

# *The Dawn of the Khalsa-ideals*



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# *The Dawn of the Khalsa-ideals*

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## A word with you

Seconds, minutes, hours, days, nights, weeks, months, years, decades and centuries are but divisions of time, an effort to apprehend the eternal cyclic flux of time. The division of the year into twelve monthly segments is based on the change of the seasons and the variety of psychological moods which this natural change brings about in man's life. The effect of this visible change wrought by the seasons, months and days are very intensely articulated in couplets of the verse form known as *Barah maha* (ਬਾਰਹ ਮਾਹ) - a poetic calendar, or The Song of Twelve Months. Baisakhi is a lively time, which stimulates the mind and the body and boosts up the mood. After the bitter cold of frosty winter and before the blistering heat of searing summer comes the brief interval of the balmy spring. The charming effect of the lovely verdant transformation brought by the mellow and mild season on nature when sung in melodious strains does enchant and enrapture the mind. The bracing climate of the lovely season has a very healthy and wholesome effect on the vegetation, living beings and the general atmosphere. There is love in the air it overflows every aspect of life like the newly sprouting leaflets and shoots on the trees as the harbingers of the dawn of new life. The vibrant ambience and the spruce fresh vegetation clothed in its dainty luxuriance certainly enchant the mind. That is why the season is called the season of love. The berries ripen and their plump and ruddy ripening inspires the feeling of love among all living beings, steering their somnolent physical frames to visibly sway with passionate drive and urge. Very soon Baisakhi, the longed for day comes. The day of the great union

between the self and the Supreme Self. Because the two prime forces of the universe, the individual consciousness (self) and the Primal Divine Creative Force known as 'The Word', which pervades every pore and particle of life, unite with each other in "marriage of true minds". This union of the self with the Supreme Self imbues all the sentient beings with a sense of great elation and excitement. As the Guru says -

*'I know there art not far, I believe there art within me  
And I know the mansion thou abide in.'*

**ਦੁਰਿ ਨ ਜਾਨਾ ਅੰਤਰਿ ਮਾਨਾ ਹਰਿ ਕਾ ਮਹਲੁ ਪਛਾਨਾ ॥  
ਪੰਨਾ - 1108**

The Divine and the fundamental quintessential reality of the world which seemed so remote, so far and quite inaccessible hitherto, become palpable and seem to be stirring within oneself, during this month. The individual consciousness and the Primal power of 'The Word' are united and the wayward mind now is in unison with conforming faith, and the differentiating gulf is closed by the intimate union. As the Guru says -

*Saith Nanak : "He who attains the Lord in Baisakh  
His mind is rapt in 'The Word' with faith."*

**ਨਾਨਕ ਵੈਸਾਖੀ ਪ੍ਰਭੁ ਪਾਵੈ ਸੁਰਤਿ ਸਬਦਿ ਮਨੁ ਮਾਨਾ ॥  
ਪੰਨਾ - 1108**

This great day is a day of bounteous generosity in the history of many countries and nations. Here in this short article we have tried to recount in detail the history of a momentous deed and a monumental drama enacted on this day on the stage of the world history and time, the deed whose dimensions are so gigantic and heroic that they almost border on the incredibly marvellous. On this day the miracle of ushering in an era of Paradisal Bliss of the *Satyuga* (The age of truth) in the dark age of *Kaliyuga* took place. On this day a god like holy soul

imbued with the divine came into being emerging as a heroic figure in whose identity the distinction between the Preceptor Guru and the seeker disciple was erased forever; on this day "The Khalsa" and the concept of Khalsa ideals also took shape. It was also on this day that these very ideals were instilled and infused among the very ordinary and common folk with the five revitalising sips of Amrit (The *Abihayat*), the Elixir of life. The nobility and sublimity of these ideals will not diminish and will retain their pristine majesty so long as the Amrit is instilled in accordance with the well established norms sanctified by the long tradition. We do hope that the *Amrit* ideals if properly infused in the human form, they will from every pore of the human frame, from the human appearance and demeanour, from main understanding and intellect, in unison with the Divine Word will be successful in bestowing the Beatific Bliss of *Satyug* in this dark age of *Kaliyug*. These will also serve as a beacon light to the hundreds of thousands of spiritually lost and fallen souls of the world. This essay is an attempt towards this direction and includes brief reference to some elements of the ideal. We do not claim that the ideas expressed herein are the result of a deep and painstaking research, however, an effort has been made to give a quintessential representative word picture of the main idea as arrived through deep intuitive experiential understanding.

We are trying to share, the gist of the core idea almost in all the languages so that the truth revealed through the divine process of *Amrit* could be shared with as many persons of understanding and knowledge as possible, and also that the ideal of life projected and practised by 'The Khalsa' is made evident to the world. For the time being it is being published in Hindi, English and Punjabi and an effort is being made to make it available to the scholars and men of learning and understanding in Marathi, Gujrati and some other Indian

languages as well, and to share the ennobling experience and knowledge revealed by the communion of 'The Word' and the human consciousness with the learned scholars and men of knowledge in these languages.

It is our sincere and earnest desire that the ideas of this lofty and noble ideal do not remain confined to the intellectual and cerebral sphere, but its intuitive-experiential range should be explored to the highest spiritual level, to widen the ambit of our understanding of these ideals.

*'He who has known and experienced the spiritual bliss  
He is the godly Khalsa.*

*Between the Lord, me and him (the Khalsa), there is no trace  
of any difference.*

**ਆਤਮ ਰਸ ਜਿ ਜਾਨਹੀ, ਸੌ ਹੈ ਖ਼ਾਲਸ ਦੇਵ॥**

**ਪ੍ਰਭ ਮਹਿ, ਮੌ ਮਹਿ, ਤਾਸ ਮਹਿ, ਰੰਚਕ ਨਾਹਨ ਭੇਵ॥ਸਰਬ ਲੌਹ  
ਗ੍ਰੰਥ 'ਚੌ**

This verily is a truth that Almighty God who is without form, colour, distinguishing, dress and identifiable appearance is more often seen and felt by the men of spiritual vision reflected in the person The Guru. This very truth of the Khalsa vision will shine forth as manifested and revealed in and through 'The Khalsa Ideal'. To know is more important than mere reading. But knowledge is the last outpost of the limit of intellectual sphere where as intuitive experience is the miracle of the spiritual sphere.

(Sant) Waryam Singh  
Chairman,

Ratwara Sahib  
5-4-1999

*Vishav Gurmat Roohani Mission  
Charitable Trust*

# The Dawn of the Khalsa-ideals

Blessed is the year 1999. The year in which a swell of sublime consciousness surging in the hearts of Indians and the humanity at large is quite evident and visible. This is inspired by the ennobling experience of the great miracle of Baisakhi and extraordinary happenings of the day. Sikh History is replete with such events of singular significance. Baisakhi is also known as Vaso in Punjabi. In U.P. and some other states people eagerly await the arrival of Baisakhi and the month is specially regarded very auspicious for marriages, particularly so among the rural people. It is almost a well established custom there to perform marriages during this month which they also call *Harbi* (ਹਾਰੀ). From an ecological point of view too the bracing season brings very wholesome and graceful changes in the physical make up of the human body. Month of Poh (mid-Dec.) is rather cold, dull and gloomy, but from the middle of Phagun (mid-Feb) the season takes a turn and the whole vegetable world seems to be astir with a very potent creative vibrance. Even trees pruned and trimmed during winter become the harbingers of fresh emergent life by putting forth new shoots and leaflets and then by donning luxuriant foliage. By Baisakhi (mid April) most of the trees and plants are in their full youthful bloom, and are strong enough to withstand the searing onslaught of scorching winds and blazing sun of May and June. This abundant and profuse display of lively nature creates an ardent longing and an intense intensive determination to do something and move ahead. Normally the environment as such affects only the healthy, lively and vibrant human beings. But the invigorating and stimulatingly wholesome

Baisakhi is able to revive and enliven even the withered wilted souls of lifeless dregs of society. That is why in U.P. Baisakhi is a season for marriages. The incipient (nascent) vibrance which first stirred life in dormant plants, birds and even human beings during the month of Magh (mid-June) fully matures into a blooming youthfulness during this month. But from a spiritual point of view the month can be considered worth while and rewarding only if the human heart could be stirred with a longing to meet the Almighty Lord and have a blissful communion with an enlightened soul - A perfect Sadhu. As Guru Maharaj avers in this connection -

*Only then does the month of Waisakh become beautiful when the saint causes man to meet God*

**ਵੈਸਾਖੁ ਸੁਗਵਾ ਤਾਂ ਲਗੈ ਜਾ ਸੰਤੁ ਭੇਟੈ ਹਰਿ ਸੋਇ ॥**

**ਪੰਨਾ - 134**

To herald the glad tidings of the Lord, to create an urge and inspire a longing to meet Him in the human heart is the natural genius and character of the month. The month has a great appeal for us from a historical point of view, because great many decisions of far reaching import to the community were taken during the month and many memorable events of Sikh history intimately connected with this month make it all the more endearing for us.

Guru Nanak, with his minds eye, was able to visualize the pathetic human situation. The whole creation seemed to be burning in the infernal fires with no mitigating comfort and relief in sight. He could see that man is caught up in the worthless, barren and vicious circle of rituals and rites and has forsaken the living presence of God. He is ensnared by vice, craving and moral depravity; sham, pretence and hypocrisy have overpowered the virtuous and pious way of life, falsehood and vice reign supreme in its place. As Guru Ji says -

*There is a famine of truth, falsehood prevails and the blackness of the Dark age has made men demons.*



*They, who have sown the seed of the Name have departed with honour. How can the broken seed germinate.*

**ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ ॥**

**ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ ॥**

**ਪੰਨਾ - 468**

Guru Maharaj here says that during the dark reign of Kaliyug human reason and understanding have become diabolic, because the alienated man of Kaliyug is unable to identify and perceive the all pervasive Rama, whereas contrary to this the Satyayug man could realise God by attaining the status of a Param Hans (ਪਰਮ ਹੰਸ) and could easily and ordinarily tread the path of truth. He contemplated, practised and spoke truth. He did not tell any lies because he knew none. Even during the Traitya and Dwapar ages man could save himself from falling into the abysmal depth of evil and vice very easily, only very seldom a rare soul came under the baleful influence of the dark Kaliyug. As the Guru says -

*In Gold age, men were supreme swans, for they reflectd on the Lord. In the Iron age, they who realise not their Lord are but goblins.*

*In the Silver age and Brass age men were but men, but rare was the man who silenced his ego.*

**ਕਲਿ ਮਹਿ ਪ੍ਰੇਤ ਜਿਨੀ ਰਾਮੁ ਨ ਪਛਾਤਾ ਸਤਜੁਗਿ ਪਰਮ ਹੰਸ ਬੀਚਾਰੀ ॥**

**ਦੁਆਪੁਰਿ ਤ੍ਰੇਤੈ ਮਾਣਸ ਵਰਤਹਿ ਵਿਰਲੈ ਹਉਮੈ ਮਾਰੀ ॥**

**ਪੰਨਾ - 1131**

Guru Nanak's interaction was with the people of Kaliyug age. An age in which truth has taken wings, and in this world falsehood, fraud, deceit, dishonesty, graft and guilt and utter irresponsibility had seeped into every pore of human life. During the preceding ages people ennobled themselves by sowing the seed of Dharma. But the seed grain of Dharma is split and is shattered into pieces in Kaliyug. You cannot sow this split broken seed. It will neither germinate nor grow into a plant and hence will not bear any fruit. What productive yield can you expect from this vain effort? All the labour goes in vain. All the hard work of the farmer goes waste because of his sheer ignorance. Still the foolish farmer sows the broken and

split seed not the perfect whole grain. If he had the requisite knowledge and an abiding faith in God, he would have gathered a full crop. Similarly the Kaliyug man like this ignorant farmer sows an imperfect seed in the spiritual field of his heart and that too out of season. Seed becomes productive and fruitful only when sown properly in a proper season. The Kaliyug farmer of the heart neither prepared the field by properly ploughing, hoeing and weeding; nor did he care to chose the proper season for sowing, still he longs for and craves an abundant bumper crop. The Guru sums up the nature of Dharma in various ages thus -

*In the Gold-age was truth, in the Silver-age sacrificial feast, and in the Brass-age the performance of good worship.*

**ਸਤਿਜੁਗਿ ਸਤੁ ਤੇਤਾ ਜਗੀ ਦੁਆਪਰਿ ਪੁਜਾਚਾਰ॥ ਪੰਨਾ - 346**

Out of the four legs supporting the Dharma, three are broken and only one is intact as he says -

*In Satyuga Dharma stood on four legs.*

**ਸਤਿਜੁਗਿ ਧਰਮੁ ਪੈਰ ਹੇ ਚਾਰ॥**

x x x x x x x x x x

*In Treta one of the legs were removed.*

**ਤ੍ਰੇਤੇ ਇਕ ਕਲ ਕੀਨੀ ਦੁਰ॥**

x x x x x x x x x x

*In Duapar only two legs of Dharma were left.*

**ਦੁਆਪੁਰਿ ਧਰਮਿ ਦੁਇ ਪੈਰ ਰਖਾਏ॥**

x x x x x x x x x x

*In the Iron age, religion was left with one power alone. It walks on one foot and the love of mammon has increased.*

**ਕਲਜੁਗਿ ਧਰਮ ਕਲਾ ਇਕ ਰਹਾਏ॥**

**ਇਕ ਪੈਰਿ ਚਲੇ ਮਾਇਆ ਮੋਹੁ ਵਧਾਏ॥**

**ਪੰਨਾ - 880**

Strangely the Kaliyug man seeks spiritual solace by means of empty and hollow rituals, but they are useless and worthless like the broken seed sown out of season.

*In the Iron age, men perform many rituals. For them this is not the propitious season, and so the deeds fruition not.*

*In this Dark age, the most sublime is the Lord's Name.*

**ਕਲਜੁਗ ਮਹਿ ਬਹੁ ਕਰਮ ਕਮਾਹਿ ॥**

**ਨਾ ਰੁਤਿ ਨ ਕਰਮ ਬਾਇ ਪਾਹਿ ॥**

**ਕਲਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਹੈ ਸਾਰੁ ॥**

**ਪੰਨਾ - 1130**

Therefore the Guru Maharaj further avers -

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

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

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

**ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ ॥**

**ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੁ ਰੁਤਿ ਹੋਇ ॥**

**ਨਾਨਕ ਪਾਹੈ ਬਾਹਰਾ ਕੋਰੈ ਰੰਗੁ ਨ ਸੋਇ ॥**

**ਪੰਨਾ - 468**

In Kaliyug only Bhakti (deep devotion) can bear fruit, because in Bhakti dwells the abiding truth. A cold indifferent heart without a sense of deep devotion cannot be moulded into a generous loving heart. (Without the dye of Bhakti the white blank sheet cannot be dyed). Man has forsaken God his Creator and instead has started adoring a variety of deities of different hues. Trees are being worshipped; surprisingly a beast of burden, an ass also has admiring followers bowing their heads before him. Of course cow is still worshipped and even the crows are fed to propitiate the souls of dead ancestors. Under these circumstances to soften and melt the hardened human heart and sow and implant the seed of divine love in it was but a very difficult and almost an impossible task. Guru Maharaj while delineating the character and nature of the rulers and their subjects, the religious leaders and many who mattered in life in times of yore has this to say. "There was a time when the rulers were the legitimate protectors of their subjects Ministers perfect advisors, who gave proper advice and always tried to wean away the kings from futile war and strife. All the courtiers and state functionaries were practitioners of truth. But now the common people are not even conscious of their rights;

bereft of knowledge and education, they have gone blind. In sheer ignorance they are now busy gorging themselves with the flesh of the carrion to smother the fires of their worldly cravings and hunger. They have become so timid and so feeble that they do not have courage or the strength even to demand their legitimate rights. They submit themselves to stark cruelty and constant persecution with a strange sense of resignation by accepting suffering as the inevitable will of God, by saying that "Rama will set everything aright." They hardly have anything to do with Lord God Rama and they do not know anything about Him, but use these words of common folk-saying to comfort themselves during critical moments. They did not make any effort to fight for their rights. They just existed as no more than living corpses." Guru Maharaj has this to say about the times -

*Both avarice and sin are the King and Minister and falsehood is the Master of Mint.*

*Lust, the assistant official, is summoned and consulted and they all sit together and chalk out evil plans.*

*The subjects are blind and, without wisdom, they satisfy the official's fire of greed with bribe (carrion).*

**ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੁੜੁ ਹੋਆ ਸਿਕਦਾਰੁ ॥**

**ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛੀਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ ॥**

**ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੁਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ ॥**

**ਪੰਨਾ - 468**

Those who were capable of imparting moral and spiritual knowledge became Rasdharis - wandering minstrels and itinerant stage players. Singing, dancing leaping and jumping, wearing disguises and make up they often masqueraded and performed the noble roles of Krishna and Rama. While they themselves were utter moral degenerates often they indulged in theft, burglary, drunkenness, lust and vice but still through their masquerade and disguise they could misguide and beguile the gullible innocent public. Instead of singing praises of Lord, the Creator, they mimed and masqued and lauded the deeds of egocentric conquering and rapacious warriors interested only in

seizing power and expanding the extent of their domains. Guru Maharaj defines the true warrior as 'only he who by conquering the enemy within has acquired the radiant light of truth is a brave warrior in the true sense of the word.' Those who collide and clash with each other to satisfy their ego and false pride are not given any importance by the Guru. Since ego being the only motive force for them they are unfit to show you the right path leading to an ultimate state of bliss and emancipation. Guru Maharaj says regarding this -

*The divines dance, play musical instruments and disguise and decorate themselves.*

*They shout aloud and sing of epic poems and heroes tales.*

*The fools call themselves scholars and with devices and cavils, they love to amass wealth.*

*The virtuous disfigure their meritorious acts by asking for the door of salvation.*

*They call themselves continent leave their home and hearth and know not the way of life.*

*Everyone deems himself perfect and none call himself imperfect.*

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

**ਗਿਆਨੀ ਨਚਹਿ ਵਾਜੇ ਵਾਵਹਿ ਰੂਪ ਕਰਹਿ ਸੀਗਾਰੁ ॥**

**ਉਚੈ ਕੁਕਹਿ ਵਾਦਾ ਗਾਵਹਿ ਜੋਧਾ ਕਾ ਵੀਚਾਰੁ ॥**

**ਮੁਰਖ ਪੰਡਿਤ ਹਿਕਮਤਿ ਹੁਜਤਿ ਸੰਜੇ ਕਰਹਿ ਪਿਆਰੁ ॥**

**ਧਰਮੀ ਧਰਮੁ ਕਰਹਿ ਗਾਵਾਵਹਿ ਮੰਗਹਿ ਮੋਖ ਦੁਆਰੁ ॥**

**ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਹਿ ਘਰ ਬਾਰੁ ॥**

**ਸਭੁ ਕੋ ਪੁਰਾ ਆਪੇ ਹੋਵੈ ਘਟਿ ਨ ਕੋਈ ਆਖੇ ॥**

**ਪਤਿ ਪਰਵਾਣਾ ਪਿਛੈ ਪਾਈਐ ਤਾ ਨਾਨਕ ਤੋਲਿਆ ਜਾਪੈ ॥**

**ਪੰਨਾ - 469**

Those who were learned, the erudite scholarly pandits, who were capable of editing and emending the vedic texts, who discoursed and commented upon the Shastras and Smritis, were mere eloquent speakers, they just blurted words which had the semblance of truth only and they did not practise what they preached. They always indulged in intellectual disputation and subtle verbal manipulations. Instead of trying to work for the attainment of Nirvan

they were busy gathering and amassing wealth. They often confused and bamboozled the gullible public by the clever use and display of astrological terms like *Sagn*, *Apsagan*, *Gandmool*, and *Panchak* etc. The learned Pandits and the so called holy God men were bogus and fraudulent men who had almost forgotten that the attainment of supreme state of consciousness, fusion of knowledge with Bhakti (devotion) is imperative. These Pandits were only masters of verbal gymnastics. They were only masters of words without yielding the notion of the primacy of the corporeal (bodily) existence even when they still boasted 'I am Brahma'. Since they did not have the proper mental equipment and right perception and understanding of truth. Since they were very deeply and intimately involved with the corporeal identity of the human existence, they thought they are free to indulge in lust and vice. They were lowering and demeaning the nobility and the prestige of the life of Dharma. They did not teach anything to the world and the people regarding the attainment of supreme state of spiritual realisation and liberation. Their minds were always preoccupied with sexual urges and lustful desires. In spite of being celibates sexual passion has not been eliminated from their minds. They had forgotten the Adage -

*'With one woman one remains a virtual celibate; while regarding other women as sisters and daughters.*

**ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ, ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੇ ॥**

By abandoning their households and then proclaiming themselves as abstinent celibates, they did not desist from ogling at and desiring other peoples women folk, and thus they besmeared their conscience with layer upon layer of immoral filth and defiled their souls. Strangely none of them was willing to learn and reform, because they were so haughty that they considered themselves perfect and beyond reproach and criticism. The wam-marg Tantriks were deeply engrossed in the pursuit of their ideal - the

sinful pleasures of their five M's (Mas, Machh, Maithun, Madira and Madhu) i.e. flesh, fish, coitus, wine, sweetness. But when judged and assessed by moral and ethical norms the virtues and ideals which they boastfully proclaimed, acclaimed and practised would prove to be nothing more than tinsel spurious in the ultimate analyses, all the five pleasures will prove to be their principal vice, the five deadly sins.

Guru Maharaj took stock of the situation and after pondering over it very deeply and thoroughly, finally decided to don the steely sword of Nam and carry the mighty mace of meekness and humility. Thus armed, he made up his mind to set this refractory world right.

Guru Maharaj faced two very difficult and tricky problems. One was to leave his infant children behind and go into the dark den of rugged (mountainous) world of iniquity where falsehood has established its sway, to destroy this and all sinful wicked world of ritualistic practices. The second was to reform the wicked, brutal and ruthless kings and rulers of the day and make them men of pious virtues. How to transform them was the question?

Like a great warrior he first started his crusade against irreligion and impiety. To remove the darkness of human mind he led the invincible armies of Nam, Humility, Tolerance, Compassion, Patience, Forbearance, Forgiveness, Gentleness, Contentment, Politeness, Service and Self Sacrifice. He chose the Baisakhi day to join the battle with Adharma on the battlefield chosen by Adharma.

The genesis of the 1999 Baisakhi celebration can be traced back to Guru Nanak's times. Guru Amar Das Ji, the third Guru had got a *Baoli* (well with steps) dug for the welfare and good of the people to save them from the terrible and baneful effects of Kaliyuga. It was on a Baisakhi day that the well had penetrated the hard rock

and water gushed forth from it. Water is the basic source of life for all the world. One can survive without food for a considerable time but without water one can hardly survive even for a few hours. Just as only by quenching the thirst with water the agony of thirsty person can be removed, similarly the distress of suffering humanity of Kaliyug was ameliorated and lessened on the Baisakhi Day by this act of kindness. The rock in the Baoli was penetrated, the water gushed up and rose higher. People washed and laved themselves with it imbibing a great sense of relief and comfort. At the same moment the Guru also reiterated the spiritual significance of the divine word, the holy utterance of the Guru (The Gurbani). The spiritual significance of the divine word is so great that if one recites Japuji Sahib even once with complete devotion and full concentration then all the bonds that shackle us are torn asunder. Traditional belief is that the Guru Maharaj has said that if after having a dip in the holy water of the *Baoli* anyone recites Japuji Sahib on each step of the well (there are 84 steps) he is liberated from the transmigratory cycle of 84 lac lives and one is able to cross the worldly ocean and go to the other shore. To reiterate and re-emphasise the significance of the divine word one day the sixth Guru Ji Maharaj asked the holy congregation if there was any devotee who could recite Japuji with deep devotion and full concentration so that all the wandering wayward souls of those who fell in the battle of Kartarpur could be saved and redeemed. One of the Sikhs from Hafizabad named Gopala presented himself before the Guru and said, 'My Lord without thy grace no one can repeat God's Name, nor can any one recite Gurbani, because you yourself has ordained thus that 'only by the grace of a saint one repeats the Name Divine.'

*By Saints grace, is inspired the contemplation of Name.*

**ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਮੁ॥**

**ਪੰਨਾ - 189**

A stage slightly higher than Guru's seat was prepared



and it was covered with a clean sheet of cloth. Guru Maharaj ordered a higher pedestal for the recitation of Gurbani, because the divine word - Gurbani, is loftier than the gross elemental body. Bhai Gopala recited the Japuji with full concentration and deep absorption, but when he came to the last stanza of Japuji his mind wavered and for a moment he lost his concentration and a thought strayed into his mind; he thought if the Guru could give him the gift of a recently bought horse worth 125000 rupees. At that very moment Guru Maharaj had just lowered one of his feet to the ground from his seat and was on the point of lowering his other foot too, when the sudden intrusive thought had disturbed Bhai Gopala's concentration. Bhai Gopala finished the recitation and the Guru praised his performance with an exclamation, Wonderful! Wonderful! and ordered that the expensive horse be given to him as a gift. He also pointed out that no material gift can match the ennobling reward of the sublimity of spirit attained by reading the Gurbani with ones mind rapt and absorbed in complete concentration; that he was just on the point of vacating this seat of spiritual authority of Guru Nanak and bestow it on him. But did not do so since Bhai Gopala's concentration faltered in the last stanza when he coveted the reward. The third Guru has revealed to us that reading Japuji Sahib on the 84 steps of the Baoli Sahib is a method to obtain an ultimate salvation.

The world was in dire need of such a place of pilgrimage, a place which remains untouched and unpolluted by the darkness of the Kaliyuga, since almost all the other holy places of pilgrimage have been desecrated and defiled by the ablutions of the sinful bathers. Darkened by the dirt of their sins these holy places have lost their spiritually ameliorative and purificatory power. So much so that their haughty guardian angels were imploring and beseeching the Creator Almighty to send

some beloved one of His who should purify these waters polluted by the sinful bathers and renew once again the waters of life. As the Guru avers -

*The Ganges, the Jamna, the Godawari and the Saraswati; they make effort for the dust of the saint's feet.*

*They say, "The mortals full with the filth of sins take dip into us.*

*The dust of the saints' feet washes away our filth.*

*Instead of sixty eight holies, bathe thou, O man, in the Lord's Name.*

*When the dust of the saint's congregation rises and falls into the eyes, it removes all the filth of evil-intellect.(Pause).*

**ਗੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸੁਤੀ**

**ਤੇ ਕਰਹਿ ਉਦਮੁ ਧੁਰਿ ਸਾਧੁ ਕੀ ਤਾਈ ॥**

**ਕਿਲਵਿਖ ਮੇਲੁ ਭਰੇ ਪਰੇ ਹਮਰੈ ਵਿਚਿ**

**ਹਮਰੀ ਮੇਲੁ ਸਾਧੁ ਕੀ ਧੁਰਿ ਗਵਾਈ ॥**

**ਤੀਰਥਿ ਅਠਸਾਠਿ ਮਜਨੁ ਨਾਈ ॥**

**ਸਤਸੰਗਤਿ ਕੀ ਧੁਰਿ ਪਰੀ ਉਡਿ ਨੇੜੀ**

**ਸਭ ਦੁਰਮਤਿ ਮੇਲੁ ਗਵਾਈ ॥**

**ਪੰਨਾ - 1262**

When the fourth Guru was busy supervising the voluntary service of the people at Ramdasapur then at that very time under some strange and compelling circumstances in a mood of utter foolishness and stupidity the Raja of Patti married off his young daughter to a leper who had completely lost the use of both his hands and feet, he was a cripple who was not able to take care of his daily bodily functions without help. That pious and virtuous girl regarded her husband as the image of God started looking after him with devotion, nursing and feeding him and by earning her livelihood doing some labour and hard work. Whatever she earned with it she first fed her crippled husband and only after doing so she partook of any food. She did not flinch and shrink even while cleaning up his excretory filth and when applying some balm on the leprous sores on his body. She carried him on her head in a basket from village to village earning her livelihood.

One day she put the basket near a small pond of

water and went to the community kitchen, the Guru Ka Langar, did some labour there and brought some food for herself and her invalid husband. On the poolside her crippled husband was busy watching a miracle. Right before his eyes he saw thirsty crows coming to drink water and dipping in the water to cool themselves, he was surprised to see that crows which immersed themselves in the water of that pond had changed their colour and have become white. He thought why he should not test the efficacy and truth of the miraculous transformation by putting his crippled leprous hand in the potent waters of the pool. He thought the water of the pool seem to have miraculous power and this certainly is some celestial phenomenon wrought by the heavenly hands. He very slowly and cautiously crawled out of the basket and reached the brink of the pool and dipped his hand in the water. He was astonished to find that the crippled hand was cured and it was strong, healthy and it had resumed its original fair shape again. There was no limit to his joy and now he was convinced it was because of the austere meditation and prayers of his pious wife that he was brought to this place. He was convinced that the time for the cure of his leprosy had come. He washed and laved himself with the water, one touch of the strange water reinvigorated and refreshed him and every limb of his body was restored, revived and renewed. There was no trace of leprosy anywhere on his person now, and he looked young and fresh like a 18 year old youth. He kicked the basket away. When his wife returned from the Langar bringing some food for him, she was shocked and her mind was now full of suspicion. She suspected that the youngman had killed her crippled husband and was waiting for her to come. She flared up in anger but the cripple was very happy and was laughing in joy. When Rajni questioned him he told her the whole story and whatever had happened. Rajni did not believe anything and

in anger she swore and railed at him. He was calm and quiet and tried to assure her that it was when he saw the miracle of black crows turning white by bathing in the water of the pool, that he washed himself in these potent waters, and the miracle water had cured him of leprosy. This irreconcilable dispute was brought to the notice of Guru Maharaj, who came to the place where the twosome were still quarelling and very quickly resolved the dispute. Addressing the girl he said, 'my dear the miracle has happened because of your very strict and austere meditation. It was because of you that today a new place of pilgrimage has been revealed and has come into being for the welfare, and spiritual well being of mankind. People will call this life giving water Amritsar - the pool of ambrosia, (nectar). This is what the miracle reveals. The whole gathering was wonderstruck and stood in awe to see the great miracle and were happy too that the holy sanctum alluded to in the Adi Granth (Guru Granth Sahib) has been revealed to the world.

*'By bathing in the Nectar-tank of Ram Das, pond, all the sins previously committed are washed off.*

**ਰਾਮਦਾਸ ਸਰੋਵਰਿ ਨਾਤੇ ॥  
ਸਭਿ ਉਤਰੇ ਪਾਪ ਕਮਾਤੇ ॥**

**ਪੰਨਾ - 625**

This holy place will remain untouched and unsullied by the darkness and dirt of Kaliyug, because the heavenly strains of incessant holy Kirtan will maintain its spiritual purity and religious sanctity for all times to come. This was the day of Baisakhi too.

On this very day of Baisakhi Guru Hari Krishan Ji Maharaj has pointed out that 'Baba is at Bakala' and has ordained the Sikh sangat to locate Guru Tegh Bahadur, the new Guru at Bakala. It is because of these reasons that the day of Baisakhi has ever been a day of blessings. If we could call this day of Baisakhi as the day of human awakening it will not be an exaggeration. Undoubtedly the day seems to be a day of man's spiritual Renaissance

because on this very Baisakhi day a great epoch making and world shaking miracle happened.

A great and solemn gathering of Sikhs was proclaimed to be held on the last day of the month of chet (March 1699). Messengers and couriers were despatched with the text of proclamation to all the members of Sikh sangat. While addressing the huge congregation the Guru said 'It was on such a Baisakhi day that Guru Nanak took the first spiritual step for the emancipation of man. On such a Baisakhi day the waters of the sacred Baoli at Goindwal gushed forth. It was on a Baisakhi day that Guru Hari Krishan Ji beckoned the Sikhs to locate Guru Tegh Bahadur at Bakala. Today is the last day of the month, one day before the Baisakhi, tomorrow on the day of Baisakhi we have to and we will create a New Man." In ages gone by whenever people faced a moment of crisis, the Brahmins, Rishis and Munis performed innumerable yagnas, poured mounds of sacrificial material to obtain supernatural power. It is recorded in the ancient texts that some extraordinary and very powerful beings emerged from the fire pits (Havankunds). Perhaps readers will certainly find it strange to read about such unusually strange and incredible things. However, when you read the ancient history and mythology and go a bit deeper into these accounts after a very deep study and research you will come to know that the great Rishis and Munis were able to conjure up such supernatural powers for their use and help. It is said that after Harsh Vardhana the political power of India had completely dissipated and had almost disappeared. Foreigners started invading India again and all that glory that was Ind was reduced to dust. Then a very big Havan Kund (sacrificial fire pit) was ordered to be made, after a great and prolonged performance of the ritual (Havan), it is said five beings (persons) emerged out of the fiery pit (Havan Kund) who are considered the first parents (ancestors) of the Agni Kund Rajputs. Similarly it

is also mentioned that once there was a very powerful and resourceful king of a very large kingdom. He had a huge and powerful army but he was very cruel and merciless. Fed up with his oppressive rule, *Rishis, Munis* and *Pandits* performed yagna in the secrecy of mountains in which more than 3000 *Rishis* and *Brahmins* and *Sadhus* participated. Raja Nand somehow came to know of this yagnas, he desecrated this yajna and killed the Brahmins and Sadhus and Chankya Pandit was dragged alive, tied behind a horse. Similarly it is also a well-known fact that Madho Das popularly known later on as Banda Bahadur had mastered and subdued some very powerful spirits and dark demonic powers.

It is mentioned in Sikh history that when Guru Gobind Singh Ji went to the shrine of the Dadu, the chief of the shrine asked Guru Maharaj which place was he heading for. Guru Maharaj indicated that he was going down south towards Nanded. The head of the shrine warned that he should better avoid visiting a Sadhu named Madho Das in the vicinity of Nanded because he first welcomes and entertains the visiting holy men and then insults and humiliates them by turning the bed upside down on which he makes them sit. They were taunted and ridiculed when they could not extricate themselves from underneath the upturned bed. It happened with me too. First he honoured and welcomed me, then he overturned the bed on which I was sitting. Then he started taunting me by saying what kind of holy man are you, If you cannot come out from under the bed how can you save those who have faith in you? Guru Maharaj replied that he would like to meet such a personage. When in Nanded Guru Ji went to the place where Madho Das was living. Madho Das was not present in his house. Guru Ji straightaway went to the bed inside and occupied it. One of Madho Dass's disciples informed Madho Das that a great man of very commanding personality, with a regal

bearing and the majestic radiance of a Raj Yogi has occupied his bed. Madho Das at once ordered the supernatural and occult powers under his command to overthrow the bed on which Guru Maharaj was resting. When the bed started shaking Guru Maharaj got up from the bed and occupied a nearby chair and then took out an arrow from his quiver and put it on the bed. The genies and goblins in the service of Madho Das tried their best to overturn the bed but the bed did not move at all. When Madho Das heard of this show he ordered his supernatural slaves to push and shove the bed into the ground and bury it. Guru Maharaj put another arrow in an upright vertical position along one of the legs of the bed. And still the bed did not move. Madho Das tried all the tricks of his wizardry including the Trakat. When this also failed he became absolutely powerless. All his powers of the supernatural vanished and he lay writhing helplessly in agony on the ground. By Guru's Grace he was brought round and he regained all the lost powers. He was so impressed and charmed by the majesty of Guru Maharaj that he became the humble slave of the Guru Ji and asked the boon of Amrit from him and dedicated his body and soul in Guru's service.

Similarly Tantriks subdue powers of darkness and with the mumbo-jumbo of their Jantar-mantar exploit the simple gullible gentle-folk. These were some of the means used to acquire supernatural powers of the occult.

On that historic Basakhi of 1699, Guru Maharaj dwelt upon the religious political ignorance and the murky haze clouding the minds of people. Then suddenly without any prior warning he stunned the gathering by demanding a head to be offered in sacrifice to the goddess of freedom. He said, "If there be any beloved devotee of the Guru who has overcome the illusion of the 'superimposed' bodily existence as reality and by understanding the identity of the 'self' has acquired the 'Vision Beatific', let

him come forward and offer his head as an oblation to freedom. The startled gathering assailed by all kinds of doubts, misgivings and conjectures was dumbfounded. However, one great and wise beloved Sikh of the Guru from Lahore, named Daya Ram got up from the bewildered congregation to offer himself for the sacrifice. Imbued with a sense of great elation and elan he said, "My Lord, I do not have anything which I can call 'mine' in 'me', on the basis of which I can say I offer my head to you. By your grace and kindness the 'I' in me is completely erased, whatever 'is', is yours, then, how can I say that 'I am offering 'my' head." According to the Gursikh way of life the highest attainment is the realisation of the Name of the Supreme Self - *The Nam*. The invaluable *Nam* whose value and worth is beyond human reckoning, about which the Guru says -

*The Master's Name is invaluable. None knows its worth.  
Who have good luck recorded on their brow, they, O Nanak!  
enjoy God's love.*

**ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੋ ॥**

**ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ ਸੇ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਦੋ ॥**

**ਪੰਨਾ - 81**

But to attain this exalted state one has to barter ones heart, rather the whole being in exchange to the Guru. The subjective awareness of the 'Iness' is to be completely eliminated, and changed into a feeling of complete non-existence. Because man's perception of the empirical 'I' is the greatest obstacle obstructing the realisation of ultimate union. This obstruction is called (*Haumein*) the ego. This is not to be confused with a sense of pride of anything but is a subtle awareness of the perception that 'I-am' and the feeling of 'my' and 'mine', the natural concomitant of the 'I'. This congruent fusion of 'I' and 'mine' could be called an ego. This is a 'huge and formidable wall which entraps the human being and isolates and alienates his reason and intellect. In the course of time this feeling becomes so firm and strong that even the cycle of millions



of births and deaths is unable to break the superimposed identity of the 'I' on the empirical self (body). Just as in the darkness the false attribution of a rope to the snake is confirmed, the illusion of wrong supposition can not be eliminated till one is able to determine the reality with one's own eyes in the light of the day. Until he has satisfied himself that it is a rope he continues to accept the rope as a snake. Ignorance is regarded as a dense darkness in which the apparent appearances of the objects and things do not appear in their real state. One can only guess and make conjecture's about them until one could see the reality in broad day light. As Guru Maharaj avers in this respect -

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

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

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

**ਗੁਰਿ ਪੁਰੈ ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ ਜਨ ਨਾਨਕ ਮਿਲੇ ਬਨਵਾਰੀ ॥ ਪੰਨਾ - 1263**

It is only within the power of the perfect Guru to shatter this tough wall, man is but absolutely impotent and helpless against it, like a child who wants to lift a heavy one ton weight. But if he uses the pulley-system the child can lift the weight easily if he so desires. Similarly by accepting the teachings of the Guru as Gospel Truth and through them by destroying one's assumed being and identity completely, one can realize very clearly and distinctly that there is nothing in this world which can be called 'I'. When 'I' is not there then how can there be 'mine'? Therefore, the Perfect Guru by taking pity on the individual (life monad) emancipates him from the false world of appearances and makes him aware of what he 'is' in reality. Then the Guru very affectionately explains in detail that the individual person is neither a hand, nor the fingers on the hands, not even the nails on those fingers. He is not a stomach, a neck, a chest, an eye, an

ear and not even the tongue. These are but the sense organs of the body - faculties of action and faculties of apprehension which help the individual to perform the various activities. You are none of the five basic elements constituting life. These five elements are inert and insentient. Whereas this corporeal frame of a being is but a predestined coincidental aggregation of 72, 72, 72, 210 invisible nervous and fibrous cells of variable size. These are five vitalities, the five principles of life, the *Pran* - the life breath; the *Udan* - the ascending breath; the *Apan* - the descending breath; the *Viyan* - the diffusing breath; and finally the *Saman* - the unifying breath, in the human body to get the requisite activities accomplished by it. Then there is an electronic controlling system to regulate these energies which is called the *Kundalini* (the latent serpent power). The human body has been called a citadel with nine doors. These well known and obvious doors open outwardly. They are the two eyes, two ears, two nostrils, the tongue, and the two evaculatory organs which are there to help the body to function properly.

There are four speech modes in the body to maintain contact and communicate with the rest of the world. Deep within the body at the lowest level is the *Para* mode of speech, slightly higher than this is *Pasyanti*, which a man can feel and be aware of, slightly grosser than this is *Madhyama* the mode which we use in whispers and the audible speech is called *Baikhari*.

The structure of the body is like this. Firstly the five basic elements constitute the gross human body and then the subtler form consists of five faculties of action, five faculties of apprehension, five vital breaths (पंच प्राण) the four fold inner organ consisting of mind, consciousness, intellect and ego. Constituted thus the body roams and ranges through innumerable life forms to experience the infernal pain or the heavenly bliss, the inevitable

consequences of his *Karma*. Subtler than this is the causal body, the framework of ignorance, encircled and circumscribed by haughty halo of ego. Till this tough framework and ring of ego is shattered, the human consciousness, the vital force which creates sentience understanding in the human body, remains entrapped in the bubble of ignorance, and suffers the cycle of births and deaths endlessly. Along the spinal chord there are three nerve channels - *Ira* (ਇੜਾ); *Pingla* (ਪਿੰਗਲਾ); *Sukhmana* (ਸੁਖਮਨਾ) - through which the vital force courses and circulates in the body, and keeps it alive. At the lower extremity of the spinal chord there is a constrictive block. It is called *Mooldhara* circle (ਮੂਲਧਾਰ ਚਕਰ). This flower like circle is red in colour and has five petals, according to adept yogins one can have a glimpse of Ganeshji in this circle; slightly above it in the male organ, there is *Svadhishthan* circle (ਸਵਾਧਿਸਥਾਨ). The flower here has six petals and is red in colour, here one meets *Brahmaji*. *Manipoorak* circle is in the navel, this third circle is a blue lotus with ten petals, here-in one can see *Vishnuji*; Higher than this is the *Anahat* circle, a flower in the heart with white light and it has twelve petals, here one meets with *Shivji Maharaj*. In the throat is the *Visudh* circle with green coloured petals and it is here that the vital life force abides. Above it slightly below the trijunction (*Trikuti*) where the eyes and nose meet is a flower with two red petals which is known as *Agya Chakkar* (circle). Here one sees one's Guru. Higher than this is a thousand petalled lotus which is a flower of pure light with limitless power in it. After reaching this stage the seeker is often entangled and entrapped in the vortex of the extraordinary powers (the craving to acquire extra ordinary powers). That is why it is one of the most attractive and bewitching of the circles. Over and above it is the tenth door, where the Supreme Lord God Himself abides. After reaching this stage one is in a state of ecstasy observes one's ownself, all the extant

world almost everything whether inert or sentient imbued with the same one effusive light and radiance. Just as Guruji explains -

*All over the land and in the sky  
One light shines evenly neither less nor more  
Without waxing and waning at all.*

**ਜਿਸੀ ਜਮਾਨ ਕੇ ਬਿਖੇ ਸਮੱਸਤਿ ਏਕ ਜੋਤ ਹੈ ॥**

**ਨ ਘਾਟ ਹੈ ਨ ਬਾਢ ਹੈ ਨ ਘਾਟਿ ਬਾਢਿ ਹੋਤ ਹੈ ॥**

**ਅਕਾਲ ਉਸਤਤਿ**

There in that state one's sole self is experienced in full measure. Guru Maharaj makes us fully aware of it thus -

*The body fortress has nine doors. The tenth is kept unseen.  
The admantine shutters of the tenth gate open not. Through  
the Guru's word alone they get opened. The melodious  
celestial strain rings there. By the Guru's word it is heard.  
The Divine light shines in the mind of those who hear the  
music of the tenth gate. Such persons meet God, by embracing  
meditation.*

*The One Lord, who has Himself made the world, is  
contained amongst all.*

**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 ॥**

**(ਵਾਹੁ ਵਾਹੁ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂ ਸਚੀ ਨਾਈ ॥)**

**ਪੰਨਾ - 954**

The origin of the body lies in the Shabad (The Divine Creative Sound) from which five subtle elements - sound, touch, colour, taste and smell - came into being, from them arose the five gross elements sky, air, fire, water and earth, the five tangible elements in the physical form. Out of them come the five elusive thieves (the five deadly sins) lust, wrath, avarice, attachment, and pride, accompanied by five vanities of power, wealth, beauty, birth and youth, the five swindlers. These are the dark forces of the infernal world and drag you towards evil. As opposed to them, forgiveness, patience, compassion, contentment, calmness and reason are there to rescue us and deliver us from the Hell Hole. There is a constant and perpetual strife between

these two opposing and inimical forces within the human being. All these influence the three *Gunas* (qualities) of Nature whose inspirational power directs the activities of the life monad.

*At times, the mind soars high up and at times it falls to the nether regions.*

*The greedy mind remains not steady and searches for wealth etc. in all the four directions.*

**ਕਬਹੂ ਜੀਅੜਾ ਉਭਿ ਚੜਤੁ ਹੈ ਕਬਹੂ ਜਾਇ ਪਇਆਲੇ ॥**

**ਲੋਭੀ ਜੀਅੜਾ ਬਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੇ ॥**

**ਪੰਨਾ - 876**

When we ponder over the discursive analysis of nature of human reality, one thing becomes obviously clear, that without doubt as 'we' vainly assume ourselves to be, we are not; we are hardly anything, infact the analytical reductive process above conclusively proves that 'we' are nothing at all.

Now let us turn over to our generally assumed notion that 'we' are a mind (mind stuff). Whenever we talk about mind we always say that the mind is fickle, restless and impish, it does not relate to Gurbani easily; it wanders and is wayward; it is capricious and fanciful. Over and above and higher than the mind is '*Budhi*' - intellect or the discerning discriminatory power. But we are not even *Budhi*, then comes the *Chit* (consciousness). We often say my *Chit* is happy today or it is downcast. *Chit* is 'mine' but I am not *Chit*. This is the ultimate limit of the 'I' and 'mine' in the human corporeal frame. This is an illusion, not a reality, a mere shadow. Only the shadow has assumed an illusory appearance to do evil or good and then endures and suffers the consequent resultant joys and pains.

*Nanak, the world-tree bears the fruit of love for mammon and upon it perch two birds (Guru-ward and self-ward persons).*

*These birds have no wings and are not seen while coming and going.*

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

ਪੰਨਾ - 550

There are two birds perched on this tree of Budhi (intellect) one is the divine self (ਸਾਖੀ ਚੇਤਨ); the other is born out of the existential potentiality of divine self (ਸਾਖੀ ਚੇਤਨ), the illusory appearance of the individual self of a living being (life monad). A shadow, an assumption which has no vital existence of its own. By borrowing some vitality from the divine self (ਸਾਖੀ ਚੇਤਨ) it looks like conscious sentient being, and adopts and assumes the garb of 'I' and 'mine'. And it is the one which wanders wayward restlessly -

*The birds of the beautiful trees fly and go in four directions.  
The more they fly (up) the more they suffer. They ever burn  
and bewail.*

ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ ॥  
ਜੇਤਾ ਉਡਹਿ ਦੁਖ ਘਣੇ ਨਿਤ ਦਾਝਹਿ ਤੈ ਬਿਲਲਾਹਿ ॥

ਪੰਨਾ - 66

To understand this further we can say just as the individual self is wayward and restless, the other is calm and serene, rapt in supreme bliss, without any wilful projection of thought, without any distractive delusory awareness of 'I' and 'mine'. This is called the *Atma*, the Soul or the Self. There is but one *Atma* (Self) in this whole Universe. All the extant creation comes into being from this vital principle (vital force). Therefore, there is an imperative need to understand and comprehend the question - what am 'I'?

Bhai Daya Ram Ji by imbibing the spirit of Sikhism and by undergoing the rigorous discipline of the '*Panchikaran* (ਪੰਚੀਕਰਣ) and by deep introspection has realised that God Almighty by assuming variety of forms and shapes manifests His divine self in creative ecstatic activity. Here, there is nothing but 'He' 'Himself'. Our deep discerning power is able to perceive the truth that the Supreme self is manifest and visible in the extant diversity

and variety of the world. Here there is no trace of 'I' nor there is anything 'mine' here. As the Guru says -

*One being thou manifest  
With multitudinous forms extant  
After playing this unplayable game  
The myriads merge ultimately into the One again.*

**ਏਕ ਮੂਰਤ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ ॥  
ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੈ ਫਿਰ ਏਕ ॥**

**ਜਪੁ ਸਾਹਿਬ**

As the Guru further says in this regard -

*Says Nanak, when He disestablishes His play, then only the One Unique Lord remains.*

**ਭਣਤਿ ਨਾਨਕੁ ਜਬ ਖੇਲੁ ਉਝਾਰੈ ਤਬ ਏਕੈ ਏਕੰਕਾਰਾ ॥**

**ਪੰਨਾ - 999**

Guru Nanak while elucidating this stage of realisation says

*True in the prime, True in the beginning of ages, True He is even now and True He, verily, shall be, O Nanak!*

**ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥**

**ਪੰਨਾ - 1**

Through these words Guru Nanak has given us a peep into eternity.

Bhai Daya Ram, the perfect *Brahm Giani*, the adept *Raj Yogi*, the accomplished *Bhakat Yogi*, with a consummate command of spiritual practices, was an epitome of self effacing humility of the one who can sacrifice everything at the lotus feet of the Guru. Bhai Daya Ram while offering his head said in all humility.

*Kabir, nothing is mine within me. Whatever there is, that is Thine, O Lord.*

*If I surrender unto Thee, what is Thine, what does it cost me?*

**ਕਬੀਰ ਮੇਰਾ ਮੁਝ ਮਹਿ ਕਿਛੁ ਨਹੀ ਜੋ ਕਿਛੁ ਹੈ ਸੋ ਤੇਰਾ ॥**

**ਤੇਰਾ ਤੁਝ ਕਉ ਸਉਪਤੇ ਕਿਆ ਲਾਗੈ ਮੇਰਾ ॥**

**ਪੰਨਾ - 1375**

After accepting one head, the Guru flourished his blood smeared sword again and demanded another head. The enlightened perfect Sikh Bhai Dharam Das came forward, and then Bhai Himmat Rai the third one, the fourth one was Bhai Mohkam Chand, the fifth and last one was Bhai Sahib Singh, all the five came turn by turn and offered their heads to be sacrificed. They belonged to

the various parts of India, and as devotees of Guru had come to Anandpur Sahib to participate in the Baisakhi festival and to listen to the spiritual discourses of the Gurus, trudging hundred of miles almost for months together. Bhai Daya Ram Ji came from Lahore, Bhai Dharam Das from Hastinapur, Bhai Himmat Rai a cook from Jagan Nath Puri, and Bhai Mohkam Chand a tailor from Dwarka, and Bhai Sahib Singh was from Andhra Pradesh who was the fifth to respond to the Guru's call.

*Lavpur is my place of residence  
Daya Singh is the Name Guru gave.  
Second belonged to Hastinapur  
Dharam Singh is the Sikh's Name.  
Third approached the Guru saying  
I am an inhabitant of Dwarka.  
Mohkam is my Name  
The fourth said with with folded hands.  
Regard me as belonging to Bidar  
By the name of Sahib Singh I am known.*

ਲਵਪੁਰ ਜਨਮ ਬਸਨ ਕੇ ਧਾਮੁ ।  
ਦਯਾ (ਸਿੰਘ) ਗੁਰੂ ਬਖਸ਼ਯੋ ਨਾਮੁ ॥੩੦॥  
ਦੂਸਰ ਕਹਯੋ ਹਸਤਨਾਪੁਰ ਕੇ ।  
ਨਾਮ ਧਰਮ (ਸਿੰਘ) ਮੈਂ ਸਿੱਖ ਗੁਰ ਕੇ ।  
ਤ੍ਰਿਤੀਯੇ ਭਨਤਿ ਭਯੋ ਪ੍ਰਭ ਪਾਸੀ ।  
ਪੁਰੀ ਦਵਾਰਕਾ ਹੈ ਮਮ ਵਾਸੀ ॥੩੧॥  
ਮੁਹਕਮ (ਸਿੰਘ) ਨਾਮ ਹੈ ਮੇਰਾ ।  
ਚਤੁਰਥ ਸਿੱਖ ਬੋਲਯੋ ਕਰ ਜੋਰਾ ।  
ਬਿਦਰਪੁਰੀ ਵਾਸੀ ਪਹਿਚਾਨੋ ।  
ਸਾਹਿਬ (ਸਿੰਘ) ਨਾਮ ਮਮ ਜਾਨੋ ॥੩੨॥

ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ

In times of yore whenever such an extraordinary and amazing feat was to be performed or accomplished the *Rishis* and *Munis* would perform a *yagna* and with the incantatory powers of their potent *Mantras* conjured up some brutal, ruthless and unearthly powers, who were more often very merciless and inhuman and fortunately were short lived. It is said that the *Agnikul Rajputs* emerged from the *Agnikund* (fire pit). It was an extraordinary situation and a very unusual and unique



phenomenon it was for the Guru. He was not interested in merely creating and marshalling supernatural forces out of fire pits. The objective before him was to create and bring into being such an ideal human being who is enlightened, thoughtful and is willing to die for the good of all. To create a new man who could rise above his own selfish interests and could fight and die for the rights and interests of others. Who could wield his sword like the scalpel of a surgeon in the operation-theatre of a hospital. Who is afraid of none and frightens none who is impartial and non partisan. A perfect saint, a man of discipline, a picture of moderation and sobriety, selfless and self sacrificing, perfectly rational and wise. With an inclination to clasp all and sundry good and bad with love in his arms.

All the yagnas and wise men of ancient times could not bring into being such a wondrous and unique creation, such a perfect ideal human being. Such was the new creation, 'The Khalsa', created by the Tenth Master. The divine conjunction of the radiant enlightenment, the loving benevolence of Guru's Word, the Gurbani, combined with the righteous, solemn goddess like power of the holy sword, created it. It was the first experiment of such a spiritual magnitude in human engineering. From the fire pits (havan kund) very fiery and violent forces were unleashed, which were thoughtless, pitiless and were more often very irrational without reason and understanding, lacking the love for the divine and godly and without an urge for the final union with God, The mindless and insensible powers. But as opposed to this Guru Maharaj, the Tenth Master revealed to the world the manifest form of the Almighty Lord, in the tangible human frame of the five who have effaced their personality, the superimposed ego of corporeal existence, who were ready and keen to offer their heads to the Guru. Instead of summoning the powers of fire Guru Gobind Singh Ji invoked the spiritual

power of the Word and the palpable physical powers of the sword, and then consecrated it with the life giving water to create a New Man.

The cool serenity of the water, the mellow sweetness of the Nam and the evil-destroying power of the sword was blended with the honeyed sweetness of the sugar-puffs (ਪਤਾਸ਼ੇ) (which Mata Jito Ji has put in the water at the time of preparation of initiatory Amrit), to prepare this Elixir of life. All the residual proclivities of the past, accumulated Karmic impressions, pertaining to birth, caste and place of these five Guru Sikhs were erased and washed off, and a new life was instilled into each of them with five sips of the potent Pahul (Elixir of life), five handfuls were poured on their heads, eyes sprinkled and rinsed with it. Thus were they blessed with stable and unwavering insight of the spiritual knowledge, the gnosis, (*Braham Gian*). According to Gurbani *Braham Giani* is almost God incarnate.

*The great god, Shiva, searches for the man, who knows God.  
Nanak, the Brahm-gyani, is Himself the Exalted Lord.*

**ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ ॥**

**ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥**

**ਪੰਨਾ - 273**

Now the five Beloved Ones (ਪੰਜ ਪਿਆਰੇ) were god like humans, the divine in the human form, God incarnate. To talk of them severally as separate individuals is to deny them their divinity. Whereas the reality is that this collective unity of the five is the embodiment of the divine in the human form as a God in Person. Manifest in them He was visible distinctly both within and without. Separately they are the individual members of the Khalsa brotherhood, as enlightened kindred souls, which in itself is a very lofty and exalted spiritual status just as Gurbani says -

*He who knows the spiritual bliss  
He is the pure heavenly Khalsa.  
Between God, myself and him*

*There is not even a grain of difference.*

**ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ, ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ ॥**

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

**ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ 'ਚੋਂ**

But collectively they are the divinity incarnate. It was this synergic divine collectivity of the five, before which Guru Gobind Singh Ji bowed in reverence. And with folded hands in supplication begged from them the boon of the initiatory *Amrit*, "My Lord, do not deprive me of this boon of *Amrit*, let me also partake of it." Exactly the way he administered the holy *Amrit* to the five exalted ones, he too received the same in a similar manner from them. This way he was united with them intertwined like warp with weft. The Guru visible in the five and the five merged in the Guru, like the waves on the surface of water rising and falling and then merging again in the water. From water they emerge and with water they merge, the spirit of the water permeating both. As is mentioned in Suraj Parkash -

*Wahoguru's Khalsa is par excellence superb*

*Blessed he is with the victory bestowed by God.*

*Divine, kingly and superhuman is this immortal panth*

*The gap between the Hindus and Muslims it fills*

*To remove the warring of Hindus and Muslims.*

*To establish Dharma and destroy the sin*

*And to adore the Guru a new tradition has been started.*

**ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਭਯੋ ਖਾਲਸਾ ਨੀਕਾ ਅਤਿ,**

**ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਮਿਲ ਫਤੇ ਸੁ ਬੁਲਾਈ ਹੈ।**

**ਪੀਰ ਪਾਤਸ਼ਾਹ ਕਰਾਮਾਤੀ ਜੇ ਅਮਰ ਪੰਥ,**

**ਹਿੰਦੂ ਕਿ ਤੁਰਕ ਹੁੰ ਕੀ ਕਾਨ ਕੋ ਮਿਟਾਈ ਹੈ।**

**ਧਰਮ ਸਥਾਪਥੇ ਕੋ, ਪਾਪਨ ਕੇ ਖਾਪਥੇ ਕੋ,**

**ਗੁਰੂ ਜਾਪਥੇ ਕੋ, ਨਈ ਗੀਤ ਯੂ ਚਲਾਈ ਹੈ।**

**ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ**

Addressing them Guru Ji said, "Khalsa Ji, you and God Almighty are now merged into one unity. There is no difference between the Guru and Almighty God. Wealth, rank, religion and political ministry, skilful dexterity, resourcefulness, wisdom, charity and mastery over weapons all will be your willing slaves. The Guru,

while thinking of the Grace of God on this occasion expresses his gratitude thus -

*By the order of the eternal Supreme God  
Came the revelatory wisdom  
Then I created this  
The perfect manly Khalsa.*

**ਗੁਰ ਬਰ ਅਕਾਲ ਕੇ ਹੁਕਮ ਸਿਓ, ਉਪਜਿਓ ਬਿਗਿਆਨਾ।  
ਤਬ ਸਹਜੇ ਰਚਿਓ ਖਾਲਸਾ ਸਾਬਤ ਮਰਦਾਨਾ।**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 41/16**

He further explained -

*Regard all as one and the same ever  
Do not differentiate between anyone at all.*

**ਸਬ ਏਕੋ ਏਕੋ ਏਕਨਾ, ਨਾਹੀ ਭੇਦ ਨ ਕਾਹੁ ਪੇਖਨਾ।**

This initiatory ceremony of the Pahul was given the name of *Amrit*. This by the Grace of God and Guru Ji Maharaj is the means to reveal and access the fountain head of spiritual power, hitherto hidden and withheld from the world at large.

There is a saying that *Rishis, Munis*, gods, goddesses, the *Arifs*, the enlightened seers and wise men were aware of this fact that there is some liquid, the drink of gods, the water of life (Elixir) which has the power to liberate the human beings from the clutches of Time and Fate. This is known as 'Abihayat', the Persian phrase means the bestower of life. Semetic religious tradition accepts the existence of such a water, which has the power to make men immortal.

In the Indian ancient thought the word having the same meaning is 'Amrit', which the gods and demons had obtained by churning the ocean along with other thirteen precious finds. Many physicians and Ayurvedic experts claim and believe that waters of certain springs have curative medicinal properties. In a metaphoric language such waters are called 'Abi-hayat' or 'Amrit'. In spite of this assertion some credulous men of faith still firmly

believe in the existence of such miraculous waters. Muslim tradition believes that the spring of 'Abi hayat' is hidden in complete darkness. That Khwaja Khizar who had savoured this water and had become immortal is guarding the spring. It is said according to the ancient historians of Islam that Khizar was the minister of Zalkarnal or Alexander. He was successful in tracing and locating the spring of 'Abi hayat', while Alexander the king of Macedonia who was also searching for the well was unsuccessful. The basis of this story is a Greek legend. It is a story related to Alexander according to which his cook had found the spring accidentally. One day when he tried to wash the salted fish in the waters of a spring, he was astonished to find that the fish had regained its life and was alive and it slipped from his hands into the spring. Then he also drank a few sips of water and became immortal for all times to come. Alexander tried his best to find the spring but could not find it. Out of sheer jealousy he threw Idris, the cook, into the sea. Idris became the immortal god of the sea. This is the original story which began from Syria and ultimately reached Arabia. In the Holy Quran as well there is a brief allusion to the tale. (Sura 18 - Aait 59-63). Looked from a philosophic point of view 'Abehayat' the water of life is a simple way of articulating man's quest and longing for immortality, which his imagination has conceived like the idea of a philosopher's stone and necromantic alchemy.'

Guru Maharaj did not hide this phenomenon. There was nothing clandestine, secret and esoteric about it. Pointing the significance of *Amrit* he said, "Beloved ones, *Amrit* is that boon which you can obtain only from the Guru, none else possesses the treasured store, of this spiritual substance called *Amrit*. *Amrit* is infact the Name Divine of Lord Almighty, which has the power to revive those benumbed and stupefied by their ego. It eliminates

the poisonous effects of the human ego and the human being is able to renounce the egoistic feeling of mundane existence, obtain salvation (*Nirvan*) and become immortal forever. Guru Ji says -

*Nectar is the Name of the Lord God, O my soul. By Guru's instruction the Name-Nectar is attained.*

*Poisonous is the pride of worldly valuables, O my soul. Through the God's Name-Nectar this poison is eliminated.*

**ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮ ਹੈ ਮੇਰੀ ਜਿੰਦੜੀਏ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ॥**

**ਹਉਮੈ ਮਾਇਆ ਬਿਖੁ ਹੈ ਮੇਰੀ ਜਿੰਦੜੀਏ ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਬਿਖੁ ਲਹਿ ਜਾਏ ਰਾਮ॥**

**ਪੰਨਾ - 538**

The taste and flavor of *Amrit* cannot be guessed unless you savour and experience it yourself. One who relishes it once becomes selfless by offering himself completely at the lotus feet of the Guru. By the Grace and compassion of the Guru he receives the Divine Word from the Guru and attains the state of immortality. As Gurbani points out -

*Without tasting, no one enjoys the Name's relish.*

*By the Guru's instruction, one indrinks the Lord's Nectar.*

*In-drinking Nectar, the mortal acquires an immortal status and Nectar he enjoys through the Guru's gospel.*

**ਵਿਣੁ ਚਾਖੇ ਸਾਦੁ ਕਿਸੈ ਨ ਆਇਆ॥**

**ਗੁਰ ਕੈ ਸਬਦਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਇਆ॥**

**ਅੰਮ੍ਰਿਤੁ ਪੀ ਅਮਰਾ ਪਦੁ ਹੋਏ**

**ਗੁਰ ਕੈ ਸਬਦਿ ਰਸੁ ਤਾਹਾ ਹੇ॥**

**ਪੰਨਾ - 1056**

How to imbibe it and relish it is also explained by Guru Ji Maharaj. After receiving the potent power and the enlightenment from the five Beloved Ones, one has to make use of one's tongue to drink this immortal medicine which has the power to remove all darkness from the mind. Man's heart is brimful with *Amrit*. Like a girl drawing water from the well with the help of a rope and a bucket, the spiritual seeker too with the help of his tongue reciting 'Waheguru', 'Waheguru' draws *Amrit* from deep within his heart and gets ecstatically intoxicated with it.

*The tongue tastes the Lord's essence, the heart is drenched with Lord's love and the mortal meditates on the True Name. The heart well is brimming with the Lord's ambrosia and through the Name's meditation; the water-carrier draws and drinks it.*

**ਰਸਨਾ ਹਰਿ ਪੀਜੈ ਅੰਤਰੁ ਭੀਜੈ ਸਾਚ ਸਬਦਿ ਬੀਚਾਰੀ ॥**

**ਅੰਤਰਿ ਖੁਹਟਾ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਸਬਦੇ ਕਾਢਿ ਪੀਐ ਪਨਿਹਾਰੀ ॥ ਪੰਨਾ - 570**

Guru Ji declared that all the gods, rishis and munis were in search of 'Amrit' but could not succeed because they were not destined to do so. When they drank 'Amrit' obtained after churning the ocean what they drank was only a material substance, not the spiritual essence. This 'Amrit' which Guru Ji gave the Sikhs to imbibe is also obtained by churning the ocean within, the churning appliance is placed in the mind (consciousness) of man and the two powerful forces working and pulling the churning ropes are busy and active since times immemorial. One is the godly tradition and the other is the demonic tradition. The former attracts you towards life of virtue where the latter pushes you towards evil and vices. The demonic tradition pushes you hard towards the infernal world of evil where lust, wrath, envy, backbiting, slander, deceit are reigning supreme. On the other side ranged against them are the forces of heaven where truth, compassion contentment, forgiveness, modesty, nobility, charity, purity, forbearance are to the fore. This churning of mind and spirit within is done in a very serene and tranquil manner. Just as by steadily churning the milk we get butter, similarly by plying the churner of *Nam* we get the refined spiritual quintessence. *Amrit* is that state of super consciousness, that lasting inebriation which when experienced, makes you forget everything else except the pervasive living presence of God. Guru Maharaj says in this regard -

*The angelic persons and the silent sages search for the Divine Nectar. That Nectar I have obtained from the Guru.*

*He, to whom the Guru shows mercy, obtains the Nectar and keeps the True Lord enshrined in his mind.*

**ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ ਖੋਜਦੇ ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥**

**ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ ਸਚਾ ਮਨਿ ਵਸਾਇਆ ॥ ਪੰਨਾ - 918**

When the enlightened Gursikhs gather together to sing the praises of the Lord, this divine gift of Amrit - the Gurus, Word, the Gurbani with full concentration and deep faith, then the Lord's casement within the mind opens and this boon is bestowed on the devotees, who if once imbibe its sublimating intoxication are transported with joy forever.

*The poppy, wine, opium and hemp their intoxication does disappear in the morn*

*But the inebriation of the Nam*

*Nanak says lasts through day and night.*

**ਪੋਸਤ ਮਦ ਅਫੀਮ ਭੰਗ ਉਤਰ ਜਾਇ ਪਰਭਾਤ ।**

**ਨਾਮ ਖੁਮਾਰੀ ਨਾਨਕਾ ਚੜੀ ਰਹੇ ਦਿਨ ਰਾਤ ।**

Guru Maharaj further says in this connection -

*In the fourth watch of the early morn, yearning arises in the mind of the men of exalted understanding.*

*They have friendship with the streams, and in their mind and mouth is the True Name.*

*There ambrosia is distributed and the fortunate receive Name's gift.*

*The body is assayed like gold and takes on the colour of spiritual progress.*

**ਚਉਥੈ ਪਹਰਿ ਸਬਾਹ ਕੈ ਸੁਰਤਿਆ ਉਪਜੈ ਚਾਉ ॥**

**ਤਿਨਾ ਦਰੀਆਵਾ ਸਿਉ ਦੋਸਤੀ ਮਨਿ ਮੁਖਿ ਸਚਾ ਨਾਉ ॥**

**ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਕਰਮੀ ਹੋਇ ਪਸਾਉ ॥**

**ਕੰਚਨ ਕਾਇਆ ਕਸੀਐ ਵੰਨੀ ਚੜੈ ਚੜਾਉ ॥**

**ਪੰਨਾ - 146**

All the poisonous grime is washed clean by bathing in the pool of Amrit (Amritsar). Gurbani, the word of the Guru is the pool, Guru's own pool, the water in this pool is that of Nam, the divine Word.

*O man, serve thou the True Guru, the Unfathomable ocean and thou shalt obtain the profit of the wealth of the Name jewel.*



*Meeting with the Guru, the ocean of contentment and bathing in the tank of the Name-Nectar, the sin's filth is washed off.*

**ਸੇਵਹੁ ਸਤਿਗੁਰ ਸਮੁੰਦੁ ਅਥਾਹਾ ॥ ਪਾਵਹੁ ਨਾਮੁ ਰਤਨੁ ਧਨੁ ਲਾਹਾ ॥  
ਬਿਖਿਆ ਮਲੁ ਜਾਇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵਹੁ ਗੁਰੁ ਸਰ ਸੰਤੋਖੁ ਪਾਇਆ ॥**

**ਪੰਨਾ - 1043**

Therefore, it is obvious now that the means to reach the door of salvation is through inculcating Nam-Amrit only.

*The Name of God, the Immaculate Nectareous water, is the best medicine in the world.*

*Says slave Bhikhan, by Guru's grace, I have obtained the door of salvation.*

**ਗੁਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਨਿਰਮਲੁ ਇਹੁ ਅਉਖਧੁ ਜਗਿ ਸਾਰਾ ॥  
ਗੁਰੁ ਪਰਸਾਦਿ ਕਰੈ ਜਨੁ ਭੀਖਨੁ ਪਾਵਉ ਮੋਖ ਦੁਆਰਾ ॥**

**ਪੰਨਾ - 659**

Therefore, the false notion of primacy of body in life and the superimposed illusion of ego of those were destroyed who had imbibed the elixir (*Pahul*) of the divine Name. They were able to perceive their self identity and understand what they 'are' and discover the source of the latent spiritual power, hidden within them. It is to such people who had savoured such an elixir of life (Amrit) that the Guru gave the name of The Khalsa. The Khalsa is immortal, the perfect true Guru, the epitome and image of his Guru, and is the Supreme Self himself. Khalsa is in itself an eminent position and a lofty station and an exalted state, within whom burns the light with the power to remove all the gloom and darkness of ignorance.

Guru Ji has very aptly described the Khalsa thus -

*Day and Night he contemplates  
The vital dynamic Divine light;  
Other than Him no thought stray  
Does his mind ever admit;  
Steady in his devotion, firm of Faith  
Fasts, graves, crematories monastic seclusion  
Even by oversight he never tolerates;*

*Pilgrimage, charity and ritual compassion  
 Penitential abstinence and self mortification  
 Such hypocrisy he always shuns  
 Since his faith is firmly anchored in The One.  
 When his heart is illumined with the Name  
 Then regard my Khalsa as pure unalloyed.*

**ਜਾਗਤ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਸੁਰ, ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥  
 ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ, ਬ੍ਰਤ ਗੋਰ ਮਤੀ ਮਟ ਭੂਲ ਨ ਮਾਨੈ ॥  
 ਤੀਰਥ ਦਾਨ ਦਇਆ ਤਪ ਸੰਜਮ, ਏਕ ਬਿਨਾ ਨਹਿ ਏਕ ਪਛਾਨੈ ॥  
 ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ, ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥**

**ਅਕਾਲ ਉਸਤਤਿ**

An act so great and momentous that it brought the celestial blissful ambience of the Age of Truth (Satyayug) to transform the gloomy atmosphere of the Dark Age (The Kaliyug). Such an exalted being the Khalsa was created whose heart is ever reverberating with this heavenly lay -

*May thy Name preached by Nanak prevail and exalt the spirit*

*May thy will be done for the good of all.*

**ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ ।**

Khalsa is enlightened and wise. Without the vile veneer of Maya on him. In his Khalsa-Being the divine light is luminous burning bright. He perceives the presence of all pervasive divine in every aspect of life and all living or inanimate objects, such as mountains, the earth, the water. He is completely identified and in tune with the Supreme Self. He is not separate from Almighty God, and God too is not separate from him. He and God are not two separate entities, but the two names of the same one realself. Whether you call it Waheguru or Khalsa it is immaterial and makes no difference. This certainly was a unique event, a miracle and a very extraordinary phenomenon, which gave this refractory world a new direction exhorting them that the world neither needs the nuclear weapons nor other terrible means of destruction,

should just adopt and imbibe the Khalsa Ideals and the whole world will be transformed into one fraternity and all will become one, the part of the same divine light. Then we will learn this lesson of the Gurbani.

*All are called partners in Thy grace. Thou art seen alien to none.*

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

This world will become the common heritage of all, a common house for one and all, wherein live all friends and well-wishers. All the wealth and all its resources are the common possession of all. The dominance of one man, one nation, one country over others is nothing but an anarchic and sinister idea the product of dark minds. We did not create this earth, it was created by Him who is the Lord of the elixir of life (Amrit). All the resources are of the earth he bestowed on all and every one in a collective sense. He has given us the enlightenment, knowledge and the ideals of Amrit (the ambrosial bliss) by obtaining and acquiring which all the mutual rancour and animosity will come to an end permanently. Such a vision of life a positive, inclusive, comprehensive concept is emerging which teaches us to transcend the limitations of the selfish circumscribed self and to keep in mind the common good of all, inspires us to willingly sacrifice, everything of our own including our pleasures, home and family to protect and safeguard the rights of others.

Try to understand what is Amrit and what is its import. In 1699 a miracle happened. No other valiant soldier has been able to show such a miracle, because the Eternal God has Himself ordained and has exhorted the Tenth Master thus -

*I have given you the honour of being my son  
To extend the Panth are you created  
Go unto the world and start the way of Dharma*

*Stop the people from being prey to the moral depravity.*

ਮੈਂ ਅਪੁਨਾ ਸੁਤ ਤੁਹਿ ਨਿਵਾਜਾ। ਪੰਥ ਪ੍ਰਚਰ ਕਰਬੇ ਕਉ ਸਾਜਾ।

ਜਹਾ ਤਹਾ ਤੈ ਧਰਮੁ ਚਲਾਇ। ਕਬਧਿ ਕਰਨ ਤੇ ਲੋਕ ਹਟਾਇ।

**ਅਕਾਲ ਪੁਰਖ॥ ਚੌਪਈ॥**

Amrit has the power to cure the human mind of all evil and depravity. Amrit is holy and divine and in its own right is supreme. Because as God is called Timeless one, it is beyond the destructive ambit of time. Therefore any living being which comes in contact with the 'Amrit' is sublimated and exalted from the mortal ambit to the timeless sphere of immortality. Amrit is not the exclusive property of any specific community or religious leader. Its vessels are full to the brim but unfortunately the people at large have forsaken the immortalising elixir of life in favour of the worldly pleasures and are wasting their time in these useless pursuits. Guru Ji says the Amrit, the ambrosial drink of life is being neglected and forsaken and is being pillaged and swindled.

*The mind is brimful with Nectar, but the perverse know not its relish,*

*Just as the deer knows not its own musk and wanders about guiled by doubt,*

*So an apostate abandons ambrosia and amasses poison. The Creator Himself has infatuated him.*

ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ ॥

ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨ ਜਾਣੈ ਭ੍ਰਮਦਾ ਭਰਮਿ ਭੁਲਾਇਆ ॥

ਅੰਮ੍ਰਿਤੁ ਤਜਿ ਬਿਖੁ ਸੰਗ੍ਰਹੈ ਕਰਤੈ ਆਪਿ ਖੁਆਇਆ ॥

**ਪੰਨਾ - 644**

*Within this body dwell the five thieves, lust, wrath, avarice, attachment and pride.*

*They plunder Nectar. The apostate knows it not and none bears the complaint.*

ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰਾ ॥

ਅੰਮ੍ਰਿਤੁ ਲੁਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੁਝਹਿ ਕੋਇ ਨ ਸੁਣੈ ਪੁਕਾਰਾ ॥

**ਪੰਨਾ - 600**

In anticipation of the importance of Baisakhi of 1999. You are going to celebrate the occasion with great joy and

religious fervour. But please remember that happiness is an inner feeling of the heart within, it does not come from without. Your heart is a store-house of happiness. Guru Maharaj Ji asserts that without Amrit the heavenly ambrosia there can be no peace and no rest. Gurbani alludes to it thus -

*A man may enjoy a beautiful couch, numerous pleasures and all sorts of enjoyments;*

*And may possess mansions of gold studded with pearls and rubies and plastered with fragrant sandal dust;*

*He may further enjoy his heart-desired pleasures and have no anxiety whatever, but, if he remembers not that Lord, he is like a worm in ordure.*

*Without God's Name, there is no peace. In what other way can the soul be comforted?*

**ਸੁੰਦਰ ਸੇਜ ਅਨੇਕ ਸੁਖ ਰਸ ਭੋਗਣ ਪੂਰੇ ॥**

**ਗ੍ਰਿਹ ਸੋਇਨ ਚੰਦਨ ਸੁਗੰਧ ਲਾਇ ਮੋਤੀ ਹੀਰੇ ॥**

**ਮਨ ਇਛੇ ਸੁਖ ਮਾਣਦਾ ਕਿਛੁ ਨਾਹਿ ਵਿਸਰੇ ॥**

**ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ ॥**

**ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ ॥**

**ਪੰਨਾ - 707**

Try to understand that the stream of Amrit bliss which Guru Ji revealed to us for the good of humanity is meant to create perpetual peace and spiritual enlightenment in the world. We pray to Almighty God for his kind grace so that we should also be blessed with the radiant consciousness of Amrit and are thus imbued with the feeling and determination to pay the required price to obtain the boon of Amrit. The main source of man's contention and fight is the internecine quarrel between 'I' and 'you'. But when through this divine intercession of Holy Amrit the 'I' is completely obliterated then only 'you' will remain, 'you' in perpetuity. When we become aware of it only then we will be able to understand the significance of the message of the Tenth Master.

*Just as from one fire millions of spark arise dispersed separately they again merge into fire*

*Just as from one dust whole space with much dust is filled  
 These myriad particles again revert into the dust.  
 Just as from one stream numerous waves arise.  
 Waves of water these subside into the water again  
 Similarly from the world various subtle forms arise  
 Born of the same world they relapse into it again.*

**ਜੈਸੇ ਏਕ ਆਗ ਤੇ ਕਨੁਕਾ ਕੋਟ ਆਗ ਉਠੇ,  
 ਨਿਆਰੇ ਨਿਆਰੇ ਹੋਇ ਕੈ, ਫੇਰਿ ਆਗ ਮੈ ਮਿਲਾਹਿਗੇ ॥  
 ਜੈਸੇ ਏਕ ਧੁਰ ਤੇ ਅਨੇਕ ਧੁਰ ਪੁਰਤ ਹੈ,  
 ਧੁਰਿ ਕੇ ਕਨੁਕਾ ਫੇਰ ਧੁਰਿ ਹੀ ਸਮਾਹਿਗੇ ॥  
 ਜੈਸੇ ਏਕ ਨਦ ਤੇ ਤਰੰਗ ਕੋਟ ਉਪਜਤ ਹੈ  
 ਪਾਨ ਕੇ ਤਰੰਗ ਸਬੈ ਪਾਨ ਹੀ ਕਹਾਹਿਗੇ ॥  
 ਤੈਸੇ ਬਿਸੁ ਰੂਪ ਤੇ ਅਭੂਤ ਭੂਤ ਪ੍ਰਗਟ ਹੋਇ,  
 ਤਾਹੀ ਤੋ ਉਪਜ ਸਬੈ ਤਾਹੀ ਮੈ ਸਮਾਹਿਗੇ ॥**

**ਅਕਾਲ ਉਸਤਤਿ**

Therefore do celebrate the Baisakhi with all the joy and fervour. Celebrate the tercentenary and whatever you want to, but remember that our aim to come into this world is to seek 'Amrit' by savouring which we can overcome the transmigrating cycle of birth and death and attain the ultimate state of Nirvan.

The institution of Atam Marg prays to Almighty God to grant us the good sense to understand apprehend and appreciate the significance of Amrit and we also pray that the whole world realises its imperative necessity and indispensability. Only then the celebration of Baisakhi of 1999 will be regarded as a meaningful and worthwhile effort. Guru Ji made 'The Khalsa' in his own image and asserted that he himself abides in 'The Khalsa' and that as long as Khalsa maintains its uniqueness he will bestow all the glory and eminence he possesses. Only when the wavering faith, doubt fraud pretence and sham assail it, only then the Khalsa will lose the trust of the Guru. As He says -

*Khalsa is the army of the Eternal Lord  
 Born out of the joy of the Supreme One  
 As long as the Khalsa retains its identity distinctive*

*I bestow all my sovereign majesty on it.  
But when it adopts the contrary perverse practices  
Then do I stop having faith and trust in it.*

**ਖ਼ਾਲਸਾ ਅਕਾਲ ਪੁਰਖ ਕੀ ਫੌਜ ॥  
ਪ੍ਰਗਟਿਓ ਖ਼ਾਲਸਾ ਪ੍ਰਮਾਤਮ ਕੀ ਮੌਜ ॥  
ਜਬ ਲਗ ਖ਼ਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ॥  
ਤਬ ਲਗ ਤੇਜ ਦੀਉ ਮੈਂ ਸਾਰਾ ॥  
ਜਬ ਇਹ ਗਹੈ ਬਿਪਰਨ ਕੀ ਗੀਤ ॥  
ਮੈਂ ਨ ਕਰੋਂ ਇਨ ਕੀ ਪ੍ਰਤੀਤੀ ॥**

**ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ**

In the pervasive gloom and darkness of Kaliyuga the Khalsa emerged as a luminous ideal, we should try to perceive and identify that ideal. Let us not waste our energies in futile rancour and animosity. Individual human beings in their diversity are the several manifest projections of the same divine light, therefore try to understand and recognise yourself and know what you are. Unfortunately you yourself have adopted the ways of this refractory and fallen world. Let Almighty God be kind enough to give us the sense and light so that we are able to live and project this instruction of the Guru -

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

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

Do not blame others, do not call others bad, and do not criticise and malign others, try to understand what is the message of the Gurbani.

*Kabir, I am the worst of all; except me, everyone else is good.  
Whosoever realises thus, he alone is my friend.*

**ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ ॥  
ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥ ਪੰਨਾ - 1364**

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

**ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥ ਪੰਨਾ - 728**

In the end this is our prayer that God Almighty should shower his kindness on this world so that all the

nuclear and other destructive horrible weapons are eliminated from the world, and the divisive geographical boundaries of this world vanish and disappear. Man is one, do not divide it, because man is created in the true image of God. Hatred, and enmity always create pain and misery, it is not the ideal of the Gurus.

When Bhai Kanhyia served water to all the injured both friend and foe on the battlefield, his action was applauded and approved by Guru Gobind Singh Ji, and he exclaimed Nihal, Nihal ..... He gave him some medicines and told him do not give only water to the injured put some balm and dress their injuries too. "Do tell thou exalted one that I am the same in every heart, For me every human being is the image of the Creator. I am in all and all are in me. You were given the appellation and title of Khalsa, so it is your duty to broadcast the ideal to the whole world, and end all rancour and mutual strife. I am ever present in every heart try to locate and recognise me there in all and every person, only then your celebration of Baisakhi will be a worthwhile success and worthy accomplishment -"

*One being thou manifest in myriad forms extant  
After this game unplayable they merge into one again.*

**ਏਕ ਮੁਰਤ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ।**

**ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲੁਨ ਅੰਤ ਕੋ ਫਿਰ ਏਕ।**

**ਜਾਪੁ ਸਾਹਿਬ**

'I was there in the beginning, I was there at the advent of time, I am there now present in this world. When the world will not be there. I will still be there in future. I am playing this game, sometimes as a Guru delivering the Gospel of truth, saving the world from the transmigratory cycle of births and deaths, sometimes I am a devotee disciple performing the labour of love rendering service to others. I do not hide anything, everything is there in the Gurbani, the Word Divine, inscribed boldly



in black and white, own it; accept it, worship it and adore it, then there will be no trace of pain and misery then you will suddenly come to know -

*He has no pain, but all-comforts and with his eyes, he sees only the One Lord.*

*For him no one is evil, but everyone is good. There is no defeat for him, but victory all through.*

**ਦੁਖੁ ਨਾਹੀ ਸਭੁ ਸੁਖੁ ਹੀ ਹੈ ਰੇ ਏਕੈ ਏਕੀ ਨੇਤੈ ॥**

**ਬੁਰਾ ਨਹੀ ਸਭੁ ਭਲਾ ਹੀ ਹੈ ਰੇ ਹਾਰ ਨਹੀ ਸਭ ਜੇਤੈ ॥**

**ਪੰਨਾ - 1302**

Last of all we pray that God almighty should be kind to all, do good to all. Guru Ji has proclaimed for you 'O Khalsa! respect and revere the Mandir, and love the Masjid. Those who gather there worship me do not regard them as strangers and foes. In the Gurdwaras too my glory shines forth resplendent. Remember I did proclaim this -

*The temple and the mosque are the same;*

*The Hindu worship and the Musalman prayer are the same; all men are the same; it is through error they appear different.*

*Deities, demons, Yakshas, heavenly singers, Musalmans, and Hindus adopt the customary dress of their different countries.*

*All men have the same eyes, the same ears, the same body, the same constitution, a compound of earth, air, fire and water.*

*Allah and Abbekh are the same, the Purans and the Quran are the same; they are all alike;*

*It is the one God who created all.*

**ਦੇਹਰਾ ਮਸੀਤ ਸੋਈ ਪੁਜਾ ਔ ਨਿਵਾਜ ਓਈ**

**ਮਾਨਸ ਸਬੈ ਏਕ ਪੈ ਅਨੇਕ ਕੋ ਪ੍ਰਭਾਵ ਹੈ ॥**

**ਦੇਵਤਾ ਅਦੇਵ ਜੱਛ ਗੰਧੂਬ ਤੁਰਕ ਹਿੰਦੂ**

**ਨਿਆਰੇ ਨਿਆਰੇ ਦੇਸਨ ਕੇ ਭੇਸ ਕੋ ਪ੍ਰਭਾਉ ਹੈ ॥**

**ਏਕੈ ਨੈਨ ਏਕੈ ਕਾਨ ਏਕੈ ਦੇਹ ਏਕੈ ਬਾਨ**

**ਖਾਕ ਬਾਦ ਆਤਸ ਔ ਆਬ ਕੋ ਰਲਾਉ ਹੈ ॥**

**ਅਲਹ ਅਭੇਖ ਸੋਈ ਪੁਰਾਨ ਔ ਕੁਰਾਨ ਓਈ**

**ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ ਏਕ ਹੀ ਬਨਾਉ ਹੈ ॥**

I am the same in all ages and places perhaps you had forgotten it. If you want to celebrate the tercentenary then remember -

*Some are clean shaven Sanyasi, and some an Yogis.  
 Some are abstinent students, some practise celebacy.  
 Some are Hindus and some Muslims  
 Some Rafzi Shias and some Imam Shabi Sunis  
 All are but human beings regard them as one.  
 The benevolent creature is the same  
 Same the Compassionate Sustainer too.  
 There is no difference all is the error and illusion of mind.  
 All are the servants of The One  
 The same one Lord of all,  
 All have the same form and the same light burns bright in  
 all.*

**ਕੋਊ ਭਇਓ ਮੁੰਡੀਆ ਸੰਨਿਆਸੀ ਕੋਊ ਜੋਗੀ ਭਇਓ,  
 ਕੋਈ ਬ੍ਰਹਮਚਾਰੀ ਕੋਊ ਜਤੀਅਨੁ ਮਾਨਬੋ ॥  
 ਹਿੰਦੂ ਤੁਰਕ ਕੋਊ ਰਾਫਜੀ ਇਮਾਮ ਸ਼ਾਫੀ,  
 ਮਾਨਸ ਕੀ ਜੋਤ ਸਬੈ ਏਕੈ ਪਹਚਾਨਬੋ ॥  
 ਕਰਤਾ ਕਰੀਮ ਸੋਈ ਰਾਜਕ ਰਹੀਮ ਓਈ,  
 ਦੁਸਰੋ ਨ ਭੇਦ ਕੋਈ ਭੂਲ ਭ੍ਰਮ ਮਾਨਬੋ ॥  
 ਏਕ ਹੀ ਕੀ ਸੇਵ ਸਭ ਹੀ ਕੋ ਗੁਰਦੇਵ ਏਕ,  
 ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ ਏਕੈ ਜੋਤ ਜਾਨਬੋ ॥**

**ਅਕਾਲ ਉਸਤਤਿ**

Now listen carefully and with proper attention. You were made a Khalsa and by destroying distinction between 'yours' and 'ours' you were transformed and you were given a celestial torch to see, in the light of which nobody appears to be a stranger and an 'other' one. Ponder over it what I am revealing to you.

*The one Lord is in many manifestations and wherever I look, there is He pervading and filling all.*

*Fascinating is the marvellous picture of mammon and only a few understand this.*

*Everything is the Lord, everything is the Lord.*

*There is nothing but God, the world-sustainer.*

*As one thread holds hundreds and thousands of beads, so is that Lord in warp and woof. Pause*

*The water waves, foam and bubbles are not distinct from water.*

*This world is the play of the Transcendent Lord and on reflection man finds it not different from Him.*

*False doubts and dream objects, man deems as true valuables.  
The Guru instructed me to entertain the desire to do good  
deeds and my awakened mind accepted it.*

*Says Namdev, see thou the creation of God and reflect on it  
in thy mind.*

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

ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ ॥  
ਮਾਇਆ ਚਿਤੁ ਬਚਿਤੁ ਬਿਮੋਹਿਤ ਬਿਰਲਾ ਬੁਝੈ ਕੋਈ ॥  
ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ॥ ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀ ਕੋਈ ॥  
ਸੂਤੁ ਏਕੁ ਮਣਿ ਸਤ ਸਹੰਸ ਜੈਸੇ ਓਤਿ ਪੋਤਿ ਪ੍ਰਭੁ ਸੋਈ ॥  
ਜਲ ਤਰੰਗੁ ਅਰੁ ਫੇਨ ਬੁਦਬੁਦਾ ਜਲ ਤੇ ਭਿੰਨ ਨ ਹੋਈ ॥  
ਇਹੁ ਪਰਪੰਚੁ ਪਾਰਬ੍ਰਹਮ ਕੀ ਲੀਲਾ ਬਿਚਰਤ ਆਨ ਨ ਹੋਈ ॥  
ਮਿਥਿਆ ਭਰਮੁ ਅਰੁ ਸੁਪਨ ਮਨੋਰਥ ਸਤਿ ਪਦਾਰਥੁ ਜਾਨਿਆ ॥  
ਸੁਕ੍ਰਿਤ ਮਨਸਾ ਗੁਰ ਉਪਦੇਸੀ ਜਾਗਤ ਹੀ ਮਨੁ ਮਾਨਿਆ ॥  
ਕਹਤ ਨਾਮਦੇਉ ਹਰਿ ਕੀ ਰਚਨਾ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੀ ॥  
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Remember what you daily read and recite that, 'the Infinite without is infinite within'. Put this gospel of the Lord into practice. Then I am pleased with you, then the celebration of the ideals of 'The Khalsa' is a laudable and meaningful exercise.















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We are trying to share, the gist of the core idea almost in all the languages so that the truth revealed through the divine process of *Amrit* could be shared with as many persons of understanding and knowledge as possible, and also that the ideal of life projected and practised by 'The Khalsa' is made evident to the world. For the time being it is being published in Hindi, English and Punjabi and an effort is being made to make it available to the scholars and men of learning and understanding in Marathi, Gujrati and some other Indian languages as well, and to share the ennobling experience and knowledge revealed by the communion of 'The Word' and the human consciousness with the learned scholars and men of knowledge in these languages.