

How to know Thy Real Self

Vol-3 Part-II



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Publisher

Atam Marg Spiritual Scientific Educational Charitable Trust

Preface

Before expounding “*How to know Thy Real Self*” (ਕਿਵ ਸਚਿਆਰਾ ਹੋਇਐ), the last half line of the Gurbani, the Song Celestial, “*How Rend the Veil of Falsehood*” (ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ) had already taken the shape of a book. In this book in brief words, Guru, the True Emperor, removed the doubt arising in the mind of Pir Budhu Shah, a very high-ranking scholar, ending the darkness of ignorance, lighting up his inner self. But that book was not meant for the common reader, being without any further exposition a transcription of the words in brief delivered to the congregation in Five Hymn Singing Discourses, “How to know Thy Real Self” coming as it does before “How Rend the Veil” (so far as their order in Japuji Sahib is concerned) required reflection on this deep subject. Till today many books have been written, but no book was written by selecting the relevant matter from different books and placing it in relevant sequence. This is nothing but a great sophistication of today. These books were written by re-reflecting on the words later which came in the mind as spiritual experiences during the Hymn Singing Discourse. Many books were reproduced on paper as they were spoken but many secrets which could not be said in the discourse were expounded when they were rewritten. But the words spoken in the discourse stand as before as a base. The same canticle, the same language which can be understood by a most ignorant person from a village are kept in them. Thus no major additions have been made.

The title “How to know Thy Real Self” was not before me, when I delivered the discourses. At that time keeping in mind the mental level of the congregation a scene from the life of Guru Nanak, the True Emperor, was described as a discourse or sung by all together in words with a melted heart and all was recorded in audio and video systems. Dr Bhai Vir Singh has been most gracious that he has embodied the high flashes of spiritual experience in *Guru Nanak Chamtkar* (A unique hagiography of Guru Nanak, and *Guru Kalgidhar Chamatkar* a unique hagiography of Guru Gobind Singh). In those books it appears that an entire scene of the secret worlds is being enacted in front of us.

Bhai Tiloka and the Princess have been treated as hero in this scene. Whenever I read this story in *Guru Nanak Chamatkar*, I can never finish this story in one sitting because the events of the hidden worlds described

by Bhai Sahib exercise a tremendous effect on my mind and tears well up in my eyes continuously. I, too, think that just as that Bibi, princess undertook vigorous meditation in a monastery to achieve her object (here it means God) and attuned the waves of love to Guru Nanak, the True Emperor, similarly myself being drenched in the same sorrow of separation, Guru Nanak, the True Emperor, is the same for me, Who pervades everyone, Who is Ever present in dales and valleys, in rivers and seas, Who bound by the chains of love reaches His devotees without caring for inconveniences. I never thought that Guru Nanak, the True Emperor, has disappeared from the face of the earth. One form of his is in the form of Shri Guru Granth Sahib and through the Bani, the Song Celestial, is visibly giving us advice, scattering the darkness of ignorance. The second form of his is that he is attracting his loving devotees and with an unending downpour of spiritual essence and divine bliss is knitting us in his love. This form of his, itself, removes the obstacles of his loving devotees. So to keep sitting for hours picturing this form, to hear the sound of the melody of God's Name, to drink the great Soul essence, to feel again and again like sacrificing oneself for the Guru light, to love him from the core of one's heart, to sit with hands locked in prayer - this is the state that a reading of the story leads to. Treating this story as a symbol when I began to narrate this story, it took 18 discourses to complete it in spite of myself. I fully remember that when I was expounding this story, tears never dried up in my eyes. The same with the congregation. They, too, got suffused in some such colour of essence that if anything can be said about them, they themselves can do so.

As if Nature had a hand in it, these discourses were given at just the same place, Mohali. Hymn-Singing Discourses were delivered in the ground in front of my house weekly; the congregation used to reach well in advance. Sometimes it so happened that instead of a three hour discourse, it continued into the fourth hour, the chain of thoughtful narration remaining unbroken, the congregation enjoying the steady shower of great soul essence, everybody going out of time and space. When I opened my eyes the sun, having finished its day long journey in the sky, had already went down. Neither I nor the congregation became conscious. If we knew anything it was just this that Guru, the True Emperor, has made us fortunate enough to taste some great essence of the soul.

The subject of "How to know Thy Real Self" is very deep. In this soul has been talked about. We call the individual soul as the soul because the

place we get the inspiring knowledge from are the Gurudwaras, the Sikh places of worship. Because of a lack of the enlightened discourses of the realized saints in them, these subjects of spiritualism are not learnt. One reason for this is that the mental level of the audience in respect of the spiritual knowledge has not developed; they come to the Gurudwara as a routine and hear whatever the speakers (over there) say, they hear whatever the speakers have in their minds. Generally such deep subjects are not discussed. When the act of writing them down on the basis of those video films began, it was found that many subjects remained untouched. Then those subjects were considered so that those secrets, being unlocked, might throw light on this deep subject. This subject has been reflected on in the 796 pages of this book which was a great task because no other book was consulted. The exposition of the Five Regions by Dr. Bhai Vir Singh in his book '*Rana Surat Singh*' appears in his own words because I found it unjust to interfere with the flash of his spiritual experience. Thus the exposition is in keeping with the book '*Rana Surat Singh*'. For those who meditate longing for a glimpse of God this book will prove inspiring; and the paths of all faiths, so far as my understanding of the spiritual path goes, are said to be in accordance with that one thing which I want to say is this that I have not got these flashes of spiritual experiences from books. These flashes of spiritual experiences were obtained from the company of His Holiness 108 Saint Isher Singh of Rara Sahib who was a great man of truth, in whom the flow of knowledge ran like a river overflowing its banks. Without the iteration, jaap, of God's Name these flashes of spiritual experience can not be kept because the level of understanding of the material sphere can not reach the level of searching understanding of the spiritual sphere. So it was on account of his grace that the holy words of his are lying intact in my mind. In short all these spiritual flashes have been got from him.

After the 10th Master, Guru Gobind Singh, originating from the head of the Five Beloveds, Bhai Daya Singh, who was perfect in the practice of yoga, in Name iteration and in the Knowledge of the Divine, this order of saints has continued by virtue of imparting spiritual Knowledge from generation to generation and has brought great saints of meditation on the world stage. Till today their understanding and their philosophy of life continues in the hearts of the loving devotees. Their devotees do not get trapped in the coils of *maya* (delusion), nor do they stand in need of praise, nor do they make the material comforts the be-all and end all of life. Because the sweet memory of the saints saturates their hearts, their holy words are

being revealed on the basis of tradition, from generation to generation. In this order, the flame lighted by the saints, who holding on to truth sacrificed their life and spent all their time in the service and meditation of God, is burning brightly in the hearts of the devotees, illuminating their life.

I had great intimacy with His Holiness Saint Isher Singh Ji, although he did not allow me to stay in his monastery. Instead he ordered me to embrace Karma Yoga and treading the path of truth, doing honest labour in the world and living as a householder, conduct myself through the ups and downs and turmoils of life like a wrestler who exercises in the arena and comes out a winner. So obeying him I worked in the army; then after that I did a job in Punjab Civil Secretariat and then in accordance with his order, I did intensive farming in U. P. Every aspect of life was gone through by me in thoughtful struggle; varied experiences were obtained but his divine presence kept me safe from wandering and suffering in the region of maya (delusion). His order, "Make video-films and preach righteousness", proved useful in such a way that, till today, 1,000 videos and 2,400 audios have been made and world famous magazine 'Atam Marg' is giving spiritual guidance to many persons in India & abroad.

In this book an attempt has been made, in all humility, to clothe in words the flashes of spiritual experience which I got. They have been examined in the light of the teachings of His Holiness Saint Isher Singh Ji and I can request that, whosoever reads these books thoughtfully and wholeheartedly, his mind will be absorbed in the Name of God. This is not just empty knowledge. It is the result of essence-laden Hymn Singing Discourses. I remember, in the six discourses lasting 18 hours, neither my eyes nor the eyes of the listeners were ever dry; tears fell spontaneously and a pindrop silence reigned in the discourses, neither a child ever making a noise, nor a grown-up getting restless. It appeared as if all of us were seeped in an incomparable bliss of Guru Nanak, the True Emperor. I was not delivering sermons; I, too, was listening as a listener. The extract in the garb of words, has reached your hands as a book, a thoughtful reading of which, will definitely enlighten you regarding the path of the Soul.

Ratwara Sahib
Sep. 1, 2000

Waryam Singh
Founder & Head
Atam Marg Spiritual Scientific
Educational Charitable Trust

Foreword

To be able to write about the book “How to know Thy Real Self?” (ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ) is beyond my limited intellect. These are the deep secrets of the spiritual experience; only those with true spiritual knowledge can reveal them. To paraphrase Gurbani, the Song Celestial, or to build up a subject on the foundations of the hymns taken from Gurbani is not so difficult; with a little practice, study and contemplation, it becomes possible. But only a self-realised holy man can interpret the secret of the Unreachable, of the Imperceptible; "not by mere reading but by knowing & following what is read." This path is not for knowing; it is the path of knowing and following. This is the greatness of His Holiness that, limited in intellect and unknowing that I am, he has honoured me with the writing of a foreword to this book.

“How to know Thy Real Self?” is a fundamental question not only of the *Japuji*, but of the entire Bani, the Divine Celestial hymns, of *Sri Guru Granth Sahib* and also of the whole mankind. In this question is included the basic principle and the aim of life. The object is to reach the state of a Truthful living. In the holy line “How to know Thy Real Self?”, the curiosity of knowing the means to this has also been expressed. First important thing is the recognition of the target, then the means to it must be found. A man in whom there is no curiosity to know the target of life has been equated with an animal, a fool, a boor, a dead body. It says in the Song Celestial -

*Without understanding God man's birth were vain
He decks and adorns himself in various ways
But it is as though he were dressing a corpse.*

ਮਾਨੁਖੁ ਬਿਨੁ ਬੁਝੈ ਬਿਰਥਾ ਆਇਆ ॥

ਅਨਿਕ ਸਾਜ ਸੀਗਾਰ ਬਹੁ ਕਰਤਾ ਜਿਉ ਮਿਰਤਕੁ ਓਢਾਇਆ ॥ ਪੰਨਾ - 712

In other words without understanding the target or the purpose of life man's life goes waste. To consider the body supreme, to deck and adorn it and to look after it is just like trying to please a dead body by throwing bedsheets, shawls and other embroidered fabrics on it. This action will have no meaning for a dead body because life sustenance has gone out of it. Let's engage in an analysis of the self in order to know whether our life, too, is devoid of the identification of the aim of life. Isn't it that we, too, are living life at this level of animals? Being bound by the limits of human body living up to body relations, the majority of human beings is wasting this invaluable

gift given by Nature, just as an ignorant person, in the hope of obtaining rice, beats the husks in a mortar with a pestle the whole day i.e. the whole life -

Man works all day long

Pounding husks with a pestle strong.

ਸਾਰੋ ਦਿਨਸੁ ਮਜ਼ੂਰੀ ਕਰਤਾ ਤੁਹੁ ਮੁਸਲਹਿ ਛਰਾਇਆ॥

ਪੰਨਾ - 712

To enlighten this kind of majority of human beings, to clarify the identification of and the means to the object of life, His Holiness has brought out this book, “**How to know Thy Real Self**”. Why is man neglectful of the identification of the object of his life? Without any long preface right from the first page, he writes to clarify the cause of this negligence thus, “**Man, instead of looking upon himself as the Conscious Person, considers himself to be made of seven constituents, born of the egg and sperm of the mother and father, to be white or black, to be ugly or beautiful**”. Body-orientedness - the feeling of oneness with and inseparability from the body has become so strong that it has raised a false but strong wall between Man and God. Thus union with God is not possible without pulling down this wall. The wall is called ‘false’, or ‘**artificial**’ because it has no solid existence. But the mind of man has so created this wall that the husband Lord and wife (soul individuated) do not meet although they live at the same place. It is proclaimed in the Gurbani, the Song Celestial -

The wife self and the Lord spouse live together

Yet between them is erected the tough wall of egoism.

ਧਨ ਖਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ ਕਰਾਰੀ॥ਪੰਨਾ - 1263

How to pull down the wall of falsehood? How can union with God take place? A rich exposition of this great problem and a solution to it have already been given by the writer in his book, “**How Rend the Veil?**” (ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ?).

To become a ‘Truthliver’ many methods were prevalent in the Indian religious tradition. Expounding these methods, Guru Nanak tells us that one method of doing this is supposed to be **taking a bath at holy places**. The outer or bodily bath cleanses the body but for the purification of mind, the inner bath is needed, a reference to which has been made in -

What good my going off to places holy

The Name Divine a true holy place be.

ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ॥

ਪੰਨਾ - 687

The second method is that of **observing 'silence' i.e. taking a vow to remain silent**. By this vow to be silent, the lips can be kept from speaking but how can the race of mind be stopped? The solution suggested for this is to sing the praises of God with the tongue and the **internal iteration** (*ajapa jaap*) of the True Name of God, "*At the ambrosial hour of morning meditate on the true Name and God's greatness.*"

Similarly to **remain hungry, to put the body to trouble, to exert in ascetic practices** - this path, too, is not considered successful in this age. A rich introduction to all the paths prevalent in India has been given in this book so that a seeker's mind may not stray towards the other paths, and the ease and simplicity of the Path of Name may become clear to him.

The writer of the book has a vast fund of Knowledge. In this work copious details of *Hatha Yoga* (union with God Through The Hard Way), *Ida, Pingala, Sukhmana* (the three nerves) and *Dasam dwar* (The Tenth Door) are given. There is a detailed mention of -

Dhoti (stomach cleansing or gastric cleansing); *Neti* (Nose cleansing or Nasal cleansing); *Basti* (Intestinal & rectal cleansing); *Tratak* (To gaze fixedly at an object); *Nouli* (Gastric churning), *Kapalbhati* (Drinking water through nose and expelling through nose). The five mudras of *Hatha Yoga* (union with God through the Hard Way). are **Khechri, Bhuchari, Charchari, Agochari, Unmani** find a mention in it. The **yama** (don'ts), **Niyama** (do's), **Ikant Desh** (Solitude), **Asan** (Posture) of the Eightfold union (*Ashtang Yog*) are also found here.

Purak (Inspiration) : closing the right nostril and drawing up air through left. *Kumbhak* (suspension : stopping the mouth and closing both nostrils), *Rechak* (Expiration of the air through the right nostril) *Dhyan* (Picturing or visualizing in mind), *Dharana* (contemplation), *Samadhi* (Trance) and *Pranayama* find a detailed mention in it. After treatment of all these paths, 'the *Path of Name is easiest in the Dark Age*' - finds a mention at the end. "In order to follow this path, it is neither necessary to renounce your household, nor is there any need to go to the forests, giving up your comforts. Man, the creature, gets redeemed spending life in disciplined moderation in the light of Gurbani, the Song Celestial, following the technique of the Guru Supreme."

This solution to the question "How to know Thy Real Self", that the Respected Guru has written is by following the Order of God. Though

billions of creatures, shapes and forms are springing up, though everything is being destroyed, whatever is happening in the world is happening in accordance with His Order.

The entire shapes and forms, the entire universe, all the creatures are active under this rule. But on account of his ego feeling, man has created his separate existence. If an understanding of **His Order** comes, then the consciousness of ego ends -

*When one discerns God's Will
His ego begins to still.*

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤਾ ਹਉਮੈ ਕਹੈ ਨਾ ਕੋਇ॥

ਪੰਨਾ - 1

Giving a generous exposition of this **Order**, he has drawn our attention to this proclamation of the Guru -

Lovely fool, abandon your sense of I-am-ness.

ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰਿ॥

ਪੰਨਾ - 1168

Clarifying ego consciousness, His Holiness writes, *"The unconsciousness which has come from the ego sphere is establishing imaginary relations. All relations - mother, father, daughters, sons etc. are bodily relations of the ego sphere. Friends and foes, ours and theirs, good and bad all these are the expansion of man, the creature's spontaneous game, who has become unconscious in his ego. Having entered the last stage of unconsciousness he has forgotten himself". This book tries to pull man out of this enchantment. It alerts the reader saying, "You are not the soul individuated; you are the Soul itself, you are the image of the Divine flame. Being under the control of ignorance, stuffed with ego, don't consider yourself to be soul individuated. You are the very Soul itself. Know your spiritual self. You don't come from anywhere, you don't go anywhere, you don't do any act; with your strength the acts and deeds themselves get done under the Divine Order. In this body the element, the soul individuated, does not do any act. In accordance with the Divine Order, all these actions are taking place through the reflection of the conscious element. The Divine Order, Itself is the spontaneous form of that consciousness act which is happening through it. It is perfect itself and so is its action also".*

God has been considered to be the image of Truth. In the Basic chant of Sikhism *Ik-Onkaar* has been styled '*Sati*'. '*Sati*' means Existent, Everlasting Existent, True Existence; this True Existence is found in its Fullness of Perfection in all. This True Existence is also found in the heart of man. But most of mankind is unaware of it. How can denying this Existence owing

to unawareness or ignorance be called wisdom? Guru, the True Emperor, bestows this experience on us and only a God-blessed soul in the light of Gurbani, the Song Celestial, is able to give us the knowledge of it, the understanding of it and the means to get an experience of it. We are lucky that we are getting an exposition of this profound topic from such a realized holy man as Sant Ji of Ratwara Sahib. When one's experience is clear, the clarity is also present in one's writings. In very simple words, clarifying the relation between the soul individuated and Soul Universal (God) he writes, **"Human life has been given to practice righteousness. In this body God has mixed His own self. A part is not different from the whole fundamentally from which this part is taken. Truth, Consciousness and Bliss is a fathomless ocean and the part is a drop. The drop and the ocean essentially do not differ from each other."** This interpretation can give rise to many doubts. Are these 'part' soul and Primal Soul (i.e. God) separate? Clarifying this doubt, he writes, **"Truth is one which is - 'True in the beginning, True through the ages, True now and which shall be True in future too' - which has been so described by the Guru, which can not be broken or shattered into pieces; under all conditions and circumstances this Truth alone exists Itself by Itself"**.

The next great question is how to actualize the flame burning inside, how to get a feel of it? How to identify the Godflame which is in the body house, *'the pearls, jewels and gems' which fill the body and 'ambrosial Name of God, bestower of treasures nine'* which is found in the body? How to identify those in whom deep down (in their hearts) the thrills of the music of Unstruck Melody are felt? Who can guide us on that Path? That Path itself is the Path of becoming a Truthliver which has been expounded copiously in a very simple but powerful style in these books. This principle of truth is not confined only to the moral truth which inspires us to speak the truth or to adopt a life of truthful living. This is a spiritual truth which fills everything, which pervades inside and outside of us which is a form of the Absolute and which is the chief feature of a Brahamgyani, the Absolute Knower.

*In whose mind be the truthful God
The same God on his lips to laud
He sees none except the One Lord
These are the marks of an Absolute Knower.*

ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ ॥ ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ ॥

The writer of these books possesses this blessed gift. On account of the Grace of the Lord of Truth, the Guru Supreme, he enjoyed being near His Holiness Sant Isher Singh Ji of Rara Sahib (Punjab, India). He dedicated his entire life to the remembering of God and to the service of the people after obtaining the Name technique from His Holiness. He made the spiritual instruction given by the Guru in Gurbani, the Song Celestial, happen to him in his life, obtained the grace of the Guru and made *'Meditate yourself, and make others meditate God'* the ideal of his life. Inspired by this ideal he carried out all the work of the Mission. Under the inspiration of this ideal, the magazine *'Atam Marg'* (Soul path) and more than 20 other books were written in order to expound the profound meanings of Gurbani, the Song Celestial. And this practice continues unbroken. It boils down to this that so great and immense work is not possible without the blessings of the Guru Supreme. To clarify the way to the Imperceptible, to produce fondness for the fourth watch of the night, to enlighten about **'the path of Logos'**, - this task only a God-blessed Soul can do. In **"How to know Thy Real Self"**, a great spiritually experienced holy man is expounding that path treading which man becomes the very picture of Truth.

In order to simplify and clarify *this Story Ineffable*, he has given many illustrative examples especially the spiritual story of Bhai Tiloka and the Princess. On the one hand it makes his writing interesting and delightful and on the other hand the hidden secrets of body and soul are revealed through their spiritual dialogue. Bhai Tiloka who has had spiritual experience is the son of Bhai Bhagirath whose family was blessed by the house of the Guru. But the Princess can't distinguish herself from bodily existence. In what a natural way does Bhai Tiloka make the Princess know her real self! How she, covering different stages of the Soul path, attains to the state of complete assimilation with God! All this exposition has been done in a very effective way which has made this difficult subject easy to a great extent. Comparing the spiritual flight of Queen Raj Kaur from *'Rana Surat Singh'*, a great book by Bhai Vir Singh, to the condition of the Princess, he has painted a wonderful picture of the Five Regions (of the ascent of Soul), an example of which is rarely found in the spiritual literature (even of the whole world). The description of the longing and the sorrow of the Princess to have a holy glimpse of Guru Nanak is highly moving and emotional. The spellbound reader, drenched in the love of the Guru, himself becomes restless for a

glimpse of the Guru like a patient waiter. The incomparable scene of the holy sight of Guru, the True Emperor (Satguru) has the capacity to grant a unique experience to the reader. When opening her eyes, the Princess, to her surprise, saw that, *“Complete light and nothing but light has spread in the whole forest; it can be seen in the leaves; it can be seen in the open spaces. She sees it in all. Being unable to put up with the glow of the holy sight, her consciousness became dim. The patience-ness of patience, the pride-ness of pride and I-ness of the I went. The material attachment, too, went. In the very love of Guru, the Absolute, the true and pure honour & prestige came to appear. The glimpse of the Guru Supreme was ecstasy giving; it was more wonderful than a wonder; it was absorption-giving in amazement - absorption in God. Her I-feeling completely went out of her, she became a Truthliver. To her surprise she saw that the Order of the One Absolute is seen prevailing in the world. Those obedient to that order become Truthlivers. Ignorance and falsehood have raised a strong wall of ego. No sooner does this knowledge dawn than this wall is shattered. Nowhere is duality to be found everywhere You, You only One-Light, full of love - Guru Nanak the symbol of the same light - is to be seen”*.

Enlightening the reader about the spiritual experience, enlarging his knowledge of the spiritual experience, he writes to bless us, *“The Soul has always met Itself. Ignorance by creating an illusion in the special consciousness has shown it to be separate. The force of the Soul, falling on the ego sphere, gives rise to the feeling of being a creature. But when real knowledge becomes a fact, then whom is the Soul to meet? The Soul itself being Existent, Truth, Ik Onkar - Formless God.”*

“This is the very form of the Absolute, this Soul Element never grows old, and never becomes a child. It can't be pained by anyone. It is not trapped in the net of Death's myrmidons. It does not come from anywhere. It does not go anywhere. It exists in Its Fullness of Perfection completely. It has no enemy, nor a friend. It exists Itself since the beginning of beginning down the ages.”

In the final pages, giving the gist of **“How to know Thy Real Self”**, he inculcates, *“to sweep the truth under the carpet considering oneself a mere creature constitutes the wall of falsehood; when man becomes attuned to the Divine Order and losing his ego when man sees a light inside him - the duality not being seen - the life of that time, is called the life of Truth living.*

He is also called **Absolute-Knower**, *Brahmagyani*, when truth comes to dwell in the heart. From the lips, too, truth is spoken; such a one himself treads the path of truth and makes the rest of the world follow the same path.

Truth fears no test. Indeed it is a fact that the writer has identified the path of truth, adopted truth in life and is active to enlighten people on the path of truth. The enlightenment of truth dawns only when truth is firmly implanted in the heart of man, when man becomes truthful from the core of his heart, when mind goes into blossoming at the very mention of truth and when man becomes a pilgrim of the Soul. In the end his sincere heart in prayer requests, "Let Wondrous God shower His Grace on us and, breaking the wall of falsehood, make us, Truthlivers, too". The beginning of the book was made by the grace of the Guru and so has it come to its completion with the Grace of the Guru. I fully hope that the same kind of spiritual bliss the readers, too, will definitely obtain which bliss I myself got on reading the holy words in the volume *"How to know Thy Real Self"*.

Prof. Jasmer Singh has taken great pain by rendering the present volume in English. He has completed a stupendous task with strenuous efforts and undisputed scholarship and preserved both the import and the flavour of the original. He richly deserves our gratitude and appreciation. I also feel grateful to my colleagues and selfless 'sewaks' of the Mission, Prof. Gurdev Singh & S. Gurmukh Singh who have worked very hard to design and print this volume. The original volume "ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ - ਭਾਗ 3" when translated in English has grown in size. It has therefore been split into two parts, Vol-3 Part-I & Vol.-3, Part-II, so that it can be handled easily.

Nanak, God's Name is ever exalting

May all prosper by Thy Grace

ਨਾਨਕ ਨਾਮ ਚੜਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਦਾ ਭਲਾ॥

Ratwara Sahib
Sep. 1, 2000

Jagjit Singh (Dr.)
Chief Editor
Atam Marg

Discourse - VI

Above a very detailed thought has been given to what the ultimate truth of life is, and how man has got cheated. He has been hypnotized to such an extent that instead of considering himself the conscious person, he regards himself as made up of seven constituents, born of egg and sperm of his parents, wrapped up in dirt, black-complexioned or fair complexioned and beautiful or ugly. When Wondrous God created the world from His own self, He expanded maya (delusive element) in order to play the game of the world. Maya (delusive element) is also called three-attribute prakriti (primordial matter). In the Wondrous God nothing of the name of suffering is found; no suffering can even be imagined to be in God. He is that Primal Element which enduringly remains uniform. As against this the three attributes of maya (delusive element) - *rajasic*, *tamasic*, and *satvic* bring change in it even after fractions of a second. This is not an abiding thing. Our inclination, turning away from the real self, has bent to the visible body. And inspite of our best efforts our mind is not convinced that I am the conscious special; the conscious special is called a *jiva* (creature); it's a mistake to consider it a *jiva* (creature). Our real self is the watching consciousness, which as a watcher, remaining in unchanging Uniformity, activating the whole *prakriti*, is playing the game. The same is what is called the *Soul*. Many are of the opinion that every person has a separate soul and this world has got millions, nay billions of souls. Whosoever gets even just a little of self-knowledge, considers himself one of these souls which is opposed to the doctrines of Sikhism. As has been said above, clearly does Sikhism, Guru's path, tell us that this body has been got to practice righteousness. Wondrous God has mixed His part in it. There is no difference between the part and the whole. The whole is consciousness. The whole is an unfathomable ocean of Truth-Consciousness and Bliss. The part is a drop. Drop and ocean do not differ essentially. The body has no strength to sustain the immeasurable power of God. Just as a 100 watt bulb cannot tolerate the power of 1,000 watt - its filament gets burnt up immediately and the bulb bursts with an explosion due to heat. The body gets mobilized just with a little iota of consciousness. Regarding that flame, Guru, the True Emperor, proclaims that there is the light of the True One in the body. Here there is a great confusion : whether this light is separate from the Respected God or not? If we agree that flame(s) exist separate from God then we will have to agree

to the doctrine of the great thinkers who hold that souls are all separate. But Guru, the True Emperor, does not agree to this doctrine of theirs :

*There was True in the beginning; There was True in the time cycles
There is True now; and There shall be True in future, too, says Nanak.*

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ਪੰਨਾ - 1

Having said like this, the Guru has enlightened us that He can not be cut into pieces. He is indivisible. He can't be cut into parts. No part of Him can remain in existence in its separateness. Under all conditions and circumstances He Himself alone exists. Just as a well buried under the sand dunes can be got back by digging up, similarly the Guru has explained to us in unambiguous words - trying to convince us fully in the following stanza - that a dear one can obtain this flame with the help of a self-realized disciple of the Guru. It says :

*Within (the body) are hid the Mysterious jewels
But rare is the disciple who digs them out.*

ਗੁਰਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਢੈ ਖੋਤਿ ॥ ਪੰਨਾ - 309

His Holiness, the Guru, has used the word *khot* (ਖੋਤਿ) in the original which needs explanation. This *khot* is a process regarding which it is said that there is a tribe which is known by the name of 'oad'. They usually rear goats and sheep and live out of the villages. They know the secrets of the earth below the surface. Usually these people dig up the stones etc. from the earth in preparation for digging up a pit. Then they sink a full well. They can tell from experience from under which kind of earth we can get pure water and from under which we can get brackish water. People also seek their help to find old buried down wells. They go methodically. When flying sands come, they cover the fields having the well. In this way the fields remain buried for 20-30 years in sand dunes. When the sand mountain moves with speedy winds, the solid earth is not bared. Small sand dunes still cover the fields. People approach the members of this tribe to ask whether there is a well buried in their fields. To find that out they gather their goats and make them walk closely together. Where there is a well goat does not put its hoof. A goat has the knowledge that the earth below its hoofs is not the same i.e. there is a well below. In other words here the well has been filled up with earth. The goats make a circle round that spot and detour the well. After four or five trials it is known that they have not put their hoofs on this area. Then they inform the farmers that the well is here. Usually the people ask the members of that very tribe to take wages and dig up the well for them. Then with full faith they dig up the well and make available pure water to irrigate the farmer's fields with. Thus in this way Guru, the True

Emperor, proclaims that a friend of holy man takes out the light of God lying hidden in the self with the help of the holy man. It says in the Bani, the Song Celestial :

*In our home (of our body)
Are stored numerous diamonds, rubies, pearls
The mind straying along,
These cannot acquire.*

ਘਰਿ ਰਤਨ ਲਾਲ ਬਹੁ ਮਾਣਕ ਲਾਏ ਮਨੁ ਭ੍ਰਮਿਆ ਲਹਿ ਨ ਸਕਾਈਐ ॥ ਪੰਨਾ -
1179

In this body in great abundance are found the diamond of Name, the ruby of good qualities and the pearls of high thoughts. But the mind is straying; it is searching for peace outside. It does not know that the thing it is searching for is lying within it. So His Holiness proclaims that, when this man, the creature, straying along comes to the shelter of the company of the Guru Supreme, then he finds the invaluable things lying within him :

*Priceless God's Name, none its value knows
If preordained, His Love He shows.*

ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੋ ॥ ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ ਸੇ ਨਾਨਕ ਹਰਿ
ਰੰਗੁ ਮਾਣਦੋ ॥ ਪੰਨਾ - 81

*God's Name ambrosial
The bestower of treasures nine
Inside the very body
Its seat find.*

*In trance, spontaneously flow the divine melody
Beyond description is
That Wonderful ecstasy.*

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ੍ਰਾਮੁ ॥
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥ ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥ ਪੰਨਾ -
293

Thus as outlined in the above stanzas man finds out those invaluable things just like the oad tribe which digs up the well :

*Like the water-finder who the hidden well
In an instant tells
Even thus the Guru Supreme
The Divine substance provides.*

ਜਿਉ ਓਤਾ ਕੂਪੁ ਗੁਰਜ ਖਿਨ ਕਾਢੈ ਤਿਉ ਸਤਿਗੁਰਿ ਵਸਤੁ ਲਹਾਈਐ ॥ ਪੰਨਾ -
1179

His Holiness, the Guru, says that the life of that person is going for

nothing who, obtaining the human life, has not got a Guru Supreme that can show God's house in the body, and make the hearing of Five notes possible. His life is going waste. Fie on him! (Next the Guru has used stronger and stronger words to condemn such a person who, assuming human life, has not got a Guru Supreme).

His Holiness, the Guru, has called that man accursed who has not met a Guru Supreme that can show man God's house in the house of his body, that has the capacity to make us hear the Five sounds. Bhai Gurdas has called Five Sounds *Ik-onkar* because this word is the word of the beginning. And this itself is All knowledge :

*The seed of incantation
Is the knowledge which all have.*

ਬੀਜ ਮੰਤ੍ਰ ਸਰਬ ਕੋ ਗਿਆਨੁ ॥

ਪੰਨਾ - 274

The expansion took place from it. When the time comes all expansion will get absorbed in the sound of this Word. Where a mention is made again and again of this the hint is towards ੴ Five notes. Hence 'panch' (ਪੰਚ) does not mean counting the figure 5 but the meaning of 'panch' is chief, the greatest of all. The edict is :

*Doubly cursed is the life of those
Who have not found such a holy Master, a saint
As a result of good deeds acquired human birth
That for a cowrie-shell is wasted.*

ਜਿਨ ਐਸਾ ਸਤਿਗੁਰੁ ਸਾਧੁ ਨ ਪਾਇਆ ਤੇ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਨਰ ਜੀਵਾਈਐ ॥

ਜਨਮੁ ਪਦਾਰਥੁ ਪੁੰਨਿ ਫਲੁ ਪਾਇਆ ਕਉਡੀ ਬਦਲੈ ਜਾਈਐ ॥ ਪੰਨਾ - 1179

This human life has been obtained with great difficulty which this human being has not properly appreciated at all. Man wastes his life in encompassing darkness, eating, drinking, wearing clothes, being lost in the love of the relatives, and feeling pain and pleasures.

Says His Holiness, the Guru, this life is but obtained on account of the merits of pious acts. You can say that you have bartered away a diamond costing crores of rupees for a simple cowrie shell.

In their discourse the holy men following traditional interpretation of the *Bani*, the Song Celestial, tell us that a dear friend set out on a pilgrimage. He firmly sewed a ruby with a wrapping sheet so that he may tide himself over in a rainy day by selling it. His whole attention was fixed on the wrapping sheet which is also called a *godri* (ਗੋਦੜੀ) (patched gown). Usually a *godri* (patched gown) is a wrapping sheet which is patched with the patches

of variegated colours. This symbolizes the non-attachment of the *dervishes* (mendicants) who usually carry it. But Guru, the True Emperor, has not asked us to use *godris* or patched gowns. Proclaimed he, the Guru, look dear friend, work hard, earn money, enjoy it, enjoy the perfumes of sandalwood. But be careful - the melody of Name is going in you - don't forget the incandescent light of Name which is burning inside you, giving you light, because in comparison with it, all the riches of the world are not worth a base penny in importance :

*Were a mansion of pearls erected
And inlaid with gems for me
To confer delight perfumed with musk
Saffron, fragrant aloes and sandal be
On beholding these may it not be
That I forget, O God, Thee
And not remember Thy name.*

**ਮੌਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ॥ ਕਸਤੂਰਿ ਕੁੰਗੁ ਅਗਰਿ ਚੰਦਨਿ
ਲੀਪਿ ਆਵੈ ਚਾਉ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ॥ ਪੰਨਾ - 14**

When that mendicant we were speaking of returned from the pilgrimage, a coterie of impostors saw through him that there is an invaluable thing in that patched gown of his but he does not let the gown be separated from him. Once giving him money, the impostors sent him to buy provisions. On return when he calculated there was a discrepancy of a cowrie. The mendicant was asked to go and bring the cowrie. In haste forgetting all about the patched gown he (went to the shop) and started quarrelling about the cowrie. When the account was cast up again, he was happy to get the cowrie. When he went to the place where he was putting up, to his surprise, he saw that the impostors had made off with his gown to which was sewn the extremely valuable diamond. How much he must be repenting is difficult to imagine, then. Thus this erring *jiva* (creature) is bartering away a diamond for a cowrie. The edict is :

Man leaves a diamond in exchange for a cowrie.

ਕਉਡੀ ਬਦਲੈ ਤਿਆਗੈ ਰਤਨੁ॥

ਪੰਨਾ - 892

The efflorescence, the fragrance, the shower of blossoming with the support of which the lotus in man, the creature, getting upright is relishing the Soul essence, is due to the existence of the Name of God, due to the flame of God, due to the musical sound of the chief logos. But when this man, the creature, is dazzled by the sparkle of the evil things he gets misled.

The creature is bewitched seeing the diamond studded, ruby inlaid palaces, ruby inlaid houses giving off the fumes of musk, seeing the dazzling beauty of the beaded women, beds studded with pearls, seeing the supernatural powers actuated by the *Jantra* charms and amulets and obtaining political power; he loses the flame of God and it can't be seen. His Holiness proclaims, 'Dear friend, you are piling up worthless base amount because the nectar of a million happinesses rains in the heart of one in whom the flame of the God's Name burns. But when the Name tune comes to a stop, when the flame vanishes, then this very lotus, instead of giving efflorescence of spirits, gets burnt up. The edict is :

*I have ascertained from my Guru
There can be no other place for me
Except in God, without whom
My soul would burnt and charred be.*

ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥ ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੁਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ
ਥਾਉ ॥ ਪੰਨਾ - 14

Here reflect on the entire stanza (which begins with the above words on page 14 of Shri Guru Granth Sahib). This will tell us how many invaluable things have been placed inside us. That's why Guru, the True Emperor, has said twice that accursed is your life which you have bartered away for a cownie shell. You were to have obtained the state of *Nirvana* (*extinction - absorption in God*) all your sufferings were to have been finished, the pain of your transmigratory circle was to have been ended, you were to have reunited with your source being separated from which you are gyrating in the transmigratory circle. But you proved to be such a fool that you have let that opportunity slip from your hands (opportunity here means human life).

The life of a self-willed person, being devoid of (the essence of) God's Name, is full of sadness, pessimism, depression & desolation. He tries to search for the Soul essence by intoxicating himself with drugs but he does not know that it is not he who is consuming an intoxicant but it's the intoxicant which is consuming him. He pays no attention to God. His Holiness says, Dear friend, although highly educated, although a great talker, yet you will have to face severe punishment at the hands of the myrmidons of death.

Then no father, no mother, no friend, no relative etc. will stand by you

:

The mindward in transmigration and suffering from evil

*Remains involved; his body is devoid of essence of devotion
Not for an instant the Name Divine has he contemplated
At death, the myrmidons of death by the hair grip him.*

ਆਵਣ ਜਾਣੁ ਭਇਆ ਦੁਖੁ ਬਿਖਿਆ ਦੇਹ ਮਨਮੁਖ ਸੁੰਵੀ ਸੁੰਵੁ ॥

ਰਾਮ ਨਾਮੁ ਖਿਨੁ ਪਲੁ ਨਹੀ ਚੇਤਿਆ ਜਮਿ ਪਕਰੇ ਕਾਲਿ ਸਲੁੰਵੁ ॥ ਪੰਨਾ - 1179

This creature, this being i.e. the man does not come to know who he is in full force of belief. This mental vortex is the vortex subjugated by the influence of egocentricity. Due to egocentricity man regards himself as body wrapped up in ego-feeling - I-am-ness and myness; he does not recognise his real self although he may be an exegetist (one who expounds scriptures), a scholar, or he may get himself addressed as a saint. Whatever he may be, the doors of enlightenment of that person do not open who has not pulled down the wall of ego, who considers himself to be a body and who reads the books of knowledge and only under the influence of information says, "I am Soul," although all things connected with the body he considers his. Being without praxis the faith does not at all come in him that he is not body. It says in the Gurbani, the Song Celestial :

Kabir, the pure drop of rain of heaven

Has fallen on barren soil-useless

Know that without holy association

It becomes like the ashes of a furnace.

ਕਬੀਰ ਨਿਰਮਲ ਬੁੰਦ ਅਕਾਸ ਕੀ ਪਰਿ ਗਈ ਭੂਮਿ ਬਿਕਾਰ ॥

ਬਿਨੁ ਸੰਗਤਿ ਇਉ ਮਾਨਈ ਹੋਇ ਗਈ ਭਠ ਫਾਰ ॥

ਪੰਨਾ - 1375

The conscious ray got mixed up with *prakriti* (Primordial matter) and it forgot what it was. Falling from the greatest level of spiritual elevation, man began to regard himself as a body full of depravities and defects. Therefore, the edict is :

When the pure drop of rain of heaven

Says Kabir, meets the absorbing soil

It cannot be removed, however much

Clever men may worry and toil.

ਕਬੀਰ ਨਿਰਮਲ ਬੁੰਦ ਅਕਾਸ ਕੀ ਲੀਨੀ ਭੂਮਿ ਮਿਲਾਇ ॥

ਅਨਿਕ ਸਿਆਨੇ ਪਚ ਗਏ ਨਾ ਨਿਰਵਾਰੀ ਜਾਇ ॥

ਪੰਨਾ - 1375

Since time immemorial innumerable philosophies & systems of thought prevailed. Innumerable thinkers gave thought to it and with mere talk they tried to know the secrets of the heavens (probably not in practice but by talks). Very many great penitents or ascetics came, the stories of whose austerities became a byword in the world (There have been) many like Ravana who offered their severed heads (to gods) but did not see the light

of God living in the body and mind. They left the world taking their self for the body. Great penitents or ascetics could not shatter the body orientedness. Being offended over trifles, they cursed others many times; they maintained their separateness (from God); they were proud of their high caste. They knew, conclusively, that there are only two elements in the world : one is extremely short-lived - which has a beginning and an end. That element has taken shape from the same Light of God. And they also knew that God Himself, assuming many forms is doing His game. They knew but they could not understand. There is a great difference between knowing and understanding. Knowing is confined to the intellectual sphere, whereas understanding is sagacity of the Spiritual Sphere. The edict is :

*Seer Narada, Sheshnaga & Sanak etc;
In the body did not see the mind.*

**ਸਨਕਾਦਿਕ ਨਾਰਦ ਮੁਨਿ ਸੇਖਾ॥
ਤਿਨ ਭੀ ਤਨ ਮਹਿ ਮਨੁ ਨਹੀ ਖੇਖਾ॥**

ਪੰਨਾ - 330

Here Guru, the True Emperor, has called *Sanak, Sanandan, Sanatan, Sanat Kumar* - the four sons of Brahma, *Sankadik* (i.e. *Sanak* etc.) who lived as small children and did not allow their bodies to become subject to Time (death). Narad, the sage, son of the god Vishnu, and Sheshnaag who serves as a couch for god Vishnu round the clock and who daily chants two thousand new names of God, too, did not know their spiritual self, so the Guru tells us. They did not interiorise, looking at their self from outside. They passed their time being under the influence of body-orientedness. It's only by searching one's mind that one can know his self. Otherwise we never come to know that when body is cast off where this light goes which has been called mind :

*Search ye this mind, ye man
And find out where the mind goes then
As the body perishes.*

ਇਸੁ ਮਨ ਕਉ ਕੋਈ ਖੋਜਹੁ ਭਾਈ॥ ਤਨ ਛੁਟੇ ਮਨੁ ਕਹਾ ਸਮਾਈ॥ ਪੰਨਾ - 330

One whose illusion with the grace of the Guru perishes comes to know by seeing the Soul that no one other than God lives here in this world. That Truth has assumed many forms - in the *Vedas* Wondrous God has been called Truth. In the *Upanishads* the same Truth is called Absolute (Brahma). And here the exposition has been done calling Brahm, the Soul. Thus in this way it is a pure drop. It has not lost its existence but the strength or power *prakriti* (primordial matter) got from it - and the consciousness of I-am-ness and myness which the intellect got - took it for a body made up of five

elements, instead of recognising it as Soul. It's a different thing to lecture or impart knowledge to others but to understand the Primal Element - well it is a great state. We always err. I have generally seen, that saints although they have got a high spiritual state yet sometimes they say that I will speak only after meeting God. They say so because as yet they regard themselves as bodies and live in the jiva feeling (feeling of being a creature and not Soul). For one who has got enlightenment & who has understood the Primal Element, meeting or parting has no complication in it because Soul has already mingled Itself. Ignorance, creating an illusion in the consciousness special, has made it appear as separate. Try to understand in still simpler words. The power of Soul which falling on the ego Sphere creates jiva feeling that creature, considering itself severed from God, feels the separateness. But when the knowledge of the Primal Element comes in a manifest form, then whom is the Soul to meet? Soul itself is True, Existent, Ik-Onkar, Formless just as the edict goes :

*Nanak says the Formless is Attributed and Unattributed
In the Primordial trance all He contemplated
Taking up His energy to fashion creation
The Omnipresent remembers Himself in meditation.*

**ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥
ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥**

ਪੰਨਾ - 290

As long as we don't enter the Spiritual Sphere truly, we should not deceive ourselves till then. Guru, the True Emperor, proclaims, as long as man, the creature, says, "It is mine; I do it; I have a family; I have property; it's my monastery; they are my disciples; I am highly honoured; all bow to me; I am a very good speaker; I am a high-born; I am a great renunciate; I have had Soul sight" - take it that as yet such a one has gained nothing. He is just an aspirant, he is, no doubt, on the road (to realization) but he stands in need of an able Primal Element Knowing holy man to help him. When our "my-ness" expands, it intermingles with and wraps itself round inert, insensate things. For example, let us suppose that a person says that I, having identified the Soul element, am Soul. But if anyone interferes with his circle of "my-ness", then a wave of aversion or enmity is born in his mind because as yet he has not ended from his mind the feeling of attachment. But it does not mean that he should turn away from his rights and duties. To do so is wrong. This life has two aspects : one is the spiritual aspect which is high, great and pure and the second is the practical aspect by conducting which man can be happy himself and give happiness to others. Therefore, the edict is :

*Truth is higher than everything
But higher still is truthful living.*

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥

ਪੰਨਾ - 62

But in the mundane social life if he falls from real self (to the level of a creature) in the practical life, then accursed be that life a hundred times. But if like an actor, to fructify his art of acting he acts and himself he remains unaffected, then his state (of attainment) is steadfast. Hail such a fellow!

Pir Buddhu Shah said to the Tenth Guru, "True Emperor, doubt arises in my mind from the discourses of yours which I have heard. Being the Primal Absolute yourself, you are engaging your disciples in the military exercises. The arms are being made and you exhort the able-bodied to join you. You are giving them training. All this kind of activity is only possible in the sphere of dualism. So far as non-dualism is concerned friend-foe, mine-thine, ours-theirs do not exist in it at all." Said His Holiness, "Right you are because although you have got spiritual knowledge yet you have not learnt the operation of the Order (of God). In this world whatever is happening, be it billions of creatures or living beings or forms or shapes springing up, or be it everything being destroyed - the entire activity is under the Order of God. That's why it is proclaimed in the Bani, the Song Celestial :

*Abide ye, O Nanak, by the Will Divine
Ordained as it is, in thy being.*

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

ਪੰਨਾ - 1

To understand clearly another thing is this that in this world there is the Primal Element *Waheguru* (*Wondrous God*) Himself in the Spiritual Form. *Prakriti* (Primordial matter) which is also called *maya* is inert. The awareness of attachment, aversion, enmity, friendship, mine and thine in *Prikriti* is due to ego. The three attributes of *prakriti*, *rajasic*, *tamasic*, and *satvic* are turning everything topsy-turvy. The shadow of watching consciousness falls on this three-attributed *maya* and the three attributes not remaining in equilibrium, there is movement in the *prakriti*. The nature or disposition of all living beings is fashioned under the influence of the three attributes. The natures of creatures are different; this has more of *tamasic* and that has more of the *satvic* - under the three attributes the natures of the living beings are different. These natures do not resemble one another. Therefore all movement is under the sway of the three attributes. Thus, Respected *Pir*, I am just the watcher in the seer form not the creature falling into the trap of the *kleshas* (trouble, disquiet or disturbance etc.). To sum up, all these

functions or things of *maya* are happening of themselves in accordance with the natures of the creatures, got from the three attributes of *maya*."

"I am not doing anything. Just as you watch, I, too, am watching. The Order or Will of God is functioning in you and so it is functioning in me; this Order or Will of God is also functioning in these disciples (which are doing military exercises and training in warfare). I am watching it as a watcher in the seer form or state. I am untouched by victory-defeat, achievement-nonachievement, profit-loss, shortage-abundance. The ignorant, not understanding my state, dragging down all that is happening into the intellectual sphere (from the spiritual sphere), are trying to besmear the real self of mine; I am unsmearable and these people (the enemies) are treating me as an ignorant person who plans and schemes."

Thus try to understand the above thoughts carefully. The subject we are deliberating on is a profound one. This spiritual knowledge does not come from educational achievements, it requires yogic praxis a lot (*Yogah chitta Vrittis nirodhah*). Yoga checks the different mental vortices. It is that state of Primal peace in which conscience is extremely pure and flows like the pure waters of the *Ganges* and the knowledge of the extremely high Spiritual Element Absolute, the true the *Ik Onkar*, is born in him. This is something which is not subject to the organs of perception. The final limit of brain that we have got comes to an end in the intellectual sphere. The intellect is inert. Till this intellect (*budh*) becomes a perfection (*sidh* = realization) and (*sudh*), the Spiritual element can't be understood till then. For that the company of a Perfect Guru-believer in *Being-as-Absolute*, *Speaker-as-Absolute* and *Listener-as-Absolute* holy man is always needed. The state we are passing through is a hypnotised state and not the real state. This is an illusion created by ignorance or in other words call it the intoxication of ignorance or the darkness of ego.

*Maya is a coiling serpent, coiling round the world
The antidote to this poison is the Name of the Lord
The exorcist Master's Word put into your mouth.*

**ਮਾਇਆ ਭੁਇਅੰਗਮੁ ਸਰਪੁ ਹੈ ਜਗੁ ਘੇਰਿਆ ਬਿਖੁ ਮਾਇ॥
ਬਿਖੁ ਕਾ ਮਾਰਣੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰ ਗਰੁੜ ਸਬਦੁ ਮੁਖਿ ਪਾਇ॥ ਪੰਨਾ - 1415**

The snake of *maya* (illusion) has bitten this creature, man. Therefore, falling from the watching consciousness to creature consciousness and even down, he considers himself body. He, assuming the doer feeling, is sticking the functions of the body to himself firmly. He does not transcend that stage. To end this darkness many *pirs*, prophets, realized men, sages and seers and

many Primal Element Knowing holy men came in this world but this erring creature, i.e. man, does not want to come out of the extremely dark atmosphere of apostasy. His consciousness cannot, at all get out of *maya*, the delusive element. In the present age mere book-learned but praxis-lacking people are vitiating the world with the jets of darkness by continuously writing incomplete ideas on the white paper in black letters. It is a strange practice prevailing now that they add to the muddiness of the previous books already written by writing their muddy books making references to the previous books.

In this way the gist is being lost. This creature, man, is erring in the gyrations of *maya* for lack of a Primal Element Knowing holy man. He is not getting to know what to do and what not to do because there is extreme lack of reverential faith in him. He is a stranger to non-attachment. Assuming a corvine form (i.e. like a crow) in totality, he is spreading the 'beak' knowledge :

The world is crow-like

Uttering hollow discourses on enlightenment from the mouth

As a crow utters his cawing from its beak

In mind carries avarice, falsehood and pride

Those without devotion shall stand exposed

In the end.

ਜਗੁ ਕਉਆ ਮੁਖਿ ਚੁੰਚ ਗਿਆਨੁ ॥ ਅੰਤਰਿ ਲੋਭੁ ਝੂਠੁ ਅਭਿਮਾਨੁ ॥

ਬਿਨੁ ਨਾਵੈ ਪਾਜੁ ਲਹਗੁ ਨਿਦਾਨਿ ॥

ਪੰਨਾ - 832

The thought of spiritualism cannot, at all, enter man. Then how shall he become one Perfected-by-Praxis? Wondrous God should shower His grace, and effect a meeting with that disciple of the Guru who has recognised the Primal Element from within and who has become the very image of the Absolute and who may by showering his grace to deliver the seeker from this feeling of duality and help him becoming the Image of the Whole.

In this series of discourses we have already deliberated earlier that this creature (man) unable to reckon himself a creature regards himself as a body made up of five elements. This mistake is as big as that of an inhabitant who sitting in a very beautiful house considers himself to be the entire house. And instead of introducing himself, he introduces his house to others. He who identifies himself with the shape and colour of the house and identifying the number of the house says I am so and so number. This is a very simple matter. The listeners will be provoked to laughter : *'This fellow does not know that I am not the number of the house. I am a dweller of it, not the*

dwelling.'

In the same way (suppose) a certain person is going on the road in his very beautiful car. Somebody asks him : "Who are you?" and he answers : "I am a Mercedes; I am an Apollo; I am a Cielo; I am a Fiat, I am an Ambassador; I am a Jeep; I am a Sumo." What foolish ignorance! Instead of introducing himself, he is introducing his vehicle. Similarly if on asking any one riding some elephant, horse or a cart, introduces himself saying, I am a cart; I am a horse; or I am a camel (it is sheer ignorance). Exactly the same extent of ignorance has come in man. In the same manner, although highly educated and a degrees-holder, yet he will introduce his body. A great wonder of Nature, this body is made of five elements in which are born 25 *prakritis*. There are five organs of perception, five organs of action, five life breaths & innumerable arteries & veins which are keeping this beautiful body alive. And on account of the coming together of five elements a beautiful existence comes into being. When the creature living in this body under the sway of ignorance due to a downfall in his consciousness, considers himself a five element body, outwardly beautiful-looking but full of excreta & urine, and poisons of many types in reality, then his ignorance crosses all bounds. He cannot be reasoned into understanding. He begins to consider the functions of the body to be the functions of the spiritual self of his. The body is born, the body dies. This creature, too, says, I was born on June, 25th, 1920 or in December, 1950. The dates of anniversaries are fixed. He regards the mortal and perishable body - the body that is born and that dies - as his own self. This is as great a mistake (as the above). The body takes shape in the womb of mother and a beautiful thing is fashioned with the entry of the jiva (creature) into it; it is called living. Coming out of the womb, he completely forgets himself and always considers himself to be the faeces and urine excreting & bad smelling body. The soul individuated is neither ever a child nor is it ever an adult, nor does it ever grow old. This jiva (creature refers to man) assuming a body does good or bad deeds and in order to reap the fruit of these deeds, the journey of the jiva (creature) is on since the beginning of time. The jiva does not die. It's the body that dies. The jiva considers the three states of the body - childhood, youth and old age - to be in him. Whenever he speaks, he says : I am now grown young. I am no longer a child. I am, now grown old, I am not young that I can do the things characteristic of the young people. Regarding the activities of the body as his own, he says : I am sad, I am happy; I am black; I am white; I am Sikh, I am Hindu; I am Christian; I am Jaina; I am Buddhist; I am

Moslem and similar other kinds of fixations permeate every pore of his body. The consciousness under the sway of these influences, becomes a completely hypnotized consciousness. Guru, the True Emperor, calling it consciousness of ego expounds it briefly and proclaims thus :

Simpleton, abandon your sense of I-am-ness.

ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰਿ॥

ਪੰਨਾ - 1168

You have no relative; you have no son; you have no daughter; you have, in fact, nothing. It's just the hypnotized consciousness come in the ego sphere which is establishing imaginary relations. They, no doubt, are the relations of the body. The body was born of the egg and sperm of mother and father and of the same category, born in the same manner, are brothers and sisters. They are the relations of the body, of the ego sphere. Friend and foe, mine-thine, good-bad is the expansion of the spontaneous game of the fully hypnotized creature in ego - the game in which this jiva, reaching the highest extent of hypnotism, has completely forgotten himself. Can he attempt to know his real self at all? Even if he just regards himself as soul individuated, it would be more than enough, indeed. His Holiness, the Guru, proclaims : "Simpleton! you are not the soul individuated, you are the Soul itself, you are the very light. Don't regard yourself as a soul individuated under the sway of ignorance, pierced through with ego. You are the Soul and know your spiritual Self. You don't come from anywhere, you don't go anywhere. You do no deed or act. The deeds are being done themselves with your strength under the Will (of God). But when a new understanding, falling from the Supreme state considers itself separate, the fixation of one's being deepens, and the jiva (creature) regards himself as completely separate from that spiritual element. (Then) he calls himself the soul individuated. Because the existence of the imaginary world of the soul individuated begins to appear, the creature takes flights for this imaginary existence. He eats the fruit of sadness and happiness. He gyrates in the transmigratory circle, suffers the pangs of separation and union. The Soul is the Prime Bliss, the whole game of the world is taking place under the order (of God). Soul is just giving strength or force. The existence of the material world is due to the reflecting power of the spiritual element. Guru, the True Emperor, proclaims regarding the soul individuated thus :

There are beautiful trees and on them the birds

Beautiful to look at, but they fly to the four quarters of the earth.

The more they fly the worse they fare;

They burn and scream all along.

ਪੰਖੀ ਬਿਰਖ ਸੁਗਾਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ॥ ਜੇਤਾ ਉਡਹਿ ਦੁਖ ਘਣੇ ਨਿਤ

The edict is also as follows :

*Says Nanak on a single tree
Bearing the fruit of joy in God
Settled two birds be
While coming and going, are these birds invisible
Wings they wear not.*

ਨਾਨਕੁ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦੁਇ ਪੰਖੇਰੁ ਆਹਿ॥ ਆਵਤ ਜਾਤ ਨ ਦੀਸਹੀ ਨਾ ਪਰ
ਪੰਖੀ ਤਾਹਿ॥ ਪੰਨਾ - 550

The spiritual element in the body does no function by itself. All the activities are going under the Order of God due to that conscious element's reflection. Order (of God), too, is the spontaneous form of Him. It is complete itself and the action of Order of it is also complete. It has no attachment for anything. But the bird of soul individuated as a bird, on the basis of the strength of the spiritual element, regarding itself separate comes into action. Mixing with *prakriti* (Primordial matter) which is inert, perishable, short-lived, paincausing, non-existent, it (the bird) associates all the action with itself - 'that I do this action'. To eat the fruit of its deeds it has to be born and it has to die again; and consequently it suffers. Guru, the True Emperor, proclaims that the 'Soul bird pervades this body, all bodies, all earths and everywhere and everybody. It is whole (*samashati*) not separate (*viashiti*). The illusion of being separate is due to the influence of *maya* (delusive element) and ego. The same watching consciousness being reflected in the body, establishing its existence in creature feeling permanently, takes flight to eat the fruits of its deeds.

*Of five elements is created the body
Within which contemplated Divine jewel be
The selves are image of the Lord
The Lord the selves image see
The Lord is attained
By the contemplation of the Word holy.*

ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ॥ ਤਿਸ ਮਹਿ ਰਾਮ ਰਤਨੁ ਲੈ ਚੀਨੀ॥
ਆਤਮ ਰਾਮੁ ਰਾਮੁ ਹੈ ਆਤਮ ਹਰਿ ਪਾਈਐ ਸਬਦਿ ਵੀਚਾਰਾ ਹੇ॥ ਪੰਨਾ - 1030

Holy men tell us that in the shadow of the body, in the reflection of the body, this Soul Force which appears Conscious Force on account of union with *prakriti* (Primordial matter) assumes ego to see its own self. Holy men say that what your ego has firmly shown in you in creature form - an imaginary fixation - the great ignorance which breeds pain. Holy men addressing him, proclaim 'O creature, man, leaving your feeling of being a

creature, regard the State of Truth which is spiritual existence as your existence. You are *nirvikalp* (unattributed), you are the Absolute, True, Existent :

By attending the holy assembly of holy men, understand yourself, (come to your senses) because Respected Guru, the True Emperor giving loud calls, tells us that this element which is also named "*True or existent - True in the beginning, True in the Time cycles*", lives in this body as the edict goes :

*This body is all seat of righteousness
 Bearing the holy True One's light
 In it are hidden jewels
 That only a guru-ward devotee may dig out
 thus he may have vision
 Everywhere of the Divine Self pervasive everywhere
 Then on the vision flashes the Sole Reality
 The mind in the Sole Reality fixes faith
 The ears to the Sole Reality listen
 Says Nanak, servant of God
 Laud thou the Name
 Thus shalt thou serve the holy True Lord.*

*ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ॥
 ਗੁਰਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਢੈ ਖੋਤਿ॥
 ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਤਾਂ ਇਕੁ ਰਵਿਆ ਇਕੋ ਓਤਿ ਪੋਤਿ॥
 ਇਕੁ ਦੇਖਿਆ ਇਕੁ ਮੰਨਿਆ ਇਕੋ ਸੁਣਿਆ ਸੁਣਣ ਸਰੋਤਿ॥
 ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਸਚੁ ਸਚੇ ਸੇਵਾ ਤੇਰੀ ਹੋਤਿ॥*

ਪੰਨਾ - 309

Because of the strength (existing in its fullness) of the Soul in the form of God, the Ruby, in the body, the *prakriti* or primordial matter is getting active. To understand this matter better, just imagine that a ray of the sun appears to enter a room through a chink, and reaching inside, forgets its background. Its power, assuming separateness, becomes active. Then it appears separate from God. This is an example of the material world, which does not apply fully in the spiritual sphere. But so far as our subject is concerned, it is this that *prakriti* (primordial matter) mixing with the power of watching consciousness is called conscious jiva (creature) or the soul individuated. The soul individuated, instead of wending its way to its real home, begins to slip downwards. The first feeling that it experiences is that of bliss. He i.e. man himself was the very image of bliss but mixing with *prakriti* or primordial matter, he realized that bliss is coming from the *prakriti*. Just as in this body the feeling of enjoying something is already there but when he engages in a sense pleasure he feels that enjoyment is coming from the sense pleasure. To explain it in another way holy men proclaim that a dog took an animal bone

from the dead cattle enclosure. He tries very hard to break the bone and his gums start to bleed; blood touches his tongue. He continues to chew the bone in the makebelieve feeling that the taste of the blood that he feels is coming from the bone whereas this blood is just coming out of his own teeth. In the same way in the world of physical enjoyments, man, the creature, is enjoying so many sense pleasures. Because his real existence is Truth-Consciousness-Bliss, man, the creature, got that 'bliss' from being associated with *prakriti* the primordial matter - he fell from this circle (i.e. Truth-Consciousness-Bliss) and the *sheath of bliss* covered this creature consciousness. In the loneliness of intellect the thoughtwaves began to rise and the *sheath of thoughtwaves* (or *Intellectual sheath*) covered this creature consciousness still more and he fell further down. From the thoughtwaves the force of life breath created movement in him. This creature feeling which was the form of spiritual element, leaving itself began to regard itself as life-breath in the sphere of life-breaths. The creature feeling slipped further down, and the form of light of the conscious force surrounded by darkness of *prakriti* (primordial matter) lost understanding of itself and regarding itself as five element composed body, mixing with the body, began to consider itself to be body permanently. Now millions of holy men, prophets, *pirs* (Moslem masters), *auliya* (Moslem saints) tell him by means of *Bani*, the Song Celestial etc. and otherwise, O man, the creature, you have fallen so low that you have begun simply to consider yourself to be body made up of five elements. You are not the body made up of five elements; you are also not the life-breaths as well; you are not the thought wave producing mind either, you are not this body made of food, you are not thought-wave-producing mind- the life breaths, and the mind in the form of thoughtwaves are just covers on you; your 'mine' etc. is also a cover; your sense pleasures are also a cover; you are not the feeling consciousness. You are not the soul individuated lost in "I" and "my". Before being soul individuated you are entirely the Soul itself. Search for your roots. The real form is God, which for the sake of explanation reads thus in the Bani, the Song Celestial :

*My mind, in aspect, you are
The image of Light Divine
Your own exalted origin realize
My mind the Lord ever abides by thee
Listen to the Master's teachings bliss to actualize.*

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲ ਪਛਾਣੁ ॥
ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥

ਪੰਨਾ - 441

Here holy words denoting division which are called dualistic stanzas or

divisionistic words, are said because of the fact that creature in the grip of "I" and "my" is unable to listen to the words of non-divisionism. Man, the creature, as yet is not capable of taking himself to be Soul or accepting the fact of being Soul itself. The divisionistic words are said to explain the state. One from inside whom after the disappearance of ignorance the Soul seeing has happened, needs no other instruction, nor is there left any act to be done by him. If he does something even then doing something, he is not doing anything. He in the seer status as the watching consciousness is watching the activity that is happening - he is not doing anything himself. Therefore, in the non-divisionistic sphere, the divisionistic words confuse us. There are two aspects of life - one, the things, the activities of the spiritual sphere, second is the activity of the practical sphere. Practical life in its own way has divisionistic existence, but the enlightened knows that seeing the divisionistic scenes of the earth, he does not relinquish his nondualistic state.

These secrets of the state of Truth are opened to the fallen creature by reflection on the primal stanza after the grace of a Primal Element Knowing holy man. Guru, the True Emperor, proclaims in this regard that this 'story' is highly praiseworthy and peerless. This creature, man, which has been addressed to by being called Paratma (ਪਰਾਤਮਾ) in reality, is the very form of the Absolute; the Soul element never grows old, nor is it a child; it has no sufferings of any kind; it is never caught in the net of death's myrmidons; it never comes from anywhere; it exists in its fullness, in its entirety. It existed before the time; when time and space and form were born, it itself was there even then; even now it exists; and when the visible universe disappears, it itself will be there. It feels no cold; it feels no heat; it has no friend; it has no enemy. Because it itself exists, nothing else is; Guru Nanak, the Emperor, has unhesitatingly revealed it thus :

*He existed in the beginning; He existed in the Time cycles;
He is existing now; and He shall exist in future, too.*

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ਪੰਨਾ - 1

This Element never rides the merry-go-rounds of happiness; nor does it ever fall in the deep ditch of sorrow because it exists of itself. It has itself originated its game; it has no mother, it has no father. In the beginning and in the Time cycles, it itself was present. It existed even before the beginning of time if there was such a time and even before such a time. Therefore, to use even the word beginning is problematic because to imagine the beginning, the Time cycle period, past, future, present etc in this context are matters

confined to material sphere. There is no time in the spiritual world because its being or existence is timeless. Therefore, its 'story' is amazing and peerless. It is unreachable, unknowable. No taint of sin or merit sticks to this truth. Owing to ignorance man undergoes pain or pleasure but the Soul completely remains above the effects of sin or merit and in all the bodies it remains always in the conscious form. It, itself, has given rise to the three attributed maya (delusive element) on account of ignorance. Due to ignorance *Maha maya* is its very reflection. The *Prakritic* force is conducting itself according to its nature but the Soul element cannot be deceived by anyone. This element is imperishable whose secret is difficult to know. Guru, the True Emperor, gives the edict as follows :

*His form and shape cannot known be
Where He lives, what garb wears He?
What is His Name?
And what is He called?
How can anyone describe Him?
Beyond words He remains.*

ਨਹੀਂ ਜਾਨ ਜਾਈ ਕਛੁ ਰੂਪ ਰੇਖੰ ॥ ਕਹਾਂ ਬਾਸੁ ਤਾਂ ਕੋ, ਫਿਰਿ ਕਉਨ ਭੇਖੰ ॥
ਕਹਾ ਨਾਮ ਤਾਂ ਕੈ ਕਹਾਂ ਕੈ ਕਹਾਵੈ ॥ ਕਹਾ ਕੈ ਬਖਾਨੋ ਕਹੇ ਮੋ ਨ ਆਵੈ ॥ ਅਕਾਲ
ਉਸਤਤਿ

It is impenetrable and always kind by nature. No guess can be made about its state. Guru, the True Emperor, says that I am a sacrifice, seeing this expansion (of it). Regarding this Element, the following has been said :

*This is a wonderful, unique story
The living self is the image of the Supreme Being
It is neither old nor a child
Neither suffers it pain, nor in Yama's snare is caught
It is not shattered nor dies
In all times is it pervasive
It feels not heat or cold
Neither friend nor foe it has
It feels not joy or sorrow.
All is its own; all might to it belongs
It neither has father nor mother
Beyond limits of matter has it ever existed
Of sin and goodness it feels not the touch
In each being ever lying awake
The three attributes the power of Maya has created;
She is the shadow of the Lord.
The Lord is beyond Maya-delusion,
Indestructible, of profound mystery, compassionate*

*Compassionate to the humble, ever gracious
Unknowable His state and extent.
Nanak to Him is a sacrifice.*

ਅਚਰਜ ਕਥਾ ਮਹਾ ਅਨੂਪ ॥ ਪ੍ਰਾਤਮਾ ਪਾਰਬ੍ਰਹਮ ਕਾ ਰੂਪੁ ॥
ਨਾ ਇਹੁ ਬੁਢਾ ਨਾ ਇਹੁ ਬਾਲਾ ॥ ਨਾ ਇਸੁ ਦੂਖੁ ਨਹੀ ਜਮ ਜਾਲਾ ॥
ਨਾ ਇਹੁ ਬਿਨਸੈ ਨਾ ਇਹੁ ਜਾਇ ॥ ਆਦਿ ਜੁਗਾਦੀ ਰਹਿਆ ਸਮਾਇ ॥
ਨਾ ਇਸੁ ਉਸਨੁ ਨਹੀ ਇਸੁ ਸੀਤੁ ॥ ਨਾ ਇਸੁ ਦੁਸਮਨੁ ਨਾ ਇਸੁ ਮੀਤੁ ॥
ਨਾ ਇਸੁ ਹਰਖੁ ਨਹੀ ਇਸੁ ਸੋਗੁ ॥ ਸਭ ਕਿਛੁ ਇਸ ਕਾ ਇਹੁ ਕਰਨੈ ਜੋਗੁ ॥
ਨਾ ਇਸੁ ਬਾਪੁ ਨਹੀ ਇਸੁ ਮਾਇਆ ॥ ਇਹੁ ਅਪਰੰਪਰੁ ਹੋਤਾ ਆਇਆ ॥
ਪਾਪ ਪੁੰਨ ਕਾ ਇਸੁ ਲੇਪੁ ਨ ਲਾਗੈ ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਸਦ ਹੀ ਜਾਗੈ ॥
ਤੀਨਿ ਗੁਣਾ ਇਕ ਸਕਤਿ ਉਪਾਇਆ ॥ ਮਹਾ ਮਾਇਆ ਤਾ ਕੀ ਹੈ ਛਾਇਆ ॥
ਅਛਲ ਅਛੇਦ ਅਭੇਦ ਦਇਆਲ ॥ ਦੀਨ ਦਇਆਲ ਸਦਾ ਕਿਰਪਾਲ ॥
ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਛੁ ਨ ਪਾਇ ॥ ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਇ ॥ ਪੰਨਾ -
868

When man, the creature, in the grip of the feeling of duality associates with Holy men and listens to their gist illustrating words and, engaging in praxis, gets Soul sight then, the false creature feeling which appeared to be present in him on account of his separateness, ends completely. Now the two have ended (i.e. he, the creature, and God); only One is left; God Himself and only Himself is left. Respected Guru, the True Emperor, proclaims :

*Those penetrating the self
Are attuned to the Supreme Self.
The Lord is the sole nectar-tree
Whose fruit also the nectar be.*

ਜਿਨੀ ਆਤਮੁ ਚੀਨਿਆ ਪਰਮਾਤਮੁ ਸੋਈ ॥ ਏਕੋ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਹੈ ਫਲੁ ਅੰਮ੍ਰਿਤੁ
ਹੋਈ ॥ ਪੰਨਾ - 421

This nectar-tree the Absolute God Himself was or say that 'True in the beginning' Himself it was. On it grows the fruit of truth only. Therefore, one from whom duality ends, he becoming the very form of Primal Lord, is absorbed in God, the Wondrous Himself. The intellect of duality, the words of duality, and the language of duality are used in whatever is written for the sake of hearing and telling only. But that is language trying to express the state of the religious experience by using the search lights of non-duality. On the whole, otherwise, Soul exists in its fullness (everywhere). In the language of spiritual sphere there is nothing like enlightenment or ignorance. Spontaneously an action seems to be taking place, that is the state of Equipose. To them whose ignorance has ended (i.e. those who have achieved enlightenment) no one appears to be enlightened and no one unenlightened just (as is clear from the following) :

*One who has shed his doubt,
For him, o my mind!
None appears strayed
The Supreme Being in all he finds.*

**ਮਨ ਮੇਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ ॥ ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੂਲਾ ਜਿਨਿ ਸਗਲੋ
ਬ੍ਰਹਮੁ ਪਛਾਤਾ ॥ ਪੰਨਾ - 610**

Whatever Respected Guru, the True Emperor, has proclaimed in this regard is as follows :

*Those penetrating the Self
Are attuned to the Supreme Self
The Lord is the Sole nectar-tree
Whose fruit also the nectar be
Those tasting of the nectar-fruit
Are satiated by the truth holy
Such have no doubt
Nor separated from the Lord be
In joyful taste of the Lord
Abides their tongue.*

**ਜਿਨੀ ਆਤਮੁ ਚੀਨਿਆ ਪਰਮਾਤਮੁ ਸੋਈ ॥ ਏਕੋ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਹੈ ਫਲੁ ਅੰਮ੍ਰਿਤੁ ਹੋਈ ॥
ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਜਿਨੀ ਚਾਖਿਆ ਸਚਿ ਰਹੇ ਅਘਾਈ ॥ ਤਿੰਨਾ ਭਰਮੁ ਨ ਭੇਦੁ ਹੈ ਹਰਿ
ਰਸਨੁ ਰਸਾਈ ॥ ਪੰਨਾ - 421**

Here, the game of the Will of God appears to be taking place :

*By conjunction made of the actions of previous births
And by Divine ordinance came thou into the world
Ever by the Divine Will abide
Pray grant merit to one without merit
To Nanak grant exaltation of realization of Truth.*

**ਹੁਕਮਿ ਸੰਜੋਗੀ ਆਇਆ ਚਲੁ ਸਦਾ ਰਜਾਈ ॥
ਅਉਗਣਿਆਰੇ ਕਉ ਗੁਣੁ ਨਾਨਕੈ ਸਚੁ ਮਿਲੈ ਵਡਾਈ ॥ ਪੰਨਾ - 421**

*The Lord immanent thou behold in all
The Sole Lord fully pervades all
This valuable jewel know in thy heart to be
Thy own substance, shouldst thou realize, you see.*

**ਆਤਮ ਰਾਮੁ ਸਰਬ ਮਹਿ ਪੇਖੁ ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਪ੍ਰਭ ਏਕੁ ॥
ਰਤਨੁ ਅਮੋਲੁ ਰਿਦੇ ਮਹਿ ਜਾਨੁ ॥ ਅਪਨੀ ਵਸਤੁ ਤੂ ਆਪਿ ਪਛਾਨੁ ॥ ਪੰਨਾ - 892**

Man, see God, the Wondrous pervading all because He Himself pervades all, assuming many forms; He is playing His game. Meeting the holy men, deserving better of their grace, know this secret. If one is greatly in luck, then alone can one meet such a Primal Element Knowing holy man. But man's nature is so unregenerate that after listening to the Four Vedas, the

Six Systems of Indian philosophy, the Holy Quran, the Bible, Sri Guru Granth Sahib and many books on Spiritual Sphere, he remains deaf of ears as ever. Man inspite of the light of the holy words of Primal Element Knowing holy men finds darkness in the world. He is amused by the straw or the chaff of the sense pleasures in depravity instead of these jewels of the words regarding the Soul element.

*The Lord immanent, thou behold in all
The Sole Lord fully pervades all
This valuable jewel know in thy heart to be
Thy own substance, shouldst thou realize, you see.
By grace of the holy men quaff ambrosia
By great good fortune is this attained
What of its taste knows the tongue?
Why is one listening to Puranas eighteen
And the Vedas still deaf?
With million blazes of light.
Is he still in darkness
Like an animal to the grass is he attached
Whomsoever illumination the Lord does not grant
By what device realization may attain?
The Lord all knowing knows all
Completely is He with His devotees
In bloom of heart the Lord's praise they sing
Saith Nanak, Yama approaches not such.*

ਆਤਮ ਰਾਮੁ ਸਰਬ ਮਹਿ ਪੇਖੁ ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਪ੍ਰਭ ਏਕੁ ॥
ਰਤਨੁ ਅਮੋਲੁ ਰਿਦੇ ਮਹਿ ਜਾਨੁ ॥ ਅਪਨੀ ਵਸਤੁ ਤੂ ਆਪਿ ਪਛਾਨੁ ॥
ਪੀ ਅੰਮ੍ਰਿਤੁ ਸੰਤਨ ਪਰਸਾਦਿ ॥
ਵਡੇ ਭਾਗ ਹੋਵਹਿ ਤਉ ਪਾਈਐ ਬਿਨੁ ਜਿਹਵਾ ਕਿਆ ਜਾਣੈ ਸੁਆਦੁ ॥
ਅਠ ਦਸ ਬੇਦ ਸੁਨੇ ਕਹ ਡੋਰਾ ॥ ਕੋਟਿ ਪ੍ਰਗਾਸ ਨ ਦਿਸੈ ਅੰਧੇਰਾ ॥
ਪਸੁ ਪਰੀਤਿ ਘਾਸ ਸੰਗਿ ਰਚੈ ॥ ਜਿਸੁ ਨਹੀ ਬੁਝਾਵੈ ਸੋ ਕਿਤੁ ਬਿਧਿ ਬੁਝੈ ॥
ਜਾਨਣਹਾਰੁ ਰਹਿਆ ਪ੍ਰਭੁ ਜਾਨਿ ॥ ਓਤਿ ਪੋਤਿ ਭਗਤਨ ਸੰਗਾਨਿ ॥
ਬਿਗਸਿ ਬਿਗਸਿ ਅਪੁਨਾ ਪ੍ਰਭੁ ਗਾਵਹਿ ॥ ਨਾਨਕ ਤਿਨ ਜਮ ਨੇੜਿ ਨ ਆਵਹਿ ॥
ਪੰਨਾ - 892

*On water and on land
Is the Lord Creator pervasive
Says Nanak, in innumerable forms
The Sole Supreme Being is manifested.
ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰੁ ॥
ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ ॥*

ਪੰਨਾ - 296

For long you have been listening to the exposition – the story of a very deep spiritual element which has been called the Story Ineffable. But over

to the narrative, pay attention : Respected Bhai Tiloka Ji is saying to the Princess that God the Wondrous exists in His Fullness everywhere. Your real Self is not body, this being just a sheath on your true Self. You are also, not the soul individuated. But, you, do this much that instead of considering yourself to be body, you, consider yourself to be one living in this body. This is called soul individuated. I am saying this to you because you do not have spiritual understanding - instead of considering yourself to be spiritual Self you just continue to regard yourself as soul individuated. My body will be cast off (i.e. I will die); don't you cry; you must not commit suicide because the darkness of ignorance will spread over your inner self if you kill yourself. By committing suicide, you can't meet me because you are very insistent that I should take you with me. I am trying to tell you in your own language that my country is the Spiritual sphere. You can't understand it yet. If I say that in that sphere not two only One can live, (That One) is called Primal Lord, (*Paramtama*). When this man, the creature's ignorance, is destroyed, then he comes to know that he is not separate. This is God, the Wondrous, Himself Who pervades all the bodies. In waters, in lands, in the sky, in the space between the sky and the earth there is no place where this Creator Master does not exist. Therefore, is it that I am not revealing to you what my real Self is. You will come to know of this only when you follow the path shown by me which the Guru Supreme got me to follow. At that time he himself will reveal this secret to you and then you and me will meet for all time to come. Now you just try to understand that you are not the body composed of five elements. If I try to explain one thing to you, you will understand because I hope your intellect has started to think deeply. Just tell me, what container of clay is this lying in front of you?" The Princes said, "It's a pitcher". Then he began, "Can you know the empty space inside it?" Pat she spoke, "This is no difficult matter. This space can be seen by all." Then his Respected Self began, "Well done! now tell me if you can see some empty space in the room where I am lying". Pat she spoke again, "These matters bear no asking!" He began, "Dear good girl, try to understand my point. This was my mentioning two empty things to you. It is called the ether (ether can roughly be called sky or space also). Now tell me whether there is ether in the pitcher, whether there is ether in the empty space of the room or not". She began to say, "Good man, these childish things ought to be talked to children. This is obvious that there is ether in the pitcher as well as in the room." He began, "Dear good girl, you must have seen that it is cloudy outside. The space below the clouds is ether, isn't it?" She said, "True, that's right". Respected Tiloka said, "Dearest

Princess, when the clouds go then the entire ether will be seen, won't it?" Again without delay she said, "This is a matter too small to be talked over. This is crystal clear." He said, "Are they separate or is it just ether all over?" He said, "If we break the pitcher, if the roof and walls of the house collapse, if the clouds go far away, what will you say?" The Princess began to think a little bit and said, "Holy man, what will I say? When all this is nothing but ether, then the empty space in the pitcher, in the sky, in the room, all this indirectly is proved to be ether." "Now I want to tell you something. Just like the ether exists in its fullness in the empty space, just like the ether pervades the empty space - that which I call Wondrous God, the Primal Lord, similarly He pervades all inside and outside. That is a living pulsating, loving Being. Calling the same Being Soul, I continue to explain because your intellect would not have sustained the burden of it earlier, if I had told you so right in the beginning. Now you will believe me, won't you?" Said she, "O Superman, ever since I have met you, my separate thinking has almost ceased to exist. I just accept what you say as true because I have come to develop faith that you are no ordinary mortal. Love incarnate, you are a god descended from heavens of which the Respected Pandit Ji told us the stories while expounding scriptures in public. You are a being of love. Looking at you, seeing the smile playing on your lips, you appear to be a lovely being. Whatever you say is perfectly true. Ignorant that I am, I do not know these things (which you are telling) because I was immersed either in the love of my parents; or taking the horses and my friends, I used to kill a leopard or a tiger in the forests; or I used to have a bath in the river accompanied by my friends; or when the Respected Pandit expounded the scriptures, I used to listen to his sermons whenever my father affectionately asked me to do so. He talks of gods; sometimes he also talks of kings and rulers. I do not know anything more than this. I had never given a thought to the words which I had heard from you. Now having heard your holy words I have come to know that the body, which I considered to be myself, in fact, is my vehicle; just as I, riding a royal coach, go for a walk; or riding a horse, I roam about in the forests or in the grasslands along the river banks or in the wilderness. I have known myself to be a separate thing - a thing which neither takes birth nor dies. I believe that what you say is true." Then Respected Bhai Tiloka said, "Princess, you have followed my 'ether connected' talk, haven't you? Now I am going to tell you that the Maker of the whole universe is the Primal Lord, which is also called the Absolute Brahm. No one can kill Him or drown Him, or cut Him into pieces. He always exists in His Fullness in unchanging uniformity. Through His power

on account of His self-created game, there appear to be separate beings. But they make movement only when His power known by the name *Paratman* unites with them. You may take that power to be ether. But don't make this mistake because the ether is just lifeless whereas that Power is living. That is true (i.e. That exists), conscious, and that is a bliss in entirety. He is love - incarnate, entirely love." Quickly she spoke, "O good man, isn't it the same thing which my parents say 'you have fallen in love with a stranger'." Respected Bhai Tiloka said, "Princess, your talk of love that your parents speak of - such love cloaks a selfish end. It cloaks interests aiming at profit, which is not easy to know. This, no doubt, is also love but the lowest rung of the ladder which we call 'attachment'. The love you are talking of is true love (not attachment) because I am a poor man in wounded condition who stands no comparison with you from the financial point of view. I have been lying in your home for so many days now. On top of it you serve me and many times while serving me tears come in your eyes. These are not the tears of regret, they are different from them. This is a form of love. This very love permeates the whole world. He is looking after his creatures in the form of love. I, too, am bound by His love. I love Guru Supreme, Guru Nanak, the True Emperor, who is the incarnation of Wondrous God, the Love, and who goes about redeeming the world. If you attract him with love, then you will come to know that he is the very image of love; my love stands nowhere in comparison to his - he is a very being of love. You will find him much more full of love than me. He is love incarnate."

"Now I come to the real thing, the talk of ether which I had with you - it's ether but because of the obstruction of the pitcher it is called ether of pitcher (ਘਟਾ ਆਕਾਸ਼); because of the obstruction of the roof and walls, it is called ether of house or house ether (ਮਠਾ ਆਕਾਸ਼); because of the sky being overcast with clouds, it is called ether of the clouds or cloud ether (ਮੇਘ ਆਕਾਸ਼); and when the clouds cleared up, the great ether (ਮਹਾਂ ਆਕਾਸ਼) was seen, all the obstructions having disappeared. Just like this sky, the All-knowing, the very picture of love is the Soul. Similarly That Primal Lord permeates the waters, the dales & valleys, mountains & gorges, empty spaces & filled spaces. We call 'Ekankar'. He is life, He is also your life, He is also my life, He is the life of all. He is great love, I am also bound for Him. But reaching there, I will not remain separate. I will become His very form. You should feel happy that I, that is entirely love, will get assimilated with Him. This sermon you can't understand, but when you will practice again and again (in the form of meditation) everything will just get revealed to you from

your ownself at that time. I will point out to you the path which is called the **Soul Path** 'ਆਤਮ ਮਾਰਗ' walking on which you will meet me. Now I am going to explain something to you; listen to me carefully. Now I cannot speak forcefully because the strength of my body is failing me. A day will come when it will grow completely silent. This body and the Soul element in it have come together on account of the operation of the law of union."

*The Self, a recluse, to the body female is attached
Who to him entwined be
In enjoyment of pleasures and delights is entangled she
By conjunction brought about by accumulated deeds
Have they come together
And in pleasurable dalliance involved be
What the spouse does
To that is the woman compliant immediately
Bedecking her, the spouse keeps her ever with him
Day and night living together in unison
In good cheer the spouse keeps the woman
In various ways to meet her demands
The spouse rushes to make efforts (grand).
And whatever he obtains, to her sight presents
The objective of devotion he cannot attain.
Whereby the female hungry and thirsty remains.*

ਸੰਗੀ ਜੋਗੀ ਨਾਰਿ ਲਪਟਾਣੀ॥ ਉਰਝਿ ਰਹੀ ਰੰਗ ਰਸ ਮਾਣੀ॥
ਕਿਰਤ ਸੰਜੋਗੀ ਭਏ ਇਕਤ੍ਰਾ ਕਰਤੇ ਭੋਗ ਬਿਲਾਸਾ ਹੇ॥
ਜੋ ਪਿਰੁ ਕਰੈ ਸੁ ਧਨ ਤਤੁ ਮਾਨੈ॥ ਪਿਰੁ ਧਨਹਿ ਸੀਗਾਰਿ ਰਖੇ ਸੰਗਾਨੈ॥
ਮਿਲਿ ਏਕਤ੍ਰ ਵਸਹਿ ਦਿਨੁ ਰਾਤੀ ਪ੍ਰਿਉ ਦੇ ਧਨਹਿ ਦਿਲਾਸਾ ਹੇ॥
ਧਨ ਮਾਰੈ ਪ੍ਰਿਉ ਬਹੁ ਬਿਧਿ ਧਾਵੈ॥ ਜੋ ਪਾਵੈ ਸੋ ਆਣਿ ਦਿਖਾਵੈ॥
ਏਕ ਵਸਤੁ ਕਉ ਪਹੁਚਿ ਨ ਸਾਕੈ ਧਨ ਰਹਤੀ ਭੁਖ ਪਿਆਸਾ ਹੇ॥ ਪੰਨਾ - 1072

The coming together of *jiva* (creature) and the body is consequent upon the inevitable law of acts and accumulated deeds, union and separation. Respected Bhai Tiloka began to say, "Dear Princess, for many days I have been telling only one thing to the truth of which you have agreed. As a result of it, all sufferings will go. (Now) I try to explain to you that you are not the body composed of five elements. Now I take that you have fully understood that you are Soul." Without loss of any time the Princess said, "Good man, I have not understood anything at all but I have surely learnt the word Soul. (On being asked earlier) I used to tell my name. Now I will just say 'I am a Soul'. But I'm telling you the truth that I have not understood what I am. But a sort of light has come to me and now I do not take myself to be the princess. Along with my clothes I regard my being as Soul now. When I stand in front of the mirror, I am very happy that I

have come to know that I am not the princess. I am Soul. I have absolutely no need to understand anything beyond that. Now I can't just live without love. Don't go away from me and leave me alone. Now the doctors say that the wound has healed. I am immensely pleased and I pray from the core of my heart, O stranger dear, don't go when you get well. I am revealing to you my hidden feelings - get well quickly. I will make you wear royal robes with a sword hanging on one side and a bow along with a quiver of arrows on the other. Getting the golden saddle put on the best horse in our stable, adorning the horse with the tinkling anklets, I wish to make you ride the horse. Then we will go into the forest and I will show you round everywhere in the jungle where you can see the lions, the leopards and the beauty of the forest. Then highly ashamed, I want to take you to the place where I shot an arrow to hit you, mistaking you for a lion. I cannot contain myself for scenes of joy, which are coming in front of my eyes. I can't tell anything; I am completely overwhelmed. It appears I may not live if I am separated from you. My heart begins to sink realizing that this stranger, getting well, will go to his home. I don't know what to do. In the beginning I had a lot of love for my father into whose lap I ran to sit. But you have brought me into the sphere of love so high that it seems to me that there is love and nothing but love in the world. I am there in the forest plants, flowers, waterfalls, horses and mares, elephants, my parents and in other creatures, too. They appear to me to be my own self. My consciousness is no longer like it was. I make a request to tell you that I live by looking at you. When you here, I stare at you waiting that now you will blink your eye, now you will open your eye and with a smile on your face will utter "Wahe guru" from your blessed mouth. How I like that time! I can't put it in words. In spite of myself the feeling in me develops that you should get well fast. I make a request lest you should go leaving me alone. Better far it is to kill me with your own hands instead of leaving me. In this way I will get punishment for my crime and besides I will be spared the pang of separation from you by death. In front of you I am not a princess but a slave who has committed a heinous crime. What pain I have made you bear by shooting an arrow at you! I have become completely humble losing all pride and honour. What a fondness I have to serve you as a servant! How pleased my parents will be seeing you! In the midst of rejoicings and merriment when I get thrills, I also have a sinking feeling in my heart and I shrink in fear thinking what will happen to me if this stranger, on getting well, leaves me. I will simply die of the shock of separation."

"O good man, in your coma, I sit away for hours on end by your cot. My parents come, and watch me. I hear that my father who belongs to hardy Rathor community was saying to my mother that this lass has fallen in love with the stranger. She will have to undergo intense pain if he casts off his body. I have spoken to the doctor to give him most expensive tonics (which contain metals like gold or silver) so that he begins to stand up and walk about."

Respected Bhai Tiloka heard her and understood that this simple-minded girl has fallen in love with his being, with his self. She could not understand him but thank Waheguru that there is sacredness, purity and high morality in her love. When the same love tilts towards the remembrance of God, then, attracted by her love, Guru Nanak, the True Emperor, will definitely come here. Respected Bhai Tiloka spoke, "Dear good girl, I have understood all of your feelings but the pledge that you take from me that I should not leave you,well, dear good girl, I am a man bound by the Order of God. The words of my Guru Supreme are those of leaving this world. But bear it in mind, I will continue to live even after casting off my body. But you won't be able to see me with the eyes that you have. I'll be inside you, I'll also be outside you. But if you want to meet me, I tell you that I am not the water mixed in body, nor of all the five elements I am fire, nor I am air; I am the very light of Godhead. I am everlasting. But remember one fact that the body you have fallen in love with so much will perish. Bound by the Order of God, I will go out of it. I am sole light. I am commingled with the Prime Life. I am the Prime Myself. The Light (of God) is everlasting, it endures forever, it remains in unchanging uniformity. It is True, Conscious, fullest Bliss. The feeling of love you have is due to Soul in you which is soon to illumine you. You will get '*that eye*'; you will be able to feel that love in the leaves of the trees, in the waterfalls, in the songs of the cuckoo and in the singing of the nightingale. When you get that eye and that ear (as hears the sounds of divine love), you will reach exactly the same place where I will go to live. There is no duality there; there is no falsehood there. There we'll become one. You, don't see me as a body; I live in it. Recognise that 'I'. You yourself, don't look upon yourself as a body; you are the one who lives in it. Just act upon my words of advice, I'll tell you the way by which I reached here. Tread that path with determination."

But a strange thing is taking place : she is asking him time and time again not to leave her; and Respected Bhai Tiloka is trying to explain to her by enlightening her.

Then in order to clarify to her that this body is made up of five elements, he said, "When Soul enters it, it is called soul individuated (ਜੀਵ ਆਤਮਾ). This body, this framework entwines around that. From two they become one. The body with the strength of Soul, reveals the attraction of physical or sense pleasures to the soul individuated. She (body) speaks to him, 'You can't see but notice through my eyes I am making you see so many scenes, so many beautiful valleys; through ears I am making you listen to so many sweet songs; through the tongue I am making you taste so many lovely dainty dishes; through the nose, I am making you smell so many fragrances; through the feeling of touch I am making you go into so much bliss, into so much melodiousness. I have so many enjoyments to offer; I am serving you by all possible means. But grant one wish of mine, appreciate these my services. I am sacrificing myself for you; I have made you my very self. How pleased I am when you say, 'I am body!' I am so happy that there is no difference between you and me. But a fear is lurking in my mind; you will go leaving me. But don't desert me I am a bondmaid of you; I am ready to do your bidding."

"But that jiva (creature) sometimes, attending the holy company of the holy men regards his being as different from the body. And he also accepts that I come into the world bound by the inevitable law of acts and accumulated deeds, union and separation as per the Order of God and also go away from the world as per the Order of God. In other words fully tainted by the bodily pleasures with reference to myself, I also say that I'll die; I will cast off my body. I say this much only if a Primal Element Knowing holy man, enlightening me about my Real Self, frees me from corporeity or bodism. Thus this creature (soul individuated) begins to laugh listening to the requests of the body. The creature (soul individuated) knows that I am to go. Therefore, he does not tell anything about it to the body. When by the Order or Will of God he is called back, he gets ready to leave the body. This beautiful body makes requests saying I have sacrificed the whole of my life for your sake. How many the sense pleasures which I made you enjoy! How much I showed you through the eyes! How beautiful songs I made you listen to! I made you taste different savours through the tongue. How much the fragrance and perfume I made you smell through the nose! How much delight I gave you through the sense of touch! You did not appreciate me. You never assured me that you would not go leaving me behind." Then the creature (i.e. soul individuated) laughs away at her words saying, "I have passed through many bodies enjoying myself. I have

undergone sufferings, I have ridden the merry-go-round of many kinds of happiness also." The body says "It was because of your support that I enjoyed sense pleasures; it was because of you that I was honoured; it was because of you that I had value. If you are there, all my organs are invaluable. Without you, worthless. Without you neither my eyes will see, nor my ears will listen; my beauty will wither in a trice. Quicklier than the quickliest, my loving relatives will carry me to the graveyard. Notice dear, without you, I will be dust; another will cremate me, someone will immerse me in water; still another will expose me for the animals to eat. I will be in dire straits. Remembering my favours done by me to you, say at least once that I will not go, leaving you behind."

Then the creature (soul individuated) laughs because he knows that he will not stay in the body forever. He is sure to go one day. This body knows neither the Soul substance nor can this creature (man) reach the Soul substance. That i.e. soul individuated, too, wanders about suffering, assuming now this body, now that. It does not come to know of the Name of God pervading the body and is afflicted with hungers and thirsts of desires. This body, progressed from childhood to youth, from youth to old age. Its companions started falling off. In respect of ears, he became hard of hearing; the tongue began to stammer; the limbs began to tremble. The body comes to know that, seeing my helplessness, the creature (soul individuated) will leave me. The body wife makes a request that the Name of God pervades me, you enjoy that. Then you will not need to go into many bodies. I will take you to the holy assembly where listening to the holy words of the Primal Element Knowing holy men, you, try to obtain the Soul substance. It was a blunder on my part that I busied you in the sense pleasures; now my companions have deserted me. What to do? I am helpless :

*Gone are those fine teeth, those fast feet
Those sparkling eyes those ears sharp
A loud cry has arisen from the body
At the departure of such pals, (hark!)*

**ਚਬਣ ਚਲਨ ਰਤੰਨ ਸੇ ਸੁਣੀਅਰ ਬਹਿ ਗਏ ॥ ਹੇੜੇ ਮੁਤੀ ਧਾਹ ਸੇ ਜਾਨੀ ਚਲਿ ਗਏ ॥
ਪੰਨਾ - 1381**

Now to me it appears that you, too, will desert me. I am also sorry because I busied you in watching the wonders of the world. I busied your ears in listening to music. I busied you in sense pleasures. But what can I do now? Without you I am just a heap of earth. There were very many valuable things like the Name of God in me, which you ought to have obtained :

*God's Name ambrosial The bestower of treasures nine
 Inside the very body
 Its seat find.
 In trance spontaneously
 Flows the divine melody
 Beyond description is
 That Wonderful ecstasy.*

**ਨਉਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸੁਆਮੁ ॥
 ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥ ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥੧੧੧-293**

That creature (soul individuated) says, "May I tell you the truth? I was engulfed by the savours and sense pleasures. I remained empty of the thing to take which I came here in this world. But now I am about to go. I am a slave subject to the Order of God. My Master-God whose servant I am is free from want and care. For as many days as He keeps me with you I'll remain with you; when He calls me, I will just get up and go."

The body does not understand these true words. She presses him again and again to live with her. But the jiva (soul individuated) treats it as a joke; while the time passes like this, the creature gets an order. The jiva, creature, even did not ask the body not to be sad after his departure. He knows that no sooner does he go than the body, too, will be reduced to a heap of dust. To sum up jiva, the creature, leaves it and a heap of dust it becomes.

At that time Respected Bhai Tiloka said, "Dear Princess, try to understand the truth. I have told you the contextualized story of body, soul, union and separation. We have obtained this life for serving the Guru Supreme. The *manmukh* (mindward) is a field of sufferings and sorrows. May I be sacrificed on the Guru Supreme! That Giver of happiness, will come to your succour in response to your cry for help here, too. You, act upon my words. My Guru Supreme is the very image of God pervading everyone & everything. He will make you reach just where I am to reach and settle down. The edict goes :

*The objective of devotion he cannot attain
 Whereby the female hungry and thirsty remains
 The woman makes supplication with hands folded
 Abide in my home, go not into alien lands, beloved
 In the home itself engage in the trade
 Whereby my hunger and thirst be quenched
 This Age various ritual practices has performed
 But without joy in God not a grain of joy has it obtained
 Says Nanak, in holy congregation, as comes Divine grace*

Do the woman and her spouse attain joy and bliss.
 The woman is blind, the spouse is nimble, wise -
 The body a structure made from elements five
 The objective for which you have arrived
 From the Guru Supreme is got, derived
 The woman pleads that with her should abide
 The youthful spouse given to easeful living,
 Saying, of little account I remain without thee
 Give me thy word that thou shall not desert me
 Replied the spouse, I am compliant to His command.
 The great Lord Who under no one's obligation stands
 While with thee He keeps me, I abide;
 When He gives the call, must I depart
 Unpoised and raw, she followed them not
 Everlasting union with the spouse seeks she
 He takes her words in jest not seriously
 The spouse was called as came the Divine command
 Then asked he not the woman's permission
 Nor with her counsel didst demand
 His departure he took; the clay of the body abandoned lay
 Behold Nanak, theirs was only false attachment, hey!
 My avaricious self, my mind listen
 Ever night and day serve the Guru Supreme
 Misbelievers uninstructed by the Guru Supreme
 In death do they rot
 Those by the Master uninitiated have
 Yama's noose round the neck got
 The mindward keeps being born and dying
 And buffets he bears ever and again
 All hells by the mindwards are suffered
 The Guruwards not a whit by these are touched
 Such alone are the Guruwards
 As Lord's approval have won
 Who may destroy the one
 That by the Lord is honoured?
 Ever blissful, who by the Master
 Is granted the special robe
 A sacrifice am I to the holy
 Guru Supreme, endowed perfectly
 Bestower of shelter, heroic to fulfil his word
 Through him have I met the Lord
 Joy-bestower, who the self never deserts
 Of the Divine treasure of merit
 I have not realized the worth

*In all spots and each being is He pervasive
Nanak with the Divine shatterer of sufferings
Seek shelter of the humble of your servants' feet I am the dust.*

ਏਕ ਵਸਤੁ ਕਉ ਪਹੁਚਿ ਨ ਸਾਕੈ ਧਨ ਰਹਤੀ ਭੁਖ ਪਿਆਸਾ ਹੇ ॥
ਧਨ ਕਰੈ ਬਿਨਉ ਦੋਉ ਕਰ ਜੋਰੈ ॥ ਪ੍ਰਿਅ ਪਰਦੇਸਿ ਨ ਜਾਹੁ ਵਸਹੁ ਘਰਿ ਮੋਰੈ ॥
ਐਸਾ ਬਣਜੁ ਕਰਹੁ ਗ੍ਰਿਹ ਭੀਤਰਿ ਜਿਤੁ ਉਤਰੈ ਭੁਖ ਪਿਆਸਾ ਹੇ ॥
ਸਗਲੇ ਕਰਮ ਧਰਮ ਜੁਗ ਸਾਧਾ ॥ ਬਿਨੁ ਹਰਿ ਰਸ ਸੁਖੁ ਤਿਲੁ ਨਹੀ ਲਾਧਾ ॥
ਭਈ ਕ੍ਰਿਪਾ ਨਾਨਕ ਸਤਸੰਗੇ ਤਉ ਧਨ ਪਿਰ ਅਨੰਦ ਉਲਾਸਾ ਹੇ ॥
ਧਨ ਅੰਧੀ ਪਿਰੁ ਚਪਲੁ ਸਿਆਨਾ ॥ ਪੰਚ ਤਤੁ ਕਾ ਰਚਨ ਰਚਾਨਾ ॥
ਜਿਸੁ ਵਖਰ ਕਉ ਤੁਮ ਆਏ ਹਹੁ ਸੋ ਪਾਇਓ ਸਤਿਗੁਰ ਪਾਸਾ ਹੇ ॥
ਧਨ ਕਰੈ ਤੁ ਵਸੁ ਮੈ ਨਾਲੇ ॥ ਪ੍ਰਿਅ ਸੁਖਵਾਸੀ ਬਾਲ ਗੁਪਾਲੇ ॥
ਤੁਝੈ ਬਿਨਾ ਹਉ ਕਿਤ ਹੀ ਨ ਲੇਖੈ ਵਚਨੁ ਦੋਹਿ ਛੋਡਿ ਨ ਜਾਸਾ ਹੇ ॥
ਪਿਰਿ ਕਹਿਆ ਹਉ ਹੁਕਮੀ ਬੰਦਾ ॥ ਓਹੁ ਭਾਰੋ ਠਾਕੁਰੁ ਜਿਸੁ ਕਾਣਿ ਨ ਛੰਦਾ ॥
ਜਿਚਰੁ ਰਾਖੈ ਤਿਚਰੁ ਤੁਮ ਸੰਗਿ ਰਹਣਾ ਜਾ ਸਦੇ ਤ ਉਠਿ ਸਿਧਾਸਾ ਹੇ ॥
ਜਉ ਪ੍ਰਿਅ ਬਚਨ ਕਹੇ ਧਨ ਸਾਚੇ ॥ ਧਨ ਕਛੁ ਨ ਸਮਝੈ ਚੰਚਲਿ ਕਾਚੇ ॥
ਬਹੁਰਿ ਬਹੁਰਿ ਪਿਰ ਹੀ ਸੰਗੁ ਮਾਗੈ ਓਹੁ ਬਾਤ ਜਾਨੈ ਕਰਿ ਹਾਸਾ ਹੇ ॥
ਆਈ ਆਗਿਆ ਪਿਰਹੁ ਬੁਲਾਇਆ ॥ ਨਾ ਧਨ ਪੁਛੀ ਨ ਮਤਾ ਪਕਾਇਆ ॥
ਉਠਿ ਸਿਧਾਇਓ ਛੁਟਰਿ ਮਾਟੀ ਦੇਖੁ ਨਾਨਕ ਮਿਥਨ ਮੋਹਾਸਾ ਹੇ ॥
ਰੇ ਮਨ ਲੋਭੀ ਸੁਣਿ ਮਨ ਮੇਰੇ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਦਿਨੁ ਰਾਤਿ ਸਦੇਰੇ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਪਚਿ ਮੁਏ ਸਾਕਤ ਨਿਗੁਰੇ ਗਲਿ ਜਮ ਫਾਸਾ ਹੇ ॥
ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ ॥ ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ ਖਾਵੈ ॥
ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਪੁ ਨ ਮਾਸਾ ਹੇ ॥
ਗੁਰਮੁਖਿ ਸੋਇ ਜਿ ਹਰਿ ਜੀਉ ਭਾਇਆ ॥ ਤਿਸੁ ਕਉਣੁ ਮਿਟਾਵੈ ਜਿ ਪ੍ਰਭਿ
ਪਹਿਰਾਇਆ ॥
ਸਦਾ ਅਨੰਦੁ ਕਰੇ ਆਨੰਦੀ ਜਿਸੁ ਸਿਰਪਾਉ ਪਇਆ ਗਲਿ ਖਾਸਾ ਹੇ ॥
ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਪੂਰੇ ॥ ਸਰਣਿ ਕੇ ਦਾਤੇ ਬਚਨ ਕੇ ਸੂਰੇ ॥
ਐਸਾ ਪ੍ਰਭੁ ਮਿਲਿਆ ਸੁਖਦਾਤਾ ਵਿਛੁੜਿ ਨ ਕਤ ਹੀ ਜਾਸਾ ਹੇ ॥
ਗੁਣ ਨਿਧਾਨ ਕਿਛੁ ਕੀਮ ਨ ਪਾਈ ॥ ਘਟਿ ਘਟਿ ਪੂਰਿ ਰਹਿਓ ਸਭ ਠਾਈ ॥
ਨਾਨਕ ਸਰਣਿ ਦੀਨ ਦੁਖ ਭੰਜਨ ਹਉ ਰੇਣ ਤੇਰੇ ਜੋ ਦਾਸਾ ਹੇ ॥ ਪੰਨਾ - 1073

Respected congregation of devotees! According to Gurbani, you have heard how by means of Gurbani the coming together of the body and soul individuated happens through accumulated deeds and union. What kind of body soul (individuated) will get is a very complicated matter to guess. It is very difficult to say where the creature goes after casting off the body, where he lives and from where he comes :

*Whence arising, where abiding, into what merges the self
All creatures are the Lord's who shall evaluate them?*

ਕਿਥਹੁ ਉਪਜੈ ਕਹ ਰਹੈ ਕਹ ਮਾਹਿ ਸਮਾਵੈ ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਖਸਮ ਕੇ ਕਉਣੁ
ਕੀਮਤਿ ਪਾਵੈ ॥ ਪੰਨਾ - 1193

Coming out of one kind of body what kind of body is obtained next

is a puzzle for us. But when we scrutinize the history of the Gurus we get some hints through which we become decisively wise to the fact that jiva or the creature sows the seeds of deeds through the body - he acts under the influence of ego - some of them are good and some are bad. The deeds he is doing are called operative deeds. With the bundle of the operative deeds tied up he goes to the next world :

*Thoughtlessly asleep in thy parents' home
Remember thy house has been burgled
Says Nanak in light of the day.
The bundle of merits lost, stolen
With demerits packed thou shalt leave away.*

**ਨਾਨਕ ਸੁਤੀ ਪੇਈਐ ਜਾਣੁ ਵਿਰਤੀ ਸੰਨਿ॥ ਗੁਣਾ ਗਵਾਈ ਗੰਠੜੀ ਅਵਗਣ ਚਲੀ
ਬੰਨਿ॥ ਪੰਨਾ - 23**

Those operative deeds are entered in his account. The operative deeds become stored Deeds or accumulated deeds (ਸੰਚਿਤ ਕਰਮ). After that as per his accumulated deeds, he is sent into the new body in order to make him reap the fruit of his deeds. The deeds which are sent with him are called **Fatestore Deeds** (ਪ੍ਰਾਲੱਬਧ ਕਰਮ). It is decidedly in the hands of man to do deeds because being in the ego sphere he has no understanding of the order of God and is convinced that it's I who does the deeds - thus he keeps the fruit of the deeds with himself. When the fruit of the deeds of a creature is obtained after entering a new body, then it is called **Fatestore deeds** (ਪ੍ਰਾਲੱਬਧ ਕਰਮ).

*Strong is the operation of the law of deeds
They do not go, unless suffered, indeed.
ਭੋਗੇ ਬਿਨ ਭਾਗੇ ਨਹੀ ਕਰਮ ਗਤੀ ਬਲਵਾਨ।*

Guru, the True Emperor, too, proclaims that this jiva has to reap the fruit of his good or bad deeds. And when he suffers the consequences of his deeds, he blames others :

*Learn through the letter D -
Do not impute blame to anyone
But rather to thine own deeds
I have suffered the consequences of my acts
I may blame no one else, indeed.*

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

Here for your knowledge I tell you by way of a request some of the scattered hints regarding the journey of the creature found in the history of

the Gurus and the Gurbani, the Song Celestial.

In the history of the Gurus, sometimes some stories are found in which the hidden action concerned with this profound subject is laid bare. There is one story connected with Guru Nanak, the True Emperor, in this regard.

Guru, the True Emperor Shri Guru Nanak Dev Ji, sits redeeming the world exactly near Lahore by the bank of the river Ravi at a green, pleasant & clean spot. The congregation in Lahore came to know of it and getting up at the ambrosial hour, they went to take asylum at his lotusfeet for their redemption. First they listened to the hymns from his sacred blessed mouth and after that the Respected Guru bestowed the treasures of gist-illustrating holy words of truth. His name and fame increased day by day. In the same city (Lahore) a very rich millionaire also lived. He had hoisted seven flags on his palace which indicated that he owned property worth seven crores (or 70 millions) of rupees. In the past such things were commonly found. People in order to make a show of their riches used to hoist flags of different colours on their homes. Some flags told the people that this person owns thousands of rupees - he is a hazari (of one thousand); some that this person owns lakhs of rupees - he is a lakhi (of one lakh = $\frac{1}{10}$ of a million). Those who owned crores their bills of exchange were honoured both at home and abroad. The whole money they had was usually invested in trade.

He, too, heard about Guru Nanak. Accompanied by his servant, he reached the court of the Guru by the bank of the Ravi at the ambrosial hour. Being rich, he reached there in a buggy. With great reverence he listened to the singing of hymns from the sacred blessed mouth of Guru, the True Emperor and then he listened to his discourse. So much love awakened in his mind that he gave away his heart and soul to the House of the Guru. The devotees were taking leave of the Guru, the True Emperor, after paying obeisance to him. This rich merchant of the name of Duni Chand continued to sit there for a long time. When the crowd dwindled, in great humility he requested, saying, King of kings, there will be the anniversary feast of my father (at my house). Respectfully you join us in this so that my father is redeemed. You know too well that the worthy sons owe a load of debt to their manes which the sons must repay under all circumstances - anniversary feasts are held for their redemption. Tomorrow you are invited to the house of this humble servant of yours. If you allow, I will send you my buggy for this purpose or I can personally come to take you. After listening to him Guru, the True Emperor, said, 'Dear Mr. Duni Chand, hardly matters.

Don't worry. While walking along the banks of the river Ravi, having the glimpses of 'God the Wondrous living in Nature', I myself will reach your house. This talk that you had with me of the redemption of your father - it is the duty of the worthy sons that they should redeem their father or grandfather by giving alms or charities. My dear Duni Chand, God the Wondrous has given the concession for the redemption of the jiva to the extent that, a clan in which an Absolute-knower appears, one hundred and one clans of his are redeemed.'

Dear congregation a mention has been made of those clans many times earlier, too

He - whose mind is merged in Supreme Brahman the boundless ocean of Consciousness and bliss - he has made pure the family of his birth, his mother's life is fulfilled and this earth is also made holy by his presence.

**ਕੁਲਮ ਪਵਿਤ੍ਰਮ ਜਨਨੀ ਕ੍ਰਿਤਾਰਥਾ ਬਸੁੰਧਰਾ ਪੁਣ੍ਯਵਤੀ ਚ ਤੇਨ।
ਅਪਾਰ ਸੰਵਿਤ ਸੁਖ ਸਾਗਰੋ ਅਸਮਿਨ ਲੀਨੰ ਪਰੇ ਬ੍ਰਹਮਣੀ ਯਸ੍ਯ ਚੇਤਹ। (ਸਕੰਦ
ਪੁਰਾਣ)**

The clan of that repeater of Name becomes pure and the mother also goes in the raptures of happiness. The place where he is born, the place where he goes to settle, is also very lucky. It is also said :

*The mother of an Absolute knower
Redeems a hundred clans and one more.*

ਬ੍ਰਹਮਵਿਤ ਮਾਤ੍ਰੇਣ ਏਕੋਤ੍ਰ ਸ਼ਤੰ ਕੁਲੰ ਤਾਰਯਤੀ। (ਪੈਂਗਲੋ ਉਪਨਿਸ਼ਦ)

The Primal Element Knowing holy men with flashes of spiritual experience have also written as follows :

*Sixteen of in laws', twelve of daughter-in-law's clans
Father's 24 and 20 of mother are redeemed
Eleven of sister-in-laws', ten where aunt is married
Eight of maternal aunt, so the simritis deemed.*

P. 33, Katha Narayan Hari

**ਪਿਤਾ ਸਾਚ ਚੌਬੀਸ ਬੀਸ ਮਾਤਾ ਕੇ ਜਾਨੋ। ਖੌੜਸ ਤੁਲਾ ਮਹਾਨ ਦੁਆਦਸ ਸੁਤਾ
ਪਛਾਨੋ।**

ਏਕਾਦਸ ਕੁਲ ਭੈਣ ਦਸ ਭੂਆ ਕੇ ਲੇਖੇ। ਮਾਤ ਭੈਣ ਕੁਲ ਆਠ ਸ਼ਤ੍ਰੀ ਸਿੰਮ੍ਰਤੀ ਪੇਖੇ।

In our older civilization such rites for the help of father and mother in the next world were very common. It's a separate thing that with the passage of time the anniversary feast (*shradh*) has become just a ritual with no feeling in it and that is why it has become difficult to get fruit from it. It was with this futility in mind that Saint Kabir proclaimed :

Nobody obeys his parents when alive

*Yet he gives them feasts when dead
Say how shall the poor parents obtain
What the ravens and dogs have fed?*

ਜੀਵਤ ਪਿਤਰ ਨ ਮਾਨੈ ਕੋਊ ਮੁਏਂ ਸਿਰਾਧ ਕਰਾਹੀ ॥

ਪਿਤਰ ਭੀ ਬਪੁਰੇ ਕਹੁ ਕਿਉ ਪਾਵਹਿ ਕਉਆ ਕੁਕਰ ਖਾਹੀ ॥

ਪੰਨਾ - 332

And with regard to holding anniversary feasts just by way of a ritual, there are many holy words :

Should a burglar rob some house, and out of booty

In his manes' name offer charity

In the next world, the offering will be known

And the manes as thieves be branded

The mediator's hands shall be chopped off

In this way will God do His justice

What man from his own earnings offer

Says Nanak is received in the hereafter proper.

**ਜੇ ਮੁਹਾਕਾ ਘਰੁ ਮੁਹੈ ਘਰੁ ਮੁਹਿ ਪਿਤਰੀ ਦੇਇ ॥ ਅਗੈ ਵਸਤੁ ਸਿਵਾਣੀਐ ਪਿਤਰੀ
ਚੋਰ ਕਰੇਇ ॥**

**ਵਢੀਅਹਿ ਹਥ ਦਲਾਲ ਕੇ ਮੁਸਫੀ ਏਹ ਕਰੇਇ ॥ ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ
ਦੇਇ ॥**

ਪੰਨਾ - 472

In the memory of the parents or holy men we, too, hold Hymn-Singing sessions, or the **Uninterrupted Reading** of Shri Guru Granth Sahib, and the congregation prays that fruit of this should go to the soul separated from us by death, wherever it may be. This is not a futile thing, if it is done by following laid down procedure and keeping the truth of it in front of us.

In this connection an incident was published in the magazine called *Reader's Digest* in 1951 by an Englishman of London. He wrote that his father who was a well-to-do person breathed his last. He had bequeathed to me a lot of property by making out a will. Two months after his death he appeared to me in a dream and began to talk with me. I was neither in full dreaming state, nor was I fully awake but whatever was happening I could fully hear that. This itself was a kind of state of my body consciousness which I had never experienced earlier. He began to say, "Son, I have bequeathed a lot of property to you." I answered in the affirmative and thanked him. He said, "My son, I want to take some help from you. The real thing is like this that after death I have reached such a heaven where, no doubt, there is a lot of comfort and happiness but it is pitch dark here. At a distance there lives another soul. He has light. I went to him. I asked him why there is no light with me. He said to me, "You did give charity

in the world as a fruit of which you obtained such a (good) place but you did not chant the Name of God. Therefore you did not get any light because in this sphere light is not got from the sun, light is not got from the moon or the stars, light is not got from electricity, too. If it is got, it is got from the Name of God". Guru, the True Emperor, proclaims :

*On the way where there pitch darkness be
God's Name shall accompany and light thee.*

ਜਿਹ ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜਿਆਰਾ॥ਪੰਨਾ - 264

"Now you will have to pass your time in darkness, indeed. But if you get one thing done, you can get help, too. It is that a son or a relation of yours should iterate the Name of God in full concentration for two months in your favour. And if he gives the fruit of that to you, then light can come to you, too."

My father said, "Son, you can help me." Listening to my father I was surprised a lot that my father is living in darkness, in suffering. I said, "Daddy, I will go on leave right today and in accordance with the Holy Bible, under the guidance of a priest, I will meditate at a secluded place." I went on leave for a period of two months. I meditated quietly for two months and offered the fruit of this meditation to my father (through prayer). At night my father again appeared to me in a dream. I remember very well that that was neither a dream nor waking state in fullness. In this state of mine which was in between sleeping and waking states, again he came and said, "Son I will never forget your gratitude to me because light has come to me. Now I am fully easy, comfortable and happy. Now I am going to tell you something. We people know things that you people on earth can't know : you do not know what is going to happen next after you have taken the first step. Now whenever you want to do something, remember me and I'll guide you. We people here have more understanding than you, indeed." I continued to do like that and my father went on guiding me.

Once I was to buy a car. I remembered my father. He said the car you are going to buy has a defect. I returned the car to the company after giving them a ring and the next day I bought another car. I reached home. After two or three hours I received a phone call from the company saying 'Mr. so and so you are very lucky because the car you were to have bought earlier had a basic defect in its brakes because of which it had an accident.'

'I am getting this article published with the object that the world should

come to know that 'the world' does not end with the (little) world we live in, and with the Earth planet we live on. It is very difficult to know its vastness. There are heavens also and there are Hells also. The point I want to make is this that we should meditate. By telling this incident what I meant to say is this that those who have doubts - '*sweet is the world, to hell with Kingdom come*' - are living in an ignorance and on account of their stubbornness have faith in the darkness of their partial knowledge. People give the name of an atheist to a being whichever does not want to know beyond the self acquired partial knowledge of his. But I have no use for such stubbornness, indeed.'

Thus to come back, I was telling you that Duni Chand requested Guru Nanak, the Emperor, to partake of meals by joining the anniversary feast. Next day *sadhus* of all persuasions, *Pandits* and people of other castes arrived in large numbers. Guru Nanak, the True Emperor, too, reached. Mr. Duni Chand showing full respect to the Guru, had his seat fixed in a separate room. After putting the dishes in the large plate, they were served to Guru, the True Emperor and a request to partake of the meals was made. At that time Guru, the True Emperor said, "Duni Chand! I will take meals at leisure, so first serve meals to the saint guests in the manner you performed a yagna earlier, with complete carefulness; I will have my meals only after making your father eat them." Duni Chand failed to understand this hint of a holy man but he trembled a bit because of all the *sadhus* and *pandits* that had gathered there none had said this kind of thing; all were crying "Hail! Hail! Duni Chand". No one had the idea that meals should be served to his father. It appeared all were gluttons blind of spiritual eyes, and greedy of eating. The *shradh* (anniversary feast) was served and finished. The Brahman read the incantations from the Vedas and prayed that the fruit of the feast should go to Duni Chand's father.

Getting free of all work, Duni Chand went to Guru, the True Emperor and repeated his request of partaking of the meals. Guru, the True Emperor, said, "Duni Chand, these *sadhus* and *Pandits* have just said a prayer of the completion of the yagna. Now the meals ought to have reached your father." Duni Chand said, "Lord of Truth, we are just men of the world, we just follow the beaten-path (ਲਕੀਰ ਦੇ ਫਕੀਰ) The rituals have come down to us from the ancestors. As far as our strength allows, we conduct those rituals. We do not know whether the fruit of them reaches the intended person or not'. Our work ends just with making them partake of anniversary feast (*shradh*). But Lord of Truth, one action of theirs puts us in doubt -these

Brahmins, taking a fraction of the anniversary feast, and going upstairs on the roof top, throw some of it to the crows and some to dogs. Some also say that forefathers or ancestors dwelling in heavens will eat the feast, assuming the forms of crows or dogs. This observation of the Pandits that our ancestors come just in the form of crows or dogs pinches us a lot."

His Holiness, the Guru, began, "Duni Chand in the beginning there is always some truth in a practice or a ceremony. But with the passage of time all these practices become lifeless & futile rituals. The coming generations are conservative by nature. They just know that the priests ask us to do something. They know nothing more than this." Said Duni Chand, "On account of our good luck the very image of God, your kind self, (reference is to Guru Nanak Dev Ji) is seated in our house. You partake of the anniversary feast, then I will suppose that the feast has reached completion."

Respected Guru, the True Emperor said, "Duni Chand, I will partake of the meals but I have given my word that I will eat only after serving to your father."

"Your Holiness, where is my father? Can I have a glimpse of him?"

His Holiness said, "Yes, you will have a glimpse of him. He will also have a few words with you. You, take the plate with meals and go downstream the river Ravi along its banks. Ahead, you will find a thick forest over there. At one place there will be a thick grove of thorny trees. There look carefully. Your father, in the body of a wolf, will be lying there hungry and thirsty for seven days. You, call out to him. He will come to you. He will partake of his anniversary feast and also tell you about the happenings of the next world."

Obedying the order, Duni Chand went into the forest and he searched out that place where his father lay in the body of a wolf. The wolf, hungry with his abdomen sunk in, came near. He put the plate down. Duni Chand was astonished - what's all this? My father was a good person who kept religious observances. He used to serve the saints and sadhus. He always fulfilled the needs of the needy. He used to get orphaned girls married by spending money from his own pocket. He did good works for the people. He had inns made for the travellers. He had troughs or trenches constructed for the animals to drink water from. He had wells dug and he did many other good public works. He was wonderstruck all the more when that wolf took a morsel from the meals made sacred by the sight eating (ਦਿਸ੍ਰੁਪੰ ਭੋਗ) of Guru Nanak, the True Emperor and his Tenth Door opened. He died.

A spirit coming out of it is offering a clear glimpse of itself to the son as he used to do when he was alive. Duni Chand was wonderstruck and he began to say, "Father, is it true what I am looking at with my eye or is it that my eyes are being deceived? Haven't I come under the influence of magic? Respected Father, help me. Indeed I have been getting anniversary feasts done every year. Haven't you ever got it?" He began to say, "Son, the Time cycle of Kaliyuga has come. In this age religion has taken wings and flown away. Hypocrisy has the upper hand. Futile rites have become popular. The leaders in religion have lost direction and just pull on the basis of external paraphernalia. They can't show the path to anyone. They themselves are just blind and a blind person is pushing another blind person into the well" :

The blind have pushed the blind into a well.

ਅੰਧੀ ਅੰਧੇ ਖੁਰੇ ਠੇਲੇ ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 1/26

"The leaders of religion fill their tummies and cheat by deception. Getting futile deeds done by the public, they rob the people of their earnings; they are characterless. Dear son if there were a true mendicant, the fruit of having served him would have reached me. My wolf body would have been cast off i.e. I would have been liberated by death. Now Guru Nanak, the True Emperor, is giving me the understanding. He is showing the whole of the next worlds - what is happening there. One important thing I want to tell you is that Primal Lord Himself (reference to Guru Nanak) has come to your house. Don't be led astray by illusion. Ask him the means for your redemption. This illusion and worldly love entangle the creature. You asked me how I came to get this body. I tell you about that. When my last moment (death time) in the world came someone was roasting meat next door. Recognising the smell which came from there, the thought came to my mind that I have never at all eaten meat all my life. With this thought, I breathed my last. Whatever desire is there at the last hour, the next birth is taken in accordance with that . Therefore, I became a wolf. Now endless grace of Guru Nanak, the True Emperor, has fallen on me, who has pulled me out of a lower form of life and made me an inhabitant of higher regions."

The story concerns us only upto this that in whatever thing man's consciousness may be at the time of death, the same kind of state he gets. In the Bani of Bhagat Trilochan found in *Respected Guru Granth Sahib* it says whosoever's consciousness remains in riches at the time of death, becomes a snake in the next life; whosoever's consciousness remains in carnal matters at the time of death, becomes a prostitute in the next life; if the consciousness

remains in sons or daughters, then the life of a pig is obtained next; if in property etc. then man becomes a ghost. And if the consciousness turns towards God at the last time, then, man goes to God in the Region or Sphere of Truth. In the same manner other hints of the same kind are found in Bani, the Song Celestial. Just as :

*He who in heart is dominion-proud
Shall fall into hell and become a dog.*

ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ ॥ ਸੋ ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ ॥ ਪੰਨਾ - 278

A dominion-proud king first goes to hell then he gets the life of a dog. And those who calumniate the saints become worms which infest the head of a dog. The edict is :

*By calumniating the saints
Man becomes a creeping worm.*

ਸੰਤ ਕੈ ਦੁਖਨਿ ਤ੍ਰਿਗਦ ਜੋਨਿ ਕਿਰਮਾਇ ॥ ਪੰਨਾ - 279

Thus discoursing like this Respected Bhai Tiloka began to say : Dear good girl, this expansion of the Wondrous God is illimitable. In it only God the Wondrous knows who goes where. The body importunes with repeated requests saying, do not go 'abroad into foreign lands' leaving me behind. But *jiva*, the creature (soul individuated) says I am the one bound by the Order of God. Read out the canticle :

*The woman makes supplication with hands folded
Abide in my home, go not into the alien lands beloved.*

ਧਨ ਕਰੈ ਬਿਨਉ ਦੋਉ ਕਰ ਜੋਰੈ ॥ ਪ੍ਰਿਅ ਪਰਦੇਸਿ ਨ ਜਾਹੁ ਵਸਹੁ ਘਰਿ ਮੋਰੈ ॥ ਪੰਨਾ - 1072

Respected Bhai Tiloka said, "Dear good girl, now casting off my body, I will go". The Princess had already asked his name. She also came to know that he was going to meet Respected Bhai Jodh and Respected Bhai Firna in the kingdom adjacent to her father's. She also came to know his village, Malsihan. In those days, people had no geographical understanding. Just a little distant from one's area, nobody could know how the world was living. I have read to the extent that many hill chiefs of Northern India did not know who ruled in Delhi in Gurus' times. People knew only nearby areas. But they did get geographical knowledge who courageously went on an All India pilgrimage. Foreign Emperors coming from the west of India established their empires here. Nobody travelled alone. At many places the practice of human sacrifice was followed. A person travelling alone was caught and sacrificed. The practice of slavery was also prevalent at that time. The kings caught thousands of men, women & children after war and sold

them into slavery very cheaply. Similarly even chieftains used to catch a lonely straggler and sell him into slavery. Therefore, much less travelling was done. People travelled in very big caravans. Thus a common man had very limited geographical knowledge. The Hindu kings of India, usually, did not cross the sea and did not go to the distant lands because it was thought that the country in which peacock does not shout and in which herds of deer do not leap about is taken to be a barbarian country. The influences of that country are not taken to be good. Only *India (Bharat Varsha)* was considered to be a '*Land of Deeds*' (*Karam Bhumii*) and it was taken to be a sacred land. That's why not to speak of visiting the outer islands, Indian kings could not make any arrangements for research on them even.

When the English Empire got established here in India, about 1910 Indian kings had also been invited to the coronation of the English Emperor in England. The king of Jaipur also went there. The problem with him was that he neither ate the food nor drank the water of a barbarian country. He had a very big container made in which 100 quintals of water of the Ganges river was collected. As long as he lived in London, he just drank his own water there, and he just ate his own food. He did not let anything of that country touch his lips. Such things, the untouchability (which was said to exist at social level) was joined to religion. Going to every place on the earth Guru Nanak, the True Emperor, pulled people out of such rituals, practices and superstitions in a scientific way.

These are some of the reasons that ordinary people did not know what and where India or Punjab was on the map.

No doubt the Princess came to know which place Bhai Tiloka belonged to but apart from that she did know in which direction Malsihan, his village, was. Whether it was in the east or in the west she did not know.

The Princess said to Respected Bhai Tiloka, "O good man, I can't understand why you say to me again and again that you will go, casting off your body. In the beginning I could not understand your meaning. Earlier I thought that you were saying you would go home after getting well. Death is a very evil thing. Aren't you afraid of it? Why do you feel like leaving this attractive colourful earth with pleasant gardens? I have seen dying people with my own eyes, requesting with folded hands "Keep me a little longer. Bring some such medicine that I don't die". If my father, awards death sentence to somebody, I have seen that the criminal implores and begs for life moaningly in entreaties. But without any delay quickly you just say, 'I am bound to go' which surprises me."

At that time Respected Bhai Tiloka said, "Right you are. Only they are afraid who have not understood death. Briefly I tell you that this body of ours is like an item of clothing which is worn on the body. As long as clothes don't grow old, man continues to wear them but when the clothes grow old, he throws them away for new ones, after taking them off. Very well do you know how many suits you have got and from time to time you continue to change your suits. Just tell me this, 'Do you have any fear taking off your clothes? Do you have any regrets putting on your new ones?'

She said, "What fear is there of taking off the clothes because they have become dirty? Clothes are worn according to occasion and season. Therefore, putting on and taking off of clothes have absolutely no effect on the mind."

Respected Bhai Tiloka said, "Good girl, those who have no knowledge of who they are, just regard the body composed of five elements as their self and consider the casting off of body as death. I tell you a little bit further that this creature, bound by his deeds, is sent into the world and in accordance with his deeds, he suffers pains and obtains happiness and does more deeds afresh. Of them some are good and some are bad. When obeying the Order of God, he casts off his body, he has to eat the fruit of his actions at that time."

Respected congregation, while doing deeds and acts, man never bothers what fruit he will have to eat of a deed. Again and again Guru, the True Emperor, tries to explain to man (saying), "don't do such a deed, after doing which you might have to repent when the account is cast up in God's Court." He proclaims :

Never, never do what you shall have to repent of at last.

ਐਸਾ ਕੰਮ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥

ਪੰਨਾ - 918

All have to render an account of the deeds done. If one has done good deeds, a seat is given in God's court, if bad, not a bit of place is given in God's court. Respected True Emperor, the Guru, proclaims :

Having abandoned oneself to pleasures

He revels and then becoming ashes

His soul departs

High in riches, the man of the world at last

Is marched off, his neck chained by Death's agents

But in the hereafter his deeds are read out to him

Yea, this is how his account is reckoned

He now wails, but no one cares

And getting thrashed, he finds no refuge

Lo! the blind of mind thus wasted his life away.

ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮਤਿ ਭਉਰੁ ਸਿਧਾਇਆ ॥
 ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ ॥
 ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ ॥
 ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੁਆਇਆ ॥
 ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥

ਪੰਨਾ - 464

Guru, the True Emperor, proclaims, "Dears, Primal Lord will demand an account from all :

*Nanak says, o mind, bear the true instruction
 God seated in judgement will demand a reckoning of your deeds, recorded
 in His ledger
 The stiff-necked who owe anything shall be summoned
 Azrail, the angel of Death, will hover over them
 No way of escape they shall see
 Trapped in the blind alley
 Nanak says falsehood ends, it will fail
 Truth at last shall ever prevail.*

ਨਾਨਕੁ ਆਖੈ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ ॥ ਲੇਖਾ ਰਬੁ ਮੰਗੇਸੀਆ 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 ॥
 ਪੰਨਾ - 953

The edict goes :

*Sinner! virtuous! not mere terms to know
 As impress of actions with us go
 We gather the fruit of what we sow
 Nanak as ordained we come and go.*

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥
 ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥

ਪੰਨਾ - 4

Severely hard punishments are given to those who, remaining mindwards (*manmukhs*), did as they pleased, and caused pain and distress to the world. Then when man, the creature, renders an account on reaching the next world, he cries, he whines - just as follows :

*With a noose within their hands
 At night to strangle others planned
 But the Lord perceived it all
 Their eyes on others' women fall
 From darkened corners slyly see
 They burglarise men's properties
 Drunk with wine they sorrow know
 For that alone their deeds did sow
 Like sesame in a press*

The god of death bring them duress.

ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ॥ ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ
ਠਾਣੀ॥

ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ॥ ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੋ ਪਛੁਤਾਣੀ॥
ਅਜਰਾਈਲੁ ਫਰੋਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ॥ ਪੰਨਾ - 315

Whatever is sown in this land of deeds, that has to be reaped and eaten by the sower himself :

The body in this world is the field of action

In which you reap what you sow.

ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰਿ ਜੋ ਬੋਵੈ ਸੋ ਖਾਤਿ॥

ਪੰਨਾ - 78

One has to reap what one sows as deeds, good or bad. As are the deeds, even so is the fruit :

Good or bad one must suffer oneself.

ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ॥

ਪੰਨਾ - 471

Like is the fruit, like is the deed.

ਫਲੁ ਤੇਵੇਹੋ ਪਾਈਐ ਜੇਵੇਹੀ ਕਾਰ ਕਮਾਈਐ॥

ਪੰਨਾ - 468

Some, listening to this remark, get wiser; others continue to be careless. When they are asked to render an account for their acts, then they repent :

Says Farid, death is visible

As the opposite bank of the river

Beyond the hell burns red hot

Loud cries echo and quiver

To some all understanding has come

Others recklessly here and there run.

ਫਰੀਦਾ ਮਉਤੈ ਦਾ ਬੰਨਾ ਏਵੈ ਦਿਸੈ ਜਿਉ ਦਰੀਆਵੈ ਢਾਹਾ॥

ਅਗੈ ਦੋਜਕੁ ਤਪਿਆ ਸੁਣੀਐ ਹੁਲ ਪਵੈ ਕਾਹਾਹਾ॥

ਇਕਨਾ ਨੋ ਸਭ ਸੋਝੀ ਆਈ ਇਕਿ ਫਿਰਦੇ ਵੇਪਰਵਾਹਾ॥

ਪੰਨਾ - 1383

Guru, the True Emperor, proclaims that those mindwards (*manmukhs*) have to undergo punishments in hells who, forgetting God, waste their life. Many educated people of today say unhesitatingly that Guru, the True Emperor, does not believe in Heaven and hell. This is meant to frighten the people into treading the right path. It's just like a mother who, in order to save her children from danger, says to them, "Don't go inside the room in the dark. There is a ghost inside, there is a bugbear inside." In order to protect her child from the heat of the noon, she says, "The ghosts dance at noon in the wilderness. There are spirits in the whirlwinds, too". But these people forget that Guru, the True Emperor, has written about the establishment of the Judge of Righteousness and about his area of operation.

The edict goes :

*Says Nanak, God having made souled beings
Inscribed them with the name
Which is set up as a Judge of Righteousness
Before whom only Truth prevails
And the sinners, like lepers, are singled out
The false ones find no refuge
And with blackened faces go to hell
Those imbued with the Name
Come out successful
The deceivers fail
God inscribed the name
And set it up as a judge.*

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥
ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ॥
ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ॥
ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ॥
ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥

ਪੰਨਾ - 463

Delineating the sphere of the Judge of Righteousness, he writes :

*The pious Judge does justice mete
Through God's decree the law completes
The wicked souls are his domain
Duality their minds contain.*

ਧਰਮ ਰਾਇ ਨੌ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ॥
ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ॥

ਪੰਨਾ - 38

*The mindward keeps being born and dying
And buffets he bears in encircling much
All hells by the mindward are suffered
Guruwards not a whit by these are touched.*

ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ॥ ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ ਖਾਵੈ॥
ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਪੁ ਨ ਮਾਸਾ ਹੇ॥ ਪੰਨਾ - 1073

Many count eighteen major hells; many holy men count 84 hells, major and minor. Guru, the True Emperor, not engaging himself in counting of them, proclaims that the mindward has to suffer the entire number of hells whatever number there is. Telling the sphere of action of the Judge of Righteousness, he proclaims that the Judge of Righteousness serves them who, coming into the world, did selfless deeds and repeated the Name of God :

The righteous man will meditate on God his thoughts will contemplate

*The Judge of Righteousness will that one serve
Blessed be the Lord who this transformation brings about.*

**ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ ॥
ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮ ਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ ॥**

ਪੰਨਾ - 38

All the papers of record of those are torn by the Judge of Righteousness in his court who, having been initiated by a Perfect Guru, strove hard in meditation and obtained Enlightenment. The edict goes as follows :

*Those shown grace by the God, the Life of the Universe
In their mind the Lord have cherished
At Judge of Righteousness' portal their records are torn
The slave Nanak has settled his account.*

**ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਜੀਵਨਿ ਹਰਿ ਉਰਿ ਧਾਰਿਓ ਮਨ ਮਾਝਾ ॥
ਧਰਮ ਰਾਇ ਦਰਿ ਕਾਗਦ ਫਾਰੇ ਜਨ ਨਾਨਕ ਲੇਖਾ ਸਮਝਾ ॥**

ਪੰਨਾ - 698

Leaving stubbornness, the phrases like 'if this ... then that', 'that is.....' and 'that means', etc. one should accept the Gurbani, Song Celestial, as true and only true (without reading one's foolish interpretations into it). Man is definitely made to render an account. Regarding how the accounts are rendered, give thought to the following hymn :

*The ungodly (sakat) is made to suffer eighty four bells
Each receives as have been his deeds
Without the Guru Supreme comes not liberation, indeed
Man is bound by the sum of his previous deeds
In the hereafter the path is sword edge sharp.
Through a lane extremely narrow
There as is reckoning called
The self like sesame seeds is crushed
There neither mother, or father
Wife, son or daughter none is our helper
Without the essence of devotion to the Lord
No liberation comes.*

ਚਉਰਾਸੀਹ ਨਰਕ ਸਾਕਤੁ ਭੋਗਾਈਐ ॥ ਜੈਸਾ ਕੀਚੈ ਤੈਸੋ ਪਾਈਐ ॥

ਸਤਿਗੁਰ ਬਾਝਹੁ ਮੁਕਤਿ ਨ ਹੋਈ ਕਿਰਤਿ ਬਾਧਾ ਗੁਸਿ ਦੀਨਾ ਹੇ ॥

ਖੰਡੇ ਧਾਰ ਗਲੀ ਅਤਿ ਭੀੜੀ ॥ ਲੇਖਾ ਲੀਜੈ ਤਿਲ ਜਿਉ ਪੀੜੀ ॥

**ਮਾਤ ਪਿਤਾ ਕਲਤ੍ਰ ਸੁਤ ਬੇਲੀ ਨਾਹੀ ਬਿਨੁ ਹਰਿ ਰਸ ਮੁਕਤਿ ਨ ਕੀਨਾ ਹੇ ॥ ਪੰਨਾ -
1028**

In this way Respected Tiloka began to explain to the Princess. When the persons who meditate go from the world, they receive enthusiastic ovation in the God's court and they are hailed as a mark of respect to them

:

*In God's court shall all on you shower praise
And at the Portal Divine shall glow your face.*

ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਸਭੁ ਕੋਇ॥ ਮੁਖ ਉਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ॥ ਪੰਨਾ - 283

Now tell me, who is afraid of death? Who is he that is not afraid of death? They go crying, when they go from the world who coming in the world committed sins, who have caused pain to the world, who have engaged in backbiting, calumination, slander, envy, who have squandered their life in the gratification of their senses & who encroaching on others' rights have amassed money and bought properties. Such are afraid of death because they find it very difficult to bear the punishment of the hells in the next world.

*Sinners indulging in sins, holler in pain
Nanak as a churning staff churns milk.
So will the Judge of Righteousness churn them.*

**ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਏ ਹਾਇ॥ ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਧਾਣੀਆ ਤਿਉ
ਮਥੇ ਧ੍ਰਮ ਰਾਇ॥ ਪੰਨਾ - 1425**

Just as the churning staff churns milk, in the same manner the sinners receive punishment. And those who chanted God's Name and amassed the wealth of Name are applauded in God's court.

To sum up, those who are to get respect and honour in God's court are not afraid of death. The canticle goes :

*Death of which the world is afraid
Says Kabir, to me brings joy extreme
Through death alone is attained
The perfect Bliss, the Supreme.*

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

Thus the world should not mourn the departure of such holy men because they receive great positions and plaudits on reaching God's court. When one's dear friend is to obtain honours in God's court, one should not weep. We should cry at the death of those fools who, coming into the world, have destroyed their invaluable life, who, being engulfed in meat and drink, have made themselves worthy of being thrown into hell; and those who shattered the faith of the people and led them astray by calumniating the meditating holy men, guruwards and saints, through the use of jealousy filled inflammatory words against them. They should be cried for, who wasting their life have entered forms of low life :

*Kabir, why weep when a saint dies
Who is going home only?*

*Weep rather for the poor ungodly
Who from one shop to the other sold be.*

**ਕਬੀਰ ਸੰਤ ਮੁਏ ਕਿਆ ਰੋਈਐ ਜੋ ਅਪੁਨੇ ਗ੍ਰਿਹਿ ਜਾਇ ॥
ਰੋਵਹੁ ਸਾਕਤ ਬਾਪੁਰੇ ਜੁ ਹਾਟੈ ਹਾਟ ਬਿਕਾਇ ॥**

ਪੰਨਾ - 1365

In the same manner they get a seat in God's court who have adored the Primal Lord - with eyes they saw the holy men, with ears they listened to the holy words of the holy men and acted upon them, with their tongue they have chanted Name of God - they have not backbitten, or slandered anyone but have only chanted Name. They are those who have purified their eyes with the glimpse of the congregation, the Master and pirs and they are those who have meditated; they are those who have loved the Lord; they are those who loved Guru and God; they get a seat in God's Court. All of them get applause in God's Court, just like robes of honour are given in this world to honour somebody. Just like the public acclaim them similarly, they are given standing ovation in God's Court. Respected congregation, regarding this, it says in the Gurbani, the Song Celestial :

*With the mind make supplication to the Master Supreme
With the tongue repeat the Name Divine
With the eyes the Guru Supreme glimpse
To the Name Divine with the ears listen
By immersion in the Guru Supreme, says Nanak
Man at the Divine Portal finds place
He grants this blessing to such as have His grace.*

**ਅੰਤਰਿ ਗੁਰੂ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥
ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ ॥
ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥**

ਪੰਨਾ - 517

Respected Bhai Tiloka is telling the Princess, "Good girl, just think over it; where are your grandfather and great grandfather who drove the founding post of the village into the earth & who annexed this area to their kingdom? Similarly great kings and emperors came on this earth, many pirs (Moslem Masters), prophets, and *auliyas* (saints) came. They founded their own creeds. Of them none is visible today.

*One Shiva was born, one died
And another was born again
There have been many incarnations
Of Ram Chander and Krishana
How many Brahmas, Vishnus have been there and gone
How many Vedas and Puranas
How many collections of Simritis have been and gone*

How many preachers and Madars
 How many Polluxes and Castors.
 How many part incarnations
 Have succumbed to death.
 How many priests and prophets
 They are so many that they can't be counted
 From dust they sprang and to dust returned.

ਏਕ ਸ਼ਿਵ ਭਏ ਏਕ ਗਏ ਏਕ ਫੇਰ ਭਏ ਰਾਮ ਚੰਦ੍ਰ ਕ੍ਰਿਸ਼ਨ ਕੇ ਅਵਤਾਰ ਭੀ ਅਨੇਕ
 ਹੈਂ ॥

ਬ੍ਰਹਮਾ ਅਰੁ ਬਿਸ਼ਨ ਕੇਤੇ ਬੇਦ ਔ ਪੁਰਾਨ ਕੇਤੇ, ਸਿੰਮ੍ਰਿਤਿ ਸਮੂਹਨ ਕੈ ਹੁਇ ਹੁਇ
 ਬਿਤਾਏ ਹੈਂ ॥

ਮੌਨਦੀ ਮਦਾਰ ਕੇਤੇ ਅਸੁਨੀ ਕੁਮਾਰ ਕੇਤੇ, ਅੰਸਾ ਅਵਤਾਰ ਕੇਤੇ ਕਾਲ ਬਸ ਭਏ ਹੈਂ ॥
 ਪੀਰ ਔ ਪਿਕਾਬਰ ਕੇਤੇ ਗਨੇ ਨ ਪਰਤ ਏਤੇ ਭੂਮ ਹੀ ਤੇ ਹੁਇਕੈ ਫੇਰ ਭੂਮ ਹੀ ਮਿਲਏ
 ਹੈਂ ॥ (ਅਕਾਲ ਉਸਤਤਿ)

So this world is not a permanent living place. Jiva (creature), man, comes to the *land of Action* (i.e. the world), assuming a human form. Coming here if initiated by a Guru, man iterates the Name of God, his pain of birth and death which hangs like a millstone round his neck, ends. Therefore, those who have provided for their next world are, not at all, afraid of death. They do not have any attachment to the body, either. When they are 'commissioned' they assume a body, when they are called back, they do not feel any pain in casting off the body. Instead of regarding body as their own, they regard it as given to them by God in trust.

This world is not a permanent living place. At the completion of his time, whoever comes here will leave the world after reaping the fruit of his deeds and sowing the seeds of new ones. Neither a big nor a small fry will live here.

*Death must come to all inevitably
 All must from loved ones part company.
 Go ask the wise, if men shall hereafter united be.*

ਸਭਨਾ ਮਰਣਾ ਆਇਆ ਵੇਛੋੜਾ ਸਭਨਾਹ ॥ ਪੁਛਹੁ ਜਾਇ ਸਿਆਣਿਆ ਆਗੈ ਮਿਲਣੁ
 ਕਿਨਾਰਹ ॥ ਪੰਨਾ - 595

*Yogis, ascetics, celibates, and very great kings
 The shadows of whose umbrellas extended
 For many miles
 Who wandered subduing kingdoms and crushing
 The pride of very great kings
 Sovereigns like Maan and lords of the umbrellas like Dilip
 Great kings who prided themselves on the strength of their arms
 Proud men like Darius
 Like the Delhi kings and like Duryodhana*

*Having enjoyed the earth in their turn
At last were blended with it.*

ਜੋਗੀ ਜਤੀ ਬ੍ਰਹਮਚਾਰੀ ਬਡੇ ਬਡੇ ਛਤ੍ਰਧਾਰੀ ਛਤ੍ਰ ਹੀ ਕੀ ਛਾਇਆ ਕਈ ਕੌਸ ਲੋ
ਚਲਤ ਹੈਂ॥

ਬਡੇ ਬਡੇ ਰਾਜਨ ਤੇ ਦਾਬਤ ਫਿਰਤਿ ਦੇਸ, ਬਡੇ ਬਡੇ ਭੂਪਨ ਕੇ ਦ੍ਰੁਪ ਕੋ ਦਲਤੁ ਹੈਂ॥
ਮਾਨ ਸੇ ਮਹੀਪ ਔ ਦਿਲੀਪ ਕੇ ਸੇ ਛਤ੍ਰਧਾਰੀ ਬਡੋ ਅਭਿਮਾਨ ਭੁਜ ਦੰਡ ਕੋ ਕਰਤ
ਹੈਂ॥

ਦਾਰਾ ਸੇ ਦਿਲੀਸਰ ਦ੍ਰੁਯੋਧਨ ਸੇ ਮਾਨਧਾਰੀ, ਭੋਗ ਭੋਗ ਭੂਮ ਅੰਤ ਭੁੰਮ ਮੇ ਮਿਲਤ
ਹੈਂ॥ ਅਕਾਲ ਉਸਤਤਿ

You have already listened to a detailed discourse on where the creatures go after death. Although it's a very difficult topic yet holy men have said something on this subject as above. Earlier I was saying that all educated people, our book-writing eu-intelligentsia or dys-intelligentsia, if you like, come to the conclusion at once that the holy words regarding heaven and hell recorded by Guru, the True Emperor, are meant to check man, the creature, from evils. The purpose, according to them, is that man, the creature, should fear that there is such a thing as hell in the next world where one has to render an account of one's deeds according to which punishments are given to people in the 18 hells. They do not have faith in the existence of abstract spheres vis-a-vis the concrete spheres and just harp on one thing that the scientists have explored the planets and the stars upto farflung areas, but they have found neither a hell nor a heaven, nor the Judge of Righteousness, nor the gods of the heavens, nor the myrmidons of death. Man dies just like a lamp whose oil is finished, the wick burns for sometime, then it gets extinguished. Similarly a creature comes, enjoys his life for a while, and then dies when a fault creeps into his body. Where is he to go and come from - just a flower he was which bloomed for a time & then withered off at the completion of his time? All these faiths are not based in *Gurmat*, the Guru's path or thinking. They just throw light on the ignorance of man. He does not know that Nature created by Waheguru, the Wondrous God, is very vast which has no limit anywhere. There is no end to the species of the animals and to the elements which constitute the world. Their saying is that the fear-inspiring Bani, the Song Celestial, is called '*frightening*'. Example

:

*Sinners indulging in sins, holler in pain
Nanak, as a churning staff churns milk
So will the Judge of Righteousness churn them.*

ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਇ ਹਾਇ॥
ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਧਾਣੀਆ ਤਿਉ ਮਥੇ ਧੂਮ ਰਾਇ॥

ਪੰਨਾ - 1425

This kind of Bani creates fear. But the Respected Gurus never caused fear to anyone, so they claim. All these are sporadic ideas. But the viewpoint of the spiritually experienced holy men, of the Vedas and the Shashtras, of the Quran, and of the Bible - to whatever extent they saw, they recorded - is as implied by the following edict :

*Men according to their different understanding
O God, of Thee give descriptions
No conception can be made of Thine extension
Nor how Thou didst first fashion creation.*

**ਆਪੁ ਆਪੁਨੀ ਬੁਧਿ ਹੈ ਜੇਤੀ॥ ਬਰਨਤ ਭਿੰਨ ਭਿੰਨ ਤੁਹਿ ਤੇਤੀ॥
ਤੁਮਰਾ ਲਖਾ ਨ ਜਾਇ ਪਸਾਰਾ॥ ਕਿਹ ਬਿਧਿ ਸਜਾ ਪ੍ਰਥਮ ਸੰਸਾਰਾ॥ ਚੌਪਈ**

But when we test the facts on the yardstick of ideas, many hidden things come to light e.g. *the followers of Islam do not believe in transmigration.* According to them, the souls just continue to lie in the graves. On the *Day of Judgement* a trumpet will be sounded. At that time the bodies lying in the dust in the graves will get up, re-animated. Then those souls will be taken to God's Presence; the sinners will be thrown into hells and those who have done good deeds will get seats in paradise. This is the usual belief. When Guru Nanak, the Emperor, went to Baghdad, he spoke as is recorded in *Japu Ji Sabib, The Morning service of the Sikhs* :

*Countless are the regions beyond
Reach of skies there can no counting be
The searching Vedas wearying cried
'No knowing of His Entirety.'*

**ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸ ਆਗਾਸ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ
ਵਾਤ॥ ਪੰਨਾ - 5**

At that time the *Pir of Baghdad* was Pir Dastgir who had lots of supernatural powers and who was a miracle worker, and of whom all were afraid. A disciple of his went to him and said, "Respected Master, a pir from Hind (India) is sitting on the bank of the river. I had a bath in the river and so had he. He read the blasphemous verses of his. He said that there is no end to the number of nether worlds; and there is no end to the number of earths. In our religion the belief is that there are seven nether regions and seven skies." No sooner did Pir Dastgir hear it than he was furious. He called all the religious leaders of Baghdad. And he said, today a voice of blasphemy, a voice of falsehood, was raised from Bagdad. A pir from Hind (India) who does not appear to be a follower of Islam, is blaspheming that there is no end to the nether regions and there is no end to the skies. The (Four) Vedas and the (four) Semitic Texts (of religions) have wearied of finding His end.

I decree that this fakir along with his companion should be stoned to death till buried under the heap of stones." It was a religious order to the whole city. No one could disobey it.

The whole city with stones in hands comes marching where Guru Nanak, the Emperor, and Mardana were seated. Mardana was singing hymns and Guru Nanak, the Emperor, was absorbed in the Trance of Spontaneity. Bhai Mardana caught sight of the stone throwers. They were marching ahead quickly. Some were even coming running.

When the followers of a creed grow angry on the basis of their creed, they flying into a rage commit greater than the greatest act of sinfulness. In the name of religion they term the most horrible sin, the greatest meritorious act. This is common to all religions. Bhai Mardana requested at the feet of Guru, the True Emperor, "Emperor, people in large numbers are coming from the city. I can clearly see the stones they are carrying in their hands. To me it appears, they will give rise to great trouble. We should also think of some means to protect ourselves." At that time Guru, the True Emperor, saw the mob heading towards them. When it reached near, standing up, Guru, the True Emperor, in a loud voice cried like a Muslim muezzin, "*Sati Sri Akal, Gurubar Akal*" (*The Truth is Timeless; Timeless God is the best Guru or Master*). So much force did the words have that whosoever's brain they reached via the ears, was frozen to immobility. Meanwhile Pir Dastgir, too, reached. He was a miracle working Pir. With his supernatural powers he tried to remove the immobility of the people. But he failed to do so. When he lost on the supernatural powers front, the thought struck his mind that now except appealing to the '*darvesh*' (a saint of piety in Islam which he considered Guru Nanak to be) for mercy there is no alternative left. The whole city standing immobilized here will dry up. The seething upsurge of supernatural powers of his subsided. He fell at the feet of Guru Nanak, the Emperor and said, "Master Lord, I have committed a blunder. It was I who, not recognising you, had ordered the people to stone to death the liar darvesh. A great blunder got committed by me. Be a fountain of mercy; remove their immobility."

At that time Guru, the True Emperor, said, "Respected Pir, if there is a difference in ideology, it can be resolved by mutual talk. But you, full of anger that you were, without rhyme and reason ordered the people to kill us. Be seated; ask them, too, to sit down. Speak now, what were you so angry at? Did you get into the grip of the Satan?"

Then he said, "O Nanak, the Respected Pir, Islam recognises seven

nether regions and seven skies, in all fourteen regions. The Hindus say ditto, the Christians say ditto. But you inform that millions of nether regions are there and millions of skies. What is your basis for saying so?" He said, "Respected Pir, the Grace of Allah (God), the All-high is unlimited. No one can value His grace & His mercy. To one He gave the power to see millions of nether regions, to the other He gave the power to see fourteen worlds only. We do not condemn those informing of fourteen worlds, and they have continued to accept what they have been told faithfully. If their divine sight had been higher, they would surely have accepted the higher number." Then the Pir said, "Respected Nanak, my mind can accept anything more than this prevalent belief only if you show me millions of nether regions, skies and worlds." At that time Guru Nanak, the Emperor, said, "Respected Pir, come let me give you an experience of the Vast Nature." The Pir said, "I have grown old indeed. My son, Bahlol, who never tells a lie at all is capable in every respect to go with you. You can take him. Then Guru, the True Emperor, took the son with him just as Bhai Gurdas writes :

*Thereafter Guru took his way
To Baghdad and reaching this place he stayed outside the town. Nanak
was one in whom
The Lord Eternal was in bodily form
The second, the rebeck-player whose name
Mardana was on seeing that the time
For evening prayer had come, the Guru gave
A call just as muezzins do in mosques
The people heard it and with wonderseized,
Stood silence-sealed. This was an act that wrought
Hypnotic influence upon their Pir
Who forthwith put himself in trance profound
And saw a mighty big Dervish encamped outside the town, intoxicated
with the love of God, the stranger did bestow himself
Upon the vision of Mursid Dastgir
At once the Pir approached Guru Nanak Dev
Inquiring to which seat of holy man
He was attached and what the name he bore
Mardana made reply, "He is Nanak
That in the Age of Machines in human form
Has come. 'Tis he who has abolished all
Distinction 'twixt God and his saints on earth
On land and o'er the sky he has been hailed
As Perfect Guide for all the human race.*

**ਫਿਰਿ ਬਾਬਾ ਗਇਆ ਬਗਦਾਦ ਨੋ ਬਾਹਰ ਜਾਇ ਕੀਆ ਅਸਥਾਨਾ।
ਇਕ ਬਾਬਾ ਅਕਾਲ ਰੂਪੁ ਦੂਜਾ ਰਬਾਬੀ ਮਰਦਾਨਾ।**

ਦਿਤੀ ਬਾਂਗਿ ਨਿਵਾਜਿ ਕਰਿ ਸੁੰਨਿ ਸਮਾਨਿ ਹੋਆ ਜਹਾਨਾ।
 ਸੁੰਨ ਮੁੰਨਿ ਨਗਰੀ ਭਈ ਦੇਖਿ ਪੀਰ ਭਇਆ ਹੋਰਾਨਾ।
 ਵੇਖੈ ਧਿਆਨੁ ਲਗਾਇ ਕਰਿ ਇਕੁ ਫਕੀਰੁ ਵਡਾ ਮਸਤਾਨਾ।
 ਪੁਛਿਆ ਫਿਰਿਕੈ ਦਸਤਗੀਰ ਕਉਣ ਫਕੀਰੁ ਕਿਸਕਾ ਘਰਿਹਾਨਾ?
 ਨਾਨਕ ਕਲਿ ਵਿਚਿ ਆਇਆ ਰਬੁ ਫਕੀਰੁ ਇਕੋ ਪਹਿਚਾਨਾ।
 ਧਰਤਿ ਆਕਾਸ ਚਹੁਦਿਸ ਜਾਨਾ॥ ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 1/35

About the millions of nether regions, millions of skies which Guru Nanak, the Emperor, showed in the twinkling of an eye. Bhai Gurdas proclaims :

*Question after question did the pir
 On Nanak ply, for in his mind he was
 Impressed deep by the lofty sanctity
 And piety of the saint hailing from Hind
 Whose mighty miracles performed therein
 Baghdad, had mesmerised the high and low
 During his talk the Guru told the Pir
 That instead of fourteen zones Islam
 Believed in; there were millions upon millions more
 Created by the Lord, above and neath.
 The earth. At this Pir with yearning seized
 "Can I see all that you have seen & found?"
 The Guru nodded and holding by hand
 The son of Pir, he shut his eyes in trance
 And had a spiritual flight into the air
 Lo! in the winking of an eye the youth
 Had visions of the skies and netherlands
 That are past count and as a proof thereof
 He brought a chalice full of sacramental food
 Collected from the Diwans held in the nether world.
 This he before his father placed and told
 Him all the story of his wonderful flight
 Manifestly is the Guru's power clear
 And it can never be hid in anyway.*

ਪੁਛੇ ਪੀਰ ਤਕਰਾਰ ਕਰਿ ਏਹ ਫਕੀਰ ਵਡਾ ਅਤਾਈ।
 ਏਥੇ ਵਿਚਿ ਬਗਦਾਦ ਦੇ ਵਡੀ ਕਰਾਮਾਤਿ ਦਿਖਲਾਈ।
 ਪਾਤਾਲਾ ਆਕਾਸ ਲਖ ਓੜਕਿ ਭਾਲੀ ਖਬਰੁ ਸੁਣਾਈ।
 ਫੇਰਿ ਦੁਰਾਇਣ ਦਸਤਗੀਰ ਅਸੀ ਭਿ ਵੇਖਾ ਜੋ ਤੁਹਿ ਪਾਈ।
 ਨਾਲਿ ਲੀਤਾ ਬੇਟਾ ਪੀਰ ਦਾ ਅਖੀ ਮੀਟਿ ਗਇਆ ਹਾਵਾਈ।
 ਲਖ ਆਕਾਸ ਪਤਾਲ ਲਖ ਅਖਿ ਫੁਰਕ ਵਿਚਿ ਸਭਿ ਦਿਖਲਾਈ।
 ਭਰਿ ਕਚਕੌਲ ਪ੍ਰਸਾਦਿ ਦਾ ਧੁਰੋ ਪਤਾਲੋ ਲਈ ਕੜਾਈ।
 ਜਾਹਰ ਕਲਾ ਨ ਛਪੈ ਛਪਾਈ। ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 1/36

Thus, the Guru revealed millions of nether worlds and millions of skies to the Pir.

Thus briefly one revealed as much of truth as one came to know. If in Islam it has been said that the souls sit in the grave, it is true to that extent. But those who have seen beyond, revealed the next to the people as to what happens with man, the creature, where the soul goes, how it transmigrates and how it assumes the bodies of lower life forms.

There are many examples in which the children, telling about the previous life, have revealed the places where they lived. They have proved by leading people to that place. Here I will not tell you the examples. This being the last discourse, I must be careful about the time. But these very words, illustrating the truth of these examples, have already been said elsewhere. But take the example of the cold drinks manufacturer Mohan Lal. In 1958 after his death he was born in the house of a schoolmaster in the town Badayun. The schoolmaster being very poor lived in a hut. That child said, "I lived at Moradabad, indeed. Why have they brought me here?" At last that child was taken to Moradabad. Over there he met all his friends of the 'previous life'. Going to the 'home' in which he lived during his previous birth, he met his 'family'. The next day a great gathering took place at the town hall and that child told them all the things of his past life. In this way we can see that many incidents happen from which we should accept the fact of transmigration. It is wrong to say, "The lamp gets extinguished, when the oil gets finished - man does not go anywhere, nor does he come from anywhere." Man, the creature, circles on the wheel of *Eighty Four Lakh births* in accordance with his deeds. The thoughts of spiritually experienced holy men are available in which men coming into the world by birth are divided into six categories. And they in keeping with their deeds, get happiness or undergo punishment in heavens or hells. There are many people who just say that Guru, the True Emperor, has produced three kinds of Gurbani, the Song Celestial - *frightening, interesting & realistic*. By mistake they say the *frightening* and *interesting types of Banis* (Song Celestial) are not true. Only gist illustrating Bani is realistic. But this is not true. Bani, the Song Celestial, lights up the path for all in accord with *the law of difference in Spiritual Elevation*. The first type of men is that of vile and sensual people who have no knowledge at all about Wondrous God. The only object before them is : *Eat, drink and be merry for we shall have to die' because "Babur - the world won't be got again (Babur aalam dobara nesat)"*. These men love sin in their life just as Guru, the True Emperor, proclaims :

Sin by the sinner is held dear

Laden with sin, in sin spread his affairs.

ਪਾਪੁ ਬੁਰਾ ਪਾਪੀ ਕਉ ਧਿਆਰਾ॥ ਪਾਪਿ ਲਦੇ ਪਾਪੇ ਪਾਸਾਰਾ॥ ਪੰਨਾ - 935

They don't listen to any instruction of any scripture nor do they come to develop faith in the true words of a Guru and firmly adhering to the meaningless notion as above (eat, drink etc.), they waste their life. When they go from the world, horrible myrmidons of death come to take their souls. Here in this context, an idea might cross the minds of too many dear friends that the body is dead - reduced to ashes, having been cremated in the cremation grounds; then what is left of man which the myrmidons of death have caught and taken? Regarding that, I humbly tell you that the soul has obtained three kinds of bodies - just as first of all we put on the underwear, then we put on the shirt and then, according to the season, we wear a coat or wrap a sheet of cloth round ourselves. Exactly in the same way man, the creature, has got the *causal body* first of all. The second body is the subtle or abstract body called *astral or ethereal body* in English. It has five organs of perception, five organs of action, five life breaths, mind, consciousness, intellect, and ego; nineteen things in all. It's this body which undergoes pain or pleasure, happiness or sadness and it is this body which reaps the fruit of sins or merits done. Therefore, the myrmidons of death come to take a sinner and beating and thrashing him, haul him up in the court of the Judge of Righteousness. There his deeds are revealed just as a video film is played on the earth. That man, the poor creature, reaching hell or heaven in accordance with his deeds, has to undergo punishments etc. as is the edict in Gurbani, the Song Celestial :

Man entangles himself with another's wife

Closing doors and folding many screens

Who shall screen thee, man

When the Recording angels call for thy account?

ਦੇਇ ਕਿਵਾੜ ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਪਰ ਦਾਰਾ ਸੰਗਿ ਫਾਕੈ॥

ਚਿਤ੍ਰੁ ਗੁਪਤੁ ਜਬ ਲੇਖਾ ਮਾਗਹਿ ਤਬ ਕਉਣੁ ਪੜਦਾ ਤੇਰਾ ਢਾਕੈ॥ ਪੰਨਾ - 616

The second type of men are those who turn an honest penny, and shun sins, they do not encroach on other's rights; they do not take bribes; they do not steal or rob; they do honest labour; and they pass their life contented with their earnings. They take part in the acts of philanthropy and sow merits and give money in charity. After casting off their bodies, they are taken honourably and are made to undergo pleasure and bestowed happiness in God's court - they also get happiness and comfort in this world. Guru, the True Emperor, proclaims :

*Merits and charities those that sow
To Judge of Righteousness' court they go.*

ਪੁੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮ ਰਾਇ ਕੈ ਜਾਈ॥

ਪੰਨਾ - 1414

The third type of dear friends are those who for many past lives had adopted a Guru to meet God, who took the '*mantra*' (the word for recitation) from him and strove hard at it. They are those who kept their life unstained, unsullied with sins. The attraction to meet God continued in their hearts but on account of numerous compulsions they could not get to the attainment of God. And each one of them always repented that his life had gone waste - he could not have a glimpse of God. Such persons when they are taken from the world (after death) are taken in celestial chariots. If they want to take spiritual earnings of their meritorious acts, then they are sent to the sphere of Brahma to enjoy comforts and happiness. After enjoying comforts and happiness, they come to the earth again and they fulfil their remaining vow of meeting God by treading the spiritual path. And if the thoughtwave of enjoying the fruit (of their spiritual labour) does not arise - rather they think that this life time is gone : 'well! but I must reach my destination in the next life' - get human life again and holy men meet them early in childhood who are a great help in meeting God. Such people have faith in nine forms of devotion or meditation. They read religious books and continuously for long long periods repeat the Name of God. They are dyed in the love of the Guru and they do not let an evil thoughtwave rise in their minds. When they cast off their body, very respectfully and honourably they are taken to the Divine Portal in celestial carriages. They do not go to the Judge of Righteousness. They go direct to the Region of Truth where they obtain the state of liberation. Liberation is said to be of four types. Number one *Samip* (ਸਮੀਪ) - living near the land of God. The second is *Salok* (ਸਲੋਕ) - living in the land of God. The third is *Sarup* (ਸਰੂਪ) - to get the form like that of God. The fourth is called *Sazooz* (ਸਾਜੁਜ) - to become assimilated in God, no difference between God and the person is left. This state is called the state of Bhagats or devotees.

A few persons are sent in the world who have no karmic (i.e. of acts or deeds) restriction. They have no fatestore deeds left to be suffered. They come by the Order of God and their area of operation is that they show the people the way to God - they give spiritual help to the needy. They open the eyes of the people closed by ignorance by applying the collyrium of knowledge to the eyes and by drawing them out of the region of maya (delusive element). They get them to enter the region of the Timeless. When the call

of God comes, they go back. They get no fruit of any of their acts or deeds because they do not do any deed themselves - they know it fully well that *all is happening as Willed by God*. They are free to come to this world when they want to come and they are free to go of their own sweet will when they want to go. Read the canticle in this regard :

A gurmukh dear comes and goes as he pleases.

ਗੁਰਮੁਖਿ ਆਵੈ ਜਾਇ ਨਿਸੰਗੁ ॥

ਪੰਨਾ - 932

Above birth and death are Thy Saints

They come into the world the men of philanthropy.

Bestowing gift of true life on people

They lead all to meditation to unite with Thee.

ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥

ਜੀਅ ਦਾਨੁ ਦੇ ਭਗਤੀ ਲਾਇਨਿ ਹਰਿ ਸਿਉ ਲੈਨਿ ਮਿਲਾਏ ॥

ਪੰਨਾ - 749

They are called *incarnations* (ਕਾਰਕ). In addition to them there are *Absolute knowers* (ਬ੍ਰਹਮਗਿਆਨੀ) who, having identified and known the Primal Element, see themselves and the world as the form of God after destroying their illusion (ਹਉਮੈ). Just like the God of Wonder (ਵਾਹਗਿਰੂ) they expand in their fullness into the world. They never die nor are they born, they are the very image of God because it is due to duality that separateness is felt. When the Primal Element is known, at that time other than one God, they see nothing else. Having obtained this state of truth, they become the very image of God just as :

For an Absolute knower searches Shiva, godly

Says Nanak, the Absolute knower himself God be.

ਬ੍ਰਹਮਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ ॥ ਨਾਨਕ ਬ੍ਰਹਮਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥

ਪੰਨਾ - 273

What kind of men are those

Who never are forgetful of God's Name?

Know, between them and Lord no differences

They bear Lord's aspect, Lord's frame.

ਜਿਨਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ ॥ ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਂਈ ਜੇਹਿਆ ॥

ਪੰਨਾ - 397

Lord's servant is like unto the Lord

Yea, think him not to be distinct due to his human frame

Like the myriad waves of the sea

He merges in his like, the God Selfsame.

ਹਰਿ ਕਾ ਸੇਵਕੁ ਸੌ ਹਰਿ ਜੇਗਾ ॥ ਭੇਦੁ ਨ ਜਾਣਹੁ ਮਾਣਸ ਦੇਗਾ ॥

ਜਿਉ ਜਲ ਤਰੰਗ ਉਠਹਿ ਬਹੁ ਭਾਤੀ ਫਿਰਿ ਸਲਲੈ ਸਲਲ ਸਮਾਇਦਾ ॥ ਪੰਨਾ -

1076

Respected Bhai Tiloka explained to the Princess in great detail that beyond this world there are many other worlds. There is this earth (which we can see & is known to us) and many other earths which number millions, nay billions on which souls like men or rather better souls live. Man comes here, grows proud and in accordance with his deeds starts his journey towards the hereafter assuming an astral or ethereal body. Of them, the sinners go crying; they are full of sadness at separation. Coming into the world, they bought immense property, deposited millions of rupees in the banks, bought gold, got bazaars constructed in the cities, established factories, remained mesmerised in attachment to their children & remained wrapped in sensual pleasures with women. Never did God come in their mind even by mistake. When death came, it caught them by the nape of the neck and didn't give them even a little bit of time just as Guru, the True Emperor, proclaims :

*The call has come, O merchant friend!
Man has to leave along with what he has earned
The messengers brook no moment's delay
A firm hand on him they lay.*

**ਇਕ ਰਤੀ ਬਿਲਮ ਨ ਦੇਵਨੀ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਓਨੀ ਤਕੜੇ ਪਾਏ ਹਾਥ ॥
ਲਿਖਿਆ ਆਇਆ ਪਕੜਿ ਚਲਾਇਆ ਮਨਮੁਖ ਸਦਾ ਦੁਹੇਲੇ ॥ ਪੰਨਾ - 78**

They could not reveal to or tell anyone who has come to take them and where they are taking them. The hidden desires remained unfulfilled just as Guru, the True Emperor, proclaims :

*Unfulfilled have thy resolves remained
Neither has thou devoted thyself to prayer
Nor visited holy places
Till death has gripped thee by tuft of thy hair.*

**ਮਨ ਕੀ ਮਨ ਹੀ ਮਾਹਿ ਰਹੀ ॥ ਨਾ ਹਰਿ ਭਜੇ ਨ ਤੀਰਥ ਸੇਵੇ ਚੋਟੀ ਕਾਲਿ ਗਹੀ ॥
ਪੰਨਾ - 631**

The beating by the myrmidons of death is undertaken. The creature loses consciousness. He is so afraid that he can think up no thought. Regarding this the holy men have proclaimed :

Kabir, myrmidons of Death's club is grievous; it cannot be endured.

ਕਬੀਰ ਜਮੁ ਕਾ ਠੇਂਗਾ ਬੁਰਾ ਹੈ ਓਹੁ ਨਹੀ ਸਹਿਆ ਜਾਇ ॥ ਪੰਨਾ - 1368

Many spiritually experienced holy men say that the whip of the death's myrmidons is as painful as the bite of 400 scorpions if they sting at the same place. And the pain of the death's whip is equal to the pain felt when one thousand swords hit at the same cut injury. Greater than the greatest arrogant person and a powerful warrior all fall before it because death is the most

powerful thing. Man stands no comparison to death in power. In this state man forgets all his achievements and all the carnal pleasures he enjoyed in the world. Then that soul goes to the next world crying and whining. Guru, the True Emperor, proclaims that sinner souls do not go in peace. The edict regarding them is :

*In this alien wilderness is great hubbub
And shrieking along the path
With our string of love attached to Thee Lord
Blissfully is this forest traversed: Nanak saith.*

ਬਾਰਿ ਵਿਡਾਨੜੈ ਹੁੰਮਸ ਹੁੰਮਸ ਕੂਕਾ ਪਈਆ ਰਾਹੀਂ ॥

ਤਉ ਸਹ ਸੇਤੀ ਲਗੜੀ ਡੋਰੀ ਨਾਨਕ ਅਨਦ ਸੇਤੀ ਬਨੁ ਗਾਹੀ ॥ ਪੰਨਾ - 520

So they go crying. The frightful path which comes next finds a detailed mention in "*The Garud Puran*". The detail of all the way has been given in that holy book - how the soul has to pass through the enveloping darkness, with a big chain round its neck. The edict is :

*Thus ends the worldly man
And with a chain thrown round his neck
Is taken away.*

ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ ॥

ਪੰਨਾ - 464

When man, the creature, is passing through the pitch darkness, nothing can be done by him then. Just as a dead dog is dragged with a rope into a hole to bury, similarly is this creature, man, dragged; he gets extremely thirsty, but he receives no water. It feels terribly hot, no shade is obtained. Briefly Guru, the True Emperor, has thrown some light explaining this for the good of all the creatures thus :

*In the hereafter where there shall not be
Parents, sons, friends or brothers to befriend thee
God's Name, O my soul, your helper shall be
A guiding Light to accompany thee
When terrible myrmidons of death seek to crush you,
God's Name alone has power to protect you
When insurmountable obstacles arise
The Name of God their removal will devise
Acts of expiation shall no salvation yield
God's Name alone that power can wield
Nanak says : taught by the Guru, remember God, O my soul
Myriad joys you shall obtain as you near this goal.*

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ ॥ ਮਨ ਉਹਾ ਨਾਮੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ ॥

ਜਹ ਮਹਾ ਭਇਆਨ ਦੁਤ ਜਮ ਦਲੈ ॥ ਤਹ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ ॥

ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਭਾਰੀ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਖਿਨ ਮਾਹਿ ਉਧਾਰੀ ॥

ਅਨਿਕ ਪੁਨਹਚਰਨ ਕਰਤ ਨਹੀ ਤਰੈ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਪਰਹਰੈ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ॥ ਨਾਨਕ ਪਾਵਹੁ ਸੁਖ ਘਨੇਰੇ॥ ਪੰਨਾ - 264

Telling us that that path is so long that it can not be measured, he proclaims with regard to how far one has to go, thus :

*In this world and beyond where the way is long
God's Name shall provide and keep you strong
Amidst prevailing darkness and wearisome gray
The Name of God shall brighten your way
You must travel alone, without family or friend
But the Name of God shall protect to the end
Though you meet with constant and oppressive heat
The Name will provide you a shady retreat
Nanak says : and when you are afflicted with insatiable thirst
The Name will rain down a nectar-filled cloud burst.*

ਜਿਹ ਮਾਰਗ ਕੇ ਗਠੇ ਜਾਹਿ ਨ ਕੋਸਾ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਉਹਾ ਸੰਗਿ ਤੋਸਾ॥
ਜਿਹ ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ॥
ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੁ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੁ॥
ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ॥ ਤਹ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਉਪਰਿ ਛਾਮ॥
ਜਹਾ ਤ੍ਰਿਖਾ ਮਨ ਤੁਝੁ ਆਕਰਖੈ॥ ਤਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਰਖੈ॥ ਪੰਨਾ -
264

A fellow who was a follower of Islam became a ghost, whose name was Suleiman. Coming in the body of a fellow, he used to give a lot of trouble. His Holiness (His Holiness Saint Isher Ji of Rara Sahib) was on a visit to Hapur (in Uttar Pradesh - India) during those days. I came from my farm almost daily in the evening. After listening to His Holiness' night discourse, I returned in the ambrosial morning. My farm was at a distance of 30 kilometres from there. Sometimes coming there (Hapur) I stayed on for many days at a stretch. Today when starting from Bilaspur (Distt. Rampur) I reached Hapur, immediately after getting down the bus, I made a beeline for the place where His Holiness was putting up. Soon I was there. I caught sight of many people standing in a circle, talking. A voice was coming from the midst of that circle. I went up to them and asked : "Why is this Singh spinning round his head along with his hair? What is he speaking?" All of them knew me well. They told me that his name is Mohan Singh, who is a truck driver. An evil spirit has entered him. It is that spirit which is speaking. I asked further details. They told me that near Saharanpur there is the tehsil (sub-division) of Hasanpur. Over there at a distance of a few kilometres, there is a grave. An inhabitant of that place, an educated mullah (Moslem priest) is harassing him after becoming a ghost after death. I listened to the full story. I gave thought to it and the first idea that I got was that

there is disease in the brain of Mohan Singh because of which he is talking nonsense. When I said so loudly many bystanders did not agree with me on this point. They said, "Does truth fear any test? You talk yourself." And all were known to me because with the grace of His Holiness I had become intimate with them. At the time when His Holiness used to grant audience, a lot of holy words were exchanged with me by His Holiness. I usually asked spiritual questions and His Holiness gave detailed answers for the benefit of the devotees. Therefore, a lot of devotees from the congregation were known to me. (That's why) they said to me, "You talk yourself".

When I walked ahead, the Singh with whom he was talking, said "Suleiman, you talk to Waryam Singh". He spoke very rudely. Pat he said, "What have I do with him? (It means I have nothing to do with him). Why should I talk to him?" I said, "I will bring about your meeting with His Holiness." Then he began to talk with me. His parents had also come. They longed to talk to His Holiness but the permission was not granted by him. Therefore, no talk had taken place. I had a few words with Mohan Singh. After that finding opportune time, I made a request to His Holiness". Your Holiness, out there a young man has come - a spirit speaks through him." I also said by way of a request that the faith does not come in my mind that spirits can so entrap men. I can't seem to understand why Mohan Singh is talking like that. I just think that he is facing some psychiatric problem or complication because of which he speaks such words in a delirium. His Holiness began to say, "Yes that's right. Such happenings are possible. For example, just as ladies in hysteria call out to their relatives, neighbours, brothers and sisters who have been long dead. They suffer themselves and also give a lot of trouble to the members of their families." I said, "Your Holiness, you grant time, so that he can come to your lotusfeet. If you give him two or three minutes, his relatives can have a few words with you. His Holiness said, "Tomorrow he can meet me during the time I grant audience."

Coming out I told them everything. That spirit, too, was very happy and said that eventually I would get a glimpse of the Respected *Pir* (as that spirit saw His Holiness) and I would be released. I was to return to the farm for an urgent piece of work. Therefore, next day he was 'hauled up' like a 'criminal' in His Holiness' 'court' which I could not attend. But on the third day everything was told to me when I came back.

It's a very long story. I leave it here because the Respected late Gyani Mohan Singh Azad hearing the details from me has already recorded these

things in detail in the biography of His Holiness in (*Roobani Sandesh*). I do not want to repeat them here. I just want to tell you the talk I had with Suleiman in connection with the next world.

I said to him, "Suleiman, your memory is wonderful. Can you tell me what happened to you when the messengers of Izrail, the angel, came to take your soul? Also can you tell me about your path?" I asked this question from him when His Holiness himself had come to Moradabad from Hapur. His choir was putting up in an inn. Himself His Holiness was staying in the Railway colony. I was sitting on the roof of the top storey of the inn engrossed in meditation. Suleiman prompted Mohan Singh in whom he appeared to come to me and as soon as he was seated he said, "Suban Allah, Suban Allah" repeatedly and began to rotate his head. I said, "Look here, Suleiman, I am about to begin to recite the evening prayer *"Rabraas"*. Thereafter I am to go to attend the discourse of His Holiness. You have come here, too, to disturb me." He began, "I have come to talk over a matter with you which is in my mind". He began to narrate, "Being under the control of Satan, I have committed wickedness with two women with the help of Tantar (black magic) as a result of which, I am told two ladies made of iron heated redhot, would be touched with me in hell. I feel terrified. I remember this clearly even now. You recommend my case to His Holiness and get me absolved of this sin". Having heard him, I gave no reply because I knew fully well that His Holiness has already assured him human birth and he will finish his sins by doing meditation in human form. Then again I talked to him about the next world. He began to weep. He said, "999 years have gone by yet I can't forget the tortures I have put up with. The world is foolish because it has no faith in the sayings or the writings of the Gurus and pirs (Moslem spiritual Masters). Moreover how can it do so when there is no one who can tell it persuasively? Secondly the problem is that they don't believe because the Satan dominates each limb of their body. But the knowledge dawns on one only when the myrmidons of death drag him with a big chain round the neck as I was dragged." I said, "In your language the myrmidons of death are known by a different word." He began, "Daily I listen to the discourse, daily I listen to the sakhi stories; I have come to learn a lot. What can I call them if not myrmidons of death (jamdoot)? They threw big chains round my neck; there was darkness and darkness all around; I fell down; they dragged me as a dead dog is dragged. My *astral body* could not tolerate that suffering. I implored, I entreated to be excused, to be given some light. They began to say, 'If you were to want light, you should have meditated.'" Quickly I asked, "You did not meditate?" He began to say, "Mr.

Gill, my eyes just remained closed. I was a staunch orthodox. If I fasted, I did so just for the sake of show not for the love of Allah, God. In place of that I used to practice sorcery, magic and miracles. All were afraid of me, I commanded many miracles."

Here I want to tell another thing. Once he said that he wanted to tell me the incantation of black magic or necromancy which he himself had practised. "It's an art which will disappear. I found no one better suited than you for this; therefore, I want to tell it to you. Go get paper and pencil and I will dictate to you." Well, I did not bring any paper or pencil because his eyes were closed when he spoke. He said, "The month should be jeth (May-June). One should dig a pit there and ease oneself in it for 15 days near a black acacia tree in a wilderness where no one goes. After covering the pit, it should be plastered over with mud. On that this incantation should be repeated." I had closed my ears. But so loud did he speak that I could hear him even with closed ears. All of a sudden he opened his eyes and began to say, "What can I tell you, I wanted to dictate to you but you sit here with your ears closed?" I said, "Look Suleiman, it is because of these charms/incantations, amulets etc. that you are suffering now. Just tell me what use you had put these powers to. Tell me - do you want to make me into a ghost like yourself, too?" Hearing this, he fell silent. Then he began telling me, "Mr. Gill, you have a lot of spiritual understanding. I was always led astray"

(Again) he was telling me that there was enveloping darkness all around. Myself I, too, thought that Guru, the True Emperor had said something similar :

On which route there is great enveloping darkness.

ਜਿਹ ਪੈਛੇ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ॥

ਪੰਨਾ - 264

He was talking of the above darkness (I thought). "With great difficulty did this way came to an end. Then I reached such a jungle the leaves of which were sword big and very sharp. They were falling like the tips of swords & they penetrated my head. Then ahead of that such a hot land was reached which I had never seen or heard of. Because it was my subtle body which does not die, so I felt pain. Here I hollered but no one heard me because while I was living (in the world) I did not make preparations to walk this path." Guru, the True Emperor, also says so :

*Though you meet with constant and oppressive heat
The Name of God shall provide a shady retreat.*

"Ahead of that I was very thirsty and hungry but I got nothing to eat. Mr. Gill, you had better not ask from me because I continue to cry for many days after having remembered this distress and affliction undergone by me. That way the life of a ghost is just like fire, in which we ghosts burn daily. When we are hungry, we are so hungry that we are never satisfied. Our mouth is so small that if we eat all the 24 hours even then our tummy is not full." I asked him: "What do you eat?" He began, "Don't ask such a matter of secret, otherwise, you will begin to hate me a lot."

On my pressing him again and again he said, "We eat the coal gas. I am somewhat better off. There are many who want to fill their stomachs with the gas given off by faecal matter. When I reached there Izrail, the angel, said, 'As a human being you were given time but you have come back wasting it. Go, first of all I make you an evil spirit. From that very day I had been living on my grave until it so happened that Manmohan Singh was driving by one day. (He got down) and urinated (near my grave). There were eight more ghosts sitting with me there. They did not say anything but I recognised him that he is the same eremite who had kidnapped my daughter forcibly. The time to take revenge on him had come and I caught hold of him. I pained him a lot (The rest of the story, not being connected with our discourse, is left out)."

I did hear about the way to the next world and I continued to ponder, 'How terrible the way is on which sinners have to pass!' If anyone wants to know more about this path of the myrmidons of death, he can get it from the *Garud Puran* (it's a kind of Hindu scripture which is read after the death of somebody in a Hindu family). On the way 16 puris or spheres are found (according to some they number 21). Their names are : 1. Sompur; 2. Sori Pur; 3. Nagendar Bhavan; 4. Gandhrab; 5. Daulagam; 6. Krauch; 7. Karurpur; 8. Vachitra Bhawan; 9. Vahwa Pad; 10. Dukhad; 11. Nana Krandpur; 12. Sut pat Bhavan; 13. Ronderpur; 14. Yayo Varkhan; 15. Sitadaya; 16. Bahubhit and the seventeenth is the Jampuri (The city of the myrmidons of death) where removing the chains of the sinner creature, the myrmidons of death leave him to suffer further pains ahead. On the way is met a river of the name of *Vaitarni* whose bridge is thinner than a thread and sharper than a sword edge. When the creature passes this bridge he gets cut again and again and falls into the *Vaitarni*. He raises loud cries for help; (this) river is the river of blood; after undergoing a lot of punishment he crosses

it; over there subtle sailors say to him that we all will bring the boats for you, but you will have to give your meritorious acts in exchange for that. The creature can cross this river with the help of the meritorious acts done by him. When the sinners reach the bank of this river they weep, and the river begins to roar. Guru, the True Emperor, says in the Bani, The Song Celestial :

*The way by the bridge of Sirat is difficult
She (i.e. creature wife) shall have no companion & must go alone.*

ਪੁਰਸਲਾਤ ਕਾ ਪੰਥੁ ਦੁਹੇਲਾ॥ ਸੰਗਿ ਨ ਸਾਥੀ ਗਵਨੁ ਇਕੇਲਾ॥ ਪੰਨਾ - 793

Further ahead are met the hells which are very difficult to bear (i.e. the sufferings over there). Usually 21 hells have been counted, and of them the 'Kumbhi' hell is the most painful. In the older religious books even the names of the hells had been given 1. Tamisar, 2. Loh Sanku, 3. Maha Rorav, 4. Shalmali, 5. Rorav, 6. Kudmal, 7. Kal Sutrak, 8. Puti Mrintak, 9. Sanghat, 10. Lohitod, 11. Savikh, 12. Sanpratapan, 13. Magniray, 14. Kakol, 15. Sanjivan, 16. Mahapath, 17. Abich, 18. Andh Tamisar, 19. Kumbhi Paak, 20. Sanpratapan, 21. Tapan. Guru, the True Emperor, proclaims that so much does the creature suffer that it is beyond words :

*Sinners indulging in sins, holler in pain
Nanak, as a churning staff churns milk
So will the Judge of Righteousness churn them.*

**ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਏ ਹਾਇ॥ ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਾਧਾਣੀਆ ਤਿਉ
ਮਥੇ ਧ੍ਰਮ ਰਾਇ॥ ਪੰਨਾ - 1425**

In the past the people were quiet by nature. Sitting in the monasteries, they used to listen to the exposition of the scriptures which had a tremendous effect on the society. People did hard honest work and lived peacefully. Very few sins used to be done. But these days educated, big degree holders irresponsibly say that there is no hell & that there is no heaven. All these things are meant to frighten (man into morality). Above, a mention has already been made :

*Says Nanak : God having made souled beings
Inscribed them with the name
Which is set up as a Judge of Righteousness
Before whom only Truth prevails
And the sinners, like lepers, are singled out
The false ones find no refuge
And with blackened faces go to hell
Those imbued with the Name
Come out successful*

*The deceivers fail
God inscribed the name
And set it up as a judge.*

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥
ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ॥
ਥਾਉ ਨ ਪਾਇਨਿ ਕੁੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ॥
ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ॥
ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥

ਪੰਨਾ - 463

*The Righteous Judge does justice mete
Through God's decree the law completes
The wicked souls are his domain
Duality their minds contain.*

ਧਰਮਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ॥ ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ
ਤੇਰੀ ਸਰਕਾਰ॥

ਪੰਨਾ - 38

This is also a Divine Order to the Judge of Righteousness that if a person who meditates comes to you, serve him :

*The righteous man will meditate
On God his thoughts will contemplate
The Judge of Righteousness will that one serve
Blessed be the Lord Who this transformation brings about.*

ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ॥
ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮ ਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ॥

ਪੰਨਾ - 38

Thus in this way the creature has to put up with frightful sufferings and distresses. Also some stories are found that a person who respects the holy men in his lifetime and addresses the holy men respectfully just as using, "Sir", in English, the myrmidons of death can't beat him.

There has been a holy man of the name of Jalan Ji. He was a contemporary of the Sixth Guru, Guru Hargobind Sahib and lived in Lahore. By caste he was a Jat (hardy farming caste). He was perfect by conduct and meditation. He came to have a glimpse of the Guru once. His Holiness asked him, "Respected votary of God, you live peacefully but Moghuls are most of the time after me. What's the reason?" The rough, uncouth *Bhagat* by virtue of his Jat caste replied in his Jatlike idiom, "Your Holiness, the reason is that you have tied *maya*, the bitch, to the bed post. That's why the dogs come. Let the bitch off, and the dogs will go away." Then His Holiness replied, "Respected Jalan, we will do nothing but break the heads of the dogs now; and *maya*, the bitch, will be made to do acts of philanthropy in the world."

The honour of Bhagat Jalan Ji was sky high. Being fed up with this

honour he went a long way off from Lahore where no one knew him. He embraced a new code of conduct there which was to do physical labour (for a living). He found a job doing a rich merchant's work which was to continue for many months. The wages over there were calculated weekly. But the clerk at that place was very clever in money matters. He did not pay the full amount of the wages of the workers to them. The workers were very unhappy. In a way he sucked their blood. The clerk did not know at all that an account is cast up in God's court. He was blind because of the cataract of mammon in his eyes. His inmost thoughts were that this is just a figment of saints' imagination - if there were God, would He not be visible? He never went to a saint or a sadhu because of which such thoughts were generated. When he went to him, he said my name is "Jalan Ji" (Respected Jalan). He got the Word "Ji" suffixed to his name. When that clerk called the roll, he always named him "Jalan Ji" (Respected Jalan). When he distributed wages, the Respected Bhagat sat on one side in the memory of God. When that clerk had already distributed the wages, he called out to Jalan Ji, saying, "Come, Jalan Ji (Respected Jalan) take your wages". He never asked him what he gave him nor did he ever check his amount. He just went and bought provisions with that money, cooked food and had his meals. In this way two months rolled by. One day absorbed in his consciousness, he reaches the *Region of Righteousness* (ਧਰਮਖੰਡ). Right then a soul crying and wailing was passing through that subtle sphere. It was saying, "For God's sake, don't beat me. Pardon me".

Many friends are of the opinion that there is nothing like heaven and hell or messengers of death ahead. They believe "Sweet are the joys of this world, who has seen the next?" But Guru, the True Emperor, proclaims as above which I repeat :

*Nanak says, O mind! hear the true instruction
 God seated in judgement will demand a reckoning of your deeds, recorded
 in His ledger
 The stiff necked who owe anything shall be summoned
 Azrail, the angel of Death, will hover over them
 No way of escape they shall see
 Trapped in the blind alley
 Nanak says falsehood ends, it will fail
 Truth at last shall ever prevail.*

ਨਾਨਕੁ ਆਖੈ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ ॥ ਲੇਖਾ ਰਬੁ ਮੰਗੇਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ ॥
 ਤਲਬਾ ਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ ॥ ਅਜਰਾਈਲੁ ਫਰੋਸਤਾ ਹੋਸੀ ਆਇ
 ਤਈ ॥

ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀੜੀ ਗਲੀ ਫਹੀ ॥ ਕੂੜੁ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ ॥

Not as much space as a foothold is obtained at that time. Then this creature, man, cries and wails but all in vain. Guru, the True Emperor, proclaims thus :

*Having abandoned oneself to pleasures
One revels and then becoming ashes
His soul departs
High in riches, the man of the world at last
Is marched off, his neck chained by Death's agents
But in the hereafter his deeds are read out to him
Yea, this is how his account is reckoned
He now wails, but no one cares
And getting thrashed, he finds no refuge
Lo! the blind of mind thus wasted his life away.*

ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮੜਿ ਭਉਰੁ ਸਿਧਾਇਆ॥
ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ॥
ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ॥
ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੁਆਇਆ॥
ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ॥

ਪੰਨਾ - 464

Jalan Ji, nearing, saw that that was his clerk. He used to suffix 'ji' to my name (calling 'ji' is to give respect). He thought, "The order of Guru Nanak, the True Emperor, is 'If anyone calls the loved ones of God by suffixing the word 'ji', then the myrmidons of death can't summon him; they even can't go near him.' He thought to himself, 'Although I am just not a saint, but all people call me one about which Guru proclaims' :

*Those lauding Thee are wealthy
Nanak, too, this wealth seeks
Whoever honours such
By death's myrmidons are not summoned.*

ਤੁਧੁ ਸਾਲਾਹਨਿ ਤਿਨ ਧਨੁ ਪਲੈ ਨਾਨਕ ਕਾ ਧਨੁ ਸੋਈ॥
ਜੇ ਕੋ ਜੀਉ ਕਹੈ ਓਨਾ ਕਉ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਈ॥

ਪੰਨਾ - 1328

The Respected votary of God, Jalan Ji, came nearer. He immediately recognised that that was (the soul of) his clerk. He said to those myrmidons: "Why are you beating him?" They said, "Respected Votary of God, he is a mega-sinner because of the fact that he has wasted the time of his life in evils." These sinners have to bear innumerable pains and sufferings on the way. They have to put up with the pain of whips all along the way. The Respected Votary said, "The world just does not come to know these matters. The Wondrous God sends His saints and sadhus after giving them full Enlightenment. This and this alone is their work : *to tell the world about*

the fruit of evils and the sufferings to be undergone on the way after death."
The edict goes :

*Kabir, for serving two beings are best
One the saint, and the other, God
While God bestows salvation; the saint
Makes us repeat the Name of the Lord.*

**ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ ॥ ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ
ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ ॥ ਪੰਨਾ - 1373**

"He has been addressing me by suffixing 'ji' to my name (i.e. respectfully). Don't beat him. "The messengers of death agreed and left off beating him.

In the same way many other stories are found which talk of the next world. The souls can't tell the full story because immediately after death the creature is produced before the Judge of Righteousness where his case being decided, he is paraded (as a soul) in the world so that he might see what he did; where & which his family was - '*and now I go leaving everything.*' For some it's the myrmidons of death which come to take. For some others good souls, angels, come to take. If one has done very lofty deeds of righteousness, then even celestial chariots come. Bhai Gurdas in respect of the *sakhi* story of Ganika, the courtesan, writes :

*Owing to the elixir of Name of the Lord
She became totally free of sins
And went to heavens in celestial chariots
The Name is the last refuge of the homeless ones.*

**ਗਈ ਬੈਕੁੰਠਿ ਬਿਬਾਣਿ ਚੜ੍ਹਿ ਨਾਉ ਨਗਇਣੁ ਛੋਤਿ ਅਛੋਤਾ ॥
ਥਾਉ ਨਿਬਾਵੈ ਮਾਣੁ ਮਣੋਤਾ ॥ ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 10/21**

Once there was a relative of mine of the name of Surjit Kaur. The name of her husband was Hazara Singh. When I was in U.P. farming my land, I delivered holy hymn singing discourses without taking a break. She & her husband, whether the discourse was to be delivered far or near, reached there without fail. At a distance of 10 or 12 miles he was engaged in agriculture in a small and backward type of village. One day unintentionally I asked : "Madam (she was the mother-in-law of the son of my uncle's son) why are you so devoted? You listen to the discourses at the holy assembly even at highly distant places. What's the reason? Where does your so much devotion come from?" Usually the members of the congregation addressed me with the words Bhaji or Vir Ji (Respected Brother). No one addressed me as saint. It were just the Chandigarhians and the Roparians who have given 'the suffix'

'Saint' to me. In the beginning this kind of 'nickname' appeared somewhat strange to me. When all began to use this title, the resistance in me wore off considering that there is no predicting the dear people. They are in the habit of giving such (pompous) honorific names as Sacha Patshah (The True Emperor); Hazur (Respected Guru); and Guru (The Spiritual Master) etc., many epithets or adjectives of this type which are best suited for the Gurus themselves. The word "Saint" is just not bad. Let them say if they like (By way of explanation it might be said that really great saints throughout India in general and in Sikh Religion in particular, do not want any titles to be bestowed on them). To come back, Madam Surjit Kaur began to say, "I would tell you my story. When near Mathkhere I lived on my small farm by the road leading to Sawar, I died. Not the messengers of death but a very good man came to take me. He took me to the bank of a river all at once. That river was frightening; high waves were rising in it. A roaring sound was coming out of it. He said to me, "You are to cross it, and pointed his finger to that bridge which was horrible looking. Right there he said, "Give me (the fruit of) a meritorious act which you might have done, and the beings who will take you across will come." I was as yet just thinking - no meritorious act could I recall - that to my surprise, a sister with a small boat came and rowed me across the river. I said, "Dear sister, you are very good because you have rowed me across this river." She said, "Only that person can get across this river who has done some meritorious deeds. I am a meritorious act of yours - a great meritorious act because as horrible is this river as big meritorious an act has to be given in exchange for crossing it." I said, "I have done no meritorious act; we are just common ordinary farmers. After every six months we give the tithe of grain to the community kitchen of the Guru or when the saints who build the guru-dwaras (Sikh places of worship) or other monuments of the Sikh history come, I give something which is not much in fact. We own a little land. Which meritorious act have I done?" She said, "You do not remember and good it is because if you remember the meritorious acts done by you, their fruit is reduced."

*Going on pilgrimages, fasting
And giving alms, while pride is in the heart
Nanak, these things are as fruitless
As an elephant's bathing bereft of worth.*

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

ਪੰਨਾ - 1428

She began, "You were sweeping. There was a small jujube tree in your

courtyard. When you began to sweep under the jujube, you heard the chirp of a sparrow. Because a piece of thread had been tied to one of its claws tightly, it could not get out of the tree. Your heart was moved. You supported yourself on a stool, cut the thread of the sparrow and it flew away. The blessing of that sparrow was a great meritorious act in your favour. The edict goes :

*Mercy to the living beings is accepted by God.
It has the combined fruit of visit to the sixty eight
Places of pilgrimage and all other merits.*

ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ ॥

ਪੰਨਾ - 136

The mercy shown to living beings pleases God. Thus you did this act of merit spontaneously. She began "When I was taken to the Judge of Righteousness, he asked the Recording Angels to cast up my account." Then they said, "The age of Surjit Kaur is still in balance. There is another Surjit Kaur who lives in the adjacent fields. Go and bring her." She began to say, "Bhaji (Respected Brother) I don't know how fast I returned. When I came back here, the people here had laid me on a bamboo stretcher. Repeating 'Waheguru, Waheguru', I got up. From that time onwards I have never left off saying, 'Waheguru, Waheguru' and in the holy company of the Saint of Naushera, I have got *amritinitiated*. From that very time my husband and I tie this blue length of cloth round our waists which always reminds us that we have determinedly decided to repeat the Name of God. We always repeat the Name of God and right from that time, I and my husband don't miss any of your discourses." These are the hidden matters which take place in the world.

We should give thought to Gurbani, the Song Celestial and we should end evil kind of faith; keeping the pains & sufferings of the next world before our mind, we should undertake meditation.

Many stubborn people listening to the narration of such incidents say that these things are said in order to lend support to one's views. But we do not subscribe to these things. I am reminded of a Nihang Singh in U. P. who lived in the Gurudwara in Etanagar. His name was Sadhu Singh. He was 110 years old. The people of the city respected him a lot and a Sikh family looked after his needs of board and lodging. When his last hour of departure came near, a school going boy of that family brought him something to eat and quickly went away at about eight o'clock in the morning. After a little while when he came to collect the unclean utensils, to his surprise, he saw that the Respected Baba sat on a mat cross-legged and

a flame of fire rose from him. And slowly it burnt in the manner of a small lamp in which the oil rises through the wick and the flame continues to burn. As in the case of a lamp the flame came out from his navel. It was not burning his clothes nor was it burning the mat. Only the body was burning. No foul smell of the body flesh burning was given off. That boy told his parents "I don't know what has happened. A flame is burning out of his body." Immediately the parents came and saw it for themselves. They informed the police. The incharge of the police station, considering the whole matter, informed the D. C. (Deputy commissioner) of the district and the S. P. (Superintendent of Police of a district). Slowly the news spread in the whole city. There was a college nearby from where professors came who were teachers of science including doctors also. But they could make no guess that there is any flame in man which can burn the body in that manner. The body continued to burn. The D. C. went near to try to see how much heat there is in the flame. Why is it not burning the clothes? Why is no foul smell coming out of the burning flesh? He touched the flame with his hand to see how hot it was. He was astonished to find that it was cold like ice. Policemen were put on guard duty. It was 2 P.M. around noon when the whole body along with bones had burnt away. Not even one bone was left behind. Only one half of a foot was left. Rushing through the police cordon, an old lady touched her forehead with the burning foot of Bhai Sadhu Singh. Right at that time, the flame went out and the half of his foot kept lying there. The Hindus, the Moslems and the Sikhs of the whole city, considering this old man a great holy man, took out a procession of the half foot in decorated carriages, showing it to all the inhabitants of the city. The whole of this incident was given by Gyani Fauja Singh the head of the 'Hapur Mission' in the newspaper after having gone there, analysing it & judging it himself.

I had a friend whom the people called Gyani Ji (one learned especially in Sikh Scriptures). I had a talk with him on the subject that the Tenth Master, the Emperor, too, had self-cremated his body; nothing was left behind. He said the incident connected with the Nihang Sadhu Singh is false. This (i.e. self cremation) is not possible. For his satisfaction I brought the newspaper, too. But he did not come round. He began to say, "This is just the principle I adhere to that till I judge for myself after seeing with my own eyes, I do not believe hearsay, "I was surprised. "How limited the knowledge of this dear fellow is! How much can a man know?" I said, "My dear friend, do you agree that Prince Ajit Singh and Prince Jujhar Singh (sons of the Tenth Master) got martyred at Chamkaur Sahib in the battle

and Prince Zorawar Singh and Prince Fateh Singh were bricked up alive at Sirhind? I ask you this because you have not seen these incidents with your own eyes. You have merely heard of these incidents." He said, "Because you say again and again (about these incidents), that's why I accept them as somewhat true." I said, "But you are the one who does not come round till you see a particular incident with your own eyes!"

To conclude, men with so limited intellect do exist in this world who do not accept the truth of the Bani, the Song Celestial, of the Guru Supreme or the incidents which have already taken place. It is in sharp contrast to me because I have heard the story from the person of Surjit Kaur and written it down as I heard it.

In the same manner at Chandigarh a young lady on her way to the Gurudwara of Sector 34 talked to Respected Ranjit Kaur (wife of the writer). She used to live in our neighbourhood. When she went to the Gurudwara, she had small knotted bundles in her hand. She took those bundles usually on Sunday. One day Respected Bibi Ji (Mrs. Ranjit Kaur) asked, "Sister, many times I have seen that you give small knotted bundles in the community kitchen (langar) of the Guru at the Gurudwara. What's the reason?" She began to say, "Respected sister, the story behind this is long. (But briefly) I tell you that I had died. When I was being taken to the next world, I became thirsty. I said to those men who were taking me, "Dears, I am thirsty. They were neither beating me nor were they frightening me. They were simply taking me with them. They said, "Sister, water is just close by." I saw that water was there. There were many kinds of coloured vessels full of water. When I was about to take a vessel in my hand, it rose higher than my hand. When I did so four or five times I said, "No vessel comes into my hands. Why doesn't any vessel come into my hands?" They began to say, "Sister! you have left the earth and you are going to the next world. Here only that thing is obtained which is given as charity during life in the world. That gets multiplied a hundred times over here. In exchange for that a hundred times comfort giving heavens are got. When the period of the meritorious act ends, the creature is sent into the world to eat the fruit of other deeds and he gets a human body in accordance with his deeds." I was wonder-struck. Whichever plate I was about to hold, it rose higher than my hand. I requested that I can get nothing in my hand. He said, "Sister, whatever is sown on the earth fructifies a hundred times over here. The alms or charity given to a good holy man really fructifies a lot. But the alms given to a glutton do not fructify." Guru Gobind Singh, the Tenth Master, keeping this

very idea in mind, has said about *the Khalsa - his disciples collectively* thus :

*Service to them (members of the Khalsa) gives me pleasure
Service to others does not at all please me
Better it is to give alms or charity to them
No good alms charity given to others be
In the next world it fructifies a lot
What has been given to them - the charity
And in this world is admired the giver
Futile is that which is given to others
All riches, all minds all bodies in my family
And my head, my Khalsa, I give to Thee.*

**ਸੇਵ ਕਰੀ ਇਨਹੀ ਕੀ ਭਾਵਤ, ਅਉਰ ਕੀ ਸੇਵ ਸੁਹਾਤ ਨ ਜੀ ਕੋ ॥
ਦਾਨ ਦਯੋ ਇਨਹੀ ਕੋ ਭਲੋ ਅਰੁ ਆਨ ਕੋ ਦਾਨ ਨ ਲਾਗਤ ਨੀਕੋ ॥
ਆਗੈ ਫਲੈ ਇਨ ਹੀ ਕੋ ਦਯੋ, ਜਗ ਮੈ ਜਸੁ ਅਉਰ ਦਯੋ ਸਭ ਫੀਕੋ ॥
ਮੋ ਗ੍ਰਹਿ ਮੈ ਤਨ ਤੇ ਮਨ ਤੇ ਸਿਰ ਲਉ ਧਨ ਹੈ ਸਭ ਹੀ ਇਨਹੀ ਕੋ ॥ ਸਵੱਯਾ**

That lady continued her talk and she said that soon I was presented before the Judge of Righteousness. When they began to find my name, it was missing. It was the name of my neighbour because the names of our husbands were different. But we were namesakes. She lived behind my house, there was a wall in between, there were courtyards on both sides. Then as quickly as possible, I was made to re-enter this my body. And the preparations for my funeral rites were in progress. The ambulance to take my dead body to the cremation ground had been called. I got up from the stretcher uttering "Waheguru, "Waheguru". The lady who lived behind my house died. To sum up, dear sister, I have seen everything with my own eyes. Guru, the True Emperor, proclaims :

*Says Nanak, in the next world we obtain
What we give out of the hard earned
Money as charity here.*

ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ ॥ ਪੰਨਾ - 472

*He reaps as he has sown
The field of his actions own.*

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥ ਪੰਨਾ - 134

Now I sow all these virtuous things and I bring all provisions as ration and I am very careful.

His Holiness Saint Isher Singh Ji of Rara Sahib used to make a mention of a similar story in his discourses. It was just his showering great grace on us that he made a mention of such incidents from his life to us. But we are

prone to error, and even after having heard these things, we don't develop faith.

The story goes like this. Principal Gurdial Singh Grewal who is running *Sant Isber Singh Publications Trust* these days - he is a man of ripe old age - went with His Holiness to listen to his discourse at village Kalian. He was an intimate of the Respected Saint. His Holiness said, "Mr. Gurdial Singh, you stay on here after the discourse today and see Bhai Kirpal Singh who lives in a hut in a field." This man as per the order of His Holiness went to Saint Kirpal Singh - people had started to call him "Saint". Reaching there, he spoke out the order of His Holiness. Respectfully he seated the Principal and all at once he came to know why His Holiness had sent him to his hut. He said, "Respected Mr. Grewal, His Holiness, has sent you to me to ask about a particular happening. It is like this that I had a job in the army. I was a sturdy soldier who worked in the platoon. In those days the Britishers used to send soldiers back in reserve after a short period. We had to do the job for three months in a year. In the same situation, I came back home in reserve. Reaching home, I started business and began to do farming. All of a sudden one day I cast off my body after being ill. Some good souls came to take me. They presented me in the court of the Judge of Righteousness hastily. My name was searched there. Instead of my name it was the name of Kirpal Singh, the carpenter, of the same village which was found there. They sent me back. I asked them, "You have brought me here, well; I will be alive again, then all will ask me, 'What is the court of the Judge of Righteousness like? What is the hell like and what is the heaven like? I have already seen the Court. Now kindly show me the hell.'" The messengers which were with me said, "Well, we will make you pass over the hells." When I saw the hell I shuddered; there were cries over there; there was a great wailing. Their bodies were abstract and similarly abstract were the things causing pain to them. I saw them with my own eyes giving punishment as mentioned in the questions about hell which Pir Rukandin asked Guru Nanak Dev Ji in the '*Sakhi-story of Mecca and Medina*'. Into the throat of the wine-bibbers, and the intoxicant-takers molten led was being poured. The punishments which were being given were horrendous; one begins to tremble by just looking at the people undergoing those punishments. I said, "Show me the heavens." They said, "If your dead body lying on the earth - the planet subject to mortality - got burnt through cremation, what shall we do then?" They said, "Well, let's pass him over the heaven." When I went over the heaven, what comfort and happiness there

was! How can I praise it? Meanwhile on the other side my body was brought to the cremation grounds and was laid on the pyre. When it was being consigned to fire, my soul was put into my body. With a lurch, throwing off the timber, I began to get up. But the fire was spreading. The winding sheet began to burn and I quickly came out. Nevertheless the calf of one of my legs got burnt." He uncovered his calf saying, "Respected Mr. Grewal, are you convinced now of the truth of the incident which His Holiness mentioned?" The order from the *Court* came, "Go bring Kirpal Singh, the carpenter." A little while ago he was splitting logs to put on my pyre. Right at that time prompted by his death he climbed up a tree to cut a handle for a spade from the tree. When he wielded his axe, he fell down from the tree and died. The messengers of death took him and left me. If anyone says that this incident is a fabrication, he can confirm it from the people of my village. After that I did not stay at home. I said I have been to and seen the '*Court*'. This world is false. One has to render an account of one's deed."

To sum up, from that very time with the grace of His Holiness I have been meditating in a hut made in this very field.

These types of incidents continue to take place. If a dear friend wants further elaboration, he can read the book "*Undithi Duniya*" (*Unseen World*) written by Bhai Sahib Bhai Randhir Singh Ji.

Just as a mention has been made of hells, similarly an account is also heard of the heavens from the holy men. Similarly Respected Guru, the True Emperor, has called the '*Path of messengers of death*' as very arduous. The distresses and sufferings over there have also been mentioned below :

*For, they will bound down and punished be
In the city of myrmidons of death grievously.*

ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ ॥

ਪੰਨਾ - 994

*There is pitch dark in the city of the Myrmidons of death
There is neither brother nor sister there for support.*

ਜਮ ਪੁਰਿ ਘੋਰ ਅੰਧਾਰੁ ਮਹਾ ਗੁਬਾਰੁ ਨਾ ਤਿਥੈ ਭੈਣ ਨ ਭਾਈ ॥

ਪੰਨਾ - 584

In *Sukhmani Sahib* (*The Psalm of Peace*) this path has been described in great detail. In the old Scriptures the details have been given as to which deed leads to which hell. Of the six states a mention of which was made above, the state of sinners has been described here. By way of partial introduction to those hells, the holy men describe them thus.

Quatrain

1. Kumbhi hell of pus I'll show you first dear

Extreme pain the soul undergoes there

2. The second hell is known

By the name of Abichi

In which creature's soul

Finds no rest at all.

3. Now will I tell the story

Of Raurav hell, you see

Like jackals at night in winters

The soul individuated cries here.

Couplet

4. The fourth hell that exists

The name of which be

Gur (Jaggery) Hell, you see

Where sugarcane juice is boiling

The soul into it is thrown

To boil and it cries and moans

Quatrain

5. Known by the name of well Hell is fifth

Where the being a lot suffers

It is full of pus, blood and worms

The blind well is made for them

Who did not meditate

Who did not the Guru take

Who did not repeat God's Name

Who did not listen to Vedas or Puranas

Who did not attend the holy assembly

And who did not give any charity

Couplet

Getting man's body who did not stick

To good deeds, righteousness or charity

Or the devoted slaves of prostitutes

Into the primal well fallen be

Quatrain

6. The sixth is called the worm hell

In which a lot of vermins wail

The sinners which fall into it

The vermins, and worms eat

In which the beings suffer terribly

Those who cut up fish to eat

As worms from world into it retreat

Those who no pity to creatures have shown

They are into the worm Hell thrown

7. *The seventh hell is known
As sword-leaved bamboo
Where there are leaves
Which are two-edged
On which to live the tongue is rubbed
Which is cut up and again joined
One who for selfish ends kills
His father or friend
The green tree cuts off their hands.
Crooked, evildoer, angry, sensual, too
Backbiter of others opposer of the Guru
Having money, one who yet begs
He falls into sword-leaved hell.*

8. *The eighth is known by the name
of Darun Hell, most horrible
Terrible to the extreme, where
Lurk innumerable fears
The burning pillars of man, woman size
All around the fire smoke raises
The sensual man & sensual woman
Meets them which causes great pain
It is said, "Recognise the woman
With whom you were in furtive love."*

9. *The ninth hell is known by Nah Swasa (no-breaths)
Where the breaths of man decrease of a god, Guru, widow and brahmin's
share
If a person steals in somebody's family.
They go to Neb-Swas (no breaths) hell
How much he suffers can one tell?
It can't be put into words.*

10. *The tenth is called kul sankal asnama
Where men suffer a lot
The violent beings who kill and eat
Are thrown into this hell straight
One who kills a woman
Or tortures Brahmins
With mouth like a needle
He goes to this hell*

12. *The twelfth hell is the Hell deep
There is lots of hollering in it.*

Couplet

*Those who did not let God
Ever escape from their mouth
And spoke in bitter words*

*There the myrmidons of death
Ask them to open the mouth
And make the snakes stick to bite*

Quatrain

*13. The thirteen is the Peg Hell described
where a great peg is
Into the mouth driven*

*14. The fourteenth is most distressing hell
whose name people Fire Tub tell*

*15. The fifteenth Hell is a press
Having a machine called oil press
Here they are thrown*

*Who cut crops of others hidden
And those who upbraid their parents
Who gave them birth-father and mother.*

*16. The sixteenth is known Hell of Pain
In which those creature great sufferings sustain
Who like wine, woman and song*

And launch on others false accusations strong

*17. The seventeenth is known by Darkness Unbroken
Most terrible darkness here very strong*

*18. By the name of Vilochan
The eighteenth hell is known
In which in great pain
The eyes are gouged out.*

ਚੌਪਈ - ੧ ਕੁੰਡੀ ਪਾਕੂ, ਪ੍ਰਥਮ ਦਿਖਲਾਵਾ॥ ਅਤਿਸ਼ਯ ਦੁਖਦਾਈ ਤਹਿ ਪਾਵਾ॥ ੨. ਦੂਸਰ ਨਰਕ ਅਬੀਚੀ ਕਹਾਵੈ॥ ਯਾਮੇਂ ਨਹਿ ਆਰਾਮ ਲਖਾਵੈ॥ ੩. ਅਬ ਰੌਰਵ ਕੀ ਸੁਨਿ ਲੇਹੁ ਕਥਾ॥ ਜਹਿ ਆਰਾਮ ਜੀਵਹਿ ਘੋਰਵਜਥਾ॥ ਦੋਹਾ-੪. ਚਉਥੇ ਨਰਕ ਗੁੜ ਨਾਮ ਜਸ ਤਸ ਗੁੜ ਰਸ ਓਟਾਇ॥ ਅਉਟੇ ਪ੍ਰਾਣੀ ਡਾਰਿ ਤਿਮ ਪ੍ਰਾਣ ਤਹਾ ਬਿਲਲਾਇ॥ ਚੌਪਈ-੫ ਪੰਚਮ ਕ੍ਰੂਪ ਨਰਕ ਕਹਾਵੈ॥ ਤਾਮੇਂ ਪ੍ਰਾਣੀ ਅਤਿ ਦੁਖੁ ਪਾਵੈ॥ ਪੀਕ ਰੱਕਤ ਕ੍ਰਿਮੀ ਤਾਮੇਂ ਡਾਵਾ॥ ਅੰਧ ਕ੍ਰੂਪ ਇਵ ਤਾਹਿ ਬਨਾਵਾ॥ ਕੀ ਨਹਿ ਭਗਤੀ ਨਹਿ ਦੀਖਿਆ ਲੀਨਾ॥ ਸਿਮਰਨ ਸ਼ੰਕਰ ਰਾਮ ਨ ਕੀਨਾ॥ ਸੁਨੇ ਨ ਸ਼ਰਵਣ ਵੇਦ ਪੁਰਾਨਾ॥ ਸਤਿਸੰਗਤਿ ਨਹਿ ਕੀਨਹਿ ਦਾਨਾ॥ ਦੋਹਾ-ਲੇ ਨਰ ਤਨ ਕਰਤ ਨ ਬਨਿਓ ਕਰਮ ਧਰਮ ਨ ਦਾਨ॥ ਵੇਸ਼ਯਾ ਦਾਸੀ ਪ੍ਰੇਮ ਰੱਤ ਪਰਮ ਕ੍ਰੂਪ ਮੇਂ ਆਨ॥ ਚੌਪਈ-੬. ਛਠਾ ਨਰਕ ਪੁਨਿ ਕੀਟ ਕਹਾਵੈ॥ ਤਾਮਹਿ ਕੀੜਾ ਬਹੁ ਬਿਲਲਾਵੈ॥ ਪਾਪੀ ਪਰਤ ਕਾਟ ਸੋ ਖਾਵੈ॥ ਯਾਮੇਂ ਘੋਰ ਦੁਖ ਜਨ ਪਾਵੈ॥ ਬਧ ਬਧ ਜੀਵ ਮੀਨ ਜੇ ਖਾਵੈ॥ ਕ੍ਰਮੀ ਰੂਪ ਹੋਇ ਯਾਮਹਿ ਆਵੈ॥ ਜੋ ਨਹਿ ਦਯਾ ਜੀਵ ਪਰ ਧਾਰੈ॥ ਕੀਟ ਨਰਕ ਸੋ ਜਾਵੈ ਡਾਰੈ॥ ੭. ਸਪਤਮ ਅਸ ਪਤ੍ਰ ਬੇਨ ਜਾਨਾ॥ ਤਹਾਂ ਪਾਤ ਦ੍ਰਿਧਾਰ ਬਖਾਨਾ॥ ਤਾਂ ਪਰ ਜੀਵਹਿ ਜੀਭ ਘਸਾਵੈ॥ ਕਟਿ ਕਟਿ ਤਿਨ ਪੁਨਿ ਜੁੜ ਜੁੜ ਜਾਵੈ॥ ਜੋ ਨਿਜ ਹਿਤ ਪਿਤੁ ਮਿਤ੍ਰ ਸੰਘਾਰੈ॥ ਨਿਜ ਕਰ ਕਾਟ ਹਰਤ ਤਰੁ ਡਾਰੈ॥ ਕੁਟਲ ਕੁਕਰਮੀ ਕਾਮੀ ਕ੍ਰੋਧੀ॥ ਪਰ ਨਿੰਦਕ ਗੁਰ ਬਿਪ੍ਰਵਿਰੋਧੀ॥ ਰਾਖ ਬਿਤ੍ਰ ਪੁਨਿ ਮੰਗੇ ਜੋਈ॥ ਅਸਿਪਤ੍ਰ ਪਰਤ ਨਰ ਸੋਈ॥ ੮.

ਅਸਟਮ ਦਾਰਣ ਨਰਕ ਕਹਾਵੈ॥ ਮਹਾਂ ਭਯਾਨਕ ਲਖ ਭੈ ਛਾਵੈ॥ ਤਪਤ ਖੰਭੁ ਨਰ ਨਾਰ
ਅਕਾਰਾ॥ ਚਹੁੰਦਿਸ ਅਗਨਿ ਕਰੇ ਧੁੰਧਕਾਰਾ॥ ਕਾਮੀ ਨਰ ਔਰ ਕਾਮਕੁ ਨਾਰੀ॥ ਮਿਲੇ ਤਿਨਹਿ
ਤਹਿੰ ਪਰ ਦੁਖ ਭਾਰੀ॥ ਕਹੇਂ ਕਿ ਲੇਹੁ ਚੀਨਹੁ ਸੋਈ ਨਾਰੀ॥ ਜਿਸਕੇ ਸੰਗ ਲਗਾਈ ਯਾਰੀ॥
੯. ਨੌਵਾਂ ਨਰਕ ਨਾਮ ਨਿ: ਸ੍ਵਾਸਾ॥ ਘਟੇ ਜਾਂਹਿ ਤਾਂਹਿ ਨਰ ਸ੍ਵਾਸਾ॥॥ ਸੁਰ ਗੁਰ ਵਿਧਵਾ
ਬ੍ਰਾਹਮਣ ਅੰਸ਼ਾ॥ ਹਰੀ ਚੁਰਾਵੈ ਜੇ ਨਰ ਬੰਸਾ॥ ਤੇ ਨਿ: ਸ੍ਵਾਸ ਨਰਕ ਮਹਿੰ ਜਾਵੈ॥ ਕਹਤ ਨ
ਬਨੇ ਜਿਉਂ ਦੁਖ ਪਾਵੈ॥ ੧੦. ਦਸਵਾਂ ਕੁਲ ਸੰਕਲ ਅਸਨਾਮਾ॥ ਤਾਂ ਮੇਂ ਘੋਰ ਦੁਖ ਅਭਿਰਾਮਾ॥
ਜੀਵ ਕੇ ਹਿੰਸਕ ਭਖਸ਼ਕ ਪ੍ਰਾਣੀ॥ ਯੇਹੀ ਨਰਕ ਮਹਿ ਡਾਰੇ ਆਨੀ॥ ਨਾਰੀ ਬਧੇ ਬ੍ਰਾਹਮਣਨ
ਸਤਾਵੈ॥ ਸੋ ਸੂਚੀ ਮੁਖ ਨਰਕਹਿੰ ਜਾਵੈ॥ (੧੨) ਬਾਰਵਾਂ ਨਾਮ ਨਰਕ ਕਰ ਘੋਰਾ॥ ਮਹਾ
ਭਯਾਨਕ ਤਾ ਮੇਂ ਸ਼ੋਰਾ॥॥ ਦੋਹਰਾ- ਜਿਨ ਰਸਨਾ ਹਰਿ ਨਹ ਕਢੇ ਭਾਖੇ ਕਟਕੁ ਕੁਬੋਲ॥
ਤਾਮੇਂ ਨਾਗ ਲਗਾਵਤੇ ਯਮ ਗਣ ਕਹੇਂ ਮੁਖ ਖੋਲ॥ ਚੌਪਈ-(੧੩) ਤੇਰਵਾਂ ਸੂਲੀ ਨਰਕ ਬਖਾਨਾ॥
ਸੂਲੀ ਮੁਖ ਤਹਿ ਹੋਤ ਮਹਾਨਾ॥ (੧੪) ਚੌਧਵਾਂ ਨਰਕ ਅਤਿ ਦੁਖਦਾਈ॥ ਅਗਨਿ ਕੁੰਡ ਨਾਮ
ਸ੍ਰੀਤਿ ਗਾਈ॥ (੧੫) ਨਰਕ ਪੰਦਰਵਾਂ ਕੋਲੂ ਜਾਨੋਂ॥ ਤੇਲ ਯੰਤ੍ਰ ਤਹਿੰ ਨਾਮ ਬਖਾਨੋਂ॥ ਛਿਪ
ਦੁਰਾਇ ਜੋ ਖੇਤਹਿ ਕਾਟੇ॥ ਤਾਤ ਮਾਤ ਕੋ ਮਾਰੇ ਡਾਟੇ॥ (੧੬) ਨਰਕ ਸੌਲਵਾਂ ਦੁਖ ਦਾ
ਨਾਮਾਂ॥ ਝੇਲ ਮਹਾਂ ਦੁਖ ਨਰ ਵਾਮਾਂ॥ ਜੇ ਨਰ ਹੈ ਮਦ ਮਾਂਸ ਆਹਾਰੀ॥ ਝੁਠੇ ਦੋਸ਼ ਲਗਾਵਿਹੋ
ਭਾਰੀ (੧੭) ਨਰਕ ਸਤਾਰਵਾਂ ਹੈ ਅੰਧਕਾਰਾ॥ ਮਹਾਂ ਭਯਾਨਕ ਤਮਕ ਜਰਾਰਾ॥ (੧੮) ਨਰਕ
ਅਠਾਰਵਾਂ ਨਾਮ ਵਿਲੋਚਨ॥ ਦੁਖ ਕਰ ਮੂਲ ਸਕ੍ਰਿਤ ਵਿਮੋਚਨ॥

Just as hells have been described, the heavens, too, have been mentioned. In some old books to compare happiness - to know how happy a person who meditates is - a mention is made of a scale. In this regard it is said suppose there is a king who never grows old; he never falls ill; his coffers are always full; all people worship him as a god; he has no enemy king to fear - make him one unit of happiness and one hundred times more happiness and comfort is found in the **Gandharav Lok** (*The Sphere of Celestial Singers*) which may be called first heaven. Those people go there whose storehouse of meritorious acts is really very small and they committed some sins also. But because of meritorious acts being more than the sins, they are sent first of all to the meritorious spheres. He is a hundred times happier than a mighty emperor of the earth. When he reaches this heaven and he has enjoyed the fruit of his deeds, then he is made to eat the fruit of his sins also. Then he gets a life according to his deeds. It is not necessary that he will get a human body with dead surety. Similarly there is the higher kind of heaven which is called **Dev Gandharb Sphere** (*Sphere of Superior Celestial Singers*). In this the happiness and comfort increase 100 times more than the previous level. In a similar way when he has finished the fruit of his deeds, he is sent into the world to eat the fruit of his remaining deeds. The next higher heaven is called the **Sphere of Pitar Lok** (or the *Sphere of Manes*) in which those ancestors dwell who, coming into the world, do acts of good, give alms, and do no harm to anyone. They find a seat in the Pitar Lok (or Sphere of Manes). Here the happiness and comfort increase one hundredfold than that

of the previous level i.e. **Dev Gandharb Lok**. Only those people reach the next level of real Heaven who do a lot of meritorious acts and undertake alms-giving with the express desire of wanting fruit in exchange for them. They get hundreds of times more fruit for these acts etc. and they are made to enjoy lots and lots of fruit of them. When the fruit is finished, again they come to the mortal world of men. But the accumulated deeds of a creature do not end even after a stay in Heaven. These accumulated deeds lie dormant for millions of years and come as Fatestore deeds (परालक्ष्य) with the creature to the earth.

The next level or sphere is the **Sphere of god Indra** (सिद्धलोक) which has one hundred times more happiness and comfort. When, having enjoyed the comfort and ease of the position of god Indra, the creature is sent back to the mortal world where it is not necessary that he will get the body of a human being. Rather he gets the body according to his desires and accumulated deeds.

There is a religious story found, illustrating this principle. Once in the time of Sri Rama Chander, the Emperor, exchange of spiritual thoughts was taking place. The assembly included many Sages and seers and the famous sage Vishwamitar, too, had come. Shri Vashishat was expounding the scripture. All of a sudden Sri Ram Chander clapped and burst out laughing. At that time for the information of all Shri Vashishat asked Shri Ram Chander the reason of his laughing. Please reveal this secret openly.

He said that he was laughing to look at that ant two of whose legs are broken. It tries to climb up the wall and then falls down. It has sat on the throne of god Indra fourteen times before. But being in the grip of desire it is wandering in the lower life forms. Shri Ram said that he was just laughing at the foolishness of his - it did get the throne of god Indra fourteen times but this foolish creature does not know that, iterating the Name of God, obtaining the Prime state, it can get release from birth and death forever and attain the Prime bliss.

Thus we come to know that god Indra, even after getting the comforts and luxuries of Heaven was made to do the transmigratory circle of eighty four lakhs. When the fruit of one's meditative austerity comes to an end, the creature is thrown into the mortal world, the earth. Higher than the Sphere of god Indra comes **Karam Dev Sphere**, then **Ajaan Dev Sphere**, followed by **Prajapat Sphere**, then the **Sphere of god Brahma** and in the end **Baikunth Dham**, the **Sphere of god Vishnu**.

About Ganika, (the courtesan), Bhai Gurdas has said :

*Owing to the elixir of Name of the Lord
She became totally free of sins
And went to heavens in celestial chariots
The Name is the last refuge of the homeless ones.*

ਗਈ ਬੈਕੁੰਠਿ ਬਿਬਾਣਿ ਚੜ੍ਹਿ ਨਾਉ ਨਰਾਇਣੁ ਛੋਤਿ ਅਛੋਤਾ। ਭਾਈ ਗੁਰਦਾਸ ਜੀ
ਵਾਰ, 10/21

Without repeating the Name of God, the everlasting stage can't be obtained. By undertaking other means, the comforts and ease of the heavens may be obtained for a time but when (the fruit of) meritorious acts comes to an end, then one has to come back again in the world :

*It is through austerities
Worthless and insufficient that men go
To the heavens of Indra and Shiva
And are born again, lo!*

ਇੰਦ੍ਰੁ ਲੋਕੁ ਸਿਵੁ ਲੋਕਹਿ ਜੈਬੋ ॥ ਓਛੇ ਤਪ ਕਰਿ ਬਾਹੁਰਿ ਐਬੋ ॥ ਪੰਨਾ - 692

In the Gurbani the names of the heavens of **Brahma Lok**, **Shiv Lok**, **Indra Lok** etc. have been given which are under the region of maya or delusive element. Above them all is the **Guru's Court** about which mention has already been made - there only those dear friends go who always remember the Guru, who regard their Guru as God, the Absolute, in flesh and blood. They repeat the incantation or the mantra given by the Guru always with their tongues; they repeat through the breaths; they repeat in the throat; they repeat in the heart; in the umbilical region; in the Medullar Plexus; in the Tenth door; in every pore of the body and in accordance with the holy words of the Guru they see the whole universe as the Absolute by removing the darkness of ignorance. Having seen the One Absolute, they get out of the entanglement of **Attachment or Aversion**. They always love the Wondrous God. Their birth and death cease. The devotee never considers himself God, but he is, in fact, God Himself - His light lives in him. Having finished his ego completely, he gets absorbed in God. Death can't reach there. He lives where all sufferings come to an end :

*In the mind remember the Master Supreme
With the tongue repeat the Name Divine
With the eyes Guru Supreme glimpse
To the Name Divine with the ears listen
By immersion in the Guru Supreme, Nanak
Man at the Divine Portal finds a place
He grants this blessing to such as have His grace.*

**ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰੁ ਨਾਉ ॥ ਨੇੜੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸੁਣਣੀ
ਸੁਣਣਾ ਗੁਰੁ ਨਾਉ ॥**

ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥ ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਨੋ
ਏਹ ਵਬੁ ਦੇਇ ॥

ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥

ਪੰਨਾ - 517

In the *Sukhmani Sahib* (*Psalm of Peace*) clarifying still further, Guru, the True Emperor, proclaims :

*A moment may occur in the life of a man
When he finds the company of a holy clan
Never returning to his old ways again
His life has been blessed with divine light
In this awakened state of great insight
Man feels his course now to be right
His body and mind are filled with the bliss
Of the Name of the One Who his Soul does miss
Remaining with God is a priviledge now His
Nanak says :*

*Man's soul merges with the Lord's, as water blends with water;
wanderings end - eternal peace He sends
To sacrifice for God is where my heart tends.*

ਕਬਹੁ ਸਾਧਸੰਗਤਿ ਇਹੁ ਪਾਵੈ ॥ ਉਸੁ ਅਸਥਾਨੁ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ ॥

ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ ॥ ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥

ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਰੰਗਿ ॥ ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ ॥

ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥ ਤਿਉ ਜੋਤੀ ਸੋਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥

ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਰਾਮ ॥ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ ॥ ਪੰਨਾ - 278

Respected Guru, the True Emperor, giving a detail of the regions or spheres, proclaims thus :

*In the sphere of Grace, power in the utterance be
No other is there, no otherness to see
There His mighty heroes hve
Filled by God, in Him alive
Devotion bound in praise they dwell
Their peerless beauty no words can tell
They die not, nor deluded be
In whose minds, resides He
Votaries from all worlds there reside
In perpetual bliss their minds abide
In the Domain of Truth, the Formless lies
He creates and watches with Loving Eyes.
All regions, worlds, galaxies there lie
Their endlessness doth description defy
Therein are habitations and forms all
As He commands so doth it befall
He surveys and smiles musing with all*

Nanak, its description is the hardest of all.

ਕਰਮਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥
ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੁਰੁ ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰੁ ॥
ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ ਰੂਪੁ ਨ ਕਥਨੈ ਜਾਹਿ ॥
ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥
ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥
ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲੁ ॥
ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥
ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰੁ ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰੁ ॥
ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥

ਪੰਨਾ - 8

Guru, the True Emperor, proclaims that it is beyond the power of man to say the ineffable. Wondrous God is unreachable, unknowable. His activity can't be confined in words. It can be enjoyed, but it can't be put into words. This True Court of God is got by the dear Guruwards who recognising the presence of God everywhere, have obtained God by drowning their self in God (through meditation). What happens over there? Regarding this Guru, the True Emperor, says, 'It is as hard as steel to say it'.

The hells and heavens mentioned above are not imaginary. It is true that different holy men have described them according to their own inner experience. In the Gurbani separate hells have not been described, but a lot of information about the sufferings in the hells has been given - we also come to know who go to the hells - the men, who, assuming human life have wasted it, indulging in depravities and sense pleasures. They did not meditate on God & do any act of goodness. Such people have to go to hell although they may be reading the Four Vedas with their tongues, practicing austerities or going to pilgrimages. They might be undertaking the Sestet of Acts (*Khat Karam*), or worshipping God. If love for God has not sprung up, all these rituals are futile. These rituals can't save man, the creature, from the hells :

*If shashtras, smiritis, Vedas four
A man recites, a stoic or
A yogi, sacred bath performs
To rites and worship he conforms
If love of God does not embrace
Certain hell will be his place.*

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਚਾਰਿ ਮੁਖਾਗਰ ਬਿਚਰੇ ॥ ਤਪੇ ਤਪੀਸਰ ਜੋਗੀਆ ਤੀਰਥਿ ਗਵਨੁ
ਕਰੇ ॥
ਖਟੁ ਕਰਮਾ ਤੇ ਦੁਗੁਣੇ ਪੂਜਾ ਕਰਤਾ ਨਾਇ ॥ ਰੰਗੁ ਨ ਲਗੀ ਪਾਰਬ੍ਰਹਮ ਤਾ ਸਰਪਰ
ਨਰਕੇ ਜਾਇ ॥

ਪੰਨਾ - 70

Howsoever wealthy a man may be, howsoever high his character may be, howsoever high the admiration he receives - his conduct may be pure -

he may have love for relatives too - he may own armies and all may address him respectfully - but if he continues to forget God, remaining satisfied in the hollow feeling that I have not done a sin, he, too, has to go to hell. The material objects do give comfort and ease here in the world but they do no help in the court of God. These comforts themselves lead to hells :

*He may be wealthy, of good breeding
And well-spoken of as a man, of spotless conduct
Who loves his parents, sons, brothers and friends
Or he may be a commander, to whom 'please', 'with respect'
Cries his quiver-bearing army in homage.
He will be thrown into the deepest hell-pit.
If he does not God remember, acknowledge.*

**ਬਹੁਤੁ ਧਨਾਢਿ ਅਚਾਰਵੰਤੁ ਸੌਭਾ ਨਿਰਮਲ ਗੀਤਿ ॥
ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈਆ ਸਾਜਨ ਸੰਗਿ ਪਰੀਤਿ ॥
ਲਸਕਰ ਤਰਕਸ ਬੰਦ ਬੰਦ ਜੀਉ ਜੀਉ ਸਗਲੀ ਕੀਤਿ ॥
ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਖੜਿ ਰਸਾਤਲਿ ਦੀਤਿ ॥**

ਪੰਨਾ - 71

Where a verdict regarding the devotees and sinners is given, it says in the Gurbani that He i.e. Lord God gives lodging to the devotees in the **Eternal Home** but the sinners have to suffer blows in the hells :

*God show His greatness in that
He enables man to meditate on Him
It is He in him that believes
And that exerts Himself in service
He gives joy to His devotees
And makes them rest at Eternal Home
To the wicked He allows no peace
But gathering them He marches them off to the horrid hell
He bestows love on His devotees
And delivers them with His support.*

**ਹਰਿ ਆਪਣੀ ਭਗਤਿ ਕਰਾਇ ਵਡਿਆਈ ਵੇਖਾਲੀਅਨੁ ॥
ਆਪਣੀ ਆਪਿ ਕਰੇ ਪਰਤੀਤਿ ਆਪੇ ਸੇਵ ਘਾਲੀਅਨੁ ॥
ਹਰਿ ਭਗਤਾ ਨੌ ਦੇਇ ਅਨੰਦੁ ਥਿਰੁ ਘਰੀ ਬਹਾਲਿਅਨੁ ॥
ਪਾਪੀਆ ਨੌ ਨ ਦੇਈ ਥਿਰੁ ਰਹਣਿ ਚੁਣਿ ਨਰਕ ਘੋਰਿ ਚਾਲਿਅਨੁ ॥
ਹਰਿ ਭਗਤਾ ਨੌ ਦੇਇ ਪਿਆਰੁ ਕਰਿ ਅੰਗੁ ਨਿਸਤਾਰਿਅਨੁ ॥**

ਪੰਨਾ - 91

Those devotees who do honest labour and always remember God, get a seat in Wondrous God's Own Home. The sinners are thrown into hells. Those who enjoy comforts here and commit sins, turning away from God, will have to endure punishments in hells after they cast off their body. Such a pitch dark path they will have to traverse where the light of the sun or

the moon does not enter :

*You will have to tread terribly difficult path
Which unpenetrated by the moon or the sun be.
When you will leave this world then
All memory of earthly attachments forgotten will be.*

**ਬਿਖਮ ਘੋਰ ਪੰਥਿ ਚਾਲਣਾ ਪ੍ਰਾਣੀ ਰਵਿ ਸਸਿ ਤਹ ਨ ਪ੍ਰਵੇਸੰ ॥
ਮਾਇਆ ਮੌਹੁ ਤਬ ਬਿਸਰਿ ਗਇਆ ਜਾਂ ਤਜੀਅਲੇ ਸੰਸਾਰੰ ॥**

ਪੰਨਾ - 92

The sun, the moon, the stars can be seen only in this material sphere. All other spheres are pitch dark. There all live in dark where there are sufferings and only sufferings. When the creature has to go there with his astral body all alone, carrying his bundle of sins with himself, he will find it difficult to lift the load :

*Today it has become clear to me
Because I have the Judge of Righteousness seen
His very powerful myrmidons none can withstand
They will rub men their fingers in between.*

**ਆਜੁ ਮੇਰੈ ਮਨਿ ਪ੍ਰਗਟੁ ਭਇਆ ਹੈ ਪੇਖੀਅਲੇ ਧਰਮ ਰਾਓ ॥
ਤਹ ਕਰ ਦਲ ਕਰਨਿ ਮਹਾਬਲੀ ਤਿਨ ਆਗਲੜੈ ਮੈ ਰਹਣੁ ਨ ਜਾਇ ॥ ਪੰਨਾ - 92**

The guru-wards who meditate see it clearly that the creature, having put up with so many pains and afflictions, suffers at the hands of the most powerful (myrmidons) and cries and calls out because the time has slipped from his hands.

There was once a fellow who used to practice yogic exercises. His mentality entered the abstract spheres. **He gained access to the Court of the Judge of Righteousness.** Just remaining hidden, he used to see how much beating this creature has to put up with and he also saw whether a particular creature was thrown into hell or given a human birth. But he never told it to anyone. At times he found it very difficult to tolerate this achievement of his. He leaked things out to people by hinting at some secrets in the manner of a fully realized Saint. One day his uncle died. He saw everything about his uncle in the court of the Judge of Righteousness. When four or five months had passed, his cousins said, "You can see the souls which go from here. Where has our father gone?" He said, "I will tell you tomorrow" because, in fact, he had already seen everything. Concentrating his mind, again he saw the whole scene. When he rose from his yogic contemplation, he began to say to his cousins, "Brother, at a distance of 40 miles from here, your father is in the womb of a woman in a village." In order to reach a definite conclusion, his brothers being accompanied by him, reached that village, where a newly-wed lady had come in that family. The

inmates of that house, considering them to be good people, offered them seats. The mother of the newly-wed boy asked, "What brings you here?". They said, "Respected Mother, the soul of our uncle is in the womb in your house. We just want to be convinced whether this is true or not." The mother-in-law of the newly wed lady said, "Yes my daughter-in-law is four months gone."

This piece of news immediately reached the court - someone is leaking the secrets of the court. When this dear fellow again reached the sphere of the Judge of Righteousness, he was caught and severely beaten. Wherever their hands touched him, his body broke out into boils. His mental vortex stopped concentrating and whatever little essence of the Name he used to obtain, was gone, too. In this way he fell ill. He went to the monasteries of the holy men everywhere, but no holy man was ready to entertain him. At last he met a very kind sadhu who said, "Dear young man, you have committed a blunder. Nobody tells the secrets of the court of the Judge of Righteousness. Holy men fly to really very high spheres but never tell anything. You have revealed a secret of God just for the heck of it." Then he gave a chant or '*mantra*' of his repeating which his boils got well but never again was he able to get to the court of the Judge of Righteousness.

Many sakhi-stories of this sphere of the Judge of Righteousness are prevalent where if a meditating person reaches, he is attended on, just as Guru, the True Emperor, says :

The Righteous Judge himself renders service

To those in the holy company

One is honoured by Indra, king of gods

In the company of the holy.

ਸਾਧਸੰਗਿ ਧਰਮ ਗਾਇ ਕਰੇ ਸੇਵਾ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਸੋਭਾ ਸੁਰਦੇਵਾ ॥ ਪੰਨਾ - 271

There is a story about Absolute Knowing holy man the highly *Respected Baba Sahib Singh Ji - the scion of Guru Nanak's Bedi clan*. He was a Perfect holy man. In his community kitchen Bhai Bhag Singh served. 13,000 men always remained in attendance upon him. In his community kitchen there were very big cooking pans which were pulled by horses; they had stairs outside climbing which the contents - pulses etc were stirred. All these pans were gifted to Respected Baba Bir Singh in whose community kitchen 50 sevadars prepared vegetables and *girdle cakes*. As said earlier Bhai Bhag Singh worked in his community kitchen. His mother also served in the community kitchen. Once it so happened that the body of his mother

was cast off i.e. she died. Bhai Bhag Singh came up to the holy man, Baba Sahib Singh Ji, and asked permission to cremate his mother. Hearing the request, the holy man directed his spiritual gaze inwards. He said that no cremation should take place until he asks them to do so. It so happened that after many hours the soul of the Respected Mother re-entered her body again. She became alive again At that time she expressed her desire of paying obeisance to the holy man, Baba Sahib Singh Ji.

Bhai Bhag Singh and other dear devotees took the Mother to the lotus-feet of the holy man. He said to her, "Mother, tell us how did it go with you in the next world?" At that time she said, "Some good men only took her soul from the body. I could see everything. I saw all the hillocks of the sacred city of Una because I was flying very high. But I felt no trouble. Then I was taken to the court of the Judge of Righteousness where they tried to find my account. But none was found. There was some other name found in my place. The name of my father was different and that of her was different. The Judge of Righteousness said, "A blunder has been committed. She was not destined to come here at all. She is destined to go to the Court of the Guru". All were upset and began to serve me. They served me many dishes one after the other. Said the Judge of Righteousness, "Sister, your name is not there in the records here. Here it is the doers of meritorious acts and sinners that come. The doers of meritorious acts get a good house, comfort and happiness in the next birth. Those with more meritorious acts to their credit, go to heaven." Said the holy man, "Sister, tell me whether the Judge of Righteousness served you." She said, "Yes, Your Holiness, I have already told this." Respected Baba Ji began to say, "What a fruit of the service of the Guru, and the service of the dear devotees of the Guru!" -

Righteous Judge himself renders service

To those in the holy company

One is honoured by Indra - king of gods

In the company of the holy.

In the holy company all sins flee

Inspiration to sing ambrosial praise of God

Comes in the holy company.

By association with Saints man reaches every place

Nanak, by association with Saints man's birth is profitable.

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

ਸਾਧੂ ਕੈ ਸੰਗਿ ਪਾਪ ਪਲਾਇਨ॥ ਸਾਧਸੰਗਿ ਅੰਮ੍ਰਿਤ ਗੁਨ ਗਾਇਨ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਸੁਖ ਥਾਨ ਗੰਮਿ॥ ਨਾਨਕ ਸਾਧ ਕੈ ਸੰਗਿ ਸਫਲ ਜਨੰਮ॥ ਪੰਨਾ -

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Guru, the True Emperor, also proclaims how one can go to hell. He tells us that those who have political pride - a man gets some political power and after obtaining that power begins to harass people, and dying in this pride, he goes to hells first because God does not like pride at all. After remaining in hells, he is given the life of a dog. Here in this world one who gets positions of maya (material) - a big businessman, a big office holder of some organisation & causes pain to the people, considering others as zero in ego, is tortured in the court. If an aspirant who undertakes austerities is proud, he, too, has to go to heaven and hell as on a wheel. As long as one is absorbed in worldly love, one gets punishment in the court of God :

*He who feels the kingly pride
Like a dog in hell will reside
Who thinks himself so very handsome
Returns as a worm who lives in scum
The man enamoured with what he has achieved
Shall many times be born and deceased
You who are proud of riches and property
Are foolish and ignorant and cannot see
Nanak, when the Lord places humility in your heart
Salvation comes now; peace when you depart
Rich men counting their wealth should know
Not one coin to the next world can go
Generals relying on men and arms
Can swiftly incur many harms
The one who thinks he is strongest of all
In a moment is subject to death's call
Anyone with overbearing pride
The Righteous Judge will soon deride
Nanak, who removes his pride by guru's grace
Shall enter God's Court's holy place.*

ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ ॥ ਸੋ ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ ॥
ਜੋ ਜਾਨੈ ਮੈ ਜੋਬਨਵੰਤੁ ॥ ਸੋ ਹੋਵਤ ਬਿਸਟਾ ਕਾ ਜੰਤੁ ॥
ਆਪਸ ਕਉ ਕਰਮਵੰਤੁ ਕਹਾਵੈ ॥ ਜਨਮਿ ਮਰੈ ਬਹੁ ਜੋਨਿ ਭ੍ਰਮਾਵੈ ॥
ਧਨ ਭੁਮਿ ਕਾ ਜੋ ਕਰੈ ਗੁਮਾਨੁ ॥ ਸੋ ਮੁਰਖੁ ਅੰਧਾ ਅਗਿਆਨੁ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਬਸਾਵੈ ॥
ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ ॥
ਧਨਵੰਤਾ ਹੋਇ ਕਰਿ ਗਰਬਾਵੈ ॥ ਤ੍ਰਿਣ ਸਮਾਨਿ ਕਛੁ ਸੰਗਿ ਨ ਜਾਵੈ ॥
ਬਹੁ ਲਸਕਰ ਮਾਨੁਖ ਉਪਰਿ ਕਰੇ ਆਸ ॥ ਪਲ ਭੀਤਰਿ ਤਾ ਕਾ ਹੋਇ ਬਿਨਾਸ ॥
ਸਭ ਤੇ ਆਪ ਜਾਨੈ ਬਲਵੰਤੁ ॥ ਖਿਨ ਮਹਿ ਹੋਇ ਜਾਇ ਭਸਮੰਤੁ ॥
ਕਿਸੈ ਨ ਬਦੈ ਆਪਿ ਅਹੰਕਾਰੀ ॥ ਧਰਮ ਗਾਇ ਤਿਸੁ ਕਰੇ ਖੁਆਰੀ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਾ ਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥ ਸੋ ਜਨੁ ਨਾਨਕ ਦਰਗਹ ਪਰਵਾਨੁ ॥ ਪੰਨਾ

Thus we can see that a person of political pride has to go to hell. He gets the life of a dog. From austerity to empire, from empire to hell. One who causes pain to Saints - generally it has been seen that in some missionary schools of Sikhism only one thing is inculcated in the children : you must go out and speak against the Saints because they 'make' their personal properties; because they 'loot' the world - goes to hell. But the teachers in these schools forget that they are getting the children tickets to go straight to hell :

*By calumniating the Saints man's life is diminished
By calumniating the Saints man escapes not from Death
By calumniating the Saints all happiness vanishes
By calumniating the Saints man falls into hell.*

ਸੰਤ ਕੇ ਦੁਖਨਿ ਆਰਜਾ ਘਟੈ॥ ਸੰਤ ਕੇ ਦੁਖਨਿ ਜਮ ਤੇ ਨਹੀ ਛੁਟੈ॥
ਸੰਤ ਕੇ ਦੁਖਨਿ ਸੁਖੁ ਸਭੁ ਜਾਇ॥ ਸੰਤ ਕੇ ਦੁਖਨਿ ਨਰਕ ਮਹਿ ਪਾਇ॥ ਪੰਨਾ -
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Telling us about the profound hell, His Holiness informs us that one who calumniates the Guru Supreme, the Creator visits some divine punishment or retribution on him. The time wasted can't be recalled. He is thrown in the profound hell. The calumniators, with their blackened faces, are taken to deep hells. Like thieves they have handcuffs on their hands. It says by way of a hint in the Gurbani :

*Him who slanders the Guru Supreme
The Creator will punish
The slanderer shall not have such an opportunity again
As he sows so shall he eat.
He shall be taken to terrible hell with blackened face
And a halter on his neck like a thief.*

ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਤਿਸੁ ਕਰਤਾ ਮਾਰ ਦਿਵਾਵੈ॥
ਫੇਰਿ ਓਹ ਵੇਲਾ ਓਸੁ ਹਥਿ ਨ ਆਵੈ ਓਹੁ ਆਪਣਾ ਬੀਜਿਆ ਆਪੇ ਖਾਵੈ॥
ਨਰਕ ਘੋਰਿ ਮੁਹਿ ਕਾਲੈ ਖੜਿਆ ਜਿਉ ਤਸਕਰੁ ਪਾਇ ਗਲਾਵੈ॥ ਪੰਨਾ - 303

*He who slanders Guru Supreme of truth
Shall find his life difficult on earth
Death shall seize and throw him into terrible hell of sorrow and pain as
in a deep well.*

*No one will hear his cries and lamentations
He will weep in difficulty and pain
He has cast away all in this world & the next
He has lost his all, his capital and his profit
He shall become as an oilman's ox
Which his master when he rises in the morning yokes
God ever sees and hears everything*

*Nothing is concealed from Him
As man sowed in a former life
He to whom God mercy shows
The feet of the True Guru he washes
He shall be saved through Guru Supreme
Like iron attached to timber floats in the sea
Meditate on and repeat God's Name
Slave Nanak, thus thou shalt happy be.*

ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਸੁ ਅਉਖਾ ਜਗ ਮਹਿ ਹੋਇਆ ॥
ਨਰਕ ਘੋਰ ਦੁਖ ਖੂਹੁ ਹੈ ਓਥੈ ਪਕੜਿ ਓਹੁ ਢੋਇਆ ॥
ਕੁਕ ਪੁਕਾਰ ਕੋ ਨ ਸੁਣੇ ਓਹੁ ਅਉਖਾ ਹੋਇ ਹੋਇ ਰੋਇਆ ॥
ਓਨਿ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਗਵਾਇਆ ਲਾਹਾ ਮੁਲੁ ਸਭੁ ਖੋਇਆ ॥
ਓਹੁ ਤੇਲੀ ਸੰਦਾ ਬਲਦੁ ਕਰਿ ਨਿਤ ਭਲਕੇ ਉਠਿ ਪ੍ਰਭਿ ਜੋਇਆ ॥
ਹਰਿ ਵੇਖੇ ਸੁਣੈ ਨਿਤ ਸਭੁ ਕਿਛੁ ਤਿਦੁ ਕਿਛੁ ਗੁਝਾ ਨ ਹੋਇਆ ॥
ਜੈਸਾ ਬੀਜੇ ਸੌ ਲੁਣੈ ਜੇਹਾ ਪੁਰਬਿ ਕਿਨੈ ਬੋਇਆ ॥
ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਤਿਸੁ ਸਤਿਗੁਰ ਕੇ ਚਰਣ ਧੋਇਆ ॥
ਗੁਰ ਸਤਿਗੁਰ ਪਿਛੈ ਤਰਿ ਗਇਆ ਜਿਉ ਲੋਹਾ ਕਾਠ ਸੰਗੋਇਆ ॥ ਪੰਨਾ - 309

Very bitter fruits of calumniating are given in great detail in the *Psalm of Peace (Sukhmani Sahib)*. His Holiness, the Guru Emperor, proclaims that there are lots of sufferings in the hells. There whosoever are ungrateful are thrown :

*In terrible hell there is much suffering
It is the abode of the ungrateful to lie
That God smites them, says Nanak
And a miserable death they die.*

ਨਰਕ ਘੋਰ ਬਹੁ ਦੁਖ ਘਣੇ ਅਕਿਰਤਘਣਾ ਕਾ ਥਾਨੁ ॥
ਤਿਨਿ ਪ੍ਰਭਿ ਮਾਰੇ ਨਾਨਕਾ ਹੋਇ ਹੋਇ ਮੁਏ ਹਰਾਮੁ ॥

ਪੰਨਾ - 315

Those who remember the Wondrous God, do not go into hell nor do they go to the Judge of Righteousness. If by some means they happen to go, then the Judge of Righteousness, standing up in his seat, gives standing ovation to him. The myrmidons of death run away and disappear :

*By remembering one's Lord
One sees not hell
The Judge of Righteousness
Shouts in triumph well
The myrmidons of death
Run away pell-mell.*

ਨਰਕ ਨ ਡੀਠੜਿਆ ਸਿਮਰਤ ਨਾਰਾਇਣ ॥ ਜੈ ਜੈ ਧਰਮੁ ਕਰੇ ਦੂਤ ਭਏ ਪਲਾਇਣ ॥
ਪੰਨਾ - 460

Thus those who have sought asylum with God, are happy in this world and they remain happy in the court of God also. The apostates are thrown

into deep hell by the myrmidons of death. The edict goes :

*Lord! those that have grasped Thy shelter
Under Thy protection are in bliss ever
Those men who have forgotten the Supreme Being
Among the unhappy may be reckoned.
Whoever reposing faith in the Master is devoted to the Lord
Joy of the essence Supreme had drunk
Whoever neglectful of the Lord, to the Master is indifferent
Into deep hell must slump.*

*ਜਿਹ ਜਨ ਓਟ ਪ੍ਰਭ ਤੇਰੀ ਸੇ ਸੁਖੀਏ ਪ੍ਰਭ ਸਰਣੇ ॥
ਜਿਹ ਨਰ ਬਿਸਰਿਆ ਪੁਰਖੁ ਬਿਧਾਤਾ ਤੈ ਦੁਖੀਆ ਮਹਿ ਗਨਣੇ ॥
ਜਿਹ ਗੁਰ ਮਾਨਿ ਪ੍ਰਭੁ ਲਿਵ ਲਾਈ ਤਿਹ ਮਹਾ ਅਨੰਦ ਰਸੁ ਕਰਿਆ ॥
ਜਿਹ ਪ੍ਰਭੁ ਬਿਸਾਰਿ ਗੁਰ ਤੇ ਬੇਮੁਖਾਈ ਤੇ ਨਰਕ ਘੋਰ ਮਹਿ ਪਰਿਆ ॥ ਪੰਨਾ - 613*

It is because of this that there is more detail of hell in Gurbani. The detail of the heaven found in Gurbani is very small because the meditators go to the Court of God. In the *Puranas* many mentions are made of the heavens. They are also found in the sacred *Quran*. The guruwards regard the comfort and ease of the heaven as mean. Therefore, Guruwards long for that state from which there is no slipping down. As has already been said that the Formless God lives in the *Sphere of Truth (Sachkhand)*. It's here that groups of devotees from different earths come to dwell. A description of liberation of four kinds has already been given. How does it go in that court of God? What is the state of affairs there? Who lives there? What is visible over there? What is the country of the Formless like because the court of God and the court of the Guru are the same? Guru Nanak, the True Emperor, is God Himself. Just for the sake of counting they were ten Gurus but the flame was one only. *Their Court is the Court of the Formless God*. Because like is one's feeling, like is the fulfilment done by God, like is what one sees. Now the thought before us is what happens over there. Many are the sakhi-stories found that man, the creature, has reached the court of God. We also pray for a dead person and request the Guru to give him dwelling in His court without bothering about the qualities or defects of a person. What is that Court of God? Really very brief hints are found about the court. With regard to *Indra Lok (The Sphere of god Indra)*, *Shiv Lok (The Sphere of God Shiva)*, Guru, the True Emperor, just proclaims as follows :

*It is through austerities
Worthless and insufficient that men go
To the heavens of Indra and Shiva
And are born again lo!
Nothing lasts what shall I pray for
Keep God's Name in thy heart ever.*

ਇੰਦ੍ਰ ਲੋਕ ਸਿਵ ਲੋਕਹਿ ਜੈਬੋ ॥ ਓਛੇ ਤਪ ਕਰਿ ਬਾਹੁਰਿ ਐਬੋ ॥
ਕਿਆ ਮਾਂਗਉ ਕਿਛੁ ਥਿਰੁ ਨਾਹੀ ॥ ਰਾਮ ਨਾਮ ਰਖੁ ਮਨ ਮਾਹੀ ॥ ਪੰਨਾ - 692

But about that which is called *Sachkhand* (*the Region of Truth*) it's very difficult to say in words because that is the country of the Unreachable, the Unknowable. The organs of perception found in this body are woefully inadequate for this task. These can not even see what is going to happen tomorrow. When a seeker does meditation, his consciousness, then, grows so fine that it becomes capable of entering the spiritual sphere. The awareness, the intellect that we have got is material; this is the awareness born out of food, out of environment. Its flight stops short of matter. It can't fly beyond matter. The scientists have explored matter and invented machines like computers. They found tools like remote control. Scientists have also invented detectors which can know the hidden things in man. They found means to calculate amounts running into billions in seconds. Through the atmosphere one can key in anywhere to know the particular abstract message to convert it into a message visible on the screen.

I received a telephone call from abroad. It was my niece who was speaking. She said, "Dear uncle we listen to your Hymn Singing-cum-Discourses on the Internet because your videos have reached the Internet. Early in the morning we switch on. It's so big a material achievement that one is struck dumb with wonder. But science, inspite of so many discoveries to its credit can't gaze beyond the physical world which the holy men can. The whole world conducts itself in three dimensions; but it is difficult to know the dimensions the holy men live in. These things belong to spiritual sphere which is above the material sphere.

Once before I was born, the father of my wife (Bibi Ji Ranjit Kaur) was on a visit to our village in my house. Talking to my Respected mother, he said, "I had nice holidays here with you. You have really served me much by making me take a lot of milk..I am disclosing a secret to you. Sons will be born to you of whom I'll say nothing. But after eight years there will be born one more son to you in your house. Right at that time a daughter will be born to my wife in my house. They both are destined to be united in wedlock. That girl has served your son even in the previous life. Now for a while you served me. In return for that she will serve you all her life. Their marital union has been written by the Pen of Eternity. Therefore, do not get this boy engaged to any other girl anywhere else." My mother used to tell us that Ranjit Kaur's father had informed us about the birth of both of you. Now the thought provoking thing is this that which was that dimension of the Saint which saw the coming future. Before holy men future

lies uncovered. A thing which has happened in the past comes alive in the present for them. The Indians are blamed that they had not written their past history. 'We would have got a lot of understanding of the past if it had been written'. The reason, in fact, is that there was no need to write history. Whenever they wanted, they saw the past in the present; just as we see films, all things came in front of the eyes. By 'reversing' the 'reel' (of mind) the past became clear and by advancing the future became clear. One who has seen his soul, gets the knowledge of All-Scholarship because everything is in the Soul; and the Soul is in everyone. A spiritually enlightened person is beyond the effect of the coverings of past, present and future. Guru Emperor, the Tenth Master, in his autobiography '*The Cosmic Drama*' (*Vachitra Natak*) while telling about the ancestors of his clan, proclaims that I am telling their names with the strength of God as :

*Born in the four yugas was a large population
So large, it was not possible to make a tabulation
Now through Your Grace, my knowledge I will impart
Of the family lineage, I would like to relate a part.*

ਕਹਾ ਲਗੇ ਤੇ ਬਰਨ ਸੁਨਾਉਂਦੇ ॥ ਤਿਨ ਕੇ ਨਾਮ ਨ ਸੰਖਯਾ ਪਾਉਂਦੇ ॥
ਹੋਤ ਚਹੁ ਜੁਗ ਮੈ ਜੇ ਆਏ ॥ ਤਿਨ ਕੇ ਨਾਮ ਨ ਜਾਤ ਗਨਾਏ ॥
ਜੋ ਅਬ ਤਉ ਕ੍ਰਿਪਾ ਬਲ ਪਾਉਂਦੇ ॥ ਨਾਮ ਜਥਾ ਮਤਿ ਭਾਖ ਸੁਨਾਉਂਦੇ ॥ ਬਚਿਤ੍ ਨਾਟਕ

Here, the Tenth Master is not telling us that he is getting knowledge from some book. He is revealing to us the knowledge got from the absorption in the Absolute. In this way the holy men could re-wind or advance the 'film of time' many examples of which are found in the religious books.

Lord Krishna along with Arjuna was inspecting both the armies about to fight tooth and nail in the battlefield at Kurukshetra. At that time Arjuna, seeing his relatives all around, became sad and put his '*Gandiv*' bow down and began to say to Lord Krishna, "I don't have strength left to kill my maternal uncle, my younger & elder uncles, my father-in-law. And why should they kill their relatives?" At that time Lord Krishna gave the extremely sublime knowledge through the *Gita* in spoken words. Converting this very knowledge into the present (which was given in the past), Rishi Ved Vyas gave a written form to it - The *Gita*. Similarly when Ved Vyas was having a holy talk with Janmeja, the grandson of Arjuna, he complained to him (Ved Vyas) : "Grandfather, why was the battle of Mahabharata allowed to take place when sages like you were present, when the incarnation of God Lord Krishna, the Sixteen - Arted and perfect, was

present & when Gurus like Kripacharya and Dronacharya were also present?" He said to Janmeja :

*When the inevitable destiny in the mind got implanted
The wisdom from the head was supplanted.*

ਹੋਣਗਾਰ ਹਿਰਦੇ ਵਸੀ ਗਈ ਸਰੀਰੋਂ ਬੁੱਧ।

This battle was destined to take place. I tried my level best and informed them of its consequences. Lord Krishna came as a messenger - in the capacity of a mediator. Duryodhna became proud. He did not listen to him at all. He went to the extent of asking his soldiers to arrest him. Lord Krishna was having 4,000 warriors with him. He got up and walked out. "Janmeja, at that time Kauravs listened to no words of wisdom - the Pandavs had the right to the throne. The sons of Dhritrashtra (Kauravs) had cheated the Pandvas of their empire. The Pandvas were back after a harrowing exile of 13 years in the forests. Duryodhana had said that I will not give as much land to the Pandavas as the eye of a needle. Although King Dhritrashtra was present but it was the order of the haughty Duryodhana which went. Now, it's one's duty to fight for one's rights. Fighting a battle on the part of the Pandvas was a fight for their legitimate right. Duryodhana's fight was based on injustice. All attempts for compromise failed. When no means of livelihood are left for a man, it's his duty to fight. Therefore, this battle took place. It was sure to take place, it was inevitable."

King Janmeja began to say, "O Respected Great Sage! humbly with regard to this I demur that if I knew such a terrible disaster will come I would not allow the battle to happen. We people do not come to know the events, therefore, we get into trouble unawares". When he did not agree, Rishi Ved Vyas sat down and withdrew his consciousness and saw the whole of his (Janmeja's) future and said, "Janmeja, you will die a leper." He said, "How will I be infected by leprosy? Said Respected Ved Vyas, "Get hold of a pen and write down all the details. I will warn you, of course. But you will go against my warnings. I myself will come to expound the *Bhagwat* to you but you will not agree to one thing and the leprosy will remain on your nose of which you will die. Definitely I will ask you not to disbelieve the story in the *Bhagwat* but you being in the hands of destiny, will not agree. You will die". He said, "Get some paper and write it down". Then Respected Ved Vyas began to dictate. He said, "Dear King! You will buy a very lovely mare. Riding that, you will go towards the south. There you will come across some Un-Aryan beauties. In order to quench your thirst, you will ask the most beautiful of them to bring you water. She will serve

you water. While drinking water, you will get enamoured of her. She, too, will get enamoured of you; you will bring her home. The Aryans will oppose this action of yours and will consider this marriage of yours as very wicked. In order to appease them with *Ashvamedh Yagna* (*Horse Sacrifice*), you will let a white horse with black ears wander in all the countries. But no one will take reins of this horse. You will begin the political Ashwamedh Yagna (*Horse Sacrifice*). But no Aryan Brahmin Pandit will turn up for the Yagna. Then you will bring Brahmin students of 18 clans for the consummation of the yagna from the school. An incident will occur and you will kill all the eighteen of them and you will be stricken with leprosy. I will come to expound the scripture named '*Bhagwat*'. You will not agree to one point on account of which you will die a leper."

King Janmeja had all his generals called right then and related the story of the inevitable destiny about to come to him. "To protect myself from this, we will not buy any horse." As the time passed the generals said, "Our cavalry will not be able to run fast. If an assailant comes we will face an uphill task fighting him. Therefore, allow us to buy horses." Then they bought horses. The merchant from whom horses were bought had a wonderful mare, too, which could run even faster than air. The height and bodily build of the mare was very appropriate and its colour was sharp. It outraced even the air. It was putting up a show of deceptive antics; the dust that its shod hoofs kicked up obscured the shine of the sun. The whole city gathered to have a look at it. The king was informed that such a mare becomes you alone. Do buy it, you need not ride it. King Janmeja, because he was under the control of the inevitable destiny, went to see the mare without giving much thought to his visit. When he saw it, her body appeared to him to be that of a fairy; she had the swiftness of lightning. He bought her; without any delay he mounted the mare. No sooner did he ride than she began to run with the speed of light, bounding like a deer. She took him into a frightening jungle where there were so many thorny trees that the king found it difficult even to walk. He was highly upset. He looked here and there. To his surprise, he found a virgin belle in the early youth over there whose beauty outshone the sun. Like a peacock she roamed in the forest. She looked at him. Seeing her eyes, King Janmeja was wounded in the heart. He forgot everything. He forgot intellect, contentment, regal power and restraint. Without any thought, he went near that girl and began to ask, "Why are you roaming in this forest?" She talked to him in such a seductive way that King Janmeja lost his wits fully. In those days no one

kidnapped or abducted an unmarried lady to bring her home. It was necessary to marry her first. Making air, water & birds etc. his guarantors he said, "You are my witnesses. I am marrying her." Thus making her his wife, he brought her home on his horse. And he kept her in a palace which was more beautiful than those of the other queens. He was so enamoured of her that he began to postpone even his political engagements and tasks. All day he sat by her side. The subjects of the king did not like it and went to the extent of revolting against the king. To overpower them, he performed a *Rajsu Yagna*. A horse was made to roam in the whole of India and the yagna was announced. But the Brahmins did not attend his yagna. He brought Brahmin students from the school. That queen went about making coquettish gestures of many types. When the king was walking about in the rows of the people, she roamed about in fragrant dresses of many types; the tinkling of her anklets produced a melody. The students, all of a sudden, began to laugh at her. They had, infact, laughed at something private & personal but to the queen it seemed that they had laughed at her. Seeing all this, King Janmeja got furious with rage at the children. A hint was given to the executioners that all must be done to death. Some were thrown in the boiling cauldrons and some were thrown in the furnaces. In madness of anger he got these innocents killed but when he regained his wits he trembled to think of the punishment for the killing of Brahmins. Thinking of his destruction here in the world, and blackening of his face in the next, the king was full of sorrow. He hung his head in shame. Leprosy had struck him.

Exactly at that time Rishi Ved Vyas appeared and began to say, "I had explained everything to you, my son. Still you could not devise any remedy for the Order of God taking effect. Being extremely ashamed he pleaded, "Your Holiness, I am terribly ashamed of my words and my actions. Kindly tell me some remedy so that this gruesome sin may be expiated and in the next world I may be spared the penalty for this sin". Rishi Ved Vyas directed him to give a lot as alms for expiation of this sin. He also ordered him to listen to the exposition of the *Bhagwat Puran*, which includes a description of the *Battle of Mahabharata* also. At that time Respected Ved Vyas appointed a disciple of his of the name of Sanatan to expound this scripture. The open exposition of the *Bhagwat Puran* began. As Janmeja listened to it (*By listening the Name, our sins and sorrows perish*) the leprosy on his body began to disappear. As he got well, he also began to pay more & more attention to the affairs of the state regularly. While listening there was a line

that Bhima was once surrounded by the enemies. At that time he had neither his club, nor his bow, nor any other weapon with him. At that time the elephants encircled him. Bhima Sena with the power of an incantation threw the elephants in the outer space after rotating them with his hand. King Janmeja said, "I don't agree to it. From where can such power come in a person that he throws elephants into the outer space?" Said Respected Ved Vyas, "It has been, just as I had predicted, hasn't it? You turned up your nose (while rejecting a truth in the scripture). Therefore, leprosy has been left on your nose and you will die of it." Guru, the True Emperor, proclaims in this regard that nobody can erase his accumulated deeds. We can't dodge the fatestore deeds with force. This is called irrevocable inevitability. The proclamation goes :

*Vyas instructed King Janmeja, warning him
Yet in the yagna he killed eighteen Brahmins.
No one the writ of accumulated deeds escape can.*

ਰਾਜਾ ਜਨਮੇਜਾ ਦੇ ਮਤੀ ਬਰਜਿ ਬਿਆਸਿ ਪੜਾਇਆ ॥

ਤਿਨਿ ਕਰਿ ਜਗ ਅਠਾਰਹ ਘਾਏ ਕਿਰਤੁ ਨ ਚਲੈ ਚਲਾਇਆ ॥ ਪੰਨਾ - 1344

Thus this King Janmeja, after installing his son Asmund on the throne of India, died.

The theme of the words I was sharing with you is that the world lives in three dimensions : Space, Time and shape. But what is that state in which the past and future, too, can be watched? In the *Bhawikhat Puran* (the holy scripture of Hindus which tells the events of the future) it is written that when there will be a downfall in religion in India, then, in the Bedi clan extremely great Master, Guru-God, Guru Nanak will appear. *Similarly it is mentioned in the Bible that in the seventeenth century from now, a great incarnation of God is appearing in the world who will have a bow and a quiver full of arrows on his shoulder. A sword will hang from his waist belt. On the head there will be a turban and an aigrette. The people will address him as True King. This prediction has been made at two places. (Revelations 6:2 and Revelations 19:11-19).* This is clearly regarding The Tenth Master. What was that power with which the advent of the Tenth Master was written down 1700 years earlier?

Pir Bhikhan Shah sat fixed in trance at the ambrosial hour of a morning. He had a blessed sight of a blessed personage. That great personage descended from the skies in Patna. At that time the Respected Pir also saw the place - the house in which the light descended and he also recognised the other people in that house. He did not offer Namaz (the holy Prayer of the

Moslems undertaken 5 times a day) with his face towards the West. Rather he offered his Namaz with his face towards the East. On being asked by his disciples, he said, "Seekers, today a great light from the Court of Allah has entered this earth. It is required to know with whom he will side - the Hindus or the Moslems?" The Pir quickly made arrangements to have a glimpse of that incarnation and reached Patna with his disciples. He went to the haveli, the imposing house, in which he was in an infant form. For three days and three nights he sat hungry and thirsty. At last he was given a glimpse of Guru, the True Emperor. He had brought two covered vessels of sweets with him. He put them near the infant. Guru, the True Emperor, kind of sat up and placed his hands on both the vessels. The infant cast such a mysterious glance at the Pir that his inner self became intensely tranquil. He saw the reflection of an extremely sweet, calm light by means of which he came to know the great secret that he is common both to the Hindus and the Muslims & that a great prophet has come in the world who will oppose tyranny & oppression.

All these incidents have been written down because our world is a physical world. The tools that we have got here - the eyes, the nose, ears - can't know and see beyond matter. There is consciousness in *chita* (Feeling) but it can't see beyond the effect of matter.

The *Court of Guru* is also called the *Court of God*; Guru, the True Emperor, speaking in the *Japuji* has proclaimed that it is very difficult to say anything about *Sachkhand* (*The Region of Truth*). A wholly capable holy man - even he can't say anything about *Sachkhand* or the Region of Truth. The words don't exist with which it can be described. Many scholars have tried to say in words but along with that they are saying that they are making some guess estimate, it's not complete knowledge. Guru Nanak, the True Emperor, has tried to enshrine these secrets in words just a little bit. About it, a little mention has been made of '*Sabaj*' (*Happy Palace*) in Gurbani. The proclamation goes :

*In the state of equipoise
 There are no rainy seasons or rivers
 No alteration of sun and shadow
 Neither creation occurs therein nor dissolution;
 In that state is neither life nor death
 Nor feelings of pain and pleasure
 There is unbroken absorption
 No other kind of absorption
 Unique, impossible to narrate is the account of equipoise*

*Neither can it be compared in simile, nor does it end
Neither has it alternating states, like light or heavy
In that state is no ascent or descent
Nor change of day or night
It is made not of elements like water, wind or air
In it is the Guru Supreme absorbed.*

**ਤਹ ਪਾਵਸ ਸਿੰਧੂ ਧੂਪ ਨਹੀ ਛਹੀਆ ਤਹ ਉਤਪਤਿ ਪਰਲਉ ਨਾਹੀ ॥
ਜੀਵਨ ਮਿਰਤੁ ਨ ਦੁਖੁ ਸੁਖੁ ਬਿਆਪੈ ਸੁੰਨ ਸਮਾਧਿ ਦੋਉ ਤਹ ਨਾਹੀ ॥**

ਸਹਜ ਕੀ ਅਕਥ ਕਥਾ ਹੈ ਨਿਰਾਰੀ ॥

ਤੁਲਿ ਨਹੀ ਚਢੈ ਜਾਇ ਨ ਮੁਕਾਤੀ ਹਲੁਕੀ ਲਗੈ ਨ ਭਾਰੀ ॥

ਅਰਧ ਉਰਧ ਦੋਉ ਤਹ ਨਾਹੀ ਰਾਤਿ ਦਿਨਸੁ ਤਹ ਨਾਹੀ ॥

ਜਲੁ ਨਹੀ ਪਵਨੁ ਪਾਵਕੁ ਫੁਨਿ ਨਾਹੀ ਸਤਿਗੁਰ ਤਹਾ ਸਮਾਹੀ ॥ ਪੰਨਾ - 333

In that 'Equipoise' (Happy Palace), there is full absorption in God about which the proclamation goes :

*The Primal Supreme Being, immanent, Creator, Almighty
In all creation pervasive, in all beings manifest
In the universe art Thou manifest; to none is Thy reality known
The Lord, Divine master, to all grants protection
Immortal, formless, self-created
Sole, unique art Thou, none like to Thee
Without limit and extent is the Lord.
To contemplate Him who has power?
Father of the universe, prop of all beings.*

**ਆਦਿ ਪੁਰਖ ਕਰਤਾਰ ਕਰਣ ਸਭ ਆਪੇ ॥ ਸਰਬ ਰਹਿਓ ਭਰਪੂਰਿ ਸਗਲ ਘਟ ਰਹਿਓ
ਬਿਆਪੇ ॥**

**ਬ੍ਰਾਪਤੁ ਦੇਖੀਐ ਜਗਤਿ ਜਾਨੈ ਕਉਨੁ ਤੇਰੀ ਗਤਿ ਸਰਬ ਕੀ ਰਖਾ ਕਰੈ ਆਪੇ ਹਰਿ
ਪਤਿ ॥**

**ਅਬਿਨਾਸੀ ਅਬਿਗਤ ਆਪੇ ਆਪਿ ਉਤਪਤਿ ॥ ਏਕੈ ਤੂਹੀ ਏਕੈ ਅਨ ਨਾਹੀ ਤੁਮ ਭਤਿ ॥
ਹਰਿ ਅੰਤੁ ਨਾਹੀ ਪਾਰਾਵਾਰੁ ਕਉਨੁ ਹੈ ਕਰੈ ਬੀਚਾਰੁ ਜਗਤ ਪਿਤਾ ਹੈ ਸ੍ਰਬ ਪ੍ਰਾਨ ਕੋ
ਅਧਾਰੁ ॥**

ਪੰਨਾ - 1385

By no means can an estimate of that place be made. His devotees appear to be the image of God, they also appear lost in Him and like the waves of an ocean, they also appear separate from God. No one can describe the Unreachable and Unfathomable.

*Man sees the spread of Nature everywhere
But cannot penetrate beyond it to its meaning
And if he does arrive at it.
He cannot express it.*

**ਕੁਦਰਤਿ ਹੈ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥ ਜਾ ਕੀਮਤਿ ਪਾਇ ਤ ਕਹੀ ਨ ਜਾਇ ॥ ਪੰਨਾ -
84**

This is the region of :

He alone existed in the beginning; He alone existed in the Time cycles; He alone is existing now; and He alone shall exist in future, too , says Nanak.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ਪੰਨਾ - 1

Where this world is being created, about that. The proclamation is :

*The Transcendent Lord was seated in His Seedless Trance
Yea, He the Infinite One, Detached
And then He Himself created nature
And lo! the inanimate nature sprang out of chaos that was
Out of His Absolute Self came air and water.
And the whole universe
And the Fort of the body
And within it the kingly mind
And into the fire and water of the body
He breathed His own Light
Yea, in His Absolute Self lay
Unmanifest all the Power of creation.*

**ਸੁੰਨਿ ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ ॥ ਆਪਿ ਨਿਰਾਲਮੁ ਅਪਰ ਅਪਾਰੀ ॥
ਆਪੇ ਕੁਦਰਤਿ ਕਰਿ ਕਰਿ ਵੇਖੈ ਸੁੰਨਹੁ ਸੁੰਨੁ ਉਪਾਇਦਾ ॥
ਪਉਣੁ ਪਾਣੀ ਸੁੰਨੈ ਤੇ ਸਾਜੇ ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕਾਇਆ ਗੜ ਰਾਜੇ ॥
ਅਗਨਿ ਪਾਣੀ ਜੀਉ ਜੋਤਿ ਤੁਮਾਰੀ ਸੁੰਨੈ ਕਲਾ ਰਹਾਇਦਾ ॥ ਪੰਨਾ - 1037**

Guru, the True Emperor, telling about this sphere, proclaims :

*In the Domain of Truth, the Formless lies
He creates and watches with Loving Eyes.*

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲੁ ॥ ਪੰਨਾ - 8

This is such a sphere from where all universes, all earths, all living beings of many colours intertwined with each other and countless non-physical things are seen or appear to exist. Those living here appear as light or beings of light - they don't have a body. The proclamation goes :

*Millions of Suns for Him shed light
Millions of Shivas and Kailashes are His
Millions of Durgas rub His feet
Millions of Brahmas to Him recite the Vedas
When I look, the Lord solely I behold
With no other deity have I any concern
Millions of moons are lamps providing Him light
Thirty-three crore deities His food-offering consume
Millions like the Nine planets at His court wait & stand
Millions of Righteous Judges His door-keepers
Millions of winds fan His palaces on four sides
Millions of serpent-kings spread His couch.
Millions of oceans His drawers of water*

*Millions of eighteen-fold loads of vegetation
 His body's hair.
 Millions of Kubers His treasures fill
 Millions of Lakshmis for Him deck themselves
 Millions of sins and merits by His glance are cast off
 Millions of Indras do Him service.
 Fifty six crore cloud-clusters are His door-keepers
 In each being His limitless light
 Demoniatic powers with hair dishevelled,
 Terrible aspects move about
 And millions of the Lord's powers disport themselves
 At His Court are performed millions of yagnas
 Millions of Celestial singers cry Him 'Hail!'
 Millions of forms of learning his laudation may sing.
 Still is not the Supreme Being's limit encompassed
 His host of monkeys consisted of fifty two crores
 And, who humbled the demoniac forces of Ravana
 And millions of Krishnas of whom the Puranas utter
 And who smothered the ego of Duryodhana
 (All are in Thee)
 Millions of gods of love equal Him not in beauty
 Who but surreptitiously entice away our hearts
 Says Kabir : Hearken to me, o my Lord
 I ask this Boon of Thee:
 Bless me Thou with the state of Fearlessness.*

ਕੋਟਿ ਸੂਰ ਜਾ ਕੈ ਪਰਗਾਸ ॥ ਕੋਟਿ ਮਹਾਦੇਵ ਅਰੁ ਕਬਿਲਾਸ ॥
 ਦੁਰਗਾ ਕੋਟਿ ਜਾ ਕੈ ਮਰਦਨੁ ਕਰੈ ॥ ਬ੍ਰਹਮਾ ਕੋਟਿ ਬੇਦ ਉਚਰੈ ॥
 ਜਉ ਜਾਚਉ ਤਉ ਕੇਵਲ ਰਾਮ ॥ ਆਨ ਦੇਵ ਸਿਉ ਨਾਹੀ ਕਾਮ ॥
 ਕੋਟਿ ਚੰਦ੍ਰਮੇ ਕਰਹਿ ਚਰਾਕ ॥ ਸੂਰ ਤੇਤੀਸਉ ਜੇਵਹਿ ਪਾਕ ॥
 ਨਵ ਗ੍ਰਹ ਕੋਟਿ ਠਾਢੇ ਦਰਬਾਰ ॥ ਧਰਮ ਕੋਟਿ ਜਾ ਕੈ ਪ੍ਰਤਿਹਾਰ ॥
 ਪਵਨ ਕੋਟਿ ਚਉਬਾਰੇ ਫਿਰਹਿ ॥ ਬਾਸਕ ਕੋਟਿ ਸੇਜ ਬਿਸਥਰਹਿ ॥
 ਸਮੁੰਦ ਕੋਟਿ ਜਾ ਕੈ ਪਾਨੀਹਾਰ ॥ ਰੋਮਾਵਲਿ ਕੋਟਿ ਅਠਾਰਹ ਭਾਰ ॥
 ਕੋਟਿ ਕਮੇਰ ਭਰਹਿ ਭੰਡਾਰ ॥ ਕੋਟਿਕ ਲਖਮੀ ਕਰੈ ਸੀਗਾਰ ॥
 ਕੋਟਿਕ ਪਾਪ ਪੁੰਨ ਬਹੁ ਹਿਰਹਿ ॥ ਇੰਦ੍ਰ ਕੋਟਿ ਜਾ ਕੈ ਸੇਵਾ ਕਰਹਿ ॥
 ਛਪਨ ਕੋਟਿ ਜਾ ਕੈ ਪ੍ਰਤਿਹਾਰ ॥ ਨਗਰੀ ਨਗਰੀ ਖਿਅਤ ਅਪਾਰ ॥
 ਲਟ ਛੂਟੀ ਵਰਤੈ ਬਿਕਰਾਲ ॥ ਕੋਟਿ ਕਲਾ ਖੇਲੈ ਗੋਪਾਲ ॥
 ਕੋਟਿ ਜਗ ਜਾ ਕੈ ਦਰਬਾਰ ॥ ਗੰਧ੍ਰਬ ਕੋਟਿ ਕਰਹਿ ਜੈਕਾਰ ॥
 ਬਿਦਿਆ ਕੋਟਿ ਸਭੈ ਗੁਨ ਕਰੈ ॥ ਤਉ ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਲਹੈ ॥
 ਬਾਵਨ ਕੋਟਿ ਜਾ ਕੈ ਰੋਮਾਵਲੀ ॥ ਰਾਵਨ ਸੈਨਾ ਜਹ ਤੇ ਛਲੀ ॥
 ਸਹਸ ਕੋਟਿ ਬਹੁਤ ਕਹਤ ਪੁਰਾਨ ॥ ਦੁਰਜੋਧਨ ਕਾ ਮਥਿਆ ਮਾਨੁ ॥
 ਕੰਦੁਪ ਕੋਟਿ ਜਾ ਕੈ ਲਵੈ ਨ ਧਰਹਿ ॥ ਅੰਤਰ ਅੰਤਰਿ ਮਨਸਾ ਹਰਹਿ ॥
 ਕਹਿ ਕਬੀਰ ਸੁਨਿ ਸਾਰਿਗਪਾਨ ॥ ਦੇਹਿ ਅਭੈ ਪਦੁ ਮਾਂਗਉ ਦਾਨ ॥ ਪੰਨਾ - 1163

and telling us the secret of some numbers, proclaims :

*He who has seventy thousand chiefs of his hosts
 And has a lakh and a quarter Prophets under Him
 Whose Sheikhs are eighty-eight crores in number
 Whose special attendants number fifty-six crores
 Who to Him shall present my petition, a humble man's?
 Far is His court a rare one to His mansion attains
 Thirty three crores are His domestics
 In eighty four lakh species whirl creatures crazed.*

**ਸਤਰਿ ਸੈਇ ਸਲਾਰ ਹੈ ਜਾ ਕੇ ॥ ਸਵਾ ਲਾਖੁ ਪੈਕਾਬਰ ਤਾ ਕੇ ॥
 ਸੇਖ ਜੁ ਕਹੀਅਹਿ ਕੋਟਿ ਅਠਾਸੀ ॥ ਛਪਨ ਕੋਟਿ ਜਾ ਕੇ ਖੇਲ ਖਾਸੀ ॥
 ਮੈ ਗਰੀਬ ਕੀ ਕੋ ਗੁਜਰਾਵੈ ॥ ਮਜਲਸਿ ਦੁਰਿ ਮਹਲੁ ਕੋ ਪਾਵੈ ॥
 ਤੇਤੀਸ ਕਰੋੜੀ ਹੈ ਖੇਲ ਖਾਨਾ ॥ ਚਉਰਾਸੀ ਲਖ ਫਿਰੈ ਦਿਵਾਨਾ ॥ ਪੰਨਾ - 1161**

Innumerable souls making progress from different planets reach here. Those - who have not forgotten God even for a single breath, who have meditated on God keeping their mental vortex in unchanging uniformity of Soul essence, who regarding His world His very form, are free from illusion - live here, which is also called *the Sphere of Saints*. The proclamation regarding this place goes :

*In the holy circle is implanted in the mind the Name Divine
 In the circles of the holy flee all sins.
 In circles of the holy obtains tradition of purity
 For the sole Lord is inspired in the holy company
 That is worthy to be designated holy company
 Wherein Divine laudation is sung solely
 In the circles of the holy is eliminated transmigration
 In the circles of the holy occurs not Yama's intimidation
 In the circles of the holy speech is pure rendered
 In the circles of the holy is the Name expounded.
 Of circles of the holy immutable is the station
 In the circles of the holy are shattered sins to destruction
 In circles of the holy are narrated accounts of purity
 The suffering of ego flees in the holy company
 Immortal are the circles of the holy
 In the circles of the holy abides the Lord, Merits Repository.
 In circles of the holy rests the Lord
 The circles of the holy, saith Nanak.
 Are identical with the Lord in essence.*

**ਸੰਤ ਮੰਡਲ ਮਹਿ ਹਰਿ ਮਨਿ ਵਸੈ ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਦੁਰਤੁ ਸਭੁ ਨਸੈ ॥
 ਸੰਤ ਮੰਡਲ ਮਹਿ ਨਿਰਮਲ ਗੀਤਿ ॥ ਸੰਤਸੰਗਿ ਹੋਇ ਏਕ ਪਰੀਤਿ ॥
 ਸੰਤ ਮੰਡਲੁ ਤਹਾ ਕਾ ਨਾਉ ॥ ਪਾਰਬ੍ਰਹਮ ਕੇਵਲ ਗੁਣ ਗਾਉ ॥
 ਸੰਤ ਮੰਡਲ ਮਹਿ ਜਨਮ ਮਰਣੁ ਰਹੈ ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਜਮੁ ਕਿਛੁ ਨ ਕਹੈ ॥
 ਸੰਤਸੰਗਿ ਹੋਇ ਨਿਰਮਲ ਬਾਣੀ ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਨਾਮੁ ਵਖਾਣੀ ॥**

ਸੰਤ ਮੰਡਲ ਕਾ ਨਿਹਚਲ ਆਸਨੁ ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਪਾਪ ਬਿਨਾਸਨੁ ॥
 ਸੰਤ ਮੰਡਲ ਮਹਿ ਨਿਰਮਲ ਕਥਾ ॥ ਸੰਤਸੰਗਿ ਹਉਮੈ ਦੁਖ ਨਸਾ ॥
 ਸੰਤ ਮੰਡਲ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਹਰਿ ਗੁਣਤਾਸੁ ॥
 ਸੰਤ ਮੰਡਲ ਠਾਕੁਰ ਬਿਸੁਆਸੁ ॥ ਨਾਨਕ ਓਤਿ ਪੌਤਿ ਭਗਵਾਨੁ ॥ ਪੰਨਾ - 1146

This *Palace of Poise* can be got with the help of a Perfect Guru :

*From the Guru perfectly endowed is it obtained
 The mind-ward of it deprived remains
 Saith Nanak : Blessed are the merchants
 Whose gain is the wealth of God's Name.*

ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਈਐ ਮਨਮੁਖਿ ਪਲੈ ਨ ਪਾਇ ॥
 ਧਨੁ ਵਾਪਾਰੀ ਨਾਨਕਾ ਜਿਨਾ ਨਾਮ ਧਨੁ ਖਟਿਆ ਆਇ ॥ ਪੰਨਾ - 511

*In the body's mansion is lodged the Lord
 Inaccessible, limitless
 Within it those alone find ambrosia
 Whose conduct of life it is to live the jewel of the Master's Word.*

ਮਹਲ ਮਹਿ ਬੈਠੇ ਅਗਮ ਅਪਾਰ ॥
 ਭੀਤਰਿ ਅੰਮ੍ਰਿਤੁ ਸੋਈ ਜਨੁ ਪਾਵੈ ਜਿਸੁ ਗੁਰ ਕਾ ਸਬਦੁ ਰਤਨੁ ਆਚਾਰ ॥ ਪੰਨਾ -
 1256

In order to be able to see this invisible scene, some other eyes are needed, these eyes of ours being blind there :

*In the inaccessible, hard to reach citadel
 Has the Lord taken abode
 Where is shed His light
 There flashes lightning and is joy felt
 There is established the Lord, youthful Divine figure.*

ਅਗਮ ਦੁਗਮ ਗੜਿ ਰਚਿਓ ਬਾਸ ॥ ਜਾ ਮਹਿ ਜੋਤਿ ਕਰੇ ਪਰਗਾਸ ॥
 ਬਿਜੁਲੀ ਚਮਕੈ ਹੋਇ ਅਨੰਦੁ ॥ ਜਿਹ ਪਉੜੇ ਪ੍ਰਭ ਬਾਲ ਗੋਬਿੰਦ ॥ ਪੰਨਾ - 1162

Enlightening us further about that, Guru proclaims :

*God's devotees with Him alone abide
 Body and mind and all else to Him have they dedicated
 In spontaneous joy by Divine music intoxicated
 At sight of the Lord of their evil are they relieved
 And all boons they have achieved
 At sight of the Lord's beauteous visage
 To naught else are they attached
 Seeking aught, discarding the beauteous Lord
 Are like leeches sucking leper's blood
 The Lord my heart in His hand has grasped
 Thus joy of the hereafter granted me, says Surdas.*

ਹਰਿ ਕੇ ਸੰਗ ਬਸੇ ਹਰਿ ਲੋਕ ॥

ਤਨੁ ਮਨੁ ਅਰਪਿ ਸਰਬਸੁ ਸਭੁ ਅਰਪਿਓ ਅਨਦ ਸਹਜ ਧੁਨਿ ਝੋਕ॥
 ਦਰਸਨ ਪੇਖਿ ਭਏ ਨਿਰਬਿਖਈ ਪਾਏ ਹੈ ਸਗਲੇ ਥੋਕ॥
 ਆਨ ਬਸਤੁ ਸਿਉ ਕਾਜੁ ਨ ਕਛੁਐ ਸੁੰਦਰ ਬਦਨ ਅਲੋਕ॥
 ਸਿਆਮ ਸੁੰਦਰ ਤਜਿ ਆਨ ਜੁ ਚਾਹਤ ਜਿਉ ਕੁਸਟੀ ਤਨਿ ਜੋਕ॥
 ਸੁਰਦਾਸ ਮਨੁ ਪ੍ਰਭਿ ਹਥਿ ਲੀਨੋ ਦੀਨੋ ਇਹੁ ਪਰਲੋਕ॥

ਪੰਨਾ - 1253

After having seen that, Guru, the True Emperor enunciating the stanza of "So dar(u)" (*That Door*) has told us that so many are singing there; even more than those narrated below are singing there which can't be contained in the memory. It has been told in the following stanza what that God does

:

*How grand Thy gate, how High Thy Home?
 From whence Thy all Thou tend?
 Infinite the notes that echo around
 Countless to their playing attend
 Many musical modes measures are sung
 Many minstrels their voices lend
 Winds, waters and fires Thee sing
 Sings the Righteous Judge who doth Thee attend
 The recording angels Chittar Gupat sing
 While over their records they bend
 Issar, Brahma and Devi, eulogize Thee
 Eternal grace to whom Thou lend
 Indra seated on his throne sings Thee
 His godlings singings with him blend
 Sadhus deep in thoughts Thee eulogize
 Entranced sidhas into songs transcend
 Righteous, celibate and continent sing
 The doughty warriors in devotion bend
 Scholars and sages Thy eulogies sing
 Reciting from the Vedas sans end
 Beguiling dames of the Three Domains
 Their voices to Thy songs lend
 The Jewels shaped by Thy Hands sing
 And places where the pilgrims wend
 Mighty warriors, superheroes sing
 And creatures to Thy singing attend
 Regions, spheres, cosmorams Thee sing
 That Thou creating in space append
 Sing Thy love-imbued, Thy devotion-hued
 On whom Thy Grace Thou extend
 Sing other many kind, now not in mind
 Nanak their count can't apprehend*

*He alone is ever, the Lord Eternal
 Ever doth His Name stay
 He is, shall be and shall not cease
 Who created the cosmic sway
 Beings of countless forms and hues
 Moulded He from the clay
 Creating, surveys His own handiwork
 'Tis His glorious way
 His acts from His Will flow
 No one can the Lord sway
 Sovereign Lord of sovereigns is He
 O Nanak, "His Will obey".*

ਸੌ ਦਰੁ ਕੇਹਾ ਸੌ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥
 ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥
 ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥
 ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥
 ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥
 ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥
 ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥
 ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥
 ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥
 ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥
 ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥
 ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥
 ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥
 ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥
 ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥
 ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥
 ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥
 ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥
 ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥
 ਕਰਿ ਕਰਿ ਵੇਖੇ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥
 ਸੌ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥

ਪੰਨਾ - 6

In the court of God there are countless and billions who sing His praises. All the elements of primordial matter are singing Him. *Chittar Gupat* (the Recording Angels) who keep a record of every creature, the Judge of Righteousness along with god Shiva, god Brahma, other gods and goddesses sing His qualities in various ways. The sidhas trance-fixed, the celibates and the continents and the warriors who have conquered Lust, Wrath, Avarice, Attachment and Pride and other demoniac tendencies, the scholars of conduct and contemplation and very great Sages and seers along

with the Vedas which have been singing of Him for ages and aeons. The captivating beauties, the Heaven, the Earth and the sky, countless unknown souls, 68 places of pilgrimage, the beauty of the created Jewels; great powerful warriors and fighters, four sources of life, all the regions, spheres and cosmos are singing His praises in their own individual ways. If broadly we say that one Word Melody exists in its fullness in all which is called Sovereign Melody, which in letters has been represented as *ý*, through that tune all powers of Nature, everything visible and invisible, movable and immovable sing at This Door. How many are singing? No one can make a guess at that. The Wondrous God is always fixed in his laudation eternal. Having created endless types, endless species, He Himself is watching them. What pleases Him - everyone must do His Will that is stern and hard. The wall of falsehood can be demolished only by Uniting with Him. In this way to describe His glory and to reveal His place is a material attempt, a desperate, useless endeavour of the intellect. But one who gets a vision of Him so lacks the words that he can't say anything about it. He is dyed in the love of the *Unstruck Melody*. He is immersed in it. He becomes Unstruck Melody itself. Nothing can be said. Nothing can be told. It's just a game playing, on both sides of which there is He Himself or to put it in different words just through the power of a magician a trick appears to be taking place (although in reality nothing is happening)

*This world as a juggler's show presume
Wherein various disguises he assumes
But when He lays aside the Mask, and His Play ends
The One alone remains, yea, the One alone then.
How many forms became manifest; then disappeared, pray?
And where did they come from and wither did go they?
Many are the waves that arise in the sea
Into a myriad ornaments the gold shaped be
Many are the seeds sown of various kinds
As the fruit ripens, the same seed is there to find
In thousand pitchers is reflected the sky the same
But when the pitchers break, they break into the same light again
And to Delusion and greed
And Attachment and Maya and Sin
When Doubt is shattered, into One Lord
All dissolve in the end.
The Lord is Eternal; He goes not
He is not born; He dies not
The Guru Perfect has washed the Dirt of my I-am-ness
"And so, I have attained Emancipation", says Nanak.*

ਬਾਜੀਗਰਿ ਜੈਸੇ ਬਾਜੀ ਪਾਈ॥ ਨਾਨਾ ਰੂਪ ਭੇਖ ਦਿਖਲਾਈ॥
 ਸਾਂਗੁ ਉਤਾਰਿ ਬੰਮਿਓ ਪਾਸਾਰਾ॥ ਤਬ ਏਕੋ ਏਕੰਕਾਰਾ॥
 ਕਵਨ ਰੂਪ ਦ੍ਰਿਸਟਿਓ ਬਿਨਸਾਇਓ॥ ਕਤਹਿ ਗਇਓ ਉਹੁ ਕਤ ਤੇ ਆਇਓ॥
 ਜਲ ਤੇ ਉਠਹਿ ਅਨਿਕ ਤਰੰਗਾ॥ ਕਨਿਕ ਭੂਖਨ ਕੀਨੇ ਬਹੁ ਰੰਗਾ॥
 ਬੀਜੁ ਬੀਜਿ ਦੇਖਿਓ ਬਹੁ ਪਰਕਾਰਾ॥ ਫਲ ਪਾਕੇ ਤੇ ਏਕੰਕਾਰਾ॥
 ਸਹਸ ਘਟਾ ਮਹਿ ਏਕੁ ਆਕਾਸੁ॥ ਘਟ ਛੁਟੇ ਤੇ ਓਹੀ ਪ੍ਰਗਾਸੁ॥
 ਭਰਮ ਲੋਭ ਮੋਹ ਮਾਇਆ ਵਿਕਾਰ॥ ਭ੍ਰਮ ਛੁਟੇ ਤੇ ਏਕੰਕਾਰ॥
 ਓਹੁ ਅਬਿਨਾਸੀ ਬਿਨਸਤ ਨਾਹੀ॥ ਨਾ ਕੋ ਆਵੈ ਨਾ ਕੋ ਜਾਹੀ॥
 ਗੁਰਿ ਪੂਰੈ ਹਉਮੈ ਮਲੁ ਧੋਈ॥ ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਪਰਮ ਗਤਿ ਹੋਈ॥ ਪੰਨਾ - 736

Who can sing this mode of feeling and non-feeling, Word and non-Word? Who can say anything about *Sachkhand* (The Region of Truth) because this all pervasive region although it is inside all yet being extremely subtle, it is beyond the understanding of five physical senses. If we are to make an attempt to explain it by understanding it first, it would not be out of place to share the experience of a high flight of the spirit - the spiritual flight of a young widowed Queen from '*Rana Surat Singh*' (an epic in verse) by *Bhai Vir Singh Ji*.

The background of the story is that two kings of the hilly areas were Guruwards of a very high order. Just like Bhai Tiloka they lived in the Prime state and while doing philanthropy, they die on the battlefield. Their state of spiritual elevation was very high and they also enlightened the queen called *Raj Kaur* about the high spiritual states just as Bhai Tiloka is doing the Princess. When they died, it became very difficult for Queen Raj Kaur to bear pangs of separation. So far as suicide is concerned, she could not commit that because that guruward (*Rana Surat Singh*) had told her the way (to God) and he had spoken to her not to love his body. 'Although I am working in the world, yet I live in *Sachkhand* (The Region of Truth). If you want to come to me after I cast off my body, you will have to pass your life moulding it in a particular disciplined restraint.' After he cast off his body, the queen wails and cries a lot. So much did the bereaved soul moan for her loved one, that just as the queen is carried away by sorrow of separation, even the reader is carried away while he reads it. Relinquishing her royal duties, twenty four hours she is obsessed by the desire that somehow she may find her darling because he was above death; his life is everlasting. But she can't see him. Therefore, she pines a lot, the pangs of separation are at their highest best but as yet because of not meeting a Primal Element knowing holy man, a guruward, she can't find her way to her '*husband*' (God). Lost in these kinds of thoughts, she becomes oblivious of the world. Her inner powers make an effort and take her consciousness very high in a flight which Bhai Sahib Dr.

Vir Singh has tried to set down very beautifully, after giving it the garb of wonderful words. If I tell that flight of hers in my words, it will remain incomplete because the state in which the writer has tried to enshrine them is a state of profound silence - the mega-silence, from where these waves of beauty got embodied in words. So exactly the original is being reproduced below. She gets a spirit whose access is up to the invisible country of God up to the throbbing, pulsating living world. She takes her along in her flight to *Sachkhand (The Region of Truth)* :

ASCENT

*Listening to the words of her mother
She said, "I can't control myself, dear mother"
Having heard what happened today
You can understand my helplessness, pray?
Today the sun melted at the third watch, my dearest going down and
down it set in the west
The day, too, set with the setting of the sun
As if both in the west have themselves hidden
Sitting in my personal palace, I saw
This miracle through the royal window, I saw
Seeing the sun thus hiding himself
And the day setting with him, I thought over it
An ebullition with a sinking feeling in the heart
And a train of thoughts of sadness did start Reasoning thus :
The cause of the day was the fair sun
When the sun has set from the world
The day too has set with 'cause' the sun
When sun, the support, set from the world
The day, the supported, too, set with him
The beloved Rana exactly was like the sun
In whose light I like the day shone
Now when my husband set along with him
It was proper for me, too, to set, to dim
He was the support, I the supported
When the support set, why I, the supported
Alas! not set? Why am I living?
How did this impossibility become possible
The day didn't set with the sunset!
Why didn't I go with the Respected Rana?
Thus I remembered the past happy times,
'Pit-a-pat', 'pit-a-pat' went my heart
The bubbling up I could not control or halt
The upsurge rose and seized my head*

*From where down as water it flowed
My eyes wept a flood of tears
Crying my heart out, I lay down, dear
Exhausted and drained weary grown
With the sinking of the heart, my senses gone
No one was about me, no one saw me
I did not know what was happening
What I saw in my swoon occurring
Lend me your ears,
That was as follows, dear :
Then I felt as a spirit disembodied
And taking flight up in the sky, indeed
I saw the entire earth from the sky
The sky-scraper, the Rana's residence, the whole palace
Forests & woods, rivers and the 'tomb' (of Rana Sahib)
Gardens, and orchards, the servants, attendants
O mother, your own self, maids and servitors
My unmoving body lying in the sky scraper
Like a bird looking down soaring up aright
I saw everything clear, bright
Extremely amazed I looked at myself
What miracle has happened, where have I reached?
My body lay unconscious, but I was aware.
Weightless like down, light as air
I sparkled like a diamond, becoming pure
All by myself without help I soared
Then all around I saw a lustre spread
Whose sweet light the lightning outdid
Then there was a wind light extremely
Subtle like the sky embracing me
This wind was not like a uniform wind
But just as a wire vibrates and swings
Exactly so was its speed truly
It seemed its speed, went in and out of me
Coming and going easily, embracing me
As higher and higher I soared
In this light of the sky hovered.
Millions of beings I began to see
Disporting in the heaven's blue like me
How to describe their beauty?
The world beside their beauty
A heap of dirt be.
All were rippling with joy abloom like lotus
They went frolicking about enjoying themselves.*

*Of them a beautiful damsel from afar
 Came rushing in the direction of me
 Reaching, in her arms she held me tightly
 In such love as among sisters grows to be
 She seemed more than a sister, the other half really
 Of myself she appeared to be.
 Meeting her, calmed quietened me
 But still with me was my Lord's memory
 Seeing this sister sympathetic touched my memory
 I could not help asking her.
 Folding my hands : "Dear friend
 Do you know the abode of my saint husband?
 In which sphere? Where has he taken up his abode?
 After listening she replied, "Sister dear, with God
 He lives in the Region of Truth (Sachkhand) in the state
 Which is called the state of complete absorption
 Of the Formless God great
 Who owns all the places of the world,
 Who is the centre of the world called
 That place does not exist anywhere
 Yet that place exists everywhere.
 Unbroken firm devotion of your husband endured
 Living in this world, he was pure
 He did not let a stain on his sheet white
 He kept his Soul pure through union united
 Then did he philanthropy acquire
 No reward in return to desire
 He did so in God's order, and knew
 That I am to sacrifice, "body", "mine", and "I am" too
 To end ego, I am to burn all as an offering
 This coming to the world I am to register
 In the account of my life's register
 By engrossing myself in love-link in the Creator
 By truly loving the creation of God
 Lotus-like unsmear'd living in creation of Lord
 He has become an inhabitant of God's palace
 Where there is bliss night and day, always"
 Being amazed again, I asked this :
 "Where is that land?" How far is it?
 How far from here? Which is its border?
 She burst out laughing, saying, "Dear Sister
 Read in world's ways, haven't you read
 "The Japuji the chant Himself of Godhead?
 Haven't you understood all its secrets*

Don't you remember its 37th stanza (great)
 Well, I'll recite it to you to find the secret;
 "In the domain of Truth, the Formless abides
 He creates and watches with joy-raining eyes
 All regions, worlds, galaxies there lie
 Their endlessness doth description defy
 All these worlds of creatures contain
 All engaged in doing what He ordains
 He surveys and smiles musing all to see
 Nanak, its description chewing of iron be"
 "Just look, what words says the Guru
 To describe it is like the iron to chew
 As one can say anything, no one can understand
 If someone out of grace, tells me clear
 What he says is acceptable, my dear
 When you listen you seem to understand
 But no one can put it in words again
 With both the hands folded, I invoke you
 In God's Name for the sake of my Guru,
 Help me to get a glimpse of the country
 Where my husband, my head crown be
 Listening to my words, she loured
 Shamed, she began to look downwards.
 Then she looked up and said, "Dear sister
 Access there is difficult, not a child's play
 But come, you, O the longing lady!
 I will take you upto where my access be
 Saying thus she flew upwards, ahead
 Taking me, supporting me she led
 After flying for sometime we reached a place
 Beautiful and charming, too difficult to praise
 Its land shone brightly like a crystal clear
 Woods, forms, trees of subtle wonderful colours
 Infinite fruits and flowers but all subtle
 It was different earth, of different creation
 I can't tell you with my tongue the narration
 Which I hadn't seen earlier anywhere ever
 The like of which I had heard of never
 All rejoiced, all sang songs of union together
 None knit his forehead, none frowned
 A cloud of worry did not over their eyebrows hung
 All were in bliss, all played in fun
 Seeing, they blossomed to meet us, loved us

*And a thousand welcomes they gave us
 On reaching here, another miracle happened
 Our subtle body was entirely transformed
 Becoming extremely subtle much more luminous
 More understanding, more intellect, more force,
 More strength, it gave us
 No sooner did we think of something here
 Than before our eyes it was created there
 The happiness here was too great for words
 Much meditation was here, love invaluable stirred
 Here the light very much outshone
 The previous place from where we had flown
 When I saw such a beautiful country
 In my heart zeal of anticipation had grown
 Myself here my wise husband will meet
 Seeing my thoughtwave the sister did speak :
 Your wise husband is far from here you see
 This the sphere of knowledge (Gyankhand), the mind's place be
 Regard not at one place, but everywhere present
 And I could not understand her (this) intent
 She recited the text of love then :
 "Now I dwell on that sphere of Reason
 There, fires, winds, waters are many
 Krishnas and Shivas, too, abound
 Many by Brahmas of many shapes
 Are being chiselled around
 Mount Merus many, Action lands many
 Many Dhruv sermons resound
 Many god Inders, Suns and Moons
 And numerous earths surround.
 Sidhs, Budhs, Naths are many
 Goddesses of many forms found
 Countless gods, demons are there
 Sages, jewels and seas
 Lifes, languages of countless kinds,
 Countless kings and majesties
 Meditational modes, votaries are many
 Nanak, no count, no end there be
 This sphere with infinite knowledge abounds
 Here is the bliss born of sights and sounds."*

ਉਤਾਰੀ

ਮਾਤਾ ਦਾ ਇਹ ਵਾਕ ਸੁਣ ਕੇ ਆਖਦੀ:-

'ਅੰਮੀ, ਨਹੀਓਂ ਵੱਸ ਮੇਰੇ ਕੁੱਝ ਬੀ।
 'ਸੁਣ ਕੇ ਸਭ ਵਿਰਤਾਂਤ ਬੀਤਾ ਅੱਜ ਜੋ,
 'ਆਪ ਤੁਸੀਂ ਲੈਂਦੇ ਦੇਖ ਮੇਰੀ ਬੇਵਸੀ।
 'ਸੂਰਜ ਅੱਜ ਤਿਪੈਰੂ ਢਲਿਆ ਮਾਉਂ ਜੀ!
 'ਨੀਵਾਂ ਨੀਵਾਂ ਹੋਇ ਪੱਛੋਂ ਡੁੱਬਿਆ
 'ਲੱਥਾਂ ਦਿਹੂੰ ਬੀ ਨਾਲ ਸੂਰਜ ਲੱਥਿਆਂ।
 'ਦੋਵੇਂ ਪੱਛੋਂ ਓਟ ਮਾਨੋਂ ਜਾ ਲੁਕੇ
 'ਚਉਬਾਰੇ ਨਿਜ ਬੈਠ ਮੈਂ ਸਾਂ ਦੇਖਦੀ
 'ਸ਼ਹੁਬਾਰੀ ਦੇ ਰਾਹ ਕੌਤਕ ਏਸਨੂੰ।
 'ਸੂਰਜ ਨੂੰ ਇਉਂ ਦੇਖ ਉਹਲੇ ਹੋਂਵਦਾ,
 'ਦਿਨ ਨੂੰ ਛਿਪਦਾ ਨਾਲ; ਸੋਚ ਵਿਚਾਰ ਕੇ,
 'ਖੋਲਰ-ਇਕ ਘਬਰਾਇ ਹਿਰਦੇ ਉੱਠਿਆ,
 'ਗਮ ਦੀ ਆਈ ਸੋਚ ਜਿਨ ਸਮਝਾਇਆ :-
 ਦਿਹੂੰ ਦਾ ਕਾਰਣ ਸੀਗ ਸੂਰਜ ਸੋਹਿਣਾ
 'ਜਦ ਸੂਰਜ ਹੈ ਆਪ ਛਿਪਿਆ ਜੱਗ ਤੋਂ
 'ਦਿਨ ਬੀ ਛਿਪਿਆ ਨਾਲ ਕਾਰਣ ਆਪਣੇ।
 'ਸੂਰਜ ਜਦੋਂ ਅਧਾਰ ਛਿਪਿਆ ਦੇਸ਼ ਤੋਂ
 'ਦਿਨ ਜੋ ਸੀਗ ਅਧੇਯ ਛਿਪਿਆ ਨਾਲ ਹੀ!
 'ਤਿਉਂ ਸੂਰਜ ਦੇ ਵਾਝ ਰਾਣਾ ਆਪ ਸੀ
 'ਮੈਂ ਤਿਸਦੇ ਸਾਂ ਨਾਲ ਦਿਨ ਦੇ ਵਾਂਗਰੇ।
 'ਹੁਣ ਜਦ ਛਿਪਿਆ ਕੰਤ ਉਸ ਦੇ ਨਾਲ ਹੀ
 'ਛਿਪਣਾ ਹੈਸੀ ਜੋਗ ਮੈਨੂੰ ਨਾਰ ਨੂੰ।
 'ਓਹ ਸੀਗਾ ਆਧਾਰ ਮੈਂ ਆਧੇਯ ਸੀ:
 'ਜਦ ਛਿਪਿਆ ਆਧਾਰ ਨਾਲ ਅਧੇਯ ਮੈਂ
 'ਕਯੋਂ ਨਾ ਛਿਪੀਆਂ ਹਾਇ? -ਕਯੋਂ ਹਾਂ ਜੀਵਦੀ?
 ਅਣਹੋਣੀ ਇਹ ਗੱਲ ਕੀਕੂੰ ਹੋ ਗਈ,
 ਸੂਰਜ ਆਬਣ ਨਾਲ ਦਿਨ ਨਹਿੰ ਆਬਿਆ:
 -ਰਾਣੇ ਜੀ ਦੇ ਨਾਲ ਮੈਂ ਨਾ ਕਯੋਂ ਗਈ?
 ਇਉਂ ਆਈ ਜੋ ਯਾਦ, ਪਿਛਲੇ ਰੰਗ ਦੀ,
 ਥਰਰ ਥਰਰ ਥਰਰਾਇ ਕੰਬਯਾ ਕਾਲਜਾ,
 ਉੱਛਲਿਆ ਕਰ ਜੋਰ ਜਾਇ ਨ ਸਾਂਭਿਆ
 ਉਠਿਆ ਇੱਕ ਉਬਾਲ ਚੜ੍ਹ ਗਯਾ ਸੀਸ ਨੂੰ,
 ਉੱਥੋਂ ਪਾਣੀ ਹੋਇ ਲੱਥਾ ਹੇਠ ਨੂੰ,
 ਨੈਣੋਂ ਮੱਲ੍ਹੇ ਧਾਰ ਹੋਕੇ ਵੱਸਿਆ।
 ਰੋ ਰੋ ਹੋਇ ਨਿਢਾਲ ਲੰਮੀ ਪੈ ਗਈ,
 ਦਿਲ ਸਿਮਟੀ ਜਯਾ ਨਾਲ ਛਾਈ ਮੂਰਛਾ।
 ਪਾਸ ਨ ਹੋਸੀ ਕੋਇ, ਕਿਸੇ ਨ ਦੇਖਿਆ
 ਮੈਨੂੰ ਨਾ ਸੀ ਹੋਸ਼ ਕੀ ਕੁਝ ਹੋ ਰਿਹਾ
 'ਵਿਚ ਮੂਰਛਾ ਮਾਉਂ! ਜੋ ਮੈਂ ਦੇਖਿਆ
 ਸੋ ਕੁਝ ਐਦਾਂ ਸੀਗ, ਸੁਣ ਲੈ ਕੰਨ ਦੇ:-
 ਮੈਂ ਜਾਤਾ ਛਡ ਦੇਹ ਨਿਕਲੀ ਬਾਰੂ ਹਾਂ,
 'ਨਿਕਲ ਚਲੀ ਹਾਂ ਉਡ ਉਪਰ ਵਾਰ ਨੂੰ,
 ਨਿਕਲ ਉਡਦੀ ਜਾਇ ਗੁੱਡੀ ਅੰਬਰੀ।

ਉੱਤੋਂ ਤੱਕਾਂ ਹੇਠ ਸਾਰੇ ਦੇਸ ਨੂੰ,
 ਪੈਲਰ ਤੇ ਰਣਵਾਸ - ਸਾਰੇ ਮਹਲ ਨੂੰ,
 ਬਨ, ਬੇਲੇ ਤੇ ਬਿੱਛ, ਨਦੀ, ਸਮਾਧ ਨੂੰ,
 ਬਾਗ, ਬਗੀਚੇ ਨਾਲ ਨੌਕਰ, ਚਾਕਰਾਂ,
 ਦਾਸ, ਦਾਸੀਆਂ, ਮਾਉਂ! ਵਿੱਚੇ ਤੁੱਧ ਨੂੰ;
 ਅਪਣਾ ਦੇਹੀ ਬੁੱਤ ਪਿਆ ਜੁ ਪੈਲਰੇ;
 ਸਾਰੇ ਦੇਖਾਂ ਸਾਫ, ਪੰਛੀ ਵਾਕਰੇ
 ਜੋ ਉਡਦਾ ਅਸਮਾਨ ਹੇਠਾਂ ਤੱਕਦਾ।
 ਅਤਿ ਅਚਰਜ ਮੈਂ ਹੋਇ ਦੇਖਾਂ ਆਪ ਨੂੰ;-
 ਇਹ ਕੀ ਵਰਤਯਾ ਖੇਲ? ਕਿੱਥੇ ਆ ਗਈ?
 ਦੇਹੀ ਪਈ ਬਿਹੋਸ਼! ਮੈਂ ਹਾਂ ਜਾਗਦੀ!
 ਹੌਲੀ ਛੁੱਲੋਂ ਵੱਧ ਹਲਕੀ ਪੌਣ ਤੋਂ,
 ਚਮਕਾਂ ਹੀਰੇ ਵਾਂਗ ਨਿਰਮਲ ਹੋ ਰਹੀ:
 ਉਡਦੀ ਜਾਵਾਂ ਆਪ ਅਪਨੇ ਆਪ ਹੀ।
 ਫਿਰ ਦੇਖਾਂ ਚਉਫੇਰ ਛਾਇਆ ਤੇਜ ਹੈ,
 ਮਿੱਠਾ ਜਿਦ੍ਯਾ ਪ੍ਰਕਾਸ਼ ਬਿਜਲਯੋਂ ਸੋਹਿਣਾ,
 ਅਖ ਚੁੰਧਿਆਵੇ ਨਾਰਿੰ, ਸਗੋਂ ਸੁਹਾਵਣਾ।
 ਫਿਰ ਓਥੇ ਇਕ ਪੌਣ ਹਲਕੀ ਅੱਤ ਦੀ
 ਸੂਖਮ ਵਾਙ ਅਕਾਸ਼ ਪਾਵੇ ਜੱਫੀਆਂ।
 ਏ ਵਗਦੀ ਇਕ ਵੇਗ ਵਰਗਾ ਵਾਉ ਨਾ:
 ਥਰਥਰਾਟ ਜਿਉਂ ਖਾਇ ਕੋਈ ਤਾਰ ਹੈ,
 ਤਿੱਕੁਰ ਸੀ ਥਰਰਾਟ ਇਸਦਾ ਵੇਗ ਜੋ।
 ਇਹ ਲੱਗੇ ਮੈਂ ਨਾਲ, ਅੰਦਰ ਬਾਹਰੇ
 ਆਵੇ ਜਾਇ ਸੁਖੈਨ, ਜਫੀਆਂ ਪਾਂਵਦਾ।
 ਜਦ ਮੈਂ ਉੱਚੀ ਉੱਡ ਬਹੁੜੀ ਜੀ ਚੜ੍ਹੀ,
 ਦਿੱਸਣ ਵਿੱਚ ਪ੍ਰਕਾਸ਼ ਏਸ ਅਕਾਸ਼ ਦੇ
 ਲੱਖਾਂ ਕ੍ਰੋੜਾਂ ਜੰਤ ਮੈਨੂੰ ਲੱਗ ਪੈ,
 ਤਾਰੀਆਂ ਮੇਰੇ ਵਾਙ ਲੈ ਰਹੇ ਅੰਬਰੀ।
 ਕੀਕੁਰ ਕਰਾਂ ਬਿਆਨ ਇਨ੍ਹਾਂ ਦੇ ਰੂਪ ਦਾ,
 ਦੁਨੀਆਂ ਦੀ ਸੁਹਣੇਪ ਏਨ੍ਹਾਂ ਸਾਮ੍ਹਣੇ
 ਸੀਗੀ ਕਾਈ ਮੈਲ ਜਿੱਕੁਰ ਹੋਂਵਦੀ।
 ਏ ਸਨ ਸਭ ਪਰਸੰਨ, ਹਸਮੁਖ ਕੌਲ ਜਯੋਂ;
 ਕਰਦੇ ਫਿਰਦੇ ਕੇਲ ਮੌਜਾਂ ਮਾਣਦੇ।
 ਏਹਨਾਂ ਵਿਚੋਂ ਇੱਕ ਸੁੰਦਰ ਸੋਹਿਣੀ
 ਨੱਠੀ ਦੂਰੋਂ ਆਇ ਮੈਂ ਵਲ ਧਾਉਂਦੀ,
 ਆਕੇ ਲੀਤਜੁਸ ਪਾਇ ਘੁਟ ਗਲਵੱਕੜੀ।
 ਕਰਦੀ ਐਦਾਂ ਪਯਾਰ, ਭੈਣਾਂ ਕਰਦੀਆਂ।
 ਭੈਣੋਂ ਬੀ ਉਹ ਵੱਧ, ਅਪਨੇ ਆਪ ਦਾ
 ਦੂਜਾ ਅੱਧਾ ਭਾਗ ਮੈਨੂੰ ਜਾਪਦੀ।
 ਉਸਦੇ ਮਿਲਿਆਂ ਠੰਢ ਮੈਨੂੰ ਪਾ ਗਈ;
 ਪਰ ਸ੍ਰਾਮੀ ਦੀ ਯਾਦ ਮੇਰੇ ਨਾਲ ਸੀ।
 ਦਰਦਣ ਇਸਨੂੰ ਵੇਖ ਟੁੰਬਯਾ ਯਾਦ ਨੇ,
 ਮੈਥੋਂ ਰਿਹਾ ਨ ਜਾਇ ਬਾਝੋਂ ਪੁੱਛਿਆਂ।

ਆਖਾਂ ਦੋ ਹਥ ਜੋੜ:-“ਸਜਨੀ ਪਜਾਰੀਏ!
 “ਤੈਨੂੰ ਪਤਾ ਤੇ ਹੋਗ ਮੇਰੇ ਸੰਤ ਦਾ,
 ਵਸਦੇ ਕਿਹੜੇ ਲੋਕ -ਕਿੱਥੇ ਆਟਿਕੇ?”
 ਸੁਣਕੇ, ਬੋਲੀ ਓਹ ਕਹਿੰਦੀ, “ਭੈਣ ਜੀ,
 “ਓ ਵੱਸਣ ਸਚਖੰਡ -ਵਿੱਚ ਸਰੂਪ ਦੇ,
 ਕਹਿੰਦੇ ਜਿਸ ਨਿਰਬਾਣ ਪਦ ਨਿਰੰਕਾਰ ਦਾ,
 ਸਾਰੇ ਜਿਸਦਾ ਥਾਉਂ - ਕੇਂਦਰ ਜਗਤ ਜੋ।
 ਹੈ ਉਹ ਥਾਉਂ ਅਥਾਉਂ ਪਰ ਸਭ ਥਾਉਂ ਹੈ।
 ਭਗਤੀ ਨਿਭੀ ਅਨਿੰਨ ਤੇਰੇ ਕੰਤ ਦੀ,
 ਵਸਕੇ ਵਿਚ ਇਸ ਜੱਗ ਸੁੱਚਾ ਓ ਗਿਆ,
 ਲੱਗਣ ਦਿੱਤਾ ਦਾਗ ਇੱਕ ਨ ਓਸਨੇ
 ਆਤਮ ਅਪਨੇ ਜੋਗ-ਨਿਰਮਲ ਰੱਖਿਆ।
 ਫਿਰ ਕਰਦਾ ਉਪਕਾਰ ਛੱਡੀ ਕਾਮਨਾ
 ਹੁਕਮ ਜਾਣ ਕੇ ਓਹ ਫਿਰ ਉਨ੍ਹੇ ਜਾਣਿਆਂ-
 ਬਲੀਦਾਨ ਹੈ “ਦੇਹ” ‘ਮੋਰੀ’, ‘ਮੈ’ ਸਭੀ;
 ਇਸਦਾ ਕਰਨਾ ਹੋਮ -ਹਉਮੈਂ ਵਾਰਨੀ;
 ਵਾਰਾ ਫੇਰਾ ਏਹ ਕਰਨਾ ਆਪਣਾ।
 ਖਾਲਕ ਵਿੱਚ ਧਿਆਨ ਲਿਵ ਨੂੰ ਧਾਰਕੇ,
 ਸੱਚਾ ਕਰ ਕੇ ਪਜਾਰ ਖਲਕਤ ਨਾਲ ਓ,
 ਕਮਲ ਵਾਂਙ ਨਿਰਲੇਪ ਰਹਿੰਦਾ ਖਲਕ ਤੋਂ
 ਖਾਲਕ ਰੂਪ ਵਿਚਾਲ ਵਾਸਾ ਪਾ ਗਿਆ।
 ਉੱਥੇ ਵਸਦਾ ਨਿੱਤ ਸਦਾ ਅਨੰਦ ਹੈ।”
 ਹੋ ਅਚਰਜ ਹੋਰਾਨ ਫਿਰ ਮੈਂ ਪੁੱਛਿਆ:
 ਕਿੱਥੇ ਹੈ ਉਹ ਦੇਸ਼? ਕਿੰਨੀ ਦੂਰ ਹੈ
 ਐਸ ਥਾਉਂ ਤੋਂ ਹੋਰ? ਕਿਹੜੀ ਲਾਂਭ ਹੈ?”
 ਖਿੜ ਖਿੜ ਹੱਸੀ ਓਹ ਕਹਿੰਦੀ, “ਭੈਣ ਜੀ!
 “ਦੁਨੀਆਂ ਦੇ ਵੱਸ ਤੂੰ ਤਾਂ ਹੈਂ ਪੜ੍ਹੀ
 “ਜਪੁਜੀ ਬਾਣੀ ਆਪ, -ਮੰਤਰ ਰੱਬ ਦਾ?
 ਕੀ ਉਸਦੇ ਸਭ ਭੇਤ ਸਮਝੇ ਤੂੰ ਨਹੀਂ?
 ਹੋਸੀ ਤੈਨੂੰ ਯਾਦ ਪੌੜੀ ਸੈਂਤਵੀ,
 ਲੈ ਮੈਂ ਦਿਆਂ ਸੁਣਾਇ ਸਮਝੀ ਭੇਤ ਨੂੰ:-
 ਸਚ ਖੰਡ ਵਸੈ ਨਿਰੰਕਾਰੁ॥
 ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ॥
 ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ॥
 ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ॥
 ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ॥
 ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ॥
 ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰ॥
 ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ॥ ੩੭॥
 “ਦੇਖ, ਗੁਰੂ ਜੀ ਵਾਕ ਕੀ ਹਨ ਆਖਦੇ:
 ਕਰੜਾ ਜਿੱਕਰ ਸਾਰ ਕਥਨਾ ਓਸਦਾ,
 ਆਖ ਨਾ ਸਕਦਾ ਕੋਇ, ਸਮਝ ਨ ਆਂਵਦੀ
 ਜੇ ਕੋ ਦੇਹ ਸੁਣਾਇ ਕਿਰਪਾ ਧਾਰ ਕੇ;
 ਦੇਖਣ ਹੀ ਪਰਵਾਨ ਉਸਦਾ ਪਜਾਰੀਏ!

ਸੁਣਿਆਂ ਸਮਝਣ ਆਇ ਕਹਿਣਾ ਸੌਖ ਨਾ।”
 ਦੋਵੇਂ ਹਥ ਮੈਂ ਜੋੜ ਕੀਤੀ ਬੇਨਤੀ :
 ਗੁਰੂ ਦੁਹਾਈ ਘੱਤ ਪਾਵਾਂ ਵਾਸਤਾ,
 ਦਰਸ਼ਨ ਦੇਹ ਕਰਾਇ ਸੁੰਦਰ ਦੇਸ ਦਾ
 ਜਿੱਥੇ ਦੇਖਾਂ ਕੰਤ ਸਿਰ ਦਾ ਤਾਜ ਮੈਂ।”
 ਸੁਣ ਕੇ ਮੇਰੇ ਵਾਕ ਚਿਹਰਾ ਵੱਟਿਆ,
 ਸ਼ਰਮ ਖਾਇ ਚੁਪ ਧਾਰ ਤੱਕੀ ਹੇਠ ਨੂੰ,
 ਫਿਰ ਉੱਪਰ ਨੂੰ ਦੇਖ ਆਖੇ, “ਭੈਣ ਜੀ!
 ਉੱਥੇ ਪਹੁੰਚ ਨ ਸੌਖ, ਨਾ ਹੀ ਖੇਡ ਹੈ।
 ਪਰ ਆ ਮੇਰੇ ਨਾਲ ਤਾਪਾਂ ਵਾਲੀਏ।
 ਜਿਥੋਂ ਤਾਈਂ ਪਹੁੰਚ ਮੇਰੀ ਹੋ ਸਕੂ,
 ‘ਲੈ ਚਲਦੀ ਹਾਂ ਨਾਲ ਓਥੋਂ ਤੀਕ ਮੈਂ।
 ਇਉਂ ਕਹਿੰਦੀ ਓ ਹੋਰ ਉਡੀ ਉਪਰੇ
 ਮੈਨੂੰ ਲੈ ਕੇ ਨਾਲ ਅਪਣੇ ਆਸਰੇ।
 ਤਿੱਥੇ ਉੱਡਣ ਬਾਦ ਥਾਂ ਇਕ ਆ ਗਿਆ,
 ਸੁੰਦਰ ਤੇ ਰਮਣੀਕ, ਸੋਭਾ ਕੀ ਕਹਾਂ!
 ਚਮਕੇ ਵਾਛ ਬਲੌਰ ਧਰਤੀ ਏਸਦੀ,
 ਬਨ, ਬ੍ਰਿਛ ਅਚਰਜ ਰੰਗ ਸੂਖਮ ਰੂਪ ਦੇ;
 ਫਲ ਤੇ ਫੁੱਲ ਅਪਾਰ ਪਰ ਸਭ ਸੂਖਮੰ:
 ਸ੍ਰਿਸ਼ਟੀ ਹੋਰੋ ਰੰਗ, ਰਚਨਾ ਹੋਰ ਸੀ।
 ਮੂੰਹੋਂ ਸਕਾਂ ਨ ਆਖ, ਦੇਖੀ ਸੀ ਨਹੀਂ,
 ਸੁਣੀ ਨ ਐਸੀ ਸੀਗ ਪਹਿਲੇ ਮੈਂ ਕਦੇ।
 ਸਾਰੇ ਖੁਸ਼ੀ ਦਿਸੰਨ ਮੰਗਲ ਗਾਂਵਦੇ,
 ਕਿਸੇ ਨ ਮੱਥੇ ਵੱਟ, ਤੀਉੜੀ ਨਾ ਕਿਸੇ,
 ਭਰਵੱਟੇ ਤੇ ਨਾਹਿੰ ਬੈਠੀ ਚਿੰਤ ਸੀ।
 ਸਭ ਆਨੰਦ ਅਨੰਦ ਹਸਦੇ ਖੇਡਦੇ,
 ਸਾਨੂੰ ਖਿੜਦੇ ਵੇਖ, ਮਿਲਦੇ, ਪਯਾਰਦੇ
 ਨਾਲੇ ਕਰਦੇ ਢੇਰ ਆਗਤ ਭਾਗਤਾਂ।
 ਏਥੇ ਵਰਤਯਾ ਹੋਰ ਕੌਤਕ ਪੌਂਚਿਆਂ -
 -ਸਾਡੀ ਸੂਖਮ ਦੇਹ ਪਲਟੀ ਸੀ ਗਈ -
 ਹੋ ਅਤਿ ਸੂਖਮ ਹੋਰ ਬਹੁਤ ਪ੍ਰਕਾਸ਼ਦੀ;
 ਸਮਝ, ਬੁੱਧ, ਬਲ, ਜੋਰ ਹੋਇਆ ਵੱਧ ਸੀ।
 ਸੋਚਣ ਦੀ ਸੀ ਡੇਰ ਜੋ ਕੁਝ ਏਸ ਥਾਂ,
 ਸੋਈਓ ਰਚਿਆ ਜਾਇ ਅੱਖਾਂ ਸਾਮ੍ਹਣੇ।
 ਖੁਸ਼ੀ ਏਸ ਥਾਂ ਓਹ ਕਹੀ ਨ ਜਾਇ ਜੋ।
 ਭਜਨ ਬਹੁਤ ਇਸ ਥਾਉਂ, ਪ੍ਰੇਮ ਅਮੁੱਲਵਾਂ।
 ਜਿੱਥੋਂ ਪਹਿਲੇ ਉੱਡ ਮੈਂ ਓ ਸਾਂ ਗਏ
 ਉਸ ਤੋਂ ਏਥੇ ਵੱਧ ਪ੍ਰਕਾਸ਼ ਸੁਹਾਉ ਸੀ।
 ਐਸਾ ਸੁਹਣਾ ਦੇਸ ਜਾਂ ਮੈਂ ਦੇਖਿਆ
 ਹਿਰਦੇ ਆਸਾ-ਜੋਸ਼ ਮੇਰੇ ਉੱਠਿਆ
 ਏਥੇ ਪਤੀ ਸੁਜਾਨ ਮੈਨੂੰ ਮਿਲ ਪਉ।

ਫੁਰਨਾ ਮੇਰਾ ਦੇਖ ਬੋਲੀ ਭੈਣ ਓ :-
 ਤੇਰਾ ਮੀਤ ਸੁਜਾਨ ਐਥੋਂ ਦੂਰ ਹੈ।
 ਏ ਹੈ ਗਜਾਨ ਸੁ ਖੰਡ -ਮਨ ਦਾ ਥਾਉਂ ਹੈ :
 ਸਮਝ ਨ ਹੈ ਇਕ ਠੌਰ -ਵਯਾਪਯਾ ਸਾਰੜੇ।”
 ਮੈਂ ਉਸਦੇ ਇਹ ਵਾਕ ਸਮਝ ਨ ਸੀ ਸਕੀ।
 ਫਿਰ ਉਸਨੇ ਏ ਪਾਠ ਕੀਤਾ ਪ੍ਰੇਮ ਦਾ : -
 ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ॥
 ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ੍ਹ ਮਹੇਸ॥
 ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ॥
 ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤ ਕੇਤੇ ਧੂ ਉਪਦੇਸ॥
 ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ॥
 ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ॥
 ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ॥
 ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ॥
 ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ॥
 ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ॥
 ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦ॥

ਪੰਨਾ - 7

*With this utterance, what was said in it
 The complete incomparable form of both kinds
 I began to see; and like them
 I, too, became subtle of form, of body
 How can I describe it, I don't know (surely)
 All of them were themselves the knowers
 Their knowledge was invaluable, mother
 Quiet concentrated minds, they looked
 Without desire, they were ethereal beings
 Having force, intellect in pleasant bliss fixed.
 They knew how to bridge the gulf of time
 Whatever the distance whatever the country, clime
 They know the secrets well
 They assume beautiful forms
 Forms which cannot be drawn
 United yet separate from the world
 What can I say, taking examples
 From others, the very feeling is lost
 Therefore, must I go on to tell next
 Again we took flight from here
 My subtle liquid body, mother, that it was
 It turned subtler still
 More blissful, more luminous
 We reached a still more beautiful place
 Call it air, or ether, subtler than them, too*

*There was something here I never knew
 Beautiful it was, as if beauty the goddess
 Was born here and then went to other places
 Festival rejoicings or bliss, or waves of ecstasy
 Themselves blossomed out as roses bloomed be
 People name heaven but what is that before it?
 Every being here a heaven has created
 Here the state of love predominated
 Here the loved ones were united
 Creation beyond praise was here created
 The logos subtle in the extreme more than a thoughtwave
 Assumed here shapes of extreme beauty peerless
 Here those shapes were shaped, polished
 Which were philanthropic, comforting, the image of knowledge
 The consciousness, the ego, mind, intellect & insight
 Are fashioned, mother! here which I can't say aright
 Here the sister said, "What a world apart!
 Don't think this world lies in a corner bare
 It is omnipresent, wonderful is its speed above compare."
 I did not at all understand it
 Then a shabad began to be intoned there
 Which had hypnotising music rare
 Hearing, I found, mother, the Japuji stanza clear
 "In the sphere of Effort is Beauty designed
 Here chiselled are things highly refined
 The things herein are hard to describe
 Later on he repents, who tries to transcribe
 Here are consciousness, the ego, mind & intellect honed fine
 Chiselled the gods', sages' insight and penetration divine."
 What the import of it, I saw from the shapeless
 Taking shape clearly there, I thought :
 My dear husband will definitely be here
 As soon as I had this thoughtwave
 My Sister spoke, and a glance she gave
 The creation of Dear God was to explain to you
 But dear he does not live here too
 Extremely peerless shapes fashioned here be
 You yourself can chisel what you wish to see
 Check your thoughtwave, let's proceed ahead
 Very nice fair people here lived
 They gave us a respectful welcome grand
 Full of love, and now a good sendoff from their land
 Then both of us higher still soared
 In the Region of effort our bodies had endured*

Now it changed, subtler still growing
 Becoming extremely rarefied bodiless going
 No shape no colour but luminous in the extreme
 In this state we arrived at another place
 I can't give a description of it in detail
 Such effulgence here did prevail
 The earlier examples of luminosities, glows
 Pale in front of this grow
 Here spiritual force all limits crossed
 Lives here he who great strength possessed
 The Warriors, the powerful, the brave here reside
 In whom the Master Lord did abide
 The beauty here reached the extreme, it seemed
 Human form in ineffable immensity beamed
 Death can not visit this place
 Truth which is beyond words here predominates
 Perhaps this region is beyond the Attributed sphere
 The first step below the unattributed sphere
 Whatever existed here no form had
 But again not shapeless - a shape the shapeless did have
 The Region of Grace, its name the sister told me
 Like rain the boundless grace showered be
 Which flowed here as a constant spring free
 The sovereign devotees dyed in love
 Inhabited this sphere of beauty all above
 They loved God transcending calculating mind
 Whose forehead writ erased free from writ did they find
 They lived at this spot beautiful & fair
 Whom the Master called His own, His dear
 Who at the Master's Door are dyed in love
 Who sang the praises of the Immeasurable Lord
 True and ever lasting bliss free from deceit
 Enjoyment free from duality pure and complete
 Lives here, O my little mother sweet
 Just like the corona red hot around the sun
 The sphere appeared separate, yet connected one
 Just like that this region sparkled round the next
 My guide sister told me thus :
 She began, "Raj! Listen to what I say, ye
 What she said was the text of Japuji:
 "In the sphere of Grace power in the utterance be
 No other is there, no otherness to see
 There His mighty heroes hive
 Filled by God, in Him alive

Devotion bound in praise they dwell
 Their peerless beauty no words can tell
 They die not nor deluded be
 In whose minds, resides He
 Votaries from all worlds there reside
 In Perpetual bliss their minds abide."
 Having spoken this again spoke she
 Limits of time and space, boundaries and countries
 Don't surround this place dear know it fully
 This is omnipresent, pervading everywhere
 This is just not one country, be alert, aware
 But mother, Alas! I did not understand
 What that friend of truth did harangue
 Joy here beyond all limits was stealing
 Even less than a thoughtwave, just a passing feeling
 Crossed the mind through subtlety of my heart
 'May be this is the region where
 By his presence is gracing my husband fair'
 But the thoughtwave had hardly taken form yet
 When that sister spoke right to me; "Check
 Check your heart, sister, otherwise
 As soon as you have the thoughtwave,
 Your husband will arrive
 Dear, but this act does not become you
 His habitation is in the Region True
 The influence of maya is left behind, sister
 There is no trace of maya here, remember
 One who reaches here, ahead does pace
 He does not retreat, this being the region of grace
 The places which you saw before, below
 From there downwards it was possible to go
 But this and the next one region there be
 They are united, friend, carefully you see
 Stable is the Absolute God, Whose servant they became
 Stable are they and united with Dear God the same
 Either they live in Region of Truth or at this place rest
 Master God Himself His secrets knows the best
 With reverential love alert yourself
 Look in front at the Region of Truth.

ਏਸ ਉਚਾਰਣ ਨਾਲ -ਇਸ ਵਿਚ ਜੋ ਕਿਹਾ
 ਸਾਰਾ ਰੂਪ ਅਨੂਪ ਦੋਹਾਂ ਭਾਂਤ ਦਾ-
 ਦਿੱਸ ਪਿਆ ਤੇ ਨਾਲ ਮੈਂ ਬੀ ਹੋ ਗਈ
 ਓਨ੍ਹਾਂ ਵਰਗੀ ਇੱਕ, ਸੁਖਮ ਰੂਪ ਦੀ:
 ਕੀਕਰ ਕਹਾਂ ਬਨਾਇ ਜਾਚ ਨ ਆਵਦੀ।

ਸਾਰੇ ਸਨਗੇ ਆਪ ਜਾਣਨਹਾਰ ਏ,-
 ਗਜਾਨ ਇਨ੍ਹਾਂ ਵਿਚਕਾਰ ਸੀ ਬਹੁ ਮੁੱਲਵਾਂ।
 ਟਿਕੇ ਰੂਪ ਮਨ, ਮਾਉਂ! ਸਾਰੇ ਜਾਪਦੇ।
 ਰਹਿਤ ਕਾਮਨਾ ਓਹ, ਪਾਵਨ ਰੂਪ ਸੇ,
 ਬਲ ਬੁਧ ਨਾਲ ਸੁਹਾਉ ਵਿਚ ਆਨੰਦ ਦੇ।
 ਖੰਡ ਕਾਲ ਦੀ ਏਹ ਮੇਲਣ ਜਾਣਦੇ;
 ਵਿੱਥ' ਕਿ ਆਖੋ 'ਦੇਸ਼' ਜਾਣਨ ਭੇਤ ਏ।
 ਧਾਰਨ ਸੁੰਦਰ ਰੂਪ ਰੂਪ ਅਰੂਪਵੇਂ,
 ਮਿਲੇ ਜਗਤ ਦੇ ਨਾਲ ਜਗਤੋਂ ਵੱਖਰੇ।
 ਆਖਾਂ ਕੀ ਮੈਂ ਓਹੁ ਅਸਲੀ ਹਾਲ ਤੋਂ
 ਹੋਰੋਂ ਲੈ ਕੇ ਭਾਵ ਬਣਦਾ ਹੋਰ ਹੈ।
 ਤਾਂਤੇ ਅਗਲਾ ਹਾਲ ਦਿਆਂ ਸੁਣਾਇ ਮੈਂ।
 ਮਾਰ ਉਡਾਰੀ ਫੇਰ ਏਥੋਂ ਉੱਡੀਆਂ।
 ਸੂਖਮ ਤਰਲ ਜੁ ਏਹ ਮੇਰੀ, ਮਾਉਂ! ਸੀ।
 ਹੁਣ ਪਲਟੀ ਓ ਹੋਰ ਸੂਖਮ ਹੋ ਗਈ,
 ਆਨੰਦਮਯ ਬੀ ਵੱਧ, ਵੱਧ ਤੇਜੱਸਵੀ।
 ਪਹੁੰਚੇ ਸਾਂ ਇਕ ਥਾਉਂ ਉਸ ਤੋਂ ਸੋਹਿਣੇ।
 ਪੈਂਣ ਕਿ ਕਹੋ ਅਕਾਸ਼ ਉਸ ਤੋਂ ਸੂਖਮ
 ਏਥੇ ਸੀ ਕੁਈ ਚੀਜ਼ ਜਾਣੀ ਮੈਂ ਨਹੀਂ।
 ਸੁੰਦਰ ਸੀ ਏ ਥਾਉਂ, ਜਾਣੋਂ ਮੈਂ ਸੁੰਦਰਤਾ
 ਏਥੋਂ ਜਨਮ ਸੁ ਧਾਰ ਜਾਂਦੀ ਹੋਰ ਥੇ।
 ਮੰਗਲ, ਕਹੋ ਅਨੰਦ, ਮੰਜਾਂ ਪਜਾਰੀਆਂ
 ਖਿੜੀਆਂ ਵਾਂਗ ਗੁਲਾਬ ਆਪੇ ਏਸ ਥਾਂ।
 ਲੋਕੀ ਕਹਿਣ ਬਿਕੁੰਠ -ਪਰ ਉਹ ਚੀਜ਼ ਕੀ।
 ਇਕ ਇਕ ਏਥੇ ਜੀਵ ਰਚੇ ਬਿਕੁੰਠ ਹੈ।
 ਪ੍ਰੇਮ ਅਵਸਥਾ ਵੱਧ ਏਥੇ ਬਹੁਤ ਸੀ,
 ਪਜਾਰਿਆਂ ਸੰਦੇ ਮੇਲ ਦਿੱਸਣ ਏਸ ਥਾਂ,
 ਘਾੜਤ ਬਹੁਤ ਅਨੂਪ ਘੜੀਏ ਏਸ ਥਾਂ,
 ਬਾਣੀ ਸੂਖਮ ਅੱਤਿ ਸੂਖਮ ਫੁਰਨਿਓਂ
 ਏਥੇ ਧਾਰੇ ਰੂਪ ਬਹੁਤ ਅਨੂਪਮੰ।
 ਘੜੀਆਂ ਜਾਣੀ' ਇਸ ਥਾਉਂ ਉਹ ਉਹ ਘਾੜਤਾਂ
 ਉਪਕਾਰੀ, ਸੁਖਦਾਇ, ਗਜਾਨ ਸਰੂਪ ਜੋ।
 ਸੁਰਤ, ਮੱਤ, ਮਨ, ਬੁੱਧ, ਸੁਧਿ ਸਭ ਏਸ ਥਾਂ
 ਘੜੀਆਂ, ਅੰਮੀ! ਜਾਣ, ਆਖ ਨ ਮੈਂ ਸਕਾਂ।
 ਏਥੇ ਕਹਿੰਦੀ ਭੈਣ - "ਕੈਸਾ ਲੋਕ ਹੈ?
 "ਨਾਹੀਂ ਜਾਣੀ ਲੋਕ ਖੁੰਜੇ ਹੈ ਕਿਸੇ
 ਗਤੀ ਅਚਰਜ ਅਨੂਪ ਸਰਬ ਵਿਆਪ ਹੈ।"
 ਸਮਝ ਨ ਆਈ ਮੂਲ ਮੈਨੂੰ ਏਸ ਦੀ।
 ਫਿਰ ਇਕ ਸ਼ਬਦ ਅਲਾਪ ਓਥੇ ਹੋ ਪਿਆ।
 ਉਹ ਸੀ ਅਚਰਜ ਰਾਗ ਮਗਨ ਕਰਾਂਵਦਾ।
 ਮੈਂ ਸੁਣਿਆ ਉਹ ਮਾਉਂ, ਜਪੁਜੀ ਵਾਕ ਸੀ-
 ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥
 ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥
 ਤਾਕੀਆ ਗਲਾ ਕਬੀਆ ਨਾ ਜਾਹਿ ॥

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
 ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥
 ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥
 ਜੋ ਕੁਝ ਇਸਦਾ ਭਾਵ ਰੂਪ ਅਰੂਪ ਹੋ
 ਉੱਥੇ ਦਿੱਸੇ ਸਾਫ, ਤਦ ਮੈਂ ਸੋਚਿਆ:-
 ਏਥੇ ਮੇਰਾ ਕੰਤ ਪ੍ਰੀਤਮ ਹੋਇਗਾ।”
 ਫੁਰਨਾ ਮੈਨੂੰ ਏਹ ਫੁਰਦੇ ਸਾਰ ਹੀ
 ਬੋਲੀ ਮੇਰੀ ਭੈਣ ਮੈਂ ਵਲ ਤੱਕ ਕੇ:-
 ਫੁਰਨਾ ਤੇਰਾ ਆਪ ਏਸੇ ਥਾਉਂ ਤੇ
 ਰਚ ਪਯਾਰੇ ਦਾ ਰੂਪ ਤੈਨੂੰ ਦੱਸ ਸੀ,
 ਪਰ ਵਸਦਾ ਨਹਿੰ ਓਹ ਪਯਾਰੀ, ਏਸ ਥਾਂ।
 ਘਾੜਤ ਬਹੁਤ ਅਨੂਪ ਘੜੀਏ ਏਸ ਥਾਂ
 ਤੂੰ ਘੜ ਸਕਸੇਂ ਆਪ ਜੋ ਕੁਝ ਚਾਹਿੰ ਤੂੰ।
 ਲੈ ਫੁਰਨੇ ਨੂੰ ਰੋਕ ਅੱਗੇ ਚੱਲੀਏ।”
 ਡਾਢੇ ਸੁਹਣੇ ਲੋਕ ਵਸਦੇ ਏਸ ਥਾਂ
 ਸੁਹਣਾ ਕਰ ਸਤਿਕਾਰ ਭਰਿਆ ਪ੍ਰੇਮ ਦਾ
 ਦਿੱਤਾ ਸਾਨੂੰ ਤੋਰ ਅਪਨੇ ਦੇਸ ਤੋਂ।
 ਦੋਵੇਂ ਉਡੀਆਂ ਫੇਰ ਉਚੀਆਂ ਹੋਰ ਬੀ
 ਸਰਮ ਖੰਡ’ ਵਿਚ ਦੇਹ ਸਾਡੀ ਸੀ ਬਣੀ
 ਉਹ ਬਦਲੀ ਹੁਣ ਹੋਰ ਹੋਈ ਸੁਖਮੰ,
 ਅਤਿ ਸੁਖਮ ਉਹ ਹੋਇ ਲਗੇ ਵਿਦੇਹ ਸੀ;
 ਭਾਸੇ ਰੂਪ ਨ ਰੰਗ ਪਰ ਅਤਿ ਤੇਜ ਮੈ।
 ਏਸ ਰੂਪ ਵਿਚ ਆਇ ਪਹੁੰਚੇ ਹੋਰ ਥਾਂ।
 ਏਥੋਂ ਦਾ ਕੀ ਹਾਲ ਦੱਸਾਂ ਖੋਲ੍ਹਕੇ:
 ਐਸਾ ਏਥੇ ਤੇਜ ਜਿਸਦੇ ਸਾਮ੍ਹਣੇ
 ਪਹਿਲੇ ਸਾਰੇ ਤੇਜ ਦਿਸਦੇ ਮਾਤ ਸੇ।
 ਆਤਮ-ਜੋਰ ਅਪਾਰ ਹੱਦੋਂ ਲੰਘਿਆ
 ਏਥੇ ਕਰਦਾ ਵਾਸ ਸ਼ਕਤੀ ਵਾਲੜਾ।
 ਜੋਧ ਮਹਾਂਬਲਿ ਸੁਰ ਵਸਦੇ ਏਸ ਥਾਂ
 ਵਿੱਚ ਜਿਨ੍ਹਾਂ ਭਰਪੂਰ ਸਾਈਂ ਆਪ ਸੀ
 ਸੁੰਦਰਤਾ ਅਤਿ ਤੀਕ ਪਹੁੰਚੀ ਏਸ ਥਾਂ,
 ਰੂਪ ਅਕੱਥ ਅਪਾਰ ਲਸਦਾ ਦਿੱਸਦਾ।
 ਮੈਂਤ ਨ ਸਕਦੀ ਪਾਇ ਫੇਰਾ ਏਸ ਥਾਂ;
 ਸੱਚ ਫਿਰੇ ਪਰਧਾਨ ਕਿਹਾ ਨ ਜਾਇ ਜੋ।
 ਸਰਗੁਣ ਤੋਂ ਹੈ ਪਾਰ ਮਾਨੋ ਲੋਕ ਏ
 ਨਿਰਗੁਣ ਤੋਂ ਹੈ ਹੇਠ ਪਹਿਲਾ ਪੈਰ ਏ;
 ਜੋ ਕੁਝ ਸੀ ਇਸ ਥਾਉਂ ਉਸਦਾ ਰੂਪ ਨਾ,
 ਫਿਰ ਪਰ ਨਹੀਂ ਅਰੂਪ -ਰੂਪ ਅਰੂਪ ਸੀ।
 ਕਰਮਖੰਡ’ ਇਸ ਨਾਉਂ ਦਸਿਆ ਭੈਣ ਨੇ।
 ਬਖਸ਼ਿਸ਼ ਫਜ਼ਲ ਅਪਾਰ ਬਰਖਾ ਵਾਕੂਰੇ
 ਵਸਦਾ ਸੀ ਇਸ ਥਾਉਂ ਨਿੱਝਰ ਧਾਰ ਹੋ।
 ਭਗਤੀ ਦੇ ਸਿਰਮੌਰ ਰੱਤੇ ਪ੍ਰੇਮ ਜੋ
 ਵਸਦੇ ਸਨ ਇਸ ਲੋਕ ਸੁੰਦਰ ਅੱਤ ਦੇ:

ਕਰਦੇ ਪ੍ਰਭੂ ਨੂੰ ਪਯਾਰ ਲੇਖਯੋਂ ਪਾਰ ਹੋ।
 ਮਿਟੇ ਜਿਨ੍ਹਾਂ ਸਿਰ ਲੇਖ ਹੁਏ ਅਲੇਖਵੇਂ
 ਵਸਦੇ ਸੇ ਇਸ ਥਾਉਂ ਸੁੰਦਰ ਸੋਹਿਣੇ।
 ਸਾਈਂ ਦਿੱਤੇ ਆਖ ਜਿਹੜੇ “ਆਪਣੇ”,
 ਜੋ ਸਾਈਂ ਦੇ ਦੁਆਰ ਰੱਤੇ ਪ੍ਰੇਮ ਦੇ
 ਸਾਈਂ-ਸੁਜਸ ਅਪਾਰ ਕਰਦੇ ਸੇ ਰਹੇ।
 ਸੱਚਾ ਸਦਾ ਅਨੰਦ ਧੋਖਯੋਂ ਰਹਤਵਾਂ,
 ਨਿਰਮਲ ਤੇ ਨਿਰਦੁੰਦ ਪੂਰਨ ਮੈਂਜ ਦਾ
 ਏਥੇ ਕਰਦਾ ਵਾਸ: ਮੇਰੀ ਅੰਮੀਏ!
 ਟਿੱਕੀ ਸੂਰਜ ਦੁਾਲ ਜਿੱਕੁਰ ਤੇਜ ਦੀ
 ਮੰਡਲ ਭਾਸੇ ਵੱਖ ਜੁੜਿਆ ਨਾਲ ਹੀ
 ਦੇਵੇ ਹੈ ਝਲਕਾਰ ਤਿੱਕੁਰ ਲੋਕ ਏ
 ਅਗਲੇ ਖੰਡ ਉਦਾਲ ਡਲੁਕਾਂ ਮਾਰਦਾ
 ਰਹਬਰ ਮੇਰੀ ਭੈਣ ਮੈਨੂੰ ਦੱਸਿਆ।
 ਆਖਣ ਲੱਗੀ “ਰਾਜ! ਸੁਣ ਮੈਂ ਜੋ ਕਹਾਂ।”
 ਜੋ ਉਸ ਆਖਯਾ ਮਾਉਂ! ਜਪੁਜੀ ਪਾਠ ਸੀ :-
 ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ॥
 ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ॥
 ਤਿਥੈ ਜੋਧ ਮਹਾ ਬਲ ਸੂਰ॥
 ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ॥
 ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ॥
 ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ॥
 ਨਾ ਓਹਿ ਮਹਿ ਨ ਠਾਗੇ ਜਾਇ॥
 ਜਿਨਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ॥
 ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ॥
 ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ॥
 ਇਹ ਕੁਝ ਮੂੰਹੋਂ ਬੋਲ ਕਹਿੰਦੀ ਫੇਰ ਓ :-
 ਕਾਲ, ਦੇਸ ਦੀ ਕੈਦ ਵਿੱਥਾਂ ਹੱਦ ਦੀ
 ਘੇਰ ਰਹੀ ਇਸ ਥਾਉਂ ਜਾਣੀ ਨਾ ਸਖੀ!
 ਏਹ ਹੈ ਸਰਬਵਿਆਪ - ਸਾਰੇ ਪੂਰਿਆ,
 ਇੱਕ ਦੇਸ ਨਾ ਏਹ, ਰਹੀ ਸੁਚੇਤ ਤੂੰ।”
 ਪਰ ਅੰਮੀ! ਮੈਂ ਹਾਇ ਸਮਝੀ ਭੇਤ ਨਾ
 ਕੀ ਕਹਿੰਦੀ ਸੀ ਓਹ ਸਜਨੀ ਸੱਚ ਦੀ।
 ਪਰ ਸੀ ਓਥੇ ਸੁੱਖ ਹੱਦੋਂ ਲੰਘਿਆ।
 ਫੁਰਨੇ ਤੋਂ ਬੀ ਘੱਟ ਇਕ ਆਭਾਸ ਹੋ
 ਲੰਘਿਆ ਹਿਰਦੇ ਭਾਵ ਸੁਖਮ ਮੇਰਿਓ,-
 ਮਤ ਹੋਵੇ ਇਹ ਲੋਕ ਜਿੱਥੇ ਸੋਹਿਣਾ
 ਮੇਰਾ ਪ੍ਰੀਤਮ ਆਣ ਭਾਗ ਲਗਾ ਰਿਹਾ।
 ਪਰ ਫੁਰਨੇ ਨੇ ਰੂਪ ਹਿਰਦੇ ਮੈਂ ਅਜੇ
 ਧਾਰਯਾ ਸੀ ਨਾ ਠੀਕ ਬੋਲੀ ਉਹ ਸਖੀ :-
 ਰੋਕ ਰਿਦੇ ਨੂੰ ਭੈਣ! ਨਾਹਿ ਤ ਆਵਸੀ
 ਏਥੇ ਫੁਰਦੇ ਸਾਰ ਤੇਰਾ ਕੰਤ ਓ।
 ਪਰ ਏ ਕਰਨੀ ਬਾਤ ਤੈਨੂੰ ਨਾ ਬਣੇ।

ਉਸਦਾ ਸਖੀ! ਨਿਵਾਸ ਸੱਚੇ ਖੰਡ ਹੈ।
 ਮਾਯਾ ਦਾ ਪਰਭਾਵ ਪਿੱਛੇ ਰੈ ਗਿਆ
 ਮਾਯਾ ਮੁਸ਼ਕ ਨ ਰੇਖ ਏਥੇ ਜਾਣ ਤੂੰ।
 ਜੋ ਪੰਚੂਯਾ ਇਸਥਾਉਂ ਅੱਗੇ ਜਾਂਵਦਾ,
 ਮੁੜ ਪਿੱਛੇ ਨਾ ਜਾਇ, -ਬਖਸ਼ ਲੋਕ ਏ।
 ਪਿੱਛੇ ਪਿੱਛੇ ਥਾਉਂ ਦੇਖੋ ਜੋ ਤੁਸਾਂ
 ਓਥੋਂ ਹੇਠਾਂ ਜਾਣ ਸਕਦਾ ਹੋਇ ਸੀ।
 ਇਹ ਤੇ ਅਗਲਾ ਲੋਕ ਦੋਵੇਂ ਇੱਕ ਨੇ,
 ਜੁੜੇ ਮਿਲੇ ਹਨ ਨਾਲ ਸਖੀਏ ਦੇਖ ਲੈ।
 ਥਿਰ ਹੈ ਪਾਰ ਬ੍ਰਹਮ ਸੇਵਕ ਹੋ ਗਏ
 ਥਿਰ ਉਸ ਪਯਾਰੇ ਨਾਲ ਉਸ ਵਿਚ ਜਾ ਮਿਲੇ,
 ਕੈ ਵਸਦੇ ਸਚ ਖੰਡ ਕੈ ਥਿਰ ਏਸ ਥਾਂ,
 ਜਾਣੇ ਸਾਈਂ ਭੇਤ ਆਪਹਿ ਆਪਣੇ।
 ਸੋ ਹੁਣ ਪਯਾਰੀ ਤਯਾਰ ਤਕੜੀ ਹੋਇਕੇ
 ਅਦਬ ਪ੍ਰੇਮ ਦੇ ਨਾਲ ਆਪ ਸੁਆਰ ਕੇ
 ਦੇਖ ਸਾਮ੍ਹਣੇ ਵੇਲ ਸੱਚੇ ਖੰਡ ਨੂੰ।”

The Vision

*Saying thus Raj Kaur changed her side
 Who sat in the lap of her mother beloved
 Then embracing, smiling a little
 She said : Dear Mother, allow me
 Be all alert, be humble utterly
 So that I may describe what happened next
 Let us sit in a different pose of reverence
 Magnificent is that description of great effulgence
 Which should be said in utter awe, reverence
 And which should be listened in like awe, reverence
 Hearing this the mother sat cross-legged
 Outwardly humble, hearthumble, hands folded
 She sat beside, the very picture of veneration
 Just as Raj Kaur sat in respectful pose of veneration
 Now the rose lips opened and these words flowed out
 "Listen, O dear mother, when I my eyes lifted
 I looked and stared in front fixed
 It was an incandescence - a mass of light
 Boundless, unreachable, unfordable which had no shore
 Its flash could not be tolerated, (I could not bear)
 Like million flashes of lightning it coruscated
 To be able to reach it - I was unable
 I saw it clearly in front of me bright
 This was not the light of daily life
 That we see; it was of different colour
 Mother, what can I describe in detail?*

*No strength in my body, my tongue fails
There was between that light and us
A wonderful pleasantness spread thus
It was beyond intellect, beyond understanding
Just like subtle fragrance arose surrounding
Which those who enjoy it feel and see
Now that comfort-giving friend said to me
My access upto this level alone doth lie
Beyond it I can't go or fly.
Nor can I take you up with me
Open your eyes, from here peer
The country of your husband dear
This is that place, look at the effulgence well
Where Surat Singh went to live, to dwell
This is the Region of Truth, which without maya be
Everything is Soul, pure, entire, nothing nonsoul to see
Here only he reaches who from maya is free
Who has crossed mind, intellect; conscious, ego
The causal, ethereal and physical bodies three
Having crossed them, who becomes pure consciousness
Those who have penetrated their ownelves themselves
With self penetration has the union resulted
Those who were united did not separate remain
Reached here - the Region of Truth's domain
Here dwelling in God's form obtains
But those who have not reached this state
And those who grow equal to those who reached
Yes they are the people immersed in True love
United to God, they don't ever separate
They have access only up to this place
They do not go ahead from here
But this region, too, is united to that God dear
It's His love which pervades here
Love tingled me, when this I heard
In the state of love, love stirred
As if with great force it vibrated
Becoming love, love lovingly I watched
Bowing low, I paid obeisance to that effulgence, lustre
Bending again and again, I saluted that sister
Hail the guide! hail! great are you always
You have told me the city of No Sorrows
Grateful a million times, my thanks I give
That I have seen the city of the dear beloved
On this city may I be sacrificed*

Where my beloved his headquarters established
 May I be cut in four pieces for this city
 Which gave shelter to my friend dearie
 May I die for such a country, land
 Where went and settled my 'head crown'
 Where my husband is, that is pure completely
 May I sacrifice myself for the region daily
 Where my 'heart' has taken shelter finally
 O ye Swan Incarnation from this lake
 You have joined swans in your country back
 You enjoy yourself & in your country romp & caper
 You have become assimilated in the Maker
 Also indistinguishable from your friends by the way
 Separate from all, yet joined to everyone stay
 You enjoy the bliss of the Absolute one
 Wonderful! this land befits you fine
 Getting the wish to do good, you left this place
 Taking flight, you reached on the earth's surface
 For philanthropy to the world to do.
 Where crows, owls, foxes live, too
 Frogs, hog - deers, lions, snakes, scorpions true
 Cranes, swans, peacocks, parrots & cuckoos
 Live near each other in neighbourhood, vicinity
 But there is no love lost between them really
 They earn their livelihood by predation, greed
 With selfishness foremost they live on the earth, indeed
 Bound by self everything they do
 They do not know anyone free from selfishness, too
 Encircling the need-stuck they profit take
 Exploiting the needy they profit make
 Never do they love, void of selfishness
 They never abandon interest selfishness
 The selfishness - pierced people never
 Love the act of giving, abandoning that of taking (master)
 Such is the base, mean devoid of righteousness
 My birthplace, of myself of mean callousness
 Coming where you religion preached
 You were a Swan-Incarnation of truth
 I born of crow's race, mean & grovelling
 Was enamoured of the form of you the swan
 Forgetting the fact of my being, I tried my best
 To reach your level, my dearest
 I was a lizard by race
 Who the sandalwood rafter did embrace

*I was foolish, hail you the Swan-incarnation
 Great are you great are you always
 By showering grace abounding, disregarding the tribe honour
 You obliged the ignorant mean person like me
 But I foolish in the extreme, did not understand
 Black as ebony I was and black remained
 Who was fascinated by watching the looks
 Never did I remove my blackness
 I did not learn the unique art of separating milk from water
 You tried your best to initiate me
 But going far from initiation I remained
 Uninitiated ungodly blanket black, stained
 Impudent, the fault was in me, not you
 I loved the body, but away the swan flew
 Went back home, leaving crow country
 Swan meets swan, so you joined the swans
 Does the meeting of swan and crow last long?
 The crows are foolish not knowing ambrosia
 The swans possess pearls, and giving ambrosia
 Guru is all capable to change crow into swan, too
 "Disciples have faults" what can Guru Supreme do?
 I had all faults, you all blameless be
 Alas! I remained neglectful of your qualities
 I did not appreciate you the swan
 But you the Swan Incarnation, don't abandon
 Your habit of philanthropy befitting swans
 You have pulled the like of me, ignorant, mean
 From out of the blind well and called here
 Removing my darkness lighting me up, dear
 And showed the hidden secret
 This is not all; your own country
 You showed me by calling me near
 I am not worthy of it but great art you
 All credit to you and to your helpful nature
 This is a practice that the swans follow
 This is their nature not to remember
 The faults of other people, other fellows
 They ferry him across whom they adopt
 But you all other swans outdid
 Who can ferry the ungodly across, none capable?
 Never did any turn ungodly into godly?
 Countless sinners got across, hundreds of the wicked saved be
 No ungodly ferried across, check the books to see
 But look at the lofty beautiful nature of incomparable Guru Nanak - what*

*a wonder of wonder
 That has created so many swans
 Who ferry across adopting an ungodly in error
 That they themselves save from the ocean of terror
 Hail! hail! you my head crown, great always be
 Where did I live, where is my country?
 And where out of grace you have pulled me?
 In what words to thank you
 With what feeling on the face to express
 My thanks to you, how to praise you?
 But what to do, I can't leave (my dear)
 My real self even on reaching here?
 Alas! thoughtwaves other than thanking rise to dismay
 Primal Lord, shower grace, so that I may
 Forgetting myself become a picture of thanks in thanks, I pray
 So that moving amongst thanks, I thank rapt
 To scatter the fragrance of thanks in the world.
 Of everything I may lose consciousness except thanks
 And fulfil a hope of mine which still remains
 Give a glimpse of the form beautiful to me
 I am too small to demand such a thing from Thee
 I do not want to cross the limit of thanks
 But O well learned, I am helpless, a great ungodly
 I can not grow out of the habit of an ungodly
 Although I am getting gifts after gift
 Yet I am not satisfied, you see.
 Desire-pierced, more and more demands I make
 Your action transcends that of the swans
 My deeds worse than crows proved to be
 I understand, I know, yet demands I advance
 Highly self-willed great in impudence
 With a brightly burning lamp in hand, to light
 I fall into a well, a surprise of great might
 I am not thankful for what I received
 Because as yet I have not got what I want
 Ah, dear to me now a glimpse of thee grant
 Dear husband show your blessed face to me
 Take off the veil of light from thee
 I sigh for a sight, give a glimpse
 O worthy of a glimpse, give a glimpse
 Recognise your habit of showering grace
 By becoming kind, remove the curtain from face
 Remove the wimple show the light to me*

"Just hearing of separation from Thee
The beloved died without confirming
How can one in sorrow of separation
Find rest without his beloved earning?"

(P. 1100)

ਦਰਸ਼ਨ

ਰਾਜ ਕੌਰ ਇਹ ਆਖ ਪਾਸਾ ਪਰਤਿਆ,
ਬੈਠੀ ਸੀ ਹੁਣ ਤੀਕ ਕੁੱਛੜ-ਮਾਉਂ ਜੋ:
ਫਿਰ ਗਲਵਕੜੀ ਪਾਇ ਕੁਝ ਮੁਸਕਾਇਕੇ
ਕਹਿੰਦੀ:- 'ਆਗਯਾ ਦੇਹੁ ਮਾਤਾ ਪਯਾਰੀਏ!
'ਸਾਵਧਾਨ ਹੁਣ ਹੋਇ ਪੱਲਾ ਪਾ ਗਲੇ
ਮੂੰਹੋਂ ਕਰਾਂ ਉਚਾਰ ਅਗਲਾ ਹਾਲ ਮੈਂ:
ਲਈਏ ਹੋਰ ਬਣਾਇ ਬੈਠਕ ਅਦਬ ਦੀ।
ਡਾਢਾ ਹੈ ਉਹ ਹਾਲ ਤੇਜਾਂ ਵਾਲੜਾ,
ਅਤਿ ਭੈ ਅਦਬ ਸੁ ਨਾਲ ਕਹਿਣਾ ਚਾਹੀਏ:
ਸੁਣਨ ਬਣੇ ਭੈ ਨਾਲ ਅਦਬਾਂ ਨਾਲ ਓ।'
ਮਾਤਾ ਸੁਣ ਏ ਵਾਕ ਮਾਰੀ ਚੌਕੜੀ;
ਗਲ ਪੱਲਾ ਹਥ ਜੋੜ ਹਿਰਦੇ ਨਿੰਮ੍ਰਤਾ
ਬੈਠ ਗਈ ਸੀ ਕੋਲ ਅਦਬ ਸਰੂਪ ਹੋ।
ਜਿਵੇਂ ਅਦਬ ਦੇ ਨਾਲ ਬੈਠੀ ਰਾਜ ਸੀ!
ਹੁਣ ਖੁੱਲੇ ਬੁਲ੍ਹ ਸਿੱਪ ਨਿਕਲੇ ਵਾਕ ਏ-
ਸੁਣ ਹੋ ਪਯਾਰੀ ਮਾਉਂ! ਚੱਕੀ ਅੱਖ ਮੈਂ,
ਡਿੱਠਾ ਨੀਝ ਲਗਾਇ ਪਾਸੇ ਸਾਮ੍ਰਣੇ-
ਸੀ ਇਕ ਤੇਜ ਪ੍ਰਕਾਸ਼ -ਪੁੰਜ ਪ੍ਰਕਾਸ਼ ਦਾ-
ਬੇਹਦ ਅਗਮ ਅਥਾਹ ਪਾਰ ਉਰਾਰ ਨਾ,
ਝਲਕ ਡਲ੍ਹਕ ਚਮਕਾਰ ਜਾਇ ਨ ਝੱਲਿਆ;
ਲਹਿਰਾਂ ਖਾਵੇ ਐਉਂ ਕ੍ਰੋੜਾਂ ਬਿਜਲੀਆਂ
ਪੁੰਜ ਨ ਹੰਘਣ ਮੂਲ -ਹੋਣ ਨਿਕਾਰੀਆਂ;
ਦਮਕੇ ਦਿੱਸੇ ਸਾਫ ਮੈਨੂੰ ਸਾਮ੍ਰਣੇ।
ਚਾਨਣ ਇਹ ਨਾ ਸੀਗ ਜਿਹੜਾ ਦਿੱਸਦਾ
ਸਾਨੂੰ ਏਥੇ ਰੋਜ; ਉਹ ਵੰਨ ਹੋਰ ਦਾ।
ਖੋਲ੍ਹ ਕਹਾਂ ਕੀ ਹਾਲ ਜਾਇ ਨ ਦੱਸਿਆ
ਜੀਭ ਵਿੱਚ ਨਾ ਜ਼ੋਰ ਅੰਦਰ ਤਾਣ ਨਾਂ।
ਸਾਡੇ ਉਸਦੇ ਵਿੱਚ ਅਜਬ ਸੁਹਾਉ, ਮਾਂ!
ਸਮਝ ਅਕਲ ਤੋਂ ਦੂਰ, ਦਿੱਸੇ ਛਾਇਆ:
ਜਿੱਕੁਰ ਗਿਰਦ ਗੁਲਾਬ ਸੁਖਮ ਗੰਧ ਦਾ
ਛਾਇਆ ਰਹੇ ਸੁਹਾਉ, ਰਸੀਏ ਦੇਖਦੇ।
ਹੁਣ ਸੁਖ ਸਜਨੀ ਓਹ ਕਹਿੰਦੀ ਵਾਕ ਏ:-
ਇੱਥੋਂ ਤਾਈਂ ਪੌਚੁ ਮੇਰੀ ਹੋ ਸਕੀ
ਇਸ ਤੋਂ ਅੱਗੇ ਜਾਇ ਸਕਦੀ ਮੈਂ ਨਹੀਂ,
ਨਾਂ ਹੀ ਸਕਾਂ ਲਿਜਾਇ ਅੱਗੇ ਤੁੱਧ ਨੂੰ।
ਐਥੋਂ ਅੱਖਾਂ ਖੋਲ੍ਹ, ਨੀਝ ਲਗਾਇਕੇ
ਦੇਖ ਪਿਆਰਾ ਦੇਸ਼ ਅਪਣੇ ਕੰਤ ਦਾ:
ਦੇਖ ਤੇਜ ਦੀ ਵੱਲ, ਇਹ ਉਹ ਥਾਉਂ ਹੈ

ਜਿੱਥੇ ਸੁਰਤ ਸਿੰਘ ਜਾਕੇ ਵੱਸਿਆ।
 ਇਹ ਹੈ ਸੱਚਾ ਖੰਡ ਮਾਯਾ ਰਹਿਤ ਹੈ;
 ਆਤਮ ਸੁੱਫ ਨਿਰੋਲ 'ਨਾਤਮ (ਅਨਾਤਮ) ਕੁੱਝ ਨਾਂ।
 ਇੱਥੇ ਪਹੁੰਚੇ ਓਹ - ਮਾਇਆ ਰਹਿਤ ਜੋ
 ਮਨ ਬੁਧਿ ਚਿਤ ਹੰਕਾਰ ਚਾਰੇ ਅੰਤਰੇ,
 ਕਾਰਨ, ਲਿੰਗ ਸਬੁਲ ਤਿੰਨੇ ਦੇਹੀਆਂ,
 ਲੰਘ ਇਨ੍ਹਾਂ ਨੂੰ ਸੁੱਧ ਚੇਤਨ ਹੋਇਆ।
 ਜਿਨ੍ਹੇ ਪਛਾਤਾ ਆਪ ਅਪਣਾ ਆਪ ਹੈ,
 ਆਪ ਪਛਾਨਣ ਨਾਲ ਪਾਇਆ ਮੇਲ ਹੈ;-
 ਜੁੜੇ ਮਿਲੇ ਇਕ ਹੋਇ ਰਹੇ ਨ ਵੱਖਰੇ,
 ਉਹ ਪਹੁੰਚੇ ਇਸ ਥਾਉਂ - ਏ ਸਚ ਖੰਡ ਹੈ।
 ਵਾਸਾ ਵਿੱਚ ਸਰੂਪ ਇਸ ਥਾਂ ਹੋਂਵਦਾ।
 ਏਸ ਅਵਸਥਾ ਵਿੱਚ ਪਹੁੰਚੇ ਜੋ ਨਹੀਂ,
 ਪਰ ਪਹੁੰਚੇ ਤੇ ਤੁੱਲ ਜੋ ਹਨ ਹੋ ਰਹੇ
 ਹਾਂ, ਹਨ ਸੱਚੇ ਲੋਕ ਰੱਤੇ ਪ੍ਰੇਮ ਦੇ,
 ਮਿਲੇ ਰੱਬ ਦੇ ਨਾਲ ਵਿਛੜਨ ਨਾ ਕਦੇ।
 ਉਹਨਾਂ ਦੀ ਹੈ ਪੌਂਚੁ ਐਥੋਂ ਤੀਕਰੇ
 ਐਥੋਂ ਕਦਮ ਅਗੋਰ ਧਰਦੇ ਓ ਨਹੀਂ।
 ਪਰ ਇਹ ਬੀ ਹੈ ਲੋਕ ਮਿਲਿਆ ਓਸਨੂੰ।
 ਓਸੇ ਦਾ ਹੈ ਰੰਗ ਏਥੇ ਪਸਰਿਆ।”
 ਇਹ ਸੁਣ ਮੈਨੂੰ, ਮਾਇ! ਟੁੰਬਯਾ ਪ੍ਰੇਮ ਨੇ:
 -ਪ੍ਰੇਮ ਅਵਸਥਾਂ ਵਿੱਚ ਲਹਿਰਾ ਪ੍ਰੇਮ ਨੇ
 ਖਾਧਾ ਕਰਕੇ ਜ਼ੋਰ ਹੋਇ ਥਰਾਟ ਜਯੋਂ-
 ਮੈਂ ਹੋ ਪ੍ਰੇਮ ਸੁਪ੍ਰੇਮ ਤੱਕਾਂ ਪ੍ਰੇਮ ਨੂੰ।
 ਨਿਉਂ ਨਿਉਂ ਕਰਾਂ ਪ੍ਰਣਾਮ ਮੈਂ ਉਸ ਤੇਜ ਨੂੰ;
 ਝੁਕ ਝੁਕ ਕਰਾਂ ਨਮਾਮ ਅਪਨੀ ਭੈਣ ਨੂੰ:
 ਵਾਹ ਆਗੂ ਵਾਹ ਧੰਨ ਤੂੰ ਸਦ ਧੰਨ ਹੈਂ!
 ਦਿੱਤਾ ਮੈਨੂੰ ਦੱਸ ਬੇਗਮ ਹੈ ਪੁਰਾ,
 ਸੁਕਰ ਕਰਾਂ ਲਖ ਵੇਰ ਸੁਕਰ ਗੁਜ਼ਾਰਦੀ,
 ਡਿੱਠਾ ਸ਼ਹਿਰ ਸੁਮੇਰ ਪਯਾਰੇ ਵਾਲੜਾ।
 ਵਾਰੀ ਮੈਂ ਕੁਰਬਾਨ ਨਗਰੀ ਏਸ ਤੋਂ
 ਜਿੱਥੇ ਢੋਲੇ ਜਾਇ ਡੇਰਾ ਘੱਤਿਆ।
 ਚਉਖੰਨੀ ਬਲਿਹਾਰ ਤੈਥੋਂ ਸ਼ੈਰੂ ਵੇ!
 ਦਿੱਤਾ ਜਿਨ ਬਿਸਰਾਮ ਮੇਰੇ ਮਿੱਤ੍ਰ ਨੂੰ।
 ਵਾਰੇ ਵਾਰੇ ਜਾਉਂ ਐਸੇ ਦੇਸ਼ ਤੋਂ
 ਸਾਈਂ ਸਿਰ ਦੇ ਤਾਜ ਜਿਥੇ ਜਾ ਟਿਕੇ।
 ਹੈਵੇ ਸਗਲ ਪਵਿੱਤ ਜਿੱਥੇ ਕੰਤ ਹੈ।
 ਸਦਕੇ ਜਾਵਾਂ ਨਿਤ ਐਸੇ ਖੰਡ ਤੋਂ
 ਜੀ ਸੁਹਣੇ ਨੇ ਜਾਇ ਜਿੱਥੇ ਲਾ ਲਿਆ।
 ਹੇ ਤੂੰ ਹੰਸ ਅਵਤਾਰ ਸਰਵਰ ਏਸ ਦੇ!
 ਪਹੁੰਚਯੋਂ ਅਪਨੇ ਦੇਸ਼ ਹੰਸਾਂ ਵਿੱਚ ਆ।
 ਕਰਨੈਂ ਮੌਜ ਅਨੰਦ ਅਪਨੇ ਦੇਸ਼ ਤੂੰ।
 ਹੋਇਆ ਨਾਲ ਅਭੇਦ ਸਿਰਜਨਹਾਰ ਦੇ,

ਨਾਲੇ ਹੋਇ ਅਭੇਦ ਨਾਲ ਪਿਆਰਿਆਂ,
 ਨਾਲੇ ਹੋਕੇ ਵੱਖ ਮਿਲਿਆ ਸਾਰਿਆਂ
 ਮਾਣੇ ਮੌਜ ਅਪਾਰ ਬ੍ਰਹਮਾਨੰਦ ਦੀ।
 ਵਾਹ ਵਾ ਏਹੋ ਠੀਕ ਤੇਰਾ ਦੇਸ ਹੈ;
 ਪਾ ਉਮੰਗ ਉਪਕਾਰ ਏਥੋਂ ਤੂੰ ਤੁਰਜੋਂ
 ਮਾਰ ਉਡਾਰੀ ਹੇਠ ਪਹੁੰਚਜੋਂ ਭੂਮਿ ਤੇ
 ਕਰਨੇ ਹਿਤ ਉਪਕਾਰ ਸਾਰੇ ਜੱਗ ਦਾ।
 ਜਿੱਥੇ ਵਸਦੇ ਕਾਗ, ਉੱਲੂ, ਲੂਮੜੀ,
 'ਡੱਢੂ, ਪਾੜ੍ਹੇ, ਸ਼ੇਰ, ਸੱਪ, ਅਨੂਹਿਆਂ,
 'ਬਗਲੇ; ਹੰਸ, ਸੁ ਮੋਰ, ਤੋਤੇ, ਕੋਇਲਾਂ,
 '-ਵੱਸਣ ਕੋਲੋਂ ਕੋਲ ਰਹਿੰਦੇ ਗ੍ਰਾਂਥ ਹੀ
 ਪਰ ਨਹਿੰ ਕਰਦੇ ਪਯਾਰ ਆਪੋ ਵਿੱਚ ਨੇ
 ਇਕ ਦੂਜੇ ਨੂੰ ਖੋਹ ਰੋਜ਼ੀ ਤੋਰਦੇ।
 ਗਉਂ ਨੂੰ ਰਖਦੇ ਮੁੱਖ ਧਰਤੀ ਵੱਸਦੇ;
 ਗਉਂ ਦੇ ਬੱਧੇ ਸੱਭ ਲੀਕਾਂ ਕੱਢਦੇ
 ਗਉਂ ਤੋਂ ਖਾਲੀ ਹੋਇ ਜਾਣਨ ਨਾ ਕਿਸੇ।
 ਲੋੜ ਫਸੇ ਨੂੰ ਘੋਰ ਲਾਹਾ ਕੱਢਦੇ;
 ਗਉਂ ਫਾਥੇ ਨੂੰ ਖੋਹ ਲਾਭ ਉਠਾਉਂਦੇ,
 ਕਰਦੇ ਨਹੀਂ ਪਿਆਰ ਗਉਂ ਤੋਂ ਸੱਖਣਾ,
 ਸੁਾਰਥ, ਗਰਜ ਤਿਆਗ ਕਰਦੇ ਨਾਂ ਕਦੀ।
 ਦੇਣੇ ਸੌਦਾ ਪਯਾਰ ਲੈਣਾ ਤਯਾਗ ਕੇ
 ਕਰਦੇ ਕਦੀ ਨ ਏਹ ਸੁਾਰਥ ਕੁੱਠੜੇ।
 ਐਸੀ ਨੀਚ; ਅਧੀਨ, ਧਰਮੋਂ ਸੱਖਣੀ
 ਜਨਮਭੂਮਿ ਹੈ ਹਾਇ! ਮੋਹੀ ਨੀਚ ਦੀ,
 ਜਿੱਥੇ ਆਕੇ ਆਪ ਧਰਮ ਪ੍ਰਚਾਰਿਆ।
 ਤੁਸੀਂ ਹੰਸ-ਅਵਤਾਰ ਹੈਸੋ ਸੱਚ ਦੇ,
 ਮੈਂ ਕਾਵਾਂ ਦੀ ਬੰਸ ਨੀਵੀਂ ਮੈਂ ਅਸਾਂ,
 ਮੋਹੀ ਦੇਖ ਸਰੂਪ ਤੇਰਾ ਹੰਸ ਦਾ;
 ਅਸਲਾ ਅਪਨਾ ਭੁੱਲ ਹੰਭਲਾ ਮਾਰਿਆ
 ਕਿਵੇਂ ਪੌਂਚੁ ਮੈਂ ਜਾਉਂ ਤੇਰੀ ਪੌਂਚੁ ਨੂੰ।
 ਕਿਰਲੀ ਸੀਗੀ ਜਾਤ, ਜੱਫਾ ਮਾਰਿਆ
 ਚੰਦਨ ਦੇ ਸ਼ਹਤੀਰ ਮੂਰਖ ਮੱਤ ਮੈਂ।
 ਧੰਨ ਹੰਸ ਅਵਤਾਰ! ਤੂੰ ਸਦ ਧੰਨ ਹੈਂ!
 ਕਰਕੇ ਕਿਰਪਾ ਢੋਰ ਤਜ ਕੁਲ ਲਾਜ ਨੂੰ
 ਕਿਰਤਾਰਥ ਕਰ ਲੀਨ ਨੀਚ ਅਜਾਨ ਮੈਂ।
 ਪਰ ਮੈਂ ਮੂਰਖ ਅੱਤਿ ਸਮਝੀ ਨਾਂ ਰਤੀ।
 ਸਾਂ ਮੈਂ ਕਾਲੀ ਬੰਬ, ਕਾਲੀ ਹੀ ਰਹੀ:
 ਕੇਵਲ ਰੂਪ ਨਿਹਾਲ ਮੋਹੀ ਮੈਂ ਗਈ;
 ਦੂਰ ਨ ਕੀਤੀ ਮੂਲ ਕਾਲਖ ਆਪਣੀ।
 ਸਿੱਖੀ ਤੈਥੋਂ ਨਾਹਿੰ ਜਾਚ ਅਨੋਖੜੀ
 ਦੁੱਧੋਂ ਪਾਣੀ ਅੱਡ ਕਰਨੇ ਵਾਲੜੀ।
 ਤੂੰ ਲਾ ਜਤਨ ਅਪਾਰ ਮੈਨੂੰ ਜੋਗ ਦੇਂ;
 ਮੈਂ ਜੋਗੀ ਹੋ ਦੂਰ ਰਹਾਂ ਅਜੋਗਵੀਂ।

ਮੈਂ ਸਾਕਤ ਸਾਂ ਢੀਠ ਕਾਲੀ ਕੰਬਲੀ;
 ਸੀ ਮੇਰੇ ਵਿਚ ਚੁੱਕ ਦੋਸ ਨ ਸੀ ਤੁਸਾਂ;
 ਰਹੀ ਪਯਾਰਦੀ ਦੇਹ, ਉੱਡੇ ਹੰਸ ਓ।
 ਗਏ ਘਰਾਂ ਨੂੰ, ਛੱਡ ਕਾਗਾਂ ਦੇਸ ਨੂੰ।
 ਹੰਸ ਹੰਸ ਦਾ ਮੇਲ ਹੰਸੀਂ ਜਾ ਮਿਲੇ।
 ਰੋਂਦੇ ਰਹਿ ਗਏ ਕਾਉਂ ਕਰਮਾਂ ਆਪਣੇ।
 ਹੰਸ ਕਾਉਂ ਦਾ ਮੇਲ ਕਦ ਤਕ ਨਿੱਭਦਾ:
 ਮੂਰਖ ਹੁੰਦੇ ਕਾਉਂ ਅੰਮ੍ਰਿਤ-ਸਾਰ ਨਾ।
 ਮੌਤੀ ਹੰਸਾਂ ਪਾਸ, ਅੰਮ੍ਰਿਤ ਦੇਵਦੇ।
 “ਕਾਗਉ ਹੰਸ ਕਰੇਇ” ਗੁਰ ਸਮਰੱਥ ਹੈ।
 “ਜਉ ਸਿਖਾਂ ਮੈਂ ਚੂਕ” ਸਤਿਗੁਰ ਕੀ ਕਰੇ ?
 ਸਭ ਅਉਗਣ ਮੈਂ ਵਿੱਚ ਤੂੰ ਨਿਰਦੋਸ ਸੈਂ:
 ਗੁਣ ਤੇਰੇ ਤੋਂ ਹਾਇ! ਰਹੀ ਅਵੇਸਲੀ;
 ਕਦਰ ਨ ਪਾਈ ਮੂਲ ਤੇਰੀ ਹੰਸ ਦੀ।
 ਪਰ ਤੂੰ ਹੰਸ ਅਵਤਾਰ, ਛੱਡੀ ਮੂਲ ਨਾਂ
 ਹੰਸਾਂ ਵਾਲੀ ਬਾਣ ਪਰਉਪਕਾਰ ਦੀ।
 ਮੇਰੇ ਜਿਹੀ ਅਜਾਣ ਨਿਰਗੁਣ ਨੀਚ ਨੂੰ
 ਅੰਧ ਕੂਪ ਤੋਂ ਖਿੱਚ ਸੱਦਯਾ ਏਸ ਥਾਂ;
 ਕੀਤਾ ਦੁਰ ਅਨੁਰ ਬਖਸ਼ਯਾ ਚਾਨਣਾ,
 ਦਿੱਤਾ ਸੱਭ ਦਿਖਾਲ ਲੁਕਿਆ ਭੇਤ ਜੋ।
 ਇੱਥੇ ਹੀ ਨਾ ਬੱਸ ਅਪਣੇ ਦੇਸ ਦਾ
 ਦਿੱਤਾ ਰੂਪ ਦਿਖਾਲ ਨੇੜੇ ਸੱਦ ਕੇ।
 ਮੈਂ ਇਸ ਲਾਇਕ ਨਾਹਿ, ਪਰ ਤੂੰ ਧੰਨ ਹੈਂ!
 ਸਭ ਵਡਿਆਈ ਤੁੱਧ, ਤੇਰੇ ਬਿਰਦ ਨੂੰ।
 ਹੰਸਾਂ ਦੀ ਇਹ ਗੀਤ ਬਿਰਦ ਓ ਆਪਣਾ
 ਸਦਾ ਨਿਬਾਹੁਣ, ਐਬ ਨਹੀਂ ਚਿਤਾਰਦੇ:
 ਦੇਵਣ ਪਾਰ ਲੰਘਾਇ ਲੜ ਜਿਸ ਲਾਂਵਦੇ।
 ਪਰ ਤੂੰ ਕੀਤਾ ਵੱਧ ਸਭ ਤੋਂ ਵੱਧਕੇ।
 ਸਾਕਤ ਤਾਰ ਕੌਣ? ਕੋ ਸਮਰੱਥ ਨਾਂ,
 ਸਾਕਤ ਕਰੇ ਕਦੀਕੁ? ਮੂਲੋਂ ਨਾਂ ਕਦੀ।
 ਪਾਪੀ ਤਰੇ ਅਨੇਕ, ਖੋਟੇ ਸੈ ਬਚੇ,
 ਸਾਕਤ ਤਰਜੋ ਨ ਕੋਇ, ਖੋਜੋ ਪੋਥੀਆਂ।
 ਐਪਰ ਦੇਖੋ ਆਣ ਉੱਚਾ ਸੋਹਿਣਾ,
 ਨਾਨਕ ਬਿਰਦ’ ਅਨੂਪ ਅਚਰਜ ਅੱਤ ਦਾ।
 ਪੈਦਾ ਕੀਤੇ ਹੰਸ ਐਸੇ ਏਸਨੇ
 ਸਾਕਤ ਨੂੰ ਲੜ ਲਾਇ ਤੋੜ ਨਿਬਾਹੁਦੇ,
 ਲੈਂਦੇ ਆਪ ਉੱਬਾਰ ਭਉ ਦੇ ਸਾਗਰੋਂ।
 ਧੰਨ ਧੰਨ ਸਿਰਤਾਜ ਤੂੰ ਸਦ ਧੰਨ ਹੈਂ!
 ਕਿੱਥੇ ਮੇਰੀ ਭੂਮਿ ਕਿੱਥੇ ਦੇਸ ਹੈ ?
 ਕਿੱਥੇ ਕਿਰਪਾ ਧਾਰ ਮੈਨੂੰ ਖਿੱਚਿਆ ?
 ਕਿਸ ਮੂੰਹ ਸੁਕਰ ਅਲਾਉਂ ਤੁੱਧ ਸਲਾਹੀਆਂ,
 ਕਿਸ ਮੁਖ ਸੁਕਰ ਸੁਣਾਉਂ, ਜਸ ਕਿਸ ਮੁੱਖੜੇ।
 ਇੱਥੇ ਬੀ ਪਰ ਪਹੁੰਚ ਅਸਲਾ ਆਪਣਾ
 ਛੁਟਦਾ ਮੈਥੋਂ ਨਾਹਿ, ਦੱਸੋਂ ਕੀ ਕਰਾਂ ?

ਫੁਰਨੇ ਫੁਰਦੇ, ਹਾਇ! ਸ਼ੁਕਰੋਂ ਬਾਹਿਰੇ।
 ਕਰੋ ਕ੍ਰਿਪਾ ਪ੍ਰਭੂ ਆਪ ਵਿੱਚੇ ਸ਼ੁਕਰ ਦੇ
 ਸ਼ੁਕਰ ਰੂਪ ਹੋ ਜਾਉ, ਆਪਾ ਵਿੱਸਰਾਂ;
 ਮਸਤ ਸ਼ੁਕਰ ਵਿਚਕਾਰ ਕਰਦੀ ਸ਼ੁਕਰ ਮੈਂ
 ਫਿਰਾਂ ਸ਼ੁਕਰ ਦੀ ਗੰਧ ਜਗਤ ਖਿਲਾਰਦੀ;
 ਰਹੇ ਨ ਸ਼ੁਕਰੋਂ ਬਾਝ ਸੁਰਤੀ ਹੋਰ ਮੈਂ।
 ਪੂਰੇ ਜਾਂ ਇਕ ਆਸ ਮੇਰੀ ਜੋ ਰਹੀ:
 ਦੇਵੋ ਝਲਕ ਦਿਖਾਇ ਸੁੰਦਰ ਰੂਪ ਦੀ।
 ਮੂੰਹ ਛੋਟੇ ਦੀ ਗੱਲ ਸਜਦੀ ਹੈ ਨਹੀਂ,
 ਹੱਦ ਸ਼ੁਕਰ ਦੀ ਟੱਪ ਲਾਘਦੀ ਹੈ ਨਹੀਂ,
 ਪਰ ਕੀ ਕਰਾਂ? ਸੁਜਾਨ! ਸਾਕਤ ਭਾਰੀਆਂ,
 ਸਾਕਤ ਵਾਲੀ ਬਾਣ ਛੁਟਦੀ ਹੈ ਨਹੀਂ।
 ਮਿਲਦੀ ਦਾਤੋਂ ਦਾਤ ਰਜਦੀ ਹਾਂ ਨਹੀਂ:
 ਮੰਗਾਂ ਹੋਰੋਂ ਹੋਰ ਤ੍ਰਿਸ਼ਨਾ ਕੁੱਠੀਆਂ।
 ਤੂੰ ਹੰਸਾਂ ਤੋਂ ਵੱਧ ਕੀਤੀ ਕਾਰ ਹੈ,
 ਮੈਂ ਕਾਵਾਂ ਤੋਂ ਵੱਧ ਸਾਕਤ ਨਿੱਕਲੀ,
 ਸਮਝਾਂ, ਜਾਣਾਂ ਫੇਰ ਮੰਗਾਂ ਮੰਗਦੀ:
 ਹਠ ਧਰਮੀ ਹੈ ਢੇਰ - ਪੱਕੀ ਢੀਠਤਾ।
 ਲਟਲਟ ਬਲਦਾ ਹੱਥ ਦੀਵਾ, ਸੱਚ ਹੈ
 ਫਿਰ ਡਿੱਗਾਂ ਮੈਂ ਖੂਹ; ਅਚਰਜ ਦੇਖਣਾ।
 ਜੋ ਮਿਲਿਆ ਮੈਂ ਓਸ ਨ ਸ਼ੁਕਰ ਗੁਜ਼ਾਰਦੀ,
 ਅਜੇ ਨ ਮਿਲਿਆ ਜੋਇ ਮੰਗਾਂ ਓਸ ਨੂੰ।
 ਮੈਂ ਮੰਗਾਂ ਹੁਣ ਹਾਇ! ਦਰਸ ਪਿਆਰਿਆ!
 ਦੇਵੋ ਦਰਸ ਦਿਖਾਲ ਪਜਾਰੇ ਕੰਤ ਜੀ,
 ਲੇਵੋ ਘੁੰਡ ਉਤਾਰ ਚਾਨਣ ਵਾਲੜਾ,
 ਤਰਸਾਂ ਦਰਸਨ ਜੋਗ, ਦਰਸਨ ਦੇ ਦਿਓ।
 ਅਪਣਾ ਬਿਰਦ ਪਛਾਣ ਕਿਰਪਾ ਆਪਣੀ,
 ਅਪਣੀ ਕਰਕੇ ਮੇਰੂ ਪੜਦਾ ਚੱਕ ਕੇ
 '—ਕਰ ਬੁਰਕੇ ਨੂੰ ਦੂਰ- ਨੂਰ ਦਿਖਾ ਦਿਓ।

ਵਿਛੋੜਾ ਸੁਣੇ ਡੁਖੁ ਵਿਣੁ ਡਿਠੇ ਮਰਿਓਦਿ॥ ਬਾਝੁ ਪਿਆਰੇ ਆਪਣੇ ਬਿਰਹੀ ਨਾ
 ਧੀਰੋਦਿ॥ ਪੰਨਾ - 1100

*In the name of Guru Nanak the Guru Supreme,
 The Image of Truth, I cry for help anon
 The love which you have for him
 Which is beyond all limits on and on goes its race
 Just for the sake of that show dear your face
 The Aigretted Lord loves you a lot, all the same
 For the sake of that love - in its name
 Show your face without a moment's delay, later do
 Just what the Lord pleases, what pleases you
 In the speedy flow of love, I am crazy gone
 I babble on rudely or respectfully what comes to my tongue
 As if everything is bursting out from my heart*

Now I see in front of me as follows, sweet heart
 Incandescence of Region of Truth was waving
 It sparkled with such a glare
 That it could not be borne, it could not be stared
 A bigger beam of light emerged from this
 From incandescence, a radiance flowed out
 It scintillated with a miraculous lustre
 Which revealed a throne - a throne of wonder
 On which were seated, the Ten Emperors
 The Kings of kings, the Gurus Supreme beautiful
 More than light their form of light strong was made
 Their form radiance of light outweighed
 They looked one, although they seemed ten
 At their lotus feet, love lost lay the man
 My dear, my beloved, my husband
 "Lord who art unrealizable, Thy hand the Pen hold
 Where with on foreheads destiny Thou dost record
 Indescribable Thy form, yet with all beings involved
 My tongue your laudation is unable to express
 Nanak by your sight is charmed, blest
 And to you is a sacrifice"
 I was charmed, mother, seeing the vision, myself
 Still as a statue stood my mind was given away
 O mum! "I" and "my" was there gone
 Who was the seer, seeing whom
 Even this difference took wing
 I forgot myself I forgot everything
 But a memory of that time strikes, comes
 When that dear friend seemed one alone
 Although that relish is spread, it seems
 In the sky, Hades, all around it beams.
 One beloved, one sight, one bliss to see
 One they seemed to become all three
 Shoreless, they scintillated, sparkled extremely
 The three were one, the one were three
 The three were indistinguishable, different appeared yet to be
 If I say different, I am wrong & slip
 If I say they were one, even then I trip
 It can't be put in any way in words, mother
 One can't know till one himself see
 Without seeing it, no relish comes to be.

ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਵ ਸੱਤ ਸਰੂਪ ਦੀ
 ਦਿਆਂ ਦੁਹਾਈ ਤੁੱਧ -ਪਾਵਾਂ ਵਾਸਤਾ-
 ਤੇਨੂੰ ਓਨ੍ਹਾਂ ਨਾਲ ਜਿਹੜਾ ਪ੍ਰੇਮ ਹੈ

ਹੈ ਓਹ ਹੱਦੋਂ ਵੱਧ - ਉਸਦਾ ਅੰਤ ਨਾ,
 ਉਸਦੀ ਖਾਤਰ ਕੰਤ! ਮੁੱਖ ਦਿਖਾਵਣਾ।
 ਕਲਗੀਆਂ ਵਾਲਾ ਪਜਾਰ ਤੈਨੂੰ ਹੈ ਕਰੇ,
 ਖਾਤਰ ਓਸ ਪਿਆਰ - ਉਸਦੇ ਵਾਸਤੇ-
 ਇਕ ਦਮ ਦਰਸ ਦਿਖਾਲ, ਪਿਛੋਂ ਸੌ ਕਰੀ
 ਭਾਣਾ ਜੋ ਕੁਝ ਹੋਇ ਸਾਈਂ! ਆਪ ਦਾ।
 ਪ੍ਰੇਮ ਪ੍ਰਵਾਹ ਦੇ ਵੇਗ ਕੰਮਲੀ ਹੋ ਗਈ
 ਅਦਬ, ਬਿਅਦਬ, ਅਜੋਗ ਜੋ ਮੁੱਹ ਆ ਗਿਆ
 ਨਿਕਲਜਾ ਅੰਦਰ ਪਾੜ ਮਾਨੋਂ ਮੇਰਿਓਂ,
 ਇਹ ਦੇਖਾਂ ਹੁਣ ਮਾਇ! ਵਰਤਜਾ ਸਾਮ੍ਹਣੇ:-
 ਸੱਚਖੰਡ ਦਾ ਤੇਜ ਲਹਿਰੇ ਮਾਰਦਾ
 ਦੇਕੇ ਝਲਕ ਅਨੂਪ ਝਲਕਜਾ ਐਕੁਰਾਂ
 ਝੱਲਜਾ ਜਾਇ ਨ ਤੇਜ ਡਿੱਠਾ ਜਾਇ ਨਾਂ।
 ਇੱਕ ਪ੍ਰਕਾਸ਼ੋਂ ਹੋਰ ਵੱਡਾ ਨਿਕਲਦਾ,
 ਤੇਜੋਂ ਤੇਜ ਪ੍ਰਕਾਸ਼ ਉਮਡੀ ਆਂਵਦਾ।
 ਅੰਤ ਤੇਜ ਦਾ ਤੇਜ ਝਲਕਾਂ ਮਾਰਕੇ
 ਚਮਤਕਾਰ ਚਮਕਾਰ ਦੇ ਕੇ ਲਿਸ਼ਕਿਆ
 ਦਿੱਤਾ ਜਿਸ ਦਿਖਲਾਇ ਅਚਰਜ ਰੂਪ ਏ:
 ਤਖਤ ਇਕ ਤੇਜ ਸਰੂਪ ਉਸਤੇ ਰਾਜਦੇ
 ਦਸ ਪਤਿਸ਼ਾਹੀਆਂ ਆਪ ਸਤਿਗੁਰ ਸੋਹਿਣੇ।
 ਤੇਜੋਂ ਤੇਜ ਵਧੀਕ ਸਭ ਤੋਂ ਵੱਧ ਕੇ
 ਗਜਾਨ ਤੇਜ ਤੋਂ ਵੱਧ ਉਨ੍ਹਾਂ ਸਰੂਪ ਸੀ।
 ਦਿੱਸਣ ਇੱਕੋ ਰੂਪ ਦਸ ਭਾਸਦੇ।
 ਚਰਨਾਂ ਕਮਲਾਂ ਵਿੱਚ ਮੱਤਾ ਪ੍ਰੇਮ ਦਾ
 ਬਿਰਾਜ ਰਿਹਾ ਸੀ ਆਪ ਸਾਈਂ ਮੇਰੜਾ।

ਹਾਥਿ ਕਲੰਮ ਅਗੰਮ ਮਸਤਕਿ ਲੇਖਾਵਤੀ॥
 ਉਰਝਿ ਰਹਿਓ ਸਭ ਸੰਗਿ ਅਨੂਪ ਰੂਪਾਵਤੀ॥
 ਉਸਤਤਿ ਕਹਨੁ ਨ ਜਾਇ ਮੁਖਹੁ ਤੁਹਾਰੀਆ॥
 ਮੋਹੀ ਦੇਖਿ ਦਰਸੁ ਨਾਨਕ ਬਲਿਹਾਰੀਆ॥

ਮੋਹਿਤ ਹੋਈ, ਮਾਉਂ! ਦਰਸਨ ਦੇਖਕੇ
 ਮੂਰਤ ਵਾਂਗ ਅਚੱਲ, ਮਨ ਹਰਿ ਮੈਂ ਗਿਆ,
 ਭੁੱਲੀ ਅਪਣਾ ਆਪ, ਸਭ ਕੁਝ ਭੁੱਲਿਆ,
 'ਮੈਂ' 'ਮੇਰੀ' ਹੋ ਮਾਉਂ! ਓਥੇ ਨਾ ਰਹੀ।
 ਦੇਖਣ ਵਾਲਾ ਕੌਣ ਕਿਸ ਨੂੰ ਦੇਖਦਾ?
 ਇਤਨੀ ਵੀ ਵਿਥ ਦੂਰ ਹੋਈ ਨਾਲ ਹੀ।
 ਪਰ ਇਕ ਆਵੇ ਯਾਦ ਵੇਲੇ ਓਸਦੀ:
 ਇੱਕ ਦਿਸੇਂਦਾ ਆਪ ਪਜਾਰਾ ਮਿੱਤ੍ਰ ਓ;
 ਦਿੱਸਣ ਵਾਲਾ ਸ੍ਰਾਦ ਭਾਸੇ ਛਾਇਆ
 ਵਿੱਚ ਅਕਾਸ ਪਤਾਲ ਚਾਰ ਚੁਫੇਰੜੇ।
 ਇਕ ਪਿਯ, ਇਕ ਦੀਦਾਰ ਇੱਕ ਅਨੰਦ ਸੀ;

ਤਿੰਨੇ ਇੱਕ ਸਰੂਪ ਬਣਕੇ ਇੱਕ ਹੀ
 ਝਲਕਣ ਡਲੁਕਣ ਅੱਤ ਪਾਰਾਵਾਰ ਨਾ।
 ਤਿੰਨੇ ਇੱਕੋ ਇੱਕ ਇੱਕੋ ਤਿੰਨ ਸੇ;
 ਤਿੰਨੇ ਭਏ ਅਭੇਦ ਦਿੱਸਣ ਵੱਖਰੇ।
 ਜੇ ਆਖਾਂ ਸੇ ਵੱਖ ਤਾਂ ਭੀ ਠੀਕ ਨਾਂ;
 ਜੇ ਆਖਾਂ ਸੇ ਇੱਕ ਤਾਂ ਭੀ ਭੁੱਲਦੀ।
 ਕਿਹਾ ਨ ਕਿਸਹੀ ਡੌਲ, ਮਾਏ! ਜਾਂਵਦਾ;
 ਪਤਾ ਨ ਡਿੱਠੇ ਬਾਝ ਸਕਦਾ ਲੱਗ ਹੈ;
 'ਡਿੱਠੇ ਬਾਝ ਸੁਆਦ, ਆਵੇ ਹੈ ਨਹੀਂ।'

DESCENT

*Now stroking her forehead crying "oh!"
 The queen said "Mother, the Eternal be thanked
 If all the pores become the tongues
 Uttering thanks once, utter million times
 Through them always thanks to Him utter as long as we live
 Yet even then we can't say an iota of it
 The value of our thanks no more be
 Just like one particle of endless sands
 Although our thanks have little value
 Yet even then it becomes us to thank Him, too
 Now listen to what happened next, o lovely mother!
 His sight, of which I have already told you
 What a shaft sharp like lightning
 Even lightning takes longer to flash
 This seeing took less than the flash
 Very quickly, it went out of sight
 Or whether he was eager to go
 I saw the light just for the twinkle of eye
 Even less than this it appeared to me
 Although it might have remained longer
 The Creator Himself His secrets knows to ponder
 We, the created, can't know them
 The only thing that becomes is to be grateful
 Why call him hidden or manifest?
 These, too, are mere words at best
 He is always manifest, and never hidden be
 Our eyes alone are defective, they can't see
 He is always manifest, always revealed be
 Having seen this radiance, for long
 I had passed out or lost remained
 Or becoming His very form, I did not separate remain
 And when the senses returned, I saw*

*All my pores become tongues, becoming thankful
The sounds of 'thanks, thanks' from all around
Echoed all around me just as Music of Thankfulness; thanking music me
did surround*

*The Region of Grace is a region giving grace
Everything seems to be the image of thankfulness*

*In that gratefulness, I saw near me
Standing my friend the pleasantly pretty
Seeing her beside me - my life that was she
I fell at her feet crying hail! hail! to thee
But that lady divine lifted me up
Held me to her bosom and said*

*'Dear, I have not done anything for anyone
No one here is separate who can do anything?*

One who loves the other rather loves himself

You are none else you are my form

I have just loved myself, (it's true)

Whatever love I gave to you

*In this love-imbuement, all love their ownelves
(because their duality has ended)*

Even when they love others, they are loving themselves

(Therefore) why should one thank oneself?

Look with the world are joined you & myself

The world which appears joined to us

All the beads are strung in the thread thus -

The Creator is with the creation, creation in the Creator

One who joins himself to the Creator

That gets joined to the Maker

One joined to the creation is not separate from Creator

And sees with the creation - the Creator

One who gets joined to the creation, he goes to meet the Creator

But do not just a small secret forget

Regard only him as joined to the Maker

Who is joined to the creation of the Creator

One who just joins the creation entirely

Who does not bear the Creator in memory

Who does not regard the world as of the Creator

Who loves the world out of ego.

When he gets to be joined to the creation of His

He is not joined, him just a philanthropist call

With the unattributed form of God, root of all

He cannot be linked, till the time

When the devotion of true love he finds

In affectionate contemplation of God, he loves them

*Only by meeting God, one can be thought
 To have met the Region of Truth
 Therefore let us love the creation thus
 Regarding His Order, the creation made by Him
 Let's serve it, regarding them as His children
 Let's contemplate in affection, visualize the Primal Lord
 Regarding Him as Master, let's remember God
 To the world comfort and to God, our heart give
 The heart must be linked in depth to God
 And not link it with the creation of the Lord
 God, the ideal, should be in front of the eyes
 Love with Him, should the work of the heart be
 Strung like a bead in the Love of Primal Lord
 Whatever will happen in that link of affection
 Will keep us attached with that Master
 Doing deeds becoming selfless thus
 So that we never err regarding this point
 When one reaches the state of full realization, God then
 In grass blades, in woods, in mountains pervading is seen
 His light is seen living in every being
 Everything becomes Absolute God, in this state of full realization. In the
 world, then, how to act?
 Without effort its understanding comes of its own
 Absolute knower himself - the flow from the pond of the nectar of doing
 good, surges up
 As philanthropy, like a spring, so the Guru writes
 He is a cloud of righteousness from whom
 Righteousness rains in torrents, it pours down
 But the whole of it is a secret, a deep mystery
 Worthy to be revealed to high aspirants only
 Whose consciousness has unsullied become
 I asked, "Sister, what is the defect in it that comes
 Laughing she said, The sphere in which you live
 Selfishness rules the roost, selfishness is supreme (believe)
 No one loves anyone
 Sufferings have the upper hand, there the need be
 To love a lot and share the sufferings with others (agree)
 A dire need is there to sympathise at that place
 Which fits an aspirant, a disciple of the Guru's grace
 The discipleship should be begun from here
 Call it philanthropy, service or whatever
 I have told you all mysteries
 I had prohibited you from telling these
 Because, lest the self seekers, hearing the sermon*

*In the mind should cook excuses common
 "We are men of high elevation of mind" - becoming callous
 "Our consciousness clean is spoiled by doing philanthropy thus"
 Such a 'support' the dirty, the lowly people find
 The high sermons, they interpret to mismean
 Conducing to their self - of the selfish team
 By giving examples and explanation
 From that high sermon & profound mystery
 They cover their faults in their mean history
 In this light dear Raj not two are you & me
 Just as different are not two branches of a tree
 They are separate to look at and counted separate
 And have leaves, flowers, fruits as separate
 Too, are but one, although different yet
 Raj, me and you to God are joined similarly
 Among ourselves, with him all joined be
 All this is said for the sake of explaining
 The truth can be felt only on seeing
 But without the support of the Name of God
 The divine eyes open not
 Then all states to you would become dear
 That Saint's hand on your head you bear
 So saying, the sister looked at me
 Then she prostrated herself to the Region True
 Then I, paid obeisance to her, too,
 In her sweet melody thus she said
 Come dear, let's now march back ahead
 Dear Mother, no sooner was it by her said
 Than both of us began to return immediately.
 But just as the memory stays of a picture
 So did in my eyes that of my husband linger
 And a perfume in my own self
 Came from the Inaccessible by itself
 Whose glory, O Mother, I can't mention
 With that fragrance, my head, eyes with the sight of him
 Got intoxicated; the ears intoxicated got
 With the music that I had heard or caught
 The tongue got intoxicated-like in thanks
 In delight the hands got intoxicated folded to husband
 My body - my astral body got intoxicated
 Which to the land of my dear travelled
 My heart got intoxicated uniting with
 The husband dear; body, mind & soul
 Intoxication of intoxication got all*

*A real intoxication a dyeing in wonderful love
In which there was not loss of senses at all
Coming down the power of this intoxication decreased
When crossing the Region of Grace, we reached
The Region of Effort; in which when we were.
The form changed - the subtlety diminished
From where we downwards slipped
Reaching the Region of Reason, my form changed
O, mother I entirely different form assumed
From here downward our descent began
What you like call it Eden or heaven
Reaching where the sister began to say.
Permit me to go to my own country,
You into your own body make entry
Hearing her heart boring voice, my heart was rent
By it - my heart broke, snap it went
Folding both my hands I said crying (bent)
Sorrow of separation has crushed me much
Daily separation grinds me overmuch.
Periods of loneliness have shot piercing darts
As have made a sieve of my heart
"O dear, love me, let the ointment the oil
Of union stay on my cuts (a while)
Yet the deep wounds are green, not healed over
Don't expose them by wiping the oil of union
Again will they gape, and big grow on
The front is much better than the back
The ointment pleasant - of the true union
Don't remove it from the cuts - let it stay on
The wounds have not filled well yet
Hearing my beseeching words, embracing me
Said the wise sister, "It's beyond me"
Take shelter with the One who controls me
If you want lovely union daily
Love has been generated in your heart to be
This zeal of love of shattering intensity starts
Which is pure of the impurity of any dirt
With the husband the love of husband faithful feeling
With which saint feeling is blending
The sweet syrup of God's love, too, has joined it
All this is great love, even the True God doesn't
Ever shatter; the honour if this great love
No other honour is strong enough or above
As that of love to the Love-Incarnate is*

*Never does He ever betray or crush it
He always keeps it - His essential Nature is at stake
Therefore He never lets us down He never breaks
That's why, today, showered on you was His grace
Know this dear, that you saw, a miracle at a place
Hidden from the world, which the world can't trace
If you want love imbuement to relish always
Do the deeds Surat Singh did in the world
And crossed the ocean of terror - the world
And reached the land of love - the Region of Truth
I am not away from you, regard me near, forsooth
But my going to meet to lead you
Is as per the order, it's not in my control, too
So saying dear mother, she disappeared
Just like a splash of milk, right there
Vanishes as soon as it is thrown in pond water
A thin veil of darkness enveloped
All around, o mother, just at that time
A dark place was reached in front
In which I had to enter just then
Then it appeared there was reached a chamber
That was pitch dark, which I had to enter
I thrust in, I squeezed in as if
Somebody had forcefully pushed me into it
I was suffocated, I was flustered grown
Nothing could be seen, found or known
It appeared, I was unconscious gone
Then the eyes opened, and I watched
The same palace, the place, & myself the wretched
The same body in which weeping
I had passed out just as I were sleeping
Now when I awakened I sat up
The body I found growing flower light
I had gone weak, nothing did perturb
The heart was cool, calmed no upsurge
Of a boiling heart did I feel
But astonishment came to beset me
I did not know - what was, what is or will be
Was it a dream muttering or was it true
How did it happen, just in what way, too?
Who did it and for whom
I can't understand, I mad become
After considering for sometime thus
The strength returned, and I rose up*

*And I walked back from the palace
And sat in the round garden at a place
The memory as if by calls I evoked
Which appeared in the mind to waltz
By remembering again & again all things
The chain I put together, like beads strung
In the end a clear garland of thoughts
Became all clear, got strung together
In memory all this - in my consciousness got
Engraved just like a picture as I tell, to report
An attendant at that time came with post
Who always attended on the Rana most
He knew how to serve a master, a superior
I myself asked from him about my dear
All the matters of meditation hidden
Becoming kind he related to me, all of them
Having heard from him regarding where I sat;
Him, to make preparations I asked
Bring all these materials which he used
That you would bring for my dear earlier
Upto this roof he stacked the materials
And he brought me to this place from where
Then, I made him go away, forbidding clear
Not to tell anyone about my coming here
'You go home, and come tomorrow'
When I was alone, I was thankful
Folding my hands kneeling down, thankful
Visualizing the face of the dear husband
I said my request, being thankful
Becoming absorbed in this state again then
I lost senses in this love imbueement
One love imbueement, one flow like oil uniformly pouring
The mind got engrossed, of time I lost reckoning
Where, which way, whither it went (beckoning)
Then when some sense returned, I became
The picture of music, I began to sing
I don't know at all what I sang, for how long
And now what time it is gone
I have woken up because you awakened me
Becoming kind, you yourself have found me
I, O mother, your real culprit be
But I am helpless you yourself can see
You yourself can understand my helplessness
You are mother, I, your daughter born of thee*

No distance separating daughter & mother would bear
 The secrets are common which daughter & mother share
 Mother I and you are one, both one are.

ਉਤਰਾਈ

ਹੁਣ ਮੱਥੇ ਹਥ ਫੇਰ 'ਉਫ' ਮੂੰਹ ਆਖ ਕੇ,
 ਰਾਣੀ ਕਹਿੰਦੀ ਮਾਉਂ! ਸ਼ੁਕਰ ਅਕਾਲ ਦਾ
 ਲੂੰ ਲੂੰ ਜੀਭ ਬਣਾਇ ਕਰੀਏ ਜੇ ਕਦੀ,
 ਲਖ ਲਖ ਗੋੜਾ ਦੇਇ ਇਕੋ ਵਾਰ ਹੀ
 ਕਰੀਏ ਸਦਾ ਉਚਾਰ - ਸਦ ਹੀ ਜੀਵਦੇ
 ਆਖ ਨ ਸਕੀਏ ਇਕ ਕਿਣਕਾ ਮਾਤ੍ਰ ਬੀ।
 ਰੇਤ ਥਲੇ ਅਸਗਾਹ ਕਿਣਕੇ ਇਕ ਦਾ
 ਮੁੱਲ ਜੁ ਹੋਵੇ, ਮਾਉਂ! ਉਹ ਮੁਲ ਜਾਣ ਲੈ;
 ਸ਼ੁਕਰ ਅਸਾਂ ਦਾ ਮੁੱਲ ਉਸ ਤੋਂ ਘੱਟ ਹੈ।
 ਭਾਵੇਂ ਥੋੜਾ ਮੁੱਲ ਸਾਡੇ ਧੰਨਜ ਦਾ
 ਤਾਂ ਬੀ ਕਰਨਾ ਜੋਗ ਸਾਨੂੰ ਹੈ ਬਣੇ।
 ਸੁਣ ਹੁਣ ਅਗਲਾ ਹਾਲ, ਅੰਮੀਂ ਮੇਰੀਏ -
 ਦਰਸ਼ਨ, ਜਿਸਦਾ ਹਾਲ ਚੁੱਕੀ ਆਖ ਹਾਂ,
 ਮਾਨੋਂ ਸੀ ਚਮਕਾਰ ਤਿੱਖਾ ਬਿਜਲੀਓਂ,
 ਬਿਜਲੀ ਲਾਵੇ ਡੇਰ ਜਦ ਹੈ ਖੇਉਂਦੀ,
 ਇਸ ਦਰਸ਼ਨ ਨੇ ਢਿੱਲ ਕਰੀ ਨ ਓਤਨੀ,
 ਡਾਢੀ ਕਾਹਲੀ ਨਾਲ ਉਹਲੇ ਹੋ ਗਿਆ।
 ਜਾਂ ਹੋ ਭਾਸਯਾ ਓਹ ਮੈਨੂੰ ਕਾਹਿਲਾ -
 ਜਾਪਯਾ ਮੈਨੂੰ ਤੇਜ ਅਖ ਪਲਕਾਰੜਾ
 ਇਸ ਤੋਂ ਬਹੁਤ ਵਧੀਕ ਤਿੱਖਾ ਭਾਸਿਆ।
 ਚਾਹੋ ਬਹੁਤਾ ਕਾਲ ਹੋਵੇ ਓ ਰਿਹਾ।
 ਜਾਣੇ ਸਿਰਜਨਹਾਰ ਅਪਨੇ ਭੇਤ ਨੂੰ
 ਅਸੀਂ ਨ ਸਕਦੇ ਜਾਣ ਕਰਨੇ ਓਸਦੇ
 ਸ਼ੁਕਰ ਬਣੇ ਹੈ ਨਿੱਤ ਅਸਾਂ ਉਚਾਰਨਾ।
 ਉਹਲੇ ਪਰਗਟ ਕੀਹ ਉਸਨੂੰ ਆਖਣਾ।
 ਇਹ ਬੀ ਐਵੇਂ ਵਾਕ ਮੂੰਹੋਂ ਆਖੀਏ,
 ਦਰਸ਼ਨ ਸਦਾ ਪ੍ਰਕਾਸ਼ ਗੁੰਮ ਨ ਹੋਂਵਦਾ।
 ਨੈਣਾਂ ਸਾਡੇ ਦੋਸ਼, ਸਕਦੇ ਦੇਖ ਨਾ
 ਦਰਸ਼ਨ ਸਦਾ ਪ੍ਰਕਾਸ਼ ਪਰਗਟ ਜੋ ਸਦਾ।
 ਇਹ ਝਲਕਾਰਾ ਦੇਖ, ਕਿੰਨਾ ਹੀ ਸਮਾ
 ਮਾਨੋਂ ਰਹੀ ਬਿਹੋਸ਼ ਯਾ ਮਦ ਮੱਤੀਆਂ
 ਯਾ ਬਣ ਉਸ ਦਾ ਰੂਪ ਰਹੀ ਨ ਵੱਖਰੀ।
 ਜਦ ਫਿਰ ਪੂਰੀ ਹੋਸ਼ ਪਰਤੀ, ਦੇਖਦੀ
 ਲੂੰ ਲੂੰ ਹੋਇਆ ਜੀਭ, ਸ਼ੁਕਰ ਗੁਜ਼ਾਰਦਾ
 ਸ਼ੁਕਰ ਸ਼ੁਕਰ ਦੀ ਵਾਜ ਚਾਰ ਚੁਫੇਰਿਓਂ
 ਗੂੰਜ ਰਹੀ ਸੀ ਐਉਂ ਮਾਨੋਂ ਗਿਰਦ ਮੈਂ
 ਹੋਵੇ ਸ਼ੁਕਰ ਸੰਗੀਤ ਸ਼ੁਕਰ ਸੰਗੀਤ ਹੈ।
 ਕਰਮ ਖੰਡ ਦਾ ਲੋਕ ਬਖਸ਼ਸ਼ ਵਾਲੜਾ

ਸਾਰਾ ਸ਼ੁਕਰ ਸਰੂਪ ਹੋਇਆ ਜਾਪਦਾ
 ਉਸ ਸ਼ੁਕਰਾਨੇ ਵਿਚ ਡਿੱਠਾ ਪਾਸ ਮੈਂ
 ਸਖੀ ਸੁਹਾਵੀ ਨਾਲ ਮੇਰੇ ਹੈ ਖੜੀ
 ਦੇਖ ਓਸਨੂੰ ਨਾਲ ਮੇਰੀ ਜਿੰਦੜੀ
 ਡਿੱਗੀ ਚਰਨਾਂ ਵਿਚ ਧੰਨ ਧੰਨ ਆਖਦੀ
 ਪਰ ਉਸ ਦੈਵੀ ਨਾਰ ਮੈਨੂੰ ਚੁੱਕ ਕੇ
 ਲਾਯਾ ਗਲ ਦੇ ਨਾਲ ਕਹਿੰਦੀ, ਪਯਾਰੀਏ
 ਕਿਸੇ ਵਾਸਤੇ ਕੁਝ ਕੀਤਾ ਮੈਂ ਨਹੀਂ;
 ਕੁਈ ਨ ਕਰਨੇ ਜੋਗ ਏਥੇ ਵੱਖਰਾ;
 ਕਰਦਾ ਅਪਨੇ ਨਾਲ ਸਭ ਹੀ ਹੈ ਕੁਈ,
 ਜੋ ਕੁਝ ਕਰੇ ਪਿਆਰ ਦੂਏ ਨਾਲ ਹੈ।
 ਤੂੰ ਨਾ ਕੋਈ ਹੋਰ - ਮੇਰਾ ਰੂਪ ਹੈ;
 ਮੈਂ ਅਪਨੇ ਹੀ ਨਾਲ ਕੀਤਾ ਪਯਾਰ ਹੈ
 ਜੋ ਕੀਤਾ ਮੈਂ ਨਾਲ ਤੇਰੇ ਪਯਾਰ ਹੈ
 ਸਭ ਕੋਈ ਇਸ ਰੰਗ ਪਯਾਰੇ ਆਪ ਨੂੰ:
 ਪਯਾਰਨ ਦੂੇ ਜੋਗ ਪਯਾਰਨ ਆਪਨੂੰ-
 ਸ਼ੁਕਰ ਆਪਣਾ ਆਪ ਕਰਦਾ ਕੌਣ ਹੈ।
 ਦੇਖ ਜਗਤ ਦੇ ਨਾਲ ਤੂੰ ਮੈਂ ਜੁੜ ਰਹੇ,
 ਜੁੜ੍ਹਾ ਜਗਤ ਸੁ ਨਾਲ ਸਾਡੇ ਜਾਪਦਾ।
 ਮਣਕੇ ਇਕੋ ਸੂਤ ਪੁੱਤੇ ਦੇਖ ਲੈ -
 ਖਾਲਕ ਖਲਕਤ ਨਾਲ ਖਲਕਤ ਖਾਲਕੇ।
 ਜੋ ਖਾਲਕ ਦੇ ਨਾਲ ਮੇਲਾ ਪਾਉਂਦਾ,
 ਉਹ ਖਲਕਤ ਦੇ ਨਾਲ ਜੁੜ ਹੈ ਜਾਂਵਦਾ,
 ਜੁੜਿਆ ਖਲਕਤ ਨਾਲ ਖਲਕੋਂ ਵੱਖ ਨਾ।
 ਅਰ ਖਲਕਤ ਦੇ ਨਾਲ - ਖਾਲਕ ਵੇਖਦਾ -
 ਜੋ ਜੁੜ ਜਾਵੇ, ਓਹ ਖਾਲਕ ਜਾ ਮਿਲੇ
 ਪਰ ਇਕ ਨਿੱਕਾ ਭੇਦ ਭੁੱਲੀ ਨਾ ਕਦੀ
 ਜੋ ਖਾਲਕ ਦੇ ਨਾਲ ਜੁੜਿਆ ਸੋਹਿਣਾ
 ਉਹ ਖਲਕਤ ਦੇ ਨਾਲ ਜੁੜਿਆ ਜਾਣਨਾ
 ਜੋ ਖਲਕਤ ਦੇ ਨਾਲ ਜੁੜਦਾ ਹੈ ਨਿਰਾ,
 ਖਾਲਕ ਦੀ ਹੈ ਯਾਦ ਰਖਦਾ ਨਾਲ ਨਾ,
 ਖਾਲਕ ਦੀ ਮਖਲੂਕ ਜਾਣੇ ਹੈ ਨਹੀਂ,
 ਕਰਦਾ ਹੋਂ ਵਿਚ ਪਯਾਰ ਖਲਕਤ ਨਾਲ ਹੈ -
 ਓ ਜਦ ਖਲਕਤ ਨਾਲ ਜੁੜ ਹੈ ਜਾਂਵਦਾ,
 ਜੁੜੇ ਨ ਖਾਲਕ ਨਾਲ, ਹੈ ਉਪਕਾਰੀਆ
 ਨਿਰਗੁਣ ਰੂਪ ਅਕਾਲ ਸਭ ਦਾ ਮੂਲ ਜੋ
 ਉਸ ਸੰਗ ਉਸ ਦਾ ਜੋੜ ਤਦ ਤਕ ਹੋਇ ਨਾ
 ਜਦ ਤਕ ਭਗਤੀ ਧਾਰ ਸੱਚੇ ਪਯਾਰ ਦੀ
 ਲਿਵ ਲਾ ਕੇ ਉਸ ਨਾਲ ਉਨੂੰ ਨ ਪਯਾਰ ਦਾ।
 ਪ੍ਰਭੁ ਮਿਲਿਆਂ ਸਚਖੰਡ ਮਿਲਿਆ ਜਾਣੀਏ।
 ਤਾਂ ਤੇ ਖਲਕਤ ਪਯਾਰ ਕਰੀਏ ਐਕੁਰਾਂ,
 ਹੁਕਮ ਓਸਦਾ ਜਾਣ, ਕੀਤੀ ਓਸਦੀ
 ਉਸ ਦੇ ਬਾਲਕ ਜਾਣ ਖਲਕਤ ਸੇਵੀਏ।
 ਲਿਵਲਾਯੇ ਪ੍ਰਭੁ ਨਾਲ ਯਜਾਨੀਏ ਓਸਨੂੰ।

ਉਸਨੂੰ ਮਾਲਕ ਜਾਣ ਸਦਾ ਅਰਾਧੀਏ
 ਸੁਖ ਦੇਈਏ ਮਖਲੂਕ ਦਿਲ ਪਰ ਰੱਬ ਨੂੰ
 ਦਿਲ ਰਗੜੇ ਰਬ ਨਾਲ, ਨਾਲ ਨ ਖਲਕ ਦੇ।
 ਆਦਰਸ਼ ਹੋਵੇ ਓਹ ਅੱਖਾਂ ਸਾਮ੍ਹਣੇ,
 ਉਸ ਦਾ ਪ੍ਰੇਮ ਪਿਆਰ ਦਿਲ ਦੀ ਕਾਰ ਹੋ।
 ਪਰਮੇਸਰ ਦੇ ਪਯਾਰ ਵਿਚ ਪਰੋਤਿਆਂ
 ਲਿਵ ਲਗਜਾਂ ਉਸ ਨਾਲ ਜੋ ਕੁਛ ਹੋਇਗਾ
 ਉਸ ਮਾਲਕ ਦੇ ਨਾਲ ਮਿਲਿਆਂ ਰੱਖਸੀ!
 ਕਰਮ ਕਰਤ ਨਿਹਕਾਮ ਹੋਈਏ ਐਕੁਰਾਂ।
 ਕਦੀ ਨ ਜਾਈਏ ਉਕ ਨੁਕਤੇ ਏਸ ਤੋਂ।
 ਪਦ ਪੂਰਨ ਤੇ ਪੈਂਚੁ ਜਦ ਹੋ ਜਾਂਵਦੀ
 ਵਣ ਤਿਣ ਪਰਬਤ ਆਪ ਦਿੱਸੇ ਪਸਰਿਆ
 ਘਟ ਘਟ ਜਾਪੇ ਜੋਤ ਉਸਦੀ ਵਸਦੀ
 ਪੇਖਨ ਸਭ ਹੋ ਬ੍ਰਹਮ ਇਸ ਪਦ ਪੈਂਚਿਆਂ
 ਤਦ ਵਰਤਨ ਸੰਸਾਰ ਵਿਚ ਜਿਉਂ ਚਾਹੀਏ।
 ਉਸ ਦੀ ਜੋ ਹੈ ਜਾਚ ਆਪੇ ਆਉਂਦੀ
 ਬ੍ਰਹਮਗਯਾਨੀ ਨੂੰ ਆਪ - ਨੇਕੀ ਜੋ ਸੁਧਾ
 ਉਸ ਦੇ ਵਿਚ ਉਮਾਹ ਪਰਉਪਕਾਰ ਦਾ
 ਚਸਮੇ ਵਾਂਙੂ ਹੋਇ, ਲਿਖਿਆ ਹੈ ਗੁਰੂ।
 ਉਹ ਹੈ ਧਰਮ ਸੁ ਮੇਘ ਉਸ ਤੋਂ ਵਰਸਦਾ
 ਧਰਮ ਮੀਂਹ ਦੇ ਵਾਙ ਛਹਿਬਰ ਲਾਇਕੇ
 ਪਰ, ਇਹ ਸਾਰਾ ਭੇਤ ਗੂੜ ਰਹੱਸਯ ਹੈ,
 ਉਚ ਅਭਯਾਸੀਆਂ ਜੋਗ ਹੀ ਏ ਦੱਸੀਏ:
 ਸੁਰਤ ਜਿਨ੍ਹਾਂ ਦੀ ਸਾਫ ਉਜਲ ਹੋ ਗਈ।
 ਮੈਂ ਆਖਯਾ ਹੇ ਭੈਣ! ਇਸ ਵਿਚ ਦੋਸ਼ ਕੀ?
 ਹਸ ਬੋਲੀ ਓਹ ਲੋਕ ਤੁਹਾਡੇ ਵਿਚ ਹੈ
 ਖੁਦਗਰਜ਼ੀ ਦਾ ਰਾਜ, ਸੁਾਰਥ ਚੌਧਰੀ
 ਕਿਸੇ ਨਾਲ ਨਹਿੰ ਕੋਈ ਕਰਦਾ ਪਯਾਰ ਹੈ।
 ਦੁਖ ਓਥੇ ਪਰਧਾਨ, ਓਥੇ ਲੋੜ ਹੈ
 ਪਯਾਰ ਕਰਨ ਦੀ ਢੇਰ ਦੁੱਖ ਵੰਡਾਣ ਦੀ।
 ਕਰਨਾ ਚਾਹਯੇ ਪਯਾਰ ਦਰਦ ਵੰਡਾਵਣੇ।
 ਹਮਦਰਦੀ ਦੀ ਲੋੜ ਡਾਢੀ ਓਸ ਥਾਂ,
 ਜਗਯਾਸੂ ਨੂੰ ਜੋਗ - ਹਰ ਇਕ ਸਿੱਖ ਨੂੰ
 ਏਸ ਪਯਾਰ ਤੋਂ ਮੁੱਢ ਸਿੱਖੀ ਦਾ ਕਰੇ।
 ਇਸਨੂੰ ਕਹੁ ਉਪਕਾਰ ਸੇਵਾ ਆਖ ਲੈ
 ਮੈਂ ਸਭ ਗੂੜ ਰਹੱਸਯ ਦੱਸੇ ਤੁੱਧ ਨੂੰ,
 ਦਸਣੋਂ ਵਰਜਯਾ ਫੇਰ ਸੀ ਇਸ ਕਾਰਣੇ
 ਸੁਾਰਥ ਵਾਲੇ ਲੋਕ ਕਿਧਰੇ ਲੈਣ ਨਾ
 ਹੀਏ ਬਹਾਨਾ ਧਾਰ ਸੁਣ ਉਪਦੇਸ਼ ਏ।
 ਬੇਦਰਦੇ ਹੋ ਫੇਰ ਆਖਣ ਨਾ ਅਸੀਂ
 ਉਚ ਸੁਰਤੇ ਹਾਂ ਲੋਕ, ਸਾਡੀ ਵਿਗੜਦੀ
 ਕੀਤਯਾਂ ਪਰਉਪਕਾਰ ਸੁਰਤੀ ਸੁੱਫ ਜੋ।

ਆਸਾ ਲੈਂਦੇ ਟੋਲ ਨੀਵੇਂ ਲੋਕ ਜੋ
ਉਚ ਉਪਦੇਸਾਂ ਵਿਚੂੰ, ਅਰਥ ਹਨ ਕੱਢਦੇ
ਆਪਣੇ ਮਤਲਬ ਜੋਗ - ਸੁਾਰਥ ਵਾਲੜੇ
ਢੱਕਣ ਅਪਣਾ ਆਪ ਦੇ ਪਰਮਾਣ ਓ
ਵਿਚੋਂ ਉਚ ਉਪਦੇਸ ਗੂੜ੍ਹ ਰਹੱਸਜ ਚੋਂ।
ਸੋ ਹੇ ਪਜਾਰੀ ਰਾਜ! ਮੈਂ ਤੂੰ ਦੋ ਨਹੀਂ
ਜਿਵੇਂ ਬਿੱਛ ਦੇ ਡਾਲ ਹੋਣ ਨ ਵੱਖਰੇ,
ਭਾਵੇਂ ਵੱਖ ਦਿਸੰਨ ਗਿਣਤੀ ਵੱਖਰੀ
ਅੱਡ ਅੱਡ ਪੱਤਰ ਫੁੱਲ ਫਲ ਬੀ ਵੱਖਰੇ
ਹੋਵਣ ਵੱਖੋ ਵੱਖ ਪਰ ਫਿਰ ਇਕ ਨੇ।
ਤਿਵੇਂ ਪ੍ਰਭੂ ਦੇ ਨਾਲ ਮੈਂ ਤੂੰ ਮਿਲ ਰਹੇ,
ਆਪੋ ਵਿਚ, ਉਸ ਨਾਲ, ਸਾਰੇ ਨਾਲ ਹੋਂ।
ਸਮਝਾਵਣ ਦੇ ਕਾਣ ਐਦਾਂ ਆਖੀਏ,
ਅਸਲ ਜਿਵੇਂ ਹੈ, ਰਾਜ! ਦੇਖਾ ਹੀ ਬਣੇ।
ਪਰ ਬਿਨ ਨਾਮ ਅਧਾਰ ਦ੍ਰਿਸ਼ਿ ਨ ਖੁਲ੍ਹਦੀ।
ਸਭ ਹਾਲਾਂ ਦੀ ਸੁਝ ਤੈਨੂੰ ਆਵਸੀ,
ਤੇਰੇ ਸਿਰ ਤੇ ਹੱਥ ਹੈ ਉਸ ਸੰਤ ਦਾ।
ਇਉਂ ਕਹਿ ਕੇ ਉਸ ਭੈਣ ਮੈਂ ਵਲ ਤੱਕਿਆ,
ਫਿਰ ਕੀਤੀ ਦੰਡੋਤ ਸੱਚੇ ਲੋਕ ਨੂੰ,
ਮੈਂ ਬੀ ਤਦ ਪਰਣਾਮ ਕੀਤਾ ਓਸਨੂੰ।
ਕੋਮਲ ਸੁਰ ਵਿਚ ਓਹ ਫਿਰ ਇਉਂ ਬੋਲਦੀ:
ਆ ਪਜਾਰੀ! ਹੁਣ ਕੂਚ ਕਰੀਏ ਚੱਲੀਏ।
ਆਖਣ ਦੀ ਸੀ ਡੇਰ ਉਸ ਦੀ, ਮਾਉਂ ਜੀ!
ਪਰਤ ਪਈਆਂ ਤਤਕਾਲ ਦੇਵੋਂ ਹੇਠ ਨੂੰ,
ਪਰ ਨੈਣਾਂ ਵਿਚਕਾਰ ਸੁਰਤ ਕੰਤ ਦੀ
ਮੇਰੇ ਰਹੀ ਬਿਰਾਜ ਮੁਰਤ ਵਾਕੁਰੇ।
ਅਪਨੇ ਵਿਚ ਸੁਗੰਧ ਨਾਲੋਂ ਆਉਂਦੀ
ਮੈਨੂੰ ਆਪਣੇ ਆਪ ਕੁਈ ਅਗੰਮ ਤੋਂ,
ਜਿਸਦੀ ਮਹਿੰਮਾ, ਮਾਉਂ! ਆਖ ਨ ਮੈਂ ਸਕਾਂ।
ਸਿਰ ਮਸਤਯਾ ਉਸ ਗੰਧ, ਦਰਸ਼ਨ ਨੈਨ ਸੇ,
ਕੰਨ ਮਸਤ ਸੇ ਰਾਗ ਸੁਣ ਜੋ ਸੀ ਲਿਆ,
ਜੀਭ ਸੁਕਰ ਵਿਚਕਾਰ ਮਸਤੀ ਸੀ ਗਈ,
ਹੱਥ ਮਸਤ ਇਸ ਸੁਾਦ ਜੁੜੇ ਜੁ ਕੰਤ ਪੇ,
ਮੇਰੀ ਮਸਤੀ ਦੇਹ - ਸੁਖਮ ਦੇਹ ਜੋ -
ਪਜਾਰੇ ਜੀ ਦੇ ਦੇਸ ਜਿਹੜੀ ਸੀ ਗਈ
ਰਿਦਾ ਮਸਤ ਪਾ ਮੇਲ ਪਜਾਰੇ ਕੰਤ ਦਾ -
ਮਸਤੁਲ ਮਸਤ ਸੁਜਾਣ - ਦੇਹ ਮਨ ਆਤਮਾ
ਮਸਤੀ ਸੀ ਇਕ ਰੰਗ ਚੜ੍ਹਿਆ ਸੋਹਿਣਾ
ਜਿਸ ਵਿਚ ਹੋਸ਼ ਨ ਗੁੰਮ ਅਸਲੀ ਸੀ ਹੁਈ
ਇਸ ਮਸਤੀ ਦੀ ਝੋਕ ਘਟੀ ਸੁ ਹੇਠ ਆ
ਕਰਮ ਖੰਡ ਤੋਂ ਲੰਘ ਜਦ ਆ ਪੋਚੀਆਂ
ਸਰਮ ਖੰਡ ਵਿਚਕਾਰ ਦੋਵੇਂ ਸਾਂ ਅਸੀਂ
ਹੋਇਆ ਹੋਰ ਸਰੂਪ - ਸੁਖਮਤਾ ਘਟੀ।
ਓਥੋਂ ਫੇਰ ਉਤਾਰ ਹੋਯਾ ਹੇਠ ਨੂੰ।

ਗਜਾਨਖੰਡ ਵਿਚਕਾਰ ਆਇਆ ਉਤਰ ਕੇ
 ਹੋਰੋਂ ਹੋਇਆ ਰੂਪ ਮੇਰਾ, ਅੰਮੀਏ!
 ਏਥੋਂ ਫੇਰ ਉਤਾਰ ਹੋਇਆ ਹੇਠ ਨੂੰ।
 ਸੂਰਗ ਭਿਸਤ ਕੁਛ ਹੋਰ ਉਸ ਨੂੰ ਆਖ ਲੈ।
 ਇਥੇ ਆ ਕੇ ਭੈਣ ਲੱਗੀ ਕਹਿਣ ਏ।
 ਮੈਂ ਜਾਵਾਂ ਨਿਜ ਦੇਸ਼ ਦੇਵੇਂ ਆਗਿਆ,
 ਤੁਸੀਂ ਕਰੋ ਪਰਵੇਸ਼ ਦੇਹੀ ਆਪਣੀ।
 ਸੱਲ ਲਾਂਵੀਂ ਇਹ ਸੋਇ ਸੁਣ ਕੇ ਪਾਟਿਆ
 ਹਿਰਦਾ ਹੋਇ ਕੜੱਕ ਮੇਰਾ ਟੁੱਟਿਆ,
 ਦੋਵੇਂ ਜੋੜੇ ਹੱਥ ਮੈਂ ਰੋ ਆਖਿਆ
 ਬਿਰਹੋਂ ਹੱਥੋਂ ਮਾਰ ਖਾਧੀ ਬਹੁਤ ਮੈਂ
 ਵਿਛੋੜੇ ਨੇ ਨਿੱਤ ਕੀਤਾ ਚੁਰ ਹੈ;
 ਵਿੰਜੋਗਾਂ ਨੇ ਤੀਰ ਮਾਰੇ ਵਿੰਨ੍ਹਵੇਂ
 ਹਿਰਦਾ ਜਿਨ੍ਹਾਂ ਸਹਾਰ ਹੋਯਾ ਛਾਨਣੀ।
 ਹੇ ਪਯਾਰੀ! ਕਰ ਪਯਾਰ, ਲੱਗਾ ਰਹਣ ਦੇ
 ਸੰਜੋਗਾਂ ਦਾ ਤੇਲ ਫੱਟੀ ਮੇਰਿਆਂ।
 ਅੱਲੇ ਹਨਗੇ ਘਾਉ, ਪੱਕੇ ਹਨ ਨਹੀਂ,
 ਤੇਲ ਮੇਲ ਦਾ ਪੁੰਝ ਨੰਗੇ ਨਾ ਕਰੀਂ,
 ਪਾਟ ਪੈਣਗੇ ਫੇਰ, ਵੱਡੇ ਹੋਣਗੇ
 ਹੁੰਦੀ ਬੁਰੀ ਪਿਛਾੜ, ਭੈਣ! ਅਗਾੜ ਤੋਂ।
 ਮਲ੍ਹਮ ਸੁਹਾਵੀ ਏਹ ਸੱਚੇ ਮੇਲ ਦੀ
 ਫੱਟਾਂ ਤੋਂ ਨਾ ਲਾਹ - ਲੱਗੀ ਰਹਿਣ ਦੇ,
 ਘਾਉ ਨ ਛੁੱਟਾ ਠੀਕ, ਸਖੀਏ ਹੈ ਅਜੇ!
 ਸੁਣ ਤਰਲੇ ਦੇ ਵਾਕ ਗਲੇ ਲਗਾਇਕੇ
 ਕਹਿੰਦੀ ਭੈਣ ਸੁਜਾਨ, ਮੇਰੇ ਵੱਸ ਨਾ,
 ਹੈ ਇਹ ਜਿਸ ਦੇ ਵੱਸ ਉਸ ਦੀ ਹੋ ਰਹੋਂ,
 ਚਾਹੇਂ ਜੇ ਨਿਤ ਨਿਤ ਮੇਲ ਸੁਹਾਵਣਾ।
 ਰਿਦੇ ਤੁਸਾਂ ਦੇ ਪ੍ਰੇਮ ਪੈਦਾ ਹੋ ਗਿਆ
 ਜੋਮ ਜੋਸ਼ ਦਾ ਪ੍ਰੇਮ ਹੈ ਇਹ ਕਹਰ ਦਾ,
 ਪਰ ਹੈ ਨਿਰਮਲ ਸਾਫ ਕਾਈ ਮੈਲ ਤੋਂ।
 ਪਤੀ ਨਾਲ ਹੈ ਪ੍ਰੇਮ ਪਤਿਬ੍ਰਤ ਭਾਵ ਦਾ,
 ਸੰਤ ਭਾਵਨਾ ਨਾਲ ਇਸ ਦੇ ਹੈ ਮਿਲੀ।
 ਪ੍ਰਭੂ-ਪ੍ਰੇਮ ਦੀ ਚਾਸ ਇਸ ਵਿਚ ਹੈ ਰਲੀ,
 ਏ ਹੈ ਪ੍ਰੇਮ ਮਹਾਨ, ਇਸ ਦੀ ਆਨ ਨੂੰ
 ਕਦੀ ਨ ਭੰਨੇ ਆਪ ਸੱਚਾ ਰੱਬ ਹੈ।
 ਹੋਰ ਨ ਕੋਈ ਆਨ ਐਸੀ ਹੈ ਬਲੀ,
 ਜੈਸੀ ਆਨ-ਪਰੇਮ ਪ੍ਰੇਮ ਸਰੂਪ ਨੂੰ;
 ਇਸ ਨੂੰ ਕਦੀ ਨ ਭੰਨ ਕਰੇ ਨਿਰਾਦਰੀ:
 ਲਾਜ ਬਿਰਦ ਦੀ ਜਾਣ ਇਸ ਨੂੰ ਪਾਲਦਾ।
 ਕਿਰਪਾ ਹੋਈ ਅੱਜ ਏਸੇ ਕਾਰਣੇ
 ਤੇਰੇ ਉਤੇ, ਜਾਣ ਪਯਾਰੀ, ਰੱਬ ਦੀ
 ਡਿੱਠਾ ਤੈਂ ਚਮਕਾਰ ਗੁੱਝਾ ਜੱਗ ਤੋਂ।
 ਜੇ ਚਾਹੇਂ ਇਹ ਰੰਗ ਮਾਣੇਂ ਤੂੰ ਸਦਾ,

ਕਰ ਤੂੰ ਓਹੋ ਕਾਰ ਸੂਰਤ ਸਿੰਘ ਜੋ
 ਕਰਦਾ ਵਿਚ ਸੰਸਾਰ ਭੋਜਲ ਲੰਘਿਆ,
 ਪਹੁੰਚਾ ਜਾ ਸਚਖੰਡ ਵਤਨ ਜੁ ਪ੍ਰੇਮ ਦਾ
 ਮੈਂ ਨਾ ਤੈਥੋਂ ਦੂਰ, ਨੇੜੇ ਜਾਣ ਲੈ,
 ਐਪਰ ਮਿਲਣਾ ਜਾਣ ਮੇਰਾ ਤੁੱਧ ਨੂੰ
 ਹੋਵੇ ਹੁਕਮ ਅਨੁਸਾਰ ਮੇਰੇ ਵਸ ਨਾ।
 ਕਹਿੰਦੀ ਐਸੇ ਵਾਕ, ਪਯਾਰੀ ਮਾਉਂ ਜੀ!
 ਓਥੇ ਹੀ ਉਹ ਗੁੰਮ ਐਕੁਰ ਹੋ ਗਈ
 ਜਿਵੇਂ ਦੁੱਧ ਦੀ ਛਿੱਟ ਵਿਚ ਤਲਾਉ ਦੇ
 ਸਿੱਟੀ ਹੋਵੇ ਗੁੰਮ ਸਿਟਦਯਾਂ ਸਾਰ ਹੀ।
 ਗਿਆ ਹਨੇਰਾ ਛਾਇ ਪਤਲੇ ਵੰਨ ਦਾ
 ਚਾਰ ਚਵਫੇਰੇ, ਮਾਉਂ! ਓਸੇ ਆਨ ਹੀ।
 ਇਕ ਹਨੇਰੀ ਥਾਉਂ ਆਈ ਸਾਮ੍ਹਣੇ,
 ਵੜਨਾ ਉਸ ਦੇ ਵਿਚ ਮੈਂਨੂੰ ਪੈ ਗਿਆ।
 ਫਿਰ ਜਾਪੇ ਹੈ ਇਕ ਆਈ ਕੋਠੜੀ
 ਇਹ ਸੀ ਅੰਨ੍ਹੇ ਅੰਨ੍ਹੇਰ, ਵੜਨੀ ਪੈ ਗਈ।
 ਵੜੀ ਧਸੀ ਇਸ ਵਿਚ, ਮਾਨੋਂ ਹੈ ਕਿਸੇ
 ਮੱਲੋਂ ਮੱਲੀ ਧੱਕ ਅੰਦਰ ਵਾੜਿਆ
 ਘੁਟਦਾ ਜਾਵੇ ਦੰਮ, ਘਾਬਰ ਮੈਂ ਗਈ
 ਦਿੱਸੇ ਭਾਲੇ ਨਾਂਹ, ਲੱਗੇ ਨਾ ਪਤਾ।
 ਹੋ ਚਲੀਆਂ ਬੇਹੋਸ਼ ਐਦਾਂ ਭਾਸਿਆ।
 ਅੱਖਾਂ ਖੁਲ੍ਹੀਆਂ ਫੇਰ ਦੇਖਾਂ ਮੈਂ ਤਦੋਂ,
 ਮਗਲ ਉਹੋ ਉਹ ਥਾਉਂ ਓਹੋ ਮੈਂ ਦੁਖੀ
 ਓਹੋ ਠੀਕ ਸਗੀਰ ਜਿਸ ਵਿਚ ਰੋਂਵਦੀ
 ਹੋਈ ਸਾਂ ਬੇਹੋਸ਼ - ਨੀਂਦਰ ਹੋ ਜਿਵੇਂ।
 ਹੁਣ ਜਦ ਆਈ ਜਾਗ ਉਠੀ ਮੈਂ ਤਦੋਂ,
 ਦੇਖਾਂ ਫੁੱਲ ਸਗੀਰ ਹੋਲਾ ਹੋ ਰਿਹਾ;
 ਬਲ ਸੀ ਘਟਿਆ ਨਾਲ, ਘਾਬਰ ਸੀ ਨਹੀਂ,
 ਹਿਰਦਾ ਠੰਢਾ ਠਾਰ ਖੋਲਰ ਹੈ ਨਹੀਂ,
 ਪਰ ਹਰਿਆਨੀ ਘੋਰ ਲੀਤਾ ਆ ਤਦੋਂ -
 ਸੀ, ਹੈ, ਹੋਊ ਕੀਹ? ਸਮਝ ਨ ਆਂਵਦੀ
 ਸੁਪਨਾ ਸੀ, ਭਖਲਾਇ ਜਾਂ ਏ ਸੱਚ ਸੀ?
 ਕਿਉਂ ਹੋਈ ਇਹ ਕਾਰ? ਕਿੱਕੁਰ ਹੋ ਗਈ?
 ਕਿਸਨੇ ਕੀਤਾ ਏਹ? ਕਿਸ ਦੇ ਵਾਸਤੇ?
 ਸਮਝ ਨ ਆਵੇ, ਸੱਚ ਮੈਂ ਬਉਰਾਨੀਆਂ।
 ਕੁਛ ਚਿਰ ਸੱਚ ਵਿਚਾਰ ਕਰਦਿਆਂ ਐਕੁਰਾਂ
 ਤਾਕਤ ਫਿਰ ਪਈ ਫੇਰ ਉਠੀ ਮੈਂ ਤਦੋਂ।
 ਤੁਰ ਪਈ ਪਿਛਲੇ ਦਾਇ ਬਾਹਰ ਧੌਲਰੋਂ,
 ਗੋਲ ਬਗੀਚੇ ਵਿਚ ਬੈਠੀ ਜਾਇਕੇ,
 ਮਾਨੋਂ ਵਾਜਾਂ ਮਾਰ ਸੱਦਯਾ ਯਾਦ ਨੂੰ,
 ਜੋ ਸੀ ਘੁੰਮਰ ਪਾਇ ਅੰਦਰ ਜਾਪਦੀ।
 ਕਰ ਕਰ ਮੁੜ ਮੁੜ ਯਾਦ ਸਾਰੇ ਹਾਲ ਓ
 ਜੋੜ ਜੋੜ ਕੇ ਨਾਲ ਪ੍ਰੇਵਾਂ ਸੰਗਲੀ,

ਅੰਤ ਬਨ ਗਈ ਸਾਫ ਲੜੀ ਖਿਆਲ ਦੀ,
 ਹੋ ਬੀਤਿਆ ਸਭ ਹਾਲ ਪਰਤਖ ਹੋ ਗਿਆ।
 ਵਿਚ ਸਿਮਰਤੀ ਓਹ - ਚੇਤੇ ਵਿਚ ਹਾਂ -
 ਬੈਠਾ ਮੂਰਤ ਧਾਰ, ਜਿਉਂ ਮੈਂ ਦੱਸਿਆ।
 ਇਸ ਵੇਲੇ ਇਕ ਦਾਸ ਆਯਾ ਡਾਕ ਲੈ,
 ਜੋ ਸੀ ਕਰਦਾ ਸੇਵ ਰਾਣੇ ਦੀ ਸਦਾ,
 ਭੇਤੀ ਹੈਸੀ ਏਹ ਸਾਈਂ ਸੇਵ ਦਾ।
 ਮੈਂ ਇਸ ਪਾਸੋਂ ਆਪ ਪਯਾਰੇ ਕੰਤ ਦੇ।
 ਪੁੱਛੇ ਗੁਪਤ ਹਵਾਲ ਸਿਮਰਨ ਵਾਲੜੇ
 ਦਿਤੇ ਓਸ ਸੁਣਾਇ ਕਿਰਪਾ ਧਾਰ ਕੇ।
 ਏਸ ਥਾਉਂ ਦਾ ਹਾਲ ਸੁਣ ਕੇ ਓਸ ਤੋਂ
 ਮੈਂ ਆਖਿਆ ਉਸ 'ਜਾਉ ਕਰੋ ਤਯਾਰੀਆਂ,
 ਓਹੋ ਸਾਜ ਸਮਾਨ ਸਾਰਾ ਲਾਵਣਾ,
 ਜੋ ਪਯਾਰੇ ਦੇ ਜੋਗ ਲੈਂਦਾ ਸੈਂ ਤਦੋਂ।
 ਉਸ ਨੇ ਇਸ ਧੁਰ ਛੱਤ ਸਭ ਕੁਛ ਜੋੜਿਆ,
 ਲੈ ਕੇ ਮੈਨੂੰ ਨਾਲ ਆਇਆ ਏਸ ਥਾਂ,
 ਫਿਰ ਮੈਂ ਦਿਤਾ ਤੌਰ, ਵਰਜਯਾ ਉਸਨੂੰ -
 ਦੱਸੀ ਕਿਸੇ ਨ ਹਾਲ ਏਥੇ ਅੰਣ ਦਾ,
 ਤੂੰ ਟੁਰ ਘਰ ਨੂੰ ਜਾਉ ਆਵੀਂ ਕੱਲ ਨੂੰ।"
 ਜਦ ਸਾਂ ਹੁਈ ਇਕੰਤ ਸੁਕਰਾਂ ਮੈਂ ਭਰੀ
 ਦੋਵੇਂ ਹੱਥ ਸੁ ਜੋੜ ਗੋਡੇ ਟੇਕ ਕੇ
 ਧਰ ਸੂਰਤ ਦਾ ਧਯਾਨ ਪਯਾਰੇ ਕੰਤ ਦੀ
 ਕੀਤੀ ਬਿਨੈ ਉਚਾਰ, ਸੁਕਰ ਗੁਜ਼ਾਰਦੀ:
 ਏਸ ਹਾਲ ਵਿਚ ਲੀਨ ਹੋਈ ਫੇਰ ਮੈਂ।
 ਮੈਨੂੰ ਰਹੀ ਨ ਹੋਸ਼, ਇਸ ਰੰਗ ਰੱਤਿਆਂ।
 ਸਮਾਂ ਕਿ ਮਹਲ ਕਿ ਮਾਉਂ! ਸਾਰੇ ਵਿੱਸਰੇ,
 ਇਕ ਰੰਗ ਇਕਪਰਵਾਹ ਧਾਰਾ ਤੇਲ ਜਜੋਂ
 ਮਨ ਹੋਯਾ ਲਿਵਲੀਨ, ਸਮਾ ਨ ਜਾਪਿਆ
 ਲੰਘਦਾ ਕਿਹੜੇ ਦਾਉ ਹੈ ਉਹ ਜਾਂਵਦਾ।
 ਫਿਰ ਕੁਛ ਪਰਤੀ ਹੋਸ਼ ਤਾਂ ਮੈਂ ਹੋ ਗਈ
 ਆਪ ਸਾਂਗੀਤ ਸਰੂਪ,- ਗਾਵਣ ਲੱਗੀਆਂ।
 ਮੈਨੂੰ ਯਾਦ ਨ ਮੁਲ ਮੈਂ ਕੀ ਗਾਵਿਆਂ?
 ਕਿੰਨਾ ਲੰਘਿਆ ਕਾਲ? ਹੁਣ ਕੀ ਹੈ ਸਮਾਂ?
 ਦਿੱਤਾ ਤੁਸਾਂ ਜਗਾਇ ਤਾਂ ਮੈਂ ਜਾਗੀਆਂ।
 ਆਪੇ ਕਿਰਪਾ ਧਾਰ ਲੱਭਾ ਹੈ ਤੁਸਾਂ।
 ਮੈਂ ਦੋਸਣ ਹਾਂ ਠੀਕ, ਮਾਤਾ ਤੁੱਧ ਦੀ,
 ਪਰ ਮੇਰੇ ਨਾ ਵੱਸ, ਦੇਖੋ ਆਪ ਹੀ
 ਸੋਚ ਸਮਝ ਕੇ ਹਾਲ - ਮੇਰੀ ਬੇਵਸੀ।
 ਤੂੰ ਅੰਮੀ, ਮੈਂ ਧੀਅ, ਜਾਈ ਤੇਰੀਆਂ
 ਮਾਵਾਂ ਧੀਆਂ ਵਿਚ ਵਿੱਥ ਨ ਹੋਵਦੀ
 ਧੀਆਂ ਮਾਵਾਂ ਭੇਤ ਇਕੋ ਹੋਵਦਾ
 ਅੰਮੀ! ਤੂੰ ਮੈਂ ਇਕ ਦੋਵੇਂ ਇਕ ਹਾਂ।

(ਪੁਸਤਕ - ਰਾਣਾ ਸੂਰਤ ਸਿੰਘ ਵਿਚੋਂ ਧੰਨਵਾਦ ਸਹਿਤ)

Thus a hymn was sung, which we will sing here again :

*Death must come to all inevitably
 All must from loved ones part company
 Go ask the wise, if man shall hereafter united be
 Those forgetful of the Lord-terrible is their agony
 The True one again and again I laud
 Whose glance brings perpetual joy to me
 It behoves us to extol Him
 Who alone is real and shall ever be
 Of all art Thou the Provider
 Man anyway can provide not
 As He wills so all happens
 What good wailing like weak women?
 With forts and castles built on the ground
 Many their glory have made to resound
 They whom the world could not contain
 Have had rings on their noses strung
 If man thought of future torments
 Why should he devote himself to enjoyment?
 Says Nanak all evils are chains thrown round the neck
 These by good qualities are snapped
 Who are our true brothers and helpers
 They who have no Guru shall not be accepted
 Hereafter they shall be beaten and expelled.*

**ਸਭਨਾ ਮਰਣਾ ਆਇਆ ਵੇਛੋੜਾ ਸਭਨਾਹ॥ ਪੁਛਹੁ ਜਾਇ ਸਿਆਣਿਆ ਆਗੈ ਮਿਲਣੁ
ਕਿਨਾਹ॥**

**ਜਿਨ ਮੇਰਾ ਸਾਹਿਬੁ ਵੀਸਰੈ ਵਡੜੀ ਵੇਦਨ ਤਿਨਾਹ॥ ਭੀ ਸਾਲਾਹਿਹੁ ਸਾਚਾ ਸੋਇ॥
ਜਾ ਕੀ ਨਦਰਿ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਵਡਾ ਕਰਿ ਸਾਲਾਹਣਾ ਹੈ ਭੀ ਹੋਸੀ ਸੋਇ॥
ਸਭਨਾ ਦਾਤਾ ਏਕੁ ਤੂ ਮਾਣਸ ਦਾਤਿ ਨ ਹੋਇ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਰੰਨ ਕਿ
ਰੁੰਨੈ ਹੋਇ॥**

**ਧਰਤੀ ਉਪਰਿ ਕੋਟ ਗੜ ਕੇਤੀ ਗਈ ਵਜਾਇ॥ ਜੋ ਅਸਮਾਨਿ ਨ ਮਾਵਨੀ ਤਿਨ ਨਕਿ
ਨਥਾ ਪਾਇ॥**

**ਜੇ ਮਨ ਜਾਣਹਿ ਸੁਲੀਆ ਕਾਹੇ ਮਿਠਾ ਖਾਹਿ॥ ਨਾਨਕ ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ
ਜੰਜੀਰ॥**

**ਜੇ ਗੁਣ ਹੋਨਿ ਤ ਕਟੀਅਨਿ ਸੇ ਭਾਈ ਸੇ ਵੀਰ॥ ਅਗੈ ਗਏ ਨ ਮੰਨੀਅਨਿ ਮਾਰਿ ਕਢਹੁ
ਵੇਪੀਰ॥**

ਪੰਨਾ - 595

Only they are united who repeating the Name of God obliterate their ego completely. They obtain abode in that country where those beloved Guruwards have reached who, striving hard in meditation, showed the way to the world. Those who keep themselves free from demerits and defects develop qualities to take high flights exactly as a rocket – in this process the Name Power is generated which though exists in its fullness everywhere, is extremely far away; it's only Name which has the power to reach us

there. Turning away from it, those who gratify their wishes go to the hell. Tied by the accumulated deeds they wander in lower life forms. The nose-ring halter being strung in everybody's nose, they can not get out of the fatal circle of accumulated deeds. Leaving the dictates of one's mind if one adopts the path of the Guru even now, the union with God is still possible, and those friends (who have departed from the world), too, can be met :

*Our companions towards the Beloved
Are taking departure - dear friend
How shall they now find union with Him
Should they carry merits in their bundle
The Lord to them shall grant union.*

**ਸਾਜਨ ਚਲੇ ਪਿਆਰਿਆ ਕਿਉ ਮੇਲਾ ਹੋਈ॥ ਜੇ ਗੁਣ ਹੋਵਹਿ ਗੰਠੜੀਐ ਮੇਲੇਗਾ
ਸੋਈ॥ ਪੰਨਾ - 729**

If one rocket blasted off has reached great heights, another rocket can also be blasted off in the same way. In the like manner if the fuel of the remembrance of God, of high character, of complete relinquishment of one's ego is obtained, it raises the creature from the creaturehood, getting a place for him in the *Court of God*. Otherwise the guruslesses do not get a place even for a foothold in the Court of God :

*Says Nanak, all evils are chains thrown round the neck
These by good qualities are snapped
Which are our true brothers and helpers
They who have no Guru shall not be accepted
Hereafter they shall be beaten and expelled.*

**ਨਾਨਕ ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ॥ ਜੇ ਗੁਣ ਹੋਨਿ ਤ ਕਟੀਅਨਿ ਸੇ ਭਾਈ
ਸੇ ਵੀਰ॥ ਅਗੈ ਗਏ ਨ ਮੰਨੀਅਨਿ ਮਾਰਿ ਕਢਹੁ ਵੇਪੀਰ॥ ਪੰਨਾ - 595**

And now giving the final instruction to the Princess, Bhai Tiloka said, "You have served me a lot; you have displayed a great sense of belonging to me; you have showered a lot of love on me. I am poor, no money do I have at all. I was just going my way of hundreds of miles on foot. Even though you are a princess you have served me a lot by bringing me here with you & protecting my body from being eaten by wild animals and crows in the forest. In all gratefulness I want to give you knowledge from the treasure house of my Guru more valuable than the extremely valuable rubies. Listen carefully. Now, because after now my physical relation with you will be snapped, don't you cry if you have love & devotion in your heart, indeed. If you start crying after I go, you will forget everything. I re-tell you that you are Soul not body. Now I tell you in still simpler words that Soul and

the Absolute – with the power of which the whole world appears to have been created – this, too, is another name for the Soul. The Absolute and Existent are also one. My Guru Supreme has called this existence, *ý* and true. The same has created the whole universe, indeed. Therefore, He is the Creator. He pervades all things, everybody. He is in you, in me; He is in the mountains, the rivers, our surroundings in whatever that there exists. Therefore, He is called *Cosmic Person* (Purakh = Purusha). He is not at all afraid of anyone; He is not inimical to anyone. He loves all. Assuming the form of love, He looks after and protects the world. To make the world happy, He sends his beloveds (as saints) into it and they reason with the men in the world and bring the misled to the right path. This Light never ends. It is everlasting. It knows everything. It lives in the hearts of all but it has no shape, no form or dimension. Just as you feel anger, just as the love for parents is awakened in you but it (i.e. love) has no form, shape or dimension. Nature is abloom; flowers are satiating all minds (with their beauty); the melodious chirping of the birds pleases everybody's heart. The surroundings of Nature give clarion calls to say that unlike you, man, I am not in worries; made to blossom by my Master, I blossom. Even if somebody kills me, I have no enmity with him. By blossoming myself, I try to make all others blossom. All this awareness, all kinds of knowledge are obtained from that very Wondrous God by man, vegetation, animals, and birds. He is the Greatest of all and the very Image of Forgiveness, of Giving. The holy men, sent by Him Himself, are the greatest. Because they light up the darkness, they are called gurus and by their grace man, the creature, becomes aware that he is just His very form : 'I am Soul'."

"Princess just as you have said that when I stand in front of the mirror, I don't call myself my body, but I say Soul. This thing is as wrong as that of considering yourself to be body. Now I'll explain to you with an example. Take an almond. Tell me which is that thing in almond which is even more valuable than an almond. She said, I know it too well that the value of almond is due to the almond oil in it. If one feels dryness then one eats it. Bhai Tiloka began to say, if one is to obtain almond oil, first an almond tree must be planted, it must be looked after, it must be watered. To protect it from diseases insecticides must be sprinkled. Then it blossoms. From blossoms the fruits are obtained which grow in bunches. When they ripen, then their hard shell is removed. The thin red covering is also removed. Then we get the white core which many Ayurvedic doctors use after pounding and mixing it with candy and one or two black peppers and it is given to that man whose brain is affected with dryness. The next thing that is found in it is

the almond oil. Cleverly it is extracted and containers are filled with it. And then it is cleaned and put into small phials. The Ayurvedic doctors purify it further and take out the essence of it. Now tell me if the almond tree says I am the almond oil or if the hard shell says I am the almond oil or if the red covering or the white core says I am the almond - this is exactly the same mistake as in calling in front of a mirror with your clothes on - that I am Soul. All these things are not Soul, but Soul does pervade them but it is separate. It is a mistake to call all this Soul out of illusion. All this is but the expansion of the Soul. But the extremely abstract part of the visible is Soul power. Just as an almond or a pulse seed will not grow if you separate it into two parts and sow the two parts separately; it will not become a plant. Because we can't see the gap between two parts of a seed which has everything. If you plant a seed which is intact, then the plant grows out of the gap. Similarly in this body there are visible and invisible constituents which we know very well. First of all this body in which ether, air, fire, water and earth are put together according to a plan, will look beautiful or unbeautiful. Then born from the twenty five parts of the Five Elements are eyes, ears, nose, tongue, touch - the organs of perception. Subtler than them are the Five breaths. Subtler than the five breaths is the mind, which is known to you. Always it keeps on thinking of something. To check the wanderlust of the mind, there is intellect and above intellect is consciousness which feels happiness or sadness, pain or pleasure. Dearest Princess! next comes a strong curtain. That you know very well - that is to recognise one's existence as separate from all. 'Upto this I have followed very well." Bhai Tiloka began to say, "Now, you have reached the stage where you have begun to consider yourself as 'I am'. This is exactly like reaching the white core of almond. Now we are to crush it to get the essence of almond oil. Have you followed something out of it." The Princess began, "Yes, somewhat, but what next? The almond oil is the essence in the core. What is the essence in me?" Said Bhai Tiloka, "Princess, what you have said : 'What is the essence in me?' - that is Soul which lies beyond the feeling of 'your' and 'mine'. That is Soul which exists in its fullness everywhere. Wondrous God and Soul are just one. Take it like this that Wondrous God is the real element in you - Which element is alive and pulsating and that element is the one which loves. Have you followed now? Now going in front of the mirror there is no need of saying you are the essence of this body, you are Soul. Soul is just one. This Soul exists in its fullness in animals and birds, straw and grass, trees, lions, leopards, dogs, snakes and in all visible bodies there is one Soul which exists in its fullness - the glimpse of which

is blocked by your own existence. This is called 'ego' by my Guru Supreme. When your power falls on 'ego', then, it is called the soul individuated. You just remember what I have told you. Immediately she began to speak that now I know that inside me and outside of me, in all, the only One Soul power is doing the work, the same power I am. The power beyond the five organs of perception is the power which exists in its fullness. The same is called Wondrous God, the same is Soul, the same you are. But now you will not be able to remember all the points. I am about to tell you a method. My Guru Supreme has called that power '*Waheguru*' (*Hail Wondrous Guru!*). My Guru Supreme also loves me and He loves you no less than he loves me. He is just the image of love. The people of the world call him by the Name of Guru Nanak Dev Ji. He is nameless. He has no form or shape or colour and He is unique. He himself is God. He is Guru-God Who for the redemption of the creatures, has assumed the normal form of human beings. He loves just as we do. When you pull him with the strings of love, he comes to you. The way which he has brought into the world for our redemption is very easy. His edict is that you can't see that Being i.e. with the material or physical eyes, Which is the very image of love. *But by repeating the spell or incantation of Waheguru the defect in the eye- the cataract of the eye - goes and then the divine sight is revealed.* The things which we can't see with these eyes can be seen embodied with the divine eyes. When I am gone, you repeat this incantation; this sorrow of separation (of yours) will act like a skyrocket for you because the mind will not allow you to get out of the palanquins of 'maya' without sorrow of separation.

*Maya (illusion) does not go
Without the sorrow of separation lo!*

ਬਿਨੁ ਬੈਰਾਗ ਨ ਛੁਟਸਿ ਮਾਇਆ ॥

ਪੰਨਾ - 329

Thus that which unites us with Waheguru - *the word* which I have told you - is a living pulsating word. It has energy. It attracts. Pulled by that attraction my Guru Supreme will reach you. Now to you I have pointed out the way that you will reach me with the power of this word - reaching where, death will not come again. You will get everlasting life. You will come to know that fact which I used to tell you that you are Soul. You will see that here in this world none else exists other than Soul :

*Now the Supreme Being I behold only
And Supreme Being is listened to solely
On the Sole Supreme Being we discourse
The Creator of expanse of His Self, of course
Other than the Lord know not.*

ਬ੍ਰਹਮ ਦੀਸੈ ਬ੍ਰਹਮ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥
ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ॥

ਪੰਨਾ - 846

For it, praxis is a must, nonattachment is a must. Have full faith in what you heard from me. Fully obey my instruction. When you do that, you will find your path opening out. The power which lives hidden in you with you, that is that of my Guru Supreme - it will itself guide you. While just talking like this, he covered his face with both his hands, made his limbs immovable and intoned out :

Wa he gu ru
Wa he gu ru

ਵਾ ਹਿ ਗੁ ਵ
ਵਾ ਹਿ ਗੁ ਵ

Having repeated it five times, this voice fell silent. The Princess got frightened and she called out once or twice. She understood that that was what he had said 'I have to go'. At that time she shrieked so loudly that it was heard in the whole palace. Today, her father was also in the palace itself. He was talking about his daughter indeed, thinking about her state of mind. When they heard the voice, then the court physician came and along with him came the parents, too; the Princess had become unconscious and her teeth had got clenched. She was about to leave her body. The doctor poured into her mouth the medicine meant for giving strength and massaged her body. She came to, looked towards the cot of Bhai Tiloka Ji and became unconscious again. Having struggled for an hour like this the doctor brought the Princess to consciousness finally. The whole world had undergone a change for her; she became silent at once. The doctor examined Bhai Tiloka and said this stranger has certainly left his body. He was the very reason of the unconsciousness of the Princess, since she had been trying her best for a month and a half that he should become healthy again. But all her hopes were dashed to the ground.

'The Princess is mentally shocked. That is why she has become unconscious. I will give her tonics; you love her too much, do whatever she asks you to.'

The Princess was extremely dear to her parents; she was the only child - this child was the very world for them. They were prepared to sacrifice the biggest thing for her, because they wanted her to be happy. Bhai Tiloka ji was cremated, no doubt, with great honour. The Princess, when she became healthy, the sole voice started resounding in her '*Waheguru, Waheguru, Waheguru, Waheguru*'. She did not utter any other word. When possessed by a fit, taking a garland of flowers she reached the place where her dear stranger, having completed his last journey, had entered into the Infinite.

No one in the world is able to understand this state of mind. Such is this state of mental agony that only a person who himself has suffered such mental pangs, can know this; the other simply fails to even guess the depth & the pain of it :

*Those afflicted with this pain alone feel it
The passion of devotion to God is like arrows piked.*

ਲਾਗੀ ਹੋਇ ਸੋ ਜਾਨੈ ਪੀਰ ॥ ਰਾਮ ਭਗਤਿ ਅਨੀਆਲੇ ਤੀਰ ॥ ਪੰਨਾ - 327

Mental agony of separation is the subtlest quality of the purest heart. The body in which mental agony of separation sprouts is a living body. The way a tree, a plant grows to its fullest extent : it blossoms, it attracts; in the same way, the body in which there is mental agony, is a living body, not a burnt-up one. In a burnt-up body, the mental agony of separation from God does not sprout up; it is bereft of attraction; it is so much burnt up by the fire of *Maya* (illusion) and desires that there is not even a single particle of love in it. It lives for itself only, it has nothing to do with others; God it knows not. According to *Gurubani*, its heart is the cremation ground. In the cremation ground, the ground is burnt up. It loses the power to grow plants; in that burnt up earth, no grass or plant remains green. If it rains copiously, the water flows on it leaving silt, then only the seed can sprout in the upper layer, but because of the non-availability of the food from beneath, because of the earth being burnt up, it does not develop, it does not blossom. So, it is (rightly) called the cremation ground. The body in which there is no mental agony of separation is of no worth. Guru, the great King, even proclaims that the body which does not contain mental agony of separation is worthless; it should be burnt up :

*The head which does not bow
To the Lord should be chopped off
And the body which feels no pang of love
Is a mere skeleton to be burnt off.*

ਜੋ ਸਿਰੁ ਸਾਂਈ ਨ ਨਿਵੈ ਸੋ ਸਿਰੁ ਦੀਜੈ ਭਾਰਿ ॥

ਨਾਨਕ ਜਿਸੁ ਪਿੰਜਰ ਮਹਿ ਬਿਰਹਾ ਨਹੀ ਸੋ ਪਿੰਜਰੁ ਲੈ ਜਾਰਿ॥ ਪੰਨਾ - 89

Baba Farid Ji was practising a very hard penance in the forest; he dried up his body, the crows pecked at him again and again. When they are going to peck at the eye, then entreatingly he says to the crows, 'When you were pecking at my body, I said nothing to you, since I was too paralysed to say anything. But when you started to peck at my eyes themselves then I make this entreaty that when I chance to see God, then how shall I be able to have a glimpse of Him without my eyes? I request you not to spoil my eyes. Looking at his own body, he said :

*Farid, my body has been reduced to a dry skeleton
The crow pecks at the hollows of my hands and feet
God hath not come to my aid, upto present
See His man, what a fortune to keep!*

ਫਰੀਦਾ ਤਨੁ ਸੁਕਾ ਪਿੰਜਰੁ ਥੀਆ ਤਲੀਆਂ ਖੁੰਡਹਿ ਕਾਗ॥
ਅਜੈ ਸੁ ਰਬੁ ਨ ਬਾਹੁੜਿਓ ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਗ॥

ਪੰਨਾ - 1382

*Searching my skeleton for flesh
O crow, all my flesh you eat!
But touch not the two eyes of mine
For yet I long to see my Beloved sweet.*

ਕਾਗਾ ਕਰੰਗ ਢਢੋਲਿਆ ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ॥
ਏ ਦੁਇ ਨੈਨਾ ਮਤਿ ਫੁਹਉ ਪਿਰ ਦੇਖਨ ਕੀ ਆਸ॥

ਪੰਨਾ - 1382

Let both of my eyes be intact, so that I may be able to have a glimpse of my Dear One to my heart's content. Mental agony of separation from God always seeks union; without mental agony, the highest peaks of spirituality can't be climbed up at all. The more intense love one cherishes in one's heart, the more powerful attraction will be there within & unique will be a seeker's state of mind :

*People pierced in the heart, never idleness show
Sleepless the eyes that love, day and night do they flow
Single mania moves them stops they never make
No resting before destination, on and on they go*

ਸੀਨੇ ਬਿੱਚ ਜਿਨ੍ਹਾਂ ਨੇ ਖਾਧੀ ਓਹ ਕਰ ਅਰਾਮ ਨਹੀਂ ਬਹਿੰਦੇ।
ਨਿਹੂੰ ਵਾਲੇ ਨੈਣਾਂ ਕੀ ਨੀਂਦਰ ਓਹ ਦਿਨੇ ਰਾਤ ਪਏ ਵਹਿੰਦੇ।
ਇਕੋ ਲਗਨ ਲਗੀ ਲਈ ਜਾਂਦੀ ਹੈ ਟੋਰ ਅਨੰਤ ਉਨ੍ਹਾਂ ਦੀ
ਵਸਲੋਂ ਉਰੇ ਮੁਕਾਮ ਨ ਕੋਈ ਸੋ ਚਾਲ ਪਏ ਨਿਤ ਰਹਿੰਦੇ ਛਾ। ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ

Very unique stories are there connected with mental agony. Bhai Gurdas writes thus, making a mention of Sassi Punnu :

*The love of Sassi and Punnu is everywhere spoken of
Though they were of different castes.*

Many poets have also written about it. Sassi written by the poet Hashm, is famous. It also finds a mention in the *Dasam Granth (Book of the Tenth Master)*. The story goes that Sassi was the offspring of the Sage Kapil and the fairy Rambha. She was floated away in the river Sindh. Bringing her out of the river, the king of Sindh, Brahmadrut brought her up. She was named as Samya. When she became young, the king sent his ambassadors to Punnu, the king's king, asking him to marry her. The marriage took place with great pomp and show. When Sassi and Punnu reached their country, the first wife of Punnu was very much shocked at the arrival of the second wife. She practised many magic tricks so that Punnu should be separated from Sassi. At last she got Punnu killed. Lost in the mental-agony of separation in his love, Sassi collapsed on his grave.

In the common prevalent romances the story is related in another way. Residing on the bank of the river, *Vali Adam of Bhambore* town did not have any off-spring. After a lot of invocations and prayers, a daughter was born in his house. When consulted, the astrologers said that this baby when she grows up would go and die in the deserts, and they made a prophecy that she would bring a bad name to the family. All the joy of the king turned into sorrow. The king, after having consultations with the ministers, shutting her up in a box and placing various jewels, garments, money and riches in it floated her away in the river. Coincidentally, at a long distance a washerman was washing clothes. When he saw the box floating in the river, he jumped in and directed it to the shore, and carried it home. The washerman's name was Atta. He did not have any offspring in his house. When both the wife and the husband opened the box, they were astonished to see the beauty of this pretty girl, and they were equally astonished to see so much money. They understood that this girl belongs to certain rich family, and somebody deliberating on the omens and ill-omens floated her away in the river. The washerman and the washerwoman brought her up with great affection and care; Sassi came to be so much beautiful that her beauty even excelled the sun itself. An exhibition was in progress in the Bhambore town. Sassi, too, went to see that exhibition. A picture of a handsome youngman was exhibited there. Just looking at it, she realized that she had belonged to him for lives together. This portrait was of the *Bloach Prince Punnu of Kecham town*. Without seeing Punnu she was pierced within her heart by an arrow of love longing, and she gave up all eating and drinking. The thought of Punnu entered every pore of her body; in no way

was she able to forget this thought. She came to know that this portrait was of the Bloach Prince Punnu of Kecham town. By chance some merchants of Kecham itself came to Bhambore. Somehow, Sassi happened to meet them. She made a request that in one way or the other Punnu be informed that I love him to the core of my heart. I am craving for love-union with him. Having heard about what Sassi had said Punnu made arrangements to see Sassi. When coming over to Bhambore, he saw Sassi & fell in love and began to live here. He lost all thought of his kingdom. He got totally absorbed in her love. When Punnu's brothers came to know, searching and searching for Punnu, they reached Sassi's gardens. Coming there, they met their brother. Having mixed up some soporific in the dinner, they made him unconscious, and seating him on the camel, took him to their own country. On waking up Sassi came to know that Punnu's brothers had kidnapped him. On the way there happened to be a vast desert where there was scorching heat. Sassi walked through that desert bare-footed. Her washerwoman mother was calling out to her to stop, but her reply was :

*When I walk, I place my life on the palm
I don't move back on the way at all,
As long as I breathe, I don't lose hope,
I am not afraid of death at all.*

By Poet Haasham

**ਤੁਰਸਾਂ ਮੂਲ ਨ ਮੁੜਸਾਂ ਰਾਹੋਂ, ਜਾਨ ਤਲੀ ਪਰ ਧਰਸਾਂ,
ਜਬ ਤਕ ਸਾਸ ਨਿਰਾਸ ਨਾ ਹੋਵਾਂ, ਮਰਨੋਂ ਮੂਲ ਨ ਡਰਸਾਂ।**

ਹਾਸ਼ਮ

Sassi kept running through the deserts, calling out 'Punnu'-'Punnu'. Without water, her lips were going dry; but again on her lips was the sole name : 'Punnu'-'Punnu'. Her feet were bare, the desert was extremely hot, she kept falling unconscious. Whenever she regained consciousness, she always moved forward. At last, not enduring thirst and heat, she fell down unconscious, and with this love longing of hers, the bird of her breaths flew away.

On the other hand, when Punnu came to know that his brothers had brought him from Sassi, as he was also brimming over with love for Sassi; he, too, came running towards this desert and came upon Sassi. He saw that Sassi had breathed her last due to separation in love for him. Therefore, he also breathed his last near her dead body and the graves of both were built over there. This is a sacred story of love between husband and wife which has the climax point of mental agony.

In the same way, Respected Sita Ji loving the Great King Ram Chander Ji perfectly used to be absorbed in his love. Such was her condition - as a

fish cannot live without water (she could not live without him). When Sri Ram Chandra got 14 years' exile in forest, she did not agree to live in the palaces, since Ram was her very life. Suffering and hunger did not carry any meaning for her. She felt pleasure at the lotus-feet of Rama. When Ravana kidnapped her with guile then no one was in a position to understand who had taken away Sita Ji since Rama and Lachhmana, too, were manoeuvred out of their hut with an illusory guile. On returning, they saw that the hut was empty. At that time the mental-agony of separation aroused in Sri Ram Chandra has no parallel anywhere. *He was asking each and every bird, every vine & every plant that he be told who had kidnapped Sita Ji.* Sita Ji kept throwing her ornaments. A clue remained that he who had kidnapped her had gone that way. The way led to the kingdom of Ravana. Sri Ram Chandra and Lachhman went a long way in search of Sita Ji. They went towards Chennai where they met their great devotee *Hanuman* about which story Guru, the true King, proclaims thus :

*Rama pined, despite an assembled army and strength inside him
The monkey host with devotion fighting was serving him
He pined as ten-headed Ravana carried off Sita
And Lakshman died under a curse, Nanak says
The Creator beholds the world, making and unmaking it
Rama Chandra for Sita and Lakshman was pining
Then invoked he Hanuman's aid who by good luck arrived
Ravana, the misguided demon realized not the Lord's doings
Saith Nanak above need is the Lord.
Effects even of Rama's recorded deeds are ineffaceable.*

ਰਾਮੁ ਝੁਰੈ ਦਲ ਮੇਲਵੈ ਅੰਤਰਿ ਬਲੁ ਅਧਿਕਾਰ॥ ਬੰਤਰ ਕੀ ਸੈਨਾ ਸੇਵੀਐ ਮਨਿ ਤਨਿ
ਜੁਝੁ ਅਪਾਰੁ॥
ਸੀਤਾ ਲੈ ਗਇਆ ਦਹਸਿਰੋ ਲਛਮਣੁ ਮੂਢਿ ਸਰਾਪਿ॥ ਨਾਨਕ ਕਰਤਾ ਕਰਣਹਾਰੁ ਕਰਿ
ਵੇਖੈ ਥਾਪਿ ਉਥਾਪਿ॥
ਮਨ ਮਹਿ ਝੁਰੈ ਰਾਮਚੰਦੁ ਸੀਤਾ ਲਛਮਣ ਜੋਗੁ॥ ਹਣਵੰਤਰੁ ਆਰਾਧਿਆ ਆਇਆ ਕਰਿ
ਸੰਜੋਗੁ॥
ਭੁਲਾ ਦੇਤੁ ਨ ਸਮਝਈ ਤਿਨਿ ਪ੍ਰਭ ਕੀਏ ਕਾਮ॥ ਨਾਨਕ ਵੇਪਰਵਾਰੁ ਸੋ ਕਿਰਤੁ ਨ
ਮਿਟਈ ਰਾਮ॥ ਪੰਨਾ - 1412

Sri Ram Chandra Ji sent Hanuman Ji to search Sita Ji in Lanka. When Hanuman turned up, then at that time he proclaimed that :

*"O Hanuman, "said the Warrior of the Raghu Tribe (Shri Ram)"
"Have you any knowledge where Sita is on the earth?"
"Yes, Lord, she lives in Lanka unblemished in the shade of a tree of
Ravana's garden"
"Is she living?"*

"Master, only supposedly"

"Why didn't she die of separation from me?"

"Lord, her life-breaths are at thy feet. The god of death does come to take her life-breaths but fails to find them because they are at thy lotusfeet."

ਔਹ ਹਨੁਮਾਨ ਕਹਿਓ ਰਘੁਬੀਰ ਕਛੁ ਸੁਧ ਹੈ ਸੀਅ ਕੀ ਛਿਤ ਮਾਹੀ ?

ਹੈ ਪ੍ਰਭ, ਲੰਕ ਕਲੰਕ ਬਿਨਾ ਸੁ ਬਸਹਿ, ਤਰ ਰਾਵਣ ਬਾਗ ਕੀ ਛਾਹੀ।

ਜੀਵਤ ਹੈ ? ਕਹਿਬੇ ਹੀ ਕੋ ਨਾਥ ! ਸੋ ਕਿਉਂ ਨ ਮਰੀ ਹਮਰੇ ਬਿਛਰਾਹੀ ?

ਪ੍ਰਾਨ ਵਸੇ ਪਦ ਪੰਕਜ ਮੇਂ, ਜਮ ਆਵਤ ਹੈ ਪਰ ਪਾਵਤ ਨਾਹੀ।

Such was the state of this mental agony of separation; the above written description conveys that Sri Ram Chandra laid stress on this point how Sita Ji being separated from him sustained the stroke of mental agony; why didn't she die? Hanuman Ji replied that her breaths dwelt at your lotus-feet. That is why they (death angels) did not find them although they did come to take her breaths away. This is a sign of pang of separation since it is utmost difficult to bear the stroke of pang of separation. Love longing stricken, Respected Baba Farid listens to a very moving cry. He was seated under a mango tree. His eyes rose high; then hearing the cry of a small bird of black colour, the words came from his mouth, O cuckoo sometime, I, too, was a very handsome young man; people used to praise my youth and handsomeness but today in the love of my darling, I have lost the fairness of complexion; I have lost my handsomeness and my body having turned into a handful of bones looks black in colour. O dear cuckoo! in the shriek of yours there is also a tinge of pang of separation, a direct expression of mental agony. Can you tell me the secret why your colour has grown black? At that time, the cuckoo said, Baba Farid! as you are living in the memory of someone, I am also living in the memory of my companion. All the birds are in pairs, but in my fortune, the Creator of the world has not written the meeting of the partner. But I have seen that in you also there is pang of separation, there is longing, there is love like me. So, my dear, I am also burnt up in the pang of separation from my darling the proclamation is :

(Question) Black cuckoo, why art thou black?

(Answer) Sorrow of separation from my beloved has burnt me, Farid.

ਕਾਲੀ ਕੋਇਲ ਤੂ ਕਿਤ ਗੁਨ ਕਾਲੀ॥ ਅਪਨੇ ਪ੍ਰੀਤਮ ਕੇ ਹਉ ਬਿਰਹੈ ਜਾਲੀ॥
ਪੰਨਾ - 794

Dr. Bhai Vir Singh Ji tells about this mental agony of separation :

*To whiten, a coal was washed in the soap
It was put in curd, & milk in the same hope
To dye it in a vessel on fire was tried
But its colour black as before did abide*

*Blackness came through separation from fire
It would not go without meeting the fire
Just with the fire let it touch
And it glows with redness overmuch.*

ਸਾਬਣ ਲਾ ਲਾ ਧੌਤਾ ਕੋਲਾ ਦੁੱਧ ਦਹੀਂ ਵਿਚ ਪਾਇਆ। ਖੁੰਭ ਚਾੜ੍ਹ ਰੰਗਣ ਭੀ ਧਰਿਆ
ਰੰਗ ਨ ਏਸ ਵਟਾਇਆ॥
ਵਿਛੜ ਕੇ ਕਾਲਖ ਸੀ ਆਈ ਬਿਨ ਮਿਲਿਆਂ ਨਹੀਂ ਲਹਿੰਦੀ। ਅੰਗ ਅੱਗ ਦੇ ਲਾ ਕੇ
ਦੇਖੋ ਚੜ੍ਹਦਾ ਰੂਪ ਸਵਾਇਆ॥

ਡਾ. ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ

Guru, the True King, was passing by a place. There were dazzling lotus flowers of golden hue. There was a reservoir of crystal clear water in which they were tossing their heads. After a long time, when Guru, the True King, was passing that way again, to his surprise, he saw that the colour of lotus-flowers had grown black and they had lost their beauty in the mud. At that time, he said, O beautiful lotus! why has your body grown black? The lotus said, a serious flaw has come in my body, because I have got separated from my darling. It has burnt me up. If I meet my darling, I can again enjoy myself, tossing my head in the wind. The proclamation is :

*Thou lotus, green, golden hued thou wert
With what pain hast thou dried up?
Thy body blackened and battered; I have a defect
Nanak, water, my companion I have not received
The water whose sight bloomed my body
And with lush colour I decked be.*

ਪਥਰ ਤੂੰ ਹਰੀਆਵਲਾ ਕਵਲਾ ਕੰਚਨ ਵੰਨਿ॥ ਕੈ ਦੋਖੜੈ ਸੜਿਓਹਿ ਕਾਲੀ ਹੋਈਆ
ਦੇਹੁਰੀ ਨਾਨਕ ਮੈ ਤਨਿ ਭੰਗੁ॥
ਜਾਣਾ ਪਾਣੀ ਨਾ ਲਹਾਂ ਜੈ ਸੇਤੀ ਮੇਰਾ ਸੰਗੁ॥ ਜਿਤੁ ਡਿਠੈ ਤਨੁ ਪਰਫੁੜੈ ਚੜੈ ਚਵਗਣਿ
ਵੰਨੁ॥ ਪੰਨਾ - 1412

So there is a lot of difference between meeting and separation. The swallow-wort fruits attached to the stem of *calotropis* please the eyes very much. But when they are separated from the plant, they burst.

They contain a sort of cotton which is even lighter than cotton; it flies in the skies and turning into hundreds of parts flies far away. So about this such is the proclamation in the Gurubani :

*The swallowwort fruits joined to the plant
Look pleasing to the beholder's eyes
When from the source they are separated
In thousand flakes here & there they fly.*

ਖਖੜੀਆ ਸੁਹਾਵੀਆ ਲਗੜੀਆ ਅਕ ਕੰਠਿ॥ ਬਿਰਹ ਵਿਛੋੜਾ ਧਣੀ ਸਿਉ ਨਾਨਕ
ਸਹਸੈ ਗੰਠਿ॥ ਪੰਨਾ - 319

The swallowwort fruits, as long as they are joined to the *calotropis* plant are decorative and being green they please the mind. When they burst, thousands of flakes fly from them. To sum up, all the holy men, proclaiming about the pang of separation, tell us about the condition of a person separated from God. It says in Gurbani, the Song Celestial, of the Gurus thus :

*Separation from God, like a serpent dwells in the heart
Says Kabir, which yields to no charm or chain
He who is separated from God shall not live
Or if he does, he shall become insane.*

ਕਬੀਰ ਬਿਰਹੁ ਭੁਯੰਗਮੁ ਮਨਿ ਬਸੈ ਮੰਤੁ ਨ ਮਾਨੈ ਕੋਇ॥
ਰਾਮ ਬਿਓਗੀ ਨਾ ਜੀਐ ਜੀਐ ਤ ਬਉਰਾ ਹੋਇ॥

ਪੰਨਾ - 1368

He who is inflicted with pangs of separation within finds it very difficult to remain alive. Guru, the True King, goes to the extent of proclaiming :

*One should die off before one's beloved
Fie on living after him in the world!*

ਜਿਸੁ ਪਿਆਰੇ ਸਿਉ ਨੇਹੁ ਤਿਸੁ ਆਗੈ ਮਰਿ ਚਲੀਐ॥ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ਤਾ ਕੈ
ਪਾਛੈ ਜੀਵਣਾ॥

ਪੰਨਾ - 83

Separation has to be looked upon as a great suffering. Guru, the True King, while enumerating *four great sufferings* has stated that the suffering of separation is the greatest of all which can't be borne up :

*Suffering in separation is one in number
And suffering number two is that of hunger
One type of suffering is my fear
Of the myrmidons of death the burly
Another is that of a disease which comes Running to infect the body
The simple doctor's medicine
Brings no relief to we.*

ਦੁਖੁ ਵੇਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੂਖ॥ ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤ॥

ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੇ ਤਨਿ ਧਾਇ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੁ ਲਾਇ॥ ਪੰਨਾ - 1256

Without one's darling, the separated one is inconsolable; tears flow from his eyes, he heaves deep sighs; the complexion grows pale, eating and drinking is reduced; he doesn't feel like talking; he keeps in wait, mind being empty does not have patience. A holy man teaching his followers said :

*O son! lovers have signs four plus five
Cold breaths, yellow complexion, wet eyes
Speaking less, eating less, and sleeping less
Head in hands, he sits waiting restless.*

(by a Holy man)

ਆਸ਼ਕਾਰਾ ਨਵ ਨੀਸ਼ਾਨੀ ਐ ਪਿਸਰ, ਆਹ ਸਰਦੋ, ਰੰਗ ਜ਼ਰਦੋ ਚਸ਼ਮਤਰ।
ਕਮਗੁਫਤਨੋ, ਕਮ ਖੁਰਦਨੋ, ਖੁਆਬਸ਼ ਹਰਾਮ, ਇੰਤਜ਼ਾਰੀ, ਬੇਕਰਾਰੀ, ਦਸਤਸਰ।

A true lover being separated from his darling finds it very difficult to live and until he meets his dear one the internal love-pang knows no patience - he forgets about all the diversions & entertainments and worldly attachments :

*Just bearing news of separation from Thee
The beloved died without confirming
How can one in sorrow of separation
Find rest without his beloved earning.*

ਵਿਛੋੜਾ ਸੁਣੇ ਭੁਖੁ ਵਿਣੁ ਡਿਠੇ ਮਰਿਓਦਿ॥ ਬਾਝੁ ਪਿਆਰੇ ਆਪਣੇ ਬਿਰਹੀ ਨਾ
ਧੀਰੋਦਿ॥ ਪੰਨਾ - 1100

Guru, the True Emperor, drawing a picture of this agony of separation proclaimed :

*My heart is longing for a sight of Guru
Like the rain bird, it cries 'prio'*
*Insatiable is its thirst
Without a glimpse of the dear Saint
It gets no rest*

O for a glimpse of the Dear Guru Saint!

ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ॥ ਬਿਲਪ ਕਰੇ ਚਾਤਿਕ ਕੀ ਨਿਆਈ॥

ਤਿਖਾ ਨ ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ ਬਿਨੁ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ॥

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ॥ ਸ਼ਬਦ ਹਜ਼ਾਰੇ

So, like this a wave of a pang of separation arose in the Princess. Various attempts were made to entertain her mind. The parents made a tour programme for her, but there was nothing in the world to entertain her mind except her dear holy man. Each breath she drew was fraught with the attraction of her darling and the echo of 'Wahoguru - Wahoguru' always kept resounding within her mind.

The love-lorn lose all consciousness. Without their darling, they lose all sense of worldliness; they do not have any programme before them. In them are entreaties, cries and a voice of pain rises from within :

*God is my sweetheart, my royal Beloved
O for someone to bring me to that life-enlivener!
I cannot live without seeing my Darling
With tears my eyes are ever flowing.*

ਹਰਿ ਹਰਿ ਸਜਣੁ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਰਾਇਆ॥ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰੇ ਪ੍ਰਾਣ
ਜੀਵਾਇਆ॥

ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਪ੍ਰੀਤਮਾ ਮੈ ਨੀਰੁ ਵਹੇ ਵਹਿ ਚਲੇ ਜੀਉ॥ ਪੰਨਾ -

The sleep comes to an end from the body, the time comes to a standstill, and this creature spirit laments in the mind. The attraction grows manifold for a glimpse of one's darling. Citing the examples of small birds, Guru, the great King, states :

*My mother, show me the way to Lord Beloved mother dear!
For a moment an instant I cannot live without the Lord
As the camel that to green creepers is attached
My mind all passion has discarded, the world renounced
To have a sight of the Lord, True Friend
As without the lotus can the humming bee live not
So I without the Lord
Under Thy shelter keep me, beloved Lord of the universe
My desire fulfil, Lord Master
As the sight of the Lord is seen for an instant
Joyful is the heart of the servant of God, Nanak.*

ਮਾਈ ਮੌਰੋ ਪ੍ਰੀਤਮੁ ਰਾਮੁ ਬਤਾਵਹੁ ਰੀ ਮਾਈ॥
ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਜੈਸੇ ਕਰਹਲੁ ਬੇਲਿ ਰੀਝਾਈ॥
ਹਮਰਾ ਮਨੁ ਬੈਰਾਗ ਬਿਰਕਤੁ ਭਇਓ ਹਰਿ ਦਰਸਨੁ ਮੀਤ ਕੈ ਤਾਈ॥
ਜੈਸੇ ਅਲਿ ਕਮਲਾ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਤੈਸੇ ਮੌਹਿ ਹਰਿ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਈ॥
ਰਾਖੁ ਸਰਣਿ ਜਗਦੀਸੁਰ ਪਿਆਰੇ ਮੌਹਿ ਸਰਧਾ ਪੂਰਿ ਹਰਿ ਗੁਸਾਈ॥
ਜਨ ਨਾਨਕ ਕੈ ਮਨਿ ਅਨਦੁ ਹੋਤ ਹੈ ਹਰਿ ਦਰਸਨੁ ਨਿਮਖ ਦਿਖਾਈ॥ ਪੰਨਾ - 370

To him, the whole world appears to be empty. No entertainment, no beauty of the world can fascinate him because until he gets united with his beloved, he cannot be at rest, as the proclamation goes :

*Listen, Lord spouse, in this forest wife alone be
How without the Spouse will she find peace, O Lord carefree?
The wife without her Lord can not live, alone
In the dark night, terribly long
In love for the Lord finds she no rest
Listen Thou to my supplication, my request
Without the Beloved has she none to care
Alone is she wailing
As it may please the Lord to grant her union
Will the wife meet Him, says Nanak
Away from Him is she in travail.*

ਸੁਣਿ ਨਾਹ ਪ੍ਰਭੁ ਜੀਉ ਏਕਲੜੀ ਬਨ ਮਾਰੇ॥ ਕਿਉ ਧੀਰੈਗੀ ਨਾਹ ਬਿਨਾ ਪ੍ਰਭੁ
ਵੇਪਰਵਾਰੇ॥
ਧਨ ਨਾਹ ਬਾਝਹੁ ਰਹਿ ਨ ਸਾਕੈ ਬਿਖਮ ਰੈਣਿ ਘਣੇਰੀਆ॥ ਨਹ ਨੀਦ ਆਵੈ ਪ੍ਰੇਮੁ ਭਾਵੈ
ਸੁਣਿ ਬੇਨੰਤੀ ਮੇਰੀਆ॥
ਬਾਝਹੁ ਪਿਆਰੇ ਕੋਇ ਨ ਸਾਰੇ ਏਕਲੜੀ ਕੁਰਲਾਏ॥ ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ

The whole world calls the full moon cool, but before the fire of beloved's separation, it is like a brand of fire. This fire of pang of separation is giving out countless sparks. The sighs of the pain of separation are as if they were hisses of a cobra. This fire of mental agony is so strong that being touched with it, the stones break into pieces, and in spite of great efforts, the chest is splitting into two parts. With the departure of the dear beloved, life and death have become burdensome. As if a great blunder has been made in the observance of the promise of love, on account of which human life is incurring dishonour i.e. life is going useless :

*The whole world says that this
The lovely moon of the winters is cool
But for me it's a brand of fire
In my firebody releasing sparks of fire
The deep breaths that I myself draw
Are like the hissings of poisonous cobra
When the stones on touching
The fire in twain blew
My chest is no good to stop it
And split in parts two
After the departure of the beloved
Both living and dying have become difficult
On account of my consciousness I'm ashamed
Which says, failing, my love has nothing attained.*

ਪੂਰਨਿ ਸਰਦ ਸਸਿ ਸਕਲ ਸੰਸਾਰ ਕਹੈ, ਮੇਰੇ ਜਾਨੇ ਬਰ ਬੈਸੰਤਰ ਕੀ ਉਕ ਹੈ ॥
ਅਗਨ ਅਗਨ ਤਨ ਮਧਿ ਚਿਨਗਾਰੀ ਛਾਡੈ, ਬਿਰਹ ਉਸਾਸ ਮਾਨੋ ਫੰਨਗ ਕੀ ਫੁਕ ਹੈ ॥
ਪਰਸਤ ਪਾਵਕ ਪਖਾਨ ਫੁਟਿ ਟੁਟ ਜਾਤ, ਛਾਤੀ ਅਤਿ ਬਰਜਨ ਹੋਇ ਦੋਇ ਟੁਕ ਹੈ ॥
ਪੀਯ ਕੇ ਸਿਧਾਰੇ ਭਾਰੀ ਜੀਵਨ ਮਰਨ ਭਏ, ਜਨਮ ਲਜਾਯੋ ਪ੍ਰੇਮ ਨੇਮ ਚਿਤ ਚੁਕ ਹੈ ॥
੫੭੩

Without dear beloved, the beds giving pleasure, very beautifully built houses, and various entertainments do not fascinate. Rather they seem to be horrible, they seem to be like death's myrmidons. Without one's beloved various kinds of music and their tunes, pipes & horns, stories and tales prick the body as sharp and unbearable arrows pierce the heart. Without dear beloved, food, garments and various kinds of joy are like a fierce poison and fire. As for the fish living in water, there is no other purpose of life except dear water, in the same way, for me, there is no other purpose of life except my dear beloved :

Without the darling, the bridal bed floral

*Home, other things attractive & colourful
 All terrible and frightening appear to be
 Nay like the myrmidons of death to see
 Without the darling music, melody & pipes
 Knowledge divine & exposition of scriptures
 Hit the body in the heart
 Unbearable like the arrows sharp
 Without the darling clothes and comforts of many types to different organs
 Are to me like fire and poison
 Just as the life effort of a fish
 Out of water is to get into it
 In the same way, I have got
 No effort to make, aught
 Except to unite with the beloved.*

**ਬਿਨੁ ਪ੍ਰਿਯ ਸਿਹਜਾ ਭਵਨ ਆਨ ਰੂਪ ਰੰਗ, ਦੇਖੀਐ ਸਕਲ ਜਮ-ਦੂਤ ਭੈ ਭਯਾਨ ਹੈ॥
 ਬਿਨੁ ਪ੍ਰਿਯ ਰਾਗ ਨਾਦ ਬਾਦ ਗਿਆਨ ਆਨ ਕਥਾ, ਲਾਗੈ ਤਨ ਤੀਫਨ ਦੁਸਹ ਉਰ
 ਬਾਨ ਹੈ॥**

**ਬਿਨੁ ਪ੍ਰਿਯ ਅਸਨ ਬਸਨ ਅੰਗ ਅੰਗ ਸੁਖ, ਬਿਖਿਆ ਬਿਖਮੁ ਅਉ ਬੈਸੰਤਰ ਸਮਾਨ ਹੈ॥
 ਬਿਨੁ ਪ੍ਰਿਯ ਮਾਨੋ ਮੀਨ ਸਲਿਲ ਅੰਤਰਗਤਿ, ਜੀਵਨ ਜਤਨ ਬਿਨੁ ਪ੍ਰੀਤਮ ਨ ਆਨ
 ਹੈ॥ ੫੭੪**

The world lies chained in the fast chains of maya (illusion); in no way can one come out of it, but the axe to cut its (Maya's) bondages with is, *Vairagam*, (The sadness of the great illusion; The Spirit of Oriental Poetry; Prof. Puran Singh) until sorrow of separation is not born in a man's heart, his mind gets engrossed in the illusion. The false joys of the illusion attract him; being attached with the illusion, they continue to bind him with a false hope, but in the end, the creature goes weeping empty handed from the world; none else goes with him. Then he repents that I have wasted my whole life that I had taken human birth to meet God. He had been passing through the cycle of 84 lakh species ever since the creation of the world, but he is wasting his life in the undue love for the Maya (Illusion) e.g. :

*Kabir this body shall depart
 Detain if you can detain it
 They who had hundreds of thousands
 And millions departed bare-footed.*

**ਕਬੀਰ ਇਹੁ ਤਨੁ ਜਾਇਗਾ ਸਕਹੁ ਤ ਲੇਹੁ ਬਹੋਰਿ॥ ਨਾਗੇ ਪਾਵਹੁ ਤੇ ਗਏ ਜਿਨ ਕੇ
 ਲਾਖ ਕਰੋਰਿ॥ ਪੰਨਾ - 1365**

Kabir, not to talk of this illusion befriending me, it has put me to various troubles. Its various consequences have affected me, and descending from the human status I have fallen into low species again. Who knows when

such a time comes again (as I now have, being a man) & what sort of circumstances would be there at that time? Would I or would I not meet certain Sadhu or Saint, would I or would I not get the company of certain realised holy man, would I or would I not get primal knowledge? Various sorts of doubts arise in the mind of a person, and being affected by maya (Illusion) whatsoever acts he performs, he has to face the consequences of them all. Due to those deeds, he has to pass through various species. Guru, the great King, has gone to the extent of saying that this illusion or maya which binds the creature, shows its extremely beautiful form; it attracts; somewhere it attracts through beautiful gardens and orchards and beautiful vehicles; somewhere else, showing a political power, it intoxicates by high positions. It has various forms, various wonders; its sole business is that it shows the unreal as real, so that the creature does not pay attention to the real thing. Guru, the True King, proclaims :

Lord, Master of the universe, this maya (Illusion)

Has made us forget Your feet, too

Not a particle of love is aroused

What may the poor mortals do?

ਇਨਿ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ ਤੁਮਰੇ ਚਰਨ ਬਿਸਾਰੇ ॥

ਕਿੰਚਤ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਜਨ ਕਉ ਜਨ ਕਹਾ ਕਰਹਿ ਬੇਚਾਰੇ ॥ ਪੰਨਾ - 857

Guru, the True Emperor, while cautioning this creature, proclaims, O creature! you come with the sole purpose of putting an end to your sufferings by meeting God and by achieving the knowledge of truth to remove the darkness of ignorance for ever. But by turning your back on God, you have immersed yourself in those low deeds which are called the sins. You have accumulated the junk of sins so much that layers over layers of it have settled on your conscience. The mirror through which it was to have a glimpse of its real form - the spirit, is smeared with so much dirt & mud that it has become very difficult to drive it out with hands. This body is such a low tank that with the blowing of the wind, the grass, husks, dust and pebbles fly and fall into it; they settle every moment in the form of dirt on the spirit which lies hidden in the form of Primal Element. The maya (illusion) has moulded your nature in such a way that you never pay attention to put these scraps out of your conscience simultaneously. But when you come to understand, by then it is heaped up in such a quantity that it becomes difficult to throw it out with hands. The True King, the Guru, says that had you cleared your conscience by putting this junk out from within, you would have neared God-attainment. But now you have put within you so much junk that it is difficult to clear it in one lifetime. In the darkness of

mind man commits so many wrong deeds that the counting of them cannot be made. His habits get so hardened that it becomes difficult for him to connect his mind to God. Who knows how much suffering the punishment in the form of panic, fear, pain and unsettled affairs will cause to him? The proclamation occurs in the Gurubani :

*Nanak! burn this wretched body
That has forgotten the Name holy
In it continue to accumulate weeds
From the body clear out these
Later, shall not reach the hand
To the depth of this bottomless pond
No count can be made of the mind's evil doing
Says Nanak, its fearful consequences, there is no telling.*

ਨਾਨਕ ਇਹੁ ਤਨੁ ਜਾਲਿ ਜਿਨਿ ਜਲਿਐ ਨਾਮੁ ਵਿਸਾਰਿਆ ॥
ਪਉਦੀ ਜਾਇ ਪਗਲਿ ਪਿਛੈ ਹਥੁ ਨ ਅੰਬੜੈ ਤਿਤੁ ਨਿਵੰਧੈ ਤਾਲਿ ॥
ਨਾਨਕ ਮਨ ਕੇ ਕੰਮ ਫਿਟਿਆ ਗਣਤ ਨ ਆਵਹੀ ॥ ਕਿਤੀ ਲਹਾ ਸਹੰਮ ਜਾ ਬਖਸੇ ਤਾ
ਧਕਾ ਨਹੀ ॥ ਪੰਨਾ - 789

Guru, the True King, says about this maya (illusion) that :

*Maya (illusion) the she serpent is holding the world
In her coils, gobbling up whosoever serves her.*

ਮਾਇਆ ਹੋਈ ਨਾਗਨੀ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ ॥ ਇਸ ਕੀ ਸੇਵਾ ਜੋ ਕਰੇ ਤਿਸ ਹੀ
ਕਉ ਫਿਰਿ ਖਾਇ ॥ ਪੰਨਾ - 510

This Maya (illusion) does not let go of a person in any way, so it has been told in the Gurubani. Proclamation about this is : 'My mind neither takes interest in Yoga nor in meditation; my mind being under the illusion how will it get liberation since sorrow of separation from God is not born in me? Without this sorrow one can't get rid of Maya (illusion)'. The proclamation is :

*I have not applied my mind to Yogic union
Maya can't be discarded except by sorrow of separation.*

ਨਾ ਮੈ ਜੋਗ ਧਿਆਨ ਚਿਤੁ ਲਾਇਆ ॥ ਬਿਨੁ ਬੈਰਾਗ ਨ ਛੁਟਸਿ ਮਾਇਆ ॥ ਪੰਨਾ -
329

The only thing to generate sorrow of separation is the powerful mental state which is fully imbued with the feelings of pangs of longing.

Bhai Tiloka Ji cast off his body. He had spoken to the Princess many words of advice by acting upon which she could enter the realm of Truth reaching where, by attaining the full realisation of one's self, one attains complete union with God. At that place there is simply not another one, God Himself and Himself is, about which the proclamation runs :

*There is a city of no sorrow
 Wherein is no room for pain or fear
 There is no worry about taxes or trade
 No fear of a default in the one or of a decline in the other
 I have found now a homeland for myself
 Where peace reigns for ever
 Where the sovereignty is firm and inviolate
 And where there is no second or third class, all being in the first class
 The people enjoy a good name
 And are prosperous and contented
 They can go about wherever they like
 Being intimates of the highest authority.
 Nowhere stopped and checked they be
 So says Ravidas, the liberated cobbler
 To whom all fellow citizens are friends.*

**ਬੇਗਮ ਪੁਰਾ ਸਗਰ ਕੋ ਨਾਉ ॥ ਦੁਖ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥
 ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥
 ਅਬ ਮੋਹਿ ਖੁਬ ਵਤਨ ਗਹ ਪਾਈ ॥ ਉਹਾਂ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥
 ਕਾਇਮ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ ॥ ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੋ ਆਹੀ ॥
 ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ ॥ ਉਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ ॥
 ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ ॥ ਮਹਰਮ ਮਹਲ ਨ ਕੋ ਅਟਕਾਵੈ ॥
 ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ ॥ ਜੋ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ ਹਮਾਰਾ ॥ ਪੰਨਾ - 345**

What is called sorrow of separation? What is it? Until you have a feeling of the sorrow of separation the fast chains of Maya (Illusion) do not break. Sorrow of separation has two forms. In the first, there is complete desire for the attainment of God, there is a sort of attraction in the mind. The tears flow from the eyes. Every moment the desire to meet is very intense. As :

*People pierced in the heart, never idleness show
 Sleepless the eyes that love, day and night do they flow
 Single mania moves them stops they never make
 No resting before destination, on and on they go.*

**ਸੀਨੇ ਖਿੱਚ ਜਿਨ੍ਹਾਂ ਨੇ ਖਾਧੀ ਓਹ ਕਰ ਅਰਾਮ ਨਹੀਂ ਬਹਿੰਦੇ। ਨਿਹੁੰ ਵਾਲੇ ਨੈਣਾਂ ਕੀ ਨੀਂਦਰ ਓਹ ਦਿਨੇ ਰਾਤ ਪਏ ਵਹਿੰਦੇ।
 ਇਕੋ ਲਗਨ ਲਗੀ ਲਈ ਜਾਂਦੀ ਹੈ ਟੌਰ ਅਨੰਤ ਉਨ੍ਹਾਂ ਦੀ। ਵਸਲੋਂ ਉਰੇ ਮੁਕਾਮ ਨ ਕੋਈ ਸੋ ਚਾਲ ਪਏ ਨਿਤ ਰਹਿੰਦੇ।**

ਡਾ. ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ

In the second part, there is a firm determination in the mind to renounce those things which are obstacles in the attainment of God. The joys are without number in the world; the fulfilment of desires casts a flash in the mind for a short while and man thinks in his mind, 'If I get these short-lived things,

I will be happy. ' Therefore, without any reason, he keeps himself engaged in pulling the oil press like the ox of an oil-seller that moves in the track to turn the oil press, trying to catch the joy which moves on and on forward, receding before him. Bharthri Ji says, as we go on enjoying the pleasures, they in return start to consume away man himself. Man engulfed in pleasures wastes himself away with the effect thereof as :

*Just as gold by borax dissolved be
So do lust and anger erode the body.*

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥ ਜਿਉ ਕੰਚਨ ਸੋਹਗਾ ਢਾਲੈ ॥ ਪੰਨਾ - 932

In the beginning, the pleasures appear to be attractive, but the more man takes interest in them the more they go on increasing their boundaries. Mental lust is never satisfied, whether these pleasures are physical, whether mental itself, whether sexual pleasures; whether they are audio-pleasures in the form of erotic songs. Thus runs the proclamation in the Gurubani :

*There is pleasure in gold and silver
In women and in perfumes
There is pleasure in houses and in horses
In meats, in sweets, in soft couched rooms
With so many pleasures for the body
Where can God's Name implanted be?*

**ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥
ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ ॥
ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥**

ਪੰਨਾ - 15

So the lust for these pleasures, the gratification of these pleasures saturate every pore of the body. Although the enjoyment of all these pleasures turn your face away from God-love, yet this misled man gets involved in these pleasures time and again. The dog does not know where he is getting the taste of blood from while chewing the bone. He keeps chewing the bone. He does not know the taste he is enjoying is the taste of the blood coming out of his gums. He thinks that he is getting the taste out of the bone. In the same way, a creature immersed in pleasures does not know that all these pleasures are consuming him itself, and are weakening him, spoiling his body. More than this, the human-birth taken to realise one's self, yet being immersed in pleasures, is going waste.

As has been said already that discourses were being given in the court of Sri Ram Chandra. Vashishat Ji was giving his discourse now. All of a sudden, when Sri Ram Chandra laughed while giving a clap, Vashishat Ji asked what the reason of his laughing was. Then Sri Ram Chandra Ji said, 'I am laughing while looking at this ant.' When Vashishta Ji asked what he

really meant, then Sri Ram Chandra Ji said, this ant has lost two legs, and it climbs up the wall and falls down again. But it cherishes a strong lust in its mind that it, after passing through this cycle of 84 lakh species, will take the human birth. Then by arranging the public-feasts in a prescribed manner, he will enjoy pleasures again for crores of years in the Indra-domain (which he will obtain on account of his public feasts). He said, even wandering in the low life forms how much this creature by the sensual pleasures affected is and that it is applying its mind to the remembrance of the enjoyment of pleasures! This fool does not know that having recognised its self, it should attain to highest state.

The desire to enjoy pleasures does not end here itself. The creature casts off the human body to face the consequences of his deeds in the World hereafter. Being in the grip of the death's angels, suffering as a result of its bad deeds, when it reaches God's court, it remembers the good deeds done in its lifetime. It wants the compensation for its good deeds. Someone achieves the *Gandharab Loka*. There the joy is a hundred times more than the domain of the World here. Someone achieves the *Ancestral World*. Someone reaches the *Heaven proper*, or *Indra Lok* or *Parjapat Lok* or *Ajan Dev Lok* and *Karam Dev Lok* with the desire to have higher pleasures there. Someone reaches the *Brahma Lok* with the desire to have pleasures for millions of years in that world. The creature having the desire of those pleasures is not a *Vairagi* (one in sorrow of separation). Vairagi is he who renounces all these pleasures; and he removes all the desire even of a single pleasure in the mind; he is called a Vairagi as the proclamation of the holy men is :

*The pleasures of the sphere of Brahma
If you wish to renounce them all
The sages expounding the Vedas
That wish the detachment call.*

**ਬ੍ਰਹਮ ਲੋਕ ਲੋ ਭੋਗ ਜੇ ਚਹੈ ਸਬਨ ਕੋ ਤਿਆਗ ॥ ਵੇਦ ਅਰਥ ਗਿਆਤਾ ਮੁਨੀ ਕਹਤ
ਤਾਹਿ ਵੀਰਾਗ ॥**

*He who is prepared to renounce completely all the sensual pleasures starting from the **Brahm Loka** to the pleasures found in this world is called a Vairagi by the sages knowing the meaning and sense of the Vedas i.e. this itself is named Vairag or sorrow of separation.*

So, the Princess was deeply hurt in the heart after Bhai Tiloka Ji left his body, which she can neither express by word of mouth nor through any other feeling. That wound is as if someone has pierced her heart with an

arrow. The indication to it, goes :

Kabir, the brave Guru Supreme

Shot an arrow at me

I fell to the ground with a hole in my heart

As soon as it struck me.

**ਕਬੀਰ ਸਤਿਗੁਰ ਸੁਰਮੇ ਬਾਹਿਆ ਬਾਨੁ ਜੁ ਏਕ॥ ਲਾਗਤ ਹੀ ਭੁਇ ਗਿਰਿ ਪਰਿਆ
ਪਰਾ ਕਰੇਜੇ ਛੇਕੁ॥ ਪੰਨਾ - 1374**

So a hole was made in her heart; neither good clothes nor the riding of beautiful horses attract her mind; nor in the company of her friends, sitting in the boats, she has any enthusiasm to play with the waves of the river as she used to do earlier. She neither goes for hunting, nor is she interested in eating and drinking. Whatever the parents give her with love she takes a part of it; that, too, with a design that the parents are not hurt. The parents understand her pang of separation. They try their best that the Princess resumes her previous condition - as riding the horses, grappling with the wild animals etc. which she used to do. In her mind the picture of Bhai Tiloka Ji lives round the clock and his words, 'if you want to meet me, I can show you the way, go on repeating the supreme logos (mantram) Waheguru, Waheguru, Waheguru, Waheguru, Waheguru, Waheguru as instructed by Guru Nanak the King of the kings. In this way, the distance created from God by the residue of past acts over the lives will go on decreasing. With the bridge of memory a bridge will be built across the deep moat of illusion, then you will reach *the domain of the Name* easily. My True Guru, Guru Nanak, the King of the kings is the Perfect God. He goes about in the Iron Age for the redemption of the creatures. Sometimes he used to say 'My True Guru must come to you. I have taken just a particle of love from him on account of which you have fallen in love with me. He is an embodiment of love itself and being formless in the world, he loves and looks after the world, and in the form of a figure (as you are and I am in this form) he loves and makes the separated meet with His Beloved (His Formless Being). You, have a hope in your mind. He must come to you, but as you have been told, go on repeating the logos told by him, never omit the repeating of this *Waheguru, Waheguru*, then he must come to you and will bless you with the perfect knowledge of his spiritual being. He will reach you in the domain where there is no birth and death and where you achieve the Eternal life. But Princess, you take note of one thing, if you have to reach that Supreme world, you will have to dissolve your entity. Your very entity, my True Guru calls ego. This ego has put the creature into the dark.' In this way these words are coming to the Princess' mind again and again and

her lips quiver unconsciously and the repetition of the Waheguru word was taking place in such a way as if the water of the artesian well were coming out of ground of its own; and her lips kept always moving. She did not need a rosary and neither she needed to be told to tell beads two and a half hours daily saying 'Waheguru', 'Waheguru'. Her previous life's acts had sprouted and she came into contact with a holy man having Primal Knowledge and she underwent a complete transformation. The Princess had spent her previous lives in the longing for a glimpse of God. But she did not meet any holy man having Primal Knowledge who could enable her to get enlightenment. She had already made efforts. According to the theory of the holy men, a person who leaves his or her body i.e. he or she dies while making efforts to meet God, moves forward accordingly. First he/she enjoys the pleasures of the Brahma Loka, then he assumes the human body along with the store-house of the Name already made and iterates Name on the strength of the store-house. Then due to his good luck, he comes into contact with a holy man having primal knowledge, in whose contact, the darkness enveloping his mind vanishes altogether. With the dawn of knowledge, he wakes up, and ending duality, having seen the *Only Being* face to face, is liberated of all sufferings. The True King proclaims :

*As shoots of deeds of previous lives appear
Man meets an essence drenched holy man
Living in sorrow of separation
Meeting him, says Nanak, goes mind's darkness
His soul individuated is awakened
From slumber for many lives that was taken.*

ਪੁਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ॥

ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ॥ਪੰਨਾ - 204

True Knowledge is never achieved through talks. The Holy King has proclaimed :

*Enlightenment can not be got.
By talks
It is as hard as steel to attain.*

ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ॥

ਪੰਨਾ - 465

The seeker seeking knowledge through talks is told in high sounding words : 'You understand, I am Soul. I am not a body, I am not sense organs, I am not five breaths, I am not intellect, I am not consciousness, I am not a creature tied with I-am-ness and myness. I am pure Soul, neither do I take birth nor do I die, I am always perfectly happy, separation never comes to

me, I am everlasting; I endure forever.'

This is an alphabet which the seekers of knowledge always prattle, but the Guru's Path has not accepted it. The primal substance which has been put in it (i.e. Soul) is not achieved without the holy man having Primal Knowledge. Though the Soul is always present, but the knowledge of the creature does not reach upto it. Therefore, the follower of this path doesn't get the knowledge of the spirit, whether he goes on repeating for thousands of years, I am Soul; even then the body orientedness does not go. The meeting and departure of the body, the achievements and non-achievements of the body, the joys and sorrows of the body are always present. This body orientedness never goes.

This knowledge Guru, the True King, calls verbal knowledge or beak knowledge and at some places in the Guru Bani this has been called corvine knowledge also. Guru, the True King says that the world is like a crow that just caws with its beak. There is knowledge in world's beak-form mouth, which means the talks of knowledge are on the tongue but the heart remains unaffected. In the heart is a desire to enjoy sense and all sorts of mean filthy pleasures, inside are heaps and heaps of greed, falsehood, pride and depravities the stench of which is polluting the pure mind. The holy King proclaims :

The world is crow like

Uttering hollow discourses

On enlightenment from the mouth

As a crow utters its cawing from its beak

In mind carry avarice falsehood and pride

Those without devotion shall stand exposed in the end.

ਜਗੁ ਕਉਆ ਮੁਖਿ ਚੁੰਚ ਗਿਆਨੁ ॥ ਅੰਤਰਿ ਲੋਭੁ ਝੂਠੁ ਅਭਿਮਾਨੁ ॥

ਬਿਨੁ ਨਾਵੈ ਪਾਜੁ ਲਹਗੁ ਨਿਦਾਨਿ ॥

ਪੰਨਾ - 832

At the door of the Lord, 'beak-knowledge' is not accepted, because at that place, the cleanliness of conscience only goes into certain account. So Guru, the Holy King, says that without Name no act goes into the account. The achievement of Name is made by the service of the perfect true Guru, and the Name gets embedded in the mind. When the Perfect True Guru meets, he implants the Name in the mind, since without Name all the achievements are false and are given to entrap the creature, though apparently everything appears to be very fine.

To obey whatsoever is the order of the Guru is essential for the creature. To attain the stable stage total destruction of ignorance is needful, where the full glamour of one's being shines brightly. To reach that place, one has

to practise Name, and the honour of this true Name is acceptable in the Court of God. The beak scholars read numberless books written by the holymen and mug them up and cawing like a crow, inculcate the teaching of the Knowledge of Absolute into the minds of the people but they themselves remain entirely untouched by that state. They have not yet seen a glimpse of the self-realisation; they have not yet realised that light having attained to which there remains no darkness of ignorance; they have not known that education, knowing which, no other education needs to be known they have not achieved that joy achieving which no other joy is needed. Such a scholar being a mere verbal scholar tells the learners the words spoken by the holy men. He himself has not realised anything; yet he makes the people feel realised. What can such a blind man of the mind do for others? What knowledge can he impart to anyone? What path of truth can he show to anyone? He himself won't get room anywhere in God's Court. Guru, the Holy King, proclaims :

By serving the holy Guru, the Name in the self is implanted

By meeting the Guru is the Name Divine in mind lodged

Except devotion to the Name is all love false

Act as by the Guru instructed.

By contemplation of the Word, the abode of serene poise enter

By devotion to the holy Name achieve true greatness

Some, ignorant themselves, set up to enlighten the world

Blind in their mind, blind their doings

How may such find place at the Divine Portal and Mansion?

**ਸਤਿਗੁਰ ਸੇਵਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਚੀਤਿ॥ ਗੁਰੁ ਭੇਟੇ ਹਰਿ ਨਾਮੁ ਚੇਤਾਵੈ ਬਿਨੁ ਨਾਵੈ
ਹੋਰ ਝੂਠੁ ਪਰੀਤਿ॥**

**ਗੁਰਿ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ॥ ਸਬਦੁ ਚੀਨਿ ਸਰਜ ਘਰਿ ਆਵਹੁ॥ ਸਾਰੈ ਨਾਇ
ਵਡਾਈ ਪਾਵਹੁ॥**

**ਆਪਿ ਨ ਬੁਝੈ ਲੋਕ ਬੁਝਾਵੈ॥ ਮਨ ਕਾ ਅੰਧਾ ਅੰਧੁ ਕਮਾਵੈ॥ ਦਰੁ ਘਰੁ ਮਹਲੁ ਠਉਰੁ
ਕੈਸੇ ਪਾਵੈ॥ ਪੰਨਾ - 832**

It is necessary to repeat His Name forever to have union with the True Guru who knows what is happening within all and God Who is present in everybody; His flame permeates within man completely, nothing can remain concealed from Him. God is obtained by the grace of God by adopting the Guru's Bani completely and following the prescribed path determinedly and lovingly, but when His meeting takes place his (man's) existence vanishes. He becomes God Himself Who is eternally true state. You achieve great honour having met the True Guru. All sufferings come to an end and the eternal Name permeates the heart, the Name gets implanted in the mind and

the Name being a embodiment of joys, all joys are achieved with the achievement of it. The body becomes healthy, and the soul individuated lost in the love of God & absorbed in Him due to the strength of Name, takes the form of Him. The living of the seeker becomes purified by following the light of the Guru, the teaching of the Guru. By penetrating the self, he becomes the very image of God Himself; he redeems his family, near and dear ones and many generations of his, too, are liberated. The proclamation is :

*Serve the Lord, the Inner Knower
Whose light each being pervades
What concealment from Him possible?
The holy Name by the Holy Word is realized
As Himself He with the devotee is united
Whoever by Guru's guidance contemplates
Ever the Name, has his egoism lifted
By the service of the Guru, the holy
Vanishes false thinking and duality
Evils eliminated, sinful thinking destroyed
This frame becomes gold, its light into Divine Light merges
Great exaltation from the holy Guru's contact comes
With the Name in the heart lodged vanishes all sufferings
And by dying in the Name comes eternal joy
By putting faith in the Guru's teaching comes pure doing,
Putting faith in the Guru's teaching to the Door of liberation leads
Says Nanak, faith in the Guru's teaching
Liberation to the devotee's whole family brings.*

**ਹਰਿ ਜੀਉ ਸੇਵੀਐ ਅੰਤਰਜਾਮੀ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਜਿਸ ਕੀ ਜੋਤਿ ਸਮਾਨੀ॥
ਤਿਸੁ ਨਾਲਿ ਕਿਆ ਚਲੈ ਪਹਨਾਮੀ॥ ਸਾਚਾ ਨਾਮੁ ਸਾਚੈ ਸਬਦਿ ਜਾਨੈ॥
ਆਪੇ ਆਪੁ ਮਿਲੈ ਚੁਕੈ ਅਭਿਮਾਨੈ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਦਾ ਸਦਾ ਵਖਾਨੈ॥
ਸਤਿਗੁਰਿ ਸੇਵੀਐ ਦੂਜੀ ਦੁਰਮਤਿ ਜਾਈ॥ ਅਉਗਣ ਕਾਟਿ ਪਾਪਾ ਮਤਿ ਖਾਈ॥
ਕੰਚਨ ਕਾਇਆ ਜੋਤੀ ਜੋਤਿ ਸਮਾਈ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਵਡੀ ਵਡਿਆਈ॥
ਦੁਖੁ ਕਾਟੈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਈ॥ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਪਾਈ॥
ਗੁਰਮਤਿ ਮਾਨਿਆ ਕਰਣੀ ਸਾਰੁ॥ ਗੁਰਮਤਿ ਮਾਨਿਆ ਸੌਖ ਦੁਆਰੁ॥
ਨਾਨਕ ਗੁਰਮਤਿ ਮਾਨਿਆ ਪਰਵਾਰੈ ਸਾਧਾਰੁ॥**

ਪੰਨਾ - 833

With the repetition of Waheguru, Waheguru day and night, this falsehood, this presumption of looking upon oneself as a body or looking upon oneself as a creature, vanishes. Singing the songs of Lord's love brings one near the Lord. When, through the Guru, the realisation dawns upon a person in the mind that I am not a body, I am Soul and when one gets acquainted with the Name, the body becomes pure and one merges with the flame of God; but this state is of those whose very support is the Name of

the Lord, those who incorporate within the prop of Lord's Name permeating all, and cannot remain even for a moment separated from the Name. This body is a house which has ten doors; in it five thieves are in search of an opportunity to loot the house and they keep their arrows aimed at the creature to throw him down anytime. These five instincts are in search of an opportunity. When they are strong enough, this creature becomes careless and they intrude into him :

The ten-doored house is assailed day and night by five thieves

These take away the substance of righteousness.

The mindwards purblind of this have no awareness.

ਏਕੁ ਗਿਰਹੁ ਦਸ ਦੁਆਰ ਹੈ ਜਾ ਕੇ ਅਹਿਨਿਸਿ ਤਸਕਰ ਪੰਚ ਚੋਰ ਲਗਈਆ॥
ਧਰਮੁ ਅਰਥੁ ਸਭੁ ਹਿਰਿ ਲੇ ਜਾਵਹਿ ਮਨਮੁਖ ਅੰਧੁਲੇ ਖਬਰਿ ਨ ਪਈਆ॥ ਪੰਨਾ -
833

Since "Waheguru, Waheguru" had driven us (the five instincts or thieves say so) out of this home, we can't help it. Neither can we loot his religion now nor loot his Name Wealth, nor exerting our influence can we push him into the deep ditch of Maya (Illusion). And as against this we loot a mindward day and night :

Five are the robbers lodged in the body

Lust, wrath, avarice, attachment, pride

The ambrosia from the body they loot

This the mindward does not realise.

ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰਾ॥
ਅੰਮ੍ਰਿਤੁ ਲੁਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੁਝਹਿ ਕੋਇ ਨ ਸੁਣੈ ਪ੍ਰਕਾਰਾ॥ ਪੰਨਾ - 600

The body repeating the Name is somewhat like a castle of gold, which is filled with rubies; nobody can loot it. But to loot the ignorant man, the thieves and robbers who are in search of an opportunity, are always lying hidden within him. But one who is having the tune of Waheguru, Waheguru going on within him and one who has acted upon the Guru's teaching fully can't be looted :

The golden citadel of the body with numerous jewels is filled

Those awake acquire quintessence of enlightenment & devotion

Thieves and robbers that are concealed

By force of the Master's Word are captured and bound.

ਕੰਚਨੁ ਕੋਟੁ ਬਹੁ ਮਾਣਕਿ ਭਰਿਆ ਜਾਗੇ ਗਿਆਨ ਤਤਿ ਲਿਵ ਲਈਆ॥
ਤਸਕਰ ਹੇਰੁ ਆਇ ਲੁਕਾਨੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਕੜਿ ਬੰਧਿ ਪਈਆ॥ ਪੰਨਾ - 833

In the light of his knowledge, locating their dwelling - places, a repeater of Name controls them; then they become helpless.

The Name of God is a fleet of ships. The one who drives it is Gurbani.

The Guru blessing the devotee with his teaching, ferries him across; death-angels - who becoming the toll-takers, loot good-deeds - can't dare to come near him. No thief can loot his Name wealth, since the glow of his personality is so much that they can't come near him. The creature drenched in Name sings the praises of God; acting upon the advice of Guru, this creature leaves 'mine' and 'thine', and *through the Name tune enters his self-home, the Tenth Door*. Through the Guru, the mind concentrates on one point and God is met with a great pomp and show. Direct meeting is achieved; mind is satiated by having a glimpse; the ears are completely rapt in the bani of the Guru and the joy of the Name tune. This soul individuated which is also called the Soul gets soaked in the essence of Name, is pleased and remembers God in the same rapture of Name; the three qualities, *Rajasic, Tamasic and Satvic* vanish forever. On account of these qualities was haunting man the love of *maya* (illusion) and through the practice of Name is achieved the stable state which is called the *fourth state* by the grace of the Guru. Divine eye is opened and the state of equanimity is achieved. Everywhere it seems that I am nothing, this is my God Himself who is playing the whole game. He Himself is permeating every particle; everywhere the flame of Name is pervading; the knowledge of God Who is not understandable, dawns upon us. God becomes kind to us, the meek and we get lost in Name through the devotional feeling :

*The Name Divine is the treasure and ship
 The Master that is pilot, by the holy Word takes us across it
 Then approaches not Yama, harsh tax-gatherer
 Nor attacks thief or robber
 Divine merits day and night we laud
 To utterance of Divine praise is no end visible
 By the Master's guidance, the mind the state of poise enters
 And with resounding of fanfare is the Lord met
 The mind by sight of the Lord is fulfilled;
 The ears by listening to the holy utterance and word
 Listening to these is the inner self joy-drenched
 And in ecstasy contemplates the Lord
 By maya attachment three qualities cling to man
 By the Master's teaching comes absorption in the Absolute
 Then is the whole world viewed without distinction
 And all existence seen as the Supreme Being outspread
 Light of the Name Divine in all existence is manifest
 By the Master's guidance is the Inaccessible made accessible
 Says Nanak : The Lord compassion to the humble has shown*

And feeling devotion in the Name Divine are we absorbed.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਪੌਤੁ ਬੋਹਿਥਾ ਖੇਵਟੁ ਸਬਦੁ ਗੁਰੁ ਪਾਰਿ ਲੰਘਈਆ ॥
ਜਮੁ ਜਾਗਾਤੀ ਨੇੜਿ ਨ ਆਵੈ ਨਾ ਕੋ ਤਸਕਰੁ ਚੌਰੁ ਲਗਈਆ ॥
ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਮੈ ਹਰਿ ਜਸੁ ਕਹਤੇ ਅੰਤੁ ਨ ਲਹੀਆ ॥
ਗੁਰਮੁਖਿ ਮਨੁਆ ਇਕਤੁ ਘਰਿ ਆਵੈ ਮਿਲਉ ਗੁੰਪਾਲ ਨੀਸਾਨੁ ਬਜਈਆ ॥
ਨੈਨੀ ਦੇਖਿ ਦਰਸੁ ਮਨੁ ਤ੍ਰਿਪਤੈ ਸ੍ਰਵਨ ਬਾਣੀ ਗੁਰ ਸਬਦੁ ਸੁਣਈਆ ॥
ਸੁਨਿ ਸੁਨਿ ਆਤਮ ਦੇਵ ਹੈ ਭੀਨੇ ਰਸਿ ਰਸਿ ਰਾਮ ਗੋਪਾਲ ਰਵਈਆ ॥
ਤ੍ਰੈਗੁਣ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਤੁਰੀਆ ਗੁਣੁ ਹੈ ਗੁਰਮੁਖਿ ਲਹੀਆ ॥
ਏਕ ਦ੍ਰਿਸਟਿ ਸਭ ਸਮ ਕਰਿ ਜਾਣੈ ਨਦਰੀ ਆਵੈ ਸਭੁ ਬ੍ਰਹਮੁ ਪਸਰਈਆ ॥
ਰਾਮ ਨਾਮੁ ਹੈ ਜੋਤਿ ਸਬਾਈ ਗੁਰਮੁਖਿ ਆਪੇ ਅਲਖੁ ਲਖਈਆ ॥
ਨਾਨਕ ਦੀਨ ਦਇਆਲ ਭਏ ਹੈ ਭਗਤਿ ਭਾਇ ਹਰਿ ਨਾਮਿ ਸਮਈਆ ॥ ਪੰਨਾ -
833

Thus we see with the beak knowledge, this creature can't reach anywhere. For this, one must follow certain methods. In olden times, very hard methods had to be followed to see the Soul face to face.

There is a story that when God had created the world and having cast fully the influences of Maya (illusion) in the world He had made the creature forgetful. God called in the gods for the welfare of the creature being in the grip of ignorance and said, "There is a very very precious thing in the world. You hide it where nobody can reach and know it. This thing is the root of all joys, knowledge of all knowledges, indeed everything; it is competent to end all sufferings, nobody can value it. Therefore hide that utmost precious thing at such a place where no hand can reach it. The creatures of the world will make various efforts to achieve this thing and search for it. So being cautious of these efforts, hide it there where it is difficult to reach." At that time, the gods said, "We have seen the deep oceans, we have seen the snow-covered mountains, we have seen the big deep canyons also, we have seen within the earth also. Wherever Your Majesty orders we will place it there." God said, "Man whom I have made, will leave no such places where he won't search for it. Through science, having opened up the belly of the earth - being under the spell of Maya (illusion) - finding them out, he will put to his use gold, silver, liquid gases and various things which I have concealed. Nor will he spare the peaks of the mountains. He will make instruments with the help of which he will find out the things lying in the deep canyons. Having moved around the Earth, he will spare no places in the skies where his eye can't reach. He must find it out from without. But the thing I am telling you about is very precious; it should go to certain deserving hands only." At that time, the gods said, "O Omnipotent God! You Yourself are the

knower of the secrets of the heart; we could not find such place where this extremely precious thing should be hidden." At that time God said, "Look here, the creature I have made, can search everything from without, but he wont search within himself. I hide this thing within this creature himself." At that time the gods said, "Your Majesty! sometime or the other, this man will certainly peep in, then he will draw it out from within." At that time, God said, "I will hide it completely. First of all, I will fix layers of Ego over it under the influence of which he will start to look upon himself as different from Me and inspite of being non-existent, he will raise an existence of himself and will involve himself in 'I' and 'my'. He will suffer from a disease which is called Ego. The thing I want to hide is 'I Myself'. 'I Myself', have to impart strength to him in every particle of creation; but he out of ignorance under the influence of Ego won't be able to search 'Me' from within; from without he will get material pleasures, but he wont be satisfied." Guru, the Holy King, proclaims :

*A beauteous couch and the full enjoyment of other pleasures and delights.
A golden house inlaid with rubies and pearls
Sprinkled with perfumes of santalum
And the relishing of heart's desires and no sorrow
All this makes one but a worm of ordure
If one does not remember God
O how is then mind to find its peace?
Not without the Lord's Name
Without which it is comforted not.*

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

ਮਨ ਇਛੇ ਸੁਖ ਮਾਣਦਾ ਕਿਛੁ ਨਾਹਿ ਵਿਸੁਰੇ ॥ ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ ॥

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ ॥ ਪੰਨਾ - 707

"He will seek pleasure in the physical achievements, and will keep his face turned away from Me under the influence of those momentary pleasures, but, for his welfare, I will entrust this task to my dearest saints - 'saints you impart awareness of true happiness to this creature indulging in false pleasures. Tell this most miserable creature that God the Prime Bliss, Prime Truth, Prime consciousness is within you yourself. You have been separated from Him due to your attachment and excessive love' :"

*Everything is in the body house, nothing abroad
He who looks out elsewhere is led astray in doubt
But led inwards by the Guru when man finds Him there
He is made happy in body and mind, dear.*

ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ॥ ਬਾਹਰਿ ਟੋਲੈ ਸੋ ਭਰਮਿ ਭੁਲਾਹੀ॥
ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਅੰਤਰਿ ਪਾਇਆ ਸੋ ਅੰਤਰਿ ਬਾਹਰਿ ਸੁਹੇਲਾ ਜੀਉ॥ ਪੰਨਾ -
102

"So my holy men will impart awareness of this thing to him, 'the happiness you are looking for is within you.' With the favour of that saint if this creature acts upon his (saint's) words, he will meet God from Whom he has been separated for innumerable lives. With the repetition of Name, he will get the awareness with which he will find out this secret treasure from within" :

*A stream of nectar pours softly on him
And his soul drinks it, as it listens
To the Word and dwells on its meaning
In this way he enjoys his nights and days
Sporting with the Lord forever and ever
After many lives of separation
He is united with Him
Thanks to the Guru for his grace, again
The branch dried up has grown green
The union has been effected through the holy man
Improving his intellect and teaching him the Name
As a ripple blends with the ocean
So has his soul merged the Soul Supreme*

Breaking the shutters of illusion never to wander out again.
ਝਿਮਿ ਝਿਮਿ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ॥ ਮਨੁ ਪੀਵੈ ਸੁਨਿ ਸਬਦੁ ਬੀਚਾਰਾ॥

ਅਨਦ ਬਿਨੋਦ ਕਰੇ ਦਿਨ ਰਾਤੀ ਸਦਾ ਸਦਾ ਹਰਿ ਕੇਲਾ ਜੀਉ॥

ਜਨਮ ਜਨਮ ਕਾ ਵਿਛੁੜਿਆ ਮਿਲਿਆ॥ ਸਾਧ ਕ੍ਰਿਪਾ ਤੇ ਸੁਕਾ ਹਰਿਆ॥

ਸੁਮਤਿ ਪਾਏ ਨਾਮੁ ਧਿਆਏ ਗੁਰਮੁਖਿ ਹੋਏ ਮੇਲਾ ਜੀਉ॥

ਜਲ ਤਰੰਗੁ ਜਿਉ ਜਲਹਿ ਸਮਾਇਆ॥ ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਮਿਲਾਇਆ॥

ਕਹੁ ਨਾਨਕ ਭ੍ਰਮੁ ਕਟੇ ਕਿਵਾੜਾ ਬਹੁੜਿ ਨ ਹੋਈਐ ਜਉਲਾ ਜੀਉ॥ ਪੰਨਾ - 102

So, God said, "First of all there will be rubbish of ego on him (man-the creature) which will be a disease altogether. It will not let this creature meet Me in any way, since ego-element being always an anti-element to all Name existing in its fullness in all, the creature will never be ready to leave its own existence. Then I am to spread the second layer of ignorance on him. Then next to it, I will spread the layer of various kinds of savours and flavours & foods which will keep the creature enchanted always. On account of this, it will be almost impossible for this creature to find out this spiritual element." The gods said, "O God! who will make man - the creature - achieve this spiritual element?" Then God said, Guruwards merged with Me will bore into these layers and make the spirit manifest; in fact they will be 'I

Myself' in the guise of a saint. Having acted upon the guru's teaching, all the illusion of this creature being destroyed, his ignorance will come to an end and then he being merged with My flame will be supremely happy. But, for this, search is indispensable. My holymen will give him that word with the repetition of which he will bore a big hole in the hard layers." Guru, the Holy King, proclaims :

*This body is all seat of righteousness
 Bearing the holy True One's light throughout
 In it are hidden costly jewels
 That some Guruward may dig out
 Thus he may have vision
 Everywhere of the Self Divine
 Pervading everywhere, warp, woof rewind
 Then on the vision flashes Sole Reality
 The mind fixes faith in Sole Reality
 The ears listen to the Sole Reality
 Nanak, God's servant says laud the Name of God
 Thus shalt thou serve the holy True Lord.*

**ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ ॥
 ਗੁਰਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਢੈ ਖੋਤਿ ॥
 ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਤਾਂ ਇਕੁ ਰਵਿਆ ਇਕੋ ਓਤਿ ਪੋਤਿ ॥
 ਇਕੁ ਦੇਖਿਆ ਇਕੁ ਮੰਨਿਆ ਇਕੋ ਸੁਣਿਆ ਸੁਵਣ ਸਰੋਤਿ ॥
 ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਸਚੁ ਸਚੇ ਸੇਵਾ ਤੇਰੀ ਹੋਤਿ ॥**

ਪੰਨਾ - 309

This is such a story which tells us in a symbolic form that God is permeating us. Soul and God are one and the same thing, they are not two. To make Him manifest is our primary objective, & (says God) unless you meet the saint, you won't find the way. So, to make the spiritual element manifest, a Primal Element Knowing Holy man is needful about whom there is a proclamation :

*Above birth and death are Thy Saints
 They come into the world, the men of philanthropy
 Bestowing gift of life on people
 They lead all to meditation to unite with Thee.*

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

ਪੰਨਾ - 749

Guru, the Holy King, proclaims that the spiritual substance lies hidden in this body. Hidden gems are there in this body. The Saint imparts such a good intellect with which this creature starts searching within and reaches the spiritual element. The moment the spiritual-object appears, the ego and all the demerits of her family are destroyed instantly. The self makes itself

manifest. Guru, the Holy King, proclaims :

Thus he may have vision

Everywhere of the Self Divine

Pervading everywhere, warp woof rewind

Then on the vision flashes Sole Reality

The mind fixes faith in Sole Reality

The ears listen to the Sole Reality

Nanak, God's servant, says laud the Name of God

Thus shalt thou serve the holy True Lord.

ਸਭ ਆਤਮ ਗੁਰੂ ਪਛਾਣਿਆ ਤਾਂ ਇਕੁ ਰਵਿਆ ਇਕੋ ਓਤਿ ਪੋਤਿ॥

ਇਕੁ ਦੇਖਿਆ ਇਕੁ ਮੰਨਿਆ ਇਕੋ ਸੁਣਿਆ ਸੁਣਣ ਸਰੋਤਿ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂੰ ਸਚੁ ਸਚੇ ਸੇਵਾ ਤੇਰੀ ਹੋਤਿ॥ ਪੰਨਾ - 309

Ever since the world was created, this creature has been searching for truth and supreme happiness. He has tried various schemes and methods to reach the truth. Some are very hard while others are very easy but everywhere achievement has come to the lot of him who has met the competent Guru. The competent Guru having handed the light of word to him has made him ready for the research.

Respected congregation, it won't be out of place here to tell about certain methods which were prevalent before Guru Nanak, the True King. Their detail is given below.

In the *Golden Age*, the mental-state of the men of that time was very high; they saw the truth pervading everywhere and very little sense of "I" was there in them. They lived in knowledge and were one with God. In the *Silver Age*, mental concentration of the creature disintegrated and he started to hold public feasts etc. The public feasts were numberless. To perform them, the class of priests came into existence. They continued to hold various kinds of feasts. People performed good deeds. The downfall of man was not yet complete. But in him the darkness of ego had thickened and he started to have illusions of his own existence in place of the All-pervasive spirit. In this way, in the *Bronze Age*, there came into being various kinds of worship; people held public feasts & at the same time, undertook worship and did prolonged austerities. The effect of excessive love and illusion could not take man into its grip completely. People overcame obstacles to divine knowledge by various kinds of Yoga practices and after getting knowledge they got united with God. But on account of the Ego-disease, the attainment of God became a very difficult task because there got erected a wall in the recognition of truth. To break down that wall the necessity of the help of the Guru

increased. The times changed, man entered in the darkness entirely of the ego and forgot completely : Who am I? What is my origin? What is God? What is the world? What is the purpose of my life? He forgot to such an extent that he looked upon amassing wealth as the sole purpose of his life, and he lost himself in the various achievements of the Illusion. Guru, the Holy King, proclaims that thinking level of man came down to the level of a ghost.

In the *Golden Age*, there were men deliberating upon the Absolute; a period of 17 lakhs 28 thousands years passed under the influence of the Golden Age, and came thereafter the *Silver* and the *Bronze Age*. The period of the *Silver Age* was counted as 12 lakhs 96 thousands years and the period of 8 lakhs 64 thousands was called the *Bronze Age*. In this creature lived upto the level of humanity, but the moment he stepped into the *Iron Age*, the sins were spread out in the world. In every religion, hypocrisy came to have a dominant role in the religious places. Wine, meat, sensual pleasures became quite common, and the mental state of the creature i.e. man came down to the level of ghosts and phantoms, as the proclamation is :

*In the Age of Iron those unattached to the Name are as goblins;
 In the Golden Age by contemplation were Supreme Swans.
 In the Silver & Bronze Ages were mere human beings
 Rare were such as their egos had subdued.
 In the Iron Age from devotion to the Name Divine comes exaltation
 By the Master's guidance have we realized One Sole Reality in all ages
 pervading
 Without devotion to whose Name comes not liberation
 Those that are pure, in their heart realize the Name,
 That by the Master's guidance in the mind is lodged
 Those to the Name Divine attached are liberated themselves
 And to their forefathers bring liberation.*

ਕਲਿ ਮਹਿ ਪ੍ਰੇਤ ਜਿਨੀ ਰਾਮੁ ਨ ਪਛਾਤਾ ਸਤਜੁਗਿ ਪਰਮ ਹੰਸ ਬੀਚਾਰੀ॥
 ਦੁਆਪੁਰਿ ਤ੍ਰੈ ਤੈ ਮਾਣਸ ਵਰਤਹਿ ਵਿਰਲੈ ਹਉਮੈ ਮਾਰੀ॥
 ਕਲਿ ਮਹਿ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ॥
 ਜੁਗਿ ਜੁਗਿ ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਤਾ ਵਿਣੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਪਾਈ॥
 ਹਿਰਦੈ ਨਾਮੁ ਲਖੈ ਜਨੁ ਸਾਚਾ ਗੁਰਮੁਖਿ ਮੰਨਿ ਵਸਾਈ॥
 ਆਪਿ ਤਰੇ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ਜਿਨੀ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਈ॥ਪੰਨਾ - 1131-32

Guru, the Holy King, described the *Logos Path* as the sole holy practise of the *Iron Age*. In the olden times, man used to pass through four ashramas or stages of life. The first one was called the *Brahmcharya Ashrama* (stage of celibacy) in which man used to get education in the schools run by holy

men and scholars. The second one, from 25 to 50 years was the ashrama in which man brought up children leading a domestic life and doing various kinds of business, he produced wealth; and becoming an ideal family man, he used to lead his life. In this *Grehsat Ashrama* (stage of a householder) he had to perform various activities. The period ranging between 50 to 75 years was called the *Van Prasat Ashrama* (stage of forest dwelling). In this having given up family life completely, having assigned the whole business to his children, turning his back to the world, man was to do the inner-research going to the Ashramas (hermitages) of the great holy men. He used to perform various austerities and religious practises; and having imbibed knowledge, being an ascetic after 75, he used to give sermons to the world. But as the effect of the Iron Age went on increasing & the darkness in the world went on spreading, man went on adopting newer and newer methods of meeting God. Endless methods came into vogue and various kinds of religions came into being. Rituals became predominant in place of the search for truth. And the world got lost in the rituals. As Bhai Gurdas has written in his odes :

*When hatred was diffused all around on earth
Four varnas and four ashrams were established
Ten orders of renunciates and twelve of yogis were born
Further the Wanderers (Jangams), sramans and digambaras,
Naked jain ascetics also started their disputations.
Brahmins of many categories came into being
Who propounded Shashtras, Vedas & Purans One another contradicting
The strife among the six schools of philosophy
Engendered by the priestly class made them devise hypocrisies
Whose number thirty six be
Alchemy, tantra and mantra became everything for people
Divided into myriad sects, they produced a horrible look
All by the Age of Iron deluded be.*

ਭਈ ਗਿਲਾਨਿ ਜਗਤ ਵਿਚਿ ਚਾਰਿ ਵਰਨ ਆਸ੍ਰਮ ਉਪਾਏ। ਦਸ ਨਾਮਿ ਸੰਨਿਆਸੀਆਂ
ਜੋਗੀ ਬਾਰਹ ਪੰਥਿ ਚਲਾਏ।
ਜੰਗਮ ਅਤੇ ਸਰੋਵੜੇ ਦਗੇ ਦਿਗੰਬਰਿ ਵਾਦਿ ਕਰਾਏ। ਬ੍ਰਹਮਣਿ ਬਹੁ ਪਰਕਾਰਿ ਕਰਿ
ਸਾਸਤ੍ਰਿ ਵੇਦ ਪੁਰਾਣਿ ਲੜਾਏ।
ਖਟਿ ਦਰਸਨ ਬਹੁ ਵੈਰਿ ਕਰਿ ਨਾਲਿ ਛਤੀਸਿ ਪਖੰਡ ਰਲਾਏ। ਤੰਤ ਮੰਤ ਰਾਸਾਇਣਾ
ਕਰਾਮਾਤਿ ਕਾਲਖਿ ਲਪਟਾਏ।
ਇਕਸਿ ਤੇ ਬਹੁ ਰੂਪਿ ਕਰਿ ਰੂਪ ਕੁਰੂਪੀ ਘਣੇ ਦਿਖਾਏ। ਕਲਿਜੁਗਿ ਅੰਦਰਿ ਭਰਮਿ
ਭੁਲਾਏ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 1/19

And commenting upon the rituals prevalent at that time, Bhai Gurdas has called them hollow rituals :

*In the Age of Iron one finds intellectualism incarnate
But discrimination between knowledge and ignorance is nowhere
Nobody interdicts anybody and everyone is behaving as he pleases
One instructs for the worship of inert rocks, the other guides people to
cemeteries*

*Tensions, anger & quarrels increase due to tantra, mantra, hypocrisies
In the rat-race for selfish ends, different religions have been started
One is worshipping moon, the other sun and someone the sky and the
earth*

*Someone is propitiating air, water, fire and the god of death
These are all religious hypocrites, tossing in delusions.*

**ਕਲਿਜੁਗਿ ਬੌਧੁ ਅਉਤਾਰ ਹੈ ਬੋਧ ਅਬੋਧੁ ਨ ਦ੍ਰਿਸਟੀ ਆਵੈ। ਕੋਇ ਨ ਕਿਸੈ ਵਰਜਈ
ਸੋਈ ਕਰੇ ਜੋਈ ਮਨਿ ਭਾਵੈ॥**

**ਕਿਸੇ ਪੁਜਾਈ ਸਿਲਾ ਸੁੰਨਿ ਕੋਈ ਗੋਰੀ ਮੜੀ ਪੁਜਾਵੈ। ਤੰਤ੍ਰ ਮੰਤ੍ਰ ਪਾਖੰਡ ਕਰਿ ਕਲਹਿ
ਕੌਧੁ ਬਹੁ ਵਾਦਿ ਵਧਾਵੈ।**

**ਆਪੇ ਧਾਪੀ ਹੋਇਕੈ ਨਿਆਰੇ ਨਿਆਰੇ ਧਰਮ ਚਲਾਵੈ। ਕੋਈ ਪੂਜੈ ਚੰਦ ਸੂਰ ਕੋਈ
ਧਰਤਿ ਅਕਾਸੁ ਮਨਾਵੈ।**

ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਧਰਮਰਾਜ ਕੋਈ ਤ੍ਰਿਪਤਾਵੈ। ਫੋਕਟਿ ਧਰਮੀ ਭਰਮਿ ਭੁਲਾਵੈ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 1/18

At this time, the sect of Nathas got themselves involved in Hatha Yoga and having adopted very hard methods started to busy themselves for the achievement of the Supreme State. Many seekers began to adopt the Raja Yoga as told by Sage Patanjali. These methods were also very difficult. As has been said :

*Guruward Patanjali the (supposed) incarnation of the Seshnaga
Very thoughtfully recited, the Naga-Shashtra, Yoga Sashtra
In consonance with Atharvaveda, he said illusion can't be erased without
yoga*

*It is similar to the fact where we know
That without cleansing of the mirror, the face can't be seen in it
Yoga is cleansing praxis through which
The surati gets absorbed in the unstruck Melody.*

*Eighteen siddhis (occult powers) and nine treasures fall at the feet of a
Guruward Yogi*

*In the Iron Age, Patanjali talked about the fulfilment of desires that
remained unfulfilled in the Ages three*

The complete achievement of the way of devotion is this

That you get everything hand to hand

*The creature should cultivate the nature of remembrance of God, charity
and ablution.*

ਸੇਖਨਾਗ ਪਾਤੰਜਲ ਮਥਿਆ ਗੁਰਮੁਖਿ ਸਾਸਤ੍ਰ ਨਾਗਿ ਸੁਣਾਈ। ਵੇਦ ਅਥਰਬਣ ਬੋਲਿਆ

ਜੋਗ ਬਿਨਾ ਨਹਿ ਭਰਮੁ ਚੁਕਾਈ।

ਜਿਉ ਕਰਿ ਮੈਲੀ ਆਰਸੀ ਸਿਕਲ ਬਿਨਾ ਨਹਿ ਮੁਖਿ ਦਿਖਾਈ। ਜੋਗੁ ਪਦਾਰਥ ਨਿਰਮਲਾ
ਅਨਹਦ ਧੁਨਿ ਅੰਦਰਿ ਲਿਵਲਾਈ।

ਅਸਟਦਸਾ ਸਿਧਿ ਨਉ ਨਿਧੀ ਗੁਰਮੁਖਿ ਜੋਗੀ ਚਰਨ ਲਗਾਈ। ਤ੍ਰਿਹੁ ਜੁਗਾ ਕੀ ਬਾਸਨਾ
ਕਲਿਜੁਗ ਵਿਚਿ ਪਾਤੰਜਲਿ ਪਾਈ।

ਹਥੋ ਹਥੀ ਪਾਈਐ ਭਗਤਿ ਜੋਗ ਕੀ ਪੂਰ ਕਮਾਈ। ਨਾਮ ਦਾਨ ਇਸਨਾਨੁ ਸੁਭਾਈ॥
ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 1/14

When we try to know them in detail, then we come to know about the method of following this path. *To practise the method of Yoga, 10 Niyamas and 10 Yamas had to be adopted.* Yama and Niyama were a sort of mental and physical discipline the commitment to which was necessary for the follower since to practise Yoga method, it was a must to be wholly clean. Their description in brief is like this : Yamas are of 10 types, in them non-violence, abandonment of falsehood, not to steal, to preserve continence, patience, forgiveness, compassion, tender heartedness, to take meals in discipline and to keep the body pious in every way - are necessary. Non-violence is of three types : 1. Mental non-violence, 2. Vocal non-violence, 3. Physical non-violence.

1. Mental Non-Violence - Not to think ill of anybody mentally and to have this feeling :

Says Nanak, with the Name of God

The elation of spirits comes

O God, let by Your Will good be done to all.(From Collective Sikh Prayer)

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ।

2. Vocal Non-Violence - Never to talk harshly to anyone, always to use sweet words while talking to someone. Guru, the Holy King, also prohibits us from using the harsh language and proclaims that by using the harsh language the essence of body and mind comes to an end and harshness enters man. All start calling him harsh and he is also introduced by being dubbed 'harsh' by others. He is not accepted in the *Eternal court*. He is thrown out of the Eternal Court since he has broken the hearts of hundreds of creatures by using harsh language. The words are of two types only. If you speak sweetly, the mind of the listener blossoms, a sense of belonging and love is created in him. He is comforted. Peace comes in his heart. Contrary to this, with the use of harsh words, the heart is broken. Guru, the Holy King, has proclaimed :

Nanak by addressing others harshly man's mind and body lose grace

He is called a boor and a boorish reputation doth trace

*The harsh man is rejected in the Court and is spat upon in the face
He is taken as a fool and is punished with shoe-beating.*

ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥ ਫਿਕੋ ਫਿਕਾ ਸਦੀਐ ਫਿਕੇ ਫਿਕੀ ਸੋਇ ॥
ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਬੁਕਾ ਫਿਕੇ ਪਾਇ ॥ ਫਿਕਾ ਮੁਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ
ਸਜਾਇ ॥ ਪੰਨਾ - 473

*Utter not one disagreeable word
Since in all men lives the True Lord
Do not anyone's heart break or distress
Because every heart is a jewel priceless.*

ਇਕੁ ਫਿਕਾ ਨ ਗਾਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਣੀ ॥ ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ
ਸਭ ਅਮੋਲਵੇ ॥ ਪੰਨਾ - 1384

3. Physical Non-Violence : Observance of non-violence of the body is very necessary. To help another bodily, to cooperate with him in getting his work done, to show him a right way so as to draw him out of sufferings and crises & to serve him if he falls ill is called non-violence of the body or physical non-violence. We can call this self-less service also.

By longing for another's welfare, weaknesses like jealousy, ill-speaking, back-biting etc. disappear of their own. When we long for another's welfare, we shall be cleaned from within and we shall be reaching near God. In the mind, to pray for the welfare of the world, to drive out of one's mind the feelings of enmity and various other bad things. Therefore to practise Yoga this Yama is very necessary.

2. Second yama is **not to tell lies**; to tell lies is a great demerit. Man deceives the world and becomes tasteless from within. The Name of God can never nestle in the heart of a liar. His spiritual state lowers down and he finds himself thrown in the dense darkness. A liar can't follow the path of religion.

3. Likewise, **not to steal** - Theft is committed in many ways. Suppose somebody is keeping in his house various things as jewels, ornaments etc. bought with his hard-earned money. To pilfer them, given an opportunity, is called physical theft. Second theft is to win admiration from others by making one's own somebody else's ability, somebody else's words or somebody else's discourse; this is called theft of the mind.

4. Fourth Niyama is of the **continence**. In the Guru House '**monogamous person always a continent**' is the principle. To fix attention on other's wife in the mind leaving one's own wife, to listen to her talk in seclusion, to meet her in solitude, to touch her organs, to look at her with love, to think of committing sin with her in the mind etc. help to break

continence. To eschew these acts and to deal with another's wife like a daughter and a sister's view-point. With this, lust of sex doesn't enter the mind and bad thoughtwaves don't come at the time of meditation.

5. Fifth is **patience**. Man passing through the journey of life, sometimes, faces suffering whereas at other times, he enjoys the pleasures. Sometimes he has plenty of money while at others he is quite penniless. To have patience in such times is very useful for the mental loftiness. A patient man is spared many big hurdles. He gets time to think and he who makes haste and is devoid of thoughts, incurs many complications. If he gives a serious thought, he can avoid them.

There is a famous story in which comes a mention of **King Bhoj**. Once certain other king attacked King Bhoj. He had gone to the battle-field to wage a war against that king. But at the time of night, when the wounded were looked after and the war ceased, he, having planned for the next day with his commander-in-chief, used to return to his palaces. His queen kept awake waiting for him.

But today it happened like this that when the queen entered her bedroom, to her surprise, she saw that a stranger is lying fast asleep on the bed. He is having his face covered with an embroidered shawl. The queen thought His Majesty is extremely tired today, that is why he has occupied my bed even without meeting me. She, too, went to the bed and slept stealthily with a sheet on her and was soon overcome by a sound sleep. That day, the king was too late on account of certain reason. When he reached his beautiful palace, he was astonished to see his queen lying in bed with some other man. At once he flew into rage and drew out his sword, taking a decision, "I will cut the queen and this man into pieces." His minister was accompanying him. Feeling the intention of King Bhoj he said, "Your Majesty, don't make haste, first we shall know who is lying." At that time, the queen woke up by chance. To her surprise she saw that His Majesty King Bhoj is standing in front of her and she was astonished - who is it who has come and slept on our bed? The king said, "Dear queen, who is this man? A great blunder has been made, I will give due punishment for this." The queen was very much frightened. She said, "Your Majesty, as you don't know who he is, in the same manner I also don't know who he is. I was under this illusion that you came early and being too much tired had gone to sleep. The face was covered with an embroidered shawl. I didn't deem it fit to awaken him thinking that people like kings etc. go to sleep with a great difficulty."

It raises a lot of problems to awaken the king and the lion. At that time, the minister reasoned with Bhoj and said, "Your Majesty should have patience."

The Minister went himself and lifting the shawl from the covered face of the young man revealed it. Everybody was surprised. 'It is the elder prince of King Bhoj.' At that time the prince was awakened. He wished his parents and telling the reason of sleeping said like this, "Father! the war had been in progress for many days. Today we had carried the day and chased the enemy away. I got some time and I came here from the battlefield to have a glimpse of my parents and to have their blessings by breaking the news of victory to them. Mother was still busy in work. I came and lay down on her bed. At once I went to sleep. Now I am very much pleased to have a glimpse of you both." At that time the minister said, look here, "Your Majesty! how greatly patience has been rewarded! Had Your Majesty attacked him with a weapon by getting impatient, both would have been killed. On knowing the truth, we would have to repent a lot."

So patience is a great quality. They mention somewhere else that **Newton** who was a great scientist had placed a lot of papers on his writing table after having researched on various subjects. Because of being tired, he came into his verandah for a stroll, and after a short while when he returned to his room, to his surprise, he saw that his research-papers were burning on that table and the cat which he had kept was sitting very much frightened. Newton picked up that cat and petted her very much and said, "You don't know how many nights your master had to keep awake in preparing these research-papers & how many hours he had to work hard. But you do not know that these papers are important. You came to me all of a sudden as you used to come before. You had a lot of love for me in your heart; with the bang you made the candle fell down and it was natural for the papers to catch fire. Don't get frightened; your master will work hard again and will prepare the research papers."

This is called patience. To maintain equilibrium in sorrow and joy, loss and profit, praise and blame is counted as a necessary Yama for the Yoga.

6. The sixth Yama is **forgiveness**. This is a great quality. Only men with a great wisdom can forgive. Otherwise, ordinary people, not being behaved a little bit well by someone, nourish a feeling of enmity towards him instead of excusing him and out of this feeling the concentration of mind disintegrates. The body becomes sick with the feeling of enmity coming in.

Contrary to this the mind keeps blooming with forgiveness and in the mind a sound power takes birth with which one can take flights of meditation and praying.

It is said that great King Ranjit Singh was going with his bodyguards. By chance a brickbat came and struck his shoulder. The bodyguards searching hither and thither caught hold of a child. The great king looking from a distance said, "Don't say anything to the child." Coming near, he said to the child, "My son, is it you who have thrown the brick?" The child said, "Your Majesty, I haven't struck you with a brick but the brick hurled by me has certainly struck you." He said, "I was causing the berries to fall down from the berry-tree in front. Some berries were sticking to a high branch. I hurled the brick with a great force; the berries certainly fell down but the brick rising high fell away and struck your shoulder. I beg your pardon. Have mercy on me and excuse my fault." At that time, the great King Ranjit Singh offering two villages as a fife to that child said, "My son, throw a brick carefully. It must be judged well where it will strike. But since you were taking berries from the berry-tree by hurling bricks - I am a king - I offer two villages as a reward to you (just as the berry tree gives you berries); but never again hit a person with a brick.: This is a great principle (of some higher ethics), the more it is praised the better it is. These things create concentration in the mind. The proclamation goes :

Farid, do good for evil

In your heart nurse no anger

Thus shall your body be free from disease

And you shall obtain everything (remember).

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

Once when Baba Farid Ji was going with his followers, he came into contact with an extremely foolish man. He removed the light-blanket lying on the shoulder of Baba Ji and gave him manhandled him & used harsh words as well. Farid Ji forbade his followers to say anything to him.

So he went away from there having equanimity of the mind; reaching ahead, he sat at a place. He was having both his hands folded and water was flowing from his eyes. At that time his followers said to him, "When you were being given pushes, no tears came into your eyes. Why has it come now? What prayer are you saying now?" He said, "Having prayed for that man I am demanding from the court of God that he be blessed with wisdom, he too should get advantage from his life; by meditation and praying he too

should be liberated, since his life was going waste." So this act of doing good to evil-doer, to forgive a person doing harm, this is not the business of an ordinary person. These are the qualities of the great men.

Krishna, the holy king, who was the incarnation of God, perfect with sixteen arts of the Bronze Age, had gone on a pilgrimage at *Parbhas Chhetar*. All the members of his clan had been killed in the civilwar due to the curse of the **Sage Durbasa**. He was lying with his foot on the knee supporting his back against a tree at a charming place adjoining the holy place. An archer shot an arrow, mistaking him for a deer. When he came near he saw that he had shot one side of Krishna, the holy king. He started crying. Krishna, the holy king, consoled him, having called him near, not giving any thought to the blunder he had committed. He did good even to the evil-doer. Bhai Gurdas Ji writes :

*At sacred Prabhas, Krishna slept supporting his foot on his knees
The lotus sign on his foot shone like a star to see
Considering it the eye of a deer a hunter shot an arrow
Nearing to see Lord Krishna he fumbled, full of sorrow
Forgetting his wrong act, Krishna took him in his arms
Lord asked him to be contented keeping the reputation of his Home
The good are called good by all but evil doers' works are set right by the
Lord only*

Fallen sinners Who has liberated many.

ਜਾਇ ਸੁਤਾ ਪਰਭਾਸ ਵਿਚਿ ਗੋਠੇ ਉਤੇ ਪੈਰ ਪਸਾਰੇ।
ਚਰਣ ਕਮਲ ਵਿਚਿ ਪਦਮੁ ਹੈ ਝਿਲਮਿਲ ਝਲਕੈ ਵਾਂਗੀ ਤਾਰੇ।
ਬਧਿਕੁ ਆਇਆ ਭਾਲਦਾ ਮਿਰਗੈ ਜਾਣਿ ਬਾਣੁ ਲੈ ਮਾਰੇ।
ਦਰਸਣ ਡਿਠੋਸੁ ਜਾਇਕੈ ਕਰਣ ਪਲਾਵ ਕਰੇ ਪੁਕਾਰੇ।
ਗਲਿ ਵਿਚਿ ਲੀਤਾ ਕ੍ਰਿਸ਼ਨ ਜੀ ਅਵਗੁਣੁ ਕੀਤਾ ਹਰਿ ਨ ਚਿਤਾਰੇ।
ਕਰਿ ਕਿਰਪਾ ਸੰਤੋਖਿਆ ਪਤਿਤ ਉਧਾਰਣੁ ਬਿਰਦੁ ਬੀਚਾਰੇ।
ਭਲੇ ਭਲੇ ਕਰਿ ਮੰਨੀਅਨਿ ਬੁਰਿਆਂ ਦੇ ਹਰਿ ਕਾਜ ਸਵਾਰੇ।
ਪਾਪ ਕਰੇਂਦੇ ਪਤਿਤ ਉਧਾਰੇ॥ ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 10/23

7. Next to this comes the seventh Yama Mercy. Seeing a person in misery, to help him, to try one's best to redress his misery, having seen a person stuck up in troubles and beset by hurdles; if one is helpless to do anything, to pray for him at the lotus-feet of God is called mercy. Mercy is such a quality that the heart which has mercy in it gives birth to religion, as the Holy King proclaims :

The bull of Righteousness is the son of mercy.

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੁਤੁ॥

ਪੰਨਾ - 3

Once Lord Buddha was passing through the forest. A shepherd with

the herd of his sheep was going out of the forest hurriedly and he wanted to reach the sheep-yard before the sunset. That today he got a bit late and he was driving the sheep fast. Amongst them was a lame lamb who was being beaten hard because he could not run along with the sheep. Being hurt in the leg, he was limping on account of which he was being beaten with a stick.

On the other side Lord Buddha, too, was going quickly looking at this herd. He said to the shepherd, my dear, "If you allow me, may I pick up this lame lamb, because it can't run?" Having got the approval, he picked up the lamb. At first that lamb was very much frightened; his heart was beating fast and he was feeling too much inconvenienced. But when Lord Buddha pressed him against his chest, & moved his hand over his eyes, on his face, on the back and loved him four-five times, his fear disappeared altogether. A feeling of love was born in his heart for Lord Buddha and that lamb raising his mouth high, putting out his tongue, began to lick the hand of the Lord, and raising his neck high was craving to touch Lord's face with his tongue. He put his hand on his head and stroked his head with his loving hand. In this way, Lord Buddha came in the yard with the shepherd; all the sheep went inside. Lord Buddha let that lamb go, after having showered a lot of love on him. His eyes were shining. He was making a strange movement, shaking his tail, head and ears in a particular style which showed that he had fallen in love with Lord Buddha. When Lord Buddha came out of the sheep-yard, he, too, came along after him. Picking him up he placed him amongst the sheep. But he was coming to Lord Buddha time and again. The shepherd was keeping a watch on this miracle. Strange feelings arose within him. He began to say, "Your Holiness, you are certainly a great man whom even lamb, too, is loving; but in spite of being a human being I am not giving you due respect. Have mercy, make my heart also clean, bless me, too, with the quality with which I may make my life clean."

At that time, Lord Buddha imparting him the teachings of Buddhism said, "Man should adopt eight qualities. This world is a home of sorrows. The mother of sorrows is desire. Having overcome desire, one can get rid of sorrows. There are certain codes of conduct for the achievement of **Extinction** (*Moksha-status*) which I am going to tell you. You adopt them. Amongst them are true faith, true thought, true speech, true act, true life, true effort, true contemplation, true meditation. Adopt these qualities and giving sermons said, "Implant four teachings in your heart - 1. to have control over your sense-organs, 2. to keep yourself awake and putting

yourself to test continuously 3. The way mud is removed with water, the muds of depravities & vices from the heart are cleaned by devotional practice, 4. Those whose speech and action and behaviour are pious, all the joys remain like the shadow of the body with them." So giving him such teachings, Lord Buddha initiated him into Buddhism. This is all the miracle of mercy.

8. Eighth Yama is **tender heartedness**, not to speak harshly to anybody even by mistake, to instruct rightly as much as possible and to do good to others.

This is an incident of 1983. A dear person was a resident of a village near Ratwara Sahib. He was still a young boy. He came to us in our house at Mohali and began to tell his story. Bibi Ji (Bibi Ranjit Kaur Ji - wife of His Holiness - the writer) judged from the way he spoke that this dear fellow is hungry. When he was asked he said, "Yes I have not eaten anything today, I am still hungry." When he began to tell his condition, she said, "You first take meals. Then we shall listen to your story." After having taken his meals, he said, "My father left for his heavenly abode, leaving us alone in childhood. I am the eldest member of the family. I have mother and two sisters. Our economic condition is bad. We hardly get two square meals a day." He told his plight in detail. Having heard his story Biji said to me, "Do help this child and his family. Making a mention of his land in U.P. at Puranpur, this dear-boy said, "My father had land there which is now with my uncles. I want to sell it but they don't let me sell it, nor do they buy it themselves." I told him a method to sell. I had good acquaintance with farmers near there; I asked him to take their help. He had a round or two of the farm but he did not succeed in anyway.

In the meantime, the riots of 1984 occurred. He was going to U.P. As he got down at Puranpur station, some rioters rushed after him as the hounds rush after the prey. He ran and entered a Thakur's timber-yard. The owner was a gentleman and bold as well. It was very brave of him to save him. That crowd, then rushed after somebody else. To pass the night he was sent to a gentleman's house in the Muslim part of the town from where he found an opportunity to reach his farm. He struck a deal to sell the land. The buyers were strong men, fearing whom his uncles did not put any considerable hurdle in his way. Getting certain advance of money, he returned home. When he came to Bibi Ji, after much deliberation, she made him strike a bargain of buying two acres of land (back in his village in

Punjab) and the advance was given. He was still to get the money of the U.P. land. The date for registration came. He did not have any money. As per the terms and conditions the advance was to have been forfeited. He was weeping to Bibi Ji that all was lost for him. Many thousands of rupees given as advance would go down the drain. At that time, your Biji even without asking me, being overpowered by mercy, reached that village in the jeep. She explained out the helplessness of this boy to the land-owners, but they did not bend at all. In the meantime the day of registration came. That dear one reached with more money from U. P., but he was still running short of many thousands of rupees to pay the price. His advance was to have been forfeited today. Your Biji passed the whole day in telling about the poverty of this boy to the gathering amongst whom were the Sarpanch (head) of the village, Panches (sub-heads), Numbardar (revenue collector) and other gentlemen. The next day in the morning again without eating anything, taking the jeep, she gathered the Panchayat and some gentlemen of the same village. When she placed her head-scarf on the feet of that man on behalf of the boy, tears came in the eyes of many people seeing the scene of mercy in practice. The seller, the owner of the land, was also moved and Biji giving many thousands of rupees from her own pocket got the Registration done. When I came to know of this, I also admired this act of mercy of hers. Moreover I was also happy that your Biji had rescued that boy from the economic crisis. He received the money of U.P. land after a pretty long time. The money he owed us was taken from him by the Singhs of Ratwara Sahib.

This act of mercy was done spontaneously. That dear one was rescued from a great crisis, but till today we could not have a glimpse of him again, though he passes by the Gurudwara at Ratwara Sahib quite often. Your Biji has never complained of his indifference. Her way is '**to do good and forget**' while the way of the worldly people is '**to forget the Alpheus (i.e. water-god) the moment, one is across the river**' - in simpler words it means to forget the good doer, when the good has been done. To help a person spontaneously without expecting anything in return is a noble deed and is a clear indication of a tender heart.

9. The ninth is the **discipline of eating food**. To eat less by one-fourth of the appetite. To eat simple *satvic* food which is nutritious but does not create disturbances like gas, air and phlegm; to abstain from eating meat, fish and eggs etc.

10. In this way, the tenth yama is **purity of the body**. To take bath punctually and to gain the purity of the language by reading the words of the holy men. The purity of the mind comes by driving the feelings of jealousy and animosity out of the mind. The purity of the intellect comes by reading the holy books and the teachings of the holy men.

These are the ten Yamas mentioned above which are indispensable for the achievement of Yoga. Apart from this there are ten Niyamas :

1. **Austerity** - Austerity is of three kinds.

(a) **Tamasic austerity** - To let the currents of water fall on you, to get heated with fire, to go hungry, to keep the body standing up, to practise austerity by raising both arms upright and to hang upside down. These austerities need a tremendous effort and hard work but they result in a low achievement. Suppose that there is a person who deals in chaff. Putting in a great labour, he brings chaff in trucks from far off fields and loads it in vehicles. But on selling them he earns a very low profit although he has put in a great labour. Compared to this, someone else deals in diamonds. He sits quite comfortably in his shop, a rich customer comes; then selling only a single diamond he earns a lot of profit. In this way, taking much trouble and earning a small profit is called *Tamasic Austerity*.

(b) **Rajasic Austerity** : To prevent one's mind from evil-deeds, to nip the bad thoughts in the bud, to prevent the mind from getting involved in bad things and to do service physically, this makes up **Rajasic Austerity**.

(c) **Satvic Austerity** : This is the best of all. Five kinds of mental vortices are known - vortex of evidence (Parman पॄमाण), vortex of inverted perceptions (Viparjaya विपरजनै), vortex of sleep (Nindra निद्रा), vortex of disconcentration (Vikal विकल्प), vortex of reminiscence (Simriti सिमृती) - to have control over these mental aberrations and not to let one's mind run away while meditating. All this becomes **Satvic Austerity** which is very useful.

2. Second Niyama is called '**contentment**' - in this to have full faith in the will of God - to be contented with whatever one earns by hard work, is called contentment. Higher than this is the contentment of having control over one's desires, not to see anybody's beauty with eyes with an ill feeling, not to listen with the ears when someone is being spoken ill of, not to tell a lie with the tongue, not to do anything bad or evil with the body. Third contentment is to prevent the sense-organs from bad deeds, the mind from

bad thoughtwaves, the intellect from bad thinking, the memory from bad memorising. To keep them all in the love of God is called contentment.

3. This third Niyama is '**Theistic Feeling**'. To have full faith in the words of the Guru and not to let the atheistic feeling take birth in the mind. To see God evidently present, **knowing Him the Creator of the world**; to love Him. This is called theistic feeling.

4. The fourth Niyama is **Charity**, which is also of three kinds **rajasic, tamasic and satvic**.

5. The fifth Niyama is called **worship**. To worship contemplating on Guru inwardly which is also called **Internal Worship**.

Once Kabir Sahib went to see his beloved guru. He was doing internal-worship. Kabir Sahib had a peep into his internal worship. His Guru was embarrassed, '*my worship will be disturbed today*' (he seemed to think). He had placed the crown on his Respected deity's head but had forgotten to place the rosary around his neck. Now, if he takes off the crown, it amounts to dishonour, if he does not place the rosary around the neck, it amounts to incomplete worship. He was embarrassed due to this; he found himself unable to give a solution to it. At that time Kabir Sahib gave a call from outside, "Dear Master, you need not be embarrassed about it; you, untie the tied knot of the rosary, place it around the neck and tie it again." Ramanand Ji did the same. This is called Internal worship.

6. The sixth Niyama is **to recite Bani regularly** - to read the true words and to implant in the mind the principles thereof is called recitation of Bani.

7. The seven Niyama is **to keep oneself free** from hypocrisy. Sometimes, the aspirants take the support of hypocrisy to win admiration, so they begin to pose. Hypocrisy incurs a great blame and the hypocrite falls down from the higher stages of spirituality. Guru, the Tenth Master, proclaims :

*By showing different garbs to the world
Has the hypocrite enchanted the people
At the last time the scissors cut him
And he in hell gets permanent dwelling.*

ਭੇਖ ਦਿਖਾਇਓ ਜਗਤ ਕੋ ਲੋਗਨ ਕੋ ਵਸ ਕੀਨ। ਅੰਤ ਕਾਲ ਕਾਟੀ ਕਟਿਓ ਬਾਸ ਨਰਕ ਮੋਹ ਲੀਨ।

8. The eighth Niyama is to **go on a Satvic fast** in which one has to keep the mind humble, to speak sweetly, and looking upon oneself as nothing & to regard oneself as the slave of the feet of others.

9. The ninth Niyama is to be **speechless**. Not to talk while reciting Bani and while meditating; and to recite Bani, the Song Celestial, and remember God with full concentration of mind.

10. The tenth, to **provide the hungry with food and water**; this is called **Hom** (making burnt offerings to a god). These Yamas and Niyamas mentioned above, are a basis for meditation. In whose heart these qualities don't nestle, he can't reach his destination.

Third limb of Yoga is **Posture**. To look for such a place at the time of meditation where there is less noise, where there is neither too much cold nor too much heat which suffocates you. Environments around you should be clean. Flies and mosquitoes rising from a dirty place should not disturb the practitioner. It should not be a bad-smelling damp place. Finding such a clean place, laying a sheet, sitting with the back-bone upright, to relax all the organs of the body and to lose all kinds of tension in the body and to relax whole of the body right from the top of head to toe, paying attention towards each and every organ and keeping the back-bone upright. To recite the word thus being free from laziness. In this to sit in such a posture that the pressure of blood does not decrease by pressure on any organ. For that, sitting cross-legged posture (also called lotus-posture) or **Sidha posture** which are counted to be good ones. Whenever you sit for meditation you should sit firmly. Not that you put a finger in your ear, move your hand across your head, or sometimes you raise one knee and then the other. This is not a stable posture. One should sit in such a way fixing the posture completely and should recite the word in such a way that you forget the body and concentrate on the word completely.

The place for meditation should be neat & clean which is helpful for meditation in full concentration for a long time. It should be a neat place; there should be no pebble, sand and dust etc. at that place; it should also be away from fire, it should be along a river or a place near beautiful vines or creepers; it should not be an unpleasant place for the eyes to look at. It should be a spot where there is solitude; it should be free from the fast gusts of wind. When practising the repetition of Name, its effect increases and you begin to see many things. You see a sort of flash in the clear sky of mist first, then smoke, the sun, air, fire, glow-worms, lightening, dazzle of marble, the moon and stars. All these forms making their appearance vanish. Going beyond them, the light of **Brahma** makes its appearance. Such is the opinion of the spiritual guides that when earth, water, fast wind and ether appear, you have a victory over the five elements. Then the Yogi neither becomes

the victim of any disease nor does he feel the old age, nor does suffering affect him since he has made his body pure. Due to the strength of Yoga, body becomes light, it becomes diseaseless, the lust for sensual pleasures ceases to be, bitterness goes, the smell of one's body is purified, excretion does not disturb, then he sees eye to eye with the pure form of spirit. As a gem lying smeared in the soil, shines in its brilliance when it is washed, in the same way, when the spirit manifests itself, the body becomes light. For the achievement of this, you should seat yourself at an extremely neat place because you are supposed to practise for a long time. To achieve this stage, the devotee sitting alone at a lonely place, concentrating his mind, giving up hope and doubt should unite constantly his soul individuated with the Soul God. The place should be neither too high nor too low. One should sit laying beautiful cloth on the ground with mind concentrated. Having control over sense-organs and the mind, one should practise for the purification of the self. Keeping head, neck and body immovable in one line, being stable, not looking hither and thither, one should fix one's sight on the fore-part of the nose and should practise yoga with peaceful mind, being fearless and with the mind disciplined in the continence-observance.

Fourth limb is **Pranayam**. There are countless nerves in the body. According to one estimate there are 72 crores, 72 lakhs, 72 thousands, 200 hundreds extremely thin nerves to reach blood in various parts of the body. Out of them there are three nerves which run around the back-bone, which are most important; they are Ira, Pingla and Sukhmna. Sukhmna is the medial nerve, Ira and Pingla are also called Sun-nerve and Moon-nerve respectively. Pranayam is of various kinds. It is of short-term and long-term too. It has various secrets. Here the main function is, by doing expiration of breath & inspiration of breath is suspiration of breath to settle the breaths in the tenth door.

Fifth limb is **Pratihara** (withdrawal of senses). According to this, one has to choose a lonely place for meditation and exercise a control over one's sense organs, so as to prevent the mind from sensual-pleasures and stopping it time and again to involve it in meditation.

Sixth name is **Dharna** (contemplation). According to this, to concentrate on the picture of the Guru and stopping the mind to concentrate on it over and over again. If the mind pauses for twelve seconds, one enters into the sphere of dharna, if it pauses for two and a half minutes, it makes one dharna

(contemplation), 12 dharnas make one dhian (visualization or picturisation), six dhians make one little trance.

Seventh limb is **dhian (visualization or picturization)**. One is to concentrate on one's target of meditation for half an hour, this is called dhian.

Eighth limb is **Samadhi (trance)**. Samadhi is of three kinds. One is called **Sa-vikalap samadhi** in which one is aware of the visualizer, visualization and the visualized (ਧਿਆਤਾ, ਧਿਆਨ, ਧੇਅ). Second is **Nir-vikalap Samadhi** in which one is not aware of anything else except the Brahma-feeling. Whatever has been written above is called Raja Yoga.

In Raja Yoga, due to the strength of Pranayama the breaths are made to enter Sukhmna Nerve; Sukhmna Nerve is the supreme Nerve in the whole body, which goes up through the back-bone which is called Merudand i.e. spinal column. In the Sukhmna Nerve, there is Bajjar Nerve, in the Bajjar is Chitarni, in the middle of Chitarni, there is Braham Nerve. All these Nerves are extremely thin like the web of a spider. The practitioners of Yoga have the knowledge of them. These Nerves are truth-oriented, light-giving and have wonderful powers. They are also the places of subtle body and subtle breaths. In them are the centres of very subtle powers in which are found various other subtle Nerves. The centres of these powers are called *Padam* and *Kamal*. In the common language, they are also called circles, they are seven in number. 1. **Mooladhar**, 2. **Swadhishtan**, 3. **Manipurak**, 4. **Anahat**, 5. **Vishudh**, 6. **Agiya** and 7. **Sahansrar Kamal** (Lotus). These circles are the spheres of five elements, five constituents, five sense-organs, five organs of action, five breaths, **antashkaran** or conscience, the sounds of all vowels and consonants and the seven worlds. There are various kinds of lights in them. In the normal condition these circles are turned upside down like an unblossomed lotus. By getting energy through meditation, they get movement and they are again turned upside up and then unearthly powers appear in them. Every circle has various kinds of powers. They find their expressions in the books of Tantrik and Hatha Yoga. A detail is given for the knowledge of the interested learners according to '**Patanjal Yoga Philosophy**'.

Mooladhar Chakkra - From the concrete form of **Pelvic Plexus**, its abstract form can be indicated. It is two fingers' breadth above the anus-origin and two fingers' breadth below the penis-origin. It is like a lotus of four petals aglow with blood-colour light. On all four of the petals are four letters, *wan*, *shan*, *khan*, *san*. It is the main place of four-cornered, golden coloured, earth-

element. Elemental seed is 'lan'. Its movement is towards the front like an aravat elephant, its characteristic is smell, it is the main place of the apan wind blowing downwards. It is the place of smelling power of nose taking its birth from smell *tanmatra*. It is the place of excretion-power of anus which is born of the Earth. The *bhuloka* is *Aravat* Elephant on which is seated Indra. Four-armed Brahma with his power, four-armed Dakini exists here. It is a four cornered, golden-coloured instrument. The benefit of concentrating on this plexus are diseaselessness, blissful mind, command of language, poetry, power to write. Below this plexus is an abstract vaginal sphere like a conical instrument from the middle corner of which emerges *Sukhmna* (Sarasvati) nerve, from the southern corner *Pingla* (Yamuna) nerve and from the northern corner emerges *Ira* (Ganges) nerve. Therefore it is also called *trio of liberation*.

It is mentioned in the *Tantrik* books that in the middle of this vaginal sphere there exists shining, blood-coloured stable wind, named *kandrap* in the form of seedbud in the middle of which in the mouth of Braham Nerve there is *Swambhun-Penis*. In it there is *Kundlini-Power* coiled in three and a half coils of the size of a conch-shell. The description of Kundalini power will be made later. Being the basis of fundamental power i.e. Kundalini power, this circle or plexus is called *Mooladhar*.

Swadhistan Chakkra : With the concrete form of *Hypogastric Plexus*, its abstract form can be indicated. The place of this plexus is two fingers' thicknesses above the *Mooldhar plexus* near the surface of the belly below the navel. It is like a lotus with six petals aglow with vermilion red. There are six letters on the six petals, ban, bhan, man, yan, ran, lan. It is the main place of water-element with white-colour half-moon size. The element-seed is 'ban'. As the crocodile has a deep dive, in the same manner this element has a long movement downwards. Its characteristic is essence. It is the main place of *bian* (coming and going) wind permeating the whole body. It is the place of the tongue, the power to taste, which generates from *Ras Tanmatra*. It is the place of urine-relieving power '*upsath*' generating from water-element. The *bhuv loka* is crocodile, on which is seated Varun. Vishnu sits with his four armed Rakini-power. It is of white-colour rose half-moon size. According to *Tantrik* books the benefit of concentrating on this circle is creation, upbringing, capacity to destroy, and the goddess Saraswati being on the tongue.

Manipurak Chakkra - Through the concrete form of Epigastric plexus and Solar plexus, its abstract form can be indicated, place is the root of navel, it

is like the lotus with ten petals aglow with blue colour. On the ten petals are these ten letters, *dan, dhan, nhan, tan, than, dan, dhan, nan, pan, phan* from which the sounds of these ten consonants emanate. It is the main place of fire-element of triangular size with blood colour. Elemental seed is 'ran'. As the frog moves jumping upwards, in the same way, this element has an upward movement.

Its characteristic is beauty. It is the main place of *Saman Wind* taking the sap of eating and drinking in the whole body to each part equally. It is the place the power to see, eye, generating from beauty tanmatra. It is the place of power to move, foot, generating from the fire element. The Sav Lok is Frog on which sits the god of fire. Rudar with his four armed power Lakini, instrument is triangular of blood colour. In Vibhuti Pada, the benefit of concentrating on this circle has been told the knowledge of body circle. Meditating on this removes diseases like indigestion.

Anahat Chakkra : The concrete form of *Cardiac Plexus* is indicative of its abstract form. It is a lotus with 12 petals aglow with red-lead colour near the heart. On twelve petals there are 12 letters, *kan, khan, gan, ghan, dan, chan, chhan, jan, jhan, yan, tan, than*. It is the main place of six-cornered wind-element of smoke colour. Elemental seed is 'yan'. As the deer walks aslant, in the same way, the movement of this element is slanting. Characteristic is touch. It is the chief place of breath *pran* - air moving from mouth and nose. It is the Chief Centre of the skin - the power of touch - born of the touch characteristic. The place of power to catch - hand born of air-element. The *Mahlok*, is the chief place of *antashkarn* (conscience). The vehicle of seed is deer. *Eshan Rudar* is with his three-eyed four-armed power *kakini* is present. It is six cornered figure of smoke-colour. The Tantrik books describe its benefit as power to speak, poetry, the conqueror of the sense-organs etc. says that the unstruck music emanating from this place is its Lord Shiva and Onkar having three qualities manifests itself on this very place. That which they call *Shabad Brahma*, is evidently Lord Shiva, that sound is also in *Anahat Chakkra*. At some places, a Lower mind Plexus with eight petals has been described near this circle. Anahat Chakkra is a good suitable place for women and men having devotional feeling to concentrate on.

Vishudh Chakkra : Its indicative concrete form is *Carotid Plexus*. Throat is the country. It is like a lotus with 16 petals aglow with smoky and misty colour. Letters on 16 petals are *a, aa; ei, ee; u, oo; ri, ree; lri, lree; ei, ea; o, ou; ang, an..* It is the main place of sky-element having multi-coloured figures and multi-coloured, and circular like full moon. Elemental seed is 'han'. As

the Elephant swings, in the same manner this element has a spiral movements. Characteristic is word. The main place of *Udan Air* (ascending breath) existing in the body for the upward movement. The place of the source of hearing power born of *Shabad Tanmatra*. The place of sentence-power, language, generating from Sky-element. *Janlok* is Elephant on which sits the god of light. Five-faced Lord Shiva with his power four-armed Shaktini is present. Circular sky-sphere like the full-moon is there. The benefit of this being a poet, a great scholar, peaceful-minded, diseaseless, sorrowless, and long-living. The reason of its being named as Vishudh has been said that the mind being situated on this place becomes clear like the sky.

Agya Chakkra - Its indicative is the concrete form of the *Medular Plexus*. In the *trikuti* (*Trijunction*) between both the eyebrows it is like a lotus with two petals aglow with white colour. The letters on both the petals are 'khai', 'gya'. The indicative of both the petals should be taken as Pineal gland and Pituitary body according to the Western Science, which have been called two meaningless mass bodies covered with sand in the forehead of a human being. These both mass bodies sticking to their respective places develop turning upright-down to *Agya Chakkra* and get divine-power from it. Penis, that is Penis-shape is *mahitatwa*. Elemental seed is 'Oam', elemental seed is music in motion this is austerity lok. Knowledge-imparting Shiva sits with his four-handed, six faced *Hakini* power. It is penis-shaped. What benefits are obtained by concentrating on different circles are obtained by concentrating on this circle just for once. Fixation of the breath and mind on this place amounts to *Sampargyat trance*. *Ira*, *Pingla* and *Sukhmna* running through different courses from *Mooladhar* meet on this place. That is why they are also called combined Trinity. *Ira* is called *Ganges*, *Pingla* is called *Yamuna*, and the nerve, running through in between the two is called *Saraswati*. The confluence of these two is called combined confluence of Three.

He (i.e. disciple of the Guru)

Should cleanse himself

And in God's Name, the Pool of Ambrosia,

Take bath.

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵੈ ॥ ਪੰਨਾ - 305

By bathing in it, you are purged of all sins. *Agya Chakkar* itself is the heart agreed upon by all scriptures. Only persons with concrete intellects call any other concrete place heart. This *Agya Chakkra* is the instrument of the *organ of clairvoyance*. In *Prantosmi Tantra*, the presence of one of the name of *Lalna* with 64 petals in the crown of the head of the circle and the presence of one Guru circle with 100 petals has been told in *Brahmarandra* (*Hole of the*

Absolute) and some people have also described about *Som Chakakra* (*Guru Chakakra*), *Manas Chakakra*, *Lalat Chakakra* etc. but all this is included in the seven circles. Practically, it is not of much use.

Sabansrar and Sunya Chakakra : Its indicative concrete form is *Cerebral Plexus*. The centre of all powers is above the palate in the forehead above *Brahmarandra* (*Hole of the Absolute*). It is like a lotus with one thousand petals aglow with multi-colours. All the vowels and consonants from AA to Kshaw are on the petals. It is beyond elements, is *visarg*, elemental seed is point in motion. It is *Satyam Lok*. God is present with His great power. Full moon is in white colour. Its benefit is to be immortal and liberation. If you fix your breath and mind on this place, you get *Asampargyat Trance* with all instincts under control. Some scholars and practitioners are of the opinion that in the Upanishads what is mentioned as the place of *Angushathmatra Hirdaya Pursha*, this is itself *Brahmrandra*, on which there is a circle with one thousand petals because the very *Angushathmatra* is of the Sky. This is also the place of the consciousness, which reflects the light of the knowledge of Soul, and the fixation of the breath and mind on this place amounts to *Asampragyata Trance* with all instincts under control.

What is the place of individual Soul in the body? Many times questions have been raised in this connection. In fact, mind reflects the light of the knowledge of the Soul. Mind itself is causal body. The sound in relation to the causal body is named individual soul. *Causal body* has permeated in the subtle body and the *subtle body* in the *solid body*. In this way, the individual soul is permeating in the whole body. Even then many places can be attributed to it function-wise.

In the dream-state the place of soul individuated has been described as heart-country (*hirdya Desh*). Since heart is the main place of the body, it is from here that the veins run through the body. The internal function of the whole body is done from here. If the heartbeat stops all the functions of the body come to a standstill. Therefore in the dream state the place of individual soul may be described heart. As has been said in the Upanishad -

When this man whose nature is scientific sleeps soundly, he, with the science of these senses, taking along science, takes rest in the sky of the heart.

In the dream state the place of creature is said to be in the throat, since the memory of the materials which are seen, heard or consumed in the waking state has been described as living in the nerve named **Hita**, thin like the one thousandth part of a hair, in the throat. Therefore the memorised

materials and the knowledge thereof is in the throat in the dream-state.

In the waking state, the individual soul sees the external things through external senses. In the external senses, eye is dominant. Therefore, in the waking state the seat of the individual soul has been described to be in the eye in the Upanishads. The man you see in the eye is itself the soul. In Sampargyat Trance, the place of the individual soul may be described in the Agya Chakra, since this itself is the place of divine eye. This is also called *organ of clairvoyance* or *Shiva-eye*.

In the same way, in Asampragyat Trance, the place of individual soul is Brahmrandhar (hole of the Absolute) since the fixation of breath and mind on this place leads to Asampragyat Trance, that is, all instincts under control.

1. *Kundalini (Serpentine) Power* - With the description of the importance of Sukhmna nerve and of the centres of the three powerful nerves within it, the readers might have got an introduction to it. As a matter of fact, whatsoever powers exist in the universe, God has gathered all of them together in this part of the body :

Whatever is in the cosmos is present, too, in the self

Whoever seeks attains this secret.

ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥

ਪੰਨਾ - 695

But the mouth of the Sukhmna Nerve, at the middle place of triangular vaginal sphere from where it runs upwards through the backbone, remains shut under normal conditions. That is why its power remains undeveloped and the breath-power that runs upwards only through Ira and Pingla, touching the circles from the northern and southern part of this triangular sphere, keeps flowing constantly in the whole body. In the same triangular vaginal sphere, an extremely subtle nerve with wonderful divine power like electricity is lying coiled. It can be exemplified with such a female serpent that is sleeping coiled three and a half time pressing her tail becoming conch-shaped. The same is called *Kundalini Power (Serpentine Power)*. This nerve keeps dormant or sleeping without use. It does not seem to be having any function in relation to the body seen apparently. That is why western physiologists could not get a clue to it so far, but the knowers of the Primal element of ancient Greece and Rome were aware of this fact that the light of all the branches of knowledge had spread from India. The hints of it are found in the essays of soul-seeing scholars like Plato and Pythagorus in this manner that near the navel exists such a wonderful power which brightens

the sovereignty of forehead which, in other words, is the light of the intellect and with which the divine powers start to appear in man.

Like this raising the breath-power high above the Mooladhar by practising Yoga, it is taken to the Tenth door and here three Trances are special. First is called *Sampargyat Trance*. This is of meditation through the word. The second one is called *Asmparagyat Trance*. In this, one meditates by becoming the form of the visualized, but gradually, the form of the visualized too disappears and one meditates by being the form of meditation itself. This is called *Rajamaigh Trance, Effortless Trance*. It means that a person progressing gradually merges with his form of the visualized God; this method was very much popular in earlier ages. Our ancestors, too, having relation with the Guru-house (who cherished a special interest in meditation) starting to concentrate on the Agya Chakkar passing through the triad of visualizer, visualization, the visualized becoming the form of knower, knowledge and the known, rising higher than the Thousand-Petalled Lotus region, assumed the very image of God. So Raja Yoga has been a famous path for a long time in which they thought of their welfare following the eight limbs of *Sam, Dam, sitting-posture, Pranayama, Pratihar, Dharna, visualization* and *Trance*. More unique than this was prevalent another path, the *path of Hatha Yoga*. Many other Yogas were also prevalent. Amongst them was *Lai Yoga* in which five instincts of the mind were concentrated on; second *Mantra Yoga*, taking Logos from the guru to concentrate one's mind on it, as to concentrate one's mind on the Moolmantra. Third was *Hatha Yoga*, in this the method of Pranayama was predominant. Doing *Rechak* (Expiration), *Purak* (inspiration), *Kumbhak* (suspension), the breaths were raised to the Tenth-door. Fourth was *Gyan Yoga*, having full faith in the knowledge obtained through *Vedas*, Holy books, and the pious words of the Holy men, concentrating one's mind, to put an end to one's sense of duality in the form of feeling. Fifth was *Raja Yoga* which could be practised even living in the family about which a mention has been made before. In this manner, to concentrate one's mind looking upon light-like God as flame-like. *Bhakti Yoga* which can be practised easily in the family, the Holy Guru has described it as the supreme, because it can be practised while eating, drinking, wearing clothes, bringing up children, doing business and performing all other duties. This *Bhakti Yoga* is of nine kinds. Out of them, even if one kind of Yoga gets to be adopted, even then one can reach the door of God. The seventh is called *Agra Bhrata Yoga* in which there is no repeating word, there is only hollow meditation without

a repeating word. This is just a *Tratka*, to raise the breaths through *Pranayama* without a repeating-word - a sort of mental-exercise. The eighth is called *Sagra Bharta Yoga* in which Pranayam is done with a repeating-word. If we count the *Yogas*, then various kinds of *Yogas* were in vogue in India and the sages have made a long list of them. Some say *Yogas* are of 64 kinds. Some Holy men say *Yogas* of 45 kinds. *Yoga* means to seek union, concentrating the instincts of the mind in the the visualized (God). If we count the *Yogas*, then *Yogas* are of numberless kinds. As counted by the Holy men the ones in vogue are, Raja Yoga, Hatha Yoga, Gyan Yoga, Karma Yoga, Bhakta Yoga, Japa Yoga, Lai Yoga, Mantra Yoga, Logos Yoga, Prana Yoga, Swan Yoga, Tantra Yoga, Dhianum Yoga, Bhrigu Yoga, Shiva Yoga, Pashpata Yoga, Love Yoga, Anashkata Yoga, Braham Yoga, Trance Yoga, Nam Kirtan Yoga, Taraka Yoga, Parshotam Yoga, Parkirti Yoga, Bhava Yoga, Abhava Yoga, Sparsha Yoga, Asparsha Yoga, Buddhi Yoga, Kirya Yoga, Vigyana Yoga, Garihasta Yoga, Patibrata Yoga, Sankha Yoga, Kundlini Yoga, Sushipta Yoga, Sapna Yoga, Chitta Yoga, Ichha Yoga, Mansa Yoga, Gyan Indere Yoga, Karma Indre Yoga, etc. Out of them Hatha Yoga has been very much popular. This Yoga was often practised by Sidhas & Naths. In the same way, various methods of repeating the word were in vogue; to achieve the different objectives, the repetition of the word was made differently.

For resolving a crisis, to repeat certain words, or certain hymns taken from the *Gurubani* for a particular number of times. Time-table used to be different. Some word or stanza was repeated at the ambrosial time, the other was repeated early in the morning, some word or stanza was repeated starting from 12 P.M. to approximately 45 minutes before the sun-rise. Some words were repeated in the first half of the night, their number and places used to be different. Some were repeated at home, the others having gone near certain well etc; some at the bank of flowing water, canal, stream etc., the others in the graveyards or the cremation grounds; still others were repeated in different ways in deserted places. Some sitting at the cross-roads, the other sitting under a particular tree, some standing in the water, the other standing on one leg. Still others were repeated hanging upside-down. Out of these, famous repetitions which were concerned with one's welfare were, *Sankat Mochan*, *Shatru Daman*, *Kaliankari*, *Swai-Adhiai*, *Swasti Wachan*, *Ishat Sidhi*, *Kamyā Kalap*, *Sins Redeeming sins*, *Rain of fire*, and *Upansu*, and to achieve them three kinds of austerities used to be performed. Medial austerity, Lower austerity and Higher austerity. These repetitions are not accepted in Sikhism (gurnat philosophy) of the Gurus at all since they were in a way concerned with occult powers and benefits concerned with one's

own welfare. Hatha Yoga and these repetitions and austerities and many other methods were performed quite often for the achievement of occult powers. The occult powers are supposed to be 18 in number. Although, there are various kinds of occult powers, but out of them 18 are quite popular.

1. *Anima Sidhi (ਅਨਿਮਾ ਸਿੱਧੀ)* - To enter everywhere assuming the form of an atom. Various accounts are found in the history - when Sidh-Nathas used to have a meeting with the Reverend Guru Nanak, they did much less discussion on mysticism. Rather they used to indulge in various competitions of occult powers. Bhai Gurdas writes about it :

*On hearing Guru Nanak's words, with rage, shouts
The yogis tossed up arms and from their mouths
Gave shouts and shrieks and made a big uproar
Remarking that Nanak of the Bedi clan sure
Had brought to dust the teaching of the six darshanans
In the Age of Iron. Some of the Siddhs
Suggested remedies to set things right
While others took to spelling magic words
Of a lofty pitch in a chorus most horrid
A lot of yogis changed their human form
Into that of a tiger or a wolf transformed
And displayed their occult powers of various names
Some put forth wings upon their human frames
And flew up in the air, like the kites
Besported themselves in the azure heights
And some assuming serpents forms began
To hiss, while others soaring up in the sky
Started to drop the flames of fire like rain
And as for Bhangar Nath, up he flew
Down on the earth, plucked stars he threw
Some having seated themselves on deer-skins
Began in waters to swim
This way the Siddhas' fire of vengeful rage
Aloft beyond all power to quench was blazed.*

ਇਹਿ ਸੁਣਿ ਬਚਨ ਜੋਗੀਸਰਾ ਮਾਰਿ ਕਿਲਕ ਬਹੁ ਰੁਇ ਉਠਾਈ।

ਖਟਿ ਦਰਸਨ ਕਉ ਖੇਦਿਆ ਕਲਿਜੁਗਿ ਨਾਨਕ ਬੋਦੀ ਆਈ।

ਸਿਧਿ ਬੋਲਨਿ ਸਭਿ ਅਵਖਧੀਆਂ ਤੰਤ੍ਰ ਮੰਤ੍ਰ ਕੀ ਧੁਨੋ ਚੜ੍ਹਾਈ।

ਰੂਪ ਵਟਾਏ ਜੋਗੀਆਂ ਸਿੰਘ ਬਾਘਿ ਬਹੁ ਚਲਿਤ ਦਿਖਾਈ।

ਇਕਿ ਪਰਿ ਕਰਿ ਕੈ ਉਡਰਨਿ ਪੰਖੀ ਜਿਵੈ ਰਹੈ ਲੀਲਾਈ।

ਇਕਨਾ ਨਾਗ ਹੋਇ ਪਉਣ ਛੋੜਿਆ ਇਕਨਾ ਵਰਖਾ ਅਗਨਿ ਵਸਾਈ।

ਤਾਰੇ ਤੋੜੇ ਭੰਗਰਿਨਾਥ ਇਕ ਚੜਿ ਮਿਰਗਾਨੀ ਜਲੁ ਤਰਿ ਜਾਈ।

ਸਿਧਾਂ ਅਗਨਿ ਨ ਬੁਝੈ ਬੁਝਾਈ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 1/41

Primarily occult powers of 18 kinds that are acceptable. Amongst them is *Anima Sidhi* (ਅਣਿਮਾ ਸਿੱਧੀ) - to be out of everybody's sight assuming the form of an atom.

2. Second one is *Mehma Sidhi* (ਮਹਿਮਾ ਸਿੱਧੀ) (Power to enlarge body to any size). To enlarge one's body very big. For example the Lord came to beguile the king, Bali; having asked for two and a half steps' land, He enlarged his body so big that He measured the whole earth in two steps.

*Bali, the King, sat at his palace,
 Busy getting a yagna done;
 Dwarf bodied came there reciting,
 All the Four Vedas, as a Brahmin;
 The king called him in the palace,
 Asking him to demand anything
 That he liked;
 The priest, Sukracharya made the king,
 Understand that He is the Undeceiving God,
 Who has come to deceive him;
 The dwarf demanded two and half steps of earth (which to him was
 given).
 But the dwarf expanded his body,
 So much that the three worlds could not, contain Him;
 When the three worlds in two steps He covered
 For the third half-step King Bali offered
 His own back;
 Even knowing this deception well-conceived
 Bali allowed himself to be deceived
 And seeing this, God embraced him
 The kingdom of the netherworld Bali was given
 Where submitting and surrendering to God
 He engaged himself in the loving devotion of the Lord
 God was delighted to be the doorkeeper of Bali.*

Bhai Gurdas Ode No. 10/3

ਬਲਿ ਰਾਜਾ ਘਰਿ ਆਪਣੈ ਅੰਦਰਿ ਬੈਠਾ ਜਗੁ ਕਰਾਵੈ।
 ਬਾਵਨ ਰੂਪੀ ਆਇਆ ਚਾਰਿ ਵੇਦ ਮੁਖਿ ਪਾਠ ਸੁਣਾਵੈ।
 ਰਾਜੇ ਅੰਦਰਿ ਸਦਿਆ ਮੰਗ ਸੁਆਮੀ ਜੋ ਤੁਧ ਭਾਵੈ।
 ਅਛਲੁ ਛਲਣਿ ਤੁਧੁ ਆਇਆ ਸੁਕ੍ਰ ਪਰੋਹਿਤੁ ਕਹਿ ਸਮਝਾਵੈ।
 ਕਰਉ ਅਢਾਈ ਧਰਤਿ ਮੰਗਿ ਪਿਛਹੁ ਦੇ ਤ੍ਰਿਹੁ ਲੋਅ ਨ ਮਾਵੈ।
 ਦੁਇ ਕਰਵਾਂ ਕਰਿ ਤਿੰਨ ਲੋਅ ਬਲਿ ਰਾਜਾ ਲੈ ਮਗਰੁ ਮਿਣਾਵੈ।
 ਬਲਿ ਛਲਿ ਆਪੁ ਛਲਾਇਅਨੁ ਹੋਇ ਦਇਆਲੁ ਮਿਲੈ ਗਲਿ ਲਾਵੈ।
 ਦਿਤਾ ਰਾਜੁ ਪਤਾਲ ਦਾ ਹੋਇ ਅਧੀਨੁ ਭਗਤਿ ਜਸੁ ਗਾਵੈ।
 ਹੋਇ ਦਰਵਾਨ ਮਹਾਂ ਸੁਖੁ ਪਾਵੈ॥ ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 10/3

3. Third is *Garima Sidhi* (ਗਰਿਮਾ ਸਿੱਧੀ) (Power to make body heavy). That is to be so strong that no one should be able to move away a single part of one's body as during the war of Sri Lanka in Ramayana, Angad fixed his foot and no one could lift his foot.

4. Fourth is *Laghima Sidhi* (ਲਘਿਮਾ ਸਿੱਧੀ) (Power to lighten body weight). To lighten the body from the heavier to lighter weight.

5. According to *Prapit Sidhi* (ਪ੍ਰਪਿਤ ਸਿੱਧੀ) (Power to grant one's wish) you get whatever you wish for.

6. *Prakamya Sidhi* (ਪ੍ਰਾਕਾਮਯ ਸਿੱਧੀ) - To know what is in everybody's heart.

7. *Eashta Sidhi* (ਈਸ਼ਿਤਾ ਸਿੱਧੀ) - To get one's heart-desired thing, inspiring everybody.

8. Eighth is *Vashita Sidhi* (ਵਸ਼ਿਤਾ ਸਿੱਧੀ) - To put everybody under one's obedience. To control others fully.

9. *Anurim* (ਅਨੁਰਿਮ ਸਿੱਧੀ) - To overcome all the needs like hunger and thirst etc. and not to eat or drink anything for months together - to sit in the caves, to control hunger and thirst.

10. *Door Sarvana* (ਦੂਰ ਸਰਵਣ) - *Clairaudience* - sitting far away to listen to everybody's talk whosoever's you desire to listen to.

11. *Door Darshana* (ਦੂਰ ਦਰਸ਼ਨ) - *Clairvoyance* - to see with one's eyes sitting far away. If someone is coming towards you, seeing him coming at a distance to make all arrangements. To see distant scenes with one's own eyes.

There is a story about this. One day Baba Karam Singh Ji Hoti Mardaan said to the community kitchen-keeper, today food for one thousand persons is to be prepared. At that time the community kitchen-keeper requested, Your Majesty, when new ghee (clarified butter) will come in the kitchen only at that time parshad (consecrated food) can be made. Then the Respected Holy man said, you go and borrow three tins of ghee from the Kalpani stream flowing near by. When our own ghee comes, you can return it then. So the cooks began to prepare food in the big cauldrons as was told and having brought three tins of ghee (water) from the stream, prepared the parshad. It nearing noon, one full-fledged army came to have a glimpse of the Respected Holy Man. Food had already been prepared. So food was served to all. When the food was served, a dear one came with three tins of ghee and he requested the Respected Holy man, Respected Holy man the stream was in spate, so excuse me, I could not reach in time. The Respected Holy

man said to the kitchen-keeper, you borrowed three tins from the stream, go and return.

Once something similar happened with me also. I had made up my mind at Chandigarh to have a glimpse of *His Holiness (His Holiness Saint Isher Singh of Rara Sahib Punjab, India)*, the saint, and early in the morning reached Sector 17 Bus Stand from Sector 11.. There buses plying to Jullundhar & Ludhiana were standing in long lines. There was a great rush on account of some buses being cancelled. It struck 9-30. While I was still standing in the queue, I thought that now I won't be able to meet His Majesty, the Saint, so I started walking back towards my home. On the way seeing a beautiful spot which at that time was just a deserted place, I sat down near the bank of a deep ravine under a thickly shaded tree. I left for my home after one and a half hour. When I was about to enter, a jeep came from Rara Sahib which used to be driven by Bahadur Singh. Babu Rala Singh Ji got down from that and said to me aloud, "Now you don't enter your home; His Majesty the Saint has called you." In the meantime both dear ones came in & after having a bit of refreshment they told the whole story. Last night His Majesty, the Saint had ordered us to go and bring you early in the morning, but then all of a sudden he said, "Wait". Then again at 9.30 A.M. during the day he ordered us, "Go and bring him now". I understood the whole thing that I was seen going to the Bus Stand by His Majesty, the Saint and he stopped the jeep. But when I left from the Bus Stand for my home, he sent Babu Rala Singh Ji. There are various stories of this kind about the Holy men. They know beforehand what is happening at a distance. This was a wont with the disciples of the Gurus (gursikhs) since they used to meditate; they kept their word, they woke up at the ambrosial hour and iterated the bani and His Name. His Holiness, the Guru, proclaims that occult powers chase the meditating men. They serve them spontaneously as maid-servants.

12. Through *Manovague Sidhi (ਮਨੋਵੇਗ ਸਿੱਧੀ)* - one can reach where one wishes to go with the thought of the mind. About this various accounts are found in the Sikh histories that wherever they wanted the meditating men reached there. As at the time of Guru Nanak, the king's King, Moola; just uttering Waheguru reached his house at Sialkot from far away.

13. In *Kamroop Sidhi (ਕਾਮਰੂਪ ਸਿੱਧੀ)* - whatever form one wishes to assume one can do so. Whether one assumes the form of a lion or a snake, whether of a big animal, whatever form one wishes to assume one can do so as such. There are various stories in this connection.

As it happened at the time of His Majesty, the Emperor, the Sixth Guru. Jehangir through guile sent His Majesty, the Sixth Guru, in the fort of Gwalior (as if he were a prisoner). When considerable time passed and he did not come out, at that time in consultation with Baba Budha Ji, two Sikhs assuming the forms of lions said to Jehangir in the human language, you send His Holiness the Guru out of the fort; otherwise we shall harm you. Like this various other stories are in vogue about the Gursikhs according to which one can assume whatever form one likes.

14. *Perkai Pervaish* (ਪਿਰਕਾਇ ਪ੍ਰਵੇਸ਼) - is that occult power by which one can enter anybody one wishes to enter as the ghosts do. As Machhandar Nath Ji after the king of Sri Lanka Amru had left his body having placed his body in a cave, closed it first and having himself entered the dead body of the king lived in it for 14 years. Gorakh came and brought him out of that body.

15. By occult power *Swachhan Mrityu* (ਸੁਛੰ ਮ੍ਰਿਤਯੁ) - one can leave one's body whenever one wishes or in whatever manner one wishes, about which His Holiness, the Guru has proclaimed :

A Guruward comes and goes as he pleases.

ਗੁਰਮੁਖਿ ਆਵੈ ਜਾਇ ਨਿਸੰਗ॥

ਪੰਨਾ - 932

For example when His Holiness the Tenth Guru was in Nanderh Sahib - one day when he was in his seat after taking his meals, His Holiness, the Guru, heard the tune of some of the hymns of the Maroo measure. He said to the attendant, "Why are these hymns being read on this occasion?" At that time, he said, "Your Holiness, Brother Daya Singh has left for his heavenly abode." His Majesty, the Guru, said, Brother Daya Singh has not even sought my permission! Ask him to go from the mortal world after seeing me." At that time, the Gursikh standing towards his lotusfeet requested, "His Holiness remembers you." At once Brother Daya Singh got up from his bed of Kusha grass and walked along with him, and saluted His Holiness, the Guru and cried for a long time for the sake of coming separation in love; His Holiness, the Guru, said, "Why did you not meet me before departure?" He said, Your Holiness, "It was your order here and it was your order there also. You are yourself on either side. And such was your order, 'Move just now'." His Holiness, the Guru, said, "Where have you returned from?" Then Brother Daya Singh said, "Having passed through the Realm of Religious Duties, the Realm of spiritual happiness, the Realm of knowledge, the Realm of Grace when I was about to enter the Realm of Truth, the attendant passed on to me your order at that time. So I have presented myself at your lotus-feet."

His Holiness the Guru said, "Take my this message." The message that was conveyed then was also conveyed through the martyr souls at Machhiwara earlier :

Tell the Dear Friend, the condition of His humble disciple

Dear Friend, where thou art not

The wrapping round of quilts is like a disease!

Residence in mansions is like living among serpents!

Wine bottle are like the cross;

Wine cups are like daggers;

All this like death from a butcher's curved knife.

Indeed my Friend's turf is better

Far better!

Cursed be residence in the palaces!

ਮਿਤ੍ਰ ਪਿਆਰ ਨੂੰ ਹਾਲ ਮੁਰੀਦਾਂ ਦਾ ਕਹਣਾ॥

ਤੁਧੁ ਬਿਨੁ ਰੋਗ ਰਜਾਈਆਂ ਦਾ ਓਢਣ, ਨਾਗ ਨਿਵਾਸਾਂ ਦੇ ਰਹਣਾ॥

ਸੂਲ ਸੁਰਾਹੀ ਖੰਜਰ ਪਿਆਲਾ, ਬਿੰਗ ਕਸਾਈਆਂ ਦਾ ਸਹਣਾ॥

ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸਥਰ ਚੰਗਾ, ਭਠ ਖੇੜਿਆਂ ਦਾ ਰਹਣਾ॥

ਪਾਤਸ਼ਾਹੀ ੧੦

Bhai Daya Singh Ji returned and lay on his bed again and left for the Realm of Truth. After 20 days the Reverend Guru, the Tenth Master having finished his 'Unique Drama' (the name which he gave to his autobiography) entered his Unattributed Lord.

In the same way, Baba Karam Singh Ji of Hoti Mardan called in the congregation before leaving for his heavenly abode. Seeing the great anguish of separation in love amongst the congregation, Bhai Lal Singh Ji requested, "Your Holiness coming and going is in your hands, the god of death is helpless before you. So, please don't give up your body." Then Baba Ji said, "I am just conforming to the tradition of the Guru-House. There is a way out that you go in place of me. In place of you, for which 2 years, 2 months and 2 days are left, I will go." So it happened like this. Brother Lal Singh Ji left his body and Baba Ji left his five-element cloak of body at Saidu after 2 years, 2 months and 2 days. There are various stories of this sort.

Bhai Jiwan Ji was a Sikh at the time of His Holiness, the Seventh Guru. Once a Brahmin's son died. He requested time and again, 'Please bring my son to life', and he made a pyre - "If he i.e. son doesn't come to life, I will burn myself in this pyre'. The *Masands* (tithe collectors-cum-preachers of the Guru's House) also requested His Holiness, the Guru. His Holiness, the Guru said, "If we start to reanimate the dead like this - this is the regime of the Moghuls - all of them will pick up their respective dead bodies and start bringing them here; doing like this will disturb the tradition fixed by God.

If you are so much sympathetic towards him, then someone can save him by giving up his own life breaths." At that time, Bhai Jiwan Ji got up, collected grass and left his body thereon; and the son of Brahmin came to life again. So there are various such stories that prove that to leave one's body of one's own sweet will is a common thing for the repeater of His Name.

16. *Sur Krira occult power (ਸੁਰ ਕਰੀੜਾ ਸਿੱਧੀ)* - The practitioner in this, having made his five-elemental-body subtle in this mortal world, enters the realm of gods, has sexual intercourse with the fairies & plays in the company of gods.

17. *Thought occult power (ਸੰਕਲਪ ਸਿੱਧੀ)* - Whatever one thinks is fulfilled. We read quite often in the biographies of the Holy men that they thought something and the thought was fulfilled.

18. *Apertihatgat (ਅਪ੍ਰਤਿਹਤਗਤਿ)* - They go wherever they wish to do. No closed door or watch-man can impede them. So like this, all these occult powers are achieved with numerous kinds of methods. But according to Gurmat, Gurmukhs don't long for these occult powers at all. These powers themselves follow them and request :

*Whoever has realization of the Supreme Being
And to the Sole Word remains attached
Keeps his real Brahmin's ideology, thoughts
Whosoever in the heart lodges the Lord
Following after him are the Nine treasures
And the eighteen miraculous powers.*

**ਬ੍ਰਹਮ ਬਿੰਦੈ ਤਿਸ ਦਾ ਬ੍ਰਹਮਤੁ ਰਹੈ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਇ॥
ਨਵਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ॥
ਪੰਨਾ - 649**

That is called Ridhi according to which there is no shortage of food; it often works in the holy kitchens of the Guru.

An incident comes in the life of His Holiness (Saint Isher Singh Ji Maharaj) the saint. Once he was on a long silence fast. At that time some dear ones from Gujjarwal came to Rara Sahib after a condolence meeting at Jarag. Spontaneously he ordered to serve Karah Parshad (sweetmeat which is a consecrated food). At that time the kitchen-keeper saw that there was a meagre quantity of Parshad in the basin. There were more than 100 persons. He requested His Holiness. His Holiness sent him to His Holiness, Baba Kishan Singh Ji. Spreading his handkerchief on the basin he just uttered :

*While the Lord is gracious nothing do we lack
Friend Nanak Inexhaustible is the holy Word
Of this wealth expend to thy heart's desire.*

**ਤਿਚਰੁ ਮੂਲਿ ਨ ਬੁੜੀਦੋ ਜਿਚਰੁ ਆਪਿ ਕ੍ਰਿਪਾਲੁ॥
ਸਬਦੁ ਅਖੁਟੁ ਬਾਬਾ ਨਾਨਕਾ ਖਾਹਿ ਖਰਚਿ ਧਨੁ ਮਾਲੁ॥**

ਪੰਨਾ - 1426

Those dear ones took Parshad (the consecrated food) to their hearts' content. The boys of the nearby villages were grazing cattle; they too came at that time & all took Parshad. When all had taken, then His Holiness removed the handkerchief and to the surprise of the kitchen-keeper, the Parshad had neither decreased nor increased although so many dear ones had taken it and left.

His Holiness, The Tenth Master went on a pilgrimage to Gopal Mochan. There the Sidhas also came to know that His Holiness, Guru Nanak, has assumed the tenth form. They had arrived at this holy place. They wanted to know whether he (the Tenth incumbent) had any occult power or not. They already knew Guru Nanak & his powers. Now also they wanted to test again. The name of their chief was Chandan Sidh. He came and sat in the dining-hall (Langar) with 50 companions. They enlarged their bodies to enormous sizes. The service men kept on distributing *chappatis* calling out pulse and *chappati*. The cauldrons of cooked pulses began to empty in no time. At that time, the kitchen-keeper requested the Guru, the Tenth Master, Your Holiness, Chandan Sidh is bent upon to render the food in the community kitchen short." At that time His Holiness said to Bhai Daya Singh Ji, "You serve the *chappatis*." Bhai Daya Singh Ji prayed :

*While the Lord is gracious, nothing do we lack
Friend Nanak, Inexhaustible is the holy word
Of this wealth expend to thy heart's content.*

**ਤਿਚਰੁ ਮੂਲਿ ਨ ਬੁੜੀਦੋ ਜਿਚਰੁ ਆਪਿ ਕ੍ਰਿਪਾਲੁ॥
ਸਬਦੁ ਅਖੁਟੁ ਬਾਬਾ ਨਾਨਕਾ ਖਾਹਿ ਖਰਚਿ ਧਨੁ ਮਾਲੁ॥**

ਪੰਨਾ - 1426

When taking up the basket of chappatis, he placed one chappati in each metallic plate saying "*Waheguru chappati*", "*Waheguru chappati*" and along with it poured pulse with one big service spoon in each metallic-dish saying "*Waheguru pulse*", then in no time, all of the *sidhas* felt defeated. They were tired of eating, because one chappati served to each would not come to an end. At that time, their head Chandan thought, His Holiness, the Guru, himself is present in the dining-hall. He went and had a dialogue with Bhai Daya Singh Ji from whom he came to know the truth. When Bhai Daya Singh Ji said, I am a mere Sikh. His Holiness, the Guru, at that time, came

and he bowed before His Holiness, the Guru, out of devotion and said, O True King, you are wonderful! We have always made mistakes. Earlier we have been competing with Guru Nanak, the True King so far as occult-powers are concerned. Today, it came to our mind 'let us test the throne of Guru Nanak again.' But your Holiness! you are unfathomable, beyond knowledge. We are helpless even before the power of your Gursikhs (your disciples). No Sikh undertakes quadragesimal (forty day meditation) for all these powers, nor does he do anything through any *tantra* or *mantra*. Rather they turn their back upon them. Just naturally, due to the iteration of Name, these powers follow them". Apart from these, at the time of His Holiness, the Guru, True Guru Nanak Dev Ji *Hatha Yoga* was very much popular which was practised by Gorakhnath and Sidhas of his path. It won't be out of place to mention that the discipline which these sidhs underwent used to be very hard, which was totally impossible for a common family man to adopt.

When Guru Nanak, the True King appeared in the world, Sufi Pirs and the followers of Gorakhnath were preaching their thoughts in India. First they used to observe hard austerities as Baba Farid Ji did for 24 years. His body went dry, he hung upside down. Even crows pecked Baba Farid and cut his flesh taking him for dead, and then when he became aware, he got religious instruction coming under the shelter of the perfect Guru Hazrat Bukhtiar Kaki and doing great service for 14 years, attained the Supreme Stage. Contrary to that, the followers of Gurakhnath who were generally called Sidhas by the people belonged to the Mahanyan branch of Buddhism. This Nath sect had been in vogue for a long time in the Eastern parts of India into which so much adulteration had crept. Giving up the high principles of Lord Buddha, they became tantriks and one sect of them even came down to the crudest level which is called *Wam Chari* or *Wam Margi*, *Aghor Panthi*, *Choli Panthi* etc. These people had spread from Bihar to Assam and common people used to call them Sidhas. Out of these were 84 Sidhas who followed Gorakhnath. These *Tantrik Yogis* were perfect in supernatural powers, they were known for their occult powers and mesmerized the common people showing these occult powers. From our elders we have been hearing that when the parties of these sidhas came to the villages, entering the houses at that time, they took away all the milk which was kept in haras (mostly an underground covered pot) to be boiled in earthen vessels for domestic use. They used to go away, pouring it into their utensils, the owners of the houses kept looking on helplessly all the while. If they needed a piece of cloth, they picked it up of their own. Eighty

four Sidhas have different names - some writers have differences about their names - but the popular names which are in vogue, are as under :

1. Uram, 2. Asunath, 3. Asurvinasi, 4. Anhad Shabdi, 5. Abinasi, 6. Amarnidh, 7. Amarit Bhogi, 8. Anand roopi, 9. Aapsawroopi, 10. Aughar, 11. Ishwar, 12. Ekurangi, 13. Akangi, 14. Ekantwasi, 15. Smart, 16. Saraswati, 17. Sagar, 18. Sidhsen, 19. Sital, 20. Surat Sidh, 21. Shankar, 22. Sambhalka, 23. Shambhu, 24. Swarsidh, 25. Hanifa, 26. Harasnidh, 27. Kanak, 28. Kanifa, 29. Kamalsen, 30. Karamnasi, 31. Kala Wilasi, 32. Kaleshnasi, 33. Kalendar, 34. Kalikaran, 35. Kewalkarmi, 36. Krishan Kumar, 37. Khalaknidh, 38. Khinthurh, 39. Gaganwasi, 40. Giribodh, 41. Gufabasi, 42. Gopal, 43. Gowardhan, 44. Ghananandi, 45. Chaturben, 46. Chalnidh, 47. Jalak, 48. Girdhar, 49. Jog Anoopi, 50. Jotimagan, 51. Jotilangan, 52. Jhangar, 53. Tapan, 54. Tarangi, 55. Darshan Jot, 56. Dukhnasi, 57. Dhuram, 58. Nityasidh, 59. Nirat, 60. Parwat, 61. Palaknidh, 62. Plasbhogi, 63. Puran, 64. Prannath, 65. Bihangam Jogi, 66. Bimbsar, 67. Bimal jot, 68. Brahm, 69. Brahmabhogi, 70. Brahm yogi, 71. Bharthar, 72. Bhoot nath, 73. Bhangar, 74. Maha Yogi, 75. Magandhar, 76. Mukteshwar, 77. Moolmantri, 78. Yognidh, 79. Ram sidh, 80. Rangnath, 81. Loharipa, 82. Langar, 83. Vishanpat, 84. Vachitrakarmi.

The detail of names written in '**Guru Shabad Ratnakar Mahan Kosh** (a great dictionary-cum encyclopaedia of words and facts of Sikhism by Kahan Singh Nabha) is different which is not necessary to be given here. Out of these Sidhas, nine Nathas were counted big - 1. Pran Nath, 2. Gopi Nath, 3. Surat Nath, 4. Gorakh Nath, 5. Machhandar Nath, 6. Mangal Nath, 7. Charapat Nath, 8. Chamba Nath, 9. Ghughu Nath. Apart from them nine other Nathas are also recognised - 1. *Aad Nath* - incarnation of Shiv Ji, 2. *Machbandar Nath* - incarnation of the Maya from the womb of the fish, 3. *Uday Nath* - incarnation of Parbati (the consort of god Shiva). *Aaee Panth* takes its name from it about which His Holiness the Guru has also proclaimed :

*And Brotherhood of man be as 'Aaee Panth' to thee
Subdue thy ego, conquer they mind
The world shall then be thine.
Hail! All Hail! All Hail to Thee
Sans beginning, The Pure, Primal, Eternal
Through all the ages, the same Thou be.*

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥

ਪੰਨਾ - 6

4. *Santokh Nath* - incarnation of Vishnu, 5. *Kantbarb Nath* - incarnation of Ganesh, 6. *Sat Nath* - incarnation of Brahma, 7. *Achambh Nath* - King of Chamba and incarnation of Parbat, 8. *Chauranji Nath* - Puran Bhagat, son of the great King Salbahan, 9. *Gorakh Nath* was called the incarnation of *Mahandev*. (To know in detail, the interpretation of the Eighth Pauri or stanza of *Sri Japu Ji Sahib* as has been got published by Sant Kartar Singh Ji Khalsa patronised by the resident of the Realm of Truth Saint Gurbachan Singh Ji Khalsa, can be read.)

All these Sidhas and Nathas practising Raja Yoga laid much stress on Hatha Yoga. They used to do Pranayama. When, the True King Guru Nanak met them going over to Sumer Mountain, they gave the True King, Guru Nanak, a begging-bowl to fetch water from the lake at the foot of the mountain to show the strength of the occult powers obtained from Pranayama. They said to His Holiness, the Guru, "Go down and bring a bowl of water." When the True King, Guru Nanak, reached there, he saw that there was no water in the tank. In place of that, it was full of diamonds, pearls and gems. At that time he returned the bowl to Gorakhnath and said, "Nath Ji, your *maya* i.e. illusion generated by your occult powers is working at the place of water. This Illusion is selfish love, it's an expression of occult-powers; these powers can't have an access to the name of God and they are a great hurdle in the path of Primal knowledge." Bhai Gurdas has written about this incident like this in his odes :

*At this the Siddhs did a council hold
Some way Nanak might join, they resolved
Their sect in the yogi's role then
He'd shed light upon their sect and make again
Famous on the earth. All were agreed
Then Gorakh Nath, the founder of this creed
Unto the Guru gave a pot of shell
For fetching water from the neighbouring tank or well
To do this task Nanak set out. Lo, friends
As he reached the tank and saw that all its bands
Were studded with gems, stones & rubies
And such like jewellery that met his roving eyes
At this Guru True whose spiritual powers none can gauge
To probe whose mystery no god can engage
Performed a miracle, whereby anon, clear
The tank fell dry, ah, who could stand to bear!
The dazzling lustre of his play occult
This done Nanak returned with the empty cup*

"Nath Ji, in that pool there is not", he said
 "A drop of water there". The Yogis heard
 These words and filled with deep amaze began
 To look at one another's face, but soon
 After they held a sort of shashtrarth
 It was a stern contest of arguments
 In which Nanak defeated all of them
 And thus the distinctive flag of Sikhism
 He made to wave o'er all faiths in triumph
 In this Age of Iron the recitation of Satnam
 Received an easy vogue from him.

ਸਿਧੀ ਮਨੇ ਬੀਚਾਰਿਆ ਕਿਵੈ ਦਰਸਨ ਏ ਲੇਵੈ ਬਾਲਾ।
 ਐਸਾ ਜੋਗੀ ਕਲੀ ਮਹਿ ਹਮਰੈ ਪੰਥ ਕਰੇ ਉਜਿਆਲਾ।
 ਖਪਰ ਦਿਤਾ ਨਾਥ ਜੀ ਪਾਣੀ ਭਰਿ ਲੈਵਣਿ ਉਠਿ ਚਾਲਾ।
 ਬਾਬਾ ਆਇਆ ਪਾਣੀਐ ਡਿਠੇ ਰਤਨ ਜਵਾਹਰ ਲਾਲਾ।
 ਸਤਿਗੁਰ ਅਗਮ ਅਗਾਧਿ ਪੁਰਖੁ ਕੇਹੜਾ ਝਲੇ ਗੁਰੂ ਦੀ ਝਾਲਾ॥
 ਫਿਰਿ ਆਇਆ ਗੁਰ ਨਾਥ ਜੀ ਪਾਣੀ ਠਉੜ ਨਹੀ ਉਸਿ ਤਾਲਾ।
 ਸਬਦਿ ਜਿਤੀ ਸਿਧਿ ਮੰਡਲੀ ਕੀਤੋਸੁ ਅਪਣਾ ਪੰਥੁ ਨਿਰਾਲਾ।
 ਕਲਿਜੁਗਿ ਨਾਨਕ ਨਾਮੁ ਸੁਖਾਲਾ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 1/31

The True King Guru Nanak said to them, Nath Ji, the real thing to understand in the world is that God is evidently present everywhere in the world. Some see Him behind the nature, others see God permeating the whole nature. Man's feeling of being a creature is false. When the power of the spirit is reflected by Nature, then consciousness that enters the body, looking upon itself as different from the spirit, becomes different and the individual assuming individual-status, creates his own game of falsehood and is degraded upto this extent that the human being looks upon himself as a body of three and a half arms' length full of worst smell and being perfect in body-orientedness involves his mind completely in the world and forgets what his real form is. By reading books and listening to the holy words the real form does not become evident since a big wall which is called the 'ego' has come into being between the creature and God, that doesn't let him have a glimpse of God and this creature becomes separate and begins to look upon God permeating every particle as the world. He doesn't look upon himself even as an individual spirit, not to talk of considering himself as the form of spirit itself. The wall of ego does not break in any way. This creature with the methods of *Tantras*, *Mantras*, adopting the path of occult-powers, cannot reach in any way the stage of *Nirvana* (or extinction) of the Primal-status and he has to take birth and die time and again. These occult powers, being mere forms of great selfish love, don't let us get out of the attractive feelings of one's family, sex, anger, greed, love, pride, hope, doubt, word,

touch, beauty, taste, smell etc. and in this way, this spirit element assuming the individual-status has been moving in the cycle of births and deaths from the time immemorial; he is consequently suffering.

Nath Ji! your occult powers - this is nothing but illusion hiding its crude form and showing its enchanting form - is mesmerising the world. You are lost in the attraction of this fierce hidden beauty and you are engrossed in it. Neither can they do any good to you nor to those to whom you make a show of them. The capacity to do good is only in the Name of God which is an easiest method. The methods you have - these are followed to achieve the occult powers. They waste the most precious part of life. So many years are wasted in achieving a single occult power! But Name is such a power which all the occult powers of the world follow and the devotee doesn't so much as look at them even they serve him of their own. The occult-powers you achieve are very small in number but the powers achieved by Name are countless in number. Respected congregation, the history tells us that Guru Har Rai Sahib Ji sent his son Ram Rai as his representative to Aurangzebe on his invitation, who showed a lot of occult powers there at Delhi. The historians have mentioned 72 occult powers that he showed which are as under :

1. On the first day, Auranga sent his Guru Pir Muajaj Alaf Sani and the Royal Priest to test Ram Rai Ji. Ram Rai Ji giving all the things from the rations - the He-goat Auranga had sent with the ration - out of that also he (Ram Rai) gave one-fourth part to Pir and the Royal Priest. Next day, early in the morning, Auranga sending another He-goat with the bodyguard said, "By mistake the He-goat of the prince has been sent to you last night. Now the prince asks for the same, he doesn't accept another. You keep this one and return that." Ram Rai Ji saw through the guile of the king. Reanimating that He-goat, giving three-fourth of it to Bhai Tara he sent him with the bodyguard to the king in the court, seeing which all people were surprised. The king asked the reason of not bringing the fourth leg. Then Bhai Tara said, "Your Guru and the Royal Priest has taken the fourth part. Get it made whole by them." The bodyguard was sent to call them in. That guru was ashamed at once to hear this. The Royal Priest was also very much ashamed. Rightly, Auranga acknowledged the House of Guru Nanak competent to make and unmake.

2. Auranga for having a meeting with Ram Rai got a carpet spread on the well. Ram Rai sat steadily on it.

3. On the saying of the priests, he (Ram Rai) was made to put on a dress of poison, which had no effect on him.
4. On the asking of Auranga, he told the secret body marks of his dear wife.
5. At the desire of Shah, he (Ram Rai) showed Padmini, the lotus-signed woman.
6. Auranga said, "Nanak Shah has told us about lakhs of skies; you show just two moons." That night two moons appeared of the same light, one was shown in the East and the second in the West.
7. On the asking of the Royal Priest he told about the cunningness of the members of his family.
8. The king said, "What will this pregnant mare deliver?" He said, "Bay colt", which came true.
9. The wife of the minister used to give birth to daughters. At the word of the member of the Guru House i.e. Ram Rai, sons began to be born to her.
10. One day the king, sending the palanquin without the bearers, said, "Riding this, come to the court and let us have a glimpse of you tomorrow." Ram Rai sat in it and drove the palanquin (without bearers). All the people in the city and the court were flabbergasted to see it.
11. The King and the Minister asked about the amount in the Royal-treasury. Ram Rai Ji counted all the rupees, gold coins & gems differently with the different years stamped on them.
12. When going for hunting, Auranga said, "Shall we get a prey?" Ram Rai Ji said, "You shall encounter a lion. It will kill two men and go away, nothing else will be found." The same happened.
13. Auranga asked the previous life of his hawk which was very dear to him. He told the king he was the minister of Shahjehan. One day he cooked a very fine meat for the king. When he was bringing the meat, he was murdered by an enemy; the desire to feed you with the meat remained unfulfilled. That is why it feeds you with meat now. When all was investigated, he trusted the words of Ram Rai Ji.
14. The king asked about his previous birth. The member of the Guru family i.e. Ram Rai said, "You were a wolf in your previous life. You went

mad. The public ran after you; for many days you were surrounded near the hut of a saint and killed. In the same way you are torturing the people. Having had a glimpse of that saint at the last hour, you have become a king." All having been investigated, it was believed to be true.

15. Auranga asked for the fruits of the Paradise. Ram Rai Ji lengthening his hand, plucked the fruit & giving it to the King said, "You are not allowed to eat the fruit of the Paradise." When he was about to eat, they vanished from his hands.

16. At the request of the King and some members, he gave a handkerchief held in his own hand. Whosoever passed it over his beard, his beard became jet black. They got rid of the dye; they remained black for years.

17. One day, walking at the bank of the Jamuna, the King said, "Cross it without a boat; let us go hunting soon." Ram Rai Ji went and stood in the water, the water grew ankle deep.

18. One day, it hailed. The king was busy hunting. A request was made to the member of the Guru-House i.e. Ram Rai : the hail-stones were made to fall in the tank, the crops and the army were saved.

19. Auranga said, in the books of the Hindus, in the battles between Rama and Ravana, and Kauravs and Pandavas, climbing high in the sky, instances of raining stones, fire and water are found. A vehicle brought a gem from a lion in the Hades; like this there are many false things. Ram Rai Ji showed the rain of stones and fire in the sand bank of the Jamuna.

20. Thrusting himself in the Hades when everybody was looking he brought a gem which illumined the darkness at night, but it vanished.

21. At the bidding of the priest, a bloody elephant was sent for the ride of Ram Rai; it walked like a goat before him.

22. In the court, one day, the Royal-Priest, spoke somewhat ill of Guru Nanak Dev Ji. Ram Rai Ji said, "Your tongue is worthy of being dumb after being bored through." The same happened; there developed a hole into his tongue and it became unworthy of speech. From that day onwards, none spoke ill of Guru Ji i.e. Guru Nanak Dev Ji before him.

23. One day in October or September there came a swarm of locusts. People were frightened that it would eat up their crops. At the bidding of Auranga, Ram Rai Ji sent it away towards the Himalayas.

24. Once the son of Nauranga suffered from a high fever. When no

doctor could cure it, he cured it by getting 'Satnam' written on paper tied to his neck.

25. One day the whole of the royal court was shown stars during the day.

26. Auranga invited known players of chess and made them play on a bet. Ram Rai Ji won 12 thousands gold coins of Auranga in 12 turns.

27. The Epidemic spread in such a proportion in the country that thousands of people began to die daily. At the request of Auranga, Ram Rai Ji went on writing on paper 'Satnam' and giving; whosoever's neck it was tied to, was saved.

28. One day, during the hunt, Auranga being restless with the sun demanded shade. He spread a cluster of clouds across the sky.

29. The King's queen suffered a pre-birth discharge of amniotic fluid through rupture. When all efforts failed, he made her drink 'Satnam' in a metallic dish. Bahadur Shah was born; that is why he was not anti-Guru House.

30. The wrestlers wrestled. Aujbeg, the son of Sher Afgan who had won the award of Rustam i.e. All India champion, was defeated by the attendant of the Guru (Ram Rai), Sehje Berar, who was like a sparrow before him.

31. One day, Alaudin Umra was appreciating his bravery. Ram Rai Ji made him fight against a Jat Sikh; he snatched away his shield and sword and put him under his knees.

32. Pir Gauns Mohammad, who kept sitting for days together in meditation was one day boasting before the King that death was under his control, and that he would still keep his body for 30 years more. Ram Rai Ji said "You will die the day after tomorrow." It came true; he died on the third day, which became the talk of the town.

33. A eunuch was baby-sitting the daughter of Auranga holding her in the lap. Ram Rai Ji looking at her said, "Whose babyboy is this?" The eunuch, pointing to the king, saw her organs converted into that of a boy. All looking on were surprised.

34. One day, at the bidding of the King, whatever he did at night while awake and whatever he did while in a dream - he had been wandering killing fish was told by him. The King acknowledged them to be true.

35. One day, the King and some noblemen including Ram Rai, riding a boat were enjoying themselves in the Jamuna. Then the boat started to sink being upset by the current. Ram Rai Ji struck it with a stick; the boat reached the bank.

36. One day sitting in the court, Ram Rai Ji became invisible; he saw all but, no one could see him.

37. One day Auranga said, "It is on record that Baba Nanak went thousands of miles away with his companions. How can we believe it?" Ram Rai Ji said, "You tell me where should I take you?" He said, "Mecca". When Auranga opened his eyes after closing them, he found himself sitting at Mecca with Ram Rai Ji. He performed Namaz and made a visit to Kaaba. Taking tokens from there he closed his eyes and found himself sitting in Delhi, and told about and showed the tokens thereof to the priests; all agreed.

38. Once, at the request of Auranga, he took him round all the forts of the country. They saw everything, but the owners of the forts did not see them. Aurangzebe wrote to them and they were astonished.

39. Lokanjan, a powder for the eyes, was put into Auranga's eyes. He stole the jewels of the queens from the palaces and saw whatever they were doing each. Nobody saw him.

40. At one time Ram Rai and the King were going on foot. They saw an old woman crying out and asked why she cried. She said, "I, a widow, have lost my only son; they have taken him to bury." Ram Rai said, "Don't worry, he is not dead." There when they were about to put him in the grave, he opened his eyes. They took him back home. He recovered.

41. A cow was lying dead, her calf was lowing hungry. He felt pity and reanimated the cow.

42. The priests said in the court, Nanak Shah has said, '**There are so many Indras, Moons and Suns**' (ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ). He showed the suns clearly, seeing which all the court was surprised.

43. Auranga's rosary of big and precious pearls was lost. Various people were caught, Ram Rai Ji was asked. He said, "It is lying in the chest of the youngest queen." Auranga went and drew it out.

44. One day, whatever Auranga had eaten in the palaces, Ram Rai Ji told everything on being asked.

45. One day, the King asked for fresh fruits like black grapes etc. of

Kabul. "Drawing them out of a box, he fed the King including various noblemen.

46. There was a bulky Peepal (Indian fig) tree in front of the door of the fort. Hundreds of people took rest in its shade. It went dry. Ram Rai Ji sprinkling water on it made it green again.

47. One day, Auranga said, "Show me swans." Ram Rai Ji made them scatter pearls in the tank in Jama Masjid (mosque). Two pairs of swans came, pecked pearls and flew away. All noble men including Auranga were happy.

48. Some English merchant sold a pair of ivory pearls for Rs. 250000. The next day, they were shown to Ram Rai Ji in the court. He adjudged them as artificial. Upon deliberation they were found fake and the genuine pearls were found with the merchant who had exchanged them.

49. One day a mention was made of Yoga Education. Though Ram Rai Ji was not trained in this, yet he sat in trance for 11 days.

50. One day the king's horse, by the force of mouth, took him into the deep waters of Jamuna. When drowning he called out, "Save me O Reverend Guru!" Ram Rai Ji snapped the fingers; the horse jumped and brought him out.

51. Ram Rai Ji used to get a seat with a richly worked cloth on it near the King in the court. One day the priests placed *the holy pages* of *Sri Guru Granth Sahib* under the cloth. Ram Rai paying obeisance took the pages and sat on the cloth.

52. Once the priests instigating Auranga got the seat removed, letting the only richly worked cloth on the floor. He went up to it and the cloth rose even higher than the seat. Ram Rai Ji went and sat on the seat. People were astonished to see this.

53. One day, at the request of Auranga, he got a hippopotamus brought.

54. For a lakh and a quarter of rupess the king bought a necklace of pearls studded with his name & put it around Ram Rai Ji's neck. At the request of an unknown mendicant, he further gave it to him. The priest back-bit to the king, that considering your offering as impious, he gave it away to someone. In the court the king wished to see it. Ram Rai Ji showed it around his neck; the back-biters were ashamed.

55. Auranga said, the lifting of Govardhan by Krishna is just a false record made by the Hindus. Ram Rai Ji, demonstrated the truth by lifting

the *Royal Mosque* which is in the fort on the point of his stick.

56. Auranga got the news that a lion has come crossing the Ganges. When they went to hunt him, they saw Ram Rai Ji coming riding it; then the king returned from the same spot.

57. The priest said "The Sikhs have made a false record about the turning of Mecca with the feet of Nanak Shah. Such a book which records this incident should be made to burn. The Mosque was seen moving here and there and everywhere wherever Ram Rai Ji pointed his stick; it served as a proof for them of Kaaba moving around.

58. One day, at the bidding of the priests, the king imprisoned Ram Rai Ji in the jail. When the king went out, he came across Ram Rai Ji riding a horse. Again he saw in the jail; he was sitting there. He sent some men to the Holy-camp, they saw him seated there also.

59. One day Auranga invited Ram Rai Ji to dinner. Whatever dishes came before Ram Rai Ji - the rice turned into worms and pieces of meat into froglings & moved away.

60. Aurangzebe's daughter, Jebulnisa was afflicted with a severe pain. Nothing could cure it; Ram Rai Ji's stick was passed over the belly, and she felt relieved.

61. One day, they went hunting. A lion emerged & came running. He bowed at the lotusfeet of Ram Rai Ji. On being asked by Auranga he said, "He was a Guru's Sikh in his previous life. When dying he smelled the smell of meat being cooked. Therefore, he had the desire of eating meat and became a lion, but with the grace of Guru's Bani, he had that consciousness left in him."

62. Auranga's daughter, Roshnara, did not have a child. She had one with his i.e. Ram Rai's grace.

63. One day Auranga got a flask of wine placed in the community kitchen of the Guru at night. He went to Ram Rai Ji early in the morning. Taking him along, coming to that side where the flask lay, he said, "What is there in this flask?" He replied, "Milk". So milk was found in it.

64. One day, when Ram Rai Ji came to the fort, the Royal Door was closed with a lock weighing one and a quarter maund; he touched it with his stick; the lock fell off getting unlocked.

65. One day having a walk in the month of November/December, they

went into a garden. Auranga asked for mangoes. Instantly he was made to eat the mangoes being picked. Auranga sent them to the palaces of other queens and the homes of noblemen.

66. Auranga's eunuch was bald, he came and requested the Guru. Ram Rai Ji passed his stick on his head the hair began to grow.

67. Once, the rain was direly needed. At the request of Auranga, Ram Rai Ji caused it to rain for 8 days. Then falling at his feet (Ram Rai's), he (Auranga) got him (Ram Rai) to stop it.

68. Auranga got the snakes mashed up. He had them closed in an utensil and sent them to Ram Rai Ji. The Royal priest brought them. When he got them drawn out, they were found to be the studded jewels of the queens.

69. The priest made a request for jewels for the priestess; he gave them to him. He went home, drew them out and they were found to be snakes again. The priest alongwith two sons of him died after being stung by them.

70. One day, they went on a hunt. The king catching the sparrows began to eat them after roasting as they eat half ripe grams parched in the pods. The king said, "Can anybody reanimate even these sparrows?" Ram Rai Ji said, '**He (i.e. Waheguru) Himself kills and reanimates the dead one**' - is the saying of the Guru. God is competent to do all things. When he insisted, he sprinkled water uttering *Sat Nam Waheguru*. All of them flew away reanimated.

71. One day they went on a hunt. Feeling the heat of sun, the king dismounted in the shade, which was very thick, of the Kendu tree. Looking at the fruits of Kendu, Auranga said, we have heard, Nanak Shah fed the Yogis with *Reethas* (soapwort) made sweet. You turn kendus into grapes. Ram Rai Ji shook Kendu. Numberless Kabli grapes without seeds fell down. All the noblemen and the servants including Auranga ate them. A basketful of them was sent to the queens, too.

72. One day in the court, a mention of different dishes was made; the Minister said, "Peras of Mathura, Jhinjarhwarhas of Sanam, Rewaris of Rohtak, Kachauris of Patna, Krah of Amritsar, ganeries of Saharanpur, Mangoes of Malwa, Betel of Nagpur - they are fine." The king said to Ram Rai Ji, "Guru Ji feed us with all these things some day." Getting a bed-sheet spread, he drew out all these things.

They say, Ram Rai Ji showed many other miracles also, but these 72 are very famous.

In *Hatha Yoga*, the breaths are brought into the tenth door through the *Sukhmana* nerve. According to Vedas, there are 72 crores, 72 lakhs, 72 thousands and 210 nerves, out of which 10 nerves are helpful in doing *Pranayama*. On the left side of the nose is *Ira* and on the right side is *Pingla* nerve, the nerve between the two is called *Sukhmana* nerve. In the right eye is *Gandhari* nerve and in the left eye is *Hasat Jibva* nerve. In the right ear is *Pusha* nerve and in the left ear is *Paysawini* nerve, in the Penis is *Alambsa* nerve, in the anus is *Lakwa* nerve and *Day Sankhni* nerve is in the navel. There are many kinds of hard *Pranayamas*, but the real are two, that is *Chandrang* and *Sooryang Pranayamas*. First is, repeating Om through *Ira* 16 times, to draw the breaths in slowly, that is to do *Purak* (inspiration). To stop the breath repeating Om 64 times, to do *Kumbhak* (suspuration) and repeating Om 32 times to breath out (*Rechak*, expiration). Second is *Sooryang Pranayama*, doing *Purak* through the path of *Pingla* (according to the method of *Chandrang*) after *Pingla*, to breath out through *Ira*.

From *Mooladhar* to *Brahm Randhra*, *Sukhmana* nerve runs parallel to *Surya Prabha*. In the middle of that, like the light of crores of electric bulbs, in the subtlest form, is a power named *Kundlini*. With the mere glimpse of that power, all sins and ignorance are destroyed. Due to the strength of *Pranayama*, *Bhujanga* nerve, in which the passage of *Sukhmna* is lying closed in the shape of a door, gets aside, and the movement of breaths is made in the tenth door through *Sukhmna*. There is one, *Hans Pranayama*, the movement of which is this; being concentrated in the mind, to repeat *Hakar* with the breath going out and *Sakar* with the breath going in. Like this repetition is made 21600 times in 60 gharis (a ghari consists of 15 minutes). This is named as *Ajapa Jap* that is *Ajapa Gayatri*. *Sarnagti* is the name of achievement, action is *Yoga*, that is, *Yoga* is the process :

*One may rotate intestines, make the forge of serpentine Power blaze.
And expire, inspire, and suspire breath in Pranayama.*

निवली वरम डुअंगम ड़ाठी रेचक पुरक कुंड करै ॥

पंन - 1343

Action of *Yoga* is of six kinds : 1. *Dhoti*, 2. *Neti*, 3. *Basti*, 4. *Tratak*, 5. *Neoli*, 6. *Kapaal Bhati*.

1. **Dhoti** (पैन्ती) : having soaked in warm water a strip of thin cloth four fingers broad and 15 spans long, to practise to swallow one span daily and to swallow this whole cloth in 15 days, holding back the other end between clenched teeth and to draw the strip out slowly. Doing like this cleans the entrails.

2. **Neti** (ਨੇਤੀ) - Taking a thin and soft thread of yarn one span long, doing Purak (inspiration), drawing upward through the nasal passage, with the strength of breaths directing it through the mouth to clean from within catching hold of both the ends.

3. **Basti** (ਬਸਤੀ) - Sitting in water upto the navel, taking a pipe of six fingers' breadth long and one finger broad to enter it into the anus and to clean the entrails by drawing water with the strength of breaths.

4. **Tratak** (ਤ੍ਰਾਟਕ) - Fixing the sight of the eyes on certain thing, to see constantly until eyes being tired begin to water, that is called Tratak. This Tratak has the quality to cure eye-diseases and to break the Tamasic mentality like sleep and laziness. Look after it as carefully as you do the box of gold. The place to practise it is in the nose on the part between the eye-brows.

5. **Neoli** (ਨਿਉਲੀ) - Lowering down both the shoulders, straightening the back, to sit attentively, with the strength of breaths, to shake the belly right left, above, below in such a way as it happens at the time of curd being churned in an earthen vat.

6. **Kapaal Bhati** (ਕਪਾਲਭਾਤੀ) - Like the leather blower of an Iron-smith, through Rechak Purak (i.e. expiration and inspiration), to take the breaths upwards and downwards again and again.

Hatha Yoga has five postures :

1. **Khechri** (ਖੇਚਰੀ) - Power to enjoy the essence of Yoga by sticking the tongue to the palate - Benefits : i) to see the bodies floating in the sky, ii) To gain the power to float in the sky.

2. **Bhoochri** (ਭੂਚਰੀ) - To fix the eye-sight between the eyebrows. Benefits to gain the power to move on the Earth.

3. **Charchari** (ਚਰਚਰੀ) - To fix the attention in the Trikuti - Benefits - to gain the power to move in the water.

4. **Agochri** (ਅਗੋਚਰੀ) - To be away from the prison of six chakras (plexuses) - to enter the tenth door, to see the lotus with one thousand petals of the tenth door.

5. **Unmani** (ਉਨਮਨੀ) - Within one's body taking control of the breaths, drawing the breaths in the tenth door out through the soft palate, to achieve the Brahma Lok - to join with the flame of consciousness in the tenth door to avail oneself of Brahma Lok, breaking *Randharbrahma* (literally hole of

the Absolute God).

Now time of the Iron Age is going on in which the matter, on the basis of science has assumed various forms. Various pictures are seen through T.V. Computer Science has made a wonderful progress. A lot of facilities have been created for the comfort of man. Man is enchanted by them all. Neither he is in a position to do Raja Yoga or Hatha Yoga nor he can practise other Yoga methods written above. Time has run very much short for him. Keeping all these conditions in mind, Guru Nanak, the True King has provided the world with the path of Name '**O Nanak the path of Name is easy in the Iron Age.**' To follow this path, you are required neither to leave your family, nor to go in the forests, giving up comfort and pleasures. Only bringing life under discipline, leading life in the light of Gurbani, acting upon the method told by the Perfect Guru, man can achieve liberation :

*If we meet a Guru Supreme
In accordance with the path laid down
We can be delivered, getting technique from him,
While laughing, playing, dressing and eating.*

ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥

ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੇਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥ ਪੰਨਾ - 522

Our primary objective is to be face to face with our self entity by removing the ego-ailment, through which, the false existence of this creature comes to an end. He recognises the real existence - the spirit. *Spirit, God, Braham, Truth*, **ੴ** are one and the same thing; only it is named differently. As we call the same thing as *Tarbooz* (in Urdu), as *Hindwana* (in Hindi), as watermelon (in English) etc. in different languages. In the same way God and spirit are the same - Braham is not separate. To follow the path of Gurmat, giving up demerits, one has to adopt merits as Guru, the Holy King, has proclaimed :

*No meditation possible can be
Without developing qualities.*

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

ਪੰਨਾ - 4

Certain acts are enshrined in the Bani of Sri Guru Granth Sahib which are indispensable for us to perform as to get up at the ambrosial hour, to take bath, to recite the Bani, to join the Holy congregation, to do service, to donate the tithe out of one's earnings, to do good to others, to beware always of enmity, opposition, sex, anger, greed, selfish love. These are Yamas and Niyamas which are very much necessary to adopt. As the Tenth Guru,

has proclaimed :

*O mind, practice asceticism thus :
Consider thy house altogether as the forest
And at heart remain an anchorite
Make continence thy matted hair
Union with God thine absolutions
Thy daily duties the growth of thy nails
Divine knowledge thy spiritual guide should be
Admonish thy heart and apply
God's Name as ashes to thy body
Eat little, sleep little, love forbearance & mercy
Ever practice mildness and patience
And thou shalt be freed from the three qualities
Attach not to thy heart lust, wrath, obstinacy
Pride, covetousness and love worldly
Thus shalt thou behold the Real Soul
Of this world, and obtain the Supreme Being.*

ਰੇ ਮਨ ਐਸੋਂ ਕਰ ਸੰਨਿਆਸਾ ॥ ਬਨ ਸੇ ਸਦਨ ਸਭੈ ਕਰ ਸਮਝਹੁ ਮਨ ਹੀ ਮਾਹਿ
ਉਦਾਸਾ ॥

ਜਤ ਕੀ ਜਟਾ ਜੋਗ ਕੋ ਮੰਜਨ ਨੇਮ ਕੇ ਨਖਨ ਬਢਾਓ। ਗਿਆਨ ਗੁਰੂ ਆਤਮ ਉਪਦੇਸਹੁ
ਨਾਮ ਬਿਭੂਤ ਲਗਾਓ।

ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦਾ ਦਯਾ ਛਿਮਾ ਤਨ ਪ੍ਰੀਤਿ ॥ ਸੀਲ ਸੰਤੋਖ ਸਦਾ
ਨਿਰਬਾਹਿਬੋ ਹੁੰਬੋ ਤ੍ਰਿਗੁਣ ਅਤੀਤਿ ॥

ਕਾਮ ਕ੍ਰੋਧ ਹੰਕਾਰ ਲੋਭ ਹਠ ਮੋਹ ਨ ਮਨ ਸਿਉ ਲਯਾਵੈ ॥ ਤਬ ਹੀ ਆਤਮ ਤਤ ਕੋ
ਦਰਸੇ ਪਰਮ ਪੁਰਖ ਕਹਿ ਪਾਵੈ ॥ ਰਾਮਕਲੀ ਪਾਤਸ਼ਾਹੀ ੧੦

Adopting all these qualities, living in the world, to deal with worldly creatures in the way of non attachment and to follow the path of meditation about which the Holy men have told us in detail :

*Hearing and singing His praise, meditation
Prayer at His feet, flower offerings with invocation
Menial servant, companionating, prostration and self-sacrifice for Him.
ਸ੍ਰਵਣ, ਸਿਮਰਨ ਕੀਰਤਨ ਪਾਦਸੇਵ ਅਰਚਾਨ ॥ ਦਾਸਾ ਸਖਪਨ ਬੰਦਨਾ ਸਰਬ ਨਿਵੇਦਨ
ਜਾਨ ॥*

Proclaiming about *Eightfold union Through Devotion* Holy men have said :

1. **Yama** - to be humble in mind - to be always polite about one's merits.
2. **Niyama** - To read and listen to Gurbani and Holy Books regularly, to deliberate upon them, to lead a life accordingly.
3. **Ikant Desh (solitude)** - To know one God in all; to make the desires of mind subtle, and to involve oneself in spiritual thought.

4. **Asan (posture)** - To fix the mind in God.

5. **Pranayama :** - **Purak (inspiration)** - Having listened to the words of the Guru to draw them all in, to adopt them.

Kumbhak (suspuration) - To fix the mind on the soul substance.

Rechak (expiration) - To give up the objects worth giving up - Ill-speaking, sex, jealousy, theft, falsehood, laziness, enmity, opposition, sensual mentality, greed etc.

6. **Dhyan (visualization)** - To pay attention to the words of the Guru while reading or listening to Bani.

7. **Dharna (contemplation)** - Stopping the mind time and again to set it to the word and to achieve with full emotionally charged dedication.

8. **Samadhi (trance)** - To merge with God obliterating the ego. To feel Him permeating everywhere.

So leading such a life of meditation to have faith in this knowledge that God Himself is poised in his own praise in this world. He Himself has made an expansion from Himself. He Himself is out (of everybody), He Himself is permeating everybody. No one else is without Him. The proclamation in the Gurbani is :

*Owner of all places is the Being Supreme
Wherever He lives gets named in this dream.*

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ ॥ ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੈ ਤੈਸਾ ਤਿਨ ਨਾਉ ॥ ਪੰਨਾ - 275

According to *Gurmat* (Path or Philosophy of the Gurus), man has been inspired to attend the company of a Guruward in whom the five illusions have been destroyed and whose eyes have seen clearly the form of God and on whom the veil of ignorance is never drawn even by mistake. For a Guruward, different words have been used at different places - saint, sadhu and holy-man. *So in the Guru-House, 'Nam Yoga'* is predominant. In the whole Bani emphasis has been laid again and again on the repetition of the Name. How to repeat the Name? On this issue various Holy-Men have written books expressing their experiences, which are just in the form of an interpretation of the Gurbani.

The path of soul has been described in detail above. In this context, an account of the Princess and Bhai Tiloka Ji is being given. To clarify this path, a lot of extra interpretation has been made above spontaneously.

Bhai Tiloka Ji has given up the body. All the hopes of the Princess are dashed to the ground; she is totally confused, her eating and drinking, getting up, sleep, waking up are not in order. She is totally sad and she is possessed with the sole thought, which is, what she should do now. Since it is most difficult to bear the pangs of separation. It says in the Bani :

One should die off before one's beloved

Fie on living after him in the world!

ਜਿਸੁ ਪਿਆਰੇ ਸਿਉ ਨੇਹੁ ਤਿਸੁ ਆਗੈ ਮਰਿ ਚਲੀਐ ॥ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ਤਾ ਕੇ
ਪਾਛੈ ਜੀਵਣਾ ॥ ਪੰਨਾ - 83

One thing is coming to the Princess's mind time and again that Bhai Tiloka Ji had said to me, you are a spirit, if you want to meet me you start to say, 'Waheguru, Waheguru, Waheguru' ceaselessly. You will find the way to where accepted Souls go and reside. It consoles her that not a single word of Bhai Tiloka Ji is useless. He was a Holy man, he was a great man in whose praise I can't say anything. I can't judge his greatness. She took a determination within herself. I won't stop saying *Waheguru, Waheguru*. Bhai Tiloka Ji was a votary of Truth, I must reach where that stranger is residing. He consoled me : "Guru Nanak, the True King, must reach you and he will make you see your spirit face to face. Then you will know, I am a spirit, I am Braham the Absolute."

So, she stopped all frivolous talks and walks & everything. Her old friends come to her and making various sorts of gestures and signs, they try to draw her out of her concentration but she has fixed her concentration on this thought in such a way that she remains unaffected in every way. Whether she speaks or not, only one voice resounds in her - *Waheguru, Waheguru*. She doesn't want her chain or repetition of God's Name to be disturbed. As long as she is awake she keeps up this sound constantly. Proceeding in this manner she easily entered into the routine of Nam-repetition. Now, sometimes, she reaches that forest where she shot the arrow on Bhai Tiloka Ji mistaking him for a tiger. That scene does not escape her eyes. Her tears flow of their own, she is so much choked in the throat that she starts sobbing and crying aloud spontaneously. The parents are watching her condition. Many times they try that one way or the other she should forget Bhai Tiloka, but all their efforts end in vain. At last, she said to her parents, "If you want to see me happy, then get a monastery of six square feet built where I killed that stranger, sitting in which I should call out to God, and remember my True Guru, Guru Nanak, the True King, whom I haven't seen so far. But that dear Guruward has made me love him from

the core of my heart. I hope, he must come one day. Wheresoever he may be, he knows what is there in everybody's heart. Dear father, dear mother, please you help me. Don't involve me in other enslaving work. I am happy here. You just see these tears, but I am not restless within, I am not nervous, nor am I frightened, but I am forlorn in separation. You surely have seen, when a crane is separated from the flight, how she cries. I am also separated like that, but he (Bhai Tiloka) had consoled me : 'my True Guru will make you meet God. You repeat *Waheguru, Waheguru, Waheguru.*' Now in complete solitude, I want to make this God permeate within me. The parents agreed and they got a monastery of six square feet built in the same forest in which complete arrangement of outlet and inlet of the air was made. Now the Princess doesn't sleep soundly as before. Earlier she did not know what a night was. She used to sleep when the sun was still shining and when the sun rose a spear length up, she got up. Then so late she took bath & got ready; it used to be 10-11 o'clock. In the meantime, her friends used to come, the horses used to be got ready - saddled & bridled. Then taking a bit of breakfast, she and her friends used to jump on the horses' backs and racing the horses in different styles - sometimes they used to be seen in thick forests, at other times in the deserts; and sometimes they used to be seen in boats in the stream flowing nearby. At other times they used to swim in the pond near the river. Running, jumping and frolicking about was her daily routine. But now everything changed all at once. She got up at the ambrosial hour, took bath, sat straight on a clean sheet of cloth, fully attentively, keeping her backbone straight at 90°, because when the *word is repeated automatically, all the folds of the body are straightened out.* After that she used to close her eyes, and repeat the sound of Waheguru incantation with the tongue and like this listen to the subtle voice with ears. She never let the concentration stir anywhere and nor let the mind take a flight since strong sense of separation from the beloved limits the flights of the mind. Then she used to love her parents. They were astonished that in this girl's mind a source of love itself is born. What an attraction in her eyes! What a sweetness in her speech! They used to be happy. Taking their permission, she used to go into the forest and sit in the monastery. She used to have a glanceful of the whole environment of the forest and then the form of Bhai Tiloka Ji used to come before her and retaining it in her eyes she used to close them, where there is the root of both eyes and nose, which is called *Agya circle (or Medullar Plexus)*. There devotedly knowing him to be seated, she used to imagine him present & she used to repeat the Waheguru incantation. The attention used to be completely absorbed inside; she used to forget time, she used to go

beyond time, space and body. If anything she knew, she knew the sole thing that a tune was resounding on within her. To that tune of Waheguru, Waheguru, she used to listen without stirring her tongue.

To repeat the Name easily, Holy men advise the use of various methods. The type of intellect a learner has, the kind of longing of love he has for the meeting of God, accordingly a holy man tells an easy method. In the beginning, a man's mind is full of dirt - being filled with various impressions, his mind becomes too much dirty. To remove this dirt, a lot of methods of meditation have to be followed which are called actions. Actions are of many kinds. One kind of actions is object-oriented, by doing which we desire for a certain fruit, as having a glimpse of one's Guru daily with a desire. To do the reading or recitation of certain incantation or Bani for a fixed specific number with a special method; to donate with a desire; to serve with a desire, to go on pilgrimages, to keep awake throughout the night in honour of a deity, to have recitations or reading done at home, to perform other actions to fulfil other desires - they are all fruit-oriented. These acts don't remove the dirt of our mind, but give a fruit, good or bad. The achievement of fruit can be made during the time one has got the body when one is living and it can also be achieved after leaving the body in the unseen worlds in the astral body, about which the Holy Guru has proclaimed

:

*Good and bad that people sow
Is adjudged by the Righteous Judge.*

ਪੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮਗਾਇ ਕੈ ਜਾਈ॥

ਪੰਨਾ - 1414

Since desire-oriented action's must bear fruit, they have to be consumed by this creature. These acts we perform daily are called '*Kiryaman Karm*' or (quick result actions). Amongst them, certain amount of money to be taken out of one's money with convenience and to use that money in good works as to get certain religious place, a place of worship, a hospital, school or road etc. built; to feed the hungry, to provide the naked with clothes, to help the needy patients by giving them medicine, to make the maximum use of one's intellect to make somebody's business successful or to help the patients physically etc. These are the various acts. Apart from them, there are spiritual acts after having done which we want their fruit. We want that we should not be afraid of death-angels in God's court and we should not go in the Hell. We should be praised for our acts in this world, and we should get the fruit thereof - we should not suffer in any way, we should be happy, we should be honoured in the world. All these acts are called

desire-oriented actions. The actions done amongst these actions are good apparently - very good. For example as to spend forty days in religious observance at a sacred place, to take baths with a chant, to donate or to do holy-readings with a proper method for a fixed number, to serve with a desire. They have the capacity to take you to God's court but being desire-oriented they can't impart you true knowledge. They have nothing to do with removing the dirt of the mind. This is just a sort of crop sown in our field. We sow the seed and reap the crop. We can see that desire-oriented actions give fruit according to time, whether we consume them then and there or in the paradise after giving up the body or we enjoy them in the next lives taking birth in good houses. The next life in this case is full of joy. We are cherishing such sorts of beliefs, indeed. It can be understood with an example.

In India, there has been a very wise emperor whose name was Akbar. He did so many things in his empire to give comfort to the public. He believed in Holy men and Holy-books. He had much less element of duality in him. He came and met His Holiness Guru Amar Dass Ji at Goindwal Sahib in his life-time. Various didactic stories are attached with him out of which one is being described here. He had nine gems (Scholars) who were perfect in their scholarship. One of them was named Birbal. He was called a wit having great presence of mind, his jokes are very much popular. Once Akbar said to Birbal, I want to see four types of persons - they should be :

1. Wealthy in three lives.
2. Now happy and miserable in the next life.
3. Now miserable and happy in the next life.
4. Destitute in three lives.

Present these persons before me within a week. Birbal was very wise. He presented the four persons before the king within the stipulated period. First he presented a money-lender. He said, Your Majesty, he is a rich man of three lives. Why? Since he gave so much in charity in his previous life that now in return for his charity he has got a beautiful & sturdy body, endless property; he is respectfully called a wholesale merchant amongst the people. Now he is running public kitchens at the Holy places with his earned money. He has opened up hospitals out of his own expenses to help the patients; he has built up inns for the stay of travellers. He gives clothes to the naked & money to the needy many times, realising their needs. He gets

the potholed & broken roads repaired with his own money; he is being praised for the sake of these deeds. He was wealthy in his previous life due to which he is getting multiplied money of the charity previously made in this life. Now he gives in charity and he will get the fruit of this in the next life also. He will be a wealthy man in his next life also, since the charity sown does not destroy its fruit normally. The charity is destroyed only when the donor shows off the charity he has donated or desires for an appreciation or takes pride after giving anything in charity. In such a condition, the fruit of charity is destroyed. Guru, the Holy King proclaims :

*While pride in the heart, giving alms,
Going on pilgrimages, and fasting
Says Nanak, these things are as
Fruitless as an elephant's bathing.*

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

ਪੰਨਾ - 1428

Before Akbar, the king, he presented the second person, the destitute and said, Your Majesty, this is a poor man. He doesn't have a source to earn his food even for one time in a day, neither has he clothes to put on according to the weather, nor has he any house. He stays the night wherever he finds room. He goes from door to door begging to satisfy his hunger. He goes about, stumbling amidst blows of wretchedness. At present he doesn't have any money, and he is not in a position to sow charity for the next life. Due to the absence of money neither can he serve any guest nor can he donate in the holy community kitchens. Not having clothes he can't donate any clothes. Thus he is deprived of desire-oriented actions & he doesn't have the capacity to sow for the next life. He won't have any fruit in the next life also. His body as a field is unable to sow charity. Thus he is a destitute for three lives.

Birbal presented a prostitute for the third number and said, Your Majesty, this is a prostitute. She sings very beautifully. Her voice attracts people. Being beautiful she indulges in sexual pleasures. Very rich people come to her. Owing to this she has built very beautiful bungalows for her residence. To decorate them, she has planted various beautiful things. Your Majesty, now on the strength of money, she is engrossed in physical pleasures, but when she leaves the body she will get Hell as a punishment for the sins she has committed, where she will suffer a lot and when she gets the human life again, due to the strength of sins she will get a body afflicted with disease then. She has misused beauty, therefore, she will be ugly. No one will come

near her. She will suffer. Now she is happy. She will be unhappy in the next life.

For the fourth number, presenting an ascetic practising asceticism, he said, this ascetic is practising asceticism having a desire in the mind. The fruit of asceticism is kingship. Now he is torturing his body – he stands in water, basks in the heat of bonfires, sleeps on thorns, suffers the rigours of going hungry. Now he is unhappy but in the next life he will enjoy the pleasures of kingship. Therefore he will be happy.

So, in this way, whatsoever actions are done with a desire, they are not competent enough to purge dirt from the mind of a man. They just bear fruits according to the desire. Men enjoy the fruits of some actions in this world, being in the body here. The fruit of some good actions, people have to enjoy in the heavenly worlds. Therefore, these desire-oriented actions are in a way like a farmer's who ploughing and tending his land well, making it plain and having irrigated it, sows the seeds. Weeding it out, he increases its growth and when the time comes, he enjoys the fruits of the crop having reaped it. In the same way, the desire-oriented man, keeps taking birth and dying to enjoy the fruits of his actions.

Second actions are those which are called or **Unselfish actions**. The man doing these actions never becomes a doer of his actions. He cherishes the feeling in his mind that his body should be used for some good purpose. He never looks upon himself as the doer. Having done his actions, having lost the doer-feeling, he surrenders to the Guru the actions done and he cherishes no desire in his mind; desire of no fruit is there in his mind. They are called desire free actions. He performs his daily devotional routine of meditation spontaneously. He does service, gives in charity, helps the needy, but he doesn't demand anything in return. His mentality is to '**do good and forget**'. He only sums up saying that actions are being done according to mentality. The effect of medial, lower and higher quality (rajo, tamo, sato) involves a man in actions. So I am not doing anything (he concludes thus). So the actions done like this bear fruit. The fruit of these actions is that the dirt of Infinite lives is washed away from the mind. Guru, the Holy King, proclaims :

*The impurity of many births hath attached to man's mind
And quite black it hath become with grime
An oilman's towel will not become white by washing
Even thou it be washed hundreds of times.*

ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥

With the reading of Bani, being desireless, doing service, having a glimpse of one's Guru regularly, listening to devotional singing, attending and listening to the exposition of scriptures, having journeys to the Holy-places, the dirt begins to be washed away from the mind of this creature. The more he reads Bani, the more purity begins to come in the mind. He begins to add to his knowledge. His desires come under his control, and he feels a bit happy within. Le joie de vivre is felt and these actions giving fruit take him to the love of God. These are the superb actions because a man enjoys the fruit of his actions. If he does actions with a desirefree feeling, if he does actions as a sense of duty, and if he doesn't let the doerhood of his actions come into his mind, then his mind becoming clean helps a lot in meeting with God. These actions don't bear any fruit. Just making the mind pure, they take a man to the path of God.

Third actions are *Sanchit Karam*, these actions before are called Kiryaman Karam. We enjoy some part of the fruits of these Kiryaman actions while alive, the rest of them are deposited in the account of actions of the creature. To consume these actions, he has to take birth again and again. These accumulated actions lie secure like a bank balance. According to space, time and body, the creature enjoys the fruit of these actions in the form of *Pralabhad actions* (fatestore actions).

Fourth actions are called *Pralabhad Karam* (fatestore actions). The seed of these actions which fall in this category are sown in earlier lives in the form of desire-oriented actions as mentioned above. Not being consumed in the earlier lives they have become accumulated actions. In the form of accumulated actions, they are deposited in the store of actions along with the unconsumed actions. When after death the creature takes new birth - to be consumed in the life-time of that creature - some actions come along with the creature, which are called *Pralabhad Karam* (fatestore actions). These *Pralabhad* actions give joy as well as sorrow; they make you meet as well as depart. Joys and sorrows come in accordance with these actions. Meeting and separation come into being as a result of these actions. They must be consumed. Even enjoying the status of Godhood, even being in the status of a god, they have to be consumed or undergone. They have been called *Kirat Karam* by the Holy King, the Guru and he has said, *Kirat Karam* can't be rubbed off, as the proclamation is :

Vyas instructed King Janmeja, warning him

*Yet in the yagna he killed eighteen Brahmins
The writ of accumulated deeds none escape can.*

**ਰਾਜਾ ਜਨਮੇਜਾ ਦੇ ਮਤੀ ਬਰਜਿ ਬਿਆਸਿ ਪੜਾਇਆ॥
ਤਿਨਿ ਕਰਿ ਜਗ ਅਠਾਰਹ ਘਾਏ ਕਿਰਤੁ ਨ ਚਲੈ ਚਲਾਇਆ॥ ਪੰਨਾ - 1344**

Man is happy or unhappy according to *Pralabhad* actions. So some actions are made which are against the holy-books, they are called *Nakhidh actions* (condemned actions). These are those actions which are forbidden by the Books of Spiritualism and the Holy Men. These *Nakhidh actions* (condemned actions) are the cause of suffering and man does not take to God's meditation in any way. If some perfect Holy Man shows mercy in his heart, then it is possible he makes him repeat the Word, the *mantra* to destroy these *Nakhidh actions*; he makes him do service; and making him have a control over his desires, giving him the fruit of God remembering, draws him out of *Nakhidh actions*. As giving a parrot to Ganika, the Holy Man destroyed the fruit of her *Nakidh actions* absolutely. So like this, the cycle of deeds and good deeds goes on. When the fortune favours a man, at that time, he meets certain perfect Holy Man, who taking him to God, awakens his sleeping mind and destroys the darkness covering his mind, as the holy sermon says :

*As shoots of deeds of previous lives appear
Man meets an essence drenched holy man
Living in sorrow of separation
Meeting him, says Nanak, goes mind's darkness
His Soul individuated is awakened
From slumber, for many lives that was taken.*

**ਪੁਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੋਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ॥
ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੌਈ ਜਾਗੀ॥ ਪੰਨਾ - 204**

So like this, Holy Men becoming a fountain of mercy, take a man to meditate and tell him the easiest way to be one with God; a question comes in the Bani :

*By what device, what discipline this attained may be?
You that are noble of Soul please tell me
By what device on Him may meditate we?*

**ਕਿਤੁ ਬਿਧੀਐ ਕਿਤੁ ਸੰਜਮਿ ਪਾਈਐ॥ ਕਹੁ ਸੁਰਜਨ ਕਿਤੁ ਜੁਗਤੀ ਧਿਆਈਐ॥
ਪੰਨਾ - 822**

Giving an answer, Guru, the Holy King proclaims :

*To such am I a sacrifice says Nanak
As the holy Name utter with the tongue
With the ears to the ambrosial Word listen*

And meditate on the Supreme Being.

ਰਸਨਾ ਉਚਰੰਤਿ ਨਾਮੰ ਸ੍ਰਵਣੰ ਸੁਨੰਤਿ ਸਬਦ ਅੰਮ੍ਰਿਤਹ॥

ਨਾਨਕ ਤਿਨ ਸਦ ਬਲਿਹਾਰੰ ਜਿਨਾ ਧਿਆਨੁ ਪਾਰਬ੍ਰਹਮਣਹ॥ ਪੰਨਾ - 709

There are three methods predominant for the repetition which are called, Knowledge Contemplation and Remembrance. Bhai Gurdas Ji has said :

By knowledge, the swans

By contemplation, the tortoises

And by remembrance, the cranes

All their families expand.

ਗਿਆਨੁ ਧਿਆਨੁ ਸਿਮਰਣੁ ਜੁਗਤਿ ਕੁੰਜ ਕੁਰਮ ਹੰਸ ਵੰਸ ਵਧੰਦਾ ਭਾਈ ਗੁਰਦਾਸ
ਜੀ, ਵਾਰ 16/13

To remember, like a crane about which this is well-known that when snow falls in winter in the North, having laid their eggs & having placed them at secure places, they take flights towards India to spend their time where it does not snow. They come and alight in water. They always remember their eggs and when the young ones come out of the eggs, they teach them through sheer memory power how to eat and drink and fly. This is called *Watsal Love* (filial love - love of parents for children). This remembering process is so powerful that Guru, the Holy King, has told us about this :

The crane comes flying hundreds of miles

Leaving her young ones behind the while

Who feeds them? Who caters for them?

The mother crane remembers them

With which she feeds them.

ਉਡੇ ਉਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਫਰਿਆ॥

ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ॥ ਪੰਨਾ - 10

So, the second stage is of *contemplation (Dhian)*. This is known about a tortoise that when it has to lay eggs, coming out of the sea, it digs a hole in the sand-bank, and laying eggs in it, covers them & itself goes back into the water. Then it looks after the eggs through mere contemplation. Contemplation is a very strong power. He who achieves it can do wonderful things. So hatching the young ones out of the eggs by contemplation, it inspires them by contemplation not to go towards the land, but to go towards the water opposite to land. No young one comes towards the land, rather attracted, it goes towards the water.

The third is the power of knowledge; it has been compared with the action of a swan. The swan enjoys a faculty that if it is made to take milk, it doesn't

take water mixed with milk. It has acidity in its beak. It dips its beak into the milk. It draws back and waits for a short while. After sometime, the milk splits and turns into curds and water (whey). The Swan eats the curds and leaves the water.

In the same way, consciousness element and matter are mingled up with each other like milk and water. Separating matter from consciousness element, a man of knowledge puts his consciousness-element to the knowledge of God. Having attained His knowledge, he merges his entity with Him, since he recognises the Truth. With the dissolution of Individual sense, Worldliness and Godhood, one becomes aware of the sole consciousness-element. These, the above mentioned, are the three methods. Those - the learners - who deserve them - they are called the supreme, the low and the mediocre. The supreme learners are known by the stage they enjoy.

It is very much necessary for the low learners to repeat the logos. They neither deserve contemplation nor knowledge. Therefore, first they are taught to do deeds. An essential priority is given to the daily recitation of Gurbani, the Gita or the Namaz etc. and the disciplines and indisciplines coming under the jurisdiction of the religious tradition have to be observed very strictly.

So, there are various stages of remembrance of the Word for these low-learners. First, to repeat the given incantation word or *mantra* for at least two and a half hours with the help of a rosary. When this repetition is perfected, then to repeat the Word only with the tongue without a rosary. Then you have the awareness of the repetition of the *Madhma Bani* (glottal utterance), the *Pasanti Bani* (cardiac utterance) and the *Para Bani* (umbilical utterance) of which the last has to be repeated in the navel without the help of the tongue. This procedure is called *Internal Repetition*. This remembrance and repetition are counted in the *Nonet of devotion* or *Ninefold devotion* or *meditation*. Devotion or meditation is of two types, *Para Worship* and *Apara Worship*.

Para Worship means to remember God always, not to forget Him any time and he who follows it attains the mentality of seeing Him present everywhere. A man of knowledge deserves it. A beginner is bereft of devotion since he has still to pass through many stages. *Para devotion* is also called *Anin devotion* i.e. undeviating devotion as that of Kabir Ji, Dhanna Ji, Sen Ji, Beni Ji etc. who loved God very much. Those who follow *Para Worship* are not different from God. They are the Beloved ones of God.

They are one with God during their life-time and after the end of physical life, they are acknowledged the soul stamped with approval at the door of God. They become the residents of No Sorrows Town (ਬੇਗਮ ਪੁਰਾ), they alone are described in this way in the Bani :

*The man who worships none but Me
In Mine own image be
The sight of him even for a moment
Removes man's fevers three
And his touch extricates man from the pit of maya
A saint can release one bound by Me
But one bound by a saint, I can't free
If a saint seize and bind Me at any time
I can say naught to him
I am bound by men's merits;
I am the life of all things
But My life is My slave.
O Namdev My love shall shine over him
Whose heart hath such faith.*

ਦਾਸ ਅਨਿੰਨ ਮੇਰੋ ਨਿਜ ਰੂਪ॥

ਦਰਸਨ ਨਿਮਖ ਤਾਪ ਤ੍ਰਈ ਮੋਚਨ ਪਰਸਤ ਮੁਕਤਿ ਕਰਤ ਗ੍ਰਿਹ ਕ੍ਰੁਪ॥

ਮੇਰੀ ਬਾਂਧੀ ਭਗਤੁ ਛਡਾਵੈ ਬਾਂਧੈ ਭਗਤੁ ਨ ਛੁਟੈ ਮੋਹਿ॥

ਏਕ ਸਮੈ ਮੈ ਕਉ ਗਹਿ ਬਾਂਧੈ ਤਉ ਫੁਨਿ ਮੈ ਪੈ ਜਬਾਬੁ ਨ ਹੋਇ॥

ਮੈ ਗੁਨ ਬੰਧ ਸਗਲ ਕੀ ਜੀਵਨਿ ਮੇਰੀ ਜੀਵਨਿ ਮੇਰੇ ਦਾਸ॥

ਨਾਮਦੇਵ ਜਾ ਕੈ ਜੀਅ ਐਸੀ ਤੈਸੇ ਤਾ ਕੈ ਪ੍ਰੇਮ ਪ੍ਰਗਾਸ॥

ਪੰਨਾ - 1252

The right to this devotion is obtained by the very supreme learner.

The second one is *Apara devotion* (ਅਪਰਾ ਭਗਤੀ), this is also called *Biral devotion* (ਬਿਰਲ ਭਗਤੀ). The devotee of this stage keeps demanding something or the other from God and if he doesn't get it, he starts complaining, too, like Sadhna and devotees like *Artha* (ਅਰਥਾ), *Arthi* (ਅਰਥੀ) and *Atar* (ਆਤਰ) (for wealth, for a purpose & for release from disease, pain) are included in this. This devotion is of three levels, the supreme, the medium and the lower. The devotion is of nine kinds which include, *hearing* (ਸਰਵਣ), *repetition* (ਸਿਮਰਨ), *recitation* or *laudation* (ਕੀਰਤਨ), *praying at the feet* (ਪਾਦ ਸੇਵਨ), *adoration* (ਪੂਜਨ), *contemplation* (ਧਿਆਨ), *feeling of companionship* (ਸਖਾ) etc. To listen to the Name of God always is a sort of devotion. To repeat the Name with the tongue always, to remember Him in the heart, to serve one's True Guru, to worship one's True Guru with materials of various kinds, to be in his awe, to put collyrium with the rods of fear into the eyes, to look upon oneself as a slave, to serve and repeat the Name being a servant not having a desire of any fruit. To serve God knowing himself sheltered by Him, to have trust in Him. Meditating like this continuously, the mental vortex

reaches the *Region of Discrimination* (ਵਿਵੇਕ ਮੰਡਲ) where distinguishing Soul from non-Soul, non-Soul is left out, and God who is also called the Spirit or Brahm, knowing Him present everywhere, the self is merged with Him. Bhai Gurdas Ji proclaims :

*The tortoise lays its eggs on sand, but of eggs having full care
On their maturity, it brings them all into the river
The florican makes its offspring fly in the sky under its full care
The swan also in its natural way
Teaches its young ones to move on earth as well as on water
The crow maintains the offspring of cuckoo but as and when
They grow up they go & meet, identifying the voice of their mother
The progeny of swans learn to pick up pearls
While living in the Manasarovar, the sacred lake
Giving the technique of knowledge, meditation
And remembrance of God to the Sikh
The Guru liberates him for ever
The Sikh now knows the future, present & past
But by becoming humble, he gets honours
The ilk of the guruwards is grand
But people don't this fact understand.*

ਕਛੁ ਆਂਡਾ ਧਿਆਨੁ ਧਰਿ ਕਰਿ ਪਰਪਕੁ ਨਦੀ ਵਿਚਿ ਆਣੈ।
ਕੁੰਜ ਰਿਦੈ ਸਿਮਰਣੁ ਕਰੈ ਲੈ ਬਚਾ ਉਡਦੀ ਅਸਮਾਣੈ।
ਬਤਕ ਬਚਾ ਤੁਰਿਤੁਰਾ ਜਲ ਥਲ ਵਰਤੈ ਸਹਜਿ ਵਿਡਾਣੈ।
ਕੋਇਲ ਪਾਲੈ ਕਾਵਣੀ ਮਿਲਦਾ ਜਾਇ ਕੁਟੰਬ ਸਿਵਾਣੈ।
ਹੰਸ ਵੰਸੁ ਵਸਿ ਮਾਨਸਰਿ ਮਾਣਕ ਮੌਤੀ ਚੋਗ ਚੁਗਾਣੈ।
ਗਿਆਨ ਧਿਆਨਿ ਸਿਮਰਣਿ ਸਦਾ ਸਤਿਗੁਰ ਸਿਖੁ ਰਖੈ ਨਿਰਬਾਣੈ।
ਭੂਤ ਭਵਿਖਹੁ ਵਰਤਮਾਨ ਤਿਭਵਣ ਸੋਝੀ ਮਾਣੁ ਨਿਮਾਣੈ।
ਜਾਤੀ ਸੁੰਦਰ ਲੋਕੁ ਨ ਜਾਣੈ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 11/9

Guru, the Holy King, has proclaimed in detail for us in the first octave of *Sukhmani Sahib* about the devotion of Remembrance :

*He who remembers the Name of the Lord
The cycle of births he will never be drawn toward
From the anguish of dying he will be fully exempt
This man, the god of death can never tempt
From the law of mortality he will be free
And all his enemies will surely flee
Neither harm or obstruction come his way
For he remains conscious of God night and day
Pain affects not the one who meditates
For him fear has no power to intimidate
The gift of God, to remember His Name
Meditate sincerely and His grace obtain*

*This gift is learnt in the presence of those
Who, true and devoted, in God find repose
Nanak says :*

*The man who for God has true love & devotion
Will obtain treasures, vast as ocean.*

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਜਮੁ ਨਸੈ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਲੁ ਪਰਹਰੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਸਮਨੁ ਟਰੈ ॥
ਪ੍ਰਭ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਦਿਨੁ ਜਾਗੈ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਭਉ ਨ ਬਿਆਪੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥
ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਾਧ ਕੈ ਸੰਗਿ ॥ ਸਰਬ ਨਿਧਾਨ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ॥ ਪੰਨਾ -
262

So, like this, the Princess being eager for devotion of Remembrance, sets out for the forest from her house and sitting in the monastery repeats *Waheguru, Waheguru, Waheguru*. When we take to the procedure of Remembrance, then, at first we fail to concentrate our mind. We try to control our mind forcibly that we must put it to repetition, the mind is attached with the counting of the beads of the rosary. As a rule, there is a tradition to repeat two and a half geometric rosaries of Gurumantra (*Waheguru*) daily, but when this joy permeates the Soul, all countings come to an end. Then our mentality catches the word and we start to move forward realising the essence, the power of that word and such a stage comes that the tongue stops stirring while speaking *Waheguru, Waheguru*. It doesn't make any movement, but the repetition the tongue is making, is going on within us automatically. Its magnetic waves are felt in the heart, we feel attracted. Tears come in our eyes, a desire for union becomes strong.

What is devotion or meditation? To understand this is very essential for a devotee.

Once a disciple came in the presence of Guru Angad, the True King. He said, "True King! various kinds of Yogas are prevalent in the Spiritual-Path. You state, through the Gurmat Path, the Bhagat Yoga is the supreme method in the Iron Age for the attainment of God. To do Pranayama is the method in the Raja Yoga. The breaths, opening the mouth of *Bhujanga Nerve* through *Upan* wind enter the *Sukhmna Nerve*. The *Kundlini Power* wakes up and with the help of it are known the circle of *Sukhmna Nerve* which are utmost subtle where flowers of particular colour, sounds of particular vowels and gods are seen. First, the breaths piercing the *Trikuti* or *Trijunction* in *Mooldhar circle*, *Swadhishtan circle*, *Manipurak circle*, *Anahat circle*, *Vishudh* and *Agya* circle passing through the sphere of Lotus with one

thousand petals, reach the Tenth door. Glimpses of different gods are had upto *Agya circle*. True King, you are the greatest of all gods for us. We want a glimpse of you alone everywhere. So these gods' glimpses have no importance for us. You have attached us - we the creature brides - to the Timeless Person, Who is a burning flame, permeating every particle. Our mind is satiated just with your glimpse only. Secondly our request is, "Guru, the Holy King! we are family-men doing labour. We rear our families with hard-earned money; we are tired after labour. *Pranayama* needs a lot of time, and we have also heard that this method fructifies with external methods as *Dhoti, neti, basti, tratak, neoli, kapalbhati* that have to be followed. These methods are quite tough for the family-men to follow. The procedure of *Pranayama* and continence are difficult methods."

In the Iron Age, you tell us that the method of meditation is even superior to knowledge. The Sikhs requested humbly, True King! as we have requested to follow the methods other than meditation is very much difficult, and you state in the Iron Age, the method of meditation is even superior to knowledge. True King, we don't know, how to do meditation. Listening to this, Guru, the Holy King, told us as the proclamation is :

*The devotion is ninefold
So have the pandits and Vedas told.*

ਭਗਤਿ ਨਵੈ ਪਰਕਾਰਾ ॥ ਪੰਡਿਤੁ ਵੇਦੁ ਪੁਕਾਰਾ ॥

ਪੰਨਾ - 71

According to Holy Books, the devotion or meditation is counted as of nine types. In order they are named as - *Listening devotion* (ਸਰਵਣ ਭਗਤੀ), *Recitational devotion* (ਕੀਰਤਨ ਭਗਤੀ), *Remembrance devotion* (ਸਿਮਰਨ ਭਗਤੀ), *Prayer devotion* (ਅਰਦਾਸ ਭਗਤੀ), *praying at the feet* (ਪਾਦ ਸੇਵਨ), *invocation* (ਅਰਚਣ), *performing menial service* (ਦਾਸਾ), *feeling of companionship* (ਸਖਾ ਭਾਵ), *Self-surrender* (ਆਤਮ ਨਿਵੇਦਨ), *which is also called Love-devotion. It is of two kinds - one is Para* (ਪਰਾ) *and the other is Apra* (ਅਪਰਾ).

A short detail is like this, first one is called Shelter devotion (ਸ਼ਰਨਾਗਤੀ ਭਗਤੀ). According to that giving up all the relations of the world, the love of the family, one is to take the shelter of God alone as :

*Break with the family, nay break with all and one
Then God the Thatch-maker will Himself come.*

ਲੋਗ ਕੁਟੰਬ ਸਭਹੁ ਤੇ ਤੋਰੈ ਤਉ ਆਪਨ ਬੇਢੀ ਆਵੈ ਹੋ ॥

ਪੰਨਾ - 657

Those who take the shelter of God, they ferry across this *Bhavjal, the ocean of Terror* - the world. The Guru, the Ninth King proclaims about the Surrender devotion :

*O mind, think of seeking God's protection by surrendering to Him
 Fix His praises in thy heart, by meditating on Whom
 Such a person was saved as Ganika, the courtesan
 By remembering Him Dhruv became immovable
 And obtained the fearless dignity
 Why hast thou forgotten the Lord
 Who is such a remover of sorrow?
 When the elephant took the protection of the Ocean of Mercy, he escaped
 from the octopus
 How far shall I describe the praises of Thy Name?
 He who repeateth it bursteth his bond
 The sinner, Ajamal, the world knoweth
 Was saved in a moment.
 Nanak says, "Think upon the Fulfiller of Desires
 And thou, too, shall be saved.*

**ਮਨ ਰੇ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੋ ॥
 ਜਿਹ ਸਿਮਰਤ ਗਨਕਾ ਸੀ ਉਧਰੀ ਤਾ ਕੋ ਜਸੁ ਉਰ ਧਾਰੋ ॥
 ਅਟਲ ਭਇਓ ਪੂਜਾ ਕੈ ਸਿਮਰਨਿ ਅਰੁ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ ॥
 ਦੁਖ ਹਰਤਾ ਇਹੋ ਬਿਧਿ ਕੋ ਸੁਆਮੀ ਤੈ ਕਾਰੇ ਬਿਸਰਾਇਆ ॥
 ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ ਤੇ ਛੁਟਾ ॥
 ਮਹਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੁਟਾ ॥
 ਅਜਾਮਲੁ ਪਾਪੀ ਜਗੁ ਜਾਨੇ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥
 ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ਉਤਰਹਿ ਪਾਰਾ ॥**

ਪੰਨਾ - 632

The illusion or maya of God is very strong. Great scholars and meditators get caught in the meshes of the Illusion and become apostates. The worst instinct to throw you down from the love of God is the sense of *Ego*. Pride and Shelter-devotion can't go hand in hand.

Bhai Joga Singh of Peshawar was a devout gursikh (disciple) of the Guru, the Tenth Master, but when leaving two circumambulations (marriage ceremony going in a circle round a deity) incomplete, he stepped towards the Guru, the Holy King then moving past Lahore, this thing began to strike his mind, *'There is no such Sikh as devout as I am, who has left the beautiful lady being married to him midway.'*

*The Scriptures speak out loud
 That Pride does not please God.*

ਹਰਿ ਜੀਉ ਅਹੰਕਾਰੁ ਨ ਭਾਵਈ ਵੇਦ ਕੂਕਿ ਸੁਣਾਵਹਿ ॥

ਪੰਨਾ - 1089

When he reached Hoshiarpur, he forgot all knowledge and meditation. Guru, the Holy King, was dropped from the mind, because where there is pride, God vanishes from there. God resides at the purest place, pride being dirty lets the spirit down. The family of *Ego* resides in this polluted environment; we can say like this that God disappears. That pride made him

enamoured of the foulest ugly prostitute, who had no character; her business was to sell her body to earn money. The illusion engulfed the intellect, due to which, he had the rounds of the prostitute's house time and again. But the Guru, the Holy King, knowing shelter-devotion, kept guarding there Himself throughout the night. When he reached near, Guru, the Holy King, said to him, "You look like a Guru's Sikh, but your deeds show that neither have you ever remembered the Word nor repeated the Name of God. Contrary to this, being enamoured of a bag of garbage like the dirty prostitute, becoming corrupt, you were trying to fall in the Hell again and again."

The learner with Shelter-devotion moves towards God and he reaches his destination. Contrary to this, the knower of Intellectual sphere becomes a toy in the hands of illusion. As the cat plays with the rat before killing it, in the same way, a man within the Intellectual sphere cannot resist the attack of the illusion or maya but a devotee goes beyond the illusion.

This Shelter-devotion is also called Perpatti devotion. Vedas and Shashtras are of this opinion that Shelter devotion alone paves the way for coming out of the illusion. The men of knowledge are entangled into the meshes of this illusion. A man of knowledge cherishes the feeling of pride in his heart; he does say with the word of mouth, '*Abang Brahamasmi*' (I am Brahm-the Absolute) and looks upon himself as a knower, but being a verbal knower, being wrapped in Ego Pride, he utters this chant of Brahamasmi :

*Albeit all aver there is one Sole Creator
Yet are gripped by egoism and pride
One that realizes the Sole Creator
That within and without abides.*

ਏਕੋ ਏਕੁ ਕਹੈ ਸਭੁ ਕੋਈ ਹਉਮੈ ਗਰਬੁ ਵਿਆਪੈ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਪਛਾਣੈ ਇਉ ਘਰੁ ਮਹਲੁ ਸਿਵਾਪੈ ॥

ਪੰਨਾ - 930

He can't follow the path of Shelter-devotion. Through this devotion, whatsoever good deeds are done by the follower he dedicates them all to God. Thus the bounds of good and bad fruits of actions can't fasten him.

There goes a proclamation in *the Gita*, '*O son of Kunti! whatever you do - repetition of the Word, practice of austerity, giving of charity - dedicate them all to me. Thus liberate yourself from all bounds. Being liberated like this from the bounds of the fruits of all actions, you will obtain me with the spirit of union through renunciation*'. The devotee who follows the path of this meditation, does not cherish any sense of having a right in his mind, nor a sense of

responsibility rests in his mind, since he assigns all sense of responsibilities to God and gets liberated from the sense of having a right. A man with Shelter-devotion or meditation is free from the bound of duty, but remember, a man with spiritual nature alone can do this Shelter-devotion which is a kind of surrender in devotion.

Listening Devotion - This devotion has been prescribed for lay-men - the dear-ones who read Gurbani & inculcate the sense of meaning in their hearts - this devotion is meant for them. But the persons who are not educated, listen with devotion from others about the Holy-Books, the meanings of Bani and the History of the Gurus. By listening, their mind is attracted towards the meditation of God. If they meditate on God with a sense of purity, they too ferry across the World Ocean. There is also an opinion that those who follow the path of Listening Devotion are not essentially illiterate. For those dear ones who can't understand the deep-meanings of the Gurbani, in spite of being literate, this Listening devotion is helpful all the more. In the Puranas like *Bhagwat* it has been given *the first place in the nine-fold worship*. They are also liberated by listening to the praises of God and recitation from the mouth of Holy-Men.

Hymn Singing Devotion - It is also of great importance. Guru, the Holy King, considers it the best out of the nine methods of the Iron Age :

In the Kaliyuga is supreme singing of Divine laudation

By the Master's guidance with concentrated meditation

The Name Divine the guruward you utter

Such a one saving himself, saves his ancestors

And honourably goes to his Divine abode.

ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨਾ॥ ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ ਧਿਆਨਾ॥

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ਹਰਿ ਦਰਗਹ ਪਤਿ ਸਿਉ ਜਾਇਦਾ॥ ਪੰਨਾ - 1076

It is of two kinds. One is to sing or recite the Name of God gathering together and keep uttering His Name only. Second, keeping the divine qualities of God in mind, to make a recitation or do devotional singing wholeheartedly and become the very form of recitation itself. In fact what it means by recitation or singing is to sing the praises of God. This is better than the first one. This devotion cleans the conscience very soon. The recitation of God's Name is associated with the praise of the Name. Some Holy Men are of the opinion - as Saint Tulsi Dass Ji says - that the name of God is bigger than God Himself. Guru, the Holy King, is also of the same opinion :

His Name is higher

Even than the Most High.

ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥

ਪੰਨਾ - 5

Since very few people have got union with God, reciting the Name of Waheguru, the creature is ferried across the World-ocean. It has two forms, one is individual and the second is social. But the Devotion of Singing made in the Iron Age, needs a lot of changes. The singers in the choir are kept in our Gurudwaras on a monthly salary. They present the devotional singing as an art. They don't go deep into the meanings of the recitation. It has a great effect on the listeners if they are men of certain devotion. So this tradition of social devotional singing goes everywhere, according to which some devoted people listen to devotional singing in their religious places. The concentration of mind is achieved very soon in the recitation and enjoying the pleasure of devotional singing, the lower and medial mentality is destroyed. It creates an environment of the Higher quality; divine qualities become predominant in that. Recitational Devotion has a special place in the tradition of meditation. Recitation of devotional songs is done becoming the form of Bani or the sacred hymn itself. This is not done by selling it in any form because it is a priceless gift.

In the Sikh world, *Bhai Sahib Bhai Randhir Singh Ji* has been such a holy man who lost all consciousness while making a recitation of devotional singing and making a recitation for 10-12-15 hours, he took the minds of the listeners very high. The singers of a choir who fix the time of recitation and charge Rs. 10-15 thousands per hour, have fine throats for singing & produce very beautiful tunes on the musical instruments, but they themselves remain empty since they have sold their great act of devotion for some pennies. They are bereft of everything.

Prayer - Prayer is of two kinds. According to the first one, the devotee prays to God, and according to the second one, the devotee looking upon God as being present before him, salutes Him. In those two kinds, a sense of humility prevails. In the devotee the sense of his existence is completely turned into nonexistence. To pray to one's Guru and the Holy men is a part of this devotion. It makes the mind pure and holy. The devotee embraces simplicity. His devotion in God and saints multiplies. But it has a dangerous aspect also. Various hypocritical persons deceive the innocent devotees exploiting this feeling of theirs.

Contemplation - This is also called Remembrance . In this, the remembrance of God's Name has to be mugged up time and again. The devotee multiplies

the memory of God in his heart with a good feeling. A human being engaged in Remembrance does not get entrapped in the perplexities of the world. His whole conduct is dependent upon God, therefore God Himself brings him up, makes arrangement for his bread and butter & never lets him be defeated since the devotee remembering His Name looks upon God as the lone support of his.

Lord Krishana says to Arjun, O Arjun! I myself make the arrangement of finishing all their business who pray to me pondering over me constantly.

That God is somewhere getting a thatch built for his devotees to live in; somewhere He is turning the face of the temple round; to protect Prahlad, assuming the body of half lion and half man, He is killing Harnakhash; somewhere going over to Dhruv, loving him, He is asking to rule over the world; somewhere arranging the public-feast of Kabir taking along all the materials reaching in the public-kitchen, He is completing the public-feast Himself; somewhere massaging the king in place of Sen, He is putting an end to his disease somewhere going in place of Bhai Dhing, He is completing the business of a marriage; somewhere He is performing the duty in place of Baba Karam Singh Ji of Hoti Mardaan; somewhere reaching rations and endless cash at the house of the devotee Vaini, He is raising beautiful buildings in the twinkling of an eye; somewhere He is stuffing up the house, giving the rations for a meal to the mother of Baba Farid; somewhere being kind He tells Dhanna, Dhanna! keep up the remembrance that you are doing, I myself will irrigate your fields, I myself will drive the oxen, I myself will open the water channels. Dhanna uprooted a sugarcane it tasted very sweet. Plucking the segment of the sugarcane, he is saying, O God! The sugarcane is very sweet, I have tasted the severed segment, now you chew this sugarcane; love bound God is chewing the sugarcane. Somewhere He is eating with love the tasted berries in the hut of Shivari. Somewhere He is eating the saltless saag of Bidar lost in his love; somewhere in the guise of Guru Har Rai Ji, He is taking mixed flour *chappatis* of a mother, sitting on the horse back standing in front of her door; somewhere to drink the cold water of Bhai Roopa and Bhai Sadhu, He is calling out "water"- "water" at a distance of 40 miles in the extreme heat and sprinkling water on the faces of the unconscious devotees, He is bringing them back to consciousness. Drinking the water of an earthen vessel, the Lord of the Regions of the earth and the Universes in the guise of Guru Hargobind Sahib is saying, Bhai Roopa! such cold water! I haven't taken such cold water till today - because when a person repeating His word is totally absorbed in the joy of God, he leaves all his

business to God; God does all his duties, assuming various forms :

*God Himself His servants honour protects
God Himself to devotion to Name him prompts
And wherever the work of His servant is
Thither the Lord runs to fulfil the task of his
To His servants He grants His sight from near
That for whatever the servant asks His Master
That comes to pass in an instant, faster.*

ਅਪੁਨੇ ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੇ ਆਪੇ ਨਾਮੁ ਜਪਾਵੈ ॥
ਜਹ ਜਹ ਕਾਜ ਕਿਰਤਿ ਸੇਵਕ ਕੀ ਤਹਾ ਤਹਾ ਉਠਿ ਧਾਵੈ ॥
ਸੇਵਕ ਕਉ ਨਿਕਟੀ ਹੋਇ ਦਿਖਾਵੈ ॥
ਜੋ ਜੋ ਕਹੈ ਠਾਕੁਰ ਪਹਿ ਸੇਵਕੁ ਤਤਕਾਲ ਹੋਇ ਆਵੈ ॥
ਤਿਸੁ ਸੇਵਕ ਕੈ ਹਉ ਬਲਿਹਾਰੀ ਜੋ ਅਪਨੇ ਪ੍ਰਭ ਭਾਵੈ ॥
ਤਿਸ ਕੀ ਸੋਇ ਸੁਣੀ ਮਨੁ ਹਰਿਆ ਤਿਸੁ ਨਾਨਕ ਪਰਸਣਿ ਆਵੈ ॥ ਪੰਨਾ - 403

So like this a great importance has been given to Remembrance. Such devotees always live in the love of God. They don't use any cleverness for the fulfilment of their worldly business. They only remain dependent on God. That is why God has to do their work assuming clear human form :

*Those devoted to Thy Name
Their desires Thou fulfil even unknown to them.*

ਅਚਿੰਤ ਕੰਮ ਕਰਹਿ ਪ੍ਰਭ ਤਿਨ ਕੇ ਜਿਨ ਹਰਿ ਕਾ ਨਾਮੁ ਪਿਆਰਾ ॥ ਪੰਨਾ - 638

Through the Remembrance, the spirit of the devotee soars within itself and achieving God just from within experiences the clear light of Enlightenment. The devotee does get salvation in God's court as the proclamation goes :

*In the mind meditate on the Master Supreme
With the tongue repeat the Name Divine
With the eyes Guru Supreme glimpse
To the Name Divine with the ears listen
By immersion in the Guru Supreme, Nanak
Man at the Divine Portal finds place
To few He grants this blessing - His grace.*

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥ ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸੁਣੀ
ਸੁਣਣਾ ਗੁਰ ਨਾਉ ॥
ਸਤਿਗੁਰੁ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥ ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਨੋ
ਏਹ ਵਸੁ ਦੇਇ ॥
ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ ਵਿਰਲੇ ਕੋਈ ਕੋਇ ॥ ਪੰਨਾ - 517

Guru Angad, the True King, stating about the Nine-fold worship has proclaimed, O disciple! God is soon moved by devotion or meditation since a devotee constantly doing devotion or meditation is lost in love. God

Himself is looking after the world becoming an embodiment of love. The awareness of knowledge is realised through meditation alone. Knowledge is empty without meditation & much risk is involved in it. The seeker does say with his mouth that I am Braham, but he says it preserving his "I", so he is a verbal scholar. Guru, the Holy King, comparing him with a dead body proclaims :

*Be one handsome in the extreme
Of high lineage, clever, wealthy
Greatly learned in theology
Nanak, reckon such a one as dead
Without the love for the Lord.*

**ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਛਿਆਨੀ ਧਨਵੰਤੁ॥
ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤੁ॥**

ਪੰਨਾ - 253

His Holiness said, dear one, if even one of these kinds of devotion is achieved, then also there remains no doubt in the salvation of the creature.

Bhai Tiloka Ji engaged the Princess easily in Remembrance devotion. The pang of longing that took birth in her is created in the minds of very lucky devotees. According to her daily routine she goes into the forest in her monastery. At first she did not feel any pleasure, but now when she repeats the word with the tongue, a nectar is produced within her. *Gurmantra* (Guru's incantation) is not only a series of letters, but it has an infinite energy also, and its praise is beyond the confines of expression. After a long practise, word repetition goes on of itself. The mind comes to a standstill, man is freed of all worries. The great disease which is called Ego is destroyed. Mind, the king, with all its legions is overcome. Ambrosial nectar begins to be permeated in the heart, the lust of desire is put out. One gets a room in the God's court, crores of sins are forgiven, the mind cools down, the flame (of Enlightenment) is enkindled. God is crystal clear, the lust of desire does not touch him, the fear of death is wiped out. All say hail! hail! all the problems are solved, one enjoys the unstruck-melody within, the lotus stands upright, the sacred glance of the Guru comes to be cast on the seeker, the achievement of nonstop devotional hymns is made. Guru, the Holy King, has proclaimed in detail thus :

*Repeat His Name,
Whose meditation fear and suffering banishes
And to the restless mind brings poise
Whose meditation drives away egoism
Repeat His Name
By whose meditation are subdued the five sources of evil;*

*By whose meditation in the heart is stored ambrosia
By whose meditation is all thirst quenched.
By whose meditation is obtained liberation at the Divine Portal
Repeat His Name,*

*By whose meditation are annulled millions of sins
By whose meditation a person a devotee of God becomes
By whose meditation the mind attains tranquility
By whose meditation is shed all impurity
Repeat His Name*

*By whose meditation is obtained the Divine jewel
By whose meditation comes union everlasting
In whose meditation lies bliss of numerous paradises
By whose meditation is found abode in spontaneous bliss
Repeat His Name*

*Whose meditation from maya flames makes thee immune
By whose meditation death touches thee not
By whose meditation is thy face made holy
By whose meditation is all suffering banished
Repeat His Name*

*Whose meditation all hardship keeps off
By whose meditation is heard the unstruck music.
By whose meditation is attained pure repute
By whose meditation the lotus of the heart comes to face upright
In the heart of whoever is lodged the Lord's Word
Uninterrupted Divine laudation his sustenance becomes.
Says Nanak : This bliss comes to such
As have the Master, perfectly endowed.*

ਜਾਸੁ ਜਪਤ ਭਉ ਅਪਦਾ ਜਾਇ॥ ਧਾਵਤ ਮਨੁਆ ਆਵੈ ਠਾਇ॥
ਜਾਸੁ ਜਪਤ ਫਿਰਿ ਦੁਖੁ ਨ ਲਾਗੈ॥ ਜਾਸੁ ਜਪਤ ਇਹ ਹਉਮੈ ਭਾਗੈ॥
ਜਾਸੁ ਜਪਤ ਵਸਿ ਆਵਹਿ ਪੰਚਾ॥ ਜਾਸੁ ਜਪਤ ਰਿਦੈ ਅੰਮ੍ਰਿਤੁ ਸੰਚਾ॥
ਜਾਸੁ ਜਪਤ ਇਹ ਤ੍ਰਿਸਨਾ ਬੁਝੈ॥ ਜਾਸੁ ਜਪਤ ਹਰਿ ਦਰਗਹ ਸਿਝੈ॥
ਜਾਸੁ ਜਪਤ ਕੋਟਿ ਮਿਟਹਿ ਅਪਰਾਧ॥ ਜਾਸੁ ਜਪਤ ਹਰਿ ਹੋਵਹਿ ਸਾਧ॥
ਜਾਸੁ ਜਪਤ ਮਨੁ ਸੀਤਲੁ ਹੋਵੈ॥ ਜਾਸੁ ਜਪਤ ਮਲੁ ਸਗਲੀ ਖੋਵੈ॥
ਜਾਸੁ ਜਪਤ ਰਤਨੁ ਹਰਿ ਮਿਲੈ॥ ਬਹੁਰਿ ਨ ਛੋਡੈ ਹਰਿ ਸੰਗਿ ਹਿਲੈ॥
ਜਾਸੁ ਜਪਤ ਕਈ ਬੈਕੁੰਠ ਵਾਸੁ॥ ਜਾਸੁ ਜਪਤ ਸੁਖ ਸਹਿਜ ਨਿਵਾਸੁ॥
ਜਾਸੁ ਜਪਤ ਇਹ ਅਗਨਿ ਨ ਪੌਹਤ॥ ਜਾਸੁ ਜਪਤ ਇਹੁ ਕਾਲੁ ਨ ਜੌਹਤ॥
ਜਾਸੁ ਜਪਤ ਤੇਰਾ ਨਿਰਮਲ ਮਾਥਾ॥ ਜਾਸੁ ਜਪਤ ਸਗਲਾ ਦੁਖੁ ਲਾਥਾ॥
ਜਾਸੁ ਜਪਤ ਮੁਸਕਲੁ ਕਛੁ ਨ ਬਨੈ॥ ਜਾਸੁ ਜਪਤ ਸੁਣਿ ਅਨਹਤ ਧੁਨੈ॥
ਜਾਸੁ ਜਪਤ ਇਹ ਨਿਰਮਲ ਸੋਇ॥ ਜਾਸੁ ਜਪਤ ਕਮਲੁ ਸੀਧਾ ਹੋਇ॥
ਗੁਰਿ ਸੁਭ ਦ੍ਰਿਸਟਿ ਸਭ ਉਪਰਿ ਕਰੀ॥ ਜਿਸ ਕੈ ਹਿਰਦੈ ਮੰਤ੍ਰੁ ਦੇ ਹਰੀ॥
ਅਖੰਡ ਕੀਰਤਨੁ ਤਿਨਿ ਭੋਜਨੁ ਚੂਰਾ॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੂਰਾ॥ਪੰਨਾ -
236

Guru, the Holy King, proclaims that the Name of God be repeated time and again, as :

*Ever, ever repeat God's Name ever
Satisfy thy soul and body by quaffing its nectar.*

ਬਾਰੰ ਬਾਰ ਬਾਰ ਪ੍ਰਭੁ ਜਪੀਐ ॥ ਪੀ ਅੰਮ੍ਰਿਤੁ ਇਹੁ ਮਨੁ ਤਨੁ ਧ੍ਰੁਪੀਐ ॥ ਪੰਨਾ - 286

Contrary to this, from whose mouths the repetition of word is not made, about them the proclamation is that those faces are horrible which are always forgetful of the Name. They get sufferings here and they also don't get room to place a foot in God's court; then she - the soul individuated cries out and whines, then nobody listens to her.

*Farid, terrible are the countenances
Of those who have forgotten the Name
Here they have abundant sorrow,
And hereafter neither house nor home.*

ਫਰੀਦਾ ਤਿਨਾ ਮੁਖ ਡਰਾਵਣੇ ਜਿਨਾ ਵਿਸਾਰਿਓਨੁ ਨਾਉ ॥
ਐਥੈ ਦੁਖ ਘਣੇਰਿਆ ਅਗੈ ਠਉਰ ਨ ਠਾਉ ॥

ਪੰਨਾ - 1383

*Having abandoned oneself to pleasures
One revels and then becoming ashes
His Soul departs
High in riches the man of the world at last
Is marched off, his neck chained by Death's agents
But in the hereafter his deeds are read out to him
Yea, this is how his account is reckoned
And getting thrashed, he finds no refuge
Lo! the blind of mind thus wasted his life away.*

ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮਤਿ ਭਉਰੁ ਸਿਧਾਇਆ ॥ ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ
ਗਲਿ ਸੰਗਲ ਘਤਿ ਚਲਾਇਆ ॥
ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ ॥ ਥਾਉ ਨ ਹੋਵੀ
ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੁਆਇਆ ॥
ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥

ਪੰਨਾ - 464

Such is also the proclamation : the tongue which does not repeat the Name should be cut away :

*O tongue! I want to chop you
Into hundred pieces
Which does not utter God with itself.*

ਰੇ ਜਿਹਬਾ ਕਰਉ ਸਤ ਖੰਡ ॥ ਜਾਮਿ ਨ ਉਚਰਸਿ ਸ੍ਰੀ ਗੋਬਿੰਦ ॥ ਪੰਨਾ - 1163

*Miserable are the eyes beholding not the holy
The ears not listening to the holy word had better dammed be
Lord! as is put out of mind the Lord*

Day after day comes decline.

ਨੈਣ ਨ ਦੇਖਹਿ ਸਾਧ ਸਿ ਨੈਣ ਬਿਹਾਲਿਆ॥ ਕਰਨ ਨ ਸੁਨਹੀ ਨਾਦੁ ਕਰਨ ਮੁੰਦਿ
ਘਾਲਿਆ॥

ਰਸਨਾ ਜਪੈ ਨ ਨਾਮੁ ਤਿਲੁ ਤਿਲੁ ਕਰਿ ਕਟੀਐ॥ ਹਰਿਗਾਂ ਜਬ ਬਿਸਰੈ ਗੋਬਿਦ ਰਾਇ
ਦਿਨੋ ਦਿਨੁ ਘਟੀਐ॥

ਪੰਨਾ - 1363

About forgetting His Holiness, the Guru, says :

When God, the Beloved, is missed for a moment

From the mind one feels so uneasy

How can one live as an honourable resident of Heaven,

If God does not live in one's heart?

Peace comes from the Guru who teaches us praise

By which our fire of the heart is quenched

O my mind! praise the Lord night and day

Such men are few in the world

Who do not forget Him even for a moment.

ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵੀਸਰੈ ਰੋਗੁ ਵਡਾ ਮਨ ਮਾਹਿ॥ ਕਿਉ ਦਰਗਹ ਪਤਿ ਪਾਈਐ
ਜਾ ਹਰਿ ਨ ਵਸੈ ਮਨ ਮਾਹਿ॥

ਗੁਰਿ ਮਿਲਿਐ ਸੁਖੁ ਪਾਈਐ ਅਗਨਿ ਮਰੈ ਗੁਣ ਮਾਹਿ॥

ਮਨ ਰੇ ਅਹਿਨਿਸਿ ਹਰਿ ਗੁਣ ਸਾਰਿ॥ ਜਿਨ ਖਿਨੁ ਪਲੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਤੇ ਜਨ ਵਿਰਲੇ
ਸੰਸਾਰਿ॥

ਪੰਨਾ - 21

There is no time fixed for repeating the Name, and it is repeated by losing any distinction between day and night, because forgetting Him for a second brings all hurdles. Guru, the Holy King, says what is that meditation in which God is forgotten? The proclamation is :

If we were to consult time or opportunity

When could we practice meditation?

We should give our nights and days to God's love,

Thus winning true glory as men of true faith.

How can we call it devotion or love,

If the Beloved goes out of mind even for a moment?

But if, on the other hand, not a breath

I allowed to go waste (without Him)

The body and Soul are satisfied with Truth.

ਜੇ ਵੇਲਾ ਵਖਤੁ ਵੀਚਾਰੀਐ ਤਾ ਕਿਤੁ ਵੇਲਾ ਭਗਤਿ ਹੋਇ॥ ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ
ਸਚੇ ਸਚੀ ਸੋਇ॥

ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵੀਸਰੈ ਭਗਤਿ ਕਿਨੇਹੀ ਹੋਇ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਾਚ ਸਿਉ
ਸਾਸੁ ਨ ਬਿਰਥਾ ਕੋਇ॥

ਪੰਨਾ - 35

Along with it, he has said, dear ones, time is very short. Nobody knows when the shot from the catapult of death will hit you. Then the creature

goes repenting from the world. Therefore :

*Make use of it to serve the Guru
Without a moment's delay do serve the Lord
That you may make your life everlasting
And overcoming the rigours of mortality
You may ever live happily with the Lord Himself.*

ਹਰਿ ਸੇਵਹੁ ਖਿਨੁ ਖਿਨੁ ਢਿਲ ਮੂਲਿ ਨ ਕਰਿਹੁ ਜਿਤੁ ਅਸਥਿਰੁ ਜੁਗੁ ਜੁਗੁ ਹੋਵਹੁ ॥
ਹਰਿ ਸੇਤੀ ਸਦ ਮਾਣਹੁ ਰਲੀਆ ਜਨਮ ਮਰਣ ਦੁਖ ਖੋਵਹੁ ॥ ਪੰਨਾ - 77

*Always always remember day and night throughout
Standing up sitting down, breathing in and out.*

ਸਦਾ ਸਦਾ ਸਿਮਰਿ ਦਿਨੁ ਰਾਤਿ ॥ ਉਠਤ ਬੈਠਤ ਸਾਸਿ ਗਿਰਾਸਿ ॥ ਪੰਨਾ - 971

Here is a piece of advice for the seeker that he should make the best of time
:

*Forgetfulness of the True even for
An instant is time spent fruitlessly
Meditating on Him with each breath brings On forgiveness as lies in His
Will.*

ਇਕੁ ਦਮੁ ਸਾਚਾ ਵੀਸਰੈ ਸਾ ਵੇਲਾ ਬਿਰਥਾ ਜਾਇ ॥
ਸਾਹਿ ਸਾਹਿ ਸਦਾ ਸਮਾਲੀਐ ਆਪੇ ਬਖਸੇ ਕਰੇ ਰਜਾਇ ॥ ਪੰਨਾ - 506

A meditator does not demand anything but the Name. If the whole world is turned into gold even then he doesn't have a cursory glance over it, because the Name is priceless :

*Priceless is God's Name, none its value knows
If preordained, His love He shows.*

ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੋ ॥
ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ ਸੇ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਦੋ ॥ ਪੰਨਾ - 81

*Those that to the Name Divine have formed faith
To no other object are attached
Should the entire earth be made golden
Still other than God nothing to them appeals.*

ਜਿਨ ਸਰਧਾ ਰਾਮ ਨਾਮਿ ਲਗੀ ਤਿਨ ਦੂਜੈ ਚਿਤੁ ਨ ਲਾਇਆ ਰਾਮ ॥
ਜੇ ਧਰਤੀ ਸਭ ਕੰਚਨੁ ਕਰਿ ਦੀਜੈ ਬਿਨੁ ਨਾਵੈ ਅਵਹੁ ਨ ਭਾਇਆ ਰਾਮੁ ॥ ਪੰਨਾ -
444

To repeat the word with the tongue, to repeat the word with the breath
- it is mentioned time and again in the Bani :

*On the Lord you meditate, while
Rising, sitting and sleeping
Chant the Lord's praise*

While along the way going.

ਉਠਤ ਬੈਠਤ ਸੌਵਤ ਧਿਆਈਐ ॥ ਮਾਰਗਿ ਚਲਤ ਹਰੇ ਹਰਿ ਗਾਈਐ ॥ ਪੰਨਾ -
386

With each breath, by the Master's guidance

I contemplate God's Name

Each breath that without contemplation passes

Wasted, worthless will remain.

ਸਾਸ ਸਾਸ ਸਾਸ ਹੈ ਜੇਤੇ ਮੈ ਗੁਰਮਤਿ ਨਾਮੁ ਸਮਾਰੇ ॥

ਸਾਸੁ ਸਾਸੁ ਜਾਇ ਨਾਮੈ ਬਿਨੁ ਸੋ ਬਿਰਥਾ ਸਾਸੁ ਬਿਕਾਰੇ ॥

ਪੰਨਾ - 981

The easiest path is the Path of Logos Surtos (ਸੁਰਤਿ ਸਬਦਿ ਮਾਰਗ). To follow this path, one has to maintain internal and external disciplines. Life has to be brought under full control. Putting aside desires, lusts and worldly attachments, one has to follow this path with full strength. Slowly and slowly the word is linked with the spirit. Since the word comes from the door of God and draws away the spirit and shows you clearly that you are not a body of five elements, neither you are one amongst the five elements, air, fire, water, earth and ether nor you are one of the organs of action of the body, and nor you are one of the sense-organs - eye, nose, ear, mouth, tongue etc. nor you are a lump of flesh, nor you are a heart - you are the consciousness - you are not any of the five breaths, *pran* (ਪ੍ਰਾਣ), *apan* (ਅਪਾਨ), *smān* (ਸਮਾਨ), *vian* (ਵਿਆਨ), *udan* (ਓਦਾਨ). They run the body getting power from you. Getting power from you, your body is running the world; neither you are a mind - all thoughtwaves get power from you - neither you are an intellect. The intellect decides getting power from you. You are the consciousness, and what you say, 'I am' that too, you are not, since getting power, your awareness looks upon itself as different, and descending from the Supreme Stage, you have become an individual. Separating the spirit, this strength of remembrance, the light of Logos Surtos, puts an end to its individual sense. Then within yourself you feel, "I" Myself Am (God). This deep secret is understood neither by talks nor by following any other method. When the competent Guru turns the key of the Name, at that time, through the internal knowledge, through the Name, this secret manifests clearly. Then you know that I Myself Am (God) playing in all forms and colours, as :

Being one image, He appears in many forms

He Himself has assumed many forms

Playing many games

Yet He plays none

In the end becomes one.

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

This discussion in detail has been made to understand the spiritual path properly. We are deliberating upon its praxis aspect which we want to translate into concrete form & shape through the faithful devotion - Remembrance devotion - of the Princess.

So firm was the love of the Princess that she moved at once out of the business of the world through the strong flow of pang of separation as if somebody had cut down with scissors the whole net of yarn (which had imprisoned her).

As the repetition of *gurmantra* (Guru's incantation) is increasing in the Princess, in the same proportion, the dirt is being washed away from her conscience and the love of God is throbbing in her heart spontaneously. Now the attraction within her which she at first was having towards the world - she was in love with her parents - is taking a new shape. The firm knots of these dear ones are getting loosened and she, coming out of those attractions, is moving towards God. Now she is having such a state of mind :

*Break with the family
Nay break with all and one
Then God the Thatch-maker
Will Himself come.*

ਲੋਗ ਕੁਟੰਬ ਸਭਹੁ ਤੇ ਤੋਰੈ ਤਉ ਆਪਨ ਬੇਚੀ ਆਵੈ ਹੋ ॥ ਪੰਨਾ - 657

Now she thinks that what Bhai Tiloka Ji called Waheguru and said this - as you call Waheguru, Waheguru, Waheguru - He will keep on coming very near you, He will love you, since God is the embodiment of love (is true) :

*Indeed here and there
In all directions everywhere
He spreads Himself as love.*

ਜੜੁ ਤੜੁ ਦਿਸਾ ਵਿਸਾ ਹੁਇ ਫੈਲਿਓ ਅਨੁਗਾਗ ॥ ਜਾਪੁ ਸਾਹਿਬ

She is getting a belief that her God is seeing her, though she is not seeing Him. He loves her.

Respected congregation! Guru, the Holy King, has proclaimed, implant that Dear One always in the mind, attract Him with love, then He will give you room in His court :

*In the mind meditate on the Master Supreme
With the tongue repeat the Name Divine
With the eyes Guru Supreme glimpse*

*To the Name Divine with the ears listen
By immersion in the Guru Supreme, Nanak
Man at the Divine Gate finds place
He grants this blessing to few who have His grace.*

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰੁ ਨਾਉ ॥ ਨੇੜੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਰਵਣੀ
ਸੁਨਣਾ ਗੁਰੁ ਨਾਉ ॥
ਸਤਿਗੁਰੁ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥ ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਨੋ
ਏਹ ਵਬੁ ਦੇਇ ॥
ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥ ਪੰਨਾ - 517

Guru has called 'dyed' here a dyed one is he who carries out the order of the Guru, who doesn't turn away his face, whatever trouble he has to face. He doesn't complain as the proclamation is :

*Such alone in the Lord's dye are dyed
As turn not their faces away
Because they the Lord have realized
Those with frail devotion fall into alienation
Such devotees have not trodden the way of love.*

ਰਤੇ ਸੇਈ ਜਿ ਮੁਖੁ ਨ ਮੋੜੈਨਿ ਜਿਨੀ ਸਿਵਾਤਾ ਸਾਈ ॥
ਝੜਿ ਝੜਿ ਪਵਦੇ ਕਚੇ ਬਿਰਹੀ ਜਿਨਾ ਕਾਰਿ ਨ ਆਈ ॥ ਪੰਨਾ - 1424

Broken love can't reach you to God. God permeates the whole creation and His lover experiences Him directly in every form and colour about which the proclamation goes :

*Listen! my eyes, to you has the Lord granted light
Nothing beside Him behold
Beside the Lord, nothing behold
By His grace Him have I beheld
This whole world that you behold
Is the Divine image
In it is beheld the Lord's image
By the Master's grace has this realization come;
Wherever I look God alone I see; nothing but God
Blind of sight were my eyes, says Nanak
By the Guru Supreme's touch, have I found divine insight.*

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥
ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥
ਗੁਰੁ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥
ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇੜੁ ਅੰਧ ਸੇ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥ ਪੰਨਾ -
922

When a man of love of God is present in the world, he enjoys a unique state, the curtain between his birth and death is drawn away; in other words, he

knows about his birth and death fully, as :

*Wonderful is the story of God's servants
With whom is pleased Lord the guide
They come not, nor go, they never die
Ever with the Supreme Being they abide.*

**ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ ਤਿਨ ਕੀ ਕਥਾ ਨਿਰਾਰੀ ਰੇ ॥
ਆਵਹਿ ਨ ਜਾਹਿ ਨ ਕਬਹੂ ਮਰਤੇ ਪਾਰਬ੍ਰਹਮ ਸੰਗਾਰੀ ਰੇ ॥**

ਪੰਨਾ - 855

His state is like that of God. He loses his identity being always merged with His Name :

*What kind of people are they
Dyed in unstruck vacuum?
Like the God from whom they rose*

ਅਨਰਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ ॥ ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੈਸੇ ॥ ਪੰਨਾ - 943

The speech, the look, the thinking of the dear ones of God are quite unique from the worldly people. Their way of life is unique in the world. But this way is quite tough, since every step of the world is a going down the slope, a rolling down; but a lover's every step goes upwards. He goes high up, severs his relations with covetousness, greed, pride, all of them. Guru, the Holy King, calls this path as sharper than a sword and thinner than a hair. The way of life of the people repeating the word has been different for ages after ages in the world. The world is going blindly to the Hells or to the Heavens, but the devotees achieving the *Stage of Extinction* merge with God :

*As water is blended with water
So his light blends with the Light Divine
All his wanderings are over
And eternal rest he finds
Nanak says, I am ravished, Lord
By such a unifying vision of God.*

ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥ ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥

ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸਮਾਮ ॥ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ ॥ ਪੰਨਾ - 278

They lose their identity in God :

*The way of the devotees is peculiar
Peculiar is the way of the devotees
They travel by a difficult road
They renounce avarice, covetousness, pride
And worldly desires, and speak not much
They go by a road, sharper than a sword
And finer than a hair
By the favour of the Guru the desires of those*

*Who renounce pride are centred in God
Says Nanak, the way of the devotees is peculiar
In every age.*

ਭਗਤਾ ਕੀ ਚਾਲ ਨਿਰਾਲੀ॥ ਚਾਲਾ ਨਿਰਾਲੀ ਭਗਤਾਹ ਕੇਰੀ ਬਿਖਮ ਮਾਰਗਿ ਚਲਣਾ॥
ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ॥ ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ
ਨਿਕੀ ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ॥
ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਆਪੁ ਤਜਿਆ ਹਰਿ ਵਾਸਨਾ ਸਮਾਣੀ॥ ਕਹੈ ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ
ਜੁਗਹੁ ਜੁਗੁ ਨਿਰਾਲੀ॥

ਪੰਨਾ - 918

Guru, the Tenth Master, has proclaimed that union with God is bound up with love. Until love is born in the heart, one experiences very less essence of love. Love is such an energy that takes every pore of the body in certain infinite bliss. The lover knows his Beloved Lord as present everywhere, at all times. When he meditates or repeats the Name, he has a firm belief at that time, 'My Lord is seeing me, He is with me, though I can't see Him'. Because the Holy Men say :

*Wherever I behold, is the Lord's presence
Never does He go out of sight
In all creation pervasive
With my mind ever on Him I meditate
Our true companion is the Lord great
Who does not leave us here and there
Pleasures that in an instant are shattered
Inconsiderable may be reckoned
He cherishes us and gives us sustenance
His bounty never falling short
With each breath the Lord looks after us.*

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

ਪੰਨਾ - 677

*Seeing me, listening to me,
He always by my side be
But far far regards Him the fool of me.*

ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੈ ਮੂਰਖ ਜਾਨਿਆ ਦੂਰੀ ਰੇ॥ ਪੰਨਾ - 612

When he has such a feeling in his heart, then the spirit experiences the essence. Contrary to this, until he feels the existence of God and repeating the Name of God, until he feels that He knows well the deep recesses of his heart, he doesn't have reverence born in him, which is called awe :

*Simple seeker wife! of what art thou proud?
 Why in thy own home you don't enjoy
 The love of thy husband Lord?
 Crazy lady! the spouse is near thee
 Why seek Him outside, tell me?
 In the eyes put collyrium of fear
 And with love adorn thyself, dear
 Then alone would one be reckoned happily wedded
 When her spouse bears love for her truly.*

**ਇਆਨੜੀਏ ਮਾਨੜਾ ਕਾਇ ਕਰੇਹਿ ॥ ਆਪਨੜੈ ਘਰਿ ਹਰਿ ਰੰਗੋ ਕੀ ਨ ਮਾਣੇਹਿ ॥
 ਸਹੁ ਨੇੜੈ ਧਨ ਕੰਮਲੀਏ ਬਾਹਰੁ ਕਿਆ ਢੂਢੇਹਿ ॥ ਭੈ ਕੀਆ ਦੇਹਿ ਸਲਾਈਆ ਨੈਣੀ
 ਭਾਵ ਕਾ ਕਰਿ ਸੀਗਾਰੋ ॥
 ਤਾ ਸੋਗਗਣਿ ਜਾਣੀਐ ਲਾਗੀ ਜਾ ਸਹੁ ਧਰੇ ਪਿਆਰੋ ॥ ਪੰਨਾ - 722**

All do repeat the Name, but there are great secrets in it. Until the Name and He whose Name is repeated nestles in the mind, much labour is lost and benefit is less. The Name which is repeated in the Presence with full concentration in a thoughtwavefree state, fructifies :

*Kabir, there are different ways of saying Ram
 But there is a point needs to be considered
 The same "Ram" all say but in vain
 The same "Ram" also works miracles, Wonders (which someone else utters).*

**ਕਬੀਰ ਰਾਮ ਕਹਨ ਮਹਿ ਭੇਦੁ ਹੈ ਤਾ ਮਹਿ ਏਕੁ ਬਿਚਾਰੁ ॥
 ਸੋਈ ਰਾਮੁ ਸਭੈ ਕਹਹਿ ਸੋਈ ਕਉਤਕਹਾਰੁ ॥ ਪੰਨਾ - 1374**

Mother Loi Ji, serving the saints and the Holy Men, keeping up the vow of faithfulness towards her husband, remembered God's Name through the service of others and saw God present everywhere and realised the spiritual element in this Non-spirit and had the medicine of the Name accumulated.

There is an account given of her. Once a king suffering from leprosy, comes to Kabir Sahib. As if by divine intervention he had been out for some days. The king told Mother Loi his condition and said, "I am very much sad, you look to me just another form of Kabir Sahib. Please cure my disease." Respected Mother said, "The work which Kabir Sahib is supposed to do, he does it himself. As for me, my duty is to serve the visiting holy men, to prepare and serve food to them, and to look after the house. In the house I sweep and make it neat and clean. How do I know how the disease is cured?" But seeing the plight of the king, she felt pity. She thought that the Name is priceless, nobody can appraise it. Altruism comes within the jurisdiction of good men. Why shouldn't the disease of the king be cured? Being under the influence of altruism, the Respected Mother said, "O King!

sit in front of me." Mother Loi Ji, too, sat on the bed. Being in full glow of spiritual forcefulness she said to the king, 'Say Ram', 'say Ram', 'say Ram'. She made him say Ram thrice, and said, "Go and take bath and change your clothes. Remember God, you have been suffering on account of your sinful deeds. What I have told you - Ram Name, repeat it incessantly. You will be cured of your disease, you will find good in God's court."

The king came after taking bath. To his surprise, he saw that he was cleansed. The king told all his employees about the greatness of the Name. All this became the talk of the town, Kashi. The fanatics were surprised that Kabir had been no less domineering before, now this Loi has also come out to cure! He did not give up before anyone at all. This became the talk of the town. When Kabir Sahib came back, all were saying, Hail Loi! Hail Loi! Kabir Sahib thought, what miracle had Loi Ji done due to which, Hail Loi! was being shouted. He came home. He was a bit angered that Loi had removed the disease by getting "Ram" said thrice. So cheaply was sold out the Name of Ram!

It is mentioned in the Gurbani that the greatness of the Name lives in the hearts of the devotees :

*For saints the Name's glory resounds in the heart
Transforming their natures so all sins depart
Through good fortune the company of true saints is found
Serving them brings knowledge of the Name most renowned
In this world there is nothing
To equal God's Name
Yet the possession of this gift
Few can proclaim
Nanak says, Name is obtained by fortunate few
By following instruction of the True Guru.*

ਨਾਮ ਕੀ ਮਹਿਮਾ ਸੰਤ ਰਿਦ ਵਸੈ ॥ ਸੰਤ ਪ੍ਰਤਾਪਿ ਦੁਰਤੁ ਸਭੁ ਨਸੈ ॥
ਸੰਤ ਕਾ ਸੰਗੁ ਵਡਭਾਗੀ ਪਾਈਐ ॥ ਸੰਤ ਕੀ ਸੇਵਾ ਨਾਮੁ ਧਿਆਈਐ ॥
ਨਾਮ ਤੁਲਿ ਕਛੁ ਅਵਰੁ ਨ ਹੋਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥ ਪੰਨਾ
- 265

Coming home, Mother Loi Ji saw that Kabir Sahib was angry with her. On her asking the reason, Kabir Sahib said, "Why did you make him say, "Ram" thrice?" Then Mother Loi Ji said, "Your Holiness! Firstly I made him say Ram, so that all his sins might be destroyed on account of which he contracted this disease. For the second time, I made him say Ram, so that his disease may be cured. For the third time, I made him say Ram in form of an incantation, so that he should repeat it as an incantation-word (as is given by a guru to a disciple at initiation) : he should do justice to the people he rules."

The full hymn is like this :

*Better far is thy saw than thy back
Embrace me and hear my entreaty
I am a sacrifice unto thee
My darling turn thy face towards me
Why do you kill me by turning you back?
I'll not wince, even though you cut my body
My body may perish, but I'll not cease to love thee
No villain has come you and me between
You, the same husband, I the same wife clean
Saith Kabir, O Loi bear
I'll believe in thee no longer.*

ਕਰਵਤੁ ਭਲਾ ਨ ਕਰਵਟ ਤੇਰੀ॥ ਲਾਗੁ ਗਲੇ ਸੁਨੁ ਬਿਨਤੀ ਮੇਰੀ॥
ਹਉ ਵਾਰੀ ਮੁਖੁ ਫੇਰਿ ਪਿਆਰੇ॥ ਕਰਵਟੁ ਦੇ ਮੈ ਕਉ ਕਾਹੇ ਕਉ ਮਾਰੇ॥
ਜਉ ਤਨੁ ਚੀਰਹਿ ਅੰਗੁ ਨ ਮੌਰਉ॥ ਪਿੰਡੁ ਪਰੈ ਤਉ ਪ੍ਰੀਤਿ ਨ ਤੌਰਉ॥
ਹਮ ਤੁਮ ਬੀਚੁ ਭਇਓ ਨਹੀ ਕੋਈ॥ ਤੁਮਹਿ ਸੁ ਕੰਤ ਨਾਰਿ ਹਮ ਸੋਈ॥
ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਲੋਈ॥ ਅਬ ਤੁਮਰੀ ਪਰਤੀਤਿ ਨ ਹੋਈ॥ ਪੰਨਾ - 484

So, like this, repeating the Name continuously, the power of the Name enters the namer and the Name becomes miraculous, because it is not mere letters, it contains powers.

Various great men have repeated the Name. As Bhai Garhia Ji, with the permission of the Sixth Emperor, His Holiness Guru Hargobind Sahib, stays with the great sage, Daule Shah at Gujrat en route to Kashmir to collect the tithe. The sage requested him to read out the text of the **Sukhmani Sahib**. Bhai Garhia Ji stayed with the sage, Daule Shah, for six or seven days. When sending him off, he saw Bhai Garhia Ji is putting on a down-at-heels pair of shoes. While walking those down-at-heels shoes are scattering the dust which is settling on his clothes. When he looked at his cloak, it was also tattered, having patches on it. At that time, it came to the sage's mind that on account of the visit of so many Gursikhs (disciples) to His Holiness, these Gursikhs run short of clothes etc. Then the sage said Bhai Garhia Ji, I haven't given you any money, siropa (robe of honour as a gift). You, please, pick up that clod from the field. Selling it, buy yourself clothes. When Brother Garhia saw that clod which the Respected sage had turned the lump of soil into gold, he understood that he has a thought in his mind that the Guru's Sikhs are poverty-stricken and he doesn't know that the mantra or logos Guru Nanak, the True King, has given to Gursikhs, carries infinite power in it. At that time, he had a cursory glance over the field and asked, "What lump are you talking about Respected Sage which I should pick up?" The

Sage sees all the lumps of the field are twinkling and Bhai Garhia has turned the whole field into gold with his power. Then the Sage said, "You are great and greater still is your Guru. Enjoying so many powers, how intact you keep yourself!"

So these are the powers of Name which the repeaters of the Name obtain unconsciously.

To repeat the Name with her tongue, the Princess sits with all mind and soul made one, in a proper posture in that newly built monastery. First of all, she has a full glance over all the fruit bearing and other trees of the forest. Then she sees the birds and deer etc. which move around near her. Then feeling the presence of God everywhere, she takes strongly to the remembrance of Name.

When we repeat the word with the tongue, the lips are left stirring with the passage of time. The tongue also moves but now the sound is not heard outside. First, when she used to say Waheguru, Waheguru orally, the sound of that time was heard outside and she got rapt in that tune. Now that tune entered inside. Now the lips stir, the tongue also stirs. Now she listens to the Waheguru incantation herself with the ears. This is called the Name listening "ਸੁਣਿਐ", which bestows many gifts. Four *Pauris* (stanzas) of **Japu Ji Sahib** explain out the listening. There are four stages of the repetition. First one is called the repetition of **Oral level** (*baikhri bani*, ਬੈਖਰੀ). Second is called the repetition of **Glottal level** (*madhyama bani*, ਮਧਮਾ). Third is called **Cardiac level** (*pasanti bani*, ਪਸੰਤੀ), fourth is called **Umbilical level** (*para bani*, ਪਰਾਬਾਣੀ).

So these are the types of the repetition which are divided into two parts. One is called the physical (verbal) and the other is called the mental. To repeat the Name aloud is called the repetition of the *Baikhri Bani* (**oral repetition**) and to repeat the Name in thoughts makes the *Mental repetition*. *Mental repetition*, too, is of two types according to deliberation and visualization. The fruit of *Upansu* (silent) Repetition is one thousand times more than the repetition made aloud. Such is also the opinion of the Holy men that *Madhma Bani* contains fruit hundred times more than repetition made in Baikhari Bani. The repetition made in Pasanti Bani and carries fruit 10,000 times and in Para Bani, the Name Sound which runs in the state of great silence, carries fruit of one lakh times. This is known too well to the experienced Holy men who repeat the Name like this. When the Incantation Word gets settled in the mind, the mind gets settled in the Incantation

Word. The repetition and the repeater become one. A Sufi saint is teaching his disciple that when the meditator, the God and the mind are tuned as one, and the meditator, the meditation and the Meditated appear to be the same, then it makes up meditation. To say Allah with the mere tongue is not meditation.

*That alone is remembrance
When the rememberer and
The remembered become one
That is not remembrance
Which is only on the tongue.*

By a Sufi saint

ਜ਼ਾਕਰੋ ਮਫਕੂਰ ਜ਼ਿਕ੍ਰ ਆਮਦ ਦੱਰਯਕੇ। ਨਾ ਹਮੀ ਜ਼ਿਕ੍ਰੀ ਕਿ ਬਾਸ਼ਦ ਬਰ ਜ਼ਬਾਂ।

The Princess reaches that monastery in time everyday. At first she used to sit for two and a half hours only. Now when she gets the essence of the Name, her body starts swinging, thrills come, now she doesn't feel like leaving the repetition of the Name, now this Name settled on the breath gradually and easily. Now when the breath goes inward, the mental-utterance of Waheguru Incantation is going on, when it comes out, then also the utterance of Waheguru Incantation is going on. Like this, the Name essence increased and the attention began to concentrate. Now no thought-wave rises. The breath goes in, it goes filled up with the Name, it comes out then also it comes filled up with the Name. Guru, the Holy King, orders :

*Listen to the teaching the perfect Guru gives
See the Lord Supreme who at your side lives
Remember the Lord with each breath you take
And remove the worries causing your mind to ache
Cling not to the waves that desire sends along
In the feetdust of saints let your being grow strong
Relinquish the ego and to God alone pray
Cross the ocean of fire, you'll find your way.
In the company of saints this feat can be achieved
Then the wealth of Name will at last be received
Nanak says :*

*With this divine wealth let your Soul be filled
And bow to the Guru, for all this he has willed.*

**ਪੂਰੇ ਗੁਰ ਕਾ ਸੁਨਿ ਉਪਦੇਸ ॥ ਪਾਰਬ੍ਰਹਮ ਨਿਕਟਿ ਕਰਿ ਪੇਖੁ ॥
ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬਿੰਦ ॥ ਮਨ ਅੰਤਰ ਕੀ ਉਤਰੈ ਚਿੰਦ ॥
ਆਸ ਅਨਿਤ ਤਿਆਗਹੁ ਤਰੰਗ ॥ ਸੰਤ ਜਨਾ ਕੀ ਧੂਰਿ ਮਨ ਮੰਗ ॥
ਆਪੁ ਛੋਡਿ ਬੇਨਤੀ ਕਰਹੁ ॥ ਸਾਧਸੰਗਿ ਅਗਨਿ ਸਾਗਰੁ ਤਰਹੁ ॥
ਹਰਿ ਧਨ ਕੇ ਭਰਿ ਲੇਹੁ ਭੰਡਾਰ ॥ ਨਾਨਕ ਗੁਰ ਪੂਰੇ ਨਮਸਕਾਰ ॥ ਪੰਨਾ - 295**

Now no breath remains empty. When she leaves her home from that

time onwards the Divine Name resides her breaths. The tradition of Pranayama is very helpful in repeating the Name with every breath.

Holy men perfect in spiritual training have all these methods. They seeing the mental-state of the learner and probing his stage, telling him the suitable method, make him repeat the Name. You may call it a method or a formula, it is helpful in every work. You have a sum of Algebra to solve for example. If you don't know the formula, a lot of time is wasted and you don't get the right answer, too. In the same way in the name repetition, the help and guidance of the Holy men is always needful. That is why Guru, the True King, has proclaimed :

*Nanak servant of God, seeks
The feetdust of such a disciple
As himself the holy Names repeats
And to do so inspires others.*

**ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਗ ਨਾਮੁ ਜਪਾਵੈ ॥
ਪੰਨਾ - 306**

*Kabir for serving, two beings are best
One the saint, the other God
While God bestows salvation, the saint
Makes us repeat the Name of the Lord.*

**ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ ॥
ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ ॥**

ਪੰਨਾ - 1373

Pranayama is a technique of concentrating the surtos putting the breaths under equilibrium. It consists of four Pranayamas; Short Pranayama, Medium Pranayama, Upper Medium Pranayama and the Long Pranayama. At first, the learner finds it difficult to concentrate his attention since the mind has been wandering about for crores of years. It runs out time and again. To stabilise it within, it is essential to use certain method; the mind rides the breath. In other words, the breath is the horse of the mind. If the reins of the horse are held up, the rider too is stopped there. Therefore, in this state, the Short Pranayama or the Medium Pranayama is required. We are supposed to listen within us to the Name repeated with the help of the breath concentrating the attention fully. Listening like this continuously, the Name energy seems to be producing a sound. That sound is very sweet. When it is taken too deep, we lose the consciousness of our body, we become totally unaware of the environment around. We lose time sense there as well as the sense of the world, attention being concentrated we assume the form of the Name, the Name sound being a musical sound touches the mind. Thus, the Surtos gets separated from the breath. Now the Name is not being repeated

with the breath, one does not know whether the breath is running or has come to a standstill. If anything is known, that is this that sound of the Name is going on. In this concentration, the sound of the breath, even the lowest sound, too, becomes disturbing. Therefore, the Surtos has to be lifted above the breath, and now the Surtos and the Name become one. Now on this path, we need not at all pierce the *Bhujanga* (Serpentine) *Nerve*, *Agya circle*, *Swadhishtan circle*, *Manipurak*, *Anahat* and *Vishudh circles*. As the Surtos goes on being concentrated, we begin to feel as if certain power being helpful to this sound were lifting it up. If we know this by a thoughtwave that this is Kundlini power and the Surtos sees various lights, then the Surtos gets disintegrated. The Surtos, leaving all these things aside, on account of the power emanating from this sound, of its own comes to a standstill at the point of both the eyes and the nose, which is called *Agya circle (Medullar Plexus)*. At this place, we feel conditions of two kinds, one gets melted in the sweet influence of the Name-sound, the second condition here is created of the Formful. The concentration of the sound is supermost, but on the path of devotion, the concentration of the Guru is also very essential. Love of the Guru, a glimpse of the Guru, to be one with the entity of the Guru appeals very much to our nature. We experience a new experiment. We see the Guru in a manifested form. I want to make one thing clear here that this is upto the Holy men to decide that a particular disciple has to be elevated by just linking him with the Word-sound or to reach him near God by making him concentrate on some form. *Agya circle* is the place of the Guru and the creature, while the five lower circles are the circles of Ganesh Ji, Brahma Ji, Vishnu Ji, Shiv Ji and Brihaspat etc. and the Guru is always God the Absolute, as the proclamation is :

*When I churned the body ocean
I saw a rare thing come to view
Guru is God and God, Guru
There is no difference between the two.*

**ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੂਪ ਦਿਖਾਈ ॥
ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥ ਪੰਨਾ - 442**

Regard Guru and the Primal Lord as one.

ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ ॥ ਪੰਨਾ - 864

Here Guru has not to be doubted in anyway. In truth, Guru himself is God. Whether it is the meditation of a god or a guru or the living saint, that is a symbol through which we, rising from the concrete, have to enter the abstract where there is no form, colour, line or guise. At this place when

attention is fixed in a subtle manner, adjacent to this is Trikuti place - this is called first Trikuti. This is the triad of the *visualizer*, *visualization*, and the *visualizer*. One who visualizes is called visualizer (ਧਿਆਤਾ), the other who is the subject of visualization is the visualized (ਧਿਆ) & and the process itself is called visualization (ਧਿਆਨ). Three things make a trikuti or triad. To make spiritual praxis at this place is essential beyond measure as the spiritual practitioner has three major defects in his mind, due to which he is separated from God - *mal* (ਮਲੁ), *wikhshep* (ਵਿਖਸ਼ੋਪ) and *avarn* (ਅਵਰਣ). We remove the defect of mal or dirt through selfless acts about which explanation has been made in detail before. Second defect is the *wikhshepta* or disconcentration of the mind. To remove this it is essential to worship. About the worship, when we read the biographies of the Holy men, then we come to know fundamental truths - the principle is that when the disciple, the Sikh, meditates on the Guru concentrating his mind, his prayer reaches the Guru and the energy of his meditation reaches the Guru evidently. The Guru knowing the feeling of such a disciple completely protects him.

It figures in the Guru-History that Makhanshah Lubana was going in the sea with the purpose of trade in **Sangla dip** (now Sri Lanka), loading cargo in his fleet. Before leaving, he prayed at the lotus-feet of Guru Nanak, the True King, but on the way his fleet began to rock. The sailors invoked various gods, goddesses, powers, and god Mercury, but the ship was moving towards the sand-bank. If the ship moves towards the sand-bank at the time of the tide, it has to stay on the sand-bank when the tide goes out. It is uncertain when the tide comes in again and takes the ship into the sea.

At that time, Makhanshah Lubana prayed at the lotus-feet of Guru Nanak, the True King. He had this much knowledge that the eight form of Guru Nanak, the True King, is His Holiness Guru Har Krishan. He took a vow to offer 500 gold coins as a gesture of thanks on the success of this task. The ship moved in the deep sea. He earned a big profit in the trade. He was a true Gursikh. He came to Panjab to offer the tithe and the motive gift. He came to know the Guru's flame has mingled up with the Supreme flame; now the next guru is unknown. Guru is in hiding and the eighth True King has spoken about the existence of the Guru at Baba Bakala. Coming over there, he sees that 22 gurus are sitting on their seats. They are having agents and everybody says my guru is the supreme. Those agents which are called Masands take the seeker to the newly-formed gurus. Makhanshah not being satisfied like this, it came to his mind that guru be found out after investigation; he began to bow before every guru placing two gold coins. He prayed, O True King! You make me make an offering apprising me of my

vow. At last, his devotion and search were fructified. He came to know that Guru Teg Bahadur Sahib is living here in his underground cell (ਭੋਰਾ) in a secret form. He reached him also & offered five gold coins.

Now Guru, the Holy King, faced this problem, 'If I don't tell him, his faith will be shattered'. To tell he did not want, since all the 'gurus' would turn opponents, and many problems would arise. When he placed five gold coins, then he, reminding him of his promise, said, 'You are offering five taking a vow of 500? I do not have a lust for money. If I don't tell you, you will return disgusted.' So the Guru deals with the Sikh internally in an evident form.

Likewise there comes a story in the Guru History that Guru, the Seventh holy King taking bath at the ambrosial hour, taking his seat in the congregation, merged with his self-entity. When the recital of hymns was finished, at that time, His Holiness did not open his eyes. All the Sikhs sat waiting. His Holiness opening his eyes at 4 P.M. said, "Hail Sikhism, Hail Sikhism!" At that time the chief Sikhs said, "Your Holiness! what do you mean by saying, Hail Sikhism?" Then the True King said, "Dear ones! a Sikh there is by the name of Gonda in Peshawar, he had caught hold of my feet with the meditative power. Had I tried to get my feet released, his concentration would have been disturbed. Now he has come out of his trance, he has started walking, as a result I too have returned to the material world."

Like this, there come such tales in the life of the Guru, the Tenth Master also. In the history of the Sixth Guru, the True King, also, there runs a tale of the visualization of Bhai Bidhi Chand. So, it is essential to visualize. The whole of the process is called *Upasna*. One is called the physical *Upasna*, as to worship one's Guru, taking physical flowers etc. One is that which is called Mental *Upasna*. Seating one's Guru on the flower-adorned dewan, clasping one's both hands mentally, having circumambulated, having offered one's head or any superior thing, with complete politeness, sitting mentally in front of the Guru on the ground or on a carpet, lovingly his lotus-feet are concentrated upon. Having a fixed glance over the whole body, clasping one's hands, concentration is made with great politeness and love. Other actions of *Upasna* like waving a fly-whisk are also done.

Once Kabir Sahib came to have a glance of his guru. Coming over there he made enquiries. The attendants said, today, it is long time passed, Guru Ji has not joined the congregation. He had gone to do *Upasna* (worship); no news has come from inside. At that time, Kabir Sahib went to the same

place where Ramanand Ji was doing Upasna. He sat in front of the door, directed his spiritual gaze inwards & saw that Ramanand Ji who was his True Guru was involved in a predicament. It was this; doing mental Upasna, bathing his Guru mentally & sprinkling scents etc. he had put on the crown, but he had forgotten to put on the rosary round the neck of his deity (here his Guru). Now if he takes off the crown, then it amounts to dishonour; if he doesn't put on the rosary, then his Upasna remains incomplete. He doesn't find any solution to this crisis. At that time, Kabir Sahib said speaking loudly from outside, "O Beloved Master! you need not take off the crown, you untie the knot of the rosary and put it on." And Ramanand Ji did the same.

Thus we come to know from the lives of these Holy Men that the formful (ਸਾਕਾਰ) was also used to be visualized. The seeker has no knowledge of the Unattributed Braham nor he has any introduction to It and nor he can feel like loving the Unattributed. Thus goes the proclamation in the Bani :

*Without having seen someone
The desire to see God does not come.*

ਬਿਨੁ ਦੇਖੇ ਉਪਜੈ ਨਹੀ ਆਸਾ ॥

ਪੰਨਾ - 1167

Therefore, in the first stage of love we are in need of a supreme entity different from us. The entity of the Guru is supermost and most sacred. Therefore the visualization on the Guru is supposed to be superb. As I have already told the process of visualization differs from stage to stage. If in the visualization of the Name sound, we feel the permeation of God within and without us and everywhere, then the visualization of the sound which is called the visualization of the Word, that, too, is OK. If the concentration of the flame nestles in the heart knowing God flamelike and the flame is burning, using the flame as a symbol, feeling of total presence of God is being felt out of that - this too is all right. These are also subtle kinds of visualization. Only the seekers of a very high class can follow them. An ordinary seeker who looks upon the Guru as supreme in the devotion-feeling, feels satisfied in that visualization :

*Visualize the picture of the Guru
In your mind, my friend, thee
Assume the word of the Guru
As his formula his spell to be
Contemplate in heart your master's feet
Guru, the Absolute God, I always greet.*

ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ ॥
ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ ॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ ॥ ਪੰਨਾ -
864

Through visualization, when an aspirant reaches trance-when the visualizer, visualization and the visualized become one, the triad is broken, and the aspirant enters *Qualified Trance*. Bhai Santokh Singh Ji has written a very inspiring story of Bhai Gonda being rapt in meditation during the life time of Guru Har Rai Sahib.

Bhai Gonda's becoming rapt at the Lotusfeet of Guru :

Couplet

*Brother Gonda a votary of the Guru,
Visualizes the picture of the Master True.
Daily it was a practice with him,
To see the Guru in the mind within.*

ਦੋਹਰਾ ॥ ਭਾਈ ਗੋਂਦਾ ਗੁਰ ਭਗਤ ਗੁਰ ਮੂਰਤਿ ਕੋ ਧਯਾਨ। ਦਰਸਹਿ ਦਰਸਨ ਰਿਦੈ
ਮਹਿੰ ਸਦਾ ਨੇਮ ਇਮ ਜਾਨਿ ॥੧॥

Quatrain

*The Perfect Guru Supreme was Sri Hari Rai
A long time Bhai Gonda in his service employ
One day Guru Hari Rai with him was pleased
Then from his blessed mouth he said.
"The region in which Kabul falls
Has become Sikh one and all
Go live there of all care take
And teachings of Sikhism propagate.
Entire offerings of the Guru there
You collect of the entire country clear
Serve the saints, disciples and visiting guests
Run the community kitchen generously, the best
All this with God will credited be
The excess which left behind be
Let that be sent to the Guru Supreme
Which has been obtained from the congregation"
Hearing the order, he took leave and started
And saluting the Guru thither departed
Then he began to live there, in that region
Gathering money offerings from all congregation.
Whatever he served the disciples, guests
That the Guru credited to his life's register
He set up a House of Religion in Kabul
Which did not leave anyone hungry at all*

*Engrossed in love he loved the Guru Supreme
He remembered happiness-giving True Name
Contemplating the Guru he mostly remained
He kept his mental vortex fixed long chained
His loving devotion the Guru considered great
Which pleased the Guru's mind, albeit
In all the blessed mouth of Guru utters
Gonda serves with love greater and greater
All days he visualizes Guru's image
Limb by limb as is the blessed face of his
As long as he undertakes his meditation round daily
He contemplates Guru's feet fully.
One day Gonda resolved during bath:
First he recited the Japuji-the Soul path
Then he contemplated the Guru True
His bliss increased his mental vortex stilled too.
In the contemplation with his own hands
The lotusfeet of the Guru he apprehended
He got immersed in this bliss
And in unqualified trance got fixed.
He lost all consciousness of the body
So immovable unmoving it grew to be
He did not see, hear nor any touch felt
The tongue, the nose lost their faculties
The stillness of mental vortex
Gave rise to great delight, bliss
In his hands he caught the lotusfeet
Of the Guru and unchanged kept his seat
Not saying anything to anyone yet.
In the sight of the Guru he found immersion
In the manner of a drop in the ocean
Guru Hari Rai at Kiratpur, the holy
Was seated on the Royal throne in glory
One on other crossing his blessed legs both
He sat on and to move was loth
He became immobile since morning
Till two watches of the day were gone.
No one knew the profound secret
He assumed silence near the platform
Preparing the food of many kinds, forms
The cook came in front to stand.
Folding his hands a prayer he said
But Guru, the Emperor, no words uttered
Spontaneously put into surprise were some*

*But Guru Supreme, did not look at anyone.
 A sport of great love he played lo!
 Which except the heart reader who can know?
 And two half hours more were left behind
 When the servant said his prayer again
 But Guru Supreme did not say anything then
 In great wonder wonderstruck sat all men
 Again four half hours got spent
 Folding hands a prayer he sent
 "All the prepared food has gone cold
 Without yourself none can eat", he told
 "What you command we will do, you see
 Shall we serve or let the cauldron be."
 Hearing this he kept quiet at that time
 On the throne remained Guru, the kind
 When two half hours of the day were left
 Again a group of servants said together.
 "Friend of the poor, O Guru benevolent
 Your this miracle is full of great astonishment
 We the ignorant creatures nothing know
 Who can expound it except you, we trow?"
 All day long he sat on, and on
 Not moving the blessed feet of his own
 All the food was ready in the cauldron
 It lay untouched & unserved remained.
 O Lord, the great doubt of the Sikhs!
 Please explain the reason to us.
 Hearing the prayer of his slaves
 His face lighted up to illuminate all,
 "Gonda, the disciple who lives in Kabul
 He contemplated me and held my feet
 How could I free my feet from him?
 Unreleased how could I go to community kitchen?
 I waited for him to release me
 His grip held me very strongly
 When it was evening & the day was over
 In Kabul Gonda from samadhi woke up
 His trance broke of body did he conscious grow
 And both the lotusfeet of Guru did he let go"
 Standing up Guru Hari Rai walked around
 Naturally controlled by love strings strong
 Seeing this miracle all Sikhs astonished remained
 The Sikh special love for the Guru retained*

*The Ocean of Mercy came to community kitchen
 And had food served of various kinds
 The congregation, servants, disciples and warriors
 All took food and satisfied their hunger
 Having heard the details from the Guru Supreme
 The incident amongst the disciples famous became.
 "We can confirm from Gonda when he comes
 Meeting him if all the incident he tells"
 Many days and more days went by
 Gonda with a big congregation accompanied by.
 All the Sikhs that were known of that area itself
 Magnificent congregation he took with himself
 To have a glimpse from Kabul they parted
 Singing the stanzas from Bani they departed
 Full of love they reached their destination
 In whom the love for Guru found absorption
 They arrived in Kiratpur, the holy city
 This gathering of congregation made special offerings
 Among all was seated Guru Supreme
 All Sikhs came and had Guru's sight serene
 A lot many white whisks flew on both sides
 The elegance of flying swans they had
 The choir sang in different measures
 Separate beautiful stanzas they sang, my dears
 With a gathering of warriors the conference was full
 Who had maces inlaid with gold thread as wool.
 The messenger Sikh offered prayers
 Guru Supreme fulfilled desires of theirs
 At that time the congregation from Kabul
 Put its great offerings on the earth to look
 The ones whom Bhai Gonda led
 They came, met and sat on one side
 The Benevolent Guru on all showered happiness
 And fulfilled the desires of everyone.
 Then the disciples broached the matter to them
 How did Gonda went into trance, men?
 Hearing the Sikhs of Kabul began to say
 Those who lived with him always
 One day he sat in a trance after bath
 And closing eyes, he God contemplated
 The whole day was passed fixed thus
 Body unconscious like a mountain without fuss.
 Nobody at all like this said
 "Without food the sages go dead"*

Meanwhile the sun went down the horizon
 At that time consciousness of body returned.
 In the religious house it so happened one day
 In the trance all four watches passed away
 But how did you come to know, dear
 How did the news reach here?
 Hearing this question all narrated
 As the details the Guru had related
 For four watches His Holiness kept sitting
 Saying my feet somebody is holding.
 'How can I towards community kitchen be gone?'
 Treasure House of grace, on the throne sat on
 Listening to accounts of all from all
 Everyone was wonderstruck to know the principle.
 Very great is the glory of Guru Supreme
 Which we, the ignorant, can not know or deem
 The praise & honour of Bhai Gonda himself
 A lot with his blessed mouth sang His Holiness.
 Know God is subject to love alone
 Which in the heart of a beloved is found
 One who forgets the Lord from mind
 He loses the battle of human life sublime.

ਚੌਪਈ॥ ਸ੍ਰੀ ਸਤਿਗੁਰ ਪੂਰਨ ਹਰਿਗਾਇ। ਕਿਤਿਕ ਸਮੇਂ ਢਿਗ ਸੇਵ ਕਮਾਇ॥
 ਭਏ ਪ੍ਰਸੰਨ ਏਕ ਦਿਨ ਹੋਰਾ। ਕਹਯੋ ਬਾਕ ਸ੍ਰੀ ਮੁਖ ਤਿਸ ਬੇਰਾ॥੨॥
 'ਕਾਬਲ ਕੇਰ ਵਲਾਇਤ ਜੋਇ। ਤਹਿ ਕੀ ਸੰਗਤਿ ਸਿਖ ਸਭਿ ਕੋਇ।
 ਤਹਾਂ ਰਹੁ ਸਭਿ ਕੀ ਸੁਧ ਲੇਹੁ। ਸਿੱਖੀ ਕੋ ਉਪਦੇਸ਼ ਕਰੇਹੁ॥੩॥
 ਤਹਿ ਕੀ ਜੋ ਗੁਰ ਕਾਰ ਅਸ਼ੇਸ਼। ਕਰਹੁ ਸਕੇਲਨਿ ਸਗਰੇ ਦੇਸ਼।
 ਸੰਤ, ਅਥਿਤ, ਸਿੱਖਜਨਿ ਅਚਵਾਵਹੁ। ਗੁਰ ਕੀ ਦੇਗ ਬਿਸਾਲ ਚਲਾਵਹੁ॥੪॥
 ਸੋ ਮੁਜਰੇ (ਸਫਲੀ ਹੋ ਜਾਏਗੀ) ਸਗਰੀ ਪਰ ਜਾਇ। ਅਪਰ ਦੇਗ ਜੇਤਿਕ ਸਮੁਦਾਇ
 (ਦੇਗ ਤੋਂ ਹੋਰ ਜੋ ਵਧੇ)॥
 ਸਕਲ ਹਜ਼ੂਰ ਪਠਾਵਨ ਕਰੇ। ਸਿੱਖ ਸੰਗਤਿ ਤੇ ਜੇਤਿਕ ਧਰੇ (ਲਵੇ)॥੫॥
 ਸੁਨਿ ਆਗਯਾ ਕੋ ਹੁਇ ਕਰਿ ਬਿਦਾ। ਬੇਦਨ ਕਰਿ ਗਮਨਜੋ ਸੋ ਤਦਾ।
 ਜਾਇ ਵਲਾਇਤ ਮੈਂ ਤਬਿ ਰਹਯੋ। ਸਭਿ ਸੰਗਤ ਤੇ ਧਨ ਕੋ ਲਹਯੋ॥੬॥
 ਸਿੱਖ ਅਥਿੱਤਨਿ ਜਿਤਿਕ ਅਚਾਵਹਿ। ਸੋ ਸਗਰੀ ਗੁਰ ਮੁਜਰੇ ਪਾਵਹਿ।
 ਧਰਮਸਾਲ ਕਾਬਲ ਮਹਿੰ ਕੀਨਸਿ। ਤਹਿ ਕੋ ਛੁਧਿਤ ਰਹਿਨਿ ਨਹਿੰ ਦੀਨਸਿ॥੭॥
 ਸਤਿਗੁਰ ਪ੍ਰੇਮ ਕਰੇ ਨਿਤ ਮਾਤਾ (ਪ੍ਰੇਮ ਕਾਰਨ ਵਿਚ ਨਿਤ ਮਸਤ ਰਹੇ)। ਸੱਤਿਨਾਮ
 ਸਿਮਰਤਿ ਸੁਖਦਾਤਾ।
 ਧਯਾਨ ਪਰਾਯਨ ਰਹਿ ਅਧਿਕਾਈ। ਬਹੁ ਚਿਰ ਰਾਖਹਿ ਬਿੱਤਿ ਟਿਕਾਈ॥੮॥
 ਪ੍ਰੇਮ ਭਗਤਿ ਤਿਸ ਕੀ ਬਭਿ ਜਾਣੀ। ਸ੍ਰੀ ਸਤਿਗੁਰ ਕੇ ਮਨ ਮਹਿੰ ਭਾਣੀ।
 ਸਭ ਮਾਂਹਿ ਸ੍ਰੀ ਬਦਨ ਬਖਾਣੀ। 'ਗੋਂਦਾ ਸੇਵਤਿ ਪ੍ਰੀਤਿ ਮਹਾਣੀ॥੯॥
 ਦਿਨ ਪ੍ਰਤਿ ਧਰੈ ਧਯਾਨ ਗੁਰੁ ਮੁਰਤਿ। ਅੰਗ ਪ੍ਰਤਯੋਗ ਜਥਾ ਸੁਭ ਸੁਰਤਿ।
 ਨੇਮ ਕਰਤਿ ਸੋ ਜਿਤਿਕ ਸਮੇਂ ਕੋ। ਧਰੈ ਧਯਾਨ ਗੁਰ ਚਰਨਨਿ ਮੈਂ ਕੋ॥੧੦॥
 ਇਕ ਦਿਨ ਗੋਂਦੇ ਮੱਜਨ ਠਾਨਾ। ਪ੍ਰਥਮੇ ਸ੍ਰੀ ਜਪੁ ਪਾਠ ਬਖਾਨਾ।

ਪੁਨ ਸਤਿਗੁਰ ਕੋ ਲਾਯਹੁ ਧਯਾਨਾ। ਬਢਯੋ ਅਨੰਦ ਬ੍ਰਿਤੀ ਠਹਿਰਾਨਾ॥੧੧॥
 ਧਯਾਨ ਬਿਖੈ ਗੁਰ ਕੇ ਨਿਜ ਹਾਥ। ਪਦ ਅਰਬਿੰਦ ਗਹੇ ਰਤਿ ਸਾਥ (ਪ੍ਰੇਮ ਨਾਲ)।
 ਇਸ ਅਨੰਦ ਮੈਂ ਲੈ ਹੁਇ ਗਯੋ ਨਿਰਬਿਕਲਪ ਸਮਾਧਿ (ਉਹ ਸਮਾਧੀ ਜਿਸ ਵਿਚ ਗਯਾਤਾ
 ਤੇ ਗਯੇਯ ਵਿਚ ਅੰਤਰ ਨਾ ਰਹੇ) ਬਿਤ ਠਯੋ॥੧੨॥
 ਨਹਿੰ ਸਰੀਰ ਕੀ ਸੁਧ ਕੁਛ ਰਹੀ। ਨਿਸ਼ਚਲਤਾ ਐਸੀ ਤਿਨ ਗਹੀ। ਸੁਨਹਿ ਨ ਦੇਖਹਿ;
 ਪਰਸ ਨ ਜਾਨੈ।
 ਰਸਨਾ, ਘ੍ਰਾਨ (ਸੁੰਘਣ ਦੀ ਸ਼ਕਤੀ) ਬਿਸ਼ਯ ਨਹਿੰ ਮਾਨੈ॥੧੩॥
 ਟਿਕੀ ਬ੍ਰਿਤਿ ਮਹਿੰ ਭਯੋ ਅਨੰਦ। ਕਰ ਮਹਿੰ ਗਹਿ ਗੁਰ ਪਦ ਅਰਬਿੰਦ।
 ਅਚਲ ਹੋਇ ਕਰਿ ਬੈਠਯੋ ਰਹਯੋ। ਅਪਰ ਨ ਕਿਨਹੁੰ ਤਿਨ ਕੁਛ ਕਹਯੋ॥੧੪॥
 ਗੁਰ ਦਰਸਨ ਮਹਿੰ ਗਯੋ ਸਮਾਇ। ਸਾਗਰ ਬਿਖੈ ਬ੍ਰੁੰਦ ਕੇ ਭਾਇ।
 ਸ਼੍ਰੀ ਕੀਰਤਿਪੁਰਿ ਗੁਰ ਹਰਿਰਾਇ। ਸਿੰਘਾਸਨ ਪਰ ਬਿਰੇ ਸੁਹਾਇ॥੧੫॥
 ਦੋਨੋਂ ਚਰਨ ਇਕੱਤ੍ਰਹਿ ਕਰੇ। ਬੈਠਿ ਰਹੇ ਨਹਿੰ ਹਲਿਬੋ ਧਰੇ।
 ਭਈ ਭੋਰ ਤੇ ਨਿਸ਼ਚਲ ਭਏ। ਜਬਿ ਦੁਇ ਜਾਮ ਬੀਤ ਦਿਨ ਗਏ॥੧੬॥
 ਗੁਹਜ ਬਾਤ ਨਹਿੰ ਕਿਨਹੁੰ ਜਾਨੀ। ਬਿਰੇ ਸਮੀਪ ਮੈਂਨਤਾ ਠਾਨੀ।
 ਤਯਾਰ ਅਹਾਰ ਅਨੇਕ ਪ੍ਰਕਾਰੇ। ਆਨਿ ਰਸੋਈਆ ਖਰੋ ਅਗਾਰੇ॥੧੭॥
 ਹਾਥ ਜੋਰਿ ਅਰਦਾਸ ਬਖਾਨੀ। ਗੁਰ ਮਹਾਰਾਜ ਨ ਬੋਲੇ ਬਾਨੀ।
 ਪਿਖਿ ਸੁਭਾਇ ਕੋ ਬਿਸਮੈ ਹੋਏ। ਸਤਿਗੁਰ ਕਿਸ ਕੀ ਦਿਸ਼ਿ ਨਹਿੰ ਜੋਏ॥੧੮॥
 ਲੀਲੁ ਮਹਾਂ ਪ੍ਰੇਮ ਕੀ ਸ੍ਰਾਮੀ (ਸ੍ਰਾਮੀ ਦੀ)। ਕੋਨ ਲਖੈ ਬਿਨ ਅੰਤਰਜਾਮੀ।
 ਦੁਇ ਘਟਿ ਕਾ ਬਿਤ ਗਏ ਪਿਛਾਰੀ। ਪੁਨ ਸੇਵਕ ਅਰਦਾਸ ਉਚਾਰੀ॥੧੯॥
 ਸਤਿਗੁਰ ਨਹੀਂ ਕਹਯੋ ਕਛੁ ਫੇਰੇ। ਬੈਠਿ ਰਹੇ ਸਭਿ ਬਿਸਮ ਬਡੇਰੇ।
 ਚਤੁਰ ਘਟੀ ਬੀਤੇ ਪੁਨ ਦਾਸ। ਹਾਥ ਜੋਰਿ ਕੀਨਸਿ ਅਰਦਾਸ॥੨੦॥
 'ਸਿੱਧ (ਤਿਆਰ ਕੀਤਾ ਹੋਇਆ) ਅੰਨ ਸਭਿ ਸੀਤਲ ਭਯੋ। ਰਾਵਰਿ ਬਿਨ ਕਿਨਹੁੰ ਨਹਿੰ
 ਖਯੋ।
 ਹੁਕਮ ਆਪ ਕੋ ਹੋਇ ਸੁ ਕਰੈ। ਬਰਤਹਿ ਦੇਗ ਕਿਧੋਂ ਇਮ ਧਰੈ'॥੨੧॥
 ਸੁਨਿ ਗੁਰ ਤਸ਼ਨਿ ਕਰਿ ਤਿਸ ਕਾਲਾ। ਰਹੇ ਸਿੰਘਾਸਨ ਅਚਲ ਕ੍ਰਿਪਾਲਾ।
 ਦੋਇ ਘਟੀ ਦਿਨ ਰਹਯੋ ਸੁ ਜਾਇ (ਜਾਂ ਦੋ ਘੜੀ ਦਿਨ ਰਹਿਆ ਭਾਵ ਬਾਕੀ ਰਹਿ
 ਗਿਆ)। ਕਹਯੋ ਬਹੁਰ ਸੇਵਕ ਸਮੁਦਾਇ॥੨੨॥
 'ਗੁਰੂ ਗਰੀਬ ਨਿਵਾਜ ਕ੍ਰਿਪਾਲਾ! ਲੀਲੁ ਤੁਮਰੀ ਅਧਿਕ ਬਿਸਾਲਾ।
 ਹਮ ਅਲਪੰਗ ਜੀਵ ਕਯਾ ਜਾਨੈ। ਬਿਨਾ ਆਪ ਕੇ ਕਰੇ ਬਖਾਨੈ॥੨੩॥
 ਸਰਬ ਦਯੋਸ ਬੈਠਯੋ ਸੁ ਬਿਤਾਯੋ। ਰਾਵਰ ਨੇ ਪਗ ਨਹੀਂ ਹਿਲਾਯੋ।
 ਦੇਗ ਬਿਖੈ ਭੋਜਨ ਸਭਿਤਯਾਰ। ਧਰਯੋ ਰਹਯੋ ਸੋ ਤਿਸੀ ਪ੍ਰਕਾਰ॥੨੪॥
 ਸਿੱਖਜਨਿ ਕੇਰ ਸੰਦੇਹ ਮਹਾਨਾ। ਕਯਾ ਕਾਰਨ ਭਾ ਕਰਹੁ ਬਖਾਨਾ।
 ਦਾਸਨਿ ਕੀ ਸੁਨਿ ਕੈ ਅਰਦਾਸ। ਬਿਕਸਤਿ ਮੁਖਿ ਤੇ ਕੀਨਿ ਪ੍ਰਕਾਸ਼॥੨੫॥
 'ਕਾਬਲ ਮਹਿੰ ਗੋਂਦਾ ਸਿਖ ਰਹੇ। ਧਰੇ ਧਯਾਨ ਦੋਨੋਂ ਪਦ ਗਹੇ।
 ਕਿਸ ਬਿਧਿ ਤਿਸ ਤੇ ਚਰਨ ਛੁਟਾਵੈਂ। ਬਿਨਾ ਛੁਟੇ ਕਿਮ ਲੰਗਰ ਜਾਵੈਂ'॥੨੬॥
 ਰਹਯੋ ਉਡੀਕਤਿ ਛੋਰਹਿ ਮੋਹੀ। ਦਿਢ ਗਹਿ ਰਾਖਯੋ ਤਯਾਗ ਨ ਹੋਹੀ।
 ਜਬਿ ਸੰਧਯਾ ਹੋਈ ਦਿਨ ਗਯੋ। ਤਬਿ ਗੋਂਦਾ ਜਾਗਤਿ ਤਹਿੰ ਭਯੋ॥੨੭॥
 ਛੁਟੀ ਸਮਾਇਧ ਦੇਹਿ ਸੁਧ ਹੋਈ। ਤਜੇ ਚਰਨ ਗੁਰ ਕੇ ਤਬਿ ਦੋਈ।
 ਉਠਿ ਕਰਿ ਗਮਨੇ ਸ਼੍ਰੀ ਹਰਿਰਾਇ। ਸਦਾ ਪ੍ਰੇਮ ਬਸਿ ਜਿਨਹੁੰ ਸੁਭਾਇ॥੨੮॥
 ਸਿਖ ਬਿਸਮਾਦ ਰਹੇ ਸੁਨਿ ਦੇਖਿ। ਜਾਨਯੋ ਸਿਖ ਕੋ ਪ੍ਰੇਮ ਵਿਸ਼ੇਖ।
 ਕ੍ਰਿਪਾਸਿੰਧੁ ਲੰਗਰ ਮਹਿੰ ਆਏ। ਭੋਜਨ ਅਨਿਕ ਪ੍ਰਕਾਰ ਬ੍ਰੁਤਾਏ॥੨੯॥
 ਸੰਗਤਿ, ਸੇਵਕ, ਸਿੱਖਜਨਿ, ਸੂਰਨਿ (ਸੂਰਮਿਆਂ ਨੇ)। ਕਹਯੋ ਅਹਾਰ ਛੁਧਿਤ ਸੰਪੂਰਨ।
 ਸੁਨਿ ਸਤਿਗੁਰ ਤੇ ਸਰਬ ਬ੍ਰਿਤਾਂਤ। ਸਭਿ ਸੰਗਤਿ ਜਾਨਯੋ ਬੱਖਯਾਤ॥੩੦॥

ਨਿਰਨੈ ਕਰੈਂ ਜਿ ਗੋਂਦਾ ਆਵੈ। ਮਿਲਿ ਬੁਝੈਂ ਸੋ ਸਕਲ ਬਤਾਵੈ-। ਕੇਤਿਕ ਦਯੋਸ ਬਹੁਰ
ਬਿਤਿ ਗਏ।

ਗੋਂਦਾ ਬਡ ਸੰਗਤਿ ਸੰਗ ਲਏ ॥੩੧॥

ਜਿਤੇ ਵਿਲਾਇਤ ਕੇ ਸਿਖ ਬਿੰਦ ॥ ਲੇ ਕਰਿ ਅਪਨੇ ਸੰਗ ਬਿਲੰਦ।

ਚਲਿ ਕਾਬਲ ਤੇ ਦਰਸਨ ਕਾਰਨ। ਆਵਤਿ ਕਰਤੇ ਸ਼ਬਦ ਉਚਾਰਨ ॥੩੨॥

ਪ੍ਰੇਮ ਭਰੇ ਬਹੁ ਆਇ ਪਹੁੰਚੇ। ਸਤਿਗੁਰ ਪ੍ਰੇਮ ਜਿਨਹੁੰ ਮਨ ਰੁਚੇ।

ਕੀਰਤਿਪੁਰਿ ਮਹਿੰ ਆਨਿ ਪ੍ਰਵੇਸ਼ੇ। ਸੰਗਤਿ ਬਿੰਦ ਅਕੋਰ ਵਿਸ਼ੇਸ਼ੇ ॥੩੩॥

ਸ੍ਰੀ ਸਤਿਗੁਰ ਬਿਤ ਸਭਾ ਮਝਾਰੇ। ਦਰਸਨ ਕਰਯੋ ਆਨਿ ਸਿਖ ਸਾਰੇ।

ਢੁਰਤਿ ਚਮਰ ਦੁਇ ਦਿਸ਼ਿ ਬਹੁ ਸੇਤ (ਚਿੰਟਾ)। ਉਡਹਿ ਮਰਾਲ ਤਬਾ ਛਬਿ ਦੇਤਿ ॥੩੪॥

ਗਾਇੰ ਰਬਾਬੀ ਰਾਗ ਅਨੇਕ। ਸੁੰਦਰ ਸ਼ਬਦ ਬਿਸਾਲ ਬਿਬੇਕ।

ਜੋਧਾ ਬਿੰਦ ਸਭਾ ਸਭਿ ਭਰੀ। ਛਰੀਦਾਰ (ਚੋਬਦਾਰ) ਕੰਚਨ ਕੀ ਜਰੀ ॥੩੫॥

ਕਰਤਿ ਮੈਵਰੇ ਸਿਖ ਅਰਦਾਸ। ਪੁਰਹਿੰ ਕਾਮਨਾ ਸਤਿਗੁਰ ਪਾਸ।

ਕਾਬਲ ਕੀ ਸੰਗਤਿ ਤਿਸ ਕਾਲ। ਦਰਸਤਿ ਭੇ ਧਰਿ ਭੇਟ ਬਿਸਾਲ ॥੩੬॥

ਗੋਂਦਾ ਮੁੱਖਯ ਜਿਨਹੁੰ ਕੇ ਮਾਂਹਿ। ਆਇ ਮਿਲੇ ਬੈਠੇ ਪੁਨ ਪਾਹਿ।

ਖੁਸ਼ੀ ਕ੍ਰਿਪਾਲ ਸਰਬ ਪਰ ਕਰੀ। ਰਿਦੇ ਕਾਮਨਾ ਜਸ ਜਸ ਪੁਰੀ ॥੩੭॥

ਤਬਿ ਸਿੱਖਯਨ ਸੋ ਬਾਤ ਚਲਾਈ। 'ਕਿਮ ਸਮਾਧਿ ਗੋਂਦੇ ਸੁ ਲਗਾਈ?'

ਸੁਨਿ ਕਾਬਲ ਕੇ ਸਿੱਖਯ ਅਲਾਵੈਂ। ਜੋ ਤਿਸ ਕੇ ਨਿਤ ਪਾਸ ਰਹਾਵੈਂ ॥੩੮॥

'ਇਕ ਦਿਨ ਬੈਠਯੋ ਕਰਿ ਇਸ਼ਨਾਨ। ਮੁੰਦਿ ਬਿਲੋਚਨ ਲਾਯਹੁ ਯਯਾਨ।

ਸਭਿ ਦਿਨ ਬੀਤ ਗਯੋ ਬਿਤ ਬੈਸਾ। ਨਹਿੰ ਸੁਧਿ ਤਨ ਕੀ ਲਘੁ, ਗਿਰ ਜੈਸਾ (ਤਨ ਦੀ

ਥੋੜ੍ਹੀ ਬੀ ਸੁਧ ਨਾ ਸੀ ਤੇ ਆਉਂ ਅਹਿੱਲ ਬੈਠਾ ਰਿਹਾ ਜਿਵੇਂ ਪਰਬਤ) ॥੩੯॥

ਨਹੀਂ ਕਹਯੋ ਕਿਸ ਨੇ ਇਹ ਭਾਂਤੀ। ਬਿਨ ਅਹਾਰ ਇੰਦ੍ਰੈ ਮਨ ਸ਼ਾਂਤੀ ॥

ਸੂਰਜ ਅਸਤ ਭਯੋ ਤਿਸ ਕਾਲ। ਤਬਿ ਹੋਯੋ ਤਨ ਸੁਧ ਕੇ ਨਾਲ ॥੪੦॥

ਇਮ ਹੋਈ ਇਕ ਦਿਨ ਪ੍ਰਮਸਾਲ। ਚਾਰਹੁੰ ਜਾਮ ਸਮਾਧਿ ਬਿਸਾਲ।

ਤੁਮ ਕਿਮ ਬੁਝਤਿ ਦੇਹੁ ਸੁਨਾਈ?। ਕਿਸ ਪ੍ਰਕਾਰ ਸੁਧ ਇਹ ਠਾਂ ਆਈ ॥੪੧॥

ਸੁਨਿ ਕੈ ਤਿਨ ਸਭਿ ਕਹਯੋ ਬ੍ਰਿਤਾਂਤ। ਜਿਮ ਸਤਿਗੁਰ ਕੀਨਸਿ ਬੱਖਯਾਤ।

'ਚਾਰ ਜਾਮ ਬੈਠੇ ਹੀ ਰਹੇ। ਕਹਿਤ ਭਏ-ਹਮਰੇ ਪਦ ਗਹੇ ॥੪੨॥

ਕਿਮ ਲੰਗਰ ਮਹਿੰ ਕਰਹਿੰ ਪਯਾਨਾ। ਬਿਰੇ ਸਿੰਘਾਸਨ ਕ੍ਰਿਪਾ ਨਿਧਾਨਾ।'

ਸੁਨਿ ਦੁਹਿਦਿਸ਼ਿ ਕੇ ਸਭਿ ਬਿਰਤਾਂਤ। ਬਿਸਮੇ ਹੋਏ ਲਖਿ ਸਿੱਧਾਂਤ ॥੪੩॥

'ਸਤਿਗੁਰ ਮਹਿੰਮਾ ਮਹਾਂ ਮਹਾਨੇ। ਕਯਾ ਅਲਪੱਗਯ ਜੀਵ ਹਮ ਜਾਨੇ'।

ਭਾਈ ਗੋਂਦੇ ਕੀ ਬਡਿਆਈ। ਭਈ ਅਧਿਕ ਸ੍ਰੀ ਮੁਖ ਤੇ ਗਾਈ ॥੪੪॥

ਪ੍ਰੇਮ ਅਧੀਨ ਪ੍ਰਮੇਸ਼ੁਰ ਜਾਨਾ। ਨਿਤ ਪ੍ਰੇਮੀ ਕੇ ਬਸੀ ਮਹਾਨਾ।

ਅਸ ਪ੍ਰਭੁ ਕੋ ਜੋ ਮਨਹੁ ਬਿਸਾਰੇ। ਮਾਨੁਖ ਜਨਮ ਜਗਤ ਸੇ ਹਾਰੇ ॥੪੫॥ (ਸ੍ਰੀ ਗੁਰ

ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ ਵਿਚੋਂ)

Visualization is of three kinds. First is *Perteek Visualization* (ਪ੍ਰਤੀਕ) i.e. symbolic, second *Sampat* (ਸੰਪਦ) i.e. Master as God visualization and third is *Ahangrah Visualization* (ਅੰਗਰਹਿ).

That meditation is called *Perteek Visualization* (symbolic) in which God-Intellect is completely inherent in the visualized, as there is God-Intellect in Guru Granth Sahib who is manifesting Himself in the form of silken coverlets, the respected Cot or the Bed etc. - to concentrate on it assuming Guru Nanak-Intellect in it. Not knowing it as mere silken coverlets, respected

Cot and Palanquin etc., to assume Guru Nanak form Intellect in the words of the Bani in it (to think that Guru Nanak himself is speaking through Guru Granth Sahib).

Sampat Visualization (Guru or Master as God visualization) is called that in which giving up the evident form of the visualized, as the evident form of the Guru is human body - abandoning it, concentrating upon the Guru knowing him to be God. *Mokh Panth Granth* is supreme in the spiritual path; it is written in that, that :

*When we lose the knowledge
That the Guru is a man
When we attach ourselves to his feet
Regarding him a God
To think of the seed,
We think of land in which it grows
Instead of man we think of woman
Of whom is born man
Forgetting the first
We think of the second
With sharp intellect to contemplate
The Creator instead of the Created
This is called sampat contemplation (basic)
Instead of the first
We think of the second the more basic.*

ਜੋ ਗੁਰਮੇਂ ਨਰ ਬੁਧਿ ਤਿਆਗੇ। ਦੇਵ ਜਾਨ ਤਾਂ ਕੇ ਪਦ ਲਾਗੇ।
ਦਿਯੁ ਪਰਜਨਜ ਭੂਮੀ ਕੇ ਮਾਂਹਿ। ਅਰ ਪੁਰਸ਼ ਯੋਸ਼ਿਤਾ ਕੇ ਮਾਂਹਿ।
ਦਿਯੁ ਆਦਿਕ ਕੀ ਬੁਧਿ ਉਠਾਵੈ। ਅਗਨੀ ਬੁਧੀ ਕਰਤਾ ਕੋ ਧਿਆਵੈ।
ਯਹ ਸੰਪਤ ਉਪਾਸਨਾ ਗਾਈ। ਪਹਿਲੇ ਪ੍ਰਤੀ ਕਹਿ ਦਿਯੋ ਦਿਖਾਈ॥ ਮੋਖ ਪੰਥ

*I pass the Guru prostrate crores of time
Like the caterpillar to which
A wasp sings to make like itself
The Guru makes his disciple
Like himself
Those who regard guru - the kind
A man, are said to be blind
In the world they suffer away
And in the hereafter, too, they
Get the noose of transmigrations.
Those who regard the Guru as man
And drink the ambrosia of his lotusfeet
They will go to the hell straight
Becoming dogs life after life it's true*

*Those who tell the beads without taking guru
 Those who give charities without taking guru
 Is like giving unlawful without taking guru
 Go ask the Vedas and the Puranas
 Whatever kind of sinner
 To the Guru's asylum comes.
 The tied up bundle the saints
 Do not untie to test the contents
 Becoming big, being proud, haughty
 With pride pervading each pore of body
 All the four varnas called chamars (lowest) be
 If they grow proud without Guru Supreme,
 And his test.*

**ਗੁਰ ਕੋ ਕੀਜੇ ਡੰਡਵਤ ਕੋਟ ਕੋਟ ਪਰਣਾਮ॥ ਕੀਟ ਨ ਜਾਨੇ ਭ੍ਰਿੰਗ ਕੋ ਗੁਰ ਕਰ ਲੇ
 ਆਪ ਸਮਾਨ।**
**ਗੁਰ ਕੋ ਮਾਨੁਸ਼ ਜਾਨ ਲੇ ਤੇ ਨਰ ਕਹੀਐ ਅੰਧ। ਹੋਯ ਦੁਖੀ ਸੰਸਾਰ ਮੇਂ ਆਗੇ ਜਨਮ
 ਕਾ ਫੰਧ।**
**ਗੁਰ ਕੋ ਮਾਨਸ ਮਾਨਤੇ ਚਰਨਾਂਮ੍ਰਿਤ ਕੋ ਪਾਨ। ਤੇ ਨਰ ਨਰਕੇ ਜਾਇੰਗੇ ਜਨਮ ਜਨਮ
 ਹੋਏ ਸ਼ਾਨ।**
**ਗੁਰ ਬਿਨ ਮਾਲਾ ਫੇਰਤੇ ਗੁਰ ਬਿਨ ਦੇਤੇ ਦਾਨ। ਗੁਰ ਬਿਨ ਦਾਨੁ ਹਰਾਮ ਹੈ ਜਾਇ
 ਪੁਛੋ ਬੇਦ ਪੁਰਾਨ।**
**ਜੋਸੋ ਤੋਸੋ ਪਾਤਕੀ ਆਵੇ ਗੁਰ ਕੀ ਓਟ। ਗਾਂਠੀ ਬਾਂਧੀ ਸੰਤ ਸੇ ਨਾ ਪਰਖਿਓ ਖਰ ਖੋਟ।
 ਬੜੇ ਬੜਾਈ ਪਾਯ ਕਰ ਰੋਮ ਰੋਮ ਅਹੰਕਾਰ। ਸਤਗੁਰ ਕੇ ਪਰਚੇ ਬਿਨਾ ਚਾਰੋ ਬਰਨ
 ਚਮਾਰ।**

Guru himself is Brahma, Guru himself is Vishnu, Guru himself is Shiva, Guru is Everlasting; no one is greater than the Guru in the world. Like Guru like God, like God like Guru. Guru, the great, is worthy of worship and there is no difference between Guru and God. Loving Guru pleases the manifest God. Those attendants, devotees or others who harm the Guru out of Guru-ignorance, have dips in the Hell as long as the five elements endure in the world i.e. till the end of the world. Guru, the Holy King, proclaims :

*The Master and the Supreme Lord are one and sole
 Who pervades in all creation
 Those predestined alone on the holy Name meditate
 Saith Nanak, one with the Master seeking shelter
 From death and transmigration is emancipated.*

**ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸੇਈ
 ਨਾਮੁ ਧਿਆਇ॥**

ਨਾਨਕ ਗੁਰ ਸਰਣਾਗਤੀ ਮਰੈ ਨ ਆਵੈ ਜਾਇ॥

ਪੰਨਾ - 53

O my mind! there is no one like the Guru

*He alone unites us with God
 Nowhere else could we go for this
 All good things are for him
 Who goes to have a sight of the Guru
 And he who casts his mind
 At his feet is very fortunate indeed, O mother!
 The Guru is bountiful, the Guru is powerful
 The Guru is contained in all
 The Guru is at one with the Lord,
 The Supreme Being
 Because he can ferry the sinking across.*

**ਮੇਰੇ ਮਨ ਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥ ਦੁਜਾ ਥਾਉ ਨ ਕੋ ਸੁਝੈ ਗੁਰ ਮੇਲੇ ਸਚੁ ਸੋਇ ॥
 ਸਗਲ ਪਦਾਰਥ ਤਿਸੁ ਮਿਲੇ ਜਿਨਿ ਗੁਰੁ ਡਿਠਾ ਜਾਇ ॥ ਗੁਰ ਚਰਣੀ ਜਿਨ ਮਨੁ ਲਾਗਾ
 ਸੇ ਵਡਭਾਗੀ ਮਾਇ ॥
 ਗੁਰੁ ਦਾਤਾ ਸਮਰਥੁ ਗੁਰੁ ਗੁਰੁ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਪਾਰਬ੍ਰਹਮੁ
 ਗੁਰੁ ਭੁਬਦਾ ਲਏ ਤਰਾਇ ॥**

ਪੰਨਾ - 49

Next the third kind of visualization is Ahangrah visualization. This is to assume the visualization of God in the heart knowing Him present everywhere, but this process is a part of knowledge or Enlightenment. So the mind being fully concentrated with the power of visualization, feels the existence of Guru everywhere. One falls so deeply in love with Guru that one's body itself merges with him. There remains Guru alone. When this state is achieved, the Surtos has an entry into the higher regions out of the first Trikuti or triad. In this stage, the Surtos of the devotee becomes very subtle. All the thoughtwaves come to an end. At the time of meditation, all knowledge of the surroundings is lost, no thought arises, the body is abloom completely with the supreme bliss, it feels efflorescence of Name.

The Princess, sitting in that monastery, according to her routine, merges in the Name, her inner state became of very subtle feelings; now she doesn't look upon anybody as bad. Though she doesn't know Guru Nanak, the king's King, yet she concentrates upon his existence implanting it within herself. This state is increasing day by day. There is no bondage for the Princess now. She loves her parents very much because she has only love and love within her. The parents also feel the state of love within her. Now leaving in the morning, sometimes she doesn't come back home at noon. At that time her mother sends meals through certain experienced maid. To guard the forest way, a platoon of experienced and wise soldiers was appointed which took note of this thing that no thief or robber should enter the forest; and no wild animal should go towards the monastery of the Princess. They were always attentive to this

thing. Two and a half years passed since she has been doing so. Bliss and bliss entered the heart of the Princess. A sort of intoxication keeps her in joy which she had never felt before. Now she did not need to repeat the Name with the tongue, the sound of the Name had become her very life itself. She looked upon the vanishing of this sound as death for herself. The proclamation of Guru, the Holy King, also goes :

*Uttering His Name I live by
Forgetting His Name I die.*

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥

ਪੰਨਾ - 9

*Who enshrines the Lord in his heart, he lives only
No one else except him is alive really
Every breath he draws will be
At the cost of his honour
And whatever he eats will unlawful be.*

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

ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥ ਪੰਨਾ - 142

Guru, the Holy King, has described the real life to be in that body only in which the current of the Name is quivering. His Holiness has given no importance to wealth or materials :

*Be one handsome in the extreme
Of high lineage, clever, wealthy
Greatly learned in theology
Nanak, reckon such a one as dead
Without the love for the Lord.*

ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਡਿਆਨੀ ਧਨਵੰਤ ॥

ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ ॥

ਪੰਨਾ - 253

Now the Princess remains just introverted for most of the time; she talks too less. If the parents said this thing out of affection, 'Daughter, you talked too much before, you used to narrate so many incidents of the forest that we got sick of hearing and hearing. But, what is the matter now? When we think that you have gone into a deep sadness, we can't bear it. Such a life has entered you, due to which an attraction is felt by looking at your face, we can't see eye to eye with you too; you look greatly sacred to us. One day, we talked to the State-Pandit, 'Pandit Ji! you, too, are a scholar, you see the Princess. What is your guess?' At that time, the State-Pandit said, 'now the Princess is not living in the world in which we are living. She has got a dwelling in some divine world in which great spiritual practitioners and Yogis dwell. I, too, am keeping a close watch on the changing condition of the Princess. You need not worry about it. She doesn't have a trace of

sadness on her face. Her condition is going to be like that of detached holy men who always live in a state of bliss. Certain light is beginning to burn in her. Brother Tiloka Ji who had been living as a patient for some days in your palaces, has told this good girl certain secrets of higher spiritual level. Neither scholars nor expounders of scriptures are aware about the soul, but Respected Princess has known each and everything about the soul and the method she is following is called the Name-path. She is not doing any Yoga like the Yogis nor is she bearing up asceticism like the ascetics; she is following some great higher path about which neither I nor the world is aware. You, don't worry; the path the Princess has adopted is the supreme one.'

The parents love her very much. She has no bondage, what she wants, the parents subscribe to that. Now sometimes it so happens that the Princess does not return herself at sunset. At that time the servants, picking up torches, take the palanquin. And requesting the princess, making her sit in it & passing through the forest, they bring her in the royal palaces. Earlier she used to feel so hungry that she used to make uproarious scenes if she did not get anything to eat within two minutes. But now nobody knew where her appetite had gone. She is always absorbed in an ineffable joy. Her life is moving towards equipoise of spirit day by day. She visualizes the unseen entity of Guru Nanak and in his love sheds a rain of tears from the eyes and there is a prayerful attraction in that like, O my Lord! my eyes are craving for a glimpse of you. Please, let me have a glimpse of you; now I am like that rain-bird who is feeling hot due to the lack of Swanti drop. But having the basis of Name, this longing of separation gives an upward swing to her surtos. She has reached such a state that she is feeling that the musical sound of the Name is emanating from every pore of her body.

A very attractive sort of sound came into being within her in which various horns are blowing even without being blown; in them the recital of devotional singing of Waheguru incantation is going on. In the intoxication of that sound, she kept sitting in thoughtwave free state without stirring a hand or a foot for hours together. This sound emanating from each and every pore progressed further. Now she is listening to the musical sound of Waheguru name in her monastery itself. One day she was surprised to this extent that she was listening to the sound of the Name in the sound of wind touching the trees. She is looking with surprise - from where have these tongues come to these trees? All these are repeating the Name; the Name

sound is emanating from my monastery; the shower of the Name is appearing from each and every leaf of the trees. If any bird of the forest twitters, the Name sound is being heard even in its voice.

So, dear Holy congregation, there are those stages which even great Yogis find it difficult to achieve. Guru, the Holy King, proclaims in the Bani :

The Guruward with each hair on the body On the Lord meditates.

ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ॥

ਪੰਨਾ - 941

The mental vortex reaches the internal repetition where stir neither the lips nor the tongue, nor one has to work hard for the repetition; rather, contrary to this, the shower of the Name begins to fall as if some fountain were playing. His Holiness proclaims about the sound of the Name which is heard without repetition :

One who does not forget internal repetition

He gets immersed in the beginning of beginning

And the beginning of the Time cycles.

ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ ॥

ਪੰਨਾ - 1291

In this stage thoughtwaves do not arise; the mind becomes thoughtwavefree. The sound of the Name is heard of its own. Then it seems as if the water from the fountain were rising very high; at that time, it appears as if a tongue has come to every pore of the body. The sound of the Name is heard out of all the pores. At that time, the animals of the forests, beasts and birds, all seem to be repeating the Name :

The deer, fishes and birds that cry aloud

Give no utterance to other than God.

ਜੋ ਬੋਲਤ ਹੈ ਮ੍ਰਿਗ ਮੀਨ ਪੰਖੇਰੁ ਸੁ ਬਿਨੁ ਹਰਿ ਜਾਪਤ ਹੈ ਨਹੀ ਹੋਰ ॥ ਪੰਨਾ - 1265

Farid, a sacrifice am I to the birds

Who pass their days in solitary places

Picking pebbles, living on sandy mounds Yet they turn not away from God (their faces).

ਫਰੀਦਾ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨਾ ਪੰਖੀਆ ਜੰਗਲਿ ਜਿੰਨਾ ਵਾਸੁ ॥

ਕਕਰੁ ਚੁਗਨਿ ਬਲਿ ਵਸਨਿ ਰਬ ਨ ਛੋਡਨਿ ਪਾਸੁ ॥

ਪੰਨਾ - 1383

As this stage goes on increasing, this sound of the Name starts resounding clearly in the Earth, in the sky, in the trees, in the whole Nature :

My self! earth, the nether regions and sky

*And on the Name Divine meditate
Myself! air, water and fire
The Divine laudation chant ever
My self! forests, blades of grass and forms all
By their tongue devotion to the Name call
My self! Saith Nanak, at the Portal Divine
Such men are invested with robes fine
As by the Master's guidance
Their hearts to devotion attach.*

ਧਰਤਿ ਪਾਤਾਲੁ ਆਕਾਸੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ॥
ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਨਿਤ ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਵੈ ਰਾਮ॥
ਵਣੁ ਤ੍ਰਿਣੁ ਸਭੁ ਆਕਾਰੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ॥
ਨਾਨਕ ਤੇ ਹਰਿ ਦਰਿ ਪੈਨਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਗੁਰਮੁਖਿ ਭਗਤਿ ਮਨੁ ਲਾਵੈ
ਰਾਮ॥ ਪੰਨਾ - 540

Even great spiritual practitioners find it difficult to achieve these higher stages. These are not mere imaginary stages, these exist in an evident form, because the Name is permeating the whole world, assuming the form of a sound. All the realms and the Universes are performing their actions supported by it as the Guru, the Holy King, proclaims :

*The Name of God supports all creatures
As well as the universe and its features
The Name supports nether regions and skies
The people and the homes they occupy
The urge for His Name inspired simritis, Vedas and Puranas.
Those who listen are saved by the Name,
And reach nirvana*

*The Name supports the three worlds and fourteen spheres
Man will be saved by attending to the Name with His ears
Nanak says :*

*When by God's mercy a man assimilates
The Name
Spirituality's heights he shall surely gain.*

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ॥
ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ॥
ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ॥
ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ॥ ਨਾਮ ਕੇ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸੁਵਨ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ॥ ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੋ ਜਨੁ ਗਤਿ
ਪਾਏ॥ ਪੰਨਾ - 284

Guru, Respected Tenth Master, proclaims :

*That God uttered Oankar in the beginning
That sound still fills the world.*

ਪ੍ਰਥਮ ਓਅੰਕਾਰ ਤਿਨ ਕਹਾ ਸੋ ਧੁਨ ਪੂਰ ਜਗਤ ਮੋਹ ਰਹਾ॥

In the same way Brother Gurdas proclaims :

*The Formless Lord has made His self known
In the form of Ekankar - one boundless Being
From Ekankar came up Oankar, the word vibration
Which further came to be known as the world
Full of names and forms.*

**ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਹੋਇ ਏਕੰਕਾਰੁ ਅਪਾਰੁ ਸਦਾਇਆ॥
ਏਕੰਕਾਰਹੁ ਸਬਦ ਧੁਨਿ ਓਅੰਕਾਰ ਅਕਾਰੁ ਬਣਾਇਆ॥ ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ
26/2**

The whole creation came into being from this very Logos-sound. This sound is incessant. Supported by it, all the realms and the Universes are performing their duty fully efficiently without any inhibition in a strict order. His Holiness proclaims :

*With a single sound, He spread around
Lakhs of life, streams did therein abound.*

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ॥ ਪੰਨਾ - 3

One Logos was uttered. The sound of the Logos was pronounced. Supported by it, all the universes came into existence as :

Everything rose from one Word.

ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ॥ ਪੰਨਾ - 1003

That Logos appeared about which the proclamation is :

*As by the holy Master's touch
Is the wandering mind set at rest
The Tenth door it attains
Therein are served victuals of nectar
And melody of peace arises
Whose sound the whole world props
Therein play innumerable instruments
Casting perpetual unstruck harmony
And the mind in the Eternal is absorbed
Saith Nanak : By the holy master's touch
Is the wandering mind set at rest
And in its own sphere abides.*

**ਧਾਵਤੁ ਬੰਮਿਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਆ॥
ਤਿਥੈ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਜਿਤੁ ਸਬਦਿ ਜਗਤੁ ਬੰਮਿ ਰਹਾਇਆ॥
ਤਹ ਅਨੇਕ ਵਾਜੇ ਸਦਾ ਅਨਦੁ ਹੈ ਸਚੇ ਰਹਿਆ ਸਮਾਏ॥
ਇਉ ਕਰੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਧਾਵਤੁ ਬੰਮਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ॥
ਪੰਨਾ - 441**

In the heart of a guruward

*There is poise
 His mind has ascended
 To the Tenth heaven
 Where there is no sleep no hunger
 In the ambrosial Name of Lord
 Is joyful living there
 Says Nanak, pain & pleasure occur not there
 Where illumination of the all pervading Lord falls.*
**ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਹਜੁ ਹੈ ਮਨੁ ਚੜਿਆ ਦਸਵੈ ਆਕਾਸਿ ॥
 ਤਿਥੈ ਉੱਘ ਨ ਭੁਖ ਹੈ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਖ ਵਾਸੁ ॥
 ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਵਿਆਪਤ ਨਹੀ ਜਿਥੈ ਆਤਮ ਰਾਮ ਪ੍ਰਗਾਸੁ ॥ ਪੰਨਾ - 1414**

So, the Surtos of the Princess entered these higher realms. Now sometimes she used to feel sitting in the monastery itself that her sight has reached far off, no hurdle impedes her. She looks into all things of the coming future. Many times she said to her mother, mother I have seen like this & after a short-while it came out to be true. The mother got surprised. She used to tell the father of the Princess, 'Our daughter has certainly become an *auliya* (a Moslem saint who could tell future events). We are not in a position to tell what is going to happen tomorrow, but she tells quite easily before it happens. I have somewhat confirmed this.' His father was very much happy. He talked to the Pandit. The Respected Pandit said, 'This daughter of yours is a Yogi. When the Surtos reaches the Occult Powers Region in the Yoga, it comes to know before hand what is going to happen in the future. Her Surtos has reached very high, no curtain is left before her, her sight is turning into divine-sight.' Meditating, Reciting the Name has become very life itself for the Princess. Now she is having the swings of spontaneity in it. Now, whether she goes or not to the monastery, it makes no difference to her bliss; but mostly she goes there regularly.

Now four years have passed since she has been doing meditation continuously. Today when she came home she met her parents. After that she lay down on her couch. She felt another state. Her body has gone into profound sleep, but she is awake, the incessant sound is going within her all along. She is not unaware of the surroundings. There is something with which she is seeing the body that is sleeping. She is also listening to whatever anybody is talking. This state comes after a lot of meditation, when the seeker minimises the physical sleep to a great extent but the lack of sleep does not affect his body in any way medically. Inadequate sleep does not cause fatigue or boredom to him, or a disease like that of melancholia but an experience is felt within that he sees his body even while in a sound sleep, yet at the same time, he is enjoying that supreme essence in the perfect

repetition of the Name. He is fully aware of the surroundings. He sees his body also. At that time, if he recites the Bani, his speed is increased three times. He finishes the recitation of three hours in just one hour. The text of Gurbani, the Song Celestial, of the Gurus is correctly pronounced with full clarity. This is a state of full awareness which the psychologists can not understand. The psychologists call it the unconscious state because they haven't had this state themselves nor do they have a spiritual experience of it. But the meditators do have an experience of it; (for) they always repeat (the Name of God). For example :

*Day and night they are awake
They do not sleep while sleeping.*

ਅਹਿਨਿਸਿ ਜਾਗੈ ਨੀਦ ਨ ਸੋਵੈ ॥

ਪੰਨਾ - 993

Prime Saint Respected 108 Saint Isher Singh, of Rara Sahib, (Distt. Ludhiana, Punjab) revealed in my talks with him that he gave his body yogic sleep just for five minutes only but so far as his self was concerned he never slept. This is a state as implied in the following :

*One that by torment of love is gripped
Day and night keeps awake, and no sleep finds
Should the shaft of love strike the heart of such a one
Its cure to the physician is not known
The holy Eternal God by Master's guidance
A rare one in His praise engages
Such alone realize ambrosia secret
As in ambrosia trade.*

**ਅਹਿਨਿਸਿ ਜਾਗੈ ਨੀਦ ਨ ਸੋਵੈ ॥ ਸੋ ਜਾਣੈ ਜਿਸੁ ਵੇਦਨ ਹੋਵੈ ॥
ਪ੍ਰੇਮ ਕੇ ਕਾਨ ਲਗੇ ਤਨ ਭੀਤਰਿ ਵੈਦੁ ਕਿ ਜਾਣੈ ਕਾਰੀ ਜੀਉ ॥
ਜਿਸ ਨੋ ਸਾਚਾ ਸਿਫਤੀ ਲਾਏ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੇ ਕਿਸੈ ਬੁਝਾਏ ॥
ਅੰਮ੍ਰਿਤ ਕੀ ਸਾਰ ਸੋਈ ਜਾਣੈ ਜਿ ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਜੀਉ ॥**

ਪੰਨਾ - 993

This kind of repetition of Name neither tells upon the body, nor is it tiring. This is attaining to a state of remaining awake day and night. The text of the Gurbani read in this state is read correctly and the repeater feels a great essence in it. This is that very state in which all the cells of the body become free from defect, they become supremely pure. No disease can even touch and the body shines like gold. One feels the fragrance of the rose or jasmine emanating spontaneously from one's own body.

The Princess has attained to this state. Today when she lay in her bed, her mother, thinking that she is sleeping, began to talk near where she lay. The Princess was surprised that she herself was seeing her sleeping body and was also listening to the talks of her parents. Some people consider it to be

sleeping-waking state. But this is not the sleeping waking state. Soul never sleeps, it is always awake. The Soul does not sleep the physical sleep of the body but it can go into the sleep of ignorance. Sleeping the sleep of ignorance, it is entangled in the world dream. His Holiness, the True Emperor, proclaims that just as there is a dream which is dreamt at night, similarly this world is also a dream :

As dream at night time, such is the world.

ਜੈਸਾ ਸੁਪਨਾ ਰੈਨਿ ਕਾ ਤੈਸਾ ਸੰਸਾਰ ॥

ਪੰਨਾ - 808

The parents of the Princess are talking and saying "Four years have passed since Bhai Tiloka cast off his body i.e. he died."

"The condition of the Princess that we can see is beyond our comprehension. When I ask the Respected Pandit of the court, he says, "Don't worry. The Princess is disporting in high states of spiritual elevation where even the heads of yogis can't reach. Her vigorous meditation will bear fruit one day." At that time her father said, "Dear Queen, now the Princess has grown up. Now she can tell good from bad (i.e. she has developed an understanding of the affairs of the world). Because of being alone, she is disporting in the colours of spiritual elation these days. God has made pairs of a man and a woman. When she is stuck up in the family life of a householder, she will herself come out of the whirlpool of thoughts of this type. Let us marry her off in a prestigious rich family. She will give birth to children and busy herself with them. They will come to us, too and amuse us, too. We have got no other offspring. Therefore I am highly worried on this count."

In this way talking about household matters, they retired to their rooms.

It was morning. Before going into the forest, the Princess said to her mother, "Dear mother, I have heard all those words which father had with you." Said the Queen, "Dear, you were just lying a long way off from us in deep sleep. How have you heard our talks?" Said the Princess, "Dear mother, by uttering "Waheguru", "Waheguru" "Waheguru", it appears inside me that my body does go to sleep, but I continue to be awake. I remain fully aware of my surroundings. Now I have seen that if a thing comes into my mind (as a thoughtwave) it materializes within a matter of few moments. I request you not to marry me off. I myself am surprised how I come to know things in advance. I make a request to you not to have me married. I have no use

for marriage at all. For me, the world is no longer the same world. It has begun to appear to me to be the very form of God. I see the flame of God burning in whomsoever I look at. That good man, Bhai Tiloka, seems to be sparkling out of everything. Dear mother, I am not crazy. Everything comes crystal clear to me. Why are you thinking of getting me married? Mother, don't marry me off. I am not bringing any disgrace to you, am I? Indeed in me rise waves of happiness too strong to be tolerated. I never know sadness. If you get me married, I will become sad. I will not disobey you because you are my parents but do take my thoughts into consideration. What need has arisen to marry me off?" Then the mother said, "My daughter, your father is very good. If you are late in coming back by a few moments, he begins to pace to and fro in distraction. You must have seen yourself that at times he walks upto your monastery and meets you and sometimes he says, "I don't know what happens to me when I meet her. A wave hits inside me and all my sadnesses and frustrations of the day come to an end." And says he again, "I, too, begin to utter Waheguru, Waheguru".

"But my dear child you know these males, they are known to become harsh. All the officers etc. were suggesting to your father that if no male child is born of the first queen, get married again. The kings are gullible by nature and can be taken in by words. If another queen happens to come above me, she is most likely to bewitch your father into subjection by her wiles. My life will just drag on in the jealousies and heart burning of a co-wife. In our family we need a male child as an heir to the throne. I don't know but if the responsibility of ruling devolves on you, then what will happen? And you have adopted the ways of the mendicants."

Then the Princess said, "Mother, I forgot to tell you that when I was sitting in my monastery, I was given a pretty child, fair of face. To me he appeared to resemble that stranger. He looked at me so mysteriously, as if he were Bhai Tiloka himself. I was just wondering where Bhai Tiloka has come from. I was handed over 'that baby brother'. Ever since that time my mind is full of happiness and I am fully sure that this very year 'my brother' will be born into our family. He will take over and rule the kingdom. I'll pass my time living with him." The mother was overjoyed to hear this. She knew what she says comes true. In order to break this happy piece of news she went to her husband. She told him that the good girl has predicted that a brother to her would be born in our family who would be lovely and fair of face. Her father, too, was very happy. The Queen said, "She has spoken to me with full conviction saying 'Mother, have faith, he is coming

very soon'." Both were greatly pleased.

Dearest congregation, there is a sphere which is called the *Sphere of Thousand-petalled Rose* (ਸਹੱਸਰਾਰ ਦਲ). Here, occult powers come. But when a seeker reaches here, sometimes the supernatural powers also prove dangerous for him. If an aspirant gets attached to their use, then the spiritual progress comes to a halt. Above I have explained in great details how Ram Rai showed 72 occult powers to Aurangzebe. Practicing the way of God's Name to attain God, we have not to apply or undertake some special exercise to obtain them. The occult powers chase us spontaneously, rather :

*Whoever has realization of the Supreme Being
And to the Sole Word remains attached
Keeps his real Brahmins ideology, thoughts
Whosoever in the heart lodges the Lord
Following after him are the Nine treasures
And the eighteen miraculous powers.*

ਬ੍ਰਹਮੁ ਬਿੰਦੈ ਤਿਸਦਾ ਬ੍ਰਹਮਤੁ ਰਹੈ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਇ॥
ਨਵਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ॥
ਪੰਨਾ - 649

Psychic powers or *Occult powers*, of themselves, follow a meditator. The consciousness or Surtos of the Princess had crossed the Region of Occult Powers and she watched the future without any difficulty. She had attained to that state in which if an aspirant wants to see a hundred years back, a film comes before his eyes and he can do so. If he wants to see the future, he can watch it in advance. If one begins to pay attention to this kind of activity, the essence of meditation goes down, the flame gets put out, the glint of Name goes dim. And he has to repent of it; he cries and wails because these powers are the enemies of Name :

*The pursuit of occult powers is all worldly attachment
Because Name of God does not get implanted in the heart.*

ਰਿਧਿ ਸਿਧਿ ਸਭੁ ਮੋਹੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ॥ ਪੰਨਾ - 593

His Holiness, the Guru, has put a hundred curses on those things which make us forget the Name of God. The worldly achievements have no value in comparison to Name. If we forget Name, they are not worth a cowrie shell. If anything has value in spiritualism, it is the Name of God :

*Were a mansion of pearls erected
And inlaid with gems for me
To confer delight perfumed with musk
Saffron, fragrant aloes and sandal be
On beholding these may it not be*

*That I forget, O God, Thee
And not remember Thy Name
I have ascertained from my Guru
There can be no other place for me
Except in God, without whom
My soul would burnt & charred be.*

ਮੌਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥ ਕਸਤੂਰਿ ਕੁੰਗੁ ਅਗਰਿ ਚੰਦਨਿ
ਲੀਪਿ ਆਵੈ ਚਾਉ ॥

ਮਤੁ ਦੇਖਿ ਭੁਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥

ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥ ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੂਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ
ਥਾਉ ॥ ਪੰਨਾ - 14

Now spiritually speaking the state of the Princess is highly elevated. The melody of God's Name always continues to ring in her mind. Today it was four and a half years since she had been practicing Name iteration. Many occult powers were growing in her, but she paid no attention to them. The only ruling passion with her is to reach that land about which Bhai Tiloka, the good man, had told her. No object of the world tempts her. The notes of *Unstruck Melody* are rising in her with several musical instruments. This very spell (mantra) of "Waheguru" mingling with those notes is becoming so musical that it is beyond the power of the body to bear the essence and bliss of that music. At times such light illumines inside her body in which no wall & no crop intervenes, and in which no forest can stop her vision. Easily she can see a long way off but she does not know what it is. She is engrossed in the *Unstruck Melody*, the notes play inside her without a musical instrument being touched. She gets so absorbed in it, that the absorption leads to inebriation. Now there is no haste or eagerness in her life. The only wave that rises in her is how to quickly realize that she is Soul (and not a body). It's really difficult for a seeker to cross the region of the Occult Powers. But if there is love in a seeker's heart, if there is sorrow of separation and true devotion in his mind and if he has full knowledge of his target, he doesn't even look in the direction of them. This very region is called the **Thousand - petalled Rose Region** (ਸਹੰਸਰਾਰ ਦਲ) which is very difficult to cross.

The holy man (His Holiness Baba Isher Singh of Rara Sahib), once told me spontaneously without any prompting from my side that when the occult powers reveal themselves, they introduce themselves by calling out in human voices. Every power tries its best to tempt a seeker. Assuming the form of a beautiful woman, it makes requests asking the seeker to make use of it. But if one has devotion in the extreme to reach one's contemplated (one's

destination) in his mind, then it, becoming a slave, serves the seeker without hindering him.

The Princess is not undertaking any yogic exercise in the traditional sense of the Yoga. She is marching ahead just by connecting the Surtos with the logos or word. A few days ago she had clearly glimpsed the face, body and complexion of the coming jiva (creature) who would be a brother to her. In her mind firm faith had developed that, of the five elements (of which human body is composed) I am none. Neither am I a life breath out of the five life breaths. Nor am I the mind. Nor intellect, nor feeling. But an illusion which still persists is regarding her existence. Because this illusion has been spawned by the body. Whenever she thinks of herself, she inclines towards the body although she considers herself to be an existence, a being. Bhai Tiloka had asked her to cast a longer glance. You are not body. You are not a helpless, petty existence. You are the Soul capable of doing all things. You are one. But even though you have become many, it is still your own wonder. Becoming many, you can't be divided because your root is one. When her Surtos began to still, and she went deep in the Soul essence, then the words of Bhai Tiloka began to materialize in her mind. And every single word is in front of her in full strength. Now at the time of practicing the iteration of Name, her Surtos gets absorbed in some ineffable essence. The continuous echoing of the Unstruck Melody showers all the more bliss on her. There is no darkness in her. There is more light even than the light of the sun which is ever there. But as yet she has not come to realize who she is. Innumerable guesses, innumerable estimates, innumerable thoughts pass through her mind one by one. Many times she thinks that I am Soul not body but the fixation with 'I am body' has not been shattered. The feeling of man-woman continues in her mind. This is that Soul, the substance, or Soul substance without obtaining which the spiritual darkness continues to exist. The key to this state lies in the hands of the All-Arted Guru Supreme. He shows it to the seeker indeed. One feels in most practical way that he is not a body. Without the Guru this state does not come itself.

Now it makes no difference to the Princess when she goes home rising from the forest. Now her mental make-up has become over - strong. Unlike before, she does not go towards the forest in the ambrosial morning time. Sometime she sits beside her mother, loving her and telling her holy things. She used to say, "Mother, we are not this body. We have just got this body in order to achieve the main purpose of life in this world. We are the ones who live in this body and it will not stay with us always. We have seen

three forms of it : first this body is in childhood; then it is in the prime of life and then going into old age, it grows weak and we who live in it cast it off. That good man of Bhai Tiloka always used to say that you are not body. You are Soul. You are above all needs. You have no fear. You are fearless; you have no enmity with anybody because you yourself are functioning in other bodies, too. Mother, he was so good a man that he never told a lie; he did not go down the road of falsehood even by mistake. His very existence was made up of love. He had no hatred in his mind. How exalted he was, mother! I hit him with an arrow. What a vile act I did! I asked him to hit me with the same arrow which would bring peace to my mind. He always said that nobody gives happiness or comfort to anyone. Nobody causes pain to anyone. It's just a game playing. First Soul power coming in the sphere of maya became soul individuated. Then slipping downwards it began to feel the existence of this body. This body functions bound by deeds. The deeds get the power from the Order or Will of God. Then they operate. If they are to cause pain, then they cause pain. If they are to cause happiness or comfort, then they cause happiness or comfort. But that which gives strength to deeds, is Soul. The Order or Will of God has the strength to conduct the whole process via the means of Soul. Man blames others when his own deeds bear fruit. He (Bhai Tiloka) also said that Guru Nanak, the True Emperor, who has been sojourning the world to make it happy and to take it out of darkness, says :

Learn through letter D:

Do not impute blame to anyone

But rather to thine own deeds

"I have suffered consequences of my acts

Why should I blame anyone else indeed?"

ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ॥

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

ਪੰਨਾ - 433

Thus mother, whenever I went to him to look after him in his illness, he always said, "Princess, you have done nothing. All this is just the result of my deeds." He also said, "I am Soul and no pain or pleasure can have access to me. I myself am the form of happiness." Dear mother, words indicating this feeling have begun to rise in me. I am not educated at all but these things are not taught as well. Now the faith has come in me that I am above the body." The mother took her in her arms in love saying that her daughter has now gone higher in spiritual matters than very big yogis even. Without any studies or education, things of knowledge come as a flow in her mind. Said the Princess, "Mother, may I tell you another thing? One

day while meditating I went out of my body. What I saw was that I am light and nothing but light. I could see all my limbs. O mother! they all were of light. I saw all my limbs sparkling in that light. Then the whole of me became light. To me it seemed that I am not bound by the limits of shape, size or colour. I am all knowledge. There is no particle of ignorance in me. Sometimes my own self appeared to me to be of light and sometimes there was a faint glimmer that I am only light. Sometimes I felt I am one. Sometimes I felt I am many. Dear mother, I was as light as flower. Exactly like the light of the sun. Dear mother, the light of the sun is hot but I was very cool. One can't look into the light of the sun but my light was sweet. It appeared to me that I am all love. I don't know - may be this love is Soul itself. But I saw that many souls like me, many lights like me were twinkling like stars in this universe, yet I could not reach the conclusion whether they were one or many. They all emerged from one. They appeared to be separate but in a second they merged in the same one light. I was flying in the sky and I could see that the sky is full of moons, suns and the stars. These stars etc. are burning in full luminosity. Mother what is our sky? If we see with these physical eyes of ours, we see extremely dim darkness. Whether these physical eyes don't have full capacity of seeing or not, I don't know, but the light of the suns and the stars that I saw was extremely bright. There was nothing worth the name of darkness over there. I crossed even them and this sky seemed to me to be beneath me. There was scintillating light over there. I was seeing souls like me flying and disporting. Mother, the souls I saw over there were neither women nor men but mere lights. For long I went upto great distances; the expansion of the world spreads further which no one can measure or count. Then I found myself seeing my body, my monastery, my forest, my kingdom, the boundaries of our kingdom, and the whole of my Punjab state. My body was not lying dead but it was in a trance. A bright cord of light coming out from myself was joined to that body. I visualized my body and at once I entered it. My mother, I could not make out what was happening."

Then the mother said, "Our court priest is very learned. Not only does he know the four Vedas, all the systems of philosophy and religious books but he, too, rising early in the morning concentrates his mind in meditation like you and sits in the trance for very long times. It's possible that he has the answer to all these matters. He will definitely tell you the answer." The talk continued thus. She also talked with her father similarly and he, too, was wonderstruck that now his daughter has come to get a lot of

understanding. But the father, not knowing the marvel of the inner world, just laughed off her talks or getting up, took her daughter in his arms. But he never interfered in her matters. Now she sat anywhere or at a secluded place in the garden itself. Her father had got many platforms constructed for her with umbrellas which protected the Princess from the sun and the rain. No bird could interfere in her meditation.

Today early in the morning the mother said, "Today the court Pandit has sent a message that he wants to have a word with the Princess. My child, I had told him a few things about you. He was highly surprised that this girl has attained to very high yogic states and that she is about to enter the *Region of the Tenth Door*. Don't you worry. She is marching on a high road. That injured person (i.e. Bhai Tiloka) who came home here was a Perfect Person in the Prime State of Detachment."

He had realized the Absolute God; he was not a talker snob. His Guru Supreme, is a Perfected one. He imparted the knowledge of the Guru Supreme to her, put her in faith of him saying, he will definitely come in person and give a glimpse of his blessed face to her. Your Majesty, this girl through her intense love is pulling the Guru Supreme. He is Omnipotent; soon he will reach in response to her love. Near our pargana (state) at a little distance there live two disciples of the Guru of which one is called Bhai Phirna and the other Bhai Jodh. Many gursikhs (disciples of the Guru) visit them. One day they came to me. They asked me, "Respected Pandit many years ago some beloved disciples of the Guru who enjoyed the state of Absolute Godhead had come to meet us and one of them had told us that his son called Bhai Tiloka was killed by a princess in this very forest. Do you have any knowledge of it? Then I just told them only this much that such an incident did take place five years ago. They had told me that they were the disciples of Respected Guru Nanak, the True Emperor. In order to redeem the world in the Iron Age, Guru Nanak, the Respected Guru, is engaging the creatures in the Way of Name to God to guide them on the Path of Logos. Don't you worry. This Princess is treading a very good path. Come tomorrow because I want to have a few words with the Princess.

Next day the Princess and her queen mother went to attend the holy assembly held by the Respected Pandit. At that time that learned pandit had a few words with her from which he made out that the young man (who had guided her) was a Soul seer to the level of perfection. Then he asked the Princess what he had told her. The Princess said, "He had told me that you are Soul." Said she, "It was for the first time that I had heard it." He

had said, "You don't need to take love from anyone. You yourself are love. You don't have Kiths & Kins. You live inside all, outside all." At that time I was highly confused and I cried out in fright at what he said. But he was a very sublime person. He never told a lie. But I was very surprised because I loved my parents very much, I could not live without them. I got delight from the games and sports but he said, "You don't need to take delight or enjoyment from anything. You yourself are bliss, delight."

Having heard the whole story the Respected Pandit said, "Dear Princess, he was a great man. At such a little age he had obtained the knowledge of truth; this is due to the full grace of his Guru. This is not obtained even by great yogis, great repeaters of Name and great scholars who have made a study of the Vedas and the Shashtras (the six systems of Indian Philosophy). He was a great yogi, a great seer of the Soul. He was a person fully illumined by the *Knowledge of the Absolute*. He was an *Absolute-Knower* (Brahm gyani). The Princess was surprised that this man (Pandit Ji) also said the same thing which was in her mind. The Respected Pandit began to say, "Dear Princess, the Vedas and the systems of Philosophy have given their own views regarding this world which you can see. But the views of the Vedas are supreme. According to them this world did not exist in the beginning. Before the creation of the world the Primal God was Himself established in His Own Self. From Him this world originated which is called *Oankar*. *Oankar* is nothing but Absolute Himself - upon which all the Upanishads are agreed - is the Immanent in form. He Himself is playing the game. In all directions - east, west, left, right, up and down it's His expansion alone. What we can see & what we have known is all the Absolute God. He Himself is the Cause and the Causer. Becoming Omniform, He is watching Himself. It proclaims in the Gurbani, the Song Celestial, of the Gurus :

Being one image, He appears in many forms

He Himself has assumed many forms

Playing many games

Yet He plays none

In the end becomes One.

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

Owner of all places is the Being Supreme

Wherever He lives gets named in this dream

Our power to act comes from Him;

What pleases the Lord some day must happen

*Endlessly manifesting as waves of creation
Is God, His ways not subject to interpretation
Only known by the light He gives
The Almighty ever lives
Always, always, always merciful, kind
Remember, remember Him joy to find.*

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ॥ ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੇ ਤੈਸਾ ਤਿਨ ਨਾਉ॥
ਆਪੇ ਕਰਨ ਕਰਾਵਨ ਜੋਗੁ॥ ਪ੍ਰਭ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਹੋਗੁ॥
ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗ॥ ਲਖੇ ਨ ਜਾਹਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗ॥
ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸ॥ ਪਾਰਬ੍ਰਹਮੁ ਕਰਤਾ ਅਭਿਨਾਸ॥
ਸਦਾ ਸਦਾ ਸਦਾ ਦਇਆਲ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲ॥ ਪੰਨਾ - 275

He Himself is the listener and He Himself is the speaker. Except Him there is none else. It says in the Gurbani, the Song Celestial :

*The Lord of man and beast is working in all
His presence is scattered everywhere
None else is to be seen there.*

ਜੀਅ ਜੰਤ ਕੇ ਠਾਕੁਰਾ ਆਪੇ ਵਰਤਣਹਾਰ॥ ਨਾਨਕ ਏਕੋ ਪਸਰਿਆ ਦੂਜਾ ਕਹ
ਦ੍ਰਿਸਟਾਰ॥ ਪੰਨਾ - 292

*One talks, another listens
In both of them God be
He is the unity
And Himself the Diversity
When He wishes it, the World is created
And when He wishes it to be no more
It is resolved back into Him for sure
Nothing is possible without Him
On the thread of His will
Hangs the whole creation
Whose mind He opens to this truth, too
He receives the gift of the Name True
He realizes the Ultimate Reality
His looks have vision of equality
He has sway over the entire universe.*

ਆਪ ਕਥੈ ਆਪਿ ਸੁਨਨੈਹਾਰੁ॥ ਆਪਹਿ ਏਕੁ ਆਪਿ ਬਿਸਥਾਰੁ॥
ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਸ੍ਰਿਸਟਿ ਉਪਾਏ॥ ਆਪਨੈ ਭਾਣੈ ਲਏ ਸਮਾਏ॥
ਤੁਮ ਤੇ ਭਿੰਨ ਨਹੀ ਕਿਛੁ ਹੋਇ॥ ਆਪਨ ਸੂਤਿ ਸਭੁ ਜਗਤੁ ਪਰੋਇ॥
ਜਾ ਕਉ ਪ੍ਰਭ ਜੀਉ ਆਪਿ ਬੁਝਾਏ॥ ਸਚੁ ਨਾਮੁ ਸੋਈ ਜਨੁ ਪਾਏ॥
ਸੋ ਸਮਦਰਸੀ ਤਤ ਕਾ ਬੇਤਾ॥ ਨਾਨਕ ਸਗਲ ਸ੍ਰਿਸਟਿ ਕਾ ਜੇਤਾ॥ ਪੰਨਾ - 292

Inside and outside, in forests and blades of grass, in mountains and the rivers, in the moon and the sun, in fact whatever is visible, He lives :

*He Himself is one, one absolutely
 Filling every place with Himself completely
 Spinning out from Himself many cosmic expansions
 By adoring that One, man is absolved of sins
 When guided by the Guru
 He recognises Him as one
 He gets his body and mind
 In His love drenched.*

ਏਕੋ ਏਕੁ ਏਕੁ ਹਰਿ ਆਪਿ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਪ੍ਰਭੁ ਬਿਆਪਿ॥
 ਅਨਿਕ ਬਿਸਥਾਰ ਏਕ ਤੇ ਭਏ॥ ਏਕੁ ਅਰਾਧਿ ਪਰਾਛਤ ਗਏ॥
 ਮਨ ਤਨ ਅੰਤਰਿ ਏਕੁ ਪ੍ਰਭੁ ਰਾਤਾ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਕੁ ਜਾਤਾ॥ ਪੰਨਾ -
 289

*That God pervades inside the body
 And also outside in everything
 He sits in the hearts of all
 God is in the earth, the heavens and below
 Sustaining life wherever you go
 He's in the mountains, grass and forests
 All creatures act as He suggests
 God is in water, wind and fire
 In four corners and ten directions
 No spot outside of Him
 There is no place devoid of His presence
 By Guru's grace think of His Omnipresence
 And be at peace.*

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ॥ ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ॥
 ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ॥ ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ॥
 ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮ॥ ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ॥
 ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ॥ ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ॥
 ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ॥ ਪੰਨਾ - 294

This very Absolute (Brahm) is the light of all lights, the knowledge of all knowledges, the contemplation of all contemplations and the life of beauty of all beauties :

*Salutations to the Sun of suns
 Salutations to the Moon of moons
 Salutations to the King of kings
 Salutations to the Unbroken Darkness
 Salutations to the Biggest among the big
 Salutations to the Seed of seeds
 Salutations to the Light of lights.*

ਨਮੋ ਸੂਰਜ ਸੂਰਜੇ ਨਮੋ ਚੰਦ੍ਰ ਚੰਦ੍ਰੇ॥ ਨਮੋ ਰਾਜ ਰਾਜੇ ਨਮੋ ਇੰਦ੍ਰ ਇੰਦ੍ਰੇ॥

ਨਮੋ ਅੰਧਕਾਰੇ ਨਮੋ ਤੇਜ ਤੇਜੇ ॥ ਨਮੋ ਬਿੰਦੁ ਬਿੰਦੇ ਨਮੋ ਬੀਜ ਬੀਜੇ ॥ ਜਾਪੁ ਸਾਹਿਬ

According to Upanishads the form of Brahm (Absolute) which can be seen is the light of all lights. The (Physical) eyes can not see that light. Only with the divine eyes can it be seen i.e. experienced. That is not an inert and dead system. That is Itself light, the form of knowledge. With the light of That all sensate things which we see are doing their action. Even the inert things which we can see - their shape and size - remain intact under the operation of that discipline. He permeates every particle. The Absolute Itself is the form of Soul; in fact it is Soul Itself. This is just a delusion otherwise, the Brahm (Absolute) and the Soul are one. Soul is related to eyes, nose, ears, righteousness and unrighteousness, earth, water etc. to all. A person who regards Soul and the Absolute (Brahm) as one only he alone has full faith; he merges in the Absolute after death. The rivers flowing on or through the mountains assume innumerable forms, shapes and sizes. One is ice-cold, another is a little hot. One is blue like the sky, another is red; all these flowing rivers mingle in the ocean; leaving their individual name and shape, they become ocean. Just as the river *Jhnan* flows by us; when it falls into the Panchnad, it is called by a different name in the Sind area. Another smaller rivers like the Satluj, the Ravi, the Beas, the Jehlum when while running they reach the Panchnad (literally = five rivers), their individual names get blotted out and it is called the Sind. When this river, the Sind, falls into the ocean near Karachi, its name, the Sind, too, is lost by it : it becomes just one ocean. The same is the case with the souls individuated which appear separate.

When these souls individuated engaging in praxis of meditation get merged in the Primal Lord, then only Brahm (The Absolute) is left. Brahm (The Absolute) appears different on account of different names, otherwise all is Brahm (The Absolute). Brahm (The Absolute) and the Oankar are one thing. A yogi who has the Brahm feeling (i.e. all is Brahm) is called Brahmgyani (The Absolute Knower). Brahm has been called the Word. The Word is the very form of Oankar. In the past, in the future, in the present whatever has happened, whatever will happen or whatever is happening is just the Oankar Absolute in the three periods. It pervades like the sky. This very Oankar has been called true (existent), the Existent Itself is Truth. It is beyond time and space and shape. Brahm (The Absolute) Itself is the fullness of truth; the other existences are all false, perishable and originate from out of this Truth. They merge in this Brahm Itself. This Brahm is the basis of all existences and this truth is the essence of the strength of inert-

sensate. Guru Nanak, the True Emperor, proclaims :

*True in the beginning; True in the time cycles;
True now; and True will It be in future.*

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ਪੰਨਾ - 1

The strength of this truth is knowledge; it is self-born. The strength which is working in our eyes, nose, ears, tongue is all the strength of the Brahm. Therefore is it said that He Himself watches, He Himself listens because without His strength these organs of perception are inert or inactive. The basis of the whole of this world is nothing but Brahm (The Absolute). The Brahm has two forms attributed and unattributed. Whatever is visible in the world is entirely the attributed form of His. Even being attributed, it is unattributed. He is Being, Conscious-Bliss. He is the root cause of the world. It has two forms structured and non-structured. But all the same it is One; being the root cause of the whole world, it is also its basis. It can be seen only in the attributed form; in the unattributed form it is unreachable and unknowable. Through human knowledge neither the attributed nor the unattributed Brahm can be known.

Thus the basic strength of the world is truth. Truth does not depend on anything else for its strength. All the elements are manifested out of this Truth. There is no contradiction or opposition between its different forms because there was this Truth Itself before time and space and form. It was Unattributed, Formless, when the expansion took place. Dearest congregation, Bhai Gurdas tells us :

*The Formless Lord has made His self known
In the form of Ekankar - One Boundless Being
From Ekankar came up Oankar, the Word vibration
Which further came to be known as the world
Full of names and forms.*

**ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਹੋਇ ਏਕੰਕਾਰੁ ਅਪਾਰੁ ਸਦਾਇਆ ॥
ਏਕੰਕਾਰੁ ਸਬਦੁ ਪੁਨਿ ਓਅੰਕਾਰੁ ਅਕਾਰੁ ਬਣਾਇਆ ॥ ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ
26/2**

In short this Truth (Being) exists now, it will be there in future too - it exists in its unchanging uniformity, non-altering, everlasting, it does not vary. This Truth is Ekamev (Ekang = one+Evang), unique (without a second), none else was there. He was Himself and none else. Truth is the form of Soul. The word Atama (Soul) has been used for Pure consciousness. Truth is not separate from the form of its basic constituent element. And

the fundamental cause of the world is just one. And this cause has consciousness, it has thinking power, and with the help of thought, it creates the world. The True element is Soul. Brahm (The Absolute) itself is True and the basic power is Brahm (The Absolute). One who considers Brahm untrue, he himself becomes untrue; one who considers it true, he himself becomes the form of the truth. Brahm is the non-dual truth; there is no scope for the second to enter it. This very truth assuming the form of a creature (*jiva*) is giving strength to all the bodies at their respective places. The creature (*jiva*) under the influence of *maya* (delusion) considering himself separate from Soul assumes the state of soul individuated from which mixing with the *prakriti* (primordial matter), he goes so low that he regards himself as body made up of five elements, 25 prakritis, five life breaths, mind, consciousness, intellect. This is just like a car driver who considers himself the car itself, forgetting his own real self or this is just like a person living in a palace who, forgetting his body made up of five elements, considers himself to be made up of brick, cement, wood and glass of which the palace is made. This is his ignorance, he does not recognise his real self. The consciousness of Soul which operates through these organs of perception is called *jiva* (creature). But this is not separate in any way from the Absolute power. According to *Mundukopnishad* this Soul enters the body through a hole in the skull of man called *Brahmrandhar* (literally hole of the Absolute). In the Gita this consciousness is called the *Ram ki ans* (part of God) ਰਾਮ ਕੀ ਅੰਸ :

*Saith Kabir, this Soul is a part of God
As ink cannot be erased from paper.*

ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ ॥ ਜਸ ਕਾਗਦ ਪਰ ਮਿਟੈ ਨ ਮੰਸੁ ॥ ਪੰਨਾ - 871

Just as the reflection of the sun is not different from the sun : similarly, the ether of the house & the ether of the sky are not different from the great sky. Similarly the *jiva* element is not different from the element of Truth. The Truth (Being) Himself assuming the shape of a creature, creates an action in the physical elements. One form of Truth (Being) is whole (ਸਮਸ਼ਟੀ) and He due to wholeness is a Complete Existence - a Unit. The Lord of the universe, appears in the form of Soul and assumes the form of a *Jiva* by assuming a separate entity. It is due to His strength that the *jiva* has a form and a name and exists in multitude.

*Being One image, He appears in many forms
He Himself has assumed many forms
Playing many games
Yet He plays none*

In the end becomes One.

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ ॥ ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋਉ
ਫਿਰ ਏਕ ॥ ਜਾਪੁ ਸਾਹਿਬ

The salt cannot be seen in the water but its saltiness is due to the salt. In the same way the Truth (or Being) can't be seen in all the bodies but the Truth is pervasive in all and it is on account of the Truth that the inertness of the body appears to be the consciousness of the body. The existence of the world is there only because of this very Soul. The Truth pervades in its unchanging uniformity in all the living and non-living things just as there is fire in all vegetable kingdom and butter in the milk. Because of this element conscious the existence of the world is regarded as true :

As fire is contained in all timber

And as butter in all milk

So the light of God is found in high & low

He in the heart of all living things doth glow.

ਸਗਲ ਬਨਸਪਤਿ ਮਹਿ ਬੈਸੰਤਰੁ ਸਗਲ ਦੁਧ ਮਹਿ ਘੀਆ ॥

ਉਚ ਨੀਚ ਮਹਿ ਜੋਤਿ ਸਮਾਣੀ ਘਟਿ ਘਟਿ ਮਾਧਉ ਜੀਆ ॥

ਪੰਨਾ - 617

Respected Pandit Ji began to say, "The Sage Udalak asks Swetketu, 'Do you know that injunction or instruction with which we can hear without hearing, with which we can think without thinking, with which we can know without knowing?'"

The sage said, "The pots made of earth are nothing but earth. With gaining the knowledge of the earth, we gain the knowledge of pots made of earth, too. Similarly with gaining the knowledge of Truth, all knowledge is obtained because all the visible world has originated out of Truth. Behind all the things & substances of the world stands the one element, the Truth. On the basis of its power is the basis of everything. But the Truth is beyond the earthly and unearthly distinctions. It has given rise to gross elements from itself. This very element is Brahm (Absolute), Soul, Ekankar and Oankar, Waheguru. It has the power of knowledge and the power of thinking in it, in fact, all powers; Truth itself is the essence of everything.

Respected Pandit Ji began to say there are two substances in the world Soul and non-Soul. The non-Soul is born of *maya* (delusion). The Soul is beginningless for all time. Only this Soul is Truth of the world. Soul is pure consciousness, *Brahm* (The Absolute), God, Primal Lord. It was there before the creation of the world, and when the world will not be there, this Soul will still endure. Soul is present in and pervades all. In order to understand and explain this '*Unnamed*' element to others, it has been called Soul.

Soul is pure conscious element; conscious (factor) is not the separate quality of the Soul. Enlightenment or knowledge is not the separate quality of the Soul. The Soul itself is the form of enlightenment or knowledge and consciousness. Being unattributed it lies beyond the *prakritic* (roughly = materialistic) and *aprakritic* (roughly = non-materialistic) qualities, yet it is still the basis of the entire *prakriti* (roughly = matter). It is the conscious basis of all *jivas* (creatures). The consciousness found in all *jivas* (creatures) is due to Soul. Because of being conscious, Soul is the form of knowledge or enlightenment. Soul is not the subject of knowledge because it is knowledge itself. Being the form of knowledge, yet it is the form of light. The light of the sun, the moon and the stars is due to Soul. Soul is the basis of all. All elements have the only support of the Soul.

The holy man with Soul Realisation does not hate anyone. He sees all as the light of Soul. He does not regard himself as separate from Soul. He regards himself as the *Omnisoul*. Soul is the basis of all *prakritic* and internal elements. The world exists because of the support of the Soul; Soul itself is the support of the existence of all.

Respected Pandit Ji began to say, "Dearest Princess, the great sages of India, spending the whole time of their life in solitude, searched the internal knowledge embodied in the Vedas. The proclamation according to *Brihadarnyaka Upanishad* : that which living in the earth controls it, is your Soul. Thus it is you, the Soul which lives in water, air, fire, the sun, the moon, the stars, the sky, the light, and get the functions they do done from them assuming their forms. Falling from this high status owing to ignorance, you consider yourself five element body with name, shape and connections and caught in the cycle of deeds. Rising a little higher but maintaining your separateness, you consider yourself a soul individuated. The four Vedas, the Upanishads, the religious books and Primal Element Knowing Holy Men do tell you about your real self but you do not accept the fact of your being the form of Soul; you regard yourself as body. But your real self is the Soul itself. Similarly it is Soul that lives in your eyes, nose, ear & tongue, which controls the whole of your body. The stomach works where it has been placed; the heart pumps the blood into the whole body from where it is put; the brain controls the body from where it has been placed. That which gives strength to them all is the power of the Soul. The hands and the feet are doing their work. This Soul can't be seen but it sees all. It can't be heard but It hears all. Its existence can't be compared with the shape of anything. But it gives shape to all. It can't be known.

*We can't know its shape and size
 Its abode and its garb.
 What is its name, what it is called
 How can it be described?
 It lies beyond the pale of words.*

**ਨਹੀ ਜਾਨ ਜਾਈ ਕਛੁ ਰੂਪ ਰੇਖੰ ॥ ਕਹਾ ਬਾਸ ਤਾਕੋ ਫਿਰੈ ਕਉਨ ਭੇਖੰ ॥
 ਕਹਾ ਨਾਮ ਤਾਕੋ ਕਹਾ ਕੈ ਕਹਾਵੈ ॥ ਕਹਾ ਮੈ ਬਖਾਨੋ ਕਹੇ ਮੋ ਨ ਆਵੈ ॥ ਅਕਾਲ
 ਉਸਤਤਿ**

But it knows all. Except this Soul there is no one who can see, who can hear, who can speak & who can know. All these kinds of activities are done by the Soul. It is the inner knower, it is deathless, timeless. Except this all is inert, painful. Over all the physical elements and spiritual elements of the world, it's your Soul i.e. you yourself which keeps control. In the physical elements - how a group of atoms assume a form and in order to set up this shape how it forms numerous atoms giving them many colours, sizes, shapes, species creating diversity - it is your own self, or your soul which does so! *No one can comprehend the real form of the innerknowing Soul.* It is unreachable, beyond the organs of perception but it understands all. This Soul always knows Itself. It never forgets, like a man. As *Maya* (delusion) is one of its own creations, forgetfulness has no effect on it. It controls all inert and conscious substances, gods and demons - all. Soul is beyond birth and death; but whatever is born, dies. But the Soul is unborn. This Soul is not subject to life or death & is ever always new :

My Lord, the Evergiver, is always new.

ਸਾਹਿਬੁ ਮੇਰਾ ਨੀਤ ਨਵਾ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ ॥

ਪੰਨਾ - 660

Just as from the earth are born all trees, all plants, grass, undergrowth & crops and they get absorbed into the earth itself - this Soul free of birth and death - is always new, imperishable. From nowhere does it come and nowhere does it go :

*The Lord is Imperishable, dying never
 Neither coming from anywhere, nor going anywhere
 The Master, perfectly endowed
 Impurity of egoism washes off
 Saith Nanak, thus have I attained
 The Supreme state.*

ਓਹੁ ਅਬਿਨਾਸੀ ਬਿਨਸਤ ਨਾਹੀ ॥ ਨਾ ਕੋ ਆਵੈ ਨ ਕੋ ਜਾਹੀ ॥

ਗੁਰਿ ਪੁਰੈ ਹਉਮੈ ਮਲੁ ਧੋਈ ॥ ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਪਰਮ ਗਤਿ ਹੋਈ ॥ ਪੰਨਾ - 736

No one can kill the Soul. The Soul is free from the defect of birth and

death. No incident of *prakriti* (the Primordial matter) has any effect on it. It is free from old age, it is immortal, it is undying.

The Soul itself has been designated as the Cosmic Person. The whole universe is the body of this Soul, indeed. To sum up Soul is considered a pervasive element. The ether or the sky was born of the Soul. The ether is pervasive, so is the Soul. The Soul lies beyond the practical even though Soul is the *omniform*, which is omnipresent yet being unattributed and unaffected by *maya* (delusion). It is regarded a *beyond-the-cognizance-of-the-senses* element. The view of all the Vedas, scriptures and holy men is that the expansion of the world took place from one Soul :

Now I see only God, listen to only one God

I utter the one God only

For all is the expanse of the self same

The creator Lord

And I now know no one but my Lord.

ਬ੍ਰਹਮ ਦੀਸੈ ਬ੍ਰਹਮ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ ॥

ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ ॥

ਪੰਨਾ - 846

From the Soul came into being the subtle elements. From them were born the gross things like Word (sound), Touch, Sight, Taste, Smell from which were born ether (sky), air, fire, water and earth. This very Soul is called Brahm or sati (ਸਤਿ) (existent). This is the basic cause of expansion. The inert and sensate is the expression of the Soul. The viewpoint of the yogis is that although existing in its fullness in all the expansion, this Soul lives in the heart of man. Yogis through praxis piercing the plexuses of the body have a glimpse of it in the heart, which although being in the form of knowledge, appears to be the form of light. The Soul even though being unattributed appears in the form of light in the hearts of all people just like the reflection of the great sun is seen in a small open earthen lamp. But even though the Soul is in all, not everyone can see it. God, making the human body, has opened all the doorways of the human body outwards. This *Jiva* (the creature) sees outwards, hears & speaks outwards. It feels the touch outwards. All these things are due to Soul alone. But man does not see the Soul in himself because the praxis and the discipline for attainment of Soul, man, the creature, has not done. If man has firm desire to have a glimpse inside, he should restrain the organs of perception and action from outside, and he should do vigorous meditation resolutely as per the instruction given by the All Capable Guru. The Will power has to do with consciousness, to control the organs etc. is an active process. Without discrimination, without sorrow of separation, without praxis for union with God and without the

mercy of a Perfect Primal Element Knowing Holy man, a glimpse of the Soul is not possible.

Thus Dear Princess, the thoughtful exchange of ideas which has happened between us is that the basic constituent of the world is only One Truth. You may call it Soul or Brahm or give any other name because it is unnamed. We give names for our convenience but that is nothing but Soul. Soul is a conscious element, it is Brahm (The Absolute), the difference being only of different words used. Your pure conscious form is nothing but Soul; you yourself are Atma (Soul) and Par-Atman (God); without you nothing else is.

The soul individuated represents the Soul Element in animate beings and life-breath keeping beings. In reality the life-breath keeping Soul is called the Soul individuated. In the final analysis there is no difference between Soul and the soul individuated. The difference lies only in the practical aspect because the creature eats the fruit of his actions or deeds. The Soul represents the pure conscious element; the creature dies and is born according to his actions - sometimes he goes to hells and sometimes to heavens and wanders in many life forms :

There are other trees and on them other birds

Beautiful to look at, but they fly

To the four quarters of the earth

The more they fly, the worse they fare

They burn and scream all along.

ਪੰਖੀ ਬਿਰਖ ਸੁਗਾਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ ॥

ਜੇਤਾ ਉਡਹਿ ਦੁਖ ਘਣੈ ਨਿਤ ਦਾੜਹਿ ਤੈ ਬਿਲਲਾਹਿ ॥

ਪੰਨਾ - 66

The Soul, indeed, has been called the leader of mind, breath and the body. It's Soul which deals with the creature form in the body. Creature is another name for life-breath keeping Soul. Because of the existence of innumerable bodies, the numerousness of the creatures appears to exist. But of all the creatures there is only one Soul. From a practical angle the creatures appear to be different but from the spiritual angle no difference exists between the Soul and the soul individuated.

The only Soul pervading the animate and inanimate world is God. For the Soul and God separate words are used but they are both conscious Element. The Soul is Omniscient, it knows everything. The Soul (atman) itself is Paramatman (God). There is nothing beyond this Soul. Living in the sphere of soul individuated, being soul individuated this creature i.e. man in accordance with the path explained by the holy men develops faith in his

own self being Soul by means of contemplation. The form of Soul is bliss, essence - having obtained this Soul whose form is essence, the jiva (creature), too, becomes the form of bliss, essence. Of the five sheaths, the sheath of bliss is called highest of all. Brahm (The Absolute) and the Soul are One-Existent, Feeling Bliss or Being Feeling Bliss. The feeling of bliss in the heart spontaneously is the sign of the experience of the perception of the Soul. All blisses of life are on account of the Soul.

The Soul is the Omnipresent conscious element. The Soul itself manifests all the physical elements from its own self. This is Brahm (The Absolute), this is Primal Lord. It assumes the form of a *jiva* (creature) and lives in the hearts of all. The power of this Soul is Existent-Feeling-Bliss and the form of essence. It pervades inside and outside of all. It controls all the physical and non-physical elements. All are bound by its order. It is like glimpsing the glory of the Soul. The yogis have a glimpse of the flame of Soul or Soul flame. The light of the Self-luminous bodies is the Soul itself. Guru, the True Emperor, proclaims :

*As from One fire millions of sparks arise;
Though rising separately, again in fire they unite
As from one heap of dust several particles of dust
Fill the air, and on filling it again blend with the dust
As in one stream millions of waves are created
The waves being made of water all become water
So from God's form non-sentient and sentient
Things are manifested and springing from Him
Shall be united again in Him.*

ਜੈਸੇ ਏਕ ਆਗ ਤੇ ਕਨ੍ਹਕਾ ਕੋਟ ਆਗ ਉਠੇ ਨਿਆਰੇ ਨਿਆਰੇ ਹੋਇ ਕੈ ਫੇਰਿ ਆਗ ਮੈ ਮਿਲਾਹਿੰਗੇ ॥

ਜੈਸੇ ਏਕ ਧੂਰ ਤੇ ਅਨੇਕ ਧੂਰ ਪੂਰਤ ਹੈ ਧੂਰਿ ਕੇ ਕਨ੍ਹਕਾ ਫੇਰ ਧੂਰਿ ਹੀ ਸਮਾਹਿੰਗੇ ॥

ਜੈਸੇ ਏਕ ਨਦ ਤੇ ਤਰੰਗ ਕੋਟ ਉਪਜਤ ਹੈ ਪਾਨ ਕੇ ਤਰੰਗ ਸਬੈ ਪਾਨ ਹੀ ਕਹਾਹਿੰਗੇ ॥

ਤੈਸੇ ਬਿਸੁ ਰੂਪ ਤੇ ਅਭੂਤ ਭੂਤ ਪ੍ਰਗਟ ਹੋਇ ਤਾਹੀ ਤੇ ਉਪਜ ਸਬੈ ਤਾਹੀ ਮੈ ਸਮਾਹਿੰਗੇ ॥

ਅਕਾਲ ਉਸਤਤਿ

According to the *Gita*, body is not Soul. Life and death, sadness-happiness, prosperity-adversity are all connected with the body. The Soul is immortal, Original Element. Water, air, fire, weapons, missiles have no effect on the Soul. Like the ether it is pure, pervasive and without a defect. The Soul kills none, nor does it die. The ignorants do not know this point.

No living being can live without deeds or acts even for a second. His speaking, his walking, his smelling, his touching and his thinking are nothing but deeds or acts which happen due to the effect of organs of perception.

He is a yogi who, overcoming his organs of perception, does selfless deeds. Those who do deeds for showing off are hypocrites. All deeds which are done tie man in bonds. For a realized man there is no constitution of good or bad deeds. They conduct themselves in the world with the feeling of doing no deeds & no bad deeds. Vikaram (ਵਿਕਰਮ) is bad deeds, Sukaram (ਸੁਕਰਮ) is good deeds and Akaram (ਅਕਰਮ) is absence of doing a deed. Those who understand the presence of deeds in the absence of any deeds (ਕਰਮ ਵਿਚ ਅਕਰਮ) and in the absence of deeds, the presence of deeds (ਅਕਰਮ ਵਿਚ ਕਰਮ) are truly enlightened. They are free of the bonds of deeds. When the fire of knowledge grows very bright, it reduces to ashes all the defects of deeds and a man comes to obtain so pure a thing as knowledge - enlightenment.

A living being who while seeing, hearing, smelling, thinking, still regards the Soul as untainted, unaffected, remains untainted & unaffected just as a lotus flower in water. This kind of spiritually enlightened person is a true renunciate. One who renounces deeds or doing of deeds is not a renunciate. The renouncing of the fruit of deeds or acts is the true form of mental renunciation. A renunciate is a yogi who does selfless deeds.

There are innumerable ways to 'realise' the Soul in the world but one who practises Soul contemplation, attains to Truth; from the Soul all the material expansion takes place. No one can destroy that indestructible. This Soul neither kills anyone, nor does it die Itself. Just like putting on new clothes the soul (individuated) assumes another body. The weapons can't cut this soul individuated, the fire cannot burn it, the sun cannot dry it up. Water cannot wet it; it is perpetual, omnipresent, stable, unmoving, eternal from the immemorial times. The Soul is unexpressed, non-worrying, and free from depravities. Being one, it is many; being many, it is one. The edict goes :

*Thou art one, yet appear as many
You play many roles yet Ultimately become One.*

**ਏਕ ਮੁਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ ॥ ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰ
ਏਕ ॥ ਜਾਪੁ ਸਾਹਿਬ**

The Soul is beyond the reach of all kinds of defects & depravities - perpetual, pure, intelligent and carefree by nature. The Soul is an element separate from the body. The organs of perception etc. of the body are the defects of mind, intellect etc. of *prakriti* (the Primordial matter). They have the defect of everchangingness in them. There is always change in the shape of *prakriti* (Primordial matter) because it is under the influence of time, space and form; vis-a-vis this, the Soul is a pure, conscious element. No defect of

any of the elements of *prakriti* (Primordial matter) has any effect on the pure form of the Soul. The Soul being only in One form is free from all the *prakritic bonds* and is unsoiled, unaffected.

In order to have a glimpse of the Soul one should have the strength to adopt truth. One should also have firmness of resolve. The faith should be of the strongest type. The words of the Guru should be taken as gospel truths; in other words, one should have full faith in Gurbani, the Song Celestial. The Soul illumines only a heart full of faith, not a heart full of doubt. An *Absoluteknower (Brahmgyani)* having obtained the strength of the spirit ends the bonds of deeds. On obtaining enlightenment one sees Soul in all and all in the Soul. The seeing of the Soul itself is the form of the knowledge of the Soul. Just as the fire burns firewood weighing millions of tons reducing it to ashes, in the same way, the knowledge of the Soul burns up all the sins and all the deeds good or bad. With the knowledge of the Soul one obtains the knowledge of all or Omniscience. The knowledge of the Soul or union with God via the way of knowledge does not come without *sadhna* or praxis, without contemplation of the Soul - the Soul element does not get manifested in the heart. In the heart of a *yogi* it is manifested in the form of a light.

The Absolute Itself is the subject of realistic knowledge. Having known or realized this Absolute, one obtains the state of immortality where death cannot reach at all. The Absolute Itself is the basis of the strength of all; the Absolute Itself is called Cosmic Person, the Creator. It is without fear, without enmity, (it is) the Word or logos, the whole universe. This Cosmic Man has numerous hands, feet, eyes, ears and hearts but from the angle of the spirit, it has none of these. Just as Guru, the True Emperor, proclaims :

*Thou hast a thousand forms
And yet no mortal form,
A thousand eyes Thou possess
Yet Thou hast no eyes of flesh
A thousand feet unstained
And yet no feet of Thine retained
A thousand organs of smell to behold
And yet no nose that could be called yours
I feel fascinated these wonders to see
In all there is light, and that light His be
It is by His radiance that all are illumined
This light is kindled, prompted by Guru, divine.*

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥
 ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥
 ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥ ਤਿਸ ਦੇ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥
 ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥ ਪੰਨਾ - 13

The powers of seeing, hearing, holding, walking, thinking are of the Absolute. All of them i.e. the powers are without organs. The Absolute is the ether of all organs of sense. He is free from any company. He is the Provider of all. He is the Unattributed. He is the basis of all qualities. The Absolute is inside and outside of all beings creatures. He is inside and outside all the elements. He is Unmoving, Immobile (ਅਚਰ) - He is not in motion. Because of His being extremely subtle, He can't be known. He is near as well as far. For the ignorant He is far; the enlightened feel His presence in their heart. He is the Originator, Creator, Provider & Destroyer of all. He is the Light of all. He lies beyond ignorance; He is in the form of Absolute Knowledge; He is not the subject of knowledge. And He can be obtained by knowledge. He lives in the hearts of all. He pervades all. He Himself is Unattributed and Attributed.

The Princess heard these holy words of his very carefully; now she had come to develop full faith in every single word that Bhai Tiloka had told her in all spontaneity. The Pandit said to the Princess, "Daughter, the praxis (of meditation) that you are doing is very great which Bhai Tiloka taught you. He has sown the seeds of intense sorrow of separation in you. What a devotion that even after the lapse of five years, no doubt has assailed your heart and your faith is fully intact! I bless you that you march ahead with the same firm devotion. I have told you about the Soul; it was through my scholarship that I told you all this. I, too, am engaged in praxis but I myself haven't reached 'there'. You possess firm devotion and I assure you that soon you will get a glimpse of Guru Nanak, the True Emperor, and he will show you Soul clearly and you will become a Truthliver. Then your "I" which you consider is operating in this body will go. You yourself will attain to the *status of the Cosmic Person*. He (Guru Nanak) himself is the image of the Absolute and he will make you into the Absolute, too. Regarding the holy words which you have with the Queen mother from time to time, of which she told me, I feel that your flights which you take by separating yourself from the body are very unlimited. But the feeling of being a being can not be shattered except by the Guru. It's only the All-capable Guru who separating Soul from the Prime Soul (Paramtman) makes us understand (our) real form.

*One with whom my Lord Master is pleased
The Guru instructs him in the knowledge of the Creator and God.*

**ਜਿਸ ਨੇ ਦਇਆਲੂ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥
ਪੰਨਾ - 306**

Practically he acts in the great light of the knowledge of the Absolute which is for the good of all because he sees his own self in all.

Persons with Believer-in-Absolute Existent (ਬ੍ਰਹਮ ਨੇਸ਼ਟੀ) Listener-as-Absolute (ਬ੍ਰਹਮ ਸਰੋਤਰੀ) and Speaker-as-Absolute (ਬ੍ਰਹਮ ਵਕਤਾ) feeling are men who always dwell in Truth. Having heard such instruction when the Princess compared these words with the holy words of Bhai Tiloka she came to have full faith in her path. She had obtained an abode in the intellectual sphere now in the ascent of spiritual elevation with the help of repeating the Name. Taking a Guru, by repeating Name and acting upon Gurbani, the Song Celestial, one becomes an inhabitant of the Region of Truth (Sachkhand). And one comes to obtain four kinds of salvation. But without the grace of the Guru the stage of Assimilation - Liberation-in-life can't be obtained.

Now the attraction grew very strong in the inner self of the Princess; love became very ardent. From her inner self she is always sending her emotion charged messages full of affection in the form of tears towards Guru, the Emperor :

*My head would I cut off and offer
Beloved! shouldst thou a word utter
My eyes for a sight of Thee hunger.*

**ਤੁ ਚਉ ਸਜਣ ਮੈਡਿਆ ਡੇਈ ਸਿਸੁ ਉਤਾਰਿ ॥ ਨੈਣ ਮਹਿਜੇ ਤਰਸਦੇ ਕਦਿ ਪਸੀ
ਦੀਦਾਰੁ ॥ ਪੰਨਾ - 1094**

The consciousness of the Princess rose to extremely great spiritual heights; many inner notes, many inner melodies were being heard, many scenes were being seen in this state by her. She got an abode in the Tenth Door. There are countless melodies over there about which the following edicts are found :

*On nine doors of the body he stands guard
And checks his mind from running outwards
He comes to dwell in the Tenth, his real home
Where unstruck melody plays day and night
Which can be heard by Guru's advice
Without the logos there is inward darkness
In which nothing can be seen
Nor does the coming and going cease
The key is in the Guru Supreme's hands*

*Without whom nobody can open the door
And Guru is obtained by maturing
Of one's destiny.*

ਨਉ ਦਰ ਠਾਕੇ ਧਾਵਤੁ ਰਹਾਏ ॥ ਦਸਵੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥
ਓਥੈ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮਤੀ ਸਬਦੁ ਸੁਣਾਵਣਿਆ ॥
ਬਿਨੁ ਸਬਦੈ ਅੰਤਰਿ ਆਨੇਰਾ ॥ ਨ ਵਸਤੁ ਲਹੈ ਨ ਚੁਕੈ ਫੇਰਾ ॥
ਸਤਿਗੁਰ ਹਥਿ ਕੁੰਜੀ ਹੋਰਤੁ ਦਰੁ ਖੁਲੈ ਨਾਹੀ ਗੁਰੁ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਵਣਿਆ ॥
ਪੰਨਾ - 124

Another pertinent stanza is :

*As by the holy Master's touch
Is the wandering mind set at rest
The Tenth door it attains
Therein are served victuals of nectar
And melody of peace arises
Whose sound the whole world props
Therein play innumerable instruments
Casting perpetual unstruck harmony
And the mind in the Eternal is absorbed
Saith Nanak: By the holy Master's touch
Is the wandering mind set at rest.*

ਧਾਵਤੁ ਬੰਮਿਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਆ ॥
ਤਿਥੈ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਜਿਤੁ ਸਬਦਿ ਜਗਤੁ ਬੰਮਿ ਰਹਾਇਆ ॥
ਤਹ ਅਨੇਕ ਵਾਜੇ ਸਦਾ ਅਨਦੁ ਹੈ ਸਚੇ ਰਹਿਆ ਸਮਾਏ ॥
ਇਉ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਧਾਵਤੁ ਬੰਮਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ ॥
ਪੰਨਾ - 441

She had already heard these holy words with regard to obtaining abode at this place; now in her bodyhouse she is practically contemplating over that Element which is in the form of light and which lives in all :

*Nine are the gates of the body
The tenth is secret kept
Its stone doors open not except
The aid of the Master's word
The mystic music playing
By the aid of Master's word is heard
Thereby is the self illumined
Such blessing by devotion is attained.*

ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ ॥ ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ
ਸਬਦਿ ਖੁਲੀਜੈ ॥
ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ ॥ ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ
ਭਗਤਿ ਮਿਲੀਜੈ ॥
ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ ॥

ਪੰਨਾ - 954

Nine doorways of the body fort are visible, that which is the tenth doorway, is closed. It has the stone doors fitted on it of ignorance. It has panels of hope and doubt. With the vigorous repetition of the incantation or mantra of the Guru (these) doors open. This place the Timeless has reserved for Himself to live in, where we can have a glimpse of Guru as Light

:

*Creating the world, this play hast Thou created
Mingling air, water, fire Thou hast beings created
In the body city are nine visible doors
But the tenth hast Thou kept secret.*

**ਜਗਤੁ ਉਪਾਇ ਖੇਲੁ ਰਚਾਇਆ॥ ਪਵਣੈ ਪਾਣੀ ਅਗਨੀ ਜੀਉ ਪਾਇਆ॥
ਦੇਹੀ ਨਗਰੀ ਨਉ ਦਰਵਾਜੇ ਸੌ ਦਸਵਾ ਗੁਪਤੁ ਰਹਾਤਾ ਹੇ॥ ਪੰਨਾ - 1031**

Now the Princess hears the melody of Name in everything. She feels just one Soul pervading the sky, the stars, the Hades, the oceans - she is doing Soul contemplation. In the '*Psalm of Peace (Sukhmani Sahib)*'. Guru, the True Emperor, making a hint towards this very Element has proclaimed :

*The Infinite is within as well as without
He is contained in everything
He is in the earth
As well as above and below it
As Providence He fills all regions
Teeming with life
As the Supreme Spirit He works
In mountains and woods,
Nay, even in the blades of grass
All that appears in action is from His Will
He is contained in water, wind and fire
In all directions and in all quarters
There is no place devoid of His presence
By Guru's grace think of His Omnipresence
And be at peace.*

**ਸੌ ਅੰਤਰਿ ਸੌ ਬਾਹਰਿ ਅਨੰਤ॥ ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ॥
ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ॥ ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ॥
ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ॥ ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ॥
ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ॥ ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ॥
ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ॥ ਪੰਨਾ - 294**

Here the definition of Name changes. Previously the Name of God was repeated as "Waheguru, Waheguru", but now the word was left below & the reflection on the Soul element began as the first praxis. The manifest form of the Name of Waheguru being Soul Element Absolute, Waheguru, God,

is now no longer subservient to words; it becomes a subject fit to be felt. The words get dissolved or they perish but He pervading the words remains stable in the form of Soul element.

The words lead us upto here. Now understanding sees the experience of the spirit practically - 'I' has no existence here. 'I' had been considering itself body, or existing as soul individuated. This was a great mistake on my part. It was a mere figment of mine.

I just never have been. All this is nothing but Wondrous God. What we call "I", "I" or "you", "you"; "he" or "she" "here" or "there" - all this is nothing, mere delusions and illusions - here unbroken Wondrous God Himself pervades. Read about the state or condition at this time :

*The Master with my own eyes has shown me the Divine
Here and there, in each being, you God the Enchanter pervade.*

**ਗੁਰਹਿ ਦਿਖਾਇਓ ਲੋਇਨਾ॥ ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ ਤੁੰਹੀ ਤੁੰਹੀ
ਮੋਹਿਨਾ॥ ਪੰਨਾ - 407**

Now "I" did not remain in "I". I got absorbed in "You". With the grace of the All capable Guru, Primal Element Knowing Holy men, make this "You" practically by pulling man out of "I" :

*Kabir, by repeating, 'Thou Thou'
O God, I have become Thou
I have not remained in myself
When the difference between Thee
And me was removed
There art Thou wherever I see.*

**ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂੰ ਹੁਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ॥
ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂੰ॥ ਪੰਨਾ - 1375**

In this condition the mind becomes non mind. The thoughtwaves are finished, life comes in equipoise. Whatever is happening, is definitely happening as per Will of God. In practical life whatever duties are capable of being done by this body, are being done. There is no desire for fruit, there is no desire to do anything. Everything is happening as per the Order of God. Only One Element can be seen about which it is proclaimed :

*In the heart of a guruward
There is poise
His mind has ascended
To the Tenth heaven
Where there is no sleep no hunger
In the ambrosial Name of Lord*

Is joyful living there

Saith Nanak : pain and pleasure

Occur not there where illumination of the All-Pervading Lord falls.

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਹਜੁ ਹੈ ਮਨੁ ਚੜਿਆ ਦਸਵੈ ਆਕਾਸਿ॥

ਤਿਥੈ ਉਂਘ ਨ ਭੁਖ ਹੈ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਖ ਵਾਸੁ॥

ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਵਿਆਪਤ ਨਹੀ ਜਿਥੈ ਆਤਮ ਰਾਮ ਪ੍ਰਗਾਸੁ॥

ਪੰਨਾ - 1414

Now that the Princess had sat in the monastery for six years. Her mind was illumined. From everything the sparkles of the One Soul came. Today early in the morning she went and sat in the cell in the monastery. Love and sorrow of separation flooded her eyes with tears so much that tears would not stop. A ruling passion of a glimpse of Guru Nanak has risen like a wave in the ocean.

Respected congregation, mere knowledge is hollow, it lacks essence, bliss; when one reaches the state of knowledge with devotion and meditation, he is immersed in essence. He sees Guru pervading all places as Absolute God clearly. He does not say that I am God. Rather he says, regarding his Guru Supreme, that there is nothing in the world without You; You yourself are God the Absolute; in all forms, in all colours You yourself are, none else is. About himself he just says that what I regarded as separate from me, You Yourself are that. In this way even the "pure I" of his also vanishes. And he dissolves in the Primal Element. Today when the Princess was still sitting in a feeling of love, it was about to grow dark. After a little while, to her surprise, she saw some dear friends, pierced by the pangs of separation, with torches in their hands, heading towards this monastery. The following hymn rises aloft in the air :

My head would I cut off and offer

Beloved! shouldst Thou a word utter

My eyes for a sight of Thee hunger.

ਤੁ ਚਉ ਸਜਣ ਮੈਡਿਆ ਡੇਈ ਸਿਸੁ ਉਤਾਰਿ॥

ਨੈਣ ਮਹਿੰਜੇ ਤਰਸਦੇ ਕਦਿ ਪਸੀ ਦੀਦਾਰੁ॥

ਪੰਨਾ - 1094

Shouldst Thou enter my courtyard

The whole earth shall wear an aspect of beauty.

*Separated from the husband Lord
That I am, none now cares for me.*

**ਜੇ ਤੂ ਵਤਹਿ ਅੰਛਣੇ ਹਭ ਧਰਤਿ ਸੁਹਾਵੀ ਹੋਇ॥
ਹਿਕਸੁ ਕੰਤੈ ਬਾਹਰੀ ਮੈਡੀ ਵਾਤ ਨ ਪੁਛੈ ਕੋਇ॥
ਪੰਨਾ - 1095**

The sound fell on her ears, her heart was pierced, the attraction was felt, tears began to well up in her eyes afresh. In the inner self of her a longing for the glimpse of an unseen face arose; there were thrills in every pore of her body. Having heard this hymn, she became the very form of the hymn personified. A flood of tears rained down her eyes. Meanwhile her parents, too, arrived. They lighted up the surroundings. With the help of the torch, they saw that their good daughter neither hears anything nor makes a movement. A flood of tears is continuously raining down her eyes. Today on the arrival of the parents, she is sighing.

The pang of separation again rolled down in the form of tears. Today the attraction for a glimpse of Guru Nanak, the Emperor, is at its peak. The Princess is not speaking anything today. Her parents, too, don't want to talk to her. They knew that she is imbued in some special dye of elation of devotion today. She took only two morsels of bread and went to bed. Her sleep, and appetite had decreased. At the ambrosial hour of morning she got up and taking a bath, she did not make herself up and went towards the monastery wearing only simple clothes. Just a little time had elapsed when she saw some men roaming about. They were singing something, but there was great ache in their voice, a great attraction. The words were :

*Lord! by Thy sight find I life
May thus be perfected my good fortune.
Lord! listen to my supplication
To Thy Name grant us devotion
Make us your servants
O Lord boons Bestower
Keep us under your shelter
You Who by rare ones by grace of the Master
Are realized; Lord, friend to my supplication lend ear
May your lotus feet in my heart abide ever
Nanak makes this supplication, prayer*

Storehouse of merit, all perfection

Be you never from my thoughts forgotten.

ਦਰਸਨੁ ਦੇਖਿ ਜੀਵਾ ਗੁਰ ਤੇਰਾ॥ ਪੁਰਨ ਕਰਮੁ ਹੋਇ ਪ੍ਰਭ ਮੇਰਾ॥
ਇਹ ਬੇਨੰਤੀ ਸੁਣਿ ਪ੍ਰਭ ਮੇਰੇ॥ ਦੇਹਿ ਨਾਮੁ ਕਰਿ ਅਪਣੈ ਚੇਰੇ॥
ਅਪਣੀ ਸਰਣਿ ਰਾਖੁ ਪ੍ਰਭ ਦਾਤੇ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਤੇ॥
ਸੁਨਹੁ ਬਿਨਉ ਪ੍ਰਭ ਮੇਰੇ ਮੀਤਾ॥ ਚਰਣ ਕਮਲ ਵਸਹਿ ਮੇਰੇ ਚੀਤਾ॥
ਨਾਨਕੁ ਏਕ ਕਰੈ ਅਰਦਾਸਿ॥ ਵਿਸਰੁ ਨਾਹੀ ਪੁਰਨ ਗੁਣਤਾਸਿ॥
ਪੰਨਾ - 742

As soon as the Princess heard this, she burst out crying. There was no one about who could hear her cries and sympathize with her; therefore she cried to her heart's content. She was unacquainted with the face of Guru Supreme Guru Nanak, the True Emperor. But she knew very well that he is light and only light - it is difficult to bear a blessed sight of him. From the depths of her heart, she hoped that just as she is searching for Guru Nanak, they, too, say in their search that they live by looking at him. On the contrary, if I don't get a sight of him, I die. For many days these disciples of the Guru were wandering in the forest, but they had not found the monastery where this Princess dyed in the Name union was doing vigorous meditation & practising austere ways. She was attracting Guru Nanak, the True Emperor. The major disciples of the Guru were agitated by the longing for a glimpse of Guru Nanak because they had come to know that Guru Nanak, the True Emperor, was back in Punjab after his long missionary journey. Along the banks of the river Jhanan (ਝਨਾਂ) he was going upstream. All of them among whom were included the disciples like Bhai Bhagirath went to Respected Bebe Nanaki (sister of Guru Nanak Dev Ji) who had been pierced by the longing to see the face of her brother, Guru Nanak. They asked her, "Just, you tell us (about the whereabouts of Guru Nanak)." She said, "What I feel is this that a dear one who is transfixed by the pang of separation is attracting him with full force. You, go to the bank of Jhanan regarding which I have received hearsay. Search my brother, the form of Absolute God in flesh and blood there. Request him on my behalf to give a glimpse of his to me also." When they reached this area, they met the dear disciples of the Guru. While talking to them, they got the information that there is a big forest at a little distance in which a disciple of the Guru, Bhai Tiloka mistaken for a lion, was shot by a Princess. They also got the information that from that very day, she has been sitting in that monastery, attracting Guru

Nanak, the True Emperor, with her love. All the disciples of the Guru gave thought to it that the Respected Guru Supreme (Guru Nanak) who liberates the fallen, will definitely go to that monastery.

Sometimes when she came to the monastery, she brought with her younger brother whose face especially the eyes resembled Bhai Tiloka. To her his eyes appeared like those of him. The Princess loved him a lot and uttering "Waheguru, Waheguru", she made him hear the melody of Name. Sometimes her maids accompanied her. After keeping her brother for some time with her, she sent him home with the maids. Her parents took her to be a great sacred goddess and they never said anything which might hurt her feelings. But these days seeing her conduct they got worried because for many days, she sobbed in the sorrow of separation. Today early in the morning she came into the forest from her home dressed in simple clothes. The flood of tears from her eyes could not be stopped and again and again by a thread of memory she sent her feelings to dear Guru Nanak. Now, her state had become such as is proclaimed in the following hymn :

*Without the Beloved can I not live for an instant
Like the addict that starved of the drug dies
Those yearning for the Lord with nothing else pleased be
Would someone were to come & to the Lord unite me
To him would I sacrifice myself
United are those separated for multiple births.
As with the ever true Guru Supreme shelter
We have taken.*

ਹਉ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਪ੍ਰੀਤਮ ਜਿਉ ਬਿਨੁ ਅਮਲੈ ਅਮਲੀ ਮਰਿ
ਗਈਆ ॥
ਜਿਨ ਕਉ ਪਿਆਸ ਹੋਇ ਪ੍ਰਭ ਕੇਰੀ ਤਿਨ ਅਵਰੁ ਨ ਭਾਵੈ ਬਿਨੁ ਹਰਿ ਕੋ
ਦੁਈਆ ॥
ਕੋਈ ਆਨਿ ਆਨਿ ਮੇਰਾ ਪ੍ਰਭੁ ਮਿਲਾਵੈ ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਬਲਿ ਬਲਿ ਘੁਮਿ
ਗਈਆ ॥
ਅਨੇਕ ਜਨਮ ਕੇ ਵਿਛੁੜੇ ਜਨ ਮੇਲੇ ਜਾ ਸਤਿ ਸਤਿ ਸਤਿਗੁਰ ਸਰਣਿ
ਪਵਈਆ ॥
ਪੰਨਾ - 836

Truly her heart overflowed with emotion for a glimpse of Guru, the True Emperor. In spite of herself she could not control herself because when sorrow of separation grows very powerful, the heart

& the mind are overwhelmed. Thousands of feelings come in the heart which can't be expressed in words. They can't be understood either. The language here used is the language of silence. It is expressed in the language of eyes. A downpour of tears as when it rains starts which slowly mingles with the air. This wind is blowing towards the country of the Beloved. A pang of separation suffused with great love is being sent towards the dear One as is expressed in the following hymn :

*In a single couch with us lies the Lord Husband
The mindwards, wandering in doubt don't find His mansion
Whoever uttering the Master's Name
Under His shelter comes
The Lord without delay grants him union.*

ਸੇਜ ਏਕ ਏਕੋ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਮਹਲੁ ਨ ਪਾਵੈ ਮਨਮੁਖ ਭਰਮਈਆ॥
ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਸਰਣਿ ਜੇ ਆਵੈ ਪ੍ਰਭੁ ਆਇ ਮਿਲੈ ਖਿਨੁ ਢੀਲ ਨ ਪਈਆ॥
ਪੰਨਾ - 837

And she sends messages of this type : O my Lord God! I am waiting and waiting. Fructify my wait. I am fully ignorant. What kind of dress, what kind of makeup and what kind of ornaments should I wear to please you? Clothes etc. I do not like, I get no happiness from them. I am ready to offer my all, only somebody should make me meet you, my Beloved. Only my pang of separation of deep love should be put to rights :

*My body, my mind to God I submit
And properties, possessions of mind remit
Deliver I my head to the friend
Who message of God to me does send
To True Guru my head I lay
And God within myself conveys
Suddenly my grief departs
Sated is my yearning heart.*

ਹਉ ਮਨੁ ਅਰਪੀ ਸਭੁ ਤਨੁ ਅਰਪੀ ਅਰਪੀ ਸਭਿ ਦੇਸਾ॥
ਹਉ ਸਿਰੁ ਅਰਪੀ ਤਿਸੁ ਮੀਤੁ ਪਿਆਰੇ ਜੋ ਪ੍ਰਭੁ ਦੇਇ ਸਦੇਸਾ॥
ਅਰਪਿਆ ਤ ਸੀਸੁ ਸੁਥਾਨਿ ਗੁਰੁ ਪਹਿ ਸੰਗਿ ਪ੍ਰਭੁ ਦਿਖਾਇਆ॥
ਖਿਨੁ ਮਾਹਿ ਸਗਲਾ ਦੁਖੁ ਮਿਟਿਆ ਮਨਹੁ ਚਿੰਦਿਆ ਪਾਇਆ॥
ਪੰਨਾ - 247

Tears from the eyes are raining down and she hopes that someone should deliver her message to the Guru Supreme. I do not know what Guru Nanak, the True Emperor, looks like. If I had known I would have

walked to him not on foot but on my head as a gesture of respect :

*Were my feet to tire, I would walk on my head
To meet the Beloved.*

*Beloved, king, the Lord, O my friend
Who can make my way to wend
To God who ever life restores?
My eyes with tears are swelling sore
If I my Beloved cannot behold
Life can me no longer hold.*

ਹਰਿ ਹਰਿ ਸਜਣੁ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਰਾਇਆ ॥ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰੇ ਪ੍ਰਾਣ
ਜੀਵਾਇਆ ॥
ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਪ੍ਰੀਤਮਾ ਮੈ ਨੀਰੁ ਵਹੇ ਵਹਿ ਚਲੈ ਜੀਉ ॥
ਪੰਨਾ - 94

The voices of the those dear ones pierced by the pangs of separation fell on her ears again today. To her it appeared that the voice which she now understood said :

*With eyes filled with tears, expectantly The wife is watching along the way
Breathing in anxious gasps
Her heart to anything not inclining
Her steps not retracing
To behold her husband Lord yearning
Thou black raven! fly thou away
That with the Divine Beloved I unite without delay.*

ਪੰਬੁ ਨਿਹਾਰੈ ਕਾਮਨੀ ਲੋਚਨ ਭਰੀ ਲੇ ਉਸਾਸਾ ॥ ਉਰ ਨਾ ਭੀਜੈ ਪਗੁ ਨ ਖਿਸੈ ਹਰਿ
ਦਰਸਨ ਕੀ ਆਸਾ ॥
ਉਡਹੁ ਨ ਕਾਗਾ ਕਾਰੇ ॥ ਬੇਗਿ ਮਿਲੀਜੈ ਅਪੁਨੇ ਰਾਮ ਪਿਆਰੇ ॥
ਪੰਨਾ - 338

She is listening to the entreaty made to the raven concluding that all these friends must be the dear ones pierced by the pangs of separation. Now they caught sight of the white monastery in the forest towards which they wended their way.

The Princess saw some friends who had so much agony of separation and magnetism in their voice that it could not be borne. They came near the monastery. In the monastery they found that some 'goddess' was sitting who was absorbed in contemplation and whose eyes were wet with

tears. The best person among them asked : "Sister, can you tell us that it is the same monastery where six years ago a princess had killed with an arrow Bhai Bhagirath's son Bhai Tiloka, mistaking him for a lion?" No sooner was this question asked than she could control herself no longer - she burst out crying loudly. Bhai Bhagirath stroked her head in affection and said, "My daughter, be peaceful." Now she feels like speaking, but she can not speak. In broken words she said, "Yes, this is that very place where a great saint mistaken for a lion, was killed by an accursed person like me. Ever since that day I have been expiating for my sinful act, sitting here." Meanwhile they saw that the parents of the Princess were reaching the monastery quickly. They were surprised how these nice-looking men had reached there. And what did they see in the monastery? They saw that the Princess was sighing but they could not make out anything. Then the visitors told her parents that Guru Supreme, Guru Nanak, the True Emperor, was back in Punjab after his missionary journey of farflung areas and they had got the news that he was heading towards the forest where six years ago the promising son of this old man called Bhai Bhagirath, who enjoyed the Prime state of Detachment in Absolute Knowledge was killed by a Princess. They said they have come to know that that Princess is undertaking strenuous meditation at the same spot. It can't be properly said to be *tapa* - austerity but determinedly she is remembering the Name of God in accordance with the lesson given to her by Bhai Tiloka. Now we have found this spot. Guru Supreme will definitely reach here because this is his essential nature : wherever anyone remembers him) he definitely reaches there, serves the purposes of his devotees, gives them good advice, and forgives the shortcomings of the aspirant and unites him with the Light of God". Again they began, "We asked good girl, the Princess, if that was the same place where Bhai Tiloka, mistaken for a lion, was killed by a princess. As soon as she heard this, the Princess was shocked into crying a flood of tears as if deeply wounded. The flood of her tears would not stop." Seeing Bhai Bhagirath and other disciples in Prime states of spiritual realization whose sight naturally

had magnetism in it, the hearts of the King and the Queen, too, melted because they could not tolerate the pain of the pang of separation of the Princess and the memory of Bhai Tiloka had by no means dimmed in their hearts. In the beginning they regarded him as an ordinary man but as the Princess had revealed to them, and the Respected Pandit, too, had done, they came to love Bhai Tiloka. Tears welled up in the eyes of the King and the Queen and they could not speak. The longing for a glimpse of Guru Nanak had intensified in their hearts, too. All of a sudden Bhai Bhagirath, turning round, was astonished to see that Guru Nanak, the True Emperor, accompanied by Bhai Mardana and Bhai Bala is fast heading towards them. Bhai Bhagirath could not contain himself and it escaped from his mouth, "Guru Nanak, the Emperor, has come." While they looked on, Guru Nanak reached there. Tears ran down the eyes of all the disciples of the Guru and all of them fell at the feet of the Guru Supreme. The parents of the Princess - the King and the Queen - were washing the feet of Guru Nanak Dev Ji with tears which flowed from their eyes pierced by the pang of separation. *When the Princess opened her eyes, to her surprise, she saw that complete light and only light has spread in the whole forest; it can be seen in leaves; it can be seen in the open spaces. She sees it in all. Being unable to put up with the glow of the holy sight her conscious power becomes dim. (Then) she lost her consciousness. She no longer possessed the sense of understanding; from her wisdom, the element of cleverness, & cunning was gone. From her thinking, thoughts of all types were gone. Her power of insight was gone, too. The patientness of patience, the prideness of pride, and Inness of I were gone. The material attachment, too, went. In the very love of Guru-Absolute, the true and pure honour and prestige came to appear. The glimpse of the Guru Supreme was ecstasy giving; it was more wonderful than a wonder; it was absorption giving in amazement-absorption in God.* No sooner did she see the Guru Supreme than she fell headlong on the ground and lost consciousness. Bhai Gurdas describes this condition thus :

*Of the Guru Supreme no sooner did I have a glimpse
Than I lost consciousness of consciousness*

*Intellectuality of intellect vanished
 No sanity in sanity remained
 No awareness in awareness retained
 And no attention in attention was left
 Of knowledge knowledge became bereft
 Courtesy in courtesy was lost
 Patience all patience lost
 Pride of the pride was lost
 The particle of self-respect lost
 Its particle
 I got dyed in the Real Honour, respect
 Wonder became Prime wonder, self same
 In an ecstasy, ecstatic I became
 Extreme was the surprise of surprises, extreme.*

ਦਰਸਨ ਦੇਖਤ ਹੀ ਸੁਧਿ ਕੀ ਨ ਸੁਧਿ ਰਹੀ, ਬੁਧਿ ਕੀ ਨ ਬੁਧਿ ਰਹੀ, ਮਤਿ ਮੈ ਨ ਮਤਿ ਹੈ॥

ਸੁਰਤਿ ਮੈ ਨ ਸੁਰਤਿ ਅਉ ਧਿਆਨ ਮੈ ਨ ਧਿਆਨੁ ਰਹਿਓ, ਗਿਆਨ ਮੈ ਨ ਗਿਆਨੁ ਰਹਿਓ, ਗਤਿ ਮੈ ਨ ਗਤਿ ਹੈ॥

ਧੀਰਜ ਤੋ ਧੀਰਜ, ਗਰਬ ਕੋ ਗਰਬੁ ਗਇਓ, ਰਤਿ ਮੈ ਨ ਰਤਿ ਰਹੀ, ਪਤਿ ਰਤਿ ਪਤਿ ਹੈ॥

ਅਦਭੁਤ ਪਰਮਦਭੁਤ, ਬਿਸਮੈ ਬਿਸਮ, ਅਸਚਰਜੈ ਅਸਚਰਜ, ਅਤਿ ਅਤਿ ਹੈ॥੯॥
 ਕੱਬਿਤ ਸਵੱਯੇ, ਭਾਈ ਗੁਰਦਾਸ ਜੀ

Leaving everyone aside, Guru Nanak, the True Emperor, entered the small monastery of the Princess. Lifting the head of the Princess, he placed it in his lap and put his great pure thrills-giving hand on the head of the Princess. His fingers stroked her hair. Her Surtos was immersed in the Tenth door. The glory and greatness of that place can't be described. No one can compare that light to any light which is appearing to her in manifest form in the Tenth door. It just behoves the one whom the Guru Supreme himself makes have a glimpse of it indeed. With the grace of the Guru Supreme the Unstruck Melodies inside the body which give bliss can be heard and the seeker gets absorption in them. The Princess is enjoying this state. Through the Guru Supreme one gets an experience of it. Regarding this Bhai Gurdas Ji writes :

*With the Tenth Door what place to compare?
 None else but a guruward reaches there.
 What lamp gives light*

*Like the light of Superconsciousness?
 It behoves the one whom God
 Shows it in all kindness abroad
 Which melody is like
 The Unstruck Melody clear
 Only he is rapt in God
 Whom the Guru makes to hear?
 To an unbroken downpour
 No essence of ambrosia can we compare
 One whom He makes drink
 The undrinkable ambrosia, the gods' drink
 He gets absorbed in God.*

**ਦਸਮ ਸਥਾਨ ਕੇ ਸਮਾਨਿ ਕਉਨ ਭਉਨ ਕਹੋਂ, ਗੁਰਮਖਿ ਪਾਵੈ ਸੁ ਤਉ, ਅਨਤ ਨ
 ਪਾਵਈ ॥
 ਉਨਮਨੀ ਜੋਤਿ ਪਟੰਤਰ ਦੀਜੈ ਕਉਨ ਜੋਤਿ, ਦਇਆ ਕੈ ਦਿਖਾਵੈ ਜਾਗੀ, ਤਾਹੀ
 ਬਨਿ ਆਵਈ ॥
 ਅਨਹਦ ਨਾਦ ਸਮਸਰਿ ਨਾਦ ਬਾਦ ਕਉਨ, ਸ੍ਰੀ ਗੁਰੂ ਸੁਨਾਵੈ ਜਾਹਿ, ਸੋਈ ਲਿਵ
 ਲਾਵਈ ॥
 ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਤੁਲਿ ਨ ਅੰਮ੍ਰਿਤ ਰਸ, ਅਪਿਉ ਪੀਆਵੈ ਜਾਹਿ, ਤਾਹੀ ਮੈ
 ਸਮਾਵਈ ॥੧੦ ॥**

ਕੱਥਿਤ ਸਵੱਯੇ, ਭਾਈ ਗੁਰਦਾਸ ਜੀ

The light of *anamind* (ਉਨਮਨ) is burning intensely. No sooner did the Guru Supreme, Guru Nanak, touch her head than her stoneward doors of realization were opened. In the Unstruck Melody she got absorbed. Out gushed the unbroken stream of ambrosia just as the proclamation goes :

*Oneness of the disciple and the Guru
 Leads to oneness of the disciple with God, too.
 Transcending the world temporal
 He stays in the world celestial.
 Closing the physical outer eye
 Seeing with the divine eye
 Found is the brightly burning flame
 And awareness of Superconsciousness gained
 Withdrawing the surtos - attention
 Opened up stonedoors of realization
 Beyond the music mundane
 One with unstruck melody became
 Forgetting the nonsense talk of the world
 Being devoid of other sense pleasures*

*Then one drinks non-stop intangible
Downpour of ambrosia, undrinkable.*

ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ, ਬੀਸ ਇਕ ਈਸ ਈਸ, ਇਤ ਤੇ ਉਲੰਘਿ, ਉਤ ਜਾਇ
ਠਹਰਾਵਈ ॥

ਚਰਮ-ਦ੍ਰਿਸਟਿ ਮੁੰਦ, ਪੇਖੈ ਦਿਬ-ਦ੍ਰਿਸਟਿ ਕੈ, ਜਗਮਗ ਜੋਤਿ ਉਨਮਨੀ ਸੁਧਿ
ਪਾਵਈ ॥

ਸੁਰਤਿ ਸੰਕੋਚਤ ਹੀ, ਬਜਰ ਕਪਾਟ ਖੋਲਿ, ਨਾਦ ਬਾਦ ਪਰੈ, ਅਨਹਤ ਲਿਵ
ਲਾਵਈ ॥

ਬਚਨ ਬਿਸਰਜਿਤ ਅਨ ਰਸ ਰਹਿਤ ਹੁਇ, ਨਿਝਰ ਅਫਾਰ ਧਾਰ ਅਪਿਉ
ਪੀਆਵਈ ॥੧੧॥

ਕਬਿੱਤ ਸਵੱਯੇ, ਭਾਈ ਗੁਰਦਾਸ ਜੀ

The sight of this kind is very unearthly. This state is obtained by some very lucky disciples of the Guru. The way of Easy union with God in Sikhism has no place for *Hatha yoga*, the union through arduous yogic practices. This is a way of love and remembrance (of God). The disciples who have done strenuous labour in the light of Sikhism come to attain these states. Respected Bhai Tiloka had instructed the Princess about the *Path of Name* because of which, no sooner did she have a glimpse of the Guru than she ascended to high states of spiritual elevation. Regarding this state the proclamation goes that when the life breaths of the practitioner of Logos-Surtos Path are happy in the stillness of the stay in the navel, then immediately this state comes : just as a fish springing from water jumps at a distance - similarly, the fish of Surtos inverting the breaths from outwards to inwards, this Prime state is got because of controlling, with the logos or word of the Guru Supreme, the unstable mind like the fickle movements of a fish. Then ida (ਇੜਾ), Pingala (ਪਿੰਗਲਾ) and Sukhmana (ਸੁਖਮਨਾ) themselves get filled with essence and they glow with intense light. The Moon nerve (ਚੰਦ੍ਰਮਾ ਨਾੜੀ) dams up and the essence of ambrosia is got. The beginning meets the beginning, water mixes with water, one is dissolved in the delight or happiness of equipoise just as the proclamation goes :

Reverting the breath from outwards to inwards

Like the frivolous jumping of a fish upwards

Getting intimate with the Guru supreme

The mind found the state Prime

Emptying the sun nerve filling up the moon-nerve

*Withholding the mind in the breaths-reserve
 Drink the undrinkable, ambrosia thus
 Burn the unburnable desires
 Kill the unkillable mind
 Give up the illusion
 Bound within strong wall
 The swan of soul individuated
 Does not run in transmigratory circle
 The beginning merges with beginning
 The melody merges with melody
 The water merges with water
 The drop of God
 Merges with ocean of God
 Thou merge with the Prime bliss.*

**ਉਲਟਿ ਪਵਨ ਮਨ ਮੀਨ ਕੀ ਚਪਲ ਗਤਿ, ਸਤਿਗੁਰ ਪਰਚੇ ਪਰਮ ਪਦ ਪਾਏ ਹੈ ॥
 ਸੂਰ ਸਰ ਸੋਖਿ, ਪੋਖਿ ਸੋਮ ਸਰ ਪੂਰਨ ਕੈ, ਬੰਧਨ ਦੈ ਮ੍ਰਿਤ ਸਰ ਅਪਿਅ ਪੀਆਏ
 ਹੈ ॥**

**ਅਜਰਹਿ ਜਾਰਿ, ਮਾਰਿ ਅਮਰਹਿ ਭ੍ਰਾਤਿ ਛਾਡਿ, ਅਸਥਿਰ ਕੰਧ ਹੰਸ ਅਨਤ ਨ ਧਾਏ
 ਹੈ ॥**

**ਆਦੈ ਆਦਿ ਨਾਦੈ ਨਾਦਿ ਸਲਿਲੈ ਸਲਿਲ ਮਿਲਿ, ਬ੍ਰਹਮੈ ਬ੍ਰਹਮ ਮਿਲਿ ਸਹਜਿ ਸਮਾਏ
 ਹੈ ॥੧੬॥**

ਕਬਿੱਤ ਸਵੱਯੇ, ਭਾਈ ਗੁਰਦਾਸ ਜੀ

In this state of contemplation even great yogis can't reach. This is very unobtainable; by no means can it be known. Only a perfected Guru Supreme can make us know this just as Bhai Gurdas proclaims :

*Sidhs (adepts), naths (heads) and yogis could not contemplate Him
 Brahma etc. could not know Him by Veda-reading
 Shiva and Sankad etc. could not find Him in spiritual knowledge.
 Indra, the god and others could not recognise him
 In sense pleasures or the yogic union
 The Sbeikhs etc. could not know the numbers
 Of Him by Name iteration
 Narada etc. were defeated
 To know Him through celibacy
 Innumerable incarnations could not
 Know the limits of the Unlimited
 Only a disciple of the Guru's mind
 Is convinced of the Fullness divine
 Of the Absolute God.*

ਸਿਧ ਨਾਥ ਜੋਗੀ ਜੋਗ-ਧਿਆਨ ਮੈ ਨ ਆਨ ਸਕੇ, ਬੇਦ ਪਾਠ ਕਰਿ ਬ੍ਰਹਮਾਦਿਕ
ਨ ਜਾਨੇ ਹੈ॥

ਅਧਯਾਤਮ ਗਿਆਨ ਕੈ ਨ ਸਿਵ ਸਨਕਾਦਿ ਪਾਏ, ਜੋਗ ਭੋਗ ਮੈ ਨ ਇੰਦ੍ਰਾਦਿਕ
ਪਹਿਚਾਨੇ ਹੈ॥

ਨਾਮ ਸਿਮਰਨ ਕੈ ਸੇਖਾਦਿਕ ਨ ਸੰਖਯਾ ਜਾਨੀ, ਬ੍ਰਹਮਚਰਜ ਨਾਰਦਾਦਿਕ ਹਿਰਾਨੇ
ਹੈ॥

ਨਾਨਾ ਅਵਤਾਰ ਕੈ ਅਪਾਰ ਕੋ ਨ ਪਾਰ ਪਾਇਓ, ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਸਿਖ ਮਨਿ ਮਾਨੇ
ਹੈ॥੨੧॥

ਕਬਿੱਤ ਸਵੱਯੇ, ਭਾਈ ਗੁਰਦਾਸ ਜੀ

Guru, the True Emperor, revived that good girl of the Princess with love. Consciousness returned. Like a flash her Surtos came back and the Respected Guru gave her strength to bear the glow of a glimpse of his. For a long time Guru, the True Emperor, continued to shower love on the Princess and he opened her inner eyes. Now when she sees with her open eyes, while seeing Guru Nanak, she sees him as light and entire light; the same light she sees in herself, the glitter of the same light she sees in the forest, in the blades of grass, in the mountain, in the hay, in everything and at every place.

At that time Guru, the True Emperor, said, "Look daughter, you are not body. Body is a place in which you live. You are not the Soul individuated. The status of being a soul individuated appears to be due to ignorance created by maya, delusive element. You are entirely light, you are the soul, you are the Absolute. You are not a small ego, but Soul which spreads in the whole of the universe. Know thy real self. My dear 'son' (the disciples are considered sons in Sikhism) Bhai Tiloka had explained everything to you."

Meanwhile the Princess still absorbed in the same essence could neither say anything nor could she even say some words of respect to the Guru Supreme. As if her very existence came to an end. Her I-feeling completely went out of her; she became a Truthliver. To her surprise, she saw that the order of the One Absolute is seen prevailing in the world. Those obedient to that order become Truthlivers. Ignorance and falsehood have raised a strong wall of ego. No sooner does this knowledge dawn than this wall is shattered. Nowhere is duality to be found. But

what is seen then? Everywhere You and only You, One Light full of love; Guru Nanak the symbol of the same light is to be seen. She has obtained what she was to obtain (from spiritualism & from this life). To her only her Guru Supreme is visible, pervading everybody and everything. There is no place where he is not seen. Guru Nanak, the True Emperor, understood all her state and said, "Dear daughter, what you are now experiencing is nothing but Soul. It's dwelling in this Soul which makes one a Truthliver - only one Soul is playing its game."

Showering his grace, he Guru Nanak Dev Ji firmly inculcated this knowledge in her mind and said, "You must live your life in accordance with this Divine Will. The Wondrous God is Omni-Arted every living being individually is conducting himself in accordance with the Will. The Wise Guru Supreme showed in this very body itself *THAT HOUSE* - about which it is proclaimed in Gurbani, the Song Celestial :

*He who in our self shows the True abode of God
Is the enlightened Guru Supreme
In that state shall be revealed Wondrous
Continents, regions, lands and zones
Where there play loud wire instruments
On the righteous throne sits there
The King of the universe
The melody shall be heard in the state
Of serene Enlightenment
And in unbroken ecstasy shall
Consciousness be fixed.
There shall be inexpressible discourse
On the Lord; all desire annulled
Utterance of the holy Name without sound
Neglected shall never be
And the self be absorbed in eternity
All sister-damsels of the senses
With five noble scions shall find union
And by the Master's guidance shall the self
In its true home take abode
Nanak is slave to such who in the word
Searching this state attain.*

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੋ ਸਤਿਗੁਰ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥ ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ
 ਧੁਨਿ ਤਹ ਬਾਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥
 ਦੀਪ ਲੋਅ ਪਾਤਾਲ ਤਹ ਖੰਡ ਮੰਡਲ ਹੋਰਾਨੁ ॥ ਤਾਰ ਘੋਰ ਬਾਜਿੰਕੁ ਤਹ ਸਾਚਿ
 ਤਖਤਿ ਸੁਲਤਾਨੁ ॥
 ਸੁਖਮਨ ਕੈ ਘਰਿ ਰਾਗੁ ਸੁਨਿ ਸੁੰਨਿ ਮੰਡਲਿ ਲਿਵ ਲਾਇ ॥ ਅਕਥ ਕਥਾ
 ਬੀਚਾਰੀਐ ਮਨਸਾ ਮਨਹਿ ਸਮਾਇ ॥
 ਉਲਟਿ ਕਮਲੁ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਇਹੁ ਮਨੁ ਕਤਹੁ ਨ ਜਾਇ ॥ ਅਜਪਾ ਜਾਪੁ
 ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ ॥
 ਸਭਿ ਸਖੀਆ ਪੰਚੇ ਮਿਲੇ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥ ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ
 ਲਹੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ॥

ਪੰਨਾ - 1291

Now Guru Nanak, the Emperor, showered his love by placing his blessed hand on the heads of all. He asked Bhai Bhagirath, Bhai Jodh and Bhai Phirna how they were. He showered his love by placing his blessed hand on the heads of the King and the Queen. No sooner did the Guru do so than the scales of ignorance fell from the eyes of the King and the Queen. The darkness of ignorance vanished. Guru, the Emperor, practically showed the parents the Soul of which their daughter - the Princess used to tell them. He illumined their spiritual experience of God, his grace was bestowed.

Now the Queen said in all humility, "Your Holiness! We are sitting in a forest. At a walking distance are the palaces, which are 'yours' by all means; sanctify them and stay there." In the intervening time the King had secretly asked his servants to go and bring some carriages. Immediately the carriages reached and making Guru, the Emperor, ride a carriage, they brought him to the palaces. The happiness that the royal family felt is beyond words. It can't be expressed. The bliss that they enjoyed - they themselves could not express.

Bound by the chain of love Guru, the Emperor, stayed there for many months, giving holy discourses. In this period groups of seekers from far-flung areas, listening to his discourses, adopted Sikhism. Guru, the Emperor, showering his immense grace got them to be ferried across the ocean of terror the illusory world; in other words they were

redeemed and a group professing Sikh way of life came up. Then His Holiness called the King and the Queen and said, "This male offspring – this child who has been given to you (by God) will become a disciple of the Guru and striving hard in treading on the path of Sikhism, he will himself repeat the Name of God and also join those gone astray to the 'lapel' of God. He will love his sister, the Princess, intensely. Now, if you don't talk of getting your daughter engaged or married, it would be much better, indeed because now her state is that of the saints who have gone beyond any kind of bond. She will take care of the congregation and show lakhs of people the way to God in her lifetime. Construct a separate House of Holy assembly for her; remember God yourself and put your subjects on the same path of God. In this way happiness will continue to rain and already the dear Princess has obtained the life of a Truthliver, but through her many other people will obtain the life of a Truthliver. *To keep the truth away considering oneself a mere creature constitutes the wall of falsehood; when man becomes attuned to the Divine order and losing his ego when man sees a light inside him the duality not being seen - the life of that time is called the life of truth living. He is also called Absolute-knower, Brahmgyani.* Sikhism or the Path of the Gurus, does not adopt any arduous means to reach God. Rather that is the life of truth living, which is lived recognising truth, obeying the Will of God, doing one's job & attending to one's duties. When truth comes to dwell in the heart, from the lips, too, truth is spoken; such a one himself treads the path of Truth and makes the rest of the world follow the same path. The proclamation goes :

*He who has the truth in him
Utters the True Name and speaks the truth
He walks in the way of God himself
In the same way he puts others, forsooth.*

**ਜਿਸ ਦੇ ਅੰਦਰਿ ਸਚੁ ਹੈ ਸੋ ਸਚਾ ਨਾਮੁ ਮੁਖਿ ਸਚੁ ਅਲਾਏ ॥
ਓਹੁ ਹਰਿ ਮਾਰਗਿ ਆਪਿ ਚਲਦਾ ਹੋਰਨਾ ਨੋ ਹਰਿ ਮਾਰਗਿ ਪਾਏ ॥
ਪੰਨਾ - 140**

Baba Farid, too, proclaims :

*Who love their Lord whole heartedly
They alone are true
But they are reckoned as false
Who say one thing and another do*

*Those imbued with the love of God
 Are inebriated with His vision
 But they who have forsaken the Name
 For the earth are a burden
 The true dervishes (saints) are those
 Whom the Lord Himself owns
 Blessed is their mother and fruitful
 Into the world is their coming.
 Thou art the Sustainer of the World
 O Lord, unfathomable, Inaccessible, Infinite
 Those who have realized thy Truth
 Their feet I kiss
 O Lord, I seek Thy Refuge
 Thou our Forgiving God be
 So bless Thou Farid, the Sheikh
 Thy worship-the alms-with Bounty.*

**ਦਿਲਹੁ ਮੁਹਬਤਿ ਜਿੰਨ ਸੇਈ ਸਚਿਆ॥ ਜਿਨ ਮਨਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਸਿ ਕਾਢੇ
 ਕਚਿਆ॥**

**ਰਤੇ ਇਸਕ ਖੁਦਾਇ ਰੰਗਿ ਦੀਦਾਰ ਕੇ॥ ਵਿਸਰਿਆ ਜਿਨ ਨਾਮੁ ਤੇ ਭੁਇ ਭਾਰੁ ਬੀਏ॥
 ਆਪਿ ਲੀਏ ਲੜਿ ਲਾਇ ਦਰਿ ਦਰਵੇਸ ਸੇ॥ ਤਿਨ ਧੰਨੁ ਜਣੇਦੀ ਮਾਉ ਆਏ ਸਫਲੁ
 ਸੇ॥**

**ਪਰਵਦਗਾਰ ਅਪਾਰ ਅਗਮ ਬੇਅੰਤ ਤੂ॥ ਜਿਨਾ ਪਛਾਤਾ ਸਚੁ ਚੁੰਮਾ ਪੈਰ ਮੂੰ॥
 ਪੰਨਾ - 488**

Now having given good advice to all & having showered love on all, when Guru, the True Emperor, was preparing to depart, the condition of the Princess was too pathetic to be described in words. There was so much sorrow of separation in her that she could not bear being parted from the Respected Guru even for a moment. The edict goes :

*How can a fish live without water?
 How can the rain bird be satisfied without raindrops?
 As the deer fascinated by the bell
 Towards the huntsman runs
 As the greedy bumble-bee on finding
 A fragrant flower has itself shut up in it
 So holy men love God
 And are satisfied on seeing Him.*

**ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ॥ ਬੁੰਦ ਵਿਹੂਣਾ ਚਾਤ੍ਰਕੋ ਕਿਉ
 ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ॥**

**ਨਾਦ ਕੁਰੰਕਹਿ ਬੇਧਿਆ ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ॥ ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ਮਿਲਿ
 ਆਪੁ ਬੰਧਾਵੈ॥**

ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ॥

ਪੰਨਾ - 708

At that time the following burst out from her lips inspite of herself :

*Just hearing news of separation from Thee
The beloved died without confirming
How can one in sorrow of separation
Find rest without his beloved earning.*

**ਵਿਛੋੜਾ ਸੁਣੇ ਭੁਖੁ ਵਿਣੁ ਡਿਠੇ ਮਰਿਓਦਿ॥ ਬਾਝੁ ਪਿਆਰੇ ਆਪਣੇ ਬਿਰਹੀ
ਨਾ ਧੀਰੋਦਿ॥
ਪੰਨਾ - 1100**

Tears rolled down the eyes of all, thinking who knows when Guru, the True Emperor, would come again and give a glimpse attracted by the pulls of their love. It became really very difficult. No sooner does one listen to the news of separation than one begins to feel pain but those who have been practically separated from their beloved can't bear it. The reason is that the person stung by pangs of separation can't live :

*Separation from God, like a serpent dwells in the heart
Says Kabir, which yields to no charm or chain
He who is separated from God shall not live
Or if he does, he shall become insane.*

**ਕਬੀਰ ਬਿਰਹੁ ਭੁਯੰਗਮੁ ਮਨਿ ਬਸੈ ਮੰਤੁ ਨ ਮਾਨੈ ਕੋਇ॥
ਰਾਮ ਬਿਓਗੀ ਨਾ ਜੀਐ ਜੀਐ ਤ ਬਉਰਾ ਹੋਇ॥
ਪੰਨਾ - 1368**

In this way to bear the pain of separation is most difficult. If fish does not get water, it dies; if a rainbird does not get a drop of water under the 'Swanti' constellation of stars, it too dies. The condition the Princess is in, is now beyond words. She finds it very difficult to live :

*My sister-friend, pride-gripped
Listen to the bringer of joy, the narrative of the Lord
Mother mine! to whom shall I relate my suffering?
In separation from God, my heart finds no resting
Mother! how may I comfort it?*

ਸਖੀ ਸਹੇਲੀ ਗਰਬਿ ਗਹੇਲੀ॥ ਸੁਣਿ ਸਹ ਕੀ ਇਕ ਬਾਤ ਸੁਹੇਲੀ॥

ਜੋ ਮੈ ਬੇਦਨ ਸਾ ਕਿਸੁ ਆਖਾ ਮਾਈ ॥ ਹਰਿ ਬਿਨੁ ਜੀਉ ਨ ਰਹੈ ਕੈਸੇ ਰਾਖਾ
ਮਾਈ ॥
ਪੰਨਾ - 990

Respected Guru, the True Emperor, walking on foot from the royal palaces reached the village pasture land outside the village. The congregation covered the distance of many miles shedding tears in pangs of separation. It was extremely difficult to separate after having listened to the holy discourses of Respected Guru, the True Emperor, for many months. Respected Guru, the True Emperor, stood on the boundary of the village; all wished him again and again. Guru, the True Emperor, explained that the world is enveloped in the darkness of falsehood at present. In the Age of Machines all religious acts and observances have got polluted; people are wasting time in futile practices and innumerable religious orders have sprung up, the one saying this thing & the other saying the other. Man, the creature, has lost all understanding. Getting up at the ambrosial hour of morning, take a bath; you read Gurbani, the Song Celestial, then remember (God) in full concentration for 2½ hours - the repetition of the '*mantra*' or incantation of the Guru which has been given to you. Then going to the dharmshala (lit-house of religion, also a former name for a gurudwara - a Sikh place of worship) do devotional singing.

After that to all it was proclaimed regarding the Princess that she will continue to bring the light of truth to you all. You must show the greatest respect to the Princess; remembering God herself, she will make others tread the right path. In the Age of Machines the only means to God is the Way of Name iteration in which through the word, man, the creature, gets united with God. It's only through the Word that you will come to know that Guru is just another and only form of love. (If you realize this), the pain of separation will abate. Don't love Guru-the body, love Guru - the light. Bodies continue to be born and they continue to die and perish.

His Holiness showered love on the Princess by placing his

blessed hand on her head; and giving her full light of divine knowledge, the Guru raised her above the pain of the pang of separation. The whole of the congregation stands with folded hands, the parents of the Princess bowing again and again to the Guru. There is a constant downpour of tears from the eyes of all. Giving his blessings, Guru, the Emperor, starts from there. The parents of the Princess made an humble offer of getting a carriage brought in which His Holiness, the Guru Supreme, might travel ahead. His great self said to the King and the Queen, 'We are bound by the Will of God. As per His Order, we go wherever He sends us. We do not need a carriage. On, through and across difficult places - rivers, streams, ditches and puddles - we have to walk. Carriages are no good there.' Therefore Respected Guru, the Emperor, just began to walk on foot with his two companions.

The whole congregation stands staring at them; after having taken about a hundred steps, Bhai Bala, Mardana and His Holiness, the Guru stopped, turned round and peered at them and left, bestowing happiness on all.

The inhabitants of the town made the Word (of God) the basis of their life; with the support of the holy assembly, giving direction to their life and striving hard in meditation, they began to tread the path pointed out to them by the Guru.

Countless miracles and Wonders of this type took place in the lifetime of Guru Nanak, the Emperor, about which it is very difficult to write. This is also a kind of romance of true love which had not an iota of evil passion in it - there was purity and nothing but purity in it; there is true devotion, true love, true hope, true code of conduct in it; owing to that true spiritual and physical discipline, the Absolute God, the Only Truth in the World, made a seeker have a glimpse of Himself in the physical body of Guru Nanak, the Emperor. There are physical, emotional and spiritual items of discipline to be observed to know the Truth. We, too, are to '*know*' that Truth, we are to practically have an experience of '*How to Know Thy Real Self?*' Therefore read deeply, give thought to it and adopt the message as taught here in this book.

*That is being true, when the True One is in the heart.
 When the filth of falsehood departs and the life is made clean.
 That is being true, when man fixes his love on Truth
 And finds pleasure in hearing of the Name
 Thus is it that he finds himself liberated
 That is being true, when man knows how to live
 And preparing the field of life put the seed of God into it
 That is being true, when one receives true instruction
 Understands mercy to living things, and performs some acts of
 charity
 That is being true, when man resides at the sacred font of the spirit
 Where, ever consulting the True Guru, he rests in peace
 Truth is the remedy of all, and washes away all sins;
 Nanak humbly submits to those who are possessed of Truth.*

**ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ ॥ ਕੂੜ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ
 ਹਛਾ ਧੋਇ ॥
 ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥ ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ
 ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥
 ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੈ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ ॥ ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ
 ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥
 ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ ॥ ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ
 ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ ॥
 ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸ ॥ ਸਤਿਗੁਰੁ ਨੋ ਪੁਛਿ
 ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ ॥
 ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੁ ਪਾਪ ਕਢੈ ਧੋਇ ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ
 ਪਲੈ ਹੋਇ ॥
 ਪੰਨਾ - 468**

A prayer is made to Waheguru, the Wondrous God, to shower His Grace on us and make us Truthlivers by demolishing the wall of falsehood in us.