creator)', one is liberated or emancipated. Then all weeping and wailing is the result of ignorance." Holy

congregation! here I would like to submit that knowledge is of two kinds – one is called ‘*mithya gyan*’ (false or assumed knowledge). One who has attained only false or assumed knowledge or mythical knowledge can never be rid of the shackles of birth and death. Intellectual knowledge is only an information, which gets stored in the brain like other information. For example, a person travelling through the desert learns that there is water after digging the earth upto a certain depth. He feels thirsty. Now his thirst cannot be quenched with the guessed water, and he dies of thirst.

The other person is he who knows that there is water below the earth. He wants this water to flow on the earth. So he digs a well in the earth or installs a mechanical bore or tubewell. He puts pipe into the earth and after filling it with water upto the reflex valve, works a motor and thus draws out water. Thereafter, whenever he needs water, he has no fear or apprehension. As soon as he switches on the motor, water starts flowing out. Now he won’t die of thirst.

Similarly, the seeker or devotee who practises repeating – ‘I am a soul beyond form, colour, outline and garb; I am desireless, infinite and exist by myself’ – cannot achieve self realization. To achieve self-realisation, man has to climb the rungs of the ladder of spirituality. First, he has to go through the realm of action. By making an offering of all the righteous deeds to the Guru (Holy Preceptor), he has to achieve the firm and steady state of “*doing good deeds without looking for reward*” (P. 274). He does all actions considering them as his duty; no desire for the reward of his deeds arises in his heart. ‘I do deeds or actions; I render

service; I give charities; I provide medicine and treatment to the ailing, and food and clothing to the needy; I open schools, hospitals etc.’ This mental attachment with one’s actions confers their fruit and becomes a bondage. ‘I preach religion through ‘*kirtan*’ (Gurbani-singing); I build gurdwaras.’ Deeds done with this idea or feeling are shackles or bonds. But if deeds are done in a completely selfless and devoted manner without any expectation of fruit or reward and in harmony with Divine ordinance, and man does not have any attachment with them, then such deeds liberate him from the shackles of their fruit or reward. Doing deeds out of love for and devotion to the Guru, are an offering of love to him (Guru). It is by doing God’s worship after getting free from the fruit of actions and by rising stage by stage through devotional worship that the stage of Divine knowledge and enlightenment is attained, where man’s self is completely effaced. Then comes the last stage of ‘*nirvikalpa smadhi*’ (the stage of deep meditation where the distinction between the seeker and the sought, the knower and the object of knowledge is erased), when truth is revealed fully and one gains self-realisation.

To go through the realm of worship, one has to deal with five inclinations or tendencies. The first three are present in the common people of the world, who, though, become wayfarers of the spiritual path, yet under the influence of ‘three qualities’ cannot ascend on the Divine path because the excess of ‘*tamogun*’ (devil, or dark urges) keeps them absorbed in folly. The zeal for becoming a wayfarer of the spiritual path does not arise in him at all. The state of remaining absorbed in the mixed state of ‘*rajogun*’ (passion, energy) and ‘*tamogun*’ (evil, or dark urges) keeps them entangled

in the world. In the mixed state of '*rajogun*' (passion, energy) and '*satogun*' (virtue or goodness), man advances two steps on the spiritual path, but the backward push of '*rajogun*' (passion, energy) pushes him back by five steps. So, in this up-down-up state man happens to spend his entire life-time. Only 100 percent '*satoguni*' (virtuous) state makes man deserving and fit for doing meditation and devotional worship. First, by progressing through the realm of actions, the seeker enters and embarks on the steep climb of the realm of worship. The realm of action is crossed with the physical material body. Worship is an activity of the subtle body, which we can describe as the realm of the mind. Those, who attend holy congregation with devotion, practise Divine Name meditation and are imbued with love and devotion for saints and holymen, enter this realm. The seeker's physical and mental disciplines or codes, such as compassion, forgiveness, patience, tolerance, cleanliness, politeness in speech, true and pure thoughts, truthful behaviour, honest labour or work, true understanding, true devotion, contentment, non-violence, not indulging in thieving etc. prove to be helpful to him. Achieving concentration of mind is absolutely necessary. Without concentration of mind one cannot even thread a needle. Just as it is essential to have concentration of mind to hit the bull's eye, similarly, it is essential for meditation, devotional singing and reading and recitation of scriptures.

Its first rung is called '*dhaarna*' [that state of mental equipoise or calmness in which forgetting every thing else, mind's attention is focused only on Brahm (Lord Creator)]. Its full duration is 2½ minutes. In order to achieve concentration of mind, this period is divided into twelve parts of twelve seconds each. First the mind is

concentrated with full consciousness or awareness for twelve seconds, then 24 seconds, then 36 seconds and thus gradually increasing, mind's concentration is achieved for two minutes twenty-four seconds; then it becomes one '*dhian*' (fixing the mind in meditation). Then there are twelve degrees of '*dhian*' (meditation). First, 2 minutes 24 seconds are increased to 4 minutes 48 seconds. Then by gradually increasing this duration, one practises meditation or mind's concentration for half an hour. This is done by fixing the mind on the Name-sound or melody, or on some beloved physical presences worthy of 'worship'. The methods and manners for achieving this can be learnt from spiritually experienced and enlightened holy personages. Another method is to become completely absorbed in '*kirtan*' (singing of *Gurbani* or Divine laudations). When mind's concentration for full half an hour is achieved, the devotee gets the right to climb higher than the step of '*dhian*'. Then one gets entry to the '*Samadhi mandal*' (the region of deep meditation or trance).

Initially, one attains to the first region of '*Savikalap* or '*Sampargyat Samadhi*' (deep meditation or trance with a goal or an idea). In this meditation all the doubts and questionings rising within are answered from within the self itself and one gains satisfaction. When it remains calm, tranquil and undisturbed by thought, it is called rational meditation. Second region of this '*smadhi*' (deep meditation) is that of thought or reflection where arises virtuous thinking, and doubts continue to be automatically resolved. The second part of this meditation enables one to enter the region of the last veil. Now rising above the veils of '*annmaiy*' (body arising from and living solely on food), '*praanmaiy* (veil of five organs of

action and *five* 'praans' -vital breaths, or life forces), and *manumaiy* (veil of five sense organs and mind). Note: According to the *Vedic* scriptures, there are five veils which cover the soul and *budhi* (intellect), we reach the level or region of bliss. Here the seeker enjoys the delight of ecstatic swinging, sprays of pleasure, and impulses of love. He is dyed in the love of wondrous God's praise and in every part of his being flows the electric current of God's wondrous praise. This surging current affords a new experience to body, mind and intellect. But as yet, the final veil of 'I-ness' still deludes man I have attained to the zenith of bliss. I am soul that is sat (truth), chit (intellect), *anand* (bliss) - Divine attributes. But this is a delusion. This is the last region of *Maya* (material world), from where one flies to the threshold of the realm of the spirit or soul. This part of '*smadhi*' (deep contemplation or meditation) is called blissful or ecstatic trance. Now firm faith and determination and Perfect holy man's grace uplifts the devotee or Name-practitioner still higher. He reaches he state of trance when the '*jeev-atma*' (individual soul) is differentiated and analysed. The final limit of '*vikalp*' (doubt, or entertaining two ideas) is shattered. Through continuous regular practice, he is fully confident - 'I am not a '*jeev*' (sentient being). Only owing to the illusion of *Maya* (material world, or the illusory world of senses), the soul enters individual consciousness and assumes the form of a '*jeev*' (sentient being, or living being), which is an illusion, a misconception or wrong notion, a miracle of ignorance. In this '*smadhi*' (meditation or trance), man's imagined '*jeev awastha*' (the consciousness that he is a living or sentient being) which is the creation of his illusion or wrong notion, is totally destroyed. He gains a

manifest glimpse of the soul and the five delusions or misapprehensions are destroyed. These are:

- i) *Sang bharam* [I am a physical human body. I take birth and die.]
- ii) *Bhed bharam* [Not accepting the Creator as soul-form and imagining several secrets or mysteries in Him.]
- iii) *Kartitav bharam* [The idea that I am the Creator.]
- iv) *Sansa braham dharma* [Considering the world as *Brahm* or Lord Creator]
- v) *Sansa-satt Dharam* [Considering the world as true and real and separate from *Brahm* or Lord Creator]

He sees the same soul pervading in all states or hues and all the vast expanse of the world. This state is given the name of '*asm smadhi*' [deep meditation or contemplation that 'I am or I exist']. Taking a further flight, the awareness of the '*chit*' (intellect) effaces its distinctness or separateness and loses its existence in the true region gains the and realization that all is God - '*All that exists is the Lord: all is the Lord*' (P. 485). Then comes true awareness and all illusions and mysteries are erased. This is called '*nirvikalap smadhi*' (without any idea or conception). In this '*smadhi*' (deep meditation), not even by mistake falls the influence of '*Maya*' (material world, or the illusory world of senses), or the shadow of lost supremacy and existence. The firmness or resoluteness of this meditation or trance entitles the Name-practitioner to attain the exalted state of '*Sehaj Smadhi*' (spontaneous meditation). Its relish is indescribable, because in this trance, God manifests Himself in all his glory and majesty. Here there is no need to assert that 'I myself am *Brahm* (God or Creator).' 'I' has been

completely effaced. Now real truth stands revealed and manifested, where there is no 'second one'. The bliss of this state cannot be described.

Raja Shivnabh's learned royal priest was a scholar of the mammonic world (material world). He was completely deficient in spiritual experience. Therefore, his doubts were based on his self-interest and narrow thinking. So this Pandit (priest) said, "Renunciation is a mark of ignorance. Why does the king weep even though he is learned and enlightened?" He made several efforts to extricate the king from thoughts of renunciation. He consulted the king's ministers. At last he went to the Rani (queen) and discussed this very issue with her. Many were the opinions and suggestions that they gave. One suggested - "Give him medicines and cure his mental state." The Pandit said - "The king has listened to the views of someone. They have gone deep into his heart and mind. Now cure his mental condition by administering medicines. His heart has been deeply moved. His nervous system has been unsettled." But what does the world know about the anguish and suffering of the heart wounded with the darts of love? A *void* (physician) had been called to set right Guru Nanak Sahib's mental equilibrium. When Vaid Haridyal came and felt Guru Nanak Sahib's pulse, then tendering him good advice, Guru Sahib said -

'The physician was sent for to prescribe a remedy. Seizing my arm, he felt my pulse. The simpleton physician knew not that the pain was in my heart.' P. 1279

**ਵੈਦੁ ਬੁਲਾਇਆ ਵੈਦਗੀ ਪਕੜਿ ਢੰਦੋਲੇ ਬਾਂਹ॥
ਭੋਲਾ ਵੈਦੁ ਨ ਜਾਣਈ ਕਰਕ ਕਲੇਜੇ ਮਾਹਿ॥**

Guru Nanak Sahib said to the *void* (physician), "O void! you do not know what ails me. About how many ailments do

you have knowledge and understanding?" The void said, "Sir! I know about all the ailments mentioned in the books."

"How many are they?"

"Sir! their number is so much."

"How many are their branches?"

"Sir! they are in thousands."

"Do you know about them too?"

"Yes, sir! I know about them also."

"Well, my ailment does not fall among them. I do not suffer from any disease mentioned in books of medicine. I am feeling a pang in my heart. I am feeling the twinge of a pleasing pull in my heart - it is the ache of separation from my Beloved One. Do you have any cure for it? You are yourself ailing. You are suffering from mental ailments, and one suffering from ailments of the mind cannot have a healthy body. The body suffers when one is mentally ailing."

So, in this way, many people wonder, "Is there any medicine when man suffers from mental breakdown and his nervous system is affected?" Guru Sahib says - 'Brother, there is no cure or medicine.'

Refrain: The physician knows not the medicine for the pangs of love.

**ਧਰਨਾ - ਨਹੀਓ ਜਾਣਦਾ ਵੈਦ ਦਾਰੂ ਪ੍ਰੇਮ ਪੀੜ ਦੀ - 2, 2
ਦਾਰੂ ਪ੍ਰੇਮ ਪੀੜ ਦੀ, ਦਾਰੂ ਪ੍ਰੇਮ ਪੀੜ ਦੀ-2, 2
ਨਹੀਓ ਜਾਣਦਾ ਵੈਦ,.....2**

'One that by the torment of love is gripped, Day and night keeps awake, and no sleep finds.' P. 993

ਅਹਿਨਿਸਿ ਜਾਗੇ ਨੀਦ ਨ ਸੋਵੈ॥ ਸੋ ਜਾਣੈ ਜਿਸੁ ਵੇਦਨ ਹੋਵੈ॥

He, whose heart, at some point of time, has been stricken by the barbed darts of love, can feel the pain, but not any one else-

'Should the shaft of love strike the heart of

such a one,
Its cure to the physician is not known.'

P. 993

ਪ੍ਰੇਮ ਕੇ ਕਾਨ ਲਗੇ ਤਨ ਭੀਤਰਿ ਵੈਦ ਕਿ ਜਾਣੈ ਕਾਰੀ ਜੀਉ॥

What does the physician know what its cure is? What its symptoms are, he can know, but not the cure.

*'O son, such are the clear symptoms:
Heaves he cold sighs with pale face and
tearful eyes.*

*He speaks less, he eats less and sleep he
finds not.*

*Constant wait, anxiety and restlessness are
his lot.'*

**ਆਸ਼ਕਾਰਾ ਨਵ ਨੀਸ਼ਾਨੀ ਐ ਪਿਸਰ,
ਆਹ ਸਰਦੋ, ਰੰਗ ਜ਼ਰਦੋ ਚਸਮਤਰ।
ਕਮਗੁਫਤਨੋ, ਕਮ ਖੁਰਦਨੋ, ਖੁਆਬਜ਼ ਹਰਾਮ,
ਇਤਜ਼ਾਰੀ, ਬੇਕਰਾਰੀ, ਦਸਤਸਰ।**

These are the symptoms of a person stricken with love. He turns pale. Tears continue flowing from his eyes. He heaves cold sighs. He speaks little, eats little and sleeps little. He is ever waiting for his beloved; he is restless and uneasy; he gets up again and again if his dear one has come. He climbs the roof to look for his beloved one -

*'Going to the top of the mansion his path I
watch -*

My eyes ever filling with tears.' P. 624

ਮੰਦਰਿ ਚਰਿ ਕੈ ਪੰਥੁ ਨਿਹਾਰਉ ਨੈਨ ਨੀਰਿ ਭਰਿ ਆਇਓ॥

Fifth Guru Sahib says, "Going to the roof-top, I watch the path, if someone is coming from Amritsar or not, whether my Satguru has sent some message or not?" What does the physician know about these feelings of love? He does not know its cure or medicine.

Now in King Shivnabh's heart there was a great desire and restlessness as to when Guru Nanak Sahib would come and when he would have a glimpse of him. So long as Guru Nanak did not come, there

was no cure for the king's ailment. So the king was stricken with great renunciation and his hearts was filled with grief over his separation from Guru Nanak Sahib. The Pandit (priest) reasoned with him and advised him. The queen too said to him, "O king! your temperament has become very gentle and sweet. Earlier you used abuse also and you got angry also, you used to rebuke even me. But now you do not reprove even the Minister. You have become extremely sweet-tempered. Harsh words have virtually stopped coming out of your lips. A radical change has come in you. You have started loving the children very much. You listen to the people's tales of woe and complaints also very gently and patiently. You have now ceased to be indifferent and harsh as you were earlier. I will not take you out of your powerful current of love. May my fortune also wake up, so that I may also remember that unseen beloved one with whom you have fallen in love!

The king started growing weak. In such a state what does a man in love say? Ask Baba Farid. His body became thin and lean-

*'Farid, penance has left my body a skeleton;
Crows peck at my soles,
God still has not revealed Himself -
Such is my destiny.'* P. 1382

**ਫਰੀਦਾ ਤਨੁ ਸੁਕਾ ਪਿੰਜਰੁ ਥੀਆ ਤਲੀਆਂ ਖੁੰਡਰਿ ਕਾਰਾ॥
ਅਜੇ ਸੁ ਰਬੁ ਨ ਬਾਹੁੜਿਓ ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਰਾ॥**

God hasn't met me even now. The crows have mistaken me for a dead body-

*'Thou crow pecking at my emaciated body,
eating away its flesh,
Pray touch not these eyes, so that I have
sight of the Beloved.'* P. 1382

**ਕਾਰਾ ਕਰੰਗ ਢਢੋਲਿਆ ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ॥
ਏ ਦੁਇ ਨੈਨਾ ਮਤਿ ਫੁਹਉ ਪਿਰ ਦੇਖਨ ਕੀ ਆਸ॥**

O Farid! give up this current of love;

you have become feeble; you have become a skelton of bones. But Farid said - 'No dear brother! it is beyond my power. I cannot give up this love -

*Refrain: Let not my trust in (God's) love ever break,
Even though my youth may depart.*

ਧਰਨਾ - ਮੇਰੀ ਟੁੱਟੇ ਨਾ ਪ੍ਰੇਮ ਵਾਲੀ ਡੋਰੀ,
ਜੋਬਨ ਭਾਵੇਂ ਜਾਵੇ ਚਲਿਆ - 2, 2
ਪਿਆਰੇ ਜੀ, ਜੋਬਨ ਭਾਵੇਂ ਜਾਵੇ ਚਲਿਆ - 2, 2
ਮੇਰੀ ਟੁੱਟੇ ਨਾ ਪ੍ਰੇਮ ਵਾਲੀ ਡੋਰੀ,.....2

'I fear not the loss of youth were not the Beloved's love lost;

Many a youth has withered away for lack of love's sustenance.' P. 1379

ਜੋਬਨ ਜਾਂਦੇ ਨਾ ਡਰਾਂ ਜੇ ਸਹ ਪ੍ਰੀਤਿ ਨ ਜਾਇ॥
ਫਰੀਦਾ ਕਿਤੀ ਜੋਬਨ ਪ੍ਰੀਤਿ ਬਿਨੁ ਸੁਕਿ ਗਏ ਕੁਮਲਾਇ॥

Everyone's youth withers and fades away - those who are deprived of love.

'So it does not matter, whether my body endures or not, but let not the trust in my love for God be shattered.' Such was the state of the king. Day and night, only one voice emanated from his lips - blessed is Guru Nanak, blessed is Guru Nanak, blessed is Guru Nanak. Everybody was surprised. They had heard the name of Guru Nanak, no doubt, but never had they met him or seen him. From nowhere were they getting any knowledge or information about him. A travelling merchant had come. It was he who had ignited the spark of spiritual love in him (king). As a result he had become oblivious of everything. What had happened to this king? He had studied the six schools of Hindu philosophy, 27 Smritis and the four Vedas. He had practised all the austerities of Hatha-yoga-khechri (to mount the breath), bhuchri (suspension of breath), chachri (to dismount the breath), kapali etc. (a posture in which the legs are turned

towards the sky) and was a perfect master in them. Besides he had visited all the temples. They made several efforts, but all in vain. So in this way, the news of the king's unseen love spread among the people. The king sat silent on the seashore. His guards said - 'Only one voice - 'Nanak, Nanak' - is coming from him. He keeps sighing - 'O Guru Nanak, O Guru Nanak'. Sometimes he starts weeping. Sometimes, he becomes hopeful and starts smiling. The state of such devotees or lovers is as described in the verses given below -

Refrain: In God's love they laugh, in God's love they weep and become silent too, do the saints ...

ਧਰਨਾ - ਰੰਗ ਹਸਦੇ ਤੇ ਰੰਗ ਰੋਦੇ, ਰੰਗ ਹਸਦੇ, - 2
ਚੁੱਪ ਭੀ ਕਰ ਜਾਂਦੇ, ਸਾਧੂ, ਸਾਧੂ,
ਚੁੱਪ ਭੀ ਕਰ ਜਾਂਦੇ, ਰੰਗ ਹਸਦੇ - 2

'In the Lord's devotion now they laugh, now they weep, and fall also in silence.

Other than the holy Lord for none else have they care.' P. 473

ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ॥
ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ॥

Such was his state that, sitting on the seashore, sometimes, tears kept flowing for hours together. Sometimes he was filled with hope and wondered how delighted he would be when he would meet his True Guru (Holy Preceptor). Imagining that joy, happiness was reflected from his face. Sometimes he fell into silence and did not speak even when addressed. In such a state which is described as ecstasy and carefreeness, he laughed dyed in the Guru's devotion. 'Dyed' means 'imbued with love'. 'In the Lord's devotion now they laugh, now they weep, and fall also in silence. Other than the holy Lord for none else have they care.' (P. 473). The devotees care for none other than their Guru (Holy Preceptor). So the news about the king spread not only in the island

kingdom but everywhere else in the world. Many hypocrites too came to know about it. They thought that since the king had not seen 'Nanak', they should go to him and pose as 'Nanak'. So, putting on the garb of holy men, they projected themselves as 'Nanak'. They sent message to the king that the holyman 'Nanak' for whom he was waiting had come and was sitting outside the city. So he (the king) should come to receive him (Nanak). When the news reached the king he was filled with great longing and joy. If a man dying for a drop of water gets a glass of water, he is filled with tremendous joy. Such was the joy felt by the king when he got the news that 'Nanak' had come. This joy was greater than the joy experienced at finding millions of gold coins. So the king ran barefooted when he heard that his True Guru Nanak Ji had come. He saw him sitting yonder there. He fell at his feet. He started weeping and said, "O Sovereign! why did you take so long to come? But from within him came the voice - 'O my mind! about Guru Nanak Sahib, Mansukh had said - on seeing and meeting Guru Nanak, Name - sounds will start coming from every particle of your body; this is his distinguishing mark. When Guru Nanak casts his glance at you, your mind and body will be soothed and cooled. All doubts and apprehensions will be dispelled. You will experience great spiritual delight on having a glimpse of him; your heart will be in bloom.' But on seeing this man, I am not feeling any joy and longing in the heart. No spiritual relish am I experiencing. His face appears to be lifeless." So he (king) got up and submitted with folded hands, "Sir! you have come? You took so long."

"Yes, king! seeing your love and

devotion, I have come."

The king said, "Then, please, come with me to the palace."

He said, "I am an ascetic; I will stay here only."

The king felt suspicious and thought, "I had heard that Guru Nanak is a householder. It is to liberate the world that he has temporarily withdrawn from family life. But this fellow is saying that he is an ascetic. Should he be a false one?" The king returned from there. He came to his queen named Chanderkala. The queen noticed that the king was sad. She wondered, "How is it that the king should be sad after meeting Guru Nanak whose name he was uttering with each breath?" She asked, "Sir! what is the matter?" The king replied, "Chanderkala! it seems to me that I have been cheated. My love and devotion has been slighted. I am being exploited. My heart affirms and testifies that this man is not Guru Nanak. I have never seen Guru Sahib before. If I had his picture, I could have compared it with this man to see whether he is my True Guru or not. My heart within has refused to accept him as Guru Nanak." The queen said, "This is a very small thing. Leave it to me. I shall find it out in no time."

At once, the queen said to her attendants, "Go to that holy man and find out what his worth is how much pious or holy he is. Carry meat, wine etc. Remain with him, and see whether he resists their temptation or succumbs to them." The attendants went to the holy man exactly in this manner. He could not withstand the first blow and succumbed immediately. He accepted gold coins, drank wine and ate meat, and recited a 'Shloka' (verse) - '*Aham Brahmasmi, nisang bhog Lachhmi*' - meaning -

The soul is pure or unattached. So no blemish or impurity can come to me. I am distinct and unattached. This (taking of meat and wine) is an action of the body. The body is under the elements. It is also free from virtue and vice.'

The attendants narrated the entire incident. The king greatly regretted his mistake that he took an impostor for Guru Nanak Sahib. He said, "O my mind! I was to bow this head of mine at Guru Nanak Sahib's lotus feet; I have sullied it by bowing at the feet of a vile and wicked man. What a grave error I have made by narrating my heart's agony to him!" He expressed his feelings in this manner -

Refrain: I mistook him for a swan on seeing him absorbed in false meditation like a heron.

ਧਰਨਾ - ਮੈਨੂੰ ਪੈ ਗਿਆ ਭੁਲੇਖਾ ਹੰਸ ਦਾ,
ਬਗਲ ਸਮਾਧੀ ਵੇਖ ਕੇ - 2, 2
ਪਿਆਰਿਓ, ਬਗਲ ਸਮਾਧੀ ਵੇਖ ਕੇ -2, 2.
ਮੈਨੂੰ ਪੈ ਗਿਆ ਭੁਲੇਖਾ ਹੰਸ ਦਾ.....2

'I thought that he was a great swan, so I associated with him.

Had I known, he was only a wretched heron, from the very beginning, I would not have associated with him.' P. 585

ਮੈ ਜਾਨਿਆ ਵਡਹੰਸੁ ਹੈ ਤਾ ਮੈ ਕੀਆ ਸੰਗੁ॥
ਜੇ ਜਾਣਾ ਬਗੁ ਬਪੁੜਾ ਤ ਜਨਮਿ ਨ ਦੇਦੀ ਅੰਗੁ॥

He (king) said, "Queen Chanderkala! I have been greatly mistaken. I thought that he was a great swan, a Param-hans (supreme swan; a title of the ascetics of highest order), a *Brahmgyani* (one who has realized the Ultimate Spiritual Realty), a holy preceptor. If I had known that he was an impostor, I would not have bowed to him - 'Had I known he was only a wretched heron, from the very beginning, I would not have associated with him' (P. 585). Then I would not have gone near him, and met him. Because there is difference between the sham

and the genuine. In appearance both are similar; both can shut their eyes; both can impart knowledge. The genuine one may, perhaps, not put on a holy garb, but the false or spurious one puts up a great show of holy garb and appearance. His disciples or touts tell many stories about him. They have great power to exploit the people. But the genuine one does not need these things, this ostentation. A real gem has never proclaimed itself. Only a spurious or artificial diamond needs praise. The genuine is after all genuine, which needs no recommendation. So, there is a difference between the genuine and the artificial. Guru Sahib says that the hypocrite is a blind lacking experience. For mere show, he sings in plaintive notes -

'One blind from within and without, Makes false show of singing devotional texts.

His body he washes, inscribes religious marks on it, but greatly runs after Maya (wealth).

The filth of ego is removed not from within him, again and again into transmigration he falls.

Engrossed in sleep and tormented by lust, he utters God's Name with his tongue alone.

Called Vaishnava, yet in egoistic action engaged.

What good pounding husk?

The crane sitting among swans, a swan does not turn,

But in catching fish remains absorbed.

When the assembly of swans contemplates, then it finds that they can never have an association with cranes.

The swans pick up jewels and pearls; the crane after frog runs.

The poor crane flies away, lest it should so happen that he may be recognized.

He is engaged as by the Lord directed -

Whom to blame when such is the Lord's Will?' P. 960

ਅੰਦਰੁ ਅੰਨਾ ਬਾਹਰੁ ਅੰਨਾ ਕੁੜੀ ਕੁੜੀ ਗਾਵੈ॥

ਦੇਹੀ ਧੌਵੈ ਚਕ੍ਰ ਬਣਾਏ ਮਾਇਆ ਨੋ ਬਹੁ ਧਾਵੈ॥
 ਅੰਦਰਿ ਮੇਲੁ ਨ ਉਤਰੈ ਹਉਮੈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਵੈ॥
 ਨੀਂਦ ਵਿਆਪਿਆ ਕਾਮਿ ਸੰਤਾਪਿਆ ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਕਹਾਵੈ॥
 ਬੈਸਨੋ ਨਾਮੁ ਕਰਮ ਹਉ ਜੁਗਤਾ ਤੁਹ ਕੁਟੋ ਕਿਆ ਫਲੁ ਪਾਵੈ॥
 ਹੰਸਾ ਵਿਚਿ ਬੈਠਾ ਬਗੁ ਨ ਬਣਈ ਨਿਤ ਬੈਠਾ ਮਛੀ ਨੋ ਤਾਰ ਲਾਵੈ॥
 ਜਾ ਹੰਸ ਸਭਾ ਵੀਚਾਰੁ ਕਰਿ ਦੇਖਨਿ ਤਾ ਬਗਾ ਨਾਲਿ ਜੋੜੁ ਕਦੇ ਨ
 ਆਵੈ॥
 ਹੰਸਾ ਹੀਰਾ ਮੋਤੀ ਚੁਗਣਾ ਬਗੁ ਡਢਾ ਭਾਲਣ ਜਾਵੈ॥
 ਉਡਰਿਆ ਵੇਚਾਰਾ ਬਗੁਲਾ ਮਤੁ ਹੋਵੈ ਮੰਝ ਲਖਾਵੈ॥
 ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ਕਿਸੁ ਦੋਸੁ ਦਿਰੈ ਜਾ ਹਰਿ ਏਵੈ
 ਭਾਵੈ॥ ਪੰਨਾ - 960

Guru Sahib says that if a crane comes and sits in the company of swans, he cannot become a swan. Why does he not become a swan? If a person comes to a holy congregation and sits there with his eyes closed, does he become a saint or a holy man? Nobody knows what is going on in his mind. Contrary thoughts are rising within him. Surely, he has not become a holy and virtuous person - a 'Satsangi' (member of a holy congregation).

Once, Third Sovereign Guru Sahib was discoursing in this manner at a holy gathering. A large number of devotees were sitting all around him. He was delivering a sermon. In his hand was a rosary of pure pearls. A holy man came. Both bowed their heads to each other. Guru Sahib seated him respectfully where he himself was sitting. Guru Sahib kept delivering the sermon, and while doing so, he put the rosary of pure pearls under his knee. That holy man was sitting with his eyes closed. But from the corner of his eyes, he noticed the rosary lying under Guru Sahib's knee. He saw that it was very precious and such a one would not be found again, and no one would suspect him too. So stealthily, he picked up the rosary and put it in his pocket. Guru Sahib was omniscient. He said, "Brothers! my rosary was lying here. Has any Gursikh found it by chance? It may have fallen from my hands." The Gursikhs said, "Sovereign!

we can make a search for it." They started the search with the place from where Guru Sahib had come. They searched everywhere. Guru Sahib said, "All of you should search one another." They searched all. The Gursikhs said, "Sir! this holy man is sitting with you. If you permit, may we search him also without meaning any disrespect to him?" Guru Sahib said, "Brothers! it is all right. Search me also along with him." When the holy man was searched, the rosary was found in his pocket. So Guru Sahib says that by simply sitting in the holy congregation, one does not become a saint

- *'The crane sitting among swans, a swan does not turn... ..'* P. 960

ਹੰਸਾਂ ਵਿਚਿ ਬੈਠਾ ਬਗੁ ਨ ਬਣਈ.....॥

The heron sitting among swans does not become a swan. Why?

'... .. because in catching fish he remains ever absorbed.' P. 960

.....ਨਿਤ ਬੈਠਾ ਮਛੀ ਨੋ ਤਾਰ ਲਾਵੈ॥

He is looking for a prey. His mind is not concentrated. He looks hither and thither -

'When the assembly of swans contemplates, then it sees that they can never have an association with cranes.' P. 960

ਜਾ ਹੰਸ ਸਭਾ ਵੀਚਾਰੁ ਕਰਿ ਦੇਖਨਿ
 ਤਾ ਬਗਾ ਨਾਲਿ ਜੋੜੁ ਕਦੇ ਨ ਆਵੈ॥

So, there can be no alliance and association between the two, because there is a difference between them -

Refrain: The swans peck at pearls while all the cranes eat frogs

ਧਕਨਾ - ਹੰਸ ਚੌਗ ਮੋਤੀਆਂ ਦਾ ਚੁਗਦੇ,
 ਡੱਡਾਂ ਸਾਰੇ ਖਾਣ ਬਗੁਲੇ - 2, 2
 ਮੇਰੇ ਪਿਆਰੇ, ਡੱਡਾਂ ਸਾਰੇ ਖਾਣ ਬਗੁਲੇ - 2, 2.
 ਹੰਸ ਚੌਗ ਮੋਤੀਆਂ ਦਾ ਚੁਗਦੇ,.....2

'The swans pick up jewels and pearls; the crane after frog runs.' P. 960

ਹੰਸਾ ਹੀਰਾ ਮੌਤੀ ਚੁਗਣਾ ਬਗੁ ਡਡਾ ਭਾਲਣ
ਜਾਵੈ ॥

Hypocrites come to and sit in holy congregations, put on holy garbs also, dye their cloaks too - one green, another black, still another red and some saffron also, but what they are within themselves, Guru Sahib says -

*'Warming themselves at straw-fire ochre clothes they wear;
Struck with afflictions, from their homes such flee.
Leaving home, in strange parts they wander,
Bringing with them the five vile evils.'*

P. 1348

ਪ੍ਰੰਅਰ ਤਾਪ ਗੇਰੀ ਕੇ ਬਸਤ੍ਰਾ ॥
ਅਪਦਾ ਕਾ ਮਾਰਿਆ ਗ੍ਰਿਹ ਤੇ ਨਸਤਾ ॥
ਦੇਸੁ ਛੋਡਿ ਪਰਦੇਸਹਿ ਧਾਇਆ ॥
ਪੰਚ ਚੰਡਾਲ ਨਾਲੇ ਲੈ ਆਇਆ ॥

O dear! what you had to give up, you are carrying it with yourself. By wearing holy garbs, you haven't become a swan (a pure man). You cannot become a wan (a pious man) like this. Those who have a swan-like pious bent of mind, they make an analytical study of reality. They consider the world unreal. They regard the body as unreal, and the soul real and true. Those who have a stork-like pretentious mental inclination, in them are active sensual desires. Sinful sensual desires become deeply rooted in them. Clothes do not make any difference in man's mental inclination. If the mind is changed from within, only then does it matter or make difference -

*'The swans pick up jewels and pearls; the crane after frog runs.
The poor crane flies away, lest it should so happen that he may be recognized.'*

P. 960

ਹੰਸਾ ਹੀਰਾ ਮੌਤੀ ਚੁਗਣਾ ਬਗੁ ਡਡਾ ਭਾਲਣ ਜਾਵੈ ॥
ਉਡਰਿਆ ਵੇਚਾਰਾ ਬਗੁਲਾ ਮਤੁ ਹੋਵੈ ਮੰਝ ਲਖਾਵੈ ॥

The crane reveals himself when he

comes near the frog. With closed eyes the crane continues stealthily looking for a place where he can strike. He does not make any movement. He keeps his beak under restraint as if in a state of contemplation free from any thoughts. When the frog comes within his reach, he catches it at once because his beak is very sharp.

So the queen said to the king, "Sir! now leave the task of testing the so-called holy men to us because when the touchstone is applied, then only the genuine will pass the test. You need not worry on this account. To separate true from false, we shall apply a touchstone. I have employed attendants and beautiful concubines. Holymen claiming to be Nanak will come. We have to test them by applying the touchstone." So yogis came who claimed to be Nanak but they slipped and failed in the test. Many others of various sects also came, but none could stand the test. The king was asked, "Sir! should these impostors be punished?" The king said, "No; don't punish them. By failing in the test, they stand automatically punished." So in this manner, many so-called holymen started coming. They also came to know that the impostors were found out and recognized. They all knew that real Guru Nanak had not come. When the touchstone is applied, then -

'Kabir! none that is spurious shall stand the test of God's touchstone;

He alone may stand this test who to God has surrendered life.'

P. 948

ਕਬੀਰ ਕਸਉਟੀ ਰਾਮ ਕੀ ਝੂਠਾ ਟਿਕੈ ਨ ਕੋਇ ॥
ਰਾਮ ਕਸਉਟੀ ਸੋ ਸਹੈ ਜੋ ਮਰਜੀਵਾ ਹੋਇ ॥

No false one can stand the test.

'He alone may stand God's test who remains dead while yet alive.'

P. 948

ਰਾਮ ਕਸਉਟੀ ਸੋ ਸਰੈ ਜੋ ਮਰਜੀਵਾ ਹੋਇ ॥

At last, on this side, Guru Nanak Sahib said to Bhai Bala Ji, "O Bala! we have been at Talwandi for a long time. I am feeling a tug in my heart. Now let us have a look at the state of the world. We shall talk to some, make utterances, afford our glimpse to others, and also have a glimpse of them. Well, let us go."

In the course of their travel, Guru Nanak Sahib visited many places. There are many stories about them that he was walking on the sea or riding a crocodile. Finally, Guru Sahib reached King Shiv Nabh's garden. At that point of time, it was lying dry and desolate with its gates shut. Nobody visited the garden because all the trees had withered. It was enclosed by a boundary wall. Bhai Bala and Mardana said, "O Sovereign! where are we going to stay?" Guru Sahib said, "Brothers! let us camp in this garden. See, if there is any entry to it." There was a small gate through which Guru Sahib entered and sat in the garden. As soon as Guru Sahib was seated there, the withered garden started blooming. All the trees became green; shoots sprouted and branches spread. The gardener who had been sitting idle for a long time, came to see the remarkable transformation - what is the matter that my garden is becoming green and shoots are sprouting?

Holy congregation! this is not an imaginary concoction of the mind. There have been many great and exalted personages possessing such miraculous powers. Baba Farid heard a mysterious supernatural voice -

*'Farid, why wanderst thou from forest to forest,
Trampling thorns under thy feet?
God in the heart abides: why seekest thou
Him in the forests?'* P. 1378

**ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੋੜੇਹਿ ॥
ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਢੂਢੇਹਿ ॥**

You should go into the refuge of the Perfect Holy Preceptor. Without the Preceptor, you cannot have a glimpse of the Lord because you wish to see Him with different eyes. The eyes with which a glimpse of God can be obtained are different. The key to that abode is with the Guru (Holy Preceptor) -

*'The Master of the House has put on it a lock;
He has given the key to the Guru (Preceptor) to keep;
Without seeking the shelter of the True Guru, man cannot get the key, though he may make various other efforts.'* P. 205
**ਜਿਸ ਕਾ ਗਿਹੁ ਤਿਨਿ ਦੀਆ ਤਾਲਾ ਕੁੰਜੀ ਗੁਰ ਸਉਪਾਈ ॥
ਅਨਿਕ ਉਪਾਵ ਕਰੇ ਨਹੀ ਪਾਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥**

For such a Perfect Guru (preceptor) did Farid entreat earnestly that he might go into his refuge. He heard a mysterious supernatural voice - 'Bakhtiar Kaki at Ajmer Sharif is the Perfect Holy Preceptor at the present time. He has the authority to bestow God's Name on the devotees. So go to him and receive the boon of the Name from him.' He had practised austerities and Divine meditation for 24 years. The fruit of practising austerities and penances is that man gains miraculous powers, but these do not bring about any change in the heart. He attained miraculous powers; his utterances started proving to be true; he attained the power to read other people's thoughts (that is, telepathy). He went to the holy preceptor. He (holy preceptor) was quite old in years but appeared to be a child to Baba Farid who saw him playing with children. Somebody asked him there, "Brother, whom do you want to meet?" Baba Farid said, "I want to see Bakhtiar Kaki Sahib, the holy preceptor."

"Look yonder there. He is the one who is throwing the ball upward?"

"But he is a child."

"No; he is not a child. Look carefully, he has a grey beard."

He said, "Well, well". He came to know automatically. As he threw the ball upwards, Baba Farid stopped the ball there in the sky. He saw as to who had come there who was not letting the ball come down. The holy preceptor saw, "It is that dervish (Muslim holyman) standing there. He is some haughty person." He wanted to know what was in his heart. He looked at the ball and it fell down instantly. Baba Farid also came close to him. Bakhtiar Kaki Sahib said, "What brings you here?"

"I want to adopt you as my Murshad (Holy Preceptor)."

"Have you come to become my Murshad (Preceptor) or to make me your Murshad (Preceptor)?"

A Murshad (Preceptor) is not approached like this by showing miracles. If you have to come to a preceptor, you have to adopt and follow his code or discipline. Only if you come like this will you succeed."

What is the disciplinary code?

Such is the *Gurbani* edict -

'Accept thou death first, abandon the hope of life, and be the dust of the feet of all, then alone come thou to me.' P. 1102

**ਪਹਿਲਾ ਮਰਣੁ ਕਬੁਲਿ ਜੀਵਣੁ ਕੀ ਛਡਿ ਆਸ ॥
ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥**

He said - "Give up the 'ego' and attachment in you, this 'I-ness' - I am a great holy man; I have practised austerities and penances for 24 years; I have revived dead sparrows. Brother! give up this self-

conceit, if you have to adopt the Guru (Holy Preceptor). The second discipline is that you should stand in the back row behind all other devotees -

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

Whosoever realizes thus, he alone is my friend.' P. 1364

**ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੇ ਸਭੁ ਕੋਇ ॥
ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥**

'I am not good and no one is bad.' P. 728
ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥

So, stand in the back row - 'Be the dust of the feet of all, then alone come thou to me.' (P. 1102) But you have come to display your miraculous powers." So he sent him back saying, "This is not the way to come when you want to become a disciple."

When Baba Farid came for the second time, Bakhtiar Kaki Ji was sitting under a dried and withered tree. He had been sitting there since morning. In God's love and devotion, he lost sense of time, and the sun kept rising. Gradually, the sun came there too. The tree was standing as a mere stump. When Baba Farid came, he saw that Bakhtiar Kaki (the Preceptor) was sitting there. He was filled with the feeling of service, but within him was 'I-ness' or 'ego'. This feeling was born within him that the Preceptor was sitting in the sun. He cast his glance on the tree. Instantly, it was filled with branches and leaves. New shoots burst forth and they started waving in the breeze. When Bakhtiar Kaki Ji felt cool, he opened his eyes at once. At the same time, he noticed that this dervish (holy man) had come again. He looked up and the branches dried up, and the tree turned into a stump again.

Similarly, Guru Nanak Sahib came into the garden and sat there. As soon as Guru

Nanak Sahib sat there, all the trees were filled with lush greenery, leaves and branches sprouted and started waving in the breeze. All of you should recite in this manner -

*Refrain: Withered garden did start swinging,
When the Satguru came and sat there, O dear*

ਧਰਨਾ - ਸੁੱਕੇ ਬਾਗ ਨੇ ਹੁਲਾਰੇ ਮਾਰੇ,
ਜਦੋਂ ਸਤਿਗੁਰ ਆਣ ਬੈਠ ਗਏ - 2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਜਦੋਂ ਸਤਿਗੁਰ ਆਣ ਬੈਠ ਗਏ - 2,
2
ਸੁੱਕੇ ਬਾਗ ਨੇ ਹੁਲਾਰੇ ਮਾਰੇ..... - 2

'In an instant has He made dry shoots green.'
P. 191

ਸੁਕੇ ਹਰੇ ਕੀਏ ਖਿਨ ਮਾਰੇ ॥

'The land, where my True Guru comes and sits grows green.

The creatures who go and see my True Guru become reverdured.'
P. 310

**ਸਾ ਧਰਤੀ ਭਈ ਹਰੀਆਵਲੀ ਜਿਥੇ ਮੇਰਾ ਸਤਿਗੁਰੁ ਬੈਠਾ ਆਇ ॥
ਸੇ ਜੰਤ ਭਏ ਹਰੀਆਵਲੇ ਜਿਨੀ ਮੇਰਾ ਸਤਿਗੁਰੁ ਦੇਖਿਆ ਜਾਇ ॥**

The gardener came and met Guru Sahib. He was filled with surprise and wonder, "I have met many holy men earlier also. But the joy and peace I have experienced now after meeting this holy man, I had never experienced before. He started thinking if this joy and peace was due to the fact that the garden had become green and that he would again get a good job. He said to himself, "Something is happening within me. A melody is rising in me. Spontaneously a word is emerging from within myself." He tried to comprehend it. He was surprised to observe that the sound of 'Waheguru, Waheguru' (God, God) was rising from within him. He realized, "This is some perfect holy man." He went to the king and informed him, "O king! in the withered garden an exalted holy man has come and

sat there. They are three in number. As soon as they sat there, the garden became green and started waving in the breeze. Shoots and branches have sprouted. Buds and flowers have blossomed. There is dense shade in the garden now. The birds have returned and started chirping. All species of birds have come there and joy has spread all around. It seems to me that he, for whom you were waiting, has come." The king heard all this. The gardener said, "King! let me tell you one thing more - The two companions go out and take their food, but ever since their arrival, the one holyman has been sitting there. He has neither opened his eyes, nor made any motion, nor got up, and nor has this affected his body. For three days he has been sitting without taking any food. But his face is still glowing. A circle of light round his face is emitting so much radiance, that one cannot behold it. The eyes are dazzled as you look at his forehead. From within him is coming out a spray of love."

The king's heart was filled with great joy and yearning. He felt a thrilling sensation within him. There was a Divine tingling in his being. Waves of spiritual exuberance rose in him, but he controlled them. He said, "It is possible that he may be a mere miracle-maker. So it is better to test him." Then a voice came from within, "If he is truly Guru Nanak then he will be guilty of causing an affront to him." He was in a compelling situation - I am not going to bow this head of mine anywhere other than at Guru Nanak Sahib's lotus feet. Tears came into his eyes - 'O Sovereign! I was greatly mistaken that I bowed my head at the feet of a hypocrite. My forehead has not been left pure and unsullied. Kindly excuse me. To keep my forehead pure and to avoid bowing at the feet of an imposter, I

have started subjecting holy men to tests. Kindly forgive me for my mistake." King Shivnabh's minister was Parasram who was very wise and intelligent. He was consulted. The minister said, "Sir! many people from the city have gone to see him. Their general reaction is that some Perfect one has descended in our island kingdom. Whoever goes there approaches with questions, but without their asking all things are answered and fulfilled. The visitors find it difficult to speak. They are filled with spiritual relish and joy and their worries and anxieties are annulled. People go with tormented hearts, hollow hearts and return happy and fulfilled. They reveal that just as the garden has turned green, in the same manner, their hearts are verdured. *'The creatures who go and see my True Guru are reverdured.'* (P. 310). If you wish, you may go. Should I arrange some carriage for the purpose." The king said, "No; Parasram! it is quite probable that he may be my True Guru, but as long as touchstone is not applied, it is not proper for me to go. When the touchstone is applied, then Shivnabh will be sold to him body and soul. Go, first apply the touchstone." So carrying plates full of pearls and jewels, as well as victuals, Parasram presented himself before Guru Sahib. He requested, "Sir! partake of something. It has been learnt that you haven't eaten anything for many days."

Guru Sahib replied, "Brother! I don't eat anything. I am ever sated and satisfied. I never feel hungry. It is the world that hungers for things or possessions - one hungers for a son, another wants a job, still another yearns for a woman or wife, and someone hungers for honour. The whole world is wandering hungry. But I do not have any hunger. So don't say that I am hungry; I am sated and satisfied."

The minister said, "Sir! it is our king's command that whenever a holyman comes into the kingdom, he should be served well. According to this country's custom, he should be given meat to eat and wine to drink, and should be entertained with singing and dancing by professional prostitutes and dancing girls. Besides, the holy man should be pleased in every other manner. Here many followers of the Nath sect come. They are very fond of drinking and at night, they use the services of beautiful women." In the meantime, beautiful women half-clad in beautiful see-through garments and making coquettish and lewd gestures reached Guru Sahib. The minister said, "Sovereign! these women will attend upon during the night. They will serve you with meat and wine whenever you demand. So kindly command them as you will."

Guru Sahib smiled and said, "Parasram! what have you brought? These dancing girls?"

'Beauteous elegant couches perfumed with sandal aloe wood scent - all these are gateway to terrible hell.' P. 642

ਸੇਜ ਸੌਹਨੀ ਚੰਦਨੁ ਚੋਆ ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ ॥

By associating with them one gets the ticket to the darkest hell.

Outwardly, they look beautiful but within them they are filled with the poison of sins and evils." Such is the edict -

*Refrain: O dear, these are poison-shoots
Which have been coated with
sugar.*

**ਧਰਨਾ - ਇਹ ਤਾਂ ਵਿਹੁ ਦੀਆਂ ਭਰੀਆਂ ਹੋਈਆਂ ਗੰਦਲਾਂ,
ਖੰਡ 'ਚ ਲਬੇੜ ਰੱਖੀਆਂ - 2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਖੰਡ 'ਚ ਲਬੇੜ ਰੱਖੀਆਂ - 2, 2
ਇਹ ਤਾਂ ਵਿਹੁ ਦੀਆਂ ਭਰੀਆਂ ਹੋਈਆਂ,...2**

*'Farid, these poison-shoots (carnal pleasures)
are sugar-coated.'*

Some there are who spend days cultivating these;

Others from the field uproot them.' P. 1379

ਫਰੀਦਾ ਏ ਵਿਸੁ ਗੰਦਲਾ ਧਰੀਆਂ ਖੰਡੁ ਲਿਵਾੜਿ ॥

ਇਕਿ ਰਾਹੇਦੇ ਰਹਿ ਗਏ ਇਕਿ ਰਾਧੀ ਗਏ ਉਜਾੜਿ ॥

Guru Sahib said, "Parasram! in appearance they look beautiful and charming; their clothes are beautiful; all are very beautiful women, but what is within them? They are full of sins and evils. They are not in reality what they look outwardly. Those women who have in their heart God's love and devotion, relish and zest for the Name Divine, and spiritual reflection are worthy of worship for us. We bow our head to them. But those women whose heart is filled with the poison of sins and evils give you a direct ticket to hell. So in this way, people are deluded by physical appearances."

Once Baba Farid Ji was going somewhere. As he was going, at one place, he heard a loud shriek, which pierced his heart. God's devoted worshippers are very sensitive and tender-hearted. They cannot tolerate when they see someone else in distress. That is why the Tenth Guru Sahib let his four sons, his father, his mother be martyred and he himself also embraced martyrdom, but for what? He himself was not unhappy and suffering, but he could not bear our suffering. People were being forced to change their religion, that is, they were being compelled to convert to Islam. The *janeus* (sacred thread worn by Hindus) of the Hindus were being removed; their sacred mark on the forehead was being erased; cows were being killed; there were loud cries, wailings and lamentations all around. Religion was being forcibly changed. Guru Sahib could not tolerate all this.

When the representatives of the distressed Brahmins came from Kashmir and the rest of India to Anandpur Sahib for the alleviation of their sufferings, then on hearing their tale of woe, Guru Sahib became serious and silent. Young Gobind Rai came in after playing outside. On seeing their frightened faces, he asked Ninth Guru Sahib, "O Sovereign! why are you sitting silent?"

He said, "My son, these suffering Brahmins have come from Kashmir and other places. Some other persons have also come with them. It is difficult to hear their heart-rending tales of woe. They are being forced to change their religion. Although there is no danger to us and our devoted followers, yet today they are being subjected to tyranny and cruelty. They wear '*janeu*' (sacred thread). Well, you can tell them gently and lovingly that it has no worth or meaning -

'Make compassion the cotton, contentment the yarn;

Continnence the knot and purity the twist;

Such is the true sacred thread of the soul.

Thou Brahmin priest! put it on me shouldst thou have it.

This thread neither snaps nor is soiled;

Neither burnt, nor lost.

Saith Nanak: Blessed are the beings that around their neck put this.' P. 471

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੁਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥

ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥

ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥

ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ ॥

But do not remove this sacred thread forcibly. You can tell them all right that there is another '*janeu*' (sacred thread) which is superior to this. If you wish you may wear it. But this is wrong that you should kill those who refuse to change their religion. When there are forced conversions,

no principles will be laid down, and its foundations will be weak. When the force of tyranny is withdrawn, the structure will collapse with a thud; the adopted religion falls from its principles. Religion cannot be made to grow and flourish with brute force. Then Sikh religion is inward-directed. It is not a faith with a negative approach. It tells us how life can be made meaningful and successful. It is very difficult. There is going up or ascending in it; there is no coming down or descending.'

So, in this way, Baba Farid felt compassion for the person, who had uttered a loud cry. He knocked at the door from where the loud wail had come. A woman came from inside, whose eyes were red. She was in great rage and held a whip in her hand. She opened the door, and said, "O dervish (holymen)! what is the matter? This is the house of a prostitute." Baba Farid replied, "O woman! for me none in the world is a prostitute. We see God's light in all. I am the worst of all. All others are better than I am. Whose voice it is? It is highly pathetic." She said, "What is it to you, O dervish? It is our affair; we know it best. I had given collyrium to her for pounding. She left it rather thick. Today when I put it in my eyes, it caused irritation, brought tears and made my eyes red. So I am advising her." Baba Farid said, "O woman! it is only physical appearance. This body is going to mingle with dust. There is nothing in it. So you should not take so much pride in your youth. The body will decline; it will become old. Then these eyes will lose both their vision and charm -

*'Gone are those fine teeth, those fast feet,
those sparkling eyes, sharp ears;
A loud cry has arisen from the flesh at the
departure of such companions.'* P. 1381

**ਚਬਣ ਚਲਣ ਰਤੰਨ ਸੇ ਸੁਣੀਅਰ ਬਹਿ ਗਏ ॥
ਹੋੜੇ ਮੁਤੀ ਧਾਹ ਸੇ ਜਾਨੀ ਚਲਿ ਗਏ ॥**

The ears stop hearing, eyes cease seeing, tongue stammers, feet do not move fast, need support, hands tremble, as a result one fails to drink from the cup and half of the water spills. Such will become the state of the body. So, O woman, in what are you taking pride?

*'No law restrains child, youth or the elderly
from departing hence.*

*No knowing is when the grip of Yama's
(Death's) noose may tighten.'* P. 254

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

Nobody knows when he may leave the world."

The woman said, "O dervish (holymen) master! don't deliver this sermon here. Give it to your disciples; only they will listen to it. He or she who is not ready to listen should not be counselled. Go your way and mind your own business, we shall mind ours."

Farid Ji went away. A long time passed. At last, one day he saw human chest bones and upper limbs lying near a bush. From the eye sockets of the skull, young ones of a bird were peeping by putting their beaks into them. A bird had built its nest in the skull. Sitting there, Baba Farid became lost in deep meditation. Before his eyes came the body of the prostitute and that day when he had told her not to take pride in her body and that physical charm was nothing but she had responded arrogantly, "Go thou, you holy mendicant! mind your own business, while we shall mind ours." Baba Farid bowed reverentially. His disciples asked him, "Sir, kindly explain this mystery to us. We should also know to whom you have

bowed and why you have done so." Farid Ji said, "This woman is that very prostitute. These are her bones. Nobody buried her body properly. Whoever did it, did so unwillingly and irreverentially. Animals took out her body. These bones and skull in the bushes belong to her. Some bird built a nest in the skull. The eyes, which could not bear even a little thick collyrium powder and she had said that it had brought tears into her eyes and it had spoiled the collyrium line, in the same eyes are today sitting bird-chicks. Look! to whom will she complain today?" At that time, Baba Farid uttered the following 'shabad' (hymn) -

Refrain: Eyes that at one time could not bear a streak of collyrium, In them have birds built their nests, O dear.

ਧਰਨਾ - ਜਿਹੜੀਆਂ ਕੱਜਲ ਰੇਖ ਨਾ ਸੀ ਸਹਿਦੀਆਂ,
ਪੰਛੀਆਂ ਨੇ ਪਾ ਲਏ ਆਲੂਣੇ ਪਿਆਰਿਓ,
ਪਿਆਰਿਓ, ਪੰਛੀਆਂ ਨੇ ਪਾ ਲਏ ਆਲੂਣੇ - 2, 2
ਜਿਹੜੀਆਂ ਕੱਜਲ ਰੇਖ ਨਾ ਸੀ ਸਹਿਦੀਆਂ, 2

'Farid, the eyes, which captivated the world, those eyes I have seen.

They could not endure the streak of collyrium, but now birds have hatched their young in them.' P. 1378

ਫਰੀਦਾ ਜਿਨ ਲੋਇਣ ਜਗੁ ਮੋਹਿਆ ਸੇ ਲੋਇਣ ਮੇ ਡਿਠੁ ॥
ਕਜਲ ਰੇਖ ਨ ਸਹਦਿਆ ਸੇ ਪੰਖੀ ਸੁਇ ਬਹਿਠੁ ॥

Now I have seen with my own eyes. There was a time when those eyes could not bear a daub too bold of collyrium, but now whom will she complain to today, whom will she beat with a whip, and wherefrom will she get a whip?

So in this way 'deh adhiyaas' (false and deluding notions about the body) is a bad thing. Man is mistakenly considering the physical body as everything or all-important. The body is a kind of machine made up of five elements. In it abides a bird -

'In the cage of bones, flesh and blood-vessels abides the poor soul-bird.' P. 659

ਹਾਡ ਮਾਸ ਨਾੜੀ ਕੋ ਪਿੰਜਰੁ ਪੰਖੀ ਬਸੈ ਬਿਚਾਰਾ ॥

'Man's body is made of walls of water, pillars of air, and mud of blood and semen.'

P. 659

ਜਲ ਕੀ ਭੀਤਿ ਪਵਨ ਕਾ ਬੰਭਾ ਰਕਤ ਬੁੰਦ ਕਾ ਗਾਰਾ ॥

Mortar is kneaded of blood and semen. The wall is of water and pillar is of air. If it is breathing, it exists, but the moment breathing ceases, it collapses on the earth with a thud. 'In the cage of bones, flesh and blood-vessels abides the poor soul-bird.' (P. 659). It is this cage or skeleton that the mortal calls 'I'. Man is in great delusion; in fact, all have fallen a prey to a serious delusion. They say - 'I am black, I am white. I am rich, I am poor. I am like this, I am like that.' Big indeed is man's delusion. Guru Sahib says - 'Just think for yourself. Your body is made up of mortar kneaded out of the five elements. It is kneaded clay; it is mud that is inflated. Man eats fruit; from where do they come? From the earth, of course. They come after becoming refined or purified. He drinks milk; from where does milk come? Cattle eat fodder, from which is formed milk; it comes after getting refined. If the same fodder man gets to eat, he won't be able to digest. But what a great universe God has created! The cattle eat this fodder, and then how much better than man they are that they produce milk from fodder or grass. The milk that man drinks also comes from clay. It is from clay that everything continues growing. Guru Sahib says - 'These are five 'tatt' (elements), 25 prakritis (natures or temperaments), five praans (vital breaths in this body). It has mind, intellect and wisdom or intelligence, and I-ness. These are the various parts of the body-machine. If you are caught in them then you are nothing. If you have realized

the soul-thing in it, then you are worthy of worship. The dust of your feet will cure maladies, purify intellect and inspire love and devotion for God. Your glance will become cooling and comforting. There will be power in your eyes. By your mere glance you will rid people of ailments.'

Once Guru Nanak Sahib stayed at a village of thugs. Instead of serving him, they made plans to kill Guru Sahib and his companions. But Guru Sahib kept singing *Gurbani* through out the night. He got up early in the morning, took bath and started '*kirtan*' (singing) of '*Asa Di Var*'. In the first watch of the night, those sinners or evil persons kept making plans, and in the second watch they went to sleep, because a sinner goes to sleep in the second watch of the night only -

*'To do evil has man ever rushed along;
Yet on occasion of devotion to the Name
keeps dozing in sleep.'* P. 738

ਬੁਰੇ ਕਾਮ ਕਉ ਉਠਿ ਖਲੋਇਆ॥ ਨਾਮ ਕੀ ਬੇਲਾ ਪੈ ਪੈ ਸੋਇਆ॥

Then he does not see -

*'To do good is man slothful; in doing evil he
is quick as a tiger.'* P. 518

ਚੰਗਿਆਈ ਆਲਕੁ ਕਰੇ ਬੁਰਿਆਈ ਹੋਇ ਸੇਰੁ॥

To do evil deeds, man has tiger-like determination. After finishing '*kirtan*' (*Gurbani* singing), Guru Sahib set out on his onward journey. Mardana said - 'Sir! they have not woken from sleep.'

'O Mardana! they are unlucky people.'

'Sir! then who has heard the *kirtan*?'

'These trees and birds. Wherever the sound of '*kirtan*' (*Gurbani* singing) has gone, all creatures there will be emancipated. Such is the influence or impact of *Gurbani*.'

*'O Lord, Thou savest the beasts, goblins and
the fools and ferriest across even the stones.'*
P. 802

ਪਸੂ ਪਰੇਤ ਮੁਗਧ ਕਉ ਤਾਰੇ ਪਾਹਨ ਪਾਰਿ ਉਤਾਰੈ।

Gurbani saves the fools; it saves ghosts and goblins -

*'They, who have heard and seen Guru Nanak,
fall not, again, into transmigration.'* P. 612

**ਗੁਰੁ ਨਾਨਕ ਜਿਨ ਸੁਣਿਆ ਪੇਖਿਆ
ਸੇ ਫਿਰਿ ਗਰਭਾਸਿ ਨ ਪਰਿਆ ਰੇ॥**

He, who has heard *Gurbani* from the Guru's mouth is not born again.

So Guru Sahib said, "Brother Mardana! the '*bani*' has permeated this atmosphere. The '*shabad*' (holy Word) never dies; it lives for ever. This '*shabad*' (holy Word) will spread in the entire universe. It will spread not only in this world but in millions of universes will this sound-wave spread and it will create peace wherever it passes."

Mardana said, "Sir! these thugs have also heard it; will they too be saved?"

Guru Sahib, "The '*bani*' (Guru's Divine utterance) that is sown (i.e. uttered) never goes in vain. It will go into their hearts and will start doing its work; it will remove their sins -

*'The soul defiled with sins, that is cleansed
with the love of God's Name.'* P. 4

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ॥

It is God's Name that is going to wash man's sins; it is '*bani*' (Guru's utterance) which is to cleanse man's sins and make his heart pure. O Mardana! we have sown the seed of the Name Divine; whether they are asleep or awake, the '*shabad*' (holy Word) has gone into them. Well, now let us go." Guru Sahib left the village. After he was gone, they (thugs) woke up yawning. They wondered - 'Where have the night's holy men gone? They have tricked us.' Another remarked - 'They were magicians'. Still another said - 'When I looked into their eyes, something happened to me. I have

experienced it for the first time. Never before have I felt afraid of anyone. A kind of fear has been born in my heart.' One said - 'Stop this idle talk. First, let us go after them and bring them back.' So eight to ten young boys, carrying choppers, spears and axes on their shoulders, followed Guru Sahib running by covering their footprints. Finally, they tracked Guru Sahib and shouted from a distance, 'Stop there; don't move. You have tricked us once; now we will not let you escape.'

Guru Sahib stopped quietly. Mardana said, "Sir! we are three in number and are stronger than these boys. [Panjabis are otherwise strong in body.] Should we grapple with them?" Guru Sahib said, "No Mardana; see the ways of God; we need not do anything -

'Wherever I see, there I see Him present. He, my Master, is never far from any place. O my soul, ever remember Him, who is contained in everything. He alone is accounted a companion, who separates not here and hereafter. Paltry is said to be the pleasure, which passes off in an instant. Giving sustenance, the Lord cherishes all and He is short of nothing. Every moment that Lord of mine takes care of His creatures.' P. 677

ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜ਼ੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ॥
 ਰਵਿ ਰਹਿਆ ਸਰਬਤ੍ਰ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ॥
 ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੋ ਸੰਗੀ ਗਨੀਐ॥
 ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ ਸੋ ਅਲਪ ਸੁਖੁ ਭਨੀਐ॥
 ਪ੍ਰਤਿਪਾਲੈ ਅਪਿਆਉ ਦੇਇ ਕਛੁ ਉਨ ਨ ਹੋਈ॥
 ਸਾਸਿ ਸਾਸਿ ਸੰਮਾਲਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਸੋਈ॥

O Mardana! the Lord who looks after us with each breath is with us. He who meditates on the Fearless One is himself fearless. From where does fear come?

'To us that in Thy fearless company abide Where has fear come from?' P. 206

ਨਿਰਭਉ ਸੰਗਿ ਤੁਮਾਰੈ ਬਸਤੇ ਇਹੁ ਡਰਨੁ ਕਹਾ ਤੇ ਆਇਆ॥

Live while remembering God." As the thugs came near, they said, "You escaped by tricking us." Guru Sahib said, "We did not trick you; you yourself were sleeping. You went to sleep, but we remained awake. You did not even hear us singing God's laudations. Tell me - what is the matter?" They said, "We have to kill you." Guru Sahib replied, "You may kill us with pleasure, but listen carefully to one thing. If, after killing us, you throw us here on this thoroughfare, and some govt. official happens to notice our bodies, your village will be surrounded. The official will use third-degree methods on you and you will confess your crime. You will kill us no doubt, but you should think of ways and means to escape from being caught too."

"This you should tell us."

"Look, there lies a pile of fuelwood. After killing us, put our bodies on it."

"From where should we bring fire to light it?"

"Look, there a funeral pyre is burning." Guru Sahib just looked in that direction.

"Well stop them from leaving. Two of us will go to bring fire." So two of the boys went for bringing fire. Going there, they saw some fearsome looking persons, the likes of whom they had never seen. They were quarrelling with some other persons. They had caught hold of a person, who appeared to be extremely frightened. These boys also started watching them. Going near they asked them, "Why are you quarrelling? Your looks are frightening. It appears that you do not belong to this world. We have never seen the likes of you before." They

said, "Dear friends! our quarrel was that *Dharamraj* (the Righteous Judge) had commanded us to take away this man. He is a rank sinner -

'The Righteous Judge is under command to sit and administer even-handed justice. The evil souls professing love for duality; they are thine subjects.' P. 38

**ਧਰਮਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ॥
ਦੁਜੈ ਭਾਇ ਦੁਸਟ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ॥**

He was a wicked person, and we had come to take him away to the Divine court. We are called the Agents of Death. Have you never heard our name before? We have to take you also away; you may commit as many sins as you like."

"But what is all this noise about?"

They said, "All his sins have fallen off or been removed."

"How?"

"Guru Nanak has cast his glance on him and as a result all his sins have been removed." Who is he by whose glance all the sins have been removed? He is the same person whom you are planning to kill and have come to carry fire from the burning pyre to cremate him."

"What! Is he that person? Is he really Guru Nanak?"

They said, "O ignorant people! with a single glance he (Guru Nanak Sahib) can reduce your entire village to ashes. Though possessing all spiritual powers, he is conducting himself like common men. Go, fall at his feet and take his shelter. Why are you committing more sins? Already there are very many in your account. Go and seek pardon for your sins."

From distance itself, they shouted to their comrades, "Look! don't kill them; first

listen to us." As they approached Guru Sahib they prostrated themselves before him and wept loudly. They said, "You are some Perfect one who has come to our village." All others remarked, "What has happened to you? Tell us also." They replied, "What should we tell you? Only if you believe our utterance to be true, then we shall tell you." The rest said, "First tell us what the matter is." They narrated the whole incident. At this they said, "Let us fall at Guru Sahib's feet and hold on to them." Guru Sahib's gracious glance fell on all of them. Their sins were annulled. They held Guru Sahib's feet. They said, "O Sovereign Guru! now accompany us to the town. Emancipate them also and bestow joy and peace on them too. "Guru Sahib went with them and gave them good counsel.

So he who recognizes his true form, his Divine or soul form, that abides in his own heart, his body is pure and holy. Otherwise, what is this body? It is a garbage bag. What is a garbage bag? It is a sack for keeping filth. In a garbage bag, whether of wood, plastic or paper, continue putting a child's excrement and urine. Even if it is covered with silk and painted beautifully, nobody will be ready to touch it even if you ask him to do so. He will say that it a dirty thing. It contains filth. Guru Sahib says, "Have you ever thought what is within your body?" Guru Sahib says like this -

*Refrain: It is filth covered with skin,
Why dost thou pride on thy
body?'*

**ਧਰਨਾ - ਗੰਦ ਮੰਦ ਹੈ ਵਲ੍ਹੇਟਿਆ ਵਿਚ ਚੰਮ ਦੇ,
ਦੇਹੀ ਦਾ ਤੂੰ ਮਾਣ ਕਰਦੈ - 2, 2
ਮੇਰੇ ਪਿਆਰੇ, ਦੇਹੀ ਦਾ ਤੂੰ ਮਾਣ ਕਰਦੈ - 2, 2
ਗੰਦ ਮੰਦ ਹੈ ਵਲ੍ਹੇਟਿਆ ਵਿਚ ਚੰਮ ਦੇ,..2**

*'Thy body-doll has been fashioned with skill.
Know it for certain that it shall turn to
dust.'* P. 374

**ਪੁਤਰੀ ਤੇਰੀ ਬਿਧਿ ਕਰਿ ਥਾਟੀ॥
ਜਾਨੁ ਸਤਿ ਕਰਿ ਹੋਏਗੀ ਮਾਟੀ॥**

This body of yours is like a doll. God has created it with great care and skill. It has five elements and along with the 25 'prakritis' (natures), with individual sense organs like eyes, nose, ears, tongue are attached five natural elements each. God has made eyes; in them light constitutes half, while the remaining four elements are 1/8 each. Tongue has He made; in it half is water, and rest are 1/8 each. Similarly, in ears, sky part is half, while the rest are 1/8 each. In the same manner, the nose has been made for smelling. In it, half is earth, while the remaining four constitute 1/8 each. In touch, half is air, while the remaining four are 1/8 each. By kneading the earth of these have been fashioned five sense organs and *tamogun* (evil or darker propensities). Along with them have been made five organs of action. Then in it have been placed five vital forces which are called 'Panj praan' - *praan* (in the heart), *udaan* (in the throat), *vyaan* (pervading the entire body), *smaan* (in the navel), *apaan* (in the rectum). They perform different tasks or functions. This bellows-like organ in the body, which is called lungs, breaths air out, and draws air in. The day it stops, it is said that man is dead or has breathed his last. One 'praan' makes the heart function all the time; another works in the stomach; still another is the one which throws out filth from 3.5 crore pores in the body all the time. A little time after bath, if you move your hand on the body and taste it, it is saltish, because filth has been excreted from the body. In this way, it continues excreting filth from 3.5 crore pores at all times. One 'praan' is called 'smaan' which keeps the body temperature normal - 98.4 F. Thus, man's body has been fashioned in a very

planned and comely manner. So Guru Sahib says, "We are all sacrifice to the glory of Him who has created the human body and has joined different bones and limbs. By joining them in a planned manner, the entire body has been kept neat and clean. But it appears to be so good and comely only outwardly, so that man is easily deluded. And when deluded, he always does wrong or ignoble deeds -

*'In the sinful heart lodges lust:
Hence the restless mind no way is stilled or restrained.
Be it yogis, wandering ascetics, and those practising renunciation,
Over all is thrown this noose.'* P. 1186

**ਪਾਪੀ ਹੀਐ ਮਹਿ ਕਾਮੁ ਬਸਾਇ॥ ਮਨੁ ਚੰਚਲੁ ਯਾ ਤੇ ਗਹਿਓ
ਨ ਜਾਇ॥
ਜੋਗੀ ਜੰਗਮ ਅਰੁ ਸੰਨਿਆਸ॥ ਸਭ ਹੀ ਪਰਿ ਡਾਰੀ ਇਹ ਫਾਸ॥**

Man assumes evil tendencies. Caught in lust, he does not see what is right and what is wrong. So Guru Sahib says - "Just see for yourself - 'Thy body-doll has been fashioned with skill' (P. 374). Just see, how meticulously has the Lord created your body. Do you take pride in this body about which Guru Sahib says?

*'Why walkest thou, O man, in the crooked, crooked, crooked way?
Thou art filled up with bones, skin and ordure and art saturated with evil odour.'*
P. 1124

**ਚਲਤ ਕਤ ਟੇਢੇ ਟੇਢੇ ਟੇਢੇ॥
ਅਸਤਿ ਚਰਮ ਬਿਸਟਾ ਕੇ ਮੂੰਦੇ ਦੁਰਗੰਧ ਹੀ ਕੇ ਬੇਢੇ॥**

What do you have? Only evil or foul odour. If you do not take bath, you start smelling? You have to shut your nose to those who do not take bath, for there is so much foul smell within man's body. If you do not bathe for two days, your clothes will also become dirty. If the dress touched with the body is not dried, it spreads foul smell in the entire house. There is so much filth

and foul smell in you. You apply talcum powder and perfume sprays to the body. Then you take bath. Do you feel proud of this body? My dear, don't take pride in it. 'Know it for certain that it shall turn to dust' (P. 374). It is going to turn into clay. There is one thing in this body owing to which it is superior. That is the 'soul-thing'. If you realize or understand this 'soul-thing', then you will find liberation from the cage or prison in which you are living and attain to Supreme bliss. If, dear brother, you do not realize and comprehend, then you will continue to wander into millions of existences as you have been doing earlier. Now is the time for you to achieve liberation. If in the human incarnation, you do not realize your soul-form, you will waste this life and suffer pain in several existences.

'Thou thoughtless ignorant one, thy origin contemplate.

*Why of this insignificant body be so proud?'
P. 374*

ਮੂਲੁ ਸਮਾਲਹੁ ਅਚੇਤ ਗਵਾਰਾ ॥ ਇਤਨੇ ਕਉ ਤੁਮ ਕਿਆ ਗਰਬੇ ॥

The origin in the body is the 'soul' but you have become a 'jeev atma' (individual soul; animate soul). Destroy this 'animate' or 'living' sense. Your own real form is the 'soul', but the 'soul' is realized not by mere saying. As long as there is 'ego', it remains a 'jeev' (sentient being), which is imaginary and not real or true -

'Everyone says that there is our Sole Creator, but all are engrossed in egoism and pride.'
P. 930

ਏਕੋ ਏਕੁ ਕਰੈ ਸਭੁ ਕੋਈ ਹਉਮੈ ਗਰਬ ਵਿਆਪੈ ॥

Until the Perfect Guru is met, ego is not destroyed. Try to contemplate that origin so that you may come to know who you are -

*'Three seers is thy daily provision.
The rest is all given to thee for safe-keeping.'*

P. 374

**ਤੀਨਿ ਸੇਰ ਕਾ ਦਿਹਾੜੀ ਮਿਹਮਾਨੁ ॥
ਅਵਰ ਵਸਤੁ ਤੁਝ ਪਾਹਿ ਅਮਾਨੁ ॥**

You may take into account water, milk, butter milk, curd, vegetables etc. which you eat everyday. It comes to three seers a day in all. The rest that you have accumulated and put in banks is with you for safe-keeping. You are needlessly guarding it -

'The money belongs to him who consumes it - spends and eats it.

*It is God who gives, procures and satiates.
He who having hordes not and eats not alone,*

Is said to be of generous heart and goes to heaven.'
An Epistle of Advice

ਦਮੜਾ ਤਿਸੀ ਕਾ ਜੋ ਖਰਚੈ ਅਰ ਖਾਇ ॥

ਦੇਵੈ ਦਿਲਾਵੈ ਰਜਾਵੈ ਖੁਦਾਇ ॥

ਹੋਤਾ ਨ ਰਾਖੈ ਅਕੇਲਾ ਨ ਖਾਇ ॥

ਤਹਕੀਕ ਦਿਲਦਾਨੀ ਵਹੀ ਭਿਸਤ ਜਾਇ ॥

If God has given you plenty, distribute it among the needy; serve them. Look at the poor who do not have even a penny. Some are ill but have no money for medicine. Give to them for buying medicines. Your goodness will bear fruit. Why? Because you do not know to whom that medicine has gone. If you come to know then -

'Whosoever, while going on pilgrimage, doing fasting and giving alms, takes pride in his mind,

Nanak, these deeds of his go in vain like the bathing of an elephant.'
P. 1428

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮਹਿ ਧਰੈ ਗੁਮਾਨੁ ॥

ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥

If you come to know that you paid fees of such and such student, you start feeling bad when he does not come to your bungalow to thank you. So your charity has proved to be counterproductive as it causes feelings of attachment and rancour in the heart. You did an act of charity but it has created bitterness and hatred that now he

does not come to thank you. That is why the wise say - 'Virtue is its own reward'. Forget after doing good to anyone. To whom your charity goes; for whom you are doing good; don't bother or think about it. Only then does your charity or act of virtue prove fruitful, otherwise not. If God has given you more than you need, give it to the poor and needy. The surplus is for safe-keeping with you. You think highly of yourself, but -

'Thou art ordure, bones and blood wrapped up in skin.

Yet of this body art thou so proud.' P. 374

ਬਿਸਟਾ ਅਸਤ ਰਕਤੁ ਪਰੇਟੇ ਚਾਮ॥

ਇਸੁ ਉਪਰਿ ਲੇ ਰਾਖਿਓ ਗੁਮਾਨ॥

Your body is foul ordure, bones, flesh, marrow, urine and other secretions from various organs. What comes out of nose and ears? Do you take pride in them?

'Realization of one truth alone shall bring thee purity.

Without such realization shalt thou ever remain impure.' P. 374

ਏਕ ਵਸਤੁ ਬੁਝਹਿ ਤਾ ਹੋਵਹਿ ਪਾਕ॥

ਬਿਨੁ ਬੁਝੈ ਤੂੰ ਸਦਾ ਨਾਪਾਕ॥

If, dear brother, you do not realize this one truth, you are not pure; you are impure.

'Saith Nanak: To the Guru am I a sacrifice, By whose guidance have I attained the omniscient Supreme Being.' P. 374

ਕਹੁ ਨਾਨਕ ਗੁਰ ਕਉ ਕੁਰਬਾਨੁ॥

ਜਿਸ ਤੇ ਪਾਈਐ ਹਰਿ ਪੁਰਖੁ ਸੁਜਾਨੁ॥

Therefore, seek and meet the Perfect Guru or Holy Preceptor, imbibe the 'bani' (utterance) of the Guru, lodge in your heart the 'shabad' (Holy word) of Sri Guru Granth Sahib. Until your mind agrees, you cannot have an alliance with the 'Guru. If you come to have perfect faith in the Guru - unflinching faith that it is 'Waheguru' (God) Himself who is speaking in Sri Guru Granth

Sahib, and you have a longing to meet 'Waheguru' (God) alone, then each and every word shall start getting lodged within you. This is how your 'Ram' (God) is met; you have to make a sacrifice. God is met only when 'I-ness' or 'ego' dies.

So, in this way Guru Sahib says - 'Dear brother! what do you take pride in? Mend yourself; don't get involved in 'deh adhyaas' (false and deluding notions of the body that it is everything). It is this which has made you unhappy. Try to appreciate -

Refrain: Your body will turn into dust In which you take so much pride, O dear ...

**ਧਰਨਾ - ਤੇਰੀ ਦੇਹੀ ਨੇ ਖਾਕ ਬਣ ਜਾਣੈ,
ਜਿਸ ਦਾ ਤੂੰ ਮਾਣ ਕਰਦੈ -2, 2
ਮੇਰੇ ਪਿਆਰੇ, ਜਿਸਦਾ ਤੂੰ ਮਾਣ ਕਰਦੈ - 2, 2.
ਤੇਰੀ ਦੇਹੀ ਨੇ ਖਾਕ ਬਣ ਜਾਣੈ,.....2**

'O man! what art thou proud of? This frail body shall one day be destroyed.' P. 692

ਕਾਹੇ ਰੇ ਨਰ ਗਰਬੁ ਕਰਤ ਹੁ ਬਿਨਸਿ ਜਾਇ ਝੂਠੀ ਦੇਹੀ॥

'Kabir, collecting dust, the Lord has made the body like a physician's medicine packet.

It is but four days play. Ultimately, dust shall return to dust.'

P. 1374

ਕਬੀਰਾ ਧੂਰਿ ਸਕੇਲਿ ਕੈ ਪੁਰੀਆ ਬਾਂਧੀ ਦੇਹ॥

ਦਿਵਸ ਚਾਰਿ ਕੋ ਪੇਖਨਾ ਅੰਤਿ ਖੇਹ ਕੀ ਖੇਹ॥

Dear brother! this body is going to turn into dust. Don't take pride in it. Take it to be a tower covered with white plaster. It is a beautiful covering or plaster of one type or the other. It is a plastered tower 3 ½ hands long -

'Man is dirty within filled with blood, pus, filth and urine.

Becoming God's slave if he meditates on Him, he is a man.

Without God's worship and meditation he is extremely filthy.'

ਅੰਦਰ ਲਹੂ ਪਾਕ ਮਲਮੂਤਰ ਭਰ ਗੰਦਾ॥

ਬੰਦਾ ਉਸ ਦਾ ਹੋ ਕੇ ਕਰੇ ਬੰਦਗੀ ਤਾਂ ਬੰਦਾ ਚੰਗਾ।
ਬੰਦਗੀ ਤੋਂ ਬਿਨਾਂ ਬੰਦਾ ਗੰਦੇ ਤੋਂ ਵੀ ਗੰਦਾ।

So, you take pride in this body? This body is not something to be proud of. So, in this manner, Guru Nanak Sahib said, "If you recognize or realize the truth within, then you have won. But if you continue to remain involved in body-awareness (that it exists), you will lose the game, because if body here has been mentioned thus, then there it has been written as superior of the superior. It is written that in the human body is revealed that thing which is not revealed in any other body. It has been described as 'Nar-Naraini' (man-God) body. Such is the edict -

*Refrain: God's Light abides in this body,
O dear*

ਧਕਨਾ - ਜੋਤਿ ਹਰੀ ਦੀ,
ਇਸ ਦੇਹੀ ਵਿਚ ਵਸਦੀ ਪਿਆਰੇ- 2, 2.
ਇਸ ਦੇਹੀ ਵਿਚ ਵਸਦੀ ਪਿਆਰੇ - 2, 2
ਜੋਤਿ ਹਰੀ ਦੀ,.....2

'The body fortress has nine doors. The Tenth is kept unseen.

The adamantine shutters of the Tenth gate open not.

Through the Guru's word alone they get opened.

The melodious celestial strain rings there. By the Guru's word it is heard.

The Divine light shines in the mind of those who hear the music of the Tenth gate.

Such persons meet God by embracing meditation.

The One Lord, who has Himself made the world is contained amongst all.' P. 954

ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟ ਹੈ ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ ॥

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥

ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ ॥

ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ ॥

ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ ॥

'Hail, hail to Thee, O True being, True, ever True is Thy Name.' P. 947

ਵਾਹੁ ਵਾਹੁ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂ ਸਚੀ ਨਾਈ ॥

Guru Sahib says - "There are nine doors in this body, and the Tenth gate, in which abides the real thing, that is kept secret. To this gate are fixed the adamantine shutters of hope, doubt and ignorance. 'The adamantine shutters of the Tenth gate open not.' (P. 954) Then how, do they open?" Guru Sahib says - "Take the key from the Guru (Holy Preceptor), receive the Name, the Holy word, the chant or the mystic formula. Recite it and meditate on it, and progress in its practice. Gradually you will come to know it. When it is opened, it has its marks. These are not imaginary things. When the gate is opened, you get to hear the sound or melody of that place; you hear the *mantar* (chant, or mystic formula) of that place." Guru Sahib says - "The melodious celestial strain rings there. By the Guru's word it is heard'. (P. 954) There the Guru's word is heard. Which holy Word or hymn? About this you come to know only when you reach there as to which holy word it is. Then from *Guru Granth Sahib*, we find the 'shabad' (hymn, word) which we wish to hear. There you do self-reflection and Divine contemplation. 'The Divine light shines in that mind.' Now, there is no darkness; there is Divine light and radiance. It is the light with which you can see with the eyes of the mind. With eyes of intellect, you see the light of the sun and the moon; the eyes of the physical body see this light. But the eyes of experience or perception see another light. It is with this light that He is found. That is the light of spiritual or Divine knowledge. You gain the vision of seeing things in real and manifest form - 'You meet God by embracing meditation' (P. 954). What is seen? 'The One Lord, who has Himself made the world is contained amongst all. Hail, hail to Thee, O True king. True, ever True is Thy 'Name' (P. 957 & P. 947). Guru Sahib

says - 'This real thing abides in the body

*'This body is all seat of righteousness,
Bearing the holy Eternal's light.'* P. 309

ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ॥

God abides in this body -

'In it are hidden jewels, that only a God-directed devotee may dig out.' P. 309

ਗੁਰਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ

ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਢੈ ਖੋਤਿ॥

Guru Sahib says, "In you is hidden such a jewel which is called 'soul-thing' or the 'Name' which is invaluable -

'Invaluable is God's Name - none its worth knows.

Saith Nanak: Such as have good fortune recorded on their foreheads,

In joy of the Lord disport or enjoy God's love.' P. 81

ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੋ॥

ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ ਸੇ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਦੋ॥

'The Name Divine, bestower of Nine Treasures, immortalizing,

In our own self is lodged.

Therein abides the ultimate silence of ecstasy,

And the unstruck mystical music,

Of wonders indescribable.

This by such is viewed as by the Lord Himself are granted such sight:

Such alone, saith Nanak, get realization.'

P. 293

**ਨਉਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭੁ ਕਾ ਨਾਮੁ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਮੁ॥
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ॥ ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ
ਬਿਸਮਾਦ॥**

**ਤਿਨਿ ਦੇਖਿਆ ਜਿਸੁ ਆਪਿ ਦਿਖਾਏ॥ ਨਾਨਕ ਤਿਸੁ ਜਨ ਸੋਝੀ
ਪਾਏ॥**

He whom God grants the sight, sees the jewel within himself, which is invaluable. Guru Sahib says, 'In it are hidden jewels, that only a God-directed devotee may dig out' (P. 309). By exploration and contemplation some Gurmukh (Guruward or

God-directed person) attains to that jewel with the assistance of the Guru. When the jewel is found, what is seen? This sight or glance is transformed. Through this sight, earlier it was seen that he is so and so, he is our enemy, this is such and such religion, this is such and such man. All this is not seen there."

"Sir! do things appear there in a different manner?"

"Yes."

"What is seen?"

Guru Sahib says -

'When the mortal realizes the All-pervading soul, then does he see the one Lord contained everywhere and the only One, interwoven like warp and woof.' P. 309

**ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਤਾਂ ਇਕੁ ਰਵਿਆ ਇਕੋ ਓਤਿ
ਧੋਤਿ॥**

In all abides one and same Divine Light - 'The One Lord, who has Himself made the world is contained amongst all' (P. 954). 'Saith Nanak, servant of God: Laud thou the Name - Thus shalt thou serve the holy Eternal Lord. (P. 310). This is what is seen in all creatures. Guru Sahib says -

'Inside the bodily frame abides the Lord unknowable;

The egoist unenlightened realizes Him not, seeking Him outside.' P. 754

ਕਾਇਆ ਅੰਦਰਿ ਆਪੇ ਵਸੈ ਅਲਖੁ ਨ ਲਖਿਆ ਜਾਈ॥

ਮਨਮੁਖੁ ਮੁਗਧੁ ਬੁਝੈ ਨਾਹੀ ਬਾਹਰਿ ਭਾਲਣਿ ਜਾਈ॥

The Bestower of all joys is abiding within you. The apostate fool does not realize this truth -

'The body like a fortress is fashioned:

In it is spread expanse of Maya - attachment.

Without guidance of the holy Word is it a heap of ashes;

Dust into dust mingled.

The body is also a limitless fortress of gold,

Pervaded by limitless Divine Essence.'

P. 1059

ਕਾਇਆ ਕੋਟੁ ਹੈ ਆਕਾਰਾ ॥ ਮਾਇਆ ਮੋਹੁ ਪਸਰਿਆ ਪਾਸਾਰਾ ॥
ਬਿਨੁ ਸਬਦੈ ਭਸਮੈ ਕੀ ਢੇਰੀ ਖੇਹੁ ਖੇਹੁ ਰਲਾਇਦਾ ॥
ਕਾਇਆ ਕੰਚਨ ਕੋਟੁ ਅਪਾਰਾ ॥ ਜਿਸੁ ਵਿਚਿ ਰਵਿਆ ਸਬਦੁ
ਅਪਾਰਾ ॥

The holy Word is limitless. The extent or expanse of the holy Word, Brahm (Lord Creator) and the soul cannot be known. God is, in fact permeated within you -

'The Guruward ever sings the Lord's laudation and meeting his Beloved obtains everlasting joy and peace.

The body is the Lord's mansion, by Him beautified or embellished;

In it abides Himself the Lord, the Divine Being.'

P. 1059

ਗੁਰਮੁਖਿ ਗਾਵੈ ਸਦਾ ਗੁਣ ਸਾਚੇ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਦਾ ॥

ਕਾਇਆ ਹਰਿਮੰਦਰੁ ਹਰਿ ਆਪਿ ਸਵਾਰੇ ॥

ਤਿਸੁ ਵਿਚਿ ਹਰਿ ਜੀਉ ਵਸੈ ਮੁਰਾਰੇ ॥

The world quarrels over the ownership of places of worship - 'This temple is ours; this mosque belongs to us; this is our place of worship.' They quarrel among themselves over them. Guru Sahib says - 'At the place of worship, you offer wine and meat. There you practise slander and backbiting. You harbour jealousy and enmity. There you practise deceit and trickery. By doing so, you have defiled and polluted it. Dear brother, you should improve and embellish it. *'The body is the Lord's mansion, by Him beautified or embellished.'* (P. 1059). This body is the abode of Lord God - *'In it abides Himself the Lord, the Divine being'* (P. 1059). What more can Guru Sahib say on this subject? Let us accept - 'God lives within me'. Let any one accept it. By doing so, he will see that he will never face want or shortage in life. Guru Sahib asserts that by accepting this, man will attain a very high position in life -

*Refrain: The door of liberation is attained
If man accepts that God abides*

in him.

ਧਾਰਨਾ - ਪਾਵਹਿ ਮੋਖ ਦੁਆਰ
ਜੇ ਮਨ ਮੰਨ ਜਾਏ, ਜੇ ਮਨ ਮੰਨ ਜਾਏ - 2, 2

'Through faith man finds the Door of Liberation;

Even those related to him are through him liberated.

Through faith both Preceptor and disciple are saved.

Saith Nanak: One with faith has not to wander about begging for Divine grace.

The great immaculate Name of God may only be realized by one

Whose mind in faith is firm - fixed.' P. 3

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰਸਿਖ ॥ ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥

Then Guru Sahib says that the state of the believer is indescribable -

'The state of the mortal who believes in God cannot be described.

Whoever attempts this shall in the end regret his rashness.' P. 3

ਮੰਨੈ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

Therefore, accept it or have faith in the Guru's edict that - *'The body is the Lord's mansion, by him beautified or embellished; in it abides Himself the Lord, the Divine Being.'* (P. 1059) Sometimes, it is said - 'God abides in me'; in fact, God abides in all. None is outside Him -

'The merchants of God in the Guru's word hold commerce,

By His grace the Lord unites them with Himself.' P. 1059

ਗੁਰ ਕੈ ਸਬਦਿ ਵਣਜਨਿ ਵਾਪਾਰੀ ਨਦਰੀ ਆਪਿ ਮਿਲਾਇਦਾ ॥

By obtaining the Guru's word, the merchants of God's Name hold commerce - 'By His grace the Lord unites them with Himself.' When commerce in truth is held, then works the miracle of the Lord's grace, His blessing, His benevolence. Then He unites the devotee with Himself; like warp

and woof the two become one; no distinction is left between 'you' and 'me' -

*'Kabir, repeating 'Thy Name',
I have become like 'Thee'.*

In 'me' now 'I' has remained not.

*When difference between me and others has
been removed, then wheresoever I see, there I
see but Thee, O Lord.'* P. 1375

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

So 'I' becomes 'you' -

*'While my ego lasts, art Thou not seen;
Now Thou alone art; have I ceased to be:
Like innumerable gusts of wind arise waves
in the ocean,
That are only water within the mass of
water.'* P. 657

**ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂਹੀ ਮੇ ਨਾਹੀ ॥
ਅਨਲ ਅਗਮ ਜੈਸੇ ਲਹਰਿ ਮਇ ਓਦਧਿ ਜਲ ਕੇਵਲ ਜਲ ਮਾਂਗੀ ॥**

Just as waves arise in the sea and get merged in the sea, similarly, when the mind is convinced and starts believing, 'I' will merge in 'Thee', then where shall you find abode? Guru Sahib says that you shall find an abode in the Lord's home. Then the mortal does not stay outside; he stays in God's home; it is a very pleasing and comfortable home, and it is found in one's own self -

*'He, who shows the Lord's abode within the
man's mind home;*

*He alone is the Omnipotent and Omniscient
True Guru.*

*The Lord is manifest in the Tenth gate, where
the celestial strain resounds to the
accompaniment of the sound of the five
musical instruments.'* P. 1290-91

**ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੋ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥
ਪੰਚ ਸਬਦੁ ਧੁਨਿਕਾਰੁ ਧੁਨਿ ਤਹ ਬਾਜੇ ਸਬਦੁ ਨੀਸਾਣੁ ॥**

'It has distinctive marks', says Guru Sahib -

*'He, who closes the Nine Doors and restrains
his wandering mind,
Obtains an abode in the Lord's Tenth Door.*

*There the unstruck music plays day and
night. Through the Guru's instruction this
celestial strain is heard.'* P. 124

**ਨਉ ਦਰ ਠਾਕੇ ਧਾਵਤੁ ਰਹਾਏ ॥
ਦਸਵੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥**

Nine Doors are closed; eyes are restrained to view the beauty of others' women -

*'Seeing others' women treat them as thy
mothers and sisters.'*

Bhai Gurdas Ji, Var 29/11

ਦੇਖਿ ਪਰਾਈਆ ਚੰਗੀਆਂ ਮਾਵਾਂ ਭੈਣਾਂ ਧੀਆਂ ਜਾਣੈ ॥

The evil is not to be seen; it is given up; eyes are closed, 'Who with his ears, hears not slander of anyone' (P. 274). Ears are closed to hear others' slander. Tongue is restrained to utter falsehood. Hands are prohibited to do anything wrong. Feet are restrained to go to any wrong or evil place. When 'The Nine Doors are barred', then the mind does not wander. One door, the Tenth Door is left, so the mind heads towards it. When all the doors are opened, then the one door left has to be searched. The mind sets out in search of this Tenth Door; 'He obtains an abode in the Lord's Tenth Door.' (P. 124) His own home is the Tenth Door. 'There I shall not feel at home, Sir', says the mind. Guru Sahib says - 'Is this so?'

*'There the unstruck music plays day and
night.*

*Through the Guru's instruction is this
celestial strain heard.'* P. 124

**ਓਥੈ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਦਿਨੁ ਰਾਤੀ
ਗੁਰਮਤੀ ਸਬਦੁ ਸੁਣਾਵਣਿਆ ॥**

So in this way, with the Guru's guidance and instruction that holy Word shall be attained. Guru Sahib says - 'Look brother! there are two things.

*'Realization of one Truth alone shall bring
thee purity.*

*Without such realization shalt thou ever
remain impure.'* P. 374

ਏਕ ਵਸਤੁ ਬੁਝਹਿ ਤਾ ਹੋਵਹਿ ਪਾਕ॥
ਬਿਨੁ ਬੁਝੇ ਤੂੰ ਸਦਾ ਨਾਪਾਕ॥

You may call it impure, a garbage bag of filth and ordure; or you may make it supremely pure, the dust of whose feet all the pilgrim centres long for that it may somehow fall on them. If holy men and exalted souls do not visit them (pilgrim centres), they pray to the wind, "O wind! blow fast over the paths of holy men and carry the dust of their feet to us so that our sins may be effaced. We cannot go to them; we are inert pilgrim centres, while they (holy men) are living and moving pilgrim centres who have become supremely pure and holy; God abides in them. God abides in us too, but we are sitting oblivious of Him."

So, in this way (after having conversed with Guru Nanak Sahib), Wazir (minister) Parasram returned to the king, "O king! what should I tell you? I am simply speechless; I do not have words to describe. Things have shaped very differently. First, I looked at the garden. It is fresh, green and blooming. Surprisingly, shoots, branches and leaves have grown suddenly. What a miracle! You cannot believe that some miracle man can make a withered and desolate garden green. Secondly, I had gone prepared with some questions - I shall ask him this, I shall ask him that. But I became tongue-tied or speechless. I have heard that there is intuitive communication also (which now-on days is called telepathy). I had not experienced this till today. The moment I thought of something, from within me I got the reply instantly. So telepathy worked, and I got the replies to my questions without speaking. God Himself has come here to sit in our garden. Let me tell you the truth - 'Although I am a Vaishnavite (worshipper of Hindu God Vishnu) and not

a devotee of Guru Nanak, yet the one I have seen and met today, I can say surely, is none other than Guru Nanak. I felt instinctively within myself that God has descended on the earth. My forehead automatically touched his lotus feet. I cannot describe with my tongue; I have no words to utter -

'Saith Kabir: Such state is like the dumb tasting of sugar,

Which no way can be described.' P. 334

ਕਹੁ ਕਬੀਰ ਗੁੰਗੀ ਗੁੜੁ ਖਾਇਆ ਪੁਛੇ ਤੇ ਕਿਆ ਕਹੀਐ॥

After eating 'gur' (jaggery) what can a dumb man describe as to what it is, what its taste is. So, I cannot describe how I felt. I know only this much that my body and mind were cooled and comforted. When I had set out to meet him, I was full of doubts and apprehensions. Even now I am breathing with so much joy and contentment that I cannot describe my state to anyone. I had not seen or experienced such a thing before. But he makes only one utterance - 'Dear brother! don't forget Him who has created the world - 'There is but one Bestower for all the beings. May I never forget Him!' (P.2) Don't forget Him; always remember Him; don't put Him out of your mind, meditate on Him. Lodge His Name or memory in your heart. Feel and experience His presence everywhere. Don't just mechanically utter - 'Rama, Rama, Waheguru, Waheguru' (God's Name). Ask the Guru the right and proper method for meditating on the Name Divine -

'All repeat 'Ram, Ram' (God's Name),

Mere utterance brings not attainment of God.

Should God by the Guru's grace in the mind be lodged, one may have the fruit (i.e. reward).' P. 491

ਰਾਮ ਰਾਮ ਸਭੁ ਕੋ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ॥

ਗੁਰਪਰਸਾਦੀ ਰਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ॥

There is a subtle distinction in saying the word 'Rama'. It is worth consideration-

'Kabir, there is a secret in worshipping 'Rama'. Therein lies a point worthy of consideration.

The same word, everyone uses for Dasrath's son and the same word for the wondrous Lord.' P. 1374

**ਕਬੀਰ ਰਾਮ ਕਹਨ ਮਹਿ ਭੇਦੁ ਹੈ ਤਾ ਮਹਿ ਏਕੁ ਬਿਚਾਰੁ॥
ਸੋਈ ਰਾਮੁ ਸਭੈ ਕਹਹਿ ਸੋਈ ਕਉਤਕਹਾਰ॥**

The same 'Rama' becomes the Divine worker of wonders and liberates the devotee. It was after going there that I realized and understood somewhat that God's Name is recited and meditated upon in the Lord's presence, that is, with the consciousness that God is omnipresent. We used to meditate with a vacant mind - mind somewhere, body elsewhere, with only the tongue wagging. He (Guru Nanak) made me realize - "All around you, in all the four directions, there permeates One Light. You should absorb and merge in that Divine Light. It is after drowning in Him that you should utter 'Waheguru' (God). Don't utter 'Waheguru' mechanically but say it with feeling, and experience God's presence. By doing so, you shall be rid of the cycle of birth and death. Dear brother! imbibe love and devotion for God, for He is won over through love. Then I saw that he had been without food for three-four days. But this did not affect his body; nor was he impatient or petulant. He speaks very gently and sweetly, and literally takes away your heart." At the same time, a jester named Sehjoo, the likes of whom are generally kept by kings, remarked, "Sir! what should I say? I am a Bodhi (follower of Buddhism). I used to hear about 'smadhi' (deep contemplation), but I had never experienced it before. What should I say? I felt that he (Guru Nanak) was uttering far

profounder spiritual truths than what Mahatma Buddha had propounded and revealed. In him has come the 'avatar' (incarnation) of Buddha. He is the one who had said that He would come to liberate the Kaliyuga (Age of Darkness or evil). I surrendered to him with body, mind and soul. I have went into a state of deep contemplation or trance. So much so, even the coquettish women we had taken along with us were lost in deep contemplation on having a glimpse of Guru Nanak. They forgot all their coquettish facial expressions and gestures. Look! how much Divine joy is reflected from their eyes. Are they the same women whom you had sent, or some others?"

At that moment, the king said, "This is all right, but holy men or exalted men have some distinctive marks. He, whom you have not seen, can be recognized from these special features or marks."

Once there was a king, who had no issue. Consequently, he asked astrologers, "Shall I have any offspring?"

They said, "No, you won't have any issue. There are four boons in the world - Dharam (faith), arth (wealth), kamna (desire or success), moksha (salvation). Through holy company can be acquired all the four boons-

*Refrain: If you wish to have the four boons,
Render service to the holy men,
O dear*

**ਧਰਮਾ - ਜੇ ਤੈਂ ਚਾਰ ਪਦਾਰਥ ਲੈਣੇ,
ਸੇਵਾ ਕਰ ਲੈ ਸਾਧੂਆਂ ਦੀ - 2, 2
ਮੇਰੇ ਪਿਆਰੇ, ਸੇਵਾ ਕਰ ਲੈ ਸਾਧੂਆਂ ਦੀ - 2, 2.
ਜੇ ਤੈਂ ਚਾਰ ਪਦਾਰਥ ਲੈਣੇ,.....2**

*'Whoever the Four Boons seeks,
In the service of the holy must engage.
Whoever his suffering seeks to annul,
From his heart's devotion the Name Divine*

must chant.'

P. 266

**ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੋ ਮਾਰੀ ॥ ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ
ਲਾਗੀ ॥**

ਜੇ ਕੋ ਆਪੁਨਾ ਦੁਖੁ ਮਿਟਾਵੈ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਗਾਵੈ ॥

They said, "O king! there is only one method. That which is not writ in our fate is obtained from saints and holy men. It is because only a holy man has the power to annul or erase what is written in the Vedas and books of astrology. The glory and greatness of holy men is acknowledged even by the Vedas. Therefore, you should render service to holy men. Perhaps, some capable holy man or saint will come to you. God has granted power to all. But everyone is capable of performing only a particular task in accordance with the duty assigned to him, just as every person has duty allotted to him /her - some are engineers, some doctors, some this and some that. Similarly, somebody has been blessed with the quality of performing pleasing 'kirtan' (singing of Gurbani), somebody has the ability to cure ailments, another the power of elocution, still another to remove the sorrows and sufferings of the world and somebody has been given the power to become pure and holy. Some holy man shall surely come whose word, God will accept and grant. Therefore, you should serve the holy, attend their company, hold holy congregations; such a holy man will automatically come. So, that king constructed a beautiful congregation hall and a rest house for saints and holy men. He served holy men who came, gave them clothes, pleased them in various ways and at the time of their departure, he requested them, "Sir! I have no issue. Kindly have compassion on me and grant me the boon of offspring." The holy men said, "Only God knows what he has writ for you. Birth and death are in His hands. It is all right; you should continue rendering service;

someday a blessed one of God may arrive."

One day a perfect holy man, who had given up all worldly attachment, came. He requested him for the boon of a son and served him for many days. He himself cleaned his utensils, waved hand-fan over him and washed his feet. One day, it came into the holy man's mind to grant the boon, because real or true holy men do not need anything, howsoever big the petitioner may be. They become totally subservient to a poor man and consider him very high and exalted. They do not regard a poor man as poor, and a vile person as vile; they consider him better than themselves. If anyone shows arrogance - 'I have great wealth, I have big business and I have many high positions' - they remain indifferent saying - 'What to us?'

'The man, who has no claim, he considers God Indra and a pauper alike.' P. 1373

ਜੋ ਜਨੁ ਨਿਰਦਾਵੈ ਰਹੈ ਸੋ ਗਨੈ ਇੰਦ੍ਰੁ ਸੋ ਰੰਕੁ ॥

True or real holy men do not flatter anyone. They do not beg before anyone. He, who after becoming a 'sadhu' (ascetic or holy man) says to any one - 'Call me good or praise me; give me money; I want this thing or that; I have to construct a gurdwara; I need clothes' - about such a one, Guru Sahib says that he is a fool and does not deserve to be called a 'sadhu' or holy man. 'On one hand you serve Guru Nanak, on the other hand, you are begging from the people. Don't you feel ashamed of yourself? If you want anything, you should pray to your Guru -

'By undertaking a pilgrimage, you get one fruit,

By meeting a saint you get four.

But by meeting the Guru,

You get many a fruit, saith Kabir.'

ਤੀਰਥ ਕੀਏ ਏਕ ਫਲ ਸੰਤ ਮਿਲੇ ਫਲ ਚਾਰ ॥

ਗੁਰੂ ਮਿਲੇ ਫਲ ਅਨੇਕ ਹੈ ਕਹਤ ਕਬੀਰ ਬਿਚਾਰਿ ॥

You can see for yourself by making a sincere prayer to Guru Nanak Sahib, "Sir, we are your humble servants, whatever you send to us, we shall spend accordingly; but we are not going to ask anyone; we are not going to beg before anyone; we are not going to make any appeal." According to Guru Sahib - 'Saith Nanak: Hear O Emperor Babar! he who begs from you is a foolish faquir.' Guru Sahib tells Babar that he who begs from him is a stupid mendicant.

'The nine treasures and eighteen miraculous powers go after him, Whoever keeps enshrined the Lord within his mind.' P. 649

**ਨਵਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ
ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ ॥**

He, in whose heart comes to be lodged 'Waheguru' (Lord God), has the nine treasures and eighteen miraculous powers following after him. At his portal stand kings and emperors begging for sometime to see him.

Once Maharaj Ji (Sant Ishar Singh Ji Rarewaley) had come here at Chandigarh. At that time, Sardar Partap Singh Kairon was the Chief Minister of Punjab. He came to me and said, "I have come from the Assembly session. Kindly let me have a glimpse of Sant Ji Maharaj." I said, "Sant Ji does not meet like this. Let me make a request; the rest depends upon his mood and pleasure." I went in. It was a little before time - about half an hour. I made a slight sound; Maharaj Ji (Sant Ji) was sitting in deep contemplation. I stood silent and when the door made a little noise, Sant Ji opened his eyes and said, "What is the matter?" I replied, "Sardar Partap Singh Kairon has come." Sant Ji quietly closed his eyes. I came out; what could I say? After five minutes, I went in again. Sant Ji said, "What is troubling you?" I said, "Sir! Sardar

Partap Singh Kairon has come." Again, he became quiet. After eight to ten minutes, I went in again. On one hand, the Chief Minister was standing, while, on the other hand, the holy man was indifferent. I was caught in a difficulty. I went in again. Sant Ji said, "What is the matter?" I said, "Partap Singh Kairon has come." I asked him thrice, and he said, "Who has called him? You must have called him." I replied, "No sir. I did not invite him at all. I have no need whatsoever to ask anyone to come. He, who is fortunate, will come, and he, who isn't, won't come. Sir, I don't ask anyone to come. Well, I do ask the seekers that they should come to the holy congregation at least once and listen to the discourse. And this is the Guru's own command -

'... .. who himself contemplates God's Name and makes others contemplate thereon.' P. 306

.....ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥

He who himself meditates on God's Name and inspires and persuades others also to come to the holy congregation, for therein lies everybody's good.

Sant Ji said, "How many persons are waiting to see me?"

"They are fourteen. Thirteen came earlier, and he is the fourteenth."

"Then send them according to their turn."

I said to Partap Singh Kairon, "Such is Sant Ji's command. Now you may think over it."

He said, "No; act as per Sant Ji's command. What is my number?"

I counted - one, two, three and said, "Your number is fourteenth." He stood in the queue. Now if every person took three minutes, it would take 42

minutes. The man who was hard-pressed for each second went in on his turn.

So holy men are not bothered about anyone. Whether a big man comes or an ordinary one, they treat everyone in the same manner; they look at everyone with an equal eye, because in their hands vest all powers -

'He, whose word is accepted in the Lord's Court. Whom does he care for?' P. 186

ਜਾ ਕਾ ਕਹਿਆ ਦਰਗਹ ਚਲੈ ॥

ਸੋ ਕਿਸ ਕਉ ਨਦਰਿ ਲੈ ਆਵੈ ਤਲੈ ॥

So this Raja (king) scrubbed utensils, rendered service, waved hand-fan, and washed clothes. One day the holy man said-

"O king! we are very much pleased with your service. Do you have any desire in your heart?"

"Yes sir."

"Then tell me."

"Sir! I have no issue. Bless me with the boon of a son." "Not one; you will have two sons. We grant you the boon of two sons. One you should engage in managing the kingdom; he will be your symbol here. Engage the second son in God's devotional worship, so that your coming generations may also be saved. Otherwise, it brings a bad name -

'Why did not the mother of the family become a widow,

Whose son has no Divine knowledge and who reflects not on the Lord?' P. 328

ਜਿਹ ਕੁਲਿ ਪੁਤੁ ਨ ਗਿਆਨ ਬੀਚਾਰੀ ॥

ਬਿਧਵਾ ਕਸ ਨ ਭਈ ਮਹਤਾਰੀ ॥

In a family without a son of spiritual knowledge and contemplation, the mother ought to turn a widow. Go, we save you in that sphere too. But you yourself should meditate on God's Name after handing over

the rule of the kingdom to your son." So this command did the holy man pronounce.

"Sir! who will enlighten me about the Supreme state or the state of exaltation?"

"A holy man named Jarh Bharat, who will come in the course of his wanderings, will enlighten you about the Supreme state [Fourth state transcending the three qualities of Maya]. Just as that the king (Raja Shivnabh) was waiting for Guru Nanak Sahib, similarly, he too was waiting."

"Sir! I do not know him."

Guru Sahib says - 'His is 'jeevan-mukta' state [i.e. liberated while living]. He has neither any joy, nor any sorrow. He is neither afraid of any loss, nor is delighted over gain -

'As is joy, so is sorrow for him.

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

As is gold, so is dust for him.

As is nectar, so is some poison for him.

To him as is honour, so is dishonour.

As is the pauper, so is the king.

One that such a way practises,

Saith Nanak, a 'jeevan-mukta' (emancipated while still living) may be called.' P. 275

**ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ॥ ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥
ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥ ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ
ਖਾਟੀ ॥**

ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥ ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥

**ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥ ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ
ਮੁਕਤਿ ॥**

Such a one is a lover or devotee of the 'jeevan-mukta' state (emancipated while still alive). Let me tell some of his salient features. He has no obstinacy. He is all the time engaged in self-reflection or spiritual reflection. Divine knowledge has five fruits, and all the five are with him. The first fruit or reward is that the holy man never forgets the 'quintessence of the soul', although he may continue saying - 'I said

like this I said like that.' 'I' is for the sake of speech only, otherwise, he abides in complete self-knowledge or spiritual knowledge. For the sake of worldly commerce only, he uses the language of 'I' and 'you'. Secondly, he has neither any desire, nor any lust. Thirdly, he does not get involved in controversies, assertions and refutations. He does not call anyone bad and regards everyone as God's image. If somebody asks him with faith and devotion, he responds and makes an utterance, but otherwise, he does not say anything pleasant or unpleasant to anyone. Fourthly, a holy man has no sorrow or suffering. Fifthly, he does not suffer from the five torments - *avidya* (ignorance, or not understanding the reality), *asmita* (pride in health, wealth etc.), *raag* (love for material things of the world), *dvesh* (enmity and ill will), *abhinivesh* (obstinately doing things even though knowing that they are not worth doing). He always remains happy and cheerful. These are the five fruits or rewards of a '*jivan-mukta*' person. So, when a man of such a nature and temperament, take him to be Jarh Bharat. [There is a story in 'Bhagwad' that Raja Bharat had a pet deer. At the time of his death, he harboured love for his deer. Due to this, he was born as a deer. Thereafter, renouncing deer incarnation, he was born in a Brahmin family. Due to his knowledge of previous birth, he lived an insentient life and came to be known as 'Jarh Bharat'.]

So the Raja (king) kept serving holy men in the same manner with love and devotion, and he devised a plan also to test them whether they were fake or genuine. He kept a parrot in a cage. He taught the parrot very well and imparted every type of knowledge to it. When a holy man came, the parrot first praised him and then asked

him about the greatness and glory of the Name Divine. Earlier holymen who had come, had described the greatness of God's Name. They had said that he who meditates on the Name is rid of the cycle of birth and death. They described the glory of the Name in the same manner as has been described in the first three octets of *Sukhmani Sahib* -

'By contemplation of the Lord is transmigration annulled.

By contemplation of the Lord is driven off fear of Yama's chastisement.

By contemplation of the Lord is annulled death;

By contemplation of the Lord are foes discomfited.

By contemplation of the Lord are removed all impediments.

By contemplation of the Lord is the mind ever awake.'

P. 262

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਜਮੁ ਨਸੈ ॥

**ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਲੁ ਪਰਹਰੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਸਮਨੁ ਟਰੈ ॥
ਪ੍ਰਭ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਦਿਨੁ ਜਾਗੈ ॥**

After hearing this praise of the Name, the parrot would say, "I too see holymen and utter 'Ram, Ram' (God's Name) all the day long, but my belief is somewhat different. It is that in my case, (by regularly meeting holy men uttering God's Name) even my cage has not broken down, and I continue to remain imprisoned in it. Then, how shall I be rid of the cycle of birth and death?" Then came the perfect holy man - Jarh Bharat. The parrot made its submission to him too. The holy man explained to it through gestures as to what it should do. A parrot's heart is pure and innocent and understood instantly. "You should take a deep breath and lie down and don't open your eyes." He explained to it by placing his hand on his eyes and by breathing in forcefully. The parrot imitated the holy

man. The king observed that although the holy man had come yet the parrot was not welcoming him as was its wont. He told the attendant to see why the parrot was not speaking. He said, "O king! the parrot appears to be somewhat ill. I do not know what the matter is and why it is not opening its eyes." The king said, "Let us put the bird in the open air." They placed the parrot in open air, and when it saw that there was none around, it flew and sat on a *neem* tree. It said, "Sir! you are blessed indeed, for you have freed me from the cage. It is true that, God's Name makes one '*jeevan-mukta*' (liberated while still alive), and rids from the clutches of death's agents." The king also realized that he was the perfect holy man for whom he had been waiting for so long. He rendered him great service and said, "Sir! it is very good that you have come in a good season. Look here! a *neem* tree is standing. It used to bear mangoes weighing one seer (about 900 gms) each. Many holy men and saints come here. Now you should also stay here for six months." Jarh Bharat did not assert himself; he said nothing, and did not either say - "O king! all these are *neem* trees which do not bear mangoes; they bear *nimolis*' (fruit of neem trees)." He did not argue with the king. Earlier holy men who came, said, "O king! these are *neem* trees which do not bear mangoes. But Jarh Bharat did not enter into any controversy. When the king saw that he was truly 'Jarh Bharat', he requested him, "Sir! kindly tell me the way to attain '*jeevan-mukti*' (liberation while still alive)."

He said, "O king! '*jeevan-mukti*' comes under the Name Divine. It is born out of God's Name. You have been meditating on the Name Divine for a long time. Ever since you have started keeping the company of the holy, you have been meditating on the

Name. You have already attained high positions. Now the 'Supreme essence' is in the Lord Creator, the First cause; you should search Him."

He further explained to him, "Look! if we have to extract oil from almonds, first we have to break their outward covering. From them comes out red kernel. These are put in water, and after sometime we remove their husk. Thus we get white kernel. When we crush them properly, we get oil out of them. Then we throw away superfluous waste. The same is the state of human body. It is born in the 'Three qualities' (of Maya). What we call '*Nirgun*' (Transcendent), that is above the 'Three Modes'. You should try to realize yourself. The human body has three layers. It is a solid body of five elements. It has five organs of action, five sense organs, five vital breaths, mind, intellect, wisdom and ego, and subtle body.' One is '*karam-shreer*' [That imaginary body of the sound dream-free sleep in which sensual pleasures of the body organs are lacking]. There are five '*kosh*' (coverings) over the '*jeev-atma*' (individual soul). They are serially - *anandmay kosh* (covering for the pure and virtuous soul), *vigyanmay kosh* (covering consisting of the five sense organs including intelligence), *manomay kosh* (covering consisting of five sense organs and including the mind), *pranmay kosh* (covering of five organs of action) and *annmay kosh* (covering of the body nourished with food and subsisting on food). These veils have covered the soul essence. Remove them slowly slowly. First you should see within your body, what you are. The basis of this body are the '*praans*' (vital breaths). The '*praans*' (vital breaths) are the basis of '*panj tatt*' (five elements), 25 *prakritis* (natures), and five organs of action. When '*praans*'

leave, this body does not remain as it is; it collapses, because its basis or foundation is gone. The basis of the 'praans' is the mind. The mind imparts motion to the 'Praans' (vital breaths). The basis of 'mind' is 'intelligence' and of the latter is 'intellect'. The basis of 'intellect' is egoism. And the foundation of all is the Perfect and Immaculate Soul. Now you should throw away the abovementioned basis as worthless, and return to your own original form. You will then attain to the *turiya* state (Fourth state)." Since he was deserving, he attained the 'Turiya state' (Fourth state) of absorption in the Absolute; he attained 'Jivan-mukti' (emancipation while living).

So Parasram said, "O king! we have also heard that a Perfect Holy man has some special characteristics. Recite the following -

Refrain: The Lord comes to the mind by meeting the holy

ਧਰਨਾ - ਸਾਹਿਬ ਚਿੱਤ ਆਉਂਦਾ ਹੈ,
ਸੰਤਾਂ ਦੇ ਦਰਸ਼ਨ ਕਰਕੇ - 2, 2
ਸੰਤਾਂ ਦੇ ਦਰਸ਼ਨ ਕਰਕੇ, - 2, 2.
ਸਾਹਿਬ ਚਿੱਤ ਆਉਂਦਾ ਹੈ,.....2

'At the sight of Thy devotees comes recollection of the Lord.

By abiding in holy company is annulled impurity of mind.

By contemplation of the saint's word Is banished terror of birth and death.

As by God's devotees are bonds loosened, Vanish all minions of evil.

To Him in devotion they unite us, who of all existence is the prop.

Highest above all, inaccessible, endless in His station.

Day and night with hands folded, with each breath on Him meditate.

As comes His grace, is holy company attained.'

P. 520

ਆਵੈ ਸਾਹਿਬੁ ਚਿਤਿ ਤੇਰਿਆ ਭਗਤਾ ਡਿਠਿਆ ॥
ਮਨ ਕੀ ਕਟੀਐ ਮੈਲੁ ਸਾਧਸੰਗਿ ਵੁਠਿਆ ॥

ਜਨਮ ਮਰਣ ਭਉ ਕਟੀਐ ਜਨ ਕਾ ਸਬਦੁ ਜਪਿ ॥
ਬੰਧਨ ਖੋਲਨਿ ਸੰਤ ਦੂਤ ਸਭਿ ਜਾਹਿ ਛਪਿ ॥
ਤਿਸੁ ਸਿਉ ਲਾਇਨਿ ਰੰਗੁ ਜਿਸ ਦੀ ਸਭ ਧਾਰੀਆ ॥
ਉਚੀ ਹੂੰ ਉਚਾ ਥਾਨੁ ਅਗਮ ਅਪਾਰੀਆ ॥
ਰੈਣਿ ਦਿਨਸੁ ਕਰ ਜੋੜਿ ਸਾਸਿ ਸਾਸਿ ਧਿਆਈਐ ॥
ਜਾ ਆਪੇ ਹੋਇ ਦਇਆਲੁ ਤਾਂ ਭਗਤ ਸੰਗੁ ਪਾਈਐ ॥

If man happens to have a glimpse of a perfect saint or holy man, it leaves behind certain marks. The first mark is that God's Name (*Waheguru, Waheguru, Ram-Ram, Allah-Allah*) starts sounding within spontaneously. While living at Patiala, when I along with friends and companions used to go to have a glimpse of Maharaj Ji (Sant Ishar Singh Ji Rarewaley), most of us were Secretariat employees, and we boarded the train for Dabhlaan. Nobody uttered anything, but *Waheguru, Waheguru* (God's Name) started sounding spontaneously and in this very state of ecstasy we would see Sant Ji. Whatever spiritual questions we had thought of asking him, we forgot, and when he discoursed, all our questions were answered and all our doubts were resolved. We started hearing the Name-sound or melody within us and experienced a loving fascination.

Raja Shivnabh's minister, Parasram said, "O king! the holy man who has camped in the garden is not a fake or hypocritical *sadhu*, but a Perfect saint. One automatically experiences a loving pull in the heart. He seems to be your own and silences and satisfies you with a single utterance. As he casts his glance on you, both body and mind are captivated and the playfulness of the mind is quietened. What I have concluded is that he is Guru Nanak Sahib himself. His two companions are also perfect. They are far higher than ordinary *sadhus*. Before, making an utterance, he says - 'May you remember the Lord Creator!

Now time does not permit further discoursing. Sanctify your speech by joining in the singing of Anand Sahib and then take part in the '*Ardas*' (Prayer).

Chapter VI

Invocation:

True and Supreme is God's Name.

Blessed is Sri Guru Nanak Dev Ji

ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ

ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀਓ ਮਹਾਰਾਜ।

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

Reach me Thy hand, O Lord and save me from wavering, says Nanak.' P. 256

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ॥

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ॥

'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.'

P. 289

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ॥

'You are Bestower of boons, Lord cherisher, our superior and master.'

Each instant you cherish us, your children, on you dependent.

With one sole tongue how many of your merits may I recount?

Lord above computation and extent, no way can your extent be known.

Millions of our sins you annul and in innumerable ways instruct us.

Without knowledge, of little understanding are we:

Pray You fulfil Your law.

With You we seek shelter; in You lies our hope; You alone our friend and cherisher.

Lord compassionate, saviour!

Save Nanak, slave of Your house.' P. 674

ਤੁਮ ਦਾਤੇ ਠਾਕੁਰ ਪ੍ਰਤਿਪਾਲਕ ਨਾਇਕ ਖਸਮ ਹਮਾਰੇ॥

ਨਿਮਖ ਨਿਮਖ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਹੁ ਹਮ ਬਾਰਿਕ ਤੁਮਰੇ ਧਾਰੇ॥

ਜਿਹਵਾ ਏਕ ਕਵਨ ਗੁਨ ਕਹੀਐ॥

ਬੇਸੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਤੇਰੇ ਅੰਤੁ ਨ ਕਿਨ ਹੀ ਲਹੀਐ॥

ਕੋਟਿ ਪਰਾਧ ਹਮਾਰੇ ਖੰਡਹੁ ਅਨਿਕ ਬਿਧੀ ਸਮਝਾਵਹੁ॥

ਹਮ ਅਗਿਆਨ ਅਲਪ ਮਤਿ ਬੋਰੀ ਤੁਮ ਆਪਨ ਬਿਰਦੁ ਰਖਾਵਹੁ॥

ਤੁਮਰੀ ਸਰਣਿ ਤੁਮਾਰੀ ਆਸਾ ਤੁਮ ਹੀ ਸਜਨ ਸੁਹੇਲੇ॥

ਰਾਖਹੁ ਰਾਖਨਹਾਰ ਦਇਆਲਾ ਨਾਨਕ ਘਰ ਕੇ ਗੋਲੇ॥

Holy congregation! loud be thy utterance, 'True and Supreme is God's Name.' After briefly finishing with your work and business, you have come to the Guru's court. We have all assembled here on the 'Sangrand' (First day of the Indian month) of *Bhadon* (Mid-August to mid-September). So concentrate your mind. Participate in the singing of the 'Shabad' (hymn). When we do so, we shall obtain infinite fruit or reward -

'Merit of million-fold sacrifice comes to such as listen to and chant the Lord's Name.'

P. 546

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ॥

We receive the fruit of millions of *yagyas* (Hindu sacrificial rituals). By doing so our wishes are fulfilled or granted, hurdles are annulled, business gone awry is set right, disappointment or despair ends and employment is gained. Such is the Guru's edict. Therefore, hear 'bani' with your ears, absorb your mind in the 'shabad' (hymn), put your intellect in reflection and imbibe 'bani' in your heart. Thereafter, when your turn comes, sing the 'shabad' (hymn) loudly and enthusiastically because the Guru's edict is:

*Refrain: Hear Gurbani with the ears
And recite it with the tongue, O my dear... ..*

**ਧਰਨਾ - ਕੰਨੀ ਸੁਣੀਏ ਗੁਰਾਂ ਦੀ ਬਾਣੀ,
ਜੀਭਾ ਨਾਲ ਨਾਮ ਜਪੀਏ - 2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਜੀਭਾ ਨਾਲ ਨਾਮ ਜਪੀਏ -2, 2.
ਕੰਨੀ ਸੁਣੀਏ ਗੁਰਾਂ ਦੀ ਬਾਣੀ,-2.**

'O man! Bear thou love for the Lord.

*With thine ears, hear the praise of the Lord
of the world and with thy tongue, sing thou
His song.'* P. 631

ਰੇ ਮਨ ਰਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ ॥

ਸ੍ਰਵਨ ਗੋਬਿੰਦ ਗੁਣ ਸੁਨਉ ਅਰੁ ਗਾਉ ਰਸਨਾ ਗੀਤ ॥

Hear with the ears and sing with the tongue.

*'Seek ever holy company, bear ever in mind
the Lord.*

And be thus exalted from thy fallen state.'

P. 631

ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਿਮਰੁ ਮਾਧੋ ਹੋਹਿ ਪਤਿਤ ਪੁਨੀਤ ॥

Attend holy congregation, keep the company of the holy, meditate on God's Name and thus wash off your sins of millions of births. Don't delay contemplating the Lord's Name because time is uncertain. Today time is favourable, tomorrow it may become unfavourable and bad. Nobody knows what may happen the next moment. You daily witness such incidents where in a moment calamity befalls a man that he could never imagine. Guru Sahib says that death is hovering over man's head, just as a cat wanders round its prey. Man should realize this truth that the tom-cat of Death is prowling round him, the hunter is moving around and may attack any moment and he may thus get killed -

*Refrain: Your death will take a slingshot
at you,*

*While you are picking seeds, O
dear*

ਧਰਨਾ - ਤੇਰੇ ਕਾਲ ਨੇ ਗੁਲੇਲਾ ਮਾਰਨੈ,

ਚੋਗਾ ਚੁਗਦੇ ਦੇ - 2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਚੋਗਾ ਚੁਗਦੇ ਦੇ - 2, 2.

ਤੇਰੇ ਕਾਲ ਨੇ ਗੁਲੇਲਾ ਮਾਰਨੈ.....-2.

*'Behold terrible death, prowling around with
mouth wide open.*

*One day it must clutch at thee - know this
in thy mind.'* P. 631

ਕਾਲੁ ਬਿਆਲੁ ਜਿਉ ਪਰਿਓ ਡੋਲੈ ਮੁਖੁ ਪਸਾਰੇ ਮੀਤ ॥

ਆਜੁ ਕਾਲਿ ਫੁਨਿ ਤੋਹਿ ਗ੍ਰਸਿ ਹੈ ਸਮਝਿ ਰਾਖਉ ਚੀਤਿ ॥

Dear friend! don't be oblivious of the fact that Death may take a slingshot at you any time. Therefore, before death comes, attend holy congregation and meditate on God with full faith and devotion. When we attend holy congregation with love and devotion, millions of our sins will be washed off. *'Seek ever holy company, bear ever in mind the Lord and be thus exalted from thy fallen state.'* (P. 631) You will, thus, become pure. Therefore, the little time we have got to attend holy congregation should be utilized fully and we should hear God's laudation with faith, devotion and concentration of mind.

For the last many days, I have been narrating an illustrative story at great length. It is that Bhai Mansukh, a *Gursikh* (follower or disciple) of Guru Nanak Sahib happened to go to Sangladeep, a chain of small islands near Lanka. On hearing his utterances, the ruler of that place, King Shivnabh imbibed love and devotion for Guru Nanak Sahib. But the distance between the two was too long - three to four thousand miles. Guru Nanak Sahib was at Rai Bhoey Ki Talwandi, while the king was in Lanka. But love for Guru Sahib was born in the king's heart. Bhai Mansukh said to him, "Remember Guru Nanak Sahib while living here in your own kingdom. He will himself come here automatically because he is a capable Guru possessing all powers, and can reach everywhere." So, a powerful longing to see Guru Nanak Sahib was born in his heart. He felt extremely eager and restless to meet him. He felt non-attached with the world and gave up eating and drinking. He was filled with an intense longing to have a glimpse of Guru Sahib.

He who does not feel love for the Lord is not living; he is dead and a dead person

is of no use; he is like an inert stone. Guru Sahib says that a person without the feeling of love is lower than even a stone -

'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 wells not up, deem thou that body to be a cremation ground.' P. 1379

ਬਿਰਹਾ ਬਿਰਹਾ ਆਖੀਐ ਬਿਰਹਾ ਤੂ ਸੁਲਤਾਨੁ ॥

ਫਰੀਦਾ ਜਿਤੁ ਤਨਿ ਬਿਰਹੁ ਨ ਉਪਜੈ ਸੋ ਤਨੁ ਜਾਣੁ ਮਸਾਨੁ ॥

O, the Lord's love pangs, the sorrow of the separation from Him, you are the monarch of all methods of spiritual quest and devotion. All other means are lower than you because you can unite the devotee with the Beloved Lord God at the earliest. No rites and rituals, no deeds of piety can take the devotee to God's Portal. If you practise austerities and penances, it makes no difference. Where and when has God told you that you should practise rigorous austerities? A long time passes in these practices, but even then God is not met. But if love for God is born in the heart, you feel a loving pull or attraction, then you may take it that it is like an air journey, while trying to reach God through austerities is like travelling by a bullock cart. This is the difference between the two approaches to God.

Guru Nanak Sahib said to Bhai Bala Ji, "Bhai Bala! let us set out to see the world."

"Why sir? Is someone remembering you?" "Yes, they are remembering us too. Well, let us go and meet them, and let them have the pleasure of meeting us too."

So, going from one place to another, Guru Sahib reached Sangladeep, but before him, many fake and sham *sadhhus* (holymen) had cheated King Shivrabh by projecting themselves as Guru Nanak, and he was

terribly disturbed as to who among them was real Guru Nanak because he had not seen him. So, in order to test them, he took the help of some beautiful women. He gave them fat salaries and told them, "Your job is that when a *sadhu* or holy man comes here and claims to be Guru Nanak, you have to tempt him, make him fall in morals, serve him wine and meat and offer him other temptations and you are to report to me about the holyman who does not succumb to these temptations and by meeting whom you experience joy and peace."

So, when Guru Nanak Sahib reached Sangladeep, he sat in a withered garden. This garden had been lying withered and dried for four years. As soon as Guru Nanak Sahib stepped into it, it became fresh and green. Shoots and branches, leaves and flowers appeared on the trees and plants. The garden started blooming and the branches waved in the gentle breeze. Everybody was surprised to see that with the advent of this holyman the garden had suddenly turned green. Four days passed. So the king sent beautiful women with his Minister to test the holy man. When they came to Guru Sahib, he said to them, "O my daughters! these deeds are bad and ignoble." Casting his glance on them, he quietened them. Then Parasram, the King's Minister, who accompanied them, returned to him and said, "O king! Guru Nanak Sahib has come. With his arrival, the garden has started blooming. He is without food. He has not eaten anything but on his face, there is no sign of sorrow or sadness. It does not appear from his face that he has been fasting for four days. All of them have bright and glowing faces. They charm the beholders and one is instinctively inclined to meditate on God's Name. Sir! I am a

Vaishnav by faith, but I feel inclined to adopt his teaching; this is the mark of true saints. Holy congregation! where true saints come, sins and evils do not occur in the mind. There God's Name occurs in the mind. Such is the edict -

*Refrain: God's Name occurs in the mind
By having a glimpse of the holy .*

ਧਾਰਨਾ - ਸਾਹਿਬ ਚਿੱਤ ਆਉਂਦਾ ਹੈ,
ਸੰਤਾਂ ਦੇ ਦਰਸ਼ਨ ਕਰਕੇ - 4, 2.
ਸੰਤਾਂ ਦੇ ਦਰਸ਼ਨ ਕਰਕੇ, -2, 2.
ਸਾਹਿਬ ਚਿੱਤ ਆਉਂਦਾ ਹੈ.....-2.

By meeting the saints, we obtain a great reward. Many times you have heard in a religious story that once Guru Nanak Sahib said to a dear devotee, "Brother! in the morning, you should go to a particular place from where you will learn what reward you get by meeting the holy, by having a glimpse of saints." The Gursikh got up in the morning and went to the pond in wilderness. Standing under a tree, he started looking towards the east expecting someone to come and enlighten him. None came. After waiting there for an hour he came back and said to Guru Sahib, "O Sovereign! none came to tell me about the reward of meeting the holy." Guru Sahib said, "Tomorrow, go there again. Did you not see there anything?" He said, "A pair of crows was sitting on the tree; they were cawing." Guru Sahib said, "Go again tomorrow at day break, and come back as soon as the sun rises."

Next day, when he went there, he saw cranes sitting on the tree. On his return he told Guru Sahib about it. Guru Sahib told him to go there again. When he went there on the third day, he saw swans sitting on the tree. Guru Sahib said, "Tomorrow, go there again." When he went there on the fourth day, he saw two gods or angels sitting there. The two gods fell at the feet

of that Gursikh and said, "O Gursikh! blessed art thou and blessed is your spiritual attainment!"

He said, "What! I am just an humble Sikh."

They said," O Gursikh! you are not poor or humble. When we had a glimpse of you on the first day, we were crows. On the second day, we became cranes. We became swans on the third day, and today, on the fourth day, meeting with you has had so much effect that we have become gods or angels. It is because you have been coming after meeting Guru Nanak Sahib."

So, Guru Sahib says that such is the reward of seeing holy men and saints. If the holyman is true or genuine, all doubts are removed and resolved. In their mind is lit the light of knowledge, while in others, it is put out. There is pitch darkness in their minds. Guru Sahib says -

*'This body is all the seat of righteousness,
Bearing the holy Eternal's light.' P. 309*
ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ ॥

But the holymen discover that light through continuous search and research. That is why, their body is pure, their glimpse is pure and holy, and so is their glance purifying and ennobling. The glimpse of saints and holymen affects spontaneously. He who comes to holymen and saints with faith and devotion receives many fruits or rewards. So, Guru Sahib says - 'At the sight of Thy devotees or saints comes recollection of the Lord.' (P. 520) God's Name comes into the mind and starts sounding within spontaneously. After coming to the saints, sins and evils do not occur in the mind. Man does not think of bad things and starts meditating on God. When God's devotional worship starts and God's Name starts sounding, the filth of sins and evils

within starts getting washed off -

'By abiding in holy company is annulled impurity of mind.' P. 520

ਮਨ ਕੀ ਕਟੀਐ ਮੇਲੁ ਸਾਧਸੰਗਿ ਵੁਠਿਆ ॥

What happens then? When the impurity of the mind is removed, he has a glimpse of his soul-self. When he has a glimpse of his soul, he gains a glimpse of God, the Supreme Soul. When mind's filth is removed, the darkness of egoism is dispelled. Then man does not assert his 'I-ness'. Only that person asserts his 'I-ness' or 'ego', who is to go to Death's myrmidons, who is to fall into the cycle of birth and death -

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

The trammel of ego is this that man, again and again, enters into existences.' P. 466

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥

Since he asserts his ego - I did this, I did that, my family is big, I have so much land, so much money - he is caught in the delusion of 'I' and 'mine'. This distinctness of the notion of 'I' and 'mine' is called 'ego'. He, who has it is punished with repeated births and deaths or what you call transmigration -

Refrain: Bound in ego he is born and suffers death

**ਧਰਨਾ - ਜੰਮਦਾ ਤੇ ਮਰਦਾ ਹੈ,
ਹਉਮੈ ਦਾ ਬੰਨ੍ਹਿਆ ਹੋਇਆ - 2, 2.
ਹਉਮੈ ਦਾ ਬੰਨ੍ਹਿਆ ਹੋਇਆ -2, 2.
ਜੰਮਦਾ ਤੇ ਮਰਦਾ ਹੈ,.....-2.**

'The trammel of ego is this that man, again and again, enters into existences.' P. 466

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥

The filth that is attached to us does not let us come out of the cycle of birth and death. We shall be born again and again, sometimes into one species, sometimes into

another. When we start keeping the company of the holy, then God's Name - *Waheguru, Waheguru* or *Ram-Ram* starts spontaneously sounding within us. Then the filth sticking within us starts getting removed.

'The scum of so many births is attached to this soul or mind and it has become pitch black.' P. 651

**ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ
ਸਿਆਹੁ ॥**

When this impurity starts decreasing, then man's heart, his innermost consciousness becomes pure. It is washed off sins. When there is no sin left, then there is no misdeed or evil action either -

'The Guru's word destroys the consequences of millions of misdeeds.' P. 1195

ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ ॥

Transmigrations, or birth and death are ended. Guru Sahib says -

'By contemplation of the saint's Word Is banished terror of birth and death.' P. 520

ਜਨਮ ਮਰਣ ਭਉ ਕਟੀਐ ਜਨ ਕਾ ਸਬਦੁ ਜਪਿ ॥

By reciting and contemplating the holy Word bestowed by saints and holymen, the Gurus or the *Panj Piaras* (Five Beloved Ones), the scum of repeated births and deaths is removed. The fear of birth and death is annulled. Then the bounds, the bonds or fetters of five torments are cut by holy men and saints -

'As by God's saints are bonds loosened, Vanish all minions of evil.' P. 520

ਬੰਧਨ ਖੋਲਨਿ ਸੰਤ ਦੂਤ ਸਭਿ ਜਾਹਿ ਛਪਿ ॥

The agents of Death flee, and the holymen sever the hard shackles in which Death has bound the mortal. They tell us the method how to break or loosen these bonds. And when the bonds are loosened, the minions of Death flee lest they should be caught -

'To Him in devotion they unite us, who of all existence is the prop.

Highest above all, inaccessible, endless is his station.' P. 520

**ਤਿਸੁ ਸਿਉ ਲਾਇਨਿ ਰੰਗੁ ਜਿਸ ਦੀ ਸਭ ਧਾਰੀਆ ॥
ਉਚੀ ਹੂੰ ਉਚਾ ਬਾਨੁ ਅਗਮ ਅਪਾਰੀਆ ॥**

Then, they make us unite with and fall in love with Him *'who of all existence is the prop'*, who supports the entire creation and millions of universes. This world loves *'Maya'* (material riches). But God's devotees, and holymen make us fall in love with God. Then we attain to a very high position-

'Day and night with hands folded, with each breath on Him meditate.

As comes His grace, is holy company attained.' P. 520

**ਰੈਣਿ ਦਿਨਸੁ ਕਰ ਜੋੜਿ ਸਾਸਿ ਸਾਸਿ ਧਿਆਈਐ ॥
ਜਾ ਆਪੇ ਹੋਇ ਦਇਆਲੁ ਤਾਂ ਭਗਤ ਸੰਗੁ ਪਾਈਐ ॥**

Meditate on God with each breath. It is only with God's grace that we get the company of saints and holymen, otherwise, even after getting ready to attend holy congregation, man remains sitting at home. It is only when some good and noble deed bears fruit that we get a glimpse of a holyman, because the Guru's edict is -

'As shoots of deeds of previous births burst forth,

Appeared a person yearning after God, thirsting for joy in Him.' P. 204

ਪੁਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੋਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥

When deeds of previous births are roused, then does man happen to meet a perfect saint or holyman -

'At touch of the Lord was Nanak's darkness dispelled;

After sleep of multiple births was my understanding awakened.' P. 204

ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥

So, in this way, when Guru Nanak

came and sat in a dry and withered garden, Minister Parasram said to his king, "Sir! instantly on seeing that holy man, God's Name started sounding from within even without reciting it with the tongue. Secondly, when I heard his discourse, then I felt like becoming his follower or disciple. He is really Guru Nanak Sahib."

At this King Shivnabh said, "Lest you should be deluded, have you fully tested him and satisfied yourself?"

The Minister said, "Yes sir, we have fully satisfied ourselves. We asked him his name as well and put many questions to him."

'Holy man! what is your name and what is your caste?

Call us in, for we wish to ask you some questions.' Guru Nanak Parkash. P. 992

ਗੁਸਾਈ ਤੇਰਾ ਕਹਾ ਨਾਮੁ ਕੈਸੇ ਜਾਤੀ ॥

ਜਾ ਤਉ ਭੀਤਰਿ ਮਹਲਿ ਬੁਲਾਵਹਿ ਪੁਛਉ ਬਾਤ ਨਿਰੰਤੀ ॥

We said, "O holy man! you are sitting inside. Call us in; we wish to talk with you. We want to ask you your name." The holy man opened the door of the garden-hut; it had a small latch. He said, "Please come in." Entering the hut, we put him three questions.

"Are you a *yogi*?" Because both *yogis* and *Brahmins* used to come there.

"Are you a *yogi*, or a shopkeeper or a Brahmin? Please tell us who you are."

Guru Sahib said, "Look brothers! do you know who a *yogi* is? A *yogi* is one who has gained union with God after practising Divine Name meditation. By simply wearing a particular kind of dress one does not become a *yogi*. By putting on the garb of a *yogi*, every body can become a *yogi* (a sect of ascetics). Similarly everybody can become a Sikh by wearing the dress of a

Sikh. But the truth is that one does not become a Sikh by wearing a particular kind of dress. The Sikh has to conduct himself under a rigorous discipline or code of conduct, which has to be followed under all circumstances.

'He, who calls himself a Sikh of the Great True Guru, should rise early and meditate on God's Name.

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

By repeating Lord God's Name under Guru's instruction, all his sins, misdeeds and accusations are wiped off.

Afterwards, at sunrise, he sings Gurbani and whilst sitting or standing, he meditates on God's Name.'

P. 305

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿਨਾਮੁ ਧਿਆਵੈ ॥

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵੈ ॥

ਉਪਦੇਸਿ ਗੁਰੁ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਏ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿਨਾਮ ਧਿਆਵੈ ॥

Guru Nanak Sahib says - 'They who follow the Guru's instruction, wake up early in the morning, take bath and meditate on God's Name at all times, are Sikhs. By putting on the prescribed dress, countless persons can be Sikhs. From the garb, one can be deluded that a particular person is a Sikh. When we enquire about him we find that he smokes cigarettes and eats 'zarda' (tobacco). How can such a person be a Sikh? There is no question of his abiding by the Guru's teachings, when he has not followed the Guru's instruction even in physical conduct and behaviour. When he is asked whether he has partaken of 'amrit' or not, he answers in the negative. Then how can you become a Sikh without partaking of 'amrit'? You have not forged any relationship with the Guru. You are

simply paying obeisance to the Guru. Unless and until you partake of 'amrit', you cannot be aligned with the Guru. When the Guru bestows the gift of the Name on you, then it becomes the duty or responsibility of the Guru to pull you out of terrible hell."

Guru Nanak Sahib said, "Parasram Ji! do you know who a *yogi* is? He has a code of conduct to follow. Calling a person a *yogi* from his attire is not correct."

Minister Parasram was surprised because no one had ever asked him this question uptill now. So he said, "Sir, you kindly tell me who a *yogi* is."

Sovereign Guru Nanak Sahib said, "He whose mind's filth has been washed off by practising Divine Name meditation, whose heart has been purified in this way, who has become aligned with God through loving devotion, and who is free from the scum of sins and evils, is called a *yogi*. The rest are not *yogis*. Recite like this -

Refrain: He who knows the art and method of yoga is a true and real yogi

**ਧਰਨਾ - ਜਿਹੜਾ ਜਾਣੈ ਜੋਗ ਦੀ ਜੁਗਤੀ,
ਅਸਲੀ ਜੋਗੀ ਉਹ ਹੀ ਹੈ - 2, 2.
ਅਸਲੀ ਜੋਗੀ ਓਹੀ ਹੈ, -2, 2.
ਜਿਹੜਾ ਜਾਣੈ ਜੋਗ ਦੀ ਜੁਗਤੀ,-2.**

Mr. Minister! he who simply continues playing upon an 'iktara' (monochord) is not a *yogi*. He who begs alms from door to door, is not a *yogi*. A *yogi* is one who is aligned with *Waheguru* (God) and feels that God is ever present with him.

'The yogi, who is attached to the Lord's Name is pure.

To him not even a particle of filth sticks.

The Beloved, True Lord, he ever deems to be with him and his transmigration is ended.'

P. 992

ਜੋਗੀ ਜੁਗਤਿ ਨਾਮੁ ਨਿਰਮਾਇਲੁ ਤਾ ਕੇ ਮੈਲੁ ਨ ਰਾਤੀ ॥
ਪ੍ਰੀਤਮ ਨਾਥੁ ਸਦਾ ਸਚੁ ਸੰਗੇ ਜਨਮ ਮਰਣ ਗਤਿ ਬੀਤੀ ॥

Not even a grain of impurity is in him.

So the Minister said, "Then you must be a Brahmin."

Guru Sahib said, "In our eyes, there is no difference between a *yogi* and a Brahmin. Man is not a Brahmin by caste. A Brahmin is one who has realized God manifest in all beings, who bathes in the nectar-pool of *Brahmgyan* (knowledge of the Ultimate Spiritual Reality), sings God's laudations and sees Him present everywhere. We call such a one as Brahmin. Such is the *Gurbani* edict -

Refrain: The Brahmins see God in all creatures.

In all creatures do they see God...

ਧਰਨਾ - ਬ੍ਰਾਹਮਣ ਦੇਖਦੈ, ਸਾਰਿਆਂ ਜੀਆਂ ਵਿਚ ਵਾਹਿਗੁਰੂ -
2, 2
ਸਾਰਿਆਂ ਜੀਆਂ ਵਿਚ ਵਾਹਿਗੁਰੂ -2, 2.
ਬ੍ਰਾਹਮਣ ਦੇਖਦੈ, ਸਾਰਿਆਂ ਜੀਆਂ ਵਿਚ ਵਾਹਿਗੁਰੂ -
2.

Guru Sahib asked, "Minister Parasram! whom do you call a Brahmin? Do you regard such a one as Brahmin, who is from this caste, wears a '*janeu*' (sacred thread worn by Hindus), puts '*tilak*' (sacred mark) on his brow and keeps a '*bodi*' (tuft of hair left unshorn on top of head)? This is a wrong conception of a Brahmin. A Brahmin is one who sees God in all and bathes in Divine knowledge and immerses in it -

'He alone is a Brahmin, who bathes in God's knowledge and who has God's praise for his leaves of worship.

There is but one Name, One Pervading God and one Sole Light in the three worlds.'

P. 992

ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਹਮ ਗਿਆਨ ਇਸਨਾਨੀ ਹਰਿ ਗੁਣ ਪੂਜੇ ਪਾਤੀ ॥
ਏਕੋ ਨਾਮੁ ਏਕੁ ਨਾਰਾਇਣੁ ਤ੍ਰਿਭਵਣ ਏਕਾ ਜੋਤੀ ॥

We regard that person as a Brahmin

who recognizes God's Light in all. Our notion of a Brahmin is different from yours."

Holy congregation! once Sant Mahraj Attar Singh Ji Mastuanewaley was returning from Hazoor Sahib. There was an attendant with him. On the way, when they crossed the Vindhyaachal mountains, they saw a tiger standing. The attendant was so frightened that his throat became dry and he could not utter a word, he could not take a step, and his legs started trembling. He ran and climbed a tree. Sant Maharaj kept advancing and as he approached the tiger, he started sniffing him. Thereafter, the tiger started wagging his tail, which meant that he was a friend and not an enemy. When the tiger lifts his tail, it means that he is going to attack. But he kept wagging his tail like a cat. Sant Ji went ahead reciting God's Name, and when the tiger withdrew into the jungle, the attendant came down from the tree. He was terribly frightened and nervous. The holy man asked him, "What is the matter with you?" He said, "Sir, the tiger had come; he passed by you; I could not utter a word; my throat became dry; I could not even tell you about it." The holy man started smiling. The attendant said, "Sir, did you not see the tiger." Sant Ji said, "I didn't see one you had." "Then what did you see?" "I do not see anyone other than Guru Nanak. Wherever I see, I see only the One Lord." Such is the Guru's edict -

Refrain: O Divine Enchanter, Thou art everywhere, only Thou ...

ਧਾਰਨਾ - ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ, ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ -2, 2.

Sant Ji said, "Dear brother! you saw tiger; so a tiger was visible to you. I saw Guru Nanak; so Guru Nanak became visible to me. There is difference in vision."

“Sir, then, is there anything wrong with our eyes or vision?” “Yes a veil covers them. They cannot see the real thing; they see the superficial one. But those eyes are different which are opened by the Guru.”

‘The Guru has shown Thee to mine eyes, O Lord.

Here and there, in every soul and in everybody, Thou, Thou alone art contained, O Bewitcher.’

P. 407

ਗੁਰਗਿ ਦਿਖਾਇਓ ਲੋਇਨਾ ॥

ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ ॥

ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ ॥

So, in this way, Guru Sahib said, “Dear brother! a Brahmin is one, who sees God present everywhere.”

Minister Parasram said, “Sir! then are you a peddler or a travelling trader? Have you come into this country for trading?”

Guru Sahib said, “Do you know who peddlers are?”

“Sir, they are the ones who bring merchandise and sell it here, and carry goods from here and sell it there.”

“We are also peddlers, but not like the ones you have described. We have both ‘takri’ and ‘dandi’ (hand-operated weighing scale). We have goods too which we keep weighing all the time, and remain not idle even for a second. We are peddlers or traders in God’s Name; our tongue is the ‘dandi’ (bar of the weighing balance); our body is the ‘pans’, and we weigh with the recitation of God’s Name; we continue weighing all the time - by uttering *Waheguru, Waheguru* (God’s Name), and our shop is the gathering of devotees, as you are sitting here now; it is called ‘satsang’, Divine shop, the congregation of the true and holy; sitting in it we weigh and dole out God’s Name, the Supreme Lord of all. We are the traders of His Name.” Guru

Sahib said -

‘Making my tongue the beam and this mind the pan of the scale, I weigh the inestimable Name.

There is but one shop and One Supreme Merchant above all.

All the petty dealers deal in the same sort of commodity.’

P. 992

ਜਿਹਵਾ ਡੰਡੀ ਇਹੁ ਘਟੁ ਛਾਬਾ ਤੋਲਉ ਨਾਮੁ ਅਜਾਚੀ ॥

ਏਕੋ ਗਾਟੁ ਸਾਹੁ ਸਭਨਾ ਸਿਰਿ ਵਣਜਾਰੇ ਇਕ ਭਾਤੀ ॥

So we are traders of this type.

The Minister was surprised because he was finding it difficult to comprehend the extent and depth of what Guru Sahib was saying. He was making amazing utterances, which he was failing to understand. Again, he put a question: “Sir! are you a householder or an ascetic?”

Guru Sahib again smiled, “Dear brother! do you see any difference between a householder and an ascetic? Whether a person is a householder or an ascetic, if he has destroyed his ignorance through perfect Divine Name meditation and devotional worship, he is saved both in this world and the world hereafter. Both our ends - this world and the next - have been saved. Neither should you now call us a householder, nor are we under any misconception. He who has become absorbed in Divine contemplation, knows this very well. Both the ends, birth and death, we have saved with the Guru’s grace. Now the holy Word has become lodged in our heart, and the misconception we had that this world and God are different and distinct from each other, has been removed. Now we serve the Master of millions of universes day and night. He is the Cherisher and Bestower of all. Assuming various forms he is both the beggar and the great Giver who gives to all unasked. The melody of the Guru’s word is resounding

in all the universes – the Formless Lord God’s Name melody is producing light and awakening in the mind. There is none other He here. The same Lord God was in the beginning of time, He Himself is manifest in space, time and matter. Now all that is visible and invisible He Himself is. When all the material world disappears, even then He Himself shall continue to exist. This truth is resounding everywhere. After the destruction of darkness, the Perfect Light is manifesting in all the directions, and places, inside and outside, forests, air, water, fire, sun, moon and stars. Then where is the distinction between a householder and an ascetic left, when He Himself is manifested everywhere? And Guru Sahib has pronounced this edict –

‘At both the ends (this world and the next), the True Guru saves. He alone understands it, who is attuned to the One Lord and whose mind is free from doubt. He, who ever serves his Lord day and night, ends doubt and lodges the Name in his mind.’ P. 992

**ਦੋਵੇਂ ਸਿਰੇ ਸਤਿਗੁਰੂ ਨਿਬੇੜੇ ਸੋ ਬੁਝੇ
ਜਿਸੁ ਏਕ ਲਿਵ ਲਾਗੀ ਜੀਅਹੁ ਰਹੈ ਨਿਭਰਾਤੀ ॥
ਸਬਦੁ ਵਸਾਏ ਭਗਮੁ ਚੁਕਾਏ ਸਦਾ ਸੇਵਕੁ ਦਿਨੁ ਰਾਤੀ ॥**

Day and night the musical melody of ‘Waheguru – Waheguru’ (God) is sounding.’

Then Parasram said, “Sir! kindly tell us one thing – who is your Guru (Holy Preceptor)?”

Guru Sahib said, “Dear brother! are you asking me about my Guru?”

There is much confusion about it as to who was the Guru (Holy Preceptor) of Guru Nanak Sahib. Some say that Guru Nanak Sahib’s Guru was Kabir Sahib. If this were true, Guru Nanak Sahib would have never concealed his Guru (Holy Preceptor). If Guru Nanak Sahib had a Guru, would we have concealed this fact? Our Guru is –

‘On top is the Tenth Chamber, where abides the Cherisher of the world.

There lives the inaccessible Enlightener.

By the Master’s (Guru’s) teaching, home and the world outside become alike –

By this teaching, Nanak turned an anchorite.’ P. 991

ਉਪਰਿ ਗਗਨੁ ਗਗਨੁ ਪਰਿ ਗੋਰਖੁ ਤਾ ਕਾ ਅਗਮੁ ਗੁਰੂ ਪੁਨਿ ਵਾਸੀ ॥

ਗੁਰ ਬਚਨੀ ਬਾਹਰਿ ਘਰਿ ਏਕੋ ਨਾਨਕੁ ਭਇਆ ਉਦਾਸੀ ॥

Above the Tenth Door abides God. Manifesting in this body, in all creatures and in every particle of nature in the form of Light, it is working wonders – ‘There lives the inaccessible Enlightener’ (P. 992) Nobody knows His extent. Dear brothers! it is He who is our Guru – ‘By the Master’s (Guru’s) teaching, home and the world outside become alike.’ (P. 992) Both home and abroad, we deem alike – ‘By this teaching Nanak has become an anchorite.’ (P. 992) By making our Supreme Master (Guru) as one both at home and outside, we have become anchorites. Such is the edict –

Refrain: Both home and the outside world has Nanak deemed one and alike, And thus has he become an anchorite, O devotees ...

**ਧਰਨਾ - ਘਰ ਬਾਹਰ ਓ, ਇਕੋ ਜਾਣਿਆ-2, 2.
ਪਿਆਰੇ, ਨਾਨਕ ਭਇਆ ਉਦਾਸੀ, -2, 2.
ਨਾਨਕ ਭਇਆ ਉਦਾਸੀ ਸੰਗਤੇ, ਇਕੋ ਜਾਣਿਆ,
ਘਰ ਬਾਹਰ ਓ, ਇਕੋ ਜਾਣਿਆ -2.**

Guru Sahib said, “Mr. Minister! it makes no difference to us whether we live at home or outside. Our all-pervading Master is one and the same everywhere. At every place abides God, O brother. Thus has ‘Nanak turned an anchorite.’” As Parasram heard the name ‘Nanak’, his joy knew no bounds. He bowed at his feet and felt blessed that Guru Nanak Sahib was after all met. Earlier only fake and sham holymen kept coming, but not a single genuine one was found. Countless hypocrites claiming to

be Guru Nanak came.

So the Minister went back at once and met Raja Shivnabh. He was delighted. He told Shivnabh, "Sir! he has even disclosed his name - 'Nanak turned an anchorite.'

The king said, "Mr. Minister, earlier too, those who came they claimed that they were Guru Nanak. I am showing disrespect now, but I want to test Guru Sahib further. I am helpless; my pure brow has already been defiled by touching the feet of a hypocrite. I am repentant over my folly on that occasion. I have saved this head to touch the feet of Guru Nanak Sahib alone. I don't want to bow my head before hypocrites or sham holymen. So I am afraid on this account. As the proverb goes, he whose mouth has been scalded with hot milk blows over even buttermilk when he drinks it. My state of mind is similar. O Parasram! since I have been cheated once, I want to put Guru Sahib to further test." "He is perfect and immaculate. To what test do you wish to subject him further?" "Take these young beauties of 16-18 years fully adorned to the holy man and leave them there. They will display coquetry and make erotic gestures to tempt him. Let us see his reaction." Holy congregation! the test was very difficult. So this is what they did. Captivating women went to Guru Nanak Sahib and tried to flirt in different ways. Guru Nanak Sahib observed their conduct and said, "O sisters and daughters! what is all this that you are doing? It is all right that you have decked and adorned yourself, but the wanton and lustful conduct you have adopted will lead you to hell. These adornments rouse sensual desires which take a person to hell. We do not disapprove of adornments and embellishments, but if they create sinful propensities in the mind

and cause pain and suffering to the body, then of what use are they? The real adornment is of the soul which affords the intoxication of spiritual bliss all the time. If you like, you may deck yourself with that adornment - decking of the soul. Then God will shower His love on you. Until you imbibe inner virtues, you cannot meet and unite with God."

They said, "What are those ornaments and embellishment? Do women in your country put them on?" They asked this question because they were as yet devoid of Guru's glory and greatness and had not so far developed faith in him (Guru Sahib). Guru Sahib replied, "O daughters! if the soul is beautiful, then it will continue to be reflected both from within and without. Really modest and chaste beauty will charm everyone's heart and the particles of the spray of joy coming from within will make the beholder, its lover and admirer.

'Were pearls of the mind's qualities made into ornaments, and the breaths the thread to string these.'
P. 359

ਮਨ ਮੋਤੀ ਜੇ ਗਰਣਾ ਹੋਵੈ ਪਉਣੁ ਹੋਵੈ ਸੁਤ ਧਾਰੀ ॥

Every living being breathes. Make these breaths the thread to string the pearls of the mind's qualities. Breaths continue day and night uninterruptedly. These are called 'praans' (vital or life breaths) also. When the breath goes in, place God's Name on it. When the breath comes out, then also do not let it come out empty; place God's Name thereon. So while breathing in and breathing out continue uttering 'Waheguru, Waheguru' (God). Then does this ornament become the wearer. Regard 'Waheguru' (God) as omnipresent or immanent. Adorn yourself with compassion and forbearance which may charm the whole world. He who has compassion and fortitude in his heart charms the whole world including even the

enemies. O daughters! put on the necklace of God's Name. It has many blessings. Sins of multiple births have made our conscience foul-smelling with the filth of defilement. As soon as you put on the necklace of God's Name, sins of millions of births will be annulled. The Lord God who pervades everywhere in the world, is present both within and without every living being. Considering Him manifestly present is like cleaning the teeth with 'dandasa' (walnut-tree-bark which cleans teeth and colours tongue, lips and gums). Just as clean and bright teeth look beautiful, similarly, it becomes one to regard God as omnipresent. O sisters! consider the bracelets you are wearing as belonging to the Lord Creator; they are capable of destroying 'karam jaal' (the web of actions). Put on the ring of God's praise. Always sing praises of God who is the King of kings. So, in this way, when you deck yourself in this manner by putting on the ornaments of forbearance and see God pervading everywhere, then God will come on the couch of your heart and He will love you on the bed in the temple of your heart. His coming and then blessing you with His love will transform your life and will destroy all your sins. So light the lamp (of God's Love) in your mind so that there may be spiritual enlightenment. Light the lamp of the Name Divine and make your body the bedstead." Such is the edict -

Refrain: Rama (God) abides in the mind's temple.

He pervades all living beings.

ਧਰਨਾ - ਮਨ ਮੰਦਰ ਵਿਚ ਓ, ਵਾਸਾ ਰਾਮ ਦਾ - 2, 2.
ਆਪੇ ਸਾਰੀਆਂ ਘਟਾਂ ਦੇ ਵਿਚ ਵਸਦਾ-2, 2.
ਮਨ ਮੰਦਰ ਵਿਚ ਓ, ਵਾਸਾ ਰਾਮ ਦਾ - 2

Guru Sahib tried to impart Divine knowledge, something very high and lofty, but they were playful and coquettish. They

were not in the mental state of imbibing this light and knowledge. Their mind remained absorbed in sinful sensual pleasures. They had been employed for the specific purpose of tempting holy men. So Guru Sahib said-

'Were pearls of the mind's qualities made into ornaments, and the breaths the thread to string these,

Should the woman (symbol for the seeker) thus wear

On her limbs jewellery of forgiveness,

The Beloved then with her may have bliss.'

P. 359

ਮਨ ਮੋਤੀ ਜੇ ਗਹਣਾ ਹੋਵੈ ਪਉਣੁ ਹੋਵੈ ਸੁਤ ਧਾਰੀ॥

ਖਿਆ ਸੀਗਾਰੁ ਕਾਮਣਿ ਤਨਿ ਪਹਿਰੈ ਰਾਵੈ ਲਾਲ ਪਿਆਰੀ॥

Then she comes to be liked and desired by God.

'Beloved! the woman by your (Lord's) countless merits is charmed.'

ਲਾਲ ਬਹੁ ਗੁਣਿ ਕਾਮਣਿ ਮੋਹੀ॥

Your merits are numerous, O Lord and the woman is charmed by them -

'These are the merits that none else possesses.

Around her neck should she wear necklace of devotion to the Lord.

Her teeth should she deck with love for the Lord."

P. 359

ਤੇਰੇ ਗੁਣ ਹੋਹਿ ਨ ਅਵਰੀ॥

ਹਰਿ ਹਰਿ ਹਾਰੁ ਕੰਠਿ ਲੇ ਪਹਿਰੈ ਦਾਮੋਦਰੁ ਦੰਤੁ ਲੇਈ॥

After seeing God all-pervading, cleanse your teeth and put on the garland of God's Name round your neck -

'On her wrists should she wear bracelets of devotion to the Creator.

Thus should she give poise to her mind.

Of the Lord's love should her ring be.

Of the Name Divine should her robes be.

The vermilion in her parting of hair should be of forbearance,

Her collyrium of love for the Lord.' P. 359

ਕਰ ਕਰਿ ਕਰਤਾ ਕੰਗਨ ਪਹਿਰੈ ਇਨ ਬਿਧਿ ਚਿਤੁ ਧਰੇਈ॥

ਮਧੁਸੂਦਨੁ ਕਰ ਮੁੰਦਰੀ ਪਹਿਰੈ ਪਰਮੇਸਰੁ ਪਟੁ ਲੇਈ॥

ਧੀਰਜੁ ਧੜੀ ਬੰਧਾਵੈ ਕਾਮਣਿ ਸ੍ਰੀਰੰਗੁ ਸੁਰਮਾ ਦੇਈ॥

Put the collyrium of God's love in the eyes -

'In the temple of the heart should she light a lamp;

Her self should she make her couch.

With such preparation, as the Lord of enlightenment to her couch comes,

With her shall He be united in love.' P. 359

ਮਨ ਮੰਦਰਿ ਜੇ ਦੀਪਕੁ ਜਾਲੇ ਕਾਇਆ ਸੇਜ ਕਰੇਈ॥

ਗਿਆਨ ਰਾਉ ਜਬ ਸੇਜੇ ਆਵੈ ਤ ਨਾਨਕ ਭੋਗੁ ਕਰੇਈ॥

O daughters! in the temple of your heart light the lamp of Divine knowledge, which gives more light than millions of suns. Prepare the beautiful bed of your self. When God, the embodiment of knowledge and enlightenment, comes to your bed, then shall you enjoy the supreme relish of the consummation of the soul with Him? After partaking of this pleasure and relish, all other pleasures and relishes will taste bitter like gall. Then shall God bless you with His love.

The beautiful women were very playful and lively. They listened to Guru Nanak Shaib's utterance all right, but their wantonness was not gone. Everybody does not understand this thing. Here also many dear devotees may be sitting who may not have understood this lofty and noble teaching of Guru Sahib. But he was Sovereign Guru Nanak Sahib. He cast his gracious glance on all; he looked at each one of them. His eyes met the eyes of all of them. Whosoever's eyes met Guru Sahib's eyes sat down at once with a thud and closed her eyes. All of them closed their eyes. Guru Sahib's glance removed the cataract of ignorance from their eyes and blessed them with spiritual enlightenment. Their hearts were purified, and they experienced a supreme bliss within. All their coquetry and flirtation was gone. They spontaneously bowed at Guru Sahib's lotus

feet. Love for the Guru was roused in their hearts. They felt as if Guru Nanak Sahib was their own and the closest of their relations. Tingling sensations rose in every pore of their being. For the first time, they experienced a lofty and pure ecstasy. A melody rose in their heart, and spontaneously God's Name (*Waheguru*) started sounding in their heart. Never before had they experienced such a sweet and intoxicating joy. In this way, they became oblivious of the visible world, time ceased, past was forgotten, future was still not coming, and it was all present and present. Intoxicated with the radiant sprays of spiritual relish and pleasure, their mind became calm and poised. 'Thou art God' - this experience or feeling was lodged in their heart. The sense of 'I-ness' had completely vanished in them. Their selves seemed to be rising straight up. They were feeling ecstatic. Whatever little consciousness was left in them was dancing to the tune of the inner mystic melody, and was getting absorbed within. Even a *yogi* in an '*aphur awastha*' (state of thoughtlessness) would not have experienced this bliss. They might have poised themselves in a state of absolute silence and lifelessness, but this state of bliss is attained neither by *yogis* nor by the learned. They cannot enjoy this living and pulsating state full of love and devotion. Suddenly, from Guru Sahib's mouth, came out the words - 'O princesses! the region of sensual pleasures is poisonous, full of venom that will throw the consciousness into the sufferings of hell, while the region of Divine love is full of supreme joy and peace; it is capable of making one an inhabitant of the Supreme abode of Bliss. Take care of this invaluable jewel and keep it safely.' They had come as enchantresses full of coquetry and

wantonness to tempt Guru Sahib into immorality, but they got into the state attained by *yogis* (ascetics). Now who should make lewd gestures? Who should shoot darts of sensuality with evil eyes? Wanton eyes had vanished into nowhere. Real spiritual eyes were opened. Intoxicating scents were emanating from within and making the atmosphere fragrant. Now the ears no longer heard the poisonous talks of the outside world. On the contrary, they were hearing the sweet melodic vibrations of Divine music. Their tongue had never before tasted the relish of indescribable spiritual pleasure. Their consciousness flying higher and higher within their being forgot everything. They ceased to have any knowledge of the outside world. Gradually, their eyes closed and they were lost in deep meditation. They were in an ecstatic trance. Holy congregation! Guru Nanak Sahib was not an ordinary being. After pilgrimage to Mecca, when he reached Baghdad, the capital of Iraq, he was sitting on the bank of a river. *Dastgir* was the big '*pir*' (holymen) of Baghdad. One of his disciples who had gone from India, went to see Guru Nanak Sahib. When he came near Guru Sahib, Mardana was gently playing upon the rebeck while Guru Sahib sang very tunefully -

'Of the nether worlds and heavens has He created millions.

Men have given up the account in despair.

The Vedas too declare unanimously their helplessness.

Muslim scriptures declare the number of species eighteen thousand.

Vain is such count; nothing real but the one Essence.

*His infinity no one may measure or state -
Men's lives are swallowed up in the effort.'*

P. 5

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥
ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥
ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸਲੁ ਇਕੁ ਧਾਤੁ ॥
ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੇ ਹੋਇ ਵਿਣਾਸੁ ॥

He (*Dastgir's* disciple) said - 'What a blasphemy! What a lie!' because he who is a fanatic, holy congregation, does not wish to come out of the prison of his darkness and ignorance, irrespective of the faith or religion he belongs to. He wishes others to know and accept what he has known. He says, "What I have learnt and come to know is correct, while what others have learnt is wrong." This is a common weakness of all fanatics. The followers of Islam used to say, "There are seven heavens and seven netherworlds." Many Hindus also subscribed to this belief. So he (*Dastgir's* disciple) wondered, "Wherefrom has this infidel come?" He went to his '*pir*' (holymen), who was a great miracle-man. His name was *Dastgir*. He said to him, "O holy man! a big calamity has befallen for '*Shrah*' (Islamic or Quramic law). It has been blown to smithereens. A Hindi mendicant (from India) has come who is sitting on the river-bank; they are three persons. Challenging the Islamic belief he is saying that there are millions and billions of netherworlds. If any body puts a specific number, he will be destroyed. I have heard this with my own ears. He is uttering a blasphemy. He has thrown a big challenge to Islamic beliefs. Secondly, he sings in musical measures to the accompaniment of rebeck." *Pir Dastgir* said, "What! Has such a one come into my city too?" Because at that time, he was the chief or head, as our Akal Takhat Jathedar is today. The followers of Islam all over the world had to obey his edicts. It was there that all religious matters and spiritual issues pertaining to Islam were resolved and decided - 'What is the meaning of any

particular verse from the holy Quran? What does Islamic law say on this subject?' It was he who was consulted.

The Pir said, "Is he blowing the Islamic law to smithereens after coming here? Who is he? 'Sangsaar' this man (pelt him with stones). Issue this command in the city." The command was obeyed.

'Sangsaar' means pelting a man with so many stones that he may be buried under them and die of suffocation. Thus the people of the city of Baghdad set out to pelt Guru Nanak Sahib with stones. The 'Pir' was a master of miracles and possessed many powers and did not consider anybody his equal. When they came near Guru Nanak Sahib, Mardana said, "O Sovereign Guru! they are coming with evil intentions for everyone is holding a stone-

'After offering prayer the Guru uttered loudly the Name Divine which paralyzed everyone.' Bhai Gurdas Ji, Var 1/35

ਦਿਤੀ ਬਾਂਗਿ ਨਿਵਾਜਿ ਕਰਿ ਮੁੰਨਿ ਸਮਾਨਿ ਹੋਆ ਜਹਾਨਾ ॥

After offering 'namaz' (prayer), Sovereign Guru Nanak raised the Muslim salutation - Illillila, la-Illa' like the Sikh salutation of 'Sat Sri Akal, Gur bar Akal'. The meanings of the two are the same. The first is in Persian and the second in Panjabi. Here Prophet Mohammed is regarded as God, but Guru Nanak did not accept Mohammed. Everyman's actions or deeds matter. In the Divine Court, hell and heaven are decided on the basis of man's deeds. In society, people just imitate one another. There (God's court) 'namaz' (Muslim prayer) is not considered; man is judged by his good and bad actions. The call for prayer came out so loudly and sweetly from Guru Nanak Sahib's throat - 'Sat Sri Akal' (True and Reverend is the Timeless One, God) that all were paralysed and hypnotized.

Everybody got transfixed wherever he was and in whatever posture he was with foot lifted or hand raised to throw the stone. They were tongue-tied and speechless with eyes open with wonder as if they had turned into stone. The 'Pir' saw what had happened.

Guru Sahib stalled the 'Pir' too. He tried his occult powers, but in vain. He realized that he was confronted with an accomplished 'dervish' (holy man or mendicant). At last, he prostrated before Guru Sahib and said, "O holy man! release them from the spell and restore movement to them." Guru Sahib asked, "Why have they come to hurl stones at me? Doubts and differences are settled through dialogue and not by throwing stones. First, come forward to hold discussion. Express your viewpoint clearly, then listen to us, try to understand us. Then talk about the differences; all doubts will be removed. Brother! does it behove holymen that if you have differences of opinion you should pelt others with stones?" So, Guru Sahib cast his glance and told them to throw down stones. All threw down the stones they were carrying and sat around Guru Sahib. He said to them, "What is the matter? Why are you in so much rage? Pir Ji! a holy man should have the heart and temperament of trees. But you have lodged the Devil within you which urges you to pelt a devotee of God with stones and bury him under them. Anger is the general of the Devil's army. What blasphemy has been committed that forgetting God you got ready to commit this impropriety? 'Allah' (God) is Infinite. His netherworlds and heavens cannot be counted. This is not blasphemy. Blasphemy is when somebody says that there are so many heavens and this is the number of netherworlds." The Pir said, "Secondly, you

play upon the "sarod" (a stringed musical instrument) and sing in musical measures." Guru Sahib said, "It is written in your holy *Quran* that when God created the world, the soul refused to stay in this human body; it came out of it and said - 'O God! what shall I do after entering this dull and desolate place? Please let me stay in the Divine Court'. At this God put His 'Anhad naad' (unstruck mystic melody) and many 'ragas' (musical measures or attachments) into the body. Thereafter, when the soul entered the body, God's mystic music or melody started sounding in it. It was then that the soul stayed in the body. But after sometime, it came out of the human frame again, and said, 'Sir! the rest is all right but there is darkness within.' At this, God created light in the body. When there was light of knowledge, music started playing, spiritual rebeck started sounding, then did the soul start feeling at home in the body. When it felt at home, then the soul came out through the eyes, and started seeing and observing things and became entangled in the visible empirical world. Some of the world it started hearing through the ears, some it started uttering with the tongue or through speech. Ever since the creation of the world, the soul has been deluded in all this -

'The woman (soul or living self) that by the nine mansions (nine sense-organs of the body) is attracted, The unique object (God's Name) has missed.'
P. 339

ਨਉ ਘਰ ਦੇਖਿ ਜੁ ਕਮਨਿ ਭੂਲੀ ਬਸਤੁ ਅਨੂਪ ਨ ਪਾਈ॥

The woman (soul) is deluded in the nine mansions (nine sense organs). By seeing with the eyes, the soul has not realized or known who she is and that God abides in her. At the time of creation, God had put music into her for being a soul.

Secondly, there is the property or effect of music. Music performed for sins and evils or sinful sensual pleasures is degrading 'raga' (music), and insulting it. 'Raga' (music) was meant for aligning and uniting with *Waheguru* (God). It is food for the soul. So when we sing God's praises, perform 'kirtan' (sing Gurbani), and read or recite 'shabad' (hymns), the mind becomes spontaneously attached to God. When 'raga' (music) is performed with sinful and erotic gestures, it is misuse or wrong use and leads to hell. So there is difference in its use. 'Raga' (music) is an excellent means which unites the soul with its true origin - God. The 'soul' belongs to God, and is a part of Him. Now tell me Pir Dastgir Ji, 'In that case is music a bad or evil thing? Pir Ji! it is the turbulent age of *Kalyuga* (Dark age); the mind has become so much dispersed and distracted that it cannot align with God's Name. In the present age, 'kirtan' (singing of God's laudations) is the chief means of uniting man with God. Then how is 'kirtan' (singing of God's praises) a blasphemy? Therefore, the misuse of 'raga' (music) is wrong but not the 'raga' (music). The second point you make is about netherworlds and heavens without count. Just think - Is there any end or limit to the expanse of God's nature? There can be no account of it. He is Himself Infinite; confining His nature in computation and calculation is doubting His infinite power or capacity. Pir Ji! he who saw seven heavens and seven netherworlds stated that there number was seven. But he who got a glimpse of infinity, said that they were countless. If you have any doubt, I can show it to you.' First, Guru Sahib related an illustrative story; then he said - 'Well, let me show it to you.'

The Pir said, "Sir, I am rather old."

“Then send some trusted disciple, some attendant of yours.”

“My son Bahlol is a man of perfect confidence. Take him along with you.”

Taking the *Pir's* son along with him, Guru Sahib flew to the inaccessible regions and vanished -

'He took Pir's son with him and closing his eyes, flew to the region ethereal.'

Bhai Gurdas Ji, Var 1/36

ਨਾਲਿ ਲੀਤਾ ਬੇਟਾ ਪੀਰ ਦਾ ਅਖੀ ਮੀਟਿ ਗਇਆ ਹਵਾਈ॥

In an instant Guru Sahib showed him lakhs of netherworlds and lakhs of skies. Wherever he went, he found Guru Nanak. Guru Nanak Sahib came not only here, but he came simultaneously in millions of universes at the same time, because he was Guru-God. He (Bahlol) was surprised to see holy congregations paying obeisance and showing reverence to Guru Sahib. He took a big vessel and wherever he went, he collected '*prasad*' in it -

'He brought a big vessel full of 'prasad', from the other worlds.'

Bhai Gurdas Ji, Var 1/36

ਭਰਿ ਕਚਕੋਲ ਪ੍ਰਸਾਦਿ ਦਾ ਧੁਰੋ ਪਤਾਲੋ ਲਈ ਕੜਾਹੀ॥

Guru Sahib said, “Your father won't believe what you have viewed; so take '*prasad*' from here.” Coming back, when he opened his eyes, he started prostrating himself before Guru Sahib.

The *Pir* said, “Son! what has happened to you?”

“Nothing has happened to me; I have seen everything.”

“I hope that you have not been hypnotized. Are you speaking the truth or has this '*pir*' (holymen) cast a spell upon you?”

“Dear father! you should pay obeisance

to him; he is '*Allah-Talla*' (God) Himself. Look, this is the '*prasad*' (sanctified food) we have brought from all the regions.”

So it was the glance of Guru Nanak Sahib. Just with a single glance the inhabitants of Baghdad were petrified with stones in their hands, hands raised, unable to pelt him with stones. In whatever physical posture everyone was - hand raised or mouth gaped wide - he was transfixed. Again, when he cast his gracious glance, they were restored to life and movement.

So, Guru Nanak Sahib cast his sweet and nectarine glance on the enchantresses sent by King Shivnabh, who, owing to their playful nature, were making coquettish and lewd gestures. When the nectarine glance fell upon them, the evil in their playful minds was dispelled, their sensual desires vanished, their mind became calm and tranquil and the wave of supreme bliss got aligned with their conscience or inner self. So, at that moment, he tendered the following command or advice -

Refrain: Daughters meditate on God's Name

On Name Divine do meditate, meditate on the Name Divine.

**ਧਰਨਾ - ਜਾਵੋ ਪ੍ਰਤੀਓ, ਜਪੋ ਨਾਮ ਹਰੀ ਦਾ...-2, 2
ਨਾਮ ਹਰੀ ਦਾ, ਜਪੋ ਨਾਮ ਹਰੀ ਦਾ -2, 2
ਜਾਵੋ ਪ੍ਰਤੀਓ, ਜਪੋ ਨਾਮ ਹਰੀ ਦਾ - 2**

So, Guru Sahib cast his glance of grace and removed all the sinful sensual desires from their mind, and said, “Daughters, go back. Getting up at the ambrosial hour in the early morning, meditate on God's Name till sunrise.” From Guru Nanak Sahib's mouth came out the word '*Waheguru*' (God's Name) which percolated through every pore of their body and they started experiencing tingling sensations. God knows where all their sin and evil,

playfulness and wantonness vanished. They were feeling ashamed of the kind of revealing and scanty clothes they were wearing while coming to Guru Sahib. What a great holy man he must be who has calmed and pacified them! What a great joy we have experienced which we had never experienced in sensual pleasures! At that moment, seeing the sad state of the world how, abandoning Divine bliss, it had fallen a prey to sinful sensual pleasures, pecking at filth like a crow, Guru Sahib said -

'The world is like a crow and cherishes not the Lord's Name and forgetting the Name falls on the bait, on seeing it.' P. 1187

ਜਗ ਕਉਆ ਨਾਮੁ ਨਹੀ ਚੀਤਿ ॥ ਨਾਮੁ ਬਿਸਾਰਿ ਰਿਰੇ ਦੇਖੁ ਭੀਤਿ ॥

Forgetting God's Name, just as the crow falls at a dirty place, the kite flying in the sky swoops upon its prey, where a carrion is lying, similarly, the world becoming oblivious of the Name Divine, feeds on the bait of sinful sensual pleasures. So recite like this -

Refrain: Forgetting the Name of God, Man feeds on the bait of sensual pleasures.

ਧਰਨਾ - ਵਿਸ਼ਿਆਂ ਦੇ ਓ, ਚੋਗ ਚੁਗਦੈ -2, 2.
ਬੰਦਾ ਭੁਲ ਕੇ ਹਰੀ ਦੇ ਨਾਮ ਨੂੰ -2, 2.
ਵਿਸ਼ਿਆਂ ਦੇ ਓ, ਚੋਗ ਚੁਗਦੈ -2.

The world has become crow-like - *'The world is like a crow and cherishes not the Lord's Name.'* What does the crow, that is the world, feed on? *'Forgetting the Name, falls on the bait, on seeing it.'* The world is running after sins and evils, wines and delicacies, slander, backbiting, jealousy, miserliness, quarrel and conflicts. He runs after things which make him forget God and His Name. The world has become absorbed in sensuality and voluptuousness. Sensual pleasures do not provide joy and peace. Man indulges in sensual pleasures, but under the influence of the bad relish of

sensual pleasures he is himself consumed and swallowed by them. Sexual indulgence dissolves and eats the body. Exceedingly tasty foods cause diseases in the body. Diseased and polluted mind afflicts the body too with ailments, the attraction for sensual pleasures becomes powerful in the mind, and bound in sensuality, the 'jeev' (sentient being) wanders through many existences. Name-nectar or relish is the Supreme joy, which satiates all hungers and appetites. The fire of desire is extinguished.

'The mind wabbles through evil intent.

So I have sundered my love with the false world.' P. 1187

ਮਨੁਆ ਡੋਲੈ ਚੀਤਿ ਅਨੀਤਿ ॥ ਜਗ ਸਿਉ ਤੁਟੀ ਤੂਠ ਪਰੀਤਿ ॥

Love for the world is false; it is going to be snapped; it is not going to endure forever. Very rare are the persons who are respected when they grow old. All the sons and daughters wait for the old man's death, so that they may inherit his property. Instead of getting love and respect, he is neglected and insulted. The children whom he had carried on his shoulders and played with them, do not give him water when he asks for it. Then for what is man's love? In this manner, he is robbed and cheated - in the blind stream of these false attachments, but even then he does not understand and mend himself. The Lord God who is ever with him, he does not remember and lodge in his mind and heart -

'The Friend ever helpful man recollects not; To the foe (Maya) attachment he forms.'

P. 267

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

God who is ever present with man, he does not remember. If man is poor, even his own relations do not own and acknowledge him. He enjoys sensual pleasures deeming them sweet. Except saints and holymen, none other proves to be helpful to him. He

wastes his entire life among those who are his enemies. Guru Sahib says - 'There you will be in difficulty; you will be ill at ease and weep but then it will be of no avail.' Such is his edict -

*Refrain: O my self, you will repent and weep.
But then none will own you or stand by you.*

ਧਕਨਾ - ਜਿੰਦੇ ਰੋਵੇਗੀ ਤੇ ਰੋ ਰੋ ਪਛੋਤਾਵੇਗੀ,
ਫੇਰ ਤੇਰਾ ਕੋਈ ਨਾ ਬਣੇ - 2, 2.
ਫੇਰ ਤੇਰਾ ਜੀ, ਕੋਈ ਨਾ ਬਣੇ -2, 2.
ਜਿੰਦੇ ਰੋਵੇਗੀ ਤੇ ਰੋ ਰੋ ਪਛੋਤਾਵੇਗੀ.....-2.

'Enjoying revelments man himself becomes a heap of ashes and his soul passes away. When the worldly man dies, a chain is thrown around his neck and he is led away. There his good and bad acts are read out to him and seating him, his account is explained to him.

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

The blind man has wasted his life.' P. 464

**ਆਪੀਨੈ ਭੋਗ ਭੋਗ ਕੈ ਹੋਇ ਭਸਮਝਿ ਭਉਰੁ ਸਿਧਾਇਆ ॥
ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ ॥
ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ ॥
ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਐ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੂਆਇਆ ॥
ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥**

Then you will weep bitterly, but now you do not listen and understand. Those whom you had made your own, did they become yours? You cannot find a single person who will stand by you. Everybody has to suffer in the end. What has been left with you?

'One carries the unbearable load of lust, wrath and other sins.' P. 1187

ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਬਜਰੁ ਭਾਰੁ ॥

You will go crying to the Divine Court carrying a heavy load of venomous stones. Stones of venom - lust, wrath, avarice, pride, envy, slander, backbiting, enmity, hostility - does man carry with him and leaves the world weeping and lamenting.

'As borax melts the gold, so lust and wrath waste the body.' P. 932

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੇ ॥ ਜਿਉ ਕੰਚਨ ਸੋਗਰਾ ਢਾਲੇ ॥

Tempress Maya showed her artificial or simulated form. She assumed the form of sons, daughters, relations, kothis and bank balances. All these relations started troubling man in his life-time itself. He acquired wealth through deceitful means but at the last moment, it was left behind in the world itself. Money is meant for proper use - for spending on noble causes. Man should use it for God's devotees. He should use it on helping schools and providing free medicines at charitable dispensaries. Money fruitfully utilized in this manner leads to joy and peace, otherwise, it becomes ghosts, goblins and serpents.' *'How without the Name can noble qualities arise?'* (P. 1187) When man has not meditated on the Name Divine, then there is no good quality in him. Who will help him in God's Court?

So in this way, Guru Sahib says, "Dear friend! in what do you take pride? If somehow you manage to build a house of sand in the river flowing close by, it will be washed away when the swirling waves come. Similarly -

'Man's body is a house of sand standing amid a whirlpool.

Behold, it is the making of a bubble in rain.' P. 1187

ਘਰੁ ਬਾਲੁ ਕਾ ਘੁਮਨ ਘੇਰਿ ॥ ਬਰਖਸਿ ਬਾਣੀ ਬੁਦਬੁਦਾ ਹੇਰਿ ॥

Just as a bubble in water bursts after sometime, similarly, a house of sand built in water will be washed away with a small wave. This body made up of five elements is transitory; it is for a short span of time. As soon as it is hit by Death's slingshot, it will fall, and the soul within it will fly away. Even if you preserve it somehow, of what use is this insentient and lifeless frame? Don't feel proud that it is beautiful;

it is in fact your vehicle, your carriage or chariot which has five sense organs; eyes, nose, ears, tongue and organ of touch are the horses, and mind holds the reins in their mouths. Intelligence or wisdom drives this chariot. 'Jeev atma' (individual soul) is the rider; wilful or headstrong horses take him to taverns, eating houses and brothels to enjoy alcohol, delicacies and beauties. The 'jeev' (sentient being) partakes of sensual pleasures with the five sense organs. The eyes behold beauty, and thereafter he entertains lewd thoughts. Thinking becomes corrupted. Without discriminating between right and wrong, moral and immoral, it assists the 'jeev' (living being) in becoming absorbed in sinful sensual pleasures. When the end or the hour of death comes, it is the 'jeev' (sentient being) that suffers chastisement; mind, intellect and intelligence are not called to account; the 'jeev' (sentient being) is arraigned before the Righteous Judge. Similarly, the ears hear lewd and ribald songs. As a result, more layers of filth are formed in the mind or conscience. Becoming dirty and polluted, the mind harbours dirty thoughts and ideas and urges man to commit sins, but once again, it is the 'jeev' (sentient being) who is caught and punished.

Similarly is the tongue which remains involved in the relishes of non-vegetarian foods and intoxicating drinks. But in the Court Divine, it is the 'jeev' (sentient being) who is to suffer punishment and torment. In the same way, the organ of touch becoming attached to sensual pleasures also involves the 'jeev' (sentient being) in sins and pollutes the mind or conscience. For enjoying momentary sexual pleasure, man suffers its consequences for millions of days and undergoes pain and anguish.

So forgetting God's Name is a greater sin than even committing suicide. Rather than doing evil deeds, it would have been better for man to die. All the joys, comforts and achievements are subordinate to the Name. If the Name Divine comes to be lodged in the heart, then all the wealth of Nine Treasures runs after him. Mundane and spiritual miraculous powers also plead to be given a place at his feet.

Guru Sahib says - "Your body is going to turn into dust. Don't forget the Name thinking that the body is real." Such is the Guru's edict -

*Refrain: Your body is going to turn into dust;
Of what are you proud,
O man... ..*

ਧਰਨਾ - ਤੇਰੀ ਦੇਹੀ ਨੇ ਖਾਕ ਬਣ ਜਾਣਾ,
ਕਾਹਦਾ ਮਾਣ ਕਰਦੈ ਬੰਦਿਆ। - 2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਕਾਹਦਾ ਮਾਣ ਕਰਦੈ ਬੰਦਿਆ - 2, 2.
ਤੇਰੀ ਦੇਹੀ ਨੇ ਖਾਕ ਬਣ ਜਾਣਾ -2.

Man's body is a house of sand standing amid a whirlpool. Whirlpools are caused in the river. If anybody builds a house of sand in the river, how can it survive? It will be washed away with the first wave. 'Behold, it is the making of a bubble in rain.' When it rains, a bubble is formed, but with the fall of the next drop of rain, the bubble bursts. Guru Sahib says - 'Then what is your life span?'

*Refrain: What is your life span here,
O bubble of water?*

ਧਰਨਾ - ਏਥੇ ਕੀ ਮੁਨਿਆਦਾਂ ਤੇਰੀਆਂ,
ਪਾਣੀ ਦਿਆ ਬੁਲਬੁਲਿਆ -2, 2

*'Totally false is the world creation.
Know thou this, O my friend.
Says Nanak, like the wall of sand, it remains
not permanent.'* P. 1428

**ਜਗ ਰਚਨਾ ਸਭ ਝੂਠ ਹੈ ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ ॥
ਕਹਿ ਨਾਨਕ ਖਿਰੁ ਨਾ ਰਹੈ ਜਿਉ ਬਾਲੁ ਕੀ ਭੀਤਿ ॥**

What pride can one take in the body,

and why be proud of body's adornments and embellishments? Why does man ornament the body? What is this body? In the last discourse, we had stated -

'Thou art ordure, bones and blood wrapped up in skin.

Yet of this body art thou so proud.' P. 374

ਬਿਸਟਾ ਅਸਤ ਰਕਤੁ ਪਰੇਟੇ ਚਾਮ॥

ਇਸੁ ਉਪਰਿ ਲੇ ਰਾਖਿਓ ਗੁਮਾਨ॥

Of what are you proud? Do you take pride in this ordure and filth?

'Realisation of one truth alone shall bring thee purity.

Without such realization shalt thou ever remain impure." P. 374

ਏਕ ਵਸਤੁ ਬੁਝਹਿ ਤਾ ਹੋਵਹਿ ਪਾਕ॥ ਬਿਨੁ ਬੁਝੇ ਤੂੰ ਸਦਾ ਨਾਪਾਕ॥

If you reveal the 'Soul-Light' in this body, then this body is supremely pure; if not, then it is impure, a bag of filth and garbage. It is ordure and filth wrapped in a beautiful plastic bag. Guru Sahib says -

'When the Lord's wheel turns, then the human body is made from mere bubble.'

P. 1187

ਮਾਤ੍ਰ ਬੁੰਦ ਤੇ ਧਰਿ ਚਕੁ ਫੇਰਿ॥

The potter makes vessels from his wheel. The water drops that fall from his hand around him dry up simultaneously. This is what is happening to you too, dear brother! Your body will disintegrate with the passage of time.

'All the souls are the hand-maidens of the Lord's Name.

My great and Supreme Lord has created all. O Lord, I perform Thy service and fall at Thine feet.

Imbued with Thy Name, O Lord, I ever desire to be Thy-wards.

He who departs without making manifest the Lord's Name within himself is a thief.'

P. 1187

**ਸਰਬ ਜੋਤਿ ਨਾਮੇ ਕੀ ਚੇਰਿ॥ ਸਰਬ ਉਪਾਇ ਗੁਰੂ ਸਿਰਿ ਮੋਰੁ॥
ਭਗਤਿ ਕਰਉ ਪਗ ਲਾਗਉ ਤੋਰ॥ ਨਾਮਿ ਰਤੋ ਚਾਹਉ ਤੁਝ ਓਰੁ॥
ਨਾਮ ਦੁਰਾਇ ਚਲੈ ਸੋ ਚੋਰੁ॥**

Those who do not meditate on the Name are all thieves, because all have to leave the world whether they are big or small. The world is not a place to live in, don't be mistaken. Holy congregation! we live in this delusion all the time. This is the place from where everyone has to depart; it is not a place to stay; here, none has ever been able to stay forever -

*Refrain: None in the world has stayed here forever,
Everyone leaves when comes his turn*

**ਧਕਨਾ - ਏਥੇ ਰਿਹਾ ਨਾ ਜਗਤ ਉਤੇ ਕੋਈ,
ਵਾਰੀ ਆਈ ਉਠ ਜਾਵਣਾ - 2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਵਾਰੀ ਆਈ ਉਠ ਜਾਵਣਾ-2, 2.
ਏਥੇ ਰਿਹਾ ਨ ਜਗਤ ਉਤੇ ਕੋਈ.....- 2.**

'There came a Shiva who departed followed by many others who too departed.

Ram Chander and Krishna also became incarnated many times.

Brahma and Vishnu too came in numbers many and passed away.

Same is true of the Vedas and Puranas that have been many.

Creators of all the Smritis too were many who departed.

In the world have been many 'Monadis' (champions and supporters of religion), Madaars (chiefs of dynasties), 'Ashuni Kumars' (Physicians of the gods) and 'Ansa Avatars' (incarnations of some of the powers of the gods), to time who have fallen a prey. Countless have been saints and prophets on this earth.

Born of earth, they have all mingled with earth.'

Akal Ustat

**ਏਕ ਸ਼ਿਵ ਭਏ ਏਕ ਗਏ, ਏਕ ਫੇਰ ਭਏ,
ਰਾਮ ਚੰਦ੍ਰ ਕ੍ਰਿਸ਼ਨ ਕੇ ਅਵਤਾਰ ਭੀ ਅਨੇਕ ਹੈ॥
ਬ੍ਰਹਮਾ ਅਰੁ ਬਿਸਨ ਕੇਤੇ ਬੇਦ ਅੰ ਪੁਰਾਨ ਕੇਤੇ,
ਸਿਮ੍ਰਿਤਿ ਸਮੁਹਨ ਕੈ ਹੁਇ ਹੁਇ ਬਿਤਾਏ ਹੈ॥
ਮੋਨਦੀ ਮਦਾਰ ਕੇਤੇ ਅਸੁਨੀ ਕੁਮਾਰ ਕੇਤੇ,
ਅੰਸਾ ਅਵਤਾਰ ਕੇਤੇ ਕਾਲ ਬਸ ਭਏ ਹੈ॥
ਪੀਰ ਅੰ ਪਿਕਾਬਰ ਕੇਤੇ, ਗਨੇ ਨ ਪਰਤ ਏਤੇ,
ਭੂਮ ਹੀ ਤੇ ਹੁਇਕੈ, ਫੇਰੇ ਭੂਮ ਹੀ ਮਿਲਏ ਹੈ॥**

Guru Sahib has mentioned the age of holy personages. Tenth Guru Sahib says that one Shiva comes, while one departs. (Lord Shiva's age is 16 crore kharab years - one crore = 10 millions; one kharab = one hundred thousand million). Similarly, Rama and Krishna also continue coming and going. They have come for millions of times; of what consequence or importance are you, dear friend? On whose prop, are you determined to stay in the world forever? O dear friend! you have forgotten the fact that you got the human incarnation in order to adore and worship God.

Many people say, "What for has this world been created? Why has man been created? What was God's intention in creating all this?" You should realize clearly that God has manifested into many forms out of Himself. Whatever is visible to us, wherever our vision goes, everywhere it is God's expanse who is all-pervasive. The world is visible because it is under God's ordinance that the darkness of 'ego' has been created. When the light of 'Maya' (Mammon) and sentient God fell, then consciousness or sentience came into nature. There was light. As soon as Light (Reflection or image of God's Power) fell awareness came into the countless minds of nature. The mind, under the influence of 'ego', brought into existence its extremely tiny circle or being in which grew the sense of 'I', 'my' and 'mine' - knowledge (awareness) was created. Nature got bound in the laws of nature due to the reflection of the 'Sentience'. Under the influence of ego, the Perfect unity of the Name got broken and changed into the existence of innumerable minds. By causing motion, *rajo* (passionate), *sato* (virtuous) and *tamo* (dark, evil) attributes assumed the form of creation of various kinds. Sentient element, *sat*

(truth), *chit* (intellect), *anand* (bliss) are dear and lovable, but nature is inanimate, painful and transient. The origin of suffering is nature. All sufferings are annulled by meditating on the Name Divine. To reach the region of the Name Divine, the impurity of the mind needs to be washed fully. First, selfless deeds (deeds done without expecting any gain or reward) are helpful in removing mind's impurity or defilement. Next is God's devotional worship or *dhian* (Divine Name contemplation). Worship is capable of rending '*praanmay*' (covering of five organs of action and five '*praans*' - vital breaths), '*manomay*' (covering of five sense organs and mind) and '*vigyanmay*' (covering of five sense organs and intelligence) veils. When realization of the self is attained, then is attained the state of '*nirvana*' (liberation or emancipation). There are three defects in the '*chit*' (mind, or heart) - (i) *mal* (filth), (ii) *vikhshape* (confusion, or bewilderment), (iii) *aavarn* (ignorance). '*Mal*' (filth) can be removed by performing selfless deeds; *vikhshape* (confusion) is removed through '*dhaarna*' (focusing on the *Brahm* - God to the exclusion of everything else), '*dhyan*' (contemplation or concentration) and *smadhi* (deep meditation or trance); '*aavarn*' (veil of ignorance) is removed through the attainment of knowledge, and realizing the self by seeing, accepting and experiencing. When after concentration the mind comes under leash, then the veil of ignorance is rent. *Waheguru* (God) pervades all beings. But among these very physical forms one form or body is such that is a perfect embodiment of knowledge. Such a person is one among millions, in whom God Himself works. He is a saint -

'But rare is the one among millions, who enshrines the Lord in his mind, O Nanak'.

P. 1427

ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਊ ਨਾਗਾਇਣੁ ਜਿਹ ਚੀਤਿ ॥

God reveals Himself in such a saint and abides in him. Sant Maharaj (Sant Ishar Singh Ji Rarewaley) used to say - "He whom you call Ishar Singh died long ago. Dear brothers! here there is none by the name of Ishar Singh. Try to understand the hereafter as to what is left there? Does God remain in this body? 'I' lives in this body. If 'I' dies, then what is left in the body? Then, isn't God left in it? 'I' or 'ego' dies in the saints. Then God becomes visible to them through these eyes; He is heard through these ears -

'For the sake of the saints, the Lord has installed the three worlds.' P. 224

ਸੰਤ ਹੇਤਿ ਪ੍ਰਭਿ ਤ੍ਰਿਭਵਣ ਧਾਰੇ ॥

Just as we saw some seed in the earth, then it becomes a tree. How long does it take? Then the seed goes into shoots and branches, leaves flowers and fruit. In every fruit there is seed -

'Many are the kinds of seeds sown; As ripens the fruit, again is left the Sole Supreme Being.' P. 736

ਬੀਜੁ ਬੀਜਿ ਦੇਖਿਓ ਬਹੁ ਪਰਕਾਰਾ ॥ ਫਲ ਪਾਕੇ ਤੇ ਏਕੰਕਾਰਾ ॥

In this way, it is God who pervades everything in this creation or universe - in you, me and all. In the saint's body, after the effacement of 'I' or 'ego', God Himself is revealed therein. This does not happen in the case of the rest of the world because they have forgotten themselves. From God they have become 'jeev' (sentient or living beings); they have become individual souls or beings; they are under delusion. Owing to delusion, they have fallen in love with Maya. Such is the Guru's edict -

'In Bhadon (August - September), she (the seeker or devotee), who cherishes love for another, is lost in doubt.' P. 134

ਭਾਦੁਇ ਭਰਮਿ ਭੁਲਾਣੀਆ ਦੂਜੇ ਲਗਾ ਹੇਤੁ ॥

The proper thing on our part would have been that we ought to have remembered God and cultivated love and devotion for Him, but with whom have we fallen in love? First, we fell in love with the body, then we became attached to clothes and raiments, then to family and children, and then to food. In this way, forgetting God, we waste our entire life -

'In the first stage is man involved In attachment to mother's breast, brimful of milk.

In the second acquires he awareness of mother and father.

In the third, of relatives as brothers, sister-in-law, sister.

In the fourth arises in him the play of love.

In the fifth is he attracted to delicacies to eat and drink.

In the sixth by lust overpowered, is he oblivious of caste distinctions.

In the seventh stage, garnering wealth, settles he in home.

In the eighth state, in choleric temper, his bodily powers he ruins.' P. 137

ਪਹਿਲੈ ਪਿਆਰਿ ਲਗਾ ਬਣ ਦੁਇ ॥ ਦੂਜੇ ਮਾਇ ਬਾਪ ਕੀ ਸੁਇ ॥

ਤੀਜੇ ਭਯਾ ਭਾਭੀ ਬੇਬ ॥ ਚਉਥੇ ਪਿਆਰਿ ਉਪੰਨੀ ਖੇਡ ॥

ਪੰਜਵੇ ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ ॥ ਛਿਵੇ ਕਾਮੁ ਨ ਪੁਛੈ ਜਾਤਿ ॥

ਸਤਵੇ ਸੰਜਿ ਕੀਆ ਘਰਵਾਸੁ ॥ ਅਠਵੇ ਕ੍ਰੋਧੁ ਹੋਆ ਤਨ ਨਾਸੁ ॥

Forgetting God, the seeker becomes attached to these things and falls in love with them. She adorns herself, but all these adornments do not enable her to find acceptance at the Divine Portal -

'Though she may make millions of decorations, they are not of any avail.

The day the body perishes, at that time, will it be called a ghost.' P. 134

ਲਖ ਸੀਗਾਰ ਬਣਾਇਆ ਕਾਰਜਿ ਨਾਹੀ ਕੇਤੁ ॥

ਜਿਤੁ ਦਿਨਿ ਦੇਹ ਬਿਨਸਸੀ ਤਿਤੁ ਵੇਲੈ ਕਰਸਨਿ ਪ੍ਰੇਤੁ ॥

What will happen when this dies? People will call you a ghost. Nobody will keep you in the house for a second. You will be turned out. Irrespective of your great position and honour, nobody will

keep you in the home even for a moment. Then is it said - 'Hurry up! Be quick!' Your dear and near ones start fearing you and say - Put a stalk with the body lest it should grow during the night. They fear it extremely. If, by any chance, the dead body rises, once at least, all the members of the family run out of the house. Holy congregation! love is for one's own interest and gain, and not for the person. People weep for their own interest and gain -

'My brethren, ye are engrossed in worldly affairs and practise falsehood.' P. 418

ਧੰਧਾ ਪਿਟਿਹੁ ਭਾਈਹੋ ਤੁਮੁ ਕੁਝੁ ਕਮਾਵਹੁ॥

We weep for our own worldly business that such and such has departed. Guru Sahib says - 'Imbibe love and devotion for God-

'The day the body perishes, at that time, will it be called a ghost.' P. 134

ਜਿਤੁ ਦਿਨਿ ਦੇਹ ਬਿਨਸਸੀ ਤਿਤੁ ਵੇਲੈ ਕਹਸਨਿ ਪ੍ਰੇਤੁ॥

When the body dies, voices start coming -

*Refrain: When abandon thou the body,
People will call thee a ghost...*

**ਧਰਨਾ - ਆਖਣਗੇ ਪ੍ਰੇਤ, ਜਦੋਂ ਛੱਡਿਆ ਸਰੀਰ ਨੂੰ - 2, 2
ਛੱਡਿਆ ਸਰੀਰ ਨੂੰ - 4, 2.
ਆਖਣਗੇ ਪ੍ਰੇਤ, ਜਦੋਂ ਛੱਡਿਆ,.....2**

Then nobody will call you -

'Sardar Sahib [A form of address for a Sikh] or 'Rai Bahadur' [A title conferred on venerable Hindus by the British Govt.] As soon as the body perishes, people start calling it a ghost. Then where is the dead to go? Is he going sit on the king's throne? So, look at your deeds - if your deeds are noble, then brother, will you go to the Guru's abode -

'Within thy mind, contemplate thou on the Guru and with thy tongue, utter the Guru's Name.

With thine eyes, behold the True Guru and

with thine ears, hear the Guru's Name.

Being imbued with the True Guru, thou shalt find a seat in the Lord's Court.' P. 517

**ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰੁ ਨਾਉ॥
ਨੇਤੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸੁਵਣੀ ਸੁਨਣਾ ਗੁਰੁ ਨਾਉ॥
ਸਤਿਗੁਰੁ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ॥**

If you have imbibed love for the Guru, rendered service at the Guru's abode, resolved people's quarrels and feuds, given assistance to the needy through free medicines and in various other ways, then brother, will you go to the Guru's Portal. But if -

'In enmity, strife, lust, wrath and attachment involved;

To falsehood, evil-doing, great greed and treachery attached.' P. 267

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

you have been busy in these things, then, dear friend, it will become difficult for you. Guru Sahib says like this - recite with love and devotion -

*Refrain: When they take away your soul
from the world*

*Dear, none knows its secret
... ..*

**ਧਰਨਾ - ਜਦੋਂ ਜਿੰਦ ਓ, ਲੈ ਕੇ ਜਾਣਗੇ -2, 2.
ਪਿਆਰੇ ਭੇਤ ਨਾ ਕਿਸੇ ਨੂੰ ਮਿਲਿਆ-2, 2.
ਜਦੋਂ ਜਿੰਦ ਓ, ਲੈ ਕੇ ਜਾਣਗੇ - 2.**

'Fine-looking clothes and beauty, man leaves behind in the world;

Fruit for evil and good done, he himself must obtain.

In this world man may have issued commands to others at will;

Yet in the end a narrow path he must tread.

As naked to hell he marches, horrible is his appearance.

Evil-doing ultimately to repentance leads.'

P. 471

ਕਪੜੁ ਰੂਪੁ ਸੁਹਾਵਣਾ ਛੱਡਿ 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॥

Comely clothes and physical beauty will be left behind in the world. Naked does man go to the other world. Man has to obtain the fruit of good and bad deeds done in the world. Intoxicated with power and authority, man does deeds as per his will. Such souls are taken by a narrow road to the world hereafter or to the Court Divine. When naked, the 'jeev' (individual soul) goes to hell, then all his bad and evil deeds come before his eyes like a video film with imprints of sins and evils affixed on him. It looks terrible indeed. Dear brothers, it is owing to evils that man has to repent.

'The couriers of death seize and dispatch the soul and acquaint none with the secret.'

P. 134

ਪਕੜਿ ਚਲਾਇਨਿ ਦੂਤ ਜਮ ਕਿਸੈ ਨ ਦੇਨੀ ਭੇਤੁ ॥

None shall tell the secret where they take the soul, and how they take it. But a little of this secret does come to be known. If man dies longing and crying for land and mansion he comes back here -

'At the last moment, he who thinks of mansions and if he dies in such thought, he is born again and again as a goblin.' P. 526

**ਅੰਤਿ ਕਾਲਿ ਜੋ ਮੰਦਰ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥**

Whoever dies thinking of his house becomes a goblin. If he dies thinking of money or wealth, he will become a snake in the grass. If he dies thinking of woman, he will become a harlot. If he dies in the contemplation of a son, he will be incarnated as a pig. However, from among the pigs, it will not be possible to find out who your father is. Will you be able to search him?

'They, with whom man is in love leave him in an instant and stand aside.' P. 134

ਛਡਿ ਖੜੋਤੇ ਖਿਨੈ ਮਾਹਿ ਜਿਨ ਸਿਉ ਲਗਾ ਹੇਤੁ ॥

They with whom he was in love stand

aside. They forsake him. They put the shroud by straightening his arms. If, somehow, man dies while sitting, his knees and arms become stiff. They do not straighten. So to put the shroud, sometimes they have to be broken - knees and arms -

'He wrings his hands, his body reels in pain and changes from black to white.' P. 134

ਹਥ ਮਰੋੜੈ ਤਨੁ ਕਪੇ ਸਿਆਹੁ ਹੋਆ ਸੇਤੁ ॥

Such is man's state and fate. Guru Sahib says - 'Dear brother! do you take pride in your body? Just think that you had come into the world to meditate on God's Name. Therefore, he who meditates on the Name is the living, while the rest lose their honour -

'Gathering poison in his lappet, man loses honour.'

Those devoted to the True Name return to their real home with honour.' P. 1187

ਪਤਿ ਖੋਈ ਬਿਖੁ ਅੰਚਲਿ ਪਾਇ ॥

ਸਾਚ ਨਾਮਿ ਰਤੇ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ ॥

Those who are imbued with the Name Divine, go to their true home with honour'. Dyed in God's Name depart from here honourably -

'None shall address thee rudely in God's court.'

All shall welcome thee saying "come, sit down." ' P. 252

ਰੇ ਰੇ ਦਰਗਹ ਕਰੈ ਨ ਕੋਉ ॥ ਆਉ ਬੇਠ ਆਦਰੁ ਸੁਭ ਦੇਉ ॥

All in the God's Court shall address you with courtesy - 'Please come, please come, blessed is your mother.'

If in a home, a lover and devotee of God takes birth who bathes early in the morning, reads or recites *Gurbani*, who does not indulge in slander, back-biting and jealousy and who does as much service as he can, then such a one, when he dies, he saves 21 of his coming generations. They do not go to hell. They will become human

beings from the existences of dogs and cats. How great has such a man become? But if a sinner is born in a family, he takes 21 of his generations into hell.

'Madira dahati sapt kul' - wine ruins seven generations, *"bhang dhaey tan ek'* - hashish ruins one body. *'Jagat jooth shat kul dahey'* The worst evil habit, tobacco ruins 100 generations, while *'ninda dahey anek'* - if one slanderer happens to be born in a home, he ruins countless generations, and he goes straight to hell.

So Guru Sahib says, "Mother! what are you doing? You were always longing for a son; you listened to the discourses of holy men and saints. You visited various holy men and holy places, and did numerous things for the boon of a son." Some people go to the extent of even sacrificing another's child to the deity for the grant of a son. When such sons catch hold of their mother, then she realizes her folly. Guru Sahib says, "Now tell me, won't it have been better, if you had become a widow, your husband had died and you had no issue?"

Refrain: If you were not to bear a virtuous and devout son, you should have become a widow... ..

**ਧਕਨਾ - ਜੇ ਤੈਂ ਭਗਤ ਪੁੱਤਰ ਨਹੀਂ ਸੀ ਜੰਮਣਾ,
ਵਿਧਵਾ ਹੋ ਜਾਂਦੀ - 2, 2.**

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

P. 328

**ਜਿਹ ਕੁਲਿ ਪੁਤੁ ਨ ਗਿਆਨ ਬੀਚਾਰੀ॥
ਬਿਧਵਾ ਕਸ ਨ ਭਈ ਮਹਤਾਰੀ॥**

It would have been better for the mother to become a widow, so that she had not borne a son who would take her to hell.

'One that in devotion to God has not engaged, is a sinner:

*Why did such a one not die at birth?'*P. 328
**ਜਿਹ ਨਰ ਰਾਮ ਭਗਤਿ ਨਹਿ ਸਾਧੀ॥
ਜਨਮਤ ਕਸ ਨ ਮੁਓ ਅਪਰਾਧੀ॥**

If man loses his honour or good name, he is whipped in God's Court. It would have been better if he had died at the time of birth itself, so that he had committed no sins.

So, in this way Guru Sahib says - *'Gathering poison in his lappet, man loses honour.'* Man gathers poisons of various types in his lappet - of slander, backbiting, jealousy, enmity, hostility, lust, wrath, avarice, attachment, pride of touch, beauty, relish, smell etc. But he does not become devoted to the Name. Therefore, he will now leave the world dishonoured or in ignominy. Those devoted to the Name shall go honourably. Guru Sahib says -

'He alone is truly alive in whose mind is lodged the Lord.

Saith Nanak, none else is truly living.

Such a one, if alive, in ignominy lives;

All his gains illegitimate.'

P. 142

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ॥

ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ॥

ਜੇ ਜੀਵੈ ਪਤਿ ਲਬੀ ਜਾਇ॥

ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ॥

Guru Sahib says that he who does not meditate on God, all that he eats is illegitimate. He is a thief of God. He has received everything from God, yet he does not remember Him -

'What the Lord does, is His own will.

Mother mine! he who has not meditated on the Fearless Lord, is afraid.'

P. 1187

ਜੋ ਕਿਛੁ ਕੀਨਸਿ ਪ੍ਰਭੁ ਰਜਾਇ॥ ਭੈ ਮਾਨੈ ਨਿਰਭਉ ਮੇਰੀ ਮਾਇ॥

He is afraid, because he has not worshipped and contemplated the fearless Lord's Name -

'The woman (soul-bride) seeks fine delights, As betal-leaves, flowers, sweet pleasures - all which are maladies.'

P. 1187

ਕਾਮਨਿ ਚਾਹੈ ਸੁੰਦਰਿ ਭੋਗੁ ॥ ਪਾਨ ਫੂਲ ਮੀਠੇ ਰਸ
ਰੋਗੁ ॥

The woman wants beautiful clothes and charming pleasures - 'Betel-leaves, flowers, sweet pleasures - all which are maladies.' She wants to enjoy sweet pleasures of the flesh. Guru Sahib says - 'Do you know what this will lead to? By partaking of these delights you will be afflicted with maladies.' So, in this manner, Guru Sahib has explained clearly in great detail and said -

*'Go, royal daughters!
Repeat God's Name at dawn decking
yourself with truth.'* P. 1187

ਗਾਛਹੁ ਪੁੜੀ ਰਾਜ ਕੁਆਰਿ ॥ ਨਾਮੁ ਭਣਹੁ ਸਚੁ ਦੋਤੁ ਸਵਾਰਿ ॥

So go daughters, go princesses -

*'My fascinating Lord has fascinated my
mind.*

*Through the Guru's word, I have recognized
Thee.*

Standing at Thy door, O Lord,

Nanak longs for Thy vision.

Content I am with Thy Name,

*O Lord, shower Thou Thine benediction on
me.'* P. 1187

ਮੋਹਨਿ ਮੋਹਿ ਲੀਆ ਮਨੁ ਮੋਹਿ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨਾ ਤੋਹਿ ॥

ਨਾਨਕ ਠਾਢੇ ਚਾਹਿ ਪ੍ਰਭੂ ਦੁਆਰਿ ॥ ਤੇਰੇ ਨਾਮਿ ਸੰਤੋਖੇ ਕਿਰਪਾ ਧਾਰਿ ॥

When Guru Sahib made these utterances, all those sitting there, all the charming women fell into a trance, and none opened his or her eyes. At that moment, Guru Sahib said to them, "Go daughters! go and meditate on God's Name." They returned to the king. The king tried that they should describe what had happened. But they did not speak out and sat with their eyes shut. They did not open their eyes. They were dazzled. At last, these court dancers said, "O king! what do you want to ask?"

"What is the matter?"

"O king! Don't ask us anything. Now we are unable to say anything. We don't

feel like speaking."

"What is the special thing which has happened?"

"What was there to happen? He uttered the word 'Waheguru' (God) once; as soon as he said 'Waheguru' (God), we felt cool and tingling sensations all over the body from head to foot.

*Refrain: When he uttered 'Waheguru' (God)
from the mouth,
Cooled was our body and
mind...*

ਧਰਨਾ - ਜਦੋਂ ਬੋਲਿਆ ਵਾਹਿਗੁਰੁ ਮੁਖ ਤੇ,
ਤਨ ਮਨ ਠੰਢਾ ਹੋ ਗਿਆ -2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਤਨ ਮਨ ਠੰਢਾ ਹੋ ਗਿਆ-2, 2.
ਜਦੋਂ ਬੋਲਿਆ ਵਾਹਿਗੁਰੁ ਮੁਖ ਤੇ.....-2.

'O king! as commanded by you, we went, made erotic tempting gestures, showed our embellishments. But Guru Sahib told us different meanings of embellishments. He told us the inner meaning and significance - 'If you are to wear a necklace, put on of this type, if you are to wear bracelet, put on such bracelets; if you are to put collyrium in your eyes, then put the collyrium of God's love in them. O king! he did not look at us with evil eyes, but said -

'Go, go royal daughters.' P. 1187

ਗਾਛਹੁ ਪੁੜੀ ਰਾਜ ਕੁਆਰਿ ॥

O daughters! please go, and meditate on God's Name. As soon as, he said 'daughters', our body and mind were calmed and cooled, and 'Waheguru' (God) permeated every pore and particle of our being. We don't feel like speaking now. Our tongue moves spontaneously, and from our pores comes out the sound of 'Waheguru' (God). How should we describe what has happened to us?

*Refrain: O king! pulled he out of the
hells,*

When the Guru cast his glance
(of grace)

ਧਾਰਨਾ - ਰਾਜਨਾ! ਨਰਕਾਂ ਵਿਚੋਂ ਧੂਹ ਕੱਢਿਆ
-2, 2.

ਜਦੋਂ ਨਜ਼ਰ ਗੁਰਾਂ ਨੇ ਮਾਰੀ -2, 2.

ਰਾਜਨਾ! ਨਰਕਾਂ ਵਿਚੋਂ ਧੂਹ ਕੱਢਿਆ.....-2.

O king! we have been completely transformed; we cannot describe what has happened to us.

'Saith Nanak: Fruitful is the achievement as the Lord's pleasure have.' P. 253

ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਭਾਣਿਆ ਪੂਰੀ ਤਿਨਾ ਪਰੀ॥

'Whoever with his ears to the Guru's teaching listens,

From mere glass to gold is transmuted.

Whoever the Name imparted by the True Guru with his tongue has uttered,

From poison becomes 'amrita' (nectar).

By the True Guru's glance of grace from iron does he become a ruby.

Anyone the Guru's teaching contemplating from stone turns jewel.

Such the True Guru from timber and fuel into sandalwood turns,

Their suffering and penury gone.

One touching the True Guru's feet, though a beast or goblin, a god-like being becomes.'

P. 1399

ਕਚਰੁ ਕੰਚਨੁ ਭਇਅਉ ਸਬਦੁ ਗੁਰ ਸ੍ਰਵਣਹਿ ਸੁਣਿਓ॥

ਬਿਖੁ ਤੇ ਅੰਮ੍ਰਿਤੁ ਹੁਯਉ ਨਾਮੁ ਸਤਿਗੁਰ ਮੁਖਿ ਭਣਿਅਉ॥

ਲੋਹਉ ਹੋਯਉ ਲਾਲੁ ਨਦਰਿ ਸਤਿਗੁਰੁ ਜਦਿ ਧਾਰੈ॥

ਪਾਹਣੁ ਮਾਣਕੁ ਕਰੈ ਗਿਆਨੁ ਗੁਰੁ ਕਹਿਅਉ ਬੀਚਾਰੈ॥

ਕਾਠਹੁ ਸ੍ਰੀਖੰਡੁ ਸਤਿਗੁਰਿ ਕੀਅਉ ਦੁਖ ਦਰਿਦੁ ਤਿਨ ਕੇ ਗਇਅ॥

ਸਤਿਗੁਰੁ ਚਰਨ ਜਿਨੁ ਪਰਸਿਆ ਸੇ ਪਸੁ ਪਰੇਤ ਸੁਰਿ ਨਰ ਭਇਅ॥

'We with immature judgement were unripe and inexperienced, but Guru Sahib transmuted us into gold, from iron he changed us into ruby. One touching the True Guru's feet, though a beast or goblin, a god-like being becomes. O king! what should we tell you? We were with the proclivities of beasts and goblins; we had sensual tendencies. We committed many evil deeds by violating the chastity of holymen. Now relieve us of our job; we can no longer serve you. Sins and evils have

been effaced from within us. We do not know now what is left within us. Now mystic sounds or melodies are rising within us - sounds of Waheguru, Waheguru, Waheguru (God's Name). So don't delay any more; go to meet the one for whom you had been waiting for a long time. Don't get involved in subjecting him to any more tests." What happened to the king then, it is indescribable.

How long he had been waiting for Guru Sahib! A long time had passed. At that moment, he started dancing with joy, and such a voice he produced from his heart -

Refrain: Perfect Guru have I come to meet

Roused has been my sleeping fortune

ਧਾਰਨਾ - ਮੇਲਾ ਪੁਰਿਆਂ ਗੁਰਾਂ ਦਾ ਹੋ ਗਿਆ,

ਸੁੱਤੇ ਮੇਰੇ ਭਾਗ ਜਾਗ ਪਏ - 2, 2.

ਮੇਰੇ ਪਿਆਰੇ, ਸੁੱਤੇ ਮੇਰੇ ਭਾਗ ਜਾਗ ਪਏ - 2, 2

ਮੇਲਾ ਪੁਰਿਆਂ ਗੁਰਾਂ ਦਾ ਹੋ ਗਿਆ, .2

He himself came to meet Guru Sahib -

'Through effort, the Lord meets not, nor meets He through service.

He comes and meets all too spontaneously.

He, unto whom my Lord extends His mercy, practises the Guru's instruction.' P. 672

ਘਾਲਿ ਨ ਮਿਲਿਓ ਸੇਵ ਨ ਮਿਲਿਓ ਮਿਲਿਓ ਆਇ ਅਚਿਤਾ॥

ਜਾ ਕਉ ਦਇਆ ਕਰੀ ਮੇਰੇ ਠਾਕੁਰਿ ਤਿਨਿ ਗੁਰਹਿ ਕਮਾਨੋ ਮੰਤਾ॥

'As shoots of deeds of previous births burst forth,

Appeared a person yearning after God, thirsting for joy in Him.

Meeting the Lord was Nanak's darkness dispelled;

After sleep of multiple births was my understanding awakened.' P. 204

ਪੁਰਬ ਕਰਮ ਅੰਕੁਰੁ ਜਬ ਪੁਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ॥

ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤੁ ਹਰਿ ਨਾਨਕੁ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ॥

He was delighted and described the state of his mind thus -

'As praise of the Lord I heard, in bloom were my mind and body.

And contemplating the Name is my face radiant.

As the Lord's path I trod, was my heart joy-cooled; at the Guru's sight was I in bliss.'

P. 964

**ਸੋਇ ਸੁਣੰਦੜੀ ਮੇਰਾ ਤਨੁ ਮਨੁ ਮਉਲਾ ਨਾਮੁ
ਜਪੰਦੜੀ ਲਾਲੀ॥**

ਪੰਠਿ ਜੁਲੰਦੜੀ ਮੇਰਾ ਅੰਦਰੁ ਠੰਢਾ ਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲੀ॥

He, who had been waiting for years longing to see the Guru and enquiring from everyone about Him, was delighted. How happy he felt after meeting him cannot be estimated. None can assess the joy of meeting the beloved after having suffered the pangs of separation. Only he himself can estimate the pangs of separation and the joy of meeting. We have no assessment-

'I wandered through the whole world calling out Love, my Love, but my thirst was quenched not.'

P. 553

ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰਤੀ ਸਭੁ ਜਗੁ ਫਿਰੀ ਮੇਰੀ ਪਿਆਸ ਨ ਜਾਇ॥

So bowing his head at Guru Nanak's feet, he prayed like this -

Refrain: All sacrifice am I to thy feet, O True Guru

All sacrifice I am

ਧਰਨਾ - ਜਾਵਾਂ ਬਲਿਹਾਰ, ਸਤਿਗੁਰ ਤੇਰਿਆਂ ਚਰਨਾਂ ਤੋਂ -2,

2.

ਤੇਰਿਆਂ ਚਰਨਾਂ ਤੋਂ ਸਤਿਗੁਰ ਤੇਰਿਆਂ ਚਰਨਾਂ ਤੋਂ -2,

2

ਜਾਵਾਂ ਬਲਿਹਾਰ, ਸਤਿਗੁਰ-2.

'Auspicious is the time, when I see my Satguru.

I am a sacrifice unto the feet of the True Guru.

O my Beloved Lord, Thou art the giver of life unto me.

My soul is sustained by reflecting over the Name of the Lord.'

P. 562

ਧਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਦਰਸਨੁ ਕਰਣਾ॥ ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਚਰਣਾ॥

ਜੀਅ ਕੇ ਦਾਤੇ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ॥ ਮਨੁ ਜੀਵੈ ਪ੍ਰਭੁਨਾਮੁ ਚਿਤੇਰੇ॥

O True Sovereign! you have granted

me thy sight.' Tears of love and joy flowed from his eyes spontaneously. The king felt a lump in his throat, so overcome with sentiments was he. He found it difficult to utter a word and fell at the Guru's feet. It has also been written that Guru Sahib subjected him to strict test.

When the king came, Guru Sahib stood up and kept standing for a long time. The king too remained standing with folded hands. Then Guru Sahib turned his face towards the king. At that moment, the king fell at the Guru's feet and prayed - 'O Sovereign! you have been sitting here for several days. I am guilty of committing a serious affront by subjecting you to many tests. O Sovereign! I was helpless because many fake holymen came here. It was they who forced me to change my attitude to the holy. Holy men kept coming here assuming your name -

'I thought he was a great swan (symbol of purity); so I associated with him.

Had I known, he was only a wretched 'heron' (a hypocrite lacking spiritual life), from the very beginning, I would not have associated with him.'

P. 585

ਮੈ ਜਾਨਿਆ ਵਡਹੰਸੁ ਹੈ ਤਾ ਮੈ ਕੀਆ ਸੰਗੁ॥

ਜੇ ਜਾਣਾ ਬਗੁ ਬਪੁੜਾ ਤ ਜਨਮਿ ਨ ਦੇਈ ਅੰਗੁ॥

O Sovereign! they came in the garb of pure-winged swans - they said that their name was Nanak. On hearing a holymen claiming to be 'Nanak', I went running to see him. When I tested him, I found him to be fake 'Nanak'. He was a hypocrite who had come assuming the name of Nanak, O Sovereign! I was very much pained. I repented and wept and decided in my mind that I would not repeat this folly. From that day, I started subjecting the holy men to a test. Kindly excuse me for my affront. O Sovereign! come home with me.'

Guru Sahib said, "No, we won't go to

your palace. Build a 'dharamsala' (religious place). There shall we go."

The king went back and started getting a 'dharamsala' (religious place) constructed. He put masons and labourers to work and himself stood there to oversee the work. The construction work continued day and night. After getting the 'dharamsala' constructed, when he returned home, he was very happy. His wife too was very glad that her husband's desire had been fulfilled after a long time. How happy he was because the desire he had been harbouring for a long time, had been at last fulfilled that the True Guru had come. She was celebrating the happy occasion and getting tasty foods prepared. She was filled with great fondness and liking. The greater the fondness, the more is the person all agog. She was running about looking after the arrangements. On the other hand, Raja Shivnabh too was beside himself with joy. He did not eat or drink anything and remained busy only in constructing the 'dharamsala' (religious place). The only desire in the heart was to get the 'dharamsala' constructed bring Guru Sahib there, serve him food first and only then eat or drink himself. Holy congregation! when the king went there, he found that Guru Sahib was not on his seat. He was bewildered, looked here and there, and at last started crying and calling loudly - 'O True Guru! where have you gone? Where are you?' Guru Sahib said, "Have you heard a chatrik crying out for his beloved? Do you also ever cry for your Beloved?

'Kabir, utter thou the Name of the Beautifully-haired Lord and sleep not heedlessly.

Calling out the Name, night and day, the Lord shall sometime hear thy cry.' P. 1376

ਕਬੀਰ ਕੇਸੋ ਕੇਸੋ ਕੁਕੀਐ ਨ ਸੋਈਐ ਅਸਾਰ॥

ਹਾਤਿ ਦਿਵਸ ਕੇ ਕੁਕਨੇ ਕਬਹੂ ਕੇ ਸੁਨੈ ਪੁਕਾਰ॥

Sometime must He listen to your entreaty. Continue reciting God's Name with faith and determination. If you get tired, start reciting again; do it with the tongue, do it with the breath. Meditate on the Name day and night; surely, He will listen to your cry sometime. The cloud listens to the cry of the 'chatrik' calling out - my love, my love. It rains a lot; then why does the 'chatrik' cry out - my love, my love? Because he does not get 'swanti' drop. Until the chatrik gets the 'swanti' drop of rain (its thirst is not quenched rain fallen during the swanti star). Even when it is raining heavily, you ask the chatrik if it has got 'swanti drop' of rain because it is still crying, it replies that it hasn't. Just as the 'chatrik' cries, similar was the condition of the Raja (king).

Refrain: Feeling restless does the chatrik wail

It yearns for the swanti drop of rain.

**ਧਰਨਾ - ਕੁਕਾਂ ਮਾਰਦੈ ਬਬੀਹਾ ਬਿਹਬਲ ਹੋ ਕੇ
ਤਰਸਦਾ ਸੁਆਂਤੀ ਬੰਦ ਨੂੰ - 2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਤਰਸਦੈ ਸੁਆਂਤੀ ਬੰਦ ਨੂੰ - 2, 2
ਕੁਕਾਂ ਮਾਰਦੈ ਬਬੀਹਾ ਬਿਹਬਲ ਹੋ ਕੇ,.....2**

To give a clear picture of the pangs of separation from the beloved, Guru Sahib chose the 'chatrik' (rain-bird), whose cry of separation from love shakes a lover from his innermost recesses. So powerful is the thirst in him that it is difficult for him to live even for a moment.

'The love of my Beloved is dear unto me. It shall be my succourer in the yond.

Without Him, I cannot live in this world, even for an instant.

Such is my yearning and thirst.' P. 1273

ਪਿਰ ਭਾਵੈ ਪ੍ਰੇਮੁ ਸਖਾਈ॥

ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨਹੀ ਜਗਿ ਜੀਵਾ ਐਸੀ ਪਿਆਸ ਤਿਸਾਈ॥

Without the Beloved One, it becomes difficult to live even for an instant. Such is

the Guru's edict -

*'As without water the fish finds not life;
As without the drop of rain the chatrik feels
not content;
As the deer attracted by sound rushes to
face the hunter;
As the humming-bee, greedy for fragrance of
the lotus gets bound-
Thus is love for the Lord in the heart of His
devotees.*

By His sight feel they fulfilled.' P. 708

**ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ॥
ਬੁੰਦ ਵੀਹੁਣਾ ਚਾਤ੍ਰਿਕੋ ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ॥
ਨਾਦ ਕੁੰਕਹਿ ਬੋਧਿਆ ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ॥
ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ਮਿਲਿ ਆਪੁ ਬੋਧਾਵੈ॥
ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ॥**

Such is the love of the saints and
holymen - 'Without Him, I cannot live in this
world, even for an instant; such is my yearning
and thirst.' (P. 1273) Such is the yearning for
meeting the Beloved that it is difficult to
live even for an instant.

*'The lotus in the tank, naturally blossoms
seeing the rays of the sun in the sky.'*

P. 1273

ਸਰਵਰਿ ਕਮਲੁ ਕਿਰਣਿ ਆਕਾਸੀ ਬਿਗਸੈ ਸਹਜਿ ਸੁਭਾਈ॥

The lotus is happy because it has
found its love -

*'Such an affection I have cultivated in my
heart for my Beloved that my light has
blended with His Supreme Light.*

*Without water, the sparrow hawk cries, "O
Beloved, O my Beloved and wails and
laments.'*

P. 1273

**ਪ੍ਰੀਤਮ ਪ੍ਰੀਤਿ ਬਨੀ ਅਭ ਐਸੀ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ॥
ਚਾਤ੍ਰਿਕੁ ਜਲ ਬਿਨੁ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਟੇਰੇ ਬਿਲਪ ਕਰੈ ਬਿਲਲਾਈ॥**

The 'chatrik' cries - my Beloved my
Beloved, wails and laments loudly -

*'The roaring cloud rains in ten directions, but
without the rain drop its thirst departs not.
The fish, which is born and lives in water,
obtains weal and woe according to its past
deeds.*

*She can live not without water even for an
instant, a moment and a trice. Her death and*

life depend upon it.'

P. 1273

**ਘਨਹਰ ਘੋਰ ਦਸੋ ਦਿਸਿ ਬਰਸੈ ਬਿਨੁ ਜਲ ਪਿਆਸ
ਨ ਜਾਈ॥**

**ਮੀਨ ਨਿਵਾਸ ਉਪਜੈ ਜਲ ਹੀ ਤੇ ਸੁਖ ਦੁਖ ਪੁਰਬਿ ਕਮਾਈ॥
ਬਿਨੁ ਤਿਲੁ ਰਹਿ ਨ ਸਕੈ ਪਲੁ ਜਲ ਬਿਨੁ ਮਰਨੁ ਜੀਵਨੁ ਤਿਸੁ ਤਾਂਈ॥**

The fish is born in water. If she is
separated from water even for an instant,
she dies.

Holy congregation! such was the
condition of this king. He collapsed with a
thud. The queen as well as the officials
were with him. All were worried as to what
would happen. Why had Guru Nanak Sahib
gone? Where had he gone? The condition
that obtained at that time has been
described in the following words - that the
king fell down with a thud -

*'The agitated and restless king fell down at
that place;*

*He became unconscious, and lost sense and
understanding.'*

Sri Gur Partap Suraj Granth

**ਨਿਪੁ ਹੋ ਬਿਕਲ ਗਿਰਜੋ ਤਹਾ ਥਾਉਂ,
ਸੁਧ ਬੁਧ ਰਹੀ ਨ ਕਛੁ ਤਹਿ ਆਨਿ॥**

He had neither sense nor
understanding; he fell down with a heavy
thud.

*'The servants lifted him quickly;
Putting water into his mouth they brought
him to senses.'*

Sri Gur Partap Suraj Granth

**ਸ਼ੀਘ੍ਰੁ ਸੇਵਕਨ ਕਰਜੋ ਉਠਾਵਨ,
ਜਲ ਮੁਖ ਪਾਇ ਕੀਨ ਸਾਵਧਾਨ॥**

They put water into his mouth,
massaged his palms and soles and
sprinkled scents on him.

*'Regaining senses he made this utterance
from the mouth -*

*Where hast thou gone, O Guru - the giver of
peace!'*

Sri Gur Partap Suraj Granth

**ਤਬੈ ਸ਼ੋਕ ਕਹੀ ਮੁਖ ਬਾਣੀ॥
ਕਹਾ ਗਏ ਸ੍ਰੀ ਗੁਰ ਸੁਖਦਾਨੀ ?**

When he came to senses, he said -

'Where hast thou gone, O Guru, the giver of peace? Where has my True Guru gone?' He became unconscious again and again, while the attendants revived him by putting water into his mouth. Finally, when he regained consciousness fully, he cried out thus -

*Refrain: Tell me quickly, O birds,
Where has my master gone*

... ..

**ਧਰਨਾ - ਛੇਤੀ ਮੈਨੂੰ ਓ, ਦੱਸੋ ਪੰਛੀਓ-2, 2.
ਕਿਥੇ ਗਏ ਨੇ ਪ੍ਰਾਣਨਾਥ ਮੇਰੇ -2, 2.
ਕਿਥੇ ਗਏ ਨੇ ਪ੍ਰਾਣਨਾਥ ਮੇਰੇ ਓ,
ਦੱਸੋ ਪੰਛੀਓ, ਛੇਤੀ ਮੈਨੂੰ ਓ.....2**

'He cried out loudly.'

Sri Gur Nanak Parkash, P. 528

ਆਰਤ ਹੋਇ ਪੁਕਾਰਤਿ ਭਾਰੀ।

He entreated again and again; he sighed weeping and said -

'O my master! meet me for once.'

Sri Gur Nanak Parkash, P. 528

'ਪ੍ਰਾਨ ਨਾਥ! ਮਿਲਿਯੇ ਇਕ ਬਾਰੀ।'

'Please meet me once.' Sometimes he asked the trees if they had seen him. Sometimes he enquired from the birds, sometimes mountains and sometimes water, if they had seen Guru Nanak Sahib. When Sri Ram Chander Ji was searching Sita, he too behaved in this manner. Holy congregation! where love is perfect and complete, the state of the lover is peculiar and special. We haven't experienced what true love is. 'I have not tasted the love of my Lord' We have not seen and tasted love. We do not know what love is:

'Running about he called out to the sea to tell him.' *Sri Gur Nanak Parkash, P. 528*

ਦੌਰ ਦੌਰ ਸੁਧ ਹੇਤ ਮੁਕੰਦਾ॥

Sometimes, he addressed the sea - 'You tell me about the Guru; you are so big and vast.' Sometimes he called out to the mountains -

'Have you seen anywhere (the Guru) the ocean of excellences?'

Sri Gur Nanak Parkash, P. 528

ਤੁਮ ਦੇਖਯੋ ਕਿਤ ਗੁਨੀ ਗਹੀਰਾ ?

Please tell me, 'Have you seen Guru Sahib anywhere?'

'Agitated he spoke in the forest.'

Sri Gur Nanak Parkash, P. 528

ਬਿਕੁਲ ਬਚਨ ਬੋਲਤਿ ਬਨ ਮਾਂਹੀ॥

Distraught and restless, he went on making these utterances. All were perplexed what they should do to cure him.

'But nowhere was the Guru visible.'

Sri Gur Nanak Parkash, P. 528

ਕਿਹ ਅਸਥਾਨ ਬਿਲੋਕੇ ਨਾਂਹੀ॥

They searched Guru Sahib but could see him nowhere.

'The king turned pale and tears streamed from his eyes.'

Sri Gur Nanak Parkash, P. 528

ਸੁਦ ਅੰਗ ਪੁਨ ਲੋਚਨ ਨੀਰਾ॥

His body organs became listless. His complexion turned pale. Tears did not cease streaming from his eyes. So many tears flowed that all his clothes from neck to feet were drenched.

'All the clothes on the body were drenched. He fell down unconscious on the earth.

Then did emerge the Guru, the Master of the world.'

Sri Gur Nanak Parkash, P. 528

ਸਰਬ ਭੀਗਗੇ ਚੀਰ ਸਰੀਰਾ॥

ਗਿਰਯੋ ਧਰਨਿ ਪਰ ਹੂੰ ਮੁਰਛਾਈ॥

ਤਬ ਪ੍ਰਗਟੇ ਸ੍ਰੀ ਗੁਰ ਜਗ ਸਾਈ॥

Many persons start doubting if so many tears can flow from the eyes. Once Sant Maharaj Ji (of Rarewaley) told us that in the beginning, he used to do 'kirtan' (sing Gurbani) in a state of 'vairag' (non-attachment with the world; and grief caused by separation) of 'Waheguru' (God); he was so much overcome by restlessness that he switched off the light and kept singing

Gurbani throughout the night while standing. At that time, so much water flowed from his eyes that it reached his toes.

'Sit not idle those who, in their heart, have intense yearning.

Day and night in the eyes flows love's slumbering.

On an endless march urges them one sole longing.

Know they not any place before their love's meeting;

So ever and ever are they moving.'

Dr. Bhai Vir Singh Ji

**ਸੀਨੇ ਖਿੱਚ ਜਿਨ੍ਹਾਂ ਨੇ ਖਾਧੀ ਓ ਕਰ ਅਰਾਮ ਨਹੀਂ ਬਹਿਦੇ।
ਨਿਹੰ ਵਾਲੇ ਨੈਣਾਂ ਕੀ ਨੀਦਰ ਓ ਦਿਨੇ ਰਾਤ ਪਏ ਵਹਿਦੇ।
ਇਕੋ ਲਗਨ ਲਗੀ ਲਈ ਜਾਂਦੀ ਹੈ ਟੋਰ ਅਨੰਤ ਉਨ੍ਹਾਂ ਦੀ
ਵਸਲੋਂ ਉਰੇ ਮੁਕਾਮ ਨ ਕੋਈ ਸੋ ਚਾਲ ਪਏ ਨਿਤ ਰਹਿਦੇ।**

When the king fell down with a thud, at that very moment, Guru Nanak appeared and started caressing his head. He said, "O king! we did not go anywhere. We are very much here with you." How much glad he must have felt on hearing these words! Holy congregation! we cannot assess his joy; we can't say anything about the measure of his ecstasy. We have no words to describe. We can only say this much -

*Refrain: I am all sacrifice to my Guru.
To my Guru am I all sacrifice.*

**ਧਰਨਾ - ਜਾਵਾਂ ਬਲਿਹਾਰ ਜੀ, ਮੈਂ ਆਪਣੇ ਗੁਰਾਂ ਤੋਂ -2, 2.
ਆਪਣੇ ਗੁਰਾਂ ਤੋਂ ਜੀ, ਮੈਂ ਆਪਣੇ ਗੁਰਾਂ ਤੋਂ - 2, 2
ਜਾਵਾਂ ਬਲਿਹਾਰ ਜੀ ਮੈਂ ,.....-2.**

'A hundred times each day am I a sacrifice to my Guru,

Who into gods has turned mere men, without a moment's delay.' P. 462

**ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ॥
ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਗੀ ਵਾਰ॥**

Guru Sahib caressed his head, his brow and his eyes and restored his consciousness. He said, "O king! utter 'Waheguru' (God), tingling sensations of ecstasy started in every pore of his body. He was astonished that by mere utterance

of the word 'Waheguru' (God), it had entered his body, which had changed his state. 'Waheguru' (God) entered 'madhma bani' (rising from the heart the word coming to the throat), it started getting absorbed in 'pasanti bani' (rising from the anal region word coming to the heart) and 'pra bani' (word abiding in the 'mooladhar' - anal region). It went into 'agya chakra' (two petalled inverted white lotus between the eye brows) then 'trikuti' (between the two eyebrows) and then the 'Dasam duar' (Tenth door) and shattered the stony shutters. All this happened by uttering the word 'Waheguru' (God) just once. He saw Guru Nanak all around him in the trees in the sea - wherever and in whichever direction he looked. The light of Divine knowledge was lit in him. The light of understanding shown in his perception. This light is unlike natural lights or lamps. It is the light of knowledge. It removes all the darkness, ignorance and delusion and enlightens the conscience. It is not a lamp; it is the light of knowledge, above form and colour.

'He, within whose mind is the True Name, who with his mouth utters the True Name and who beholds none other than the Sole Divine Being in the universe.

Saith Nanak: Such are the characteristics, of the God - enlightened.' P. 272

**ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ॥
ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ॥
ਨਾਨਕ ਇਹ ਲਛਣ ਕ੍ਰਮ ਰਿਆਨੀ ਹੋਇ॥**

So, Guru Sahib elevated the king to such a state.

Now, since time does not permit, we shall continue with the discussion next time.

Chapter VII

Invocation:

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

**ਸਤਿਨਾਮੁ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ,
ਪੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀਓ ਮਹਾਰਾਜ।**

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

*Reach me Thy hand, O Lord and save me
from wavering, says Nanak.'* P. 256

**ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ॥
ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੁ 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.'* P. 289

**ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ॥ ਪੰਨਾ - 289**

*Refrain: At Thy Portal have I come as a
petitioner*

*Listen to my appeal, O Mas-
ter... ..*

**ਧਰਨਾ - ਤੇਰੇ ਦਰ ਤੇ ਸਵਾਲੀ ਹੋ ਕੇ ਆਇਆ,
ਸੁਣ ਲੈ ਪੁਕਾਰ ਮਾਲਕਾ -2, 2.
ਮੇਰੇ ਸਾਹਿਬਾ, ਸੁਣ ਲੈ ਪੁਕਾਰ ਮਾਲਕਾ -2, 2
ਤੇਰੇ ਦਰ ਤੇ ਸਵਾਲੀ ਹੋ ਕੇ,-2.**

*'If a beggar cries aloud at the Portal, God
hears it in His mansion.*

*Whether He then satisfies him or pushes
him off,*

Exaltation in either lies.

*Recognise Lord's Light within all and
inquire not the caste, as there is no caste in
the next world.*

*The Lord acts Himself and Himself causes to
act.*

He Himself pays attention to complaints.

Lord Creator! with Thee as the Sole Doer,

On whom need one be dependent?

What worth has then the world?

Himself the beings He creates.

Himself to them sustenance provides.

*Himself from foul thinking restrains them,
As by the Guru's grace in the mind He is
lodged,*

*Suffering born of dark ignorance from it is
lifted.*

Himself devotion to truth He inspires.

*To those without devotion is the vision of
truth not granted*

*Saith Nanak: To whomsoever this gift is
granted,*

In the Hereafter is from reckoning exempt.'

P. 349

**ਜੇ ਦਰਿ ਮਾਂਗਤੁ ਕੁਕ ਕਰੇ ਮਹਲੀ ਖਸਮੁ ਸੁਣੇ॥
ਭਾਵੈ ਧੀਰਕ ਭਾਵੈ ਧਕੇ ਏਕ ਵਡਾਈ ਦੇਇ॥
ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੁਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੇ॥
ਆਪਿ ਕਰਾਏ ਆਪਿ ਕਰੇਇ॥ ਆਪਿ ਉਲਾਮੇ ਚਿਤਿ ਧਰੇਇ॥
ਜਾ ਤੁੰ ਕਰਣਹਾਰੁ ਕਰਤਾਰੁ॥ ਕਿਆ ਮੁਹਤਾਜੀ ਕਿਆ ਸੰਸਾਰੁ॥
ਆਪਿ ਉਪਾਏ ਆਪੇ ਦੇਇ॥ ਆਪੇ ਦੁਰਮਤਿ ਮਨਹਿ ਕਰੇਇ॥
ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ॥ ਦੁਖ ਅਨੁਗਾ ਵਿਚਹੁ ਜਾਇ॥
ਸਾਚੁ ਪਿਆਰਾ ਆਪਿ ਕਰੇਇ॥ ਅਵਗੈ ਕਉ ਸਾਚੁ ਨ ਦੇਇ॥
ਜੇ ਕਿਸੈ ਦੇਇ ਵਖਾਣੈ ਨਾਨਕੁ ਆਗੈ ਪੁਛ ਨ ਲੇਇ॥**

*Refrain: At Thy Portal have I come as a
petitioner,*

*Listen to my appeal, O Mas-
ter... ..*

**ਧਰਨਾ - ਤੇਰੇ ਦਰ ਤੇ ਸਵਾਲੀ ਹੋ ਆਇਆ,
ਸੁਣ ਲੈ ਪੁਕਾਰ ਮਾਲਕਾ -2, 2.
ਮੇਰੇ ਸਾਹਿਬਾ, ਸੁਣ ਲੈ ਪੁਕਾਰ ਮਾਲਕਾ -2, 2.
ਤੇਰੇ ਦਰ ਤੇ ਸਵਾਲੀ,-2.**

*'If a beggar cries aloud at the Portal -
Guru Sahib says that if the beggar cries
loudly, the 'husband (God) sitting in His
mansion' listens to the appeal and pays
attention to it. About 'crying' to the Lord,
the Guru's edict is -*

*'Kabir, utter thou the Name of the
Beautifully-haired Lord and sleep not
heedlessly.*

*Calling out the Name, night and day, the
Lord shall sometime hear thy cry.' P. 1376*

**ਕਬੀਰ ਕੇਸੋ ਕੇਸੋ ਕੁਕੀਐ ਨ ਸੋਈਐ ਅਸਾਰ॥
ਗਤਿ ਦਿਵਸ ਕੇ ਕੁਕਨੇ ਕਬਹੁ ਕੇ ਸੁਨੈ ਪੁਕਾਰ॥**

It is necessary to call out to God. 'Papiha', or 'babaha', called the rainbird, feels hopeful on seeing a cloud or feeling humidity in the air and so decides to call out or cry. When it feels humidity in the air, it thinks that clouds must be near. It cries out - 'my love, my love' - day and night. It neither gives up hope, nor becomes sad. If the cloud does not come today, it will call out for it tomorrow. If it does not come even then, it will call out again, and shall continue crying for it till the 'swanti' drop of rain falls into its beak. The seas are full of water, the rivers are surging with waves, but ask the rainbird - 'Has your thirst been quenched or not?' It says - 'No; I haven't received the 'swanti' drop of rain as yet. The other water is of no use to me.'

The world is flooded with Maya (Mammon), material things, numerous goods, and the visible. Limitless is the world's expanse, the stream is endless, but material things do not quench the thirst of the seeker after God. The seeker's or devotee's thirst is not quenched without the drop of the Name Divine. Therefore, it is our duty to call out and pray to God, while it is His duty to listen to it. It is His will to grant or not to grant. We should be happy only with this much that He pays attention to our entreaty. We should be thankful that He listens to us - 'Whether He then satisfies us or pushes us off; exaltation in either lies.' (P. 349) Even if He causes us to be pushed off from His Portal, it does not matter; He has at least paid attention to us. If He takes us in and bestows love on us, even then His attention is towards us. O Sovereign! our loud prayer is for having a glimpse of you. In this world, very rare are the seekers who hunger for having a

glimpse of the Lord - 'who are desirous of Thine sight alone.' (P. 262) and there is no desire, no longing and no worldly demand. There is only one demand - that is for having a sight of Thee. Guru Sahib says - "That person is not an ordinary mortal in whose heart is born the yearning for having a sight of the Lord.' It does not matter if he does not get a sight of the Lord; at least the longing for His sight is there in him. 'To such is Nanak ever a sacrifice.' (P. 283) Dear devotee, we are a hundred times sacrifice unto you. In the world, you are the one to have come forward, in whose heart is the yearning for having a sight of the Beloved Lord."

Once there was a king who had gone abroad. He had many 'Ranis' (queens). Maharani (Chief Queen) is the one whose son is called 'Raj Kumar' (Crown Prince), while the sons of other queens are called 'Kanwars' (Princes). The mother of the Prince succeeding to the throne is called *Patrani* or *Maharani*. All are queens, but the fortunate one is she who is the first to be blessed with a son.

From abroad, the king wrote letters to all his queens that he was returning on such and such date and asked them what gifts they wanted. It is quite natural that if someone is away to England or America and he writes that he is returning home, friends and relatives put many demands before him - bring this thing, bring that thing. So in this way, all the queens sent their lists of demands. He was after all a king; he had untold wealth; there was no dearth of anything; he could buy the costliest gifts and ornaments; he could purchase diamonds and jewels. So the king gave the lists to his secretary and asked him to buy all the things and get them

packed carefully. The youngest queen, whom the king had married last, loved the king with all her heart. When he opened her letter, he found nothing written there in. Drawing lines from corner to corner, an empty space was left in the centre, where in a neat circle was written the Panjabi letter 'ਸ' (s) with the symbol 'kanna' (which stands for elongated vowel sound /a/). The king saw that the letter was not meaningless; the youngest queen could write anything, but she drew crosses at the four corners of the paper, and in the centre kept a small circle. He asked his Wazir (Minister), "Mr. Wazir! I think that the letter is written in a code language. There is some hidden message conveyed through it." The Wazir (Minister) was intelligent and wise, and said, "O King! I have understood the message. Every 'jeevatma' (individual soul; sentient being) is surrounded on all sides by sins and evils. By drawing lines at the four corners, she has conveyed that she has no desire, and that she does not need anything. The letter 'sa' stands for her heart, the centre of her being. She has conveyed that she needs only to have a glimpse of him. She is only longing to see him and does not need any material gifts. The paper is 'lal' (red) and letter is 'sa' (s). Thus she had written 'lalsa' (desire) meaning: 'I only desire to see you; I do not want anything else.' When the king returned with the articles asked for by the queens, he sent them to their respective mansions. The Maharani waited for him to come to her mansion; the other queens also waited that the king would come to see them. He distributed all the gifts. Boxes full of goods were sent to their palaces. He went to the youngest queen's mansion empty-handed and started living there. Months passed. The other queens sent messages to him - 'O

King! please afford us your glimpse at least once.' But he did not go to see them. At last the queens started getting others to speak for them, to recommend them to the king. They said to the youngest queen, "Please recommend us to the king." At last she said to the king, "O King! all the queens are desirous of having a glimpse of you; they want to see you." He said, "It is all false. None wants me or loves me. If anyone has longed for me, it is you. The rest only wanted gifts. They did not write a word - 'Sir! please you yourself should return; we shall thereby get everything.' They only fulfilled their desires. They did not want me. They were interested only in material gifts. Therefore, I will not go to see them."

At last, the queens decided upon the time for a meeting with the king. They made suitable arrangements in their respective palaces. When the king went to their palaces by turn, the queens bowed at his feet, and submitted, "Sir, we have made a mistake. Please forgive us and correct our mistake." The King said, "You did not need me; you needed only things, which you listed in your letters. You did not write a single word about me. I read your letters again and again to see if you had written anything regarding me - 'We are delighted that you are coming back home; we do not need anything else and if you can conveniently bring these things, you may do so.' But you enjoined upon me that I must bring these things as they are not available here in our country."

So Guru Sahib says, "Does anyone have a desire to see God and unite with Him? The desire is for sons and growth of business? One says - 'My goal may be achieved,' Another says - 'I may have peace of mind.' A student says - 'I may score

good marks.' He, who is unemployed, says - 'May I get a job at the earliest!' A businessman says - 'All the wealth of the world may come into my house. The neighbouring shopkeepers should not have any sale and all the customers may empty their pockets at my shop.' Guru Sahib says that nobody wishes to have a glimpse of the Lord. But if a rare one does have a thirst and longing for a glimpse of God, for him, I am all sacrifice - 'They who are desirous of Thine sight alone, To them Nanak is ever devoted.' (P. 262) I am a hundred times sacrifice to them."

You have been listening about Guru Nanak Sahib for the last several days that Bhai Mansukh went to Lanka (Ceylon). There he met Raja Shivnabh of Sangladeep. He imbued him (the king) with Guru Nanak Sahib's invisible love. This love was so intense that it became a question of life and death for him. Pulled by this love and devotion, Guru Nanak Sahib reached there. After subjecting Guru Sahib to several rigorous tests, he finally came to the conclusion that the holyman claiming to be Nanak was really Guru Nanak. He fell at his feet. A desire rose in him, "O Lord! Kindly tell me about the state where the Beloved One may always remain united with me and is never separated. I have not been able to comprehend it because many *yogis* (ascetics), *Hatha-yogis* (ascetics practising rigorous austerities) and recluses (those who practise severe penances and meditation) came here. Everyone expressed his own views, but nobody's answer satisfied me. Kindly bless me as has been expressed in the following hymn -

*Refrain: Tell me O happily-wedded wives
By what merit have you pleased
your Lord?*

ਧਰਨਾ - ਮੈਨੂੰ ਦੱਸਿਓ ਸੁਹਾਗਣ ਸਹੀਓ,

ਕਿਵੇਂ ਤੁਸੀਂ ਰਾਵਿਆ ਕੰਤ ਪਿਆਰਾ -
2,2
ਰਾਵਿਆ ਕੰਤ ਪਿਆਰਾ ਕਿਵੇਂ ਤੁਸੀਂ-2,2
ਮੈਨੂੰ ਦੱਸਿਓ ਸੁਹਾਗਣ ਸਹੀਓ ਕਿਵੇਂ,-2.

The question is of the seekers' heart who have attained to the Lord God; you may call them holymen, saints, or Guruward Sikhs. The devotee has none but the Beloved Lord. In his heart, there is longing all right, but he cannot find the way.

*'To me absence from you for a brief hour is tormenting as Kaliyuga.
When, beloved Lord, shall I have sight of you?*

*Without sight of the Guru's court,
My nights pass not, sleep visits me not.*

*May I be a sacrifice time and again,
To that holy Guru's court!'* P. 97

ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥

ਹੁਣਿ ਕਦਿ ਮਿਲੀਐ ਪਿਅ ਤੁਧੁ ਭਗਵੰਤਾ ॥

ਮੋਹਿ ਰੈਣਿ ਨ ਵਿਹਾਵੈ ਨੀਦ ਨ ਆਵੈ ਬਿਨੁ ਦੇਖੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਸਰੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥

This is not a poem. It is an expression in the garb of words of a seeker's inner longing and search for the Lord. The force behind this longing can be known only by him who cannot sleep even after a moment's separation from the Beloved, and who experiences a Kaliyuga-like terrible trouble and torment.

Until the Beloved is met, the seeker sleeps not. He does not like food and drink; clothes do not look comely and feel pleasing. His question is -

'I ask the happily-wedded wife:

By what merit have such as you pleased your Lord?' P. 17

ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ ਤੁਸੀਂ ਰਾਵਿਆ ਕਿਨੀ ਗੁਣੀ ॥

By what merit have you pleased Lord God? How have you gained union with Him? Guru Sahib says, "Do you want to know how Lord God is met? There are several '*rehats*' (codes or disciplines). Unless and until you adopt and follow them, you

will remain far from Him. If you want to climb a fort-wall, how can you do it without a ladder? You will have to climb rung by rung. Look! there are certain things which are pleasing to God and make Him happy. Cultivate embellishments and adornments of that kind; then imbibe inner virtues. Then will you meet and unite with the Lord. Recite in the following manner -

*Refrain: In your eyes, put the collyrium of God's fear, O dear
And deck yourself with love*

ਧਰਨਾ - ਸੁਰਮਾ ਅਦਬ ਵਾਲਾ ਪਾ ਲੈ ਆਪਣੇ ਨੈਣੀ,
ਪਿਆਰ ਦਾ ਸ਼ਿੰਗਾਰ ਕਰ ਲੈ -2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਪਿਆਰ ਦਾ ਸ਼ਿੰਗਾਰ ਕਰ ਲੈ -2, 2.
ਸੁਰਮਾ ਅਦਬ ਵਾਲਾ ਪਾ ਲੈ ਆਪਣੇ ਨੈਣੀ, ..-2.

'Simple, childish female (image for the seeker) of what art thou proud?' P. 722

ਇਆਨੜੀਏ ਮਾਨੜਾ ਕਾਇ ਕਰੇਹਿ॥

O seeker! what is it in you in which you can take pride?

'Why enjoyest thou not the love of God in thy own home?' P. 722

ਆਪਨੜੈ ਘਰਿ ਹਰਿ ਰੰਗੋ ਕੀ ਨ ਮਾਣੇਹਿ॥

In your inner self, in your body-home, why don't you enjoy the dye of God's love, its ecstasy and intoxication?

'Thoughtless female! the Spouse is close to thee - why seek Him outside?

In thy eyes put collyrium of fear, and with love deck thyself.

Then alone would one be reckoned happily-wedded,

When her Spouse bears love for her.' P. 722

ਸੁਹੁ ਨੇੜੈ ਧਨ ਕੰਮਲੀਏ ਬਾਹਰੁ ਕਿਆ ਢੁਢੇਹਿ॥

ਭੈ ਕੀਆ ਦੇਹਿ ਸਲਾਈਆ ਨੈਣੀ ਭਾਵ ਕਾ ਕਰਿ ਸੀਗਾਰੋ॥

ਤਾ ਸੋਹਗਣਿ ਜਾਣੀਐ ਲਗੀ ਜਾ ਸੁਹੁ ਧਰੇ ਪਿਆਰੋ॥

That woman (seeker) is happily-wedded whose adornments inspire love in the Lord Spouse. If the Spouse does not love, then all embellishments are of no avail-

'Beloved! (God) this self is Maya-drenched,

in avarice dyed.

Beloved! this gown pleases not my Spouse - how may the woman have bliss on His couch?' P. 721

**ਇਹੁ ਤਨੁ ਮਾਇਆ ਪਾਹਿਆ ਪਿਆਰੇ ਲੀਤੜਾ
ਲਬਿ ਰੰਗਾਏ॥**

ਮੇਰੇ ਕੰਤ ਨ ਭਾਵੈ ਚੋਲੜਾ ਪਿਆਰੇ ਕਿਉ ਧਨ ਸੇਜੈ ਜਾਏ॥

The cloak drenched in sins like greed, pride, anger, word and evil pleasures of touch, beauty, relish and smell is not pleasing to God. The cloak that pleases Him is that of love and in the eyes should be put the collyrium of God's fear. Fear is usually said to be of the enemy lest he should kill one. But the fear of God is that of respect and veneration. One having veneration usually harbours the apprehension that he may not commit an act of insolence, or entertain a wrong thought or idea in the mind, or by his action he may not annoy the Master. So the collyrium of fear is that he should always be respectful to the Lord. Even if the Lord has said a harsh word or pushed him off, he should remain respectful -

'Whether He then satisfies him or pushes him off,

Exaltation in either lies.' P. 349

ਭਾਵੈ ਧੀਰਕ ਭਾਵੈ ਧਕੇ ਏਕ ਵਡਾਈ ਦੇਇ॥

Even if He pushes him out of His presence, it is a matter of honour and glory, because even in this there is love. You may push off one who loves, but he does not seek another's support and refuge. He remains in the Beloved One's love. He does not turn his back upon Him and go anywhere else even if he is grossly insulted.

Nizammudin Auliya was a great Muslim saint. His 'dargah' is near Delhi Railway Station. He was a carefree saint of great spiritual deeds and accomplishments, third in succession to Baba Farid. Heir to the Perfect Holyman's spiritual throne, he

was extremely fearless. Seven kings succeeded to the Delhi throne during his (Auliyas) time and passed away. But it was his command that a poor man could come to him any time during day and night. Whenever a poor man came, the Auliya (Hazrat Nizammudin) was there to listen to his plea, but the king could not come without permission. In his entire life-time, he did not permit any king to come into his presence. It was his sweet will because he was the king of kings. It was his will whether he permitted or disallowed anybody to come to his court.

'He, whose word is accepted in the Lord's Court, whom does he care for?' P. 186

**ਜਾ ਕਾ ਕਰਿਆ ਦਰਗ਼ ਚਲੈ॥
ਸੋ ਕਿਸ ਕਉ ਨਦਰਿ ਲੈ ਆਵੈ ਤਲੈ॥**

He, in whose heart comes to be lodged the Lord God, is the king of kings; he is the king of the whole world -

'On whomsoever He confers the blessing of rendering His praise and chanting His laudation,

Saith Nanak, should be reckoned as the king of kings.' P. 5

ਜਿਸਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ॥

He is the king of kings. He is capable of doing everything. So there was always a rush of devotees wanting to see him. Free kitchen functioned at all times. He had many disciples, one excelling the other. One of them was Amir Khusro, an embodiment of love and devotion and highly accomplished in spirituality. He had great love and devotion for Hazrat Nizammudin. Having been the Court Poet of seven kings, he had untold wealth. He belonged to Badayun, where he was born. When he retired, the Emperor of Delhi gifted him so much goods that they were sent on a caravan of 200 camels to his home in Badayun. At that time, Hazrat Nizammudin

wrought a miracle. On hearing about the *Auliya's* (an Arabic word meaning, 'master', holyman or prophet) name and fame that he was a great bestower and whatever request was made in his court was granted, a resident of that very town came to his court and entreated, "O *Auliya* (Master)! I am a poor man, but otherwise I am a respectable gentleman, but I have nothing. I have to marry off my daughter, but I have no money. The marriage party is due to arrive; kindly give me something." The holyman replied, "Listen dear friend! we do not keep any money or wealth with us. As the offerings come, we spend them. We do not accumulate wealth, because wealth causes confusion and bewilderment in the mind; it creates complications. Whatever offerings are received from the devotees during the next three days should be enough for accomplishing your task." But it so happened that no monetary offerings were received in the next three days. At last, he was greatly disappointed. That person had in mind the offerings that were received every day. He said, "O *Auliya*! I am a very unfortunate person. I came from a far off place with great hope. Delhi is quite far away from Badayun. Many days were spent in coming here. Now I am broken-hearted. I do not know what I shall do." The holy man listened to everything, studied the Inaccessible and said, "Don't be disappointed. Take this pair of shoes with gold and silver threadwork on it. A devotee had presented it to us. We have worn it for a very short time. Shoes of holymen are full of blessings. Take this pair of shoes; God will fulfil your task."

He was without love and devotion. He did not know the blessings which lay hidden in that pair of shoes. If a man happens to get a holyman's shoes, and the

latter tells him to take it in a happy mood, he should think that he has got the kingship of both the worlds. Devotees long for the dust of the saints' feet; all the pilgrim centres long for it -

'Ganga, Yamuna, Godavari and Saraswati make efforts to get the dust of the saints' feet.

They say, "Mortals full of the filth of sins take dip into us. The dust of the saints' feet washes away our filth." P. 1263

**ਗੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸੁਤੀ
ਤੇ ਕਰਹਿ ਉਦਮੁ ਧਰਿ ਸਾਧੁ ਕੀ ਤਾਈ ॥
ਕਿਲਵਿਖ ਮੇਲੁ ਭਰੇ ਪਰੇ ਹਮਰੈ ਵਿਚਿ
ਹਮਰੀ ਮੇਲੁ ਸਾਧੁ ਕੀ ਧਰਿ ਗਵਾਈ ॥**

All the pilgrim centres long for the dust of the saints' feet. If someone happens to get the shoes of a holyman, he becomes supremely pure. That man did not have the realization of this truth. All the riches of the two worlds are obtained by one whom the holy man gifts his shoes in a happy mood. Being unappreciative, he wrapped the pair of shoes in a handkerchief and left but he was sad and unhappy. On the way, he happened to meet Amir Khusro, who was going with his caravan to Badayun. In the conversation that ensued, he mentioned, "I had come to the Auliya, hearing that he was a master of miracles, but my heart is broken; I have been disappointed." Narrating the entire incident, he said, "The Auliya gave me this pair of shoes." Khusro took the pair of shoes. He put it on his head, touched it with his eyes, kissed it and placed it on his heart. Tears started flowing from his eyes. The holy man manifested himself before him. He learnt that the pair of shoes was in the hands of an unappreciative person who did not know its value. Khusro asked him if he was willing to sell it. He said, "What will you give for it; at the most four annas (1/4 of a rupees)?" Khusro said, "If I offer you a

price, do you promise not to reject it? I am too poor to pay the price of this pair of shoes. I cannot truly assess its value. In lieu of it, if I serve you as a slave for all of my life, it won't be its proper price. But be kind to me, do not reject my offer. I am carrying my life-time earnings loaded on these 200 camels. Accept all this as the price of the pair of shoes and give it to me."

That man who had no faith, thought in his mind, "This Amir Khusro is a simpleton; he is a crazy man who does not value worldly riches. This pair of shoes does not have diamonds and rubies in it. It is an ordinary leather pair with gold and silver threadwork on it." That sceptic had no regards for the holy man; he did not appreciate his greatness and glory. Even the Vedas do not know the greatness of saints and holymen. There is no difference between a true saint and Lord Creator. In the former has been revealed the Eternal Light. Amir Khusro took the pair of shoes from that sceptic lacking faith and devotion, and gave him his life-time earnings in exchange for it.

Placing the pair of shoes on his head, he came back to the holy man in Delhi. The holy man said, "Khusro! you had gone away from here? What is the cause of your returning?"

Amir Khusro said, "O Sovereign! you showed great compassion to me and saved me from going astray by sending your own pair of shoes which had received the touch of your lotus feet. In Maya-attachment, I became oblivious of you, O Master, and was going home away from my beloved saint and holy man. O Master, you took pity on me and called me in your holy presence and refuge. You saved me from the Devil's onslaught."

The man from Badayun was happy to receive so much wealth, and Khusro was delighted to receive the holyman's shoes. Thereafter, came the end time of the holyman. He tried to find a suitable successor to whom he could entrust the spiritual task of the shrine, who should himself attain to God's Portal and guide his followers and disciples also on the path of truth and righteousness.

Holy congregation! this task is indeed very difficult, exceedingly difficult. From among millions and billions Guru Nanak Sahib found only one Guru Angad. The rest could not stay with him because when he performed the miracle of putting them to test, and Guru Angad Sahib came to him, there were many Sikhs at that time. It is recorded that 20000 Sikhs had started living at Kartarpur. Guru Sahib said, "Of them many shirk work; some are afflicted with poverty; they are here for food from the 'langar' (free kitchen); they have nothing to do with spirituality and religion. True saints do not like crowds; they like only true seekers or devotees; they have nothing to do with crowds. Money they can have by mere thinking; they do not need any money; no expenditures they have. On the other hand, when they receive excessive offerings from the devotees, they start additional projects and spend it.

So Guru Sahib ordered all the devotees to plough land for sowing wheat. Arrangements were made and all started ploughing. Some were put on cutting elephant grass, some on weeding out roots because the area of Kartarpur was quite big. Guru Sahib ordered that 'langar' (food) would be served only once a day. Half of the people ran away in two or three days, saying that here they did not get even food

to their fill, when they were working throughout the day. It was because they had not come with the intention of annulling the suffering of birth and death by practising devotional worship and tolerance. They had come with some other purpose. They were not clear in their mind for what gift or boon they had come to Guru Nanak Sahib. When the number of Sikhs got reduced to half, Guru Sahib ordered that the kitchen would not function for two days; that is, no food would be served for two days, and on the third day, the kitchen would function. Then the number of no-food days was increased to three, and food was served on the fourth day. Finally, food came to be served only once a week. At this, about a hundred persons were left, who continued practising these austerities and doing meditation. Guru Sahib said to them, "Why don't you leave?" When the crop was harvested, Guru Sahib ordered it to be stacked in bundles. It was a rich harvest. Guru Sahib then said, "Take all the men with burning brands in their hands and set all the produce on fire." Some got frightened that food is God Himself and so should not be burnt. They disregarded the Guru's command and followed the dictates of their own mind. But Guru Angad was in the forefront and moved ahead setting the bundles of wheat on fire. When Mother Sulakhni Ji came to know about it, she said, "O Sovereign! it was in the hope of getting this food that Sikh devotees have been working on empty stomach. But when the crop was harvested, you got it set on fire?"

Guru Sahib said, "Such was the command from God." She became quiet, and thereafter, Guru Sahib started living on the bank of the river Ravi. He removed all his clothes except a loin cloth and a head scarf. This is what Bhai Vir Singh Ji has

written. He bided his time with these scanty clothes. He built a small hut and inside laid a bed of broken bricks and pebbles. He started resting on this bed. For the first time, he had practised rigorous austerities when he was with Bhai Lalo -

'He (Guru Nanak Sahib) ate sand and 'akk' (wild plant of sandy region) and slept on a gravel bed.' Bhai Gurdas Ji, Var 1/ 24

ਰੇਤੁ ਅਕੁ ਆਹਰੁ ਕਰਿ ਰੋੜਾ ਕੀ ਗੁਰ ਕਰੀ ਵਿਛਾਈ ॥

Now also he started living austerely in the same manner. He started eating some akk-buds. Then he came to eating just one bud. Thereafter, he started eating a palmful of sand. Then he gave up that too, and started living without anything. Bhai Lehna Ji (Guru Angad Sahib) was eveready and alert in his service. He was happy and satisfied in Guru Sahib's will. He attended the holy congregation and rendered service normally as before.

At last Guru Sahib said to the entire congregation, "Will you go to your homes or not? Why don't you leave? Why are you coming after me?" Guru Sahib was heading towards a thick forest. First, to prevent them from following him, he hit them with a club. But about a hundred Sikhs still did not stop following him. Guru Sahib then performed a mammonic miracle by creating heaps of paisa coins and told them to pick them up. Some persons tied bundles of *paisas* and returned from there. Before those who were left, he created heaps of rupee coins. They too left carrying bundles of rupees. Guru Sahib returned to that place and came to know that they were after money. Most of the Sikhs left, but many Sikhs still refused to go from the '*dharmshala*' (religious place of worship). Guru Sahib assumed the form of a huntsman and picked up a club (used as pestle) in his hand. He started beating them

saying, "Why don't you go now? You have taken the money all right."

Many ran away, but a few were still left. Thereafter, Guru Sahib again went into the forest. He beat with a stick those who followed. As a result people were fleeing. At last only two were left - Bhai Lehna Ji (Guru Angad Sahib) and Baba Budha Ji. They kept suffering being beaten with the club. When they received the club on one side, they offered the other side saying - 'Sir! sanctify this side of the body too!' Guru Sahib said, "Will you leave or not? Why are you following me?" Guru Sahib worked a miracle -

'If the Guru himself deludes the Sikh by assuming a garb what can the poor Sikh do?'

Bhai Gurdas Ji, Var 35 / 22

ਜੇ ਗੁਰ ਭਰਮਾਏ ਸਾਂਗੁ ਕਰਿ ਕਿਆ ਸਿਖੁ ਵਿਚਾਰਾ ॥

The Sikh does not have the strength or power to resist, if the Guru himself wishes to delude him by putting on a garb. But Bhai Gurdas wrote in his 'Var' (ballad) -

'(To test the Sikh) If assumes the Guru a garb, the Sikh does not lose his faith.'

Bhai Gurdas Ji, Var 35 / 20

ਜੇ ਗੁਰ ਸਾਂਗਿ ਵਰਤਦਾ ਸਿਖੁ ਸਿਦਕੁ ਨ ਹਾਰੇ ॥

This belief is not in accordance with *Gurmat* (Sikh teachings). The Sikh does not have the strength or power to resist. He is saved only if the Guru is compassionate and gracious, otherwise not because the Sikh has not arrived at the stage where he can merge with the Guru and become indistinguishable from him. He has ego and pride and feels himself secure. He has conceit in his mind that he knows something - 'I am a scholar; I am an explicator and a narrator; I am a great '*sewadar*' (one rendering service); I am indispensable, no task can be accomplished without me.' The devotee forgets that

whatever he does is with the Guru's grace and blessing. 'May the Guru kindly keep us both physically and mentally healthy!' What will man do, if he is stricken with paralysis? Therefore, he should live in the Guru's grace. But he forgets and behaves arrogantly. Guru Sahib says, "No dear devotees! the Sikh does not have the strength to stand the Guru's test. He passes the test only if the Guru is kind and gracious." Guru Sahib again said to the two Sikhs following him, "Will you go back or not?"

In reply, Guru Angad Sahib submitted, "O Sovereign! those who had some place or refuge in the world, they went away. I have no other refuge in the world except your lotus feet. Where should I go? I have built my abode at Guru Nanak Sahib's feet; now I cannot leave it -

'Whether He then satisfies or consoles him or pushes him off.

Exaltation in either lies.' P. 349

ਭਾਵੈ ਧੀਰਕ ਭਾਵੈ ਧਕੇ ਏਕ ਵਡਾਈ ਦੇਇ॥

Whether you beat me with a stick or push me off, it is your glory and greatness. Whether you embrace me, it is your greatness. I am happy in both the states, but I have no other place to go. In the entire universe, I have no other abode where I can go. O True Guru! I have no other prop or refuge.' Recite the following to express this sentiment -

Refrain: Some have some others as their friends

But I have thee alone, O Master... ..

**ਧਰਨਾ - ਕੋਈ ਕਿਸੇ ਦਾ, ਕਿਸੇ ਦਾ ਹੈ ਕੋਈ,
ਮੇਰਾ ਤੂੰ ਹੈ ਇਕੋ ਮਾਲਕਾ -2, 2.
ਮੇਰਾ ਤੂੰ ਹੈ ਜੀ ਇਕੋ ਮਾਲਕਾ -2, 2.
ਕੋਈ ਕਿਸੇ ਦਾ, ਕਿਸੇ ਦਾ ਹੈ ਕੋਈ..-2, 2.**

'Others have someone to lean upon;

To me, poor and forlorn, the sole support art

Thou.

*Unless Thou take abode in my mind,
How may I not wail to distraction?' P. 792*

**ਕਿਸ ਹੀ ਕੋਈ ਕੋਇ ਮੰਵ ਨਿਮਾਣੀ ਇਕੁ ਤੁ॥
ਕਿਉ ਨ ਮਰੀਜੈ ਰੋਇ ਜਾ ਲਗੁ ਚਿਤਿ ਨ
ਆਵਹੀ॥**

O Sovereign! those who had built a place for themselves in the world, they left for their respective places, but I (Lehna) have not built any place for myself; I have my refuge at your feet alone. Leaving this refuge where should I go?" Guru Sahib said, "If you are not to turn back, look there! What is lying?"

"O Sovereign! whatever you have kept is lying there."

The *Gursikh* becomes so much absorbed in the Guru's judgement or opinion that he is left with no judgement or opinion of his own. Guru Nanak said, "Baba Budha Ji! see! what hour of the night is it? Let us get up and take bath." In ancient days, no bells were rung to indicate time. People got up judging the hour from the position of stars. People in the village knew from the position of stars at what point 'tingar' and khiti (constellation) are at 2 A.M. in the month of Katak (October - November) and where they are in the months of Poh (December - January) and Magh (January - February). They yoked the oxen to the plough accordingly, and accordingly did they yoke them to the well.

'In the fourth watch of the early morn.

Yearning arises in the mind of men of exalted understanding.' P. 146

ਚਉਥੈ ਪਹਿਰਿ ਸਬਾਹ ਕੈ ਸੁਗਤਿਆ ਉਪਜੈ ਚਾਉ॥

Similarly were filled the devotees with the desire to practise Divine Name meditation.

'With rivers are they in love;

In their mind and on their tongue is ever the holy Name.' P. 146

ਤਿਨਾ ਦਰਿਆਵਾ ਸਿਉ ਦੋਸਤੀ ਮਨਿ ਮੁਖਿ ਸਚਾ
ਨਾਉ ॥

In their mind, heart and tongue used to
be ever the utterance of God's Name -

*'Rising early in the morning, the Name thou
contemplate:*

Night and day on it meditate.

*Thereby shalt thou never pine, nor by any
malady touched.'* P. 255

ਝਾਲਾਘੇ ਉਠਿ ਨਾਮੁ ਜਪਿ ਨਿਸਿ ਬਾਸਰ ਆਰਾਧਿ ॥
ਕਾਰਾ ਤੁਝੈ ਨ ਬਿਆਪਈ ਨਾਨਕ ਮਿਟੈ ਉਪਾਧਿ ॥

It is essential for a *Gursikh* to get up
early in the morning and take bath. First, he
should recite 'Waheguru' chant (God's
Name). With absolute concentration he
should hear the Name-melody; as the
concentration of mind increases, he will
start hearing other musical melodies also.
He will enjoy the bliss of 'smadhi' (deep
meditation or trance). Then he should read
Gurbani with love and devotion. Guru Sahib
describes this 'Brahm mahoorat' (Godly
auspicious time) as 'amrit vella' (ambrosial
hour). *Gurbani* edict is: At last, when you
breathe your last, then you may sleep to
your fill forever; then nobody will wake
you up again. Then you may satisfy
yourself and sleep as much as you like;
ages will pass and none will rouse you from
sleep. Baba Farid Ji says, "Ages have
passed but I have not changed side." After
death, man lies in the grave on his back,
and continues lying in that posture for ever.
None changes his side. His sides burn. But
Guru Sahib says that devotees of God are
filled with a yearning to get up early in the
morning, take bath and then engage in
God's devotional worship -

*'Rising early in the morning, the Name thou
contemplate:*

Night and day on it meditate.

*Thereby shalt thou never pine, nor by any
malady touched.'* P. 255

ਝਾਲਾਘੇ ਉਠਿ ਨਾਮੁ ਜਪਿ ਨਿਸਿ ਬਾਸਰ ਆਰਾਧਿ ॥

ਕਾਰਾ ਤੁਝੈ ਨ ਬਿਆਪਈ ਨਾਨਕ ਮਿਟੈ ਉਪਾਧਿ ॥

All dissension and conflict will end.
No maladies will afflict you. Therefore, you
should fruitfully utilize the ambrosial hour
in the early dawn. The Guru's edict is -

*'After bathing, contemplate thou thy Lord;
thus shall thy mind and body be freed of
maladies.'* P. 611

ਕਰਿ ਇਸਨਾਨੁ ਸਿਮਰਿ ਪੁਛੁ ਅਪਨਾ ਮਨ ਤਨ ਭਏ ਅਰੋਗਾ ॥

Both your mind and body shall become
disease-free. So, in this way, Guru Sahib
said to Baba Budha Ji, "Just see, how much
night is left, so that we may take bath." He
said - "O Sovereign! it is midnight; half of
the night is still left."

Guru Sahib said, "How do you know
this when no clock or bell has rung?"

"Bhai Bhagirath Ji! you see how much
night is left."

"Sir! it is midnight."

"Bhai Mansukh! you should see what
time of the night it is?"

"O Sovereign! I have no knowledge of
astronomical calculations or the position of
the stars, but it appears me that it is a little
past mid night."

"Bhai Lehna! you should see how
much night is left."

Bhai Lehna Ji went out and came back.
He did not look at the stars at all. He
thought - 'Guru Sahib himself is
omniscient. Why is he asking me? Tears
started streaming from his eyes. Coming in
he paid obeisance and became quiet. "Bhai
Lehna, you havn't told me how much night
is left? All others have told me." Bhai
Lehna (Guru Angad Sahib) knew - 'The
Guru is God Himself. He is the possessor
of all powers; that is, He is Omnipotent. He
himself knows the pace at which time

moves.'

He spoke very humbly and gently, "O Sovereign! you are the master of day and night, stars and time. Time is subordinate to you. You have let as much time pass as you wished. Only that much time is left, as you want." If he did not have full faith in the Guru's power, he could have said that so much time was left. But he did not follow his own wisdom and understanding to say - "It is such and such watch of the night." On the other hand, he said "Sir, only that much time of the night is left as you wish."

Guru Sahib reached the forest. He was testing 'Sikhi' (faith of the Sikhs) by applying touchstones and subjecting them to various tests. He told both Lehna Ji and Budha Ji to go away and if they did not want to go - "Look! what is lying there before you?"

Guru Angad Ji submitted, "O Sovereign! only that must be lying there what you have kept."

"Don't you see? Don't you see a dead body lying there? Go, and eat it."

They went there and stood near the body. "O Sovereign! command from which side we should start eating."

Guru Sahib said, "Start eating from the head."

Without uttering a word, without any hesitation and with 100% determination, when Bhai Lehna Ji advanced and lifted the cloth, he was surprised to see that it was 'karah parshad' (sweet pudding) and the dead body had vanished. They had passed the test. Both paid obeisance to Guru Sahib and said, "Thou art blessed for you have saved us from wavering by reaching out your hand. O Sovereign! thy ways are

known to thee alone."

Guru Nanak Sahib came forward and said, "O Bhai Lehna, come near us; we have now to merge in you. We have prepared now your body by subjecting you to such a big test. Only one out of thousands and lakhs emerged through the tests. From Guru Nanak Sahib now changed the form, the Divine Light merged in Bhai Lehna Ji, and Guru Nanak Sahib became Guru Angad Ji. Created from his 'ang' (limb or body), Guru Nanak Sahib manifested himself in 'Angad' (from, or of his limb). "He will be my second form or human manifestation." Guru Nanak Sahib returned home. Every body came to know that Guru Nanak Sahib had become 'Angad Ji'.

Mata (mother) Sulakhni Ji said, "O Sovereign! your miraculous deeds are strange indeed. I have heard that you have given everything to Bhai Lehna."

Guru Sahib replied, "There was none other deserving to receive. There was no other human being to preserve that Nanak-light, Guru-Light, Guru-God-light. Only this human body could hold and preserve this 'Light'. Your sons will have temporal powers, mundane as well as miraculous powers, respect and honour; even their dogs will possess powers. They have fondness for 'Maya' (material riches), which they have got in abundance. Bhai Lehna Ji wanted to have me, and so he has got me."

"Baba (Guru Nanak) is neither in 'marhi' (memorial on cremation site) nor in grave, he is in the heart of Guru Angad." Guru Nanak Sahib came to be lodged in Guru Angad's heart and mind. So holy men test their disciples on a touchstone. Where did Guru Nanak Sahib go?

Nizammudin Auliya also applied the

touchstone to test his disciples or devotees. There were 30 to 32 disciples, one more exalted and famous than the other. It was difficult to guess, who would succeed to the holyman's spiritual throne. At last, to test them, he set out for Delhi for the first time. All the prominent disciples accompanied him. He entered the prostitutes bazaar. He had come to the city for the first time. Seeing a very beautiful prostitute, he climbed the stairs and went into her brothel. The holyman cast his glance on her. A holyman's glance of grace is rare indeed. In a second is a 'jeev' (individual soul) exalted and his /her sins are annulled. The prostitute said, "O holyman! I am a hell-worm. Why have you put your holy feet in this terrible hell, this place of sin? What service can I render unto you?" The holy man explained to her, "You are to shoo away the disciples. Enact such a drama that their faith in me is shattered and not a single disciple should stay behind, all should go away."

So she enacted a farce on the occasion. She told the holy man's disciples that henceforth the holyman would stay with her. She directed her servants to bring the best wine and 'kabaab' (mince-meat preparation) for him. After sometime, she came out and said that the holyman had drunk all the wine and ordered more to be served. She said all this within the hearing of the disciples.

Many fanatical disciples remarked, "What! Even though so exalted has the holyman fallen so low?" Losing faith in him, they started going to their homes. It was 10 O'clock at night. Then it was 11 O'clock. But these voices kept coming, 'Go, bring more wine and kabaab by getting the shops opened.' She rebuked those disciples

who were still standing and said to them, "Go away from here." She warned them again and again. It was 4 A.M. Only two disciples were left; thirty had gone away.

Going in, the prostitute said to the holy man, "Sir! two disciples have been left." He said, "Put them off and beat them with sticks."

Her servants started beating them. One of the two ran away saying - "It is much better to be without such an 'auliya' (holy man or preceptor)." The one left behind was Amir Khusro. She said to the holy man, "Sir! he has been given much beating. But he does not move from here and continues sitting. He says that he is not going to leave this threshold. We tell him that it is the house of a prostitute."

He says, "My holy master is here. Therefore, for me it is the most sacred temple. This is not a place of sin. My holy master has come here. Therefore, all that is mine is here. So where should I go?" The holy man directed her to drag him (Khusro) and throw him away at some distant place. They dragged him to a distant place, but he returned again. She said, "Sir! he has come back again." He ordered her to drag him again. At last the holy man came out in the early dawn and said, "O Khusro! thirty one went away, why did you not leave me?" Tears came into Khusro's eyes and he said, "O Sovereign! I have no place or shelter in the world. Those who had their places or shelters went away. But my refuge is at your feet. So where else should I go?"

However, Khusro did not complain that he gave away his life's earnings in exchange for his shoes. But we often start complaining and making calculations. We remind or bring to notice the good turns or favours we have done to the Guru, and in

return the Guru has done nothing for us. We made so much sacrifice, read and recited so much *Gurbani*, practised so much renunciation, but the Guru has done nothing. We wonder what he (the Guru) has in his mind. We get involved in calculations. Guru Sahib says that he who gets involved in calculations is not a true 'Sikh' (disciple), or follower. The state of a disciple is very different.

Refrain: By becoming corpse-like does one become a disciple.

ਧਾਰਨਾ - ਮੁਰਦਾ ਹੋਇ ਕੇ, ਮੁਰੀਦ ਬਣ ਜਾਵਣਾ -2, 4.

By becoming corpse-like (by killing all desires) does one become a disciple, not by mere verbiage.

Only a contented and satisfied martyr can overcome illusion and fear.

He should always continue rendering service like a purchased slave.

He feels neither hunger nor sleep, nor any attraction for food.

He grinds flour in the hand-mill and carries water tirelessly.

As directed does he wave the fan and washes the master's feet lovingly.

Earnestly he serves without laughing or weeping.

Conducting himself as a mendicant at the Guru's portal, finds he acceptance with him.

Congratulations then he receives as on the rising of the moon on Eid (Muslim festival).'

Bhai Gurdas Ji, Var 3/18

ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਨ ਗਲੀ ਹੋਵਣਾ।

ਸਾਬਰੁ ਸਿਦਕਿ ਸਹੀਦੁ ਭਰਮ ਭਉ ਖੋਵਣਾ।

ਗੋਲਾ ਮੁਲ ਖਰੀਦੁ ਕਾਰੇ ਜੋਵਣਾ।

ਨਾ ਤਿਸੁ ਭੁਖ ਨ ਨੀਦ ਨ ਖਾਣਾ ਸੋਵਣਾ।

ਪੀਹਣਿ ਹੋਇ ਜੀਦਿ ਪਾਣੀ ਢੋਵਣਾ।

ਪਖੇ ਦੀ ਤਾਗੀਦ ਪਗ ਮਲਿ ਧੋਵਣਾ।

ਸੇਵਕ ਹੋਇ ਸੰਜੀਦੁ ਨ ਹਸਣ ਰੋਵਣਾ।

ਦਰ ਦਰਵੇਸ ਗਸੀਦੁ ਪਿਰਮ ਗਸ ਭੋਵਣਾ।

ਚੰਦ ਮੁਮਾਰਖ ਈਦ ਪੁਗ ਖਲੋਵਣਾ।

One cannot become a disciple for nothing.

Mother Sulakhani said, "O Sovereign!

what will become of my sons?"

Guru Sahib called his sons, "Son Sri Chand! Bhai Lehna Ji hasn't told me what time it is. You find out what time of the night it is now."

Sri Chand Ji replied, "Will you let me rest or not?"

"Lakhmi Chand! son! you tell me the time."

"Sir, what should I say? Now you have crossed seventy years, and septuagenarians often lose intelligence; they become stupid."

The mother heard the sons' behaving impudently; they were not agreeing with their father. When the Sikh (disciple) has his own opinion, he cannot harmonise with and merge with the Guru. When the sheath is one how can two swords be put into it? Only if the two swords merge into one can they be put into one sheath. Two swords can never be accommodated in one scabbard. Next day passed off; a few more days also passed.

One night Guru Nanak Sahib said, "Bhai Sri Chand! are you awake? Go, wash this 'chadra' (sheet used as a garment to cover the lower part of the body). Today, I have to go out somewhere." He said, "Sir! it is midnight, you always behave like this. Neither do you sleep yourself, nor do you let us take rest. In the morning, I shall get it washed from some 'sewadar' (attendant or servant). What is the hurry about getting washed this 'chadra' in particular? There are many other 'chadras'; you may take anyone of them."

"Son Lakhmi Dass! you go and wash it."

He too gave the same reply.

"Bhai Lehna! you should go and wash

it.”

Bhai Lehna Ji picked up the ‘chadra’, washed it and brought it properly dried. He returned in a little while.

Guru Sahib asked him, “How is it that you have washed it and dried it also so quickly?”

“Sir, the sun was very hot. It is night here, while on the other side, it is 12 noon.” The mother heard this too.

A mouse was lying dead. All the three were sitting there. Guru Nanak Sahib said to Sri Chand, “Son, throw it outside.” He replied, “Sir, it is extremely dirty. Let a ‘sewadar’ (servant) come; we shall get it thrown outside. Why are you getting impatient? It has been lying here since morning.”

Guru Sahib asked Lakhmi Das to do it but he too gave a similar reply. Then Guru Sahib looked towards Bhai Lehna Ji. He at once picked up the dead mouse and threw it outside.

Similarly, once there was a dirty trough of water. Bhai Lehna Ji (Guru Angad Sahib) was dressed in very beautiful clothes. While Guru Sahib was standing there a bowl from his hands fell into the pond. He said, “Oh! my bowl has fallen into the pond; son Sri Chand, please take it out of water.” He replied, “Sir, my clothes will get soiled. I may contract several diseases by going into such dirty water. Let some servant come. We shall ask him to take out the bowl and he will do it.”

Guru Sahib then asked Lakhmi Dass to take out the bowl. He too said, “Why should I bring it out? Is it very badly needed? Are there no utensils? We shall get it taken out by and by.”

After this Guru Sahib said to Bhai Lehna Ji, “O man! you should go and bring out the bowl from the pond.”

Bhai Lehna Ji did not remove his clothes and jumped into the pond instantly. The water was chest-deep, but he took out the bowl. He was totally smeared with dirty water. Both the sons went away, and Bhai Lehna Ji too went away to take bath. Guru Sahib said, “Well Sulakhni Ji! now tell me – where do your sons stand and what is the level of the slave’s faith and devotion? He whom you call slave is my very form and image. It is he who is Nanak.” So, in this way – “By becoming corpse-like (by killing all desires) does one become a disciple, not by mere words?” One cannot become a true disciple by mere talk. It is by –

‘Accept thou death first, abandon the hope of life, and be the dust of the feet of all, then alone come thou to me.’ P. 1102

**ਪਹਿਲਾ ਮਰਣ ਕਬੁਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ॥
ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੋਣਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ॥**

If a person becomes a disciple by retaining his ego, he will be given to anger also. Just check the person, who has become a Sikh (disciple) by keeping his ‘I-ness’; he will be given to wrath, he will be rude; he will protest because ‘I’ or ‘ego’ is living in him. If ‘I-feeling’ or ‘ego’ is absent, you may say anything to him, you may beat him severely; he is not bothered about good and bad because, holy congregation, he is free from the feeling of ‘I-ness’. It is the feeling of ‘I-ness’ that makes man become angry. He will protest even over a trifle because ‘I-ness’ is there in him – ‘I am a big person, I am not being attended to, I am not being noticed, they do not know who I am.’ This feeling or notion is a big hurdle in the path of spirituality.

So Amir Khusro was beaten, clubbed, dragged and thrown out. But he came back again. They said, "Will you go or not? Don't you feel angry (at being treated in this manner)?"

He said, "No sir! what for should I feel angry? O holy Master! your pulls and pushes are as dear to me as the praise and glory bestowed by you."

'Whether he then satisfies or consoles him or pushes him off, Exaltation in either lies.' P. 349

ਭਾਵੇਂ ਧੀਰਕ ਭਾਵੇਂ ਧਕੇ ਏਕ ਵਡਾਈ ਦੇਇ॥'

I am at least in the memory of my holy master that I am sitting here. What you have said now that he has directed you to drag me and throw me out is proof enough of the fact that he at least remembers me. This is a very big thing for me that I am in my master's memory."

The holy man came out and said, "O Khusro! when all others have left why don't you also go away?"

"O holy master! I have no other place or abode in the world. My place of refuge is at your holy feet. How should I go leaving the heaven of your feet? I cannot live without you. It is my death, if I leave you. Since you are sitting here, it is a sacred place or temple. Those who have (spiritual) eyes see that it is a temple, while to the blind, it may be a prostitute's brothel. To me it appears to be a supremely holy place. Where should I go?" Descending the steps, the holy man took Khusro in his embrace, and said, "O Khusro! you have understood the mystery of spirituality. The rest were idle prattlers.

Refrain: Many are those who just prattle, But true servants are very rare... ..

ਧਰਨਾ - ਗੱਲਾਂ ਵਾਲੇ ਹੋਨ ਘਨੇਰੇ, ਚਾਕਰ ਕੋਈ ਕੋਈ ਹੈ -2,

2 .

ਚਾਕਰ ਕੋਈ ਕੋਈ ਹੈ -4, 2.

ਗੱਲਾਂ ਵਾਲੇ ਹੋਨ ਘਨੇਰੇ,-2.

So we are happily wedded in mere words but not in reality - 'in the way of speaking am I wedded woman, but never has the Spouse met me.' (P. 433) So, in this way - 'whether He then satisfies or consoles him, or pushes him off, exaltation in either lies.' (P. 349) Very rare is indeed such a person, who continues standing at the Guru's portal and does not lose faith or waver even when he is pushed off from there.

Guru Sahib says, "Is there any one such as this? 'One in millions alone is a true devotee or a servant of God, all others are only traders in piety.' (P. 495) Out of millions, there is only one who is a true servant of the Lord; all aren't. All the world does not long for a glimpse of God. One in millions has an intense yearning for meeting God." Guru Sahib said to Raja Shivnabh, "O King! God is ever present with you. So don't seek Him outside -

'Simple, childish female! (image for the seeker) of what art thou proud?

Why enjoyest thou not God's love in thy own home?

Thoughtless female! the Spouse is close to thee - why seek Him outside?' P. 722

ਇਆਨੜੀਏ ਮਾਨੜਾ ਕਾਇ ਕਰੇਹਿ॥

ਆਪਨੜੇ ਘਰਿ ਹਰਿ ਰੰਗੋ ਕੀ ਨ ਮਾਣੇਹਿ॥

ਸਹੁ ਨੇੜੇ ਧਨ ਕੰਮਲੀਏ ਬਾਹਰੁ ਕਿਆ ਚੁਢੇਹਿ॥

God, whom you wish to meet, abides with all. The only difference is that we don't love Him; there isn't yearning for Him in our heart; we do not cry like the rain bird, we do not listen to holy men and follow their advice. They tell us very good and noble things, but we do not imbibe their teachings and lodge them in our heart." Shivnabh said, "O Lord! we don't see Him or He is not visible to our eyes."

Guru Sahib said, "Put in your eyes the collyrium of God's fear and reverence. One fear is frightening - black fear or dread; the other is pure fear, which is called 'reverence' and 'awe'." When you put the collyrium of fear and awe in your eyes, then you will feel differently while meditating on God's Name. Then you will feel that if your mind or attention wanders, it will amount to showing disrespect to God, for He is watching you -

'He sees, hears, and is ever with me, but I, a fool, deem Him to be distant.' P. 612

ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੈ ਮੂਰਖ ਜਾਨਿਆ ਦੂਰੀ ਰੇ ॥

He is watching you meditating on His Name, whether you are truly contemplating Him or showing disrespect to Him by letting your mind wander in business and trade."

There was a holyman in the time of Prophet Mohammed, who was his foster-brother. When he practised Divine Name meditation, he kept trembling. Once his disciples asked him, "O holy preceptor! when you go into trance, you tremble too much." He replied, "I am in the august presence of God. There are countless holy men like me at the Divine Portal -

'Amongst my Lord Spouse brides, one is better than the other.

Who is there that knows my name even.' P. 762

ਇਕ ਦੁ ਇਕਿ ਚੜਦੀਆ ਕਉਣੁ ਜਾਣੈ ਮੇਰਾ ਨਾਉ ਜੀਉ ॥

None knows my name even. There are countless devotees or seekers present in the Court Divine. In the Realm of Eternity (God's Abode), I am afraid that I may not commit any impudence, or mistake and I may not think of anything worldly because I have put the collyrium of God's fear in my eyes and decked myself with God's love -

'In thy eyes put the collyrium of fear, and with love deck thyself.' P. 722

ਭੈ ਕੀਆ ਦੇਹਿ ਸਲਾਈਆ ਨੈਣੀ ਭਾਵ ਕਾ ਕਰਿ ਸੀਗਾਰੇ ॥

But we are not in love with God; we are in love with the world which is false. Out of millions, there is hardly one who has love for God and not for the world. Such is the Gurbani edict -

'Should one snap ties with the world and family, then comes that carpenter by Himself.' P. 657

ਲੋਗ ਕੁਟੰਬ ਸਭਹੁ ਤੇ ਤੋਰੈ ਤਉ ਆਪਨ ਬੇਢੀ ਆਵੈ ਹੋ ॥

Break off your relations with all and foster love for the One Lord alone. Then will He come by Himself. When you have love with the rest of the world, then God does not come. He wants unflinching, perfect and immaculate love which means living in His will without any complaint or grouse. Complaint makes all the difference. Complaint was voiced by Sadhna -

'For love of a king's daughter a man disguised himself as Vishnu:

Of this man, lust-seeker, self-seeker, you saved the honour.

Enlightener of the world! What merit is yours if your Retribution deeds leave us not? Why seek shelter with the tiger if a jackal is to grip us?' P. 858

ਨਿਪ ਕੰਨਿਆ ਕੇ ਕਾਰਨੈ ਇਕੁ ਭਇਆ ਭੇਖਧਾਰੀ ॥

ਕਾਮਾਰਥੀ ਸੁਆਰਥੀ ਵਾ ਕੀ ਪੇਜ ਸਵਾਰੀ ॥

ਤਵ ਗੁਨ ਕਹਾ ਜਗਤ ਗੁਰਾ ਜਉ ਕਰਮੁ ਨ ਨਾਸੈ ॥

ਸਿੰਘ ਸਰਨ ਕਤ ਜਾਈਐ ਜਉ ਜੰਬੁਕੁ ਗ੍ਰਾਸੈ ॥

Once Sadhna Bhagat (saint) was going to the temple of his deity. While on his way, at night he was resting under a tree. Stricken with lust, an immoral woman came to Sadhna. He checked her from the immoral act. She thought that he was afraid of her husband and so killed her husband with a chopper. Then coming to Sadhna, she said to him, "Now I have killed my husband." Sadhna said to her, "What an evil thought you have!" When she saw that he

was not listening to her and was refusing to oblige, she created an uproar that he had killed her husband. Sadhna was caught and was ordered to be bricked in a wall after severing his hands. It so happened that a wall of the king's fort was falling again and again. The astrologers said, "If a man is bricked alive in the wall, it will not fall; it will stand. It is a very hard place under some supernatural curse, and demands human sacrifice. So the masons started laying bricks.

Sadhna prayed, "O God! I used to worship you and was coming to have a glimpse of you. How has this unfortunate incident happened with me? You are compassionate and merciful that you save the honour of even one who appears in your garb."

In this context, there is a story. In a king's dominion, a boy had heard that the princess wanted to marry Lord Vishnu. This boy had an engineer friend. He asked him to build an 'Uddan Khtola' (an airborne vehicle in Indian mythology) for him by which he could alight in the royal palace. He also asked him to fix four mechanical arms on his body (These days, such things are managed and they are capable of motion also). Disguising himself fully as Lord Vishnu, he alighted in the King's palace. On hearing the sound of the vehicle, the princess came on the roof. Taking him to be Lord Vishnu (because he was dressed as such), she paid obeisance to him and made entreaties, "O Lord! You have fulfilled my heart's desire." The king was informed and the princess was married to that boy. He said, "Look! I am not going to live like this in the world. This body of mine is of the Dev-lok (region of the gods). Let me come in the form of a human being."

So next day, he came in his true form and started living with her. Time passed. When a neighbouring ruler heard that Lord Vishnu lived in the palace of that king, he thought that it was improbable and must be some subterfuge or conspiracy. It was a trick or deception. The princess's father (king) thinking that since his son-in-law was Lord Vishnu, he no longer needed to maintain armies and so dispensed with them. The neighbouring ruler planning the invasion considered the entire situation and thought that since the kingdom was lying defenceless in the absence of armed forces, he should usurp it. So his forces launched the invasion. The Ministers of the king apprised him of the grave situation and said, "If you command, may the forces be recalled? The enemy forces are crossing the borders and nobody is there to oppose them." But he replied, "When my son-in-law is God Himself, what for do I need armies?" He had perfect faith that God would come to his rescue.

The invading king came quite near. The city gates were closed. The Ministers informed the king, "Sir! the enemy forces have come to the outer wall. They are scaling the wall by putting up ladders. They have broken the city gate. If you command, should we fire in self-defence?"

But he said, "No; God Himself will do everything."

On the other hand, this lover came to know about the prevailing situation. His wife said to him, "O God, now you should defend the kingdom."

He replied, "Don't worry, I will protect the kingdom."

He went into the inner room and decided to commit suicide by hanging from

the ceiling. But as he was about to jump from the chair, God came and caught hold of him, and said, "Now, what are you doing? Nobody will blame you, but people will blame me - God. The peoples' faith in God will be shattered. The whole world will become agnostic. You should go and check the enemy forces. My power shall work through you." Such deeds were done and such a mysterious battle was fought that the invading king had to accept defeat.

So Sadhna said, "O God! You have sustained your honour so much that - 'You saved the honour of a lust-seeker and self-seeker.' (P. 858) You yourself came and saved the honour of that lustful man. He was not your devotee and worshipper; he had only disguised himself as God and practised hypocrisy."

God said, "O Sadhna! it is your deed of which you have to bear the consequences."

He said, "Then, O Enlightener of the world! What merit is yours if, our retribution deeds leave us not?" (P. 858) What is the use of coming into your refuge, if my deeds are not annulled? He humbly asked God about the deed for which he was being made to suffer.

God said, "O Sadhna! in the previous birth you were a silent sage. Butchers were taking away a cow to be slaughtered. That cow broke its rope. There was a deep pit behind you in which the cow hid. The butchers asked you, 'Where is the cow hidden?' One was holding a knife. You came to know that they were slaughterers. You had taken a vow of silence. Instead of speaking you told them with the gesture of hands that the cow was hiding behind you in a deep pit. You had revealed this with both your hands. That is why both your

hands have been chopped. It was your deed, the fruit of which you have to bear -

'No riddance from suffering the consequences is, for mighty is the law of deeds' retribution.

ਭੋਗੇ ਬਿਨ ਭਾਗੇ ਨਹੀਂ ਕਰਮ ਗਤੀ ਬਲਵਾਨ।

'Of D learn:

Blame none: your evil deeds are to blame.

What I have done have I obtained -

On none else cast the blame.' P. 433

ਦਏ ਦੋਸ਼ ਨ ਦੇਉ ਕਿਸੇ ਦੋਸ਼ ਕਰਮ ਆਪਣਿਆ॥

ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸ਼ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ॥

Complaining to God, he prayed, "O God! of what avail is rendering devotional worship unto you, if the deeds are not annulled? If even after going into the lion's refuge, one is to be afraid of jackals, then what is the use of taking refuge with the lion?" On hearing this entreaty of Sadhna, a voice from heaven said, "O Sadhna! be patient." But Sadhna entreated again -

'For want of a drop of rain, the 'chatrik' (rain-bird) suffers agony.

When its life is gone, then even if an ocean is at hand, it is of no avail.' P. 858

ਏਕ ਬੂੰਦ ਜਲ ਕਾਰਨੇ ਚਾਤ੍ਰਿਕ ਦੁਖ ਪਾਵੈ॥

ਪ੍ਰਾਨ ਗਏ ਸਾਗਰ ਮਿਲੈ ਫੁਨਿ ਕਾਮਿ ਨ ਆਵੈ॥ ਪੰਨਾ - 858

O God! the wall has risen above the waist. I have started feeling suffocated, but you are still telling me to wait, and be patient. The 'chatrik' (rain-bird) may be suffering agony for a drop of rain, and may die of thirst. Then, if after death, even an ocean is found, of what use will it be?" Once again, he heard a voice from heaven, "Wait Sadhna, wait."

After sometime more, the fort wall reached his chest; he started feeling suffocated. He again prayed, "O God! how can I wait now?"

'Now that my life is grown weary, and I am not to last much longer, how can I be patient?

If after drowning comes the boat, who will then ride it? P. 858

ਪ੍ਰਾਨ ਜੁ ਥਾਕੇ ਬਿਰੁ ਨਹੀ ਕੈਸੇ ਬਿਰਮਾਵਉ ॥
ਬੁਝਿ ਮੁਏ ਨਉਕਾ ਮਿਲੈ ਕਹੁ ਕਾਹਿ ਚਢਾਵਉ ॥

O God! I am about to breathe my last; I am on the verge of dying. O God, if a drowning man is calling for help and asking for being taken out of water, and he dies of drowning, and then the boat comes to help him, whom will you make to ride it? Then of what use will the boat be?

Again, he heard a voice from heaven which said, "O Sadhna! you have started complaining and taunting like rivals? This is not the way devotees behave. Devotees remain happy and satisfied in my will. Even when they are being hacked limb by limb, they are saying - "O Lord! Thy will is sweet." My devotees do not complain. They are happy to live according to my will.' He came to senses, and prayed -

'I am nothing; I have nothing and nothing is mine.

At this juncture, protect

Thou my honour, O Lord, Sadhna is Thy slave.' P. 858

ਮੈਂ ਨਹੀ ਕਛੁ ਹਉ ਨਹੀ ਕਿਛੁ ਆਹਿ ਨ ਮੋਰਾ ॥
ਅਉਸਰ ਲਜਾ ਰਾਖਿ ਲੇਹੁ ਸਧਨਾ ਜਨ ਤੋਰਾ ॥

So, in love and devotion for God, there is no room for complaint - 'Whether He then satisfies or consoles him or pushes him off, exaltation in either lies.' Whatever kind of recognition is received, whether of being pushed off or of acceptance, is all right. Pushes and pulls too have been received from God, and therefore, they are good and acceptable.

So, Guru Sahib says that true lovers and devotees of God always remain happy, cheerful and contented. Therefore, one should deck oneself with this type of love. In love and devotion, there is no grouse. Whatever He does is all right and should

be regarded as for our good. Such is the Guru's edict -

'Then alone would one be reckoned happily - wedded, when her Spouse bears love for her. What may the simple female do should she not win her Spouse's love?

Despite all her implorations, into the Mansion (of God) shall she not find entry.'

P. 722

ਤਾ ਸੋਹਗਣਿ ਜਾਣੀਐ ਲਾਗੀ ਜਾ ਸਹੁ ਧਰੇ ਪਿਆਰੋ ॥
ਇਆਣੀ ਬਲੀ ਕਿਆ ਕਰੇ ਜਾ ਧਨ ਕੰਤ ਨ ਭਾਵੈ ॥
ਕਰਣ ਪਲਾਹ ਕਰੇ ਬਹੁਤੇਰੇ ਸਾ ਧਨ ਮਹਲੁ ਨ ਪਾਵੈ ॥

If she wails, entreats and complains, she does not find an abode with the Lord.

'With all one's rushing about, nothing without good fortune (made by good deeds) is attained.

The woman intoxicated with avarice and greed, in Maya (worldliness) is totally involved.

In such ways is the Spouse not attained, By the woman turned thoughtless. P. 722

ਵਿਣੁ ਕਰਮਾ ਕਿਛੁ ਪਾਈਐ ਨਹੀ ਜੇ ਬਹੁਤੇਰਾ ਧਾਵੈ ॥
ਲਬ ਲੋਭ ਅੰਕਾਰ ਕੀ ਮਾਤੀ ਮਾਇਆ ਮਾਹਿ ਸਮਾਣੀ ॥
ਇਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ਨਹੀ ਭਈ ਕਮਣਿ ਇਆਣੀ ॥

Then the question arises - 'How can one be united with God?'

Guru Nanak Sahib says, 'Brothers, in this connection, you may consult those who have met the Lord.

Refrain: Tell me, O happily-wedded wives By what merit have you pleased your Lord?

ਧਰਨਾ - ਮੈਨੂੰ ਦੱਸਿਓ ਸੁਹਾਗਣਿ ਸਹੀਓ,
ਕਿਵੇਂ ਤੁਸੀਂ ਰਾਵਿਆ ਕੰਤ ਪਿਆਰਾ -2,2
ਕਿਵੇਂ ਤੁਸੀਂ ਰਾਵਿਆ ਕੰਤ ਪਿਆਰਾ -2,2
ਮੈਨੂੰ ਦੱਸਿਓ ਸੁਹਾਗਣਿ ਸਹੀਓ,-2.

'I ask the happily-wedded wife:

By what merit have such as you pleased your Lord spouse?' P. 722

ਜਾਇ ਪੁਛਹੁ ਸੁਹਾਗਣੀ ਵਾਹੈ ਕਿਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ॥

When the desire for meeting the Lord is roused in the heart of a perfect seeker, then from within him rises a cry - 'Is there

any such holy man who can make me meet and unite with my Lord God! I am willing to pay the maximum price; I am willing to offer or sacrifice my all - body, mind, wealth and even my mind's wisdom or intelligence.'

In the history of the Guru Sahibaan comes a story that, from Assam, when Guru Nanak Sahib went towards 'Sone-deep' via Chitagong, there were separate small island kingdoms, that were living in perfect peace and happiness. One of them was the kingdom of Raja Sudhar Sen. His nephew Inder Sain was deeply imbued with spiritualism. He was a friend and spiritual companion of Bhai Jhanda. Coming into the new country, where Muslims were disliked and hated, Bhai Mardana said to Guru Nanak Sahib, "Since I am a Muslim, and against the Muslims, there is a prejudice in this country, many persons start hating me too. I tell them that I am neither a Hindu nor a Muslim. According to the knowledge imparted by you, I tell them that the human body, made up of the five elements, has no caste or religion. But these people do not understand the notion of the human body as being made up of elements. "Guru Sahib said, "O Mardana! go to the house of Jhanda carpenter; he is a dear devotee. He has a friend named Inder Sain who is also a devotee. It is because of them that we have come to these islands. You should come after taking food with him and bring him to me; his friend Inder Sain longs to attain to the state of *sat* (truth), *chit* (intellect) and *anand* (bliss). Bhai Jhanda carpenter is a follower of the path of Divine Name meditation and devotional worship, while Inder Sain seeks Divine knowledge and follows this path. But both are seekers and friends, and yearn for having a glimpse of God."

Bhai Mardana went to the city, and Bhai Jhanda carpenter came with him. After discoursing to him about the path of Name meditation and devotional worship to attain to God, Guru Sahib made him an inhabitant of the Divine Name region. When Inder Sain came, he expressed the desire to meet God and attain to the state of '*sat*' (truth), *chit* (intellect), *anand* (bliss). That seeker of higher flight deserved to be imparted Divine knowledge. When, coming to Guru Nanak Sahib, he requested to be granted self-realization, then Guru Sahib commanded, "Inder Sain! if you wish to meet God, then you will have to give and take like a perfect trader. If you are prepared, only then shall I discourse." He said, "I am ready to surrender my all - body, mind and wealth to that holy man, who enables me to have a glimpse of God." Guru Nanak Sahib said, "Inder Sain! there are only two types of things in the world, one are inanimate (without spirit or soul) or unspiritual which are changing every moment, and the other is called 'soul' or 'Supreme Soul', which remains unchanged. The state of Divine knowledge is called the attainment of God's Name. (God's) Name is invaluable. Therefore, to attain everlasting joy, you should surrender all your material possessions to us. Only then shall I discourse to you."

Inder Sain was an intelligent devotee. He used to meet the holy and keep their company. He vowed to surrender all his wealth and property at Guru Sahib's feet and conveyed his resolve to him.

Guru Sahib said, "Inder Sain! you still have a material possession that is your body made up of five elements, which has five sense organs made up of twenty five '*prakritis*' (basic characteristics born of the

elements)." Inder Sain humbly offered that too. At that time, he was having thoughts - 'I have offered my body also.' He was entertaining these thoughts while standing there. Guru Nanak Sahib said, "Indersain! now you are entertaining thoughts. It is in the nature of the mind to think. You still have this material thing with you." So he offered his mind also at the True Guru's lotus feet. Then he started deciding or judging with intelligence. Guru Sahib said, "Inder Sain! it is in the nature of intelligence to judge and decide, which is a material thing." So he surrendered his intelligence also to Guru Sahib. He was then standing silent, but within him he was pondering - "I have offered my body, mind, wealth and intelligence to the Guru." Guru Sahib said, "Inder Sain! still you have not offered all your material possessions to us. You are deliberating or pondering. It is in the nature of the heart to deliberate or ponder, which material is. 'Chit' (heart) is a part of the subtle body; don't retain this too with you." He offered this too to Guru Sahib, but he was feeling within himself that he had surrendered all these things. Guru Sahib said, "Indersain, you are still feeling your sense of sentience through your conscience. This too is material. Therefore, surrender this also to us." He felt the existence of his reflected form and surrendered his 'I-ness' or 'ego' also to Guru Sahib. Guru Sahib then said, "Inder Sain, the remaining existence, you are experiencing that is 'you', that is your true form, this is soul; it is this that is 'Parm-atma' (Supreme soul, God) too."

Inder Sain became lost in trance or deep meditation, and time continued to pass. After a considerable period of time, Guru Sahib roused him from his 'smadhi' (deep meditation) and said, "Inder Sain!

this very 'Light' is 'Nirankar' (the formless One, God), *sat* (truth), *chit* (intellect) *anand* (bliss). This Supreme Conscious essence is your true form. All the material and unspiritual world (devoid of soul) is *Maya* (material world); it is nature, which is functioning under the three attributes of 'rajo' (passion, energy), *sato* (truth, virtue) and *tamo* (dark or evil); it is dark, momentary, agonizing or painful. The soul is contrary to this which is *sat* (true), *chit* (intellect), *anand* (bliss)."

Guru Sahib further said, "Inder Sain! we give you back all the material things you have surrendered to us. Use them in a disciplined and proper manner by remaining unattached. Live your life as per your destiny and continue enjoying them till you reach the state of liberation or salvation. You yourself are knowledge, bliss, truth, and sentience; there is none other than you here. All this material world is an extension or manifestation of your *Maya* which is in God Himself."

It is the seeker's desire that somebody may enable him or her to meet with God. Guru Sahib says at one place, 'Go and ask the happily - wedded wives how they have pleased their Spouse -

'Go, inquire of the happily - wedded wives by what devices have they attained love of the Spouse.'
P. 722

ਜਾਇ ਪੁਛਹੁ ਸੁਆਗਣੀ ਵਾਹੈ ਕਿਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ॥

They are carefree and indifferent. But they, happily-wedded wives (saints and holy men) mercifully tell us - 'Give up self-will, your thinking and cleverness and live in God's will and accept sincerely with all your heart whatever is happening around you. Give up tricks, frivolous languishment, ifs and buts, hopes and fears. Whatever your God is doing, accept it cheerfully and

uncomplainingly, just as in place of mansions, the Tenth Guru lying on the cold and wet bare earth of Macchiwara without any warm clothing, with ice-cold winter wind blowing accepted it uncomplainingly, and conveyed the following message to his beloved friend -

'O love, I tell Thee of the sad state of Thy lovers:

Separated from Thee, the cosy bed hurts.

And the high mansions sting like a snake!

The goblet pierces like a lance.

The cup strikes like a dagger.

And the meats tantalize like a butcher's knife.

With Thee, O Love, I'd prefer to sleep on the bare hard ground,

But cursed is living with those whom one loveth not.' Khayal, Tenth Guru

ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ ਹਾਲ ਮੁਰੀਦਾਂ ਦਾ ਕਹਣਾ॥

ਤੁਧੁ ਬਿਨੁ ਰੋਗ ਰਜਾਈਆਂ ਦਾ ਓਢਣ,

ਨਾਗ ਨਿਵਾਸਾਂ ਦੇ ਕਹਣਾ।

ਸੁਲ ਸੁਰਾਹੀ ਖੰਜਰ ਪਿਆਲਾ,

ਬਿੰਗ ਕਸਾਈਆਂ ਦਾ ਸਹਣਾ।

ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸਬਰ ਚੰਗਾ, ਭਠ ਖੇੜਿਆਂ ਦਾ ਕਹਣਾ।

In this way, dear - 'All His doings should one gladly accept, and discard cleverness and self-will.' (P. 722). God is met by loving Him devotedly. So, align with His lotus feet by imbuing your heart with love and devotion for Him. God is ever present with you. If you wish to meet with Him, deck yourself with His loving devotion, and put the collyrium of His awe and reverence in your eyes. When this state comes in you -

'As without water the fish finds not life;

As without the drop of rain the chatrik (rain-bird) feels not content;

As the deer attracted by sound rushes to face the hunter;

As the humming-bee, greedy for the fragrance of lotus, gets bound -

Thus is love for the Lord in the heart of His devotees:

By His sight or vision feel they fulfilled'

P. 708

ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ॥

ਬੁੰਦ ਵਿਹੁਣਾ ਚਾੜ੍ਹਕੇ ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ॥

ਨਾਦ ਕਰੰਕਹਿ ਬੋਧਿਆ ਸਨਮੁਖ ਉਠਿ ਯਾਵੈ॥

ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ਮਿਲਿ ਆਪੁ ਬੰਧਾਵੈ॥

ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ॥

God is bound by love of His devotees. He is not pleased by cleverness, argument, knowledge and reflection. He manifests Himself when charmed by true love. Dhanna served Him food and buttermilk. Namdev served Him milk. It is through love that Divine Name is attained, God is attained. Whatever God does should be accepted cheerfully and for your good. Body, mind and wealth all belong to Him; so offer them to Him -

'The servant who lives in the Guru's home should heartily obey the Guru's command.

He should nowise show off his ego.

On the Name Divine ever with his heart should he meditate.

He who sells his mind or soul to the True Guru, the affairs of that slave are set right.'

P. 286

ਗੁਰ ਕੇ ਗ੍ਰਿਹਿ ਸੇਵਕੁ ਜੋ ਰਹੈ॥

ਗੁਰ ਕੀ ਆਗਿਆ ਮਨ ਮਹਿ ਸਰੈ॥

ਆਪਸ ਕਉ ਕਰਿ ਕਛੁ ਨ ਜਨਾਵੈ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਧਿਆਵੈ॥

ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ॥

ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜੁ ਰਾਸਿ॥

Surrender your mind and soul to the Guru, all your affairs will be set right.

Pir Buley Shah became a recluse. Wandering in search of God, he came to Pir Inayat Ali Shah at Lahore. The Pir said to him, "O Buley Shah! attainment of God is quite simple. It means turning your mind from one thing (material things of the world) and focusing it on the other (the Name Divine)." Pir Ji was removing onion seedlings from one place and planting them at another place. He said, "O Buley Shah!

alienating the self from the sense of 'I-ness' and absorbing it in the existence of God amounts to attuning with Him." He further said to him, "Give me your introduction."

He replied, "Sir, I am called Buley Shah Saiyad (a superior Muslim caste descended directly from Prophet Mohammed)." The Pir said, "But I am a poor and humble 'Araeen' (name of an agricultural caste or class). Here there is no room for Saiyads because you have added an extra word to your name. 'Buley Shah' itself is quite heavy, but you have attached another word 'Saiyad' to it. When a seeker comes to a holy man with a sense of self-importance, as someone of consequence, the holy man says - 'He is full of pride'.

'From the vessel comes out the substance lying therein -

What argument in this can avail?' P. 449

**ਜੋ ਪਾਵਹਿ ਭਾਂਡੇ ਵਿਚਿ ਵਸਤੁ ਸਾ ਨਿਕਲੈ
ਕਿਆ ਕੋਈ ਕਰੇ ਵੇਚਾਰਾ॥**

'A thing can be put into a vessel only if another, that is inside, be first removed.'

P. 747

ਵਸਤੁ ਅੰਦਰਿ ਵਸਤੁ ਸਮਾਵੈ ਦੂਜੀ ਹੋਵੈ ਪਾਸਿ॥

If a pitcher is filled with chillies, and you try to put sugar into it, how can it be put? The pitcher is full to the neck with chillies. First take them out, remove its bitterness; then alone can sugar be put into it? But friend, you are carrying your superior sense of being a Saiyad."

"Holy man! I have made a mistake. I have not learnt how to address men of truth and piety. Naturally, caste-pride has been left with me. Be merciful to me."

"O Buley Shah! attainment of God is like removing a seedling from one place and planting it at another. It means dying to the world and becoming alive to God. Consider this flowerbed as the world, and

the other one, where we are to plant the seedlings, as God's flowerbed."

Very plainly the Pir explained to him that he should die for the world and come towards God. So he (Buley Shah) started rendering service. He served a lot; he washed clothes, served the wife and sons of the Pir in many ways. Some persons think that holy men do not require service. So they do not revere them. Holy men come to know from this type of conduct that the man is proud. Buley Shah started living at the Pir's place and rendered every kind of service. One day, Pir Inayat Shah got a message from a close relative that there was a marriage in his family and he must come along with his family. Pir Sahib called his sons and said, "My sons! since I cannot go, you should go to attend the marriage." They said, "Respected father! we have to go to the marriage all right, but it would have been better, if you had also accompanied us." Pir Sahib said, "It is your sweet will. You may go. But this Buley Shah will rob me of everything." The Pir's sons said, "He is a tested and tried servant. We are fully acquainted with him. We know his house also. So where can he go after robbing you? If he does, we will catch hold of him."

The children did not understand the hidden meaning. Pir Sahib kept saying mysteriously, "He will rob me; he will rob me." At last, leaving their father behind, the children went away to attend the marriage. Thus, left behind were Pir Inayat Shah and Buley Shah. Pir Ji drank water by putting the vessel to his lips and said, "Buley Shah! drink the remaining water. Through it I give you everything. It contains all powers; so drink it."

Only if there is some power in a holy man's 'sheet prasad' (food tasted by him and

left over), should it be given to the devotees, otherwise, he should not needlessly make others eat his left over food, for it will become a burden on him. If there is no power in a holy man's left over food, why should he give it to the followers?

Once Guru Tegh Bahadur Sahib threw away the sugarcane skin after sucking their juice. Bhai Mati Dass happened to put the sugarcane bark in his mouth. He was filled with terrible strength. He found it difficult to remain calm and quiet. He was surging with energy. He was unable to contain it. Bhai Mati Dass said to Bhai Dyala Ji, "If Guru Sahib permits me, I can raze Delhi and Lahore to dust." The soldiers heard this and informed Aurangzeb that the Sikh was ready to show miracle and that too so big that both Delhi and Lahore would be destroyed. When Guru Tegh Bahadur Sahib heard this, he said, "Bhai Mati Dass! what are you going to do? We have come to let God's will prevail -

'Having broken the (body's) earthen pitcher on the head of the King of Delhi, he departed to the world of God.'

Bachittar Natak

ਠੀਕਰਿ ਫੋਰਿ ਦਿਲੀਸ ਸਿਰਿ ਪ੍ਰਭ ਪੁਰਿ ਕੀਆ ਪਯਾਨ।

Now we have to leave this world. We have to break the body's earthen vessel on the head of Aurangzeb. This ship of sin is not going to sink until the heavy boulders of sin are put into it. He (Aurangzeb) has launched a campaign against *Brahmgyanis* (those who have attained knowledge of God), and has killed many holy men, and now this ship will sink after having been filled with sin. Tell me, from where you have got all this power."

"O Sovereign! I had sucked the bark of the sugarcane, the juice of which was

sucked by you." Guru Sahib said, "This power has come from the one whose leftover sugarcane bark you have sucked. Can you imagine or guess how much power that person may be having and what he can achieve? Remain cool and calm; try to endure it. This strength and power is to be used in reciting Jap Ji Sahib when you are cut into two with a saw. The sound of Jap Ji recitation should come from both the parts. This power is to be used not for blunting the teeth of the saw, or to immobilise the sawers. You have to impart a new lesson that even in the most adverse circumstances, when the Sikh is face to face with death, he should be uttering God's Name with his tongue; he should not be invoking any curse on his persecutors; he should be resigned to God's will, because the saint's opinion is -

'Saith Kabir: Death that terrifies the world, to me brings joy.

Through death alone is attained the Supreme, the perfect Bliss.'

P. 1365

**ਕਬੀਰ ਜਿਸ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੈ ਮਨਿ ਆਨੰਦੁ॥
ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ॥**

We have to embrace martyrdom."

Pir Ji said, "O Buley Shah! drink this water." (On drinking the water) Buley Shah was filled with terrible energy. He was finding it difficult to keep his feet firmly fixed on the ground. It is because it is very difficult to endure the unbearable.

In this context, let me tell you another incident about your Biji's father. Once Bhai Sahib Bhai Randhir Singh Ji was doing 'kirtan' (singing *Gurbani*). Your Biji's revered father was sitting in attendance behind Sri Guru Granth Sahib and waving the whisk over the holy volume. While sitting there, he was filled with so much Divine awe and reverence that he lost contact with the earth and touched the roof. Father was praying in

his heart that God might grant him the ability to endure the unendurable. Then he regained the earlier position and sat behind the scripture in attendance. Once again, he got up and rose to touch the gurdwara's roof. Then gradually moving to the walls, he came down and prostrated before *Sri Guru Granth Sahib*. He prayed, "O True Sovereign! I cannot bear so much Divine glory." So much strength came into his body that circles of light started coming out of his body, and the entire gurdwara was flooded with light. Harmoniums stopped playing. *Kirtan* ceased. Name-melody started sounding and vibrating within. There was such a spiritual vibration that time was forgotten. Six hours passed and not a single person from the congregation got up. An indescribable Divine joy was spread in the gurdwara through sprays of Name-nectar. After six hours, revered father got up. He found it difficult to keep his feet steady on the floor. His body was rising. So such is Divine glory, awe or reverence, which is unendurable. It is very difficult to endure it. Buley Shah found it difficult to bear. Pir Ji called Buley Shah and said to him, "There is a Pir (Muslim holy man) known to me. Today he is organizing a religious function. You must attend his function and meet him on my behalf, and come back in the evening." The place where he was to go was nine miles away. Buley Shah went there. There was a great rush there. He kept standing for a long time. He thought that he should either take a single stride and come back, or he should return on something. When it became quite late, the holy man said, "Now do you have to go? It will become dark." He said, "No sir, I will manage to go back." There was a wall there. In front of everybody, he sat on the wall and said, "Now run like a horse." Thus

Buley Shah made the wall run and reached Pir Inayat Shah. The Pir asked him, "How have you come?" Buley Shah told him the entire incident. Pir Sahib asked, "At what time did you start?" He said, "Sir, I started only a few minutes ago." Pir Sahib asked, "On what have you come?"

He said, "With your grace, I made the wall run."

Many devotees ask, "Did the wall not break down?" Let me narrate an incident of our native village Dhamot. Jarg is near our village. Once a saint or a holy man lived there. In our village too lived a 'Mahatma' (holy man or exalted soul). The saint of Jarg used to ride a tiger. Once, riding the tiger, he came to see the holy man in our village, who belonged to a sect of 'Bairagis' (ascetics). He was sitting on a wall and was busy brushing his teeth with a 'datun' (twig or walnut bark). Seeing the holy man of Jarg riding a tiger, he said to the wall, "Brother, let us go! Look, the holy man has come from afar; you also get going." The holy man of Jarg was coming on the tiger, while the one of our village rode a wall. I have seen that wall. It used to be standing in the fields. Now I do not know whether it is there or not. Nobody touched the wall. People said - 'It is a wall having supernatural power; it is not to be touched or tinkered with.'

So Pir Inayat Sahib Ji said to Buley Shah, "You could have come by some other means also. You have made a show of your power. You have indulged in ostentation. People have started talking about it." Pir Ji lifted his hand and withdrew all the power from Buley Shah and made him void. Buley Shah made many entreaties. The Pir was again pleased with him after several years and gave him spiritual power. He said,

“Look Buley Shah! now don’t stay here with us. Go to your city and preach religion.” After sometime, he wanted to know whether Buley Shah had become perfect or not, if he had cultivated the power of edurance because he had been invested with many spiritual powers. He wanted to know whether any change had come in his awe and reverence, and if he had become proud and arrogant because when power comes to a man, he comes to be praised and glorified which is called pollution. In such a state, man stumbles and tends to go astray. Imperfect seekers and holy men lose poise and balance and go astray. So Pir Ji thought, “Let us see how Buley Shah is and whether he is practising rectitude or has gone astray.” At once he sent his son to enquire about Buley Shah. When the Pir’s son went there, Buley Shah received him with great respect, and met him alone. While returning, he said, “Now I have to leave.” In the meantime, devotees came and sat at his feet. Buley Shah said, “Well, pay my regards to Pir Sahib.” He conferred ‘siropa’ (robe of honour) on him and gave other gifts too. The son returned happily. He was quite delighted. Pir Ji asked him, “How did Buley Shah meet you?” The son narrated everything in detail. Pir Ji said, “Well, he gave you a ‘siropa’ (robe of honour); it is all right. But tell me one thing - when you left were the devotees sitting with him?”

“Yes sir, many devotees had come to him.”

“Then did he bid you farewell and salute you while sitting there?”

“Yes, sir.”

“Did Buley Shah not come to the city’s outskirts to see you off?”

“No Sir.”

“Well, did he not show due respect to his Guru’s (Holy Preceptor’s) son? From there itself, Pir Sahib raised his hand and withdrew all the power he had bestowed on Buley Shah. At the same time he said - “Tell Buley Shah not to show his face to me.”

Thereafter, for twelve years dressed in female dress, Buley Shah kept singing ‘gawalis’. Then alone was the Pir (Holy Preceptor) pleased with him. So Guru Sahib says, “Brother! take care of this. If you want to meet God -

‘Do thou that, what the Spouse bids thee. Surrender thy body and soul to Him, and apply thou such a perfume.’ P. 722

ਸੁ ਕਰੈ ਸੋ ਕੀਜੈ ਤਨੁ ਮਨੋ ਦੀਜੈ ਐਸਾ ਪਰਮਲੁ ਲਾਈਐ ॥

So surrender both your body and mind to the Lord, and when mind and body are thus given away to Him, your ego or pride will also be renounced. Then nothing belonging to you will be left behind, and you will live and act in accordance with God’s will and command-

‘Thus says the true wife, “O sister! by these means is the Spouse obtained.

Efface thyself and then shalt thou obtain the Spouse.

No other cleverness is of any avail.” ’ P. 722

ਏਵ ਕਹਿ ਸੋਗਾਣੀ ਭੈਣੇ ਇਨੀ ਬਾਤੀ ਸੁ ਪਾਈਐ ॥

ਆਪੁ ਗਵਾਈਐ ਤਾ ਸੁ ਪਾਈਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ ॥

You are continuing to stick to your ‘individual self’, saying ‘I am existing.’ By remaining egoistic, you will not be able to attain to God. It is only when you discard ‘egoism’ or ‘I-ness’ that you will be able to meet God. The two - ‘egoism and God’ - do not abide together. It is not possible that you may retain ‘I-ness’ and yet meet the Lord. This is out of question and altogether impossible. ‘I’ has to be effaced and destroyed. *‘Efface thyself, and then shalt thou obtain the Spouse. No other cleverness is of any*

avail." (P. 722). What clever devices does man resort to? He reads the Vedas and other scriptures. But he may acquire as much knowledge as he wishes, he may read books, give charities and donations, undertake pilgrimages and learn logic and reasoning, he cannot attain to God. Nor is God met by any cleverness -

'Blessed is the day when the Spouse casts His glance of grace;

Then has the woman the Nine Treasures attained.

The woman winning the Spouse's love is alone happily wedded. Nanak, she is the queen of all.

One that in such love is absorbed and by poise intoxicated,

Day and night in love involved -

Is truly beautiful, of lovely aspect, of discriminating understanding and wise.'

P. 722

ਸਹੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸੋ ਦਿਨੁ ਲੇਖੈ ਕਾਮਣਿ ਨਉ ਨਿਧਿ ਪਾਈ॥

ਆਪਣੇ ਕੰਤ ਪਿਆਰੀ ਸਾ ਸੋਹਾਗਣਿ ਨਾਨਕ ਸਾ ਸਭਰਾਈ॥

ਐਸੇ ਰੰਗਿ ਰਾਤੀ ਸਹਜ ਕੀ ਮਾਤੀ ਅਹਿਨਿਸਿ ਭਾਇ ਸਮਾਣੀ॥

ਸੁੰਦਰਿ ਸਾਇ ਸਰੂਪ ਬਿਚਖਣਿ ਕਹੀਐ ਸਾ ਸਿਆਣੀ॥

The Lord Spouse is won through love, and then by His glance of grace. One having love for the Spouse and living in His will and command is happily-wedded. Day and night, she remains absorbed in the Lord's love. Such a one obtains the state of blessed absorption in God.

So Raja Shivnabh questioned Guru Nanak Sahib, "O Sovereign! I am supremely fortunate that you have come to afford me your glimpse. Kindly tell me the path of spirituality, the path of meeting God. How should I reach the state where I should never be separated from you, because you are God's own form and image? Becoming immanent (aspect of the Lord), have you come into the world as Guru-God. This immanent form will not remain forever. You are of transcendent form. Kindly tell me

how I should reach you." Guru Sahib said, "Shivnabh! there are many paths, but they are broadly divided into two parts or categories. One is the 'ant-path' (which is very slow), while the other is called the 'bird-path' (*Bihangam marg* - the path followed by a flying bird). An intelligent person chooses the right path out of the two."

"Suppose there are fruit on a high tree. Their fragrance is coming from afar. A gentle breeze is blowing which carries the sweet fragrance two to four miles away in the early ambrosial hours of the morning. An ant has a very sharp sense of smell. It smells from a considerable distance. Smelling the fruit on the tree, it starts moving towards it. If even a small drain comes in its path, it cannot cross it. But it will wait until the water dries up. Then it will set out again towards the tree. Sometimes, it goes up and sometimes down while going through ploughed land, but it continues moving. When an obstacle comes, it waits until it is removed. Then, there is no guarantee either that it won't get crushed under somebody's feet, or some bird picks it up for its food. It will take a very long time to reach the goal. Sometimes, it becomes very difficult to reach the tree. Although it travels straight, yet it adopts a very long path.

The other path is that of the bird. If a bird or a parrot comes to know that the fruits in the garden have ripened, it flies straight and speaking its bird-language, it comes to sit on the tree and enjoys eating the fruit.

So in this way, there are two paths - one is 'ant-path' and the other 'bird-path'." The king said, "O Sovereign! I wish to hear about both the paths explained to me fully

in detail because there are many doubts and misconceptions about them in my mind. Many saints and sages have been here and delivering their holy discourses, but you are Guru-God; your utterances are true. So kindly explain to me both the paths." It was there that Guru Sahib dictated '*Praan Sanguli*'. [A book describing '*pranayam*' (breathing exercises) according to Hatha-yoga.] In this composition, Guru Sahib said that the 'ant-path' is called '*Hatha Yoga* and '*Kasht Yoga* (a type of yoga involving austerities and self-imposed physical strain). By following this path, man does not reach the spiritual goal. Only after multiple births, he may perhaps reach there. The second is '*Raj Yoga*' (spiritual pursuit without practising asceticism or renunciation). It enables man to reach the spiritual goal a little sooner. Third is '*bhakti-yoga*' (which requires meditation, prayers and worship). By following this path, man reaches the goal very quickly. Another is '*Naam-yoga*' (Absorption in the Name Divine by practising Name meditation and partaking of the bliss of Name-elixir). In this method, the being flies from here and reaches the Divine Realm in the hereafter. This method does not take much time. The first method I have told you is called '*Hatha Yoga*' (involving penances, austerities etc.). To tread on this path, man has to begin with one's outer physical body. Initially this body has to be cleansed and purified. First is practised '*neti*' (passing a soft string through the nose and throat and do cleaning) and then '*dhoti*' (swallowing an 8-10 foot long cloth strip soaked with water to clean the intestines and then taking it out). In this way, the entire body is sought to be cleansed and purified. Guru Sahib asks – Can anyone's body be ever cleansed? When man eats something, he becomes unclean

again.' To understand this, a story is quite prevalent.

Once a farmer asked a 'Pandit' (Brahmin scholar or priest), "Pandit Ji! how can the mouth be cleansed or purified?" The Pandit (Brahmin priest) said, "Bring 1½ maunds (one maund = 40 seers, and one seer = 900 gms approx.) of earth dug by a pig and sit by a well. Then continue rinsing your mouth with running water. In this way, your mouth will become pure and clean." The farmer said, "Is this a perfect guarantee? I have heard something else – '*How can this wall of mud (mortal body) be cleansed?*' (P. 265) This mortal frame which is like a wall of mud cannot be cleansed. It contains impure or dirty matter like ordure, bones, blood, marrow etc. Impurity of the body can in no way be removed. Immediately after taking bath, your body starts becoming dirty. There are 3.5 crore trichomes in the body through which bodily filth continues oozing out all the time. A part of what you eat and drink gets converted into blood, marrow, semen and energy and continues reaching in every limb, and the rest is excreted in the form of urine, ordure etc. Mucus, spittle etc. come out of nose and mouth. From the ears too comes out poisonous and foul-smelling dirt. In the presence of all these, the body is not pure or clean. That is why we take bath and gargle and brush our teeth several times. That is why it has been said that the wall of mud cannot be cleansed and purified.

The Pandit said, "No, no. The mouth is certainly made pure and clean in this manner." The farmer brought 1½ maunds of earth and sat beside a well, where a Persian wheel was working and drawing out fresh water. The Pandit also came. The

farmer kept rinsing his mouth. It took several hours. At last, the Pandit came again and started taking noon bath. After finishing with his gargles, he said, "Look, Pandit Ji! has my mouth become pure!" He said, "Yes, your mouth has become pure." The farmer came near him and drinking a palmful of water, he gargled it on him. At this, the Pandit said, "O villain! what are you doing? You have defiled me by gargling on me."

The farmer said, "But you were saying that my mouth has become pure. And now you are calling me a villain? On you has fallen clean water from a purified and cleansed mouth. Then why are getting angry with me?" So this body can never be pure. "How can this wall of mud (mortal body) be cleansed?" (P. 265) So yoga has prescribed two methods for cleansing the body - 'neti' and 'dhoti'. Then is practised 'kapali' - drawing in the vital breaths and releasing them like bellows; breathing in and out fast and forcefully. After this are other yogic exercises like 'neoli' (yogic exercise to clean intestines), 'tratak' (fixing the eyes on a particular object and continuing to gaze until water comes in the eyes) and 'basti' (sitting in water upto navel and inserting about three inches of a finger - thick hollow bamboo stick into the anus, and then drawing in water with the force of vital breaths to clean the intestines). These exercises are 15 in number. Then is practised 'bhathi' exercise which involves lengthening and taking out the tongue to touch the root of the nose, drawing in the vital breaths towards the Tenth Door, taking the lengthened tongue into the throat so as to close the windpipe and then holding the breath gone above and not letting it come down. Then it involves opening up the 'bhujanga' nerve through 'Pranayam'

(breathing exercise) and arousing the 'kundalini' (which is like a door at the root of *sukhmana* breath - passage, the passage of vital energy; sleeping like a snake by forming three and a half coils, and hence called 'kundalini'.) After arousing the 'kundalini', the breath is taken up the backbone through 'sukhmana' (a breath passage in yoga). If the 'kundalini' is aroused without the guidance of an experienced teacher, it afflicts the body with leprosy, fissures and ulcers, which cannot be cured by any doctors. I have explained this exercise - very briefly.

In this way, there are other activities - 'khatkarama' (six activities) - 'sandhya' (evening prayer), 'jap' (recitation and meditation), 'hom' (burn offering), 'ishnan' (ablution, bath), 'vedas' (reading scriptures), 'archana-pooja' (worship and adoration). All the activities of 'Hatha Yoga' are practised far from habitations. To achieve full success in them, we need much time, perfect leisure and anxiety-free atmosphere. It cannot be practised in homes; one has to renounce the home. Guru Sahib says - 'Eminent men have tried to perform them, and they know it very well how difficult these are.'

Baba Farid's mother was a virtuous and religious woman of spiritual awareness and understanding who had love and devotion for God. She aligned Farid firmly with Allah's (God's) Name, when he was just five years old. She said to him, "Farid! tell the beads of a rosary by reciting Allah's (God's) Name." He asked, "Mother! what does God give?" A child must have something before him that he would get in return for doing anything. He was fond of eating 'shakar' (raw sugar). She said to him, Allah (God) gives 'shakar' (raw sugar) when you recite His Name." At this he replied.

"Then I will surely tell the beads of a rosary and recite God's Name." He would sit on the prayer mat, take his rosary and tell its beads. His mother would place a small packet of raw sugar under the prayer mat. After telling the beads, when Farid picked up the prayer mat, he would find the packet of raw sugar which he used to eat. Once it so happened that his mother was not at home. The time of worship came. So Farid removed the rosary from the peg with a hooked stick, picked up the prayer mat from the box, spread it on the floor and sat down to tell the beads. His mother got concerned, "What will Farid do today? When he does not find raw sugar from under the mat, what excuse shall I make?" The mother returned home. She asked, "Farid! did you tell the beads of the rosary?" He replied, "Yes, mother."

She asked apprehensively, "Did you find raw sugar?"

He replied, "Mother! come, let me show it to you." He led her by the finger and showed vessels full of raw sugar.

The mother said, "From where has all this come?"

Farid said, "Today God has given me much more raw sugar than he used to give earlier."

The mother thus realized that Farid had mastered the '*shabad*' (Holy word). Recite any '*shabad*' (Holy word or hymn) with faith, repeat God's Name, recite any hymn in the prescribed manner and with determination, you will be able to master it. Farid's mother wanted to test him again. One day, she said to him, "Son! there are no food provisions in the house today. When you finish with your worship of God, ask Him to give us a day's food provisions." She herself went

out of the house. Farid prayed as he was instructed. Cart-loads of food provisions arrived. The cart-drivers asked, "Is this Farid's house?" Farid said, "Yes; what is in the carts?"

They said, "Food provisions."

"We had asked for food provisions for a single meal."

They said, "No; you had not asked for provisions for one man's single meal. God's single meal is as big as He Himself is." The entire house was filled with food provisions. When the mother came, she asked, "Farid! did you ask for food provisions from God?"

He said, "Yes, mother. Come in and see for yourself. The entire house is filled with food provisions. There is no room for holding any more."

The mother realized that he had realized the holy Word. So she kept him meditating on God in this manner. When he became 18 years old, he received spiritual knowledge from religious scholars. By living in the company of exalted holy men and listening to their discourses, he himself became a scholar. At that point of time, she said, "Farid! the goal is still far away. You will have to practise austerities for the Supreme state you have to attain."

So the mother sent Baba Farid to the forests to do meditation and practise austerities and penances, to perform '*Kasht yoga*'. He said, "Mother! I do not know how to practise penances and austerities? Kindly tell me about them."

The mother said, "Farid! observe the ascetics practising austerities in the forest. I enjoin upon you to follow three instructions - "First, live in a fort; don't come out of it. Secondly, sleep on soft

silken mats; thirdly, eat soft pudding and delicacies of 36 kinds." Farid was confused and said, "Mother! I haven't followed a bit of what you have said. On one hand, you are sending me to the forests; who has made forts there? Who will give me soft silken mats to sleep on? And who will serve me delicacies of 36 kinds?"

The mother said, "O Farid! the saints and holy men among whom you are going are not going to explain to you things in detail. They will give you hints and make abstruse remarks. You will have to understand and fathom them. The fort is one where holy men assemble and meditate on God. Stay with them, because away from them you will be assailed by 'Maya' (mammon). 'Maya' does not fail to enamour a saint who is living alone. Delicacies of 36 kinds means that when you are extremely hungry, then even bare hard bread will taste sweet. Those who eat delicacies or rich foods have to take medicines from doctors. When ghee (butter) and milk is not digested, the doctors prescribe digestive powders and medicines. Sleeping on silken mats means that those who sleep on them do not get sound sleep. They go to doctors and complain, "Doctor! please give me some sedative so that I may get sleep." On the other hand, when God's worshippers who remain absorbed in meditation and prayers feel sleepy, they are able to sleep soundly even on bare earth, clods and pebbles." So the mother sent Baba Farid to the forests to practise penances and austerities. He practised several austerities. He kept standing for days together. He hung himself in the well for long periods of time because he was practising 'Hatha yoga' (a type of yoga involving penances and austerities). He did all this with the hope that he might meet God.

One day, he was standing in the jungle. A blacksmith came there early in the morning. He was carrying a pitcher on his head, and an axe on his shoulder. It was early dawn and visibility was poor in the mist, and Farid was standing beside a tree. The blacksmith thought, "This tree is dry: let me fell this one." To see whether the tree was dry or wet, he hit with the handle of the axe. When Farid was hit with the axe-handle, his deep meditation was disturbed. But he did not react at all; he did not utter any imprecation or curse. He realized, "This man too is wandering in search of something and I too am engaged in a search. The search of both of us is equal but there is a difference between our searches. Such is the edict -

Refrain: My brother! may not thou kill me for your search is for coal ...

**ਧਰਨਾ - ਕਿਤੇ ਮਾਰ ਨ ਗਵਾਈਂ ਮੇਰੇ ਵੀਰਨਾਂ,
ਤੈਨੂੰ ਭਾਲ ਕੋਲਿਆਂ ਦੀ। - 2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਤੈਨੂੰ ਭਾਲ ਕੋਲਿਆਂ ਦੀ -2, 2.
ਕਿਤੇ ਮਾਰ ਨ ਮੁਕਾਈਂ ਮੇਰੇ ਵੀਰਨਾਂ,.... -2.**

'With an axe on his shoulder and water-pitcher on his head, the blacksmith is ready to cut the tree.

Farid, I long for my Spouse, while you (blacksmith) long for charcoal.' P. 1380

**ਕੰਧਿ ਕੁਹਾੜਾ ਸਿਰਿ ਘੜਾ ਵਣਿ ਕੈ ਸੁਰੁ ਲੋਹਾਰੁ॥
ਫਰੀਦਾ ਹਉ ਲੋੜੀ ਸੁਹੁ ਆਪਣਾ ਤੂ ਲੋੜਹਿ ਅੰਗਿਆਰ॥**

Farid Ji said, "Brother! you are looking for something. I too am engaged in a search for something." So Baba Farid was engaged in this type of rigorous penance and meditation; he had given up eating and drinking. On that occasion, he uttered the following 'sloka' -

'Farid, my bread is made of wood and hunger is my cooked vegetable.

They, who eat buttered bread, shall suffer great pain.' P. 1379

ਫਰੀਦਾ ਰੋਟੀ ਮੇਰੀ ਕਾਠ ਕੀ ਲਾਵਣੁ ਮੇਰੀ ਭੁਖ॥

ਜਿਨਾ ਖਾਧੀ ਚੋਪੜੀ ਘਣੇ ਸਗਨਿਗੇ ਦੁਖ॥

We should not think that practising tolerance or forbearance is a needless activity. Self-mortification and renunciation are essential for a spiritual seeker, but it should be done with restraint and moderation. Without practising forbearance or tolerance the seeker becomes indolent. But Guru Sahib says that if the seeker depends only on practising penances and austerities, that too is wrong. No doubt, austerities must be practised. When he gets up early in the morning, isn't it a kind of self-mortification or penance? When all are fast asleep, he is sitting practising Divine Name meditation. He bathes in cold water, when all are shivering; this too is practising austerity. Without practising austerity, man becomes lazy. Food also should be taken in keeping with one's state of health. Food should be provided to the body with which you have to attain to God; don't keep it famished. But at that time, the mental state and inclination of the non-attached persons is peculiarly their own. Owing to fondness and longing for God, they are more inclined towards practising tolerance and moderation.

So, while practising meditation and penance, Baba Farid gave up his daily food. As a result he became thin and emaciated. Then, one day, he thought of going to see his mother for twelve years had passed. On his way home, when he was passing through a forest, and a human habitation was close by, he thought of finding out, whether or not he had acquired some spiritual powers. He was sitting under a tree. It was a very thick tree; a large number of sparrows were resting on it at noon-time. But out of joy, they were singing in their own bird-language. While anger increases in the heart a recluse, love does in the one

who meditates on the Name Divine. Both have contrary effect or influence. The hermit invokes curse, while God's devotee wishes well to all, and grants boons and blessings. The recluse Farid did not like the chirping of the sparrows. He became angry and felt uncomfortable. He looked up and said, "O sparrows! may you die." Instantly all the sparrows died and fell down upon the earth with a thud." He observed that he had done something wrong and sinful. It is God who grants life and takes it away. "What a sinful deed have I committed!" he thought. He was filled with remorse, and said, "May the sparrows come back to life!" They came back to life, when he expressed this wish. He was pleased to find that he had attained the power to perform miracles and could both kill and revive creatures.

While on the move, Baba Farid came out of the forest. On the raised platform around a well, he saw a 22 year old girl drawing water with a bucket, and then spilling it. He said to her, "Daughter, give me water to drink; give water to a holyman." He had some sense of pride in him: "I am a recluse. I should be treated with respect and honour. I have the miraculous power to kill and revive." The girl did not pay any attention to him. He stood there watching her. In the meanwhile, when a stranger came there, that girl gave him water to drink. Baba Farid said again, "Daughter! the holyman is standing thirsty; give him water immediately." There was dignity and authority in his speech. On hearing him, the girl said, "Old man! here, there are no sparrows which you can kill and revive." When he heard these words from the girl's mouth, he felt a current pass through his body - "She is drawing water here, while I performed this miracle at a distance of ten miles from here?" He forgot

everything; he no longer felt thirsty; his thirst was gone. He had only one desire and that was to know why she was drawing water and spilling it. He felt that she was spiritually higher than him. He sat there. That girl kept throwing water slowly and then called out, "O holy man! come now and drink water."

Farid said, "Daughter! my thirst has been already quenched. Now, I do not need water. First, you should tell me how you came to know that I had killed sparrows and then revived them." The woman said, "Holy man! we are females. We cannot practise meditations, penances and austerities like you. We cannot leave home. We are married and have to stay at home. Holymen tell us that if we treat our husband as God and he remains devoted to God and we serve him sincerely, he acquires spiritual powers and gains enlightenment and understanding. Ever since my marriage, I have treated my husband as God. He too is devoted to God; he gets up early in the morning and practises Divine Name meditation. I serve him. As a result, my eyes have been opened and I can see your sparrows as well as the place where I am conveying this water."

Baba Farid said, "Daughter! I haven't acquired this insight. Kindly tell me what for you were spilling water."

She said, "Holyman! my sister has gone to attend a holy congregation. Her house caught fire and I have put out the fire by throwing water on it. You may go and see for yourself."

Baba Farid was surprised. He visited that village and verified that woman's statement. He asked the villagers what had happened. They said, "The house itself

caught fire and itself it got extinguished." Baba Farid realized, "This woman possesses great power. This is called the power of being pure or chaste and being faithful to one's husband." Holy congregation! there is another illustrative story in religious chronicles.

There has been a sage named Mandav. He used to practise rigorous penances and austerities. He was a great hermit like Baba Farid. One day, he was sitting in deep meditation. Some thieves, going for committing burglary, made a promise of an offering to him if they succeeded in their mission. They committed a theft at the Raja's palace and while returning wondered, "What should we offer to the holy man?" They put the queen's necklace round his neck. He was sitting in a deep trance and did not know what had been put round his neck. The Raja's soldiers came and caught him for theft. At once, orders were issued to hang him. What daring to commit a theft in the king's palace! He pleaded repeatedly, "I am a recluse; I practise meditations and penances. Mandav is my name." But nobody listened to him. They said, "Stolen goods have been recovered from you. So you are the thief." He was sent to the gallows, but owing to the power of penances and austerities, he did not die, and kept hanging. He went to Dharamraj (the Righteous Judge) and said, "I will invoke a curse upon you. I have done no wrong and yet such a serious accusation has been levelled against me. What have you done to me?" Dharamraj (the Righteous Judge) said, "O holy man! I have no power or authority to punish an innocent person. This is the principle of Lord God. According to that rule, you do deeds. Some of the fruit of actions is given to the people in this world itself, the rest is settled here

in the world hereafter. So whatever is happening is in accordance with God's commands. Do not blame me for it -

*Refrain: O man! your actions must bear fruit;
Unaccounted they remain not ever.*

**ਧਰਨਾ - ਫਲ ਦਿੱਤਿਆਂ ਬਾਝ ਨਾ ਜਾਣਾ, ਫਲ ਦਿੱਤਿਆਂ,
ਫਲ ਦਿੱਤਿਆਂ ਬਾਝ ਨਾ ਜਾਣਾ,
ਤੇਰਿਆਂ ਕਰਮਾਂ ਨੇ ਬੰਦਿਆ, ਬੰਦਿਆ,
ਤੇਰਿਆਂ ਕਰਮਾਂ ਨੇ, ਫਲ ਦਿੱਤਿਆਂ.....-2.**

'Of D learn:

Blame none; your evil deeds alone are to blame.

What I have done have I obtained - on none else cast blame.' P. 433

**ਦੇਵੇ ਦੋਸ਼ ਨ ਦੇਉ ਕਿਸੇ ਦੋਸ਼ ਕਰਮ ਆਪਣਿਆ ॥
ਜੇ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸ਼ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥**

He (Righteous Judge) said: "I do nothing on my own." The sage said, "But then, what wrong have I done?"

He said, "In the previous birth, when you were four years old, you happened to catch a grasshopper. You took a long thorn and pierced the grasshopper's stomach through and through. As a result it died painfully. It is as a return for that deed that you have to die in this birth on the gallows."

Many devotees often say, "Sir, such and such person does a lot of 'path' (reading of Gurbani), renders service too; why has such a tragedy happened with him?" "Brothers! it is the result of one's deeds of previous birth -

*'No escape is without suffering the consequences of actions,
For powerful is the rule of actions.'*

ਭੋਗੇ ਬਿਨ ਭਾਗੇ ਨਹੀ ਕਰਮਗਤੀ ਬਲਵਾਨ।

Deeds are of three types. One are the deeds we are performing daily. Do them only after careful thinking.

'Do thou not ever such a deed of which thou

may have to repent in the end.' P. 918

**ਐਸਾ ਕੰਮ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ
ਪਛੋਤਾਈਐ ॥**

So, do not do any such thing which you may have to regret later. The second are - 'Pralbadh karam' (deeds that are fated or destined). When we take birth in this world, we come with some deeds which are writ in our fate or destiny. These deeds cannot be avoided. There is no escape from them. Man has to suffer them. Third are - 'Sanchit Karam' (cumulative deeds). Millions of such deeds are lying accumulated in our account. Do we have to suffer them too? Guru Sahib says:

'The Guru's word consequences of millions of misdeeds annuls.' P. 1195

ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੇ ਕੋਟਿ ਕਰਮ ॥

If you gain enlightenment and realize God's Name, then all your misdeeds are destroyed in the same manner as does a seed with heat and dampness. It gets burnt and never sprouts. So all misdeeds are destroyed by practising Divine Name meditation. As regards the evil actions we perform daily, we should stop them. So do not do any deeds for which you may be held accountable -

*'Farid, if thou hast keen understanding,
Blacken not thy life's record.*

Look into thy life, what thy deeds are.'

P. 1378

**ਫਰੀਦਾ ਜੇ ਤੁ ਅਕਲਿ ਲਤੀਫੁ ਕਾਲੇ ਲਿਖੁ ਨ ਲੇਖ ॥
ਆਪਨੜੇ ਗਿਰੀਵਾਨ ਮਹਿ ਸਿਰੁ ਨੀਵਾਂ ਕਰਿ ਦੇਖੁ ॥**

So, why do you commit black or evil deeds for which you have to give account? The deeds which have come with our human birth - honour, dishonour and poverty, we should undergo them cheerfully or uncomplainingly. You had to suffer this ignominy and punishment because it was included in your fate." He (Sage Mandav) said, "I will invoke a curse

upon you." "Why?" said the Righteous Judge. He said, "I was only four years old. No blame alleges to a boy of four years. Deeds done by a child of upto five years allege to the parents. There is no law that can punish a child; it is the parents who are punished." At this the Righteous Judge said, "Now pardon me, sir. I shall immediately put up this issue before the Akal Purkh (Timeless One, God). In future, I shall abide by whatever instructions He gives. The blame for the wrong done by a child of upto five years alleges to the parents, while that of more than five years alleges to him (the doer)."

Thus he was hanging from the gallows. In the meantime, there came a woman carrying a basket on her head in which lay her ailing husband, an emaciated skeleton of bones. She went from door to door begging alms. Nobody gave her shelter. She placed the basket under the scaffold which she did not notice as it was dark. She herself lay beside it to guard it lest some beast should come and carry it away. In a half-awake state, she guarded her husband and served him. When she got up to leave, her basket touched the gallows. As the gallows shook, Sage Mandav hanging from it felt pain. At this he said, "Who are you that have caused me pain? I invoke this curse upon you - may the one you are carrying in the basket die before sunrise."

She said, "O holy man! it is your sweet will. You are proud of having undergone penances and austerities. But if I am a truly virtuous woman faithful to her husband, then the sun itself will not rise, and the entire cosmos will cease in its movement." Ten days passed, and the sun did not rise which caused uproar and upheaval in the entire heaven. She went to the Lord of the

universe, Brahma, Shiva, Vishnu etc. and prayed to them to grant the boon of life to her husband. She said, "I have stopped the operation of the cosmic order, worldly order and routine. On the other hand is the saint's word which cannot be avoided." Both things came to pass. At this the gods came to her and said, "O daughter! let the sun rise. We shall put life into your husband again." The sun rose and he passed away. Then life was infused into him and he was gifted a healthy body too. So, this is called the penance or austerity of a virtuous woman faithful to her husband. Everybody knows about Princess Rajni. There have been many other women in history, who gained countless powers by remaining faithful to their husband.

I had told the story of the woman from Kabul, who, during the 'Kar Sewa' (voluntary service) of Amritsar 'sarovar' (pool), used to come daily for rendering service by riding the holy Word; she used to return after doing service. At intervals, she used to act as if she was rocking a child's cradle. The Sikhs talked about this to Guru Sahib and asked, "Sovereign! who is this woman?" Guru Sahib said, "Brothers! this woman comes daily from Kabul. She comes after sending her child to sleep. From here she suckles the baby and from here itself, she sends him to sleep by rocking his cradle, and after rendering service goes back before her husband returns home. She has taken his permission for this. Tomorrow bring her to me." Next day, when the Sikhs brought her into Guru Sahib's presence, he said, "Daughter! how and from where have you acquired this power?" She said, "O Sovereign! Guru Nanak Sahib had visited our house. He bestowed the gift of the Name Divine on my father as well as my father-in-law. He

cast his gracious glance on my husband and since then he has been devoted to and aligned with the Guru's abode. He is a devout and noble man, and in my thinking he is God Himself." It is a matter of Gursikh's thinking. In his eyes - 'The Guru is God and God is the Guru, O Nanak. There is no difference between the two, my brother.'

'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.' P. 442

**ਸਮੁੰਦ ਵਿਗੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੁਪ ਦਿਖਾਈ ॥
ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦ ਨ ਭਾਈ ॥**

So, only if there is so much faith in the Guru that he (the Guru) is God Himself that the Name Divine comes to abide in the heart and mind -

Refrain: He, in whose heart is faith in the Guru

**ਧਰਨਾ - ਗੁਰ ਕੀ ਪਰਤੀਤਿ ਜੀ,
ਜਿਸਦੇ ਮਨ ਵਿਚ ਹੈ ਭਾਈ -2, 2.
ਜਿਸ ਦੇ ਮਨ ਵਿਚ ਹੈ ਭਾਈ -2, 2.
ਗੁਰ ਕੀ ਪਰਤੀਤਿ ਜੀ,-2.**

*'He, in whose heart is faith in the Guru,
That man comes to meditate on the Lord.'*
P. 283

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

"O Sovereign! I have so much faith in my husband that I regard him as God Himself. So, with your grace, this power has come into me from that faith in him that by mere wishing I can go wherever I like."

So Guru Sahib says, "Mark dear brother! a virtuous woman faithful to her husband does so much meditation and penance that she comes to acquire spiritual powers greater than a holy man."

*'Just as a rainbird crying - 'Beloved'!
Beloved! pines for a 'swanti' drop of rain,
Similarly, a virtuous woman remains faithful to her husband?'*

Kabit Swaiyyas, Bhai Gurdas Ji, 645
**ਜੈਸੇ ਤਉ ਪਧੀਗਾ ਪ੍ਰਿਯ ਪ੍ਰਿਯ ਟੇਰ ਹੇਰੇ ਬੂੰਦ,
ਵੈਸੇ ਪਤਿਥੁਤਾ ਪਤਿਥੁਤ ਪ੍ਰਤਿਪਾਲ ਹੈ ॥**

[Note: Rain falling in the light half of the lunar month of *Asaadh* (June - first half).]

The rainbird continues crying for its beloved all the time; why? So that it may get a 'swanti' drop of rain. A virtuous woman abides by the vow of fidelity to her husband. She does not entertain any wrong or ill thought about her husband. She never thinks of another man.

*'Just as seeing a burning lamp, the moth burns in its flame,
Similarly, a virtuous woman loves her husband and abides by vows of love and devotion for her husband.'*

Kabit Swaiyyas, Bhai Gurdas Ji, 645

**ਜੈਸੇ ਦੀਪ ਦਿਪਤ ਪਤੰਗ ਪੇਖਿ ਜੁਰਾ ਜਰੈ,
ਤੈਸੇ ਪ੍ਰਿਆ ਪ੍ਰੇਮ ਨੇਮ ਪ੍ਰੇਮਨੀ ਸਮੁਰ ਹੈ ॥**

Just as, on seeing a lamp burning, the moth goes towards it and burns in its flame, similarly, a faithful and virtuous woman loves her husband, and wishes to lay down her life in his place.

*'Just as a fish dies immediately on coming out of water.
Similarly, a virtuous woman on separation from her husband, dies due to pangs of separation.'*

Kabit Swaiyyas, Bhai Gurdas Ji, 645

**ਜਲ ਸੈ ਨਿਕਸਿ ਜੈਸੇ ਮੀਨ ਮਰਿਤ ਜਾਤ ਤਾਤ,
ਬਿਰਹ ਬਿਯੋਗ ਬਿਰਹਨੀ ਬਪੁਹਾਰ ਹੈ ॥**

Just as, when a fish is taken out of water, it dies instantly, similarly, a virtuous woman living in separation from her husband cannot bear separation.

*'They are not called 'satis', who burn themselves with their husband's corpses.
Nanak, they are known as 'satis', who die with the sheer shock of separation.'* P. 787

**ਸਤੀਆ ਏਹਿ ਨ ਆਪੀਅਨਿ ਜੋ ਮੜਿਆ ਲਗਿ ਜਲੰਨਿ ॥
ਨਾਨਕ ਸਤੀਆ ਜਾਣੀਅਨਿ ਜਿ ਬਿਰਹੇ ਚੋਟ ਮਰੰਨਿ ॥**

When Sant Pipa's wife heard about his passing away, she could not bear the shock and died. Similarly -

'Truly virtuous is called the woman who living in separation from husband abides by the vows of love.

One among million is found a woman of such conduct.'

Kabit Swaiyyas, Bhai Gurdas Ji, 645

**ਬਿਰਹਨੀ ਪ੍ਰੇਮ ਨੇਮ ਪਤਿਬ੍ਰਤਾ ਕੈ ਕਹਾਵੈ,
ਕਰਨੀ ਕੈ ਐਸੀ ਕੋਟਿ ਮਧੇ ਕੋਊ ਨਾਰ ਹੈ॥**

Bound in the vows of love lives a virtuous woman faithful to her husband - 'One among millions is a woman of such conduct.' One among millions is such a woman who loves her husband and is faithful to him, who does not utter a bad word about him and have dislike or hatred for him even by mistake. The woman, who was drawing water from the well, said to Farid Ji, "O holy man! we, women have not been instructed to observe these fasts and penances, to hang upside down in a well. We have been instructed to follow a very simple and easy path that if we serve and worship our husband as God, we will acquire spiritual powers."

All pride of Farid was shattered and he looked with downcast eyes. He said, "Daughter! you live at home, wear nice and beautiful clothes, and yet you have surpassed me in spirituality. I have achieved nothing." He returned home. When his mother combed his hair, he felt pain and made a hissing sound - "Mother! the hair are tangled; comb gently." She said, "Farid! what did you eat in the forest?" He replied, "I used to remove leaves by rubbing the tree-shoots and ate them." She said, "Did the trees not feel any pain? Go back to the forest. You have not achieved anything as yet." His mother sent him again to practise more penances and austerities.

This time, he gave up eating and drinking and practised rigorous austerities again, and became a skeleton of bones. Sometimes he suspended himself in a well, sometimes lay on pebbles and stone, sometimes stood on one leg, sometimes with hands raised and sometimes in other postures. He became completely emaciated. At that time, this thought came into his mind that he might die any moment, and yet he had not got a glimpse of God. So he made the following utterance-

*Refrain: Though the body has dried up into a handful of bones, God hasn't come as yet,
My dear, God hasn't come as yet.*

**ਧਰਨਾ - ਤਨ ਸੁੱਕ ਕੇ ਹੱਡਾਂ ਦੀ ਮੁੱਠੀ ਹੋ ਗਿਆ,
ਅਜੇ ਵੀ ਨਾ ਰੱਬ ਬਹੁੜਿਆ-2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਅਜੇ ਵੀ ਨ ਰੱਬ ਬਹੁੜਿਆ -2, 2.
ਤਨ ਸੁਕ ਕੇ ਹੱਡਾਂ ਦੀ ਮੁੱਠੀ ਹੋ ਗਿਆ-2.**

*'Farid penance has left my body a skeleton;
Crows peck at my soles.*

*God still has not revealed Himself -
Such is my destiny.'* P. 1382

**ਫਰੀਦਾ ਤਨੁ ਸੁਕਾ ਪਿੰਜਰੁ ਥੀਆ ਤਲੀਆ ਖੁੰਡਹਿ ਕਾਗ॥
ਅਜੇ ਸੁ ਰਬੁ ਨ ਬਹੁੜਿਓ ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਗ॥**

His physical state became such that his complexion became black. The 'koel' (Indian cuckoo) was singing sweetly. Farid Ji looked at the 'koel' and said, "O koel! your colour is black and so is mine. Your entreating voice seems to be an expression of the pain of separating from your love; it is an entreaty, a supplication. My utterance too is a desperate entreaty. Can you tell me something and share your anguish with me? Why are you black?

'O black cuckoo! what qualities have rendered thee black?' P. 794

ਕਾਲੀ ਕੋਇਲ ਤੁ ਕਿਤ ਗੁਨ ਕਾਲੀ॥

She said, "O Farid! I have been burnt by separation from my beloved. I have

been struck by the pangs of separation from my beloved. It is this separation which is causing me pain and suffering.”

In this way, such was the state of Baba Farid -

*'Farid penance has left my body a skeleton;
Crows peck at my soles.
God still has not revealed Himself -
Such is my destiny.'* P. 1382

**ਫਰੀਦਾ ਤਨੁ ਸੁਕਾ ਪਿੰਜਰੁ ਬੀਆ ਤਲੀਆਂ ਖੁੰਡਹਿ ਕਾਗਾ॥
ਅਜੈ ਸੁ ਰਬੁ ਨ ਬਾਹੁੜਿਓ ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਗਾ॥**

*'Thou crow pecking at my emaciated body,
eating away its flesh,
Pray touch not these eyes,
So I have sight of the Beloved.'* P. 1382

**ਕਾਗਾ ਕਰੰਗ ਢਢੋਲਿਆ ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ॥
ਏ ਦੁਇ ਨੈਨਾ ਮਤਿ ਫੁਹਉ ਪਿਰ ਦੇਖਨ ਕੀ ਆਸ॥**

You are pecking at my body and eating away the flesh. You are coming towards my eyes; please, don't gouge my eyes, because I am still hopeful of having a glimpse of the Beloved Lord.' In this manner was Farid entreating, when he heard a voice from the unknown - "O Farid! seeing your strenuous endeavour, I feel pity for you but the path you have chosen is that of practising rigorous penances and austerities. It is a very long ant-path. Adopt some other path; in this way, you are destroying your body." Holy congregation! it is in this manner that Farid makes desperate entreaties; recite lovingly -

Refrain: O crow, don't touch these two eyes,

I hope to see my Beloved.

**ਧਰਨਾ - ਓ ਕਾਗਾ, ਇਹ ਦੋਇ ਨੈਨਾ ਮਤਿ ਫੋੜਿਓ -2, 2.
ਮੈਨੂੰ ਪਿਰ ਦੇਖਣ ਦੀ ਆਸ-2, 2.
ਓ ਕਾਗਾ, ਇਹ ਦੋਇ ਨੈਨਾ ਮਤਿ ਫੋੜਿਓ-2.**

*Thou crow pecking at my emaciated body,
eating away its flesh,
Pray touch not these eyes,
So I have sight of the Beloved.'* P. 1382

ਕਾਗਾ ਕਰੰਗ ਢਢੋਲਿਆ ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ॥

ਏ ਦੁਇ ਨੈਨਾ ਮਤਿ ਫੁਹਉ ਪਿਰ ਦੇਖਨ ਕੀ ਆਸ॥

I am still hopeful -

'Pray crow, peck not at my body; fly off from where thou art settled.

Swallow not the flesh of this body wherein is lodged the Beloved.' P. 1382

**ਕਾਗਾ ਚੁੰਡਿ ਨ ਪਿੰਜਰਾ ਬਸੈ ਤ ਉਡਰਿ ਜਾਹਿ॥
ਜਿਤੁ ਪਿੰਜਰੈ ਮੇਰਾ ਸਹੁ ਵਸੈ ਮਾਸੁ ਨ ਤਿਦੁ ਖਾਹਿ॥**

At this came a voice (from the unknown) -

'Thou needst not burn thyself like the oven nor put in flames thy bones:

Why torture thy poor limbs?

Behold the Beloved in thy own heart.'

P. 1384

**ਤਨੁ ਨ ਤਪਾਇ ਤਨੁਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਨ ਬਾਲਿ॥
ਸਿਰਿ ਪੈਰੀ ਕਿਆ ਫੋੜਿਆ ਅੰਦਰਿ ਪਿਰੀ ਨਿਹਾਲਿ॥**

The Lord abides in you; seek Him -

Refrain: O dear, why searchest thou God in jungles,

For He abides within yourself.

**ਧਰਨਾ - ਪਿਆਰੇ ਜੀ, ਜੰਗਲਾਂ 'ਚ ਕਾਹਨੂੰ ਢੂੰਡਦੈ-2, 2.
ਰੱਬ ਵਸਦੈ ਅੰਦਰ ਤੇਰੇ -2, 2.
ਪਿਆਰੇ ਜੀ, ਜੰਗਲਾਂ 'ਚ ...-2.**

*'Farid, why wanderst thou over wild places,
Trampling thorns under thy feet?*

God in the heart abides:

Seek Him not in lonely wastes.' P. 1378

**ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੋੜੋਹਿ॥
ਵਸੀ ਰਬੁ ਰਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਢੂਢੋਹਿ॥**

God abides within you. Go into the refuge of the Perfect Holy Preceptor. God is not attained through *Hatha Yoga* (a type of yoga involving austerities and self-imposed physical strain). The path of '*Hatha Yoga*' is very long. The simple and easy path is that of service of the Guru, loving attraction (for him and the Lord), abiding faith in him and love for truth.

Guru Nanak Sahib said to Raja Shivnabh, "O king! one is this path, which is outlined above, the second one is called

'*Raj Yoga*' (spiritual pursuit without practising asceticism or renunciation). It is a little easier but even then, there is one thing in it that through body and mind, man has to purify all his actions; he has to make all his activities of mind pure and chaste. As long as body and mind are not made pure, his consciousness is not uplifted; it remains entangled in the mundane world. In this method (*Raj Yoga*), inclinations of the mind have to be concentrated. '*Yoga*' means 'to be joined' or 'aligned' with the Lord. By being joined are annulled the five torments within man, because of which the whole world is suffering and wandering about deluded in strife and conflict.

Mind's inclinations are five in number. Preventing them from their sinful indulgence and focusing them on one goal or object is called '*Yoga*' (asceticism). Restraint or control over mind's inclinations is called '*yoga*'. There are several ways and means to achieve it.

There are five inclinations of the mind. They are: (i) *Parmaan birti* (tendency of depending on empirical proof or evidence), (ii) *Vipraya birti* (tendency to give description contrary to knowledge), (iii) *Vikalp birti* (tendency to look for alternatives), (iv) *Nindra birti* (tendency to sleep), (v) *Smiriti birti* (tendency to be reminiscent). These are the chief inclinations or predilections; otherwise, since there are innumerable things in the world, they give birth to countless inclinations of the mind. It is the natural characteristic of mind's inclinations that they produce proclivities or habits in accordance with their respective subjects.

Those things or objects which we see with the eyes, hear with the ears, smell with the nose, taste with the tongue, touch with the limbs and thus gain perceptual

knowledge through the sense of touch and accept their existence in our mind, constitute '*Parmaan birti*' (tendency of depending on empirical proof or evidence). Proofs are of many types - conjectural or estimated proof, revealed proof, perceived proof, word proof etc. These proofs are the subjects of mind's inclinations. The second tendency or inclination is '*vipraya birti*' (tendency to give description contrary to existing knowledge). From it emerges false or illusory knowledge; for example, when the rays of the moon fall on a sea-shell, it shines like silver. In reality it is a shell, and regarding it as silver is false or illusory knowledge, such as seeing flowing water on bare ground in the months of May and June, mistaking a string lying in the dark for a snake, thinking that there are two moons after seeing it with a squinted eye. Imagining a contrary quality or object in something is called '*vipraya birti*'.

Third is '*vikalp birti*' (tendency to look for alternatives). It finds difference or variation in the identical, and identicalness in contariness, just as egoism creates about God. Fourth is '*nindra birti*', which describes the bliss experienced in a state of sound sleep. It is lacking in wakefulness and dreamy state. In this mental state, man remembers " I am feeling extremely sleepy; I am sound asleep etc."

Fifth is '*simriti birti*' (tendency to be reminiscent). Residual proclivities of what we see, read and hear in the wakeful state become imprinted in our memory like a film, which we continue to remember even with the passage of time. While doing worship or practising Divine Name meditation, pictures of the past, words we have heard and places we have visited flash before our mind's eye. This tendency does

not let the practitioner of Divine Name meditation concentrate his mind. The process or activity to restrain and pacify these tendencies through rigorous and determined endeavour is called spiritual practice or discipline, and its accomplishment is called 'yoga' (union with the Lord).

Raja Shivanbh! for engaging in devotional worship and Name meditation, mind's concentration is a very essential means. Mind is like a river in which mental tendencies or inclinations are continuously flowing day and night. This keeps the mind disturbed and troubled. The stream of these tendencies flows towards two seas. One stream is flowing fast like a torrent surging with waves towards the world-ocean. The second stream is flowing gently and slowly but continually towards the ocean of bliss and liberation. Worldly people are swimming towards the ocean of sinful sensual pleasures which is bitter, brackish and foul-smelling, but spiritual seekers are going towards the ocean of bliss.

Practising restraint over all the inclinations or tendencies and renunciation depend on firm devotion. Determination, Guru's company and the company of the holy are extremely essential. All these dispositions of the mind give birth to torments which cause suffering. Divine Name practitioners have admitted the existence of five torments which can be cured through regular Divine Name meditation.

'Avidya' (ignorance, or not understanding the reality) is the mother of all these torments. Taking pride in attachment etc. and insentient or material things like one's physical body is called

ignorance. It is ignorance which gives birth to torments like 'asimita' (pride in one's body, wealth etc.), 'raag' (love for material things), 'dwesh' (enmity), and *abhinivesh* (wilfully and knowingly doing unworthy deeds). In short, regarding untruth as truth, transient as permanent and profane as sacred is called *avidya* (ignorance). This gives birth to the remaining four torments. The result of the 'Three attributes' shows the existence of the 'Supreme Element' (Comprehensive Mind). From the 'Supreme Element' is born the 'Complete Ego'. One mind manifests itself in several minds and assuming various forms constitute the world. Reflected from the Sentient Being, every single mind imbibes ignorance from which is born 'asimita klesh' (torment of pride in one's body, wealth etc.). This torment confirms and imprints 'I-feeling' or egoism in the body and sense organs. The sense of 'I' and 'mine' becomes strong in a person. Man develops attachment for those who are benefactors or supporters of this sense of 'I' and 'mine'.

After the 'jeev sense' (sense of sentience) becomes firmly ingrained in the body and its organs, mind and intellect, one starts getting joy and comfort from some persons, and becoming attached to them is called 'raag' (attachment). This torment is born out of 'asimita' (taking pride in body, wealth etc.). For those things and persons from whom one gets pain or suffering, one develops enmity and bitterness, which is 'dwesh klesh' (torment of enmity or malice). The fear or apprehension of death or destruction which continues to trouble the mind is called 'abhinivesh klesh', (wilfully and knowingly doing unworthy deeds).

All these torments are the outcome of deeds done with some object or desire

under the fulfilment of which the 'jeev' (sentient being, man) constantly suffers the pain of birth and death and reaps the fruit of the actions sown or done by him.

Lord Kishna says, "O son of Kunti! whatever strong desire this 'jeev' (sentient being) harbours in his memory at the time of death, accordingly does he obtain the next birth or incarnation. The 'jeev-atma' (soul) given to violence and meat-eating, wherever it is re-born, will get a violent existence. His next journey or existence shall be according to the principle - 'As is the desire, so is the next life or existence.'

'Jeevatama' (soul) is the master of the chariot; the body is the chariot, while the intellect is its charioteer and mind its reins or bridle, sense organs are the steeds and their path in the world is full of sinful sensual pleasures."

Guru Nanak Sahib said, "O king! all the five torments are obstructions on the path of God or spirituality. You can get total riddance from them only by becoming fully absorbed in Divine Name meditation or recitation. Such is the Gurbani edict -

'Contemplate the Lord and by contemplation obtain bliss. Thereby shall be effaced the evil and suffering of thy body.' P. 262

**ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖ ਪਾਵਉ ॥
ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਰਿ ਮਿਟਾਵਉ ॥**

One code of conduct is that which the preceptor of a religion enjoins upon the individual when he embraces it. The other code relates to the person's self - partly body and partly mind. It is absolutely essential to abide by these rules. All great holymen have described them in their thoughts and ideas. Lord Budha has also stated the eight principles of 'Ashtang yoga'.

According to this, there are some deeds or activities which ought to be done, while there are others which ought to be eschewed or given up because it is the thoughts and ideas which mould a lofty character. Conduct and thinking are intimately related. The following are the principles of 'Ashtang yoga':

1. True thinking or knowledge
2. True resolution or determination
3. True deeds
4. True speech or utterance
5. True or honest labour and earnings
6. True exercise
7. True Name recitation
8. True trance or deep meditation.

1. True thinking or viewpoint: There is an inseparable relationship between thinking and conduct and character. Character or conduct stands on the foundation of thoughts and ideas. True thinking is the first part of 'yoga'. Some deeds are worth-doing. Then there are deeds which should be eschewed or given up. These are divided into three parts: (i)

Kayak karmas (physical or bodily actions), (ii) *Wachak karmas* (deeds pertaining to speech), (iii) *Manas karmas* (deeds pertaining to the mind).

Evil deeds not fit to be done

Worth-doing deeds

Kayak Karmas (deeds done with the body)

i) Violence

i) Non-violence

ii) Thieving

ii) Not stealing

iii) Immorality or lechery

iii) Chastity or celibacy

Wachak karmas (deeds pertaining to speech)

i) Telling lies

i) Speaking truth

ii) Backbiting

ii) Slander – free speech

iii) Bitter words

iii) Sweet words

iv) Idle or non-sensical talk

iv) Exercising restraint in speech

c) *Manas Karmas* (Deeds pertaining to the mind)

i) Avarice

i) Eschewing avarice

ii) Thinking and wishing ill of all

ii) Wishing for universal good and welfare

iii) Deceptive or illusory vision

iii) True vision or viewpoint

2. True determination: True resolution is formed only if one has true thinking or viewpoint. Man should form a strong determination that he will not desire the gratification of sensual appetites, that he will neither cheat and betray anyone, nor commit violence against anybody.

3. True speech or utterance: One should give up using harsh and bitter words, backbiting and non-sensical talk.

4. True deeds or actions: One should, fully imbibe and follow the five principles of peaceful co-existence [non-violence, truthfulness, celibacy, vegetarianism and teetotalism.].

5. True and honest labour: It is essential to engage in honest work. Giving up dishonest living, man should be satisfied with honest earnings. His work should be such that does not cause any pain or suffering to another person. He should not cheat by using false weighing balance, short weights and another's brand or trade name. He should not indulge in bribery, prostitution, ingratitude, cunning, killing, enslavement, robbery, looting, arms-trafficking, flesh-trade, human trafficking, drinking and selling of poisonous drugs. He should engage in honest labour. He should use his honest earnings in a noble and virtuous manner.

6. True exercise: It includes controlling sense organs, restraining evil thoughts and harbouring and cultivating noble and virtuous thoughts.

7. True and virtuous recollections: Man should ever lodge God's glory and greatness in his heart and mind. It has four forms: (1) *Kaya* (physical body), (2) *Vedna* (Agony), (3) *Chit* (mind or intellect), (4) Understanding the mystery of religion. One should comprehend their true form and keep their memory ever in the mind.

i) *Kaya* (physical body) is made up excrement, urine, hair, nails etc.

ii) *Vedna* (mental agony) means understanding the presence and absence of joy and sorrow.

iii) States of mind continue changing; sometimes joy, sometimes sorrow, sometimes attachment, sometimes non-attachment or renunciation, sometimes harbouring malice or envy, and sometimes free from it, sometimes harbouring fondness and love and sometimes free from them.

iv) Mind has several creeds or duties. It realises itself sometimes in lustfulness, sometimes in betrayal, sometimes in sloth, sometimes in anxiety, regret etc.

8. True meditation or trance: In Buddhism, it is believed that liberation is not obtained without knowledge. Knowledge has been regarded as the chief means of attaining *nirvana* (salvation or liberation). Knowledge is not gained until the body has the ability to acquire it. For gaining knowledge and understanding, the body needs to be cleansed and purified. In Buddhism, for cleansing body and mind or intellect, special emphasis has been laid on '*sheel*' (gentleness or propriety) and '*smadhi*' (deep meditation or trance).

Similarly, in Buddhism, the following five principles have been described as five '*Maha-varat*' (religious vows or fasts): (i) Non-violence, (ii) Speaking truth and

eschewing falsehood. Not causing pain or suffering to any creature with hands or feet or in any other manner. (iii) Not indulging in thieving or stealing. (iv) Practising celibacy, (v) For a high class perfectly abstemious person, it is essential to renounce wealth and attendants. It is essential to give up all sinful deeds and distribute all surplus wealth among the needy.

Six chief methods of Hatha-Yoga are essential for cleansing and purifying the body. These are - *dhoti*, *basti*, *neti*, *neoli*, *tratak* and *kapalbharti*.

1. *Dhoti*: It is of three kinds. Three inch broad and 1½ yard long cloth strip is slowly taken into the intestines to cleanse them. This activity has to be performed very carefully. 'Dhoti' is of three types - *vaari dhoti*, *brahm datun*, and *vass dhoti*.

2. *Basti*: *Basti* is near the '*mooladhar*' (anus). Water is taken in like enema and intestines are cleansed in this manner.

3. *Neti*: Nose is cleansed with a cotton string. This can be done with water also.

4. *Neoli*: This activity is an essential part of '*hatha-yoga*'. Wind from the stomach is taken out by rotating it. By this activity are cured throat, spleen, sluggish liver, wind, flatulence, dysentery, sprue and all other stomach disorders and ailments. All the three ailments of '*vaat*' (wind) '*pit*' (bile) and '*kuff*' (phlegm) are cured simultaneously.

5. *Tratak*: Sitting on a piece of cloth in a comfortable posture, eyes are fixed without blinking on a black spot on a small piece of paper in candle light. This activity does not harm and is of many types.

6. *Kapalbhati*: It is also of many types. Sitting in a comfortable posture, it is performed by breathing through both the

nostrils in the manner of 'pranayam' (breathing exercise). These activities are quite elaborate but everybody cannot perform them, because there is lack of time, place and clean air. Just as holy personages or founders of Buddhism and Jainism have laid down their respective yogic practices, similarly, revered sage Patanjali has prescribed eight yogic activities of 'raj yoga' which are - *yum, nem, asan*, secluded spot, *pranayam, dhaarna, dhian* and *smadhi*. There are ten 'yums' and ten 'nems'.

'Yums - one is non-violence. It is of thought, speech and action.

Thinking ill of another should be regarded as violence of mind.

Rude and impolite words may be called violence of speech.

Third is physical violence. These should be eschewed without delay.'

ਯਮ - ਏਕ ਅਹਿੰਸਾ ਜਾਨਿਯੇ, ਮਨ ਬਚ ਕਾਇਆ ਤੀਨ।

ਪਰ ਕਾ ਬੁਰਾ ਜਿ ਚਿਤਵਨਾ, ਮਨ ਕੀ ਹਿਸਾ ਚੀਨ।

ਫਿਕਾ ਬੋਲ ਦਖਾਇ ਹਨਾਵੈ, ਹਿਸਾ ਬਚਨਨ ਕਹਿ ਲੀਜੈ।

ਤੀਜੀ ਮਾਰਨ ਜੀਵਨ ਕੇਰੀ। ਤਿਆਗੇ ਇਨ ਕੇ ਰੂ ਬਿਨ ਦੇਰੀ।

Yums: There are ten 'yums' (controls over the mind and sense organs). It is essential to follow them to tread on the spiritual path in order to reach the Divine Portal. Although they have been laid down by saints and holymen, yet in *Guru Granth Sahib*, they collectively come within the ambit of pure and pious deeds. Chroniclers have referred to 'yums' and 'nems' in their historical accounts. Their brief description is given below:

1. *Ahimsa* (non-violence). Violence is of many types - mental violence, violence with speech and physical violence. Under mental violence come thinking ill of another, harming someone with the sharpness and keenness of one's intellect, or through the power of 'mantras' (recitation of chants). The worst kind of violence is killing our own

self about which we are ever negligent, and that is remaining deprived of the Guru (Holy Preceptor) even after having got human incarnation. Such is the *Gurbani* edict -

'Those not contemplating the holy Name are self-murderers.' P. 188

ਨਮੁ ਨ ਜਪਹਿ ਤੇ ਆਤਮ ਘਾਤੀ॥

The one and only remedy of mental violence is that after doing 'nitnem' (reading/reciting *Gurbani* compositions prescribed for daily reading for a Sikh), and practising Name-meditation, we have to pray to God with utmost sincerity and humility - 'O God! through Nanak, may Thy Name be exalted, and all prosper by Thy grace.' It is I who am bad; you are pervading all beings. Do good to one and all. May I, my family, the entire brotherhood, the country, the public, birds and animals, born of egg, placenta and filth prosper! Prayer made to this Supreme God of the spiritual realm, considering Him to be all-pervasive, will rid man of mental violence.

2. *Violence of speech:* Rude and bitter words, taunts and jibes pierce one's heart and these are capable of producing bad results. They, sometimes, become the cause of terrible wars as happened in the case of Mahabharat. At Yudhister's invitation Daryodhana came to the Pandava's palace. Mistaking a wall for a door, when he hit against it, and mistaking a wet place (pool) for a dry one, when he fell into water, Darupadi remarked, "A blind's son is also blind." Piqued at this, Daryodhna committed the grave social crime of trying to disrobe her in the open court. And this became the cause of the Mahabharat war. Rude speech breaks one's heart. Remember God is present in all beings.

'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.' P. 1384

ਇਕੁ ਫਿਕਾ ਨ ਗਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਣੀ॥
ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ ਸਭ ਅਮੋਲਵੇ॥
ਸਭਨਾ ਮਨ ਮਾਣਿਕ ਠਾਹਣੁ ਮੁਲਿ ਮਚਾਰਵਾ॥
ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀਦਾ॥

By speaking rude and harsh words, one has to suffer insult and degradation. Only words that please the hearer find acceptance in the Divine Court.

'Such utterance alone is approved as brings honour at God's Court.

Listen my thoughtless mind! utterance of ill-tasting words brings ruin.' P. 15

ਜਿਤੁ ਬੋਲਿਐ ਪਤਿ ਪਾਈਐ ਸੋ ਬੋਲਿਆ ਪਰਵਾਣੁ॥
ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੁਖ ਮਨ ਅਜਾਣ॥

Utterance of rude and harsh words is regarded as the deed of deserted wives, who are completely forgetful of their Beloved Lord. Owing to their harsh speech, they remain deprived of their Beloved's company.

'The woman abandoned [Image for one living without God] attains not her Lord's mansion,

Nor knows the bliss of conjugal life. [Lit. joy of living with the husband.]

Her speech lacking in sweetness, her manner arrogant [Lit. she does not bow to him.] - She relishes another's love.' P. 426

ਦੋਹਰਾਣੀ ਮਲੁ ਨ ਪਾਇਨੀ ਨ ਜਾਣਨਿ ਪਿਰ ਕਾ ਸੁਆਉ॥
ਫਿਕਾ ਬੋਲਹਿ ਨਾ ਨਿਵਹਿ ਦੂਜਾ ਭਾਉ ਸੁਆਉ॥

It is love-relish within the self that proves to be useful for engaging in God's devotional worship. Harsh or rude words break another's heart. Being guilty of committing violence of speech such a person is spurned from the court Divine. One who spoils one's own affair is a fool. His reputation too is bad; nobody likes him, such as -

'Nanak, by speaking dryly, the soul and body become dry (evil).

He is called the most evil of the evil and the most evil is his reputation.

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

The harsh man is called a fool and he receives shoe-beating as punishment.' P. 476

ਨਾਨਕ ਫਿਕੇ ਬੋਲੀਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ॥

ਫਿਕੇ ਫਿਕਾ ਸਦੀਐ ਫਿਕੇ ਫਿਕੀ ਸੋਇ॥

ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਬੁਕਾ ਫਿਕੇ ਪਾਇ॥

ਫਿਕਾ ਮੁਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ॥

There are many stories about the sad fate of those who are rude and harsh in speech. Once a person was travelling. On the way, when he felt hungry, he thought of getting the rice tied in his scarf boiled from a housewife. Seeing the good nature of a woman, he approached her with his request. When she agreed to let him boil his rice, he took a pot from her kitchen. The housewife rendered him other assistance too. But she sensed that this wayfarer had too much dryness in him. When the rice was boiling, his glance fell on her healthy buffalo. At once, he remarked, "O mother! your buffalo is very fine. It is quite well-built and strong. But the door of your house is very small and narrow. If your buffalo happens to die, from where and how will you take it out?" On hearing this, the woman was enraged. Removing the pot of unboiled rice from the hearth, she turned it over in his scarf, and turned him out of the house. Seeing the rice-water dripping from his apron, someone asked him what was dripping from his apron. He replied, "Brother! what should I tell you? It is the relish of my tongue that is dripping." This is violence of speech.

'Rude or harsh words break the hearer's heart.

This is called the violence of speech.'

Sri Guru Nanak, Prakash, P. 530

ਫਿਕਾ ਬੋਲ ਦੁਖਾਇ ਹਨਾਵੈ (ਦਿਲ ਢਾਹੇ)
ਹਿੰਸਾ ਬਚਨਨ ਕੀ ਕਹਿਲਾਵੈ।

The third violence is that of killing living creatures. All the creatures have been created by God. Killing of living creatures without reason does not find acceptance and approval in God's Court. Such is the edict in *Gurbani* -

'Say not that the Vedas and Muslim books are false. False is he, who reflects not on them.

When thou sayest that one God abides in all, then why killest thou a hen?' P. 1350

ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਝੁਠੇ ਝੁਠਾ ਜੋ ਨ ਬਿਚਾਰੈ॥
ਜਉ ਸਭ ਮਹਿ ਏਕੁ ਖੁਦਾਇ ਕਹਤ ਹਉ ਤਉ ਕਿਉ ਮੁਰਗੀ ਮਾਰੈ॥

There is an edict in *Gurbani* that while performing 'yagyas' (Hindu sacrificial rituals) living creatures are sacrificed. Certainly, this is not an act of mercy. The sage or holy man after offering sacrifice calls himself a 'Munivar' (chief sage), although he performs the task of a butcher. But this is not the task of a superior sage. If offering animal sacrifice is the task of the superior sages, preceptors and priests, then what is the task of a butcher?

'Slaughter of animals [reference to yajanas involving sacrifice of animals] you dub as religious -

Then brother! tell what is irreligion?

Each other you style as saints (Munivar) - then who are to be called butchers?'

P. 1103

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

'Third violence is taking of life; Give them up without delay.'

Sri Guru Nanak Prakash, P. 520

ਤੀਜੀ ਮਾਰਨ ਜੀਵਨ ਕੇਰੀ। ਤਯਾਰੀ ਇਨ ਕੋ ਰੂ ਬਿਨ ਦੇਰੀ॥

2. Second 'yum' is 'speaking the truth'. Never tell a lie. There is an incident from the Mahabharat that Pandava king

Yudhishter was truthful and righteous. He never told a lie. When Dronacharya was fighting with Arjuna, Yudhishter was told to announce - 'Ashwathama hato' (Ashwathama is dead), but he was not ready to do so. And the situation was that until Dronacharya heard the news of his son's (Ashwathama) death, he could not be disheartened and it was quite obvious that Arjuna would get killed at his hands. At that point of time, an elephant in the army named 'Ashwathama' was killed immediately and it was announced - 'Ashwathama hato naro va kunchro'. [Ashwathama killed, man or elephant]. When the announcement reached upto 'hato' (killed) drums were beaten, and the word 'kunchro' (elephant) could not be heard. On hearing this announcement Dronacharya laid down his arms and got killed. The commandment is - 'Don't tell a lie'. The above mentioned action was a ruse or trick to kill Dronacharya -

'The truly undefiled man is such, as touches not the tongue with falsehood.

And in the heart bears passion for the immaculate Divine vision.' P. 274

ਮਿਥਿਆ ਨਾਹੀ ਰਸਨਾ ਪਰਸ॥

ਮਨ ਮਹਿ ਪ੍ਰੀਤਿ ਨਿਰੰਜਨ ਦਰਸ॥

'Understanding arising from egoism is false; Actions following from it are worthless and contentious.

The person given to falsehood is ego-impelled;

He finds not joy in the Lord.' P. 1343

ਝੁਠੀ ਮਨ ਕੀ ਮਤਿ ਹੈ ਕਰਣੀ ਬਾਦਿ ਬਿਬਾਦੁ॥
ਝੁਠੇ ਵਿਚਿ ਅਰੰਕਰਣੁ ਹੈ ਖਸਮ ਨ ਪਾਵੈ ਸਾਦੁ॥

'Speak ever what is truthful and pure; shun what is false.

Let the disciple tread the path shown by the Guru.' P. 488

ਬੋਲੀਐ ਸਚੁ ਧਰਮੁ ਝੁਠੁ ਨ ਬੋਲੀਐ॥
ਜੋ ਗੁਰੁ ਦਸੈ ਵਾਟ ਮੁਰੀਦਾ ਜੋਲੀਐ॥

The second 'yum' is 'truthfulness' -

*'Secondly always speak the truth;
Never resort to falsehood in any manner.'*
Sri Guru Nanak Prakash, P. 530

**ਦੁਤੀਯੇ ਸਚ ਉਚਰਨ ਨਿਰਬਰੈ।
ਕਬਹੂੰ ਕੁਰ ਨ ਕਿਹ ਬਿਧਿ ਕਰੈ।**

3. Thirdly, one should not resort to thieving or stealing. Thieving is of many kinds:

(i) Stealing someone's clothes, wealth and other possessions - this is called physical theft.

(ii) Stealing another's speech or utterance and describing it as one's own. [Plagiarism] Many persons, while performing 'kirtan' (Gurbani singing) and delivering lectures steal from the discourses of exalted holymen and presenting them as their own win the applause of the listeners. This is called stealing of discourses. Similarly, there are people who steal others' poems and articles.

(iii) Watching another woman's beauty furtively is stealing with the eyes. Trying to know another's secrets is stealing with the ears. A thief is not approved in the Guru's abode.

'None for a thief stands guarantee, whatever is done by a thief is never good.' P. 662
ਚੋਰ ਕੀ ਹਾਮਾ ਭਰੇ ਨ ਕੋਇ। ਚੋਰ ਕੀਆ ਚੰਗਾ ਕਿਉ ਹੋਇ॥

*'A thief though handsome in appearance and clever,
Is like a base coin, valued at a few cowries.'*
P. 662

ਚੋਰੁ ਸੁਆਲਿਉ ਚੋਰੁ ਸਿਆਣਾ॥ ਖੋਟੇ ਕਾ ਮੁਲੁ ਏਕੁ ਦੁਗਾਣਾ॥

(iv) God's thieves -

*'Such as God's thieves, God-deniers, of black visages,
To whom the Master's exaltation is not pleasing.'* P. 881
ਸੇ ਹਰਿ ਕੇ ਚੋਰ ਵੇਮੁਖ ਮੁਖ ਕਾਲੇ ਜਿਨ ਗੁਰ ਕੀ ਪੈਜ ਨ ਭਾਇ॥

Such is the view of holy personages that man is committed to spend in God's

worship and contemplation a tenth part of the 24000 breaths he takes in 24 hours of the day. But he spends even these 2400 breaths in his worldly tasks and thoughts. Therefore, he steals from the time that he ought to spend in God's worship -

'He, who utters not the Lord's Name, is like a thief, abiding in the fortress of five desires.' P. 1328

ਤੇ ਤਸਕਰ ਜੋ ਨਾਮੁ ਨ ਲੇਵਹਿ ਵਾਸਹਿ ਕੋਟ ਪੰਚਾਸਾ॥

'Realise thou the Lord's Name which shall ferry thee across the terrible world-ocean. The thieves, adulterers and gamblers are crushed like a milful of mustard.'

**ਭਉਜਲ ਤਾਰਣਹਾਰੁ ਸਬਦਿ ਪਛਾਣੀਐ॥
ਚੋਰ ਜਾਰ ਜੁਆਰ ਪੀੜੇ ਘਾਣੀਐ॥**

(iv) Thieving with the mind.

Some persons commit sins but they conceal them by resorting to various means and project themselves as sinless and virtuous. This is called thieving with the mind -

'Though committing sins, man poses as sinless and virtuous.

This is called stealing with the mind.'

Sri Guru Nanak Prakash, P. 530

ਪਾਪ ਪੁਨ ਰਾਖਿ ਦੁਰਾਏ। ਇਹ ਮਨ ਕੀ ਚੋਰੀ ਕਹਿਲਾਏ॥

4. Celibacy: Controlling sensual desires is called celibacy. Like anger, sexual impulse is also very powerful. Even scholars and meditators, ascetics and holymen, living in the jungles, who have practised austerities and penances, cannot escape its onslaught. It is by putting on the Maya-bestowed cloak tinged with lust, wrath, avarice, attachment and ego that this 'jeev' (sentient being) is living in the world-

*'Wearing the cloak of lust and wrath, everyone has come into this world.'*P. 1414

ਕਾਮ ਕ੍ਰੋਧ ਕਾ ਚੋਲੜਾ ਸਭ ਗਲਿ ਆਏ ਪਾਇ॥

A lustful person has been called a denizen of hell, who is wandering and shall

continue to wander into numerous existences. Excessive indulgence in sex destroys meditation, penance and self-restraint. He follows no code of socio-religious conduct. Like a stray dog, he leads an unprincipled life. Sexual pleasure has been described as a momentary and transient pleasure, which, in fact, is a forewarning of an impending catastrophe or disaster -

*'Lust, that lodges beings in hell and in innumerable births whirls them;
Heart-charmer, over the three worlds wandering,
Destroyer of meditation, penance and noble conduct;
By a little pleasure dost thou render human beings destitute;
Art nimble and among high and low pervasive.
Saith Nanak: In holy company and seeking shelter with the Lord comes release from thy fear.'*
P. 1358

ਹੇ ਕਾਮੰ ਨਰਕ ਬਿਸਮੰ ਬਹੁ ਜੋਨੀ ਭ੍ਰਮਾਵਣਹ ॥
ਚਿਤ ਹਰਣੰ ਤੈ ਲੋਕ ਗੰਮੰ ਜਪ ਤਪ ਸੀਲ ਬਿਦਾਰਣਹ ॥
ਅਲਪ ਸੁਖ ਅਵਿਤ ਚੰਚਲ ਉਚ ਨੀਚ ਸਮਾਵਣਹ ॥
ਤਵ ਭੈ ਬਿਮੁਚਿਤ ਸਾਧ ਸੰਗਮ ਓਟ ਨਾਨਕ ਨਾਰਾਇਣਹ ॥

It is an enemy of the body and is the most potent means to destroy it by afflicting it with a fell disease like aids and other venereal diseases -

'As borax melts gold, so lust and wrath waste the body away.'
P. 932

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥ ਜਿਉ ਕੰਚਨ ਸੋਹਗਾ ਢਾਲੈ ॥

A sensual practitioner of the Name never enjoys perfect concentration of mind, because on the couch of the mind is dancing sexual desire -

*'Within the sinner's mind abides lust.
Therefore, the mercurial mind can be restrained not.
This net of lust is cast over all the yogis, wandering ascetics and those practising renunciation.'*
P. 1186

ਪਾਪੀ ਹੀਐ ਮੇ ਕਾਮੁ ਬਸਾਇ ॥ ਮਨੁ ਚੰਚਲੁ ਯਾ ਤੇ
ਗਹਿਓ ਨ ਜਾਇ ॥

ਜੋਗੀ ਜੰਗਮ ਅਰੁ ਸੰਨਿਆਸ ॥ ਸਭ ਹੀ ਪਰਿ ਡਾਰੀ ਇਹ ਫਾਸ ॥

Keeping man bereft of God's devotional worship, lust is fully capable of making him wander through the circle of birth and death. It makes him oblivious of death -

*'For a moment's sexual pleasure, thou shalt suffer torture for millions of days.
For an instant and a trice, thou shalt enjoy revelments but afterwards, thou shalt repent again and again.
O blind man! meditate thou on the Sovereign Lord Master.
Approaching is thy appointed day (of death).'*
P. 403

ਨਿਮਖ ਕਾਮ ਸੁਆਦ ਕਾਰਣਿ ਕੋਟਿ ਦਿਨਸ ਦੁਖੁ ਪਾਵਹਿ ॥
ਘਰੀ ਮੁਹਤ ਰੰਗ ਮਾਣਹਿ ਫਿਰਿ ਬਹੁਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵਹਿ ॥
ਅੰਧੇ ਚੇਤਿ ਹਰਿ ਹਰਿ ਰਾਇਆ ॥ ਤੇਰਾ ਸੋ ਦਿਨੁ ਨੇੜੈ ਆਇਆ ॥

The net of lust is very widespread and it assails man in countless forms -

*'First is talking of another woman. Second is lodging her in the mind after hearing about her repeatedly.
Third is sitting with her in solitude.
Fourth is touching her limbs.
Fifth is looking at her with love and lust.
Sixth is embracing her.
Seventh is thinking of her in the mind.
Eighth is having sex with her.
He who renounces all these, takes the vow of celibacy.'*

Sri Guru Nanak Prakash, P. 530-531

ਪ੍ਰਿਥਮੇ ਤ੍ਰਿਯ ਕੀ ਬਾਤੋਂ ਕਰਨੀ। ਦੂਜੇ ਸੁਨਿ ਸੁਨਿ ਮਨ ਮਹਿਂ ਧਰਨੀ।
ਤੀਜੇ ਤਿਯ ਇਕਾਂਤ ਮਿਲ ਬੈਸਨ। ਚੌਥੇ ਹੋਵਤਿ ਅੰਗ ਸਪਰਸ਼ਨ।
ਪੰਚਮ ਹਿਤ ਕਰਿ ਦੇਖੇ ਤਿਯ ਕੋ। ਛਠੇ ਅਲਿੰਗਨ ਕਰੈ ਹੀਯ ਸੋਂ।
ਸਪਤ ਚਿਤਵਨੋਂ ਮਨ ਮਹਿਂ ਨਾਰੀ। ਅਸ਼ਟਮ ਭੋਗ ਕਰਨ ਬਿਧਿਸਾਰੀ।
ਇਨ ਸਭਿਹਿਨਿ ਕੋ ਤਯਾਗੇ ਜੇਈ। ਬ੍ਰਹਮਚਰਜ ਧਾਰਤਿ ਹੈਂ ਤੇਈ।

In 'Gurmat' (Sikhism), practising celibacy is a law. Casting lustful looks at a woman other than one's wife is strictly forbidden. Although all the five thieves abide in the body, yet the 'jeevatama' (individual soul) instead of becoming

subservient to these thieves ought to have full control over them and by highlighting their useful aspect should exercise restraint and temperance.

He should transform attachment into love, lust into inner Name-relish or nectar, avarice into a powerful desire to gather the wealth of God's Name, anger into the practice of forbearance and continence, ego into the realization that he is God's image. Then these thieves cease to be thieves and assist him as friends.

According to *Gurmat* (Sikhism), the rule of conduct is - one should have sexual relation only with one woman, and that too with restraint. To be carried away in the current of sexual desire is forbidden even in married life. According to scriptures, after menses, the desire for sex with the objective of procreation is not blameworthy. Otherwise, lust or sex is a disease which destroys man's physical and intellectual power. Worldly duties have to be performed by keeping lofty thoughts and ideals in mind. In today's environment, man and woman work together and travel together. The need of the hour is to understand each other, and recognize each other's sphere of authority and influence. Keeping the union of man and woman in restraint and temperance is a lofty duty and ideal. Nobility and determination of mind are needed for practising the above mentioned eight principles of celibacy.

God is present in all beings. Feeling this Supreme Light within the self and performing worldly duties, one can escape from the abovementioned eight lustful deeds. Barring one's wife, all other women are sisters, mothers and daughters. Seeing God in them, one can achieve perfect celibacy. It is not right and proper to

oppose natural principles and urges because -

'Son is the symbol, wife is conscience, and wealth is the sustenance.'

ਪੁਤਰ ਨਿਸ਼ਾਨ ਹੈ, ਇਸਤ੍ਰੀ ਈਮਾਨ ਹੈ, ਧਨ ਗੁਜਰਾਨ ਹੈ।

If there are lustful desires in the mind but one does not give vent to them because of outward restraints, this is a very feeble state of mind. First, this body made up of five elements has to be understood. From one aspect, condemnable aspect, this body is a bag of filth. It is a comely bundle of ordure, bones, blood and flesh. It should be viewed like this, but real faith ought to be in the unique Light dwelling in it. When my Beloved Lord abides in all beings, then why should the thought of duality arise in me? Man and woman are bodies of five elements possessing different attributes, but the same Soul-Light abides in all. This is the view in accordance with *Gurmat* (Sikhism).

Spurning others is a mental weakness. It is only the celibacy adopted consciously which helps in attaining the spiritual goal. In another way, it is a continual struggle in which weak persons always remain involved. Man's looking at the female sex with hatred or woman's looking at the male sex with a sense of inferiority is only a manifestation of ignorance. Both man and woman are physical bodies. They have to complete their life's journey while acting with restraint in accordance with the code of socio-religious conduct -

'I keep my eyes down and enshrine my Friend within my mind.

I enjoy every pleasure with my Beloved and disclose it to none.

For the eight watches and sixty four 'gharis', my soul continues to look towards Thee, O Lord.

Why should I cast down my eyes, since I see my Beloved in every heart?

Hear, O my mate, my 'soul' abides in my love, or rather my Lord abides in my soul.'

P. 1377

ਨੀਚੇ ਲੋਇਨ ਕਰਿ ਰਹਉ ਲੇ ਸਾਜਨ ਘਟ ਮਾਹਿ॥
ਸਭ ਰਸ ਖੋਲਉ ਪੀਅ ਸਉ ਕਿਸੀ ਲਖਾਵਉ ਨਾਹਿ॥
ਆਠ ਜਾਮ ਚਉਸਠਿ ਘਰੀ ਤੁਅ ਨਿਰਖਤ ਰਹੈ
ਜੀਉ॥
ਨੀਚੇ ਲੋਇਨ ਕਿਉ ਕਰਉ ਸਭ ਘਟ ਦੇਖਉ ਪੀਉ॥

Keeping all the propensities under control and restraining one's sense organs, organs of action, mind and intellect is described as perfect celibacy.

Only the man who remains ever absorbed in the Lord Creator can adopt and practise celibacy. Only by resolutely weakening the sexual impulse can the sensual desires be controlled.

'The truly undefiled man is such, as touches not the tongue with falsehood, And in the heart bears passion for the immaculate Divine vision.

Let his eye not cast a glance at the womenfolk of others,

And in holy company should serve the holy.

Let his ear listen not to the slander of others;

Let him reckon himself lowest of all.

By the Guru's grace, let him cast out the poison of maya within,

And thus remove from his mind its desires.

His faculties under his control, of the five evils should he be free.

Saith Nanak: One among millions is such an undefiled one.'

P. 274

ਮਿਥਿਆ ਨਾਹੀ ਰਸਨਾ ਪਰਸ॥ ਮਨ ਮਹਿ ਪ੍ਰੀਤਿ ਨਿਰੰਜਨ ਦਰਸ॥
ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੇ ਨੇਤ੍ਰੁ॥ ਸਾਧ ਕੀ ਟਹਲ ਸੰਤਸੰਗਿ ਹੇਤ॥
ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੁ ਕੀ ਨਿੰਦਾ॥ ਸਭ ਤੇ ਜਾਨੈ ਆਪਸ ਕਉ ਮੰਦਾ॥
ਗੁਰਪ੍ਰਸਾਦਿ ਬਿਖਿਆ ਪਰਹਰੈ॥ ਮਨ ਕੀ ਬਾਸਨਾ ਮਨ ਤੇ ਟਰੈ॥
ਇੰਦ੍ਰੀ ਜਿਤ ਪੰਚ ਦੋਖ ਤੇ ਰਹਤ॥ ਨਾਨਕ ਕੋਟਿ ਮਧੇ ਕੋ ਐਸਾ
ਅਪਰਸ॥

Therefore, celibacy can be fully adopted and practised, if there is an intense desire and devotion in one's sense organs, organs of action, mind and intellect to

attain God.

5. Fifth 'yum' is exercising patience or perseverance. Perseverance is very much needed for spiritual achievement because the pace of life never remains the same. Many ups and downs come in life. Sometimes fall mountains of misfortunes and sometimes, countless blessings fall to man's share. Sometimes, he is afflicted with some serious ailment, and sometimes, he enjoys prosperity and affluence. Sometimes, he has to face summer and winter, and sometimes, congenial and uncongenial circumstances. Remaining patient and forbearing in the face of these joys and sorrow, losses and gains, blame and praise, honour and dishonour is a very important requirement for spiritual attainment. Just as one person plasters the earth with sandalwood paste and another breaks it, one spruces it and another spoils it, similarly, the seeker's heart and mind should be ever ready to bear both the states with patience and forbearance. One should not lose one's cool in the face of misfortune, and one should not become over-excited with good fortune. Think carefully before you act, and do not do any such thing for which you may have to repent later.

'Do thou never do such a deed, for which you may have to repent in the end.'

P. 918

ਐਸਾ ਕੰਮ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ॥

In this context, there comes a story which is highly instructive and shows us the right path. In India, once there was a king named Raja Bhoj. There were 'Nine Jewels' (illustrious courtiers) in his court. Great scholars and savants from distant places used to attend and adorn his court. Once a neighbouring ruler attacked his kingdom. The border was quite near; so Raja Bhoj and his son were actively taking part in the war. After a prolonged fighting,

one day the enemy forces were showing signs of weakness and were retreating from their positions. The Prince (King Bhoj's son) thought of meeting his mother. So leaving the battlefield for a short while, he returned to the palace to meet his mother. He waited for her in her bedroom as she was busy with some work. He lay on the bed and covering his face with a shawl, he fell asleep. At night, Raja Bhoj too returned from the battlefield. When he went to meet his queen in her bedroom, he saw her lying asleep and another man sleeping beside her. At once, he flew into rage and decided to kill both. He doubted his queen's character. A very wise wazir (Minister) was with him. He tried to pacify the Raja (King) and said, "O King! be patient. Nobody has the guts to enter your bedroom. The queen is so noble and virtuous that no stranger can enter her bedroom, nor can she stoop so low. Have some patience; but otherwise, you are the master. If you kill them at once, even the police will not be able to enquire into the matter. We should look into the matter and find out what the reality is.

The king stepped forward. When he removed the shawl from the man's face, he was astonished to see that it was his own son. He roused the queen from sleep. She was surprised to see the king and wondered who had come to sleep on her bed. To sort out the matter, she was asked to explain the reason. She said, "Today I had been too much busy in offering worship and prayer. I was offering prayers for your safety. It was quite late in the night, when I came into the room, I saw this man sleeping here. I thought that you were sleeping. This you know very well that kings and rulers find sleep with great difficulty. So I did not think it proper to wake you up. I am not at fault. But I wonder who this man is."

The wazir (Minister) woke up the boy, who was asked to explain the whole thing. He said, "Father! today I had come to meet my mother. But she was not present in her room; she was in the 'Pooja' (worship) room. So I lay on the bed and instantly fell asleep. I do not know anything about what happened thereafter."

After knowing all these things, Raja Bhoj was stricken with remorse and wondered, "If I had punished the two, I would have lost my son." This is only an example. In everyman's life, rash and impulsive actions come to be taken, and man does wrong deeds too, but in every thing, one must exercise patience. Neither joys nor sorrows are permanent. Joys are momentary. Eternal joy comes with the realization of one's self. Therefore, man should tread on the spiritual path with patience and restraint.

I have seen many persons becoming devoted to God, but they become so impatient that they start practising such difficult methods of devotional worship that are beyond their capacity. As a result, they fall ill. Therefore, we should exercise patience and restraint in every task, in speech and manual work.

6. Sixth 'yum' is 'forgiveness', about which it is written -

'Sixth 'yum' is kind forgiveness. Never should be there any piercing feeling in the heart.

*Whether some one praises or blames,
One should be patient to all.'*

Sri Guru Nanak Prakash, P. 531

**ਖਸ਼ਟਮ ਯਮ ਹੈ ਖਿਮਾ ਸੁਹਾਈ। ਮਨ ਮਹਿ ਛੋਭ ਨ ਕਬਹੂੰ ਉਠਾਈ॥
ਭਲਾ ਕਿ ਬੁਰਾ ਬਖਾਨੈ ਕੋਇ। ਸਹਿਨਸੀਲ ਮਨ ਸਭਿ ਤੇ ਹੋਇ।**

About 'forgiveness', the *Gurbani* edict is -

'Kabir, where there is Divine knowledge, there is virtue, and where there is falsehood,

there is sin.

Where there is avarice, there is death, and where there is forgiveness, there is God Himself.' P. 1372

ਕਬੀਰਾ ਜਹਾ ਗਿਆਨੁ ਤਹ ਧਰਮੁ ਹੈ ਜਹਾ ਝੂਠੁ ਤਹ ਪਾਪੁ॥
ਜਹਾ ਲੋਭੁ ਤਹ ਕਾਲੁ ਹੈ ਜਹਾ ਖਿਆ ਤਹ ਆਪਿ॥

'Forgiveness' is very close to God, and he who has mercy or forgiveness in his heart, God bestows joys and blessings on him.

'If the bride adorns herself with compassion, my Lord is pleased with her and the lamp of Guru's wisdom is kindled within her mind.' P. 836

ਖਿਆ ਸੀਗਾਰ ਕਰੇ ਪ੍ਰਭ ਖੁਸੀਆ ਮਨਿ ਦੀਪਕ ਗੁਰ ਗਿਆਨੁ
ਬਲਈਆ॥

Contrary to 'forgiveness' is the feeling of 'anger'. If wrath enters man's mind, he is baffled and loses sense. There is a big explosion of thoughts in his mind due to which his body is soiled with millions of impurities. The explosion caused by anger destroys that part of the brain where abides 'consciousness'. In this way, slowly slowly the body of the man given to anger is destroyed.

'As borax melts gold, so lust and wrath waste the body away.' P. 932

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ॥ ਜਿਉ ਕੰਚਨ ਸੋਹਗਾ ਢਾਲੈ॥

Such is the Gurbani edict about an angry person -

'Draw not near and in the neighbourhood of those in whose heart is the pariah of wrath.' P. 40

ਓਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲ॥

The man devoid of forgiveness only suffers distress in anger -

'Those devoid of forgiveness have gone to extinction,

Vast, innumerable their numbers.

Beyond computation their count - these how may I reckon?' P. 937

ਖਿਆ ਵਿਹੁਣੇ ਖਪਿ ਗਏ ਖੁਹਣਿ ਲਖ ਅਸੰਖ॥

ਗਣਤ ਨ ਆਵੈ ਕਿਉ ਗਣੀ ਖਪਿ ਖਪਿ ਮੁਏ
ਬਿਸੰਖ॥

'Forgiveness' is a precious possession of God's devotees, which is never exhausted and affords perennial joy and peace to the mind. It does not let the feeling of revenge arise in the heart, and man develops a universal and cosmopolitan outlook.

In this context, there is a small story about Maharaja Ranjit Singh. Once he was going somewhere with his bodyguards. Suddenly, a brickbat hit him on his shoulder. The bodyguards were surprised: "None is visible. Wherefrom has the brickbat come?" There were groves of 'berry' (jujube) trees. It was noticed that some children were hurling brickbats at the trees. They caught hold of a child and presented him before the Maharaja. But he did not become angry with the child. On the other hand, displaying rock-like patience, he asked him lovingly, "Son! do you have any enmity with me due to which you threw a brickbat at me? Tell me honestly what was in your mind, so that I may remove your misunderstanding. I have no enmity with you." At this the child said with folded hands, "Your majesty! we were hurling stones at the berry trees. We did not know that you were coming under the cover of the wall." The Maharaja said, "Why were you hitting the trees with brickbats?" He replied "We were shaking off berries." The Maharaja smiled and said, "How good the berry tree is which when hit does not react, but rather gives sweet fruit!" He said to his secretary, "What should be given when the king is hit with a brickbat?" It was a strange question. The Maharaja said to his clerk, "Give two villages as 'jagir' (rent-free land grant) to the boy." It is a remarkable example of forgiveness.

7. Seventh 'yum' is compassion or mercy -

*'Whether people call one good or bad,
A kind and tolerant person remains calm and unaffected.*

Seventhly, he cannot bear anybody's suffering and tries to alleviate it.'

Sri Guru Nanak Prakash, P. 531

**ਭਲਾ ਕਿ ਬੁਰਾ ਬਖਾਨੈ ਕੋਇ॥ ਸਹਿਨ ਸੀਲ ਮਨ
ਸਤਿ ਤੇ ਹੋਇ॥**

ਸਪਤਮ ਦੁਖੀ ਨ ਦੇਖੇ ਕਾਂਗੀ। ਦਯਾ ਕਰੇ ਸਭਿ ਸੋ ਨਿਰਬਾਹੀ॥

All virtues are born out of righteousness, but righteousness has been called the son of compassion or mercy. The quality of mercy is a very praiseworthy quality which God has bestowed on man. While living in this world, somebody calls you good and somebody, bad, but a compassionate or merciful person always remains patient and forbearing. He cannot bear the suffering of a sufferer, and uses all his power to mitigate it.

It is a happening of those times, when the Singhs used to live in jungles to preserve their existence. The government of the day did not give them even a moment of respite. Patrolling troops always kept chasing them. Once Baba Sahib Singh's 'jatha' (group) had been living in the jungle without food for several days. One day they managed to get provisions and food was ready to be served. Everybody was very happy. At that moment came a Brahmin from a distant place looking for the 'Khalsa Dal' (Sikh soldiers). He saw that the Sikh soldiers were sitting in rows to partake of food. He cried and appealed to them for help. The *Jathedar* (Group Leader) asked him, "What is your trouble? Why are you crying and lamenting so much?" He replied, "Foreign Muslim invading armies have captured women and children and are taking them to their country. My daughter

is one of them. For her sake I approached big Rajas and Maharajas for help, but none listened to me. Women are going crying and lamenting but no brave warrior has been able to liberate them from the clutches of the Muslim captors. Sir! the caravan in which my daughter is being taken is passing by your jungle. Kindly liberate my daughter."

The *Jathedar* felt great pity for the Brahmin and said, "Where we have been hungry for so many days, let us suffer it for sometime more. Those who return from fighting will partake of food, and those who do not will enter the Guru's abode." All the Singhs had the milk of human kindness in their hearts. They marched at once and liberated not only the Brahmin's daughter but many other women also, and delivered them at their respective homes.

Mercy or compassion is the essence of religion or righteousness. Therefore, to preserve religion, the feeling of pity or compassion is essential. Mercy or compassion is pleasing to God. It brings about peace in the world. Birds and animals also are charmed with the feeling of pity or compassion.

Once Mahatma Buddha was going. He saw a shepherd driving his flock at a fast pace. A lamb in the flock had a broken leg due to which it was moving slowly. As a result, it was getting beaten up at the hands of the shepherd. Mahatma Buddha said to him, "Why are you beating the poor lamb needlessly?" He replied, "Sir, the sun is setting. There are many tigers and leopards in this jungle. If I don't drive my flock out of the forest before sunset, they (tigers and leopards) will devour my sheep. It is for this reason that I am using the stick to drive them fast." Lord Buddha said,

“May I pick up the lamb in my arms?” He said, “Sir, you are most welcome to do so.” Lord Buddha picked up the lamb. First, it was frightened and sat shrunk in his arms. But when it felt reassured with his fondling, it started licking his hand. It started behaving in a manner as if a current of love was flowing in its being and all its sense of unfamiliarity was gone.

Gradually, the flock reached its camp. Lord Buddha too put down the lamb, but it gazed at him as if it was getting separated from some very dear one. When Lord Buddha came out of the sheepfold, the lamb followed him. He picked it up and left it in the flock. When he came out again, it again came after him. He once again left the lamb in the fold. The shepherd watched all this happening before his eyes and a profound thought was rising in his mind. He said to Lord Buddha, “What have you fed it with that it is not leaving you?” He replied, “I have nothing to feed anyone with. I have only pity and compassion in me.” A kind person is loved by everybody. Pity or compassion is a superior virtue which ought to be cultivated. God Himself is very kind and benevolent who bestows gifts on all without being asked. Only a kind and sympathetic person can become aligned with God.

8. Eighth ‘yum’ is a ‘tender or sensitive heart’, about which is written -

‘First one should have a tender and sensitive heart.

This good teaching should be imbibed by all.’

Sri Guru Nanak Prakash, P. 531

ਅਸਟਮ ਕੋਮਲ ਹਿਰਦਾ ਰਾਖੈ। ਸੁਭ ਉਪਦੇਸ਼ ਸਭਨ ਸੋ ਭਾਖੈ॥

Hardness of heart is a demerit which is like a terrible sin. A hard or insensitive heart is a very serious failing. A hardhearted or insensitive person is not moved and can

never afford joy and peace to anyone. A hardhearted person is generally cruel and merciless, because he is not concerned about anybody’s suffering. Spiritual teachings and discourses do not create any impact on him.

Once the Sikhs submitted to the Tenth Guru, “O Master! all are your Sikhs (disciples), but why are all Sikhs not equally influenced by your teachings? Is there some difference in their ‘Sikhi’ (devotion to Sikhism)?”

At that time, Guru Sahib said to a Sikh sitting near him, “O dear devotee! bring three bowls full of water.” Accordingly, bowls of water were brought. Guru Sahib directed them to put them on the floor. One Sikh was directed to bring sugar bubbles; another was asked to bring a lump of clay; still another was told to bring a pebble. All the three things were brought. Guru Sahib commanded, “Put them in the bowls - sugar bubbles in the first bowl, lump of earth in the second and hard pebble in the third.”

After some time Guru Sahib said, “Brother Singh! you had put sugar bubbles in the bowl; please bring them.” The second Sikh was asked to bring the lump of earth and the third was told to bring the pebble. The first Sikh submitted, “Sir! the sugar bubbles have got dissolved in water.” The second Sikh showed mud in place of the lump of earth. Guru Sahib asked the mud to be placed in the sun. The third Sikh was asked, “Have you brought the pebble? Has it become wet or not?” He replied, “Sir, when I took it out, it was wet, but the hot wind that is blowing has made it dry again.” After sometime, the Sikh who had placed the mud in the sun, was asked to fetch it. He said, “Sir, it has again become a lump of earth.”

At that time, addressing the entire congregation, Guru Sahib said, "Dear devotees! you have seen three things put in water. First you have seen sugar bubbles which have become totally dissolved. Secondly, you have seen the lump of earth which changed into mud, but when it was exposed to dry and hot wind, it changed into a lump again. Thirdly, you have seen the pebble. As long as it was in water, it appeared to be wet, but it was hard within. All Sikhs come to the Guru, but their feelings and sentiments are very different from one another; some Sikhs are hard-hearted, who have no love even for the True Guru. They remain involved in their surroundings, and they are so self-willed and firm in their own thoughts and opinions that they give no importance to the True Guru. About them, such is the *Gurbani* edict -

'They, whose hearts are hard, sit not near the True Guru.

Truth prevails there, and the liars feel mentally depressed.' P. 314

**ਜਿਨ ਕੇ ਚਿਤ ਕਠੋਰ ਹਰਿ ਸੇ ਬਹਰਿ ਨ ਸਤਿਗੁਰ ਪਾਸਿ॥
ਓਥੇ ਸਚੁ ਵਰਤਦਾ ਕੁੜਿਆਰਾ ਚਿਤ ਉਦਾਸਿ॥**

Those with hardened hearts are liars. They are not able to make any progress on the spiritual path. It is only when they are overwhelmed with extreme misfortune that they are moved -

'They, whose hearts are hard, sit not near the True Guru,

Truth prevails there, and the liars feel mentally depressed.

By hook and crook, they pass their time, and again go and sit with the false ones.

In truth, falsehood mixes not, O my soul, see this through verification.

The false ones go and mix with the false ones.

The true Sikhs sit by the side of the True Guru.' P. 314

ਜਿਨ ਕੇ ਚਿਤ ਕਠੋਰ ਹਰਿ ਸੇ ਬਹਰਿ ਨ ਸਤਿਗੁਰ ਪਾਸਿ॥

ਓਥੇ ਸਚੁ ਵਰਤਦਾ ਕੁੜਿਆਰਾ ਚਿਤ ਉਦਾਸਿ॥

ਓਇ ਵਲੁ ਫਲੁ ਕਰਿ ਝਤਿ ਕਢਦੇ

ਫਿਰਿ ਜਾਇ ਬਹਰਿ ਕੁੜਿਆਰਾ ਪਾਸਿ॥

ਵਿਚਿ ਸਚੇ ਕੁੜੁ ਨ ਗਢਈ ਮਨਿ ਵੇਖਹੁ ਕੋ ਨਿਰਜਾਸਿ॥

ਕੁੜਿਆਰ ਕੁੜਿਆਰੀ ਜਾਇ ਰਲੇ

ਸਚਿਆਰ ਸਿਖ ਬੈਠੇ ਸਤਿਗੁਰ ਪਾਸਿ॥

Second are those who have love for the Guru, but due to remaining involved in their surroundings and business affairs, their love for the Guru is not of a lofty character. They do not surrender themselves fully at the feet of the Guru. When such persons come to have a glimpse of the Guru and listen to his discourses, they are affected like a lump of earth in water. But returning to their worldly environment and influenced by sins and evils, they become dry or feelingless again.

Third are those who are sensitive and tender-hearted, who love the Guru from the innermost recesses of their heart. When they become aligned with the 'shabad' (Guru's word), they become absorbed in the Guru. Becoming the Guru's form, they lose their own individual existence. Therefore, the *Gursikh* who regards the Guru as the very form and image of *Waheguru* (God), he becomes absorbed in him while engaged in Name meditation and God's devotional worship. He attains to a state of inseparableness from him. So, in order to tread on this spiritual path, your heart should not be hard and insensitive; it should be tender and sensitive.

9. Custom or practice: To tread on the 'spiritual path', it is very essential to take food in a restrained and disciplined manner. To sleep like animals after taking one's fill does not lead to spiritual advancement. On the contrary, frugal fare keeps the body healthy. The practice of

eating frugally involves eating one-fourth less than one's appetite. The second view is that food from nobody should be accepted without reflecting how it has been obtained because food affects man's mind and body. There is a common saying - 'As is the food so is the mind'. There is a story also in this context -

Once a Raja (King) was going on his horse in his kingdom. Seeing a huge gathering at a place, he decided to find out what it was about. Going there, he saw that a very impressive holy man was delivering a very sweet discourse, and all the listeners were deeply absorbed in it forgetting place and time. The Raja (King) too heard the discourse and was moved by it. After the discourse, he said to the holyman, "I have been deeply impressed with your lecture. An idea has come into my mind that I should make my subjects also listen to your discourses. In this way, my subjects will be happy, so shall I be. If the people are unhappy, the ruler too is unhappy." By making such submissions, he made the holy man grant his request, took him to his palace and prepared a seat for him.

Daily, the holyman delivered discourses and performed 'kirtan' (singing God's laudations) and devotees attended the congregations. One day, it so happened that, before the holyman went to the bathroom, the 'Rani' (King's wife) took bath and by mistake left behind her precious necklace. When the holyman went to take bath at the scheduled time, he found the necklace hanging from a peg. The sight of the precious necklace filled him with avarice. Picking up the necklace, he came out without taking bath and collecting his bundle of belongings, he left the palace.

As the day dawned, the king's wife

remembered that she had left her necklace in the bathroom. Even on being searched, it was not found. This too came to be known that the holy man had left that very day. The Police were sent behind him, but it was found that he had crossed the border of that kingdom, and had set up his seat in a temple in the other kingdom.

After a long time, one day that very holyman returned to the king's palace carrying his bundle of belongings. The king was holding his court. He saw the holyman and asked him the reason of his coming. He said, "Sir! I am your thief. I had stolen your necklace." The Raja (King) said, "What is the reason that you have come to return it?" He replied, "I have come to find out from where the foodgrains had come into the palace when I stole the necklace." After enquiries it was found that the food grains had come not from a noble person but from an evil person. On some account, his house and goods had been confiscated. The king's officials had brought food grains from his house and had started using it in the royal kitchen. The holy man said, "After eating ill-gotten food, I strayed from the path of goodness and stole your necklace. When I reached the other kingdom, I became afflicted with dysentery. I suffered for three months and was reduced to a skeleton of bones. When the effect of the ill-gotten foodgrains was removed from my blood, I repented greatly - What for did I need the necklace? Why did I steal it? So, sir, it was due to the effect of bad food on me, which had polluted my mind and understanding. In the 'Rehatnama' (Sikh code of conduct), there is an edict -

'Follow not the code of conduct which is not in keeping with Gurbani.

By eating food from the hand of such a one, man forgets God's love.'

**ਜਾ ਕੀ ਰਹਿਤ ਨਾ ਜਾਣੀਐ ਗੁਰਬਾਣੀ ਨਹੀਂ ਰੀਤ ॥
ਤਿਸ ਦੇ ਹਥੁ ਖਾਧੀਐ ਵਿਸਰੈ ਹਰਿ ਕੀ ਪ੍ਰੀਤ ॥**

Therefore, Guru Sahib has described only hard-earned money as useful for following the path of truth. Before taking food from someone, it is very essential to ensure that it has not been prepared with ill-gotten money. Guru Nanak Sahib has shown clearly that the food earned through ignoble means like usurping, snatching, thieving, cheating etc. is not food, but is foul-smelling blood and pus.

Bound with love, Guru Nanak Sahib had been putting up with Bhai Lalo for a few days and Bhai Mardana was also with him. A rich Khatri, Malik Bhago of that very city held a universal feast at his house. Guru Nanak Sahib was invited there. When food was served, he placed various dishes like 'kheer' (rice boiled in milk), purees (fried loaves) etc. before Guru Sahib and requested him to partake of them. Guru Sahib said, "Dear brother, one should eat pure food. Bad food creates foul thoughts in the mind. As a result, one cannot concentrate one's mind on Divine Name meditation and God's worship." He said to Bhai Lalo, "Bring food prepared with your honest earnings. He brought bare 'kodhra' (coarse grain now extinct) loaves. Before the rows of holymen, when Guru Nanak Sahib pressed the two foods in his hands, milk flowed from Bhai Lalo's honestly earned bread, while blood flowed from the delicacies of Malik Bhago. At that time, Guru Sahib said, "Dear brothers! wealth earned through bribe-taking, thieving and cheating is impure and ignoble, which fills the mind with filth. In its place, hard-earned money is pure."

10. Hygiene and cleanliness: There are many kinds of impurities in man. Clothes

become dirty due to which the body too becomes unclean. Man is filled with the impurities of the residual proclivities of past births. The mind is filled with the filth of attachment and enmity, which needs to be removed. Filth of body and clothes can be removed through proper bathing and washing, but to wash off the mind's impurity of attachment and enmity, a different kind of soap is available. In this connection, the *Gurbani* edict is -

'Filth on hands, feet and body may with water be washed off;

Clothes fouled with dirt may with soap be washed.

The mind fouled by sin and evil, may only with devotion to God be cleansed.' P. 4

**ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੇ ਉਤਰਸੁ ਖੇਹ ॥
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥**

To become pure and clean, outer filth is washed off with water and soap. The filth of speech is removed through sweet utterances. But to remove the filth of mind, the method is the easiest. First, man should consider himself worst of all, and secondly, seeing God pervading all others - he should pray -

'Through Nanak, may Thy Name, O God, be exalted,

And all prosper by Thy grace.'

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ।

In this way, the filth of attachment and enmity will be removed from within. Third kind of impurity is of the mind. That is washed off by reading the scriptures and reflecting on them. Fourth impurity is that of conscience or innermost consciousness which has been clinging through multiple births. About this impurity or filth, the Guru's edict is -

'The scum of so many births is attached to this soul and it has become pitch black.

The oilman's rag turns not white by washing, even though it be washed a hundred times.' P. 651

**ਜਨਮ ਜਨਮ ਕੀ ਇਸ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ॥
ਖੰਨਲੀ ਧੋਤੀ ਉਜਲੀ ਨ ਹੋਵਈ ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ॥**

These filths have closed man's spiritual eyes. Just as due to continuous accumulation of dirt on the mirror, one cannot see one's face in it, similarly, man's consciousness is soiled with the scum of multiple births and he has forgotten his true form and he regards himself as a physical form six feet long.

Guru Nanak Sahib discoursed to Raja Shivnabh, "O king! you have heard about the ten 'yums' (means of controlling passions). It is very essential to follow them in order to become aligned with God because for ages, under the influence of the accumulated proclivities of past births, man's mind has remained absorbed in the outwardness of the creation. When we try to rest or poise these mental tendencies and inclinations to achieve inward concentration, it is extremely necessary to follow these restraints. It is because the last stage of man's outwardness is his conduct and behaviour towards his parents, children, brothers, neighbours, companions, country and co-religionists. It is through these that he is to attain to such a state of calm and peace in his conduct and behaviour, both at home and abroad, both in his own faith and with other faiths that no controversy may disturb this peace. Therefore, his conduct with all other creatures should be peaceful. To achieve this, man should follow the abovementioned ten restraints fully. He has to make the conduct of his life spiritual, noble and virtuous. We do certain actions for the fulfilment of desires. Such actions bind us to their fruit through life and death and are the cause of various other joys.

They who keep their outward physical connections with others, harbour feelings of enmity, envy and alienation, and keep their life churning with hopes and doubts, can make their life quiet and peaceful by following the above mentioned 'yums'.

O king! similarly, there are ten 'nems' (rules or principles). These are concerned with only one's individual body, sense organs and conscience or inner consciousness. Therefore, by following these rules man's secular life is rid of all kinds of impurities - *rajsi* (moved by passions), *tamasi* (moved by darker and evil urges), *vikhshep* (uneasiness, or restlessness), *aaavarn* (ignorance) - and he becomes noble, virtuous, pure and spiritual.

1. First is 'meditation' or 'devotion'. It is worth practising inward-directedness and imbibe love for God. Just as we break in an energetic and skittish horse, similarly we can control our body, life breaths and mind through proper means and practices. This is called 'tap' ('meditation' and 'penance'). We have to make determined efforts to achieve this goal. Just as taking a raw horse, you train it to follow your directions, similarly, the mind has to be controlled. It proves to be helpful to you in fighting big battles and becomes the cause of your victory.

Similarly, our mind and sense organs are behaving erratically. We do not pay any attention to our body. By partaking of bad things, we spoil our health. If our body becomes feeble and does not assist us, we cannot follow the spiritual path. A spiritual wayfarer, who is weak in body, is incapable of undertaking the onward journey. Most of his time is wasted in looking after his body. Similarly, he breathes freely without any control or restraint. Due to our ignorance of respiration science, our life-breaths are not

going on in a proper and regulated manner. The stream of wind continues surging. If the river is restrained or confined, it will be capable of irrigating the fields and accomplishing several other big tasks. Now our breaths are going on like the stream of wind. As they are not used properly, we remain alienated from our Lord God.

Similarly, five organs of action and five sense organs are not under our control. They are acting capriciously. For instance, while one person is conversing seriously with another, he is cracking jokes with another. All of a sudden, people start picking their nose or putting finger in the ear, or looking hither and thither, or talking needlessly. Such a conduct does not let a man achieve any goal. Therefore, it is very essential to control our sense and motor organs. Mind is the most capricious, which does not rest even for a moment in this pure body. In the spiritual sphere, it is the first big and important step to concentrate the mind on one object, because our entire concern is with the mind; it is with the mind that we love and quarrel. Unless and until it is controlled or restrained, the seeker cannot advance even a single step on the path of spirituality. It is because the mind has its own will and view or attitude. Therefore, it is incapable of following the Guru's instruction. So the mind can be controlled through '*pranayam*' (breathing exercise). Methods and means of controlling the body, breathing, sense and motor organs, mind and intellect are called '*tap*' (meditation, penances and austerities), owing to which, with a healthy body and pure conscience, man can determinedly remain calm and composed in heat and cold, hunger and thirst, joy and sorrow, weal and woe, honour and dishonour, loss and gain. He can determinedly follow the

path of '*yoga*' in all conditions - good and bad.

'*Tap*' (meditation or penances) is of many kinds. '*Tamsik tap*' (penances leading to darker results) which creates '*biyadhi*' (physical malady), anguish, sensual perversions and mental sorrow, is forbidden. It is condemnable and prohibited. The penance which gives joy to the mind, does not create any hurdles in the functioning of bodily organs and does not cause any pain and suffering is called '*saantki tap*' (virtuous or truthful penance). It is helpful because in the practice of '*yoga*', '*biyadhi*' (physical malady), '*upadhi*' (psychic malady), physical pain or suffering and mind's melancholy are big hurdles. Therefore, just as impurity of gold is destroyed by heating it in fire and it gains purity and brightness, similarly, the fire of penances is capable of destroying the '*tamoguni*' (dark and evil) veil of body organs, breaths, mind and intellect. By practising '*tap*' (penances and austerities) virtuous and noble traits are formed in a person. Good and pure food and virtuous and noble conduct are regarded as penances or austerities of the body. It is essential to exercise restraint and control over sense organs. By doing so, *tamsik* (dark and evil) and '*rajoguni*' (passionate) propensities are removed from the mind and sense organs. This state of '*yoga*' is achieved neither by one who eats to his fill, nor one who sleeps too much, nor one who remains hungry and observes fasts. Only the *yoga* practice of that person destroys anguish and suffering, who follows a regular routine and practises moderation in sleeping, bathing, food, conduct, and other activities. Therefore, one should be punctual and careful in taking food. The golden principle regarding food is that one should eat one-fourth less than

one's appetite. Spicy, sour, dry, over-fried, hot, defiled foods obtained through 'tamsik' (dark and evil) and 'rajsi' (passionate) violence and intoxicants causing cough, and flatulence create disorders in the body. Therefore, one should eschew such foods and take pure, virtuous, light, sweet, juicy, fresh and nourishing foods, such as milk, ghee and juicy fruit like sweet orange, pomegranate, sweet lime (mausami), grapes, apple, banana, peach, apricot etc. and dry fruit like almonds, figs, raisins etc. and light vegetables – bottle gourd, tori, parmal etc. and food grains like wheat, rice and moongi (cereal). Two parts of the stomach should be filled with food, one part with water and one part should be left for air. Before going to sleep one should take a little fruit or milk. One who is to practise this 'yoga' should not spoil his health by succumbing to tastes. We eat so that we may live and achieve the supreme goal in this very life. On the contrary, a common man falling a prey to tastes, spoils his health and remains absorbed in eating and drinking. This is the difference between a 'yogi' (one who practises yoga to attain mystical union of the self with the Supreme Being) and a 'bhogi' (enjoyer of worldly pleasures or a householder).

He who practises yoga should never eat non-vegetarian food, chillies and spices. It will be better for him to remain hungry than to eat such things. Under no circumstances can we justify their eating under the cover of religion or on any other ground. Devotees and practitioners should be ever careful about food they take, because food influences both body and mind. On this subject, Pandit Babu Ram 'Brahm Kavi' (universal poet) has written a poem.

'Food makes the mind, and as is the mind, so

are the sense organs.

Organs of sense and body lead to actions, and actions make man enjoyer and sufferer. Due to food alone have been seen brave men becoming cowards, and cowardly becoming brave.

Due to food do 'yogis' (one practising yoga) become 'bhogis' (enjoyers).

Due to food-defilement is a 'jeev' (sentient being, soul) born a 'tamsik' (one having dark or evil urges).

Due to purity of food do the gods become attracted.

From the mortal world to the region of Eternity,

From liberation to bondage, the Vedas etc. have described food as the basic element.'

**ਅੰਨ ਹੀ ਬਨਾਵੇ ਮਨ, ਮਨ ਜੈਸੀ ਇੰਦ੍ਰੀਆਂ ਹੋ,
ਇੰਦ੍ਰੀਓਂ ਸੇ ਕਰਮ, ਕਰਮ ਭੋਗ ਭੁਗਵਾਤੇ ਹੈ।
ਅੰਨ ਹੀ ਸੇ ਵੀਰ ਕਲੀਬ, ਕਲੀਬ ਵੀਰ ਹੋਤੇ ਦੇਖੇ,
ਅੰਨ ਕੇ ਪ੍ਰਤਾਪ ਯੋਗੀ ਭੋਗੀ ਬਨ ਜਾਤੇ ਹੈ।
ਅੰਨ ਹੀ ਕੇ ਦੁਸ਼ਣ ਸੇ ਤਾਮਸੀ ਲੇ ਜਨਮ ਜੀਵ,
ਅੰਨ ਕੀ ਪਵਿਤਰਤਾ ਸੇ ਦੇਵ ਖਿੰਚ ਆਤੇ ਹੈ।
ਮਿਤ੍ਰ ਲੋਕ ਸੇ ਹੇ 'ਬ੍ਰਹਮ' ਮੋਖਸ਼ ਔਰ ਬੰਧਨ ਕਾ
ਵੇਦ ਆਦਿ ਮੂਲ ਤਤ੍ਵ ਅੰਨ ਹੀ ਬਰਾਤੇ ਹੈ।**

Several other precautions also need to be observed in this regard. One should not undertake such a long pilgrimage which may prove to be a hurdle in practising Divine Name meditation and God's devotional worship and should not lead a static and sedentary life either, lest 'tamoguni' (dark or evil) sloth should develop which may hinder God's devotional worship. On the other hand, man should continue moving about and taking walk regularly, so that the body may remain healthy and the mind, happy and all acts of worship and Name meditation may continue to be performed successfully.

Man should continue doing his normal daily duties. In this connection, he should neither work so hard that he becomes too tired to engage in God's worship and Name meditation, nor should he become so

slothful that he loses all interest in God's devotional worship. Such is the holy man's instruction that one should not sleep for more than seven hours at night. The more man sleeps, the more do 'tamoguni' (dark and evil) urges increase in him. He should not sleep for less than four hours either, lest he should feel sleepy while doing worship and meditation. He should not undertake long fasts. If he is to go on fast, he should do so once a week by decreasing intake of food with which evil propensities of body and mind, acquired during the week, may be removed. On the fasting day, eschewing cereal food, he should take light food like milk, fruit etc. By remaining completely hungry, if dryness reaches the head, man cannot absorb himself in Divine Name meditation and worship. Hurdles start rising and the body develops faults. If the mind becomes 'rajoguni' (urged by passions), then due to its capriciousness, one cannot achieve concentration. Frugal fare is the best method.

By observing fasts for long periods, acidity or bile increases, excrement in the intestines dries up and gas starts getting formed. Therefore, instead of observing fast, eating less is the better method. Sour fruit and milk should not be partaken of. If however, one happens to keep a long fast, one should break it slowly by taking 'moongi' soup (easily digestible pulse seed). After a long fast, digestive power is impaired. Therefore, in the path of 'Gurmat' (Sikhism) emphasis is laid upon eating less. So, the first rule is of 'tap' (meditations and penances). It is of three types - tamoguni (leading to dark and evil results), 'rajoguni' (moved by passions and emotions) and 'satoguni' (virtuous and truthful).

1. *Tamoguni tap* (Penance leading to

darker and evil results): It involves remaining hungry, sitting among bonfires and standing in water. By observing these penances many evils and sins are created. Therefore, eschewing these penances, one should practise 'satoguni tap' (virtuous and truthful penances) which alone is useful.

'Tamsik tap' (penances leading to darker and evil results) is like trading in fuelwood and 'toori' (wheat chaff) which involves a lot of labour but with little profit. Many times, it has been seen that persons practising 'tamsik tap' (penances leading to evil results) become afflicted with ailments and their body continues suffering as a result of wrong actions. This 'tap' (penance) has many other aspects too, such as harbouring enmity and ill-will against someone, chanting of 'mantras' (mystic formulas), lighting the inner current to harm someone by some method or means. This too is 'tamsik tap' (penance leading to evil results). No spiritual knowledge is gained by these penances even by mistake. Mind does not remain at peace and wrath becomes lodged in the mind. Such practitioners of penances cannot happily confer any boons on others. On the contrary, they can invoke only curses.

2. *Rajsi tap* (moved by passions): In this 'tap' (observance of penances), man has to be watchful and careful. This consists of conducting self-examination and restraining the sense organs and mind from running towards sins and evils by doing noble and virtuous deeds, reflecting over the utterances of holymen, rendering service unto them, and attending holy congregations. By doing so, the impurity within starts getting washed off, and some spiritual gain is achieved.

3. Third 'tap' (penances) which is noble and superior, is called 'saantki tap' (virtuous

and truthful penance). It involves drawing the mental inclinations within by virtuous meditation in order to achieve concentration of mind and focusing them on one goal or object. In order to explain it, we are told that reading/reciting of *Gurbani* is very essential for this. Many devotees while doing *Gurbani* 'path' (reading) continue responding to other conversation too; and while meditating on the Name continue talking also. Therefore, one should exercise restraint over speech while doing 'path' (reading of *Gurbani*) and only if it becomes absolutely necessary should one utter sweet and polite words in keeping with the occasion. In normal circumstances, one should be reserved and restrained in speech. Many hermits observe a vow of silence for sometime on a particular day. But keeping a vow of silence in imitation of others is harmful because he has stopped talking all right but in his mind is there an upheaval of ideas. However, observing silence for a short period can be useful. In this manner, practising 'tap' (restraint, penance or austerity) of the mind proves to be very useful. To keep the mind under control man has to remove violent, evil, impure and immoral thoughts from the mind and replace them with good and noble thoughts. By thinking and wishing well to others and offering help and co-operation to them, bad and evil thoughts are dispelled. Some persons continue thinking and worrying about future. They keep building castles in the air. Man should keep his mind free from them and not let them disturb him. The penance practised with utter devotion and faith by desireless ascetics is called 'saantki tap' (virtuous and truthful penance). Penance practised by pretence for one's honour, glory and worship bears fruit for a short while.

Penance done through foolish obduracy by causing pain and suffering to body and mind and with the object of doing harm to another person is called 'tamsik tap' (penances leading to darker results). The best 'tap' (penance) is 'swaidhiay'. It involves ridding the mind of all thoughts and ideas and focusing it on the Guru's word. One can practise penance sooner by keeping the company of a perfect holy man and the Guru (Holy Preceptor).

Guru Nanak Sahib said to Raja Shivnabh, "O king! first 'nem' (rule or principle of conduct) is 'tap' (practising penance and doing Divine Name meditation). Second is 'santokh' (contentment). This too is of many kinds. A man has nothing in his hands, and if, even then, he says that he is contented, it is a false statement. By making this statement, he does not experience any joy in his heart. The fact is that his heart is craving for material things and the above statement he makes for self-glorification.

Second 'contentment' is that man should work very hard, whether he is employed, or does business or does farming. In whatever situation he is, he should work honestly and diligently. He should be satisfied with whatever profits and earnings he makes. Sometimes, it so happens that man does not make the desired or expected gain. In that case, he should rest content with whatever profit he makes. Those who meditate on the Name Divine and engage in God's devotional worship, adopt this attitude of contentment fully.

Third type of 'contentment' is to remain happy, satisfied and grateful to God and not give way to despair even when no profit accrues inspite of hard work. Besides these,

there is contentment of the mind which is connected with one's body and sense organs. Man should have a glimpse of holymen with his eyes and listen to their discourses with his ears. He should keep both his sense organs and five organs of action under control and discipline. This is called 'moderation' of the sense organs. Similarly, he should keep his mind aligned with the Guru's lotus feet and his word or hymn. This is called contentment of the mind.

'Third is the intellect believing in God and firm faith in the Guru's word.'

Sri Guru Nanak Parkash, P. 532

ਤੀਸਰ ਆਸਤਕ ਬੁਧਿ ਹੈ ਗੁਰੁ ਬਚ ਦ੍ਰਿੜ ਨਿਸ਼ਚਾਇ॥

3. Third rule of conduct is the 'intellect' believing in God. Man should have a devoted mind or intellect. Those who adopt the Guru's teachings with faith and devotion are illumined with God's Name. Man should have full faith in the Guru's utterances or instructions, and should not entertain any doubts about them even by mistake. He should adopt the Guru and have a God-believing mind or intellect. He should regard the Guru as the visible and manifest aspect of God, which is asserted in *Gurbani* also -

'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.' *P. 442*

**ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੁਪ ਦਿਖਾਈ॥
ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥**

Whosoever regards Guru as a human form is not really theistic in his thinking. Those who imbibe the Guru's teachings with the belief that the 'Guru and God are one' become enlightened with the Name Divine in their within. There can be several beliefs in respect of the Guru (Holy

Preceptor). First belief is, 'My Guru is a saint or holyman'; second - 'My Guru is better than all other saints'; third - 'My Guru is like God' and the fourth belief is - 'My Guru is Lord God Himself.' This is the belief of a person with theistic thinking, because unless and until theistic view and thinking is adopted, one cannot have faith in the Guru's word or teaching.

There is an instance from the life of Guru Angad Sahib that, from the Sikhs sitting with him, he asked, "Brothers! what have you been considering Guru Nanak Sahib to be?" Bhai Bala Ji replied, "Sir, he was a perfect saint." Guru Sahib said, "Well then, brother, may you be a perfect saint!" When Bhai Budha Ji was asked, he replied, "Guru Maharaj (Guru Nanak Sahib) was a perfect *Brahmgyani* [one who has realized the Ultimate Spiritual Reality]." Guru Sahib said, "Well then, brother, may you be a perfect *Brahmgyani*!" When all those present asked Guru Sahib what he considered Guru Nanak Sahib to be, he said with great feeling and devotion, "Sovereign Guru Nanak Sahib had manifested himself in the world as Lord God Himself - '*The Lord Himself, manifesting His might in the world appeared as Guru Nanak. (P. 1395)*'" At this all of them paid obeisance to him and said, "That is why, sir, you have become his (Guru Nanak's) image."

So, in this way, the more is your faith in and devotion for the Guru, the sooner shall your spiritual journey be accomplished.

4. Fourth 'nem' (rule or principle) is 'daan' (charity) which too is of three kinds.

About '*tamoguni*' charity (dark or evil), this is what has been written in Sri Guru Nanak Parkash -

Fourth is giving charity which is of three

kinds - tamsi (dark and evil), rajsi (passionate) and satoguni (virtuous and noble).

Giving away charity out of anger and bitterness without considering auspicious moment bears not any fruit.

Some give charity for their personal fame and glory.

This rajsi charity bears only a little fruit.

Then some give charity humbly calling it meagre and insignificant.

This is santki charity bearing immense fruit.

Dohra (couplet):

'Thinking all one's possessions as those of God, one should give charity.

Not even for a moment, should one consider it as one's own.

Only then does it bear fruit. '

Chaupai

'The educated should give free education, the wise should give wise counsel and the healthy their health.

The donor shall Get immense fruit.

This is said by the Vedas and saints too.'

Guru Nanak Prakash

ਚੌਥੇ ਦਾਨ ਦੇਨਿ ਕੋ ਦਾਤਾ।

ਤਮ, ਰਜ, ਸਤ ਗੁਨ ਤਿਹ ਤ੍ਰੈ ਭਾਂਤਾ।

ਕਲਹਿ ਕ੍ਰੋਧ ਸੋ ਬਿਨ ਸੁਭ ਕਾਲਾ।

ਦੇਤਿ ਤਾਮਸੀ ਗੀਤਿ ਬਿਸਾਲਾ ॥ ੪੭ ॥

ਨਿਜ ਜਸ ਹੇਤ ਦੇਤਿ ਜੋ ਦਾਨਾ।

ਅਹੈ ਰਾਜਸੀ, ਫਲ ਲਘੁ ਜਾਨਾ ॥

ਕਰਿ ਕੈ ਬਿਨੈ ਦੇਯਨਰ ਦੇਖੀ।

ਏਹੁ ਸ਼ਾਂਤਕੀ ਫਲਤਿ ਵਿਸ਼ੇਖੀ ॥ ੪੮ ॥

ਦੋਹਰਾ ॥ ਵਾਹਿਗੁਰੂ ਕੋ ਜਾਨਿਕੈ ਸਭੈ ਪਦਾਰਥ ਦੇਇ ॥

ਤਨਕ ਨ ਅਪਨਾ ਮਾਨਈ ਤਾਂਹਿ ਅਖੈ ਫਲ ਲੇਇ ॥ ੪੯ ॥

ਚੌਪਈ ॥ ਦਰਬ ਕਿਧੋ ਬਿੰਦਯਾ ਕੋ ਦਾਨਾ।

ਦੇਤਿ ਸ਼ਾਂਤਕੀ ਹੈ ਨਿਰਮਾਨਾ।

ਤਿਹ ਕੋ ਫਲ ਹੈ ਅਮਿਤ ਬਿਸਾਲਾ।

ਬੇਦ ਸੰਤ ਭਾਖਤਿ ਇਸ ਢਾਲਾ ॥ ੫੦ ॥

'Daan' (charity) is of very many types.

By giving charity, man's love and attachment for wealth decreases and charity becomes fruitful, about which it has been said -

'Money belongs to him who spends and uses it.

It is God who gives, causes to be given and satiates.

He, who has, should not deny it (to others) and should not eat alone.

Only the generous one goes to heaven.'

An Epistle of Advice

ਦਮੜਾ ਤਿਸੀ ਕਾ ਜੋ ਖਰਚੈ ਅਰ ਖਾਇ ॥

ਦੇਵੈ ਦਿਲਾਵੈ ਰਜਾਵੈ ਖੁਦਾਇ ॥

ਹੋਤਾ ਨ ਰਾਖੈ ਅਕੇਲਾ ਨ ਖਾਇ ॥

ਤਹਕੀਕ ਦਿਲਦਾਨੀ ਵਹੀ ਭਿਸਤ ਜਾਇ ॥

By giving charity or donation, all hurdles are destroyed, men's earnings are purified and virtuous thoughts are produced which prove to be useful in doing God's devotional worship. Therefore, from one's earnings, one should donate willingly and regularly for noble causes in the form of money, clothes, milk, fruit etc. The general principle in this connection is that one should donate one-tenth of one's income in the name of the Guru. According to an estimate, man makes 10% profit from his business, farming etc. Therefore, if his land yields 100 sacks of food-grain, he should donate one sack in the name of the Guru. If he makes a profit of Rs. 10000, he should donate Rs. 1000, and out of hundred he should take out one rupee in the Guru's name. By doing so, all hurdles are destroyed and man enjoys peace of mind. Mistakes made while earning one's living are erased. Just as a farmer uses pesticides to save his crop from pests, similarly, regular charity made in the name of the Guru, destroys any blemishes in man's earnings. However, charity is of three kinds-

1. 'Tamsik daan' (Dark or evil charity) - Charity given with ill-will and anger and without thinking about proper and auspicious time is called 'tamsik' charity. Generally, it is the charity that one is obliged to give, and so one continues

thinking about it with anger. This charity does harm both to the giver and the recipient. The recipient should take care that the donation given by the donor is not beyond his means. 'Tamsik' (dark or evil) charity does not afford any peace within. Thoughts and designs continue to trouble the mind.

2. 'Rajsi daan' (ostentatious charity) - Advertising one's charity or donation in the newspapers and getting stone slabs fixed at religious places is called 'rajsi daan'. It bears only a little fruit.

3. 'Satoguni daan' (virtuous and noble charity) - Giving charity to the needy with devotion and humility is called 'Satoguni daan'. This charity bears fruit both in this world and the other world - the Court Divine. The fruit of this charity is enjoyed by becoming rich and wealthy in some other birth. While giving charity, we should be careful whether the receiver is deserving or undeserving. Charity given to the undeserving causes pain and suffering. Just as the right seed in the right field fructifies, similarly, charity given to the deserving fructifies hundreds-fold. We should remember one thing more that all the riches and things have been given to us by God; out of the bounties given by Him what should we offer to Him? This is something we should reflect upon seriously. Consider all our riches as God's. We should give charity with humility. Charity given in this manner bears fruit for a long time. It is never effaced or destroyed.

In this context, there is a story about Sri 108 Sant Ishar Singh Ji Maharaj Rarewaley. In 1934, when he became absorbed in Divine Name contemplation, he used to sit at Rara Sahib. In those days, rich persons had acquired engines for drawing

water. The area around Rara Sahib was not accessible to any canal, and so water had to be drawn out of the earth. The sound of engines disturbed Sant Ji's Divine Name meditation. One day, Sardar Mohan Singh Ji of Coca Cola Company appeared before Sant Ji Maharaj and submitted, "If you permit, may I get a beautiful building constructed for you?" On getting Sant Ji's permission, he got a three-storey building with a basement constructed. In the basement, no outside noise could reach. When the building was completed, Sardar Mohan Singh came to Sant Maharaj. In the basement, a candle flickering in the wind was emitting some light. Sant Maharaj observed, "Mohan Singh, we are very much pleased with you because by constructing this building you have provided us with a place where we can practise Divine Name meditation and become aligned with 'Waheguru' (God) undisturbed and unhindered. Tell me what we should obtain for you from God." Bhai Mohan Singh kept quiet. Sant Maharaj said this again. Even then he remained quiet. When Sant Maharaj made this utterance for the third time, Bhai Mohan Singh bowed and paid obeisance to him. Sant Maharaj said, "Your charity is supremely noble and virtuous and it is our prayer that Guru Sahib may bless you with both the spiritual and the material worlds, because material world alone makes man forgetful of God. With religious faith and devotion, man gets a place in the Divine Court or the world hereafter." Today everyone knows that he became a very rich man in India. So -

'While casting the seed of his charity, the deserving recipient he recognizes.' P. 1411

ਖੇਤੁ ਪਛਾਣੈ ਬੀਜੈ ਦਾਨੁ॥

It is the foremost duty of a householder that he should give charity of every type.

If he is educated, he should impart education to the seekers with all sincerity. Similarly, if he is a doctor, he should give the charity of his knowledge and skill to cure patients. When a person gives the charity of his knowledge and talent humbly and nobly with virtuous intentions, he receives a rich fruit. As a matter of fact, it is the duty of a householder to give charity-

'He alone is the 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;

That householder is pure like Ganges water.'

P. 952

**ਸੋ ਗਿਰਹੀ ਜੋ ਨਿਗੁਰੁ ਕਰੈ॥
ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਭੀਖਿਆ ਕਰੈ॥
ਪੁੰਨ ਦਾਨ ਕਾ ਕਰੈ ਸਰੀਰੁ॥
ਸੋ ਗਿਰਹੀ ਗੰਗਾ ਕਾ ਨੀਰੁ॥**

In this context, there is a story from the 'Mahabharata'. In the course of fighting between two warriors - Arjuna and Karan, the latter was mortally wounded. On that occasion Lord Krishna declared in a loud voice, "O people of the world! today (in the death of Karan) the sun of charity has set." Arjuna objected to it saying, "O Lord! there will be great donors in the world in times to come. Karan gives away only wealth in charity, but the donors of future will sacrifice their entire families. Is he (Karan) greater than they?" Lord Krishna replied, "No Arjun! he is a donor of wealth or material riches as well as his entire family."

To illustrate this, he assumed the form of an old Brahmin. He went where Karan was lying wounded in the battlefield and requested him, "O giver of charity! I am a poor man and have come to you. I have heard that you remove the poverty of paupers. But it is my misfortune that you

are lying in this state having been mortally wounded. But I am in great distress. Please do give something in charity."

At this Karan said, "O Brahmin! at this moment I have nothing to give; I am lying badly wounded in the battlefield; I cannot even move about. If you need any part of my body - eye, ear, nose - I shall give you with my own hands, but for this purpose, bring some weapon." The Brahmin observed, "I have come to you for gold. While you are talking, I can see your teeth shining with gold crowns." Karan replied, "It is good that today, you have reminded me of the gold covering on my teeth. Bring a stone so that I may break my gold-plated teeth and give them to you." The Brahmin said, "I cannot do such a reprehensible deed. You should yourself break your teeth, remove gold and give it to me." Karan sighted a stone. He crawled towards it and picked it up. When he raised his hand to hit his teeth, Lord Krishna held his arm and said - "O Karan! you are truly a great giver or donor". As its fruit, he (Lord Krishna) granted him a place in heaven.

Therefore, man should continue giving away in charity his wealth, his knowledge and his strength or power after assessing whether the recipient is deserving or not. Those who render service without expecting any reward for their services and contribute to religious and noble causes by themselves suffering inconvenience, who perform 'kirtan' (singing of *Gurbani*) and deliver discourses without accepting any remuneration for them, receive great reward. After listening to their 'kirtan' (*Gurbani* singing) and 'katha' (explication or discourse) the devotees' hearts become aligned with God. Therefore, for treading on this path, the seeker must have a

charitable attitude.

5. Fifth rule is 'Pooja' (God's worship). The worship which is done sincerely from the heart instead of as a formality or for outward show proves to be more fruitful. Ritual or formal worship too yields fruit but it is not as fruitful as the worship done sincerely from the heart. For intrinsic worship, the devotee should install his object of contemplation at an auspicious seat, offer incense to him and practise Divine Name meditation in his august presence. This is a part of intrinsic worship. Only worship done with devotion is fruitful.

In this context, there is an illustrative story. Once Saint Kabir went to see or have a glimpse of his 'Guru' (Holy Preceptor), Sri Ramanand Ji. He saw that Sri Ramanand was doing God's worship in his room. At this, he sat outside absorbed in the contemplation of his 'Guru' (Holy Preceptor). He observed that Sri Ramanand Ji put the crown on the deity but he forgot to deck the master with the rosary. He was faced with a dilemma. If he removed the crown to put on the rosary, his worship got violated, and if he did not deck the deity with the rosary, his worship remained incomplete. So Saint Kabir said from outside, "Holy Preceptor! don't get distressed. Open the knot of the rosary, and putting round the deity's neck tie it again. In this way, you won't have to remove the crown." Thus we see that worship is done from within the heart by contemplating the Guru (Holy Preceptor). No material objects are needed for this purpose. It is mentally contemplated. Holy men explain its method and manner to the seekers as and when required.

6. The sixth 'nem' (rule) is 'Nitnem'

[Daily reading of prescribed *Gurbani* compositions]. Having perfect faith in the Guru (Holy Preceptor), daily reading and reflection of *Gurbani* prescribed by him proves to be fruitful. In this connection, we have to exercise great care. First of all, we have to see whether our Guru is a perfect preceptor, or a pretender, or just a scholar. If we do find a Perfect Guru, let us have full faith in him and worship the 'holy Word' in accordance with *Gurmat*. The holy Word is manifested in the entire creation in the same manner as Guru Sahib, assuming all forms, has manifested Himself in all regions and universes. Therefore, it is essential for a seeker to regard the Guru's Word as Lord God Himself and have full faith in his doctrine. Perfect faith in the Guru alone takes man to the Supreme goal. He should read the Guru's Word, reflect over it and concentrate his mind on it. There are many mysteries shrouded in it.

Many devotees complain that they fail to concentrate their mind when they do 'path' (that is, read *Gurbani*). In this context, there is an illustrative story. Once Tenth Guru Sahib was holding his court. Devotees had come from far and near. When they got time to make their submissions to Guru Sahib, they said, "Reverend sir, we read very many *Gurbani* compositions. [Some even claimed to do 'path' (reading) of as many as 21 *Gurbani* compositions]. But even then our mind does not become calm and tranquil." Guru Sahib observed "*Gurbani* 'path' (reading) is such a thing that if it is done carefully just once, its intoxication and exhilaration does not wear off. Such is the edict from *Gurbani* -

'Whoever realizes this Gurbani in his inner self,

*The Divine Name his being pervades.'*P. 797

So, dear devotees, you do not read

Gurbani in the right and proper manner.

'The intoxication of poppy, alcohol, opium and hashish fades in the morning,

While intoxication of the Name Divine remains day and night.' Janam Sakhi

ਪੋਸਤ ਮਦ ਅਫੀਮ ਭੰਗ ਉਤਰ ਜਾਇ ਪਰਭਾਤਿ।

ਨਾਮ ਖੁਮਾਰੀ ਨਾਨਕ ਚੜ੍ਹੇ ਰਹੇ ਦਿਨ ਰਾਤ।

You do not attain to that state of total absorption and exhilaration." At this, the *Gursikhs* said, "That is why, we make an earnest and humble request to you that generally the exhilaration of *Gurbani* does not fade in the face of loss or gain, honour or dishonour, but this does not happen in our case." Guru Sahib observed, "Dear brothers, you do not read *Gurbani* in the prescribed manner." In order to explain to them fully, he got a bucket of '*Sukhnidhan*' (intoxicating drink of a herb called hemp) and bowls. In small bowls he put a few sips, while the bigger bowls were filled to the brim. Those with smaller bowls were asked to drink the content, while those having bigger bowls were asked to go at some distance and do gargles with the drink. They were, however, directed to be careful that not even a drop of the drink should go into them. When both the groups had disposed of the drink as directed, they returned. Guru Sahib asked them how they were feeling. Those who had drunk the few sips said that their heads were whirling, that they were feeling giddy. (That is why intoxicants are forbidden in the Guru's abode).

Guru Sahib asked the other group if they felt any degree of intoxication. They all replied, "Sir, nothing went into us, how could we feel any intoxication?" Guru Sahib asked them again, "Didn't you feel any intoxication?" All were feeling surprised and confused. Guru Sahib then said, "Dear devotees! in the same way, '*Gurbani*' does

produce impact on the reader. First are those who drink (that is, read) it lovingly -

'The Guru's Word is true and sweet like amrita - stream.

Whosoever drinks it, finds the door of emancipation.' P. 1275

ਸਾਚੀ ਬਾਣੀ ਮੀਠੀ ਅੰਮ੍ਰਿਤ ਧਾਰ॥

ਜਿਨਿ ਪੀਤੀ ਤਿਸੁ ਮੋਖ ਦੁਆਰ॥

Then there are those who are ignorant of this method; they do not recognize the nature or character of their mind and remain alienated from the holy Word. They neither remember that they are reading the '*bani*' (utterance) of their True Guru (Holy Preceptor), nor do they have any reverence for '*bani*'. They are just fulfilling a formality-

'He who receives 'prasad' (consecrated food) without reading the 'jaap', is a worm of ordure wasting his life.' (Rehatnama)

ਜਪ ਜਾਪ ਪੜ੍ਹੇ ਬਿਨਾ ਜੋ ਲੇਵੇ ਪਰਸਾਦਿ।

ਸੋ ਵਿਸ਼ਟਾ ਕਾ ਜੰਤ ਹੋਇ ਜਨਮ ਗਵਾਵੈ ਬਾਦਿ।

They read *Gurbani* without reflecting on its meanings. Therefore, whenever you wish to read *Gurbani* whether for a short period or a long period, you should do it with love, devotion, humility and perfect concentration of mind. The intoxication and exhilaration of '*bani*' will naturally create vibrations within you, and complexities of the path of spirituality will appear to be getting automatically unravelled.

There are different ways of reading *Gurbani*. First is that if you don't know it, you should read from the '*Gutka*' (Sikh handbook of prayers) and take care of vowel-marks. Second are those who along with taking care of vowel-marks also wish to know the meanings of *Gurbani*. Third are those who become absorbed in '*bani*' (Guru's utterance), and it influences both their body and mind. Just as on receiving letter from a dear and near one carrying tidings of some crisis in which he or she is involved,

you are instinctively overcome by a cloud of concern and anxiety even without reading it, just as a mother feels sad and miserable on getting her son's letter from abroad informing her that he is starving – she hasn't read the letter and she has only heard about his pitiful plight – yet she is overcome with emotions, similarly, dear devotees, by reading 'bani' with feeling and emotion all sufferings are annulled, and all hurdles are removed. This is the power which destroys living organisms that cause pain and creates peace and tranquility within. By reading *Gurbani*, all the five evils or sins – speech, touch, beauty, relish, scent; five robbers – empery or sovereignty, wealth, beauty, pride of caste and youthfulness are annulled. In this 'nem' (rule or principle), Guru's Word is recited, or normal 'nitnem' (*Gurbani* compositions prescribed for daily reading) is done, and *Gurbani* is read. This is essential for spiritual upliftment.

Many holy books and preachings are prevalent in the world. One observes fasts, another worships idols, still another is caught in rituals. They have their respective ideologies and religious faiths. But in the Guru-doctrine described in *Gurmat* (Sikhism), we cannot divert our mind this way or that way even a little bit. We have to imbibe and follow the Guru-doctrine fully. We have to keep ourselves away from contrary views of others and follow the Guru's teachings resolutely. Contrary views, we are not even to hear.

7. The seventh 'nem' (rule) is 'dambh' (hypocrisy or pretension). Attracting the people by putting on a special dress for outward show is strictly forbidden. In this context, the *Gurbani* edict is –

'By putting on garbs do holy men enslave the

people.

But in the end, do they fall into hell.'

Bachittar Natak

**ਭੇਖ ਦਿਖਾਇਓ ਜਗਤ ਕੋ ਲੋਗਨ ਕੋ ਵਸ ਕੀਨ।
ਅੰਤ ਕਾਲ ਕਾਟੀ ਕਟਿਓ ਬਾਸ ਨਰਕ ਮੋ ਲੀਨ।**

'O people, I am in red and am wearing a red robe.

Through garbs, the Spouse is obtained not. The world has grown weary of wearing garbs.

Nanak, they alone obtain the Groom who hear the Guru's instruction.

In this way is the Bridegroom met. Whatever pleases Him, that alone takes place.'

P. 785

ਲੋਕਾ ਵੇ ਹਉ ਸੁਹਵੀ ਸੁਹਾ ਵੇਸੁ ਕਰੀ॥

ਵੇਸੀ ਸਹੁ ਨ ਪਾਈਐ ਕਰਿ ਕਰਿ ਵੇਸ ਰਹੀ॥

ਨਾਨਕ ਤਿਨੀ ਸਹੁ ਪਾਇਆ ਜਿਨੀ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਇਨ ਬਿਧ ਕੰਤ ਮਿਲੀ॥

Guru Sahib has commanded clearly – 'O man! your cloak is soiled with sins like lust, wrath, avarice, attachment, pride, jealousy, miserliness, slander, backbiting etc. By putting on holy garbs you cannot attain anything; you will become only blameworthy. Guru Sahib says, "First, you should cleanse and purify your body – vesture. Then you should not adorn it with any garb. In your eyes you should apply the collyrium of reverence and devotion with the needles of fear. Then you will see all around you God pervading everywhere. Take the refuge of the Guru to get rid of the 'I-ness' within you, the feeling of 'self' in you. So hypocrisy does not serve any purpose, and becoming dry of God's love and devotion under the cover of a holy garb, man leaves the world after wasting his life. In this context, it has been said –

'By contemplating the Guru's word without hypocrisy,

He ever makes his mind and body holy and pure.'

Sri Guru Nanak Prakash, P. 532

ਬਿਨਾ ਦੰਭ ਗੁਰ ਸਬਦ ਕਮਾਵਨ।

ਕਰਹਿ ਸਦਾ ਹੂੰ ਤਨ ਮਨ ਪਾਵਨ।

So the seeker succeeds on this path sooner by following it after shedding hypocrisy.

Those persons who practise hypocrisy, hatch conspiracies for fulfilling their desires, and resort to various other ways and means for gaining popularity, do not find acceptance at the Divine Portal.

When the holy Word is contemplated without any hypocrisy or sham, then the filth of multiple births is washed off.

8. The eighth 'nem' (rule) is to keep the mind calm and peaceful, in which man's mental inclination should be according to *Gurbani* doctrine -

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

Whosoever realizes thus, he alone is my friend.' P. 1364

**ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੇ ਸਭੁ ਕੋਇ॥
ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ॥**

'I am not good and no one is bad.

Prays Nanak, He, the Lord alone, is the mortal's saviour.' P. 728

**ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਤਾਰੇ ਸੋਇ॥**

9. The next 'nem' (rule) is 'abol' (reticence). When you start doing Name meditation and God's devotional worship, or start doing *Gurbani* 'path' (reading) at the appointed hour, then, in keeping with the environment, make this resolution in your mind, "O Lord, while doing meditation or reading of *Gurbani*, I pray that comprehending *Gurbani* I may remain silent, and not dwell upon any worldly matters." We need to pay special attention towards this because it has been seen that people do not respect this rule. Once I happened to go to a person's house. He was doing 'path' (reading) of '*Sukhmani Sahib*'. I kept sitting

for a long time. I was thinking that I had visited him at a wrong time to disturb him, when he was absorbed in reading *Gurbani*.

But after sometime, I saw that when his son asked him about going out somewhere, first he hurled an obscene abuse at him, and then after taking tea, he threw the glass at him. So such a 'path' (*Gurbani* reading) does not bear any fruit. Therefore, whenever you reflect upon *Gurmat* doctrine, you should abide by the vow of not talking about extraneous things during the reading of *Gurbani*.

'Ninth rule is that when you do 'path' (reading of Gurbani), you should not talk about anything different.'

Sri Guru Nanak Prakash, P. 533

ਨਵਮੋ ਨੇਮ ਪਾਠ ਜੋ ਕਰਨਾ।

ਤਿਹ ਮਹਿ ਅਪਰ ਨ ਬਚਨ ਉਚਰਨਾ।

10. The tenth 'nem' (rule) is 'hom' (*yagya*). One 'hom' is that in which we burn ghee (clarified butter) and incense in fire. This ritual has no significance in spirituality. We make 'parshad' (sweet pudding) at home. In the Guru's abode, the practise is that when 'parshad' (sweet pudding) is prepared, we offer a prayer before Guru Sahib to consecrate it by tasting it. By doing so are obtained all the hidden powers and the favour and pleasure of our deity or spiritual guide.

The second is 'Brahm-hom' (feeding holymen and *Gursikhs*). It involves feeding of holy men and saints. When the holy man puts in his mouth the first morsel of food offered to him to satisfy his hunger and utters God's Name, then this 'Brahm hom' becomes pleasing to God who abides on the holyman's tongue. All the gods including Brahma (Lord Creator) are delighted on hearing God's Name. Feeding a holy man suffering from hunger is called

'*Brahm-hom*'. When the holy man partakes of the food-offering by uttering God's Name with his tongue, it reaches '*Brahm*' (Lord Creator), and when '*Brahm*' is pleased, the entire creation is pleased.

The third '*hom*' (*yagya*), which is superior to all others, involves restraining all the sinful sensual desires with self-reflection and spiritual contemplation. Man should annul evils like lust, wrath, avarice, attachment, pride, envy, slander, backbiting and miserliness by uttering God's Name. This '*hom*' (*yagya*) is the best of all. Therefore, '*hom*' (*yagya*) includes feeding the hungry and the holy and offering food to the Lord.

In this connection, there is an illustrative story that towards the end of the *Duapar* age (Third of the four ages of Hindu mythology), after the Mahabharata was over, the Pandavas complained to Lord Krishna, "O Lord! although the war is over, yet the memory of the kins whom we have lost continues to trouble our mind. Kindly tell us some way by which we may have peace of mind."

Lord Krishna advised them to perform a '*rajsi yagya*'. All the rulers asked for different duties and services to be performed by them. The *yagya* (a Hindu ritual) started in the prescribed manner. To see whether the *yagya* had been performed perfectly and unhindered without any kind of flaw, a big conch shell was tied with a long bamboo pole, and it was resolved that if the conch shell sounded, it would mean that the '*yagya*' had been accomplished in a perfect manner.

All the saints and sages of India graced the occasion. Lord Krishna washed the feet of the holy and removed the leaf plates in which they had partaken of food. At the

end of the *yagya*, the conch shell did not sound. All the five Pandavas and Draupadi came and sat by Lord Krishna and asked why the conch shell had not sounded. He smiled and said, "There is bitterness and animosity in your hearts. You have omitted inviting a holyman out of bitterness and animosity." Lord Krishna revealed, "A Brahmgyani holy man lives in the south of Delhi. He is a '*chandaal*' (an untouchable caste among Hindus) by caste. His name is Balmik. He has not taken part in your '*yagya*'. Go and bring him. Your '*yagya*' will be accomplished when he partakes of food."

When the five Pandavas approached Balmik, he said, "I am of a low caste. For coming to your '*yagya*', you will have to give the fruit of one '*yagya*' to me. Only then will I come to your '*yagya*'."

They again went to Lord Krishna. Lord Krishna said to Draupadi, "If you go to the holy man with perfect faith and devotion believing him to be God's image, then the fruit of every step you take towards him is equivalent to that of an '*ashwamedha yagya*' (A *yagya* in which a horse is sacrificed). Of the steps you take towards him, give the fruit of one step to him." Draupadi acted exactly as she was advised. She went to him with perfect faith and devotion and requested him to come to the *yagya*. When he put the same demand, she said, "I give the fruit of one *yagya* to you. According to the provisions of the scriptures, I have come to you with perfect faith and devotion believing you to be God's image. Therefore, of the *yagya* - fruits of the steps I have taken for coming to you, take the fruit of one '*yagya*' and put the rest in my lap."

So Sage Balmik Ji came to the *yagya*. Food was served to him. When Sage Balmik

mixed all the food items, Draupadi was surprised and this thought came into her mind, "Since he is of low caste, he has mixed all the food items - saltish, sweet and sour." But even after serving food to the sage, the conch shell did not sound.

Again, they made a submission to Lord Krishna, "Sir, food has been served to Sage Balmik, but even then the conch shell has not sounded." Lord Krishna said, "Some person has commented upon Sage Balmik's manner of eating." Draupadi admitted that she had made this mistake. When service was rendered to Sage Balmik again without any thought or reason, then the conch shell blew very loudly and it was heard even in distant places.

Draupadi had questions in her mind: "Why did the conch shell not sound earlier? And why did he mix all the food items?" Lord Krishna said, "Draupadi! it is better if you ask these questions from him."

Balmik Ji said, "Daughter! in the spiritual path, there is a method for performing a 'hom' (*yagya*) which has to be followed by everyone. In this method, the practice of taking food is different for different persons. He, who has taken the vow of celibacy, eats 32 morsels; the man of business eats 24 morsels; ascetics, who renounce the world and repair to the forests, eat 16 morsels and those who live in the 'beetraag' state (having no love for material things), the provision is for eating eight morsels of food. So I had to get the food consecrated and tasted by *Brahm* through eight morsels, who knows which savour might find favour with God? Therefore, after mixing all delicacies, I put them on my tongue. So when I put the morsel of food on my tongue, contemplating the All-Pervasive Lord God,

the *yagya* was accomplished, because it came to be tasted by all the gods including Brahma (Lord Creator). Therefore, 'hom' falls under 'nems' (rules). The way the boat moves with the help of two oars, similarly, 'yum' (restraints) and 'nems' (rules) are essential means for treading on the spiritual path."

So, in this way, Guru Nanak Sahib explained to Raja Shivnabh in great detail that 'yums' (restraints) and 'nems' (rules) are essential for following the path of yoga. In the Guru's abode, the 'do's and don'ts' are clearly mentioned in *Guru Granth Sahib*. The *Gursikh* should himself include those edicts in the 'yums' which are not there, such as along with eschewing slander, backbiting, jealousy and miserliness, it is essential to treat all with love. If we are to truly follow this path, then these rules of conduct have to be followed. There are some other rules of conduct which the religious teacher tells the seeker. No Guru (Holy Preceptor) binds his followers in the shackles of religious code. His job is to make the seeker gain self-realisation.

Of the eight parts or ways of yoga, five are '*Behrang sadhan*' (outward or physical means), while three parts or ways which are related to mind's concentration and '*nirudh*' (restraints or controls) are '*antrang sadhan*' (inner or inward means). All these eight means help in gaining spiritual knowledge. '*Dhaarna*' (contemplating the Lord Creator to the exclusion of everything else), '*dhian*' (focusing attention) and '*smadhi*' (trance or deep meditation) are essential to be practised to perfection for destroying '*avidya*' (ignorance). *Yums* (controls over the mind and sense organs) and *nems* (rules or regulations) are the ways and means to remove the hurdles and violences in the

way of practising yoga to achieve '*smadhi*' (trance or deep meditation). These have been already described in detail. '*Drirrh asan*' (determined and stable sitting posture) is very essential for engaging in Divine Name meditation and God's devotional worship, because it is only then that steadiness is achieved in practising '*pranayam*' (breath control undertaken as a preparation for yogic attainment; it consists in slow, ample inhalation, retention for considerable periods of the air breathed in and measured exhalation), and with '*pranayam*' (breathing exercise) is perfectly practised '*pratihaar*' (restraining the sense organs from sinful sensual pleasures). '*Dhaarna*' [according to yoga, that state of mental equipoise in which only Brahm (Lord Creator) is contemplated to the exclusion of everything else], '*dhian*' (focusing attention on some object and getting totally absorbed in it by restraining the mind from wandering in any other direction) and '*smadhi*' (trance or deep meditation) cannot be practised without non-attachment with the world and love for God, and without practising them, they remain only things to be known intellectually. Knowledge gained with the intellect does not produce any solid result. When man goes into a state of trance or deep meditation by concentrating the mind, then there is Divine illumination within him and non-attachment with worldly things increases. As this renunciation or non-attachment increases, the Name practitioner becomes fit to enter the state of '*aphur smadhi*' (deep meditation or trance undisturbed by any thought and counter-thought). *Yums* (controls over the mind and sense organs) and *nems* (rules and regulations) are concerned with outwardness and inwardness respectively.

By following them, the filth or impurity of *rajoguni* (rousing emotions and passions), *tamoguni* (dark, evil) and '*vikhshape*' (mental restlessness) veils is removed from his worldly life and the '*jeev*' (sentient being, soul) becomes '*satoguni*' (virtuous and truthful), pure and spiritual. For exploring the inner self, there is a deep relationship between yoga means and yoga postures. Capriciousness and fickleness of '*rajogun*' (passion, emotion, energy) and sloth and errantry of '*tamogun*' (dark and evil urges) in the body create hurdles. When we practise meditation determinedly in the right sitting posture, then there is Divine light and spirituality in the body. Adherence to '*yums*' (restraints and controls) and '*nems*' (rules and regulations) by binding ourselves to them does not mean following worthless and useless rituals. We should understand their significance. Just as the origin of all the torments is ignorance, similarly, the origin of all the '*yums*' (restraints or controls) is violence. The subject of violence is very serious, which has been discussed earlier also. Violence is of three kinds: physical, mental and spiritual. 1. *Physical violence*: It involves taking away someone's life and causing him pain and suffering in some other form. 2. *Mental violence*: It involves thinking ill of someone. 3. *Spiritual violence*: It means soiling or polluting the mind or conscience. This violence is done with the assistance of *tamoguni* (dark, evil) inclinations like animosity, malice, lust, wrath, avarice, attachment etc. While doing violence to another person, man does spiritual violence unto himself also. Polluting and defiling one's conscience with foul-smelling inclinations is the biggest spiritual violence. In this connection, the opinion of holy men is that such persons are killers of their own

self or soul. [Here the killer of the self is the person who pollutes his conscience.] By doing evil deeds he defiles his conscience. But the 'jeevatma' (individual soul), making his soul or mind a separate entity, is caught in 'Maya' (mammon or material riches). Self-killers are of two types. One are those who destroy their body themselves. Second are those who, by not realizing their (spiritual) duty or obligation, continue polluting their conscience. The Guru 's edict is -

'Those not contemplating the holy Name are self-murderers.' P. 188

ਨਮੁ ਨ ਜਪਹਿ ਸੇ ਆਤਮਘਾਤੀ॥

They, who, by committing this most condemnable sin of killing the self, pollute their mind or conscience, enter those existences which are called 'asur' (demonic) and are enveloped in pitch black darkness of ignorance. In other words, they go into low and witless existences.

The soul is greatly superior to body and intellect, because they (body and intellect) exist by deriving strength from the soul. God has allotted these tasks to the 'jeevatma' (individual soul), so that by using them properly, he may find happiness and liberation. Therefore, the violent person is the recipient of extreme coldness and apathy. Harboursing vindictiveness against anyone or the feeling of causing harm to him is an act of violence for a good man. Those seekers, who are advancing on the way to God, should have love and sympathy for such a self-murderer, so that they can extricate him from that darkness and restrain him from committing the sin of violence. He, who has fully comprehended violence, his glory increases so much that if a violent person happens to come before them, he gives up his feeling of violence. Those, whom God has gifted mental strength, should also try to end violence.

Those, who have the power of speech and body, should also try to end violence to the extent they can.

It is not only the duty of yogis, saints, sages, holymen and noble persons to end violence, but it is the duty of every human being. The supreme duty of rulers and judges is to establish peace and non-violence in the world. If a person attacks himself with evil intention, or lethal weapon which has been given to him for self-protection then it becomes the duty of his friends to disarm him. Similarly, if a violent person does violence to his own body or to someone else, then it is the duty of the rulers and judges to terminate his life. This violence is not violence; it is non-violence. If this task is done with 'tamoguni' (dark, evil) intentions, then this termination of life and body becomes violence and makes it a sinful act deserving punishment.

Many persons think: 'Army people fight, and kill enemies; the Police catches hold of thieves and punishes them. Is it not violence?' Defending the country with armed might and administering the country according to law is the duty of the Police and the army. If, in the performance of their duty, they do not take timely action, then their negligence of duty also becomes violence.

Then, there is another kind of violence that, owing to his weakness, a frightened person suffers tyranny quietly; he lets his wealth and property be looted by thieves and robbers. Not making arrangements for defence and protection is also violence and cowardice. Only a glorious warrior can follow non-violence in the real sense. Weak, cowardly and timid persons only assist the violent ones in increasing violence, because they do not know how to abide by the vow

of non-violence.

Holy men are of the opinion that those persons who, out of fear of death, surrender their wealth and assets to gangs of robbers without any fight or resistance are guilty of violence, because their act of cowardice gives encouragement to the robbers to indulge in loot and murder and gives them the message - 'Out of fear we do not offer resistance against you. Loot us as much as you like.' Showing so much weakness is called violence. The warrior, who possesses greater fearlessness of death and spiritual strength than them, confronts them even if he loses his life in the process. In this way, by lessening their violence, he performs the virtuous deed of non-violence. The country whose rulers though protect the country from foreign aggression, yet exploit their own poor masses, usurp their rights, take bribes and do not supply genuine things to them, are guilty of violence. Therefore, difference between violence and non-violence is not just verbal, but it is of duty and purpose for which it is practised and resorted to. For example, if an animal develops worms in its stomach, it is suffering and is in great pain, no medicine is proving effective, then it is an act of violence to let it suffer. But if a thoughtful person, seeing that the animal cannot be cured, terminates its life out of pity, then it is an act of non-violence.

There are different types of views about non-violence. When the rich harvest of a farmer comes to the market, it fulfils the needs of many and satisfies their hunger. But if his crop is attacked by rats and pests and he does not resort to violence against them thinking that he will be committing a sin, he is not a virtuous and righteous person because human life is

superior to all, this body is godly in character and God can be attained only in human incarnation. If rats destroy this life by causing plague, mosquitoes spread malaria or some other disease, flies cause disease and other germs lead to various other ailments, then it is not an act of violence to destroy them. Many devotees come to me and ask, "If lice are destroyed, will it be an act of sin?" But becoming void of thought, they do not realize that their act of non-violence is giving birth to a terrible violence. Violence against harmful creatures like bedbugs, scorpions, snakes etc. is not a sin; rather it is a virtuous and noble deed. There are grades of violence. Just as killing of animals used as conveyance and for other useful purposes is more harmful than that of ordinary animals, similarly, killing of a learned man is more sinful than that of ordinary persons. Killing of '*Brahmgyanis*' (those who have realized the Ultimate Spiritual Reality) is a very grave sin

Similarly, there is a difference between speaking the truth and telling a lie. There is a flaw in one's speech, such as calling a one-eyed person one-eyed and a blind person blind appears to be true, but this utterance is full of malice or hatred. On the other hand, a blind person should be called '*Surdas*' [a respectable term for a blind man] and a lame person should be called '*suchala*' [one having a good gait]. One who does Divine Name meditation and God's devotional worship should be careful and thoughtful about these things.

There is an illustrative story in the Mahabharata. Maharaj Yudhister was fighting against Karan. After the day-long fighting, Maharaja Yudhister and the other three Pandavas could do no harm to Karan. At night, to whet Arjuna's strength, Yudhister

said very harsh and bitter words to him: “O Arjuna! fie! fie! on your ‘*gaandeev dhanush*’ [A knotted bow with a history. Brahma gave it to the Moon, who passed it on to Varun – God of waters, from whom Agni – fire-God, got it and gave to Arjuna], valour, saffron flag, Hanumaan-like strength and fire-chariot. Give your bow to some friendly Raja (king) who claims to be more powerful than you, who will kill Karan.” Arjuna had taken a pledge that he would kill the man who spoke disparagingly of his bow. Therefore, to fulfil his pledge, he drew out his sword to kill Yudhister. At that time, Lord Krishna said, “O Arjuna! you are looking at only the outward form and meaning of the utterance; you are not trying to understand its subtle or hidden meaning. Your pledge is to kill the person who slanders your bow, and behind slandering is the feeling of enmity and malice. But Yudhister has said these words affectionately to inspire and encourage you to fight against Karan and with the object of praising and glorifying your bow.” On that occasion, outwardly Yudhister was insulting Arjuna but in a subtle manner, he was exalting him because he had perfect hope and faith in his valour and ‘*gandeev dhanush*’ (knotted bow). So Lord Krishna said, “O Arjuna! Yudhister is a learned person. Body is like a cloak for him. If you destroy that body, he won’t die because a learned person never dies. Weapons are not needed to kill a superior or exalted person. He can be killed only with (ill) speech or utterance.”

Lord Krishna said to him, “He has praised your bow and physical strength and bravery. But his method of praising was different. The reason behind his (Yudhister’s) saying so was that he himself was tired of fighting against Karan. He said

these bitter words to you (Arjuna) out of utter suffering and frustration.” So this is the difference between actual and intended utterance. Those utterances which harm another person and insult him are not right and proper to be said. The principle of the Guru’s abode is that even the vices and foibles of others should be ignored.

So, the considered view is that although it is good to speak the truth, yet hurting someone’s feelings by doing so amounts to violence. He who steals food to satisfy his hunger is not as big a sinner as the one who, not adhering to social norms, usurps the rights of others.

Many times, those who call themselves high and superior, who belong to high castes and consider themselves custodians of religion, look down upon people of low castes, and usurp their rights. This deed is worse than that of the person who steals food to satisfy his hunger.

Similarly, tyrannical kings (rulers) who deprive their subjects of their political, social, religious and civil rights, greedy landlords who exploit their tenants, factory-owners who do not give full wages to their workers and pocket all the profit themselves, unscrupulous traders who resort to adulteration for greater gain, corrupt rulers, greedy lawyers and doctors who harm others for their own gain are all great sinners. Therefore, it is not a proper approach to interpret ‘*yums*’ (restraints, controls) and ‘*nems*’ (rules) literally. They should not be rejected outright. We should understand them fully and appreciate the spiritual gain that is going to accrue from them. All saints and sages are of the view that unless and until man attends the company of the holy, both outwardly and inwardly, with perfect concentration of

mind, he cannot progress on the spiritual path. Many times we recommend celibacy for the assistance of the practitioner of Divine Name meditation. Many persons object to this on the ground that Guru Sahib did not say this. But the fact is that we have not been able to understand Guru Sahib's objective and intention because he has laid strong emphasis on this. Celibacy is not a ritual; it is very essential for physical health. *Vaids* (doctors) are of the opinion that if a person marries after practising perfect celibacy for twenty five years and has sex with his wife only for progeny or procreation after menses, he can be celibate even while living as a householder. He can guard himself against countless ailments.

Such is the opinion that after eating 40 seers of foodgrain etc. daily is obtained a drop of blood. From 100 drops of blood is obtained a drop of marrow. Similarly, from this marrow is obtained semen. From its 100 drops is got one drop of energy which keeps the body healthy and strong. In this way, there is spiritual light or enlightenment within him. In the Guru's abode, there is no room for mad indulgence in sensual pleasures; instead, man has to live with restraint and discretion.

In ancient history, you have an instance that once the Emperor of Iran attacked Sparta. In this war, just 300 Spartan celibate soldiers fought against three lakh invading soldiers and defeated them. Their strength and valour was known all over the world. By preventing the invaders to advance, they preserved the freedom of entire Greece.

Similarly, after the Tenth Guru Sahib, when the Sikhs were overcome by a crisis, they preserved their entity with spiritual power and fearlessness and by keeping themselves healthy and strong. Although

their children were being tortured to death, they were being sawed and all kinds of atrocities were being perpetrated on them, yet with their spiritual strength they preserved their existence. They were ascetics in the true sense of the word.

Here Guru Sahib tells us a method of attaining to God. In *Gurmat*, much has been said about '*yums*' (restraints) and '*nems*' (rules). Abiding by them is described as adopting and following the Guru's holy Word in the conduct of life. It is by following them that we can reach the soul-world through inner meditation. Guru Sahib has stated comprehensively -

'Without acquiring excellences, (Lord's) devotional service cannot be performed.'

P. 4

ਦਿਠੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ॥

Unless and until spiritual qualities are cultivated men cannot practise Divine Name meditation and cannot engage in God's devotional worship. Guru Nanak Sahib said to Raja Shivnabh, "O king! the third part of '*yoga*' is '*asan*' (right and proper sitting posture).

Asan [sitting posture]: It is a posture in which you can sit for a long time and meditate within through your consciousness without any kind of mental agitation or disturbance. There are many kinds of '*asans*' (sitting postures). Guru Sahib has called them '*Sidh-asans*' (sitting postures of the divines or ascetics who gained a certain degree of spiritual and miraculous power through the practice of meditation and austerities). He has called them '*chaurasia*' too (84 sitting postures of yoga). You have to read books on yoga in order to know and understand them. For practising Divine Name meditation, '*Sidh-asan*' (sitting posture of the divines in which left heel is placed

under the anus and right heel on the male copulative organ) and 'padam-asan' (putting left foot on the right thigh, right foot on the left thigh, holding right toe with the right hand and left toe with the left hand from behind the back, placing the chin at a distance of four-fingers width above the chest and fixing the gaze on the tip of the nose) are considered the best. The common 'asan' is sitting cross-legged on a soft surface. Keep the neck and the backbone in one line at 90 degrees. After you have assumed this posture let all the limbs relax. Relax the head and get rid of all tension and tautness. Then let the cheeks, jaws, neck, shoulders, arms, knees, ankles and feet upto toe-tips relax and stay loose. But you have to take care that the neck and backbone remain straight. Generally, when you sit cross-legged, then leaving the body relaxed, take your hands on the knees touching the thumb with the little finger and concentrate on your breathing. As instructed by holy men, meditate on the holy Word and keep sitting in this posture as long as you do not feel tired. This is what is written in holy books -

'The fourth part of yoga is 'asan' (body posture).

As are the number of living beings, so are the number of 'asans',

Say the Vedas and yogis.

The chief among them are the ones, which the holy have practised to advantage.

Listen to the marks of both 'sidh-asan' and 'Padam-asan'.

*Digging the earth, soft grass is spread,
And on the grass is spread a clean cloth sheet,*

Whereon should one sit without moving the limbs.

The left heel is placed under the anus.'

Dohra (couplet): 'The right heel is placed on the male copulative organ.

This is called sidh-asan, which the yogis

employ for practising Divine Name meditation.'

Chaupai:

'Left foot on the right thigh, and right foot on the left is placed.

Turning the arms back,

The right hand holds the left toe, and the left holds the right.

Then the gaze is fixed on the tip of the nose.

Sitting thus is known as 'Padam-asan'.

Guru Nanak Prakash, P. 534

ਚੌਥੇ ਅੰਗ ਯੋਗ ਕਾ ਆਸਨ।

ਬੇਦ ਜੁਗੀਸ਼ਰ ਕਰਿਹੀ ਭਾਸਨ।

ਜੇਤੇ ਜੀਵ ਜਗਤ ਮਹਿ ਜਾਨਹੁ।

ਆਸਨ ਤੇਤੇ ਹੀ ਪਰਮਾਨਹੁ ॥ ੬੦ ॥

ਤਿਨ ਤੇ ਯੁਗਮ ਸ਼ਿਕੋਮਣ ਬੀਨੇ।

ਮਹਾਂਪੁਰਖ ਹਿਤ ਕਰਿ ਸੋ ਲੀਨੇ।

ਸਿੰਧ ਆਸਨ, ਪਦਮਾਸਨ ਦੋਉ।

ਤਿਨਹਿ ਜਿ ਲੱਛਨ ਸੁਨਿਯੇ ਸੋਉ ॥ ੬੧ ॥

ਛਿਤਿ ਕਛੁ ਖੋਦ ਮਿਦਲ ਤਿਣ ਪਾਏ।

ਬੈਸਹਿ ਪੁਨ ਪਟ ਬਿਮਲ ਬਿਛਾਏ।

ਹੈ ਪਾਵਨ, ਨਹਿ ਅੰਗ ਭੁਲਾਏ।

ਬਾਮ ਪੈਰ ਸੋ ਗੁਦਾ ਦਬਾਏ ॥ ੬ ॥

ਦੋਹਰਾ ॥ ਇਦੀ ਪਰ ਦਹਿਨ ਧਰੈ, ਅੰਗੁ ਨਾਸਕਾ ਯਯਾਨ ॥

ਸਿੰਧ ਆਸਨ - ਇਕੋ ਭਨੈ, ਯੋਗੀ ਕਰਿਤ ਸਜਾਨ ॥ ੬੩ ॥

ਚੌਪਈ ॥ ਦਾਏ ਪਗ ਪਰ ਧਰਿ ਕਰਿ ਬਾਂਵਾਂ।

ਬਾਵੇ ਪਰ ਕਰ ਦਹਿਨ ਟਿਕਾਵਾ।

ਦੋਨੋ ਭੁਜਾ ਕੰਡ ਕਰਿ ਪਾਛੇ।

ਗਹੇ ਅੰਗੁਠੇ ਪਗ ਦਿਢ ਆਛੇ ॥ ੬੪ ॥

ਭੂ ਕੋ ਕਿਧੋ ਨਾਸਕਾ ਯਯਾਨਾ।

ਕਰਿ ਬੈਸੇ ਪਦਮਾਸਨ ਜਾਨਾ।

Pranayam - The fourth part of this path (of yoga) is 'pranayam' (breathing exercise), which is practised with three air passages in the body. One is 'ida' [the air channel extending from the head through the left nostril]; the second is 'pingala' [the air channel extending from the head through the right nostril]; and the third is 'sukhmana' [the breath passage lying between 'ida' and 'pingala']. To practise 'pranayam' (breath control), you need a place of solitude, where there is no noise, no disturbance and no interference, which is neat, clean and airy but not windy; a gentle breeze should be blowing there to make breathing easy

and comfortable. It should be free from flies, mosquitoes and other pests. Any such place can be selected within the house or outside. It can be a shady place under a thick tree like *banayan*, *peepal* etc. in a garden. One can sit on a platform under it. But one should not sit under a fruit tree like that of *neem* where there are ants and insects. Berry tree is considered good because due to thorns not many birds sit on it. If one can find a neat and clean place within the house, it is very good. To practise '*pranayam*' one should completely detach one's mind from the outside world. For breathing in, the sun air-passage is on the right, and the moon air-passage, on the left. By breathing through the right nostril, heat increases in the body. Therefore, one should start breathing through the left nostril. The '*praans*' (vital energy or breath) run in our body spontaneously. The '*praans*' are not just air, they carry vital energy also. There are five '*praans*' (vital breaths) in the body - *praan* (in the heart), *apaan* (in the anus), *udiaan* (in the throat), *biaan* (in the entire body), *smaan* (in the navel). Of these, '*praan*' by drawing in pure and clean air full of oxygen from outside, purifies the blood, and expels carbon dioxide from within. Since the '*praans*' run or flow spontaneously, it is the job of '*pranayam*' to bring them in a state of equipoise. To tranquilize the movement of '*praans*' is '*pranayam*' (breath control). According to the Vedas, there are 72,72,10,201 veins in the body. Of them, ten have been said to be helpful in practising '*pranayam*'. Generally, three veins - *ida*, *pingala* and *sukhmana* have been given a place of prominence. On the left side of the nose is '*ida*', while on the right side is '*pingala*', and the vein between these two is called '*sukhmana*'. Then there are other veins in various parts of the body - '*gandhari*' vein

in right eye, '*hast-jihba*' vein in the left eye, '*pusha*' and '*payasvani*' veins in right and left ears respectively, '*alambasa*' vein in the penis, '*lakwa*' vein in the anus and '*sankhni*' vein in the navel. There are many difficult forms of '*pranayam*' (breathing exercise), but in fact, '*chandrang*' and '*suriyang pranayams*' are useful for practising Divine Name meditation and engaging in God's devotional worship. It is like this. By reciting God's Name, '*Onkar*' or '*Waheguru*' 16 times, the '*praans*' (vital breaths) are drawn in slowly through '*ida*' (air channel through the left nostril) which is on the left side. This is called '*poorak*'. Then reciting God's Name 64 times, the breath is held within; this is called '*kumbhak*'. Then the breath is released slowly through the right nostril (*pingala*) while uttering God's Name 32 times. This is called '*rechak*'. This is '*chandrang pranayam*'. The same breathing exercise done through the *pingala* (air channel through the right nostril) is called '*suriyang pranayam*'. The breath is now released through '*ida*' (air channel through the left nostril). These '*praans*' (vital breaths), with the help of '*praan*' (in the heart) and '*apaan*' (in the anus) are taken from the '*mooladhar*' (ganglion in the anus) to the '*Brahm-rundhar*' (*Dasam duar* - Tenth door). From the '*Mooladhar Chakra*' (ganglion in the anus) to the '*Brahm-rundhar*' (Tenth door) is the extremely shining '*sukhmana*' vein or air channel. In the middle is the subtle '*kundalini*' which is as bright as a million electric bulbs. The view of the people, who practise yoga is that with a mere glimpse of the *kundalini* sin and ignorance are destroyed. According to yoga, it is a vein at the root of the '*sukhmana*' vein serving as a door to the '*Dasam duar*' (Tenth Door). Since it consists of 3½ coils like a snake, it is called '*kundalini*'. With the force of

'pranayam', the *sukhmana's* door leaf in *bhujanga* (snake-like) vein is opened and through it the movement of 'praans' (vital breaths) becomes faster in the 'Dasam duar' (Tenth Door). Easier and simpler than this difficult and painful 'pranayam' (breathing exercise) is 'Hansa pranayam'. It is very slow. It consists of concentrating the mind fully and then uttering the word 'Wahe' while breathing in and 'Guru' while breathing out. This is a very simple and easy method of reciting 'Waheguru-chant' (God's Name). Man takes 21600 breaths in a day. While working, sleeping, indulging in sensual pleasures, and going on foot, breathing becomes fast. While meditating on the Name and engaged in God's devotional worship breathing rate comes down from eight breaths per minute to six or four per minute. On an average, man takes 24000 breaths daily. Its tenth works out to be two hours and forty minutes. He utters God's Name 21600 times without using 'madhma' (the tongue), moving his lips and speaking. This is called 'ajappa jaap' (silent meditation), about which the Guru's edict is -

'Merging in the Primal Lord man forgets not mental meditation (or utterance of the holy Name without sound).' P. 1291

ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ॥

This is called 'kiryayoga' also. There is an edict in *Gurbani* -

*'One may rotate intestines, make the forge of the kundalini blaze,
And exhale, inhale and retain breath in 'pranayam'.* P. 1343

ਨਿਵਲੀ ਕਰਮ ਭੁਅੰਗਮ ਭਾਠੀ ਰੇਚਕ ਪੁਰਕ ਕੁੰਭ ਕਰੈ॥

Similarly, man may do various other things -

*'One may expound from memory philosophy of the six systems;
One may perform ritual worship, put on the paste-mark, bathe at sacred spots,*

One may perform the cleansing praxis and the eighty-four yogic poses -

By none of these shall poise of mind come.'

P. 98

ਖਟੁ ਸਾਸਤ ਬਿਚਰਤ ਮੁਖਿ ਗਿਆਨਾ॥

ਪੁਜਾ ਤਿਲਕੁ ਤੀਰਥ ਇਸਨਾਨਾ॥

ਨਿਵਲੀ ਕਰਮ ਆਸਨ ਚਉਰਸੀਹ

ਇਨ ਮਹਿ ਸਾਂਤਿ ਨ ਆਵੈ ਜੀਉ॥

Dhoti, neti, basti, tratak, nioli, kapalbhathi are difficult and painful yogic practices, which have already been explained in detail, but here we are again referring to them in brief.

1. *Dhoti*: It involves taking a cloth strip four-fingers in width and fifteen hands (one hand = half yard) in length and soaking it in luke-warm water. Then the practitioner practises swallowing one hand of it daily, and in 15 days achieves the target of swallowing the whole of it. He keeps its end held tightly in the feet. Then he pulls it out slowly. In this manner, his intestines are cleansed.

2. *Neti*: It involves taking a thin and soft thread nine inches in length and with the help of vital breaths, drawing it in through the nose and taking it out through the mouth. Then holding the thread from the two ends, the practitioner does cleansing.

3. *Basti*: It involves sitting in water upto the navel and then entering a bamboo tube six fingers long and one finger thick into the anus. Then with the help of 'praans', (vital breaths) the practitioner draws water into the intestines and cleans them. It is like enema done by doctors.

4. *Tratak*: It involves focusing the eyes on an object and continuing to gaze until the eyes become tired and water comes into them. Yoga-teachers call it 'tratak', which cures ailments of the eyes. It should be done very carefully like preserving a gold

box. The focus of this exercise is either the front part of the nose or the middle part between the eyebrows.

5. *Nivli*: It involves sitting alert by keeping the shoulders down and the back straight, and then rotating the intestines as curd is churned in a pitcher.

6. *Kapalbhati*: It involves inhaling and exhaling through '*rechak*' (releasing breath) and '*poorak*' (breathing in) like a blacksmith's bellows.

It is the *kundalini* vein which is called '*bhuyangma*' or '*bhujanga*' (coiled like a snake). It keeps the door of '*sukhmana*' (air passage) shut, which the yogis manage to open through practising '*pranayam*' (breathing exercise). '*Bhathi*' involves thinning and lengthening the tongue with massage so much that it may touch the eyebrows. Then the tongue is put into the mouth again in such a way that its tip may close the aperture above the palate. By doing so the heat created by *pranayam* practice is dispelled. Nectarine relish drips from the yogic concentration of mind (*dhian*) on the left of the '*trikuti*' (middle of the forehead just above the eyebrows). The tongue tastes that nectarine relish and in yoga *shastras*, it is known as '*amarvarni*' (rain-nectar).

Rechak: Releasing the breath or exhaling the '*praans*' (vital breath or energy) is called '*rechak*'. '*Poorak*' is inhaling the '*praans*' (vital breath). '*Kumbhak*' is holding the breath within. It is of many types. These '*praans*' (vital breaths) going through the '*mooladhar chakra*' (ganglion in the anal region) reach the '*Dasam duar*' (Tenth door). '*Mooladhar chakra*' is situated at the extremity of the backbone. The names of the four petals of this lotus are - (va), (sha), k (kh), m, (sa). It is yellow in colour. It has three corners named - knowledge, desire and action. At

the '*kundalini*' vein is the throne of lust, where *naad* (sound) '*hans*' (ability to discriminate between truth and untruth) and '*mann*' (mind or soul) are born. At this place do the yogis contemplate Lord Ganesha.

Swadhishthan chakra: It is a red-coloured inverted lotus having six petals. Since there is '*shakti*' (power or energy) here, yogis contemplate Lord Brahma (Lord Creator).

Third is '*manipoorak chakra*' which is situated in the navel. It is blue-coloured inverted lotus having ten petals. Here the yogis contemplate Lord Vishnu (The Nourisher).

Fourth is '*anahat chakra*'. It is a golden-coloured inverted lotus having 12 petals and is situated in the heart. Here is contemplated Lord Shiva (the Destroyer). Fifth is *Vishudh Chakra*. It is an inverted lotus having 16 petals and is situated in the throat or neck. Here is contemplated the '*jeevatma*' (soul).

Sixth is '*agya chakra*'. It is an inverted lotus having two petals and is situated between the two eyebrows. It is like white-like the moon. Here is contemplated Lord God who grants liberation. Above these six '*chakras*' (ganglions) is the '*Dasam duar*' (Tenth Door) which has a white lotus having a thousand petals. In the '*Dasam duar*' (Tenth Door), one contemplates the Guru (Holy Preceptor or Master) with the power of Divine knowledge.

So yoga has eight parts. *Yums* (restraints, controls) and '*niyams*' (rules and regulations) have been already described in detail. '*Sri Guru Nanak Prakash*' contains the following description-

'Fifth part is 'pranayam' (breathing exercise). It consists of 'poorak', 'kumbhak', 'rechak,' and 'Naam' (God's Name).

The mind is concentrated from outside.
Breath is inhaled through the right nostril.
Breathing in this manner twelve times,
recite the Name of Waheguru (the Formless One).

The time the breath is retained within is called 'kumbhak'.

During this period is uttered 'Onkar' twenty four 'matras' (time taken in uttering a letter)
Through the left nostril is the breath exhaled uttering 'Onkar' in the process.

This is called by the name of 'rechak'.

The breath is inhaled and exhaled slowly and gradually

Through right and left nostrils alternately.

In this manner the path to 'trikuti' is opened and the 'praans' (vital breaths) come to rest in the Dasam Duar (Tenth door).

Then the 'anhad naad' (unstruck mystic sound) is heard or sounded.

And one obtains a glimpse of the Supreme Divine Light.

It is a great radiant Light,

Seeing which is obtained great ecstasy.

Dohra (couplet)

The more is the Light contemplated the more intense becomes the Name-sound,

This 'dhian' (contemplation) is the sixth part of yoga, which affords joy and peace.'

Shri Guru Nanak Parkash, P. 535

ਅੰਗ ਪੰਚਮੇ (ਚੌਥਾ) ਪ੍ਰਾਣਾਯਾਮ।
ਪੂਰਕ, ਕੁੰਭਕ, ਰੇਚਕ, ਨਾਮ॥ ੬੫॥
ਬਾਹਰ ਤੇ ਮਨ ਸੁਰਤਿ ਟਿਕਾਵੈ।
ਦਹਿਨੇ ਸੁਰ ਤੇ ਪ੍ਰਾਣ ਚਢਾਵੈ।
ਖੈਚਤਿ ਦ੍ਰਾਦਸ਼ ਮਾਤ੍ਰਾਹਿ ਜੋਇ।
ਓਅੰਕਾਰ ਜਪੈ ਤਬ ਸੋਇ॥ ੬੬॥
ਜਿਤੇ ਪ੍ਰਾਣ ਅੰਤਰ ਠਹਿਰਾਵੈ।
ਕੁੰਭਕ ਤੇਤੇ ਨਾਮ ਕਹਾਵੈ।
ਚੌਬਿਸ ਮਾਤ੍ਰਾ ਓਅੰਕਾਰ।
ਜਾਪ ਕਰੇ ਤਿਹ ਸਮੈ ਓਚਾਰਾ॥ ੬੭॥
ਬਾਵੈ ਸੁਰ ਸੋ ਕਹਹਿ ਉਤਾਰਾ।
ਦ੍ਰਾਦਸ਼ ਮਾਤ੍ਰਾ ਜਪ ਓਅੰਕਾਰ।
ਰੇਚਕ ਯਾਕੋ ਨਾਮ ਕਹੀਜੈ।
ਸਨੈ ਸਨੈ ਜੋ ਛੋਡਨ ਕੀਜੈ॥ ੬੮॥
ਤੈਸੇ ਹੀ ਬਾਏ ਤੇ ਦਾਏ।
ਦਾਏ ਤੇ ਬਾਏ ਸੁ ਚਢਾਏ।
ਖੁਲੈ ਰਾਹਿ ਤ੍ਰਿਕੁਟੀ ਇਸ ਢਾਰਾ।
ਠਹਿਰਹਿ ਪ੍ਰਾਣ ਜਿ ਦਸਵੇਂ ਦੁਰਾ॥੬੯॥

ਤਬੈ ਅਨਾਹਦ ਕੀ ਧੁਨਿ ਖੁਲਿ ਹੈ।

ਦਰਸਨ ਪਰਮਜੋਤਿ ਕੋ ਮਿਲਿ ਹੈ।

ਝਿਲਮਿਲਕਾਰ ਮਹਾਨ ਪ੍ਰਕਾਸ਼ਾ।

ਜਿਹ ਪਿਖ ਹੈ ਵਿਸ਼ੇਖ ਸੁਖਰਾਸਾ॥੭੦॥

ਦੋਹਰਾ॥ ਜਿਉਂ ਜਿਉਂ ਧਰਿਹੀ ਧਯਾਨ ਕੋ

ਤਿਉਂ ਤਿਉਂ ਧੁਨਿ ਵਧਿ ਜਾਇ॥

ਖਸਟ ਅੰਗ ਹੈ ਯੋਗ ਕਾ

'ਧਯਾਨ' ਧਰਤਿ ਸੁਖ ਪਾਇ॥ ੭੧॥

Sixth part is 'prathihar' - not to have attachment for anything, surrendering everything to the Guru (Holy Preceptor) and practising Divine Name recitation or meditation by controlling one's sense organs and becoming inward-directed, and if the mind wanders about, concentrating it by restraining it again and again. When, through the practice of 'pranayam' (breathing exercise), the 'praans' (vital breaths) manage to reach the 'Brahmrundhar' or 'Dasam Duar' (Tenth Door) and hold there for 25 'pals' (one pal = 22.5 seconds), it is called 'pratihar'. If the practitioner holds them (praans) for five 'gharis' (one ghari = 22.5 minutes), it is called 'dhaarna'; if they remain for six gharis, it is called 'dhian', and man holds the 'praans' (vital breaths) in the 'Dasam Duar' (Tenth Door) for twelve days, it is called 'samadhi' (trance or deep meditation). This entire process is called 'raj yoga'. But according to Gurmat (Sikh teachings), the path is very easy and simple. Guru Sahib says that the Name Divine should be recited with the tongue. By doing so, the practitioner attains joy and peace here and a place in the Court Divine. When from recitation with the tongue, the Name comes to be recited mentally or silently and is not forgotten, then the malady of ego is annulled. Getting God's Name relish from within the self, desire is quenched -

'With thy tongue repeat the One Name.
Here, it shall grant thee comfort and great joy, and hereafter, it shall be of avail unto

thy soul, and keep its company.
 The ailment of ego shall be eradicated.
 By Guru's grace, thou shalt practise 'Raj
 yoga'.
 The person who has tasted God's elixir, his
 desire is slaked.
 He who has obtained God, the Treasure of
 peace, again, goes not anywhere else.'

P. 211

ਰਸਨਾ ਜਪੀਐ ਏਕੁ ਨਾਮ॥
 ਈਹਾ ਸੁਖ ਆਨੰਦੁ ਘਨਾ ਆਗੈ ਜੀਅ ਕੈ ਸੰਗਿ ਕਾਮ॥
 ਕਟੀਐ ਤੇਰਾ ਅਹੰ ਰੋਗੁ॥ ਤੂੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਰਿ
 ਰਾਜ ਜੋਗੁ॥
 ਹਰਿ ਕੁਸੁ ਜਿਨਿ ਜਨਿ ਚਾਖਿਆ॥ ਤਾ ਕੀ ਤ੍ਰਿਸਨਾ ਲਾਥੀਆ॥

According to *Gurbani*, there (God's home), one comes to have a glimpse of many other enlightened and exalted souls. There is no need to go into their details. Holy men have revealed many types of '*anhad shabads*' (unstruck sounds). First is cracking or snapping sound, on hearing which man is wonderstruck. Second is jingling sound, on hearing which all the limbs of the body start blooming. Third is the sound of the bell, on hearing which love rises in the heart and other organs. Fourth is the sound of the conch-shell, on hearing which the head starts whirling like that of a drunken person. Fifth is the sound of '*veena*' (a stringed musical instrument), on hearing which nectar rains in '*Brahmrundhar*' (*Dasam Duar* or Tenth Door). Sixth is the sound of dancing, on hearing which nectar is partaken of through the throat. Seventh is the sound of flute, on hearing which one becomes powerful, that is, one achieves the power of telepathy, which means hearing of distant sounds and seeing distant places. Eighth is the sound of '*pakhawaj*' (small drum, or timbrel), on hearing which the '*naad*' (sound) that is in the body is heard and understood in every part or limb. Ninth is the sound of the small '*napheeri*' (a wind-wood instrument), on hearing which one

acquires the ability to change from material to ethereal and ethereal to material. Tenth is the sound of '*megh*' (cloud), on hearing which man starts having a glimpse of the immanent aspect of God and he becomes an image of *Brahm* (God, Creator). Many authors of holy books write about five kinds of '*anhad naad*' (unstruck sound). First is of stringed musical instruments, second of '*mridang*' (two-sided drum), third of gong, fourth of pitcher, and fifth of '*napheeri*' (wind-wood instrument) etc. -

*'Then shall play the mystic music of five esoteric instruments,
 And the drum of the holy Word resound.
 In that state shall be revealed wondrous continents, regions, lands and zones.'*

P. 1291

ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ਤਹਿ ਬਾਜੈ ਸਬਦੁ ਨੀਸਾਣ॥
 ਦੀਪ ਲੋਅ ਪਾਤਾਲ ਤਹ ਖੰਡ ਮੰਡਲ ਹੋਰਾਨੁ॥

Guru Sahib has mentioned only five mystic sounds. Therefore, these sounds arise in all human bodies. Within each are four '*banis*' (speech or utterance) named *prah*, *pasanti*, *madhma* and *baikhri*. *Prah* abides in the navel. '*Pasanti*' in the form of thought or notion abides in the heart or mind. The third, *madhma* lives in the throat and *baikhri* in the mouth.

The opinion of the scriptures or holy books is that '*anhad shabad*' (unstruck mystic sound) is heard by a yogi in his right ear when he sits in '*sidh-asan*' (a yogic posture in which left heel is placed under the anus and right heel on the sexual organ), focuses his attention between the eyebrow and concentrates his mind. When he practises listening to '*anhad sabhad*' (unstruck mystic sound), he does not hear sounds of various types. As he advances in his practice, he starts hearing even the subtlest sounds. First, he hears a resounding sound like that of the sea, then like that of clouds, then

like that of a large kettle-drum, then of cymbals etc., and in between he hears the sound of a gong. Finally, he comes to hear many kinds of fine and soft sounds like that of *veena* (a stringed musical instrument), flute etc.

Sometimes, he hears the thunder of clouds. The mind absorbed in this 'shabad' (word) should not be diverted in any other direction. In whichever sound the mind gets absorbed in the beginning, it becomes in tune with it. Even while remembering material things of the outside world, the mind becomes absorbed in the sound like milk in water. Merging with such a sound, it becomes absorbed in the firmament of consciousness.

In this way, it has been written in detail about 'anhad naad' (unstruck mystic sound heard by yogis in deep meditation), but the 'soul-thing' is very far from it. When the mind becomes extremely subtle, then the self becomes absorbed in *Brahm* (Lord Creator). By gaining knowledge of self, self-realisation or spiritual knowledge, man gains power or strength. This self-knowledge cannot be gained without (imperceptible) yoga. By practising yoga, mind is purified, knowledge or realization is attained and liberation is achieved. According to 'Guru Nanak Parkash', Guru Sahib has said - "While practising *rechak* (releasing breath), *kumbhak* (holding breath) and *poorak* (inhaling breath), the path of *trikuti* (*Dasam Dwar*, or Tenth Door) is opened up, and the 'praans' (vital breaths) enter them, and one has a glimpse of the Supreme Light. It is an extremely radiant light, the glimpse of which affords immense bliss."

*Then the 'anhad naad' (unstruck mystic sound) is heard or sounded,
And one obtains a glimpse of the Supreme*

Divine Light

It is a great radiant Light seeing which is obtained great ecstasy.'

Sri Guru Nanak Parkash, P. 535

ਤਬੈ ਅਨਾਹਦ ਕੀ ਧੁਨਿ ਖੁਲਿ ਹੈ।

ਦਰਸਨ ਪਰਮਜੋਤਿ ਕੋ ਮਿਲਿ ਹੈ।

ਝਿਲਮਿਲਕਾਰ ਮਹਾਨ ਪ੍ਰਕਾਸ਼।

ਜਿਹ ਪਿਖ ਹੈ ਵਿਸ਼ੇਖ ਸੁਖਰਾਸਾ॥੭੦॥

The sixth part of yoga is 'dhian' (contemplation). As the contemplation becomes deeper, the sound becomes louder. 'Dhian' (contemplation) is of two kinds - one extrinsic, the other intrinsic. Contemplating objects having form is called extrinsic 'dhian' (contemplation), while that which aligns the mind with the *shabad* (holy Word) is called intrinsic or inward contemplation. This is what is written about it in Shri Guru Nanak Parkash:

Dohra (couplet): The more is the Light contemplated, the more intense becomes the Name-sound.

This 'dhian' (contemplation) is the sixth part of yoga which affords joy and peace.

Chaupai: Contemplation is said to be of two types - extrinsic and intrinsic (that is contemplating the outer world, and contemplating within the inner self).

He, who contemplates the form of the four-armed Lord Vishnu,

(Should) Know that it is outward contemplation.

He, who aligns with the Guru's Word,

That amounts to joining the navel, heart and nostril.

Entering the Tenth Door, he contemplates the unstruck mystic sound.

When the unstruck mystic sound is opened and heard,

Then does one focus the mind on the Light Divine.

This realization within the mind is 'dhaarna' (meditation), the seventh part of yoga.

Sri Guru Nanak Parkash, P. 535

ਦੋਹਰਾ। ਜਿਉ ਜਿਉ ਧਰਿਗੀ ਧਯਾਨ ਕੋ

ਤਿਉ ਤਿਉ ਧੁਨਿ ਵਧਿ ਜਾਇ।

ਖਸਟ ਅੰਗ ਹੇ ਯੋਗ ਕਾ

‘ਧਯਾਨ’ ਧਰਤਿ ਸੁਖ ਪਾਇ ॥ ੨੧ ॥
 ਚੋਪਈ। ਢ੍ਰੈ ਪ੍ਰਕਾਰ ਕੋ ਲਖਹੁ ਸੁ ਧਯਾਨਾ।
 ਬਾਹਯ ਕਾ, ਅੰਤ੍ਰੀਕ ਬਖਾਨਾ।
 ਬਿਸ਼ਨ ਚਤੁਰਭੁਜ ਕੋ ਜੋ ਧਯਾਨਾ।
 ਸੋ ਬਾਹਰ ਕਾ ਜਾਨ, ਸੁਜਾਨਾ ॥ ੨੨ ॥
 ਗੁਰ ਕੇ ਸਬਦ ਵਿਖੇ ਜੋ ਜੋਗ।
 ਨਾਭੀ, ਰਿਦੈ ਕਿ ਨਾਸਾ ਓਗ।
 ਕੈ ਭੂ ਕੇ ਕੈ ਦਸਵੈਂ ਦੁਆਰ।
 ਧਰੈ ਅਨਾਹਦ ਧੁਨਿ ਕੈ ਧਾਰਾ ॥ ੨੩ ॥
 ਜਬਹਿ ਅਨਾਹਦ ਧੁਨਿ ਖੁਲਿ ਜਾਵਹਿ।
 ਕਿਧੈ ਜੋਤਿ ਕੋ ਧਯਾਨ ਲਗਾਵਹਿ।
 ਇਹ ਅੰਤ੍ਰੀਕ ਮਨ ਮਹਿ ਪਹਿਚਾਨਹਿ।
 ਸਪਤਮ ਅੰਗ ਧਾਰਨਾ ਮਾਨਹਿ ॥ ੨੪ ॥

ਸ਼੍ਰੀ ਗੁਰ ਨਾਨਕ ਪ੍ਰਕਾਸ਼, ਪੰਨਾ - 535

The seventh part is ‘dhaarna’ (contemplating or meditating on the Creator to the exclusion of everything else). But according to the philosophy of yoga, ‘dhaarna’ comes before ‘dhian’. When man practises ‘dhian’ (contemplates an object), his mind strays again and again. Restraining the mind repeatedly and aligning it with the Guru’s Word is an activity of ‘dhaarna’.

Sant Maharaj (Sant Ishar Singh Ji Rarewaley) used to say, “If the mind becomes still for 2.5 minutes, the consciousness enters the state of ‘dhian’ (contemplation), when ‘dhian’ (contemplation) is achieved for half an hour, then one goes into ‘samadhi’ (trance, or deep meditation). When the mind is confined to or focused on the Guru’s Word, then, his attention may be fixed on the navel, or the tip of the nose, or between the eyebrows, or on the Tenth Door, or it may be aligned with the unstruck mystic sound. When the unstruck mystic melody is opened up to him, he should contemplate the Light.

When the mind becomes still and goes into a state of equipoise, it is called ‘samadhi’ (trance, or deep meditation). ‘Samadhi’ is of two types - one ‘nirvikalap samadhi’ (without an idea), the other ‘savikalap samadhi’ (with an idea). When the

contemplator, contemplation and the object of contemplation become one, it is called ‘nirvikalap samadhi’. As long as the contemplator, contemplation and the object of contemplation seem to be separate, it is called ‘savikalap samadhi’, which again is of four different kinds. Such is the edict in this context -

*When the mind becomes poised or stable
 That is called ‘smadhi’ (trance or deep
 meditation).*

This ‘smadhi’ is of two types -

*Called ‘savikalap’ (with an idea) and
 ‘nirvikalap’ (without an idea).*

Dohra (couplet) :

*When the contemplator, contemplation and
 the object of contemplation are regarded as
 separate and distinct,*

*That, say the learned yogis (ascetics), is
 ‘savikalap smadhi’.*

Chaupai :

*When separate is not the contemplator
 himself, nor is distinct the contemplation,
 And the object of contemplation is Lord God
 Himself,*

That is said to be ‘nirvikalap smadhi’.

*These eight parts should you practise in thy
 body and mind.*

*He, who firmly absorbs his mind in yoga,
 Enjoys he auspicious Name-relish.*

When mind’s inclination ceases in yoga,

*Then should he become absorbed in Gurbani
 (Guru’s utterance or word).*

Sri Guru Nanak Parkash, P. 535

ਜਬ ਮਨ ਠਹਿਰਹਿ ਹੋਇ ਅਡੋਲਾ।

ਤਿਹ ਕੋ ਨਾਮ ਸਮਾਧਿ ਅਡੋਲਾ।

ਸੋ ਸਮਾਧਿ ਹੈ ਉਭੈ ਪ੍ਰਕਾਰੀ।

ਨਿਰਵਿਕਲਪ ਸਾਕਲਪ ਉਚਾਰੀ ॥ ੨੬ ॥

ਦੋਹਰਾ ॥ ਧਯਾਤਾ, ਧਯਾਨ, ਸੁ ਧੇਯ,

ਜੋ ਪ੍ਰਿਥਕ-ਪ੍ਰਿਥਕ ਇਕ ਜਾਨ।

ਸੋ ‘ਸਾ ਵਿਕਲਪ’ ਕਹਤਿ ਹੈ ਜੋਗੀ ਪੁਰਖ ਸੁਜਾਨ ॥੨੭॥

ਚੋਪਈ ॥ ਆਪ ਭਿੰਨ ਨਹਿ ਭਿੰਨ ਧਿਆਨਾ।

ਏ ਸਭਿ ਬ੍ਰਹਮ ਰੂਪ ਕਰਿ ਜਾਨਾ।

‘ਨਿਰਵਕਲਪ’ ਸੋ ਲਖੈ ਸਮਾਧਿ।

ਐਸੇ ਅਸ਼ਟ ਅੰਗ ਤਨ ਸਾਧਿ ॥ ੨੮ ॥

ਬਿੰਤਿ ਅਰਢ ਯੋਗ ਮਹਿ ਜੋ ਲੈ।

ਲੇਯ ਤਾਹਿ ਕੋ ਰਸ ਸੁਭ ਤੋ ਲੈ।

ਉਤਰਹਿ ਬਿੱਤਿ ਯੋਗ ਤੇ ਜਬਹੀ।

ਗੁਰੂ ਬਾਣੀ ਸੋ ਪਰਚਹਿ ਤਬਹੀ॥ ੭੯॥

ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਪ੍ਰਕਾਸ਼, ਪੰਨਾ 535

In this manner, many are benefited and worldly bonds are severed.

Guru Sahib said, "O king! the 'rajyoga' is a very long path and the seeker has to do a lot of hard work. Only a perfect teacher of yoga can guide the seeker on this path, but if there is any shortcoming or flaw left in its practice, the seeker's health is spoilt and he fails to reach any spiritual goal. So it has been called 'ant-path' (slow and arduous).

The other is the path of 'Bhakti-yoga' (God's devotional worship) which too has eight parts. First is 'yum' (self-restraint or control). The seeker should not let 'I-ness' or 'ego' come into him; he should remain humble; he should not take pride in any of his merits or virtues; even if he is being praised by the world, he should think and feel within himself - 'I am doing nothing; there is no merit or virtue in me -

'The first discipline is to keep the mind humble.

Ever in the self imbibe modesty or humility.'

Sri Guru Nanak Parkash, P. 534

ਪ੍ਰਿਥਮੇ 'ਯਮ' ਮਨ ਰਾਖਨ ਨੀਵਾ।

ਨਿਜ ਗੁਨ ਤੇ ਨਿਰਮਾਨ ਸਦੀਵਾ।

The second 'nem' (rule) is that he should go into the company of the holy and hear 'katha-kirtan' (explication and singing of Gurbani) in a holy congregation. If he is literate or educated he should do 'nitnem' (reading / reciting Gurbani compositions prescribed for daily reading or recitation). Using his hearing ability, he should listen to Gurbani attentively.

'Second rule is to go into holy company,

And listen to Gurbani explication and singing in a holy congregation.'

Dohra (couplet): If he can read or is literate,

he should read Gurbani regularly.

If he can hear, he should listen to it with all his heart.'

Sri Guru Nanak Prakash, P. 534

ਦੂਜੇ 'ਨੇਮ' ਜਾਇ ਸਤਿਸੰਗਤਿ।

ਕਥਾ ਕੀਰਤਨ ਸੁਨਿ ਮਿਲ ਪੰਗਤਿ॥ ੮੧॥

ਦੋਹਰਾ॥ ਪਢਨ ਸ਼ਕਤਿ ਜੇ ਹੋਵਈ

ਪਢੈ ਨੇਮ ਕਰਿ ਸੋਇ।

ਸੁਣਨਿ ਸ਼ਕਤਿ ਜੇ ਹੋਵਈ

ਸੁਣੈ ਸੁ ਇਕ ਮਨ ਹੋਇ॥ ੮੨॥

Third part is 'desh ikant' which means imbibing and lodging in the heart and mind the utterances of the holy, such as - 'Everything is the Lord, everything is the Lord. There is nothing but God, the world-sustainer.' (P. 485); and 'Within all the hearts the Lord speaks, the omnipresent Lord speaks. Save the Lord, who is it that speaks?' (P. 988). He should think and believe that God is present in all beings. He should remember Him all the time and contemplate Him in his mind. So, this is the third part of 'Bhakti yoga', such as -

Chaupai (stanza of rhyming lines):

Third rule is to follow desh ikant.

He should consider God to be present in all.

He should not consider any one other than God to be present or real.

Only one Lord is present in everything.'

Shri Guru Nanak Prakash, P. 535

ਚੌਪਈ॥ ਤੀਜੇ 'ਦੇਸ਼ ਇਕੰਤ' ਬਖਾਨੈ।

ਸਰਬ ਵਿਖੈ ਇਕ ਗੋਬਿੰਦ ਜਾਨੈ।

ਐਰ ਦੂਸਰਾ ਲਖਈ ਨਾਹਿ।

ਏਕੋ ਬਯਾਪਕ ਸਭਿ ਘਟ ਮਾਹਿ॥ ੮੩॥

Fourth part is 'asan', which stands for the concentration of mind. The seeker should absorb his mind in God. Sitting on the mind's seat for maximum period of time, he should consider God to be all-pervasive.

Fifth is 'pranayam' (breathing exercise). Its three parts are *rechak* (exhaling), *poorak* (inhaling) and *kumbhak* (holding breath). After listening to the Guru's utterances or

instructions, he should draw them within his mind; this is called 'poorak'. What he has heard, he should lodge them within his inner self; this is known as 'kumbhak'. What Guru Sahib advises or instructs to be eschewed, he should give up and not let those foibles or failings to find a room in his mind or heart. He should give up those sins and evils which the True Guru condemns in his utterances or teachings. This is called 'rechak'. In this manner, these actions of *rechak*, *poorak* and *kumbhak* continue to be performed easily and spontaneously. In this context, such is the edict -

'Fourthly, regard your mind as the 'asan' (seat of meditation).

Regarding God as manifest, focus your attention thereon.

Fifthly, know thou 'pranayam' having three parts - poorak, kumbhak, rechak.

Dohra: (couplet) Poorak - listen to the Guru's utterances and gather them all in your mind and heart.

Hearing the utterances consider them a unique thing, understand them and preserve them in your mind and heart.

Chaupai: (Rhyming lines) Practise them lest they be forgotten.

Retain them in the mind forever.

In this manner should 'kumbhak' be practised.

Thirdly should 'rechak' be done.

What the Satguru (True Guru) tells you to renounce, give up and obtain great joy and peace thereby.

Sixth part is 'dhian' - contemplate with attention.

Read loudly and hear the Guru's utterance.

Concentrate the mind on the meanings of the Guru's hymn,

And let not the mind wander anywhere.'

Sri Guru Nanak Prakash, P. 536

ਚੌਥੇ 'ਆਸਨ' ਸਮਝਹੁ ਚਿੱਤ।

ਕਰਹਿ ਗੁਬਿਦ ਵਿਖੇ ਥਿਤਿ ਥਿੱਤਿ।

ਪੰਚਮ 'ਪ੍ਰਾਣਾਯਾਮ' ਚੀਨਿ।

ਪੂਰਕ, ਕੁੰਭਕ, ਰੇਚਕ ਤੀਨ ॥ ੮੪ ॥

ਦੋਹਰਾ ॥ 'ਪੂਰਕ' ਗੁਰੁ ਕੇ ਬਚਨ ਸੁਨਿ

ਸਭੈ ਕਰਖ ਕਰਿ ਲੇਯ।

ਬਚ ਸੁਨਿ ਸਮਝੀ ਵਸਤੁ

ਜੋ ਰਿਦੇ ਸਦਾ ਬਿਰ ਕੇਯ ॥੮੫ ॥

ਚੌਪਈ ॥ ਕਰ ਅਭਿਆਸ ਨ ਤਿਹ ਪਰਿਹਰੈ ॥

ਸਦ ਠਹਿਰਾਵਨ ਮਨ ਮੈਂ ਕਰੈ।

'ਕੁੰਭਕ' ਦੂਜੇ ਇਸੀ ਪ੍ਰਕਾਰਾ।

ਤੀਜੇ ਰੇਚਕ ਕਰੋ ਉਚਾਰਾ ॥ ੮੬ ॥

ਸਤਿਗੁਰੁ ਬਚਨ ਜੁ ਤਜਿਨਾ ਕਹਾ।

ਤਿਹ ਤਜਿ ਦੇਯ, ਹੋਤਿ ਸੁਖ ਮਹਾ।

ਖਸ਼ਟਮ 'ਧਯਾਨ' ਅੰਗ ਸੁਨਿ ਜੈਸੈ।

ਪਛਨ ਸੁਨਨ ਗੁਰੁ ਬਚ ਜਬ ਬੈਸੈ ॥ ੮੭ ॥

ਸਬਦ ਅਰਥ ਮਹਿ ਰਾਖਹਿ ਧਯਾਨਾ।

ਫੁਰਨ ਦੇਯ ਸੰਕਲਪ ਨ ਆਨਾ।

The seeker should read the Guru's utterances or instructions carefully, and imbibe in his heart and mind the doctrine expounded by Guru Sahib. He should concentrate on the meanings of the Guru's hymn, and not let any other extraneous thoughts enter his mind. This is followed by 'dhaarna' (contemplating the Lord Creator to the exclusion of everything else); if some thought or notion does intrude, he should check his mind repeatedly.

'Seventh part is 'dhaarna' (God's contemplation).

Know its form and listen with interest.

If some other thought or idea comes into the mind,

Check your mind and absorb it again in the Guru's hymn.

When the mind becomes poised or still for a 'ghari' (22.5 minutes) or two (45 minutes), That is 'Name samadhi' (trance, or deep meditation).'

Shri Guru Nanak Prakash, P. 536

ਸਪਤਮ ਅਰੈ 'ਧਾਰਨਾ' ਅੰਗਾ।

ਤਿਸ ਸਰੂਪ ਸੁਨਿਯੇ ਗੁਚਿ ਸੰਗਾ ॥ ੮੮ ॥

ਮਨ ਸੰਕਲਪ ਵਿਖੇ ਜੇ ਜਾਵਹਿ।

ਪੁਨ ਮਨ ਰੋਕਿ ਸਬਦ ਮਹਿ ਲਾਵਹਿ।

ਜਬ ਮਨ ਟਿਕਯੋ ਘਟੀ ਦੋ ਚਾਰਾ।

ਤਿਹਕੋ ਨਾਮ 'ਸਮਾਧਿ' ਉਚਾਰਾ ॥

Eighth part is 'samadhi' (trance or deep meditation). When the mind is absorbed in

the 'shabad' (hymn, or holy Word) and no thought enters it, it is called 'samadhi' (trance or deep meditation). One should become absorbed in 'samadhi' (deep meditation) by disciplining mind and body. It should be increased so much that God's Name may continue sounding within all the eight watches of the day, i.e., all the time. It is then that 'samadhi' (trance) is consummated. In this context, the holy edict is -

'Eighth state is when the mind remains constantly absorbed in the holy Word. This is 'samadhi' accomplished fully.'

Shri Guru Nanak Prakash, P. 536

**ਅਸ਼ਟ ਜਾਮ ਮਨ ਸ਼ਬਦ ਵਿਖੇ ਜਬ।
ਪੂਰਨ ਹੋਤਿ ਸਮਾਧਿ ਭਲੇ ਤਬ॥ ੯੦॥**

So Guru Sahib said, "O king, you have heard in detail about 'kashtha yoga' (practice of penances and austerities), which is called 'Raj yoga' also. It requires a great deal of time to gain proficiency and perfection in it. In Kalyuga (Dark Age), it is difficult to practise these penances. Everybody cannot practise them. You have heard about 'Bhakti yoga' (God's devotional worship) also, which everybody can practise, whether he is educated or uneducated, because it is very simple and easy -

'Know that Bhakti yoga is the easiest path to attain to the Name in Kalyuga.

'Kashat yoga' was the other path we had told you to meditate on the Name.'

Shri Guru Nanak Prakash, P. 536

**ਭਗਤਿ ਜੋਗ ਇਹ ਜਾਨਿਯੋ ਕਲਿ ਮਹਿ ਪੰਥ ਸੁਖੇਨ।
ਕਸ਼ਟ ਜੋਗ ਦੁਸ਼ਤਰ ਅਹੈ ਹੋਇ ਨ ਜੇਨੰਕੇਨ।**

Guru Sahib explained to him in great detail. Raja Shivnabh bowed at the Guru's lotus feet and requested him with folded hands, "Reverend Master! I want to practise both the paths, because these are the only two methods to purify and chasten the mind. Kindly get both the yogas practised

by me." Raja Shivnabh prayed, "I want to practise these methods to attain God under your guidance and instruction." This is what is found written in Sri Guru Nanak Prakash -

'On listening to the Guru's sermon.

The king submitted with folded hands:

Both these methods or paths are for purifying the mind.

O compassionate one! show thy grace and rid me of pain and suffering.

Bestow joy on my entire land.

There is none else who is as kind and merciful as you.

Abide in my mansion for ever.

Just as you yourself travelled many kosas (one kosa = 2.4 kms) to bless me with faith, similarly, now take lodging with me, And deliver your discourses to all my country.'

Sri Guru Nanak Parkash, P. 537

**ਸੁਨਿ ਕਰਿ ਸ੍ਰੀ ਗੁਰ ਕੋ ਉਪਦੇਸ਼ਾ।
ਹਾਥ ਬੰਦਿ ਦ੍ਰੈ ਕਹਿਤਿ ਨਰੇਸ਼ਾ।
ਮਨ ਨਿਰਮਲ ਕੇ ਮਾਰਗ ਦੋਉ।
ਕਰੁਨਾਕਰਿ ਬਖਸ਼ਹੁ, ਦੁਖ ਖੋਉ॥੨॥
ਕਰਹੁ ਸਰਬ ਮਮ ਦੇਸ਼ ਨਿਹਾਲਾ।
ਤੁਮ ਸਮਾਨ ਨਹਿ ਆਨ ਕ੍ਰਿਪਾਲਾ॥
ਕਰਹੁ ਸਦੀਵ ਬਾਸ ਮੁਝ ਸਦਨਾ।
ਹਰਖੋਂ ਹੇਰਿ ਕਮਲ ਸਮ ਬਦਨਾ॥੩॥
ਜਿਸ ਪ੍ਰਕਾਰ ਤੁਮ ਕਿਤਨੇ ਕੋਸਾ।
ਚਲਿ ਆਏ ਨਿਜ ਦੇਨਿ ਭਰੋਸਾ।
ਤਿਸੀ ਪ੍ਰਕਾਰ ਰਹਿਨ ਅਬ ਕੀਜੈ।
ਸਰਬ ਦੇਸ਼ ਉਪਦੇਸ਼ਹਿ ਦੀਜੈ॥੪॥**

On hearing his loving entreaty, Guru Sahib bestowed on him 'pahul' (amrit) and took him into the fold of Sikhism. The king prayed, "Reverend Master! Please put up in 'Dharamsal' (religious place of worship, or a rest house for travellers), and ferry all the people across the world-ocean. It is stated in holy books that Guru Sahib uttered 'Praan Sangli' which has 113 cantoes. He also said, "When some Sikh happens to visit this country, give this 'pothi' (sacred book) to him." Guru Sahib stayed there and made Raja Shivnabh perfect in both 'Hatha yoga' and 'Bhakti yoga'. Sikhism spread in that country and everybody started reciting 'Satnam Waheguru' (True is Lord God's Name).

Chapter - VIII

Invocation:

*True and supreme is Lord's Name.
Blessed is Sri Guru Nanak Dev Ji.*

ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀਓ ਮਹਾਰਾਜ।

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

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

**ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ॥
ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੁ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ॥ 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**

*'When I forget Thee, then every one becomes
my enemy.*

*And when I remember Thee, then serve me
they all.*

*I know not any other but Thee, O True,
Invisible and Inscrutable Lord.*

*When I think of Thee, then I find Thee
always merciful. What can the poor people
of the world do unto to me?*

*Say, whom should I call bad or good, as all
the beings are Thine?*

*Thou art my shelter, Thou art my support
and by giving Thy hand Thou hast protected
me.*

*The man, on whom is Thy grace, him no
suffering can swallow.*

*That alone is peace and that alone is
greatness, which is pleasing to the Reverend
Lord.*

*Thou art wise, Thou art ever compassionate.
By obtaining Thy Name, I make merry.*

Before Thee is my supplication.

My soul and body are all Thine.

*Saith Nanak: All honour given to me is
Thine.*

None even knows my name.' P. 383

ਤੂੰ ਵਿਸਰਹਿ ਤਾਂ ਸਭ ਕੇ ਲਾਗੂ ਚੀਤਿ ਆਵਹਿ ਤਾਂ ਸੇਵਾ॥

ਅਵਰੁ ਨ ਕੋਊ ਦੁਜਾ ਸੁਭੈ ਸਾਚੇ ਅਲਖ ਅਭੇਵਾ॥

ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਦਾ ਦਇਆਲਾ ਲੋਗਨੁ ਕਿਆ ਵੇਚਾਰੇ॥

ਬੁਰਾ ਭਲਾ ਕਹੁ ਕਿਸ ਨੋ ਕਹੀਐ ਸਗਲੇ ਜੀਅ ਤੁਮਾਰੇ॥

ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਆਧਾਰਾ ਹਾਥ ਦੇਇ ਤੂੰ ਰਾਖਹਿ॥

ਜਿਸੁ ਜਨ ਉਪਰਿ ਤੇਰੀ ਕਿਰਪਾ ਤਿਸ ਕਉ ਬਿਪੁ ਨ ਕੋਊ ਭਾਖੇ॥

ਓਹੁ ਸੁਖ ਓਹਾ ਵਡਿਆਈ ਜੋ ਪ੍ਰਭ ਜੀ ਮਨਿ ਭਾਣੀ॥

ਤੂੰ ਦਾਨਾ ਤੂੰ ਸਦ ਮਿਹਰਵਾਨਾ ਨਾਮੁ ਮਿਲੈ ਰੰਗ ਮਾਣੀ॥

ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ਹਮਾਰੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ॥

ਕਹੁ ਨਾਨਕ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਕੋਈ ਨਾਉ ਨ ਜਾਣੈ ਮੇਰਾ॥

*Refrain: Tell me, O happily married
women,*

*How did you please your beloved
Spouse?*

**ਧਰਨਾ - ਮੈਨੂੰ ਦਸਿਓ ਸੁਹਾਗਣਿ ਸਹੀਓ,
ਕਿਵੇਂ ਤੁਸੀਂ ਰਾਵਿਆ ਕੰਤ ਪਿਆਰਾ -2, 2.**

Holy congregation! loud be thy utterance, 'True and supreme is God's Name.' In spite of bad weather, a large number of devotees have come to the Guru's court from distant places. Although it is raining, and outside there is water everywhere, even then you should sit carefully and calmly, and try to participate whenever some hymn is sung. Understand the refrains. They are quite simple and straight; the 'bani' in them is not difficult. If the 'bani' (Gurbani) is difficult, then you are likely to make mistakes. But these hymns are often recited and sung.

In the last seven discourses, one subject has been continuously discussed. During the time of Guru Nanak Sahib, a Gursikh named Mansukh happened to go to Lanka (Ceylon) for trade. On hearing his discourse, Raja Shivnabh, a local ruler

became his devotee. He fell so much in love with Guru Nanak Sahib and exercised such pull that Guru Nanak set out from the Punjab and gradually reached his capital city, where the king subjected Guru Sahib to several tests. When he was fully convinced that the visitor was really Guru Nanak Sahib himself, he surrendered his all - body, mind and wealth - to him. Why do we fail to align with the Guru and have an equation with Him? It is because our so-called love and devotion for the Guru is not perfect; we keep some distance from Him. No doubt we take or receive everything from Him - this may become mine, that may become mine - but we do not love the Guru fully. The practice or rule about worldly love is that the lover does not receive anything from the beloved; on the other hand, he or she gives his or her all to the object of love. The nature of love is not to ask for anything, but continue making sacrifices, even to the extent of selling oneself. When the devotee sells himself/ herself for the Guru and has boundless love for him and faith in Him, then the Guru starts entering his devotee, and makes him His own image; no difference is left between the Guru and the devotee. We have not been able to understand this. We keep ourselves intact and safe and act according to our own thoughts, designs and reason. We think that what we do, we do it ourselves. Guru Sahib says that he who has a Guru (Perfect Holy Preceptor) does not think like this. He gives up his 'I-ness' [I and mine], his 'ego'-

'Renouncing his self-conceit, he remains ever on the side of the Guru.

Without the Guru, he knows not any other. Says Nanak, hear, O saints, such a disciple turns towards the Guru.' P. 919

**ਆਪੁ ਛੱਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਏ॥
ਕਰੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸੋ ਸਿਖੁ ਸਨਮੁਖੁ ਹੋਏ॥**

He, who surrenders himself to the Guru, says, "It is your will. Both joy and sorrow fall to my share in accordance with your will. Both slander and praise too fall to my lot as per your will. As pleases you, it is all right for me -

'Whether you satisfy or console me or push me off,

Exaltation in either lies.'

P. 349

ਭਾਵੈ ਧੀਰਕ ਭਾਵੈ ਧਕੇ ਏਕ ਵਡਾਈ ਦੇਇ॥

Whether you continue pushing me out of your mansion, or you bestow love on me, bless me with one honour at least that all this is according to your will. Even if you push me off, I will think that I am under your benign eye. This heady joy is enough for me that I have come under your gaze; that is why, you have got me pushed out of your mansion. If you bless me with acclaim and your love, then too, it is your greatness and glory. Both are acceptable to me, because -

'Accept thou death first, abandon the hope of life.

Be the dust of the feet of all; then alone come thou to me.' P. 1102

**ਪਹਿਲਾ ਮਰਣੁ ਕਬਲਿ ਜੀਵਣ ਕੀ ਛੱਡਿ ਆਸ॥
ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੋਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ॥**

So, in this way, Raja Shivnabh offered his all to Guru Sahib.

'He who sells his soul to the True Guru, the affairs of that slave are set aright.' P. 286

ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ॥ ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸਿ॥

He, who sells himself to the Guru, all his objectives are fulfilled, all his affairs are accomplished -

'The Lord automatically accomplishes the tasks of those to whom the Name of God is dear.' P. 638

ਅਚਿਤ ਕੰਮ ਕਰਹਿ ਪ੍ਰਭ ਤਿਨ ਕੇ ਜਿਨ ਹਰਿ ਕਾ ਨਾਮੁ ਪਿਆਰਾ॥

Those who become devoted to the Name Divine, Guru himself accomplishes

their tasks. The Guru's disciple cannot live without the Guru -

*'Should a storm blow, rain fall in torrents,
still for a sight of the Guru would I go.
As a creature without water is dead, so is
the Sikh (disciple) without the Guru.'*

P. 757

**ਝਖੜ ਝਾਗੀ ਮੀਹੁ ਵਰਸੈ ਭੀ ਗੁਰੁ ਦੇਖਣ ਜਾਈ ॥
ਜਿਉ ਪ੍ਰਾਣੀ ਜਲ ਬਿਨੁ ਹੈ ਮਰਤਾ
ਤਿਉ ਸਿਖੁ ਗੁਰੁ ਬਿਨੁ ਮਰਿ ਜਾਈ ॥**

It is because of love and devotion for the Guru. The fish is in love with water; take it out for a second, it starts tossing and turning as if in pain; it cannot live. In the same manner, the Guru's Sikh (disciple) lives in the will of the Master and surrenders his all to him. He cannot live without the Guru.

So, on that occasion, Raja Shivnabh made an earnest request to Sovereign Guru Nanak Sahib, "O Sovereign! tell me the path by following which I may never be separated from you; we may never be alienated from each other."

Many devotees think that if they live with saints and holymen, they are not separated from them. But this is not a fact. The devotee is not separated, if he attains to the level of the holyman's spiritual attainment. If he thinks wrongly that the holy man is a human body, then no one's physical body abides; the body is made up of five elements of nature - clay, water, fire, air and sky, and its three stages are - childhood, youth and old age. After this, death is bound to come. Leaving the human body, the 'jeev-atma' (individual soul) wandering about in the cycle of birth and death, is separated. Separation is inevitable. Once Kabir Sahib was asked - "Reverend sir! where dost thou abide? - At least tell us this much." Kabir Sahib said, "You do not know at all where we abide. We abide-

'Between the passages Ida and Pingla is the bank of poise.

Kabir there has settled, whose path great sages are seeking.' P. 1372

**ਕਬੀਰ ਗੰਗਾ ਜਮੁਨਾ ਕੇ ਅੰਤਰੇ ਸਹਜ ਸੁੰਨ ਕੇ ਘਾਟ ॥
ਤਹਾ ਕਬੀਰੇ ਮਟੁ ਕੀਆ ਖੋਜਤ ਮੁਨਿ ਜਨ ਬਾਟ ॥**

Where Ganga and Yamuna meet and there is the ford of celestial stillness, a stage free from any thoughts or ideas, the *Dasam Dwar* (Tenth Door) which is beyond *Ida*, 'Pingla' and *Sukhmana*, which is called the region of silence, by crossing that ford have I entered the pure *Brahm* (Lord Creator). It is there that I have my abode and which is being sought by saints and holy men. Sages too are searching for it but it is not found, because nobody knows its path; if someone comes to know about it, he will be united with me."

Guru Nanak Sahib said, "Dear devotee! union with saints and Gurus (Holy Preceptors) is not attained in this human body. If one comes to know about the place where saints abide, then one is never separated from them. The abode of the saints is called 'nij ghar' (home heart, or self), Fourth stage, 'thir ghar' (self) 'so ghar' (Divine mansion) -

'What the Portal, what the mansion where from Thy seat,

All creation dost Thou cherish?' P. 6

ਸੋ ਦੁਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

If we reach that mansion we are never separated from the holy. But if we remain in the material natural world, the world of Maya (mammon) and try to see with the eyes, then we are not united with the holy. Sovereign Guru Nanak Sahib said, "O king! there are many paths to reach the place where we abide." So Guru Nanak Sahib told him about those ascetics who practised 'Hatha Yoga' (practising severe penances and austerities) with obduracy, who observed

penances, sat around burning fires, hung themselves upside down, lived on grass, slept on pebbles and broken bricks, and ate the fruit of 'akk' (wild bitter plant of sandy regions). He said, "This is a very difficult path, a slow path, an 'ant-path'. Dear devotee, he who practises *Hatha Yoga*, who observes physical austerities realizes the spiritual goal with great difficulty; he takes hundreds of births to reach the Lord." Guru Sahib further told him that beyond the *Hatha Yoga* is the '*Kashat Yoga*' (Raj Yoga) and explained to him all its details. He also said that by this path too, it is quite difficult to reach the goal; the practitioner cannot reach easily. In the course of the last holy discourse, you had heard that Farid became an emaciated skeleton of bones. Considering him dead, the crows flocked and started pecking at him, but through all these rigorous penances, he did not attain to God, because the path was wrong and long. Then he realized that he should first try to know the abode of the Lord whom he wanted to meet. 'God does not live in the jungles; He does not live on the snow-capped mountains tops; He does not abide in the sea; He abides in the heart; He pervades everywhere, both within and without everyone -

'Farid, why wanderest thou wild places.

Trampling thorns under thy feet?

God in the heart abides; seek Him not in lonely wastes.'

P. 1378

ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੋੜੇਹਿ ॥

ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਚੁਢੇਹਿ ॥

God abides within you; He lives with you, but you are seeking Him outside. God is not seen with these physical eyes; those eyes which can see Him are different. They are the eyes with which you can peep into your innerself. You cannot hear God's Word with these physical ears which can

hear only outer voices through the sky. But to hear the inner voice, there are different ears; they are called spiritual ears. If you acquire those spiritual ears, then you will be able to hear His voice also. That tongue is different which savours the relish of reciting God's Name. It enjoys the Supreme Elixir, the immortalizing Name-nectar.

That which smells His fragrance is the spiritual nose. The body which receives the touch of union with God, that Divine touch is within you. The touch of outer physical organs will lead you into darkness and ignorance. Therefore, you should try to know and realize this." In this manner, Guru Sahib acquainted him with this 'Divine Essence' in great detail, and then explained to him the easier way of attaining to Him. He said, "O king! that is a different path. It is like this. If a bird comes to know about the fruit on a tree, it flies and reaches the tree. On the other hand, an ant will reach there in a long time, while the bird reaches there at once. The bird's path is the '*Bhakti Marg*' (the path of God's devotional worship to attain to Him.).

About the '*Bhakti Marg*', Guru Sahib says - 'One may practise austerities, observe penances by sitting around fires, sit under waterfalls, stand in water, and keep hanging upside down. This is equivalent to Holy Preceptor's or God's devotional worship or Divine Name meditation for just a '*ghari*' (22.5 minutes).' What a simple and easy method! Where the devotee reaches in 100 years by the other method, there he can reach in 22.5 minutes. So, for our spiritual good and upliftment, Guru Sahib prescribed a very easy method and commanded, "First, you should remember not to feel proud; you should not take pride in any of your talents or virtues - 'I do

'kirtan' (singing of Gurbani); I do explication of Gurbani and deliver discourses; I am highly educated; I have a great deal of money. This man is ignorant; this man is proud.' Some persons feel proud thinking - 'I possess miraculous powers; I can read other people's thoughts; I can easily persuade others etc.' All this pride is undesirable. Some people take pride in the attainment higher than these - 'I have inner or spiritual wisdom and understanding.' Guru Sahib says - 'Don't take pride in anything; be humble - 'Be the dust of the feet of all; then alone come thou to me.' (P. 1102) Come to me in all humility. Secondly, attend holy congregation with perfect concentration of mind. Until the mind is concentrated, it is wandering here and there, no spiritual attainment can be made. While the stream of nectar is falling into a bottle, if the bottle is disturbed and its mouth is not in line with the nectar-flow, how can nectar fall into it? It will be spilled outside. Therefore, mind's concentration is needed under all conditions and circumstances. So, such is the Guru's edict -

*Refrain: Sing God's laudation, O dear
By concentrating your mind.*

**ਧਰਨਾ - ਜਸ ਕਰੋ ਵਾਹਿਗੁਰੂ ਦਾ, ਪਿਆਰਿਓ,
ਚਿਤ ਨੂੰ ਇਕਾਗਰ ਕਰਕੇ -2, 2.**

*'Devotee friends! ever laud the Lord
With minds awake and concentrated.'*P. 295

**ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ॥
ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ॥**

If a dog has never been tethered, if it is a stray dog, then tether him and see how it behaves. It will continue biting the chain. Similarly, if a stray cattle is tied to a stake, it will try to break loose and pull out the stake. This is the nature of man's mind too; it is never calm and still. While attending holy congregation, he will remember such things that his mind will take fanciful

flights, and in such flights of fancy, he will not be able to reach any goal. Nothing will come out of it. Therefore, Guru Sahib advises the devotees to concentrate their mind on God.

Fifth is imbibing the Guru's holy teaching after listening to it. Guru Sahib says -

*'It is not good to slander anyone.
The foolish apostates alone do it.
Blackened are the faces of such slanderers -
Into frightful hell they fall.'* P. 755

**ਨਿੰਦਾ ਭਲੀ ਕਿਸੇ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ॥
ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ॥**

One is doing slander and the other is listening to slander. One person himself indulges in slander. The second person finds joy in making such remarks against someone that encourage another to speak ill of him. Both are equally guilty. How much guilty are they? Guru Sahib says - 'Blackened are the faces of such slanderers; into frightful hell they fall.' (P. 755) They are condemned to suffer in horrible hells. The second one says - 'Sir, I did not do any slandering'. When he is arraigned at the Divine Court, he pleads: "Sir, I did not indulge in slander." At this, the Righteous Judge says, "But you urged another to do slandering, and you did this intentionally. You criticize others for their failings." But the principle of the Guru's abode is - 'Ignoring others' faults even when one sees them and shutting one's eyes to them, one should say - no brother; it does not matter; all are liable to err.'

*'All are apt to commit error.
The Guru and the Creator alone are
infallible.'* P. 61

ਭੁਲਣ ਅੰਦਰਿ ਸਭੁ ਕੋ ਅਭੁਲੁ ਗੁਰੁ ਕਰਤਾਰੁ॥

If there is anyone who does not make mistake, it is Waheguru (God); the rest of the world is subject to make mistakes. The

world is bound to err; to err is human. Who is there in the world, who does not err? He, who points out other's mistake, should peep into himself and see how many failings are there in him. Guru Sahib says - 'Friends! don't do this, listen to the Master's teaching -

'Let not ears hear slander of anyone.' P. 274
ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੁ ਕੀ ਨਿੰਦਾ॥

Give up slandering others and resolve not to hear anybody's slander -

'Let not the eyes see the beauty of others' wives.' P. 274
ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰੁ॥

Don't look at others' wives with evil and lustful eyes. Similarly don't do any evil with your hands, and with your feet don't go to an evil and immoral place. You should go to the congregation of the holy. Engage your hands in rendering service to the holy. When we conduct ourselves like this, our mind will become calm and still.' Then Guru Sahib says - 'Restraining mind's thoughts and notions, focus it on the Name Divine, absorb your mind in the True Guru's Word and after careful reflection, always remember the do's and don'ts which the holy Master has prescribed. When the mind becomes all still and absorbed in the holy Word or hymn even for a little while as short as 2.5 minutes, while doing 'path' (reading) of *Sri Guru Granth Sahib*, *Nitnem* (*Gurbani* compositions prescribed for daily reading) and Name meditation, it is called small 'samadhi' (trance or deep meditation). It is a kind of 'dharna' (contemplation of the Lord God to the exclusion of everything else); it is called 'dhian' too. When the mind becomes still and absorbed for 30 minutes, it is called 'samadhi' (Trance or deep meditation)". In this manner, Guru Sahib says - 'Look! what an easy method it is to attain to God! It bears the fruits of joys and

comforts, and the relish of both 'raj' (secular rule) and 'yoga' (asceticism) is mingled, which affords bliss to the practitioner. The following is the holy edict -

Refrain: The Guruward is rewarded with the fruit of peace and happiness Enjoys he himself like a saint-king.

**ਧਰਨਾ - ਗੁਰਮੁਖ ਸੁਖ ਫਲ ਪਾਇਆ ਜੀ,
 ਰਾਜ ਜੋਗ ਰਸ ਰਲੀਆਂ ਮਾਣੇ -2, 2.**

'Seeing beautiful women other than his own, a Gursikh considers them as mothers, sisters and daughters.

For him others' wealth is like beef for a Hindu and pork for a Muslim.

Out of attachment for his son, wife and family, he does not cheat and do injustice to others.

Hearing praise or blame, he does not consider anybody worse than him.

He does not consider himself great and glorious, and does not trouble anyone out of pride.

Such a Guruward (Guru-directed person) gets the fruit of happiness and enjoys himself like a saint-king.'

Bhai Gurdas Ji, Var 29/11

**ਦੇਖਿ ਪਰਾਈਆ ਚੰਗੀਆ ਮਾਵਾਂ ਭੈਣਾ ਧੀਆਂ ਜਾਣੈ।
 ਉਸ ਸੁਆਰ ਉਸ ਗਾਇ ਹੋ ਪਰ ਧਨ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ।
 ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਕੁਟੰਬੁ ਦੇਖਿ ਮੋਹੇ ਮੋਹਿ ਨ ਧੰਗਿ ਧਿਛਾਣੈ।
 ਉਸਤਤਿ ਨਿੰਦਾ ਕੰਨਿ ਸੁਣਿ ਆਪਹੁ ਬੁਰਾ ਨ ਆਖਿ ਵਖਾਣੈ।
 ਵਡ ਪਰਤਾਪ ਨ ਆਪੁ ਗਣਿ ਕਰਿ ਅਹੰਮੇਉ ਨ ਕਿਸੈ ਰਵਾਣੈ।
 ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਪਾਇਆ ਰਾਜੁ ਜੋਗੁ ਰਸ ਰਲੀਆ ਮਾਣੈ।
 ਸਾਧ ਸੰਗਤਿ ਵਿਟਹੁ ਕੁਰਬਾਣੈ॥**

The commandment about the conduct of a Guruward is: 'Seeing beautiful women other than his own, he considers them as mothers, sisters and daughters.' 'Others' wealth is like beef for a Hindu and pork for a Muslim. 'All those who are Muslims do not eat pork. The Hindus say that beef is forbidden to them, and that they cannot eat beef - 'Others' wealth is like beef for a Hindu and pork for a Muslim.' Whether a person is a Hindu, or a Muslim or a Sikh, for him

usurping others' wealth is like eating beef and pork. He should not be carried away by his love and attachment for his son, wife, relatives and family. He should, no doubt, do his duty towards them, but he should not be drowned in their love and attachment and should keep himself above it. Similarly, he should not be tempted by the world's praise of him - 'This man is a great scholar. He is a perfect holy man or saint having miraculous worldly and spiritual powers.' He should not pay any heed to their words of praise and admiration. He should conduct himself with humility. 'Don't listen to praise at all, because sometimes even praise will ensnare you.' On the other hand, if someone disparages you, then say - 'I am what people call me, because only then will you become friends with the Guru (Holy Preceptor), when, like Saint Kabir, you think that, except you, the whole world is noble and virtuous - 'Kabir, I am the worst of all; except me, everyone else is good. Whosoever realizes thus, he alone is my friend.' (P. 1364) Guru Nanak says that whoever has realized that he is not good while the rest of the world is good and noble, is his true friend. So, if you are to join the company of friends, then don't consider yourself very good. Remain with the poor and the lowly-

'Nanak seeks the company of those who are of low caste among the lowly, nay, rather the lowest of the low. Why should he (he has no desire to) rival the lofty?' P. 15

**ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੁ ਅਤਿ ਨੀਚੁ॥
ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਗੈਸ॥**

Guru Nanak Sahib says, "Dear brothers! I live with the lowest among the low-caste. I abide in their hearts. There is pride in the hearts of the great of the world. One is proud of his land, another of his wealth. One is proud of his men, another of his

strength and power. One is proud of his scholarships another of his worldly or political power. In their hearts, there is no room for us. If there is any room for us, it is in the hearts of the poor and the lowly. It is there that we abide. Therefore, if anybody wishes to live in our company, he should consider himself low and humble, and not high and lofty. 'Praise and blame each is forbidden; discard considerations of honour and dishonour.' (P. 1123) He should not count himself as someone big and important. Overcome with pride and ego, he should not harass others. He should not brag needlessly - 'I am a big man. On the contrary, he should conduct himself with utter humility and modesty. 'The Gurward gets the fruit of peace and happiness and enjoys himself like a saint king.' "So, Guru Sahib says that the path of the Gurward is very easy and simple. This path is called 'Bhakti Yoga' (Engaging in God's devotional worship). Unless and until man practises Divine Name meditation and worships God, he cannot meet Him and unite with Him. There are several other paths also of meeting God, but this path (Bhakti Yoga) is the easiest of all. If Dhanna worshipped God for a short while, God appeared before him. Then he offered food to Him. He requested Him to partake of the buttermilk - 'O Lord! drink it." How long did it take? He sat praying to God from morning till noon. God manifested Himself and drank the buttermilk offered by him (Dhanna). Similarly, through devotional worship, Saint Namdev made God drink milk offered by him. Saint Namdev worshipped God, and so when his thatched shed was burnt, God Himself came to rebuild his shed. It was because he performed God's devotional worship. God wants love and devotion. He hungers for the devotee's love and worship.

'God hungers for the devotee's faith and devotion to Him.'

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

Tenth Guru

ਸਾਚੁ ਕਹੈ ਸੁਨ ਲੇਹੁ ਸਭੈ ਜਿਨਿ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ।

The devotee should take refuge at the Guru's lotus feet. Until he renders service to the Guru, he cannot engage himself in God's devotional worship. God's worship lies in the service of the Guru -

*'The fire of desire within, without the
Guru's guidance is extinguished not,
Although outwardly with burning fire he
warms himself.'* P. 1013

ਅੰਤਰਿ ਅਗਨਿ ਨ ਗੁਰ ਬਿਨੁ ਬੁਝੈ ਬਾਹਰਿ ਪੁਅਰ ਤਾਪੈ॥

While within him is burning the fire of desire, he lights fires outside and sits around them. It is in the Guru's service that the worship of God lies. Until the Guru is met this fire of desire is not quenched -

*'Without service to the Guru (Holy
Preceptor) comes not devotion -*

How else may one contemplate the self?'

P. 1013

ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵੀ ਕਿਉਕਰਿ ਚੀਨਸਿ ਆਪੈ॥

How should the self come to know - 'Who am I?' Without knowing the self how will man attain to the Lord? So, this is how Guru Sahib says. Devotional worship is of nine types. First is called 'Sarwan Bhakti' (worshipping God by hearing His laudations) just as you are sitting here in the holy company listening to spiritual discourse. First this devotion comes from outside, and about this, devotees make submissions - 'O God! I have listened to your praises, but the two ears I have are not enough to listen to your praises. Give me a crore (ten millions) ears.'

There has been such a holy man whom God blessed with a crore ears. He said, "O

Lord! I want to hear your laudations. Kindly give a crore ears -

*'O my Beloved Lord, bless me with millions
of ears, wherewith I may hear the praise of
the Imperishable Lord.'* P. 780

**ਕੋਟਿ ਕਰਨ ਦੀਜਹਿ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਹਰਿ ਗੁਣ ਸੁਣੀਅਹਿ ਅਥਿਨਾਸੀ
ਰਾਮ॥**

Since he had love for God, he was not satiated with listening to His praises. Even when God blessed him with a hundred crore ears, he prayed for still more. At this, what did the Lord say? "Now merge within Me, because there is no distinction left between you and Me -"

*'By hearing, hearing the Lord's praises this
soul is rendered immaculate and death's
noose is cut.'* P. 781

**ਸੁਣਿ ਸੁਣਿ ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ
ਕਟੀਐ ਕਾਲ ਕੀ ਫਾਸੀ ਰਾਮ॥**

Second is called 'kirtan bhakti' (singing God's laudations). About the fruit that accrues from singing God's praises by concentrating the mind, Guru Sahib says -

*'In Kaliyuga (Dark age) singing of Divine
laudation is the supreme act.*

*By the Guru's (Holy Preceptor) guidance
with concentrated meditation the Name
Divine you utter.*

*Such a one saving himself, saves his
forebears,*

And honourably goes to his Divine abode.'

P. 1075

ਕਲਿਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨਾ॥

ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ ਧਿਆਨਾ॥

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ

ਹਰਿ ਦਰਗ ਪਤਿ ਸਿਉ ਜਾਇਦਾ॥

'Kirtan Bhakti' (worship of God by singing His praises) calms the mind and bestows peace and poise. This is the best means to attain to God. It is regarded as the chief form of God's devotional worship. So, Guru Sahib says, "O God! I wish to sing your praises; bless me with a hundred thousand tongues -

'My Beloved, bless Thou me with lakhs of tongues, with which my mouth may utter Thy Name.' P. 780

ਲਾਖ ਜਿਹਵਾ ਦੇਹੁ ਮੇਰੇ ਪਿਆਰੇ ਮੁਖੁ ਹਰਿ ਆਰਾਧੇ ਮੇਰਾ ਰਾਮ॥

O God! bless me with a hundred thousand tongues, so that my mouth may recite Thy Name -

'From one tongue let my tongues become a lakh and from a lakh become twenty lakhs.' P. 7

ਇਕਦੁ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ॥

This prayer for more and more tongues goes into billions and trillions, so that the seeker may recite the Lord's Name. Third is 'Simran Bhakti' (meditating on God's Name). It means keeping God in one's memory forever. This is repeatedly asserted in Gurbani -

Refrain: Remember your Beloved Lord,
And by remembering Him again
and again obtain joy and peace.

ਧਰਨਾ - ਸਿਮਰ ਪਿਆਰੇ ਨੂੰ,
ਸਿਮਰਉ ਸਿਮਰ ਸਿਮਰ ਸੁਖ ਪਾਵਉ-2, 2
ਸਿਮਰਉ ਸਿਮਰ ਸਿਮਰ ਸੁਖ ਪਾਵਉ-2,2.
ਸਿਮਰ ਪਿਆਰੇ ਨੂੰ ਸਿਮਰਉ ,....-2.

*'Remember, remember God.
By remembering Him thou shalt attain peace
and efface from within thy body, strife and
anguish.'* P. 262

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

*'By contemplation of the Lord is
transmigration annulled.
By contemplation of the Lord is driven off
fear of yamas' chastisement.*

*By contemplation of the Lord is annulled
death;*

*By contemplation of the Lord are foes
discomfited.*

*By contemplation of the Lord are removed
all impediments.*

*By contemplation of the Lord is the mind
ever awake.'* P. 262

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੂਖੁ ਜਮੁ ਨਸੈ॥

**ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਲੁ ਪਰਹਰੈ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ
ਦੁਸਮਨੁ ਟਰੈ॥
ਪ੍ਰਭ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਦਿਨੁ
ਜਾਗੈ॥**

Guru Sahib says, "Until God's Name becomes lodged in the mind, man does not wake up from the Maya-world day and night. Therefore, he should remain engaged in Divine Name recitation or meditation, and he should never become oblivious of God in his inner self.

*'Man must nowise be neglectful of
contemplating the Lord;
Then in this world and the next, the Lord,
Bestower of all joys,
In all conditions cherishes him.'* P. 210

**ਹਰਿ ਹਰਿ ਕਬਹੂ ਨ ਮਨਹੁ ਬਿਸਾਰੈ॥
ਈਹਾ ਉਹਾ ਸਰਬ ਸੁਖਦਾਤਾ ਸਗਲ ਘਟਾ ਪ੍ਰਤਿਪਾਰੈ॥**

By meditating on the Name Divine, man will enjoy peace and happiness both here and in the world hereafter and at the Divine Portal. God is not to be forgotten even for an instant. What happens when man becomes oblivious of God? At that time -

*'By repeating or reciting Thy Name I live, by
forgetting it I die.'* P. 9

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ॥

*'He alone is truly alive in whose self is
lodged the Lord:*

Saith Nanak, none else is truly living.'

P. 142

**ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ॥
ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ॥**

He alone is living in the true sense of the word who does not forget God. He who forgets God, is not living; he is dead -

*'Be one handsome in extreme, of high
lineage,*

*Endowed with intellect, greatly learned in
theology, wealth -*

Without love for the Lord, saith Nanak,

Reckon such a one as dead.' P. 253

ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਛਿਆਨੀ ਧਨਵੰਤ॥

**ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤ ਨਹੀ
ਭਗਵੰਤ ॥**

So 'simran' (Divine Name repetition) means remembering the Lord at all times. How does God's remembrance become ingrained in the mind? It is achieved by Divine Name recitation and contemplation, by singing the praises of the Name and by reflecting thereon. But the Guruward receives these gifts slowly and gradually. What is needed is firm determination.

Next, Guru Sahib says, is worshipping the Master's lotus feet, which is called 'Paad Sewan Bhakti' -

'Day and night, my heart yearns for the touch of Thy lotus feet fragrant, In thirst unquenchable.' P. 663

**ਹਰਿ ਚਰਣ ਕਮਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ
ਪਿਆਸਾ॥**

He says that he is thirsting for a touch of the Lord's lotus feet. Next is called 'Aacharan Bhakti' (worshipping God by inculcating

'If I make Thy Name sandalwood and my mind the rubbing-slab, If good deeds be mixed therewith as saffron. Then alone shall true adoration be performed in the heart.' P. 489

**ਤੇਰਾ ਨਾਮੁ ਕਰੀ ਚਨਣਾਠੀਆ ਜੇ ਮਨੁ ਉਰਸਾ ਹੋਇ॥
ਕਰਣੀ ਕੁੰਗੁ ਜੇ ਰਲੈ ਘਟ ਅੰਤਰਿ ਪੂਜਾ ਹੋਇ॥**

Then there is 'Bandna Bhakti', that is worshipping God by offering repeated salutations to Him -

'Prostrate salutation and obeisance I make many a time before the Omnipotent Lord, the Possessor of all virtues.' P. 256

ਡੰਡਉਤਿ ਬੰਧਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ॥

The devotee has to offer salutation and pay obeisance repeatedly -

'I make obeisance and prostration to Thee and many a time am I a sacrifice unto Thee.' P. 820

ਨਮਸਕਾਰ ਡੰਡਉਤਿ ਬੰਦਨਾ ਅਨਿਕ ਬਾਰ ਜਾਉ ਬਾਰੇ॥

Thereafter, there is 'Mittar Bhakti' (worshipping God as a dear friend); that is, calling God as a friend -

'O Love, I tell Thee of the sad state of Thy lovers,

Separated from Thee, the cosy bed hurts, And the high mansions sting like a snake.'

Tenth Guru

ਮਿਤ੍ਰੁ ਪਿਆਰੇ ਨੂੰ ਹਾਲ ਮੁਰੀਦਾਂ ਦਾ ਕਹਿਣਾ।

ਤੁਧੁ ਬਿਨ ਰੋਗ ਰਜਾਈਆ ਦਾ ਓਡਣ ਨਾਗੁ ਨਿਵਾਸਾ ਦੇ ਰਹਿਣਾ॥

On the cold bare earth of the Macchiwara jungle with a 'tind' serving as a pillow ['Tind' is an earthen or metallic pot used with Persian wheel to bring up water from the well]. Due to rain, the earth has become wet. It is the month of 'Poh' [Indian calendar month corresponding to December-January]. He has no coverlet or quilt to cover himself. He has run thorns all over his feet and blood is oozing. At that moment of pain and suffering, what kind of message does Guru Sahib give to his Beloved Friend? Through this message, he opens up our eyes, that is, enlightens us. He does not voice any complaint or grievance regarding his lot - "O God! what is this that you have done to me? Whither have gone my children, and where is my Anandpur (Abode of Bliss)?" He says no such thing. What he says is - "O God! forget me not in Thy heart and mind. If your remembrance does not leave my heart, then this cold, bare and lonely place is as easy and comfortable to live as a flower garden. But if you forget me, then even living in a flower garden is like living in a furnace. But since you are with me as my friend, this forlorn place appears to be nice and comfortable. You want me to abide here. I am happy to live in Thy will." Such is the Guru's edict -

'O love, I tell Thee of the sad state of Thy lovers:

Separated from Thee, the cosy bed hurts,

And the high mansions sting like a snake!
 The goblet pierces like a lance,
 The cup strikes like a dagger.
 And the meats tantalize like a butcher's
 knife.
 With Thee, O Love, I'd prefer to sleep on the
 bare hard ground.
 But, cursed is living with those whom one
 loveth not.' Tenth Guru

ਧਕਨਾ - ਹਾਲ ਮੁਰੀਦਾਂ ਦਾ ਕਹਿਣਾ - 4, 2.
 ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ ਕਹਿਣਾ - 2, 2.
 ਹਾਲ ਮੁਰੀਦਾਂ ਦਾ ਕਹਿਣਾ - 4, 2.
 ਤੁਧ ਬਿਨ ਰੋਗ ਰਜਾਈਆਂ ਦਾ ਓਢਣੁ -2.
 ਨਾਗ ਨਿਵਾਸਾ ਦੇ ਰਹਿਣਾ -2.
 ਸੁਲ ਸੁਰਾਹੀ ਖੰਜਰ ਪਿਆਲਾ -2.
 ਬਿੰਗ ਕਸਾਈਆਂ ਦਾ ਸਹਿਣਾ -2.
 ਯਾਰੂਕੇ ਦਾ ਸਾਨੂੰ ਸਥਰ ਚੰਗਾ -2.
 ਭੱਠ ਖੇੜਿਆਂ ਦਾ ਰਹਿਣਾ -2.
 ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ ਕਹਿਣਾ -2.
 ਹਾਲ ਮੁਰੀਦਾਂ ਦਾ ਕਹਿਣਾ -2.

What a state he is in! Even then, he is voicing no complaint, no grievance. He is offering no arguments. His four sons have been separated from him, and so have been the ladies of his family. Except three Singhs, all have been martyred. Only three Singhs Bhai Daya Singh etc. had come out with him from the enemy siege of the Fortress of Chamkaur. Even from them has he been separated in the confusion of the battle. Nevertheless, he makes no complaint to his Love, dear Friend. This is called 'Sakha Bhakti' [worshipping like a friend and companion]. It is living in accordance with His will, and to be happy in whatever state He keeps.

Then, there is 'Daasa Bhakti' (worshipping God like a slave) - considering oneself as God's boughten slave or attendant.

'A boughten slave am I, my name the
 Fortunate.
 By the Guru's Word in the market sold,
 As directed, have I engaged myself in task.'
 P. 991

ਮੁਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ ਮੇਰਾ ਨਾਉ ਸਭਾਗਾ॥
 ਗੁਰ ਕੀ ਬਚਨੀ ਹਾਟਿ ਬਿਕਾਨਾ ਜਿਤੁ ਲਾਇਆ
 ਤਿਤੁ ਲਾਗਾ॥

This devotion is considering oneself a slave of the Holy Master, and a slave has no demands, no claims. This is 'Daasa Bhakti' (worship of a slave) -

'Thou art the True Lord. I am Thy servant
 and slave.' P. 132

ਤੂੰ ਸਾਚਾ ਸਾਹਿਬੁ ਦਾਸੁ ਤੇਰਾ ਗੋਲਾ॥

O Sovereign Guru! I am your slave and servant. After this kind of devotional worship is offering one's all to Waheguru (God) -

'To Thee I make supplication:
 Thine is this life and body.' P. 383

ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ਹਮਾਰੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ॥

O God, "Everything is yours - this soul as well this body. Nothing is mine." Then is 'Para Bhakti': "O God! You are all-pervasive." This is the last stage of devotional worship. In this state, no difference or distinction is left between God and the devotee.

'Ended is the power of feelings of me and
 Thou that stood between us:
 As the heap of ornaments melted becomes a
 lump,
 All then are called gold.' P. 672

ਓਇ ਜੁ ਬੀਚ ਹਮ ਤੁਮ ਕਛੁ ਹੋਤੇ ਤਿਨ ਕੀ ਬਾਤ ਬਿਲਾਨੀ॥
 ਅਲੰਕਾਰ ਮਿਲਿ ਬੇਲੀ ਹੋਈ ਹੈ ਤਾ ਤੇ ਕਨਿਕ ਵਖਾਨੀ॥

O God! separate from yours, nothing is mine; gold ornaments have become gold itself. Gold ornaments are lying in a pouch. Ignorant folk will describe them by their different names. But a jeweller will say that they are all gold. In reality, it is after all gold in the form of different ornaments. In the eyes of the jeweller, all the ornaments lying in the pouch are gold. In 'Para Bhakti', all this world is a manifestation of God Himself. So Guru Sahib said, "O king! when we worship in this manner, when we

worship the Guru (Holy Preceptor), it will be the most exalted form of worship."

During the earlier discourses, I had told you that Baba Farid had practised such severe penances and austerities that he was reduced to an emaciated skeleton of bones, and considering him dead, crows tried to eat him. But Baba Farid said, "O crows! don't eat me as yet; spare my eyes, the rest of the flesh you may eat -

'The crows have searched my skeleton and eaten up all flesh.

O crows, touch ye not these two eyes, as I hope to behold my Beloved.' P. 1382

**ਕਾਗਾ ਕਰੰਗੁ ਢਢੋਲਿਆ ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ ॥
ਏ ਦੁਇ ਨੈਨਾ ਮਤਿ ਫੁਰੁ ਪਿਰ ਦੇਖਨ ਕੀ ਆਸ ॥**

Pray, touch not my eyes because I have still hope of meeting God -

'Pray crow, peck not at my body; fly off from where thou are settled.

Swallow not the flesh of this body wherein is lodged the Beloved.' P. 1382

**ਕਾਗਾ ਚੰਡਿ ਨ ਪਿੰਜਰਾ ਬਸੈ ਤ ਉਡਰਿ ਜਾਹਿ ॥
ਜਿਤੁ ਪਿੰਜਰੈ ਮੇਰਾ ਸਹੁ ਵਸੈ ਮਾਸੁ ਨ ਤਿਦੁ ਖਾਹਿ ॥**

Don't eat my flesh because I have yet to meet my Lord. At that moment, Baba Farid heard a voice from heaven - 'O Farid! whither hast thou strayed? By this path you will take a long time to reach your goal. God abides within you -

'Farid, why wandrest thou over wild places, Trampling thorns under thy feet?

God in the heart abides: Seek Him not in lonely wastes.' P. 1378

**ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੋੜੇਹਿ ॥
ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਚੁਢੇਹਿ ॥**

You should go into the refuge of some perfect holyman. Render service unto him and offer devotional worship to him.' So he went to Khawaja Bakhtiar Kaki at Ajmer Sharif. He adopted him as his holy preceptor and rendered great service to him. Farid served him for 14 years as Guru

Amardas Ji had served Guru Angad Dev Sahib. Then the holy Master or Preceptor observed that time had come to grant him initiation: "From two let him be made one and let him have a glimpse of God." But he applied to him the touchstone, that is, subjected him to a test. It started raining heavily. In the early morning, he used to provide hot water to his preceptor for his bath. Due to rain, water entered the pit where he used to keep fire embers. In the morning, when he got up, he was surprised to see that fire had been extinguished. He wondered, "What should I do now? My service will be hindered today. Who knows what the holy Preceptor may say to me out of anger." He came out. He could not muster courage to fetch fire from somewhere. At last, covering himself with a blanket, he set out for the city. He knocked at the house of a prostitute? "Gentlewoman! open the door."

She said, "Who is there?"

"I am Farid."

"Which Farid?"

"I am a disciple of the Khwaja."

"Farid! do you know where you have come? At this door is gotten the ticket for hell. This is not the place for holy men and disciples to visit. Go to some other door."

"Daughter! I have some work with you. Please listen to my request; open the door."

At last, she opened the door. Farid said to her, "I have to arrange for the bath of my holy preceptor. Fire has got put out due to rain. I cannot find fire, while his bathing time has come. Kindly give me some fire."

She said, "Farid! do you have great love for your holy preceptor?"

“Good woman! my holy preceptor is everything for me. He is my Guru (Holy Master). If he is happy with me then the whole world is happy. If he is annoyed, then the whole world is annoyed with me.”

“Farid! to get fire, you will have to pay its price. You will have to get a limb of your body severed.”

“Daughter! not to speak of a limb I am ready to get my head severed, but give me fire, because -

‘The body is a bag of ordure, while God is a mine of gems.

If God is attained by giving away the head, take it as a cheap bargain.’

**ਤਨ ਗੰਦਗੀ ਕੀ ਕੋਠੜੀ ਹਰਿ ਹੀਰਿਆਂ ਕੀ ਖਾਣ।
ਸਿਰ ਦਿਤਿਆਂ ਜੇ ਹਰਿ ਮਿਲੇ ਤਾਂ ਭੀ ਸਸਤਾ ਜਾਣ।**

“All right. What have I to do with the head? Give me your eyeball by gouging it out.”

“Daughter! bring a knife.”

A knife was brought; a plate was brought. He offered his eye and said, “Gouge it out.”

“Not like this; gouge it yourself.” He took out his eyeball and offered it to her. In this context, such is the edict -

Refrain: O my soul, devotional life is far beyond the eyeball and the head.

ਧਾਲਨਾ - ਭੇਰਾ ਨੀ ਜਿੰਦੇ, ਸਿਰ ਤੋਂ ਪਰੇ ਹੈ ਪ੍ਰੇਮ ਦਾ -2, 2.

‘If thou yearnest to play the game of love, step on to my path, with thy head placed on the palm of thy hand.

And once thou settest thy feet on this path, then lay down thy head and mind not public opinion.’

P. 1412

**ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ॥
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ॥**

It is indeed very difficult to tread on this path. So, at that moment he did not hesitate or waver. He took the knife,

gouged out his eyeball and offered it to her. She gave him the bowl of fire. Bringing that bowl, he heated water and arranged for the holy Preceptor’s bath. His eye was bandaged, but he did not utter a cry of pain; he suffered all the pain within himself. At that time, there used to be no pain-killers and injections to alleviate pain. He was experiencing extreme pain in his eye. After assisting the holy Preceptor in taking bath, he himself took bath, and sat in a corner. He was lost in contemplation; no thought or idea come into his mind. When his holy preceptor was roused from ‘samadhi’ (trance or deep contemplation), he said, “All other disciples I can see, but where is Farid?” The disciples said, “Master! he is sitting in the yonder corner.” He said, “Call him here.” When he came, it was seen that his eye was bandaged. Seeing this, he said, “Farid! why is your eye bandaged?” At that time, Farid could have explained what had happened, how the fire had been put out and how he had to give away his eyeball in order to get fire from a prostitute. But he did not reveal anything, because he had firm faith that his holy preceptor was capable of knowing everything that was going in the hearts of men. What had happened was his own way of testing him; he himself had applied this touchstone -

‘Kabir, no one who is false can withstand the Lord’s touchstone.

He alone can pass God’s test who remains dead in life.’

P. 1366

**ਕਬੀਰ ਕਸਉਟੀ ਰਾਮ ਕੀ ਝੂਠਾ ਟਿਕੈ ਨ ਕੋਇ॥
ਰਾਮ ਕਸਉਟੀ ਸੋ ਸਹੇ ਜੋ ਮਰਿ ਜੀਵਾ ਹੋਇ॥**

The false or ungentuine cannot pass God’s test; a man of the world cannot stand this test or ordeal. In this way, those who have surrendered their all - body, mind and wealth - to God, who do not regard

anything as belonging to them, only they can pass the test. He did not say anything. He said only this much that he had got a sore eye. The holy preceptor remarked, "Lost eyes are gotten back but not the sore eyes." As soon as he said this, he removed his bandage. All the disciples were surprised that the eyeball was intact, but a little smaller than the other eye. At that moment, the holy preceptor got up, took Farid in his arms and said -

'He unto whom my Master becomes merciful, to that disciple of his, the Guru imparts his instruction.' P. 306

**ਜਿਸ ਨੇ ਦਇਆਲੂ ਹੋਵੇ ਮੇਰਾ ਸੁਆਮੀ
ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥**

The 'jeev' (individual soul) and 'Brahm' (Lord Creator) were united. He was enlightened, his eyes were opened and Farid saw only One and not any other. Leading him to the last stage of spiritual attainment, he enabled him to become totally merged and absorbed in God (Fannah-e-Allah). To attain the goal of spirituality, Farid practised penances and austerities for 24 years, but nothing did he gain. Holy congregation, but by serving the Guru (Holy Preceptor), he achieved the spiritual goal.

So, in this way, Guru Sahib said, "O king! it is worth reflecting. By sitting around burning fires, ego is not destroyed. All beings are alienated from God owing to the feeling of 'I-ness'. It is owing to 'I-ness' that he is called a 'jeev' (individual soul), for the 'soul' pervades everywhere. If this jeev-sense is dispelled (the feeling of 'I-ness'), then He Himself is left. As long as 'I' remains, and he considers himself 'I', he gives charities, does pious deeds, goes on holy pilgrimages, does devotional worship also, and does everything. As a reward of good deeds, he can attain heaven or

paradise, but not liberation (from the cycle of birth and death). As long as this 'jeev' (individual soul, sentient being) has the feeling of his own existence, some sense of 'I' and 'mine' (attachment) remains, this 'jeev' (individual soul sentient being) will surely receive the fruits or consequences of his good and bad deeds, and he will continue to take birth and suffer death. Such is the Guru's edict -

Refrain: Bound by ego does the 'jeev' take birth and die ...

**ਧਰਨਾ - ਜੰਮਦਾ ਤੇ ਮਰਦਾ ਹੈ, ਹਉਮੈ ਦਾ ਬੰਨ੍ਹਿਆ ਹੋਇਆ -2, 2.
ਹਉਮੈ ਦਾ ਬੰਨ੍ਹਿਆ ਹੋਇਆ -2, 2.
ਜੰਮਦਾ ਤੇ ਮਰਦਾ ਹੈ,-2.**

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

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

Where is the ego born from and by what way is it removed?

This is the Lord's Will that on account of ego, men wander according to their past acts.

Ego is a chronic disease, but it has also its curing medicine.

If the Lord bestows His grace, then, man acts according to the Guru's instruction. (And this is the cure for ego.)

Says Nanak, hear, O ye people, in this way the trouble departs.' P. 466

**ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥
ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥
ਹਉਮੈ ਕਿਥਹੁ ਉਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ ॥
ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥
ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸ ਮਾਹਿ ॥
ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥
ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥**

Egoism is a chronic and malignant malady, yet to cure it, there is a medicine which is in the body itself. If the medicine is found, then the malady can be cured and all can be rid of it. What is that cure or medicine? Guru Sahib says, "That medicine

is God's Name" -

'The Name Divine, bestower of Nine Treasures immortalizing, In our own self is lodged.' P. 293

**ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਮੁ ॥**

This medicine is placed in this body itself -

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

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

When the Perfect Guru administers the medicine after giving the directions, then, man sickens not again, O Nanak.' P. 259

**ਹਰਿ ਅਉਖਧੁ ਸਭ ਘਟ ਹੇ ਭਾਈ ॥ ਗੁਰ ਪੂਰੇ ਬਿਨੁ ਬਿਧਿ ਨ ਬਨਾਈ ॥
ਗੁਰਿ ਪੂਰੇ ਸੰਜਮੁ ਕਰਿ ਦੀਆ ॥ ਨਾਨਕ ਤਉ ਫਿਰਿ ਦੁਖ ਨ ਥੀਆ ॥**

This medicine is the Name Divine. Where there is the medicine of God's Name, there is 'anhad naad' (unstruck mystic sound experienced by yogis in deep meditation) and a state of mind free from all thoughts and ideas.

'There is deep meditation and melody of celestial music there.

The wonder and marvel of it cannot be narrated.' P. 293

**ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥
ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥**

For this, you require a strong determination; you need the Guru's grace. Only then is the malady of egoism annulled with God's Name.

So, afflicted with 'egoism', this 'jeev' (individual soul, sentient being) remains alienated from God. In the prime of time, first there was only 'Waheguru' (God). From one, He Himself manifested into many. Owing to the emergence of 'ego-sense', the sense of 'I-ness', he got separated from God and started seeing himself distinct and different from Him. What is surprising is that although everything is a manifestation

of God, yet under the influence of 'ego', he started considering himself a small 'jeev'. Under the influence of ego, he got alienated from God, and got into the habit of considering himself a weak 'jeev' (individual soul, sentient being). His nature or inclination came to the surface. But this 'jeev' is God's progeny -

'Says Kabir, this soul is the Lord's offspring.' P. 871

ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ ॥

This soul-essence got mingled with matter, 'Maya' or mammon. He forged companionship with the material objects of nature and forgot God. As a result of this forgetfulness, instead of God, he came to be called 'jeev chetan' (sentient being). Becoming 'jeev chetan' (sentient being), he ceased to be 'Waheguru' (God). Owing to egoism, he got separated from 'Waheguru' (God) who is the 'sentient-essence', in all the regions. When there was light or illumination of 'I-ness' in him, he ceased to be inward - directed and became outward-directed. Through eyes and ears he left his original home. Drowned and intoxicated in the five sins or evils - word, or speech, touch, beauty, relish, smell - he has come out of his original home and straying about in the material world, he is suffering. Forgetting his 'Light Form' (God's Light), he has started considering himself a physical body of five elements which is nothing but a bag of filth and ordure. This false notion has become ingrained in him. Pervading every particle of this body, God is imparting strength and energy to him. But forgetting that 'Divine Form' and considering himself a physical body of five elements, he is undergoing pain and suffering. He is straying about through the nine apertures in the body. Absorbed in the tasteless and dull pleasures of the sense organs, he does not know the essence of

Name-nectar immortalizing. He has forgotten his original Divine home. He has forgotten even himself. He has become oblivious of the Lord God who abides in him. The soul-thing abiding within is beyond praise. Nothing can be said about it. How beautiful, lovable and friendly is the Lord abiding within him! But because of his coming out through the nine doors (apertures), he has become totally forgetful of his soul-form. The Guru's edict is -

'The bride who goes amiss by seeing the body of nine apertures, obtains not the peerless thing of God's Name.' P. 339

ਨਉ ਘਰ ਦੇਖਿ ਜੁ ਕਾਮਨਿ ਭੁਲੀ ॥

The 'jeev' (sentient being) on seeing two apertures of the eyes, two of ears, two of nose, one tongue and two urinal and anal apertures has forgotten his Divine home or origin and is wandering about outside and he does not go within himself. The soul-thing beyond praise that was within him, he has not attained. He is wandering about in the outside world and is busy only in worldly tasks -

'The bride and the Groom dwell together but in between them is the hard wall of ego.'

P. 1263

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

'Waheguru' (God) and this 'jeev' (individual soul, sentient being) live together. But due to the veil of 'ego', the two have been separated from each other. The wall of 'ego' has risen between them, which cannot be broken without the Guru's guidance and assistance -

'The Perfect Guru has demolished the wall of ego and slave Nanak has met his God, the Lord of the woods.' P. 1263

ਗੁਰਿ ਪੂਰੈ ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ ਜਨ ਨਾਨਕ ਮਿਲੇ ਬਨਵਾਰੀ ॥

Only the Guru (Holy Preceptor) is capable of breaking the wall of ego. The

'jeev' (sentient being) may perform any number of pious deeds and rituals - undertake pilgrimage of 68 holy pilgrim centres, and bathe there, give charities and donations, do meditations and recitations of holy texts, perform 'yagyas' (Hindu sacrificial rituals) - but 'ego' is not dispelled from his mind and heart. So, by creating the expanse of 'Maya-jaal' (illusory world), Waheguru (God) has made the 'jeev' (sentient being) oblivious of Him. Although God abides with man all the time, yet He is not remembered by him. Forgetting God, he remains engaged and engrossed in Maya (material riches). What he remembers, he tries to acquire. Take this body of yours. First, it was in childhood state, then it became youthful, and thereafter did it become old. But God continues to be in the same state, without any change, uninfluenced by time - same in childhood, youth and old age. And He will continue to be the same millions and billions of years hence. He does not change with the passage of time. But we have fallen in love with things which are subject to change. This is called the visible and palpable. To be attracted by it is the miracle of 'Maya' (mammon) which makes us forget the real thing, just as a mirror does. Some mirrors are such that although there is one person looking into it, yet he sees millions of images in it. He continues watching them. If you go into a glass palace, you will see all around your own image. Similarly, there is magic; 'Maya' has made man forget the real. The same 'Waheguru' (God), he has started calling his son, his daughter, his father and 'I'. Under the influence of 'Maya' (mammon), forgetting his original form and seeing diversity, he has become oblivious of the fact that all the worldly play is being enacted by God Himself by assuming

diverse forms from one. The filth of rites and rituals, proclivities of precious births, virtues and vices continues to accumulate in the 'jeev' (sentient being, individual soul). This filth is not removed by bathing at pilgrim centres, because it cannot be washed with water; it is the filth of inner mind or conscience, which can be washed off only with God's Name. It is removed by receiving Divine knowledge and enlightenment from the Guru (Holy Preceptor) -

*Refrain: Washed shall not be thy filth of egoism,
Even if you do ritual bathing at a hundred pilgrim centres.*

ਧਰਨਾ - ਤੇਰੀ ਹਉਮੈ ਦੀ ਮੈਲ ਨ ਜਾਵੇ,
ਤੀਰਥ ਭਾਵੇਂ ਨਾ ਲੈ ਸੈਕੜੇ -2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਤੀਰਥ ਭਾਵੇਂ ਨਾ ਲੈ ਸੈਕੜੇ -2, 2.
ਤੇਰੀ ਹਉਮੈ ਦੀ ਮੈਲ ਨ ਜਾਵੇ,-2.

'The world suffers through impurity of egoism -

Duality imposes on it this impurity.

Ritual bathing at a hundred holy bathing places even shall not wash off this filth.

All manner of ritual actions only add to such impurity.

Ask this of the enlightened.

O my mind! purity comes from taking shelter with the Guru.

The egoists despite repeated prayers succeed not in shaking it off.

With a mind impure in life as in death, shall depart this life in dishmour.

Should the holy Name be lodged through Divine grace in the heart,

The filth of ego shall then be removed.'

P. 39

ਜਗਿ ਹਉਮੈ ਮੈਲੁ ਦੁਖੁ ਪਾਇਆ ਮਲੁ ਲਾਗੀ ਦੁਜੈ ਭਾਇ॥

ਮਲੁ ਹਉਮੈ ਧੋਤੀ ਕਿਵੈ ਨ ਉਤਰੈ ਜੇ ਸਉ ਤੀਰਥ ਨਾਇ॥

ਬਹੁ ਬਿਧਿ ਕਰਮ ਕਮਾਵਦੇ ਦੁਣੀ ਮਲੁ ਲਾਗੀ ਆਇ॥

ਪੜਿਐ ਮੈਲੁ ਨ ਉਤਰੈ ਪੁਛਹੁ ਗਿਆਨੀਆ ਜਾਇ॥

ਮਨ ਮੇਰੇ ਗੁਰ ਸਰਣਿ ਆਵੈ ਤਾ ਨਿਰਮਲੁ ਹੋਇ॥

ਮਨਮੁਖ ਹਰਿ ਹਰਿ ਕਰਿ ਥਕੇ ਮੈਲੁ ਨ ਸਕੀ ਧੋਇ॥

ਮਨਿ ਮੈਲੈ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ॥

ਮਨਮੁਖ ਮੈਲੇ ਮੈਲੇ ਮੁਏ ਜਾਸਨਿ ਪਤਿ ਗਵਾਇ॥

**ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਮਲੁ ਹਉਮੈ ਜਾਇ
ਸਮਾਇ॥**

Why is all this suffering? It is because, forgetting God, the 'jeev' (sentient being, individual soul) has become egoistic. When Guru Nanak Sahib went to 'Sumer Parbat' (Name of a mountain, which according to Bhagwat and Vishnu Puranas is the abode of the gods according to Geographical Dictionary; it is Rudra-Himalaya from which emerges the Ganges, which is called Panch-Parbat also), he told the sidhas (a person who has attained certain spiritual and miraculous powers through meditation and austerities), that in the beginning, there was only God here, and none else. God of His own will manifested Himself -

'Himself has He spread His Maya - Himself the beholder.

*Various forms of different hues He assumes,
Yet from all remains apart.'* P. 537

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰ॥

ਨਾਨਾ ਰੂਪ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ॥

They (sidhas) said, "O Nanak! if there were only God, from where have all these pains and sufferings come into the world? Wherefrom has this world come? You should accept one view that here existed 'Chetan' (Lord Creator), 'jeev' (individual soul) and 'prakirti' (nature, or matter). These three together created the world." Guru Sahib asserted, "No. There was only one God." In Guru Granth Sahib, first Guru Sahib wrote the word 'One'. There was 'One' in the beginning, 'One' thereafter, 'One' is now, and 'One' shall be in all times to come in the future. It is this 'One' that we call 'Ekamkaar'. This very 'Ekamkaar' is 'Onkar' (Formless One) and 'Shabad Brahm' (Word Creator)."

Then said they, "From where has come this 'second', for such is your edict -

Refrain: Speak thou of the One Lord, O

Nanak,
Why should there be a second?

ਧਾਰਨਾ - ਏਕੋ ਕਹੀਐ ਨਾਨਕਾ,
ਏਕੋ ਕਹੀਐ ਨਾਨਕਾ -2, 2.
ਪਿਆਰੇ ਦੁਜਾ ਕਾਹੇ ਕੁ -2, 2.
ਏਕੋ ਕਹੀਐ ਨਾਨਕਾ,-2.

'Thou art solely the tablet, the pen and the writ thereon, O Lord.

*Speak thou of the One Lord,
O Nanak, why should there be a second?'*

P. 1291

ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਉਪਰਿ ਲੇਖੁ ਭਿ ਤੂੰ॥
ਏਕੋ ਕਹੀਐ ਨਾਨਕਾ ਦੁਜਾ ਕਾਹੇ ਕੁ॥

'O Lord! somewhere becoming wakeful or watchful, Thou preachest sentience.

Somewhere becoming carefree, Thou sleepest in deep slumber.

Somewhere becoming a mendicant, Thou beg alms from door to door.

Somewhere becoming the great Giver, Thou fulfilllest men's heart's desires.

Sometimes Thou bestow untold riches on the kings and sometimes Thou takest away their kingdom.

Sometimes Thou abidest by the Vedas (Scriptures) and sometimes contrary to them Thou act.

Sometimes Thou art beyond the Three attributes of Maya and sometimes Thou art the 'Possessor of all virtues.' Akal Ustat

ਕਤਹੂੰ ਸੁਚੇਤ ਹੋਇਕੈ ਚੇਤਨਾ ਕੋ ਚਾਰ ਕੀਓ,
ਕਤਹੂੰ ਅਚਿਤ ਹੁਇਕੈ ਸੋਵਤ ਅਚੇਤ ਹੋ॥
ਕਤਹੂੰ ਭਿਖਾਰੀ ਹੁਇਕੈ ਮਾਂਗਤ ਫਿਰਤ ਭੀਖ,
ਕਹੂੰ ਮਹਾਂ ਦਾਨ ਹੁਇਕੈ, ਮਾਂਗਿਓ ਧਨ ਦੇਤ ਹੋ॥
ਕਹੂੰ ਮਹਾਰਾਜਨ ਕੋ ਦੀਜਤ ਅਨੰਤ ਦਾਨ,
ਕਹੂੰ ਮਹਾਰਾਜਨ ਤੇ ਛੀਨ ਛਿਤ ਲੇਤ ਹੋ॥
ਕਹੂੰ ਬੇਦ ਗੀਤ, ਕਹੂੰ ਤਾ ਸਿਉ ਬਿਪ੍ਰੀਤ,
ਕਹੂੰ ਤ੍ਰਿਗੁਨ ਅਤੀਤ, ਕਹੂੰ ਸੁਰਗੁਨ ਸਮੇਤ ਹੋ॥

Guru Sahib said, "O Gorkhnath! here there was only *Waheguru* (God) and none else. Neither was here any *Maya* (Mammon), nor any creature or sentient being. All this world is His inaccessible play. He was One - All and Perfect. Under the influence of 'ego', that one God is visible to us in diverse forms. Owing to

this 'ego' and through ignorance, has the 'jeev' (sentient being) become visible. Manifested in the form of the world, God has existed since eternity, or since the beginning and shall continue to exist in times to come. The world is appearing distinct and separate from God. From One, God has manifested Himself into many. It is the magician's skill at play, while the Truth is only One."

"O Sovereign! then wherefrom has come this pain and suffering, when *Waheguru* (God) is 'sat' (Truth), 'chit' (intellect), 'anand' (bliss)?

Guru Sahib observed, "O Gorakhnath! under the influence of 'ego', this 'jeev' (sentient being), became alienated from *Waheguru* (God) and getting entangled in the maze of nature, forgot Him. Therefore, owing to the company of nature which is an embodiment of sorrow and suffering, he has become afflicted with sorrow.

'By forgetting the Supreme Lord, all ailments do cling to man.'

P. 135

ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆਂ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ॥

If you become oblivious of God, all ailments, hurdles, ghosts and goblins shall cling to you. So remember God; go into light, then darkness will be automatically dispelled." The *Sidhas* said, "O Nanak! the question is that as per your opinion - it is *Waheguru* (God) who alone has been the same unchangeable one since primal time and shall continue to be so for all times in the future. Nature and *Maya* are His creation, and are not separate from Him. God is an embodiment of bliss. Then how did this world creation start appearing to be separate from God, and wherefrom did sorrow or suffering come into this Embodiment of Bliss?

'O man! in what way does the world come

into being?

By what ills does it perish? P. 946

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

Guru Sahib said, "God created the nature element from His own self. When the sentience-Light image fell upon the insentient and inert nature, then under its influence, consciousness or sentience came into countless minds and the nescient light of 'ego' manifested (one) unity in diversity (diverse forms). Omnipotent God became diverse and assuming the form of 'jeev-atma' (individual soul) from the 'Atma' (Supreme Soul) started appearing to be separate from Him. Getting reflected separately, the 'jeev' (living being, soul) got alienated from the sentient *Brahm* (Lord Creator), possessor of all virtues and started wandering as an incapable, weak, and ignorant creature. The mass of living beings came to be called the world and the reflected light in them came to be called 'jeev' [sentient being, individual instead of 'Brahm' (Creator, God)]. When Divine light was reflected on nature, then light, activity and rule came to be born in it. Due to the influence of *rajo gun*, (passion and energy), *tamogun* (dark and evil urges) and *satogun* (virtue), the 'jeev' (sentient being) started experiencing joy and sorrow. This notion of being a 'jeev' (living being) became firmly embedded in him. All this play is appearing to be true and real owing 'egoism'. All this activity is called the awareness of ignorance, but when with the Guru's grace, man comes to realize his real form, then in all this vast expanse, God is seen manifested everywhere, in all beings and objects of nature. When God is seen all-pervasive in all nature, this understanding is called realization of the Name Divine. In short, it is due to ego that God is seen in the form of world's vast

expanse, and suffering is experienced as a result of becoming forgetful of God. In fact, neither the world nor the 'jeev' (living being) is separate and distinct from God; it is all due to ego. When the sun of the Name Divine starts shining, then this very visible world comes to be seen as an image of God, and suffering too appears to be joy.

'Through self-conceit or egoism the world comes into being, O man.

Forgetting the Name, it suffers pain and perishes.' P. 946

ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ॥

The 'jeev' (sentient being) suffers pain due to becoming oblivious of the Name Divine. Guru Sahib says that only one True Being is seen manifested as the empirical world.

'The world suffers through impurity of egoism -

Duality imposes on it this impurity.' P. 39

ਜਗਿ ਹਉਮੈ ਮੇਲੁ ਦੁਖੁ ਪਾਇਆ ਮਲੁ ਲਾਗੀ ਦੁਜੈ ਭਾਇ॥

Ceasing to be One, it became two. If he considers that only One exists, then no impurity or filth is formed. This is the difference between Brahmgyanis (one realizing the Ultimate Reality or God-enlightened) and the men of the world -

'The holy Lord in their mind and on their tongue;

Other than the Sole Divine Being behold they nothing in the universe.

Saith Nanak: Such are the characteristics of the God-enlightened.' P. 272

ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ॥

ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ॥

ਨਾਨਕ ਇਹ ਲਛਣ ਕ੍ਰਮ ਗਿਆਨੀ ਹੋਇ॥

They see only one and the same God in all, and not another. But the men of the world see the other. Due to seeing the other, impurity attaches to the mind. As a result, first, he became 'I'; one veil of ignorance fell on him, second of

understanding or intellect, third of mind which started having thoughts and ideas. Fourth veil that fell was of the 'praans' (vital breaths) and the fifth of the five and half foot long body. Try to understand like this that there was a 1000 watt bulb glowing in him. First, it was covered with one paper which reduced its light. Then it was covered with a blue-coloured paper. After this operation only a faint light was visible, but it was almost hidden. Then it was painted black. As a result no light was then visible. There is light in the bulb but it is not visible outside. Thereafter, it was covered with an inverted earthen pitcher. How can there be any light visible? Duality conceals the light completely. In the same manner, we have put the veil of ego upon the soul within us. Man has completely forgotten - 'who am 'I'?' Guru Sahib says that if man comes to know the 'I' or 'ego' within him, then all his sorrows and sufferings can be annulled. Therefore -

'Ritual bathing at a hundred bathing places even shall not wash off this filth.' P. 39

ਮਲੁ ਹਉਮੈ ਧੋਤੀ ਕਿਵੈ ਨ ਉਤਰੈ ਜੇ ਸਉ ਤੀਰਥ ਨਾਇ॥

By no means of ritual actions can this filth of ego be washed off -

'Even though one may have ablutions at a hundred places of pilgrimage.

By performing ritual actions in various ways' P. 39

ਜੇ ਸਉ ਤੀਰਥ ਨਾਇ॥ ਬਹੁਬਿਧਿ ਕਰਮ ਕਮਾਵਦੇ.....॥

All manner of ritual actions he performs, such as practising meditations and austerities, giving charities, exercising rigorous restraints, put another veil on the mind. In this way, he continues shackling himself -

'Two-fold filth attaches to him.

Learning will not wash it off either -

Ask this of the enlightened.' P. 39

ਦੁਈ ਮਲੁ ਲਾਗੀ ਆਇ॥

ਪੜਿਐ ਮੈਲੁ ਨ ਉਤਰੈ ਪੁਛਹੁ ਗਿਆਨੀਆ ਜਾਇ॥

Ask the divines - "Has your filth or impurity been removed?" They say - "I have read so many books." This 'I' or 'ego' does not die; it continues to live because without the Guru's grace, the Name Divine is not attained. The Divine Name is that perfect wisdom or understanding in which the veil of ignorance is removed and only One is seen in the True form, and one's own self is felt to be Him -

'While man thinks his effort avails,

Joy shall continue to elude him.' P. 278

ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਝ ਤੇ ਕਛੁ ਹੋਇ॥

ਤਬ ਇਸ ਕਉ ਸੁਖ ਨਾਹੀ ਕੋਇ॥

So long as man thinks - "I have done this, I have given donation, I have rendered service, I have built *gurdwaras*, if I were not there this task would not have been accomplished." 'Guru Sahib says - "Do you know how much injurious this thinking is? So long as you continue attributing every deed to 'I' - 'Joy shall continue to elude you.'" As long as man continues saying 'I'-

'While man thinks his effort avails,

Joy shall continue to elude him.

While he considers himself the cause of any happening,

Into births shall he continue to fall.' P. 278

ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਝ ਤੇ ਕਛੁ ਹੋਇ॥

ਤਬ ਇਸ ਕਉ ਸੁਖ ਨਾਹੀ ਕੋਇ॥

ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ॥

ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ॥

What punishment does he receive?

'Into births shall he continue to fall.' P. 278

ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ॥

He will continue to fall into existences, taking birth and dying. So there is a great difference in this 'jeev' (living being); there is turbulence and upheaval in his mind, and under the its influence, he spends his life-time. He dies, takes birth, dies and takes birth again and again. The entire

world is created under 'ego'. Even the gods are under 'ego'. Guru Sahib says -

'Brahma, Vishnu and Shiva are afflicted with the ailment of the Three qualities (of Maya). They act in the spirit of I-am-ness or egoism.' P. 735

**ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਤੈ ਗੁਣ ਰੋਗੀ
ਵਿਚਿ ਹਉਮੈ ਕਾਰ ਕਮਾਈ॥**

Brahma, Vishnu and Shiva too have separated from *Waheguru* (God) because, they came under the spirit of 'egoism' -

'These poor ones remember not Him, who created them' P. 735

ਜਿਨਿ ਕੀਏ ਤਿਸਹਿ ਨ ਚੇਤਹਿ ਬੁਝੇ.....॥

They do not say to God - "Only Thou art. Thou hast created us. Thou alone exist." Brahma said, "I was born myself." At this came a voice from heaven - "You have taken birth from this lotus." At this, he kicked the lotus. As a result, he was drowned in it and kept wandering in it for 36 ages. One 'chaunkri' (collection of four ages) is equal to 43,20,000 years and nine 'chaunkris' become 350000000 years, and for so long, he kept wandering and at last he said, "O God! Thou art the greatest of all. Bestow Thine knowledge upon me. Show Thine mercy and enlighten me." It was then that God took him out. So, Guru Sahib says that these gods too are afflicted with ego -

'These poor ones remember not Him, who created them.

The Lord by the Guru's guidance to us has granted such realization.' P. 735

ਜਿਨਿ ਕੀਏ ਤਿਸਹਿ ਨ ਚੇਤਹਿ ਬੁਝੇ ਹਰਿ ਗੁਰਮੁਖਿ ਸੋਝੀ ਪਾਈ॥

If anybody has understanding, it is the Guru (Holy Preceptor), and none else in the world. So Guru Sahib said, "Raja Shivnabh! different is the ailment, and so is the cure different. Medicine for this ailment is with the Guru (Holy Preceptor). Man is afflicted with the poison of egoism, and so long as he does not take this medicine (through the

Guru), he cannot be purged of this poison." Raja Shivnabh asked, "Sir! what is its medicine?" Guru Sahib said, "Its medicine is Name-nectar. Due to the poison of egoism, he goes through birth and death. If he receives the Name-nectar, his transmigration will be ended. He will not be taking birth and dying continually -

*Refrain: O my mind!
Nectar is God's Name.*

**ਧਰਨਾ - ਸੁਣ ਮੇਰੇ ਮਨਾਂ,
ਅੰਮ੍ਰਿਤ ਹਰਿ ਹਰਿ ਨਾਮ ਹੈ - 2, 3.**

'O my soul! the Name Divine is amrita (nectar), by the Master's (Guru's) teaching obtained.

O my soul! egoism and Maya are poison - this poison by the Name-nectar is annulled.'

P. 538

**ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ
ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ॥
ਹਉਮੈ ਮਾਇਆ ਬਿਖੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ
ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਬਿਖੁ ਲਹਿ ਜਾਏ ਰਾਮ॥**

God's Name is 'amrita' (nectar) which is obtained by following the Guru's instructions. Egoism and Maya (worldly riches) are the poison which gets antidoted by drinking the *amrit* of God's Name.

Guru Sahib says - 'The Name-nectar is obtained by following the Guru's teaching. Therefore, you should adopt the teachings of Sri Guru Granth Sahib.'

When the Name Divine is obtained, then the poison of egoism and Maya is removed. Therefore, Guru Sahib says, "Friend! forget this notion or feeling - this is my house, these are my children, this is my body etc. - which have shackled you. This is the notion of egoism, which has chained you -

Refrain : O artless mind, forget thoughts of egoism.

**ਧਰਨਾ - ਮਨ ਭੋਲਿਆ, ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰਿ -2.
ਹਉਮੈ ਸੁਰਤ ਵਿਸਾਰ, - 4, 2.**

ਮਨ ਭੋਲਿਆ, ਹਉਮੈ ਸੁਰਤ
ਵਿਸਾਰ, ..-2.

'Thou that art artless, forget thoughts of egoism:

Egoism destroy, with thy mind reflect.

And the purest of qualities adopt.' P. 1168

ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤ ਵਿਸਾਰਿ॥

ਹਉਮੈ ਮਾਰਿ ਬੀਚਾਰਿ ਮਨ ਗੁਣ ਵਿਚਿ ਗੁਣ ਲੈ ਸਾਰਿ॥

Is the world going to survive for ever? Having come into being millions and billions of years ago, will it survive for million and billions of years in future too? Guru Sahib says - 'No. In the twinkling of His eye lies power of destruction and creation.' (P. 284) God destroys everything in the twinkling of an eye, and thereafter, only He Himself is there. He pervaded in the beginning; He pervades in the middle and shall pervade in the end of time when this world shall cease to exist. At that time, God Himself will be there - 'God will pervade in the end of time.' Scientists say - 'In the beginning there was only a dot, very small, so small that its subtlety cannot be imagined.' About this we say that God was in the transcendent form. Then there was a 'Big Bang' - a very big sound. Guru Sahib says that it was the word 'Onkar'. From 'Ek Onkar' (The Sole Supreme Being) emanated the word-sound 'Onkar', from which emanated various forms -

*'When He, the Creator, evolved Himself,
He created the earth and all the infinite
bodies.'* Chaupai, Tenth Guru

ਜਬ ਉਦਕਰਖ ਕਰਾ ਕਰਤਾਰਾ॥

ਪ੍ਰਜਾ ਧਰਤ ਤਬ ਦੇਹ ਅਪਾਰਾ॥

The holy Word spread; the push was given, and that is how the world expanse was created. How much was created? Guru Sahib says that it is beyond any description or computation. Scientists say - 'When there is a pull, the reverse order gets started, and then, in the end, only a dot is left.' We are

unable to understand how it becomes material or assumes mass, how it becomes small, how getting converted into energy it becomes nothing; it becomes extremely subtle and refined. This statement is naturalistic or materialistic. But spiritualistic view is that there was the sounding of the word 'Onkar'.

'All from one sound has been manifested.'

P. 1003

ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ॥

*'With One Word Thou didst effect the
world's expansion and whereby millions of
streams began to flow.'* P. 3

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ॥

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ॥

So, this world is not true or real. It is God's play; it is a creation of His pleasure and fancy. First of all, Guru Sahib explains 'bhed-bharm' (illusion of diversity) in this manner. The reflection of the sun in water appears very much like the sun, and thus they become two, but in reality there is only one sun. Similarly, owing to 'jeev-bhaav' (sense or notion of sentience or animateness) in the physical body, it started appearing separate or distinct (from the all-pervasive God). The same is the case of the world. If a number of ornaments are lying, they appear to be separate or distinct from each other, but in essence they are all gold. Waves rise in the water of the ocean; what are they? Though appearing to be distinct and separate, they are all the ocean itself. So, in the same manner, man has become forgetful of his essence. He has become deluded about his true form; he has become a 'jeev' (sentient being); he has ceased to be God. When the sense went down still further, he became nature. The sense of ego was born in him, and he lost his Divine sense or consciousness. Guru Sahib warns - 'Thou that art artless, forget

thoughts of egoism.' (P. 1166) Man should forget and eschew egoistic sense or 'I-ness'. But, holy congregation, forgetting and eschewing egoism is not that easy and simple. It cannot be cured unless and until egoistic sense leaves the soul sense. Its cure or medicine lies in the Name Divine.

'Waheguru (God's Name) is the Gurmantar (holy Word incantation imparted by the Guru or Master) by reciting which is egoism dispelled.' Bhai Gurdas Ji, Var 13/2

ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ॥

Divine understanding and enlightenment comes when God's Name gets lodged in the heart and mind, and egoism is destroyed. In this context, Guru Sahib says that the two - egoism and God's Name - do not abide together. If God's Name is lodged in the mind, then egoism cannot abide, and if egoism is there, then God's Name cannot abide. So God's Name is the enemy of egoism -

'Egoism and the Name Divine are to each other opposed: the two dwell not in one place.' P. 560

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੋਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ॥

Such is the Guru's edict -

Refrain: *When the Name became lodged in the mind, Egoism was annulled.'*

ਧਰਨਾ - ਜਦੋਂ ਨਾਮ ਹਿਰਦੇ ਵਿਚ ਵਸਿਆ,
ਹਉਮੈ ਵਾਲਾ ਨਾਸ਼ ਹੋ ਗਿਆ -2, 2.
ਪਿਆਰੇ ਜੀ, ਹਉਮੈ ਵਾਲਾ ਨਾਸ਼ ਹੋ ਗਿਆ -2.
ਜਦੋਂ ਨਾਮ ਹਿਰਦੇ ਵਿਚ ਵਸਿਆ,.....-2.

Ego and the Name do not abide together. In the light of the Name, God appears to be all-pervasive - 'All that exists is the Lord: all is the Lord.' (P. 485) The truth is that in the egoistic state, in self-ego, in the tiny self, everything and every being appears to be separate and different. They appear to be friends and aliens. Man thinks of his loss-gain, joy and sorrow, sons and

daughters, relations and co-religionists. But in the state of Divine Name meditation, only one Lord God is seen and acting. As long as there is egoism, even service is not accounted for -

'In ego, service cannot be performed, so the soul goes empty-handed.

O my soul, meditate thou on God and practise thou the Guru's Word.' P. 560

**ਹਉਮੈ ਵਿਚਿ ਸੇਵਾ ਨ ਹੋਵਈ ਤਾ ਮਨੁ ਬਿਰਥਾ ਜਾਇ॥
ਹਰ ਚੇਤਿ ਮਨ ਮੇਰੇ ਤੁ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ॥**

You should meditate on the Guru's Shabad (word or hymn) which the 'Five Beloved Ones' have bestowed upon you. Then you should seek the Guru's Word or instruction from *Sri Guru Granth Sahib*. Then imbibe faith in it, and when you have done so, then -

'Inexpressible is the state of faith: Whoever attempts this, shall in the end regret his rashness.

This state pen and paper cannot record, Nor cogitation its secret penetrate.' P. 3

**ਮੰਨੈ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ॥
ਕਾਰਾਇ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ॥ ਮੰਨੈ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ॥**

Those who have imbibed faith have attained to high positions. Therefore, Guru Sahib advises us to meditate on the Guru's Word or hymn -

'Through submission to the Divine Will is attained the Lord and egoism cast off.'

P. 560

ਹੁਕਮੁ ਮੰਨਹਿ ਤਾ ਹਰਿ ਮਿਲੈ ਤਾ ਵਿਚਰੁ ਹਉਮੈ ਜਾਇ॥

All that is happening, good as well as bad, is in obedience to God's Will or command. You should submit to the Divine Will and conduct yourself in harmony with it. Then, egoism will be automatically dispelled from within you -

'This body is egoism-filled; From egoism has proceeded all process of being born.

[This means being involved in

transmigration]

*Egoism is a great dust-storm,
All realization clouding.'*

P. 560

ਹਉਮੈ ਸਭੁ ਸਰੀਰੁ ਹੈ ਹਉਮੈ ਓਪਤਿ ਹੋਇ॥

**ਹਉਮੈ ਵਡਾ ਗੁਬਾਰੁ ਹੈ ਹਉਮੈ ਵਿਚਿ ਬੁਝਿ ਨ ਸਕੈ
ਕੋਇ॥**

It is in egoism that man suffers transmigration, that is, goes through the cycle of birth and death - 'Egoism is a great dust-storm.' This dust-storm is in the mind of man -

*'One to lucre (Maya, material riches)
attached is blind and deaf in the extreme:*

*Amid hubbub of worldly concerns, to the
holy Word is he not attentive.'*

P. 313

ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ॥

ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲੁ ਘਰੋਲਾ॥

There is tumult and upheaval in this mortal body. In man's conscience or inner self are lying accumulated tendencies and inclinations of millions of births in the form of 'karmas' (actions), waves of countless desires and feelings continue rising in him all the time - of the family, wealth, cravings, lust, wrath, greed, attachment, pride, enmity and hostility, gain and loss, friends and foes, which create tumult or disturbance in his mind. Consequently, his mind is never at peace. They restrain the mind from flying to the holy Word, and keep it wandering in the maze of egoism. The mind fails to gain understanding of the Divine will or command. Due to proclivities of previous births, the mind caught in the net of egoism, continues to suffer through the cycle of birth and death.

*'With egoism is (God's) devotion not
performed, nor the Divine ordinance or will
realized;*

*In egoism is the self or soul in bonds, and
the Name in the mind is not lodged.'*

P. 560

ਹਉਮੈ ਵਿਚਿ ਭਗਤਿ ਨ ਹੋਵਈ ਹੁਕਮੁ ਨ ਬੁਝਿਆ ਜਾਇ॥

ਹਉਮੈ ਵਿਚਿ ਜੀਉ ਬੰਧੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ॥

As long as there is egoism or self-

conceit in man, how can he render God's devotional worship? He cannot understand God's will either -

*'Saith Nanak: Contact or meeting with the
Guru (Holy Preceptor) casts off egoism,
And truth in the mind lodges.*

*Then does the self practise truth, live truth,
And through devotion, in the holy Eternal is
absorbed.'*

P. 560

ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲਿਐ ਹਉਮੈ ਗਈ

ਤਾ ਸਚੁ ਵਸਿਆ ਮਨਿ ਆਇ॥

ਸਚੁ ਕਮਾਵੈ ਸਚਿ ਰਹੈ ਸਚੇ ਸੇਵ ਸਮਾਇ॥

When the True Guru is met, man becomes absorbed in Waheguru (God), otherwise, the whole world is crying and suffering with pain caused by egoism. Prisons and hospitals are full of such people. All are afflicted with disease. What is the disease or ailment? It is the malady of egoism which is afflicting all minds. It is because of this egoism that man becomes afflicted with all kinds of ailments -

*'By Guru's grace God dwells in the mind and
man remains merged in His Name.*

*Through Guru's hymns God is obtained.
Without Gurbani man is lost in doubt.'*

P. 36

ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਨਾਮੇ ਰਹੈ ਸਮਾਇ॥

ਗੁਰਸਬਦੀ ਹਰਿ ਪਾਈਐ ਬਿਨੁ ਸਬਦੈ ਭਰਮਿ ਭੁਲਾਇ॥

So, when the Guru shows his grace the malady of egoism is annulled.

Guru Sahib counselled Raja Shivnabh, "O king! now tell me will the ego-ailment be cured in the case of those who practise Hatha-yoga and meditation? Egoism is not annulled through these means. Unless and until Divine Name is realized, the malady of egoism is not annulled."

*'Without the True Guru, the Name is
obtained not; understand and reflect thou
over it.*

*Nanak, through perfect destiny man meets
the True Guru and gathers peace, the four
ages through.'*

P. 649

**ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਬੁਝਹੁ ਕਰਿ ਵੀਚਾਰੁ॥
ਨਾਨਕ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰ ਮਿਲੈ ਸੁਖੁ ਪਾਏ ਜੁਗ ਚਾਰਿ॥**

So Guru Sahib says - "It is essential to fall in love with what is called the Name. But the Name Divine is not to be found from outside because it is within you. From outside you are going to find the 'Gurmantar' (holy incantation from the Guru) - 'Waheguru mantar' (God's hymn) which is to be imparted by the 'Panj Piaras' (Five Beloved Ones). It is this holy chant which is going to reveal the Name Divine from within you. It is very much like water in the earth. Everybody knows that there is water in the earth. A man is extremely thirsty. If he says that there is water in the earth, of what avail is it to him when he is dying of thirst? Unless and until he draws out water from the earth, he cannot partake of it. For that purpose, first he makes a bore in the earth. Then he puts into it the gauge, then the pipe, the reflex valve, the electric motor, and then he pushes the button. But water does not come out, because he has not followed the proper procedure and exercised restraint and care. Water comes out when first some water is put into the bore. If the water is deep, this procedure has to be followed many times. Then water starts coming out by merely pushing the button. Similarly, the Name Divine is lying within and the Five Beloved Ones put the 'amrit' (Name-nectar) from outside. Along with it, they impart the 'Gurmantar' (holy chant). When the recipient meditates on or recites the Gurmantar (holy chant) and determinedly follows the disciplinary codes of 'yum' and 'niyam' and resolutely unites it with his mind, then slowly and slowly, he attains to the Name permeating deep within him. Thereafter is revealed the medicine which annuls the malady of egoism. Guru Sahib describes it as 'Name-medicine' -

'He, who within his mind, loves the medicine of God's Name.'

P. 259

ਨਾਮ ਅਉਖਧੁ ਜਿਹੁ ਰਿਦੈ ਹਿਤਾਵੈ॥

Whoever bears love for the medicine of the Name in his heart - what happens to him -

'This malady even in dream afflicts him not.'

P. 259

ਤਾਹਿ ਰੋਗੁ ਸੁਪਨੈ ਨਹੀ ਆਵੈ॥

Such a one is not afflicted with this ailment even in his dream. No ailment - neither 'adhi' (mental), nor 'biyadhi' (physical), nor 'upadhi' (psychic) - comes near him. When mental diseases do not afflict, then physical maladies also do not afflict man, because mental ailment comes, and physical maladies afflict thereafter as a consequence thereof. So Guru Sahib says that Name-medicine is present in all. In all beings has God placed this Name-medicine-

'Brother! this Divine cure in each being lies

-

Without guidance of the Guru perfectly endowed,

Is not found the way to take it.'

P. 259

ਹਰਿ ਅਉਖਧੁ ਸਭ ਘਟ ਹੈ ਭਾਈ॥

ਗੁਰ ਪੂਰੈ ਬਿਨੁ ਬਿਧਿ ਨ ਬਨਾਈ॥

If the perfect Guru is met, then he imparts the wisdom and understanding of taking this Name-medicine with restraint. He tells the devotee the place where this Name-medicine lies and what its mark is -

'By the discipline prescribed by the Guru, perfectly-endowed,

Saith Nanak, nevermore does this malady afflict.'

P. 259

ਗੁਰਿ ਪੂਰੈ ਸੰਜਮੁ ਕਰਿ ਦੀਆ॥

ਨਾਨਕ ਤਉ ਫਿਰਿ ਦੁਖੁ ਨ ਥੀਆ॥

Then the Guru prescribed the discipline for taking the Name-medicine. Don't tell a lie; don't commit violence against anyone; don't kill anyone; don't cause pain and

suffering to anyone neither with body, nor with mind, nor with speech, nor with intellect, nor with your powers. Always speak the truth and act truthfully. Keep your promise, stand by your word. Then cultivate forbearance, forgiveness, celibacy, politeness and be sweet-tongued. Eat less and speak less and lead a disciplined life. Do 'nitnem' (reading of the prescribed *Gurbani* compositions) and be contented with your lot. Don't indulge in slandering, backbiting and jealousy. Meditate on God's Name resolutely. These are the disciplines which you should follow. Just as doctors prescribe medicine and enjoin upon the patient restrictions about food and conduct - don't eat sour things, pickles, vinegar, fried food etc., similarly, the Perfect Guru-vaid has prescribed the disciplines and restraints. Then you should yourself draw out the Name-medicine from *Sri Guru Granth Sahib*. Read carefully; in the scripture is written the discipline - 'The Guru, perfectly endowed, has prescribed the discipline.' What happens when the medicine is taken in the prescribed manner - 'Saith Nanak: Never more does this malady afflict.' So, that medicine is lying within the self itself-

'The Name Divine, bestower of Nine Treasures immortalizing, In our own self is lodged.' P. 293

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਕਾ ਨਾਮੁ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਮੁ॥

That Name is all-pervasive. It is present in everybody. Guru Sahib says - 'Tell me where the Name Divine does not exist -

'All beings by the might of the Name are sustained.

By the might of the Name are sustained continents and universes.' P. 284

ਨਾਮ ਕੇ ਧਾਰੇ ਸੰਗਲੇ ਜੰਤ॥ ਨਾਮ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ॥

[Name or Nam: This term is of multiple facets of meaning, here implying Divine

might.]

Everywhere, in all continents and universes, pervades the Divine Name.

'By the might of the Name are sustained the skies and nether regions;

By the might of the Name are sustained all beings.' P. 284

ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ॥

ਨਾਮ ਦੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ॥

Those having a visible form are sustained by the might of the Divine Name-

'By the might of the Name are sustained all the worlds and spheres.

All by listening to the holy Name find liberation.

Whomsoever by His grace to devotion to the Name He attaches,

Saith Nanak, entering the Fourth state finds liberation.' P. 284

ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ॥

ਨਾਮ ਕੇ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸੁਵਨ॥

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ॥

ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੋ ਜਨੁ ਗਤਿ ਪਾਏ॥

He who becomes attached to the Name attains to his True Home. First thing is to realize whether 'I' am a physical body or a subtle one, or 'karan-shreer' (that blissful and dreamless state in which sensual pleasures disappear.) In this material body are present, three bodies. Holy men say - 'Neither are you a body of five elements including 25 'prakritis' (natures or tendencies), nor are you a subtle body of 19 elements, nor are you a 'karan shreer', which is a state of 'avidya' (ignorance). Neither are you 'mann' (mind), nor 'chit' (intellect), nor 'budhi' (understanding), nor 'I'. Then what are you? Guru Sahib says, "You are a 'light' like Waheguru (God). Try to know and realize thyself."

*Refrain: O my mind, thou art an embodiment of Divine Light
So know thy origin;*

*An embodiment of Divine Light
art thou....*

*O my mind, God is ever with
thee.*

*By Guru's instruction enjoy His
love ..*

ਧਰਨਾ - ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ, ਆਪਣਾ ਮੂਲ ਪਛਾਣ -2,
2.

ਆਪਣਾ ਮੂਲ ਪਛਾਣ, - 4, 2.

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ..... -2.

ਮਨ ਹਰਿ ਜੀ ਤੇਰੇ ਨਾਲ ਹੈ,

ਗੁਰਮਤੀ ਰੰਗਿ ਮਾਣਿ, - 4

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ..... -2.

How clear it is! This is what you call imbibing the holy Word or hymn. Imbibe this teaching - 'I am not a physical body; I am not a subtle being. I am not a 'karan shreer' (a dreamless and blissful state of ignorance where sensual pleasures do not exist). I am none of the five elements; I am none of the five 'praans, (vital breaths). I am neither 'mann' (intellect), nor 'budhi' (understanding), nor 'chit' (intellect), nor 'egoism'. I am an embodiment of Divine God Himself -

*'My self! in aspect art thou image of Divine
Light.*

Thy own exalted origin realize.' P. 441

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪ ਹੈ ਆਪਣਾ ਮੂਲ ਪਛਾਣ॥

When you have realized your true origin, then secondly, you should remember that -

'My self! the Lord is ever with thee;

*Listen to the Guru's teaching and live in
bliss.'* P. 441

ਮਨ ਹਰਿ ਜੀ ਤੇਰੇ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗਿ ਮਾਣੁ॥

Imbibe the Guru's teaching with loving devotion and enjoy the relish of this bliss and intoxication of love which will envelop you for ever. Man may suffer any number of difficulties, troubles, hurdles and business losses, this love for God and His Name does not wear off. It does not wear off even when one is hacked to pieces limb

by limb, or cut into two with a saw, or one's scalp is removed, or wracked on wheels of torture.

*'Like the durable dye of madder, supremely
fast, is the Lord's love, acquired through the
company of the holy.*

*However much may the body's vesture be
torn,*

*Fast-sticking remains the Lord's auspicious
dye.'* P. 985

ਸਤਸੰਗਤਿ ਪ੍ਰੀਤਿ ਸਾਧ ਅਤਿ ਗੂੜੀ

ਜਿਉ ਰੰਗੁ ਮਜੀਠ ਬਹੁ ਲਾਗਾ॥

ਕਾਇਆ ਕਾਪਰੁ ਚੀਰ ਬਹੁ ਫਾਰੇ

ਹਰਿ ਰੰਗੁ ਨ ਲਹੈ ਸਭਾਗਾ॥

The intoxication of Lord's love never wears off. It remains forever at all times -

*Refrain: Day and night does remain ec-
stasy of God's Name.*

ਧਰਨਾ - ਚੜੀ ਰਹੇ ਦਿਨ ਰਾਤ,

ਨਾਮ ਖੁਮਾਰੀ, ਨਾਮ ਖੁਮਾਰੀ -2, 2.

ਨਾਮ ਖੁਮਾਰੀ ਨਾਨਕਾ -2, 2.

ਚੜੀ ਰਹੇ ਦਿਨ ਰਾਤ,.....-2.

*'Intoxication of poppy, wine, opium and
hemp wears off in the morning;*

*But Divine Name intoxication or rapture
remains day and night, saith Nanak.'*

Janam Sakhi

ਪੋਸਤ ਮਦ ਅਫੀਮ ਭੰਗ ਉਤਰ ਜਾਇ ਪਰਭਾਤ॥

ਨਾਮ ਖੁਮਾਰੀ ਨਾਨਕਾ ਚੜੀ ਰਹੇ ਦਿਨ ਰਾਤ॥

These are intoxicants of the body. Partake of them now; after eight to ten hours you feel their want again. 'But Divine Name intoxication remains day and night.' Enjoy this intoxication and rapture by following the Guru's instruction. Then you should realize that you are an embodiment of Divine Light.'

'Of the five elements is the body created.

*Within that is contemplated the Divine
Jewel.'* P. 1030

ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ॥

ਤਿਸ ਮਹਿ ਰਾਮ ਰਤਨੁ ਲੈ ਚੀਨੀ॥

In this body of five elements was put the Divine Name jewel, the Light of the

soul. This is not obtained without meditating and reflecting on the holy Word or hymn. The 'jeev' (sentient being; soul) is God (Supreme Soul) and God is the 'jeevatma' (individual soul) -

'The soul is the Lord and the Lord is the soul. God is attained by pondering over the Name.'
P. 1030

**ਆਤਮ ਰਾਮ ਰਾਮੁ ਹੈ ਆਤਮ
ਹਰਿ ਪਾਈਐ ਸਬਦਿ ਵੀਚਾਰਾ ਹੇ॥**

*'The Lord immanent in all thou behold.
The Sole Lord fully pervades all.
This valuable jewel know in thy heart to lie.
Thy own substance shouldst thou realize.'*
P. 892

**ਆਤਮੁ ਰਾਮੁ ਸਰਬ ਮਹਿ ਪੇਖੁ॥ ਪੂਰਨ ਪੁਰਿ ਰਹਿਆ ਪ੍ਰਭ ਏਕੁ॥
ਰਤਨੁ ਅਮੋਲੁ ਰਿਦੇ ਮਹਿ ਜਾਨੁ॥ ਅਪਨੀ ਵਸਤੁ ਤੂ ਆਪਿ ਪਛਾਨੁ॥**

God is present in all. Waheguru (God) is all-pervading. You have only to change your vision. But without resolute efforts, stable mental inclination is not obtained.

Bulla went to Inayat Shah Kadri to become his disciple. He was removing onion seedlings and planting them. Bulla kept sitting for a long time. At last the holy man got free and said, "Brother! what brings you here?" He said, "Sir! I have come into your refuge. I want to meet God."

"What is your name?"

"Sir, my name is Bulla."

"O Bulla! seeking God is like detaching the mind from one thing and aligning it with another. It is a matter of changing the mind. Don't consider the world a material world. Regard it as God; you will automatically come to find and meet God. Let me tell you the real secret or mystery. What you are harbouring in your mind is false and artificial. Remember only this much - *'The Lord immanent in all thou behold. The Sole Lord fully pervades all.'*

(P. 892) You should only remember that God is all-pervading. He is present both within and without. There is no place where God does not exist -

*'The valuable jewel know in thy heart to lie.
Thine own substance shouldst thou realize.'*
P. 892

ਰਤਨੁ ਅਮੋਲੁ ਰਿਦੇ ਮਹਿ ਜਾਨੁ॥ ਅਪਨੀ ਵਸਤੁ ਤੂ ਆਪਿ ਪਛਾਨੁ॥

The valuable jewel is the soul within your heart. You should realize this precious commodity yourself.

*'They, who understand their soul, are themselves the Supreme Soul.
The Lord alone is the sole amrita-tree bearing amrita fruit.'*
P. 421

**ਜਿਨੀ ਆਤਮੁ ਚੀਨਿਆ ਪਰਮਾਤਮੁ ਸੋਈ॥
ਏਕੋ ਅੰਮ੍ਰਿਤੁ ਬਿਰਖੁ ਹੈ ਫਲੁ ਅੰਮ੍ਰਿਤੁ ਹੋਈ॥**

Those who realize their true aspect, and know the soul, become God Himself, because only one Lord God is the nectar - tree which bears fruit too of nectar. In all this cosmos, He is pervading.

Refrain: God-like are they who forget not the Name.

**ਧਰਨਾ - ਸਾਂਈ ਹੀ ਵਰਗੇ ਨੇ, ਵਿਸਰੇ ਨ ਨਾਮ ਜਿਨ੍ਹਾਂ ਨੂੰ -2,
2.
ਵਿਸਰੇ ਨ ਨਾਮ ਜਿਨ੍ਹਾਂ ਨੂੰ -2, 2.
ਸਾਂਈ ਹੀ ਵਰਗੇ ਨੇ-2**

*'Those that never are forgetful of God
What kind of men are they?*

Know, between them and the Lord no distinction is -

The Lord's own aspect they bear.' P. 397

**ਜਿਨ੍ਹਾ ਨ ਵਿਸਰੇ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ॥
ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੁਲਿ ਸਾਂਈ ਜੋਹਿਆ॥**

The question posed here is - 'What are they like who do not forget the Name, who do not forget their true soul-form or origin?' Guru Sahib says - *'Know that there is absolutely no difference between them. The Lord's own aspect they bear.'* (P. 421) There is no distinction between them and Lord God. They are God-like. What a glory they attain!

'Gods like Shiva themselves quest after the God-enlightened.

Saith Nanak: The God-enlightened with the Supreme Being Himself are at one.' P. 273

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ ॥

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥

'He who knows the soul-elixir is pure as god.

There is absolutely no difference among God, me and you.' Sarb Loh Granth

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ ॥

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

Tenth Guru Sahib says that they who, rising above the sphere of egoism, have realized the soul-essence are not distinct from God, you and me. They are pure. They are called 'Khalsa' - the pure. They are God Himself -

'They, who understand their soul, are themselves the Supreme Soul.' P. 421

ਜਿਨੀ ਆਤਮ ਚੀਨਿਆ ਪਰਮਾਤਮ ਸੋਈ ॥

They who have realized their God-like form within their self, they are satiated by tasting this truth. They gain victory over their mind. All sensual desires are effaced and they become God-enlightened and gain knowledge of the Ultimate Spiritual Reality. All their doubts and misconceptions are destroyed. They realize the truth that 'all is God'. They attain indistinctness from God -

'Those tasting of amrita fruit, by holy truth are satiated.

Such feel not doubt or separation from the Lord,

In joyful taste of the Lord abides their tongue.' P. 421

ਅੰਮ੍ਰਿਤ ਫਲੁ ਜਿਨੀ ਚਾਖਿਆ ਸਚਿ ਰਹੇ ਅਘਾਈ ॥

ਤਿਨਾ ਭਰਮੁ ਨ ਭੇਦੁ ਹੈ ਹਰਿ ਰਸਨ ਰਸਾਈ ॥

So, in this way, Guru Sahib explained this subject to Raja Shivnabh. He said, "O king! this path of the Name Divine, of Divine Word contemplation is chiefly the path of remembering God or meditating

upon His Name. Divine Name meditation or recitation is first done with a rosary. Just as a child of first primary class plays with 'reethas' (seeds of soap nuts), similarly a devotee meditating on the Name Divine with a rosary becomes so steady and perfect that he no longer needs the rosary. When the rosary is abandoned, then *Waheguru* (God's Name) starts automatically or spontaneously sounding within the self. The letters of God's Name become God Himself. There is a difference in meditating on the Name. If '*Waheguru*' word (God's Name) is recited ten times in '*baikhri*' (uttered loudly with the mouth) speech, it is equal to reciting the Name only once in '*madhma*' (uttered silently with the tongue speech).

'Two letters of the Lord's Name alone on the rosary I repeat.' P. 388

ਹਰਿ ਹਰਿ ਅਖਰ ਦੁਇ ਇਹ ਮਾਲਾ ॥

Then is the Lord's Name meditated upon and recited with the tongue. So sing '*Waheguru*' (God) word - ten times in '*baikhri*' (utterance with the mouth) speech and once silently with the tongue and lips. Meditation or recitation of '*Waheguru*' word with the tongue and lips (silently) is equal to ten times with the mouth (loudly). So much more fruitful is the former method of reciting God's Name. Then comes the stage when the lips don't move, only the tongue moves. Thereafter, the Name goes into the throat. Its fruitfulness increases hundredfold. Then the Name Divine goes into the heart or mind and the fruit that accrues from such meditation is thousandfold. When the seeker starts repeating the Name in the navel in '*para*' speech, the fruit becomes ten thousand times. Recitation of the Name in the '*Agya chakra*' (between the eyebrows) becomes even much more fruitful. It is at the root of the nose and the two eyes that the Name-melody is heard,

when man achieves absolute concentration of mind. Its sign is that one spontaneously starts hearing the Name in his inner self. Many devotees tell me that they are not able to know from where this Name-sound continues coming. I tell them, "Dear brothers! the truth is that the Name has become firmly fixed in your mind. That is why this Name-sound continues coming spontaneously. Further ahead, this sound becomes louder -

*'Thou Persian wheel! uttering "Thou! Thou",
Pleasing is thy utterance.'* P. 1420

ਰਕਟ ਭੀ ਤੂੰ ਤੂੰ ਕਰਹਿ ਬੋਲਹਿ ਭਲੀ ਬਾਣਿ॥

In earlier times Persian wheels used to produce a whirring sound. Guru Sahib says that even the Persian wheel utters "Thou! Thou!"

So the devotee of God hears the Divine Name - sound in all because the sole holy Word abides in everyone. The holy Word emanates from the Lord's Light. Even the sounds of the animals do not seem to be different. Even they seem to be singing songs of God's worship -

*Refrain: God's Name do they sing
All denizens of the forests.*

**ਧਰਨਾ - ਨਾਮ ਹਰੀ ਦਾ ਜਪਦੇ,
ਸਾਰੇ ਵਣਾਂ ਦੇ ਪੰਖੇਰੂ -2, 2.
ਵਣਾਂ ਦੇ ਪੰਖੇਰੂ ਸਾਰੇ, ਵਣਾਂ ਦੇ ਪੰਖੇਰੂ -2, 2.
ਨਾਮ ਹਰੀ ਦਾ ਜਪਦੇ ,.....-2.**

*'Whatever the deer, the fish and the birds
utter; without God they speak not of
another.'* P. 1265

**ਜੋ ਬੋਲਤ ਹੈ ਮ੍ਰਿਗ ਮੀਨ ਪੰਖੇਰੂ
ਸੁ ਬਿਨੁ ਹਰਿ ਜਾਪਤ ਹੈ ਨਹੀਂ ਹੋਰ॥**

Thus the mind's state of the devotee becomes exalted. In the same manner did Guru Nanak Sahib show mercy to Raja Shivrabh. He bestowed the holy chant on him and he started meditating on the Name Divine. Gradually, his mind became

uplifted in Guru Sahib's holy company and as a consequence thereof, he came to abide in the 'Realm of Silence', the 'True Home'. His mind ceased wandering and became fixed and he gained abode in his original Divine Home. We are wandering outside oblivious of our True Home.

*Refrain: Abode did we find in our own
Home,
When wandering mind did the
Guru restrain.*

**ਧਰਨਾ - ਨਿਜ ਘਰਿ ਓ ਵਾਸਾ ਹੋ ਗਿਆ -2, 2.
ਮਨ ਧਾਵਦਾ ਗੁਰਾਂ ਨੇ ਬੰਸਿਆ -2, 2.
ਨਿਜ ਘਰਿ ਓ ਵਾਸਾ ਹੋ ਗਿਆ,.....-2.**

The mind became completely absorbed in God in a restrained and disciplined state. Where does the mind go, then? It goes to its own True Home. As long as it is moving about and taking flights of fancy, it continues wandering outside and suffers pain -

*'Meeting the True Guru, the wandering mind
is held, and it comes and abides in its own
home.*

*It then purchases the Name and in the
Name it remains absorbed.*

*The outgoing soul becomes steady by
meeting the True Guru and enters the Tenth
Gate.*

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

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

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

P. 440-441

ਸਤਿਗੁਰ ਮਿਲਿਐ ਧਾਵਤੁ ਬੰਸਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ॥

ਨਾਮ ਵਿਹਾਝੇ ਨਾਮੁ ਲਏ ਨਾਮਿ ਰਹੇ ਸਮਾਏ॥

ਧਾਵਤੁ ਬੰਸਿਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਆ॥

**ਤਿਥੇ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਜਿਤੁ ਸਬਦਿ ਜਗਤੁ ਬੰਸਿ
ਰਹਾਇਆ॥**

ਤਹ ਅਨੇਕ ਵਾਜੇ ਸਦਾ ਅਨਦੁ ਹੈ ਸਚੇ ਰਹਿਆ ਸਮਾਏ॥

ਇਉਂ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਧਾਵਤੁ
ਬੰਮਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ ॥

When the True Guru is met, the wandering mind is set at rest; it becomes still -

'It then purchases the Name and in the Name it remains absorbed.' P. 440

ਨਾਮੁ ਵਿਹਾਝੇ ਨਾਮੁ ਲਏ ਨਾਮਿ ਰਹੇ ਸਮਾਏ ॥

Due to finding an abode in the Divine Name, man's mind is enlightened and he sees God everywhere. He forgets neither God nor his Godlike form. He sees the whole world strung in one thread -

'The outgoing soul becomes steady by meeting the True Guru and enters the Tenth Gate.' P. 441

ਧਾਵਤੁ ਬੰਮਿਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ
ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਆ ॥

What happens then? *'The Tenth Gate is attained'*. In this Tenth Gate, he finds the celestial musical instrument -

'The body fortress has nine doors. The tenth is kept unseen.

The adamantine shutters of the Tenth Gate open not.

Through the Guru's words alone they get opened.

The melodious celestial strain rings there. By the Guru's word it is heard.

The Divine Light shines in the mind of those who hear the music of the Tenth Gate.

Such persons meet God by embracing meditation.

The One Lord, who has Himself made the world, is contained amongst all.' P. 954

ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ ॥

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥

ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ ॥

ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ ॥

ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ ॥

'Hai, hail to Thee, O True king! True, ever true is Thy Name.' P. 947

ਵਾਹੁ ਵਾਹੁ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂ ਸਚੀ ਨਾਈ ॥

Through Divine Name meditation is

thus obtained that Gate which is otherwise attained with great difficulty by practising severe austerities and penances. What is the mark of that gate?

*'There ambrosia or amrita is man's food and resounds there the celestial strain with which music the world is sustained.'*P. 441

ਤਿਥੈ ਅੰਮ੍ਰਿਤੁ ਭੋਜਨੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ
ਜਿਤੁ ਸਬਦਿ ਜਗਤੁ ਬੰਮਿ ਰਹਾਇਆ ॥

There the food and elixir of God's Name are served and the spontaneous Name-melody is sounding *'with which music the whole world is sustained.'* There is heard that word-sound of 'Onkar' by uttering which the Akal Purkh (Timeless One, God) had created the cosmos on the primal day. That is, there the mind is absorbed in the Eternal, his origin -

'Many musical instruments and unstruck music ever resound there and the mortal remains absorbed in the True Lord.' P. 441

ਤਹੁ ਅਨੇਕ ਵਾਜੇ ਸਦਾ ਅਨਦੁ ਹੈ ਸਚੇ ਰਹਿਆ ਸਮਾਏ ॥

Is it a place of absolute silence or zero?

Guru Sahib says, "No. There sound countless musical instruments and celestial melodies."

'Celestial strain resounds there from which myriads of amusements and joys proceed.' Millions and billions of joys are found in that sphere. Beyond computation are they. *'Many musical instruments and unstruck melody ever resound there and the mortal remains absorbed in the True Lord.'* (P. 441) Man becomes absorbed in Waheguru (God).

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

P. 441

ਇਉਂ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਿਐ
ਧਾਵਤੁ ਬੰਮਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ ॥

He who reaches his own True Home, becomes absorbed in the unique spiritual

state, the Eternal, and his vision is transformed. He sees none other than the Supreme Lord, who is True and beyond estimation.

A fierce war was fought at Sri Anandpur Sahib in which a large number of Singhs were martyred. The invading army had laid siege of the fort for the last six months. Food provisions were exhausted and so was exhausted fodder for the horses which started dying of starvation. The Singhs tried to sustain themselves by eating boiled leaves. They ate ground bark of the trees. Seeing the trees around, one day, Tenth Guru Sahib asked - 'Where have the leaves of the trees gone?' They said, "Master! to sustain their body, and to serve you longer, your *Khalsa* has eaten leaves and bark of the trees." On the other hand, for the enemy forces, the siege had been rather long and so they were also exhausted.

Generals of the invading army observed, "Now that fewer Singhs have been left, let us fight to the finish. The number of attacks by the Singhs has come down. A general from Ropar named Mughal Khan took up the challenge of either capturing or martyring Guru Gobind Singh. He launched a massive attack with a huge force. From the other side, under the leadership and patronage of Guru Sahib, who could make one fight against 1.25 lakh, the Singhs fought valiantly making it a matter of life and death.

It is because all the strength is of the Guru and not of individual's own. Those who fight with their personal strength are defeated, while those infused with the Guru's strength and spirit carry the day. On that occasion, placing their head on their palm, and having faith in the Guru, the *Khalsa* were outdoing one another in

embracing martyrdom. A fierce battle was fought in which Mughal Khan was wounded. Guru Sahib did not kill him saying that he would die of his wounds. He said, "Let him die. Perhaps, he may repent a little over his crime." It was evening and the bugle was sounded to mark the end of day's fighting. All the groups of soldiers returned to the fort. Rescue teams from both sides roamed about the battle-field with stretchers to pick up the wounded soldiers. At that time, the atmosphere was not of fighting but of friendship, one team calling out to the other, "Friends! here is a dying soldier of yours." At night, the *Jathedars* (Group leaders) of the *Khalsa* army assembled round Guru Sahib to make an assessment of the day's fighting. Guru Sahib asked them about the conduct of the battle. All gave their accounts and also voiced a complaint. They said, "O Sovereign! there is a Sikh among us, and we think that he is, perhaps, the enemies' spy who conveys our secrets to them." Guru Sahib asked them, "How do you know this?" They replied, "O Master! he carries a leather water bag. When we ask for water and at the same time, if there are enemy soldiers also asking for water, he first serves water to them, and to us later. Sir! this is a very bad deed. While we inflict wounds on the enemies, he revives them by serving water to them."

"Who is he? What is his name?"

"Sir! his name is Kanahiya."

"Go, summon him in our presence."

When this order was pronounced, two Singhs went hurriedly. Reaching the camp, they learnt that Kanahiya was still in the battlefield. So they went to the battle-field. It was pitch dark and nothing could be seen even at close quarters. But from a

distance was heard a voice -

*Refrain: Thou, Thou alone art pervasive,
O Bewitcher*

**ਧਕਨਾ - ਤੂੰ ਹੀ ਤੂੰ ਹੀ ਮੋਹਿਨਾ,
ਤੂੰ ਹੀ ਤੂੰ ਹੀ ਮੋਹਿਨਾ -2, 2.**

Reaching there, they were surprised to see that he was giving water to the same Mughal Khan (who had vowed to capture or kill Guru Sahib). He had placed his head on his thigh. Opening his clenched teeth, he was putting palmfuls of water into his mouth in order to revive him. When Mughal Khan regained consciousness, he asked, "Who is there?" After all, he was a general, dignified and impressive.

Bhai Kanahiya said, "I am an humble Sikh of Guru Gobind Singh Sahib."

He exclaimed, "What! How is it possible that a Sikh of Guru Gobind Singh should serve water to me? Dear friend! today I had come to the battlefield vowing to kill Guru Gobind Singh. How is it that you are serving water to me?" Bhai Kanahiya said, "My Guru's command is that none is an enemy; all are friends -

*'Put away from my mind is envy of others,
As company of the holy I have attained.'*

P. 1299

**ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ॥
ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ॥**

*Refrain: Neither do I see anyone as a
stranger,
Nor as an enemy ...*

**ਧਕਨਾ - ਨ ਦਿਸੇ ਬਿਗਾਨਾ ਓ,
ਨ ਕੋਈ ਵੈਰੀ, ਨ ਕੋਈ ਵੈਰੀ -2, 2.
ਨ ਕੋਈ ਵੈਰੀ, ਨ ਕੋਈ ਵੈਰੀ -2, 2.
ਨ ਦਿਸੇ ਬਿਗਾਨਾ ਓ,.....-2.**

*'Put away from my mind is envy of others,
As company of the holy I have attained.*

*None now is our foe nor a stranger -
With all are we in accord.'*

P. 1299

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ॥

**ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ॥
ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ
ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ॥**

Mughal Khan! our Guru says that none in the world is our enemy. All are ours; there is not another." Mughal Khan observed, "Bhai Kanahiya! you are not serving water; it is 'aab-e-hayat' or 'amrita' (nectar; immortalizing drink) that you are serving. You are alleviating my pain and suffering; you are purging me of mind's filth. I have started feeling love for Guru Gobind Singh Ji. As you are putting water into my mouth, I am becoming a slave of the Guru, and at the same time you are removing the impurity of my mind."

The conversation had proceeded this much when the Singhs conveyed the Guru's command to him. They took Bhai Kanahiya to Guru Sahib. Guru Sahib said, "Well Bhai Kanahiya! there is a complaint against you."

"Sir! we are ever full of failings and weaknesses."

"Were you serving water to the Mughals?"

"No sir."

"Then, were you serving water to the hill soldiers?"

"No sir."

"Then did you serve water to the Khalsa soldiers?"

"No sir."

"Then whom have you been serving water all the day long?"

"O Sovereign! in your presence, I am speaking the truth. Ever since you have operated upon my eyes and removed the cataract and enlightened me by putting the collyrium of Divine knowledge, my vision

has been transformed -

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

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

P. 1299

**ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੋਰ ਬਿਨਾਸੁ॥
ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੋਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ॥**

Since then there is Divine light in me. O Sovereign! now my vision has become different. In every being and object - water, air, mountains, vegetation, and sea creatures - now I see only you. I do not and cannot see anyone else. Everywhere, Thou art all-pervasive.

Refrain: The Guru has opened my eyes, Everywhere do I see Him ...

**ਧਰਨਾ - ਗੁਰਾਂ ਨੇ ਮੇਰੇ ਓ, ਨੈਣ ਖੋਲ੍ਹੁ 'ਤੇ -2, 2.
ਮੈਨੂੰ ਸਾਰੀਆਂ ਘਟਾਂ ਦੇ ਵਿਚ ਦਿਸਿਆ -2, 2.
ਗੁਰਾਂ ਨੇ ਮੇਰੇ ਓ,.....-2.**

'The Guru has shown Thee to mine eyes, O Lord.

Here and there, in every soul and everybody, Thou, Thou, alone art contained, O Bewitcher.' P. 407

ਗੁਰਹਿ ਦਿਖਾਇਓ ਲੋਇਨਾ॥

ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ॥

"O Sovereign! ever since you have put the collyrium of Divine knowledge in my eyes, my spiritual eyes have been opened. You are lying hidden in all beings under the veil though you have created the illusion that you are far away. But you are present everywhere, I do not see anyone other than you. O Sovereign! if I have served water, I have served it all unto Thee." On hearing this, Guru Sahib stood up and took him in his embrace and said, "O Gursikh! thrice - blessed art thou! Now there is no difference and distinction left between you and me."

"Saith the Lord: My slave who adores none

but me, is my own embodiment.' P. 1252

ਦਾਸ ਅਨੰਨ ਮੇਰੇ ਨਿਜ ਰੂਪ॥

'The Khalsa is fashioned in my own characteristic image.

In the Khalsa do I abide.' Sarb Loh Granth

ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ॥

ਖਾਲਸੇ ਮਹਿ ਹੋ ਕਰੋ ਨਿਵਾਸ॥

Refrain: My own image are they who have become mine

**ਧਰਨਾ - ਮੇਰਾ ਹੀ ਰੂਪ ਹੈ, ਮੇਰੇ ਹੀ ਬਣ ਗਏ ਜਿਹੜੇ -2, 2.
ਮੇਰੇ ਹੀ ਬਣ ਗਏ ਜਿਹੜੇ -2, 2.
ਮੇਰਾ ਹੀ ਰੂਪ ਹੈ,.....2.**

"Holy congregation! this Sikh has attained to the position of the *Khalsa* (The Pure). No difference has been left between him and me. Bhai Kanahiya! take these bandages and dressings; take these ointments; from today onwards, apply ointment to my wounds, put dressing on them and serve me water too. May the Guru bless you forever." This is called abiding in one's own original home.

Guru Sahib made Raja Shivnabh attain to this stage. When his consciousness became exalted, his vision was transformed, and he saw that Guru Nanak was present everywhere. In whichever direction he glanced he saw Guru Nanak. His illusion that things and persons are distinct from the Lord was dispelled, and he saw only One Lord God -

'Himself is the Formless Lord Attributed and Unattributed or related and absolute.

He Himself is in Primordial trance or Ultimate silence.

Nanak, Himself has He raised creation; Himself in it is manifest.' P. 290

**ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ॥
ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ॥**

Refrain: Wherever I see in earth, sky and nether regions, I see none other than Thee, O Lord.

ਧਾਰਨਾ - ਧਰਤ ਪਤਾਲ ਅਕਾਸ ਜਿਧਰ ਦੇਖਦਾ,
 ਤੈਥੋਂ ਬਿਨਾਂ ਹੋਰ ਨ ਦਿਸੇ -2, 2.
 ਮੇਰੇ ਸਾਹਿਬਾ, ਤੈਥੋਂ ਬਿਨਾਂ ਹੋਰ ਨਾ ਦਿਸੇ -2, 2.
 ਧਰਤ ਪਤਾਲ ਅਕਾਸ ਜਿਧਰ ਦੇਖਦਾ,.....-2.

'The Infinite Lord is both within and without.

The Auspicious Master is contained in every heart.

He is in earth, sky and the underworld.

Of all the worlds, He is the Perfect Cherisher.

In forests, glass blades and mountains, the Supreme Lord is contained.

As is His will, so are His creatures' actions.

The Lord is in wind, water and fire.

He is permeating the four quarters and the ten directions.

There is no place without Him.

By the Guru's grace, Nanak has obtained peace.'

P. 293-94

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ ॥

ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ ॥

ਧਰਨਿ ਮਾਹਿ ਅਕਾਸ ਪਇਆਲ ॥

ਸਰਬ ਲੋਕ ਪੁਰਨ ਪ੍ਰਤਿਪਾਲ ॥

ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮ ॥

ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ ॥

ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ ॥

ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ ॥

ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖ ਪਾਉ ॥

His eyes were opened -

'O, I have seen in many ways, there is not another like the Lord.

In all the regions and continents is He pervasive -

All the worlds He fills.'

P. 535

ਮੈ ਬਹੁ ਬਿਧਿ ਪੇਖਿਓ ਦੁਜਾ ਨਾਹੀ ਗੀ ਕੋਊ ॥

ਖੰਡ ਦੀਪ ਸਭ ਭੀਤਰਿ ਰਵਿਆ ਪੂਰਿ ਗਹਿਓ ਸਭ ਲੋਊ ॥

So, the adamantine shutters were opened. Becoming exalted, the seeker came to abide in his own home and he became an image of God Himself. So, in this way, he expressed his joy -

Refrain: The adamantine shutters were opened, O Nanak.'

By meeting the Perfect Guru.

ਧਾਰਨਾ - ਖੁਲ੍ਹ ਗਏ ਬਜਰ ਕਪਾਟ,

ਮਿਲ ਕੇ ਪੂਰਿਆਂ ਗੁਰਾਂ ਨੂੰ -2, 2.

ਪੂਰਿਆਂ ਗੁਰਾਂ ਨੂੰ ਮਿਲਕੇ -2, 2.

ਖੁਲ੍ਹ ਗਏ ਬਜਰ ਕਪਾਟ,.....-2

'Beauteous looks the Lord at all places

P. 80

ਸੌਹੰਦੜੋ ਹਭ ਠਾਇ..... ॥

Now no place appears bad or ugly. All have become beautiful. From everywhere is exuding joy and bloom -

'... .. I see not another.'

P. 80

.....ਕੋਇ ਨ ਦਿਸੈ ਭੁਜੜੋ ॥

Now another has ceased to be seen -

'By meeting the True Guru the shutters are opened.'

P. 80

ਖੁਲੜੇ ਕਪਾਟ ਨਾਨਕ ਸਤਿਗੁਰ ਭੇਟਤੇ ॥

When the True Guru was met, the adamantine shutters were opened.

In this manner, Guru Nanak Sahib was staying in Sangladeep. He was putting up in a 'dharma-shala' (place of worship). Holy congregations were being held daily. Supremely fortunate were the persons who listened to the spiritual discourses from the blessed lips of Guru Sahib and thus attained to their own original home. Guru Nanak Sahib stayed there for a long period of time. All the inhabitants of the kingdom became Guru Sahib's 'Sikhs' (disciples or followers). Raja Shivnabh spoke to the rulers of the adjoining seven islands and through them made their subjects become aligned with Guru Sahib. In historical chronicles, it is mentioned that ten to fifteen thousand devotees came to attend Guru Sahib's discourse for whom twenty maunds (one maund = 36 kg) of food was prepared daily. In this way, practically everyone in the region became aligned with Guru Nanak Sahib. Time continued passing. Time waits for none. It never ceases. It is not in its nature to stop. Guru Sahib thought of leaving Sangladeep -

'I made earnest entreaties but 'Time' did not stop at all.

I tried to hold her and pull her but in vain. In spite of putting up many hurdles and barriers I could not stop her.

Speeding fast did 'Time' break all bounds. O man! take care of time; use it fruitfully for it is flying fast.

It knows not to cease;

Once past, it cannot be recalled.'

Dr. Bhai Vir Singh Ji

ਰਹੀ ਵਾਸਤੇ ਘੱਤ 'ਸਮੇ' ਨੇ ਇਕ ਨ ਮੰਨੀ,
ਫੜ ਫੜ ਰਹੀ ਧਰੀਕ 'ਸਮੇ' ਖਿਸਕਾਈ ਕੰਨੀ,
ਕਿਵੇਂ ਨ ਸਕੀ ਰੋਕ ਅਟਕ ਜੋ ਪਾਈ ਭੰਨੀ,
ਤਿਉ ਅਪਣੇ ਵੇਗ ਗਿਆ ਟਪ ਬੰਨੇ ਬੰਨੀ,
ਹੋ! ਅਜੇ ਸੰਭਾਲ ਇਸ 'ਸਮੇ' ਨੂੰ,
ਕਰ ਸਫਲ ਉਡੰਦਾ ਜਾਂਵਦਾ,
ਇਹ ਠਹਿਰਨ ਜਾਚ ਨ ਜਾਣਦਾ,
ਲੰਘ ਗਿਆ ਨ ਮੁੜ ਕੇ ਆਂਵਦਾ।

Time passes in moments and instants and one's entire life is spent. At last the day came for Guru Nanak Sahib to take leave of Raja Shivnabh. He said, "O king! the world is on fire. There are many devotees who are waiting. So now you should make up your mind about the religion I have preached. I would now leave." It sounded very strange to him that Guru Sahib was going to leave. He thought, "Does Guru Sahib have to wander all over the world? What will become of us? How shall we live without him because even about the animals, there is a Gurbani edict?

'As without water the fish finds not life; As without the drop of rain the chatrik (sparrow-hawk) feels not content;

As the deer attracted by sound rushes to face the hunter;

As the humming bee, greedy for fragrance of the lotus gets bound -

Thus is love for the Lord in the heart of His devotees.

By His sight they feel fulfilled.' P. 708

ਜਿਉ ਮਛਲੀ ਬਿਨ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ॥
ਬੁੰਦ ਵਿਹੁਣਾ ਚਾਤਿਕੋ ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ॥
ਨਾਦ ਕੁਰੰਕਹਿ ਬੇਧਿਆ ਸਨਮੁਖ ਉਠਿ ਯਾਵੈ॥

ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ਮਿਲਿ ਆਪੁ ਬੰਧਾਵੈ॥
ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ॥

Refrain: O my Love! Tell me - when shall I have a glimpse of Thee?

ਧਾਰਨਾ - ਦੱਸੀ ਪ੍ਰੀਤਮਾਂ ਕਦੋਂ ਹੋਣਗੇ ਦੀਦਾਰੇ -
2,
ਹੋਣਗੇ ਦੀਦਾਰੇ ਕਦੋਂ, ਹੋਣਗੇ ਦੀਦਾਰੇ -2, 2.
ਦੱਸੀ ਪ੍ਰੀਤਮਾਂ ਕਦੋਂ-2.

The devotees made an earnest entreaty, "O Sovereign! it was with great difficulty that we got a glimpse of you. For a long time, we had been hearing how our king had become non-attached and indifferent to the world in love and devotion for you. After much waiting and longing you came. Now you are leaving after staying with us for a few months. Kindly tell us - Shall we ever have the joy of seeing you again or not." Guru Nanak Sahib said, "Dear brothers! recognize the Guru, he is 'light' -

'The True Guru is the Living God.' P. 479

ਸਤਿਗੁਰੁ ਜਾਗਤਾ ਹੈ ਦੇਉ॥

The Guru is not a physical body. Physical forms change. The Guru-Light is eternal, perfect, all-pervasive and present in all beings. Therefore, meeting of the Guru is not of the physical body but of the 'shabad' (holy Word or hymn). Therefore -

'Union and separation (merging of the self into the Infinite and its opposite in the form of transmigration are meant) ordain the world's business;

To man's share falls what is destined.' P. 6

ਸੰਜੋਗ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ॥

If you reach the place where the original (heavenly) abode is, the union (with God) is permanent and for ever, and there is no separation from Him. As regards the meeting of physical forms is concerned, the Gurbani edict is -

Refrain: By good fortune shall we meet again,

As rivers from their courses di-

verge

ਧਾਰਨਾ - ਕਦੇ ਹੋਣਗੇ ਸੰਜੋਗਾਂ ਨਾਲ ਮੇਲੇ,
ਨਦੀਆਂ ਦੇ ਵਹਿਣ ਵਿਛੜੇ -2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਨਦੀਆਂ ਦੇ ਵਹਿਣ ਵਿਛੜੇ -2, 2.
ਕਦੇ ਹੋਣਗੇ ਸੰਜੋਗਾਂ ਨਾਲ ਮੇਲੇ,.....-2.

'As rivers from their courses diverge
P. 439

ਨਦੀਆ ਵਾਹ ਵਿਛੁੰਨਿਆ.....॥

Small streams flow out of rivers -

'... .. By good fortune (conjunction of lucky stars) do they meet again.' P. 439

.....**ਮੇਲਾ ਸੰਜੋਗੀ ਰਾਮ॥**

He said, "Dear friends! this world is like the sand in the river. A wave comes, and the sand of this side is carried to the other and vice versa. Upto the sea, wherever this water flows this continues happening until the water of the rivers merges with it (sea). So he who has attained to the Supreme or exalted state, he who has become liberated while living, he achieves eternal or immortal life. He enters his own (heavenly) home, the Realm of Eternity -

'The Formless Supreme Being abides in the Realm of Eternity.

Over His creation He casts His glance of grace.' P. 8

ਸਚਖੰਡ ਵਸੈ ਨਿਰੰਕਾਰ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ॥

All of you will gradually reach the place where we are going to abide. The rest is that you should not forget the teaching we have imparted to you -

'While youth and life last, meditate thou on the Name

At departure shall the Name be with Thee;

At the end shall it get thee liberation.

May I be a sacrifice to such as the Lord in the mind have lodged.

Those that the Name have not contemplated, At the end in regrets have departed life.

Saith Nanak, servant of God:

Such meditate on the Name,

As on their forehead have this by the Lord recorded in primal time.' P. 82

**ਜਬ ਲਗੁ ਜੋਬਨਿ ਸਾਸੁ ਹੈ ਤਬ ਲਗੁ ਨਾਮ ਧਿਆਇ॥
ਚਲਦਿਆ ਨਾਲਿ ਹਰਿ ਚਲਸੀ ਹਰਿ ਅੰਤੇ ਲਏ ਛੁਡਾਇ॥
ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨ ਹਰਿ ਮਨਿ ਵੁਠਾ ਆਇ॥
ਜਿਨੀ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਅੰਤਿ ਗਏ ਪਛੁਤਾਇ॥
ਹਰਿ ਮਸਤਕਿ ਹਰਿ ਪ੍ਰਭਿ ਲਿਖਿਆ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ॥**

At last that day came, when Guru Nanak Sahib along with Bhai Bala and Bhai Mardana got ready to leave Sangladeep. He comforted the devotees whose eyes were streaming with tears. They were weeping and sighing. They were trying to bear the pangs of separation, but their eyes full of tears were expressing their anguish. Guru Sahib explained to them the meaning and significance of union through the *Shabad* (holy Word). But man is not a stone. Even if you pluck the branch of a tree, sap oozes from the breach. It is extremely difficult to bear the pangs of separation from one's beloved.

'Saith Kabir: In my heart is lodged the serpent of separation from God and it yields to no charm.

One alienated from God lives not; should he live, shall he be like mad.' P. 1368

ਕਬੀਰ ਬਿਰਹੁ ਭੁਯੰਗਮੁ ਮਨਿ ਬਸੈ ਮੰਤੁ ਨ ਮਾਨੈ ਕੋਇ॥

ਰਾਮ ਬਿਓਗੀ ਨਾ ਜੀਐ ਜੀਐ ਤ ਬਉਰਾ ਹੋਇ॥

One separated from the beloved becomes like a mad person. It is very difficult to bear physical separation from a dear one -

'Die before the Beloved with whom thou hast love.

To live after him is to lead an accursed life in this world.' P. 83

ਜਿਸੁ ਪਿਆਰੇ ਸਿਉ ਨੇਹੁ ਤਿਸੁ ਆਗੈ ਮਰਿ ਚਲੀਐ॥

ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ਤਾ ਕੈ ਪਾਛੈ ਜੀਵਣਾ॥

Guru Sahib made Raja Shivnabh the religious head of that kingdom. By conferring the position of *Gurmukh* (God-enlightened or Guruward), he opened his spiritual eyes. By establishing a '*satsang*' centre (for holding holy congregations), he comforted him saying that the Guru is ever present with the devotee.

Guru Sahib left that place. The devotees kept watching him over a long distance. In great sorrow over separation from him, they started weeping loudly. Raja Shivnabh comforted all of them and said, "In the holy congregation, the Guru shall abide for ever. Meditate on the Name. When your soul leaves this body, you shall find an abode in the Guru's court and shall attain eternal union with Him. The Guru and the Sikh merge and become indistinct from each other. The Guru is Eternal Light; man too is soul-light; the two are one and the same. The state of absorption in the Guru, or of indistinctness from him is attained through imbibing love and devotion for him (Guru)."

This is the immortal story of love and devotion which shall live for ever and shall continue to tell the seekers the simple and easy path of God's devotional worship. Besides, it will continue to bestow on both saints and devotees the state of absorption in the Lord.

"Dear friends! the Guru is eternal conscious Light; he is ever-existent; love him and worship him. He is immortal and his tale too is immortal."

This very story of immortality Lord Shiva was narrating to Parvati Ji, which was heard by a parrot who, attaining to human birth, became famous by the name of Sage Sukhdev. He, who after listening to this immortal tale, meditates on the Name Divine, attains to immortality. May God bless you too!