

Atam Marg Publication

Gurus Amaradas



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

**ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ,
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ 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

**ਫਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ॥**

'O Lord, I have come to thy refuge.

The anxiety of my mind has departed, since I obtained Thine vision.

Without my speaking, Thou knowest my state and makest me utter Thy Name.

Singing Thy praise my sorrow has fled. I am merged in peace and poise and am in utter bliss.

Taking my arm, Thou hast pulled me out of the blind well of Maya (worldly attachments and material riches).

Says Nanak: The Guru has broken my bonds and has united me with God, from whom I was separated.'

P. 1218-19

ਠਾਕੁਰ ਤੁਮ ਸਰਣਾਈ ਆਇਆ॥

**ਉਤਰਿ ਗਇਓ ਮੇਰੇ ਮਨ ਕਾ ਸੰਸਾ ਜਬ ਤੇ ਦਰਸਨੁ ਪਾਇਆ॥
ਅਨਬੋਲਤ ਮੇਰੀ ਬਿਰਥਾ ਜਾਨੀ ਅਪਨਾ ਨਾਮੁ ਜਪਾਇਆ॥**

ਦੁਖ ਨਾਠੇ ਸੁਖ ਸਹਜਿ ਸਮਾਏ ਅਨਦ ਅਨਦ ਗੁਣ ਗਾਇਆ ॥
 ਬਾਹ ਪਕਰਿ ਕਢਿ ਲੀਨੇ ਅਪੁਨੇ ਗ੍ਰਿਹ ਅੰਧ ਰੂਪ ਤੇ ਮਾਇਆ ॥
 ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬੰਧਨ ਕਾਟੇ ਬਿਛੁਰਤ ਆਨਿ ਮਿਲਾਇਆ ॥

*Refrain: Cast off is my doubt, O dear,
 Ever since I had a sight of Thee.*

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

*Refrain: Gone are sorrows and sufferings by medi-
 tating on God's Name,
 While honour is obtained through service.*

ਧਾਰਨਾ - ਨਾਮ ਜਪੀਏ ਤਾਂ ਦੂਰ ਹੁੰਦੇ ਦੁਖੜੇ,
 ਸੇਵਾ ਕਰਕੇ ਮਾਣ ਪਾਈਦਾ -2, 2.
 ਪਿਆਰਿਓ, ਸੇਵਾ ਕਰਕੇ ਮਾਣ ਪਾਈਦੈ -2, 2.
 ਨਾਮ ਜਪੀਏ ਤਾਂ ਦੂਰ ਹੁੰਦੇ ਦੁਖੜੇ,..... -2.

Revered saintly congregation! loud be thy utterance - 'True and Supreme is God's Name'. All of us have to jointly reflect over the Name and engage in God's devotional service. By meditating on the Name Divine are removed all kinds of maladies - *adhi* (mental), *byadhi* (physical) and *upadhi* (psychic). Also are dispelled five kinds of torments which afflict the entire mankind, and which are extremely difficult to get rid off. The first among them is '*avidiya*' (ignorance). It means not knowing the real thing, but knowing the fake or imitation. It means considering the real as fake or imitation, and regarding the unreal or imitation as real.

Second is '*abhinivesh*' (a torment in yoga - *shastra*--!agitation and uneasiness born out of the fear of death). It means fearing death and feeling agitated and uneasy by guessing the possible consequences of unfavourable situations.

Third is '*asimita*'. It means calling the material world as real and true, and not God who alone is

true and real.

Fourth is 'raag'. It means the grasping feeling of 'I' and 'mine'. As long as these possessive and grasping instincts are there, they are extremely tormenting.

Fifth is 'dwesh', which means feeling of enmity, hatred, envy etc.

So these are the maladies and torments afflicting the world. These maladies are of three kinds - *adhi* (mental), *biyadhi* (physical) and *upadhi* (psychic). There are various other kinds of sorrows and torments also. God had not created pain or suffering in the world. God had made the whole world for His habitation -

'The world is the True Lord's chamber and within it is the abode of the True One.' P. 463

ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥

Then, from where has come pain and suffering? What was not created by the Lord, wherefrom has it come? This is the question troubling the mind of an intelligent person. A stage comes that -

'No suffering touches such as keep the sole Lord ever before their eyes -

Pure joy they experience.' P. 1302

ਦੁਖ ਨਾਹੀ ਸਭੁ ਸੁਖੁ ਹੀ ਹੈ ਰੇ ਏਕੈ ਏਕੀ ਨੇਤੈ ॥

There is no room here for sorrow, pain, suffering, anxiety etc. All these are false names in this world. Then wherefrom have they come? All of us are suffering. Only a rare person will be found living in joy and peace. The life of the rest is a vale of sorrows and sufferings.

When Guru Nanak Sahib went to 'Sumer Parbat' (A mythical mountain in the *Himalayas*; according to geographical dictionary, it is the name of *Rudra-*

Himalaya from where emerges the *Ganges*), he happened to meet many accomplished yogis like Gorakh Nath etc., who were perfect in metaphysics or spiritual knowledge. There was a slight difference between the religious beliefs of the two. Guru Nanak's belief begins a little before nature. In the belief of the yogis, God, 'jeev' (sentient being) and nature are eternal, without beginning; there is none who created them. According to their belief, *Maya* (material world) is everlasting; it has existed from the very beginning. 'Jeev' or 'soul', as we call it, has also existed from the beginning. This means, that both 'jeev' and God' are eternal.

Guru Nanak Sahib said, "No; this is not so. These two are not eternal. 'Maya' and 'jeev' do not have a beginning. The 'jeevs' come by God's ordinance -

'By Divine Ordinance are all forms (all created objects) manifested;

Inexpressible is Ordinance.

By Divine Ordinance are beings created ...' P. 1

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ॥

While 'Maya' -

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

P. 537

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥

This 'Maya' too has been spread by God Himself; otherwise 'Maya' has no existence of its own. If there is anything existing that is the Formless Lord Himself, and by His word have all been created -

'All from one sound (God's One Word) has been manifested.'

P. 1003

ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ ॥

'With One Word Thou didst effect the world's expansion and whereby millions of rivers began to flow.'

P. 3

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

By the utterance of the single word 'Onkar' [The Formless One], the entire world got manifested, and this 'Word' came to pervade every being, which is called 'So Shabad' [That Word], and 'Ek Shabad' [One Word] -

*'One Sole Word in my life-breath abides, where-for into transmigration I shall not fall again.'*P. 795

ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ ॥

They (Sidhas) said, "O Nanak! if we accept your assertion that here existed only God, then tell us His attributes." Guru Sahib replied, "'Sachidanand' [an embodiment of truth, intellect and bliss]. He is ever true; He is sentient and is ever in supreme bliss."

They said, "If He is an embodiment of bliss, then from where has come pain and suffering? Wherefrom has come the world?" It is a very profound question? It is from here that *Gurmat* (Sikhism) begins and becomes separate and distinct from other religious faiths. Faiths other than Sikhism reach up to the soul, but in our faith, above the soul is the miracle of Divine grace, and then we attain to the Supreme Soul. This is the big difference between Sikhism and other religions. Practitioners of Divine Name meditation, spiritual seekers and philosophers can know and appreciate this, but rest of the world fails to understand what is being stated here. Rare is such a soul who grapples with this fine and subtle question.

They (Sidhas) said, "O Nanak! when there was only *Waheguru* (God)! *Waheguru!* everywhere ,

wherefrom did torment or suffering come? From where did the world come into being?"

The actual words uttered by them are recorded by Guru Sahib in 'Sidha Gosht' [Conversations with the Divines]. The question posed by them was -

'Friend: By what device is the world created? By what affliction is it destroyed?' P. 946

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

Then how did this world come into being? And how should sorrow and suffering be destroyed?

Guru Sahib said, "O divines! by the sweet will of the Timeless One, by Divine Ordinance, an element came to be created, which is called 'haumein' (ego). That 'haumein' (ego) created the entire expanse of the world. From 'haumein' (ego) was created 'Maya' with three attributes, and from this 'Maya' came into being five subtle elements - word (speech), touch, beauty, relish, smell. After them came into being five material elements - air, water, fire, sky and earth. Thereafter, began the creation of the world."

'From the True Lord proceeded the air, and from air came the water.

From water, God created the three worlds and in every heart He infused His light.' P. 19

**ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥
ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥**

So Guru Sahib said, "In 'ego' the world came into being -

'In egoism does the world draw birth -

In forgetfulness of the Name it suffers.' P. 946

**ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ
ਪਾਈ ॥**

So, holy congregation! Guru Sahib laid down this postulate - "Suffering comes in the wake of forgetting the Name. And if the Name Divine is not

forgotten, then no suffering or torment is.”

Listen very carefully and try to understand the Guru’s edict. When you understand carefully, then continue following what I am saying. But if your mind wanders, and children continue speaking, then there is a hurdle in understanding and subtle thoughts seldom enter the mind and the real thing or substance cannot be grasped.

Guru Sahib says, “All the suffering, agitation, disease, and bafflement in the world are due to forgetting the Name Divine.”

At one place, Guru Sahib says -

‘By devotion to the Lord are we made free from maladies, and joyful.’ P. 612

ਹਰਿ ਆਰਾਧੇ ਅਰੋਗ ਅਨਦਾਈ ॥

He, who worships God, is not afflicted by any disease -

‘Whoever the Lord, true friend has forgotten, is as by a million afflictions gripped.’ P. 612

ਜਿਸ ਨੋ ਵਿਸਰੈ ਮੇਰਾ ਰਾਮ ਸਨੇਹੀ ਤਿਸੁ ਲਾਖ ਬੇਦਨ ਜਣੁ ਆਈ ॥

He, who becomes forgetful of God is invaded by not one but millions of diseases. So the cause of man’s suffering is his forgetfulness of the Name Divine. The Guru’s edict is -

‘Very powerful are lust and wrath in this world.’

P. 1060

ਹਰਿ ਆਰਾਧੇ ਅਰੋਗ ਅਨਦਾਈ ॥

Guru sahib says, “All the expansion that man is doing in the world is of pain and suffering; the warp and woof, he is making is that of pain and suffering. Who is there in the world who is beyond the grip of these five desires? But Guru Sahib has recorded alongside the remedy also of these ailments. If you want joy and peace, then -

*'Those serving the True Guru (holy Preceptor) alone
obtain bliss,
Through the holy Word to God united.'* P. 1060
ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਸੁਖੁ ਪਾਵਹਿ ਸਚੈ ਸਬਦਿ ਮਿਲਾਇਦਾ॥

You should render service to the True Guru (Holy Preceptor). It is for this that we have got human birth -

*'Through the Guru's service, the Lord's loving
adoration is practised.
Then alone is obtained the fruit of this human body.
Even the gods long for this body.
So, through that body of thine, think thou of rendering
service unto thy God.'* P. 1159

ਗੁਰੁ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ॥ ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ
ਪਾਈ॥
ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ॥ ਸੌ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ
ਸੇਵ॥

So, service of the Guru (holy Preceptor) is the best -

'No service is equal to obedience to the Guru.'
ਆਗਿਆ ਸਮ ਨਹੀ ਸਾਹਿਬ ਸੇਵਾ॥

If we obey the *Guru Granth Sahib*, then our service is noble and superior; but if we do not obey, then our service is not that superior. The greatest service is that of obeying the Guru.

*'God approves the singing and hearing of those who
accept the True Guru's dictate as perfectly true.'*
P. 669

ਗਾਵਿਆ ਸੁਣਿਆ ਤਿਨ ਕਾ ਹਰਿ ਥਾਇ ਪਾਵੈ
ਜਿਨ ਸਤਿਗੁਰੁ ਕੀ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੀ॥

If there is no obedience to the Guru's edicts, then mere singing, howsoever melodiously and zealously, is of no worth. It can be 'art' all-right which may impress the listeners, but it does not go deep within the self, and cannot afford any real joy and peace.

So, Guru Sahib says that the whole world is full of sorrows and sufferings -

*'Painfully is worldly wealth garnered,
Falling away, suffering it causes.'* P. 1287

ਦੁਖੀ ਦੁਨੀ ਸਹੇੜੀਐ ਜਾਇ ਤ ਲਗਹਿ ਦੁਖ॥

Whomsoever you approach, you find him full of sorrows. Nobody says that he is happy and contented. You may talk to anyone, he says that his life is full of sorrow - less or more. Guru Sahib says, "So long as man does not meditate on God's Name, he cannot be happy, but -

'I have seen the world to be such a gambler that though neglectful of the Name, it seeks happiness.'

P. 222

**ਐਸਾ ਜਗੁ ਦੇਖਿਆ ਜੁਆਰੀ॥ ਸਭਿ ਸੁਖ ਮਾਰੀ ਨਾਮੁ
ਬਿਸਾਰੀ॥**

There is no joy and peace without the Name. Therefore, the whole world is suffering -

'Nanak, without the True Name, no one's hunger is satisfied.' P. 1091

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਥੀ ਭੁਖ॥

Without practising Divine Name contemplation, the hunger of the mind and sensual desires is not satisfied. It is very difficult to comprehend the Name Divine and its meditation. In *Guru Granth Sahib*, there are some words, which occur again and again, such as - mind, Name and 'Shabad' (holy Word). These words are polysemous (having several meanings). It is very difficult to understand - what is 'Naam' (God's Name) and what is 'Shabad' (holy Word)? Because Guru Sahib says -

'Without absorbing the holy Word none has attained the Name.' P. 124

ਬਿਨੁ ਸਬਦੈ ਨਾਮੁ ਨ ਪਾਏ

First will come the 'Shabad' (holy Word) and then the Name. Then what is 'Shabad' (holy Word),

and what is Name? It takes a long time to understand this. Until he attends the holy company fully, listens to the discourses of perfect holy men, accepts them as true and follows them, he can neither obtain the Name Divine, nor attain to the holy Word. So, Guru Sahib says -

'Beauty satiates not one's hunger.

When man sees beauty, then hungers he all the more.

As many are the joys of the body, so many are the pains which cling to it.' P. 1287

ਰੂਪੀ ਭੁਖ ਨ ਉਤਰੈ ਜਾਂ ਦੇਖਾਂ ਤਾਂ ਭੁਖ॥

ਜੇਤੇ ਰਸ ਸਰੀਰ ਕੇ ਤੇਤੇ ਲਗਹਿ ਦੁਖ॥

All the joys or relishes - of clothes, food, vehicles, houses, women, children, positions and offices - add to man's sufferings. There is not just one joy or relish -

'When so many are the relishes of the human body, how can then God's Name secure an abode in the heart?' P. 15

ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ॥

Until the body is emptied of these pleasures and relishes, the Name Divine cannot become lodged in the mind and heart. So Guru Sahib says, "Why are you talking of one-two or four persons? Outwardly all appear to be happy and contented to you, but within everybody are eating sorrows like wormwood." Such is the Guru's edict -

Refrain: The whole world is suffering, O Nanak... ..

ਧਾਰਨਾ - ਦੁਖੀ ਸਭ ਸੰਸਾਰ, ਨਾਨਕ ਦੁਖੀਆ -2, 2.

ਦੁਖੀਆ ਸਭ ਸੰਸਾਰ, ਨਾਨਕ ਦੁਖੀਆ,..... -

2.

'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.'

P. 954

ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ ॥
 ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥
 ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ ॥
 ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੈ ਲਾਇ ॥

Mardana was accompanying Guru Nanak Sahib. He said, "O True Sovereign! your edict is that the whole world is suffering. Are the persons having big bungalows, vehicles or conveyances, servants and attendants, huge bank balances, sons and daughters, charming wives, friends and comrades, positions and offices also unhappy?"

Guru Sahib said, "O Mardana! unless and until the mind enters the realm of joy and becomes aligned with God, the embodiment of 'sat' (truth), 'chit' (intellect), 'anand' (bliss), man's pain and affliction cannot depart. 'Maya' (worldly riches) can never give joy and peace. 'Maya' has three defects. There is no satiation or fulfilment in it. Man's appetite for *Maya* is never satisfied. Secondly, it never remains with a person for ever. The more man has, the more he demands and craves for. Therefore, no joy comes out of it. It only adds to his painful longing. So long as there are sensual desires, there is no joy or peace because joy or peace can be found only in its right and proper place. So long as man does not reach the abode of peace, there is no joy or peace. This will become clear to you with the help of an example.

Once there was a king. He got a 'nau-lakha' (worth nine lakhs) necklace made for his daughter. The daughter was very much pleased. One day, alongwith her friends, she went to bathe in a pond. She removed her clothes as well as the necklace and placed them on the bank. When she came out of the river after bathing, she found the necklace missing. Search for the necklace was made everywhere. No

animal had come out of the river who could possibly take it away. All around security guards were posted. Then where did the necklace disappear? When it was not found after extensive search, it was announced with the beat of the drum that anyone who found the necklace or its whereabouts would be rewarded with half its cost (i.e. 4.5 lakh rupees) instantly. All the people started looking for the necklace, but it was found nowhere. Nobody could lay his hands on the necklace.

One day, a woodcutter was cutting wood in a hot summer month. Feeling thirsty, he set out in search of water, and wandering thus, he came to the bank of a pond. He thought of bathing too in the pond. Removing his clothes, he started drying up his sweat. While sitting on the bank, he looked at the water. He was surprised to see the necklace lying at the bottom of water. He was delighted. Many desires and fancies rose in his mind. To take out the necklace, he dived into the pond, but only mud came into his hand. After guessing the location of the necklace he dived a second time, but again mud came into his hand. When after trying several times, he saw that only mud came into his hand, he thought of the king's proclamation according to which the information-giver of the necklace too was to be rewarded with half the price of the necklace, and decided to inform the king about it. He went to the king and submitted, "Your majesty! accompany me with your divers; the necklace has been found." All reached the pond in haste. The divers were shown where the necklace was lying at the floor of the pond. They said, "It is not a difficult task. Only a single diver will retrieve the necklace." The diver tried hard but every time, he returned

with only mud in his hand. At last, they gave up in disappointment. In the meanwhile, a wise and enlightened holy man happened to come there. Seeing the gathering of people, he remarked, "O king! what is the matter? Why is there such a big crowd?" The king replied, "Reverend sir! the necklace is visible all right but when a diver dives, it does not come into his hands." The holy man said, "Show it to me." Looking into the water, he said, "What was the need of such a crowd? Only one person is enough." The king said, "Your holiness! we have tried hard but in vain." He said, "Bring some agile person to me." The man came near him. The holy man said, "Look brother! climb up the tree, look at that branch on which there is an eagle's nest from which is hanging the necklace. It is the reflection of the necklace which is falling into the water."

Climbing up the tree, the man retrieved the necklace. It is an illustrative story. Its underlying meaning is: the world is searching for joy or peace at a place where only its reflection is falling but in reality, joy or peace does not lie there. The entire world is working hard day and night. Human life is going waste in search of this happiness. But Guru Sahib says - "O dear! it is not in this manner that you will find joy." Such is the Guru's edict -

Refrain: How may the mind then find peace? Without devotion to the Name Divine comes not joy.

ਧਾਰਨਾ - ਕਿਤ ਬਿਧ ਮਨ ਧੀਰੇ ਜੀ -2, 2.

ਬਿਨ ਹਰਿ ਨਾਮ ਨ ਸ਼ਾਂਤ ਹੋਏ -2, 4.

'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.' P. 707

**ਸੁੰਦਰ ਸੇਜ ਅਨੇਕ ਸੁਖ ਰਸ ਭੋਗਣ ਪੂਰੇ ॥
ਗ੍ਰਿਹ ਸੋਇਨ ਚੰਦਨ ਸੁਗੰਧ ਲਾਇ ਮੌਤੀ ਹੀਰੇ ॥**

He has golden mansions decked with fragrance of sandalwood and is wearing pearls and diamonds.

'He may further enjoy pleasures after his heart's desire and may be free from anxiety.' P. 707

ਮਨ ਇਛੋ ਸੁਖ ਮਾਣਦਾ ਕਿਛੁ ਨਾਹਿ ਵਿਸੁਰੇ ॥

He does not suffer from any kind of want; there is no difficulty and hurdle in his life. Whatever pleasure he desires, he partakes of it. Guru Sahib says -

'If he remembers not the Lord...' P. 707

ਸੌ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ॥

What will be his state?

'..... he is like a worm in ordure.' P. 707

..... ਵਿਸਟਾ ਕੇ ਕੀਰੇ ॥

Those who are without the Name or are unmindful of it, their state is no more than this - 'worms of ordure'.

'Without God's Name, there is no peace. In what other way can the soul find joy or peace?' P. 707

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ ॥

So, how hard does man try to make acquisitions! He leaves his native land and goes abroad. He goes far away from his home and family. But I have travelled everywhere; I saw no joy and peace anywhere. Everywhere there is wailing and moaning. It is however, true that when their dollars get converted into rupees in India, they become thirty to fifty times. So, here we think that they are happy, but they have no peace of mind.

Guru Sahib said, "O Mardana! for nothing do

the owners of bungalows, vehicles, big business houses and factories appear to be happy to you, but they have no sleep at night. They try to get sleep by eating sleeping pills. They are under such mental stress that they cannot bear. They take recourse to indulgence in sensual pleasures to find joy and peace. But nowhere do they find peace. If there is a 'rati' (a little quantity equal to .11 milligrams) of joy, in its wake lies a 'maund' (a weight about 40 kilos) of pain and suffering."

While travelling from place to place, Guru Sahib reached a place which is recorded as 'Satgra'. There lived a very handsome 'seth' (rich or wealthy man). He had a thriving business. He had many servants at his beck and call ready to carry out his orders. Seeing him, Mardana got a false impression and said, "Sir! this man appears to me to be happy. He is sitting very calmly." Guru Sahib said, "O Mardana! without devotion to the Name Divine, no man can be happy. He, who meditates on the Name, is happy and contented in whatever state he may be

-

'Anyone living in a battered hovel, his clothes tattered,

Without high caste, respect or honour, in wild places wandering;

Without friend or sympathizer;

*Without wealth or fine form, relations or associates -
Should his heart with love of the Divine Name be suffused,*

Is king over the whole world.

*By touch of dust of his feet is the mind liberated, and
Divine pleasure won.'* P. 707

ਬਸਤਾ ਤੁਟੀ ਤੁੰਪੜੀ ਚੀਰ ਸਭਿ ਛਿੰਨਾ॥

ਜਾਤਿ ਨ ਪਤਿ ਨ ਆਦਰੋ ਉਦਿਆਨ ਭ੍ਰਮਿੰਨਾ॥

ਮਿਤ੍ਰ ਨ ਇਠ ਧਨ ਰੁਪਗੀਣ ਕਿਛੁ ਸਾਕੁ ਨ ਸਿੰਨਾ॥

ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ ਹਰਿ ਨਾਮਿ ਮਨੁ ਭਿੰਨਾ॥

ਤਿਸ ਕੀ ਧੁੜਿ ਮਨੁ ਉਧਰੈ ਪ੍ਰਭੁ ਹੋਇ ਸੁਪ੍ਰਸੰਨਾ॥

He, whose mind has been enlightened with God's Name, attains to supreme bliss because he is in a state of Divine ecstasy."

If Bhai Mani Singh was being hacked to pieces limb by limb and yet he was not uttering a cry of pain, and there was joy and bloom on his face, it was because he had understood the secret of life and death.

'Saith Kabir: Death that terrifies the world, to me brings joy:

Through death alone is attained the supreme, the perfect bliss.'

P. 1365

**ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੈ ਮਨਿ ਆਨੰਦੁ ॥
ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੁਰਨੁ ਪਰਮਾਨੰਦੁ ॥**

Guru Sahib says, "O Mardana! without God's Name no man is happy. Outwardly, he may appear to be superior and very happy, but within, he is stricken with the canker of wood-worm. Go and find out for yourself from the *seth* whether he is happy and contented." While Guru Sahib went ahead, Mardana approached the rich man.

When the latter got free from work, he asked Mardana, "Dear brother! tell me what business you have with me; you are sitting silent."

Mardana said, "O *seth* (richman)! I haven't come to purchase any commodity. I have come to talk to you in private." The richman took Mardana in the adjoining room. Seating him on a bedstead, he said, "Brother Mardana! tell me what you have to say to me". Mardana said, "O richman! my holy preceptor, Satguru Nanak Sahib says - 'None in the world is happy and contented. If there is anyone who is living in joy and peace, he is a lover and worshipper of God. But I am under the illusion that a rich man having huge mansions, beautiful vehicles, numerous obedient servants and thriving

business and trade is happy and contented. But my True Guru says - 'No Mardana! richmen do not have access to the place where abides joy and peace. *Maya* (material wealth) never affords joy; it brings pain and suffering.' Kindly tell me - what is the reality?"

No sooner did Mardana utter these words, the richman started weeping bitterly. Mardana was surprised to see his unhappiness, and amount of sorrow he was keeping buried in his heart. Mardana comforted him and said, "Seth Ji! my Satguru (True holy Preceptor) has come into the world to remove the sorrows and sufferings of the people, and he says that-

'The whole world in suffering is involved.' P. 954

ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥

You come with me to him. But tell me the cause of your suffering and grief."

The richman said, "I am at a loss to understand what to tell you. My wife had fallen ill. During her illness, she said to me - 'What comfort are you giving me now? The moment my funeral pyre becomes cold, you will take a second wife. Woman does sit all her life in the memory of her dead husband, but man never does so. He marries again after the death of his wife.' So I did such a deed by which she might be convinced that I could never marry again. But contrary to our fears, she recovered, and after her recovery she forgot everything. Now before my eyes, she enjoys herself with other men. But I cannot do anything except watch helplessly. So, Bhai Mardana! such is my grief that I cannot describe it to anyone. These mansions, orchards, parks and fountains do not give me any pleasure and happiness."

At this, Bhai Mardana said, "Then accompany me to Guru Nanak Sahib." Both the rich man and his wife came into Guru Sahib's presence.

Guru Sahib advised them, "O rich man! you are talking about yourself, but in fact, the entire world that falls within the sphere of time and death, whether they are angelic souls, or human beings, are involved in suffering. The denizens of 'swarg' (Paradise) and *Indra-lok* (Abode of God Indra and other gods) are unhappy. Our world is called 'Mrityu-Lok' (region of death) because here man comes only to die. He lives here for a short period and then departs. It is called 'Karma-Bhoomi' (Realm of action). If man does some good deeds, he goes to a nice place, but, if he does evil deeds, he goes to a bad place. If we do virtuous deeds still further, we obtain the first sphere or region which is called 'Gandharav Lok' (Abode of celestial musicians).

They whose desire is for paradise, obtain this sphere -

'Charity and alms that one gives allege to the Righteous Judge.'

P. 1414

ਪੁੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮ ਰਾਇ ਕੈ ਜਾਈ॥

They obtain joy and comfort which is hundred times that of a king with a vast empire. Those who attain to the sphere above this - 'Dev Gandharb Lok' (Abode of the gods and their musicians) obtain joy and comfort which is ten thousand times that of a temporal king. In 'Pitar Lok' (Abode of the dead forefathers) this joy becomes ten lakh times. In 'Swarag Lok' (paradise) it becomes ten crore times and in 'Indra Lok' (Abode of Lord Indra), it is one thousand crore times that of a king on the earth.

Guru Sahib says that above the Indra Lok, joys and comforts continue increasing in *Karamdev Lok*,

Ajaandev Lok, Prajapat Lok, Brahm Lok, Shiva Lok, and last comes Baikunth Dhaam (Paradise), the eleventh sphere. Death continues upto this sphere. Beyond this starts the deathless or timeless spheres - Saram Khand (Realm of spiritual endeavour), Karam Khand (Realm of Divine Grace), Sach Khand (Realm of Truth or Eternity). So Guru Sahib said, "Look! God Indra, even though he was one thousand times happier as compared with men, yet he became so deluded in sensual desires, that -

'Seeing Saint Guatam's wife Ahalya's beauty, Indra was stricken with lust for her.

For ravishing another's wife, he was cursed to receive a thousand marks of vulva on his body for which he had to repent.' Bhai Gurdas Ji, Var 10/18

**ਗੋਤਮ ਨਾਰਿ ਅਹਿਲਿਆ ਤਿਸਨੋ ਦੇਖਿ ਇੰਦ੍ਰ ਲੋਭਾਣਾ।
ਪਰ ਘਰਿ ਜਾਇ ਸਰਾਪੁ ਲੈ ਹੋਇ ਸਹਸ ਭਗ ਪਛੋਤਾਣਾ।**

He went wrong for a woman. The saint cursed him to receive a thousand marks of vulva on his body. As a result, he could not show his face to anyone. Then he wept a lot over his folly.

'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 chastizement 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.'

P. 953-54

ਸਹੰਸਰ ਦਾਨ ਦੇ ਇੰਦ੍ਰੁ ਰੋਆਇਆ॥ ਪਰਸ ਰਾਮੁ ਰੋਵੈ ਘਰਿ ਆਇਆ॥

**ਅਜੇ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ॥ ਐਸੀ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥
ਰੋਵੈ ਰਾਮੁ ਨਿਕਾਲਾ ਭਇਆ॥ ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ**

ਗਇਆ ॥

ਰੋਵੈ ਦਹਸਿਰੁ ਲੰਕ ਗਵਾਇ ॥ ਜਿਨਿ ਸੀਤਾ ਆਦੀ ਡਉਰੁ
ਵਾਇ ॥

Guru Sahib makes mention of the high and mighty who had to wail like this -

'Wailed the Pandavas who were turned into labourers.'

P. 954

ਰੋਵਹਿ ਪਾਂਡਹ ਭਏ ਮਜੁਰ ॥

Pandavas cried when they were obliged to work like labourers. Bhima became a cook; Arjuna became a eunuch and started teaching dance; Nakul and Sehdev started looking after cattle and horses, and Yudhishtra started teaching dice-game. At that time, they all wept secretly -

'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 a sinner.

Sheikhs and other categories of the holy in Islam wail, Lest to them in the last hour should suffering befall.

Kings wailed as they got their ears pierced, from door to door begging.'

P. 954

ਰੋਵਹਿ ਪਾਂਡਹ ਭਏ ਮਜੁਰ ॥ ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ ਹਦੁਰਿ ॥

ਰੋਵੈ ਜਨਮੇਜਾ ਖੁਇ ਗਇਆ ॥ ਏਕੀ ਕਾਰਣਿ ਪਾਪੀ ਭਇਆ ॥

ਰੋਵਹਿ ਸੇਖ ਮਸਾਇਕ ਪੀਰ ॥ ਅੰਤਿ ਕਾਲਿ ਮਤੁ ਲਾਗੈ ਭੀੜ ॥

ਰੋਵਹਿ ਰਾਜੇ ਕੰਨ ਪੜਾਇ ॥ ਘਰਿ ਘਰਿ ਮਾਗਹਿ ਭੀਖਿਆ
ਜਾਇ ॥

Bharthari wailed, and so did wail Gopichand. -

'The miser weeps when his amassed wealth parts company with him.

The learned man weeps when his learning fails him.

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.'

P. 954

ਰੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ ਜਾਇ ॥ ਪੰਡਿਤ ਰੋਵਹਿ ਗਿਆਨੁ
ਗਵਾਇ ॥

ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ ॥ ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥
ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ ॥

He, who imbibes faith in the Name Divine, who accepts the Name as true, shall be victorious in the world -

'No other ritual avails.'

P. 954

ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੈ ਲਾਇ ॥

The rest are just wasting their energies in idle pursuits.

*'I have seen the world to be such a gambler
That, though forgetful of the Name, it seeks
happiness.'*

P. 222

ਐਸਾ ਜਗੁ ਦੇਖਿਆ ਜੁਆਰੀ ॥ ਸਭਿ ਸੁਖ ਮਾਰੀ ਨਾਮੁ
ਬਿਸਾਰੀ ॥

So, the essence of the entire discourse is that if we become forgetful of God, become alienated from Him, and love and devotion for the Name Divine does not awaken in us, then there is no joy and peace. The whole world repeats 'Rama, Rama' (God's Name) mechanically but devotion for the Name arises in the heart of a rare person. Everybody utters 'Waheguru, Waheguru' (God), but Guru Sahib says - 'O man! without the mind's absorption in the Name, you are yet outside, you haven't gone within. Learn the art of going within the Name; i.e. getting absorbed in it; try to go within the Name.

'All repeat God's Name:

But mere utterance brings not attainment of God.'

P. 491

ਰਾਮ ਰਾਮ ਸਭੁ ਕੋ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ ॥

Guru Sahib says that one has to believe in the Name. The state of believing is a different stage. First stage is that of listening to the Name; then is the stage of believing; then comes the stage of lodging the Name within and last is the stage of attaining to the Name. So, there are four stages. These are called

inner meanings. Therefore, as long as we do not believe in and accept the Name - it will sound rather strange because we do talk about meditating on the Name, reflecting on the Name, and listening to the Name, but believing in and accepting the Name is something new we have heard about. But Guru Sahib has been teaching us right from the very beginning -

'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.

The great immaculate Name of God

May only be realized by one

Whose mind in faith is firm-fixed.' P. 3

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ
ਵੀਚਾਰੁ ॥

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

First comes the state of listening to the Name Divine, then that of believing in it. As long as the faith in the Name does not come to be imbibed in the heart and mind, man's doubt or illusion is not dispelled. So, the basic rule is that we become afflicted with maladies -

'By forgetting the Lord all the ailments cling to man.'

P. 135

ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆਂ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ ॥

'Man forgetful of the Lord in pleasures has involved himself.

Thereby is the body with maladies infected.'

P. 1256

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

So such is the edict -

Refrain: Diseased does one become,

When forgotten is the beloved Lord...

ਧਾਰਨਾ - ਰੋਗੀ ਹੋ ਜਾਈਦੈ,
 ਭੁਲਦਾ ਜਦ ਰਾਮ ਪਿਆਰਾ -2, 2.
 ਭੁਲਦੈ ਜਦ ਰਾਮ ਪਿਆਰਾ -2, 2.
 ਰੋਗੀ ਹੋ ਜਾਈਦੈ,..... -2.

Guru Sahib has counted four serious ailments or diseases -

'One malady is alienation or separation from God, another is hunger.

Still another is torment of Yama's (Death's) minions aggressive.

Another pain is the disease that rushes to grip the body.

Thou simple-minded physician, seek not these to treat.'

P. 1256

ਦੁਖੁ ਵੇਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੁਖ॥ ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ
 ਜਮਦੁਤ॥

ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੈ ਤਨਿ ਧਾਇ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੁ
 ਲਾਇ॥

'The pain of separation from the Lord brings torment to the body.

Brother: Therefore is not your treatment efficacious?'

P. 1256

ਦਰਦੁ ਹੋਵੈ ਦੁਖੁ ਰਹੈ ਸਰੀਰ॥ ਐਸਾ ਦਾਰੁ ਲਗੈ ਨ ਬੀਰ॥

None is cured with medicines, howsoever hard he may try by visiting the hospital. If one ailment gets cured, another happens to afflict man, and this process continues endlessly. It is because we have not reached the root cause of all ailments and sufferings. The medicine cures only on the surface and does not go to the root cause. Guru Sahib tells us the root cause of all maladies -

'Men forgetful of the Lord in pleasures has involved himself.

Thereby is the body with maladies infected.

The blind mind to chastisement is subject.

Thou simple-minded physician, seek not these to treat.'

P. 1256

ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ ॥ ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ ॥
ਮਨ ਅੰਧੇ ਤਉ ਮਿਲੈ ਸਜਾਇ ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥

Sovereign Guru Nanak Sahib was then just sixteen-seventeen years old. For the past two-three months he had been lying on the cot without speaking and eating anything. Sometimes, whenever he felt like, he would go outside to the place where some saint or holyman was praying to have a glimpse of him. Going to him and after giving him Divine light and understanding, he would return and lie on the cot again.

One day Bebey Nanaki (Guru Sahib's sister) entreated him intently, "Dear brother! today, if you don't eat anything, I will also stop taking food." It was because she loved her brother and those who love, feel for the beloved ones. So Guru Sahib would occasionally put something in his month. His health became weak. People started saying, "Look! he is the only son of his parents. Perhaps, some evil spirit or ghost has clung to him, or may be, he is under the influence of some demon. Why don't they get him treated from anyone?" One day, people said to Laloo Ji, "Advise your brother to get his son treated." He came and said, "Respected brother! people are expressing different kinds of opinions about Nanak's health. Are we short of money? Get him treated from a physician." Mehta Kallu Ji got up at once and went to Vaid Hardas Ji, who was a well-known physician of the area. He was the Raj-Vaid (king's or court physician). When the Vaid saw him coming, then out of respect for him he placed a stool and said, "Mehta Ji, please have a seat. After disposing of the patients, I shall talk to you."

Getting free, he asked, "Tell me! what brings

you here?"

Mehta Kalu told him everything. "For a long time, Nanak Ji has neither been speaking nor eating anything. We do not know what has happened to him. Secretly, I have been doing everything to ward off any evil spirit clinging to him." The Vaid said, "There is nothing to worry about. I shall come tomorrow and examine him. He will be all right with a few medicinal powders. Let him remain on empty stomach, so that I may be able to check his pulse."

So next day, the Vaid came. Seeing him from a distance, Mehta Kallu Ji received him respectfully. A stool was placed near Guru Sahib's cot. Vaid Ji sat on the stool. Mehta Ji said, "It is here that he is lying. Now you may examine him. We get tired of calling him, but he gives no reply."

At that time, Vaid Ji called him by his name - 'Nanak, O Nanak!' He observed that Guru Sahib was not making any answer. Removing the cloth sheet from him, he caught his wrist. Putting his arm out, Guru Sahib sat up and asked, "Vaid Ji! what are you doing?"

He said, "Nanak Ji! I am examining your health what you are suffering from - flatulence, or excess of heat or something else. I shall give you medicinal powders accordingly. A few powders will cure you fully, and you will become hale and hearty."

Guru Sahib said, "Vaid Ji! why are you wasting your time?" This is what he said -

'The physician was sent for to prescribe a remedy. Seizing my arm, he felt my pulse.

The simple physician knew not that the pain was in the heart.'

P. 1279

**ਵੈਦੁ ਬਲਾਇਆ ਵੈਦਗੀ ਪਕੜਿ ਢੰਢੋਲੇ ਬਾਂਹ ॥
ਭੋਲਾ ਵੈਦੁ ਨ ਜਾਣਈ ਕਰਕ ਕਲੇਜੇ ਮਾਹਿ ॥**

Guru Sahib said, "Vaid Ji! I am not suffering from any malady that you can diagnose. How many diseases do you know about?"

He said, "Nanak Ji! I know the cure for all the maladies mentioned in medical books. Besides, I also know the cure for all other ailments related with them." Guru Sahib said, "How many are the principal ailments?"

He said, "Sir! they are ninety-nine." Guru Sahib said, "I am not suffering from anyone of these maladies." The Vaid was overcome with devotion because he had already heard how Guru Sahib had taught the Hindu Pandit, Shastri (well-versed in scriptures) and the Syadd (Muslim Cleric) who taught Persian and Arabic. He thought, "Today it is my turn to learn medicine from Guru Nanak Sahib." The Vaid was overcome with faith and devotion.

So he said, "O Sovereign! then kindly tell me what is the matter with you? Why are you lying in this manner?"

Guru Sahib said, "Vaid Ji! I am not suffering from some physical or worldly ailment. I am stricken within my self by a powerful devotional longing."

'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.'

Bhai Vir Singh Ji

ਸੀਨੇ ਖਿੱਚ ਜਿਨ੍ਹਾਂ ਨੇ ਖਾਧੀ ਓ ਕਰ ਅਰਾਮ ਨਹੀਂ ਬਹਿੰਦੇ।
ਨਿਹੰ 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।

Guru Sahib said, "I am in love with the Lord."

*Refrain: There is a pang in my heart;
This the simple physician knows not*

ਧਾਰਨਾ - ਮੇਰੇ ਕਰਕ ਕਲੇਜੇ ਮਾਹਿ,
ਭੋਲਾ ਵੈਦ ਨਾ ਜਾਣਦਾ -2, 2.
ਭੋਲਾ ਵੈਦ ਨਾ ਜਾਣਦਾ -2, 2.
ਮੇਰੇ ਕਰਕ ਕਲੇਜੇ ਮਾਹਿ,..... -2.

He said, "Vaid Ji! in your medical book, there is nothing which can cure my ailment because my cure lies in meeting and uniting with the Lord, and this union is not obtained through any medicine."

At the same time, Guru Sahib posed this question to him: "Vaid Ji! are you hale and hearty?" Hearing this, the Vaid was frightened and feared that Guru Sahib would derive some serious conclusion.

He said, "Nanak Ji! according to health Science, I am healthy; all the three elements of 'vai' (flatulence), 'pit' (bile) and 'kuff' (phlegm) are present in me in equal measure. Man falls ill if there is decrease or increase in any element. So I am all right."

Guru Sahib said, "What to speak of you, there is none in the world who can be called perfectly healthy. You do not know that all the maladies arise in the mind. If the mind is healthy, then the body too is healthy. If the mind is not healthy, then the body can never be in sound health."

Somebody has recently written a letter to me from America which corroborates the above. He watched a film in which maladies were being discussed. He wrote: "A doctor has made an experiment in America which proves that if man becomes mentally satisfied and he imbibes perfect faith that he is not sick, then he is fully cured."

Guru Sahib had already told us that if the mind

is not healthy then the body does not remain healthy. Just reflect over this. If a man's mind is in the grip of anxiety, he will not digest anything he eats. All his cells will start getting destroyed. In our body there are 215000000000 cells. If man is overcome with lust or anger, his body becomes infected with disease -

'As borax melts gold, lust and wrath waste the body away.'

P. 932

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥ ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ ॥

Guru Sahib said, "If the mind is healthy and disease-free, then the body too will be in sound health. If the mind is infected with disease, then the body can never be healthy."

The vaid (physician) said, "True Sovereign! I haven't followed what you have said. Kindly tell me - does the mind too become diseased or unhealthy?"

Guru Sahib said, "The mind is very sick. If the body falls ill, then nothing is the matter; at the most the body is got rid of. But if the mind becomes ill, then severe punishments do fall to man's share. He suffers pains and torments. Sickness of the mind is a very serious disease. So, if the mind is infected with disease, then the body too is stricken with disease." Guru Sahib said, "Except the Guru (Perfect Holy Preceptor), the rest of the world is suffering from various ailments." Diseases have been divided into various types -

'On man is cast the malady of egoism.

The elephant by the malady of lust is subdued.'

P. 1140

ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ ॥ ਕਾਮ ਰੋਗਿ ਮੈਗਲੁ ਬਸਿ ਲੀਨਾ ॥

The elephant suffers from the malady of lust. In

order to trap him, a paper she-elephant is put up and the pit is covered with a roof of straw. The elephant comes for the she-elephant and falls into the pit. There he is kept hungry and thirsty. Then after subduing him, he is taken out.

'By the malady of sight are moths destroyed.'

P. 1140

ਦ੍ਰਿਸ਼ਟਿ ਰੋਗਿ ਪਚਿ ਮੁਏ ਪਤੰਗਾ ॥

When the earthen lamp is lit, many moths come and get burnt to death.

'By the malady of listening to sound is killed the deer.'

P. 1140

ਨਾਦ ਰੋਗਿ ਖਪਿ ਗਏ ਕੁਰੰਗਾ ॥

In olden times, deer used to be caught and killed by ringing the bell. Charmed by the sound, the deer straightaway fell into the hunter's trap.

'All creatures that are visible are by maladies gripped. The True Guru (Holy Preceptor), God-united alone from malady is immune.'

P. 1140

ਜੋ ਜੋ ਦੀਸੈ ਸੋ ਸੋ ਰੋਗੀ ॥ ਰੋਗ ਰਹਿਤ ਮੇਰਾ ਸਤਿਗੁਰੁ ਜੋਗੀ ॥

All the world that is visible is stricken with various diseases, whether one is a king, or a poor man, or a rich person. Except the Guru, all others are infected with maladies -

'By the malady of taste is the fish caught.' P. 1140

ਜਿਹਵਾ ਰੋਗਿ ਮੀਨੁ ਗ੍ਰਸਿਆਨੋ ॥

The fish is afflicted with the malady of the tongue. Putting some food on the hook, it is lowered in water. The fish devours the food alongwith the hook, for which she has to die.

'By the malady of smelling is the humming-bee destroyed.'

P. 1140

ਬਾਸਨ ਰੋਗਿ ਭਵਰੁ ਬਿਨਸਾਨੋ ॥

The malady of smelling proves to be the humming-bee's undoing.

'By the malady of attachment is the whole world

gripped.'

P. 1140

ਹੇਤ ਰੋਗ ਕਾ ਸਗਲ ਸੰਸਾਰਾ ॥

Guru Sahib says that the whole world is bound by the malady of attachment, and thus entangled, it continues to suffer pain and torment.

'In the malady of Three qualities do evils increase.'

P. 1140

ਤ੍ਰਿਬਿਧਿ ਰੋਗ ਮਹਿ ਬਧੇ ਬਿਕਾਰਾ ॥

Bound in the Three Modes of *Maya* - *rajogun* (passion, emotion), *tamogun* (dark and evil), *satogun* (virtuous and noble) -

the whole world is slumbering totally forgetful of its true goal or purpose of life -

'The world is asleep in Three Modes and doubt, and in slumber its night (life) passes away.' P. 920

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਗਾਈ ॥

He departs from the world after wasting his entire life, caught in this malady -

'Man in malady is born, in malady dies.

Gripped in malady, through numerous births wanders. One bound in malady, no poise finds.

Without the True Guru's (Holy Preceptor's) guidance no way goes the malady.'

P. 1141

**ਰੋਗੇ ਮਰਤਾ ਰੋਗੇ ਜਨਮੈ ॥ ਰੋਗੇ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਭਰਮੈ ॥
ਰੋਗ ਬੰਧ ਰਹਨੁ ਰਤੀ ਨ ਪਾਵੈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਰੋਗੁ ਕਤਰਿ
ਨ ਜਾਵੈ ॥**

So, here has Guru Sahib finally pronounced his verdict that unless and until man receives the 'Gur-mantar' (Guru's initiatory chant or formula) by adopting the Guru (Holy Preceptor), and attains to the holy Word by practising the Guru's chant, and rises from the 'Shabad' (holy Word) region to the region of the Divine Name, his malady is not cured

'Without the True Guru's (Holy Preceptor's) guidance no way goes the malady.'

*To whomsoever is the Supreme Being gracious,
Grasping by the arm, from malady frees.*

Snapped are bonds ...' P. 1141

ਬਿਨੁ ਸਤਿਗੁਰ ਰੋਗੁ ਕਤਹਿ ਨ ਜਾਵੈ ॥ ਪਾਰਬ੍ਰਹਮਿ ਜਿਸੁ
ਕੀਨੀ ਦਇਆ ॥

ਬਾਹੁ ਪਕੜਿ ਰੋਗੁ ਕਢਿ ਲਇਆ ॥ ਤੂਟੇ ਬੰਧਨ
..... ॥

Here, Guru Sahib has again stated as to when the bonds of the world are snapped. He says that bonds are broken when man obtains the company of a perfect holy man -

'Snapped are bonds, as is holy company found.

Saith Nanak: The Guru my malady has annulled.'

P. 1141

ਤੂਟੇ ਬੰਧਨ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਰੋਗੁ
ਮਿਟਾਇਆ ॥

The vaid (physician) said, "O Nanak! kindly explain this in a little detail. I have not been able to understand what you have said because I have heard this for the first time. I do not know what it is."

Guru Sahib said, "Look! the mind suffers from not just one disease. It is full of maladies which lead to serious consequences." The tongue is just four-fingers long. If it is used to recite God's Name - Ram-Ram, Allah-Allah, Waheguru-Waheguru - then the chains of Yama's agents are severed.

*'If thou contemplate the One Lord with total
concentration of mind,*

Thou shalt not fall into Death's noose.'

Akal Ustat

ਏਕ ਚਿਤ ਜਿਹ ਇਕ ਧਿਆਇਓ ॥ ਕਾਲ ਫਾਸ ਕੇ ਬੀਚ ਨ
ਆਇਓ ॥

*'One of foul tongue from the Divine Portal is cast off.
The mouth of such a one is spat upon.*

The foul of tongue is reputed foolish,

And receives shoe-beating as punishment.' P. 473

**ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਬੁਕਾ ਫਿਕੇ ਪਾਇ॥
ਫਿਕਾ ਮੁਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ॥**

Guru Sahib says that, "He who is harsh-tongued receives punishment in God's Court. Man speaks harshly and arrogantly. He considers himself big and important and regards the other as poor. But he is ignorant and foolish. He does not know that the same Lord God abides in him as well as in the other person. The same soul lives in all. He speaks rudely due to his ignorance. Secondly, it is the fault of the tongue which speaks ill of others and indulges in slander." Guru Sahib has described slander or backbiting as a very serious failing. Slander or backbiting finds detailed mention in Sri Guru Granth Sahib. Such is the Guru's edict -

'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 ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ॥
ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ॥**

If the four-finger long tongue is misused, it continues slandering - first arises jealousy and then does man indulge in slander - (a very rare person escapes slandering). Then, Guru Sahib says -

'The slanderer washes the filth of many births of others and reaps the fruit of his own acts.' P. 380

ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ ਧੋਵੈ ਪਰਾਈ ਆਪਣਾ ਕੀਤਾ ਪਾਵੈ॥

He is condemned to horrible hells.

'He has no peace here and no room in God's Court. He is tormented in the city of death.' P. 380

ਈਹਾ ਸੁਖੁ ਨਹੀ ਦਰਗਹ ਢੋਈ ਜਮ ਪੁਰਿ ਜਾਇ ਪਚਾਵੈ॥

What a big punishment does he receive! He has shelter neither here, nor in God's Court. He is taken to the city of death, where he is tormented -

'The slanderer his life wastes to no purpose.' P. 380
ਨਿੰਦਕਿ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥

Guru Sahib says, "What do the slanderers gain, after all, by wagging their four-finger long tongue?" Holy congregation! why is a slanderer blamed so much? By slandering, he creates doubts in the minds of others. The slandered man's person comes under suspicion. If a slanderer slanders a holy man, and he may be having faith and good may possibly be due to come to him, then no good will ever come to him. He wastes his life in vain, because he creates doubts. So, the Guru's edict is -

*'The slanderer his life wastes to no purpose.
He cannot succeed in anything,
And in the hereafter finds no resting-place.'* P. 380
ਨਿੰਦਕਿ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥
ਪਹੁਚਿ ਨ ਸਾਕੈ ਕਾਹੁ ਬਾਤੇ ਆਗੈ ਠਉਰ ਨ ਪਾਇਆ ॥

Guru Sahib says that the slanderer obtains not a place in the world hereafter or at the Divine Court. This is the spiritual canon of Sri Guru Granth Sahib. It is not a crafted poem. Here each and every letter and vowel symbol belongs to the Timeless One's Court. Nobody can change it by resorting to meaningless ifs and buts. Nobody can misinterpret them or change their meanings. So, Guru Sahib says

'They within whom is pernicious slander ...'
P. 1244
ਜਿਨ ਅੰਦਰਿ ਨਿੰਦਾ ਦੁਸਟੁ ਹੈ ॥

Those who harbour calumny within, evil calumny -

*'... .. they have their nose cut and shame others as well.
They are very ugly and are ever in pain. Their face by
Maya-attachment is blackened.'* P. 1244
..... ਨਕ ਵਢੇ ਨਕ ਵਢਾਇਆ ॥

ਮਹਾ ਕਰੂਪ ਦੁਖੀਏ ਸਦਾ ਕਾਲੇ ਮੁਹ ਮਾਇਆ ॥

Guru Sahib says - 'Such persons are ever suffering pain and torment -

'God's slave is uninimical and the slanderer is pride-filled.'

P. 869

ਜਨ ਨਿਰਵੈਰ ਨਿੰਦਕ ਅਹੰਕਾਰੀ ॥

They who are God's servants, His beloved saints, do not take into account any slander or calumny. They say - 'All is well'.

'God's servant thinks well of all and the calumniator evil.'

P. 869

ਜਨ ਭਲ ਮਾਨਹਿ ਨਿੰਦਕ ਵੇਕਾਰੀ ॥

If somebody tells them - 'You are being slandered' - they say - 'In that case, fewer devotees will come to them.'

Once Namdev Ji was sitting when a 'Seth' (rich man) came to him and said - "Namdev Ji! I want to leave my son with you for teaching and instruction." Namdev Ji said, "Seth Ji! leave the child here but don't adorn him with ornaments."

The Seth (rich man) went away. When Namdev Ji let the children off, he thought, "This child is adorned with ornaments worth thousands of rupees. If some thief or rogue kidnaps him, his life will be in danger." So he removed his ornaments and kept them by tying them in a bundle. The child returned home, but without the ornaments.

His mother asked him, "Where are the ornaments?"

He said, "They have been removed by the saint."

She was furious: "My son's ornaments have been removed by the saint? I had heard that Namdev was a very good man, but he has turned

to be a very bad person." She wondered, "Is he so greedy? Now he will not return the ornaments." She went to her neighbour and said, "Look sister! what should I tell you? I had sent my son only today for reading. Bhagat Namdev is praised so much, but people are praising him without testing him. I have tested him today and found that he has removed all the ornaments of my son. Now tell me - will he return them?"

The other woman said, "Look! now he won't return the ornaments." This slander got started and spread all over the city. When the Seth returned, he too got angry and said, "What was the purpose of removing the ornaments? Now the night has fallen. I will go to him first thing in the morning." Next day, when he went to Namdev Ji, he said, "Seth Ji! I had told you not to send your son adorned with ornaments. Here pick up this bundle of ornaments. If you want your son to be taught don't send him with ornaments on him. Now take away the child." The Seth was filled with a sense of humility and said, "Sir! in future we won't adorn the child with ornaments. Kindly impart education to him." He returned home. Returning home, he said to his wife, "O simple woman! you needlessly levelled an allegation against Namdev Ji. He only tried to save our son's life. What if somebody had kidnapped him?" She immediately went to her neighbour and said, "Sister! I needlessly blamed Namdev Ji. He was, infact, trying to save our son's life."

Once again, this thing travelled all over the city. A devotee said to Namdev Ji, "Holy man! yesterday you were being slandered much but today, you are being praised highly." Ash was lying before him. He filled both his palms with ash. One he threw on one side saying - "This on the heads of the slanderers."

The second handful, he threw on the other side saying - "This on the heads of eulogizers." He said, "I need neither of the two - neither slander, nor praise. Neither am I afraid of slander, nor do I desire praise, because both are bonds and shackles." However, slander is still better. The scavengers remove filth and ordure with the broom, while the slanderers remove others' filth with the mouth."

Once there was a king named ai, about whom occurs the following edict in Gurbani -

'Ajai wailed, when made to eat the dung, he gave in charity.

Such is the punishment meted out in God's Court.'

P. 953

ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ ॥ ਐਸੀ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥

He used to give charity daily at a fixed time. One day, a holy man happened to be late in coming for receiving charity. At that time, King Ajai had come to the horses' stable. He (Holyman) came there and uttered - "Sat Kartar (True is Lord Creator) which was the customary utterance of that time for begging alms. King ai was very angry and remarked, "At this moment, I have nothing. What should I give you?" The holy man extended his begging bowl. The king asked the syce to put a handful of horse-dung into it. He (the holy man) said, "O King! may your charity multiply countless number of times."

The king observed that in a few days, heaps of horse-dung got accumulated in the stable. In those days, there used to be no stakes for tethering horses one behind the other. 'Then wherefrom had such a big heap of horse-dung come?' he wondered. The King was filled with curiosity and so, going to the holy man, he said, "O holy man! have you kept horses?"

The holy man replied in the negative. At this the king asked, "Then wherefrom have the heaps of horse-dung come in our stable?"

The holy man replied, "O king! it is the charity (of horse-dung) given by you which is multiplying."

The charity given to a Brahmgyani (God-enlightened) multiplies thousands and lakhs of times. Guru Sahib says -

'While casting the seed of charity, the deserving recipient recognizes.' P. 1412

ਖੇਤੁ ਪਛਾਣੈ ਬੀਜੈ ਦਾਨੁ ॥

When you are giving charity, you should see carefully whether the charity given will increase or not, or whether he will spend it on drinking and eating.

He said, "O king! the charity given by you has multiplied."

At this the king said, "Sir! what should I do now? Should it be put in the fields?"

He said, "No! you will have to eat it by taking birth as a pig. If you cannot eat it in one lifetime, it will continue increasing. So you will be born as a pig hundreds of times."

The king was frightened and overcome with fear. He said, "O holyman! I have made a terrible mistake. Kindly tell me some way out of this situation."

The holy man said, "There is a way out, a remedy. Get yourself slandered by the people."

The king went to the city. Dressing himself as a drunkard, keeping fake bottles of wine and seating a girl beside him in the buggy, he drove about rowdily in the city with dishevelled hair and making

noise. In those days, such things appeared to be very strange. There was an upheaval in the entire city over the king's conduct and behaviour. As a result, he was criticized and slandered everywhere. Next day, going to the dung heap, he found that all except a handful of dung had disappeared, because people had eaten it with their mouth.

He said to the holy man, "Sir! this much of horse-dung is still left behind."

The holyman observed, "In your city lives a perfectly truthful person. He is a worker, a blacksmith. He has not slandered you. Go to him and make him slander you. In this way, the remaining horse-dung will be finished."

The king came back. It was summer season. It was wheat-harvesting time. He went to the blacksmith with sickles and said, "O blacksmith! sharpen the teeth of these sickles." The king gave him a number of sickles and thought how he should make him slander him. But the blacksmith was silent because within himself he was absorbed in deep and spontaneous Divine Name contemplation -

*'Tranquil meditation, ecstasy have the mind occupied -
The joy of this to none is known, other than he that
has it.'*

P. 106

ਸਰਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ ਸੋ ਰਸੁ ਸੋਈ ਜਾਣੈ ਜੀਉ ॥

The world does not know the joy experienced by one, who is in a state of spontaneous tranquil meditation and is absorbed in it. Only the enjoyer knows this bliss. So, he remained silent and did not utter a word.

The king said, "The sickles are too many. If you don't talk how shall we pass this time? Kindly narrate something." He remained quiet.

At this the king said, "Well then! let me narrate something to you. Do you know what happened in our city yesterday? Do you know what King ai did?" He heard only this much, when he threw away the sickles, and said, "Eat your horse-dung yourself; I am not going to eat it."

At this, the king came to the holyman and said that he (blacksmith) refused to slander him. The holy man said, "Then! this horse-dung will increase."

The king said, "Any solution or way out?"

He said, "Beg alms from me." At that time did King ai begged alms of horse-dung: "Sir! please put horse-dung in my apron."

The holy man said, "Burn it and sieve it through a cloth. Mix it with a digestive power and continue eating it after meals till it is exhausted."

So Guru Sahib says that ai was such a big king of Ram Chander Ji's dynasty. It is he who has been mentioned above -

'Ajai wailed, when made to eat the dung, he gave in charity.

Such is the punishment meted out in God's Court.'

P. 953

ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ ॥ ਐਸੀ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥

So, for all this, it is slander that is to blame. It does not let any act of charity and piety or any other deed succeed and bear fruit. If somebody gives charity but at the same time indulges in slander, it goes in vain. Guru Sahib says that acts of charity are eaten up by pride -

'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 ਨਿਹਫਲੁ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥

Regarding charity, Guru Sahib further says -
*'Should anyone bathe at sixty-eight holy spots;
And the twelve stone-figures (twelve famous Shiva-
lingams) worship;'* P. 875
ਜੇ ਓਹੁ ਅਠਸਿਠ ਤੀਰਥ ਨ੍ਹਾਵੈ ॥ ਜੇ ਓਹੁ ਦੁਆਦਸ ਸਿਲਾ
ਪੁਜਾਵੈ ॥

By keeping fast on 'Ekadshi' (eleventh day of a lunar fortnight), the Saligram (small stone image or idol) is worshipped on 'Duadshi' (twelfth day of a lunar fortnight). Saligram is taken out of Gandhak river. It is a very long story. It is married to Tulsi (name of a plant held sacred by the Hindus), and then it is worshipped -

'Should (anyone) make wells and tanks;' P. 875
ਜੇ ਓਹੁ ਕੁਪ ਤਟਾ ਦੇਵਾਵੈ ॥

But if, after so many deeds of charity and piety, he indulges in slander, they all go in vain.

*'With utterance of calumny all this is wasted.
How can a calumniator of the holy be saved?
Know, in hell must he inevitably fall.'* P. 875
ਕਰੈ ਨਿੰਦ ਸਭ ਬਿਰਥਾ ਜਾਵੈ ॥ ਸਾਧ ਕਾ ਨਿੰਦਕੁ ਕੈਸੇ ਤਰੈ ॥
ਸਰਪਰ ਜਾਨਹੁ ਨਰਕ ਹੀ ਪਰੈ ॥

Guru Sahib says - 'Hells are ready to receive the slanderer of the saints -

*'Should anyone bathe at Kurukshetra during the solar
eclipse;
Should give away in charity his wife with all her
bedecking;
Should he listen to all the Simritis -
With utterance of calumny, no merit to him attaches.'*
P. 875

ਜੇ ਓਹੁ ਗ੍ਰਹਨ ਕਰੈ ਕੁਲਖੇਤਿ ॥ ਅਰਧੈ ਨਾਰਿ ਸੀਗਾਰ ਸਮੇਤਿ ॥
ਸਗਲੀ ਸਿੰਮ੍ਰਿਤਿ ਸ੍ਰਵਨੀ ਸੁਨੈ ॥ ਕਰੈ ਨਿੰਦ ਕਵਨੈ ਨਹੀ ਗੁਨੈ ॥

If man listens to all the Simritis and gives away his bedecked wife in charity, no good accrues to

him, if he indulges in slander. Therefore -

'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 ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ॥
ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ॥**

So Guru Sahib said, "Vaid Ji! slander is called the malady of tongue and mind. On hearing something, you instantly pass it on to another after distorting it. It is incurable -

'All remedies have we tried - none to cure the slanderer avails.

Saith Nanak: Those by God's decree deluded, In multiple births keep rotting.' P. 315

**ਅਵਖਧ ਸਭੇ ਕੀਤਿਅਨੁ ਨਿੰਦਕ ਕਾ ਦਾਰੁ ਨਾਹਿ॥
ਆਪਿ ਭੁਲਾਏ ਨਾਨਕਾ ਪਚਿ ਪਚਿ ਜੋਨੀ ਪਾਹਿ॥**

Slander's sister is backbiting. Backbiting leads to very terrible results. If one person in a family starts indulging in backbiting, he ruins the entire family. If one backbiter enters a village, he disturbs all peace and harmony. A backbiter disintegrates a family.

Just one example will explain how bad slander is. Once there was a prosperous Pathan. One day, his wife said to him, "There is too much work in the house. I cannot cope with it. Employ a servant."

Going in search of a servant, he met a man who said, "Pathan Sahib! do you have the job of a servant?" The Pathan said, "Yes! I have. But what work can you do?"

He said, "I can do all tasks. From baby-sitting and cooking, I know how to milk cows, plough fields, wash clothes and serve the guests."

The Pathan said, "Then your job is done. I

needed exactly this type of person. What salary do you expect?"

He said, "First see my work." For a week, he kept working at the Pathan's house. He thought that it was difficult to find such a person. He asked him to state his salary.

The servant said, "Bring a stamp paper. Let us put the terms and conditions in black and white, lest you should go back on them later causing me pain and suffering."

He started dictating the terms. "Every six months, I will take a new set of clothes and a pair of shoes. I will eat the food that you offer. I will neither take any money from you nor anything else. I am in the habit of doing backbiting. If any harm comes to you due to this habit of mine, I will not be responsible for it. Write down these conditions." Both appended their signatures on the stamp paper. Three years passed smoothly. Then, all of a sudden, he was filled with the urge to indulge in backbiting. He sat silent doing no work, with his elbow on the knee and his palm under his chin.

The Pathan's wife said, "O! what is the matter? Why are you not doing any work today?"

He gave no reply. He sat silent and uttered only the sound 'chikh', meaning 'no'.

She said, "Are you ill?"

He said, "No."

She said, "Is there anything else that has happened to you? Has Khan Sahib (her husband) rebuked you?"

He said, "No."

She said, "Then what is the matter? Why don't you tell?"

He said, "Madam! I am a small man but the matter is very big and important. If I tell you, will you forgive me?" She said, "Tell me what the matter is! I won't say anything to you?"

He said, "It is nothing the matter. Last night, some guests had come to see Khan Sahib. There I heard Khan Sahib saying: 'Is the matrimonial match ready? Tomorrow or day after, we will come with the bridal party and solemnize '*nikah*' (Muslim marriage ceremony)."

No sooner did the Pathan's wife hear this, than she was greatly agitated, and said, "What! Is he getting married?"

He said to her, "Don't ask him about it. But I have a cure for this. If you get me a hair from his throat, I will get a charm made of it. Then he will follow you meekly." She said, "This is a simple thing. Tonight when he goes to sleep, I will cut a hair from his throat."

Then he went to the Pathan. The Pathan said, "Why are you not doing any work today?"

He said, "Why work? I sleep with care."

The Pathan said, "Is there any serious matter?"

He said, "What should I tell you? Madam is planning to kill you and I have heard that tonight she is going to cut your throat."

The Pathan decided to test the truth of the servant's statement. He pretended to go to sleep. His wife saw him snoring. He called him two-three times. Thinking him to be sound asleep, she took a

blade. As she was going to cut the hair from his throat, he caught her by the arm. He did not ask her anything and with his sword cut her body into eight pieces, and put them under a wicker basket.

The Pathan said to the servant, "Go and inform her parents."

Going there, he said, "O you fellows! you are sitting here unconcerned. The Pathan has killed your sister. If you have to come, come with force because the Pathan too is not a weak person. He has instructed me to tell you to take away your sister's dead body."

They collected twenty-thirty persons. The servant came back running and said, "Khan Sahib! you are sitting silent, while a horde of your wife's relatives are coming to attack you."

There was a fight between the two groups in which some persons were killed while some were injured. Wise and intelligent persons intervened and asked what had happened. Nobody was able to find out. At last the servant was called. They said that he knew the whole matter. When everybody sat down, he said, "I know what the matter is. Bring the stamp paper on which are written the terms and conditions of my employment. When the document was brought, the servant asked them to read it. It was written therein - 'I am addicted to backbiting. If sometimes, this habit leads to harmful results, I will not be held responsible for them.' So I had only indulged in backbiting."

So Guru Sahib said, "Both backbiting and slandering are mental ailments. Similarly, jealousy has been called T.B. He who is filled with jealousy

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'He, in whose heart there is jealousy for others, never gathers any good.' P. 308

ਜਿਸੁ ਅੰਦਰਿ ਤਾਤਿ ਪਰਾਈ ਹੋਵੈ ਤਿਸ ਕਾ ਕਦੇ ਨ
ਹੋਵੀ ਭਲਾ॥

never gains any good. But who is without jealousy? The whole world is burning with jealousy. Only a very rare one may be free from jealousy. People belonging to the same profession - whether they are 'ragis' (Gurbani singers) - suffer from professional jealousy. So, none is free from jealousy. So long as, he does not know the method of getting rid of it, and seek universal welfare -

*'Nanak, God's Name is ever exalting,
And may all prosper by Thy grace, O Lord.'*
ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਦਾ ਭਲਾ॥

the disease of jealousy is never cured. Guru Sahib says -

'He, in whose heart there is jealousy for others, never gathers any good.' P. 308

ਜਿਸੁ ਅੰਦਰਿ ਤਾਤਿ ਪਰਾਈ ਹੋਵੈ
ਤਿਸ ਕਾ ਕਦੇ ਨ ਹੋਵੀ ਭਲਾ॥

No good ever comes to such a person -

'None heeds what he says. He is a fool ever crying in wilderness.' P. 308

ਓਸ ਦੇ ਆਖਿਐ ਕੋਈ ਨ ਲਗੈ ਨਿਤ ਓਜਾੜੀ ਪੁਕਾਰੇ ਖਲਾ॥

How does jealousy disappear? Guru Sahib says - "So long as man does not obtain the company of the holy, jealousy does not disappear."

'I have altogether forgotten to be jealous of others.' P. 1299

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ॥

When did I forget to be jealous of others?

'Ever since I have attained the company of the holy. No one now is my enemy, nor is anyone a stranger to me and I am the friend of all.'

P. 1299

**ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ॥ ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ
ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ॥**

So Guru Sahib says, "What happens in the company of the holy? Man's mind becomes absorbed in the Name Divine. When the mind is absorbed in God's Name, then jealousy disappears -

'He, whose mind is imbued with the One Lord, forgets to feel jealous of others.'

P. 189

**ਏਕਸੁ ਸਿਉ ਜਾ ਕਾ ਮਨੁ ਰਾਤਾ॥ ਵਿਸਰੀ ਤਿਸੈ ਪਰਾਈ
ਤਾਤਾ॥**

It is only by becoming dyed with God's love that jealousy for others is forgotten. Guru Sahib says, "What a serious malady jealousy is! It is like termite striking a tree." Jealousy is the termite that afflicts the tree of man's life. Neither any rite, nor any ritual, neither any worship, nor any reading of holy books, neither any holy pilgrimage, nor any charity bears any fruit. If a tree is infected with termite, you may give any amount of water and fertilizer to it, it never grows. Similarly, jealousy is a disease which does not let man grow and prosper.

The second serious fever afflicting man is desire. The greatest harm which desire does is that it makes man forgetful of God.

Sovereign Ninth Guru Sahib was asked, "O True Sovereign! you dwell so much on the greatness of God's Name. Then why doesn't the world meditate on the Name?" Guru Sahib said, "In false greed, the world has become afflicted with the malady of desire -

'Gripped by the great malady of desire, death have they forgotten.'

P. 919

ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ॥

Such is the Guru's edict -

'O mortal, if thou hast any understanding, then remember thou Thy Lord, night and day.

*Each moment thy appointed time is slipping by,
As water from a cracked pitcher.*

Foolish, ignorant man!

Why Divine laudation dost not sing?

Involved in false greed, death hast thou forgotten.

*Nothing yet is lost, should thou take to chanting
Divine laudation.*

*Saith Nanak: By devoted meditation on Him,
The state of fearlessness shalt thou attain.' P. 726*

ਚੇਤਨਾ ਹੈ ਤਉ ਚੇਤ ਲੈ ਨਿਸਿ ਦਿਨਿ ਮੈ ਪ੍ਰਾਨੀ॥

ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਬਿਗਾਤੁ ਹੈ ਫੂਟੈ ਘਟ ਜਿਉ ਪਾਨੀ॥

ਹਰਿ ਗੁਨ ਕਾਹਿ ਨ ਗਾਵਹੀ ਮੁਰਖ ਅਗਿਆਨਾ॥

ਝੂਠੈ ਲਾਲਚਿ ਲਾਗਿ ਕੈ ਨਹਿ ਮਰਨ ਪਛਾਨਾ॥

ਅਜਹੁ ਕਛੁ ਬਿਗਰਿਓ ਨਹੀ ਜੋ ਪ੍ਰਭ ਗੁਨ ਗਾਵੈ॥

ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜਨ ਤੈ ਨਿਰਭੈ ਪਦੁ ਪਾਵੈ॥

*'Foolish, ignorant man! why Divine laudation dost not
sing?' P. 726*

ਹਰਿ ਗੁਨ ਕਾਹਿ ਨ ਗਾਵਹੀ ਮੁਰਖ ਅਗਿਆਨਾ॥

Guru Sahib has used two epithets for us for not singing God's praises - foolish and ignorant.

'Involved in false pride, death hast thou forgotten.'

P. 726

ਝੂਠੈ ਲਾਲਚਿ ਲਾਗਿ ਕੈ ਨਹਿ ਮਰਨ ਪਛਾਨਾ॥

Man has forgotten death because he is afflicted with desire.

*'Nothing yet is lost, shouldst thou take to chanting
Divine laudation.*

*Saith Nanak: By devoted meditation on Him,
The state of fearlessness shalt thou attain.' P. 726*

ਅਜਹੁ ਕਛੁ ਬਿਗਰਿਓ ਨਹੀ ਜੋ ਪ੍ਰਭ ਗੁਨ ਗਾਵੈ॥

ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜਨ ਤੈ ਨਿਰਭੈ ਪਦੁ ਪਾਵੈ॥

Guru Sahib says, "Man does not meditate on the Name because he is afflicted with the malady of desire."

*'Maya its snare has set, with grain scattered beneath.
Mother mine! the bird of man's mind by desire is*

ensnared, helpless to escape.' P. 50
 ਮਾਇਆ ਜਾਲੁ ਪਸਾਰਿਆ ਭੀਤਰਿ ਚੋਗ ਬਣਾਇ॥
 ਤਿਸਨਾ ਪੰਖੀ ਫਾਸਿਆ ਨਿਕਸੁ ਨ ਪਾਏ ਮਾਇ॥

Now he cannot escape from the malady of desire and avarice.

'Some birds on the body's lovely tree wander in all four directions.

As they wander about, their suffering abounds, Bringing burning sorrow and wailing:

Without the Guru's (Preceptor's) guidance one finds not the true mansion,

Nor the immortal ambrosial fruit.' P. 66

ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ॥
 ਜੇਤਾ ਉਡਹਿ ਦੁਖ ਘਣੈ ਨਿਤ ਦਾਝਹਿ ਤੈ ਬਿਲਲਾਹਿ॥
 ਬਿਨੁ ਗੁਰ ਮਹਲੁ ਨ ਜਾਪਈ ਨਾ ਅੰਮ੍ਰਿਤ ਫਲ ਪਾਹਿ॥

So, in this way, Guru Sahib said, "Vaid Ji! (O physician!) the biggest malady that afflicts man is the one which afflicts his mind. Only a very rare person may be free from it; the rest are all afflicted. The principal malady afflicting man is that of 'haumein' (ego or self-conceit). It leads to horrible results. So long as this malady persists, man cannot attain to any state of peace.

'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॥

It is due to 'ego' that the world has been created out of God.

'In egoism does the world draw birth -

In forgetfulness of the Name it suffers.'

P. 946

ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ॥

It is due to ego that the 'jeev' (soul, sentient being) has come within the circle of life. Separating

from the ocean, he has become a small pond. Germs have grown within him owing to which he is suffering. Due to 'ego' he continues taking birth and dying. The noose of birth and death does not fall off his neck so long as, annulling ego and attachment, he does not realize his true form. An intelligent person should ponder over it, who knows that he has come into the world for gaining union with Lord God -

*'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 holy company on the Name immaculate meditate.

In achieving the end of liberation thyself engage!

In Maya - attachment is thy life going waste.' P. 12

**ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ
ਤੇਰੀ ਬਰੀਆ ॥**

**ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥ ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ
ਕੇਵਲ ਨਾਮ ॥**

**ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥ ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ
ਮਾਇਆ ਕੈ ॥**

He who is eager to cross the world ocean, should think - 'Where is God found? Where does He abide? And what is the method of meeting Him? Why is He not found or met?' Holy men tell us that God abides with us -

*'The bride and the Groom dwell together, but in
between them is the hard wall of ego.*

*The Perfect Guru (Holy Preceptor) has demolished the
wall of ego and slave Nanak has met his God, the
Lord of woods.'* P. 1263

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

ਗੁਰਿ ਪੂਰੈ ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ ਜਨ ਨਾਨਕ ਮਿਲੇ ਬਨਵਾਰੀ ॥

Guru Sahib says - 'God lives with you, near you. Then how is it that He is not met? It is because

in between is the wall of ego -

'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

ਭਾਂਡੀਰੀ ਕੇ ਪਾਤ ਪਰਦੋ ਬਿਨੁ ਪੇਖੇ ਦੁਗਾਇਓ ॥

The wall of ego and attachment is very thin which does not let man meet with God.' When Tenth Guru Sahib went to Paonta Sahib, then nearby at Sadhaura lived a well-known Muslim holy man named Pir Buddhu Shah. He was acclaimed far and wide.

He had set up two separate community kitchens, one for Muslims and the other for Hindus. Holy discourses continued to be delivered all the time. Prominent scholars came to him for spiritual discussions, but so far he had not attained to Supreme Peace and Bliss; he had not realized the soul; his mind was still wandering in doubt. He tried hard, went on 'Hajj' (pilgrimage to Kabaa), practised severe austerities, gave charities and tried many other methods, but he was not able to realize his soul. He had heard about Guru Nanak Sahib's spiritual seat, and he had also heard that Guru Tegh Bahadur Sahib had embraced martyrdom for the sake of others -

'It was for the sacred thread and the frontal mark of the Hindus,

That he performed a great act of chivalry in the Kal age.'

Bachittar Natak

ਤਿਲਕ ਜੰਦੁ ਰਾਖਾ ਪ੍ਰਭ ਤਾਕਾ। ਕੀਨੋ ਬਡੋ ਕਲੁਲੁ ਮਹਿ ਸਾਕਾ।

The people of the whole world live for their own selves, but only a rare one lays down his life for the sake of others. So Guru Tegh Bahadur Sahib laid down his head. He had also heard that although Guru Gobind Singh Ji was still a youth, yet he was

a great holy personage and in no way a lesser person than Guru Nanak Sahib. So he thought of going to Tenth Guru Sahib and resolve the issue. He took his disciples and set out to meet Guru Sahib. From a distance, he observed that the Guru's court was in attendance. On one side sat the warriors, on the other sat the court poets, while the congregation sat in the rest of the pandal. On seeing Guru Sahib's handsome personality, he was charmed and decided that he would fall at his feet and would not leave until he gained realization of his soul. When he reached near, he looked at his disciples and thought - 'What will my disciples say when they see me falling at the feet of a Guru who is just 20-22 years old, while I am far older than him? Secondly, they will lose faith in me.' So, due to these thoughts, his desire to fall at the Guru's feet got checked. He went quite near and quietly extended his hand to shake hands with Guru Sahib. Guru Sahib took his hand with two fingers and said, "Pir Ji! be seated! What brings you here?"

He said, "Your worship! how should one unite with Allah (God)?"

Guru Sahib said, "As the day and night meet."

He was filled with doubts and misgivings, for day and night have never met. He said, "True Sovereign! I haven't followed what you have said." He said this with great hesitation thinking - "What will his disciples say about me that their 'pir' had not followed such a simple thing? Then what kind of 'pir' is he?"

Guru Sahib said, "It is the same as you have understood."

He said, "Sir! how? Kindly explain to me in detail."

Guru Sahib said, "Just as you think that when the sun rises, night ceases to exist, similarly, when the light of truth dawns, falsehood is destroyed. What you have deemed to be the reality, the 'I', that is not real; that is an illusion."

He (Pir Buddhu Shah) said, "O True Sovereign! even now I have not understood. I have listened to your 'bani' (utterances) -

'Saith Nanak: On a single tree (implying the body), bearing the fruit of joy in God are settled two birds. [These birds are interpreted as the Divine Self (Paramatma) and the individual self (jivatma).]

*While coming and going are these birds invisible -
Wings they bear not.'* P. 550

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

O Sovereign! on this body-tree abide two birds, one is the bird of intellect or intelligence, which says - 'I am fair, I am dark; I am virtuous, I am sinful; I am happy, I am unhappy. This bird suffers the fruit or consequences of his actions.

But the other bird sits there in a joyful and carefree state. It neither goes anywhere, nor returns from anywhere. It always remains absorbed in a state of 'sat' (truth), *chit* (intellect), *anand* (bliss), that is, in a state of perfect bliss.

Now, of the two, I am not able to find out, which one I am." Guru Sahib said, "First, you should understand 'I'. The second 'I' is a mere shadow of the real 'I'. The notion of this shadow has become firm-fixed in our mind. Through repeated assertion of 'I' or 'self', we consider ourselves as the physical body and forget the reality. O Pir Buddhu Shah! recognize or realize the truth. When you

realize the truth, falsehood will be destroyed. When 'truth' dawns, then 'I' (or ego) ceases to be." At this he said, "Then sir! what is the meaning of union of truth with the Truth?"

Guru Sahib said, "This is the riddle. Truth is always in union with the Truth; the sense of being individual self or sentience is illusory. 'Sakhi Chetan' (seeing sentience) is true and that is ever in union with Brahm (Lord Creator). This relationship or union is never broken. It is only this much -

'His soul, he makes one with the Supreme Soul.' P. 661
ਆਤਮਾ ਪਰਾਤਮਾ ਏਕੋ ਕਰੈ ॥

Do not consider them as two; consider them as one."

He said, "True Sovereign! then is the 'jeev' (self) an illusion?" Guru Sahib said, "Yes! the 'jeev' (self) form you consider yourself, it is the light or reflection of the soul over the intellect. Then does this false thing get created -

'... .. with its non-existent merits is conceited.'

P. 468

..... ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ ॥

Neither is, nor was there anything. This 'I' has come into being due to the reflection of the Supreme Light and this notion of 'I-ness' has become firm-fixed. This is called 'haumein' (ego or self-conceit). So long as this notion of 'I-ness' is not annulled, the 'jeev' (self) continues taking birth and dying, and does not attain peace.

So, on the intellect or intelligence-tree are sitting two birds; one is the Divine Self and the other is individual self (*jivatma*). This 'jeev' (individual self or soul) is a veil like the 'amar-bel' (dodder) on the trees which covers them, or the moss covering the water. Similarly, the false notion of being 'I' is a mere

shadow or reflection, which has covered the soul. As a result, he has become alienated from God. Therefore, this malady of ego is very bad. So recite the following edict -

'The wall of pride and ego intervenes between me and Him.

He is heard to be close by in the country.

Between me and the Lord is a fine curtain like the wings of a butterfly, but seeing Him not, I deem Him distant' "

P. 624

**ਹਉ ਹਉ ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੋ ਸੁਨਤ ਦੇਸਿ ਨਿਕਟਾਇਓ ॥
ਭਾਂਡੀਰੀ ਕੇ ਪਾਤ ਪਰਦੋ ਬਿਨੁ ਪੇਖੇ ਦੁਗਾਇਓ ॥**

Guru Sahib says, "This notion of being a physical body that you have formed due to which you are repeatedly saying 'I, I', you have come to regard this false 'I' as your real self. As a result, you are not realizing your true self."

At this Pir Ji said, "True Sovereign! then what should be done to gain this realization? For this purpose, I observed 'chillas' (period of 40 days of solitary meditation and prayer), performed 'hajj' (pilgrimage to Mecca), ran free community kitchens, gave alms and did many other deeds of piety."

Guru Sahib observed, "All deeds done in ego are bonds or shackles. By doing them in ego, you have further bound yourself in chains."

At this he said, "O Sovereign! then how should I give up false 'I' or 'ego'? Wherefrom has this 'I-ness' come?"

Guru Sahib said, "Look here! this string is lying in darkness; it is twilight. It will create the illusion of being a snake. This notion becomes firm-fixed. But when you see in light, you find that it is a string." Similarly, Pir Ji -

'The Guru has given me the collyrium of divine

knowledge by which darkness of ignorance is dispelled.

By God's grace I have met the saint and my mind, O Nanak, is enlightened.' P. 293

**ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸੁ ॥
ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ ॥**

When the mind is enlightened then one comes to know that there is nothing like 'I'. Ego and attachment are meant to entrap man. Its cure lies in attending holy company."

At this he said, "Sir! but I have come to the holy congregation." Guru Sahib said, "You have come wearing the cloak of falsehood - I am a 'pir' (Muslim holyman). What will my disciples say if I pay obeisance at the Guru's feet? In the holy congregation, one should come wearing the cloak of truth. One should not come with any pre-conceived notions - I am a great scholar. I have read this in such and such book. If you come with such notions, holy congregation has no effect on you. Come to the holy congregation as a devotee. But you have come with your disciples and followers. Give up 'I-ness' or 'ego' and realize the Divine Ordinance or Will. When you submit to or come under God's Will, then your 'ego' will be destroyed."

The Sidhas had posed this question - O Nanak! kindly tell us -

'How can we be true and how can the wall of untruth be demolished?' P. 1

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

Guru Sahib said -

'Through obedience to His Ordinance and Will.

Saith Nanak: This blessing too is pre-ordained.' P. 1

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

God's Ordinance is writ on every particle of our being. There are 215000,000,000 cells in our body. In

every cell is God's Ordinance working - in stomach, eyes and ears."

Guru Sahib said, "Pir Ji! why are you taking upon yourself the responsibility for what you are doing? You are doing nothing. Everything is happening according to Divine Will and Ordinance."

*'Nanak! discourse thou on the Creator,
Whose will in all He does is supreme.'* P. 469

**ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ
ਰਹਿਆ ॥**

So, Guru Sahib said, "Vaid Ji! what terrible diseases does the mind suffer from! You know only about the ailments which afflict the body. The whole world is moving about afflicted with numerous diseases."

Vaid Ji fell at Guru Sahib's feet and held on to them entreating - "O Sovereign! disease you have described; now kindly tell me the cure also." Guru Sahib, "The cure of all diseases is one and only one. Recite like this -

*Refrain: The cure of all thine ailments is only God's
Name. ...*

**ਧਾਰਨਾ - ਤੇਰੇ ਸਾਰਿਆਂ ਦੁਖਾਂ ਦੀ ਹੈ ਦਾਰੂ,
ਇਕੋ ਨਾਮ ਵਾਹਿਗੁਰੂ ਦਾ -2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਇਕੋ ਨਾਮ ਵਾਹਿਗੁਰੂ ਦਾ -2, 2.
ਤੇਰੇ ਸਾਰਿਆਂ ਦੁਖਾਂ ਦੀ ਹੈ ਦਾਰੂ,.....
-2.**

Whatever may be the disease whether it is mental, or physical or economic, or social, or political, the cure is one and that is Divine Name.

*'The Name Divine is the sovereign remedy of all ills;
Divine laudation is bringer of weal and joy.'* P. 274

**ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ ॥
ਕਲਿਆਣ ਰੂਪ ਮੰਗਲ ਗੁਣ ਗਾਮ ॥**

This thought occurs to many devotees - 'What

is Name? How does it become medicine?' Revered holy congregation! have faith that where medicines fail, there God's Name works wonders.

Once a lady from Mohali came to us. Her Name is Balbir Kaur. She had been coming for a month. One day, she said to me, "Vir Ji! (Respected brother) I have lost my eye-sight. From one eye, I can see only indistinctly. The other eye has no vision left. Then I am suffering from high blood pressure - 240. Blood sugar too is 240. With this much blood sugar, I had gone to the hospital for operation of my kidney which has a stone. My blood pressure increased so much that the doctors did not operate on me. In my stomach, there is a tumour, which too cannot be operated upon. My backbone is fractured." Thus, she counted six ailments that she was suffering from. I kept quiet. She came again, and then too I remained silent. When she came to me again and again, I said to her, "Good woman! you have to practise Divine Name meditation and perform God's devotional worship for a year. Then you will be cured. Will you be able to do it? You have to practise meditation and austerity for one year."

She said, "Now my eyes too are going to lose vision. Thereafter, who is going to care for me?"

She was sent to the '*ashram*' (hermitage) at Gurudwara Ishar Parkash. After ten days, the doctor checked her blood pressure and found it perfectly normal. After a month, her blood sugar became normal. Then after another month, full vision returned to one eye. She had come to Ratwara Sahib in January, and in the month of September, I went to Amercia. She said, "Congratulations, brother." I said, "What is the matter?"

She said, "My stone has passed out through urine in three pieces."

When I was in America, I got a letter from her informing me - "Vir Ji! (Brother) the tumour has disappeared. Doctors say that it is not there at all. God knows where it has gone. But shall I go home with only one eye?" I replied, "No! have faith. Why have you lost faith? He, who has cured so much, will cure the remaining ailments too." I came back towards the end of December. In January she said, "Light has started flashing before the eye that was blind. Doctors used to say that nerves have got crushed. Now you can never see with this eye. But after a few days, vision returned to my second eye also."

She then said, "Should I go home?"

I said, "No! stay here for two months more."

Fourteen months passed, she said, "Now fourteen months have passed. Should I go home now?"

I said, "Go! get yourself tested from the doctors."

When she got herself examined, all her ailments were found to have been cured. She no longer suffered from fractured backbone, tumour in the stomach, stone in the kidney, and vision had returned to both her eyes. Blood pressure and blood sugar were found to be normal. So, holy congregation! it is a matter of having faith in the efficacy of God's Name. Many people are getting cured in their own homes as well as at the hermitage through Divine Name meditation. So, such is the power of God's Name meditation.

There is a woman here from Dadumajra. Flesh had fallen off from her hands; nails too had fallen off. The arm had rotted upto the elbow. Skin had

Chapter II

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

ਸਤਿਨਾਮੁ 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॥
ਡੌਲਨ 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॥

Refrain: Brahma, Vishnu and Mahesh, Pirs and auliyas (Muslim holymen and Divines) stand at Thy door, O Lord.

ਧਾਰਨਾ - ਬ੍ਰਹਮਾ ਬਿਸ਼ਨ ਤੇ ਮਹੇਸ਼ ਪੀਰ ਔਲੀਏ,
ਤੇਰੇ ਦਰ ਖੜੇ ਮਾਲਕਾ।

Revered saintly congregation! loud be thy utterance: 'True and Supreme is God's Name'. Getting free from worldly tasks, you have come to the Guru's holy court. Have a glimpse of Guru Maharaj (Sri Guru Granth Sahib) with your eyes, reflect with your intellect, and after reflection, imbibe the Guru's teachings in your heart and mind. Thereafter, when your turn comes, participate in singing the Guru's hymn with zeal and enthusiasm. Every effort is made that my voice reaches everyone's ears, although it being a hall, the voice echoes. So try to listen and understand carefully and

attentively. When we listen to *Gurbani* (Guru's utterance) carefully in a right and proper manner, then -

*'Merit or reward of million-fold yagyas (sacrifices)
Comes to those who listen to and sing God's
praises.'* P. 546

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ॥

Fruit of crores of *yagyas* (sacrifices) do receive all those who sing and listen to God's laudations. In our life full of great pre-occupations and immense pressures of work, we have found this little time for attending holy congregation. So take full advantage of this opportunity. Stringing the thoughts and ideas heard in the holy congregation, you should reflect over them in solitude and then imbibe them in your heart and mind. Only then shall you reap full benefit of attending the holy congregation. So, now, let all devotees speak loudly -

*Refrain: By meditating on the Name are removed
all pains and sufferings,
While honour comes through rendering de-
votional service.*

**ਧਾਰਨਾ - ਨਾਮ ਜਪੀਏ ਤਾਂ ਦੂਰ ਹੁੰਦੇ ਦੁਖੜੇ,
ਸੇਵਾ ਕਰਕੇ ਮਾਣ ਪਾਈਦੈ।**

Divine Name meditation and devotional service have a great importance in the Guru's abode. Man cannot practise Divine Name meditation unless and until there are virtuous deeds in his mind and body.

*'Without cultivating noble qualities, no true devotion
can be.'* P. 4

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ॥

So, through devotional service are acquired humility and various other fruits. We have little time at our disposal. It is *Kalyuga* (Dark Age) and our life-span is very short, and our bodies have become infected with ailments. Ask anyone, you will

find him suffering from one disease or the other. Almost everybody is sick. Our thinking, conduct and dress have all gone wrong. Everything is flawed and deficient. So, for our liberation, Guru Sahib has shown us the path of Divine Name meditation and devotional service. To reap double the advantage in a short period of time, Guru Sahib has devised these means and methods for us. By meditating on the Name Divine are annulled all sufferings, and through service, we achieve honour both here and in the Divine Court -

'By devotional service in this world, shall ye get a place at the Divine Portal.

Then says Nanak, in joy may you gambol.' P. 26

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥

Yesterday I had discoursed about what Sovereign Guru Nanak Sahib had told Vaid Hardas that the whole world is afflicted with maladies. Maladies of the mind come first, while physical ailments come afterwards. If the mind is ill, then the body becomes automatically sick. However, if the mind is in sound health, physical ailments are automatically cured. Many devotees don't have belief in these things because there is reasoning in them. Reasoning is essential but so long as belief and reason do not harmonise, no good result accrues. So Guru Sahib has prescribed God's Name as the cure of all sufferings and ailments -

'The world is ill, the Name is the cure-all;

Without the True Lord, the filth of sin attaches to it.'

P. 687

ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੁ ਮੈਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ ॥

We do not know how the Name Divine has become the cure-all. All the big maladies, about

which we have never thought, such as, ignorance, delusion, mammon, ego etc. are one and the same, though their names are different. This malady of ignorance afflicts the whole world. *Brahma, Vishnu* and *Mahesh* (Shiva) and all the gods are afflicted with 'haumein' (ego). All human beings take birth and die in ego, because they are not able to understand what ego is. Interpreting it wrongly, we call it pride, but Guru Sahib has pointed out five intoxicants - empery, wealth, beauty, pride of caste and youthfulness. These are the five robbers of goodness. These are the five prides. Man acquires education and starts taking pride in it that he is educated or learned. Similarly, man takes pride when he acquires great wealth. He prides on being youthful, belonging to a high caste and acquiring temporal power. These are called prides. Where there is no pride in them, even there does 'haumein' (ego) creep in. We are born in ego, and we die in ego. We are not able to remove this noose from our neck.

'As long as this man deems that he is the doer of something, until then he wanders in the womb existences.'

P. 278

**ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ॥
ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ॥**

As long as man says that he has done something, he continues to fall into life. Some persons say only superficially - 'It is the Guru who has made me do this thing', but in their hearts, they believe that they have done it. But in spiritual matters, it is not expression with the tongue, but from the heart that is accepted. From the mouth, man says many things -

*'They, who have one thing in their heart and another in their mouth or on their tongue, are accounted false.'*P. 488

ਜਿਨ ਮਨਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਸਿ ਕਾਢੇ ਕਚਿਆ ॥

Guru Sahib says - 'He, who has one thing in his heart and another on his tongue, is a false or inconstant person.' But he who truly says from the core of his heart that he is afflicted with the malady of ego, to him Guru Sahib says - 'You are not the only one afflicted with ego, the whole world is infected with ego -

'The world is ill;'

P. 687

ਸੰਸਾਰੁ ਰੋਗੀ ॥

And what is the medicine?

'... the Name is the cure-all;

Without the True Lord, the filth of sin attaches to it.'

P. 687

..... ਨਾਮੁ ਦਾਰੁ ਮੈਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ ॥

The impurity which clings is that of ego-

'The scum of multiple 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 ਇਸੁ ਮਨ ਕਉ ਮਲੁ

ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥

ਖੰਨਲੀ ਧੋਤੀ ਉਜਲੀ ਨ ਹੋਵਈ ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ ॥

So, the whole world is suffering from ego and as a result thereof, it is alienated from God. He, in whose soul and mind Divine Light has not been lit and his five illusions have not been annulled, is afflicted with the malady of 'ego'. You can't describe just one man to be afflicted with ego, infact, the whole world is suffering from the ailment of 'ego'. As he does not take the medicine from the Guru and eat it in the manner prescribed by him, he remains alienated from God.

So, in the same manner, I had discussed various diseases. The disease of ignorance is cholera of the

mind. The malady of 'backbiting' is very bad. A large number of devotees come who have been attending the holy congregation for a long time. But many times, I observe that even after keeping the holy company for several years, they still indulge in backbiting. Their state is like that of an oilman's ox, with his eyes covered, who moves on the circular path round the oil press. He is ever in fear that his master is following him and may strike him with his club any time. So, throughout the day he continues going round and round at a fast pace. When his eye-covers are removed, he finds himself standing at the same place. So, as long as, we do not take it seriously in our mind that in this very life, we have to make the achievement about which Guru Sahib mentions again and again, there is no attainment -

*'With the gift of human incarnation granted to thee,
Now is thy opportunity to have union with the Lord.
Nothing else shall avail thee.'* P. 12

**ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ॥**

He who thinks seriously, his heart is moved to hear that all other tasks are worthless and superfluous and yet he is all the time involved in them. What is his real task? Guru Sahib says -

'In holy company on the Name immaculate meditate.'
P. 12

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥

Going into the company of the saints, you should gird up you loins to practise Divine Name meditation and perform God's devotional worship.

*'In achieving the end of liberation thyself engage.
In Maya attachment is thy life going waste.'* P. 12

**ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ॥
ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ॥**

Falling in love with *Maya* (material riches), your

life is going waste. What is *Maya*? What do we call *Maya*? Whatever has a name and a form, and whatever comes under these two characteristics is called *Maya*. This 'jeevatma' (individual self or soul) instead of loving his reality has mistakenly started loving the visible material things of the world, which do not remain permanent. Guru Sahib says - 'You are wasting your life.' Then is man filled with devotion and attachment. Then the thought occurs in his mind that his life is going waste. But this thought and realization comes only to some rare supremely fortunate person, and not to the rest of the world because their mind has been charmed by *Maya* (Mammon).

*'Bewitching is the love of wealth,
Which without teeth, has eaten up the world.
The apostates are eaten away, but the Guruwards,
who fix their mind in the True Name, are saved.'*

P. 643

ਮਾਇਆ ਮਮਤਾ ਮੋਹਣੀ ਜਿਨਿ ਵਿਣੁ ਦੰਤਾ ਜਗੁ ਖਾਇਆ॥
ਮਨਮੁਖ ਖਾਧੇ ਗੁਰਮੁਖਿ ਉਬਰੇ ਜਿਨੀ ਸਚਿ ਨਾਮਿ ਚਿਤੁ
ਲਾਇਆ ॥

Maya has eaten away the rest of the world. Man does not think about it. This thought does not occur to him. Even though hearing with his ears, he does not imbibe this truth within his self. Even though seeing with the eyes, this truth does not go deep within him. It remains only on the surface and does not go deep. But when he thinks that his life is going waste, his entire thinking is transformed.

In history, there is mention of the time in the life of Guru Amar Das Ji when he was not filled with spiritual yearning. Guru Sahib was the eldest of the four brothers. His earlier life was marked by noble conduct and behaviour. The family had considerable land with wells and so was engaged in

agriculture. But Guru Sahib had taken upon himself the task of itinerant-trade. Wherever there was a company of holymen, he made it a point to go there, and the thought which repeatedly occurred to him was that in every holy company emphasis was laid on adopting a Guru (Holy Preceptor) without whom there was no liberation for men. Although he used to recite regularly one rosary (consisting of 108 beads) of a common chant, 'Om namu Bhagwatey Vasudevaey nameh', called *Khodus* chant, which Dhruv too had recited, yet the characteristics which saints used to tell were still missing in him. Then he observed his physical state, for he had become 62 years old, yet he had made no spiritual attainment. He thought - 'A child can say that he is yet to grow into a youth, a youth can say that old age is yet to come, but he who has already become old, his every step is towards death. Secondly, it is not known when death may come -

'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 ਬੇਗਾ ਨਹ ਬੁਝੀਐ ਜਉ ਆਇ ਪਰੈ ਜਮ ਫੰਧੁ ॥

So, seeing the condition of his body, such a thought came into his mind -

'Few days to thee are left; thou hast grown weary and thy body vesture has grown old.' P. 23

ਦਿਨ ਥੋੜੜੇ ਥਕੇ ਭਇਆ ਪੁਰਾਣਾ ਚੋਲਾ ॥

Such thoughts continued to trouble his mind. When thoughts of this type occur to the mind, man is filled with non-attachment and renunciation. Tears flow from the eyes of a renunciate and he thinks about his goal - 'O my mind! I have made no achievement so far. I haven't as yet met a Guru

(Holy Preceptor). I have spent all my life in search of a Guru (Holy Preceptor). But I haven't found a capable Guru. It was because his (Guru Amar Das Ji) firm belief was - 'Guru must satisfy the devotee'. Guru incapable of giving satisfaction to the devotee and husband without charm are both worthless and useless.'

According to beliefs and traditions of the time, the *Ganga* was given great importance among holy spots and pilgrim centres. So, he took a vow that after every six months, he would visit the Ganges on foot and have ablutions there. In this manner, he would come to meet holymen on the way, and it was quite possible, he might meet a capable Guru (Holy Preceptor) because very many holymen and saints practised Divine Name meditation on the banks of the Ganges. He visited the Ganges twenty times but without meeting a competent Guru (Holy Preceptor). On this particular occasion, he was going for the twenty-first time, and he had become 72 years old. There was deep regret in his heart that old age had come upon him completely. No time was now left. He had not achieved anything so far, but he was determined not to adopt an immature or fake Guru (Holy Preceptor). He would adopt only a Perfect Guru when he was satisfied about his spiritual attainments.

In India, bathing at holy places is considered a highly pious deed. There are two types of places of pilgrimage - '*Jarrh*' (inanimate and immovable) and '*jangam*' (living and moving). The first type of pilgrim centres are known to all. Everybody knows that there are 68 pilgrimage centres in India and abroad. Bathing at them yields different fruits.

Second are '*jangam*' (living and moving) pilgrim

centres. These pilgrim centres are the ones where abide those who have recognized God and attained to Him. They are saints, holymen, exalted souls, *Gurmukhs* (Guruwards, or God-directed), *Gursikhs* (Guru's disciples or followers) etc. wherever they sit, that place becomes a pilgrim spot. It is not just one pilgrimage centre; in fact, there come to abide all the pilgrimage centres with their respective fruits -

'Where God's tales are narrated,

There comes the Ganga itself.'

ਹਰਿ ਕੀ ਕਥਾ ਹੋਤ ਹੈ ਜਹਾ॥

ਗੰਗਾ ਭੀ ਚਲ ਆਵਤ ਤਹਾ॥

'What qualities has holy company?

Such it is wherein the sole Name of the Lord is expounded.'

P. 72

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ॥

ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ॥

The proud gods of these pilgrimage centres sit in those holy congregations with their respective fruits, so that if someone asks for them, they may find joy in bestowing them on him. Then -

'Is the place of pilgrimage greater, or God's servant or devotee?'

P. 331

ਤੀਰਥੁ ਬਡਾ ਕਿ ਹਰਿ ਕਾ ਦਾਸੁ॥

Where sits God's servant, that place becomes a place of pilgrimage -

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

P. 319

ਜਿਥੈ ਬੈਸਨਿ ਸਾਧ ਜਨ ਸੋ ਥਾਨੁ ਸੁਹੰਦਾ॥

That place becomes beautiful where pious persons sit.

'Wherever my True Guru goes and sits, beautiful is that place, O Lord, the king.'

P. 450

ਜਿਥੈ ਜਾਇ ਬਹੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਸੋ ਥਾਨੁ ਸੁਹਾਵਾ ਰਾਮ ਰਾਜੇ॥

'Jarrh' (inanimate and immovable) pilgrimage centres do not have so much spiritual power as the 'jangam' (living and moving) pilgrimage centres have. It is because the former are incapable of removing mind's impurity. On the other hand, 'jangam' (living and moving) pilgrimage centres, that is, saints and holymen are capable of removing the filth or scum of the mind. By following their teachings and living according to them, we can remove the impurity of the mind. So long as mind's impurity is not removed, purity does not come -

'When the mind is filthy, everything is filthy. By washing the body the mind becomes not pure.' P. 558
ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੈ ਮਨੁ ਹਛਾ ਨ ਹੋਇ॥

So long as there is impurity in the mind, you may wash the body as much as you like, it will become impure again. The body is never pure or unpolluted. So 'jarrh' (inanimate and immovable) pilgrimage centres, preserving their purity and sanctity on the basis and strength of 'jangam' (living and moving) pilgrimage centres, that is saints and holy men, always continue praying in the Lord's court - 'O God! send some saint or holy man blessed by Thee because sinful men and women while bathing in our waters leave behind their sins making us impure. Send some great holy man who may remove our impurity by having a dip in our waters. This means-

Meanings: 'Even pilgrimage centres long for the dust of the saints' feet.'

ਭਾਵ ਅਰਥ - ਤੀਰਥ ਵੀ ਲੋਚਦੇ, ਸੰਤਾਂ ਦੀ ਧੂੜੀ ਤਾਈਂ।

Ganga, Yamuna, Godavari and Saraswati are the four rivers which have been reckoned as very pure and holy. Guru Sahib says that their proud presiding gods long for the dust of saint's feet -

'Ganga, Yamuna, Godavari and Saraswati seek dust of the saint's feet.'

P. 1263

ਗੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸਤੀ ਤੇ ਕਰਹਿ ਉਦਮੁ ਧੁਰਿ
ਸਾਧੁ ਕੀ ਤਾਈ॥

They make endeavours. The proud god bathes at the same pilgrimage centre where the holy bathe. An illustrative story occurs in spiritual history. Once there was a pretentious holyman who took a pledge that he would not take food at the house of a person who had not bathed in the *Ganga*. So, whenever during his wanderings, he met a person, his first question used to be - 'Brother! Have you bathed in the *Ganga*?' When he was to take meals at someone's place, he asked the same question. If the answer was 'yes', he partook of food, but, if the answer was 'no', he declined to take food, because holy men stand by their pledge.

Sant Baba Jawala Singh read or recited '*Panj Banis*' [Gurbani compositions prescribed for a Sikh for daily reading or recitation] five times, fifteen '*paths*' (readings) of *Sukhmani Sahib* and 25 '*paths*' (readings) of *Jap Ji Sahib* daily. Try to do so many '*paths*', and see for yourself how much time they take. Persons do not become such exalted saints and holymen for nothing. The world longs for the dust of their feet. By uttering their name and contemplating them, devotees' affairs are settled and their tasks accomplished.

So this was the vow, he had taken. One day he happened to be on the bank of the *Ganga*. He was hungry but there was no arrangement for food. Nearby lived a holyman who had attained to the supreme stage of God's realization. Many devotees came to his abode, listened to his discourses and followed them in their life. He too sat their listening to the exalted holyman. Then he heard the call for

food, "Brothers! food is ready; partake of it." At that moment, he thought - 'The holy man abides on the bank of the *Ganga*. He must be bathing here daily. It will be impolite and unseemly to ask him if he bathed in the *Ganga* or not.' So, he partook of food at the holyman's abode. But there was an apprehension in his mind that on that day, he had not asked his customary question. He was sitting in the august presence of the holy man. At last, with folded hands he submitted humbly, "O holy man! you are supremely fortunate because you are living on the bank of the *Ganga*, and so you must be bathing in the *Ganga* daily." The holy man replied, "Dear brother! I have never bathed in the *Ganga*. I take bath at my well."

At this he said, "Sir! I have done a very bad deed for it was my pledge to partake of food only from those who had bathed in the *Ganga*." After saying this, he got up and went away. He was going troubled by this thought - 'O my mind! the pledge which I had observed all my life has got broken today. What kind of holyman is this who, though living on the bank of the *Ganga*, does not bathe in its waters?' Overcome with melancholy, he lay on a sand dune outside. After sometime, he saw three persons going by. They had black complexion. Seeing them, he wondered where they were going. After sometime, when they returned, he saw that their complexion had become white in the moonlight. When they came near, he asked, "Brothers! who are you?"

They stopped to dispel his doubts. They said, "Dear brother! the three of us are the proud gods of *Ganga*, *Yamuna* and *Godavari*."

He said, "When you came, you were black-

complexioned, and now how have you become white in complexion?" They said, "Dear brother! the sinful people of the world bathe in us and leave behind all their sins owing to which our complexion becomes black. If some holy man comes and bathes in our waters, our sins are removed."

Sovereign Third Guru went to the pilgrimage centres in response to their entreaties. Similarly, Sovereign Ninth Guru visited the places of pilgrimage to purify them after hearing their appeals.

So, they (river-gods) said, "Dear brother! no exalted holy man has come to us for a long time, though pretenders and hypocrites do come in large numbers. But he who is constantly aligned with God and absorbed in His worship and contemplation, has not come. So, we have come ourselves to bathe carefully in the water which stands after this holy man takes bath. As a result our complexion has become white."

He was surprised at this revelation.

They said, "Why did you question him and entertain doubts about him? Even we seek the dust of his feet."

Guru Sahib says -

'Ganga, Yamuna, Godavari and Saraswati seek dust of the saint's feet.'

P. 1263

ਗੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸੁਤੀ ਤੇ ਕਰਹਿ ਉਦਮੁ ਧੁਰਿ
ਸਾਧੁ ਕੀ ਤਾਈ॥

Why?

'They say: Full of impurity of mortal's sins are we; our impurity by dust of feet of the holy is shed.' P. 1263

ਕਿਲਵਿਖ ਮੈਲੁ ਭਰੇ ਪਰੇ ਹਮਰੈ ਵਿਚਿ ਹਮਰੀ ਮੈਲੁ ਸਾਧੁ ਕੀ
ਧੁਰਿ ਗਵਾਈ॥

When we get the dust of the saint's feet, then

is our filth removed.

*'Bathing at sixty-eight sacred spots avails little;
As flying dust of the holy congregation into our eyes
falls,
Shed is all our impurity of foul understanding.'*

P. 1263

ਤੀਰਥਿ ਅਠਸਠਿ ਮਜਨਿ ਨਾਈ ॥ ਸਤਸੰਗਤਿ ਕੀ ਧੂਰਿ ਪਰੀ
ਉਡਿ ਨੇਤੀ
ਸਭ ਦੁਰਮਤਿ ਮੈਲੁ ਗਵਾਈ ॥

*So, in this manner, Guru Sahib is making mention of
not just one or two pilgrimage centres but of all the
holies. The Ganga had been brought from heaven by
King Bhagirath.*

*'Ganga by the recluse Bhagirath was brought down;
Holy Kedar by Shiva was incarnated or established.
Banaras and the place where Krishna grazed cows,
By contact with the holy are exalted.*

All sacred spots sanctified by the gods.....' P. 1263

ਜਾਹਰਨਵੀ ਤਪੈ ਭਾਗੀਰਥਿ ਆਣੀ..... ॥

..... ਕੇਦਾਰੁ ਥਾਪਿਓ ਮਹਸਾਈ ॥

ਕਾਂਸੀ ਕ੍ਰਿਸਨੁ ਚਰਾਵਤ ਗਾਉ ਮਿਲਿ ਹਰਿ ਜਨ ਸੋਭਾ ਪਾਈ ॥
ਜਿਤਨੇ ਤੀਰਥ ਦੇਵੀ ਥਾਪੇ..... ॥

All the holy spots established by the gods -

'... seek dust of feet of the holy.' P. 1263

..... ਸਭਿ ਤਿਤਨੇ

ਲੋਚਹਿ ਧੂਰਿ ਸਾਧੂ ਕੀ ਤਾਈ ॥

This is true of not just one or two holymen but
of all -

*'Should God's devotee, the holy Preceptor be met,
Dust of his feet on my face would I rub.*

*Lord! all your creation after dust of feet of the holy
quests.*

*Saith Nanak: Whoever has this good fortune on
forehead inscribed*

P. 1263

ਹਰਿ ਕਾ ਸੰਤੁ ਮਿਲੈ ਗੁਰ ਸਾਧੂ ਲੈ ਤਿਸ ਕੀ ਧੂਰਿ ਮੁਖਿ
ਲਾਈ ॥

ਜਿਤਨੀ ਸ੍ਰਿਸਟਿ ਤੁਮਰੀ ਮੇਰੇ ਸੁਆਮੀ

ਸਭ ਤਿਤਨੀ ਲੋਚੈ ਧੂਰਿ ਸਾਧੂ ਕੀ ਤਾਈ ॥

ਨਾਨਕ ਲਿਲਾਟਿ ਹੋਵੈ ਜਿਸੁ ਲਿਖਿਆ ॥

Dust of the saint's feet is obtained only by one on whose forehead it is writ -

'.... blessing him with the dust of the feet of the holy, the Lord ferries him across.'

P. 1263

..... ਤਿਸੁ ਸਾਧੁ ਧੂਰਿ ਦੇ ਹਰਿ ਪਾਰਿ ਲੰਘਾਈ ॥

To such a one God grants liberation -

'In charity seek I dust of feet of the holy; Which, should I receive, to my forehead would apply. Discarding false greed, with single mind should one on the inaccessible Lord meditate.

By writ of Primal Time alone is obtained dust of feet of the holy.'

P. 468

ਦਾਨੁ ਮਹਿੰਡਾ ਤਲੀ ਖਾਕੁ ਜੇ ਮਿਲੈ ਤ ਮਸਤਕਿ ਲਾਈਐ ॥
ਕੂੜਾ ਲਾਲਚੁ ਛਡੀਐ ਹੋਇ ਇਕ ਮਨਿ ਅਲਖੁ ਧਿਆਈਐ ॥
ਫਲੁ ਤੇਵਹੋ ਪਾਈਐ ਜੇਵੇਹੀ ਕਾਰ ਕਮਾਈਐ ॥
ਜੇ ਹੋਵੈ ਪੁਰਬਿ ਲਿਖਿਆ ਤਾ ਧੂੜਿ ਤਿਨਾ ਦੀ ਪਾਈਐ ॥

If it is already writ on the forehead, then alone is obtained dust of the saint's feet, otherwise not. So, in this way, the view of *Gurmat* (*Sikhism*) is that the '*jangam*' (living and moving) pilgrimage centre is superior to the '*jarrh*' (inanimate and immovable) holy spot. The holy man who is absorbed in God's devotional worship is a superior sacred spot. If we keep his company, then we need not go anywhere else and spend money because in him are present all the sixty-eight holies -

'Make your mind the casket for keeping idols; In the river of holy congregation bathe it.

Make offering of flower-petals of devotion - The Lord propitiate thus.'

P. 728

ਮਨੁ ਸੰਪਟੁ ਜਿਤੁ ਸਤ ਸਰਿ ਨਾਵਣੁ ਭਾਵਨ ਪਾਤੀ ਤ੍ਰਿਪਤਿ ਕਰੇ ॥

It is said that there is a pilgrimage centre within everyone; it is the pilgrim centre of the soul. So if

one comes to bathe in this pilgrim centre, then it is equal to bathing not only at the 68 holies, but at all the holy spots of the entire world -

Refrain: Bathing at the holies is performed by keeping the saints' company.

**ਧਾਰਨਾ -ਸਾਰੇ ਤੀਰਥਾਂ ਦਾ ਨ੍ਹਾਣ ਹੋ ਜਾਵੇ,
ਸੰਗਤ ਕਰਕੇ ਸਾਧੂਆਂ ਦੀ।**

'What good my going off to bathe at holy spots?

The Name Divine is the true holy spot.

The true holy spot also is contemplation of the holy Word and enlightenment within.

The enlightenment granted by the Guru is the true bathing-spot,

The ten holy baths (the ten days that are considered particularly holy for bathing at sacred spots) and the sacred tenth of the bright half of Jeth [the day the holy Ganga is believed to have descended to the earth].

The Name Divine ever I beg - Lord, holder of the earth! this to me grant.' P. 687

ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥

ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥

ਗੁਰ ਗਿਆਨੁ ਸਾਚਾ ਥਾਨੁ ਤੀਰਥੁ ਦਸ ਪੁਰਬ ਸਦਾ ਦਸਾਹਰਾ ॥

ਹਉ ਨਾਮੁ ਹਰਿ ਕਾ ਸਦਾ ਜਾਚਉ ਦੇਹੁ ਪ੍ਰਭ ਧਰਣੀਧਰਾ ॥

Guru Sahib says - 'By keeping the company of the holy you will be bathing not only at the 68 pilgrimage centers, but also at all the sacred spots of the world.

'Company of the holy equals bath at the sixty-eight sacred spots.

This is the true gain, whereby the self, life, mind and body, all are revived.' P. 47

ਕਰਿ ਸੰਗਤਿ ਤੂ ਸਾਧ ਕੀ ਅਠਸਠਿ ਤੀਰਥੁ ਨਾਉ ॥

ਜੀਉ ਪ੍ਰਾਣ ਮਨੁ ਤਨੁ ਹਰੇ ਸਾਚਾ ਏਹੁ ਸੁਆਉ ॥

The gain obtained is true. By bathing at this sacred spot, the self, life, mind and body, all are made fresh and green, and then -

'Thus comes honour in this world,

And at the Divine Portal a resting-place.' P. 48

ਐਥੈ ਮਿਲਹਿ ਵਡਾਈਆ ਦਰਗਹਿ ਪਾਵਹਿ ਥਾਉ ॥

Man obtains a place in God's court. But the other holy places do not earn for you a place at the Divine Portal. So, holy congregation! this sacred spot is bigger!

'Inside us lies the holy pool of enlightenment; Thus has the Guru (holy Preceptor) instructed or revealed.

With the impurity gone is the mind purified, By bathing in the Pool of Immortality.' P. 587

ਅੰਤਰਿ ਤੀਰਥੁ ਗਿਆਨੁ ਹੈ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ॥

ਮੈਲੁ ਗਈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਅੰਮ੍ਰਿਤ ਸਰਿ ਤੀਰਥਿ ਨਾਇ ॥

If one bathes in the Pool of Amrita (Nectar of Immortality), then all impurity is washed off and the mind becomes pure. When the mind is purified, then -

'Saith Kabir: Purified is the heart like Ganga-water. Then follows after him God, shouting "Kabir, Kabir".'
P. 1368

ਕਬੀਰ ਮਨੁ ਨਿਰਮਲੁ ਭਇਆ ਜੈਸਾ ਗੰਗਾ ਨੀਰੁ ॥

ਪਾਛੈ ਲਾਗੋ ਹਰਿ ਫਿਰੈ ਕਹਤ ਕਬੀਰ ਕਬੀਰ ॥

So, which is the 'Amritsar' [Pool of Nectar] pilgrimage centre, where, the Guru has commanded us to bathe daily? -

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

He should make efforts early in the morning, take bath and have ablution in the Pool of Nectar'.P. 305

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥

If we do not bathe in the Pool of Nectar, we are not obeying the Guru's command. Many devotees

are doubtful about what Guru Sahib intends to say here. Guru Sahib himself clarifies that -

'God-incarnate True Guru is the Pool of Nectar ...

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅੰਮ੍ਰਿਤ ਸਰੁ ॥

Guru Granth Sahib is the Pool of Nectar -

... the Supremely fortunate ones come and bathe in him.' P. 40

..... ਵਡਭਾਗੀ ਨਾਵਹਿ ਆਇ ॥

Those persons are Supremely fortunate who bathe in the 'bani' recorded therein. And what is the fruit of doing so?

'Their filth of many births is washed off and the Immaculate Name is implanted within them.' P. 40

ਉਨ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਉਤਰੈ ਨਿਰਮਲ ਨਾਮੁ ਦ੍ਰਿੜਾਇ ॥

The Name Divine becomes embedded within them.

'The True Guru is the true Pool of Nectar.

Bathing therein man is washed clean of the filth of his sins.' P. 113

**ਸਤਿਗੁਰੁ ਹੈ ਅੰਮ੍ਰਿਤ ਸਰੁ ਸਾਚਾ ਮਨੁ ਨਾਵੈ ਮੈਲੁ
ਚੁਕਾਵਣਿਆ ॥**

The True Guru is 'Amritsar' (Pool of Nectar) pilgrimage centre -

'Though man may strenuously bathe at many places of pilgrimage, even then, his mind's ego never departs.'

P. 491

**ਅਨੇਕ ਤੀਰਥ ਜੇ ਜਤਨ ਕਰੈ ਤਾ ਅੰਤਰ ਕੀ ਹਉਮੈ ਕਦੇ ਨ
ਜਾਇ ॥**

You may bathe at the remaining pilgrimage centres all your life, not only at sixty-eight holy spots, but all the pilgrimage centres of the world, mind's ego is not shed off. Ego never departs; on the other hand, it increases by entertaining the thought - 'I have been to the pilgrimage centres ten times.' Ablutions at holy places are not capable of

annulling man's ego -

*'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.'*

P. 39

ਜਗਿ ਹਉਮੈ ਮੇਲੁ ਦੁਖੁ ਪਾਇਆ ਮਲੁ ਲਾਗੀ ਦੂਜੈ ਭਾਇ ॥
ਮਲੁ ਹਉਮੈ ਧੋਤੀ ਕਿਵੈ ਨ ਉਤਰੈ ਜੇ ਸਉ ਤੀਰਥ ਨਾਇ ॥

You may bathe at even hundreds of holy bathing spots, the filth of ego is not removed. So in this manner, Guru Amar Dass used to go every time to bathe in the Ganga. On that day, when he went for the twenty-first time, there was great seriousness and earnestness in his mind. He thought repeatedly - 'O my mind! until now I have not found a Guru (Holy Preceptor). I have already become 72 years old. It is not known when the slingshot of Death may hit me -

*'Behold terrible death, prowling around with mouth
wide open.*

*One day (today or tomorrow) must it 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 ॥

Nobody knows when the slingshot of Death may strike him while he is eating and drinking, doing business, working as a servant or an employee and engaged in commerce and trade. Suddenly does death strike, man's worldly tasks remain unaccomplished but his stay in the world is over. Lying sick on the cot, he knows that he is going to leave the world. Even at that moment, he starts counting the tasks which remain to be done.

While returning from the pilgrimage to the Ganga, Guru Amar Dass Ji happened to meet a 'brahmahari' (celibate). When the 'brahmchari' (celibate)

observed Guru Sahib's nature and temperament that he was an exalted personage, his heart was in bloom, he was delighted, and at the same time, he started travelling with him. While thus travelling, they reached a village where there was an inn owned by a benevolent *Pandit* (Brahmin scholar and priest), an astrologer. The two (Guru Amar Dass Ji and the '*brahmchari*') rested there. Guru Sahib was naturally lying on the cot. That *Pandit* knew '*Samundrak*' science. One knowing this science can make predictions after seeing a person's body-parts - forehead, nose, hands and palms, very much like an astrologer. This *Pandit* was well-versed in this science. When he came to Guru Sahib for money, he was lying casually with one foot placed on his knee. His eyes at once caught sight of the '*padam*' (lotus) on the sole of his foot. Besides, the lotus mark was complete with all its petals, while some have lotus with two petals or four petals. In his case, it was a complete lotus mark. He was surprised because such a mark is found on the feet of great holymen. He thought - 'This man ought to be an '*avatar*' (God's incarnation). Why is he wandering about in this state of obscurity? Why hasn't he revealed himself to the world till now? He should be either an emperor. But from his dress, he does not appear to be a king. It is probable that he may be a great holy man who does not wish to reveal himself.' So, at that time, seeing the lotus mark on his feet, the *Pandit* thought of many things in his mind. 'This is a special mark which is found in an incarnation of Lord Vishnu. It was such a mark on Lord Krishna's foot which the hunter mistook for a deer's eye and shot an arrow at it.

*'There is a lotus mark on his foot.
It shines like a star.'*

The hunter came in search of prey and mistaking it for a deer's eye, shot at it an arrow.'

Bhai Gurdas Ji, Var 10/25

**ਚਰਣ ਕਮਲ ਵਿਚਿ ਪਦਮੁ ਹੈ ਝਿਲਮਿਲ ਝਲਕੈ ਵਾਂਗੀ ਤਾਰੇ।
ਬਧਿਕੁ ਆਇਆ ਭਾਲਦਾ ਮਿਰਗੈ ਜਾਣਿ ਬਾਣੁ ਲੈ ਮਾਰੇ।**

I have never seen such a clear and prominent lotus mark on anyone.' In *Gurbani*, the *Bhats* (Balladeers) say that the lotus mark was on Guru Sahib's right hand. They saw the lotus mark on the hand while the one on his foot was seen by this Pandit (Brahmin scholar). So at that time, many thoughts came into his mind and he decided not to accept any rent from Guru Sahib. When Baba Amar Das Ji was going to leave, the Pandit came to see him off.

Baba Ji said, "Pandit Ji! take charge of your room. Check up all the articles in the room. Tell me how much rent I should pay."

At that time, Pandit Ji bowed at his feet. Baba Amar Dass Ji was surprised why that Brahmin was paying obeisance to him.

He said, "Pandit Ji! you are a Brahmin. Why are you paying obeisance at my feet?"

He said, "Baba Ji! I know nothing about you as to which place you belong to. I know only this much that you come twice a year, and today, to my good fortune, I happened to look at your feet. There is a lotus mark on your foot. Why is it that you have not revealed yourself so far? As regards rent for your stay here, I am not going to accept from you. I will surely take the rent but only when you reveal yourself." These words induced a feeling of devotion in the *brahmchari* (celibate), and thus travelling Baba Amar Das Ji came to his town -

Basarke. There the *brahmchari* (celibate) sat outside one day on the well. There he started conversation saying - "Baba Amar Dass Ji! I have found great joy by keeping your company because you have kept the company of many saints and holymen. You have a distinctive nature and temperament of your own. Nobody has such a temperament, and in a way, I have become your devoted follower. Can you kindly tell me who your holy preceptor is? Who is the holy preceptor from whom you have imbibed such a beautiful way of life?"

No sooner did he say this than it seemed as if somebody had touched some painful and sensitive subject. Tears started flowing from the eyes of Baba Amar Dass Ji. He could not utter a word. The *brahmchari* thought - "Perhaps, I have done something very bad. I made this utterance for nothing. It is possible that his Guru may be no more. He may be dead, and he is weeping out of love for him." He (Brahmchari) said, "Baba Ji! if your Guru (holy Preceptor) has passed away, then I would like to submit that Gurus (Holy Preceptors) never go anywhere whether they are physically alive or not. It is all right, if you remember him in your mind. If the Guru is lodged in your memory, he is ever present with you and never leaves you. He leaves when we forget him and stop remaining absorbed in his memory. the Guru always remains with us -

'The Guru is ever with me and near me.

Ever I remember Him, contemplate Him.' P. 394

ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ
ਸਮਾਲੇ ॥

Baba Ji said, "Respected *brahmchari*! I am a very unfortunate person because although I have become 72 years old, yet I have not been able to find a

capable Guru (Holy Preceptor) so far, because it was my vow that I would adopt a Guru (Holy preceptor) only after testing him, and not by seeing the queues of devotees at his threshold. I won't imitate others, but will adopt the Guru only after satisfying myself about his spiritual attainments. I will give away my all - body, mind and wealth - where I am satisfied. I won't keep anything with myself." He said, "What! Baba Amar Dass are you without a Guru so far? This is something very bad. You are wasting your life in vain. What a misfortune! How unfortunate I am that I have been keeping the company of a person who has no Guru (Holy Preceptor)! If I knew, I would not have kept your company even by mistake. I kept eating from your hands. It was my vow that I would not eat food from the hands of a man without a Guru (Holy preceptor). How long I have been travelling with you from the *Ganga* to this place! I thought that you must be having a Guru (Holy Preceptor).

*'He who has not adopted Gurbani as the Guru,
By taking food from his hands, one forgets love and
devotion for God.'*

Rehatnama

**ਜਾ ਕੀ ਰਹਤ ਨ ਜਾਣੀਐ ਗੁਰਬਾਣੀ ਨਹੀ ਰੀਤਿ ॥
ਤਿਸ ਦੇ ਹਥੋਂ ਖਾਧਿਆ ਵਿਸਰੈ ਹਰਿ ਕੀ ਪ੍ਰੀਤਿ ॥**

You must adopt the Guru in the proper manner. You may pay obeisance to *Guru Granth Sahib* as much as you like. You may continue claiming - Guru Nanak Sahib is ours; Tenth Guru Sahib is our own, and so is *Guru Granth Sahib* ours. But as long as you don't receive the Name from the Guru's abode in the prescribed manner, you cannot become aligned with the Guru. You cannot say that you have a Guru. The Guru is one who bestows the Name-chant. You become the *Sikh* (disciple) of that person who bestows the chant. He, who has not received the Name-chant from the Guru, has no

relationship with the Guru. Such a person is called 'nigura' (one without a Guru or Holy Preceptor).

The second definition of a 'nigura' is: he is one who does not imbibe faith in the immaculate Name Divine. He is also called 'manmukh' (self-oriented or apostate). About him the Guru's edict is -

*Refrain: O Gurules one (without the holy Preceptor)! bad or evil is thy name;
You have wasted your life in vain.*

**ਧਾਰਨਾ - ਨਿਗੁਰਿਆ ਤੇਰਾ ਓ, ਨਾਮ ਬੁਰਾ,
ਮਾਨਸ ਜਨਮ ਗਵਾ ਲਿਆ ਬਿਰਥਾ।**

'There is no preceptor like the True Guru (perfect Holy Preceptor).....' P. 435

ਸਤਿਗੁਰ ਬਾਝਹੁ ਗੁਰੁ ਨਹੀ ਕੋਈ॥

Except the Perfect True Guru, there is no other Guru (holy preceptor) in the world and -

'..... one without the Preceptor is known as evil.'

P. 435

..... ਨਿਗੁਰੇ ਕਾ ਹੈ ਨਾਉ ਬੁਰਾ॥

He, who is without a Preceptor, he who has not adopted a Preceptor in the prescribed manner, even his name is evil to utter. From uttering his name accrues sin.

After the battle of Mukatsar, Tenth Guru Sahib, while living in the Malwa, was liberating the devotees. Dyal Dass Ji extended an invitation to him: "Your holiness! tomorrow take food at our place." In response to the invitation, Guru Sahib, accompanied by some Sikhs, set out for his village. On the way, Guru Sahib's horse gave some indications that it was thirsty. Guru Sahib said to the Singhs, "How far is the village?"

They said, "Sir! you can see it there before you."

Guru Sahib said, "The horse is asking for water."

He, who was conversant with the area, said, "Sir! in the thick grove of trees yonder, there is a large pond from where the entire village drinks water. There is a tank for the animals also."

Guru Sahib reached the pond and let the horse's reins loose. The horse went knee-deep into water. He smelt it but did not drink and turned his head. Guru Sahib said, "Why does it not drink water? Brother! check if it is dirty or foul-smelling."

A Singh alighted from his horse. He took a palmful of water, smelt it, and said, "True Sovereign! the water is clear and pure. There is no dirt in it. It is not foul-smelling either."

Guru Sahib said, "Then why doesn't the horse drink it?"

He took the horse further. Again the horse smelt water but did not drink it. The horse itself came out of water. It was thirsty but was declining to drink the water.

All were surprised and remarked, "O Sovereign! although your horse is thirsty, yet it is not drinking the water."

Guru Sahib said, "Brothers! we have come to the village of a man who is without a holy Preceptor. Owing to our company and since I ride it, it is fully enlightened. It is serving us. Since the master of the village is without a holy Preceptor, the foul-smell of his being without a Guru has entered every particle of the village. Its foul smell is present even in its foodgrains. When the horse has not drunk the water of this place, how can we partake of food here? Let us go back."

At that moment, as Guru Sahib turned back,

Dyal Dass came running and said, "O True Sovereign! why are you going back from near the village?"

Guru Sahib said, "Dyal Dass! our horse has not drunk water from your pond because you are without a holy Preceptor; you have not adopted a Guru."

He said, "O True Sovereign! every year I come to you alongwith other devotees. All this congregation comprising the Brars (Jat Surname) and their offerings, I bring to you. Except you, we do not have faith in anyone. You are everything for us."

Guru Sahib said, "The relationship between you and me is worldly and not spiritual. You have your desires for the fulfillment of which you bring promised offerings. The Guru is sans enmity -

*'Whatever the servant of the Lord seeks,
that He grants him.'* P. 681

ਜੋ ਮਾਗਹਿ ਠਾਕੁਰ ਅਪੁਨੇ ਸੇ ਸੋਈ ਸੋਈ ਦੇਵੈ ॥

You may seek boons from *Sri Guru Granth Sahib*, whether you have adopted the *Guru* or not, whether the seeker has faith and devotion or not, but whoever comes and spreads his apron at this portal shall find his desires fulfilled, because in the eyes of the *Guru* all are equal. But the relationship between you and me is worldly, not spiritual."

Thereafter, *Guru Sahib* went away. *Dyal Dass's* brother was standing closeby. He was an '*amritdhari*'; he had partaken of '*amrit*' (baptismal nectar) in the prescribed manner. He said, "Respected brother! go and make a submission to *Guru Sahib* that you are sporting unshorn hair and beard, and have put on weapons also. Then why are you afraid of partaking of '*amrit*' (baptismal nectar)? You have not received the boon of the Name. Unless and until you receive

the Name, there cannot be any spiritual bond between you and the Guru."

On hearing this, he ran after Guru Sahib and submitted to him: "O True Sovereign! I will adopt your Sikhism in the manner prescribed by you. Kindly have food offered by me." He carried cart-loads of food, and then did Guru Sahib accept the food. So Guru Sahib says thus -

'There is no preceptor like the True Guru (Perfect Holy Preceptor);

One without the Preceptor is known as evil.' P. 435

ਸਤਿਗੁਰ ਬਾਝਹੁ ਗੁਰੁ ਨਹੀ ਕੋਈ ਨਿਗੁਰੇ ਕਾ ਹੈ ਨਾਉ ਬੁਰਾ॥

He, who is without the Guru follows the dictates of his mind; he is self-willed. On the other hand, he who has adopted the Guru, follows him. The latter does not become *Guruwards* on the condition that he will obey one command of the Guru and not the other. If he does his own will, he will fall in the category of apostates. Guru Sahib says that such persons are bound to suffer distress

'The egoist is the field of suffering;

Suffering he sows, suffering consumes;

In suffering born, in suffering dying,

In egoism is his life passed.' P. 947

ਮਨਮੁਖ ਦੁਖ ਕਾ ਖੇਤੁ ਹੈ ਦੁਖੁ ਬੀਜੇ ਦੁਖੁ ਖਾਇ॥

ਦੁਖ ਵਿਚਿ ਜੰਮੇ ਦੁਖਿ ਮਰੇ ਹਉਮੈ ਕਰਤ ਵਿਹਾਇ॥

'The egoist keeps being born and dying, and ever and again buffets bears.

All hells by the egoist are suffered; the God-directed not a whit by these are touched.' P. 1073

ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ॥ ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ ਖਾਵੈ॥

ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਪੁ ਨ ਮਾਸਾ ਹੇ॥

All the hells are reserved for the apostate or

self-willed -

'Saith Nanak: Such is the Divine will-Egoists or self-willed shall again and again undergo birth.' P. 450
ਮਨਮੁਖਾ ਨੋ ਫਿਰਿ ਜਨਮੁ ਹੈ ਨਾਨਕ ਹਰਿ ਭਾਏ ॥

About the egoist or self-willed, Guru Sahib also says -

*'Death comes inevitably to egoists -
Ignominious is their end;
Caught in duality, their own life they destroy.'*
P. 362
ਮਨਮੁਖ ਮਰਹਿ ਮਰਿ ਮਰਣੁ ਵਿਗਾੜਹਿ ॥ ਦੂਜੈ ਭਾਇ ਆਤਮ
ਸੰਘਾਰਹਿ ॥

The egoists kill their own selves -

*'Acquisitiveness brings them dishonor.
Realizing not their selves,
In slumber of delusion they lie.'* P. 362
ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਕਰਿ ਵਿਗੁੜਾ ॥ ਆਤਮੁ ਨ ਚੀਨੈ ਭਰਮੈ
ਵਿਚਿ ਸੁੜਾ ॥

An egoist cannot have self-realization. So he never finds liberation. He goes into low existences

-

*'Liberation is not for anyone without the Preceptor -
Deluded by evil propensities, chastisement he suffers.'*
P. 361
ਨਿਗੁਰੇ ਕਉ ਗਤਿ ਕਾਈ ਨਾਹੀ ॥ ਅਵਗਣਿ ਮੁਠੇ ਚੋਟਾ
ਖਾਹੀ ॥

A person without the holy Preceptor does not achieve salvation. About his rebirth, such is the Guru's edict -

*Meanings: 'Fall do they into the existences of crows,
dogs and donkeys who have not adopted the Guru
(Preceptor).'*

ਭਾਵ ਅਰਥ - ਕਾਵਾਂ, ਕੁੱਤਿਆਂ, ਗਧਿਆਂ ਦੀ ਜੂਨੀ ਪੈਣਗੇ,
*'The mortal who is without the Guru's chant or
instruction'* P. 1357

ਜਿਨ੍ਹਾਂ ਨੇ ਗੁਰੂ ਨਹੀਓਂ ਧਾਰਿਆ। ਗੁਰ ਮੰਤ੍ਰ ਹੀਣਸੁ ਜੋ ਪ੍ਰਾਣੀ
..... ॥

The Guru comes to be adopted when he bestows the 'Guru-mantar' (Guru's chant or initiatory formula). He who has not received it -

'.... accursed and contaminated is his life.' P. 1357

..... ਧ੍ਰਿਗੰਤ ਜਨਮ ਭ੍ਰਸਟਣਹ॥

Cursed is he a hundred times; his birth is foul and low -

'Stupid is he and like to dog, hog, ass, crow and snake.' P. 1357

ਕੂਕਰਹ ਸੂਕਰਹ ਗਰਧਭਹ ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ॥

Guru Sahib says that he is equal to a dog, a hog, an ass, a crow and a snake. He is a blockhead, a perfect fool, who, after getting human birth, has not adopted a *Guru* (Holy Preceptor) because without adopting the *Guru*, there is no spiritual attainment. *Guru Sahib* says -

'Liberation is not for anyone without the Guru.' P. 362

ਨਿਗੁਰੇ ਕਉ ਗਤਿ ਕਾਈ ਨਾਹੀ॥

A person without the holy Preceptor does not achieve salvation.

'Deluded by evil propensities, Chastisement he suffers.'

P. 362

ਅਵਗਣਿ ਮੁਠੇ ਚੋਟਾ ਖਾਹੀ॥

He suffers blows of Divine punishment, incarnating sometimes as a dog, sometimes as a cat and sometimes as a snake. He receives blows because he is to take birth and die again and again. He has not received the *Guru's* holy Word or instruction, and so long as *Guru's* Word is not obtained, there is no joy and peace for the mortal.

'By the Guru's Word or instruction to the self comes joy and peace.

By Godward-turning suffering touches him not.' P. 361

ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਖੁ ਸਾਂਤਿ ਸਰੀਰ॥ ਗੁਰਮੁਖਿ ਤਾ ਕਉ ਲਗੈ ਨ ਪੀਰ॥

He, who has adopted the *Guru*, suffers not any

pain -

'Death's courier draws not near him.

Nanak, the Guruward is absorbed in the True Lord.'

P. 361

ਜਮਕਾਲੁ ਤਿਸੁ ਨੇੜਿ ਨ ਆਵੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ
ਸਮਾਵੈ ॥

Death's myrmidons do not come near such a devotee.

Baba Sahib Singh Ji of Una was the twelfth lineal descendant of Guru Nanak Sahib. He was a perfect holyman possessing all powers. In his company was a cook named Bhag Singh, who looked after '*Guru Ka langar*' (community kitchen) in the *Gurdwara*. Thousands of devotees came daily to take food in Baba Ji's kitchen, and all were served food well. Baba Ji was happy with him. His mother too came there and rendered service.

Once Baba Ji was sitting, when a *Gursikh* came and said, "Baba Ji! today Bhag Singh's mother has passed away. Give him leave to perform his mother's funeral rites." Baba Ji got lost in deep meditation, and said, "Don't cremate her; she is going to revive and come back to life." She had been dead for quite sometime. She was bathed and placed on the hearse waiting for Baba Ji's instructions. If she did not revive, she had to be cremated, after all.' After several hours, the mother started breathing and moving and finally sat up. Only one voice came: 'Blessed is Guru Nanak! Blessed is Guru Nanak.' The mother said, "Take me to Baba Ji." Many devotees assembled in Baba Ji's presence. The mother paid obeisance to him. Baba Ji said, "Mother! you have come back?"

She said, "Yes sir."

Baba Ji said, "Tell the congregation what

happened."

She said, "Sir! some messenger came to take me away."

One is Death's courier, the other is agent. He is a guide. For noble souls guides come, while for the ignoble souls come Death's couriers. They take away the soul beating and belabouring -

'In this alien wilderness is great hubhub and shrieking along the path.' P. 520

ਬਾਰਿ ਵਿਡਾਨੜੈ ਹੁੰਮਸ ਹੁੰਮਸ ਕੁਕਾ ਪਈਆ ਰਾਹੀ ॥

Men depart shrieking -

'There none can reach, none to hear their wailing and shrieking.

There the True Guru alone is man's friend and at the end brings succour.' P. 1281

ਓਥੈ ਹਥੁ ਨ ਅਪੜੈ ਕੁਕ ਨ ਸੁਣੀਐ ਪੁਕਾਰ ॥

ਓਥੈ ਸਤਿਗੁਰੁ ਬੇਲੀ ਹੋਵੈ ਕਢਿ ਲਏ ਅੰਤੀ ਵਾਰ ॥

She (Bhag Singh's mother) said, "Sir! he did not say anything to me, but took me away instantly. When I was presented before *Dharamraj* (the Righteous Judge), they started searching my papers. But my name was not found in their books." *Dharamraj* (the Righteous Judge) said, "You have committed a big blunder. Her name does not figure in my registers."

Whose name is found in the books of the Righteous Judge? Guru Sahib says - 'One is found with the Gurus in the Divine Court, the other is with *Dharamraj* (the Righteous Judge)'. *Dharamraj* (the Righteous Judge) too has been installed by God, the Timeless One -

'The Righteous Judge is under command to sit and administer even-handed justice.

The evil soul professing love for duality are thine subjects.' P. 38

ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ॥
ਦੁਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ॥

All those who have not adopted the Guru, who have wasted their life in duality, committed frauds, and indulged in cheating, backbiting and slander find mention in the books of the Righteous Judge.

When, going to U.P., we took lands, they gave it on lease. Their land was not registered in the name of the buyer. Similarly, we, who have adopted the Guru, and are born in the Guru's abode stand mortgaged there. We don't have to appear before 'Dharamraj' (the Righteous Judge). All those who are without the Guru (Holy Preceptor), are egoists or apostates, have turned their back upon the Guru will be arraigned before the Righteous Judge.

So (Bhag Singh's) mother said, "Baba Ji! my name was not found in their books. The Righteous Judge said - 'Why have you brought this woman to me? How will I answer for this lapse? She was to go to Sovereign Guru Nanak's Court.'"

Guru Sahib says, if, however, by some mistake the *Guruward* happens to go there, the Righteous Judge, considering it as his good fortune, welcomes him warmly and serves him as much as he can. Such is the Guru's edict -

Refrain: Even the Righteous Judge serves the companions of the holy.

ਧਾਰਨਾ - ਧਰਮਰਾਜਾ ਵੀ ਕਰੇਗਾ ਸੇਵਾ,
ਸਾਧੂਆਂ ਦੇ ਸੰਗੀਆਂ ਦੀ।

'To those in holy company, the Righteous Judge himself renders service.

In their company is one honoured by Indra, the king of gods.'

P. 271

ਸਾਧਸੰਗਿ ਧਰਮ ਰਾਇ ਕਰੇ ਸੇਵਾ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਸੋਭਾ
ਸੁਰਦੇਵਾ॥

If persons attending the holy congregation and obeying the Guru with body, mind and wealth happen to go to the Divine Court, they are served by *Dharamraja* (the Righteous Judge).

*'None shall address thee rudely in God's Court.
All shall welcome thee saying, "Come, sit down."'*

P. 252

ਰੇ ਰੇ ਦਰਗਹ ਕਹੈ ਨ ਕੋਉ ॥ ਆਉ ਬੈਠੁ ਆਦਰੁ ਸੁਭ ਦੇਉ ॥

So she said, "Sir! in this way, he treated me with great honour and courtesy. Thereafter, he said - 'Send her back immediately. 'I said - 'Now that I have come here; please show me the abode where my name is written.'"

Guru Sahib says, "The rest of the world do not seek anything spiritual for they are caught in the outside world. While God abides within man's own self, he seeks *sat* (truth), *chit* (intellect) and '*anand*' (bliss) in *Maya* (material riches) -

*'The fool seeks outside, the thing (Lord) lodged within;
The egoist purblind wanders about like a ghost
perturbed.'*

P. 117

ਅੰਤਰਿ ਵਸਤੁ ਮੂੜਾ ਬਾਹਰੁ ਭਾਲੇ ॥ ਮਨਮੁਖ ਅੰਧੇ ਫਿਰਹਿ
ਬੇਤਾਲੇ ॥

They who do not seek the Lord within are blind apostates, ghosts and goblins -

*'In Kali-yuga (Dark Age), they who realize not their
Lord are but goblins...'*

P. 1131

ਕਲਿ ਮਹਿ ਪ੍ਰੇਤ ਜਿਨ੍ਹੀ ਰਾਮੁ ਨ ਪਛਾਤਾ ॥

Guru Sahib says - 'They are apostates, ghosts and goblins' -

'They seek not what they are after, in the proper place

-

In delusion of egoism involved.'

P. 117

ਜਿਥੈ ਵਥੁ ਹੋਵੈ ਤਿਥਹੁ ਕੋਇ ਨ ਪਾਵੈ ਮਨਮੁਖ ਭਰਮਿ
ਭੁਲਾਵਣਿਆ ॥

So, the essence and conclusion of the entire discussion is that the Guru (Holy Preceptor) is essential for spiritual understanding and upliftment. Guru Sahib says - 'Don't be deluded. All the great personages of the past, who are acknowledged even today, were saved through the Guru (Holy Preceptor).' Read sometime '*Sarb Loh Granth*'. Tenth Guru Sahib has given detailed accounts of the saints and sages of the past, whose names find just token mention in *Gurbani* (*Guru Granth Sahib*). If a person's name has merely occurred in *Guru Granth Sahib*, in *Sarb Loh Granth* will you find the entire story about him. If Draupadi's name has just briefly occurred in *Guru Granth Sahib* -

'In the royal court as did Draupadi, the Princess of the King of Panchal remember the Name Divine, Her affliction was by the Compassionate Lord removed,

And His own glory enhanced.' P. 1008

ਪੰਚਾਲੀ ਕਉ ਰਾਜ ਸਭਾ ਮਹਿ ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ ॥
ਤਾ ਕੋ ਦੁਖੁ ਹਰਿਓ ਕਰੁਣਾ ਮੈ ਅਪਨੀ ਪੈਜ ਬਢਾਈ ॥

then, in *Sarb Loh Granth* is given a detailed account: When Dushashan brought Draupadi, violated the royal tradition and crossing all limits of decency ordered her to be disrobed, she prayed to God. God came at once and saved her honour. Guru Sahib says: For seven days and seven nights, the Kaurav brothers removed her apparel by turns, heaps of clothing lay everywhere and there was no room left for any more clothing, then, shamed badly, they fell down unconscious -

'Wringing their hands and racking their heads in despair and disappointment, they repented over their deed.'

Bhai Gurdas Ji, Var 10/9

ਹਥ ਮਰੋੜਨਿ ਸਿਰੁ ਧੁਣਨਿ ਪਛੋਤਾਨਿ ਕਰਨਿ ਜਾਹਿ ਜਾਂਦੀ ।

So, in this manner, Tenth Guru Sahib has given

detailed accounts of men and events which find mention in *Guru Granth Sahib*. In *Guru Granth Sahib*, we find only a token mention: 'Brother! without the Guru (Holy Preceptor), the mortal obtain not liberation. You may inquire about this from the high and mighty -

*Refrain: No liberation is found without the Guru -
You may inquire about it even from
Brahma and Narad.*

ਧਾਰਨਾ - ਬਿਨਾਂ ਗੁਰਾਂ ਤੋਂ ਮੁਕਤ ਨਾ ਹੋਵੇ,
ਪੁਛੋ ਬ੍ਰਹਮੇ ਨਾਰਦੇ ਨੂੰ।

'Brother! without the Guru's (Master's) guidance comes not illumination.' P. 59

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ॥

Unless and until there is Divine understanding and awakening, the mortal cannot achieve salvation

'You can ask about this from Brahma, Narada and Vyas, the author of the Vedas.' P. 59

ਪੁਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੇ ਬੇਦ ਬਿਆਸੈ ਕੋਇ॥

Guru Sahib talks about great personages. As long as they were without the Guru (Holy Preceptor), they had no Divine Knowledge. Guru Sahib has made mention of Brahma and Narada. There are countless other examples also. There is mention of Sage Sukdev, the son of Sage Ved Vyas. About him Bhai Gurdas Ji writes that he became a recluse in his childhood. Upto the age of twelve years, it is childhood, and it was during this period that he renounced his home. At that time, his father said, "Son! you are still very small and young. What for are you going now?"

He said, "Father! I have complete knowledge of my birth, not of just one birth but of hundred births. I have seen the torments and sufferings of previous births, and having seen them, now I do not want to

become attached to the world, and I want to achieve the Supreme state of spirituality in this very birth." Vyas Ji said, "You are of tender age as yet."

He said, "How old was Dhruv? How old was Prehlad?"

Guru Sahib also has issued the following edict

'As Dhruv and Prahlad did meditate on God, so do thou, O my soul, remember the Lord.' P. 337

ਰਾਮ ਜਪਉ ਜੀ ਐਸੇ ਐਸੇ ॥ ਧ੍ਰੁ ਪ੍ਰਹਿਲਾਦ ਜਪਿਓ ਹਰਿ ਜੈਸੇ ॥

How determined was Dhruv! We cannot even imagine the spiritual determination and faith he had. No man of today can think of imbibing such faith and determination. A small child faced the might of a whole kingdom. It is said that he was small. It is not a matter of age. There are persons who become old but even then their mind is not free from sensual sinful pleasures. On the other hand, there are some children, who are filled with non-attachment and renunciation as soon as they gain awareness. They are fortunate souls who carry with them the spiritual earnings of their previous births. So he (Sukdev) said, "Father! I have knowledge of my previous births. I am very much pained when I remember the experiences of my former births."

When we are in the mother's womb, the 'jeev' (individual self) hangs upside down. The remaining body is still unformed. The sentience or consciousness is in the middle vein of the backbone. First, the backbone gets formed. In America, I had seen the human seed enlarged 4000 times. There appeared to be a worm in it. There was a backbone on which was a big head, from which the 'jeev' (self) is formed. It has awareness. That is called 'sukhmana vein'. Whether consciousness goes into 'sukhmana'

now, or when the 'jeev' (self) is in the mother's womb, it gains knowledge of hundred births. In the mother's womb, the 'jeev' (self) cries out - 'O God! take me out of here. Now, I will meditate on the Name.'

In response to this comes the Divine voice - 'O brother! have you become a man for the first time? You have been incarnated as a human being many times, but every time, you have been -

*'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 ॥
ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥

You have wasted your life not once; you are untrustworthy. You got deluded because your absorption in God's Name was broken. On the strength of absorption in God's Name did you abide in the mother's womb -

*'Lying in cavity of the womb was man in penance
engaged, head downwards;
And with each breath, the Lord contemplated.'* P. 251

ਗਰਭ ਕੁੰਟ ਮਹਿ ਉਰਧ ਤਪ ਕਰਤੇ ॥ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ
ਪ੍ਰਭੁ ਰਹਤੇ ॥

But when he came out -

*'At birth got he entangled with what he is to forsake,
And the Bestower from his mind put away.'* P. 251

ਉਰਝਿ ਪਰੇ ਜੋ ਫੋਡਿ ਛਡਾਨਾ ॥ ਦੇਵਨਹਾਰ ਮਨਹਿ ਬਿਸਰਾਨਾ ॥

*'As is the fire of womb within
So is the fire of Maya (Mammon) without.
The fires of worldly valuables and of the womb are all
the same. The Creator has set agoing this play.'* P. 921

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥
ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ ॥

Both are equal. So when man is born-

'The Lord's love departs, greed attaches to the child and Maya's (Mammon's) writ begins to run.' P. 921
ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ॥

Name-melody within man stops sounding. For a month and quarter, the Name-melody continues to sound within the infant. When the Name-melody comes, the baby moves his hands and feet, and when it ceases suddenly, he starts crying.

So Sukhdev said, "Respected father! I clearly remember everything because I had prayed - O God! do not let the veil of Maya (Mammon) fall on me. Restrain your Maya for sometime. So, owing to this, my absorption in God's Name did not cease. I remember hundred births of mine." His father said, "Can you narrate some events of your earlier births?" He said, "Yes! in one birth I was an ass and my master was very poor. I was still young when he started carrying bricks on me. I got nothing to eat. My back got bent like a bow. I got sores on my back. The crows came and pecked at my wounds even when I was alive. He made me work throughout the day, and at night, he left me on dung-heaps, where I ate elephant grass soiled with dung. I became so weak that he sold me to a washerman for a rupee. He was also cruel like my former master. All day he carried clothes to the washing place, and from there back home. I used to eat grass from thorny hedges. Thorns made my nose septic and suppurate. I became extremely weak. On the way there was a marsh. One day, he made me enter it. I got caught in it. As he tried to pull me out, I got more and more immersed in it. At last, he left me there and took away the bundle of clothes from my back. There was a foot-track. People started crossing the marsh by treading on my back. I went further down into the slough. Only my mouth was

left outside. The crows ate up my eyes. I felt very miserable. Mud entered my mouth and nose and at last I died suffering intense pain. I remember all those sufferings, and so I cannot remain here with you. I will go and meditate on God's Name." He said, "Go then!"

For 36 years, he practised Divine Name meditation. He practised *Hath Yoga* (a type of yoga involving austerities). He started raising his breath to the *Dasam Duar* (Tenth Door). One is going into this stage with the help of the Name Divine, and the other is through the practice of *Hatha Yoga*. There is a difference between the two. He, who goes into the Tenth Door with the help of breathing exercises, can neither attain purity of mind, nor peace. He, who reaches this stage through Divine Name contemplation, attains Supreme peace and bliss. He can go into deep meditation even for a period of six months at a stretch. Sukdev's hair grew so long that they spread on the earth. Birds and animals made nests in them and hatched their eggs.

Once some child companions of a holyman remarked - 'This Sukdev Sage is without a Guru (Holy Preceptor). He can never attain to the Lord. He will not get joy and peace either.' Sukdev heard this. Truly had he not attained joy and peace even after 36 years of Divine Name contemplation. At last he came to his father.

He said, "Respected father! I have not attained joy and peace which I ought to have. Although I have practised so much Divine Name contemplation, and acquired countless miraculous powers, yet joy and peace still eludes me."

He said, "Son! you are without a Guru (Holy Preceptor) as yet and therefore, you cannot attain joy

and peace.”

He said, “Then whom should I adopt as my Guru (Holy Preceptor)? You should become my Guru.” Vyas Ji said, “You will not be able to get rid of your filial feeling. So, when there is fatherly feeling, there cannot be devotion for a Guru in you. Therefore, if you wish to adopt a Guru, go to King Janak.” When Sukdev Sage went to King Janak, he was holding his court. A case of robbers was presented before him. They had committed several murders. King Janak sentenced them to death at once. He thought in his mind that King Janak was a violent man and so came back. But nobody can understand the ways and deeds of the Guru (Holy Preceptor).

When Bisambhav Dass’s son came into the Tenth Guru’s Court, at that moment, Guru Sahib was making a falcon eat up a living quail. He was deluded. He said, “This Guru (Holy Preceptor) is of a violent nature. He has made a hawk eat up a living quail.”

So, in the same manner, Sage Sukdev was deluded. He came back because he resorted to reasoning. On the way back, he met Narada who said to him, “Sukhdev! you have criticized a *Brahmgyani* (one who has attained to the Ultimate Spiritual Reality). As a result, your six arts or skills of non-attachment or renunciation will be destroyed. One art of renunciation is acquired after the sufferings and torments of several births. Non-attachment or renunciation is not cultivated easily. Only by good fortune recorded on the brow does one cultivate renunciation. The whole world hears this, but only a rare one is filled with renunciation, whose heart is stricken with love for God, who gets

up early in the morning and sits down to meditate on God's Name to -

'Find union with the Lord from whom art thou separated.'

P. 1371

ਜਾ ਕੇ ਸੰਗ ਤੇ ਬੀਛੁਰਾ ਤਾ ਹੀ ਕੇ ਸੰਗਿ ਲਾਗੁ ॥

So, at that time, he did not agree with Narad. Narad thought - 'All his effort and labour will go waste for he had criticized a *'Brahmgyani.'* So going ahead, he changed his form. Assuming the form of an old man, he started throwing sand into a river with a basket. Sage Sukdev watched while sitting under a tree. After a couple of hours the old man also came under the tree.

Sukdev said, "Old man! what were you doing?"

He said, "Son! I have to cross the river. For this purpose I wanted to build a dam in the river."

Sukdev said, "Can there be anyone more foolish than you in the world? The water is flowing. As soon as you throw sand it is washed away."

He said, "But I am not foolish like you. I have wasted labour of only two hours, but you have destroyed the noble deeds of several births by criticizing a *Brahmgyani* (one who has attained the Ultimate Spiritual Reality)."

Realization dawned upon him. He returned home but he was not at peace. After sometime, he went to King Janak again. This time King Janak wrought a miracle to see whether or not the man was of a constant temperament because the Guru does not accept a person as his disciple unless he is deserving -

'Kabir, after attaining Divine wealth, loosen not the knot (of the lappet).

Here is no trading centre, or gold-tester or buyer; nor the proper price.' P. 1365

ਰਾਮ ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਕਬੀਰਾ ਗਾਂਠਿ ਨ ਖੋਲ੍ਹੁ ॥
ਨਹੀ ਪਟਣੁ ਨਹੀ ਪਾਰਥੁ ਨਹੀ ਗਾਹਕੁ ਨਹੀ ਮੋਲੁ ॥

'Saith Kabir: A wonder have I beheld; the jewel devotion at the priests' shop is sold.

This which is beyond the buyer's capacity, for a cownie-shell is being blown away.' P. 1372

ਕਬੀਰਾ ਏਕੁ ਅਚੰਡਉ ਦੇਖਿਆ ਹੀਰਾ ਹਾਟ ਬਿਕਾਇ ॥
ਬਨਜਨਹਾਰੇ ਬਾਹਰਾ ਕਉਡੀ ਬਦਲੈ ਜਾਇ ॥

Holy men don't barter away their precious utterances for cownie-shells. If the person is deserving, they will go on foot and even suffer inconvenience. King Janak noticed: "He is the same man who came earlier too. He is proud of being an ascetic and so cannot imbibe faith in me because he regards me as a householder." So, at that moment, where he was sitting, he hung a sword with untwined thread and below it placed a chair and seated him there. He himself also sat down and started delivering his discourse. Sukdev's attention was disturbed again and again. He looked up fearing that the thread might break and the sword might fall on him. In the meantime, news came that the palace had caught fire. Messengers came again and again to inform the king about the latest situation that the fire had advanced and enveloped the stables.

The king said, "Evacuate the horses and put out the fire."

The attendants came again and said, "Sir! now the fire has come upto the main gate of the palace, the place where you are sitting."

At the main gate, while going in, Sage Sukdev had left his begging bowl and stick. As soon as he heard that the fire had reached there, he ran to pick

them up. When he came back, King Janak remarked, "Sukdev! you have not given up attachment as yet. You are still a householder and have failed to become a renunciate." The householder is one in whose heart there is attachment. The householder, free from attachment, ceases to be a householder and becomes an ascetic.

*'The true householder must his faculties restrain;
Should beg of God to grant him prayer, austerities and
self-discipline;
Should induce himself to good charitable deeds -
Such a householder is pure as Ganga-water.'* P. 952
ਸੌ ਗਿਰਗੀ ਜੌ ਨਿਗ੍ਰਹੁ ਕਰੈ ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਭੀਖਿਆ
ਕਰੈ ॥
ਪੁੰਨ ਦਾਨ ਕਾ ਕਰੇ ਸਗੀਰੁ ॥ ਸੌ ਗਿਰਗੀ ਗੰਗਾ ਕਾ ਨੀਰੁ ॥

So King Janak said to him, "You are as yet a householder. Go and come after practising Divine Name meditation and God's devotional worship."

A considerable time passed. Desire arose in him, and again he came to King Janak. King Janak ordered, "Don't let him enter. Throw him out of here." A *yagya* was going on. He was pushed out. He stood below the palace window, picking up the leaf plates with his own hands. King Janak was throwing them down through the palace window. So many leaf plates fell upon him that -

*'Even though leavings of food fell over him, for an
instant was his mind not shaken even a bit.'* P. 1309
ਜੁਠਨ ਜੁਠਿ ਪਈ ਸਿਰ ਉਪਰਿ ਖਿਨੁ ਮਨੁਆ ਤਿਲੁ ਨ
ਫੁਲਾਵੈਗੈ ॥

he got buried under them. At that moment, King Janak realized that he had becoming deserving to be taken as his disciple. He ordered, "A man has got buried under leaf plates. Take him out, bathe him and bring him before me." Accordingly was he brought after bathing him.

King Janak said, "What for have you come? Tell me your object."

He said, "I have come to adopt you as my Guru (Holy Preceptor)."

King Janak said, "There is a condition which you must fulfil before I accept you as my disciple. Carry this bowl of oil on the palm of your hand and go round the city without spilling it. If even a drop of oil gets spilled, the soldiers following you will cut off your head at once."

So, King Janak prescribed this test for him. On the other hand, all along the route Sukdev was to follow, the king provided all kinds distractions and entertainments like dancing and singing. He set out to take the round, while soldiers with unsheathed swords in their hands followed him. He came back after taking a round of the entire city. King Janak observed that not a drop of oil had fallen.

At that moment, King Janak asked, "Sukdev! what did you hear and witness while taking round of the city?"

He said, "Sir! neither did I hear anything, nor did I see. My entire attention was focused on this bowl of oil that if a drop of oil fell, my human birth would go waste because you are a king and by your orders my head would have been severed. So I do not know what was taking place on the way."

King Janak realized that he was a firm and determined person, and so at once gave him the boon of the Name Divine.

So Guru Sahib says - '*Ask Brahma, ask Narada.*' Narada is called Brahma's son. Once an assembly of gods was organized. One day, Narada happened to

come before time. He saw that servants were digging the place where he used to sit. They dug a pit 1.25 yards wide and 1.25 yards deep, and then filled it with earth. Coming close, he said to the labourers, "What have you done? First you dug a pit and then filled it up with earth." They said, "This we do not know. But we have been doing it ever since this assembly began."

Narad said, "But why?"

They said, "We have learnt that Narad, who is without a Guru (Holy Preceptor), sits here, and where a Guru-less sits, that place is corrupted and polluted 1.25 yards broad and 1.25 yards deep. So we are under orders to dig this place daily and fill it with fresh earth."

Narada felt deeply pained and tormented at the thought - "I am Brahma's son. I possess so much power that by mere thought I can go wherever I like in an instant, and yet I have been insulted so much." So he went to his father.

He said, "Father! how is it that I have been insulted so much?"

He said, "Son! you are without a Guru (Holy Preceptor). Mere mention of such a person is evil. You sit in the assembly of the gods, but being without a Guru, you are polluted and impure." So, in this way, Guru Sahib says -

'You can ask about this from Brahma, Narada and Vyas, the author of the Vedas.' P. 59

ਪੁਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੈ ਬੇਦ ਬਿਆਸੈ ਕੋਇ ॥

None among the great personages of the world ever obtained God's Name without the Guru (Holy Preceptor) -

'Through the Guru Prehlad contemplated on God and

obtained salvation.

By Guru's grace, Janak embraced affection for God's Name.

By Guru's grace, Vashisht preached the Lord's sermon. Without the Guru, none has obtained the Lord's Name, O my brother.' P. 591

ਗੁਰਮੁਖਿ ਪ੍ਰਹਿਲਾਦਿ ਜਪਿ ਹਰਿ ਗਤਿ ਪਾਈ॥
ਗੁਰਮੁਖਿ ਜਨਕਿ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ॥
ਗੁਰਮੁਖਿ ਬਸਿਸਟਿ ਹਰਿ ਉਪਦੇਸੁ ਸੁਣਾਈ॥
ਬਿਨੁ ਗੁਰ ਹਰਿ ਨਾਮੁ ਨ ਕਿਨੈ ਪਾਇਆ ਮੇਰੇ ਭਾਈ॥

'Know by revolving in mind, that without the Guru's (Holy Preceptor's) guidance is the Name not obtained. Saith Nanak: By supreme good fortune is the True Guru met...' P. 649

ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਬੁਝਹੁ ਕਰਿ ਵੀਚਾਰੁ॥
ਨਾਨਕ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ

When the Guru is met, then -

'.. he has joy and peace the four ages through.' P. 649
..... ਸੁਖੁ ਪਾਏ ਜੁਗ ਚਾਰਿ॥

The Guru guarantees joy and peace all through the four ages; he continues getting human incarnation. He does not go into the existences of dogs and cats. Through the Guru's teaching, he, who has not become perfect and complete obtains joy and peace the four ages through. So, in this way, by meeting the Guru starts the inward search. Man understands the inner mystery. As long as we do not enter within the self, we can make no spiritual attainment. So, the Guru's edict is -

'The Master of the House has put on it a lock; The key to the Preceptor (Guru) is given to keep. This, without seeking the holy Preceptor's shelter, With no effort may be found.' P. 205

ਜਿਸ ਕਾ ਗ੍ਰਿਹੁ ਤਿਨਿ ਦੀਆ ਤਾਲਾ ਕੁੰਜੀ ਗੁਰ ਸਉਪਾਈ॥
ਅਨਿਕ ਉਪਾਵ ਕਰੇ ਨਹੀ ਪਾਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਸਰਣਾਈ॥

The Lord has put the lock. Brother! this lock is not opened unless and until one adopts a Guru

(Holy Preceptor). Where has the lock been put?

'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 ਦਰਵਾਜ਼ੇ ਕਾਇਆ ਕੋਟੁ ਹੈ ਦਸਵੇ ਗੁਪਤੁ ਰਖੀਜੈ ॥
ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥

The adamantine shutters do not open because a lock is put on them. As long as the Guru's Word is not received, one cannot enter within. Recite in the following manner -

Refrain: Thine Tenth Door shall not open

Until a Perfect Guru is found.

ਧਾਰਨਾ - ਤੇਰਾ ਖੁਲ੍ਹਣਾ ਨਹੀਂ ਦਸਮ ਦੁਆਰਾ,
ਬਾਝੋਂ ਗੁਰ ਪੁਰਿਆ ਤੋਂ।

'The mind is a cellar, the body its roof; Maya-pollution the lock

To which is the Master (Guru) the key.

Saith Nanak: Without the Master's (Guru's) guidance is not opened the mind's casement -

None else to this holds the key.' P. 1237

ਗੁਰੁ ਕੁੰਜੀ ਪਾਹੁ ਨਿਵਲੁ ਮਨੁ ਕੋਠਾ ਤਨੁ ਛਤਿ ॥

ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰ ਨ ਕੁੰਜੀ
ਹਥਿ ॥

No other person has the key to this lock -

'Without the holy Word (or God's Name) is there pitch darkness within -

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 (Holy Preceptor) lies -

None else may force open the door;

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

ਬਿਨੁ ਸਬਦੈ ਅੰਤਰਿ ਆਨੇਰਾ ॥

ਨ ਵਸਤੁ ਲਹੈ ਨ ਚੂਕੈ ਫੇਰਾ ॥ ਸਤਿਗੁਰ ਹਥਿ ਕੁੰਜੀ ਹੋਰਤੁ
ਦਰੁ ਖੁਲੈ ਨਾਹੀ

ਗੁਰੁ ਪੂਰੇ ਭਾਗਿ ਮਿਲਾਵਣਿਆ ॥

It is only when man is fortunate that he finds a true Guru (Holy Preceptor). So, in this way, Guru Sahib says -

'In our home are stored numerous diamonds, rubies and pearls, but the wandering mind can find them not.'

P. 1179

ਘਰਿ ਰਤਨ ਲਾਲ ਬਹੁ ਮਾਣਕ ਲਾਏ ਮਨੁ ਭ੍ਰਮਿਆ ਲਹਿ ਨ ਸਕਾਈਐ ॥

There are numerous diamonds, rubies and gems in us, but the straying mind is not able to find them. The thing is within the self, but we cannot search it out, but giving the example of the Perfect Guru (Holy Preceptor), *Gurbani* says -

'Like the water-finder who the hidden water in an instant reveals,

Even thus the Guru (Holy Preceptor) the Divine substance provides.'

P. 1179

ਜਿਉ ਓਡਾ ਕੁਪੁ ਗੁਹਜ ਖਿਨ ਕਾਏ ਤਿਉ ਸਤਿਗੁਰਿ ਵਸਤੁ ਲਹਾਈਐ ॥

These 'Oads' (Rajasthani tribe) used to move about from one place to another; people in the villages know them. Earlier they used to be wandering about places. After the country's partition, they have stopped coming. They used to graze sheep. They claimed that they could find hidden wells. In those days, there used to be many sand-dunes. So, wells often got filled with sand. Then people approached them to find their hidden wells saying - 'We had heard of a well from our forefathers, but we cannot find it.' These 'Oads' (well-finders) moved their flocks of sheep over the probable location like an earth-leveller. The sheep have a God-given sense that they do not pass over a well. The sheep were moved again and again and in this way the exact location of the well was marked. On digging, the well was found.

*'Like the water-finder who the hidden water in an instant reveals,
Even thus the Guru (Holy Preceptor) the Divine substance provides.'*

P. 1179

ਜਿਉ ਓਡਾ ਕੂਪੁ ਗੁਹਜ ਖਿਨ ਕਾਢੈ ਤਿਉ ਸਤਿਗੁਰਿ ਵਸਤੁ
ਲਹਾਈਐ ॥

Similarly, Timeless One God abides in our Tenth Door -

'The bride and the Groom dwell together, but in between them is the hard wall of ego.

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

P. 1263

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

ਗੁਰਿ ਪੂਰੈ ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ ਜਨ ਨਾਨਕ ਮਿਲੇ ਬਨਵਾਰੀ ॥

So, as long as the Perfect Guru (Holy Preceptor) is not found, there is no inner understanding and enlightenment. Guru Sahib says -

'Uniting together the five elements the body is fashioned.

Within that see thou the Lord's jewel.

The soul is the Lord and the Lord is the soul.

*God is obtained by pondering over the Name.' P .
1030*

ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ॥ ਤਿਸ ਮਹਿ ਰਾਮ ਰਤਨੁ ਲੈ
ਚੀਨੀ ॥

ਆਤਮ ਰਾਮੁ ਰਾਮੁ ਹੈ ਆਤਮ ਹਰਿ ਪਾਈਐ ਸਬਦਿ ਵੀਚਾਰਾ
ਹੈ ॥

Unless and until the holy Word is reflected upon, the Divine substance is not obtained. Then who is the Guru? The Guru is one who leads you within the self and enables you to have a glimpse of your true form. We do not know even this much: 'Who are we?' We consider ourselves the physical body five-six feet long. We are ignorant about our

real self. Collect a thousand persons and ask any one of them: 'Who are you?' He will say: 'I am standing before you.' It is because we have no knowledge of our true form or self. Man listens to the Guru's teaching and still does not stop considering himself a physical body 5-6 feet long. He has become so used to considering himself only a body that he cannot think of anything else. Guru Sahib says: The holy Preceptor is one who -

'He that in our self may reveal vision of our True Abode

Is the enlightened holy Preceptor.' P. 1291

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੋ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥

He who reveals the True Abode in man's body home, is the True Guru. What are its marks? In *Gurbani*, they find repeated mention -

'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 ਕੋਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ ॥

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥

If man has not received the holy Word from the Guru, then how will this door open? When it gets opened, is there any mark or sign? Guru Sahib says - 'Yes' -

'The melodious celestial strain rings there.

By the Guru's Word is it heard.' P. 954

ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ ॥

Man hears that holy Word with which the Timeless One has created the entire universe. This word is called 'Onkar' (The formless yet manifest One, God) and 'Soham Shabad' (Holy word) -

*'One sole Word in my life-breath abides, wherefor into transmigration I shall not fall again.'*P. 795

ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ ॥

That holy Word resounds there. This celestial strain rings there -

*'By the tune of holy music is induced meditation;
By meditation comes realization -
Such is the inexpressible secret or tale of the
Divinely-enlightened.'* P. 879

ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਬ
ਕਹਾਨੀ ॥

*'The melodious celestial strain rings there.
By the Guru's Word is it heard.
Thereby is the self illumined -
Such blessing by devotion is attained.'*

P. 954

ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ ॥
ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ ॥

Guru Sahib says - 'There is Divine illumination.' When there is illumination then what does man see? What is seen in me is visible in all.

*'In all creation is the Sole Supreme pervasive, who of
all is Creator.'* P. 954

ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ ॥

He, who shows that Divine Home, the True Abode, is the True Guru (Perfect Holy Preceptor) -

*'He that in our self may reveal vision of our True
Abode*

Is the enlightened Holy Preceptor.' P. 1291

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੌ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥

What is its characteristic mark? Guru Sahib says

-

*'There shall play the mystic music of five esoteric
instruments ...'* P. 1291

ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ॥

Mystic music is playing there continuously. It is the tune of the holy Word and the tune of five musical instruments -

'... and the drum of the holy Word shall resound.'

P. 1291

..... ਤਹ ਬਾਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥

The characteristic mark is that the holy Word resounds -

'Struck with wonder, one sees there all the islands, universes, underworlds, continents and spheres.'

P. 1291

ਦੀਪ ਲੋਅ ਪਾਤਾਲ ਤਹ ਖੰਡ ਮੰਡਲ ਹੈਰਾਨੁ ॥

When the mind's concentration reaches there and sees islands, universes, underworlds, continents and spheres, then man comes in a state of Divine bliss and he spontaneously utters from his lips - *Waheguru! Waheguru! Waheguru!* (God's Name) even above *Soham* the holy Word, which is the name of the Tenth Door. '*Waheguru*' is the Name when man's form attains union with God. Then -

*'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 ॥

The name of the wonderousness and ecstasy of that moment is *Waheguru*; (God's) Name. So -

'Struck with wonder, one sees there all the islands, universes, underworlds, continents and spheres.

Loud string instruments there play;

On the righteous throne sits there the King of the universe.'

P. 1291

ਦੀਪ ਲੋਅ ਪਾਤਾਲ ਤਹ ਖੰਡ ਮੰਡਲ ਹੈਰਾਨੁ ॥

ਤਾਰ ਘੋਰ ਬਾਜਿੰਤੁ ਤਹ ਸਾਚਿ ਤਖਤਿ ਸੁਲਤਾਨੁ ॥

There one has a visible glimpse of God and He permeates through our being -

'From seeking the Lord outside ourselves are we released.

The Guru (Master) within the self has granted vision of Him.'

P. 1002

ਬਾਹਰਿ ਦੂਢਨ ਤੇ ਛੂਟਿ ਪਰੇ ਗੁਰਿ ਘਰ ਹੀ ਮਾਰਿ

ਦਿਖਾਇਆ ਥਾ ॥

Guru Sahib says - 'The tale which is not reflected upon is heard -

'In the state of serene enlightenment shall the melody be heard,

And in unbroken ecstasy shall consciousness be fixed.'

P. 1291

ਸੁਖਮਨ ਕੈ ਘਰਿ ਰਾਗੁ ਸੁਨਿ ਸੁੰਨਿ ਮੰਡਲਿ ਲਿਵ ਲਾਇ ॥

When one reaches the Tenth Door, that is called by various names - 'sunn mandal' (highest stage of meditation), 'aphur mandal' (a state undisturbed by thought), 'Param Sunn' (highest stage of meditation where abides the Absolute), 'anhat sunn' (immortal unattributed Being) -

'Of what kind are they who are imbued with the Imperishable Lord?

They are like Him from whom they have emanated.'

P. 943

ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ ॥ ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੈਸੇ ॥

They become like God Himself -

'In the state of serene enlightenment shall the melody be heard,

And in unbroken ecstasy shall consciousness be fixed.

There shall the inexpressible discourse on the Lord be contemplated...'

P. 1291

ਸੁਖਮਨ ਕੈ ਘਰਿ ਰਾਗੁ ਸੁਨਿ ਸੁੰਨਿ ਮੰਡਲਿ ਲਿਵ ਲਾਇ ॥

ਅਕਥ ਕਥਾ ਬੀਚਾਰੀਐ ॥

What cannot be described is reflected upon there -

'... And all desire is annulled.' P. 1291

..... ਮਨਸਾ ਮਨਹਿ ਸਮਾਇ ॥

All desires are destroyed there. Man's mind reaches the fifth stage where the self is lost. Then he does not contemplate the Lord Creator, but has a manifest glimpse of Him. On all sides, he sees God

-

*'The Guru has shown Thee to mine eyes, O Lord.
Here and there, in every soul and every body, Thou,
Thou, alone art contained, O Bewitcher.'* P. 407

ਗੁਰਹਿ ਦਿਖਾਇਓ ਲੋਇਨਾ ॥

ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ ॥

Then the mind turns away from the world. Having imbibed faith in the perfection of God, we accept and believe in the Name Divine. By accepting the Name -

*'The great Immaculate Name of God may be realized
by one*

Whose mind in faith is firm-fixed.' P. 3

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

It is because the Name Divine becomes manifest within the self -

*'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 ਸਗਲੇ ਜੰਤ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥

The Name which has embraced the entire nature becomes manifest in the same form and state and we accept it and have faith in it. By accepting the Name and believing in it, we turn away from the world. As a result -

*'Turning away from the world, the heart lotus is filled
with Nectar, and this mind then goes not anywhere.'*

P. 1291

ਉਲਟਿ ਕਮਲੁ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਇਹੁ ਮਨੁ ਕਤਹੁ ਨ ਜਾਇ ॥

The mind then ceases wandering, because it obtains the Supreme bliss of Nectar; it attains to the state of *Sat* (truth), *chit* (intellect), *anand* (bliss) where silent meditation of the Name Divine goes on

continuously -

'Merging in the Primal Lord, man forgets not silent Name - meditation.' P. 1291

ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ ॥

Man merges in God -

'All the sister-damsels of senses with the five noble scions shall find union...' P. 1291

ਸਭਿ ਸਖੀਆ ਪੰਚੇ ਮਿਲੇ ॥

All the five sense organs shall join with the five virtues - truth, contentment, compassion, righteousness and forbearance -

'... and by the Guru's guidance shall the self in its True Home take abode.' P. 1291

..... ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥

Then he, whom the Guru guides, comes to abide in his own home. Guru Sahib says that this home is not obtained for nothing or with ease -

'Nanak is the slave of him, who by searching the Lord's Name obtains this Home of his.' P. 1291

ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ॥

Guru Sahib says that he is the slave of him who attains this state. To this state or home, it is the Guru who can guide. Holy congregation! if we reflect over this, this discourse will become very long. At what a low stage have we been left behind? Sometimes, do we ponder over the question: 'Who am I?' Are we the visible physical body made up of five elements, or five natures of which are made five sense organs, five motor organs, or the five 'praans' (life breaths) - *praan* (in the heart), *smaan* (in the navel), *udaan* (in the throat), and *upaan* (in the rectum)? All the five 'praans' (life breaths) work. We are neither these, nor mind, nor intelligence or understanding, and nor heart. We are above even these. Different and distinct from all these is our

Lord Beholder. He, who, abiding within these, is watching, is our own self -

'My soul or mind or self! in aspect art thou image of Divine Light;

Thy own exalted origin realize.' P. 441

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣ ॥

This self or soul is above the three (*sreers*) bodies - '*Sathool sreer*' (material body), '*Sukham sreer*' [subtle body living within the material body, which, leaving one body enters another, and which is a collection of mind, intellect or understanding), five '*praans*' (life-breaths), five motor organs and five sense organs], '*Karan shreer*' [Treasure of bliss; that imaginary body of '*sukhopat*' (deep sleep in which dreams disappear) stage in which pleasures of senses disappear]. Above the three attributes of *rajogun* (passion, emotion), *tamogun* (dark, evil), and *satogun* (virtue, goodness) and beyond the three states of *jagrat* (waking), *supan* (dreaming), and *sukhopat* (dream-free sound sleep), it is a denizen of the state of *turiya* [Fourth state, transcending the three qualities. This is the state of absorption in the Absolute (*samadhi*) and is attained through '*sahaj*'. (In *Gurbani*, it stands for the path of prayer, meditation and devotion in contradistinction to *Hatha-yoga*). This state is characterized by Supreme illumination and Supreme bliss]. It is also above the '*Panj kosh*' (five veils). First is '*annmai kosh*', this physical body which is born of food and sustained by food. In the '*mann*' (mind) in this body come three veils - '*praanmai kosh*' [five motor organs and five *praans* (life breaths)], '*manomai kosh*' (five sense organs and heart), '*vigyanmai kosh*' (five sense organs alongwith intelligence and understanding). Thereafter, deep sleep is '*anandmai kosh*'. Beyond the *Panj klesh* [(Five torments) (i) *avidya* - ignorance or perverse thinking,

(ii) *asimta* - pride in health, wealth etc., (iii) *raag* - love, enmity and hostility, (iv) *abhinivesh* - obstinately doing things not worth doing and fearing death)], *panj birtiyan* (five mental tendencies), three fevers - 'adhi (mental), 'biyadhi' (physical), and 'upadhi' (psychic), five states of mind - foolishness, tune-fulness remembrance etc., five indulgences - word, touch, beauty, relish, smell, five thieves - lust, wrath, avarice, attachment and pride, four fires - reason, love, greed and anger. Beyond all these, the sentient being within this body, the beholder is called the 'jeevatma' (individual soul). 'Jeev' appellation is to be used if he comes down. If he goes up higher, he loses his physical character and becomes a soul. So, then this state of 'sat-chit-anand' (truth, intellect and bliss) is attained - complete, omnipotent and immaculate. He who makes the mortal realize the soul through non-attachment, discernment, tolerance, liberation, willingness, listening, believing and contemplation is called the *Guru* (Holy Preceptor). He is capable and competent, and his characteristic marks are -

*Refrain: The Guru is unique and sans enmity,
Inaccessible is he.*

ਧਾਰਨਾ - ਨਿਰਵੈਰ ਨਿਰਾਲਾ ਜੀ,
ਸਤਿਗੁਰ ਪੁਰਖ ਅਗੰਮ ਹੈ।

'The True Guru is inaccessible; he is unique and sans enmity.

Regard him as the land of religion or righteousness and the true place of worship.

As one sows, so does one reap; determines he the fruit of actions.

Like a clear mirror, he views or reflects the world.

Man sees in him what he seeks.

The Guru's servant acquits himself honourably in the Court Divine, while the apostate is disgraced.'

Bhai Gurdas Ji, Var 34/1

ਸਤਿਗੁਰ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਨਿਰਵੈਰੁ ਨਿਰਾਲਾ।
 ਜਾਣਹੁ ਧਰਤੀ ਧਰਮ ਕੀ ਸਚੀ ਧਰਮਸਾਲਾ।
 ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਫਲ ਕਰਮ ਸਮਾਲਾ।
 ਜਿਉਕਰਿ ਨਿਰਮਲੁ ਆਰਸੀ ਜਗੁ ਵੇਖਣਿ ਵਾਲਾ।
 ਜੇਹਾ ਮੁਹੁ ਕਰਿ ਭਾਲੀਐ ਤੇਹੋ ਵੇਖਾਲਾ।
 ਸੇਵਕ ਦਰਗਹ ਸੁਰਖਰੁ ਵੇਮੁਖੁ ਮੁਹਕਾਲਾ॥

The Perfect True Guru (Holy Preceptor) has enmity with none. This action is beyond his reach. So, if such a Perfect True Guru is met, then man can be saved, because there are immature and pretentious *Gurus* (preceptors) also. Then there are scholarly *Gurus*, and mendicant *Gurus* too. In other words, the cart, wooden beam and ship too can be *Gurus*. They have their characteristic marks.

At a point of time, Tenth Guru Sahib was having his abode at Talwandi Sabo. Many devotees came to him. A chieftain of the area named Dalla rendered much service to the Guru. Once he kept performing guard duty all through the night. Whenever Guru Sahib called out: 'Who is on guard duty?', he replied, 'It is I, Dalla.' In the morning when Guru Sahib came to the holy gathering, he said, "Bhai Dalla! we are very much pleased with your service. Ask for whatever you like so that we can get it for you from Guru Nanak Sahib."

Dalla started thinking - 'What should I ask for?' he thought - 'I have enough land; children too I am blessed with; then number of cattle I have also is quite sizable; I enjoy good health and have a lot of money.' After much reflection, he said, "O Sovereign! if you wish to give me anything, give me stool-space in your court."

Guru Sahib became silent and serious. Dalla said, "Sir! I have not shown greed; I have asked for only a stool-space in your court."

Guru Sahib said, "O Dalla! ask for the world, we can get you the empire of the world. It is an ordinary thing for us to get you throne of Delhi. You may ask for miraculous spiritual powers, a large progeny, prosperity for your coming generations, we can get all these for you. But my dear! you are asking for a stool-space in the Divine Court? If you ask for a needle-eye space in the Divine Court, we cannot give you even that much space."

He was surprised and said, "Sovereign! on one hand, you are ready to give me the kingdom of the world and miraculous spiritual powers, while on the other hand, you say that I cannot get any space in the Divine Court."

Guru Sahib said, "O Dalla! so far you have not become aligned with me. Go! and ask any Gursikh about it."

Dalla came out. There was sadness and disappointment on his face.

A Gursikh asked him, "Bhai Dalla! why are you sad?"

Dalla related the whole incident: "O *Gursikh!* today the Guru had become pleased with me and from his lips he uttered - we can get for you whatever you ask. I asked for a stool space in the Divine Court. Guru Sahib refused to grant my request and said, 'O Dalla! stool - space is rather too much. If you had asked for even a needle-eye-space, I could not have given you even that little.'"

The *Gursikh* said, "The reason is that you have not adopted Tenth Guru Sahib as your Guru (Holy Preceptor) and received the Guru's chant from him. Until you receive the Guru-chant, you cannot become anyones' disciple." A million times you may

go to Beas, to the *Radha Soamis*, but until you receive their 'name', nobody will call you a *Radhasoami*. You may go to any saint or holy man, but unless you receive the 'Name' from him, you do not become aligned with him.

So long as you do not fulfil the '*maryada*' (religious practice and tradition) followed in the Guru's abode, you cannot become aligned with *Guru Granth Sahib*. You should not have any doubt on this score. If you have any doubt, dispel it, because *Gurbani* is very clear on this issue.

So, when Dalla asked how he was not the Guru's disciple, the *Gursikh* said, "You have not received the boon of the Name from Guru Sahib." He said, "I know the 'Name' all right. You recite '*Waheguru - Waheguru*' (God's Name) and so do I. I tell the beads of a rosary also by sitting properly on the floor. I utter God's Name with the tongue too."

He said, "O Dalla! you may recite God's Name for a hundred years, but if a *Guruward* recites God's Name for a '*ghari*' (one *ghari* = 22.5 minutes), that is of greater importance and significance. Your effort of a hundred years will go waste."

He said, "I accept him as my Guru." The *Gursikh* said, "It is not a question of accepting or believing."

Dalla said, "My forefathers also had faith in the Guru. That is why we kept sending big offerings like horses etc. for the Guru through the '*masands*' (tithe-collectors). Haven't we as yet become aligned with the Guru?"

The *Gursikh* said, "O Dalla! your present relationship is worldly, not spiritual. The Guru does not forge a spiritual relationship with the devotee

until the latter receives the boon of the Name from the former. When the Guru bestows the Name on the devotee, he comes to his help both in this world and in the Divine Court. Try to understand this truth, that until you become aligned with the Guru in this manner, you cannot obtain the Divine essence." He explained this thing in a very simple and intelligible manner -

*Refrain: If you want to meet the Tenth Guru sporting
a crest,
If you want to meet the Tenth Guru hold-
ing a falcon,
Partake of 'Khanda's amrit' (Nectar pre-
pared with a two-edged sword).*

ਧਾਰਨਾ - ਜੇ ਮਿਲਣੈ ਕਲਗੀਆਂ ਵਾਲੇ ਨੂੰ,
ਜੇ ਮਿਲਣੈ ਵਾਜਾਂ ਵਾਲੇ ਨੂੰ, ਖੰਡੇ ਦਾ ਅੰਮ੍ਰਿਤ
ਛਕ ਲੈ।

*'True Lord has made the holy congregation His true
throne.*

*Fearless and Formless Lord's image, Guru Nanak was
acknowledged as the supreme among the Sidhas
(Divines).*

*Guru Nanak's Tenth Form (Guru Gobind Singh Ji)
worshipped the Timeless One, while administering
'amrit' (baptismal nectar).*

*Drink thou 'Khanda's amrit' (baptismal nectar
prepared with a khanda - two edged sword) to make
thine life fruitful.*

*Creating the Khalsa (the Pure) the Guru kept them in
his company.*

Those turning away from the Khalsa suffer.

Blessed is Guru Gobind Singh, both Guru and disciple.'

Bhai Gurdas Singh, Var 41/1

ਹਰਿ ਸਚੇ ਤਖਤ ਰਚਾਇਆ ਸਤਿ ਸੰਗਤਿ ਮੇਲਾ।
ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰ ਵਿਚਿ ਸਿਧਾਂ ਖੇਲਾ।
ਗੁਰੁ ਸਿਮਰ ਮਨਾਈ ਕਾਲਕਾ ਖੰਡੇ ਕੀ ਵੇਲਾ।
ਪੀਵਹੁ ਪਾਹੁਲ ਖੰਡੇਧਾਰ ਹੁਇ ਜਨਮ ਸੁਹੇਲਾ।
ਗੁਰੁ ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸਾ ਮਨਮੁਖੀ ਦੁਹੇਲਾ।

ਵਾਹੁ ਵਾਹੁ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰੁ ਚੇਲਾ॥

The *Gursikh* said, "O Dalla! what hesitation do you have in taking 'amrit' (baptismal nectar)? Tenth Guru Sahib himself, whom you call the Perfect True Guru, partook of it from the *Panj Piaras* (Five Beloved Ones) by requesting them. When Guru Sahib himself partakes of it, then what objection can we have about taking it? So, partake of 'amrit' and receive the Name-boon from the Guru; then why ask for stool-space in the Divine Court, you may occupy even 'murrabas' (one *murraba* = 25 acres); there is no dearth of land."

So, in this way, until the *Guru* (Holy Preceptor) is adopted in the prescribed manner, there is no salvation, there is no union with the Lord. In the Guru's abode, Nine Gurus used to give the boon of the Name Divine through 'charan-amrit' (wash of their lotus feet). Tenth Guru Sahib, by conferring Guruship on *Guru Granth Sahib*, has described the Holy Scripture as the manifest form of the "Shabad Guru Onkar" (Formless Holy Word). No doubt all the expanse of creation is a manifestation of the Formless One, the Name-melody, the holy Word *Brahm* (Creator), but if there is any pure form that is *Guru Granth Sahib*, while in the rest there is some Maya-impurity. Our physical forms are all *Maya*. No doubt we are all His images, but thoroughly impure. This (*Guru Granth Sahib* and the 'bani' enshrined therein) is pure form -

'From the Primal One has emanated the 'bani' (Guru's utterance).'

P. 628

ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ॥

It has descended from the Primal Divine source, the Court Divine -

'As the Word of the Lord comes to me, so do I utter, O Lalo.'

P. 722

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ
ਲਾਲੋ ॥

Guru Granth Sahib is a real manifestation of God. When you accept *Guru Granth Sahib* as the *Guru* (Holy Preceptor), then the boon of the Name will be bestowed on you by the *Panj Piaras* (Five Beloved Ones) with one voice. 'Amrita' (baptismal nectar) is not merely sweet water. There is spiritual power in it, holy congregation! It has been tested again and again. Now I do not have time to describe all these. If time permits. I shall describe them tomorrow.

'By bestowing 'Khanda-batta amrit' (Nectar prepared in an iron bowl with a two-edged sword) on his *Sikhs*, Tenth *Guru Sahib* entrusted to them the duty of acting as 'saint-soldiers' too and conferred on the them the title of 'the *Khalsa*' (the Pure) -

'The Khalsa is fashioned in my own characteristic image.

In the Khalsa do I abide.' Sarb Loh Granth

ਖਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖਾਸ ॥ ਖਾਲਸੇ ਮਹਿ ਹੋ ਕਰੋ ਨਿਵਾਸ ॥

Who is the *Khalsa*?

'The true Khalsa is one who experiences the ecstasy of self-realization.

There is no difference between God, I and him.'

Sarb Loh Granth

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ ॥

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

'When the Perfect Divine Light is lit within the body, then know the Khalsa to be pure.' *Khalsa*

ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ, ਤਬ ਖਾਲਸਾ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥

Unless the Divine Light shines within man, he is impure and the world is full of such persons. He is a 'Khalsa' when Perfect Divine Light is lit within him and his five illusions are annulled. *Guru Sahib* made his *Sikhs* 'Khalsa' (the pure) and entrusted to

them the task of rendering service -

'The Khalsa is God's own army.

The Khalsa has emerged as a result of God's will.'

Sarb Loh Granth

**ਖਾਲਸਾ ਅਕਾਲ ਪੁਰਖ ਕੀ ਫੌਜ ॥ ਪ੍ਰਗਟਿਓ ਖਾਲਸਾ ਪ੍ਰਮਾਤਮ
ਕੀ ਮੌਜ ॥**

The ideal of the Timeless One was infused in him fully.

There is water in the earth, but this water cannot be drunk and drawn out, unless and until a bore is made. First, bore is made; then filters are inserted and alongwith them are put pipes. Thereafter, a reflex valve is fixed. Then, coming up, fan, motor etc. are fixed before electric current is passed. When the electric button is pressed, water does not flow immediately. Even if you continue pressing it for 100 years, water won't come out. Water has to be put into the pipe from above, and when it gets filled upto the reflex valve, the underground water will rise upto that level. When we put water for the second time, water level will rise further. When we put water again, water level will rise still higher, and when it gets filled up to the reflex valve, flow of water starts automatically. Then we won't have to put water every time. Similarly, Guru Sahib says -

'Inside the home (self) lies a storeful of 'amrita' (nectar), of which egoists the joy have not tasted.

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

So an apostate abandons 'amrita' (nectar) and amasses poison.

Himself has the Creator deluded him.' P. 644

**ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ ॥
ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨ ਜਾਣੈ ਭੁਮਦਾ ਭਰਮਿ ਭੁਲਾਇਆ ॥
ਅੰਮ੍ਰਿਤੁ ਤਜਿ ਬਿਖੁ ਸੰਗ੍ਰਹੈ ਕਰਤੇ ਆਪਿ ਖੁਆਇਆ ॥**

The 'amrita' (nectar) was within us all, but we

were looking for it outside -

'(Inexpressible is the Lord's truth unknowable).

This by gods and men, godly men, by sages with spontaneous inspiration is stated.

Their ambrosial words spontaneously are uttered,

As to the Lord's lotus feet are they devoted.

These, by contemplating the Sole inaccessible Lord immaculate,

Their heart's desire have achieved.' P. 453

ਸੁਰਿ ਨਰ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸਹਜਿ ਵਖਾਣੀ ਰਾਮ ॥

ਸਹਜੇ ਵਖਾਣੀ ਅਮਿਉ ਬਾਣੀ ਚਰਣ ਕਮਲ ਰੰਗੁ ਲਾਇਆ ॥

ਜਪਿ ਏਕੁ ਅਲਖੁ ਪ੍ਰਭੁ ਨਿਰੰਜਨੁ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ॥

Guru manifests the 'amrita' from within the self

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

Within the human body itself is its seat.

There is deep meditation and melody of celestial music there.

The wonder and marvel of it cannot be described.'

P. 293

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

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥ ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥

Guru Sahib states this even more clearly -

'Nectar is the Name of the Lord God, O my Soul. By the Guru's instruction or teaching is the Name-nectar obtained.'

P. 538

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ ॥

By following the Guru's teaching do we obtain this Name-Nectar.

Meanings: Listen O my mind! Nectar is the Name of the Lord.

ਭਾਵ ਅਰਥ - ਸੁਣ ਮੇਰੇ ਮਨਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ।

'Nectar is the Name of the Lord God, O my soul. By the Guru's instruction is the Name-Nectar obtained.'

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਅੰਮ੍ਰਿਤੁ
ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ॥

When we adopt and embrace the teachings of *Guru Granth Sahib*, then the stream of this Name-Nectar will start flowing continuously.

'Poisonous is the pride of worldly valuables, O my soul ...'

P. 538

ਹਉਮੈ ਮਾਇਆ ਬਿਖੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ॥

Egoism, *Maya* (Mammon or material riches), delusion and ignorance are all poison. Man is in a swoon or trance. He is not able to know himself. From this swoon, how will he wake up? *Guru Sahib* says -

'... through God's Name-Nectar this poison is eliminated.'

P. 538

..... ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਬਿਖੁ ਲਹਿ ਜਾਏ ਰਾਮ॥

When by receiving '*amrita*' from outside, it is manifested and revealed within the self, then this poison will be removed. Holy congregation! in the *Guru's* abode, the process of adopting the *Guru* is completed by partaking of '*amrita*'. If somebody says that he will remain a *Sehajdhari* Sikh (without partaking of '*amrita*' and following the Sikh *rehat maryada* - practice and tradition), he is mistaken. Gradually, these '*Sehajdhari*' Sikhs will join the mainstream of *Sikhism*. The rest are fools -

'He who sports unshorn hair without partaking of 'pahul' (baptismal nectar) is a foolish sham Sikh.'

ਧਰੇ ਕੇਸ ਪਾਹੁਲ ਬਿਨ ਮੁਰਖ ਭੇਖੀ ਸਿਖ॥

Such a one is foolish and false, who pretends and shows himself to be a Sikh. To him *Guru Sahib* says - "You are not a Sikh at all. You have nothing to do with *Sikhism*. You only pay obeisance to *Guru Granth Sahib*; continue doing so. If you are doing '*path*' (reading of *Gurbani*), you may continue doing so; you may continue giving charity. But you have no relationship with the *Guru*, for you have not yet aligned yourself with the *Guru*." Don't be obstinate

CHAPTER - 3

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

ਸਤਿਨਾਮੁ 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॥

ਡੌਲਨ 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.' P.289

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ॥ ਪੰਨਾ

- 289

' He who makes obeisance unto the Primal Being, the Lord of men,

I am a sacrifice , a sacrifice unto such a Guru,

Who himself is emancipated and emancipates me as well.

O Lord, which of Thine countless and numerous merits should I praise, when there is no limit and end to them.

Lacs upon lacs and countless millions are the Lord's virtues,

but rare indeed is any such person who reflects on them.

Beholding my Beloved, I am wonderstruck, wonder struck, wonderstruck and am imbued deep red.

Says Nanak, the saints enjoy God's elixir (Name) as doth the dumb his sweets, who smiles tasting them.' p.1301-1302

ਨਾਰਾਇਨ ਨਰਪਤਿ ਨਮਸਕਾਰੈ॥

ਐਸੇ ਗੁਰ ਕਉ ਬਲਿ ਬਲਿ ਜਾਈਐ ਆਪਿ ਮੁਕਤੁ
ਮੋਹਿ ਤਾਰੇ ॥

ਕਵਨ ਕਵਨ ਕਵਨ ਗੁਨ ਕਹੀਐ ਅੰਤੁ ਨਹੀ ਕਛੁ
ਪਾਰੈ ॥

ਲਾਖ ਲਾਖ ਲਾਖ ਕਈ ਕੌਰੈ ਕੋ ਹੈ ਐਸੋ ਬੀਚਾਰੈ ॥
ਬਿਸਮ ਬਿਸਮ ਬਿਸਮ ਹੀ ਭਈ ਹੈ ਲਾਲ ਗੁਲਾਲ
ਰੰਗਾਰੈ ॥

ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਰਸੁ ਆਈ ਹੈ ਜਿਉ ਚਾਖਿ ਗੁੰਗਾ
ਮੁਸਕਾਰੈ ॥

*Refrain: By Name meditation are annulled sorrows,
While service brings honour.*

ਧਾਰਨਾ - ਨਾਮ ਜਪੀਏ ਤਾਂ ਦੂਰ ਹੁੰਦੇ ਦੁਖੜੇ
ਸੇਵਾ ਕਰਕੇ ਮਾਣ ਪਾਈਦੈ।

'By devotion in the world

Shall ye get a place at the Divine Portal.

Then, says Nanak, in joy may you gambol.' P.26

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ
ਪਾਈਐ ॥

ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਭਾਈਐ ॥

ਅੰਗ -

26

Revered saintly congregation! loud be thy utterance, 'True and supreme is God's Name'. During the last two days, you have been listening about devotional service and Divine Name meditation, which are two very important things in Gurmat(Sikhism). You have to imbibe them after fully understanding how service is performed and how Divine Name meditation has to be practised. So long as we don't understand them, it is breaking one's head over them, because everything has a formula and system. In machinery, if you fail to press one button, it does not work. Even if you have machinery worth lakhs, you cannot make a film without knowing the formula and system. Not

knowing about this subject fully, we cannot achieve it by sheer force. The film-maker makes a film with great effort, but if just a single flaw is left, all effort and expenditure will go waste. Neither is there any defect in the camera, nor in the characters. The defect is in the cinematographer. Similarly, there is neither anything lacking in meditation, nor in the person rendering service. So long as we do not understand the basic principle of Gurmat, we cannot achieve good results. Doubt will come in our mind-'I practise Divine Name meditation and render service too. Then why doesn't my service bear any fruit, and why doesn't my practice of Divine Name meditation lead me to any spiritual path?' Therefore, during the present series of discourses, on the first day, I had submitted that Divine Name meditation is the cure of all ailments and sufferings. It was not a random statement casually made in religious discourses. I stated not just by way of saying this. I said this after having practically tested it in life.

A '*bhaiya*' (a native of U.P. or Bihar) from U.P. came to me. He brought his brother to me and said, "Sir, he is ill." I said: "We have only Gurbani; we have no other medicine. Of the two who can read?" He said, "Kindly dictate me in Hindi, I will read." Then I said, "Four things should not enter your house--meat, alcohol, eggs and tobacco. Will you be able to practise this disciplinary code?"

He said, "Yes sir! we will follow this code."

Then I said, "Is there any gurdwara near your house?"

He said, "There is one at a distance

of 15 miles from our house. Our district is

Mainpuri."

I said, " All right ! continue reciting this *shabad* (hymn) along with the '*Moolmantra*'."

When you set out from home, say only this much- Blessed is Guru Nanak Dev Ji!! Blessed is Guru Nanak Dev Ji!! When somebody comes tell him - Utter ' victory to Guru Nanak Dev Ji', so that in his ears too may fall Guru Nanak Sahib's name. In the gurdwara, you have to sweep with the broom. Bring dust of the devotees' feet from there and apply it on the body part where the malady is.

It is a simple and straight thing. It is no medicine, it is a matter of faith and revealing the miraculous aspect of Gurbani. He did as he was instructed. He did not go home, but continued doing this here. He was working in the Swaraj Factory. After recovering, w

hen he came after 40-42 days, he was in good health.

I said, " What is the matter?" His name was Yadav.

He said, " Sir! my brother has got well."

I said, " What was the ailment?"

He said, " Sir, it is not proper to be disclosed."

I said, " But you must tell me what it is."

He said, " Sir, he was suffering from

T.B. First, we got him treated at Kashi, then in Delhi. Now we were getting treatment from the P.G.I Chandigarh. There a Singh happened to be standing. He advised us to seek assistance of Gurbani. I am surprised to see that Gurbani has such glory and power that even a person like us living

far away has been cured by uttering Guru Nanak Sahib's name and reciting Gurbani. It is a very big thing. I have made this submission to show that Gurbani is not for the Sikhs only. Whosoever- ghost, prēt, goblin and animal- hears it will find his sufferings and ailments annulled. Even then we say- 'Those who read Gurbani and listen to it are themselves ill'.

There is a difference in their reading and listening. So long as we do not understand this, we cannot achieve any fruitful results. This subject was explained in great detail in the second discourse. So today also, you should listen attentively. Hear 'bani' with the ears, listen to the discourse and testing with your intellect what is being discussed, imbibe it in your heart. Thereafter, when your turn comes, all of you should sing loudly. These simple refrains everybody can sing. The essence of the 'shabad' (hymn) we sing in a simple language, so that we may not get bored. Secondly, many devotees owing to being new and having a harsh voice start dozing. So holy congregation remain fully alert and attentive. You have come here to receive a great fruit or reward-

'Merit or reward of million-fold yagyas (sacrifices) comes to those who listen to and sing God's praises.'

P.546

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਗਾਰੇ ਰਾਮ ॥

So such is Guru Sahib's edict. Recite like this-

*Refrain: Let us hear Gurbani with the ears
And with the tongue recite the Name.*

**ਧਾਰਨਾ - ਕੰਨੀ ਸੁਣੀਏ ਗੁਰਾਂ ਦੀ ਬਾਣੀ
ਜਿਹਬਾ ਨਾਲ ਨਾਮ ਜਪੀਏ।**

*'O my mind, bear thou love for the Lord.
With thine ears, hear the Lord's praises
and with thy tongue, sing thou songs of
His glory.*

*Seek ever holy company and contemplate
the Lord.*

Thus from a sinner, thou shalt be holy.' P.631

ਰੇ ਮਨ ਰਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ ॥

ਸ੍ਰਵਨ ਗੋਬਿੰਦ ਗੁਨੁ ਸੁਨਉ ਅਰੁ ਗਾਉ ਰਸਨਾ ਗੀਤਿ ॥

ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਿਮਰੁ ਮਾਧੋ ਹੋਹਿ ਪਤਿਤ ਪੁਨੀਤ ॥

By coming to the holy company sins of millions of births shall be destroyed. So, all of you who were present yesterday, had heard that God's Name cannot be obtained without the Guru. Even making mention of a person without the Guru is bad and evil.

'Brother! without the Guru's guidance comes not illumination.

Know this from Brahma, Narada and Vyas, author of the Vedas.' P.59

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥

ਪੁਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੈ ਬੇਦ ਬਿਆਸੈ ਕੋਇ ॥

You may inquire from the high and exalted, how bad it is considered to be without a Guru(Holy Preceptor). Second submission which I had made was—'What kind of Guru should one align with?'

'He who shows the Lord's abode within men's mind home,

He alone is the Perfect True Guru.' P.1291

**ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੋ ਸਤਿਗੁਰੁ ਪੁਰਖੁ
ਸੁਜਾਣੁ ॥**

He, who shows my home and God's abode in this body, is the perfect and true holy Preceptor. Man has three kinds of homes. One is made of brick and stone, which we call our home. This is not the abode of our self, it is the abode of our body. The 'I' within me does not need any house because 'I' is not something that can be imprisoned in the four walls of a house. My true form is the 'soul' —

*'My self ! in aspect art thou the image of Divine Light:
Thy own exalted origin realize.'* P.441

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

For that soul or self, this physical body is the home, and in that home, there is another home in which abides the Lord God, which is called 'so ghar'(the Mansion) 'nij ghar'(His own Abode) and 'thir ghar'(Abode of Poise). Therefore, he who shows that 'Home' and makes man realize that 'Home' and enables him to listen to the celestial musical instruments ringing there, is the 'Satguru' (True and Perfect Holy Preceptor), while the rest are immature and imperfect. Holy men have written about four kinds of Gurus(Holy Preceptors). Guru Sahib says— First is 'Kacha Guru' (raw or immature)-

'From a raw Preceptor comes not liberation.' P.932

ਕਾਚੇ ਗੁਰ ਤੇ ਮੁਕਤਿ ਨ ਹੁਆ ॥

With him you cannot talk about attaining emancipation. You cannot attain liberation.

Second is a pretentious Preceptor, who keeps agents who praise him and his attainments day and night. He distributes favours to them and gives them money to lure people to him saying- 'This Guru is a man of deeds and miracles. His words prove to be true. He can read other people's thoughts.' But in fact, he is incapable of doing anything. He cannot liberate his followers.

Once the Sovereign Sixth Guru Sahib was on a visit to village Ladhaikay in Ferozepur District. He was standing outside the village. On one side , there was a thick growth of elephant grass and from within it something was coming creating a noise.

The Gursikhs said, " O Sovereign ! there is a noise on this side. Let us see what it is."

Guru Sahib said, "Let it come, it is nothing."

A huge python was coming straight towards Guru Sahib.

The Gursikhs said, " Sir ! the python is advancing towards you."

Guru Sahib said, " It is in great misery and suffering. Let it come to me."

The python came close. Guru Sahib touched it with his foot. It died there and then. As soon as it collapsed, something like smoke rose from it. Before their eyes, changing into light, it assumed a human form and started praising Guru Sahib, " Your holiness ! blessed art thou; you are merciful: you have pardoned me; I am a rank sinner."

The Gursikhs, said," O Sovereign!

Who is he?"

He said, " I am a pretentious Guru (Holy Preceptor). I used to extract tithe from the devotees by resorting to all kinds of guiles and lies, but none was saved; none was able to cross the world ocean. If somebody asked me about how to practise Divine Name meditation and perform God's devotional worship, I told him to contemplate me. Sir ! since my mind was always absorbed in making money, at the time of my death also, my mind was in money. Thus I became a snake. O Sovereign ! where you have shown so much mercy unto me, please be gracious and compassionate to my followers also."

Guru Sahib said, " Where are they ?"

He said, " They are also within this body."

Uttering Waheguru (God's Name) Guru Sahib sprinkled water on the python's body. It split like a

'*kakri*'(oblong fruit of a creeper; a kind of cucumber). What did they see in it? There were worms writhing in it. Guru Sahib remarked, " Look brothers! by cheating them, he kept thriving on their money and telling them that they should contemplate him. Now contemplation of someone means reaching his world or region. He has assumed snake- form. All his disciples becoming worms, have come into his body. He ate their money, and now they are eating his flesh." So such is a pretentious Guru(Holy Preceptor). Third is '*Pandit Guru*'(Learned Holy Preceptor). He knows everything. He has read the Vedas and other scriptures and holy books. He is capable of delivering discourses and sermons, but he can only enact drama; he has no spiritual power and authority.

You watch films. You see in them fake Judges pronouncing death sentence, and the accused on the gallows. But all this is false drama. Children play the game of policeman and thief. One becomes a thief, another a Policeman and still another a Raja (King). The child-thief is caught and presented before the Raja(King), who pronounces death sentence on him. But this is only a drama which ends. Similarly, the learned man acts as a Guru. But he has no spiritual authority, though he knows everything. His words are like the shot of a cartridge which can create noise but cannot pierce a devotee's heart.

Fourth Guru is '*avdhoot Guru*'(Ascetic holy Preceptor). He himself has attained to the exalted stage, but he cannot bestow the gift of 'true or spiritual life'

*'Bestowing gift of true or spiritual life,
to devotion they inspire the self,*

And with the Lord grant union.'P. 749

**ਜੀਅ ਦਾਨੁ ਦੇ ਭਗਤੀ ਲਾਇਨਿ ਹਰਿ ਸਿਉ ਲੈਨਿ
ਮਿਲਾਏ ॥**

So lacking this power, he cannot be called a Guru (Holy Preceptor). The capable Guru is a characteristic image of the Timeless One Himself.

*' 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,
saith Nanak.*

There is no difference between the two, my brother.'

P.442

**ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਗੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੂਪ
ਦਿਖਾਈ ॥**

ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥

Between God and the Guru, there is no difference. *Waheguru's* (God's) manifest form is the '*Satguru*' (True and Perfect Holy Preceptor). Describing his characteristics or traits, Bhai Gurdas Ji (whose writings got the honour and distinction of being called the 'key to Sri Guru Granth Sahib' by fifth Guru Sahib) says as follows—

Refrain : *The Guru is unique and sans enmity,
Inaccessibe is he.*

**ਧਾਰਨਾ - ਨਿਰਵੈਰ ਨਿਰਾਲਾ ਜੀ,
ਸਤਿਗੁਰ ਪੁਰਖ ਅਗੰਮ ਹੈ ।**

'The True Guru is inaccessible.

He is unique and without enmity.

*Regard him as the land of religion or righteousness
and the true place of worship.*

*As one sows, so does one reap;
determines he the fruit of actions.*

Like a clean mirror, he views or reflects the world.

Man sees in him what he seeks.

*The Guru's servant acquits himself
honourably in the Court Divine,*

while the apostate is disgraced.'

Bhai Gurdas Ji , Var 34/1

ਸਤਿਗੁਰ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਨਿਰਵੈਰ ਨਿਰਾਲਾ।
ਜਾਣਹੁ ਧਰਤੀ ਧਰਮ ਕੀ, ਸਚੀ ਧਰਮਸਾਲਾ।
ਜੇਹਾ ਬੀਜੈ ਸੁ ਲੁਣੈ ਫਲ ਕਰਮ ਸਮੁਾਲਾ।
ਜਿਉ ਕਰਿ ਨਿਰਮਲੁ ਆਰਸੀ ਜਗੁ ਵੇਖਣਿ ਵਾਲਾ।
ਜੇਹਾ ਮੁਹੁ ਕਰਿ ਭਾਲੀਐ, ਤੇਹੋ ਵੇਖਾਲਾ।
ਸੇਵਕ ਦਰਗਹ ਸੁਰਖਰੁ ਵੇਮੁਖੁ ਮੁਹ ਕਾਲਾ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦੀ ਵਾਲ 34/1

The deeds or actions of the *Satguru* (True and Perfect Holy Preceptor) cannot be comprehended through any part of mind, intellect and brain. He is beyond comparison. Then he is without enmity. All his deeds or actions are unique. Every deed and miracle of his is like a light house for the whole world. He is the land of religion and righteousness. The True Guru is free from enmity. In the land of religion, man reaps what he sows. He is like a mirror. If someone comes to him with faith and devotion, all his heart's desires are fulfilled. But if he approaches with scepticism, he returns empty-handed. So, these are the marks of a perfect holy Preceptor as described by Bhai Gurdas Ji. Think about the Tenth Guru Sahib. An army of ten lakh soldiers had laid siege of Anandpur Sahib. None from the rest of India could march towards Anandpur Sahib. Except the Singhs assembled there, no help could come from outside because Mughal guards were posted in villages and on highways to check any movement of Sikhs towards Anandpur Sahib. Guru Sahib writes: "Here was an army of ten lakh soldiers to capture and destroy a small number of Sikhs." The fighting got prolonged and five-six months passed. The Mughal army was feeling frustrated and angry and plans were being made to tackle the situation. From Ropar, there was a general

named Moghul Khan. Within the hearing of all, he declared: "We are such a huge number, while the Sikhs number only a few thousand---between five to ten thousand. We are ten lakh soldiers. How many will get killed if we fight to the finish? Now the number of Sikh soldiers must have come down to 2500 to 3000. Today, I will either capture the Guru or embrace martyrdom." After having made this firm resolve, the Mughal army was made to launch a fierce attack on the Anandpur Fort. Breaking the Singh's security cordon, the Mughal forces entered Anandpur Sahib. Sahibzada Ajit Singh repulsed the attack and pushed back the Mughal forces to their earlier positions. In those days, fighting continued during the day and at night, the contending armies took care of their wounded soldiers. Then parties moved about with torches and stretchers to carry away their dead and wounded. Both the Singhs and the Mughals did this task side by side. At that time, they did not engage themselves in fighting.

So, when, with the sounding of the bugle in the evening, the fighting ceased, the Singhs sat around Guru Sahib.

Guru Sahib said, "Well ! how did today's fighting proceed?"

They said, " True Sovereign ! your Khalsa outdid one another in sacrificing their lives and pushed back countless enemy hordes. But sir ! we have one grouse."

Guru Sahib said, " Tell me what is Khalsa's grouse."

They said, " True Sovereign ! there is a holy man named Kanahiya in our army. He was offering drinking water at the well. When we were fighting,

he continued offering water there. When we retreated, even then he kept offering water there. When we went there again, he was still offering drinking water at that very place. We called out to him, 'Kanahiya ! bring water quickly, a Singh has got wounded.' But he offered water only to those who passed on the way. We observed that he was offering drinking water to the Mughal soldiers as well as soldiers of the Hill rulers."

Guru Sahib said , " Where is Kanahiya? Summon him."

An attendant went for him, but returned saying: "He has not yet returned from the battlefield. He is still offering drinking water to the wounded soldiers in the dark. Wherever he hears a cry or a groan, he goes and offers drinking water to the needy. His companions have informed that he has not returned so far."

Guru Sahib said, "Bring him from wherever he is." It was night and there was darkness all around. Two Singhs set out in search of Bhai Kanahiya.

They said unto themselves, " He must be near about the place where he was offering drinking water." When they went there in the dark, they heard a voice coming continuously reciting lovingly and devotedly as follows:

*Refrain: O Divine Enchanter ! The Guru has shown
thee to mine eyes. P.407*

ਧਾਰਨਾ - ਤੂੰ ਹੀ ਤੂੰ ਹੀ ਮੋਹਿਨਾ।
ਗੁਰਗਿ ਦਿਖਾਇਓ ਲੋਇਨਾ ॥

*'Divine Enchanter! in this world and thereafter, in
each being art Thou pervasive.'*

ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ ਤੂੰਹੀ ਤੂੰਹੀ
ਮੋਹਿਨਾ ॥

They went into the direction from which the voice was coming. Going ahead, they saw that keeping a wounded soldier's head in his lap, Bhai Kanahiya was trying to open his lockjaw by pouring water. When water went into his mouth, the wounded soldier regained consciousness and asked: " Who are you?"

Bhai Kanahiya said, " I am an humble Sikh of Guru Gobind Singh Ji."

He asked, " What is your name?"

Bhai Kanahiya replied, " I am called Kanahiya."

He said, " Kanahiya ! do you know whom you are giving water? It is not just plain water which has gone into me; through you some kind of elixir of life has gone into me which has opened my eyes dispelling the feeling of enmity and hostility from within my heart. After gaining consciousness, I have been filled with a feeling of remorse. O Kanahiya ! seeing you I am repenting that I am the man, who had vowed today to capture Guru Gobind Singh and present him in the Delhi Court. I am General Mughal Khan. Won't your Guru become annoyed with you at this deed of yours?"

Bhai Kanahiya said; " No ! my Guru advises his followers to see the one Lord in all human beings. He does not become angry with anyone. There is no feeling of enmity in us."

*' Ever since I have attained the company of the holy,
I have altogether forgotten to be jealous of others.
No one now is my enemy,
nor is anyone a stranger to me and I am the friend of
all.'* P.1299

**ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ॥
ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ॥**

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ
ਬਨਿ ਆਈ ॥

This conversation was still going on, when the Singhs came, snatched the water leather bag from Bhai Kanahiya and took him away.

Reaching Guru Sahib's presence, they submitted, " O Sovereign ! look what a wrong deed he was doing ! He was pouring water into the mouth of that Mughal General who had come today after taking the vow of capturing you to decide the prolonged siege once for all."

He said , " No Sovereign !"

Guru Sahib said , " Then have you been offering water to the soldiers of the Hill rulers?"

He said, " No Sovereign !" Guru Sahib said, " Then have you been offering drinking water to the Khalsa?"

He said , " No Sovereign !"

Guru Sahib said, " Then whom have you been offering water?"

He said , " O Sovereign ! I know nothing. I do not know your wondrous sports. In whatever direction I look, I see none other than thee." Thus did he say — —

Refrain: I know not Thy worth,

In various forms and hues you do play.

ਧਾਰਨਾ - ਮੈਂ ਕੀ ਜਾਣਾ ਓ, ਤੇਰੀ ਸਾਰ ਨੂੰ,

ਤੂੰ ਤਾਂ ਕਿਹੜਿਆਂ ਰੰਗਾਂ ਦੇ ਵਿਚ ਖੇਡਦੈਂ।

'Now Thou art conscious as to embellish even consciousness,

And then , Thou seemest unconscious and carefree and asleep.

Here , Thou playest the role of a beggar, and there , of

the great Giver who only but giveth.

Now, Thou bestowest infinite gifts upon the king of kings. And, then, Thou takest away all that Thou givest.

Now attached to the Veda-conduct, now a dissenter, now devoid of the three Modes, now invested with all Good art Thou.' Tavprasad Kabit -11 (Akal Ustat)

ਕਤਹੂੰ ਸੁਚੇਤ ਹੋਇਕੈ ਚੇਤਨਾ ਕੋ ਚਾਰ ਕੀਓ,
ਕਤਹੂੰ ਅਚਿੰਤ ਹੁਇਕੈ, ਸੋਵਤ ਅਚੇਤ ਹੋ ॥
ਕਤਹੂੰ ਭਿਖਾਰੀ ਹੁਇਕੈ, ਮਾਂਗਤ ਫਿਰਤ ਭੀਖ,
ਕਹੂੰ ਮਹਾਂ ਦਾਨ ਹੁਇਕੈ, ਮਾਂਗਿਓ ਧਨ ਦੇਤ ਹੋ ॥
ਕਹੂੰ ਮਹਾਰਾਜਨ ਕੋ ਦੀਜਤ ਅਨੰਤ ਦਾਨ,
ਕਹੂੰ ਮਹਾਰਾਜਨ ਤੇ ਛੀਨ ਛਿਤ ਲੇਤ ਹੋ ॥
ਕਹੂੰ ਬੇਦ ਗੀਤ, ਕਹੂੰ ਤਾ ਸਿਉ ਬਿਪ੍ਰੀਤ,
ਕਹੂੰ ਤ੍ਰਿਗੁਨ ਅਤੀਤ, ਕਹੂੰ ਸੁਰਗੁਨ ਸਮੇਤ ਹੋ ॥

ਤ੍ਰਪ੍ਰਸਾਦਿ ਕਬਿੱਤ

He said, " O Sovereign ! I have not given drinking water to any Mughal soldier or any hill soldier or thy Khalsa; I have offered water only unto thee. In everyone, whom I gave water, I saw your radiant visage. In all beings, you are pervading and sporting. There was a time when I was blind. I saw among the mortals my own and strangers. But ever since you have put the collyrium of knowledge and understanding in my eyes, all the five illusions have been destroyed. After I became enlightened, I have seen none other than thee. O Sovereign! you have opened my eyes which earlier lay shut and blind."

Refrain: The Guru has opened my eyes. And thereafter, I see only him.

ਧਾਰਨਾ - ਗੁਰਾਂ ਨੇ ਮੇਰੇ ਓ, ਨੈਣ ਖੋਲ੍ਹ ਤੇ,
ਮੈਨੂੰ ਸਾਰੀਆਂ ਘਟਾਂ ਦੇ ਵਿਚ ਓਹੀ
ਦਿਸਿਆ।

He (Bhai Kanahiya) said, "O Sovereign! Ever since you have kindly blessed me with the inner

eye, I have stopped seeing anyone else but you.

'Now Thou art conscious as to embellish even consciousness,

And then, Thou seemest unconscious and carefree and asleep.

Here , Thou playest the role of a beggar, and there, of the great Giver who only but giveth.'

ਕਤਹੂੰ ਸੁਚੇਤ ਹੋਇਕੈ ਚੇਤਨਾ ਕੋ ਚਾਰ ਕੀਓ,

ਕਤਹੂੰ ਅਚਿੰਤ ਹੁਇਕੈ, ਸੋਵਤ ਅਚੇਤ ਹੋ ॥

ਕਤਹੂੰ ਭਿਖਾਰੀ ਹੁਇਕੈ, ਮਾਂਗਤ ਫਿਰਤ ਭੀਖ,

ਕਹੂੰ ਮਹਾਂ ਦਾਨ ਹੁਇਕੈ, ਮਾਂਗਿਓ ਧਨ ਦੇਤ ਹੋ ॥

ਤ੍ਰਪ੍ਰਸਾਦਿ ਕਬਿੱਤ

O Sovereign! everywhere and in every being are you pervasive.

'Within all the hearts the Lord speaks, the Omnipresent Lord speaks. Save the Lord, who is it that speaks?' P.988

ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ ॥

ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ ॥

ਅੰਗ -

988

So Sovereign! I have served drinking water only unto you and none else."

At this Guru Sahib observed: "Khalsa Ji! he has attained to the state of the Khalsa (The Pure)." It is like obtaining Ph.D. degree of Gurmat (Sikhism). When a Sikh attains to the state of the Khalsa (The Pure), duality or sense of alienation is ended in him, and he starts having a vision of Lord God in every being and he comes to be called an 'atam-rasia'[one who has attained the ecstasy of self- realization].

'The true Khalsa is one who experiences the ecstasy of self-realisation .

There is no difference between God, I and him.'(Sarab Loh Granth)

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ ॥

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

(ਸਰਬ
ਲੋਹ ਗ੍ਰੰਥ 'ਚੋ')

Guru Sahib stood up and said, "Bhai Kanahiya! may you be thrice blessed and exalted !" Guru Sahib took him in his embrace, and blessed him with the knowledge of the Inaccessible as well as all powers.

He said to him "Look! now act like this. Don't serve only water to me. Seeing my wounds, first wash them, then apply balm to them and bandage them. So take this balm and these bandages to serve the wounded." In such a fierce battle, if there were any body else, he would have punished Bhai Kanahiya severely, but not the Perfect True Guru .

'The True Guru is inaccessible.

He is unique and without enmity.' Bhai Gurdas Ji Var 34/1

ਸਤਿਗੁਰ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਨਿਰਵੈਰੁ ਨਿਰਾਲਾ ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦੀ ਵਾਰ 34/1

Holy congregation! the Perfect True Guru hasn't gone anywhere. If we fall into this delusion, then we cannot understand. We consider the Guru to be a body form. The Guru has never been subservient to any form. He has been speaking in the form, but the Guru is sans form; He is formless. Manifesting the form of the Holy Word, which is called the word of the 'Onkar' [The Formless yet the manifest One], He is existing in Guru Granth Sahib. At the present moment, He is visible to the devotees who are imbued with faith and devotion. The blind, however, cannot see Him. They start behaving in a disorderly and rowdy manner in the august presence of Guru Granth Sahib, because they are atheists lacking faith and devotion. They do not

know: What our Guru is? How great and glorious is our Guru? When there is no veneration and devotion for the Guru, how can we become aligned with Him? So, this is the difference that has come into us. In the absence of faith, we are a wavering lot.

So, unless the Perfect Guru is met, there is no success in obtaining liberation. But then, the perfect True Guru is met when there is a Divine writ on the brow, otherwise He is not met and no relationship is forged with Him. Such is the Guru's edict. Recite the following with love and devotion—

Refrain: They who have such a Divine writ on their brow,

Them meets the True Guru.

**ਧਾਰਨਾ - ਮੱਥੇ ਲੇਖ ਜਿਨ੍ਹਾਂ ਦੇ ਲਿਖੇ ਹੁੰਦੇ ਨੇ,
ਪੂਰੇ ਸਤਿਗੁਰ ਆਣ ਮਿਲਦੇ।**

Unless and until there is a Divine writ on the forehead, the mortal is not able to meet the True Guru. This is the spiritual law.

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

Nanak, through perfect destiny man meets the True Guru..' P.649

**ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਬੁਝਹੁ ਕਰਿ ਵੀਚਾਰੁ ॥
ਨਾਨਕ ਪੂਰੇ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ॥**

And if the Perfect True Guru is met, then what will happen?'

*... 'he obtains joy and peace all through the four ages'.
P.649*

..... ਸੁਖੁ ਪਾਏ ਜੁਗ ਚਾਰਿ ॥ ਅੰਗ - 649
'They alone, who have such a writ of God on their forehead since the very beginning, them the True Guru meets.' P450

ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ
ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਰਾਮ ਰਾਜੇ ॥

When the Guru is met, then what will happen?
*'The Guru removes their darkness of ignorance and
Divine knowledge is illumined in their mind and
heart.'* P.450

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਘਟਿ
ਬਲਿਆ ॥

Having been overwhelmed by the darkness of ignorance, delusion, Maya (Mammon) and egoism, man is not able to recognize his real self. He labours under the notions of mine and thine. By meeting the True Guru, this darkness is removed. This is the mark of the Perfect True 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 ॥

If worldly love and attachment is annulled and all the three fevers are cured, then you may consider a person to have met the Guru and to have been influenced by Him. Many times, the Guru is perfect and true, but the disciple, the Sikh is not perfect and deserving. This makes a difference__

'What can the True Guru do when his disciples are at fault? Not even one word of the Guru is imbibed by these blind ones. It is like blowing into a bamboo.'

P.1372

ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੈ ਜਉ ਸਿਖਾ ਮਹਿ
ਚੁਕ ॥

ਅੰਧੇ ਏਕ ਨ ਲਾਗਈ ਜਿਉ ਬਾਂਸੁ ਬਜਾਈਐ ਫੁਕ ॥

If the receiver is defective, what is the fault of the telephone? He, who is sending the message is

not at fault, the fault lies in the receiver. Similarly, the Guru is perfect, and true; it is the Sikh who is incomplete and imperfect. He lacks faith and many other things. So, in this manner, when the Perfect True Guru is met, the veil of ignorance is rent and removed. This is the mark of the True Guru.

So, yesterday, all of you had heard that when Baba Amar Dass Ji was returning after his twenty first pilgrimage to Haridwar, there was a Brahmchari (celibate) with him who had taken a vow not to accept food from the Sikhs without a Guru (Holy Preceptor). Many devotees think—the food is the same. What difference does the touch of the hands make to it? The same food is cooked by the two persons—one with a Guru, and the other without a Guru. Then why is the following written in the ‘Rehatnama’ (Sikh code of conduct)?

‘He knows not ‘rehat’ (Sikh code of conduct) and follows not the practice of reading Gurbani.

Food taken from the hands of such makes one forget God’s love.’

**ਜਾ ਕੀ ਰਹਿਤ ਨ ਜਾਣੀਐ ਗੁਰਬਾਣੀ ਨਹੀ ਰੀਤ ॥
ਤਿਸ ਦੇ ਹਥੋਂ ਖਾਧਿਆ ਵਿਸਰੇ ਹਰਿ ਕੀ ਪ੍ਰੀਤ ॥**

It is Bhai Santokh Singh, who has written this thing. This thing happens in real life. It has happened in religious history too. All can see it happening in the case of Bhisham Pitama delivering a sermon from his bed of arrows after the war was over. One day he discoursed thus: “If the king is unjust, the devout should better leave his kingdom.” At this, Draupadi smiled. Noticing it instantly, he said: “Your smile is right and justified. When you were being disrobed in the court, there was king’s food within me. State taxes are always gathered by taking recourse to force, cruelty and tyranny. This money is not pure. The king may be brought even

from heaven or paradise, but he becomes a demon because he eats state's food. Some foods are bad and evil; money or material derived from the offerings of the devotees is very bad__

'Food partaken from a place of worship does three things—

It corrupts body and mind , and does not let man engage in God's devotional worship.'

ਧਰਮ ਸਾਲਾ ਦੀਆਂ ਰੋਟੀਆਂ ਤਿੰਨ ਕੰਮ ਕਰੇਨ।

ਮਤਿ ਮਾਰਨ ਹਡ ਗਾਲਣ ਭਜਨ ਕਰਨ ਨ ਦੇਣ।

Man becomes agnostic. He exists only outwardly; from within he becomes worm-eaten and hollow because he eats ignoble food. Bhai Gurdas Ji has written a lot on this subject__

'Expecting food from a place of worship is like sugar-coated poison.' Bhai Gurdas Ji, Var 35/12

ਤਿਉ ਧਰਮਸਾਲਾ ਦੀ ਝਾਕ ਹੈ, ਵਿਹੁ ਖੰਡੁ ਪਾਜੁ ॥

If somebody is offered sugar-coated poison, it will be the poison that will act, and not sugar. If the food is ill-gotten, one's understanding or intellect becomes corrupted.

'As is the food, so is the mind.'

ਜੈਸਾ ਅੰਨ ਤੈਸਾ ਮਨ ॥

Once a Raja (king) became devoted to a holy man and brought him to his palace. He served him very well and kept organising holy congregations for him to address. But by taking the King's food, his understanding or intellect became foul and corrupted. One day, the Rani (Raja's wife) came out after taking bath. The bathroom was common. The king had so much faith in the holy man that he permitted him to take bath in his bathroom. When the holy man started taking bath, he saw the queen's precious necklace hanging from the peg. He felt

tempted. He picked up the necklace and without taking bath, he left the palace at 2 A.M. When morning came, the queen noticed that her necklace was nowhere to be found. She searched for it everywhere but in vain. At last, she remembered that she had left it in the bathroom while taking bath. When the king was asked about it, he said that he had not seen it at all. He asked her who had taken bath after her. She replied that it was the holy man who took bath after her.

At this he said, "Let us ask the holy man. He may have kept it in a secure place."

The guards were asked about the whereabouts of the holy man. They said, "Your highness! today he left the palace at 2 A.M. We do not know where he has gone." Search for the holy man started immediately, as the king suspected him of having stolen his queen's precious necklace. All entry and exit points were closed, but the holy man escaped through the jungle and started living in a temple. There he fell ill with dysentery and in two and a half months, he was reduced to a skeleton of bones. The necklace which he was preserving carefully seemed to be poison to him now. He regretted painfully: "What a big mistake I have committed! My spiritual knowledge has been destroyed. After eating the state's food, my intellect and intelligence became corrupted. "At once he decided to suffer punishment for his crime. He himself appeared before the king.

The king said, "Holy man! how are you?"

He said, "I am a thief, not a saint."

The king said, "What a serious thing to say!"

The holy man said, "Yes! but first tell me whose

foodgrains were being used here to prepare meals in the palace when I was living here."

When inquiries were made, it was found out that food provisions supplied by a smuggler were being used in the palace to cook meals. His property had been confiscated by the government. The foodgrains that came from this land were cooked in the King's palace.

The holy man said, "O King! your state funds and the smuggler's foodgrains had such an evil influence on me that I fell from the state of Divine knowledge so much that I stole the queen's necklace and became a thief."

The king asked, "Then why have you come here?"

He replied, "By suffering from dysentery for two and a half months, the essence of that food has got washed out of me. So in this way, I have realized my mistake and have come to return your necklace."

Similarly, the Brahmchari (celibate) had taken a vow not to eat food from the hands of one, who had not become aligned with a holy preceptor. He came with Baba Amar Dass Ji on this belief: 'Daily he takes bath early in the morning. Then he tells the beads of a rosary having one hundred and eight beads. He must have taken the holy chant from his Guru (Holy Preceptor)'. Travelling together as they reached Basarkey and sat beside the well in the inn, then during the course of conversation, the Brahmchari (celibate) asked, "Baba Ji! what method do you follow to practise Name meditation, because '*Ashtang yoga*' (Yoga practice having eight parts) I also practise. I see that you sit in a state of perfect

contemplation for a long time, but so far you have not told me anything about your Guru (Holy Preceptor).” As soon as Baba Amar Dass Ji heard this, tears welled up in his eyes, because he had already become 72 years old, and he was still wandering in search of a Guru, but he had not found a Perfect and True Guru. However, he had not given up hope. He was sure that he would meet a True Guru, but good fortune had not smiled upon him as yet, and unless man's fortune wakes up, he cannot meet the True Guru__

Refrain: Perfect holy man is met when one's sleeping fortune wakes up.

ਧਾਰਨਾ - ਸਾਧੂ ਮਿਲ ਜਾਂਦੇ ਨੇ,
ਸੁੱਤੇ ਜਦ ਭਾਗ ਜਾਗਦੇ - 2, 2.

*'As shoots of deeds of previous births burst forth,
Appeared a person yearning after God,
thirsting for joy in Him.'* P.204

ਪੁਰਖ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ
ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ॥ ਅੰਗ - 204

What happens when shoots of actions of past births sprout, of noble actions, not of mere words and dry philosophy, but of meritorious and virtuous deeds full of love? Then the Enjoyer and Renunciate is met resulting in__

*'On meeting 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॥ ਅੰਗ - 204

By meeting the holy, the darkness of ignorance in us is removed. Our sleeping consciousness is awakened. Many devotees ask: 'Is our consciousness sleeping? We read and write. We have done Ph.D.

and become scientists. We work in offices. Even then are we asleep?' Guru Sahib says— 'None of you is awake; the whole world is sleeping—

'In the Three Qualities (of Maya) is the world wandering asleep;

In sleep is life's night passed.

By the Guru's (Master's) grace are awakened those in whose self is the Lord lodged—

Amrita their utterance.' P.920

**ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ
ਵਿਹਾਣੀ॥**

ਗੁਰ ਕਿਰਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ

ਜਿਨਾ ਹਰਿ ਮਨਿ ਵਸਿਆ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥

Guru Sahib affirms- 'O man! you are sleeping; wake up from this sleep. Meet the awakened and enlightened one; he will wake you up also. Don't spend your life in this state of sleep. Such is the Guru's edict--

Refrain: O my simple mind! forget thy ego-consciousness.

ਧਾਰਨਾ - ਮਨ ਭੋਲਿਆ, ਹਉਮੈ ਸੁਰਤ ਵਿਸਾਰ।

We affirm that we are conscious and awake. Guru Sahib says, "You are in the state of ego-consciousness.

Rajogun(passion, emotion),*Tamogun*(evil,undesirable propensity), and *satogun* (virtuous traits,goodness) are the three streams of *Maya*(Mammon); in them, not only you, but the whole world is slumbering. If anyone wakes up from this sleep, it is the True Guru or those persons who abide in '*Brahm*' (The Lord Creator) — *Brahm vakta* (Discoursing on Brahma), *Brahm satotri* (Praising Brahma), and *Brahm neshti* (Having faith in Brahma). The rest of the world is asleep. Guru Sahib says that when such a True Holy Preceptor is met, then—

*'As shoots of deeds of previous births burst forth,
Appeared a person yearning after God,
thirsting for joy in Him.*

*On meeting the Lord was my darkness dispelled, O
Nanak. After sleep of multiple births was my
understanding awakened.'* P.204

**ਪੁਰਖ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ
ਬੈਰਾਗੀ ॥**

**ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ
ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥**

The mark of such a person is that after meeting him, one's darkness of ignorance is dispelled. This darkness envelops everyone's mind; the other is seen; one's own true form and image is not seen in all. Falling from his true form, man considers himself a physical body. What a bad thing has come to pass!

*'Thou art ordure, bones and blood wrapped up in skin.
It is on this that thou art harbouring pride .
Realization of one truth alone shall bring thee purity.
Without such realization shalt thou ever remain
impure.'* P.374

ਬਿਸਟਾ ਅਸਤ ਰਕਤੁ ਪਰੇਟੇ ਚਾਮ ॥

ਇਸੁ ਉਪਰਿ ਲੇ ਰਾਖਿਓ ਗੁਮਾਨ ॥

ਏਕ ਵਸਤੁ ਬੁਝਹਿ ਤਾ ਹੋਵਹਿ ਪਾਕ ॥

ਬਿਨੁ ਬੁਝੈ ਤੂੰ ਸਦਾ ਨਾਪਾਕ ॥

It is this bag of ordure that man calls__ 'I' am this. It is very surprising that man has become so much lost in sleep. If the occupant of a house is asked--'Who are you?' -- he gives his number-- , 'I am such and such number'. People say, 'This is the number of your house'. He replies, "You do not know, I am that number." All of us will laugh at him thinking that he is drunk. He is again asked: "You should tell your name." He again gives the number of the house. People say, "Brother! you are

the occupant and not the house; there is difference between the two". In the same manner, he who is asleep, he describes his body as— 'I am this thing. My name is such and such.' But the soul has no name. So forgetting its soul-form, the world is asleep in the 'Three Modes of Maya'. It is in 'Turiya awastha' (Fourth State) that the God-directed become awake and enlightened. So Guru Sahib says—

'On meeting the Lord was my darkness dispelled, O Nanak.

After sleep of multiple births was my understanding awakened.' P.204

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

First, darkness is dispelled; secondly, one stops seeing the other. Then the consciousness lying asleep for millions and billions of births is awakened. Philosophers and psychologists are of the opinion that trees are awake from 1 to 25 degrees, birds and animals, from 25 to 50 degrees, and human beings, from 50 to 75 degrees. But the fact is that man is not even 50 degrees awake; his degree of awakening is that of birds and animals. If he were more awake, why would he take bribes? Why would he indulge in fraud and cheating? Why would he do ignoble deeds? He does not know what will become of him in the Divine Court and that he will have to account for his deeds of omission and commission there—

'Says Nanak: Hear thou, O man, the true instruction. Seated in judgment and taking out His ledger, God shall call thee to account.

The rebels of the Lord, with outstanding against them, shall be summoned.

Azrail, Angel of Death shall be appointed to punish them.

Trapped in the narrow lane,

they shall see no way of escape or coming and going. Falsehood shall come to an end,

O Nanak, and truth shall ultimately prevail.' P.953

ਨਾਨਕੁ ਆਖੈ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ॥

ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ॥

ਤਲਬਾ ਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ॥

ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਹੋਸੀ ਆਇ ਤਈ॥

ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀੜੀ ਗਲੀ ਫਹੀ॥

ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ॥

When this is the case, why harbour enmities? Why practise dishonesty and indulge in adulteration? Why do you cheat others? Why do you give short measures to the customers? You hoard riches; will the ill-gotten riches go with you to the other world?

'Money is of him who spends and consumes.

It is God who gives, causes to be given and satiates (the mortals).

Man should not eat alone, for wealth cannot be preserved.

Investigation shows that only the philanthrope goes to heaven.'

(An Epistle of Advice)

ਦਮੜਾ ਤਿਸੀਕਾ ਜੋ ਖਰਚੈ ਅਰ ਖਾਇ॥

ਦੇਵੈ ਦਿਲਾਵੈ ਰਜਾਵੈ ਖੁਦਾਇ॥

ਹੋਤਾ ਨ ਰਾਖੈ ਅਕੇਲਾ ਨ ਖਾਇ॥

ਤਹਕੀਕ ਦਿਲਦਾਨੀ ਵਹੀ ਭਿਸਤ ਜਾਇ॥

Money is meant to be shared with others. You accumulate it and preserve it carefully—one lakh, ten lakhs, fifteen lakhs, fifty lakhs. At the time of departure from the world, will you tell your heirs to tie the bank documents with our body? Will they go with you to the other world? You are sleeping in ignorance. If you wish to carry it to the other world, transfer it in the name of God and distribute it among others. So, in this way, Guru Sahib says that the whole world is sleeping and refuses to wake up

from this slumber. Real awakening and understanding begins from 75 degrees. The Gurmukh (God- directed, or Guruward) is awake from 75 to 100 degrees. There are seven stages of those who engage in God's devotional worship and follow the path of spirituality. The first stage is that of attending the holy congregation. Second is that of becoming a Sikh (disciple). Third stage is that of a Gurmukh (God-directed or Guruward). In this way, this stage or role keeps rising, and when the devotee reaches the fifth stage, his mind's desires are annulled and he gains knowledge of reality. Then delusion is dispelled, and man gains perfect understanding and enlightenment.

So, in this way, the whole world is lost in sleep. When a Perfect Holy man is met, man is awakened and gains understanding. So Baba Amar Dass was lamenting over his not having met a Perfect Holy Preceptor who could wake him up and enlighten him. He said, "O Brahmchari! I met great holy men, abbots of big abbeys and monasteries but to my ill fortune, I haven't met a perfect one as yet."

No sooner did the Brahmchari (celibate) hear this, he got up and said, "Baba Amar Dass! I have been duped. I got deceived. I kept keeping the company of a person without a holy preceptor and continued taking food from his hands. O what a misfortune! I have been undone. My sacred vow has been broken. Now, how shall I be liberated?" Cursing in this manner, as he got ready to leave, Baba Ji tried to check him.

He said, "Baba Amar Dass! now don't talk to me. Your childhood was devoured by youth, and youth by old age. Now tell me — you have become 72 years old and yet haven't you found a holy

preceptor; when will you find one? You have lost your life in a gamble and you have spoiled my life too.”

After having made such harsh utterances, he went away. Baba Ji kept dissuading him with tears flowing from his eyes. Holy congregation! those were not simple utterances. Every word pierced his heart like an arrow. The Brahmchari who had been with him for several months and who loved him, left him in an instant on just one account. At that moment, Baba Ji's heart was filled with intense feeling of renunciation. He kept sitting there till evening. Coming back home, he neither ate nor drank anything. Climbing the roof, he sat there and spent the whole night without sleeping. On the next day, he went out. Again on returning home, he did not eat anything. Food was brought for him, but he declined to eat anything. All the members of the family were surprised. They wondered what had happened. Perhaps, he had been stricken with the pangs of separation from the Brahmchari who lived with him, or perhaps, something else had happened. None had the courage to ask him, while he himself was not revealing anything.

Holy congregation! these things are not known to common folk. After all, what had happened which had disenchanted his heart scalded with the snares of Maya (Mammon)? He who has some understanding in his mind, is pierced with Gurbani like arrows__

‘The passion of devotion to God is like piked arrows.’

P.327

ਰਾਮ ਭਗਤਿ ਅਨੀਆਲੇ ਤੀਰ ॥

ਅੰਗ - 327

Guru Sahib says that pointed are the arrows of the Lord's devotional service.

*Refrain: He, who is afflicted with pain, knows;
Nobody knows another's pain.*

ਧਾਰਨਾ - ਜਿਸ ਤਨ ਲੱਗੀਆਂ ਸੋਈ ਤਨ ਜਾਣੇ,
ਕਿਸੇ ਦੀ ਲੱਗੀ ਕੌਣ ਜਾਣਦੇ।

'Those afflicted with this 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॥

ਅੰਗ - 327

So, he (Baba Amar Dass) was so deeply hurt by the Brahmchari's words that for two days, he ate nothing. On the third day, he prayed again and again with folded hands__ "O God! I am sure that my Guru does exist in the world, but I do not know about him. Kindly be merciful to me." Then he thought, "My Guru is all powerful. If he has not met me, it does not matter__

'He can see into the hearts of all;

He knows the pain and suffering of both good and bad.' Kabiovach Benati__ Tenth Guru

ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ॥

ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ ਪਛਾਨਤ॥

ਕਬਜੋ ਬਾਚ ਬੇਨਤੀ
ਚੋਪਈ

The capable Guru, who can see into the hearts of all, surely knows the state of my mind." So there was a powerful yearning in the heart of Baba Amar Dass Ji.

'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।

ਨਿਹੰ ਵਾਲੇ ਨੈਣਾਂ ਕੀ ਨੀਂਦਰ ਓ ਦਿਨੇ ਗਾਤ 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, the news went round that Baba Amar Dass Ji had suffered some deep hurt or shock about which he neither talked, nor did he eat and drink anything. But again again did such entreaties rise from the recesses of his heart__

Refrain: When shall I have a glimpse of thee, O Lord? My eyes are longing for Thine vision.

**ਧਾਰਨਾ - ਕਦੋਂ ਹੋਣਗੇ ਦੀਦਾਰੇ ਤੇਰੇ,
ਅੱਖੀਆਂ ਤਰਸਦੀਆਂ ਸਾਹਿਬਾ।**

'If Thou say so, I would cut off my head and give it to Thee, O my Friend.

Mine eyes long for Thee. When shall I see Thine vision, O Lord.'

P.1094

ਤੂ ਚਉ ਸਜਣ ਮੈਡਿਆ ਡੇਈ ਸਿਸੁ ਉਤਾਰਿ॥

ਨੈਣ ਮਹਿੰਜੇ ਤਰਸਦੇ ਕਦਿ ਪਸੀ ਦੀਦਾਰੁ॥

ਅੰਗ

- 1094

Again and again, he made such entreaties. Then this thought came into his mind__ "He who is my Guru (Holy Preceptor) is omniscient. My supplication must be reaching him. O Sovereign! send some Thine beloved one. I am ready to give him the greatest fee he wants. Let him come and tell me something about Thee; let him come and tell where Thou art, O capable and all powerful Holy Preceptor." According to Guru Nanak Sahib's edict, "What should man give to the beloved one who talks about the Holy Preceptor? Should he give him money?" Should he give him land and property?

Guru Sahib says__ “Not these things; he should be prepared to make the biggest scarifice—

Refrain: Cutting off my head, I would make it a stool for him who talks about Thee.

**ਧਾਰਨਾ - ਸੀਸ ਵੱਢ ਕੇ ਬਣਾ ਦਿਆਂ ਮੂੜਾ,
ਗੱਲਾਂ ਜੋ ਸੁਣਾਵੇ ਤੇਰੀਆਂ।**

'Nanak, what hast thou to offer to any 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 ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ
ਦੀਜੈ ॥**

**ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ
ਕਰੀਜੈ ॥**

The devotee is ready to give the greatest price to any one who talks of his beloved Master. Of worldly love there are numerous examples. Majnu, a native of the Iranian city of Shehraj, was in love with Laila. He had come to India. While he was sitting at a place, a caravan from Shehraj happened to pass by. About Laila he enquired from everyone and thus talking about his beloved, he accompanied the caravan to Delhi. Similarly, there is love and devotion for one's beloved True Guru. One asks about him again and again. If from the foreign land where your children live, a dear friend happens to come to your place, you will ask about them! Even after he has told you everything, you will ask him again__ 'What else did they say?' So from his heart emanated entreaties—'O Sovereign! send some one who brings a message from Thee'. Baba Amar Dass's entreaty reached the Divine Court, and a miracle came to be wrought. Third night too passed while he sat absorbed in thoughts of his Master. The stars twinkled in the sky. At 2 A.M. he heard someone

opening the door. He became a little attentive and started contemplating who the person could be. After sometime, he heard the sound of water being drawn on the pulley from the well. Bucket of water was drawn and poured into a vessel. This happened two-three times. He found that some body was taking bath in his own house. He thought, "My respected brother does not get up so early. Then who can be this person? There is none in our home, who gets up so early. Then who is this person getting up in the ambrosial hours of the morning?" Holy congregation! who gets up at the nectarine hour? The world sleeps at this hour. In the fourth watch of the night wake up those, who wish to make their human birth fruitful; God's devotees get up at this hour. Such is the Guru's edict__

Refrain: Who wake up in the ambrosial morning?

*Those who are lovers and
devotees of God.*

**ਧਾਰਨਾ - ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਓ ਕੌਣ ਜਾਗਦੇ।
ਕੌਈ ਜਾਗਦੇ ਨੇ ਰਾਮ ਪਿਆਰੇ।**

They do not want to forget God even for an instant. They always keep the Lord's lotus feet and the holy Word in their mind.

*'Discarding pride, attachment and evil passions,
To the feet of the holy attach thyself:
Thus shalt thou be saved.*

*States Nanak in humility: With the Lord I seek
shelter.*

By great good fortune is obtained His sight.'

P.1312

**ਤਜਿ ਮਾਨ ਮੋਹ ਬਿਕਾਰ ਸਾਧੂ ਲਗਿ ਤਰਉ ਤਿਨ ਕੈ
ਪਾਏ ॥**

**ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਬਡਭਾਗਿ ਦਰਸਨੁ
ਪਾਏ ॥**

So, he woke up at the ambrosial hour of the morning. In the Guru's abode, morning's nectarine hour has great significance. Guru Sahib says__ 'He who does not get up early in the morning is dead while living__

'The mortal rises early for evil deeds;

*When it is the time to contemplate the Lord's Name,
he leisurely sleeps.'*P.738

ਬੁਰੇ ਕਾਮ ਕਉ ਉਠਿ ਖਲੋਇਆ॥

ਨਾਮ ਕੀ ਬੇਲਾ ਪੈ ਪੈ ਸੋਇਆ॥

'To do good is man slothful;

in doing evil quick as a tiger'.P.518

ਚੰਗਿਆਈ ਆਲਕੁ ਕਰੇ ਬੁਰਿਆਈ ਹੋਇ ਸੇਰ॥

At the time of practising Divine Name meditation, man becomes lazy and indolent, but for doing evil he becomes lion-hearted.

Once, in the course of his travel, Sovereign Guru Nanak Sahib reached a place. In the ambrosial hours of the morning, Bhai Mardana performed 'kirtan' (singing) of 'Asa Di Var.' When he finished the 'kirtan', he saw a man of very tall stature carrying a very big quilt. Looking at him, he asked: "True Sovereign! who can possibly be this person?"

Guru Sahib said, "O Mardana! he met us earlier also, when he was offering us pearls. He is 'Kalyuga'."

He said, "Sir! what is he carrying?" Guru Sahib said, "Call him and ask him about it."

When he called 'Kalyuga,' he came and put down the quilt beside him. Guru Sahib said, "Brother! what is this that you are carrying?"

He said, "It is the quilt of sloth and indolence."

Guru Sahib asked, "What is it meant for?" He

replied, "In the first part of the night, I don't let people sleep but keep them involved in eating, drinking and many other diversions. At that time, the world does not sleep and I keep the people stabbing with sinful pleasures. Then I cover them all with the quilt of sloth and indolence. In the first part of the night, I keep them awake and in the latter part, I do not let anyone wake up." Guru Sahib asked, "Why are there holes in this quilt?"

He replied, "What should I say? My power does not work on the Gursikhs of Guru Nanak Sahib. By making holes in my quilt of sloth, they come out of it."

Once Guru Angad Dev Sahib asked Guru Nanak Sahib, "Reverend sir! is there any virtue or merit in bathing at the ambrosial hour of the morning?"

Guru Sahib said, "Everything is done in the prescribed manner. Bathing too is done in a proper manner as prescribed. If bath is taken in that manner, when one watch of the night is left, you get the fruit of giving away 1-1/4 maunds (about 40 kg) of gold in charity. If bath is taken two *gharis* (one *ghari*=22.5 minutes) later, you receive the fruit of giving away in charity 1-1/4 maunds of silver. If one wakes up still another '*ghari*' later, the fruit is that of donating 1-1/4 maunds of foodgrains. If man gets up after sunrise, it is only cleaning the body; neither any sin nor any virtue is involved in it."

So, in this way, somebody did get up at the ambrosial hour and there was a noise. Baba Amar Dass Ji assessed every member of the family. None of them was such that would get up early in the morning. During the day, they worked and at night

they slept. He thought, "Is'nt it she who has got up, the newly wed Bibi Amro? Earlier, she did not come to my notice, but she used to get up daily." Thereafter, again there was sound of pouring water. He realized that she had taken bath. Thinking further, he wondered what she would do then. She became silent. She practised Divine Name meditation continuously for two hours. Lost in the self, she kept doing God's devotional worship. It was 4 O' clock and the signs of the approaching dawn became visible, and then he heard her humming something. He got up and came to the parapet to know whose voice was coming. The voice that fell into his ears was understood by him as such__

Refrain: May I be a sacrifice to my Guru (Holy Preceptor)!

ਧਾਰਨਾ - ਜਾਵਾਂ ਬਲਿਹਾਰ ਜੀ ਮੈਂ ਆਪਣੇ ਗੁਰਾਂ ਤੋਂ।
'A hundred times each day am I a sacrifice to my Guru.' P.462

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ॥ ਅੰਗ
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He heard her singing__ 'I am a sacrifice unto my Guru, and that too a hundred times a day, and which Guru? Who changed men into gods.' Baba Amar Dass was thrown into deep reflection__

'Who into gods has turned mere men, without a moment's delay.' P.462

ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ॥
 ਅੰਗ - 463

*Refrain: He who transforms men into gods,
 To such a Guru am I a sacrifice.*

**ਧਾਰਨਾ - ਜਿਹੜਾ ਮਾਣਸਾਂ ਤੋਂ ਦੇਵਤੇ ਬਣਾਵੇ,
 ਜਾਵਾਂ ਬਲਿਹਾਰ ਗੁਰਾਂ ਤੋਂ।**

He thought__ 'Is there such a Guru in the world who turns men into gods?'

Holy congregation! this is not a big thing. Guru Nanak Sahib transformed even demons into gods or angels. Guru Sahib accompanied by Bhai Bala and Bhai Mardana went to Sajjan thug (robber). Sajjan spent the whole night making plans to rob and murder Guru Nanak Sahib. Ambrosial hour of the morning came. He sat awake thinking__ 'As soon as he goes to sleep, I shall kill him.' He sat prepared with ropes, spears and battle axes. From Guru Sahib's lips came out only one hymn__

'Bronze is bright and shining but by rubbing, its sable blackness appears.

By washing its impurity is removed not, even though it be washed a hundred times.' P.729

ਉਜਲੁ ਕੈਹਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲੜੀ ਮਸੁ ॥

ਧੋਤਿਆ ਜੁਠਿ ਨ ਉਤਰੈ ਜੇ ਸਉ ਧੋਵਾ ਤਿਸੁ ॥

Realization dawned upon him after hearing the entire hymn. He cried out: "O Sajjan! you consider every holy man a hypocrite and a cheat. In your eyes, none in the world was a votary of truth. But this holy man (Guru Nanak Sahib) has exposed all my evil deeds."

The dart of the holy Word hit him. He wept with remorse and fell at Guru Sahib's lotus feet. The hired killers came. But he said to them, "Keep away; today I have met a perfect one." He kept weeping and prayed again and again, "Mercy! Mercy!! Mercy!!! Forgive! Forgive!! Forgive!!! O Sovereign! what you have sung is a picture of my inner self. Outwardly I have put on a holy garb. For the Muslims I am Sajjan Sheikh and for the Hindus, Sajjan Shah. On one side, I have built a temple, on the other, a mosque. O Sovereign! in your hymn, you have given the picture of my within. You have pierced and shaken my heart with your arrow. Show thine mercy unto me. Come with me. Let me show

to you what, in truth, I am." He wailed loudly. He took torches and opened the door of the basement.

Mardana said, "O Sovereign! he will take us down in the underground cell."

Guru Sahib said, "The demon's soul has flown out of him. Now a saint's soul has entered him. So come with me without any worry and fear."

Leading them into the cell, he said__ "O Sovereign! there are many other cells which are filled with the skeletons of the persons killed by me. What you have described in your hymn is my portrait."

Guru Sahib came out of the cell and said, "O Sajjan! if you wish to be truly a 'sajjan' (gentleman), then become one because gentlemen are those who come to the help of the people in times of need." Such was the Guru's edict:—

Refrain: When adversities fall, gentlemen-friends do come to help.

Accompany them to the Court Divine.

**ਧਾਰਨਾ - ਭੀੜਾਂ ਪਈਆਂ ਤੇ ਸੱਜਣ ਕੰਮ ਆਉਂਦੇ,
ਦਰਗਹ 'ਚ ਨਾਲ ਚਲਦੇ।**

'Those are true friends who are one's companions of the way;

And when their reckoning is called for, instantly render it.' P.729

ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ॥

ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ॥ ਅੰਗ

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Guru Sahib said, "Such persons are friends, who come to help in time of need. O Sajjan! on hearing your name, one's heart is filled with love that a friend has been met. But, O Sajjan! you yourself are not as handsome as your name is. [That is, you do not do good deeds.] Your parents gave you this

name after much thought." Guru Sahib made the following utterance:—

*Refrain: Your name, Sajjan, is beautiful,
But your deeds are villainous, O Sajjan!*

**ਧਾਰਨਾ - ਤੇਰਾ ਨਾਮ ਸੱਜਣ ਹੈ ਸੋਹਣਾ,
ਕੰਮ ਕਰੇ ਵੈਰੀਆਂ ਦੇ, ਸੱਜਣਾ।**

"Beautiful is your name, but your deeds are those of enemies--luring people, robbing them and killing them, for which you have put on the garb of a holy man. You appear to be a saint, neutral and impartial. You have put on a string of beads round your neck and in your hands you are holding a rosary. In mosque, you offer 'Namaaz' (Muslim prayer), and in the temple, you go and ring bells, and perform worship."

'The herons arrayed in white feathers abide in places of pilgrimage.

Tearing and rending, they eat living beings. So they cannot be called white or immaculate'. P.729

ਬਗਾ ਬਗੇ ਕਪੜੇ ਤੀਰਥ ਮੰਝਿ ਵੰਸਨਿ ॥

ਘੁਟਿ ਘੁਟਿ ਜੀਆ ਖਾਵਣੇ ਬਗੇ ਨਾ ਕਹੀਅਨਿ ॥

He was hit with the arrow. So he fell at Guru Sahib's feet and prayed, "Sovereign! you have seen my evil deeds with your own eyes."

Guru Sahib came out of the underground cell, and said, "O Sajjan! do you truly want to become a gentleman-friend?"

He said, "Sovereign! make me whatever you like."

Guru Sahib said, "Then demolish these houses and mansions. Distribute your ill-gotten wealth among the heirs of all those whom you robbed, if you remember their names. If you don't remember, then distribute it among the poor and needy."

He remained busy in this task for three days. After three days, he came and said, "Sovereign! I have demolished everything and distributed all wealth. Now I have nothing left of the ill-gotten wealth."

Guru Sahib said, "O Sajjan! then sit before me and utter—'Waheguru' (God's Name.)"

As soon as Guru Sahib made him utter 'Waheguru', the Name-melody started rising from every part of his body, from head to toe. Sajjan was transformed and became Bhai Sajjan, Saint Sajjan.

Guru Sahib said, "O Sajjan! sit on this string cot. Devotees and seekers will come to you. Continue distributing or passing on among them this spiritual joy which you have obtained. It will never be exhausted."

So Guru Nanak Sahib transformed even demons into gods. Thus Baba Amar Dass Ji heard (from Bibi Amro) that the Guru turns men into angels__

'Who into gods has turned mere men, without a moment's delay.' P.462

**ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ
ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ॥**

So he thought__ 'Is there such a Guru? Truly if there is such a Guru, we should be sacrifice unto him a hundred times.' Further, Bibi Amro sang the verse, which Baba Ji understood as thus__

*Refrain: O dear! there is pitch darkness without the
Guru,*

Even if rise a hundred moons.

**ਧਾਰਨਾ - ਪਿਆਰੇ ਗੁਰ ਬਿਨ ਘੋਰ ਅੰਧੇਰਾ,
ਚੰਦ ਭਾਵੇਂ ਸੌ ਚੜ੍ਹ ਜਾਏ।**

*'If a hundred moons rise and a thousand suns appear,
Even with such light, there would be pitch darkness*

without the Guru.' P.463

**ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ॥
ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ॥**

Baba Amar Dass Ji listened to each and every verse very attentively that darkness (of ignorance) cannot be dispelled without the guidance of the Guru (Holy Preceptor), even if millions of suns and moons appear, because none other than the Guru, (Holy Preceptor) can remove mind's darkness. Besides, without the Guru man is like sesame seeds. There is smut in sesame seeds. They are green; they grow and multiply, but there is blackness in the pod. The farmer does not harvest or reap them lest smut should fall on his clothes. Children grazing cattle shake them with their staffs. Such is the state of the person who is without a Guru (Holy Preceptor). So, in this way, Baba Amar Dass Ji kept listening to 'bani', while Bibi Amro kept reciting it. Thereafter, when she recited the thirteenth sloka, Baba Ji again listened to it carefully—

Refrain: Without the Guru, there is no Divine knowledge, O dear.

**ਧਾਰਨਾ - ਗੁਰ ਬਿਨ ਗਿਆਨ ਨਾ ਹੋਵੇ,
ਪਿਆਰੇ ਗੁਰ ਬਿਨ ਗਿਆਨ ਨ ਹੋਵੇ।**

'By the pitcher is confined water. Without water may the pitcher not be made.

The self bound by enlightenment remains steady—

Enlightenment without the Guru comes not.' P.463

**ਕੁੰਭੇ ਬਧਾ ਜਲੁ ਰਹੈ ਜਲ ਬਿਨੁ ਕੁੰਭੁ ਨ ਹੋਇ॥
ਗਿਆਨ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ
ਹੋਇ॥**

ਅੰਗ - 463

Faith was inspired in him. Gradually, the day dawned and the sun rose. There was noise and activity outside. Coming down from the roof, and

from under a cover, he listened to the rest of Gurbani. In between, he sang a refrain, and one hymn, he heard like this__

Refrain: The world is drowning without the Guru,

And goes through eighty four lakh existences.

ਧਾਰਨਾ - ਗੁਰ ਬਿਨ ਡੁਬਦੀ ਜਾਵੇ ਦੁਨੀਆਂ,
ਗੋਤੇ ਵਿਚ ਚੌਰਾਸੀ ਖਾਵੇ।

'Saith Nanak: the wordly-minded into blind love for the world are involved.

Without the Guru the world is drowned.' P.138

ਨਾਨਕ ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ ॥ ਬਾਝੁ ਗੁਰੁ ਡੁਬਾ
ਸੰਸਾਰੁ ॥

Baba Ji heard the hymn very attentively. Singing of 'Asa Di Var' was concluded. Bibi Amro saw that it was big father-in-law, because he was the elder brother. Looking at his face, she observed that he was of a very ascetic nature.

She said, "Father! what is your command? Kindly let me know." He said," Daughter! I had been mentally disturbed and agitated for many days, and today, I have seen a ray of light. First, tell me whose 'bani' (composition) you have recited just now."

She said, "Father! it is the composition of Satguru Nanak Sahib, and along with it, at places comes my father's 'bani' (compositon) too." He said, "Daughter! where does Guru Nanak Sahib live? Tell me at once. I am very thirsty and eager to have a glimpse of him."

She replied, "Father! Sovereign Guru Nanak Sahib has passed away from the world in physical form."

At this Baba Amar Dass Ji said, "Then' I am very unfortunate. Has he left after appointing somebody in his place or not?"

She said, "He has not only appointed my father in his place, but in my father's body abides Guru Nanak Sahib himself. My father is Guru Nanak Sahib's second form."

He said, "Is it so? Is your father the second Guru Nanak? Daughter, take me to him instantly. Now I am not sure whether or not I shall have a glimpse of him. Perhaps, I may breathe my last while going to him." She said, "Respected father! where I consider my father as 'father,' I also regard him as God's own image. His command to me is: 'Daughter! in your in-laws' house you are to conduct yourself in obedience to your mother-in-law and father-in-law. You are not to come here without being invited.' So I cannot disobey his command. Therefore, kindly forgive me. I cannot go with you." In the meantime, her mother-in-law came out.

She said, "Daughter! he has been disturbed for the last two-three days. God knows what the matter is. Kindly take him to see your father."

Baba Ji said, "You too are my daughter. Going there, I shall seek his forgiveness. Be quick."

On hearing these utterances, Bibi Amro made preparations and they set out for Khadoor Sahib for having a glimpse of Guru Angad Sahib. Slowly and slowly, the journey came to an end, and they reached Khadoor Sahib. Bibi Amro said, "Father! kindly sit here. I shall go to my father (Guru Angad Sahib) and make a request to him. If he is pleased, he will call you."

Though he had not disclosed, in his mind too

there was a notion that he would accept the Guru to be true and perfect, if he himself called him without being informed. Bibi Amro went to her father, paid respects to him and received his blessings.

Guru Sahib said, "Daughter! I had directed you to come only when you were invited. Is there anything special for which you have come? Then, dear child! he whom you have brought with you, should not be left outside. Go! and bring him in." She was filled with joy that her father had himself called Baba Amar Dass Ji in. Coming to him, Bibi Amro narrated everything to him and said, "Guru Sahib has himself called you without my requesting him. He is omniscient." When Baba Amar Dass Ji went to see Guru Sahib, the latter took out his hands from under the cloth sheet he had put on in order to receive him by virtue of the relationship he had with him because he was from the in-law's family of his daughter. He wanted to embrace him. Baba Amar Dass Ji also noticed that Guru Sahib intended to meet him as a relation. But prior to that, Baba Ji put his head on Guru Sahib's lotus feet and started weeping loudly. Guru Sahib raised him and said, "What has brought you here? Why do you grieve so much?" At that moment, from within the core of his heart, he prayed like this__

Refrain: This is my prayer, O Guru, that I may get the prop of the Name.

ਧਾਰਨਾ - ਇਹੋ ਮੇਰੀ ਓ, ਬੇਨਤੀ ਗੁਰਾ
ਮੈਨੂੰ ਮਿਲ ਜਾਵੇ ਨਾਮ ਅਧਾਰਾ।

'To the True Guru I make supplication: grant me prop of Name.

As is the eternal Divine Monarch pleased, gone

are worldly maladies.' P.746

**ਸਤਿਗੁਰ ਪਾਸਿ ਬੇਨੰਤੀਆ ਮਿਲੈ ਨਾਮੁ ਆਧਾਰਾ ॥
ਤੁਠਾ ਸਚਾ ਪਾਤਿਸਾਹੁ ਤਾਪੁ ਗਇਆ ਸੰਸਾਰਾ ॥**

Baba Amar Dass Ji said, "Sovereign! I have not come as a father-in-law; I have come as a devoted slave. I have come to sell myself unto thee. Kindly, grant me boon of the Name Divine. I have been wandering without the guidance of a holy Preceptor even though I am 72 years old. Kindly be merciful to me."

Guru Sahib heard his prayer but, holy congregation, Name Divine is not so cheap that it may be given readily.

We request the devotees to partake of 'amrit'(nectar) and become aligned with the Guru. But we do not insist on anybody to partake of 'amrit'. We say_ only those should partake of 'amrit'(nectar) who have the desire to practise Divine Name meditation and perform God's devotional worship, because unless man becomes appreciative of its value, such a precious gift cannot be bestowed on him.

Administering 'amrit' is not a mere ritual. It means making the partaker aligned with the Guru, and it is only thereafter that the Five Beloved Ones are to bestow the Name Divine. That Name Divine has to take roots within his heart, and from these roots is to emerge the plant and tree of the Name wherefrom shall flow all blessings. It is this boon of the Name which is to rid man of the cycle of birth and death. So such a precious boon cannot be given so cheap. Such is the Guru's edict__

*Refrain: When there is no perfect buyer,
Open not the knot of the bundle of the
Name.*

**ਧਾਰਨਾ - ਜਿਥੇ ਮਿਲੇ ਨਾ ਸੌਦਾਗਰ ਪੂਰਾ,
ਗੱਠੜੀ ਨ ਖੋਲ੍ਹੀ ਨਾਮ ਦੀ।**

'Kabir, after attaining Divine wealth, loosen not the

CHAPTER 4 (GURU AMAR DASS JI)

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

ਸਤਿਨਾਮੁ 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॥

ਡੌਲਨ 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॥

'Giving up all other doors have I come to thine threshold, O Lord.

By holding my hand, save thou my honour.

I, Gobind(Singh), Thine slave have come to Thy refuge.' (Rehras Sahib)

ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਿ ਕੈ ਗਇਓ ਤੁਹਾਰੋ ਦੁਆਰ॥

ਬਾਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸ ਗੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ॥

'Some have some others as their friends. I, unhonoured, have only Thee, O Lord.

Why should I not die of weeping until thou comest into my mind?' P.792

ਕਿਸ ਹੀ ਕੋਈ ਕੋਇ ਮੰਵੁ ਨਿਮਾਣੀ ਇਕੁ ਤੂ॥

ਕਿਉ ਨ ਮਰੀਜੈ ਰੋਇ ਜਾ ਲਗੁ ਚਿਤਿ ਨ ਆਵਹੀ॥

Refrain: A boughten servant and slave am I of Thine. Fortunate is my name.

ਧਾਰਨਾ - ਮੁੱਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ,

ਮੇਰਾ ਨਾਉ ਸੁਭਾਗਾ ਜੀ - 2, 2.

' I am a purchased servant and slave of Thine, O Lord and Fortunate is my name.

In exchange for Thy Gurbani, O Lord, I have sold myself at Thy shop, and whithersoever Thou hast yoked me, thither I am yoked.

What cleverness, O Lord, can Thy servant play with Thee.

The Lord's commands can I not carry out well.

My mother a slave; a slave my father—

A slave's progeny am I.

My slave-mother dances, my slave-father sings in devotion to Thee:

Divine king, Thy devotion I too perform.

Lord! shouldst Thou need a drink of water, that I shall fetch;

Shouldst Thou desire for food, grain shall I grind.

The fan shall I wave, Thy feet rub,

And ever utter Thy Name.

Nanak is an ungrateful slave:

Shouldst Thou pardon him, in it lies Thy greatness.

Since beginning of time and the yugas(ages), Lord of grace, provider art Thou—

Without Thy grace is liberation not attained.' P.991

ਮੁਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ ਮੇਰਾ ਨਾਉ ਸਭਾਗਾ ॥

ਗੁਰ ਕੀ ਬਚਨੀ ਹਾਟਿ ਬਿਕਾਨਾ ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ
ਲਾਗਾ ॥

ਤੇਰੇ ਲਾਲੇ ਕਿਆ ਚਤੁਰਾਈ ॥ ਸਾਹਿਬ ਕਾ ਹੁਕਮੁ ਨ
ਕਰਣਾ ਜਾਈ ॥

ਮਾ ਲਾਲੀ ਪਿਉ ਲਾਲਾ ਮੇਰਾ ਹਉ ਲਾਲੇ ਕਾ
ਜਾਇਆ ॥

ਲਾਲੀ ਨਾਚੈ ਲਾਲਾ ਗਾਵੈ ਭਗਤਿ ਕਰਉ ਤੇਰੀ
ਰਾਇਆ ॥

ਪੀਅਹਿ ਤ ਪਾਣੀ ਆਣੀ ਮੀਰਾ ਖਾਹਿ ਤ ਪੀਸਣ
ਜਾਉ ॥

ਪਖਾ ਫੇਰੀ ਪੈਰ ਮਲੋਵਾ ਜਪਤ ਰਹਾ ਤੇਰਾ ਨਾਉ ॥

ਲੂਣ ਹਰਾਮੀ ਨਾਨਕੁ ਲਾਲਾ ਬਖਸਿਹਿ ਤੁਧੁ ਵਡਿਆਈ ॥
ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਪਤਿ ਦਾਤਾ ਤੁਧੁ ਵਿਣੁ ਮੁਕਤਿ
ਨ ਪਾਈ ॥

*Refrain: I am a servant and slave, a servant and
slave,
Of my Master am I a servant and slave.*

ਧਾਰਨਾ - ਲਾਲਾ ਗੋਲਾ, ਲਾਲਾ ਗੋਲਾ,
ਲਾਲਾ ਗੋਲਾ ਜੀ,
ਆਪਣੇ ਸਾਹਿਬ ਦਾ ਮੈਂ ਲਾਲਾ-ਗੋਲਾ ਜੀ।

*Refrain: By Name meditation are removed sorrows
and sufferings.*

*And through service is attained honour;
O my dear, through service is attained honour.*

ਧਾਰਨਾ - ਨਾਮ ਜਪੀਏ ਤਾਂ ਦੂਰ ਹੁੰਦੇ ਦੁਖੜੇ,
ਸੇਵਾ ਕਰਕੇ ਮਾਣ ਪਾਈਦੈ - 2, 2.

Holy congregation! loud be thy utterance—'True and Supreme is God's Name.' Through the Guru's inspiration, today you have come from far off places to be present in the august presence of Sri Guru Granth Sahib. For the last few days, we have been discussing that all sorrows and sufferings are removed through Divine Name meditation. The number of ailments and sufferings is endless. There is no count of the sufferings that are clinging to man. But the greatest malady afflicting man is that of ignorance, false knowledge, and illusion, because so long as he is not rid of this malady or affliction, his coming to and going from the world will not end. He will continue wandering through existences. If there is any panacea for all sufferings and afflictions, it is Divine Name meditation. All troubles and torments are annulled by remembering God. Such is the Guru's edict—

*Refrain: Contemplate the beloved Lord.
By contemplating Him obtain bliss.*

ਧਾਰਨਾ - ਸਿਮਰ ਪਿਆਰੇ ਨੂੰ,
ਸਿਮਰਉ ਸਿਮਰ ਸਿਮਰ ਸੁੱਖ ਪਾਵੋ - 2,
2.

'Remember, remember God. By remembering Him, thou shalt attain joy and peace.' P.262

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥ ਅੰਗ - 262

Here, it has been emphasized that we should remember God and contemplate Him. What will be the result? We shall obtain joy and peace.

'Thereby is effaced from within the body, strife and anguish.' P.262

ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥ ਅੰਗ - 262

By doing so will be effaced the strife and torment plaguing the world as well as this physical body. By rendering devotional service, we obtain honour both here and in the Divine Court or the world hereafter.

For the last few days, we have been reflecting on this subject. On the first day, we had discussed that by Divine Name meditation are annulled physical and mental sufferings. All ailments and troubles like *adhi*(mental ailments), *biyadhi*(physical ailments)etc. are cured. Then we had discussed that the gift of the Divine Name is obtained from the Perfect Guru (Holy Preceptor). This too has been discussed in full detail what kind of Perfect Holy Preceptor we ought to align with. On the third day, we had discussed—what a Guru is like and how much dedication and devotion one should have to obtain him (The Guru).

While going on a pilgrimage, Baba Amar Dass Ji happened to meet a '*Brahmchari*' (celibate). After keeping Baba Ji's company for quite sometime, the *Brahmchari* (celibate) came to know that, though 71 years old, Baba Ji was still without a Guru (Holy Preceptor). After much argument, he went away cursing Baba Amar Dass Ji. His harsh words pierced his heart. As a result, he lost his sleep. He could

neither sleep during the day, nor at night. For three days and nights, he ate and drank nothing. On the fourth day, he made earnest supplications and his prayer was heard in the Divine Court. The True Guru, acted mysteriously, and through Bibi Amro, Baba Ji learnt about the Perfect Holy Preceptor. Taking Bibi Amro alongwith him, Baba Ji reached Khadoor Sahib, and taking refuge at the Guru's lotus feet submitted:

'I haven't come to you as a relative. I have come as a thirsty and hungry beggar to beg at your door. Kindly show thine mercy unto me. Make me your slave at your feet and bestow the boon of the Name Divine on me—

'To the True Guru I make supplications: Grant me prop of the Name.' P.746

ਸਤਿਗੁਰ ਪਾਸਿ ਬੇਨੰਤੀਆ ਮਿਲੈ ਨਾਮੁ ਆਧਾਰਾ ॥

ਅੰਗ - 746

At that time, before granting the boon of the Name, it used to be seen whether the Name would fructify or not. The land in which the Name is to be sown has to be prepared. This is very essential. The Name Divine does not fructify without the guidance of the perfect Guru. Without the Guru, the Name does not take root in the heart. There are umpteen examples in the world to illustrate this. The banyan tree, peepal tree and fig tree bear berries. But their seed sown directly does not sprout. Birds and animals eat these seeds, and in their stomach, they receive so much heat that they burst. Thereafter, they sprout in the platforms around wells and foundations of houses. Similarly, unless and until the Name enters the seeker's heart from a spiritually accomplished and exalted person, it does not fructify

and grow. If the Guru is perfect, but the Sikh is full of failings, the relationship is not forged. Unless the two harmonize with each other, there is no relationship.

In the Guru's abode, first the *Panj Piaras* (Five Beloved Ones) administer 'amrit' (baptismal nectar), and then they collectively bestow the Name on the seeker. This influences the heart. So this is the practice followed in the Guru's abode. Many devotees think: 'Why does the Name not grow and prosper in their heart even after they have partaken of 'amrit'(baptismal nectar)? Why are they not filled with longing and devotion for the Name?' There is something lacking in both the givers and the seekers. Some fault lies in both. Those administering 'amrit' are God's own image. If the seeker entertains any doubts about their persons, their spiritual power does not work and influence the seeker's heart. Otherwise, there is nothing lacking in them. In the Guru's abode, there are numerous examples where the seeker was filled with Divine intoxication and his life was completely transformed immediately after partaking of 'amrit' (Name nectar). The seeker was rid of worldly life and he gained entry to a life of spirituality. But for achieving that state, there are some values and tests. Unless and until the 'jeev' (man, soul) is tested, he cannot be made a sharer of the Name treasure. About that, we were reflecting like this yesterday. Let all sing or recite—

*Refrain: Where there is no perfect buyer,
Open not the knot of the bundle of the Name.*

ਧਾਰਨਾ - ਜਿੱਥੇ ਮਿਲੇ ਨਾ ਸੌਦਾਗਰ ਪੁਰਾ,
ਗੱਠੜੀ ਨਾ ਖੋਲ੍ਹੀਂ ਨਾਮ ਦੀ - 2, 2.

'Kabir, after attaining Divine wealth, loosen not the knot.

Here is no city to sell it, no gold-tester or buyer; nor

the proper price.' P.1365

ਰਾਮ ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਕਬੀਰਾ ਗਾਂਠਿ ਨ ਖੋਲ੍ਹੁ ॥
ਨਹੀ ਪਟਣੁ ਨਹੀ ਪਾਰਖੁ ਨਹੀ ਗਾਹਕੁ ਨਹੀ ਮੋਲੁ ॥

'Kabir, I saw a strange thing. A jewel was being sold at a shop.

In the absence of a customer, it was going in exchange for a cowrie-shell.' P.1372

ਕਬੀਰਾ ਏਕੁ ਅਚੰਭਉ ਦੇਖਿਓ ਹੀਰਾ ਹਾਟ ਬਿਕਾਇ ॥
ਬਨਜਨਹਾਰੇ ਬਾਹਰਾ ਕਉਡੀ ਬਦਲੈ ਜਾਇ ॥ ਅੰਗ -
1372

Until a perfect customer of the Name Divine comes, the deal is not made. If a diamond merchant happens to go to those who know nothing about diamonds and tells them about a stone being worth ten thousand rupees, they will not believe him. It is because they are neither assayers nor buyers of precious stones. The same is the problem about God's Name. We administer 'amrit' (Name-nectar) on the plea that one should not remain without a Guru. By describing to them the terrible results of remaining without a Perfect Holy Preceptor, we prepare them for partaking of 'amrit'. But thereafter, if the recipient of 'amrit' does not study further in this spiritual course, how can he pass the next classes? How can he reach the stage of obtaining Ph.D. in spirituality? By simply taking admission to a school one cannot obtain Ph.D. All religions have their own method to initiate the devotees into their respective folds. The Christians call it baptizing (sprinkling of water or immersing in water as a mark of purification). When a man is baptized, they declare that he has entered the fold of christianity. Our method is also similar to this. We bestow the boon of 'amrit' through the 'Panj Piaras' (Five Beloved

ones) in the august presence of Sri Guru Granth Sahib. At the same time, the devotee is given the boon of the Name and an understanding of the 'Moolmantra' (Invocatory chant of 'Jap Ji'). He is also commanded to read or recite 'Panj Banis' [Five compositions of Gurbani]. In life, there are two types of disciplines. One is 'sam' (restraining the mind), the other is 'dum' (restraining the sense organs). We explain these disciplines to the Name-seekers who partake of 'amrit'. The 'Panj Piaras' (Five Beloved Ones) who are watchful also explain these codes of discipline. How much the hearers imbibe them depends on their own longing and devotion. If they are genuine seekers or customers they will imbibe each and every thing carefully, and then follow them assiduously. If they are not genuine seekers or customers, and have come only as a formality and for outward show, then, holy congregation, there is no success.

Once in Tenth Guru Sahib's court, this question was raised: 'True Sovereign! all Gursikhs listen to your holy discourses. One type are those who ascend the ladder of Sikhism quickly and attain to exalted stages, while the second type are those who listen to 'kirtan' (Gurbani singing) and holy discourse all right and are visibly moved and shed tears, but going outside the impact becomes less. The third type are those who are influenced by your utterances neither now nor later. Why is it so?'

Guru Sahib said, "Dear devotees! we will explain it to you practically right now. Bring three bowls full of water."

Guru Sahib kept three bowls full of water before him. He asked one Sikh to put a piece of stone into a bowl. Another he asked to put a lump

of clay, and the third he asked to put a palmful of sugar bubbles into a bowl. Thereafter, Guru Sahib kept discoursing. When quite sometime passed, the Gursikhs submitted: "Sovereign! you were answering a question and removing our doubts, but it has not been answered. You were saying that you would explain the whole thing practically."

Guru Sahib said, "Well! now understand it. Bring all the three bowls. Take out sugar bubbles from the one in which they had been put." The Gursikh said, "True sovereign! no sugar bubbles can be seen in the bowl. They have become dissolved in water and assumed liquid form. No sugar bubble can be taken out."

When the second Gursikh was asked to take out the lump of clay, he submitted, "True Sovereign! the lump of clay too cannot be taken out." The third Gursikh was asked to take out the pebble. He took out the pebble. It was the month of summer. Guru Sahib asked him, "Is it wet or dry?" A gust of hot wind came.

He replied, "Sovereign! when it was taken out of water, it seemed wet to the hand, but it has become dry with the gust of hot wind."

Guru Sahib said, "Look dear followers! In the same way, there are three kinds of devotees who come to the Guru. One are those who have sold themselves to the Guru. When the deal is made, they surrender themselves to the Guru.

*'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॥

ਅੰਗ - 286

The other are those, who are influenced

momentarily. Put the bowl containing the lump of clay outside in the sun."

After sometime, Guru Sahib asked it to be brought and said, "How is it now?"

The Gursikh said, "Sir! now it has hardened; it has become a lump again."

Guru Sahib said, "One type are those who remain drenched in spirituality and God's Name, when they are in the company of the holy. But when they do not find holy company, and the hot wind of *Kalyuga* (Dark Age) blows by them, they return to the original state of spiritual dryness and barrenness. The influence of spiritual singing and discourses wears off after some time. The third type of devotees are those who are only a little influenced when they are sitting in the company of the holy." The Gursikh said, "Sir! why are they not influenced?"

Guru Sahib replied, "There is a difference in their natural propensities or tendencies. A stone-like or insensitive person has bamboo-like tendencies—

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

Bamboo abides near the sandalwood, but, it becomes not fragrant.' P.1365

ਕਬੀਰ ਬਾਂਸੁ ਬਡਾਈ ਬੁਡਿਆ ਇਉ ਮਤ ਡੁਬਹੁ ਕੋਇ ॥
ਚੰਦਨ ਕੈ ਨਿਕਟੇ ਬਸੈ ਬਾਂਸੁ ਸੁਗੰਧੁ ਨ ਹੋਇ ॥

The bamboo does not imbibe the fragrance of sandalwood because it is proud.

There are five kinds of pride present in a person. Only a rare one is free from them. So, filled with pride or ego, they come to the Guru's abode. They do not come with devotion and dedication. So, due to the absence of devotion for God, they are not

influenced by the Guru's holy discourse. So they go away as they came without learning and imbibing anything.

Then there are those who obtain the company of the holy only occasionally and getting the holy company, they are not fully imbued or influenced with God's Name. They are influenced only momentarily, and when they go into the outside world and get absorbed in its affairs, they forget the spiritual teaching in a few days and return to the earlier state.

The third type of devotees are those who have come with yearning and dedication. They become aligned with the Guru, but not the rest. Sikhism is of five kinds. One is that which is practised in imitation of others; it is following the vogue. Man happens to think—'All my relatives have become Guruard. When I go to them even children comment that a Gurules(suninitiated by the holy Preceptor) has come among them. Well! even if it is discomfoting, let me partake of 'amrit'(baptismal nectar). By doing so, I shall be rid of the stigma of being Gurules(without a holy preceptor), and shall become very much like them.' This is Sikhism practised imitatively. This Sikhism does not go deep within the self. From within, he remains the same as he was before. There is no alignment between him and the Guru (Holy Preceptor). No doubt blessings continue flowing from the Guru, but since there is filth or impurity in his heart, the relationship is not forged. Outwardly, he puts on the garb of an 'amritdhari' Sikh—wears sword, shorts, steel bangle, comb and sports unshorn hair and beard; but of Sikhism he is totally bereft and untouched like a stone. He remains involved in the same slander, envy and dissension.

The second Sikhism is that of outward appearance. Finding the appearance of an 'amritdhari' Sikh to be comely, and thinking that he appears to be different from his companions, he decides to embrace it, so that he may join their company and look like them.

The third is the Sikhism of covetousness. Such a person adopts Sikhism for greed, thinking—'If I become aligned with the Guru all my desires shall be fulfilled. I shall be cured of my ailments. Since my officers are Gursikhs, they will be partial to me and do me favours.' If he is a shopkeeper, he thinks—'This area is inhabited by Gursikhs. If I embrace Sikhism, they will give up other shopkeepers and become my customers.' This is called Sikhism of covetousness. It has nothing to do with spirituality.

The fourth type of Sikhism is that of faith or belief. In this Sikhism of faith, the devotee makes a bargain with the Guru. It is obtained by laying down one's head or life, by surrendering and sacrificing one's all. This aligns the Sikh with Guru Nanak Sahib. His thinking is given below—

Refrain: Even if my head is severed, may my faith in Sikhism sustain.

**ਧਾਰਨਾ - ਸਿਰ ਜਾਵੇ ਤਾਂ ਜਾਵੇ,
ਮੇਰਾ ਸਿੱਖੀ ਸਿਦਕ ਨਾ ਜਾਵੇ - 2, 2.**

So the devout Sikhs obtain the boon of Sikhism in exchange for their head. In joy or sorrow, loss or gain, they do not give up their faith. They are aligned with the Guru from deep within their self.

Fifth is the Sikhism of feeling and devotion. It means serving the Guru by considering him God in concrete form. In the Sikhism of the first three kinds, people are Sikhs in appearance all right, but they

aren't Sikhs in reality; they have no belief and faith in the Guru. They are Sikhs for their greed and selfish interests.

The Sikhs submitted, 'Revered sir! how should we know whether a Sikh is true or false?' It was a Baisakhi '*diwan*' (religious congregation) in session. Guru Sahib said, "Brothers! this time the congregation will be held for a week. He who comes is not to be permitted to go back."

Guards were put on duty. One could get out neither during the day nor at night. All roads were sealed. Deliberations and discussions started from day five to seven, and they said, "If Guru Sahib again asks us to stay for ten days more, then what shall we do? Our crops are ready to be harvested....."

Some persons went to the farther side of Anandpur Sahib and sat there to discuss what they should do to go back home. One of them got up and said, "If you repose your trust in me, I can find a way of escape from the Guru." They said, "How?" He said, "I know how to hold breath. I breathe so slowly that even if you put cotton in my nostrils, you cannot know whether I am living or dead. I shall become a corpse. Put me on the hearse and carry me singing Gurbani hymns."

They did exactly like this. The '*diwan*' (religious congregation) was in progress, while they were carrying the hearse followed by 100 to 150 persons reciting the hymn—

ਗੁਰਮੁਖ ਜਨਮ ਸਵਾਰ ਦਰਗਹ ਚਲਿਆ।

'After leading a fruitful life the Guruward is going to his heavenly abode.'

When they passed by Guru Sahib, he said,

“Dear brothers! what is the matter?”

They replied, “True Sovereign! a devotee come from a distant place has passed away. His kith and kin and your Gursikhs are taking him to the cremation ground for cremation. Guru Sahib, “What is the need of taking him so far away?”

They said, “Sovereign! then command us what to do.”

Guru Sahib said, “Bring bundles of grass. Tell the kitchen in charge to bring a burning piece of wood. Place the hearse on grass.”

The Singh pretending to be dead heard the Guru’s command. The hearse was placed on grass. In the meantime, the burning piece of wood was brought. Guru Sahib asked a Singh to light the pyre.

When the grass caught fire producing a crackling sound, the fake corpse realized that there was no way out except that of running away. So jumping from the pyre, he ran away with all his might.

Clapping his hands, Guru Sahib laughed, and said, “Well brothers! look at the glory and greatness of your worship and prayers. Your corpse is going to God’s abode along with his body.”

Those Sikhs did not consider the Guru ‘*antarjami*’ (who possesses the faculty of knowing other’s thoughts; telepathist) and thought him to be an ordinary human being. This is the difference in Sikhism. Those following these three types of Sikhism are bereft of faith. They did not know that the Guru possessed the faculty of knowing everyone’s innermost thoughts, while they enacted such a farce to cheat him (Guru). So this is the difference between genuine and fake Sikhs. What is

the first important thing needed for obtaining the boon of God's Name? This is what we are discussing—

*'Attaining to the Lord's treasures,
O Kabir, open thou not its knot.
There is no city to sell it (trading centre),
no assayer, no customer and no price for
it.'*

P.1365

**ਰਾਮ ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਕਬੀਰਾ ਗਾਂਠਿ ਨ ਖੋਲ੍ਹੁ ॥
ਨਹੀ ਪਟਣੁ ਨਹੀ ਪਾਰਖੁ ਨਹੀ ਗਾਹਕੁ ਨਹੀ ਮੌਲੁ ॥**

Four requirements have been mentioned—there is neither market, nor shop, nor customer, nor one capable of paying its price. When these four things combine, then alone can we obtain the boon of the Name Divine? Why does the Name not work in the self? Listen carefully. He, who cannot absorb his mind fully, cannot obtain the Name. If we listen to this discourse, Guru Sahib will be merciful to us and conjoin the broken relations. Mark where the flaws lie. First virtue is called trust or faith. If there is no faith or confidence—

'They, who without faith fraudulently, hypocritically and falsely close their eyes; their false pride shall ultimately wear off.' P.734

**ਜੋ ਬਿਨੁ ਪਰਤੀਤੀ ਕਪਟੀ ਕੂੜੀ ਕੂੜੀ ਅਖੀ ਮੀਟਦੇ
ਉਨ ਕਾ ਉਤਰਿ ਜਾਇਗਾ ਝੁਠੁ ਗੁਮਾਨੁ ॥**

Some persons sit closing their eyes with show of falsehood. Holy congregation! about closing eyes, I have a submission to make.

Everybody is not fit and deserving to close his or her eyes. Rare indeed are such persons. Majority doze off as soon as they close their eyes. You are sitting in the august presence of the Guru(Sri Guru Granth Sahib); you have got the opportunity of having a glimpse of Guru Sahib. Have Guru Sahib's

glimpse with your eyes open. If you close your eyes, your mind will wander. It is in rare cases that the mind becomes absorbed and is at peace. Guru Sahib says—'If you have no faith, and you close your eyes hypocritically as mere show, your false pride shall be exposed and shall wear off.' First requirement is trust or faith. When there is faith, the mind shall become aligned with and absorbed in God. Such is the Guru's edict—

Refrain: Faith in the Guru,

He, whose heart has acquired, O brother.

ਧਾਰਨਾ - ਗੁਰ ਕੀ ਪ੍ਰਤੀਤ ਜੀ,

ਜਿਸ ਦੇ ਮਨ ਵਿਚ ਹੈ ਭਾਈ - 2, 2.

'He, whose heart has faith in the Guru.' P.283

ਜਾ ਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ ॥ ਅੰਗ - 283

What happens when man acquires faith in the Guru?

'In his consciousness the Lord takes abode.' P.283

ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ ॥ ਅੰਗ - 283

If there is no faith, then man never remembers God. It is because there is agnosticism within the mind; there is no faith. When there is no faith and devotion, then how can there be any spiritual attainment? Therefore, faith is essential.

Once a Raja (King) said to his Wazir (Minister), "You know a lot about spiritualism. Kindly tell me—who is greater—faith or the *pir* (holy man)?"

He said, "Sir! both are equally great and significant. There should be perfect faith, and the '*pir*' (Muslim holy man) too should be perfect." The king said, "No! tell me one thing."

When the Minister reiterated the same thing five-seven times, the king said, "No, no. I am not going to hear two things. Tell me one thing—who

is greater—faith or the '*pir*'?" At this, the Wazir said, "Sir! faith is greater. The Guru may be God Himself. If the devotee does not have faith in him, there is no accord or union between them. In the absence of faith or trust, the Guru is not met and the devotee does not become aligned with him. Some strand of faith must arise in his heart. If he is bereft of faith, the two do not forge a harmonious relationship even if the Guru (Holy Preceptor) is perfect and complete."

The king said, "How?"

He said, "Give me a period of six months to prove my submission." The king gave him a period of six months to prove the veracity of his contention. The Wazir at once took a mason and some labourers and went into the forest. Going there he said— "There has been a great '*pir*' (Muslim holy man) here. Whatever promise or vow of an offering was made here for fulfilment of a wish or a desire, it got fulfilled. But nobody built a tomb on his grave."

They asked, "What is the name of that '*pir*'?"

He said, "He was called Pir Jutey Shah."

Putting his shoe in a box, he placed it in its foundation and got the tomb built. The place became famous and every Thursday, a fair came to be held. Needy persons started making promises of offerings for the fulfilment of their desires. The merit of sentient God is that He grants everybody's prayer. If you pray to a holy man to fulfil your desire, he (holy man) does not have that power; it is the Timeless God Himself who comes to your rescue. Seeing man's faith, God accomplishes his tasks and fulfills his desires. This news spread all around and so people from far and near started coming there in

large numbers. Suddenly, the King's son fell ill. The doctors failed to cure him and finally submitted, "Your majesty! now meditate on some 'Guru-Pir' (Holy Preceptor, or Muslim holy man) because no medicine is proving to be efficacious. We have tried to cure him by changing various medicines." When the subject was discussed with the 'Wazir' (Minister), he said, "In the forest, there is a tomb of Pir Jutey Shah. Go there with perfect faith and devotion." The king went there bare-footed and made a promise of an offering, if his son was cured. He said, "Pir Ji! (Holy man) if my son is cured, I will construct a big shrine on your grave." The wish was fulfilled and his son was cured.

After this, the king said to his Minister, "Now I wish to fulfill my promise or vow." He went there with bands in a big procession. Going there before him, the 'Wazir' (Minister) started demolishing the tomb. By the time the king reached, he had virtually demolished the tomb.

When the king reached there, he said, "Mr. Minister! What are you doing?"

The 'Wazir' said, "Sir! there has never been any '*pir*'. I have only tried to answer your question: who is bigger—'faith' or the '*pir*'? The king said, "Has there never been any '*pir*' (by the name of Pir Jutey Shah)?"

The Wazir said, "No, sir."

The king said, "How should I know that you are speaking the truth?"

The Wazir said, "Sir! look here! One shoe is with me, while the other shoe I had buried in the foundation of the tomb. It was I who named it as the tomb of Pir Jutey Shah."

The king said, "It is all right, but my mind is not convinced."

He said, "Sir! this is what happens with the world. Faith is a very big thing. If faith is perfect and the 'pir' (holy man, or preceptor) is a little deficient, even then man swims across the world ocean."

Dhanna's holy preceptor had given him only a stone in order to get rid of him, but Dhanna's perfect faith enabled him to have a glimpse of God.

'Listening to such happenings, the poor Jat Dhanna too in devotion engaged.

The Lord to him manifested Himself—

Such was Dhanna's good fortune.' P.488

**ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ ਜਾਟਰੋ ਉਠਿ ਭਗਤੀ ਲਾਗਾ ॥
ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ ॥**

So, Guru Sahib said, 'If there is a flaw in the Sikhs and they remain alienated from the Guru, then what can the Guru do? Sri Guru Granth Sahib is perfect True Guru (Holy Preceptor), but if the Sikhs do not become aligned, what can be done? Such is the Guru's edict—

*Refrain: What can the True Guru do,
When the Sikhs (disciples) are at fault?*

**ਧਾਰਨਾ - ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੇ - 2, 2.
ਜਾ ਸਿੱਖਾਂ ਮਹਿ ਚੁਕ,**

*'Saint Kabir: what may the True Holy Preceptor do,
when the disciples lack merit or are deficient?*

*Nothing affects these purblind ones, like wind blown
through bamboo, making no sound.' P.1372*

**ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੈ ਜਉ ਸਿਖਾ ਮਹਿ
ਚੁਕ ॥**

ਅੰਧੇ ਏਕ ਨ ਲਾਗਈ ਜਿਉ ਬਾਂਸੁ ਬਜਾਈਐ ਫੁਕ ॥

When you blow through bamboo, no sound is

produced because it does not have base in the form of faith. If you blow through a flute and press the notes with your fingers, it produces music. So much is the difference between the two. If there is love for God in the heart, then the Name works in it. If there is no love and faith, then it is difficult even to read Jap Ji Sahib. When there is no interest and inclination within, then dear, you have needlessly become a Sikh out of fear. There is no yearning in you to progress on the path of spirituality.

So, the first requirement is to have faith and trust in the Guru (Holy Preceptor). How big and powerful is this faith? Guru Sahib says like this—

'I have churned the body-ocean and I have seen an enamoring thing come to view.

The Guru is God and God is the Guru. There is no difference between the two, my brother.' P.442

ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ

ਇਕ ਵਸਤੁ ਅਨੂਪ ਦਿਖਾਈ॥

**ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ
ਭਾਈ॥**

ਅੰਗ - 442

You should perceive no difference between the Guru and God. You should have so much faith that when you hear the edict or Gurbani from Guru Granth Sahib, you should feel that it is being relayed from the Court Divine, from the portal of the Timeless One, God. That God, having Himself made the utterance, is sitting in person in the form of the holy Word. Then shall you become aligned with the Guru Sahib, otherwise not.

Second belief is in the greatness and glory of the Divine Name. If the greatness of the Name has not become lodged in the heart, then there is no success and attainment because when the greatness of the

Name becomes lodged in the heart, then all the troubles and torments are destroyed and the Name is not forgotten even for a second. He, who does not have faith or belief in the greatness of the Name, says, “ I cannot meditate on God’s Name. How long should I engage in Divine Name meditation? It takes a lot of time.” He says this because there is no interest and yearning in him.

Mardana said, “True Sovereign! you discourse a great deal on the Name Divine, and while living in your company, I have also come to know that if there is any real thing in the world it is God’s Name, but why doesn’t the world believe this?”

Guru Sahib said, “Mardana! God’s Name is invaluable—

‘Invaluable is the Name-none its worth knows.

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 ਜੇ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਦੋ ॥

But this world does not appreciate its worth. Their interests are cheap. They value and appreciate paltry things. The farmer knows about land—which one is fit for sugarcane cultivation and which for cultivating paddy. Assessing and evaluating it, he can buy the required land. The cloth merchant knows which colour is fast and which isn’t and will fade on washing. He knows by buying which cloth, he can sell as genuine or original. Similarly, the estate dealer knows about the carving out of colonies in a city. He buys plots where the price is likely to appreciate.

So Guru Sahib said, “ Mardana! everybody

knows about the trade he is engaged in. Rare is a dealer in the Name Divine. Crowds of people come, but rare is the person who is truly interested in God's Name."

Mardana said, "Sir! you tell the people so much about the Name; even then they do not realize." Guru Sahib said, "Mardana! we shall explain this to you later." While travelling from one place to another, Guru Sahib reached Bishambhar Nagar, near Patna, Patli Putra.

Guru Sahib said, "Look Mardana! what do you see in the front?"

He added, "Look! this is a nice place that is coming. I will sit here. You should go to the city and take food."

Mardana started laughing because he was a childhood companion. He had great faith in and devotion for him too, but being a childhood companion, out of love, sometimes, he took liberties also with Guru Sahib.

Guru Sahib said, "Mardana! what makes you laugh?"

He said, "True Sovereign! I am laughing because you have told me to take meals as if food is lying cooked and ready for me to partake of."

Guru Sahib said, "Then what else do you do?"

He said, "Sir! what can I do? As a result of having lived with you, I have gained some understanding. One is that I have started knowing other person's thoughts. I have come to learn telepathy. Now I can know what the other person is thinking about me."

When the heart becomes pure, you can know other's thoughts without speaking. Even though a person may speak sweetly, yet if in his heart, he is bad, then a calm and poised mind knows this at once that he is only pretending.

He said, "Sir! secondly, on seeing a man's brow, I come to know about his nature and temperament. If the forehead is clear and blooming, there is a smile on his lips and the face is cheerful and blooming, I come to know that the man is simple and in his heart is surely flowing the current of God's Name.

*'Saith Nanak: God's devotees ever are in bliss:
Absorption in holy teaching annuls suffering and sin.'*

P.3

**ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ
ਨਾਸੁ ॥**

God's Name makes the heart bloom. Then, sir, I greet him with the salutation—'Sat Kartar' (True is the Lord Creator.) Then he too speaks in his language and conversation gets going. Then he serves me food and I bring food for you also."

Guru Sahib said, "Mardana! if you don't happen to meet such a person, then what do you do?"

He said, "Sir! then you can come with me and see for yourself how some women abuse me."

Guru Sahib said, "O Mardana! we are God's servants. Then why should we beg before the world?"

At that moment, Guru Sahib took out his foot from the wooden slipper and with his toe digging out a ruby from the earth, said, "Well Mardana! pick it up. It is an invaluable thing. Go into the city and inquire about its worth, and have your meals too."

Taking the ruby, first Mardana reached the vegetable sellers' street. Finding a good shop, he said, "Dear brother! please see what is the worth of the object in my hand and give me 1/1-4 seer fruit to eat."

He examined it and said "Brother! what can be its worth? It is a worthless red stone. When our children go to bathe in the Ganges, they bring many such stones from its banks." Mardana said, "No! it is very precious."

Some persons were standing there. They started turning their fingers on their temples wondering whether Mardana was sane or insane. Mardana too understood their reaction a little. Then he went to a confectioner. When he showed the ruby to him he offered half a seer of sweets in exchange for it, while the vegetable seller had offered him two radishes.

Mardana said, "Sir! kindly tell me its worth."

He replied, "I have already told you to take half a seer of sweets and leave it with me; my weighing balance has almost this much counterweight."

Mardana tried to reason with him and explain to him a lot but in vain. Then he went to the cloth merchant who offered two yards of cloth to him. Thereafter, he went to a jeweller who put its price at ten rupees. The second jeweller assessed its worth to be Rs.100. Mardana was surprised to notice the difference—two radishes worth $\frac{1}{4}$ paisa on one hand, and Rs.100 on the other!

Mardana said, "Is there any big jeweller in the city or not?"

They said, "Yes! there is a big jeweller named Salas Rai also in the city and such is his house." Mardana inquired his way to the house of Salas Rai. He lived on the top floor. A rope hung down that rang the bell. When Mardana pulled the rope, the bell rang inside. A servant came and made inquiries from him.

He said, "Well Bhai Mardana! What is the object of your visit?"

Mardana said, "Shah Ji! (Mr. Moneylender) I have this object; I want to know its worth."

He said, "I am not the moneylender; I am his servant. Kindly come upstairs."

Going upstairs, the servant said to the moneylender, "Sir! this man is Mr. Mardana who has come from the Punjab. He has an object. He wants to know its worth. It is here in my hand."

The moneylender / jeweller said, "Son Adhraka! you too have been working with me for a long time. Assess its worth."

He said, "Seth Ji! I have assessed its worth to be a thousand rupees."

In those days, for one rupee you could get nine maunds [one maund=36 kg.] of grams, and a thousand rupees of those days will be equal to two lakh rupees of today.

He said, "Show it to me! Is it so precious?"

When the jeweller examined it in light, measured its lines of light, he was astonished to the extreme finding it difficult to breathe. He said, "Son! bring a hundred rupees quickly." Then he looked at Mardana's face. He said, " Bhai Mardana! I am not

giving its worth."

Then, when the servant brought a hundred rupees, the jeweller said to him, "Son! fortune has smiled upon us. Today, we have got the opportunity of having a glimpse of that rare ruby, which is invaluable. Our forefathers used to tell us, There is one such ruby in the world that is of inestimable value and such and such is its mark. If by supreme good fortune, you get a chance to see it, first offer a hundred rupees to it, and thereafter, talk about its worth or value. It is priceless. Whatever wealth a man has, that is its price.'"

He (Salas Rai) said, "Bhai Mardana! I am not giving you its price. I am only giving you the offering money for having its glimpse. Does it belong to you or to someone else?" Mardana replied, "It belongs to Satguru Guru Nanak Sahib."

He asked, "Is he the same Guru Nanak Nirankari who has been born in the age of *Kalyuga* (Dark Age) and is himself the formless Lord?"

Mardana said, "Yes, you are in the right."

He said, "Son Adharka! we are indeed very fortunate. We have got glimpse of the rare ruby and shall see Guru Nanak Sahib too. What about food, Bhai Mardana?"

He said, "So far nobody has served me food."

Salas Rai asked, "How many persons are you?"

Mardana replied, "Sometimes, our number swells to thousands, but at the present moment, we are only three—Satguru Guru Nanak Sahib, Bhai Bala and I."

He said, "Brother! you should get going. We

shall follow you with food. Don't accept it from anybody else."

In a state of astonishment did Mardana walk back to Guru Sahib. Only one thought was occupying his mind—one gives two radishes, another ½ seer sweets, and still another two yards of cloth. Then one offers ten rupees for the ruby, another hundred, while one says that it is invaluable or priceless, and he gives a hundred rupees for just having a glimpse of it. He put the hundred rupees as well as the ruby at Guru Nanak Sahib's lotus feet. Guru Sahib asked, "Mardana! What is this?"

He said, "Reverend Master! you know your ways yourself. I am wonderstruck at the price offered by different persons for this ruby—two radishes, ½ seer (One seer= 900 grams) sweets, two yards of cloth, ten rupees, one hundred rupees! On the other hand, Salas Rai says that it is priceless."

Guru Sahib said, "Mardana! you should have explained it to them." He said, "O Sovereign! they literally drove me mad. The more I insisted that the ruby is very precious, the more they called me crazy". Guru Sahib said, "Mardana! just as a ruby's worth is not assessed without a perfect jeweller, similarly, God's Name cannot be assessed without a perfect holy man.

*Refrain : Greatness and glory of God's Name,
In the hearts of the saints resides.*

ਧਾਰਨਾ - ਮਹਿਮਾ ਹਰਿ ਨਾਮ ਦੀ

ਸੰਤਾਂ ਦੇ ਹਿਰਦੇ ਵਸਦੀ - 2, 2.

'In the saint's heart resides greatness of the holy Name.'

P.265

ਨਾਮ ਕੀ ਮਹਿਮਾ ਸੰਤ ਰਿਦ ਵਸੈ ॥

Guru Sahib said, "Mardana! except the saints,

what does the world know what God's Name is? The world is caught in the maze of Maya (material riches); it does not get out of it. Living within the sphere of time, man continues to be born and dying, but does not know and realize the greatness of God's Name that it will liberate him. Death will not come to a Divine Name practitioner; he will enter the region of Eternity.

If you want to know the greatness of the holy Name, ask Namdev –

'In the Lord was Namdev's heart deeply absorbed: So that the Dyer worth half a farthing (Dam, an insignificant copper coin of old times) was immensely exalted (became worth lakhs).' P.487

**ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ ਲੀਣਾ॥
ਆਢ ਦਾਮ ਕੋ ਛੀਪਰੋ ਹੋਇਓ ਲਾਖੀਣਾ॥**

When the poor man practised Divine Name meditation and performed God's worship, the dead too came back to life but India's emperor Salem Shah was afflicted with a killing stomach ache for insulting God's devotee or saint. Then this very emperor came to Saint Namdev and requested him with folded hands that he might be forgiven –

'Pardon me thou, O Hindu, I am thy cow.' P.1166.

ਬਖਸੀ ਹਿੰਦੂ ਮੈ ਤੇਰੀ ਗਾਇ॥

Look! An emperor stood before Namdev with folded hands praying – 'I am thy cow.' Recite like this –

Refrain: By reciting the holy Name became worth lakhs

The man who was worth a farthing

**ਧਾਰਨਾ - ਨਾਮ ਜਪ ਕੇ ਲੱਖਾਂ ਦਾ ਹੋ ਗਿਆ,
ਬੰਦਾ ਅਧੀ ਦਮੜੀ ਦਾ - 2, 2.**

'In the Lord was Namdev's heart deeply absorbed: So that the Dyer worth half a farthing (Dam, an insignificant copper coin of old times) was immensely exalted (became worth lakhs).' P.487

**ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ ਲੀਣਾ॥
ਆਢ ਦਾਮ ਕੋ ਛੀਪਰੋ ਹੋਇਓ ਲਾਖੀਣਾ॥**

Thus Namdev came to be worshipped all over India and he is worshipped even today. Lord Creator appeared before him in manifest form 72 times. Sometimes, He came to revive a dead cow, sometimes to build his shed, sometimes to turn the face of the temple, sometimes to drink milk offered by him. Thus Namdev had God's glimpse very many times. Similarly, take the case of Saint Kabir—

*'Kabir, discarding weaving and carding yarn,
Into love of God's feet was absorbed:
The low caste weaver thus became a store of merit.'*
P.487

**ਬੁਨਨਾ ਤਨਨਾ ਤਿਆਗਿ ਕੈ ਪ੍ਰੀਤਿ ਚਰਨ ਕਬੀਰਾ॥
ਨੀਚ ਕੁਲਾ ਜੋਲਾਹਰਾ ਭਇਓ ਗੁਨੀਯ ਗਹੀਰਾ॥**

Ask Kabir. He used to do weaving and carding. How poor he was! About him, his mother said, "He tells us to live on parched grams, while loaves he serves to holy men and saints. He tells us to sleep on the bare floor, while the few cots in the house he offers to the saints to sleep on." But how great and glorious is the Name Divine! Kabir Sahib liberated 75 million people. He lived upto old age. So, regarding the greatness of God's Name you can ask him.

Once Kabir Sahib had gone out when a Raja (King) came to know that by reciting God's Name all sorrows and sufferings are annulled. Holy congregation! this is not a hollow claim. It is perfectly true.

'The Name Divine is the sovereign remedy of all ills.'
P.274

ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ॥

He, who does not find a cure for his ailment

anywhere, can get well by meditating on the Name with faith and devotion. The cure comes naturally. So, a Raja (King) came to Kabir Sahib's house. He was afflicted with leprosy. He was in great torment. Foul smell emanated from him. Coming to Kabir's house, he inquired about him.

His wife said, "He has gone out and will return after some time."

The King said, "Mother! I am in great torment. Kindly show mercy to me. I have come from afar." He told her about his affliction. Kabir's wife felt pity for him.

He said, "Sit in front of me." He sat as directed.

She said, "Utter Rama! Utter Rama! Utter Rama!" (God's Name).

First she uttered 'Rama' herself.

Then she made him utter God's Name thrice, and said, "Go and take bath."

He took bath and as a result of well-earned holy Name, he was cured fully. Thus Mother Loi came to be praised by the people. The news of her effecting a cure spread throughout the city. People remarked, "Saint Kabir is great no doubt, but Mother Loi is not less great than he is. Blessed is Mother Loi! Blessed is Mother Loi!" As Kabir Sahib came, he heard people saying, "O Saint! you are undoubtedly blessed, but Mother Loi too is highly blessed." He wondered why his wife was being glorified. After all what had she done which made people praise her? He knew all right because he was omniscient. He or she who serves the holy, naturally comes to acquire miraculous worldly and spiritual powers. His wife attended the company of the true

and holy men. She scrubbed their unclean utensils and stood by Kabir Sahib in rendering service to saints and holy men. This service of the holy too is God's worship. More than that, she looked after Kabir Sahib, washed his clothes, prepared food and rendered various other services. By rendering service to the holy, one comes to acquire spiritual powers.

So, when Kabir Sahib heard his wife's praises, he asked a devotee, "What is all this?" He said, "Reverend sir! a king had come. By making him utter 'Rama' (God's Name) thrice, Mother Loi cured his affliction of leprosy." He said, "What was the need of uttering God's Name thrice? Why so cheap?"

He was annoyed, Guruwards' annoyance or anger is like a furrow in water, while an apostate's annoyance is like a furrow in stone. Guruwards don't harbour annoyance for anyone for long—

'Farid, return thou good for evil; in thy heart bear no wrath or revenge.

*Thus with thy body be free of maladies,
And thy life have all blessings.'* P.1382

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

He was a little annoyed with her for having expended the Name so cheaply. When he returned, his wife advanced to meet him and greet him, but he did not stop and went inside without looking at her and acknowledging her greeting. Going in, she tried to take hold of his scarf, his stick and his begging bowl, but he placed them himself, and sat on the cot. When she tried to greet him with folded hands, he turned his back towards her. When she went to the other side, he again turned his back. At that moment, Kabir Sahib's wife felt deeply hurt—

'What! Why this kind of annoyance with me? I have done nothing to offend him.' So, with folded hands, she prayed—

Refrain: Cut me with a saw all right,

But kill me not by turning thy back upon me.

ਧਾਰਨਾ - ਆਰੇ ਨਾਲ ਚੀਰ ਦੇ,

ਕਰਵਟ ਨਾ ਦੇ ਕੇ ਮਾਰੀ - 2, 2.

'To be cut with a saw is better than that thou turnest thy back on me.' P.484

ਕਰਵਤੁ ਭਲਾ ਨ ਕਰਵਟ ਤੇਰੀ ॥

She said, "Sir! you may cut me with a saw but I cannot bear your turning your back upon me. I cannot bear your anger and annoyance."

'Listen to this my supplication: in thy embrace enclose me.' P.484

ਲਾਗੁ ਗਲੇ ਸੁਨੁ ਬਿਨਤੀ ਮੇਰੀ ॥

Why did you turn your back upon me?

'Even if thou cut my body, I shall not turn away my limb from thee.

Even though my body falls or perishes, I shall not break my love for thee.' P.484

ਜਿਉ ਤਨੁ ਚੀਰਹਿ ਅੰਗੁ ਨ ਮੋਰਉ ॥

ਪਿੰਡੁ ਪਰੈ ਤਉ ਪ੍ਰੀਤਿ ਨ ਤੋਰਉ ॥

You may cut me asunder, but I will not utter a bad word. My body may perish, but I shall not break off my love for you for all ages—

'Between thee and me, there is not another.

Thou art the same Spouse and I the same wife.'

P.484

ਹਮ ਤੁਮ ਬੀਚੁ ਭਇਓ ਨਹੀ ਕੋਈ ॥

ਤੁਮਹਿ ਸੁ ਕੰਤ ਨਾਰਿ ਹਮ ਸੋਈ ॥

No backbiter has come between you and me. I am your wife and you are my husband. Then what is the reason of your turning your back upon me? What has made you angry with me? Please let me

know about it." At that moment, Kabir Sahib said—

'Saith Kabir: Listen, O Loi!

Now in thee I have no faith.' P.484

**ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਲੋਈ॥ ਅਬ ਤੁਮਰੀ ਪਰਤੀਤਿ
ਨ ਹੋਈ॥**

'In my heart, there was great trust and confidence in you. I considered you intelligent since you have listened to many spiritual discourses, you have heard about the greatness and glory of the holy Name, but I did not know that you knew so little about the greatness of God's Name. Why did you make the king utter God's Name thrice? You gave away the Name so cheap.' This is what he said—

*Refrain: O Loi, devotee of God, you gave away
God's Name so cheap.*

By making the afflicted utter God's

Name thrice,

Did ye cure his affliction.

ਧਾਰਨਾ - ਲੋਈਏ ਰਾਮ ਪਿਆਰੀਏ,

ਤੈ ਰਾਮ ਸਵੱਲੜਾ ਲਾਇਆ -2, 2.

'Saith Kabir: Listen O Loi!

Now in thee I have no faith.' P.484

ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਲੋਈ॥

ਅਬ ਤੁਮਰੀ ਪਰਤੀਤਿ ਨ ਹੋਈ॥ ਅੰਗ - 484

Why did you expend God's Name so cheap? Did you not know the greatness and glory of the Name?

'Invaluable is the Name—none its worth knows.

*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॥

She said, "O my master! listen to me. First time, I made the king utter the Name so that—

'The Guru's word destroys millions of misdeeds.'

P.1195

ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ ॥

the misdeeds done by this king might be destroyed--

'Should one be gripped by terrible suffering, be guilty of much bloodshed or murders,

Should be involved in poverty of numerous births and in great suffering be caught:

By contemplation of the Name Divine are all these effaced.

Saith Nanak, as fire consumes wood reducing it to ashes.' P.1355

ਘੋਰ ਦੁਖੰ ਅਨਿਕ ਹਤੁੰ ਜਨਮ ਦਾਰਿਦ੍ਰੰ ਮਹਾ ਬਿਖੁਾਦੰ ॥

ਮਿਟੰਤ ਸਗਲ ਸਿਮਰੰਤ ਹਰਿ ਨਾਮ

ਨਾਨਕ ਜੈਸੇ ਪਾਵਕ ਕਾਸਟ ਭਸਮੰ ਕਰੋਤਿ ॥

Just as a pile of wood is set on fire, in the same way, I made him utter God's Name in order to burn his sins. So, I think you will agree with me.

Kabir said, "You are right."

She further said, "By making him utter God's Name for the second time, I gave him Name-medicine, and for the third time, I gave him God's Name as 'Gurmantar' (Guru's initiatory formula) in order to show its greatness."

So, in this way, as long as the devotee does not imbibe faith or trust in the holy Name, he will continue complaining—'While meditating on the Name Divine I feel sleepy, I cannot concentrate, my mind keeps wandering?' It is because he has not prepared himself for receiving the Name; he has not understood and realized what he is going to do. For doing worldly tasks, watching cinema and television,

the mind does not wander even for a second. But when one is to meditate on the holy Name, the mind is never still. It is because faith is lacking. Man does not have faith in the greatness of the Name.

Fourth is having faith in the efficacy of his 'Gurmantar' (initiatory formula or chant). Many persons receive the 'Gurmantar'. The 'mantar' (holy chant) bestowed by the capable Guru (Holy Preceptor) can liberate the devotee. It is needless pulling and pushing, if we say that only this 'mantar' (holy chant or initiatory formula) liberates man but not others. It is true that only this 'mantar' (chant) is suitable and proper for us. But for the rest, there are holy chants according to their own respective religions. It is God who is to liberate the whole world. So Guru Sahib says—

'Through whichever way can the world be delivered, deliver it that wise.' P.853

ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੇ ਲੈਹੁ ਉਬਾਰਿ॥

O God! save all the mortals gone stray through whatever portal you wish. Be merciful to them. So one should have faith in one's own 'Gurmantar' (holy chant or initiatory formula). Have faith in whatever holy chant you have received. Thereafter, don't waver—which chant should I obtain - of 'Onkar', or 'Soham' or 'Om' or 'Satnam', or 'Waheguru' or 'Satnam Waheguru' (All are God's Name)? This duality gets created in man. The Name bestowed at the time of getting initiated with the Guru (Holy Preceptor) is going to liberate the devotee.

On this subject, there is an illustrative story. Sant Ishar Singh Ji Rarewaley used to narrate that once there was a highly exalted holy man, who had risen above love for material things. On hearing about his spiritual greatness and glory, a devotee

was filled with spiritual yearning. He listened to his discourse at a holy congregation. He thought of seeking liberation. So he went to this holy man. He was illiterate. He made a request to the holy man, who said—‘There are defects or failings in man. One is impurity, the other is confusion, and the third is veil of ignorance. These three impurities are present in every man—

‘By impurity of multiple births sticking, is the mind covered with black soot.

The oil-presser’s rag, even though washed a hundred times, is not made clean.’ P.651

**ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ
ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥ ਖੰਨਲੀ ਧੋਤੀ ਉਜਲੀ ਨ
ਹੋਵਈ
ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ ॥**

This impurity or scum is removed by doing virtuous deeds, rendering service etc. Second impurity, that of confusion, is removed by performing God’s devotional worship. The third impurity, which is called the veil-impurity, is removed by acquiring Divine knowledge.

So, that holy man thought, “First of all, let me make him render service.” He said, “Dear brother! engage yourself in rendering service. By doing service when impurity within you is removed, I shall bestow the Name Divine upon you. First, you should purify your body vessel—

‘After washing the vessel, settling down in poise, burn incense—Thereafter, go to bring milk.’ P.728

**ਭਾਂਡਾ ਧੋਇ ਬੈਸਿ ਧੁਪੁ ਦੇਵਹੁ ਤਉ ਦੁਧੈ ਕਉ
ਜਾਵਹੁ ॥**

First, clean the body vessel. Don’t insist on getting the Name without first purifying yourself. If you pour milk in an unclean vessel, it will go bad.

[The image herein is of milk being poured into the churn for making curd.]

A farmer was an obstinate type of person. Every day, he said to the holy man, "O saint! give me the boon of the Name Divine."

The saint said, "Well brother! first, you should engage yourself in rendering service". I will render service afterwards. First, give me the Name. He was outspoken, and so was voluble in speech. When the holy man tried again and again to make him see reason, but he did not, then the holy man thought of resorting to some clever device to show him light. He went out for begging food, and put some horse-dung in his begging bowl. Going to his house, he greeted with '*Satnam*' (True is the Name). He came out. He was very much delighted when he saw that the holy man had come. He brought a handful of flour. The holy man extended his begging bowl before him. He (the householder) withheld his hand, saying, "Sir! there is horse-dung lying in it."

The holy man said, "Don't worry; put the flour into it."

He said, "Sir! the flour will be spoiled and wasted."

The holy man said, "You have nothing to do with it. Put the flour into it; I shall clean it later."

He said, "Sir! what cleaning will you do afterwards? The flour will be spoiled. Horse-dung will get mixed with it. How will you separate it?"

The holy man again said, "What do you have to do with it? You just put the flour into it."

He said, "Sir! I am not going to spoil and waste the flour."

At this the holy man said, "Dear brother! you are not prepared to spoil and waste a little flour worth a pice or two by putting into the begging bowl because it has horse-dung. Your mind is filled with jealousy, slander, backbiting, miserliness and all the sins and evils, then how are you asking me to give you the invaluable Name?"

The farmer realized his mistake and agreed to abide by the holy man's directions. So, in this way, holy men first make the devotees render devotional service, before giving them the Name.

In earlier times, holy men made the devotees render service for twelve years. It was only then that they granted them 'Yoga'. In the Guru's abode also, Name used to be conferred on the devotees after making them perform service for a long time. This used to be the practice with Sant Ishar Singh Ji Rarewaley also. For six months, he made the Name-seeker perform lakhs of 'Moolmantra paths' (readings), and then he was asked to partake of 'amrit' (baptismal nectar). Now it has become customary to ask everyone to partake of 'amrit' (baptismal nectar). What will be the use of administering 'amrit' (baptismal nectar) to everybody? They will remain the same. If men are transformed, then it is worthwhile, even if their number is small.

'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 ॥**

Majority become apostates. When man becomes an apostate, he is caught in the cycle of birth and death. So, first understand the meaning and

significance of the Name Divine, and then you should decide whether or not you will be able to practise the Name meditation and lodge it in your heart. If you are yet to go through the cycle of 84 lakh existences, then you may do so, for time is not going to end. Human birth comes after sixty crore years. There are millions and millions of years. This world will not come to an end. You may experience furthermore the cycle of 84 lakh existences. He who is fond of partaking of '*amrit*', he may do so and become aligned with the Guru, obtain the Name from the '*Panj Piaras*' (Five Beloved ones) and then practise and imbibe it.

So, in this way, the holy man advised him to render devotional service in order to purify himself. Eight years passed in this manner. After eight years, he remembered that the holy man had not called him again. So, with the holy man's permission, he went to see him. The holy man said, "Dear brother! come at 8 A.M. tomorrow, when I am free after doing '*nitnem*' (Gurbani compositions prescribed for daily reading, recitation)." He kept it in his mind that he was to go to see the holy man at 8 o' clock next morning. On the other hand, an official of the ruler of the place came to see the holy man and said, "Reverend sir! the king of this place wishes to see you tomorrow. At what time should he come?"

The holy man said, "Let him come at 8 A.M."

The official said, "Sir! if you permit us, may we clean this hut because the king is coming, otherwise he may get annoyed with us?"

The holy man said, "It's your pleasure."

The king's men came, spread, carpets, sheets etc. and decorated the hut. From one side was coming

the king, from the other, the poor servant when the clock struck eight. When the appointed time came, the servant devotee was removing the cattle-dung and other refuse. Finding that it was already 8 O' clock, he started running towards the holy man's hut. His feet were soiled. When the holy man saw him coming, he thought that he would spoil the king's carpets. So, from afar he said, "*Pareh! Pareh!* (Away! Away!).

Paying him respects from that very place, he went back. Day and night, he kept reciting-*Pareh! Pareh!* Time passed. One day the holy man had some errand to be done. He called that devotee.

He said to him, "Forty miles from here lives a friend of mine. Deliver this letter to him and bring his reply at the earliest."

Reciting '*Pareh! Pareh!*,' he started enjoying its relish. At no time did he stop its recitation. When he was given the letter to deliver, he came into his room and thought, "If I walk towards the place forty miles away, my Name meditation will cease." No sooner did he think this, than God appeared before him.

He (God) said, "Dear brother! give if to me. Let me do your task. I shall bring its reply immediately.

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

**ਜਗ ਜਗ ਕਾਜ ਕਿਰਤਿ ਸੇਵਕ ਕੀ ਤਗਾ ਤਗਾ ਉਠਿ
ਧਾਵੈ ॥**

He said, "Sir! who are you?"

God said, "I am '*Pareh! Pareh!*'"

So God brought the reply to the letter. With the reply, when he went to the holy man after some

time, he said, "Dear brother! haven't you gone so far?"

He said, "Sir! I have brought the reply."

The holy man said, "Show me the reply you have brought."

When he saw the reply, he recognized his friend-saint's signature.

He said, "Tell me the inner story. How have you managed to bring this reply?"

He said, "I myself did not go. It was '*Pareh Pareh*' who went and brought the reply."

The holy man asked, "Who is this *Pareh Pareh*?"

He said, "He is the same about whom you had given me the '*mantra*' (holy chant)."

The holy man recollected the incident. He earnestly worshipped God. God appeared before him.

God said, "What is the worry troubling you?"

The holy man said, "O Lord! is your Name '*Pareh Pareh*' also?"

God said, "This is my first name from the beginning of time. It is by this name that holy men call me—

'Thou art the Primal Being, beyond reach, the excellent Creator. None else is as great as Thee.' P.11

**ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ
ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ॥**

I am far from afar. That is why I have come to be called '*Inaccessible*' or '*Infinite*'. I am also called the '*Primal Being*.'"

So, the Primal Being is known as '*Inaccessible*',

'Beyond Reach'. 'Pareh Pareh' is my name due to my being the 'Primal Being'. This too is my name. All the names in the universe are mine too.

'I am a sacrifice unto Thine Names, as many as they are, O Lord.' P.786

ਬਲਿਹਾਰੀ ਜਾਉ ਜੇਤੇ ਤੈਰੇ ਨਾਵ ਹੈ ॥

There is no problem about the name of God. Even though all the names are God's, no name is His because God is called 'Being without Name'. So in this way, one should have perfect faith in whatever holy Name one receives. This is the third attribute.

Fourth is having faith or trust in 'Waheguru' (God). Four faiths or beliefs are needed. First is faith in the Guru (Holy Preceptor); second is faith in the greatness of the Name Divine; third is faith in the holy Word or chant, and fourth is faith in God. Until man imbibes faith in God, he cannot recite the Name and meditate on it.

First, try to understand what God is. He is all-pervasive —

'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 ਬਿਖੈ ਸਮਸੱਤਿ ਏਕ ਜੋਤ ਹੈ ॥

ਨ ਘਾਟ ਹੈ ਨ ਬਾਢ ਹੈ, ਨ ਘਾਟਿ ਬਾਢ ਹੋਤ ਹੈ ॥

God is pervading both within and without. There is no place where God is not present.

'In forests, grass blades and mountains, the Supreme Lord is contained.' P.294

ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ॥

He is present everywhere — —

'In the air, water and fire is His presence.'

P.294

ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ ॥

God pervades everywhere; He is present in air, water and fire. If by having this faith, you utter 'Waheguru' (God's Name) once, then you are knocking at His Door. If this faith is not present in the devotee, then he is not hitting the bull's eye. He is hitting beside the mark. So this faith in the omnipresence of God is essential. Guru Sahib says like this—

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

ਧਾਰਨਾ - ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ,

ਮੈਂ ਮੁਰਖ ਜਾਨਿਆ ਦੁਰੀ ਰੇ -2, 2.

*'The Lord, compassionate to the humble, gracious,
ocean of bliss—*

In all beings is pervasive.

He is always by our side, seeing us, listening to us—

Thoughtless or foolish man thinks Him afar.' P.612

**ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੁਖ ਸਾਗਰ ਸਰਬ ਘਟਾ
ਡਰਪੁਰੀ ਰੇ ॥**

**ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੈਂ ਮੁਰਖ ਜਾਨਿਆ ਦੁਰੀ
ਰੇ ॥**

ਅੰਗ - 612

Therefore, as long as man does not imbibe faith like that of Prehlad, Draupadi and Dhruv, the Name Divine meditated without feeling God's presence is not fruitful; it is not hitting the bull's eye. So, when you sit down to meditate on the Name, you should have faith that God is by your side and is seeing and listening to you, and if you harbour sinful and evil desires, He will see that you are entertaining evil thoughts.

Once, there was an exalted holy man. He had two chief disciples. He had to pass on the spiritual seat to someone. He summoned all his disciples and said, "Dear brothers! today I have to pass on the

spiritual seat to someone. I am going to give up my mortal frame tomorrow. I have to make the choice of the successor in your presence. I have held consultations and the choice has to be made between these two. Now I shall test them before you and whoever passes the test shall be given the spiritual seat."

The holy man called them. Both stood before him with folded hands. He said, "Look! these are the pigeons. You should take one each. Whoever comes back first after killing the pigeon shall be heir to the spiritual seat. But you have to do it on one condition—you should kill the bird, where nobody is watching you."

He, who was dull-witted and greedy snatched the pigeon from the holy man's hands. He went running behind the building and returned after wringing the bird's neck. The other disciple was still standing there. The first one said, "Look sir! I have obeyed your command." The holy man told the second disciple also to go and carry out his command.

He went behind the building. Going there, he saw cattle moving about. He said to himself, "These cattle are watching me." He went to a sugarcane field, where he found grass hoppers watching him. Going under the trees, he observed that birds were watching him. He entered a hut and said, "Here I am watching it." Then he blind-folded his eyes and covered himself with a cloth sheet and taking the bird in his lap, he said, "Now nobody is watching me." But there too, he felt that God was watching him. So he returned from there.

When he came back, the holy man said, "What

is the matter? You have taken so long and still you have not killed the bird."

He said, "Reverend sir! I could not find any place where nobody was watching me. Earlier, the world was watching me. When I was alone, entered a hut, put on a cloth sheet, and blind-folded my eyes; then God was watching me."

The holy man said, "Well holy congregation! he who feels and experiences the presence of God so intensely, can he ever commit a sin? Can he do a wrong deed? No; he always remains in God's attendance."

Therefore, as long as man does not remain in God's attendance or presence and imbibe faith in God's all-pervasive-ness, he cannot meditate on the Divine Name. So such are the attributes of God, about which Guru Sahib says –

'Attaining to the Lord's treasures, O Kabir, open thou not its knot.

There is no city (trading centre) to sell it, no assayer, no customer and no price for it.'

P.1365

ਰਾਮ ਪਦਾਰਥੁ ਪਾਇਕੈ ਕਬੀਰਾ ਗਾਂਠਿ ਨ ਖੋਲ੍ਹੁ ॥

ਨਹੀ ਪਟਣੁ ਨਹੀ ਪਾਰਖੁ ਨਹੀ ਗਾਹਕੁ ਨਹੀ ਮੌਲੁ ॥

Fifth attribute is firmness. Men should have this strong determination – 'Since the Five Beloved Ones have bestowed the Name upon me, now I should endeavour day and night to complete my journey.' Some persons, who, after receiving the boon of the Name, do not meditate on it again, gradually, they become involved or engrossed in Maya (material or worldly riches). They fall a prey to 'kurehits' (breach of Sikh code of conduct; wrong living). They remove the 'kirpan' (sword) and 'kchhehre' (shorts) too. They start drinking. This is due to lack of firmness and

determination. This is weakness of mind. They are of no use.

Sixth is effort or endeavour.

'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 ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ
ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥

When the appointed hour comes in the morning, you must rise without wavering. You must not succumb to the temptation of sleeping a little more. After the alarm rings, do not think of sleeping any more. Make effort, remove the quilt and get up because it is time to meditate on the Name Divine, and not to sleep. This endeavour is the greatest of all.

Once Sri Ram Chander Ji asked Sage Vashisht, "O Gurdev (Holy Preceptor)! tell me whether one should make endeavour for acquiring *Maya* (material wealth) or spiritual knowledge."

Sage Vashisht Ji said, "Ram Ji! worldly wealth falls to man's share according to fate writ on the brow. It will automatically make man do these things by which he is destined to acquire it—

'O my mind! Why art thou 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.' P.10

ਕਾਰੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ
ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥
ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ

ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥

He said, "Effort or endeavour ought to be made for religious pursuits and acquiring spiritual knowledge—

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

Then, as by the Guru instructed, must he the Name Divine repeatedly utter—

Thereby shall all his sins, evil and foul doings be shed. Then with rise of day must he chant the Guru's Word—

Sitting and rising, on the Name Divine must he meditate?

P.305

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ

ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥

ਉਪਦੇਸਿ ਗੁਰੁ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ

ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ

ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

In this way, effort or endeavour is essential for practising Divine Name meditation and engaging in God's devotional worship.

Seventh is renunciation. If Divine Name is to be practised and lodged in the self, some things have to be renounced. If one does not renounce them, the Name Divine does not work.

First thing to be given up is violence. Then violence is of many kinds. There is physical violence--hitting someone with a stick, or killing him. There is violence of speech--hurting someone's feelings through taunts. Then there is violence of thoughts—thinking or wishing ill of others. There is violence of 'jeev atma' (soul) too--harming someone with the power acquired by reciting a 'mantra' (chant) in solitude for a period of 40 days. All these five

kinds of violence have to be eschewed.

Then there is telling lies. Falsehood has to be given up—

'Burn the way of life that turns the mind away from the Beloved Lord.

Saith Nanak: Pure is the love wherein is maintained devotion to the Lord.' P.590

ਜਾਲਉ ਐਸੀ ਗੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ ॥

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

'Farid, the deeds which are of no avail, abandon thou those deeds, lest thou be put to shame in the Court of the Lord.' P.1381

ਫਰੀਦਾ ਜਿਨ੍ਹੀ ਕੰਮੀ ਨਾਹਿ ਗੁਣ ਤੇ ਕੰਮੜੇ ਵਿਸਾਰਿ ॥

ਮਤੁ ਸਰਮੰਦਾ ਥੀਵਹੀ ਸਾਈ ਦੇ ਦਰਬਾਰਿ ॥

Man has to give up telling lies altogether; then back-biting, slander, envy and thieving have to be given up. Thieving is of many kinds. One is stealing somebody's thoughts or ideas and writings and projecting them as one's own though lacking basic education. Such persons are called plagiarists. Similarly, there are poets who steal others' compositions and thieving preachers also. Then there is theft of wealth, such as taking bribes. If such a person thinks that he is not stealing, then let him dare to accept bribes before everybody. So, this is all thieving or stealing.

One's conduct and living should be the same everywhere- at home, in gurdwara, while going to meet holy men, in public and in office. One should not behave differently at different places.

One should speak humbly and gently. As long as man does not give up sensual desires, his mind cannot be at peace. Man's heart is full of desires. Prominent among them are: desire for wealth, for

son, for public adulation, for reading scriptures, for performing religious ceremonies. All these desires have to be given up. If man does not give up desire, his mind is not at rest, and flies with it (desire).

There are five pleasures of senses in man—of eyes, ears, nose, tongue and skin [sight, hearing, smell, taste, and touch]. Word (speech), touch, form (beauty), relish and scent are the five pleasures of the senses. Man has to give up all these delights. Five prides are also present in every man—worldly power, wealth, beauty, caste, and youth. These are the five thieves—

'Empery, wealth, beauty, pride of caste and youthfulness—

All these five are robbers of goodness:

By these five marauders is the world robbed—

None caught by these preserves decency.'

P.1288

ਰਾਜ ਮਾਲੁ ਰੂਪੁ ਜਾਤਿ ਜੋਬਨੁ ਪੰਜੇ ਠਗੁ ॥

ਏਨੀ ਠਗੀ ਜਗੁ ਠਗਿਆ ਕਿਨੈ ਨ ਰਖੀ ਲਜੁ ॥

Acquisition of worldly power, too much wealth and scholarship rob a man of his decency.

Guru Sahib says—'Are you learned and educated? Then have avarice, wrath, attachment and pride been annulled in you?' When man's answer is in the negative, then Guru Sahib says—'You are not educated and learned'.

'The scholar who harbours greed, avarice and pride, is said to be a fool.' P.140

ਪੜਿਆ ਮੁਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ ॥

He is only a book-worm. He has just bookish knowledge. But he is not educated in the true sense of the word—

'Saith Nanak: He alone is learned, a scholar with a

vision,

Who wears round his neck necklace of the Name Divine.' P.938

**ਨਾਨਕ ਸੌ ਪੜਿਆ ਸੌ ਪੰਡਿਤੁ ਬੀਨਾ
ਜਿਸੁ ਰਾਮ ਨਾਮੁ ਗਲਿ ਹਾਰੁ ॥**

He, who comes to realize that in the Divine Court, it is the Name which is going to be valued, practises Divine Name meditation day and night. He alone is truly learned, while all the rest are mere book-worms. They, who are moved by pride, are not educated or learned. So, in this way, these are the five prides—beauty, empery, wealth, caste and youthfulness. Acquiring too much wealth, worldly power, youth-fulness and physical strength have all to be given up. If these exist in man, he cannot engage in God's devotional worship. Avarice has to be given up, and so also the desire for supremacy that all may call him good and praise him. Some persons are all the time making plans to gain public praise and for this purpose indulge in false show and ostentation. Besides these, you have to give up hypocrisy or pretension, desires, and doubts. In this way, there are many things. As long as they continue churning in the mind, Name Divine does not work and act.

Thereafter, man has to cultivate virtues, such as patience and forbearance. If patience or fortitude is lacking, one cannot practise Name meditation. Baba Jawala Singh Ji Harkhowal's patience and fortitude is very well known. Holy congregation! when one reads the story of his life, one is simply surprised at his humility and tolerance.

Once in Assam at a gathering of the holy, this subject cropped up that saints were no longer patient and tolerant. A Nanga holy man said, "Brothers! I have seen a holy man living at

Harkhowal in the Punjab. He is full of patience and forbearance." A '*sanyasi*' (recluse or ascetic) observed that it was impossible. The Nanga holy man asked him to go to the Punjab and see it himself. He came to Baba Ji's hermitage in the Punjab and asked about him (Baba Ji).

The attendant said, "Sir! he usually goes in this direction. If he finds a shady place on the sandy bank of the seasonal stream, he rests there."

It was because his daily reading of Gurbani compositions was quite rigorous and long. Five times he read/ recited the 'Panj banis' (Five Gurbani compositions prescribed for daily reading/ recitation for a Sikh), 15 times Sukhmani Sahib, and 25 times Jap Ji Sahib. You can calculate yourself how much time it takes to do so much reading of Gurbani. So he lay under a mango tree with a cloth sheet covering him. The *sewadar* (attendant) stood a little away from him.

The '*sanyasi*' (recluse) said, "Where is the holy man?"

The attendant said, "Sir, he is lying there."

The recluse said. "Are you sure that he is the holy man and not someone else?"

He said, "Yes sir! he is the holy man."

As the recluse approached, he at once put his shod foot on the saint's chest. Baba Ji took out his hands from under the cloth sheet and started pressing his feet, and said, "Sir, I am blessed to get the dust of your feet."

Extricating his foot from Baba Ji's hold, he kicked him and said, "You are practising hypocrisy."

Baba Ji got up at once and fell at his feet and

said, "Sir! you have advised me rightly. You came to see me, and I kept lying."

On hearing these words of utter humility and forbearance, the recluse started weeping loudly, and said, "Holy man! I have found you exactly the same as I heard you described. First, forgive my mistake." He narrated the whole incident. Baba Ji said, "No! it is all right."

So this is the virtue or quality that is needed in a Divine Name practitioner. Pride or arrogance has to be given up. Sometimes, the name of a person is 'Sital Dass' [cool and humble slave], but from within he is 'Agan Dev' [God of Fire]. Wrath and pride have to be given up. One has to cultivate forbearance, mercy, contentment, politeness, discipline and celibacy.

One should cultivate the habit of charity and longing for devotional service. When these virtues are imbibed, then one has only to surrender one's self to the Guru—

*'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 ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥
ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥**

Then is one worthy of obtaining the boon of the Name Divine.

So when Guru Maharaj (Sahib Guru Angad Dev Ji) saw Baba Amar Dass Ji and examined his inner self, he observed that a perfect buyer of the Name had come that day. Seating him in front, he asked him to utter 'Waheguru' (God's Name).

No sooner did he (Baba Amar Dass Ji) utter 'Waheguru', Name-melody started emanating from

every particle of his body, and the Perfect True Guru bestowed the boon of the Name Divine upon him—

'Within my mind. I have found the gem (Name Divine). The True Guru has given it to me. He has charged no price for it.

My search has ended and I have become calm and stable.

I have made fruitful or conquered my invaluable human life, O Nanak.' P.964

ਹਠ ਮੰਝਾਹੁ ਮੈ ਮਾਣਕੁ ਲਧਾ ॥

ਮੁਲਿ ਨ ਘਿਧਾ ਮੈ ਕੁ ਸਤਿਗੁਰਿ ਦਿਤਾ ॥

ਢੁੰਢ ਵਵਾਈ ਥੀਆ ਥਿਤਾ ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਨਾਨਕ
ਜਿਤਾ ॥

'The Perfect Satguru has in his mercy blessed me with the inexhaustible wealth of the Name of true God.'

P.315

ਤੁਸਿ ਦਿਤਾ ਪੁਰੈ ਸਤਿਗੁਰੁ ਹਰਿ ਧਨੁ ਸਚੁ ਅਖੁਟੁ ॥

The Perfect True Guru has given the boon of the Name Divine. Holy congregation! if the devotee or seeker is perfect, the Name Divine instantly takes roots as soon as it is heard. Some devotees have doubts on this score. Bhai Sahib Bhai Randhir Singh Ji of Narangwal has written a book entitled 'Ranglely Sajjan'. He writes in this book—"At Ludhaina we were administering 'amirt' (baptismal nectar). [The 'Panj' Piaras on that occasion included your Biji's (Sant Ji's revered wife) father also. He has been mentioned in the book by the name of Sant Hira Singh.] When the bowl of 'amrit' (nectar) was ready, they administered 'amirt' to a young boy of village Faleywal. He was a student of tenth class. Respected father poured five palmfuls of 'amrit' on his head, five he made him drink, but when he sprinkled 'amrit' on his eyes, he looked at him with such glow that he (the boy) was immediately lost in a trance.

Bhai Sahib said, "What should be done now?"

Respected father said, "I happened to employ rather excessive zeal."

Bhai Sahib said, "The child won't be able to bear so much force."

Holy congregation! when spiritual endeavour has been made in the inner self, then this Name meditation comes to acquire power. Everything has strength or power. There are two things about this Name. One is the word '*Waheguru*', the letters used in it. Behind these letters is its power. Just as '*sota*' (stick or club) is a word, but behind it is its power. When the club strikes one's back then one comes to feel that it (club) has hit. Every word has its meaning and power. So one is the sign or symptom, the other is the power of the meaning of the word. Thus the power of the holy Word elevated his consciousness and made it cross all the stages by sprinkling the '*amrit*' (baptismal nectar) just once.

Bhai Sahib said, "What will happen now?"

Respected father said, "Pick him up and seat him in a corner on one side."

The child was seated on one side of Sri Guru Granth Sahib.

Bhai Sahib said, "Brother! now administer '*amrit*' (baptismal nectar) carefully."

So '*amrit*' was administered with great care. Respected father was asked how long it would take for the boy to come to his senses.

He said, "His exalted consciousness will come down to normalcy after 56 hours."

An '*Akhand Path*' (an end to end non-stop

recital of the Sikh scripture) was started. Bhai Sahib has written in his book, "After the conclusion of the 'Akhand Path', we started *Gurbani Kirtan* (Singing of Gurbani). At the end of exactly 56 hours, the child started flying over the congregation and moving over musical instruments. Then he lay prostrate before Sri Guru Granth Sahib. Respected father came again and said, "Bhai Sahib! at this moment his soul is seeking union with the Timeless One, God at the Divine Portal. Kindly start '*kirtan*' (singing) of '*lavan*' (Gurbani hymns recited to solemnize Sikh marriage called '*Anand Karaj*')."

'*Kirtan*' (singing) of '*lavan*' was commenced. The child made movement but his feet did not touch the floor. Holy congregation! this is the impact of sprinkling the '*amrit*' (baptismal nectar) just once.

So if the bestower is fully accomplished in Divine Name meditation and the recipient or seeker too fully deserves, the Name Divine takes roots in his heart and mind at once. So, when Baba Amar Dass Ji received the boon of the Divine Name, such was his state—

*Refrain: When the Guru shot an arrow at me,
It pierced my heart,
O devotees!*

It pierced my heart...

ਧਾਰਨਾ - ਗੁਰਾਂ ਨੇ ਮੇਰੇ ਓ, ਬਾਣ ਮਾਰਿਆ -2, 2.

ਮੇਰੇ ਪੈ ਗਿਆ ਕਲੇਜੇ ਛੇਕ -2, 2.

*'Saith Kabir: As the heroic True Guru shot his arrow,
When it struck, fell I to earth and was my bosom
pierced.'* P.1374

ਕਬੀਰ ਸਤਿਗੁਰ ਸੁਰਮੇ ਬਾਹਿਆ ਬਾਣੁ ਜੁ ਏਕੁ ॥

ਲਾਗਤ ਹੀ ਭੁਇ ਗਿਰਿ ਪਰਿਆ ਪਰਾ ਕਰੇਜੇ ਛੇਕੁ ॥

By uttering '*Waheguru*' (God's Name) just once, the Name current ran through every particle of his

body and Baba Amar Dass Ji was thrown into trance or deep meditation. He did not talk to anyone and sat in solitude. He forgot taking food and no thought arose in his mind. So, holy congregation! Guru Sahib bestowed such grace on him (Baba Amar Dass Ji) that he became perfect and complete. Such becomes the state of both the bestower and the receiver. Otherwise, we are generally concerned about how to meditate on the Name Divine. This concern occupies everyone's mind because there is no book on this subject. It is a hidden or mysterious path which is not manifest. It is a matter concerning man's inner self. How can the inner self be instructed about it? We can explain it only practically.

So, first take the case of one in whom the Name Divine does not work. He has received the Name all right, but his mind is as yet full of sins; it is soiled with impurity. Initially, he recites the Name with the help of a rosary for 2½ hours. Sit down after taking bath. Then recite the 'Gurmantar' (Guru's chant or Waheguru) with the help of a rosary for 2½ hours. Then, you give up the rosary; only the tongue moves, the lips move. That is called reciting the Name with the tongue. About him, whose tongue does not recite the Name Divine, and abandoning the Name indulges in meaningless talk and trivialities, the Guru's edict is—

'Hard is the resolve to utter the true Name.' P.9

ਆਖਣਿ ਅਉਖਾ ਸਾਰਾ ਨਾਉ ॥

It is really difficult to utter the true Name. Man can continue talking all the day long, but he cannot recite the holy Name. Then this tongue ought to be punished—

Refrain: If thou my tongue utter not the Name Divine,

You should in small bits be cut.

ਧਾਰਨਾ - ਜੇ ਤੂੰ ਨਾਮ ਨਾ ਜਪੇ ਜਿਹਬਾ ਮੇਰੀਏ,
ਤਿਲੋ ਤਿਲ ਤੈਨੂੰ ਕੱਟੀਏ -2, 4.

*'The eyes which see not the saint of God, those eyes
ever remain miserable.'* P.1362

ਨੈਣ ਨ ਦੇਖਹਿ ਸਾਧ ਸਿ ਨੈਣ ਬਿਹਾਲਿਆ॥

The eyes which do not enjoy a glimpse of the
holy should be closed.

*'The ears listening not to the holy Word had better be
dammed. The tongue, which utters not the Name,
ought to be cut bit by bit.'* P.1362

ਕਰਨ ਨ ਸੁਨਹੀ ਨਾਦੁ ਕਰਨ ਮੁੰਦਿ ਘਾਲਿਆ॥

ਰਸਨਾ ਜਪੈ ਨ ਨਾਮੁ ਤਿਲੁ ਤਿਲੁ ਕਰਿ ਕਟੀਐ॥

*'Lord! as is put out of mind the Lord,
Day after day comes decline.'* P.1362

ਹਰਿਗਾਂ ਜਬ ਬਿਸਰੈ ਗੋਬਿੰਦ ਰਾਇ
ਦਿਨੋ ਦਿਨੁ ਘਟੀਐ॥

*'My tongue! into a hundred pieces shall I cut thee,
Shouldst thou not utter the name of the Lord.'*
P.1163

ਰੇ ਜਿਹਬਾ ਕਰਹੁ ਸਤ ਖੰਡ॥

ਜਾਮਿ ਨ ਉਚਰਸਿ ਸ੍ਰੀ ਗੋਬਿੰਦ॥

Guru Sahib says—Cut that tongue into a
hundred pieces which does not recite God's Name
and does not utter 'Waheguru' (God's Name) even by
mistake. The tongue that recites God's Name is
eulogized in the following words—

Refrain: Blessed, blessed is the mouth

*That utters 'Satnam, Satnam' (True is the Name of the
Lord).*

ਧਾਰਨਾ - ਜਿਹੜਾ ਸਤਿਨਾਮ ਸਤਿਨਾਮ ਜਪਦਾ,

ਧੰਨ ਹੈ ਮੁਖੜਾ, ਧੰਨ ਹੈ ਮੁਖੜਾ -2,2.

*'Kabir, blessed is the mouth with which mouth the
Lord's Name is uttered.'* P.1370

ਕਬੀਰ ਸੁੱਈ ਮੁਖੁ ਧੰਨਿ ਹੈ ਜਾ ਮੁਖਿ ਕਹੀਐ ਰਾਮੁ॥

Guru Sahib says that the mouth which does not utter the Name of God, is fit to be reprov'd and cursed. And what is the fruit of uttering the Name Divine?

'What to say of the poor body of that creature, even his village shall be purified.' P.1370

ਦੇਹੀ ਕਿਸ ਕੀ ਬਾਪੁਰੀ ਪਵਿਤ੍ਰ ਹੋਇਗੋ ਗ੍ਰਾਮੁ ॥

The purification of his body through Name-recitation is a very small or minor thing. Wherever his voice (uttering the Name) shall travel, the village in which he lives shall be purified. Such is the Guru's edict—

Refrain: The whole town shall be made pure, Utter thou— 'True is God's Name.'

**ਧਾਰਨਾ - ਸਾਰਾ ਨਗਰ ਪਵਿੱਤਰ ਹੋ ਜਾਵੇ,
ਸਤਿਨਾਮ ਬੋਲ ਵਾਹਿਗੁਰੂ - 2, 2.**

'Kabir, blessed is the mouth with which mouth the Lord's Name is uttered.

What to say of the poor body of the creature, even his village shall be purified.' P.1370

**ਕਬੀਰ ਸੁੱਈ ਮੁਖੁ ਧੰਨਿ ਹੈ ਜਾ ਮੁਖਿ ਕਹੀਐ ਗ੍ਰਾਮੁ ॥
ਦੇਹੀ ਕਿਸ ਕੀ ਬਾਪੁਰੀ ਪਵਿਤ੍ਰ ਹੋਇਗੋ ਗ੍ਰਾਮੁ ॥**

Don't talk of the individual's body; the entire village or town shall be purified by his uttering the Name of God. On the other hand—

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

Here, they undergo many troubles and hereafter, find no abode and refuge.' P.1383

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

Their faces are frightening. So, in this way, Guru Sahib describes the greatness of uttering the Name of God with the tongue. There are stages of the

Name recitation; as the devotee advances from one stage to another, its fruit increases accordingly. There are four '*bani*' in man. One is called '*baikhri*' (word uttered from the mouth), as we speak normally. Second is called '*madhma*' (word rising from the mind or heart and coming to the throat), which is uttered in the throat and is inaudible to anyone. Third is '*pasanti*' which is in the heart and has not yet got shaped into a thought or idea. Fourth is below this which is called '*pra bani*' (word abiding in the 'mooladhar—anal region). '*Pra*' and '*pasanti*' are the language of tele-communication without speaking. In the Divine Court, it is this speech that is spoken or used. Here lips do not move. When the soul goes there, initially he moves his lips.

But then he receives the instruction—'Why are you needlessly moving your lips? Here your thoughts and feelings are understood without resorting to speech, whether you are Panjabi-speaking or English-speaking, or Persian-speaking. Speech is one. Feelings or thoughts get formed first, while words are formed later, so that is entirely the language of feelings or emotions. '*Pra bani*' exists at the place from where words get formed. He who meditates on God and recites God's Name with the tongue, obtains great fruit. If lips don't move, tongue does not move and there is movement only in the throat, then fruit obtained from Name meditation and recitation is ten-fold. Ten times that fruit is obtained by Name-meditation through '*Pasanti*' speech, or the language of thoughts. There love abides. Reciting the Name at that place only once is equal to reciting it hundred times outside. Ten times even that fruit is obtained by reciting the Name

through 'pra' speech-reciting once there is equal to reciting 1000 times outside.

So, as the concentration of mind increases in Divine Name contemplation, its fruit continues increasing proportionately. First, we recite the Name Divine with the tongue. After that comes the turn of Name recitation with each breath. The method of reciting the Name with the breath has been described in detail in Guru Granth Sahib. Bhai Gurdas too has explained it fully.

*'Soor sar sokh pokh som pooran kay
Bandhan thaiy mitar apia peeay hai.'*

(Kabit Bhai Gurdas Ji 16)

**ਸੂਰ ਸਰ ਸੋਖਿ ਪੋਖਿ ਸੋਮ ਸਰ ਪੂਰਨ ਕੈ,
ਬੰਧਨ ਦੇ ਮ੍ਰਿਤ ਸਰ ਅਪਿਆ ਪੀਆਏ ਹੈ ॥**

He says—'Just as a fish swims in the reverse order and goes in the direction from which water is coming, similarly, you should reverse your breath-air. By reversing the breath, first—

'Dry up the air in the breathing passage called *sooraj*—' which is called '*Ida*' [air-channel extending from the head through the left nostril down to the left side of the vertebrate column]. '*Ida*', '*Pingala*' [air channel through the right nostril] and '*Sukhmana*' [breath-passage lying between '*Ida*' and '*Pingala*'] are the three air channels in man along the vertebrate—'*Ida*' on the left side, while '*Pingala*' on the right. He (Bhai Gurdas Ji) writes--Uttering the '*Gurmantar*' (Guru's chant or word; *Waheguru*), breathe through the right nostril. The method cannot be made public. Depending upon the practitioner's inclination, accomplished and experienced holy men instruct him about the method which is good for him. Thereafter, hold the breath there. The middle part of

'Sukhmana' air-channel is called 'miratsar', where there is no breath, from where the breath returns. Hold the breath there and utter the Name, then while reciting this Name; you will be filled with joy and relish.

'Ajrah Jaar maar amreh.' (Kabit Bhai Gurdas Ji 16)

ਅਜਰਹਿ ਜਾਰਿ ਮਾਰਿ ਅਮਰਹਿ..... ॥

ਕਬਿੱਤ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ੧੬

He says—'This Name burns and destroys the 'haumein' (ego) which is fire-proof or which cannot be burnt, because

'Ego is at variance with (or opposed to) the Name: the two dwell not in one place.' P.560

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ

ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥

When the Name starts impacting, 'haumein' (ego) starts dying. Mind which cannot be conquered, starts dying and getting subdued with the power of the Name. It starts giving up the habit of considering itself to be a physical body. The mind ceases to consider itself to be a body. It realizes—'I am soul—

'The wall-like body becomes immortal and the soul does not wander in existences.'

(Kabit Bhai Gurdas Ji 16)

ਅਸਥਿਰ ਕੰਧ ਹੰਸ ਅਨਤ ਨ ਧਾਏ ਹੈ ॥

The body becomes healthy and free from maladies. The 'jeev-atma' (man's soul) is freed from the cycle of birth and death, if the Name is firmly lodged in the heart in this manner.

'Just as a pitcher falling from the roof breaks and mixes with the elements, word sound mixes with the Eternal Sound, water with water,

Similarly the 'jeev' (individual soul) mingles with the Supreme Soul.' (Kabit Bhai Gurdas Ji 16)

ਆਦੈ ਆਦਿ ਨਾਦੈ ਨਾਦਿ ਸਲਿਲੈ ਸਲਿਲ ਮਿਲਿ,

ਬ੍ਰਹਮੈ ਬ੍ਰਹਮ ਮਿਲਿ ਸਹਜਿ ਸਮਾਏ ਹੈ ॥

The beginning is 'Waheguru', the holy Word that is 'Onkar' (Formless One) —

'With one word Thou didst effect the world's expansion and whereby millions of rivers began to flow.' P.3

**ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ
ਦਰੀਆਉ ॥**

With the revelation of that Primordial Sound is obtained the Name Sound. The two mingle as water mingles with water. The Tenth Door is opened. About this, Bhai Gurdas Ji writes more clearly —

'When the Sikh becomes aligned with the Guru, his mind becomes absorbed in the 'shabad' (Guru-bestowed Name melody)'. [Kabit Bhai Gurdas Ji 28]

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗੁਰਸਿਖ ਸੰਧਿ ਮਿਲੇ.....।

When through the Guru, the Sikh becomes absorbed in Divine Word contemplation —

'When the vital breath on the left side (moon) comes into the air channel on the right(sun).'

[Kabit Bhai Gurdas Ji 28]

ਸਸਿ ਘਰਿ ਸੁਰੁ ਪੁਰਿ ਨਿਜ ਘਰਿ ਆਏ ਹੈ ॥

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This is reference to 'Ida' (air channel on the left) and 'Pingala' (air channel on the right). When we recite the Name Divine in this manner, then our consciousness penetrates the 'trikuti' (middle of the forehead just above the eye brows) and enters the 'Dasam Duar' (Tenth Door).

'and from the right side (sun) returns to the left (moon), then like a fish the Gurmukh's (Guruward or Guru-directed) mind comes to his original home (soul state).'

[Kabit Bhai Gurdas Ji 28]

'... passing through the 'trikuti' becomes absorbed in the ocean of peace.'

(Kabit Bhai Gurdas Ji 28)

He becomes absorbed in Waheguru (God) in the Tenth Door where there is Supreme Bliss.

'He rises above the three attributes [rajo (passion, energy), tamo (darkness and evil) and sato (virtue)] and reaches the 'Fourth state' [Transcending the three qualities of Maya or Mammon].'

(Kabit Bhai Gurdas Ji 28)

Here 'rajo gun' (passion and energy) and 'sato gun' (virtue and goodness) cease to have any effect and man reaches the 'Fourth state'. [This is the state of absorption in the Absolute (*Samadhi*) and is obtained through 'sehaj'. This state is characterized by supreme illumination and supreme bliss.]

'Here, without any springs, flows infinite nectar'.

(Kabit Bhai Gurdas Ji 28)

At this place, the 'jeev' (individual soul; sentient being) experiences such indescribable joy that he does not feel like opening his eyes. Sitting in this state, he partakes of this flowing nectar which even the paradisaal or heavenly nectar cannot equal. Such a nectar starts flowing or streaming within him—

'Just as the sheldrake is delighted at seeing the sun, the partridge at seeing the moon and the peacock, the cloud.' (Kabit Bhai Gurdas Ji 28)

Just as the sheldrake is ecstatic at looking at the sun, the partridge by looking at the moon and the peacock by looking at the cloud, similarly—

He is delighted very much like banana and lotus surrounded by water.' (Kabit Bhai Gurdas Ji 28)

His mind or consciousness remains unattached and untouched like banana and lotus in water. Water

cannot touch them. Similarly, when the Divine Light is lit within, man becomes absorbed in its joy. This recitation of the Name with each breath enables him to reach the Tenth Door. That is why we are repeatedly directed to practise Divine Name meditation —

Refrain: Recite Waheguru (God's Name) with each breath-cycle.'

**ਧਾਰਨਾ - ਸ੍ਰਾਸ-ਸ੍ਰਾਸ ਦੇ ਗੋੜੇ ਜਪ ਲਓ ਵਾਹਿਗੁਰੂ-
2, 2.**

'Listen to the instruction of the Perfect Guru.

See the Supreme Lord as near thee.'

P.295

**ਪੂਰੇ ਗੁਰ ਕਾ ਸੁਨਿ ਉਪਦੇਸੁ ॥ ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ
ਪੇਖੁ ॥**

When you have to practise Divine Name meditation, then, first of all, consider God to be very near you; have firm belief —

'With each breath the Lord you contemplate.

Thereby shall your mind's anxiety be shed.'

P.295

**ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬਿੰਦ ॥ ਮਨ ਅੰਤਰ ਕੀ ਉਤਰੈ
ਚਿੰਦ ॥**

The anxiety of our mind departs, when we meditate on the Name Divine with each breath. We have described earlier how Divine Name meditation is practised with *Ida* (air-channel extending from the head through the left nostril down to the left side of the vertebrate column), *Pingala* (air-channel in the right nostril) and '*Sukhmana*' (breath passage lying between *Ida* and *Pingala*). Mostly the '*Panj Piarey*' (Five Beloved ones) instruct the seekers at the time of administering '*amrit*' (baptismal nectar). If they do not do so, then adept holy men tell the method of practising Divine Name meditation. They do not become Gurus; they only assist the seekers in

meditating on the Name Divine. They help the stuck-up seekers move on the Divine Name contemplation path. This is the delusion we suffer from that they will become our Gurus. So, while we don't understand ourselves, we don't seek guidance from anyone. Therefore, by asking the holy men, we are able to reach the Tenth Door.

One is 'jaap' (Name recitation), the other is 'ajappa jaap' (silent meditation). The first is practised with the tongue and by speaking. The other is practised within, which is called silent—

'Merging in the Primal Lord, man forgets not mental (silent) meditation.' P.1291

ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ ॥

So, in this way, silent or mental meditation is practised with the breaths. It starts from the breath. Thereafter, a little assistance is obtained from within, which is called 'dhian' (contemplation, and reflection). This is the first action, and then is renunciation which is not achieved until contemplation becomes steady and strong. The degree and kind of contemplation is in accordance with the devotee's intellect. There are three kinds of 'dhian' (contemplation): 'Parteek Dhian', 'Sampat Dhian' and 'Ahangrah Dhian'.

'Parteek Dhian' (contemplation of the symbol or image) is that contemplation in which the devotee considers his Guru (Holy Preceptor) as God Himself. Second is contemplating some symbol or object as the Guru. Third is 'Ahangrah Dhian'. This is not contemplation, but acquisition of knowledge. There are four types of contemplation mentioned in Gurbani. First contemplation is that of the manifest and concrete form. Second is contemplation of the

'shabad' (hymn, or the holy Word). Many think that we should contemplate the letters in the word 'Waheguru' (God). No, holy congregation! 'Shabad' is the hymn or the holy Word. It is the Name sound or the holy melody—

'By the tune of holy melody is induced meditation; By meditation comes realization—such is the inexpressible secret of the Divinely-inspired.' P.879

ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ

ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ॥

ਅੰਗ - 879

This holy Name-melody is present in everyone. This holy melody is sounding within every being. Why is it not revealed? Because man is accustomed to regard his body as himself. This notion of being the physical body has not been shattered and dispelled.

'One to lucre (Maya) attached is blind and deaf in the extreme:

Amid hubbub of worldly concerns, to holy Word is he not attentive.' P.313

ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ॥

ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲ ਘਰੋਲਾ॥

ਅੰਗ - 313

There is mammonic noise and tumult in the world. When we contemplate, make a tune of the holy chant and proceed ahead with this contemplation, then the Name-melody already sounding within us, spontaneously joins it. About this, such is the Guru's edict—

Refrain: Let us meditate in our mind on the image of the Guru.

ਧਾਰਨਾ - ਧਰੀਏ ਮਨ ਵਿਚ ਧਿਆਨ

ਗੁਰਾਂ ਦੀ ਮੂਰਤ ਦਾ - 2, 2.

'Reflect thou over the Guru's image in thy mind and by the

Guru's instruction propitiate thy soul with the Guru's hymns.' P.864

ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ ॥

*'One that the True Guru's image in the heart lodges,
All heart's desires shall attain.'* P.661

ਸਤਿਗੁਰ ਕੀ ਮੂਰਤਿ ਹਿਰਦੈ ਵਸਾਏ ॥

ਜੋ ਇਥੈ ਸੋਈ ਫਲੁ ਪਾਏ ॥

*'On the Guru's form or person fix thou thy attention.
Thus shalt thou be honoured in this world and the
next.'* P.192

ਗੁਰ ਮੂਰਤਿ ਸਿਉ ਲਾਇ ਧਿਆਨੁ ॥ ਈਹਾ ਉਹਾ

ਪਾਵਹਿ ਮਾਨੁ ॥

He, who fixes his thoughts on the Holy Preceptor, is honoured both here and in the hereafter. It is because the contemplator himself becomes the Lord's image whom he contemplates. It is the triad of the contemplator, contemplation and the object of contemplation. So about contemplation, devotees have many doubts. Whatever is the mental inclination of the contemplator, accordingly does he talk. When there is no goal or object before a contemplator, how can he practise contemplation? If you are to hang a cloth on a wall, how can you do it, if there is no peg in it? Therefore, it is the picture that is always contemplated.

In the history of the Gurus comes a reference about the seventh Guru Sahib. One day, after bathing early in the morning, he was sitting among the devotees in a state of self-absorption. A lot of time passed in this state. The morning congregation was over; prayer was offered. Guru Sahib did not make any movement. All the devotees were sitting. The Singh in charge of the kitchen brought food. 'Ardas' (Sikh Prayer) for the food too was offered. But Guru Sahib neither opened his eyes, nor made any utterance, and kept sitting in trance till 4 O'

clock in the evening. Then did he open his eyes uttering—‘*Satnam Sri Waheguru*’ [True and Supreme is God’s Name]. All the congregation sat before him with folded hands. He cast his gracious glance over the entire congregation and delighted them. A Gursikh got up and submitted: “O Sovereign! today you kept sitting for a very long time. What is the cause?”

Guru Sahib said, “Dear devotees! at Kabul, there is a Gursikh named Bhai Gonda Ji. Today, since early morning, he had clasped my feet by focusing his attention on them, and if we tried to extricate our feet from his clasp, it would have inconvenienced him and disturbed his contemplation. So now when he rose from his deep contemplation, we extricated our feet from his hold.”

The time was duly noted down. On the occasion of Baisakhi, Bhai Gonda Ji came with other devotees to Kiratpur Sahib. On that day, he was asked if on some day, he had acted in the manner described above. He replied, “Yes; one day, my mind became so absorbed in the contemplation of the Guru’s lotus feet as if I held them clasped in my arms, and I came to senses at 4 O’ clock in the evening.”

There is a similar account from the history of the times of the Tenth Guru Sahib. There was a Minister named Devi Dass in the court of the Raja of Bilaspur. When all the Hill Rajas were collectively opposing Guru Sahib, he (Devi Dass) advised them, “Guru Sahib is a great holy personage. It is Guru Nanak Sahib’s spiritual seat that he is occupying. He is the grandson of Guru Hargobind Sahib, the same Guru who had got your forefathers released from the Gwalior Fort and their kingdoms restored to them. Why are you competing with him? Seek blessings

from him. It is not right and proper to treat saints and holy men mockingly —

'Mocking the saints is the way to wrecking one's dynasty.'

ਸੰਤਨ ਸੇਤੀ ਮਸਖਰੀ ਕੁਲ ਡੋਬਨ ਕੀ ਗੀਤ।

He, who wants to go down, may quarrel with the holy. Therefore, you are doing a wrong." At this the Rajas said, "Bhim Chand! this is the Guru's spy sitting in your own home. Until he is severely punished, there can be no further talks." Finally, it was decided that he (Devi Dass) should be taken to a mountain. Hot needles should be moved in his eyes and then he should be pushed down into the ravines below where he would die a painful and lingering death. He was taken to a mountain and seated on one side. The executioners started heating needles in fire. Devi Dass said to them, "Wait a little. Let the needles become hotter." At that moment, he focused his mind on Guru Sahib's lotus feet. When Guru Maharaj became manifest and visible within him, [Guru's contemplation is done first, and thereafter the Guru becomes 'Light manifest', and when the Guru's form became veritable like this, with his finger he signalled to the executioners to go ahead.], they moved the hot needles in both his eyes. He kept sitting there unmoved in the same manner. While leaving, the executioners said, "Mr. Minister, we won't push you down the mountain; after all we have served under you. So, we must be true to your salt. We have carried out the king's command. Henceforth, may God be your saviour!" After quite some time, when he opened his eyes, he was surprised to find that no harm had come to his eyes. At that moment, he was so much overcome with renunciation from the world that he started wailing loudly saying— "O

Guru-father! how capable and powerful art thou! I had only contemplated your feet and you did not let the hot needles do any harm to my eyes." At once, he set out for Anandpur Sahib. After completing the journey, when he arrived near, he requested the Guru's attendant to let him have a glimpse of the great True Guru. The attendant said, "Sir! Guru Sahib is inside. There is some trouble in his feet." At once, he became apprehensive that the trouble in Guru Sahib's feet had certainly to do something with him. Seeking permission, he went in and submitted, "O Sovereign! you have bandaged your feet and blood is oozing from the dressings."

Guru Sahib said, "Devi Dass! when hot needles were being moved in the eyes of some dear devotee, he focused his attention on our feet and so they were bound to hurt us."

So, holy congregation! this contemplation is very powerful and potent. A crane meditates. A tortoise also meditates and through meditation and contemplation, it matures its eggs by laying them on the earth and hatching them from inside water. You may contemplate anyone. If you have a little concentration of mind in you, the person you are contemplating will feel the pull of your love and devotion and will set out to see you. One is name and the other is form. If you utter some body's name, his form will automatically come before your eyes. Then how will you be able to prevent yourself from contemplating and saying insistently that you will not do contemplation. This is the case of the first type of persons. For the second type is focusing the mind on the holy tune or sound, which is called meditating on the holy Word or hymn.

Everybody does not know this contemplation.

Unless and until he is instructed in it, he cannot know how to contemplate or reflect on the holy Word.

Third is contemplating God by considering Him 'Light-manifest' because when the Tenth Door is entered, there you have the Supreme Light which is called 'Unmani Jot' (Light seen through a yogic posture, which consists of pulling the eyebrows upwards and fixing the gaze on the tip of the nose; it is also a state of Divine knowledge). It is here that this 'Light' is contemplated, and this very 'Light' is transformed into 'Unmani Jot'. The fourth contemplation is not reflection; it is the knowledge that God is present everywhere; it is a contemplation of one's own form. It is not understood without the guidance of saints. So, this is what Guru Sahib says—'

*'One that the True Guru's image in the heart lodges,
All heart's desires shall attain.'* P.661

**ਸਤਿਗੁਰ ਕੀ ਮੂਰਤਿ ਹਿਰਦੈ ਵਸਾਏ ॥ ਜੋ ਇਛੈ ਸੋਈ
ਫਲੁ ਪਾਏ ॥**

*'On the Guru's form or person fix thou thy attention.
Thus shalt thou be honoured in this world and the
next.'* P.192

**ਗੁਰ ਮੂਰਤਿ ਸਿਉ ਲਾਇ ਧਿਆਨੁ ॥ ਈਹਾ ਉਹਾ ਪਾਵੈ
ਮਾਨੁ ॥**

So, further ahead, when man's attention becomes more concentrated, then he starts hearing voices from the entire cosmos. Guru Nanak Sahib writes—

*'Thou Persian wheel! uttering 'Thou! Thou!'
Pleasing is thy utterance.'* P.1420

ਹਰਹਟ ਭੀ ਤੂੰ ਤੂੰ ਕਰਹਿ ਬੋਲਹਿ ਭਲੀ ਬਾਣਿ ॥

What did we use to hear? We heard the sound of 'tick, tick' because persian wheels during the time

of Guru Nanak Sahib used to produce a whirling or buzzing sound. But Guru Sahib did not hear a buzzing sound; he heard the sound of 'Thou! Thou!' The birds were chirping from which he heard a tune of music, and in this context his edict is—

Refrain: Recite God's Name

Do all the birds in the forests.

ਧਾਰਨਾ - ਨਾਮ ਹਰੀ ਦਾ ਜਪਦੇ,

ਸਾਰੇ ਵਣਾਂ ਦੇ ਪੰਖੇਰੂ - 2, 2.

'Hearing the rumbling of the clouds, sparrow-hawks and peacocks chirp day and night.

Whatever the deer, the fish and the birds utter; without God they speak not of another.' P.1265

ਚਾੜ੍ਹਕ ਮੌਰ ਬੋਲਤ ਦਿਨੁ ਰਾਤੀ ਸੁਨਿ ਘਨਿਹਰ ਕੀ ਘੌਰ ॥

**ਜੋ ਬੋਲਤ ਹੈ ਮ੍ਰਿਗ ਮੀਨ ਪੰਖੇਰੂ
ਸੁ ਬਿਨੁ ਹਰਿ ਜਾਪਤ ਹੈ ਨਹੀ ਹੋਰ ॥**

Holy congregation! this is not a vain assertion. Inner understanding and awareness becomes so strong and sharp that not only is the holy melody or sound heard in the these birds and animals, but one starts hearing this universal melody every where on earth, and in sky, water and air also. All are in existence on the strength of imbibing God's Name—

'By the Name are sustained all the creatures.

By the Name are supported the regions of the earth and solar systems.' P.284

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਿਮੰਡ ॥

This is the 'Name' which is called 'So Shabad' (That holy Word), which is called 'Adi shabad' (The Primal Word). The Sikhs had asked—

'Where is said to be the abode of that holy Word?'

P.944

ਸੁ ਸਬਦ ਕਾ ਕਹਾ ਵਾਸੁ ਕਥੀਅਲੇ..... ॥

‘O Guru Nanak—Then tell us: where abides that Word which sustains all the universes, when the ‘Nirankar’ (Formless One, God) was transcendent or unattributed?’ Guru Sahib replied—

‘... The Absolute in all spots without break abides.’
P.940

..... ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ ॥

‘This ‘Shabad’ (holy Word) is very much within you. When it comes to be heard, then everywhere is heard ‘Waheguru-Waheguru,’ God’s Name—

*Refrain: O my soul, earth, sky and nether world,
Do all meditate on God’s Name.*

ਧਾਰਨਾ - ਧਰਤ ਆਕਾਸ਼ ਤੇ ਪਾਤਾਲ ਜਿੰਦੇ ਮੇਰੀਏ,
ਜਪਦੇ ਨੇ ਨਾਮ ਹਰੀ ਦਾ - 2, 2.

Holy congregation! to say this is not just a figure of speech. When it mingles with the Name-sound from above, then this Name-melody is revealed on the strength of which is sustained the entire universe. So when one attains to the state of the Name Divine, then there is no part left in the physical body from where the Name-melody does not emanate—

Refrain: Every particle of the dear Guru-directed person utters and recites God’s Name.

ਧਾਰਨਾ - ਰੋਮ ਰੋਮ ਹਰਿ ਧਿਆਵੇ,
ਗੁਰਮੁਖ ਧਿਆਰੇ ਦਾ - 2, 2.

The Name Divine is an all-pervasive power. When such a state of the Name is achieved, then—

‘When the knot of the three qualities is loosened, then opens the Tenth Door and the mind becomes inebriated, O brother.’ P.1123

ਤ੍ਰਿਕੁਟੀ ਛੁਟੈ ਦਸਵਾ ਦਰੁ ਖੁਲੈ ਤਾ ਮਨੁ ਖੀਵਾ
ਭਾਈ ॥

Then the soul comes to abide in its own True

Home.

*Refrain: As the Tenth Door is opened,
One goes into deep and tranquil meditation.*

ਧਾਰਨਾ - ਖੁਲਿਆ ਦਸਮ ਦੁਆਰਾ,

ਲੱਗੀ ਸਹਿਜ ਸਮਾਧੀ - 2, 2.

'The body fortress has nine doors.

The tenth is kept unseen.

The admantine shutters of the Tenth Gate open not.

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

ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ
ਰਖੀਜੈ ॥

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥

When the Guru's word rises and enters the mind, then
is it opened—

*'Within the heart of the Guruward or God-directed is
equipoise, and his mind mounts to the tenth sky.'*

P.1414

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਹਜੁ ਹੈ ਮਨੁ ਚੜਿਆ ਦਸਵੈ
ਆਕਾਸਿ ॥

What is its characteristic mark?

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

*Nanak, pain and pleasure cling not to man there,
where there is illumination of the All-pervading Soul.'*

P.1414

ਤਿਥੈ ਉਂਘ ਨ ਭੁਖ ਹੈ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਖ ਵਾਸੁ ॥
ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਵਿਆਪਤ ਨਹੀ ਜਿਥੈ ਆਤਮ ਰਾਮ
ਪ੍ਰਗਾਸੁ ॥

*'As by meeting with the True Guru is the wandering
mind set at rest,*

The Tenth Door it attains.'

P.441

ਧਾਵਤੁ ਬੰਮਿਆ ਸਤਿਗੁਰਿ ਮਿਲੀਐ ਦਸਵਾ ਦੁਆਰੁ
ਪਾਇਆ ॥

The mind that was wandering hither and thither
dies and there now reigns peace, and attains to a

tranquil and undisturbed state. One attains to the knowledge and understanding which destroys the self—

'In that sphere are fashioned absorption, wisdom and enlightenment of mind;

Forged therein is the vision of gods and mystics.'

P.8

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ॥

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ॥ ਅੰਗ - 8

One crosses the bounds or region of death, and enters the region of Eternity. Now, Death does not have the power to pull him back again. So, the wandering mind is set at rest.

'The wandering mind is set at rest and comes to abide in his Own Home.

It then purchases the Name, utters the Name, and in the Name it remains absorbed.

As by meeting with the True Guru is the wandering mind set at rest.

The Tenth Door it attains.

Therein are served victuals of amrita (nectar), and melody of peace arises..... P.441

ਧਾਵਤੁ ਥੰਮਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ॥

ਨਾਮੁ ਵਿਗਝੇ ਨਾਮੁ ਲਏ ਨਾਮਿ ਰਹੇ ਸਮਾਏ॥

ਧਾਵਤੁ ਥੰਮਿਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ

ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਆ॥

ਤਿਥੈ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ॥

There is again a reference to the holy melody. There sounds the Name-melody—

'...with whose prop is sustained the whole world.'

P.441

..... ਜਿਤੁ ਸਬਦਿ ਜਗਤੁ ਥੰਮਿ ਰਹਾਇਆ॥

That holy Word pervades the whole world. 'Smadhi' (deep meditaion) is both 'savikalap' (with an idea) and 'nirvikalap' (without an idea). Above them is 'Sehaj smadhi' (spontaneous meditation). 'Sehaj smadhi' can be achieved with eyes wide open. All around, the²⁴⁸contemplator sees God pervading everywhere: the illusion of another is

CHAPTER V

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

ਸ਼ਾਨ

**ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ,
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ 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 ॥
ਡੌਲਨ 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 ॥**

'When I forget Thee, then everyone 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 do unto me?

Say, whom shall I call bad or good, as all 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 mind of 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.

O Nanak, say all greatness is Thine. No one knows my name even.' P.383

ਤੂੰ ਵਿਸਰਹਿ ਤਾਂ ਸਭੁ ਕੋ ਲਾਗੁ ਚੀਤਿ ਆਵਹਿ ਤਾਂ
ਸੇਵਾ ॥

ਅਵਰੁ ਨ ਕੋਊ ਦੂਜਾ ਸੁਝੈ ਸਾਚੇ ਅਲਖ ਅਭੇਵਾ ॥
ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਦਾ ਦਇਆਲਾ ਲੋਗਨ 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 ਭਾਖੈ ॥

ਓਹੁ ਸੁਖੁ ਓਹਾ ਵਡਿਆਈ ਜੋ ਪ੍ਰਭ ਜੀ ਮਨਿ ਭਾਣੀ ॥
ਤੂੰ ਦਾਨਾ ਤੂੰ ਸਦ ਮਿਹਰਵਾਨਾ ਨਾਮੁ ਮਿਲੈ ਰੰਗੁ
ਮਾਣੀ ॥

Refrain : When the Name is meditated sorrows are removed.

By rendering devotional service is gotten honour.

ਧਾਰਨਾ - ਨਾਮ ਜਪੀਏ ਤਾਂ ਦੂਰ ਹੁੰਦੇ ਦੁਖੜੇ,
ਸੇਵਾ ਕਰਕੇ ਮਾਣ ਪਾਈਦੈ - 2, 2.

Revered saintly congregation! loud be thy utterance: 'True and Supreme is God's Name.' Getting free from worldly tasks, you have come to the Guru's holy court. For the last many days, we have been discussing that all sorrows and sufferings are annulled by meditating on the Name Divine. By rendering devotional service, one gets honour both here and in the Divine Court, and one attains to the most exalted position. There are prescribed methods for both. There is a method for practising Divine Name meditation too. It has been described in great detail during the last four days how God's Name annuls all sorrows and sufferings. That man's life has been said to be inferior to that of even animals, who

does not obtain the boon of the Name Divine. But where from is obtained the Name? Who is the Guru (Holy Preceptor)? What do you mean by the Perfect Guru or Capable Guru? When the devotee receives the boon of the Name, what is his inner state? What is our goal or destination?

*'Tranquil meditation, ecstasy have the mind occupied—
The joy of this to none is known, other than by that
has it.'* P.106.

**ਸਹਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ ਸੋ ਰਸੁ ਸੋਈ ਜਾਣੈ
ਜੀਉ ॥**

*'Of what kind are they who are imbued with the
Imperishable Lord?
They are like Him, from whom they have emanated.'*

P.943

**ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ ॥ ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ
ਹੀ ਜੈਸੇ ॥**

By practising Divine Name meditation, the 'jeev' (sentient being) first becomes a soul and then rising further mingles with the Supreme Soul and becomes the image of God Himself and his position becomes highly exalted. Such is the Guru's edict—

*Refrain: Like the Master Himself are they,
Who forget not the Name.*

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

*'What are they like who forget not the Name?
They are like the Lord. Know that there is absolutely
no difference between the two.'* P.397

**ਜਿਨ੍ਹਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ ॥
ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਈ ਜੇਹਿਆ ॥**

By meditating on the Divine Name, the 'jeev-atma' (individual soul), progressing gradually, finally

merges with its Primal Origin—

'Find union with the Lord from whom art thou separated.' P.1371

ਜਾ ਕੇ ਸੰਗ ਤੇ ਬੀਛੁਰਾ ਤਾ ਹੀ ਕੇ ਸੰਗਿ ਲਾਗੁ ॥

So this is the final destination of man—to unite with Lord God from whom he got separated on taking birth in the world. I had made submissions about the various stages through which a devotee has to pass and progress when he practises Divine Name meditation.

First, an ordinary person has to do 'path' (reading/recitation) of the 'Panj Banis' (Five Gurbani compositions prescribed for daily reading or recitation) and 'Mool mantra' (Invocatory chant of Jap Ji Sahib) and focus his mind on one point within the self because man's mind is ever wandering. Our central point is our own self. It is there that we have to focus all our reading of the scripture and Name meditation. While training and breaking in a horse, first it is made to run in a large circle, and then the circle is gradually reduced, and finally it is made to run just round the stake. Then it becomes fully trained to be fit for riding. Similarly, man's mind has been wandering for millions and billions of years; it does not wish to go towards its Origin or Source. All our concern is with the mind which needs to be controlled and focused on God's Name—

'M—The mortal's business is with his mind. He who chastens his mind attains perfection.

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

P.342

ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥

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

As long as man's mind exists or asserts itself, it cannot achieve union with God; it is a 'jeev' (sentient being) that continues wandering in 'Maya' (Mammon; or material riches). Whatever he may be doing, whatever be his clothing, whatever kind of person he may be, he cannot come out of the influence of Maya. Since he is moving in the wheel of time, he cannot come out of the influence of 'Maya'. So, gradually, when our mind gets subdued, then we recite God's Name with the tongue. While reciting the Name with the tongue, one starts relishing and enjoying it; one experiences great delight. The mind starts gaining equipoise. Then the Name Divine is meditated with each breath; it is recited with the tune of the breath. There are four 'banis' (utterances or speeches)—*baikhri* (uttered with the tongue from the mouth), *madhma* (word rising from the heart and coming to the tongue), *pasanti* (word coming to the heart) and *prah* (word abiding in the *mooladhar*—abstract mind). With breath we meditate at different places in the body—heart, navel, *agya chakra* (between the eyebrows), and the Tenth Door. In the '*agya chakra*' (white lotus with two leaves between the eyebrows), we meditate on the Name with the help of '*anhad Shabad*' (unstruck primordial word or sound). Reaching here, we start hearing a sound or melody and seeing some light and knowledge, and some equipoise or tranquility comes within us. If the light and Divine Name melody remain in our self for three hours continuously, then we come to acquire both mundane and spiritual miraculous powers. At this point, man suffers from the danger of becoming deluded and going astray. If the True Guru (Holy Preceptor) is perfect, he exalts the devotee and takes him above the '*trikuti*' (middle of the forehead between the eyebrows) and enables him to attain to the Name of the *Daswan-*

Duar (Tenth Door). He reaches the '*Bibek mandal*' (region of understanding and discernment). There he comes to gain knowledge of the '*jeev atma*' (individual soul) and the 'Supreme Soul.' He realizes that the '*jeev atma*' is a superfluous and false entity whom God merges with His own light after he has gained self-realization. So this is our goal or destination which is revealed to us through the Name Divine, but for this, we have to mould and discipline our life. This subject I had discussed with you yesterday and told you the various things needed for practising Divine Name meditation. I had told you these things in great detail. The most important is service--service of the Guru, service of the people, God's devotional service and many other kinds of services--which prove to be useful in attaining to the Name Divine. Take it like a journey to be undertaken by some one. One goes on foot, while another goes by train or by plane. So service is only a means. Without Divine Name meditation, service alone does not prove to be fruitful- because without Name meditation man continues to have the same tendencies of the mind--wrath, avarice, attachment, lust, pride and sinful desires. It is only through the Name Divine.--

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

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥

ਅੰਗ - 560

that man breaks the cordon of ego and with the help of service rises above the wheel of time, or the mortal world to reach the region of Eternity. Therefore, both service and Divine Name meditation are very essential. Service is of many kinds. Bhai

Gurdas Ji says—

'Becoming the dust of his Guru's feet and giving up all pride and assumptions, the Sikh falls at his Guru's lotus feet.

Daily he serves by carrying water, waving hand fan and grinding grain.

(For the devotees) He dusts and cleans the mats and spreads them. He puts fuel into hearths uncomplainingly.

Becoming humble like a corpse, he renders service with faith and patience.' Bhai Gurdas Ji, var 27/19

ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਛਡਿ ਮਣੀ ਮਨੁਗੀ।

ਪਾਣੀ ਪਖਾ ਪੀਹਣਾ ਨਿਤ ਕਰੈ ਮਜੁਗੀ।

ਤ੍ਰਪੜ ਝਾੜਿ ਵਿਛਾਇਦਾ ਚੁਲਿ ਝੋਕਿ ਨ ਝੁਗੀ।

ਮੁਰਦੇ ਵਾਂਗਿ ਮੁਗੀਦੁ ਹੋਇ ਕਰਿ ਸਿਦਕ ਸਬੁਗੀ।

A corpse does not move its limb. Similarly, the slave who is humble like a corpse does not harbour any desire of his own. He obeys the dictates of the Guru and effaces his self completely. When his service finds acceptance then-

'A silk-cotton tree growing near a sandalwood tree becomes sandal-like.' (Bhai Gurdas Ji, Var 27/19)

ਚੰਦਨੁ ਹੋਵੈ ਸਿੰਮਲਹੁ ਫਲੁ ਵਾਸੁ ਹਜੁਗੀ।

Silk cotton tree is of no use—

'The silk-cotton tree that is straight, tall and thick— Those that come to it with hopes of fruit, how disappointed they depart!

Its fruit is tasteless, flowers are brackish; leaves are of no use.

Saith Nanak: In sweetness and humility lies the essence of merit and virtue.' P.470

ਸਿੰਮਲ ਰੁਖੁ ਸਰਾਇਰਾ ਅਤਿ ਦੀਰਘ ਅਤਿ ਮੁਚੁ ॥

ਓਇ ਜਿ ਆਵਹਿ ਆਸ ਕਰਿ ਜਾਹਿ ਨਿਰਾਸੇ ਕਿਤੁ ॥

ਫਲ ਫਿਕੇ ਫੁਲ ਬਕਬਕੇ ਕੰਮਿ ਨ ਆਵਹਿ ਪਤ ॥

ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈ ਤਤੁ ॥

The same silk-cotton tree by acquiring the fragrance of sandalwood becomes its very form and image —

'.....acquires its (sandalwood's) fragrance.

Similarly, a Gursikh imbibing humility becomes Guru's image and acquires his perfect instructions.'

Bhai Gurdas Ji, Var 27/19

..... **ਫਲੁ ਵਾਸੁ ਹਜੁਰੀ।**

ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਗੁਰਮੁਖਿ ਮਤਿ ਪੁਰੀ॥

So, in this way should one render service and meditate on the Name Divine.

We were talking about Guru Amar Dass Ji. At that point of time, he had not yet obtained Guru-ship. He was in the state of practising Divine Name meditation and performing God's devotional worship. First, there is curiosity and longing; then come practice of Name meditation, penances and austerities. Thereafter, are obtained occult powers, and then comes attainment of the Name. We have to go through four stages. So, at that point of time, Guru Amar Dass Ji was in the stage of a practitioner of Divine Name and austerities, and Guru Angad Dev Ji was fully purging him of dross by putting him in the crucible of service and God's devotional worship. So Guru Angad Dev Ji Maharaj bestowed on him the boon of the Name Divine. As soon as he got the boon of the Name, his mind became uplifted. He was so much filled with devotion that he sat all alone by himself in a secluded place. After a few days, he (Baba Amar Dass Ji) asked Guru Angad Dev Ji, "Revered sir, in the Guru's abode, I see that nobody here practises austerities and penances. Everybody is moving about calmly and naturally. Neither does anyone sit around burning

fires, nor does anyone practise '*jaldharas*' [In winter season, some *sadhus* (holy men) sit under water dripping from a pitcher with a hole as a kind of penance.]; nor does anyone stand on one leg, nor with his arms raised upwards; nor is anyone hanging upside down, because all these are penances."

At this Guru Sahib said, "Baba Ji! the spiritual meditation and penance practised in the Guru's abode is the highest of all. It is not meaningless. This body is an excellent machine shaped by God in which He Himself abides. We don't have to seek God from anywhere outside. The mind cannot be controlled and desires cannot be stilled by inflicting pain on the body."

"The mind remains the same even after practising austerities and penances. They only increase anger in the practitioner. No doubt, he acquires the power to bestow boons and invoke curses, but the Supreme state eludes him. Supreme peace cannot be attained without the Guru (Holy Preceptor). The Guru has a treasure of Divine knowledge. Unless and until the Guru, from his own mouth, gives knowledge to the devotee, his veil of illusion is not rent. The five kinds of delusions remain in tact. Take the example of a recluse. In the month of Jeth (Mid- April to mid-May), he sits among four burning fires. On his head is shining the hot sun, and below him is the scorching earth. It will appear to us that he is practising severe penance. But this penance is meaningless. On the other hand is a woman who is baking loaves on a hot plate in the '*langar*' (community kitchen in the Gurdwara). Devotees will partake of food and feel happy and satisfied. How much fruit will accrue to her! A thousand times greater is the service rendered in the community kitchen. Similarly, he who carries water

for the devotees receives great fruit. (Now of course there is no need to carry water because we have water taps everywhere. Earlier devotees used to carry water from wells situated at distant places. They sprinkled water on the ground so that dust might not rise). He who helps the holy to take bath also receives great fruit for his voluntary service."

So Guru Sahib said, "Baba Amar Dass Ji! in the Guru's abode, it is service not penance that is of prime importance. If service is rendered in a proper manner, it yields great fruit. But if it is done in a haphazard manner and without following the right and proper method, it yields either no fruit, or little fruit. It is with perfect good fortune and if it is writ in fate that a person can render God's devotional service in the proper and prescribed manner. Ostentatious service, or service rendered egoistically, or proudly does not bear fruit. Only when is man fully fortunate that he gets the opportunity to serve the Guru." Such is the edict of Guru Sahib—

Refrain: Only by perfect good fortune does man obtain the service of the holy.

**ਧਾਰਨਾ - ਪੁਰਿਆਂ ਭਾਗਾਂ ਨਾਲ,
ਮਿਲਦੀ ਸੇਵਾ ਸਾਧੂਆਂ ਦੀ - 2, 2.**

'On the forehead of whoever is recorded good fortune, in service of the Lord is engaged.

Fulfilled are the objectives of such as company of the holy attain.

Such in holy company, in God's love absorbed, In Divine contemplation are engaged.

All such persons delusion, attachment, evil-doing and duality have discarded.

In their minds rains peace and temper of poise, And in holy Divine laudation they sing.

Saith Nanak: By the Guru's teaching is He realized.

On the forehead of whoever is recorded good fortune,

In service of the Lord is engaged.' P.457

ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗ ਸਿ ਸੇਵਾ ਲਾਇਆ॥
ਤਾ ਕੀ ਪੂਰਨ ਆਸ ਜਿਨ੍ਹ ਸਾਧਸੰਗੁ ਪਾਇਆ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਕੈ ਰੰਗਿ ਗੋਬਿੰਦ ਸਿਮਰਣ ਲਾਗਿਆ॥
ਭਰਮੁ ਮੋਹੁ ਵਿਕਾਰੁ ਦੂਜਾ ਸਗਲ ਤਿਨਹਿ ਤਿਆਗਿਆ॥
ਮਨਿ ਸਾਂਤਿ ਸਹਜੁ ਸੁਭਾਉ ਵੁਠਾ ਅਨਦ ਮੰਗਲ ਗੁਣ
ਗਾਇਆ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ
ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗ ਸਿ ਸੇਵਾ ਲਾਇਆ॥

Until good fortune is recorded on the forehead, man does not get the opportunity of rendering God's devotional service. If you want to reap the fruit of service, for that there is a proper and prescribed method. Such is the Guru's edict—

*Refrain: If you wish to reap the fruit of service,
Don't take pride in rendering service.*

ਧਾਰਨਾ - ਜੇ ਤੂੰ ਫਲ ਸੇਵਾ ਦਾ ਲੈਣੈ,
ਸੇਵਾ ਕਰਕੇ ਮਾਣ ਨਾ ਕਰੀ - 2, 2

Sometimes, man is delighted, sometimes he is overcome with sorrow and sometimes with anger. Sometimes man takes pride saying—I am getting a gurdwara built. I am rendering this service. He is making a show of it also because his mind is excited—

'He relishes not the Guru's word...' P.1247

ਸਬਦੈ ਸਾਦੁ ਨ ਆਵਈ॥

What is the result? Guru Sahib says that he will not find joy and relish in the Guru's word or hymn—

'... ..and he loves not the Name.' P.1247

..... ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ॥

Neither will love rise in his mind, nor will he imbibe love for God.

'Of such the service is not approved and fretting,

fretting, he feels miserable.' P.1247

ਸੇਵਾ ਥਾਇ ਨ ਪਵਈ ਤਿਸ ਕੀ ਖਪਿ ਖਪਿ ਹੋਇ
ਖੁਆਰੁ ॥

His service does not find approval and acceptance. He can only exhaust himself in fretting and vexation, and he comes to suffer from hypertension.

Once a family, rendering great service, established a gurdwara (Sikh temple or place of worship). When the gurdwara was constructed and devotees started coming there, the other party that had been watching quietly, managed to get the people's mandate in an election to control and run the gurdwara. This party asked for the control of the gurdwara, while the first party refused to hand over the control on the plea that they had built it. At last, the matter went to the Police. The Police arrested members of both the parties. When they came to see us, they said—"We rendered all the service with our own hands, and now they are treating us in this manner."

I said, "Brothers! it is right that there was the sentiment of service in you, but it suffered from a flaw. By rendering service, you were asserting yourself. You did not say— 'O great Guru! you are very kind to us that you have engaged humble persons like us in service.' You have no strength of your own to render service to the Guru. You were rendering service under pride and ego. If your service were approved, you would have relished it and love for Gurbani would have been born within you. But, since service was being done under pride and ego, fretfulness and vexation fell to your lot as its fruit.

'Of such the service is not approved and fretting, fretting, he feels miserable.' P.1247

ਸੇਵਾ ਥਾਇ ਨ ਪਵਈ ਤਿਸ ਕੀ ਖਪਿ ਖਪਿ ਹੋਇ
ਖੁਆਰੁ ॥

You may continue rendering service in this manner for any number of years—ten years, twenty years or even more—it will not find approval and acceptance as is the service of those who do it humbly.”

Once there was a holy man. Many people came to him for spiritual guidance and direction. Nearby lived a *chaudhri* (head man) of twenty villages. This thought would come into his mind—'Let me also go to the holy man and listen to his discourses.' So whenever he went to the holy man, he did not show much respect to him, and remained involved in his pride and ego. Similarly, when a *chaudhri* (head man) came to Guru Angad Dev Ji Maharaj, he got a separate cot placed for him, but he (*chaudhri*) was so proud that he sat on the head of Guru Sahib's cot. All the Sikh attendants standing there were taken aback at the arrogance of the man who, bound in ego, had come to sit at the head of Guru Sahib's cot. Guru Sahib said, "No! don't say anything to him." He remained calm. So, similarly, when this *chaudhri* (head man) used to go to the holy man, he did so proudly with the notion that he was a rich man. One day, he said to the holy man, 'Reverend sir! I also feel like receiving spiritual instruction from you and rendering service in your hermitage, so that I may also get Divine knowledge and enlightenment and obtain liberation from the cycle of birth and death." At the same time, he said, "Holy man! if you initiate me as your disciple, your name and fame will spread far and wide because I am the head man of 20-25 villages and big officials of this kingdom are known to me and visit my house. And so they will also start coming to your

hermitage." In this way, he started speaking proudly to the holy man. The holy man, observing him to be a proud man who was unlikely to make any spiritual gain, said, "No, Chaudhri Sahib! you should better do your worldly tasks and read holy texts at your home."

He said, "No sir! I have to render service and become an ascetic."

The holy man said, "What will you do by becoming an ascetic? There is absolutely nothing in renunciation. Yes, but there is one thing in it for sure that people will start paying obeisance to you. There is no other difference between an ascetic and a householder. If there is any difference, that comes with change of heart. If the householder's mind is high and noble—

*'The true householder must his faculties restrain;
Should beg of God to grant him prayer, austerities and
self-discipline; should induce himself to good
charitable deeds—*

Such a householder is pure as Ganga-water.'

P.952

ਸੌ ਗਿਰਹੀ ਜੌ ਨਿਗ੍ਰਹੁ ਕਰੈ ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ
ਭੀਖਿਆ ਕਰੈ ॥

ਪੁੰਨ ਦਾਨ ਕਾ ਕਰੇ ਸਗੀਰੁ ॥ ਸੌ ਗਿਰਹੀ ਗੰਗਾ ਕਾ
ਨੀਰੁ ॥

When man becomes pure like Ganga-water—

*'Saith Kabir: Purified is the heart like Ganga-water.
Then follows after him God, shouting 'Kabir! Kabir!'*

P.1367

ਕਬੀਰ ਮਨੁ ਨਿਰਮਲੁ ਭਇਆ ਜੈਸਾ ਗੰਗਾ ਨੀਰੁ ॥

ਪਾਛੈ ਲਾਗੌ ਹਰਿ ਫਿਰੈ ਕਹਤ ਕਬੀਰ ਕਬੀਰ ॥

So, in this way, he advised him much. But he persisted with his request: "Sir! I had told you earlier also—'If you take me as your disciple, your name

and fame will increase greatly.,”

Holy congregation! saints and holy men do not need any praise and fame. They do not want it at all. In their eyes, it is superfluous. They remain absorbed in their love and devotion for God. They do not care for other things. Such is the Guru's edict—

*Refrain: In God's love now they laugh, now weep
For none else have the holy care.*

**ਧਾਰਨਾ - ਰੰਗ ਹਸਦੇ ਤੇ ਰੰਗ ਰੋਂਦੇ,
ਪਰਵਾਹ ਨਾ ਕਿਸੇ ਦੀ ਰਖਦੇ ਸਾਧੂ।**

*'In Lord's love they laugh, in Lord's love they weep
and keep silent too.*

They care not for anything, except their True Spouse.'

P.473

**ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ॥
ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ॥**

In love and devotion for God do the holy laugh, and in love do they weep feeling pangs of separation. They do not care for anyone and anything except God. The saint who begs from his disciples or followers is not a holy man in the real sense of the word; he is a householder with selfish motives. In his heart is a selfish interest that devotees may not become alienated from him and go to someone else. He should not act in this manner. A true lover and devotee of God does not beg from anyone and flatter him. He remains absorbed in love and devotion for his God.

Two thousand three hundred years ago, Greek Emperor Alexander invaded India at the head of a huge army. When, after conquering the rest of the world, he reached India, he had to stop on the bank of river Jhelum for a very long time. After several months, he crossed the river, and he fought a battle

with Raja Porus near Lahore. Raja Porus, leading an army of 30000 soldiers, was defeated fighting against Alexander's army of two lakh soldiers. At last, there was a peace treaty between the two. Alexander had a holy man with him. He (Alexander) had a desire to see India's saints and holy men and find out what kind of saints they were. So he said to Raja Porus, "Let me see a holy man of India, who is a perfect saint." Porus said, "It is all right; we shall go to see such a holy man tomorrow." Time was fixed for the visit on the next day. The two went riding horses and decided not to take anybody else along with them. As they rode, they came to some bushes on the bank of the Ravi. Then there was a dense forest. Alexander said, "How far is the saint's abode from here? Isn't there any road leading to him?"

Porus said, "No; there isn't any road leading to him. Besides, saints live only at such secluded and uninhabited places because they are fond of solitude. They remain in the bliss of their own company. There is a blessing in merely their sitting."

So, he kept going quietly. Then, it came into his mind— "I am the conqueror of the world and no honour is being shown to me. I am going like an ordinary man." He again said, "How far is it?" Porus said, "Yonder there is the hut in which lives the saint." He said, "Here you have not made any arrangements for my honour and welcome—no garlands, flowers etc.? I can see nothing here."

Porus said, "O king! it is different with saints and holy men. They seek no favours from anyone; they have no self-interest. Men of the world have their selfish ends and interests. So they indulge in all kinds of ostentations. This is the difference between holy men and householders. They have no

desires; they are desireless.”

It was the month of 'Poh' (Mid-December to mid- January); the holy man was basking in the sun. Alexander was filled with great anger. The saint cast a full glance at him. Alexander thought, “A naked fakir (beggar) is sitting while I am an emperor, wearing royal clothes and arms. Seeing that an emperor is coming, why hasn't he got up to welcome and honour me?” He got angry and drawing his sword, he went towards the saint. The holy man was a perfect saint. By casting a single glance, he made him stop there and then. He could move neither backward, nor forward; nor could he move his arm holding the drawn sword raised upward.

The holy man said, “What is the matter with you? Is your sword unquenched even after drinking the blood of lakhs of people? Many women have you widowed; many sisters have been deprived of their brothers and many of their sons. Is your sword still not sated? Come then; satisfy it with my blood, if you can.”

But Alexander stood motionless and frozen. Porus submitted to the holy man, “Sir, he had come to have a glimpse of you.”

The holy man said, “Then, should one come with drawn swords to see holy men?”

When you want to see saints and holy men, you should go respectfully, in case you want to receive something from them. So, holy congregation! saints and holy men are carefree souls.

Baba Jassa Singh Ji of Patiala was a female but had assumed a male name. He was extremely carefree and unconcerned. Maharaja Narinder Singh

of Patiala used to come to him. Once the Maharaja brought silken shawls and dresses from England. He thought of offering them to Baba Ji. So accompanied by his attendants, the Maharaja came riding horses. He offered the clothes to Baba Ji and said, "Reverend sir, I have brought these clothes from England. They are very fine and beautiful. Kindly wear these clothes yourself." Baba Ji said, "Put them there in front."

Baba Ji got the clothes placed at some distance. There used to be many dogs in that '*dera* (hermitage); perhaps, even now there may be dogs. At that time, there were four to five hundred dogs. At night, the dogs, taking a fancy for the silken clothes, tore them to pieces. Small pieces of cloth started flying in the wind and got stuck in the barbed wire fence nearby that was put around the hermitage. Next day, the Maharaja came again to find out how much the silken clothes had found favour with the holy man. In his mind was the thought that none else could offer such beautiful clothes to Baba Ji. As he came walking, he said to his attendant, "It appears that the clothes offered by me have been torn to pieces. Did the holy man not know that we had brought such expensive clothes?" He resented a little in his mind and went to the holy man.

The holy man said, "Come O king, come! The clothes offered by you were very fine and superior. They were very strong too. All our dogs were exhausted while tearing them through out the night. Now you should prepare good food and feed them."

What carefreeness and indifference! Baba Ji did not at all care for the expensive clothes.

Maharaja Hira Singh of Nabha was in the

habit of testing saints and holy men. He thought of testing Baba Jassa Singh Ji also to find out whether he was perfect or imperfect. Proudly he set out from Nabha and reached the 'dera' (hermitage). Before he reached, Baba Ji got up and went into the fields where stood maize crops. As long as he was sitting there, Baba Ji did not return. Holy congregation! the Maharaja came nine times, but every time, he had to return without meeting the holy man.

Before visiting for the tenth time, the Maharaja said to his *Wazir* (Minister), "Every time we go, Baba Ji does not meet us." At this the Minister said, "Sir! let us go to the holy man after offering prayers. Then he will be met. Let us go to him with humility. But you go to test him." When the Maharaja went to the holy man after offering prayers, Baba Ji said, "Brother! hand over to us eight basins of mortar of mud." He was sitting on a temporary platform which was eight feet high. He got the basins placed on the platform. When the Maharaja of Nabha came, Baba Ji poured a basin of mud over him. His head was covered with mud and his clothes were soiled. All his bodyguards got disturbed and agitated. The Maharaja was wise; he kept standing quietly and asked his men to keep aside. All the eight basins of mud were slowly poured over him. He asked, "Are you not satisfied and at peace as yet?"

He said, "Sir! what peace and satisfaction? You have today rained saffron on me."

So, holy men are carefree and indifferent like this. They are not concerned or bothered about anything. So, as Alexander approached the holy man he asked, "What for did you draw your sword?" Alexander said, "I came to you after conquering the

whole world, but you took no notice of me? You did not show respect to me; nor did you get up on my coming."

The holy man said, "Tell me one thing. If your slave comes to you, do you get up?"

He said, "No."

The holy man said, "If even the slave of that slave's slave comes, do you get up?"

He replied, "Holy man! the question does not arise." At this the holy man said, "Then how could I get up to receive you? Tell me after careful reflection- why are you moving about killing the people of the world? What is the force that is driving you about? Think! what possesses your mind?"

When he could not understand and realize anything, the holy man said, "Let me tell you; there is avarice in you that you may rule the whole world. Will you be able to eat up your kingdom? Man needs three things-food, clothing and shelter. The rest is for safe-keeping with you—

'Three seers is thy daily provision. The rest is all given to thee for safe-keeping.' P.374

ਤੀਨਿ ਸੇਰ ਕਾ ਦਿਹਾੜੀ ਸਿਹਮਾਨੁ ॥

ਅਵਰ ਵਸਤੁ ਤੁਝ ਪਾਹਿ ਅਮਾਨ ॥ ਅੰਗ - 374

Brother! the rest is given to you as a trust. Why are you harassing the world and causing trouble to the people? Why are you usurping other people's freedom? There is greed in you. Greed has enslaved your mind and body."

He further said, "Look there! under our shoes is lying greed; under greed is the mind and under the mind is the body. What a big difference there is between you and me! You are the slave's slave of the slave of our slave's slave. Then how could I

stand up on your coming?"

Alexander understood what the holy man had said. He thought of rendering some service to him. So he said, "O holy man! I wish to lay down gardens and orchards for you, build shelters and construct roads, so that the world may come to have a glimpse of you and pay obeisance to you." He said, "No! I don't need these things for these are nothing but flies. The world is bound in its own selfish interests. The people will only waste our time." Alexander said, "Sir! I will go only after giving you something. It has come into my mind that I must make some offering to you."

The holy man said, "Well! if you must offer something, then get aside because your shadow falling on us is obstructing the rays of the sun; I need the sun. Leave the sun for us."

So, holy congregation! this is the kind of carefreeness and indifference that holy men have about worldly things. The holy man who follows rich persons and flatters them in devious ways, does not know what a true holy man is. He is a man of the world.

When Sovereign Guru Nanak Sahib met Babar, he said—

'He who begs from you is a foolish mendicant.'

ਤੁਝ ਸੇ ਮਾਰੀ ਸੌ ਅਹਿਮਕ ਫਕੀਰ ॥

O Babar! should I beg from you? He who begs from you is a fool.

*'He alone is the Provider of all—
Never may I put Him out of mind.'* P.2

**ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੌ ਮੈ ਵਿਸਰਿ ਨ
ਜਾਈ ॥**

So, that *chaudhri* (headman) was all the time saying to the holy man, "Sir! if you make me your disciple, your name and fame will increase immensely." But the saint kept putting him off. However, finally, when he did not stop importuning, the saint thought, "This man will trouble us again. It is better to put an end to the matter right now." He had a philosopher's stone. He said, "Chaudhri Sahib! bring an iron rod."

The headman brought a small iron rod. The holy man took out the philosopher's stone and touched it with the rod, and said, "Look! what has become of iron?"

He said, "Sir! it has been entirely transmuted into gold."

The holy man said, "Go to the market and get it tested if it is gold." He went to the market and got it tested.

He said, "Sir! it has become pure gold."

The holy man said, "We don't need gold as yet. Do like this. There is an iron pitcher in the large box lying there. Bring it."

He brought the iron pitcher and the saint said to him, "Put this philosopher's stone in it. When some need arises, we will transmute iron into gold. Then we will organize a free kitchen." After putting the pitcher in the box, it was locked and its key was kept safely. Twelve years passed in rendering service and listening to the explication of scriptures daily. Every day, he heard, "The heart and mind of one who renders service becomes calm and peaceful. He becomes an image of God Himself. He becomes absorbed in Divine Name contemplation. He attains to the highest spiritual state." But he said to himself

that no such change had come into him.

One day, he said to the holy man, "O holy man! look, I have rendered great service."

The holy man smiled and said, "Brother! no doubt you rendered service, but when you scrubbed utensils what did you say?"

He said, "Sir! I used to tell them- even though I am a big *chaudhari* (head man), yet I am rendering service. Can't you render service? You are poor people who have assembled here only to eat free food. Look! I am rendering service here after abandoning my rule."

Whatever service he rendered, he was all the time showing it off. The saint said to him, "Bring the iron pitcher in which we had put the philosopher's stone. Find out if it has changed into gold or not." He opened the box at once, and when he took out the pitcher, it was still iron.

He started shouting from that very place and said, "Holy man! your philosopher's stone is false, and so are you."

The holy man said, "Brother! come here. Why are you shouting needlessly?"

He said, "I have wasted twelve years. No change has come into me. I am still the same as when I came to you. It appears to me that you are a fake holy man. You have no power, no influence." He came near the holy man.

The holy man said, "Examine the philosopher's stone carefully and see if there isn't any film on it."

When he examined the stone, he said, "Sir! there is a very thin paper on it."

The holy man said, "Remove it by scratching it with your nails." He scraped it off. The holy man then said, "Now touch the pitcher with it." When he did so, the pitcher was transmuted into gold.

At this he remarked, "Sir! your philosopher's stone is all right and genuine, but you aren't." The holy man said, "Brother! the utterances of perfect holy men are true; if there is any fault or defect that is in the devotees. Your mind is covered with the veil of ego and pride. You render service all right, but you are proud of being a *chaudhri* (head man). You are under this notion— 'I am a *chaudhri* (head man). I have many acquaintances. Because of me, many devotees have started coming to the holy man.' As long as you suffer from this pride, you cannot make any spiritual achievement." So Guru Sahib says—

'As long as this mind is inconstant man indulges in great pride and ego.

He relishes not the Guru's word and loves not the Name (Divine).

His service becomes not acceptable and fretting and fretting, he feels miserable.'

P.1247

ਜਿਚਰੁ ਇਹੁ ਮਨੁ ਲਹਰੀ ਵਿਚਿ ਹੈ ਹਉਮੈ ਬਹੁਤੁ
ਅਹੰਕਾਰੁ ॥

ਸਬਦੈ ਸਾਦੁ ਨ ਆਵਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥
ਸੇਵਾ ਬਾਇ ਨ ਪਵਈ ਤਿਸ ਕੀ ਖਪਿ ਖਪਿ ਹੋਇ
ਖੁਆਰੁ ॥

In ignominy fretting, he is exhausted. Recite like this—

*Refrain: If you want to enjoy the fruit of service,
Then take not pride in thine service.*

ਧਾਰਨਾ - ਜੇ ਤੂੰ ਫਲ ਸੇਵਾ ਦਾ ਲੈਣਾ,
ਸੇਵਾ ਕਰਕੇ ਮਾਣ ਨਾ ਕਰੀ - 2, 2.

'His service becomes not acceptable and fretting and fretting, he feels miserable.' P.1247

ਸੇਵਾ ਥਾਇ ਨ ਪਵਈ ਤਿਸ ਕੀ ਖਪਿ ਖਪਿ ਹੋਇ
ਖੁਆਰ ॥

'One moved by thoughts of honour and dishonour is not a true devotee.' P.51

ਮਾਨ ਅਭਿਮਾਨ ਮੰਧੇ ਸੋ ਸੇਵਕੁ ਨਾਹੀ ॥

He, who is susceptible to honour and dishonour, praise and blame, sometimes becomes angry, sometimes pleased and pacified. He, who becomes unhappy at somebody's disparagement or proud when applauded, is not a true slave and devotee of God.

'Devotee of God! one in millions is enlightened to realization of the essence.' P.51

ਤਤ ਸਮਦਰਸੀ ਸੰਤਹੁ ਕੋਈ ਕੋਟਿ ਮੰਧਾਹੀ ॥

Only a rare one amongst millions is God's true slave and devotee. The rest of the mankind are attached only for self-interest. So in this way—

'His service becomes not acceptable and fretting and fretting, he feels miserable.' P.1247

ਸੇਵਾ ਥਾਇ ਨ ਪਵਈ ਤਿਸ ਕੀ ਖਪਿ ਖਪਿ ਹੋਇ
ਖੁਆਰ ॥

Such a one does render service but does not give up pride in doing service. He frets himself to exhaustion.

'Nanak, he alone is called the servant who cuts off his head and offers it to the Lord.'

ਨਾਨਕ ਸੇਵਕੁ ਸੋਈ ਆਖੀਐ ਜੋ ਸਿਰੁ ਧਰੇ ਉਤਾਰਿ ॥

So, Guru Sahib says thus—

Refrain: He, who severs his head,

That devotee alone is dear to the Lord.

ਧਾਰਨਾ - ਜੋ ਸਿਰ ਧਰੇ ਉਤਾਰ,

ਸੇਵਕ ਸੋਈ ਪਿਆਰਾ ਗੁਰਾਂ ਨੂੰ - 2, 2.

He, who severs his pride-like head, is beloved of the Guru—

'He accepts the True Guru's will and keeps the Name clasped to his mind.' P.1247

ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿ ਲਏ ਸਬਦੁ ਰਖੈ ਉਰ ਧਾਰਿ॥

He always remains happy and satisfied in the Guru's will. He does whatever the Guru wants him to do and keeps the Guru's word lodged in his heart and mind.

'Profitable is the performance of that service, with which the True Guru's mind is pleased. When the mind of the True Guru is propitiated, then the sins and evil deeds flee.' P.314

**ਸਾ ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ ਜਿਤੁ ਸਤਿਗੁਰ ਕਾ ਮਨੁ
ਮੰਨੇ॥**

**ਜਾ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨਿਆ ਤਾ ਪਾਪ ਕਸੰਮਲ
ਭੰਨੇ॥**

When the devotee's service is approved by the True Guru, all sins are annulled at once. So, this is the manner of rendering devotional service. Service should be rendered after giving up all sense of pride. Whoever has served in this manner has got the Guru's acceptance and approval.

When Fifth Guru Sahib was getting the side-walls of Taran Taran bricked, then many kilns were working. Guru Sahib thought of a devotee, who was a noble and lofty soul, but he had gone astray, and had not yet come into the fold of Sikhism. He lived at village Phaphra near Mansa. His name was Behlo and was a follower of Sakhi Sarwar. Guru Sahib sent a Sikh to him to tell him, "The Guru has summoned you because you have a connection with him from the previous birth, and he knows you very well." The Gursikh did go and conveyed this message to

him. He said, "Look brother! I am a follower of Pir Sarwar of Nigaha and have faith in him. I have no connection with the Guru. He is mistaken. I won't go to see him." The Gursikh returned to Amristar. Guru Sahib sent the Gursikh for the second time, who conveyed this very message again, "O Behlo! Guru Sahib knows very well that you have a connection with the Guru's abode for several previous births. You have gone astray."

He said, "No brother! I am the *chaudhri* (head man) of the area. I am the chief of the followers of Pir Sarwar. I take groups of devotees to him. Therefore, I am not going to see the Guru."

Guru Sahib once again showed his grace and sent his Sikh for the third time to tell him that he must see him (the Guru) once at least. At this he said, "All right! I shall go with you, though I do not know the Guru. It is possible that he may be knowing me. But the thing is this much that I have to cross the Sutlej. If my Pir comes, then I will not go to the Guru. But if he (the Pir) does not come, I will accompany you to the Guru." So, putting on his typical dress of a Sarwar-follower, he set out with the Gursikh. When he was going to cross the Sutlej, he said, "Pir Ji! I am now going to the Guru (Holy Preceptor) of the Sikhs. If you are capable, then stop me by the middle of the river either by turning the boat, or by some other miracle. If you do not do anything, and I cross the middle of the river, then I will discard your typical garb, remove the jacket and throw the iron symbol I am carrying, into the river." He kept waiting up to the middle of the river. He kept calling him: "Look Pir Ji! I am about to cross mid-stream; stop me if you can, otherwise I am going to the Guru." When no miracle happened, he

threw the jacket and the iron symbol into the river, and said, "Let us go, brother! now I am gone to the Guru." He came to Guru Sahib. Guru Sahib cast his gracious glance on him. He happened to understand Sikhism and got engaged in rendering service. When kilns were getting readied, he learnt from somewhere that excreta should be put into the kiln to obtain fully-baked bricks. Without telling anybody, he lined his basket with jute and through out the day he remained busy in putting excreta into a kiln. When the kilns were opened, bricks were presented to Guru Sahib. He examined the bricks of various kilns. When the turn came of Bhai Behlo's kiln, the brick produced a tinkling sound on tapping. Guru Sahib asked, "Brother! whose brick is this? From whose kiln it is?"

They said, "Sir! it is from Bhai Behlo's kiln."

Guru Sahib asked, "How did he bake it so well?"

They said, "True Sovereign! what should we tell you? He is a liberated devotee who is forgetful of everything- food, drink and sleep. His only longing is to have the bricks in his kiln baked so well that Guru Sahib may be pleased with him."

So, Guru Sahib got up and left. When Guru Sahib reached there (Behlo's kiln), he saw the entire procedure. He saw Bhai Behlo carrying a basket and a broom. Guru Sahib was very much pleased at seeing that the Gursikh had totally effaced his self and ego. At once, he directed that Bhai Behlo should be bathed and brought to him. When, after bath, he reached into the presence of Guru Sahib, he (Guru Sahib) took him in his embrace. He said, "O Gursikh! blessed, blessed, blessed art thou. First and

foremost among the Sikh devotees is Bhai Behlo."

Guru Sahib bestowed on him 'Number one' position. In this way is service rendered, approved and accepted. You will find many others doing service, but they are not devoted servants in the real sense.

*Refrain: Idle prattlers are many,
But a true servant is rare indeed.*

ਧਾਰਨਾ - ਗੱਲਾਂ ਵਾਲੇ ਹੈਨ ਘਨੇਰੇ,
ਚਾਕਰ ਕੋਈ-ਕੋਈ ਹੈ -2, 2

*'Should man engaged in service, show pride and
disputation enter,*

And should chatter excessively—

The Master's pleasure shall he not win.

*One shall obtain honour only by sacrifice of self and
rendering service.*

*Saith Nanak: By union with Him to whom is the
devotee attached, shall such find approval.' P.474*

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦੁ ॥

ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮ ਨ ਪਾਏ ਸਾਦੁ ॥

ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ ॥

ਨਾਨਕ ਜਿਸ ਨੋ ਲਗਾ ਤਿਸੁ ਮਿਲੈ ਲਗਾ ਸੋ ਪਰਵਾਨੁ ॥

ਅੰਗ-474

There are many braggarts—I did this; I got that gurdwara built; I rendered service at such and such place. They continue publicizing their service. Guru Sahib says—

*'One in millions alone is a true devotee or servant of
God—*

All others are but traders in piety.' P.495

ਕੋਟਿ ਮਧੇ ਕੋ ਵਿਰਲਾ ਸੇਵਕੁ ਹੋਰਿ ਸਗਲੇ ਬਿਉਹਾਰੀ ॥

The rest render service for fulfillment of one wish or another: 'May I be cured of my ailment! True Sovereign! I will render service for 1 1/4 months or, year if this disease of mine is cured, or

if my particular trouble is resolved.' Thus they bargain with God. So, in this way, only a rare person is a true servant of God.

When Guru Amar Dass Ji came into the service of the Second Guru Sahib, he thought: Here, perhaps, penances may have to be practised, or I may have to sit around burning fires, or practise 'jal dharas' (in winter season, letting water drip from a pitcher-hole on the head), but when he saw that in the Guru's abode, service was of prime importance, he said to the kitchen incharge, "Please allot me the task of bringing water for the kitchen." When he got this service, he kept carrying water throughout the day. He filled up all the vessels with water. He sprinkled water. He started scrubbing the utensils. He waved hand fan over the devotees. Besides, he started doing all kinds of service. Thereafter, he took upon himself the service of bringing water for Guru Sahib's bath. Thus, he would go for water well in advance, whether it was winter, or summer or rainy season. He never missed bringing water. So, he started rendering immense service. Bhai Santokh Singh Ji writes that he (Guru Amar Dass Ji) rendered such great service that none else could render

*Whether it was winter, or summer or pouring rain,
Unconcerned did he render service in the same manner.
After practising great penance, he made such
endeavours*

That blessed became his life.

*Even then he said not to the Guru that he was doing
something.*

He remained detached and indifferent in his mind.'

(Sri Gur Partap Suraj Granth) P.1383

ਸੀਤ ਉਸਨ ਬਰਖਾ ਬਡ ਹੋਵਤਿ
ਸੇਵਹਿੰ ਇਕ ਸਮ ਜਾਨਹਿੰ ਨਾਂਹਿ।
ਤਪ ਬਿਸਾਲ ਕਰ ਘਾਲ ਸੁ ਘਾਲਹਿੰ
ਧੰਨ ਜਨਮ ਕਰਿ ਲੀਨਿ ਉਪਾਹਿ।

**ਤੱਦਪਿ ਰੁਖ ਨਹਿੰ ਗੁਰ ਕਛੁ ਕਰਿ ਹੈਂ
ਉਦਾਸੀਨ ਸੀ ਬਿਤੀ ਰਾਖਹਿੰ।**

After having talked to him once, Guru Angad Sahib Maharaj did not speak to him again, though he helped Guru Sahib to take bath, rendered other service too, made beds, washed clothes and did almost everything. Guru Amar Dass Ji had a detached and indifferent attitude. Even then, there was a great longing in him to render service.

'Though seating near himself, Guru Sahib asked him not anything.

Indescribable are the ways of the Inaccessible Guru.'
(Sri Gur Partap Suraj Granth) P. 1383

**ਨਿਕਟ ਬਿਠਾਇ ਨ ਬੋਲਹਿੰ ਬੁਝਹਿੰ
ਅਗਮ ਗੁਰੁ ਗਤਿ ਲਖੀ ਨ ਜਾਹਿ।**

Though Baba Amar Dass lived with Guru Sahib, yet he never asked him, "What is the state of your home? You have left your children behind. Go and meet them sometime." Even though they were related, yet he did not talk to him at all- neither of joy, nor of sorrow.

'At this, the Sikhs who were there.....(Sri Gur Partap Suraj Granth) P.1383

ਸਿਖ ਇਮ ਭਨਤਿ, ਅਪਰ ਜੇ ਨਰ ਹੈਂ।

The rest of the attendants serving at the Guru's abode started talking about Baba Amar Dass Ji—

'... .. most of them made fun of him.'

(Sri Gur Partap Suraj Granth) P.1383

..... ਬਹੁ ਬਿਧਿ ਕੇ ਠਾਨਹਿੰ ਉਪਰਾਸ।

The fellow Sikhs kept making fun of him in various ways. One said- 'Look! this fellow has come here after attaining the age of 71 years.' Another remarked—'He was bound to come here. What need the family has of an old person? His family must have thrown him out of the house. If he were

needed in his home, wouldn't he have gone to see his family?

'His family has turned him out of the house, and he has no money.' (Sri Gur Partap Suraj Granth) P.1384

**ਘਰ ਤੇ ਮਨਹੁ ਨਿਕਾਸਜੋ ਕਿਸਿ ਨੇ
ਦਰਬ ਨਹੀਂ ਕੁਛ ਇਸਕੇ ਪਾਸ।**

He has not a penny in his pocket; his family has thrown him out of the house, and so he has come to the Guru's abode because—

'The Guru is the prop of the supportless, and seeing this has he come to him (Guru).' (Sri Gur Partap Suraj Granth) P.1384

**ਗੁਰ ਨਿਰਾਸਰੇ ਕੋ ਸੁ ਆਸਰਾ
ਇਮ ਲਖਿ ਆਯਹੁ ਇਨਹੁ ਅਵਾਸ।**

They remarked—'He has come to Guru Sahib seeing that he has no where to go and will find shelter only with him (Guru).'

'He subsists on others' bread.

Renouncing everything has he become sad and disappointed.' (Sri Gur Partap Suraj Granth) P.1383

**ਟੁਕਰੇ ਖਾਨ ਰਹਜੋ ਪਰਿ ਕੈ
ਇਹ ਸਭ ਨੋ ਤਯਾਗਜੋ ਭਯੋ ਨਿਰਾਸ ॥**

They said— "Now he keeps working on bare bread, because he has lost all hope. If he continues getting just food, it is more than enough for him." So, holy congregation! such taunts and jibes did the fellow attendants hurl at him. But it is not an easy thing to become a true servant. He who is prepared to sacrifice his life, is not affected by taunts and jibes.

*Refrain: Indifferent are servants of God
To taunts and jibes of the world.*

**ਧਾਰਨਾ - ਸੇਵਕ ਨਾ ਮੰਨਦੇ ਜੀ,
ਦੁਨੀਆਂ ਦੇ ਤਾਹਨੇ ਮਿਹਣੇ -2, 2.
ਦੁਨੀਆਂ ਦੇ ਤਾਹਨੇ ਮਿਹਣੇ -2, 2.**

ਸੇਵਕ ਨਾ ਮੰਨਦੇ ਜੀ,..... -2.

Since the very beginning has the world been hurling taunts and jibes. If man gets a place of refuge in the Guru's abode, his life becomes meaningful and fruitful. But about Baba Amar Dass Ji, people remarked—"Look! how strange of him to have gone there!

*'After renouncing his family and home,
He has not bothered about them again.
All the people have started making fun of him—
What a thing for him to do in his old age!'*

' (Sri Gur Partap Suraj Granth) P.1378

**ਨਿਜ ਕੁਲ ਕੋ ਨਿਜ ਗ੍ਰਿਹ ਕੋ ਤਜਿ ਕਰਿ
ਨਹੀਂ ਜਾਇ ਪੁਨ ਕੀਨਿ ਸੰਭਾਲ।
ਨਰ ਉਪਹਾਸ ਕਰਨਿ ਸਭਿ ਲਾਗੇ
ਬਿਧਿ ਹੋਇ ਕਿਆ ਕੀਨੀ ਢਾਲਿ।**

People said—"He has become old. What a strange thing he has done to have left his home and family! He must not be welcome in his home—

*'Shelterless must he be, unwelcome at home;
His family must not be giving him any respect.'*

(Sri Gur Partap Suraj Granth) P.1384

**ਫਿਰਹਿ ਨਿਥਾਵਾਂ ਥਾਵ ਨ ਪਾਵਹਿ,
ਅਹੈ ਨਿਮਾਨਾ ਮਾਨ ਨ ਕਾਇ।**

Nobody at home must be showing respect to him. He must not be having any shelter or place to live in.

'Day and night he conducts himself serving in this manner.

He serves and obeys every one.'

(Sri Gur Partap Suraj Granth) P.1384

**ਰੈਨਿ ਦਿਵਸ ਇਤ ਉਤ ਕੋ ਬਿਚਰਤਿ
ਸਭਿ ਕੇ ਆਗੈ ਸੇਵ ਕਮਾਇ।**

That is why he obeys everyone. He does everybody's bidding. If someone says, "Baba (old

man), I have to take bath, bring water for me”, he brings water for him.” In fact, he assisted everybody in taking bath, and promptly did he bring water for everyone. But this conduct did not elicit praise from the people. On the other hand, they said, “He obeys everyone out of fear. He is always running about and assists everyone in bathing.

“He obeys everyone out of fear....” (Sri Gur Partap Suraj Granth)

ਸਭਿ ਕੋ ਕਹਯੋ ਕਰੈ ਉਰ ਡਰਪਤਿ

They said, “Out of inner fear, he renders whatever service he is asked to do, like scrubbing utensils, sweeping the premises and washing clothes. He does everything readily –

“He obeys everyone out of fear lest he should be turned out of the place. ’ (Sri Gur Partap Suraj Granth) P.1384

**ਸਭਿ ਕੋ ਕਹਯੋ ਕਰੈ ਉਰ ਡਰਪਤਿ ਨਹੀਂ
ਨਿਕਾਸ ਦਹਿੰ ਇਸ ਥਾਇੰ।**

They said, “He renders every kind of service out of fear lest he should be thrown out of the place.” In this manner did the slanderers make fun of him –

‘In this manner did the slanderers heap great ridicule on him,

But these ignorant persons little knew the truth.’ (Sri Gur Partap Suraj Granth) P.1384

**ਇਮਿ ਨਿੰਦਕ ਉਪਹਾਸ ਜੁਗਤਿ ਬਹੁ ਨਿੰਦਹਿੰ,
ਬਿੰਦਹਿੰ ਨਹੀਂ ਗਵਾਰ।**

But these ignorant slanderers did not know that he (Baba Amar Dass Ji) was making preparations for becoming the Sovereign of both material and spiritual worlds, that he was going to ascend to the spiritual throne of Guru Nanak. Holy congregation! exalted positions are not attained for nothing. For attaining to the goal of God’s love, you have to

follow the path of devotion and sacrifice—

'It 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 ॥

Refrain: It is by sacrificing one's life that one reaches the goal of love.

ਧਾਰਨਾ - ਮਰ ਕੇ ਹੀ ਪਹੁੰਚੀਦੈ,

ਪ੍ਰੇਮ ਦੀ ਮੰਜਲ ਉਤੇ -2, 2.

ਪ੍ਰੇਮ ਦੀ ਮੰਜਲ ਉਤੇ -2, 2.

ਮਰ ਕੇ ਹੀ ਪਹੁੰਚੀਦੈ,..... -2.

'It 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 ॥

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

Be the dust of the feet of all, and then alone come to me.' P.1102

ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥

ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥

'Exhausted, to the Lord now I make resort.

Now that to the Lord's shelter I have come,

Save me or destroy me as be Thy pleasure.

The world's cleverness and praise in fire have I burnt.

Call me any, good or bad—to the Lord my self have I dedicated.' P.524

ਅਬ ਹਮ ਚਲੀ ਠਾਕੁਰ ਪਹਿ ਹਾਰਿ॥

ਜਬ ਹਮ ਸਰਣਿ ਪ੍ਰਭੁ ਕੀ ਆਈ ਰਾਖੁ ਪ੍ਰਭੁ ਭਾਵੈ
ਮਾਰਿ॥

ਲੋਕਨ ਕੀ ਚਤੁਰਾਈ ਉਪਮਾ ਤੇ ਬੈਸੰਤਰਿ ਜਾਰਿ॥

ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ ਦੀਓ
ਹੈ ਢਾਰਿ॥

ਅੰਗ - 524

When we come into the Guru's refuge—

'Now that to the Lord's shelter I have come. Save me or destroy me as be Thy pleasure.

The world's cleverness and praise in fire have I burnt.'

P.524

ਜਬ ਹਮ ਸਰਣਿ ਪ੍ਰਭੁ ਕੀ ਆਈ ਰਾਖੁ ਪ੍ਰਭੁ ਭਾਵੈ
ਮਾਰਿ॥

ਲੋਕਨ ਕੀ ਚਤੁਰਾਈ ਉਪਮਾ ਤੇ ਬੈਸੰਤਰਿ ਜਾਰਿ॥

Guru Sahib says—"I have burnt world's cleverness and praise in fire. You may call me good or bad; but I have come into the Guru's refuge." So, in this way was Baba Amar Dass Ji rendering service in a totally detached manner because until the servant's mind becomes equable, he cannot be called a servant in the true sense of the word.

'Should he (the servant of God) regard evil and good alike,

By such device in Lord shall remain absorbed.' P.432

ਬੁਰਾ ਭਲਾ ਜੇ ਸਮ ਕਰਿ ਜਾਣੈ

ਇਨ ਬਿਧਿ ਸਾਹਿਬੁ ਰਮਤੁ ਰਹੈ॥

ਅੰਗ - 432

Both have to be treated alike. Baba Amar Dass Ji's fellow Sikhs spoke ill of him He served not for two-four years, but he kept serving in this manner for full twelve years. During this period, on one hand, the Guru never called him, while, on the other hand, these persons said that he (Baba Amar Dass

Ji) was rendering service out of fear—

'In this manner did the slanderers heap great ridicule on him.

*But these ignorant persons little knew the truth
That he was going to be the Sovereign of both
material and spiritual worlds,
Whose generosity none would be able to equal.'*

(Sri Gur Partap Suraj Granth) P.1384

ਇਮਿ ਨਿੰਦਕ ਉਪਹਾਸ ਜੁਗਤਿ ਬਹੁ ਨਿੰਦਹਿ,
ਬਿੰਦਹਿ ਨਹੀਂ ਗਵਾਰ। ਦੀਨ ਦੁਨੀ ਕਾ ਪਾਤਸ਼ਾਹ ਹੁਇ
ਜਿਸ ਕੇ ਸਮ ਕੋ ਹੂੰ ਨ ਉਦਾਰ।

ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪਿ ਸੂਰਜ ਗ੍ਰੰਥ, ਅੰਗ - 1384

The slanderers did not know that he (Baba Amar Dass Ji) would become the sovereign of both material and spiritual worlds whom none would be able to equal—

*'On hearing his calumny from the Sikhs,
He neither felt joy nor anger.'*

(Sri Gur Partap Suraj Granth) P.1384

ਸਿੱਖਯਨ ਅਰੁ ਨਿੰਦਕ ਤੇ ਸੁਨਿ ਕਰਿ
ਹਰਖ ਨ ਸ਼ੋਕ ਕਰਹਿ ਕਿਸ ਬਾਰਿ।

Baba Amar Dass Ji felt neither joy nor sorrow. He was neither angry nor pleased--

'Eveready was he to render service.

In every manner did he serve and worship the Guru.'
(Sri Gur Partap Suraj Granth) P.1384

ਇੱਕ ਸੇਵ ਕੇ ਤਤਪਰ ਹੂੰ ਕਰਿ
ਗੁਰੁ ਅਰਾਧਹਿ ਸਰਬ ਪ੍ਰਕਾਰ।

Holy congregation! this service is surely difficult to render.

Refrain: By becoming corpse-like (that is, by killing all desires) can one become a disciple, and not by mere talking.' (Bhai Gurdas Ji, Var 3/18)

ਧਾਰਨਾ - ਮੁਰਦਾ ਹੋਇ ਕੇ ਮੁਰੀਦ ਬਣ ਜਾਵਣਾ -2, 2.

ਮੁਰਦਾ ਹੋਇ ਕੇ ਮੁਰੀਦ ਬਣ ਜਾਵਣਾ -2, 4.

ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਨ ਗਲੀ ਹੋਵਣਾ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦੀ ਵਾਰ 3/18

By mere talking can one neither render service, nor become a disciple. Until man effaces himself, he cannot become a disciple—

'Only he who is contented, and firm in faith and is ready to sacrifice himself annuls delusion and fear.'
(Bhai Gurdas Ji, Var 3/18)

ਸਾਬਰੁ ਸਿਦਕਿ ਸਹੀਦੁ ਭਰਮ ਭਉ ਖੋਵਣਾ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਵਾਰ 3/18

He should be contented and firm in faith and thereby he should put an end to his delusion and misconception.

'Like a boughten slave he should always engage himself in his Master's service.' (Bhai Gurdas Ji, Var 3/18)

ਗੋਲਾ ਮੁਲ ਖਰੀਦੁ ਕਾਰੇ ਜੋਵਣਾ।

Holy Congregation! agree to become a slave. Only then does one find entry to Sikhism, otherwise not.

Once there was a king named Ibrahim. In those days, it was a common practice to keep slaves. People were taken as captives and sold as slaves. This king kept a slave. When he saw the slave, he felt that he belonged to a good family. If it were so, he planned to give him some concessions. He called him and said, "O slave! what is your name? What are your food habits and tastes? What do you wish to have for food? Thirdly, what kind of clothes do you wish to wear? Fourthly, tell me—at what time do you wish to get up and at what time to sleep?"

He said, "O king! when I was a free man, I had a name. At that time, I ate what I liked; I woke up and went to sleep of my own free will. I wore what

I liked. Now I am a slave. A slave has no rights. There is no law in the world which can safeguard a slave. He is at the mercy of his master."

When, in the beginning, slaves were captured and taken to America, they were given very harsh punishments. If any slave made a slight mistake, he was thrown into boiling water. They were tied to stakes like animals. They ate whatever little was given to them.

So he said to the king, "Sir! now, when I have become a slave, I have no right left with me. You may give me whatever name you like; I will respond to it. As regards food, I will eat whatever you give me. When you tell me to go to sleep, I will sleep, and when you call me, I will get up. I shall wear the dress which is pleasing to your eyes.

So—

'Like a boughten slave he should always engage himself in his master's service.'

(Bhai Gurdas Ji, Var 3/18)

ਗੋਲਾ ਮੁਲ ਖਰੀਦ ਕਾਰੇ ਜੋਵਣਾ।

Until man imbibes this attitude and calls himself a slave, he cannot be in harmony with the Guru. When this humility comes and one feels— 'True sovereign! I belong to you. I have surrendered my all unto you and have retained nothing with myself, when we render service with this attitude of mind, then our service bears fruit.' A selfless servant or slave finds a place in God's Court—

Refrain: In the Divine court is found a place

When we render service in the world.

ਧਾਰਨਾ - ਦਰਗਹ ਮਿਲਦੈ ਥਾਉਂ,

ਜੇ ਵਿਚ ਦੁਨੀਆਂ ਸੇਵ ਕਮਾਈਐ -2,2.

ਜੇ ਵਿਚ ਦੁਨੀਆਂ ਸੇਵ ਕਮਾਈਐ -2,2.

ਦਰਗਹ ਮਿਲਦੈ ਥਾਉਂ..... -2.

'By devotion and service in this world, shall ye get a place at the Divine Portal.

Then, says Nanak, in joy may you gambol.'

P.26

**ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ
ਪਾਈਐ ॥**

ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥

But that service is to be rendered by effacing ego within.

'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.

If mortal becomes recipient of His grace, then does he obtain the Lord.

Without His grace, can He not be obtained.' P.28-29

ਮਨੁ ਤਨੁ ਸਉਪੇ ਆਗੈ ਧਰੇ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰਿ ॥

**ਧਨੁ ਗੁਰਮੁਖਿ ਸੋ ਪਰਵਾਣੁ ਹੈ ਜਿ ਕਦੇ ਨ ਆਵੈ
ਹਾਰਿ ॥**

**ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਵਿਣੁ ਕਰਮੇ ਪਾਇਆ ਨ
ਜਾਇ ॥**

Until ego is effaced from within the self, until mind and body are dedicated to the Guru, his service does not get God's acceptance and approval. So, in this way was Baba Amar Dass Ji rendering service in the Guru's abode. Years passed but he got no clothes; he got only a two yard long piece of cloth. This he tied on his head. Year after year passed in this manner. He secured the cloth on his head with strings. His body got weaker and weaker. His clothes became torn; his feet became sore. But his longing for service kept increasing day by day.

He was unconcerned whether the Guru called him or not. Twelve years passed in this manner in rendering service. Service is of two kinds. One is—

'He, who performs service without desire for reward, attains to the Lord.' P.286

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥

ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥

Another service is rendered with a desire for recompense. By rendering such service is obtained the reward asked for and desired.

Refrain: You can see by rendering devotional service, It will always bear fruit.

ਧਾਰਨਾ - ਕਰਕੇ ਕੋਈ ਵੇਖ ਲਓ,

ਸੇਵਾ ਤੋਂ ਮਿਲਦੈ ਮੇਵਾ -2, 2.

ਸੇਵਾ ਤੋਂ ਮਿਲਦੈ ਮੇਵਾ -2, 2.

ਕਰਕੇ ਕੋਈ ਵੇਖ ਲਓ,..... -2.

'By once assisting a Gursikh to bathe accrues the merit of undertaking five holy pilgrimages to the Ganga and five to Paryag.

By lovingly offering water to a Gursikh is received the merit of making a pilgrimage to Kurukshetra, and by feeding him accrues the fruit of performing an Ashwamedh yagya.

By teaching a Guru's hymn to a Sikh is obtained the merit of building and donating seven temples of gold.'

(Kabit No.673, Bhai Gurdas Ji)

ਪੰਚ ਬਾਰ ਗੰਗ ਜਾਇ, ਬਾਰ ਪੰਚ ਪ੍ਰਾਗ ਨਾਇ,

ਤੈਸਾ ਪੁੰਨ ਏਕ ਗੁਰਸਿਖ ਕਉ ਨਵਾਏ ਕਾ।

ਸਿਖ ਕਉ ਪਿਆਇ ਪਾਨੀ, ਭਾਉ ਕਰਿ ਕੁਰਖੇਤ,

ਅਸੁਮੇਧ ਜਗ ਫਲ ਸਿਖ ਕਉ ਜਿਵਾਏ ਕਾ।

ਜੈਸੇ ਸਤ ਮੰਦਰ ਕੰਚਨ ਕੇ ਉਸਾਰ ਦੀਨੇ,

ਤੈਸਾ ਪੁੰਨ ਸਿਖ ਕਉ ਇਕ ਸਬਦ ਸਿਖਾਏ ਕਾ।

ਕਬਿੱਤ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

Bhai Gurdas Ji describes the merit of doing virtuous and meritorious deeds--

'Five times going to the Ganga and five times bathing at Paryag...' (Kabit No.673, Bhai Gurdas Ji)

ਪੰਚ ਬਾਰ ਗੰਗ ਜਾਇ, ਬਾਰ ਪੰਚ ਪ੍ਰਾਗ ਨਾਇ,..... ॥

ਕਬਿੱਤ (ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

So much merit or fruit is obtained by inviting a Gursikh to one's house and serving food to him.

'By lovingly offering water to a Gursikh is obtained the merit of making a pilgrimage to Kurukshetra...'

(Kabit No.673, Bhai Gurdas Ji)

**ਸਿਖ ਕਉ ਪਿਲਾਇ ਪਾਨੀ, ਭਾਉ ਕਰਿ
ਕੁਰਖੇਤ..... ॥**

If you ask a Gursikh and serve water to him with love, you will obtain the fruit of having made a pilgrimage to Kurukshetra.

'By teaching a Guru's hymn to a Sikh is obtained the merit of building and donating seven temples of gold.'

(Kabit No.673, Bhai Gurdas Ji)

**ਜੈਸੇ ਸਤ ਮੰਦਰ ਕੰਚਨ ਕੇ ਉਸਾਰ ਦੀਨੇ,
ਤੈਸਾ ਪੁੰਨ ਸਿਖ ਕਉ ਇਕ ਸਬਦ ਸਿਖਾਏ ਕਾ।**

If man teaches just one 'shabad' (hymn) of Guru Sahib to a Sikh and makes him memorize it, he will obtain the fruit of having constructed seven temples of gold. If he gently presses a Gursikh's legs and sends him to sleep, he will obtain the fruit of having visited a holy man twenty times to have his glimpse and pay obeisance to him. This used to be the practice in former times because devotees went on foot for making holy visits and pilgrimages. People used to serve Gursikhs, so much so even the Gurus served them.

Once Sovereign Fifth Guru Sahib (Guru Arjan Dev ji Maharaj) was staying at Amritsar. A group of devotees was coming from afar to pay obeisance to him. When they stopped at Lahore to spend the night, all of them had an idea—"Let us set out early in the morning and attend tomorrow's morning holy congregation after having a glimpse of Guru

Maharaj.” The group included children, women and old persons also. It was a distance of 35 miles (about 56 kms). So, they walked very fast. When they reached near Pipli Sahib, night fell. The devotees were tired. They were obliged to walk slowly. The ladies lagged behind, and the Jathedar (leader of the group) had to wait for them. Similarly, old persons were also exhausted and they too lagged behind. They sat down as they could not walk any further. They thought, “What should be done? The night is advancing and Darbar Sahib, Amritsar is still quite far away. Besides, we have not eaten anything since morning. We have been walking ever since then after taking morning meal. At noon, we have not rested anywhere.” Here at Amritsar, Guru Sahib said to his wife, “Bake a basket full of loaves and cook a cauldron of pulses. Don’t tell anybody about it. Do it quietly.” So, as soon as it became dark, Guru Sahib picked up the basket of loaves and on his wife’s head he placed the cauldron of pulses. They carried hand-fans too and set out for Pipli Sahib and before the group of devotees reached there, they were there to receive them. When the devotees came there, Guru Sahib said, “Welcome holy company! food is ready, come after washing your face, hands and feet and partake of it.”

Guru Sahib himself started drawing water from the well with a bucket. While Guru Sahib poured water, his wife washed the devotees’ feet. The devotees were very happy that noble Gursikhs had come to serve them food. After serving food to the devotees, Guru Sahib said, “Now tell us—what is your pleasure.” The two started waving fans over them. They said, “O Gursikhs! it is only after taking food that we are now feeling a little well and wish to reach Darbar Sahib immediately.” So the devotees

set out for Sri Darbar Sahib. They marched singing hymns of Guru's love and devotion. Guru Sahib and his wife kept running about sometimes on one side, and sometimes on the other, waving fans over them. When they reached Darbar Sahib, they took them on one side in the '*parkarma*' (circumambulatory path), and said, "Well Gursikhs! rest here for sometime. Soon it will be the ambrosial hour of the morning. So you should have a brief nap, while we wave fans over you." The devotees said, "O Gursikh! you are doing great service to us. Ever since meeting us, you have been serving us; blessed is your birth." So at that time, the devotees rested there while Guru Sahib and his wife waved fans over them. They pressed the legs and backs of those, who could not sleep because of tiredness. An old man was not getting sleep and kept changing side. Guru Sahib pressed his legs and back.

He said repeatedly, "O Gursikh! you have not taken any rest so far, you should also rest for a while. Tell me your name—who are you? When I see Guru Sahib in the morning, I will surely make mention of your service because I have never before witnessed anybody rendering such devoted service."

On the other hand, Guru Sahib's wife waved fan over the women devotees. She pressed the feet of those women who could not get sleep due to tiredness. Then came the ambrosial hour of the morning, time for bathing. Bhai Gurdas Ji and Bhai Buddha Ji stood before Guru Sahib's room waiting for him to come out, but the door did not open. They asked the '*sewadars*' (attendants), "What is the matter that Guru Sahib hasn't come out today?"

They said, "Nothing is known of Guru Sahib. He has been away since the previous evening. We

do not know whom he has gone to liberate. He hasn't returned so far, and besides, he didn't tell us anything before leaving. Revered mother (Guru Sahib's wife) is also with him. "

Instantly did Bhai Gurdas Ji realize that it was some miracle, and said to Baba Buddha Ji, "Baba Ji! you have got a boon from Guru Nanak Sahib that the Satguru (True and Perfect Holy Preceptor) shall never be away from your sight. Kindly tell us where Guru Sahib is at the present moment, so that we may go and bring him back, and request him to afford his glimpse to the devotees."

Baba Ji said, "It is not known where Guru Sahib is at present." He said this because humility is the ornament of Gurmukhs (Guru-ward persons). Even though knowing everything he did not acknowledge that he had knowledge about Guru Sahib's whereabouts. So, he said, "Let us look for him, first among the devotees present here, and if he is not found here, we shall look for him outside, and inquire from other Gursikhs. Come, let us look for him." Going slowly in the '*parkarma*' (circumambulatory path), they saw ahead that fan was being waved over the sleeping devotees and one devotee was pressing the legs of an old man, and that old man was saying to him, "Dear brother! kindly tell me your name. Although I cannot sleep, yet you have removed my tiredness. I will surely make mention of you to Guru Sahib." When Guru Sahib noticed Baba Buddha Ji and Bhai Gurdas Ji coming, he looked down, so that he might not be recognized. But they recognized Guru Sahib and greeted him.

After greeting Guru Sahib, they said, "O Sovereign! even when there are a large number of

attendants and Gursikhs, you are serving the devotees with your own hands, and since the previous evening have been engaged in service, and you are waving fan also.”

When that old man heard this much, he got up, started wailing and said, “Is it you, O True Sovereign? Did we get our legs pressed by you? Was it you who kept waving fans over us?”

All the devotees got up and ran towards the Guru’s lotus feet.

At that moment Guru Sahib said, “Baba Buddha Ji! Bhai Gurdas Ji! all of you profit by rendering service to the Sikh devotees, but you do not let me serve them. When I serve the Gursikhs I am delighted.” Such is the Guru’s edict—

Refrain: Delighted I am by carrying water, waving fan and grinding corn.

ਧਾਰਨਾ - ਹੋਵਾਂ ਮੈਂ ਨਿਹਾਲ

ਪਾਣੀ ਪੱਖਾ ਪੀਸਣ ਪੀਸ ਕੇ -2, 2.

ਪਾਣੀ ਪੱਖਾ ਪੀਸਣ ਪੀਸ ਕੇ -2, 2.

ਹੋਵਾਂ ਮੈਂ ਨਿਹਾਲ ਪਾਣੀ,..... -2.

‘In drawing water for God’s devotee, waving the fan, And grinding corn for him I find joy.

Burn away in fire royal power, property and offices of authority.’ P.811

ਪਾਣੀ ਪਖਾ ਪੀਸੁ ਦਾਸ ਕੈ ਤਬ ਹੋਹਿ ਨਿਹਾਲੁ ॥

ਰਾਜ ਮਿਲਖ ਸਿਕਦਾਰੀਆ ਅਗਨੀ ਮਹਿ ਜਾਲੁ ॥

Throw your offices of authority into fire, burn away your superiority because they are not letting you render service. Guru Sahib said, “Baba Ji! you render all the service, but when I take up some service, you do not let me do it.”

Blessed is Sri Guru Arjan Dev Maharaj! The entire congregation fell at his lotus feet and

submitted, "O Sovereign! was it you? Is there so much compassion for a Sikh in your heart?"

'The True Guru cherishes his Sikh (disciple).

Unto his attendant the Guru is ever merciful.' P.286

ਸਤਿਗੁਰੁ ਸਿਖ ਕੀ ਕਰੈ ਪ੍ਰਤਿਪਾਲ॥

ਸੇਵਕ ਕਉ ਗੁਰੁ ਸਦਾ ਦਇਆਲ॥

The Guru cherishes his Sikh more than even his sons. He regards them as dear as his own life. So, in this way, whoever renders service in the Guru's abode, surely receives its fruit or reward. A Malwa resident named Adam Brar had grown seventy years old, but he had not been blessed with a son. He made many spiritual efforts but was blessed only with a daughter, and not a son. He had a lot of land and property. So, the desire for a son rankled his heart all the time, because some desires like the desire for son, wealth and public recognition are such that continue charming man's mind all the time. He had become 70 years old. But one desire continuously troubled his mind—'I have not been blessed with a son'. He went wherever he was advised to go and made promise of an offering if the boon of a son was granted to him, but all in vain. At last, he happened to meet a Gursikh to whom also he made mention of his desire for a son. He said, "Look brother! in the '*bani*' (utterance) of our True Guru, it is stated that all boons are obtained by rendering service in the Guru's abode. Recite in the following manner—

Refrain: If you want to have the four boons.

Render service to the holy.

ਧਾਰਨਾ - 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.

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

If man wishes to efface his agonies, he should ever sing in his mind God's Name.

If man desires honour for himself, he should give up self-conceit or egoism by associating with the saints.

If man fears involvement in transmigration (coming and going), he should seek shelter with the holy.

Nanak is a sacrifice time and again to such, As after the Lord's sight are thirsting.'

P.266

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

ਜੇ ਕੋ ਆਪੁਨੀ ਸੋਭਾ ਲੋਰੈ ॥ ਸਾਧਸੰਗਿ ਇਹ ਹਉਮੈ
ਛੋਰੈ ॥

ਜੇ ਕੋ ਜਨਮ ਮਰਣ ਤੇ ਡਰੈ ॥ ਸਾਧ ਜਨਾ ਕੀ ਸਰਨੀ
ਪਰੈ ॥

ਜਿਸੁ ਜਨ ਕਉ ਪ੍ਰਭ ਦਰਸ ਪਿਆਸਾ ॥
ਨਾਨਕ ਜਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਸਾ ॥

“Brother! if you go to Amritsar and render devotional service in the holy court of Guru Ram Dass Ji, my heart vouchsafes that your heart's desire shall be surely fulfilled because there is nothing lacking in the Guru's court. At present, there is none other in the world who can grant your wish.” So, he alongwith his wife and daughter came to the Guru's court. After staying there for a few days, he learnt about the daily routine and all the practices followed there. Of all the tasks and services, he took upon himself the most important and that was of collecting firewood from the jungle for the 'langar' (community kitchen). So, he would go to the jungle early in the morning to collect firewood, and brought two loads of it daily. One load he would place in the 'langar' (community kitchen), half of the second

he would sell for his living and the other half he would preserve. It was because he thought that if he ate food from the '*langar*' (community kitchen), then his service would be nullified. So, he served selflessly hoping that someday, Guru Sahib would be pleased with him and would bless him. Time kept passing and then came the winter season.

One day, Guru Sahib had gone out. When he returned, he was accompanied by a large number of devotees. As it was drizzling, their clothes became wet. Guru Sahib called the '*langri Singh*' (cook) and said, "Dear brother! the devotees are all wet. Some arrangement should be made to make them warm. How much firewood is there in the '*langar*' (kitchen)?"

He said, "O True Sovereign! the firewood is just enough to cook food."

Guru Sahib became silent and went inside. When Bhai Adam learnt that the devotees had become wet, he thought of making bonfires in front of every encampment of devotees. So, he, his wife and daughter carried firewood (preserved by him) to every camp and made bonfires. The hot air dried their clothes. In the morning, when Guru Sahib, coming out after taking bath, saw the light of fires, he said, "Brothers! what is this? Where from has firewood come?" They said, "O Sovereign! there is a Gursikh of yours named Adam. He belongs to the Brar clan. He renders service here, and brings a load of firewood for the kitchen daily. His wife and daughter also continue rendering service through out the day. They do sweeping and cleaning, scrub utensils, bake loaves, grind corn and clean pulses. Day and night, the entire family render service. But they do not partake of food from the '*langar*'

(community kitchen). Food they take at home. At this, Guru Sahib was greatly pleased with them, and said, "Present them before us in the morning."

When the morning congregation ended, Bhai Adam stood up in obedience to the Guru's command. The *sewader* (attendant) said, "Sir! this is the Gursikh." Guru Sahib said, "O Gursikh! tell me what I should get for you from the Guru (Holy Master). You may ask for anything you like because there is nothing that is lacking in the abode of Guru Nanak Sahib."

He felt shy and hesitated, "I am so old. What should I say in the presence of the congregation?" So, he could not voice his desire for a son, and said, "O Sovereign! bestow on me the boon of the Name Divine."

Guru Sahib said, "This we will bestow on you, but voice the demand for the fulfillment of which you are doing devotional service."

Again, he became silent. Guru Sahib made an offering of three boons.

Guru Sahib said, "Three boons are offered by the holy. Well, you may discuss at home. Fourth boon we have kept to ourselves." When a holy man is pleased, there is a kind of tide rising in his heart. Whatever he utters at that moment proves to be true. It is very difficult to obtain a word or a boon from a holy man. Some devotees insist upon the holy man—'Please sir! grant the boon by making your utterance.' The holy man continues responding by saying—'The Lord will bless you.' Sant Rarawaley used to say—"Some obtain a word from the holy forcibly. The other is the word or boon which rises in their heart spontaneously. That is like a tide

which is full of boons and blessings.”

So Guru Sahib said to Bhai Adam, “It is all right. We keep this word safe with us. Discuss it among yourselves.” They discussed among themselves. Next day, all stood up again in the congregation.

Guru Sahib said, “Well brother! what is your demand?”

When the husband and wife remained quiet, their daughter submitted, “O Sovereign! I don’t have a brother. Kindly bless me with one.”

No sooner did she say this, than Guru Sahib became serious and shut his eyes.

Then he said, “Bhai Adam! your deeds of previous birth are such that you will not be blessed with a son for the next seven births. You are getting the fruit of your deeds. But you have pleased us by serving the devotees of Guru Nanak Sahib. Therefore, we grant you the boon of a son. This son was to be born to us, but we send him to your home. Name him Bhai Bhagtoo. From his very birth, he will be a Sikh.”

‘He, who prays for four cardinal boons, should apply himself to the service of the holy.’ P.266

**ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੋ ਮਾਰੈ ॥ ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ
ਲਾਗੈ ॥**

In this manner, Guru Amar Dass was rendering service with body and mind. He did every kind of service. It has been recorded that Guru Sahib gave up even sleeping at night.

You may eat and drink as much you like without appetite, it will cause only disease. If someone receives the power of the Name, it is a very great power. So Baba Amar Dass Ji rendered

service by remaining awake day and night. First was held Guru Sahib's 'diwan' (holy congregation) upto 11 P.M. Then, after resting for a while, he picked up the metallic pitcher for bringing water for the Guru's bath. He walked backwards four miles to the Beas always keeping his face towards the Guru's abode. On the way is a place called Damdama Sahib. Reaching there, he offered 'adras' (prayer), "O Sovereign! please forgive me, for now I am going to turn my back towards you as I am entering a valley." It was after offering this prayer that he walked towards the river. He filled the pitcher with water from the river. As his body gradually became feeble, and he could no longer bend down to fill the pitcher with water, he would take a dip in the river with his clothes on, fill the pitcher and place it on his head. Even though he had become 83 years old, yet he continued doing this service.

*'Short in stature and weak in body,
He became very old and had little strength.'* (Sri Gur Partap Suraj Granth, P.1383)

**ਮਧਰੋ ਡੀਲ ਸਰੀਰ ਅਲਪ ਇਨ,
ਬਹੁਰ ਖਿੱਧ, ਬਲ ਨਾਹਿ ਜਿਨ ਮਾਂਹਿ।**

His strength and energy had decreased greatly.
'White his hair and wrinkles on skin, he became very feeble.' (Sri Gur Partap Suraj Granth, P.1383)

ਸ੍ਰੋਤ ਕੇਸ, ਤਨ ਚਰਮ ਸਿਥਲ ਬਹੁ,.....।

His body became bent and wrinkles appeared on his skin—

'...yet he rendered service more than all others.' (Sri Gur Partap Suraj Granth, P.1383)

..... ਸੇਵਾ ਸਭਿ ਤੇ ਅਧਿਕ ਕਰਾਹਿ॥

Even then Baba Amar Dass Ji rendered service more than all others. This was his daily routine. One day, it started raining. The path became slushy. Dark

thick clouds hovered in the sky. The path was not clearly visible. But he picked up the metallic pitcher and set out for the Beas to fetch water for the Guru's bath. He walked backwards. A strong wind was blowing which had thrown thorns on the path. At last, he reached the Beas. Holy congregation! it was a test to which Baba Amar Dass Ji was subjected. When an examiner has to grant a great reward, he subjects the examinee too to a difficult test. Similarly, in the spiritual sphere, a devotee is subjected to a test. When the touchstone is applied, a weak and immature person cannot stand it or pass it; only a mature and determined person passes the test. Such is the Guru's edict—

Refrain: When God's touchstone is applied, only those pass who have surrendered their life.

**ਧਾਰਨਾ - ਜਦੋਂ ਲਗਦੀ ਐ ਰਾਮ ਕਸੌਟੀ,
ਪਾਸ ਹੁੰਦੇ ਮਰਜੀਵੜੇ -2, 2.**

'Such is the touchstone of the Lord, O Kabir, that no false one can stand it.

He alone passes the Lord's test, who remains dead while yet alive.' P.948

**ਕਬੀਰ ਕਸਉਟੀ ਰਾਮ ਕੀ ਝੁਠਾ ਟਿਕੈ ਨ ਕੋਇ॥
ਰਾਮ ਕਸਉਟੀ ਸੋ ਸਹੈ ਜੋ ਮਰਜੀਵਾ ਹੋਇ॥**

All the great holy men of the world had to pass through God's test. Guru Angad Sahib went to the extent of eating even a corpse. Baba Farid practised Divine Name meditation and penances for twelve years, and then again for another period of twelve and in the process, he was reduced to an emaciated skeleton of bones—

'Farid, my aged frail body has become a skeleton and crows peck at my soles.

Even till now, God has not revealed Himself—such is my destiny.

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

**ਫਰੀਦਾ ਤਨੁ ਸੁਕਾ ਪਿੰਜਰੁ ਥੀਆ ਤਲੀਆ ਖੁੰਡਹਿ
ਕਾਗ ॥**

ਅਜੇ ਸੁ ਰਬੁ ਨ ਬਾਹੁੜਿਓ ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਗ ॥

ਕਾਗਾ ਕਰੰਗ ਢਢੋਲਿਆ ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ ॥

ਏ ਦੁਇ ਨੈਨਾ ਮਤਿ ਛੁਹਉ ਪਿਰ ਦੇਖਨ ਕੀ ਆਸ ॥

At last a voice came from heaven which said, "O Farid! God is not to be found in places where you are looking for Him. God abides in your own heart.

'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
ਮੋੜੇਹਿ ॥**

ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਢੁਢੇਹਿ ॥

"Go into the refuge of some perfect holy Preceptor." He heard the voice from the Unknown and Invisible. He got a direction from heaven: "Go to Ajmer Sharif. These days you have there a disciple of Moinuddin named Bakhtiar Kaki who is a perfect holy Preceptor. Go to him." So, in obedience to the voice from the Unknown, he reached there. He started rendering service there. He served day and night for fourteen years. The 'Murshad' (Holy Preceptor) called him on the first day but thereafter, for fourteen years he did not call him. It is not that a Guru (Holy Preceptor) is ignorant; he knows everything. But he has to remove the dross by putting a devotee in the crucible of rigours and severities. He has to make the devotee his own image by removing ego or pride from within him.

So, one day the 'Murshad' (Holy Preceptor) thought of subjecting him to a test. At that time, with his spiritual powers, he caused torrential rain. It rained so heavily that water entered even the place where fire used to be kept preserved. Baba Farid Ji woke up at 1 P.M. because he had to assist the 'Murshad' (Holy Preceptor) to take bath. When he put out his hand to take out fire, there was none because water had entered. He had the shock of his life. He was bewildered— 'What will become of me? If today I miss attending upon the 'Murshad' (Holy Preceptor), the entire service of fourteen years will go waste.' Many ups and downs came into his mind but he was at a loss to understand what he should do. Then a thought came into his mind—'Let me go into the city. I will knock at some gentleman's door and get fire from him.' So, he went to the city to bring fire—

*'Farid, the lanes are muddy; the Beloved's home far;
Yet my love for Him is deep.*

If I stir out, my blanket shall get wet.

If I stay back, am I false to my Love.' P.1379

ਫਰੀਦਾ ਗਲੀਏ ਚਿਕੜੁ ਦੂਰਿ ਘਰੁ ਨਾਲਿ ਪਿਆਰੇ
ਨੇਹੁ ॥

ਚਲਾ ਤ ਭਿਜੈ ਕੰਬਲੀ ਰਹਾਂ ਤ ਤੁਟੈ ਨੇਹੁ ॥

At last he himself took the decision—

*Refrain: Let not my relationship of love be severed,
Even if my blanket gets drenched.*

ਧਾਰਨਾ - ਮੇਰੀ ਟੁੱਟੇ ਨਾ ਪ੍ਰੇਮ ਵਾਲੀ ਡੋਰੀ,
ਭਿੱਜ ਭਾਵੇ ਜਾਵੇ ਕੰਬਲੀ -2, 2.

*'Let the blanket be drenched through; Let it
rain ever so much— Go I must to meet
the Beloved. So my love may prove not
false.'*

P.1379

ਭਿਜਉ ਸਿਜਉ ਕੰਬਲੀ ਅਲਹ ਵਰਸਉ ਮੇਹੁ ॥
ਜਾਇ ਮਿਲਾ ਤਿਨਾ ਸਜਣਾ ਤੁਟਉ ਨਾਹੀ ਨੇਹੁ ॥

He set out for Ajmer City. He walked through the streets. It was very dark. It was raining heavily. As he was going, he saw light in an upper storey room, which kindled some hope in his mind. He thought of knocking there and hoped to find someone awake. In those days, fire used to be kept preserved in every home. He climbed the platform and knocked at the door. From within came the voice—"Who is there?"

He said, "I am a disciple of the 'Murshad' (Holy Preceptor)?"

She asked, "Which disciple of the 'Murshad' (Holy Preceptor)?"

He said, "I am Farid."

She said, "O Farid! what do you need at this hour?" He recognized the voice that it was some woman who was speaking.

He said, "Daughter! open the door so that I may tell you what I need." She said, "O Farid! the house to which you have come is not meant for holy men and mendicants. Here one gets a ticket to hell."

'Beauteous couches perfumed with sandalwood and atter—all these are gateway to terrible hell.'
P.642

ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੋਆ ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ॥

He said, "Daughter! I have an important business."

She said, "what business?"

He said, "Fire at my 'Murshad's' place has got extinguished. It is time for him to take bath. Give me some fire for heating water for his bath."

She said, "O Farid! if your 'Murshad' had taken

bath after sunrise, what difference would it have made to him?"

"Daughter, my pledge to assist him in taking bath daily will be violated. My penance and service extending over two earlier spans of twelve years each, and the present one of fourteen years will be wasted. I came for practising Divine Name meditation and penance at the age of eighteen years. Thus, my spiritual endeavour of 56 years will go in vain. Please, be kind to me."

She opened the door, and said, "Do you have so much love and devotion for your 'Murshad'? But I am not going to give you fire free."

If I can get fire by giving my head, if my 'Murshad' (Holy Preceptor) can be pleased even by giving my skin, it is a very profitable bargain."

She said, "Remove your eye-ball and give it to me." Baba Farid put forward his eye before her.

At this she said, "I am not going to remove your eye-ball. Do it yourself." At that moment, Baba Farid Ji removed his eye-ball and put it in the plate, and she, in exchange, brought fire and gave it to him. Baba Farid bandaged his eye. How much pain he must have felt! How much difficulty he must have faced! But these are the ways of love, holy congregation!

Refrain: Far beyond the head is the abode of love, O my soul,

Far beyond... ..

ਧਾਰਨਾ - ਡੇਰਾ ਨੀ ਜਿੰਦੇ,
ਸਿਰ ਤੋਂ ਪਰੇ ਹੈ ਪ੍ਰੇਮ ਦਾ -2, 2.
ਪਰੇ ਹੈ ਪ੍ਰੇਮ ਦਾ ਡੇਰਾ,
ਪਰੇ ਹੈ ਪ੍ਰੇਮ ਦਾ -2, 2.
ਡੇਰਾ ਨੀ ਜਿੰਦੇ,..... -2.

'If thou yearnest to play the game of love, step on to my path, with thy head placed on the palm of thy hand.

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 ॥

With his eye bandaged, he assisted his 'Murshad' (Holy Preceptor) to take bath. The sun rose.

The Murshad said, "Hasn't Farid come?" The disciples said, "Sir, he is sitting in the corner with his face towards the wall."

He said, "Call him." After fourteen years, it was for the first time that he had called him.

He said, "Farid! why is your eye bandaged?"

If we were in his place, we would have told the 'Murshad' (Holy Preceptor) before the bath itself—'Today I have obtained fire in exchange for my eyeball.' But Farid did not make any mention of what had happened at night.

He said, "O Murshad (Holy Preceptor)! I have bandaged the eye because it is sore [literally: it has come.]"

In Panjabi 'ਆਈ ਅੱਖ' means that it is sore.

At this the 'Murshad' (Holy Preceptor) said, "Farid! eyes which have come are not bandaged. On the other hand, it is the gone eyes which are bandaged. So, remove the bandage."

As soon as he removed the bandage, the eye was found to be intact. So, in this way, he passed the test, he was subjected to. Exactly in a similar

manner was the touchstone being applied to Baba Amar Dass Ji. It was raining. The path was very muddy. He was in old age—83 years old. The metallic pitcher was the same as he had picked up on the first day. He took a dip in the Beas with his clothes on him. He was not bothered that in drenched clothes he might catch cold. Filling up the pitcher with water, he put it on his head and set out on his return journey. On the way, he slipped at several places. Finally, coming near Khadoor Sahib, he stumbled against a stake at a weaver's house. He did not notice it owing to darkness. As he stumbled, the pitcher fell, but he saved the water from spilling. He again picked up the pitcher.

Hearing the sound of falling, the weaver asked, "Brother, who is there?"

Baba Ji said, "I am an humble slave of the True Guru. I have brought water for his bathing."

He (the weaver) asked, "Which '*daas*' (slave) are you?"

His wife said, "Who else can he be? It is Amroo, who has no place, who is meek and shelterless."

She happened to say many other things too. While picking up the metallic pitcher, Baba Amar Dass Ji happened to say: "Mad woman! he, who has a place in the Guru's abode, how can he be shelterless? He, whose support is the Guru, how can he be supportless? He, whose prop is the Guru, how can he be destitute? He on whose side is the Guru, how can he be friendless?"

He picked up the metallic pitcher and went away speaking like this. The holy man's utterance is like an unrestrained arrow which never goes in vain. Such is the Guru's edict—

Refrain: Never goes in vain the utterance of the holy.

ਧਾਰਨਾ - ਬਿਰਥਾ ਨਾ ਜਾਵੇ ਜੀ,
ਸੰਤਾਂ ਦਾ ਬੋਲ ਬੋਲਿਆ -2, 2.

Instantly did she go mad. She started tearing her clothes and biting her own self. This caused much distress and trouble. Baba Amar Dass Ji arrived at the Guru's feet and assisted him in taking bath. He himself also took bath. The sun rose. Guru Sahib, who was omniscient, knew everything about the miracle wrought.

On that occasion, Guru Sahib said, "Bring Baba Amar Dass Ji before us after bathing him and dressing him in new clothes." The Guru's command was obeyed. When Guru Sahib removed 'siropas' from the head of Baba Amar Dass Ji, they weighed five seers (one seer= 900 grams), for whenever he got one, he tied it on his head. This is what is recorded in history.

So, on that occasion, Guru Sahib said, "O man! tell us what happened at night."

He said, "O Sovereign! you are omniscient, what can I tell you?"

In the mean time, the weaver and his wife together with many other persons came and said, "O Sovereign! your servant was carrying water, when he fell into the 'kumbhal' (the weaver's pit in which he lowers his legs while weaving). On hearing the noise, they (weaver and his wife) asked who was there. At this, these words escaped from his lips— "Mad woman! he, who has a place in the Guru's abode, how can he be shelterless?"

Guru Sahib looked at him and said, "Tell me

truly what actually happened."

He said, "O Sovereign! this is the truth. I thought that it was some thief. But she said—'It is not a thief. It is Amroo, who has no place. He has rest and peace neither during the day, nor at night. He is all the time wandering like a mad man."

When the weaver said this, Guru Sahib appeared in full glory and majesty, and said, "Well Amar Dass! what happened?"

He said, "O Sovereign! she had observed rightly because he, who has not obtained the spiritual abode, is without a shelter. O Sovereign! I have not attained to the place where you abide. Therefore, I have not obtained any place; I have not attained any honour. So these words escaped from my lips heedlessly for which I beg forgiveness."

Guru Sahib was pleased with his humility. He stood up and took him (Baba Amar Dass Ji) in his embrace. He cast his gracious glance on him.

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

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥ ਅੰਗ - 8

Let me describe that state in the following words. Holy congregation! recite by halves.

*Refrain: When the Guru cast his glance of grace,
From iron I became a ruby.*

ਧਾਰਨਾ - ਜਦੋਂ ਨਦਰ ਗੁਰਾਂ ਨੇ ਧਾਰੀ,
ਲੋਹੇ ਤੋਂ ਮੈਂ ਲਾਲ ਹੋ ਗਿਆ -2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਲੋਹੇ ਤੋਂ ਮੈਂ ਲਾਲ ਹੋ
ਗਿਆ -2,

*'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 'amrit' (nectar).
 By the True Guru's glance of grace
 From iron does he become a ruby.
 Any one the Guru's teaching contemplating
 From stone turns a 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 a goblin,
 A god-like being becomes.'* P.1399

**ਕਚਹੁ ਕੰਚਨੁ ਭਇਅਉ ਸਬਦੁ ਗੁਰ ਸ੍ਰਵਣਹਿ ਸੁਣਿਓ ॥
 ਬਿਖੁ ਕੇ ਅੰਮ੍ਰਿਤੁ ਹੁਯਉ, ਨਾਮੁ ਸਤਿਗੁਰ ਮੁਖਿ
 ਭਣਿਅਉ ॥**

**ਲੋਹਉ ਹੋਯਉ ਲਾਲੁ, ਨਦਰਿ ਸਤਿਗੁਰੁ ਜਦਿ ਧਾਰੈ ॥
 ਪਾਹਣੁ ਮਾਣਕੁ ਕਰੈ, ਗਿਆਨੁ ਗੁਰੁ ਕਹਿਅਉ ਬੀਚਾਰੈ ॥
 ਕਾਠਹੁ ਸ੍ਰੀਖੰਡੁ ਸਤਿਗੁਰਿ ਕੀਅਉ,
 ਦੁਖੁ ਦਰਿਦ੍ਰੁ ਤਿਨੁ ਕੇ ਗਇਆ ॥
 ਸਤਿਗੁਰੁ ਚਰਨੁ ਜਿਨੁ ਪਰਸਿਆ,
 ਸੇ ਪਸੁ ਪਰੇਤੁ ਸੁਰਿਨਰੁ ਭਇਆ ॥ ਅੰਗ- 1399**

So, such strong thoughts and emotions arose in Baba Amar Dass Ji.

By imparting him understanding of the path to the Inaccessible Lord, Guru Sahib revealed God to him and showed Him present in every being. The whole world appeared to him a manifestation of the Lord. Thus Baba Amar Dass Ji had a glimpse of that 'Waheguru' (God) who is not visible to anybody's eyes. Such is the Guru's edict—

**Refrain: Seen with the eyes have I that Lord,
 Who is visible not to anyone.**

ਧਾਰਨਾ - ਅੱਖਾਂ ਨਾਲ ਓ, ਦੇਖ ਲਿਆ -2, 2.

ਜਿਹੜਾ ਰੱਬ ਨਾ ਕਿਸੇ ਨੂੰ ਦਿਸਦਾ -2, 2.

**ਜਿਹੜਾ ਰੱਬ ਨਾ ਕਿਸੇ ਨੂੰ ਦਿਸਦਾ
 ਪਿਆਰਿਓ, ਦੇਖ ਲਿਆ,**

ਅੱਖਾਂ ਨਾਲ ਓ, -2.

'Devotees of God! Brethren!

*Attend to this testament of God, the True Guru
(Preceptor).'* P.87

ਹਰਿ ਕੇ ਸੰਤ ਸੁਣਹੁ ਜਨ ਭਾਈ
ਹਰਿ ਸਤਿਗੁਰ ਕੀ ਇਕ ਸਾਖੀ।

What is the testimony? Listen—

*'This is enshrined in his heart by one whose
countenance is marked with blessing in the primal
Hour.*

The Lord's discourse, pure and noble,

Is by devotion tasted through the Guru's word.

*Anyone tasting it is illumined, his darkness of mind
vanished,*

As is the darkness of night drawn up by the sun.'
P.87

ਜਿਸੁ ਧੁਰਿ ਭਾਗੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ

ਤਿਨਿ ਜਨਿ ਲੈ ਹਿਰਦੈ ਰਾਖੀ॥

ਹਰਿ ਅੰਮ੍ਰਿਤ ਕਥਾ ਸਰੇਸਟ ਉਤਮ ਗੁਰ ਬਚਨੀ ਸਹਜੇ
ਚਾਖੀ॥

ਤਹ ਭਇਆ ਪ੍ਰਗਾਸੁ ਮਿਟਿਆ ਅੰਧਿਆਰਾ

ਜਿਉ ਸੂਰਜ ਰੈਣਿ ਕਿਰਾਖੀ॥

Just as darkness is dispelled with the rising of the sun, similarly, as soon as Baba Amar Dass Ji came into Guru Angad Sahib's embrace, the darkness of ignorance was removed from his mind, and he obtained Divine light and knowledge.

'The God- instructed behold with their eyes God—

*Invisible, unencompassable, inaccessible and
immaculate.'* P.87

ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਅਲਖੁ ਨਿਰੰਜਨੁ ਸੋ ਦੇਖਿਆ
ਗੁਰਮੁਖਿ ਆਖੀ॥

Seeing these with his eyes, he declares—

'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 poison-laden world, which ye behold is the Lord's manifestation. God's image alone is seen in it.' P.922

ਏ ਨੈਤ੍ਰੁਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ॥

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ

ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ॥ ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ
ਦੇਖਦੇ

ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ॥

Guru Sahib says—"We are seeing 'Waheguru' (God) with our eyes. It is this splendour and glory that is manifest in the whole world. He reveals Himself in various hues and forms—

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

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

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ॥

ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰ ਏਕ॥

Thus by meditating on the Name Divine, what an exalted position did he attain and he became the very image of 'Waheguru' (God)! Recite like this—

Refrain: O dear, by serving the True Guru,

God's slaves did become the very image of God.....

O dear, by serving the True Guru.

ਧਾਰਨਾ - ਪਿਆਰੇ ਜੀ, ਸੇਵਾ ਕਰਕੇ ਸਤਿਗੁਰੂ 2.

ਹਰਿ ਜਨ ਰੂਪ ਹਰੀ ਦਾ ਹੋ ਗਏ -2, 2.

ਪਿਆਰਿਓ, ਸੇਵਾ ਕਰਕੇ ਸਤਿਗੁਰੂ ਦੀ -2.

'The Lord's devotee or slave is made in God's own image—

Think not because of the human frame that he is different:

Like waves of water rising in numerous ways, in water is again water absorbed.'

ਹਰਿ ਕਾ ਸੇਵਕੁ ਸੌ ਹਰਿ ਜੇਗਾ ॥ ਭੇਦੁ ਜਾਣਹੁ ਮਾਣਸ
ਦੇਗਾ ॥

ਜਿਉ ਜਲ ਤਰੰਗ ਉਠਹਿ ਬਹੁ ਭਾਤੀ

ਫਿਰਿ ਸਲਲੈ ਸਲਲ ਸਮਾਇਦਾ ॥ ਅੰਗ - 1076

Just as a wave rises in water and then again mingles with water, similarly, by making Baba Amar Dass Ji his own image, Guru Sahib transformed him into God. All troubles and torments are annulled by meditating on God's Name. By rendering devotional service, man gains honour both here and in God's Court. So, Guru Sahib says—

'Now by entering your physical frame,

(Sri Gur Partap Suraj Granth, P.1387)

ਤੁਵ ਤਨ ਮਹਿੰ ਹੁਇ ਕਰਿ ਪਰਵੇਸੁ ।

O Amar Dass! now I have to enter your body—

'I have to accomplish special tasks in the world.'

(Sri Gur Partap Suraj Granth, P.1387)

ਕਰਨੇ ਹੈਂ ਜਗ ਕਾਜ ਬਿਸ਼ੇਸੁ ॥

Important tasks have to be done in the world. Guru Nanak is within me and now Guru Nanak is to come within you, and you have to do very many important tasks in the world.

'So, pleased, have I made thee Guru Nanak's image.'

(Sri Gur Partap Suraj Granth, P.1387)

ਇਮਿ ਪ੍ਰਸੰਨ ਇਕ ਰੂਪ ਬਨਾਯੋ ।

Now you, Guru Nanak Sahib and I have become one form and image.

'Service of the True Guru has become fruitful.' (Sri Gur Partap Suraj Granth, P.1387)

ਸਤਿਗੁਰ ਸੇਵ ਸਕਲ ਸਫਲਾਯੋ ।

'I seat thee in my place;

Pleased I am to confer Guruship on thee.' (Sri Gur Partap Suraj Granth, P.1387)

ਮੈਂ ਅਪਨੇ ਅਸਥਾਨ ਬਿਠਾਵਾਂ। ਗੁਰਤਾ ਗਾਦੀ ਦੇ
ਹਰਖਾਵਾਂ।

I am now feeling greatly delighted to bestow
Guruship on you.

'Let all the devotees hear

That he is now my form and image.' (Sri Gur Partap
Suraj Granth, P.1387)

ਸਭਿ ਸੰਗਤਿ ਕੋ ਦਯੋ ਸੁਨਾਇ। ਇਹੁ ਮੇਰੋ ਅਬ ਰੂਪ
ਸੁਹਾਇ।

Now, don't see any difference between him and
me. You made great fun of him; you laughed at
him; you mocked at him. But he bore it calmly and
thus made himself perfect and immaculate. Holy
congregation! now time does not permit to speak
further. This is the last discourse of this series.

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