

Atam Marg Publication

Why not contemplate the Lord?



Writer : SachKhandvasi Sant Baba Waryam Singh ji Maharaj, Ratwara Sahib

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Chapter - 1

Invocation:

*True and supreme is God's Name.
Blessed is Sri Guru Nanak Dev Ji.
'Prostrate salutation and obeisance I
make many a time before the
omnipotent Lord, the possessor all
powers.*

*Reach me Thy hand, O Lord and save
me from wavering, says Nanak.'* P. 256

**ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ,
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ!
ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ
ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ॥
ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ॥**

*'After wandering and wandering, O Lord,
I have come and entered Thy sanctuary.
O Master, Nanak's prayer is:
Attach me to Thy devotional service.'*

P. 289

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

*'Leaving all portals have I come to Thy
door.
Preserve the honour of the sword-
wielding arm,
I (Guru Gobind (Singh) have come to
Thy refuge.'* (Rehras Sahib)

**ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਿ ਕੈ
ਗਇਓ ਤੁਹਾਰੋ ਦੁਆਰ॥
ਬਾਂਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸ
ਗੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ॥**

*'Others have someone to lean upon:
To me, poor and forlorn, the sole
support art Thou.*

*Why should I not die of weeping, until
Thou take abode in my mind?' P. 792*

**ਕਿਸ ਹੀ ਕੋਈ ਕੋਇ ਮੰਵੁ ਨਿਮਾਣੀ ਇਕੁ ਤੂ॥
ਕਿਉ ਨ ਮਰੀਜੈ ਰੋਇ**

ਜਾ ਲਗੁ ਚਿਤਿ ਨ ਆਵਹੀ॥

*'I am a sacrifice unto Thee, I am
dedicated unto Thee, O my Lord,
Thou art my mountain-like prop, my
shelter.'* P. 779

**ਹਉ ਵਾਰੀ ਵੰਵਾ ਘੋਲੀ ਵੰਵਾ
ਤੂ ਪਰਬਤੁ ਮੇਰਾ ਓਲਾ ਰਾਮ॥**

*'The Lord is His devotees' prop-no other
shelter have they.*

*Lord! Thy Name is their strength, court
of appeal, family and wealth.'* P. 815

**ਹਰਿ ਭਗਤਾ ਕਾ ਆਸਰਾ ਅਨ ਨਾਹੀ ਠਾਉ॥
ਤਾਣੁ ਦੀਬਾਣੁ ਪਰਵਾਰ ਧਨੁ ਪ੍ਰਭ ਤੇਰਾ ਨਾਉ॥**

Holy congregation! loud be thy utterance, 'True and supreme is God's Name.' Getting free from worldly chores and business, you have come to the Guru's court. At every congregation, I make this submission that without God's grace, persuasion and great good fortune, man cannot attend a holy congregation. Such is the view expressed in all scriptures. Therefore, all of you are very fortunate. Each one of you will receive the fruit of performing as many 'ashwmedh yagyas' (a sacrificial ritual in which a horse is sacrificed) as the number of steps he or she has taken to come here.

There is a 'Power' in the world that is called 'Waheguru' (God). Although that 'Power' has no name, yet the world by giving a name to it has alluded to that 'Supreme Power'. Ever since the creation of the world, efforts have been continuing to comprehend God. Since that very time, men have been entertaining the idea that there must be some Master of such a big and wide world. In the initial stages, when there wasn't any knowledge about it, people's attention went towards the various forces of God - lightning, water, mountains, rivers,

trees, stars etc. They thought, "It is quite possible that there may be God who may be greater than all these forces." But as time passed, we got knowledge revealed in the Vedas. Countless saints, sages, holymen, and prophets realized and preached that there is only one Supreme Power in the world who has created everything, whose manifestation the entire cosmos is, and he whom He (Supreme Power) supports or sides with gets honour and is protected by Him. Those who love and worship Him are called His devotees or worshippers, and with them, He has a special relationship, very much like that of a mother with her son. The mother cannot bear her son's pain or suffering. If the son suffers harm, the mother becomes sad and unhappy. But the mother is weak, while that Power is perfect and immaculate, a very great power indeed, which none has been able to estimate or measure till now. Nobody has been able to assess how big that power is. No weighing balance has been devised so far, with which His powers can be weighed. But His relationship has been known and found out. When He is aligned or united with His devotees, He protects them.

*'Devotees of God! behold the Lord's greatness;
Honour on the humble He confers.'*

P. 735

**ਹਰਿ ਕੀ ਵਡਿਆਈ ਦੇਖਹੁ ਸੰਤਹੁ
ਹਰਿ ਨਿਮਾਣਿਆ ਮਾਣੁ ਦੇਵਾਏ ॥**

Because those who are God's saints, who love Him and are devoted to Him, become humble in their heart and mind; no pride or ego is left in them. They do not have any such feeling or notion - 'I am something or someone important' because they do not have any free time from their love for God. So engrossed are they in their devotional worship of God that they

cannot think that they are very good or very big. Secondly, when pride comes in the mind, then the enjoyment of Supreme relish is interrupted and lost. Therefore, they remain humble and unassuming; they remain the dust of everyone's feet. How great is the glory of that God who blesses the dishonoured with honour! He works such miracles that bring praise to them and makes them known and manifest.

'As dust rising from under feet rises above,

Thus saith Nanak, the whole world at the feet of the holy is made to do reverence.'

P. 735

**ਜਿਉ ਧਰਤੀ ਚਰਣ ਤਲੇ ਤੇ ਉਪਰਿ ਆਵੈ
ਤਿਉ ਨਾਨਕ ਸਾਧ ਜਨਾ
ਜਗਤੁ ਆਣਿ ਸਭੁ ਪੈਰੀ ਪਾਏ ॥**

God makes the whole world, both big and small persons, fall at their feet. This is His (God's) glory and greatness because He is their support or prop.

'The Lord is His devotees' prop - no other shelter have they.

Lord! Thy Name is their strength, court of appeal, family and wealth.

The Lord in His grace His servants has preserved.

Destroyed are traducers after their calumny, gripped by Yama, agent of death.'

P. 815

**ਹਰਿ ਭਗਤਾ ਕਾ ਆਸਰਾ ਅਨ ਨਾਹੀ ਠਾਉ ॥
ਤਾਣੁ ਦੀਬਾਣੁ ਪਰਵਾਰ ਧਨੁ ਪ੍ਰਭ ਤੇਰਾ ਨਾਉ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਣੀ
ਅਪਨੇ ਦਾਸ ਰਖਿ ਲੀਏ ॥
ਨਿੰਦਕ ਨਿੰਦਾ ਕਰਿ ਪਚੇ ਜਮਕਾਲਿ ਗ੍ਰਸੀਏ ॥**

The slanderers get putrefied in slandering others. The holy men say that such calumniators simply waste their time and get deprived of the Supreme Divine nectar. Engrossed in slandering, they suffer decline and end up in a sorry state. The result is that when their end comes, they get caught in the snares of the agents of death just as an octopus catches hold of someone in its tentacles.

'God's devotees on One Sole Lord meditate, none other.'

ਸੰਤਾ ਏਕੁ ਧਿਆਵਨਾ ਦੁਸਰ ਕੋ ਨਾਹਿ ॥

The saints have taken the refuge of only one Lord, and they worship only Him. For them there is no other course than that of worshipping God.

'To One alone they supplicate, who is all-pervasive.' P. 805

ਏਕਸ ਆਗੈ ਬੇਨਤੀ ਰਵਿਆ ਸੂਬ ਥਾਇ ॥

He (the Lord) abides with them. He is contained in all the places. He is present everywhere. So they make their prayers to Him alone. There is no need for them to offer supplication in a loud voice. The prayer should emerge straight from the heart; He hears it immediately. There are four 'banis' (utterances) - *baikhri*, *madhma*, *pasanti* and *prah*. 'Baikhri' speech (word uttered from the mouth), is millions of miles away from *Waheguru* (God). As long as man is uttering 'baikhari' speech, he is having his say from a very great distance. 'Madhma bani' (utterance) (speech rising from heart or mind to the throat) is nearer than 'baikhari', while 'pasanti bani' (utterance) (word rising from the 'mooladhar' - Primal source to the heart or mind) comes very close. 'Prah bani' (word abiding in the 'mooladhar' - Primal source), the fourth 'bani' (speech), abides in experience or feeling, which is called the speech of the soul. Intelligent and wise persons describe it in many ways. Some people describe 'prah bani' as Divine speech also. It is first revealed in man's heart as a feeling. The language of heart or feeling is called 'pasanti'. 'Prah bani' is the speech that is based in the Formless One, in the feeling or experience, which is called the language of the soul. The Divine speech, or inspiration which is 'prah bani', first reveals itself in the heart as a feeling.

Only a 'Brahmgyani' (one having

knowledge of the Ultimate Spiritual Reality) and none else can make one realize or understand the speech of the Formless One. 'Pasanti bani' which is the language of feeling has no tongue or sound. When there is feeling, the heart will experience and water will come into the eyes; this feeling will be revealed that some sorrowful thought is going on within him. But that speech is not 'pasanti' until some thought or idea is crystallized or formed but is trying to get formed. So the saints pray only to one God who pervades everywhere -

'To one alone they supplicate who is all-pervasive.' P. 815

ਏਕਸ ਆਗੈ ਬੇਨਤੀ ਰਵਿਆ ਸੂਬ ਥਾਇ ॥

One is a prayer with feeling or from the heart. When the prayer is with feeling, God grants it at once; it does not go in vain, because it has been made from very close quarters. When we speak through the loud speaker, it continues wandering outside, it is not from within. Prayer is very short; there is no special or fixed time for prayer. The prayer should be for a second or for two to three seconds. When we offer a long 'ardas' (prayer), we think that, perhaps, one's heart may have its true say for a few seconds. The prayer made in 'pasanti bani' with concentration of mind is pleasing to God.

'From God's devotees such is the ancient tale heard.' P. 815

ਕਥਾ ਪੁਰਾਤਨ ਇਉ ਸੁਣੀ ਭਗਤਨ ਕੀ ਬਾਨੀ ॥

Since ancient times, this story has been heard that -

'All evil-doers by the Lord are shattered to pieces,

His devotees exalted.' P. 815

ਸਗਲ ਦੁਸਟ ਖੰਡ ਖੰਡ ਕੀਏ ਜਨ ਲੀਏ ਮਾਨੀ ॥

God cuts into pieces all the wicked souls, while He accepts the word of His devotees.

'Nanak states the truth,

universally manifest.'

P. 815

ਸਤਿ ਬਚਨ ਨਾਨਕੁ ਕਰੈ ਪਰਗਟ ਸਭ ਮਾਹਿ ॥

We are not just making an interesting statement to please the mind. No, we are uttering the truth. True is that which cannot be altered.

'The Lord's servants under His shelter lying,

To fear are not subject.'

P. 815

ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਸਗਣਿ

ਪ੍ਰਭ ਤਿਨ ਕਉ ਭਉ ਨਾਹਿ ॥

They have absolutely no fear. They have no doubt whatsoever.

So, I am making this submission that we should first know the nature and temperament of the One whom we wish to meet and attain to. Then we should have in our heart perfect faith in Him. So long as we do not imbibe perfect faith, our efforts do not bear fruit, our achievement remains incomplete. Even after a life-long involvement in religious rituals and ceremonies, man remains as far from true religion as any other person. He turns his face towards religion all right but does not proceed towards it. The other person is adamant and refuses to move towards religion. Both are standing on the margin because they have not understood and realized what God is. Ever since we have started addressing holy congregations here, we have been discussing one subject: Can we meet *Waheguru* (God)? If we can meet Him, then what are the mental restraints or disciplines which we should abide by?

So, first we had discussed the subject of faith, and then of the Divine Name. In the 1430 pages of *Sri Guru Granth Sahib*, the one thing emphasized is - '*In Nanak's home has come solely the Name.*' (P. 1136) Sovereign Guru Nanak Sahib has disseminated only spiritual knowledge. He explained to Salasrai that

the Name Divine is very powerful. By meditating only on the Name-

'By mortgaging just one Name all the sinners in hell were emancipated Without even putting a counterweight.'

Bhai Gurdas Ji, Var 10/5

ਗਹਿਣੇ ਧਰਿਅਨੁ ਏਕ ਨਾਉ

ਪਾਪ ਨਾਲਿ ਕਰੈ ਨਿਰਜਾਸੀ ॥

ਪਾਸੰਗਿ ਪਾਪੁ ਨ ਪੁਜਨੀ..... ॥

There was no need to put even a counterweight -

'..... Name realization through Gurmukh (Guru-directed) is of inestimable value.'

Bhai Gurdas Ji, Var 10/5

ਗੁਰਮੁਖਿ ਨਾਉ ਅਤੁਲ ਨ ਤੁਲਾਸੀ ॥

The knowledge of the Name Divine gained through the *Gurmukh* (Guruward, or Guru-directed person) cannot be weighed or assessed in any manner whatsoever. Sins of all the hells were dispelled, condemned souls of all the four ages [after '*Kalyuga*' (Dark age), again the same age starts for it is never-ending] were liberated by mortgaging only the one Name Divine.

'All the denizens of hells were emancipated from the noose of Yama (God of Death).

Both liberation and maya-pleasures are subordinate to Divine Name meditation.'

Bhai Gurdas Ji, Var 10/5

ਨਰਕਹੁੰ ਛੁਟੇ ਜੀਅ ਜੰਤ

ਕਟੀ ਗਲਹੁੰ ਸਿਲਕ ਜਮ ਫਾਸੀ ॥

ਮੁਕਤਿ ਜੁਗਤਿ ਨਾਵੈ ਦੀ ਦਾਸੀ ॥

Guru Sahib says- 'Look! what rank sinners were saved by meditating on God's Name!

'O my thoughtless mind, remember and contemplate thou Thy Lord.

Why lookest thou not at Balmik?'

P. 1124

ਰੇ ਚਿਤ ਚੇਤਿ ਚੇਤ ਅਚੇਤ ॥

ਕਾਹੇ ਨ ਬਾਲਮੀਕਹਿ ਦੇਖ ॥

Guru Sahib says - Look at Balmik! What a kind of man he was!

'Balmik the robber used to kill wayfarers

in order to rob them.'

Bhai Gurdas Ji, Var 10/19

ਵਾਟੈ ਮਾਣਸ ਮਾਰਦਾ

ਬੈਠਾ ਬਾਲਮੀਕ ਬਟਵਾੜਾ ॥

To rob people he used to kill them, and searched their pockets for money. From what a low caste, at what a high rank he attained that he got the gift of 'Brahmgyan' [knowledge of 'Brahma' (God) or the Ultimate Spiritual Reality]! Such is the greatness and significance of God's Name. Unless and until it is lodged in the heart and mind, we cannot appreciate its value. We know the value of the material things of the world, which are worthless according to spiritual point of view. We say that property is a very big thing. We also think that man as very fortunate who has a family; that is, who has offspring. We start considering that person very big and important who gets a big job or high position. If our fame spreads in the world, we start thinking that we are very influential persons. 'My renown is spreading in the world. People are praising me.' Guru Sahib says that all these things are worthless. They are not worth even a cowrie-shell. Guru Sahib goes to the extent of even saying that these are like an animal skeleton. Bones of a dead animal do not serve any use. Only one thing is of avail.

'Invaluable is the Name - none its worth knows.

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

In joy of the Lord disport.' P. 81

ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੋ ॥

ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ

ਸੇ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਦੋ ॥

The third thing is to have faith in God's nature or temperament and to know what it is. Many persons, who go deep into this subject, think that God does not show kindness or mercy, that He remains silent and does not

interfere. But our Guru says that He Himself is the Creator. He, who has created the world, has not abandoned it after creating it; He is pervading everywhere. He looks on both sides. On one hand is nature or creation, and on the other side is He Himself. After vesting power in creation, He has again got absorbed in it. Those persons who become aligned with Him, He loves them, gets them honoured and protects them.

'Never is he vanquished on whose side is the Lord.' P. 519

ਜਿਸ ਦੇ ਹੋਵੈ ਵਲਿ ਸੁ ਕਦੇ ਨ ਹਾਰਦਾ ॥

He, on whose side is God is never defeated. Although, to the world, he appears to have been vanquished, yet, in fact, he is always victorious.

Such a devotee finds mention in history. Guru Sahib has referred to him in Sri Guru Granth Sahib. Once there was a devotee who was enlightened by the Guru.

'The Guru blessed Bainsi with the Divine light.' P. 1192

ਬੇਣੀ ਕਉ ਗੁਰਿ ਕੀਓ ਪ੍ਰਕਾਸੁ ॥

He happened to meet a Perfect True Guru, a Perfect Holyman, who granted him illumination. As a result, God's devotional worship was born in his heart. There was a town name 'Asani'. That devotee was a 'Braham-pad' (one who had attained the exalted state of gaining knowledge of the Ultimate Spiritual Reality). It is said that he was a Vaish (trading class) by caste. Whatever be his caste, he used to attend holy congregations. Whenever he got news of the arrival of some holymen, he went there and kept their holy company and did so with love and humility, which are the rules of attending the congregation of the holy. He set out from home with faith and devotion. At the congregation, he

listened to holy discourses with humility and perfect concentration of mind. In his heart, he always haboured this desire: 'Shall I also attain to God some day?' He listened to the discourses of each and every holy man - about Saint Kabir, Saint Namdev and Saint Ravidas. If God can be met by Saint Kabir, Saint Ravidas and Saint Sain the barber, this means that God does not recognize any caste; He does not believe in castes. At His Portal, Brahmin is not considered superior, and Shudra is not considered inferior. This is man's own cunning and cleverness that he has resorted to in order to divide humanity. At God's Portal, there is no caste discrimination. There man's purity of heart is seen. Ever since Bainsi Ji had heard of these saints, he was always filled with an intense longing for having a glimpse of God in some way or the other. But, as yet, the feeling of love for God and non-attachment with the world had not arisen in his heart. And as long as there is no non-attachment or renunciation, there can't be love for God-

'Without Lord's love is not found escape from Maya (Mammon).' P. 329

ਬਿਨੁ ਬੈਰਾਗ ਨਾ ਛੁਟਸਿ ਮਾਇਆ ॥

Duality is not dispelled from within the mind as long as there is love and attachment for Maya (Mammon). What is this 'Maya' (Mammon)? Guru Sahib describes it thus -

'Such is this Maya (Mammon) by which the Lord is forgotten, worldly love wells up and one is attached to the love of another, or is involved in duality.'

P. 921

**ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ
ਮੌਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥**

'Maya' is that which creates attachment and makes man forgetful of God. This is truly like this. That which has a form and a name is 'Maya'. All

that is in the world is called 'Maya'. Only God is without name and form; that is the Supreme Essence. In this way, the world is functioning under 'Maya' (Mammon).

'O Lord of the world, Master of the universe, this Maya has made me forget Thy feet.' P. 857

**ਇਨਿ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ
ਤੁਮਰੇ ਚਰਨ ਬਿਸਾਰੇ ॥**

'Maya' (Mammon) is bewitching.

'Bewitching is the love of wealth, which without teeth, has eaten up the world.'

P. 643

**ਮਾਇਆ ਮਮਤਾ ਮੌਹਣੀ ਜਿਨਿ
ਵਿਣੁ ਦੰਤਾ ਜਗੁ ਖਾਇਆ ॥**

'Maya' (Mammon) is swallowing the world without teeth.

*'The apostates or self-ward are eaten away or swallowed,
While the Guruwads are saved.'*

P. 643

ਮਨਮੁਖ ਖਾਏ ਗੁਰਮੁਖਿ ਉਬਰੇ

But 'Maya' (Mammon or love of wealth) did not swallow all; the Guruwads were saved from falling a prey to Maya because their mind was aligned with the True Name, the Knowledge of Reality. As a result of their aligning with the Knowledge of Reality, they rose above the Maya-domain that is, the material world, where 'Maya' has no access. The rest of the visible world comes under the domain of 'Maya' (Mammon). They are leading a life of 'Maya' (Mammon, or material riches). They all talk about 'Maya'. Even the knowledge they are acquiring is of 'Maya'. Sometimes, this knowledge of the material world throws hints of Spiritual Knowledge too, but it is under the domain of 'Maya'. The whole world is functioning under 'Maya'. As long as love of God and non-attachment with the world are not imbibed, the means to 'cross the Maya-world' are not obtained. The first requirement is that of love of God and

non-attachment with the world. This can be achieved if, first, man considers the world 'unsubstantial', that it is not permanent, that it is transient. Into this world came great, and powerful men who had unlimited resources and powers that they regained youth even after becoming old, but none is seen here today. Such is Guru Sahib's edict-

Refrain: Great men came into the world

But none is visible here today, O dear

ਧਾਰਨਾ - ਵੱਡੇ ਵੱਡੇ ਦੁਨੀਆਂ 'ਤੇ ਹੋਏ,
ਦਿਸਦਾ ਨਾ ਕੋਈ ਜਗ ਤੇ -2,
2.
ਮੇਰੇ ਪਿਆਰੇ, ਬਈ ਦਿਸਦਾ ਨਾ
ਕੋਈ ਜਗ ਤੇ -2, 2.
ਵੱਡੇ ਵੱਡੇ ਦੁਨੀਆਂ 'ਤੇ
ਹੋਏ,..... -2.

'Many were the Shivas who came one after the other.

Similarly have been many incarnations of Ram Chander and Krishna.

Many were Brahmas and Vishnus born; So were many Vedas and Puranas.

Similarly have been born creators many of all the Smritis.

In this world have been many 'monadis' (props or champions of religion),

'madaars' (chiefs of dynasties),

'asunikumars' (physicians of the gods) and 'ansa avatars' (born of some elements of a god's powers),

But all have they fallen a prey to death.

Many have been 'pirs' (Muslim holymen) and prophets, countless is their number.

But all of them, born of the earth, mingled with the earth.

Many have been Yogis (practitioners of yoga) 'Jatis' (celibates) 'Brahmcharis'

(celibates, or students of spirital instruction) and rulers (Rajas and Maharajas) who moved under canopies for miles together.

Those who vanquished great kings, humbled their pride and usurped their kingdoms,

Maharajas like Maandhata and Chattardharis (who move under canopies) like Dalip who were proud of the strength of their arms,

Kings like Dara and proud like Daryodhna after having ruled their kingdoms ultimately mingled with the earth.' Akal Ustat, Tenth Guru

ਏਕ ਸ਼ਿਵ ਭਏ ਏਕ ਗਏ, ਏਕ ਫੇਰ ਭਏ,
ਰਾਮ ਚੰਦ੍ਰ ਕ੍ਰਿਸ਼ਨ ਕੇ, ਅਵਤਾਰ ਭੀ ਅਨੇਕ ਹੈਂ॥
ਬ੍ਰਹਮਾ ਅਰੁ ਬਿਸ਼ਨ ਕੇਤੇ ਬੇਦ ਅੰ ਪੁਰਾਨ ਕੇਤੇ,
ਸਿੰਮ੍ਰਿਤਿ ਸਮੂਹਨ ਕੈ ਹੁਇ ਹੁਇ ਬਿਤਾਏ ਹੈਂ॥
ਮੌਨਦੀ ਮਦਾਰ ਕੇਤੇ ਅਸੁਨੀ ਕੁਮਾਰ ਕੇਤੇ,
ਅੰਸਾ ਅਵਤਾਰ ਕੇਤੇ, ਕਾਲ ਬਸ ਭਏ ਹੈਂ॥
ਪੀਰ ਅੰ ਪਿਕਾਬਰ ਕੇਤੇ, ਗਨੇ ਨ ਪਰਤ ਏਤੇ,
ਭੂਮ ਹੀ ਤੇ ਹੁਇਕੈ, ਫੇਰੇ ਭੂਮ ਹੀ ਮਿਲਏ ਹੈਂ॥
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 ਦੁਪ ਕੋ ਦਲਤੁ ਹੈਂ॥
ਮਾਨ ਸੇ ਮਹੀਪ ਅੰ, ਦਿਲੀਪ ਕੇ ਸੇ ਛਤ੍ਰਧਾਰੀ,
ਬਡੇ ਅਭਿਮਾਨ ਭੁਜ ਦੰਡ ਕੋ ਕਰਤ ਹੈਂ॥
ਦਾਰਾ ਸੇ ਦਿਲੀਸਰ, ਦੁਜੋਧਨ ਸੇ ਮਾਨਧਾਰੀ,
ਭੋਗ ਭੋਗ ਭੂਮ, ਅੰਤ ਭੂਮ ਮੈ ਮਿਲਤ ਹੈਂ॥

Refrain: None in the world has lived forever,

Everyone departs when comes his turn, my dear.

ਧਾਰਨਾ - ਇਥੇ ਰਿਹਾ ਨਾ ਜਗਤ ਉਤੇ ਕੋਈ
ਵਾਰੀ ਆਈ ਉਠ ਜਾਵਣਾ -2,
2.

ਮੇਰੇ ਪਿਆਰੇ, ਬਈ ਵਾਰੀ ਆਈ
ਉਡ ਜਾਵਣਾ -2, 2.

ਇਥੇ ਰਿਹਾ ਨਾ ਜਗਤ ਉਤੇ
ਕੋਈ,.... -2.

In the case of holymen, prophets and soothsayers, although they are physically visible, yet as 'jeevatama' (souls) they are boatmen and sailors. They are God's incarnations and depart from the world after giving spiritual message. If their followers negate their teachings, distort them at will, interpret them wrongly and create darkness and ignorance in society from which they (prophets) extricated it, they (followers) will be committing sin against spirituality. Even the 'Dharamraj' (Righteous Judge) is afraid of committing sin against spirituality. Even he is at a loss to know what kind of hell he should devise for a sinner who talks of religion and spirituality but commits

sins, who kills people in the name of religion and torments them. The Tenth Guru tells us that even *Dharamraj* (Righteous Judge) is afraid of sinners against spirituality.

God sent many of His incarnations into the world but all professed themselves to be God Himself. They did not focus attention on God who sent them all. Therefore, their followers became deluded and became involved in rituals and wrong deeds or practices. Guru Sahib was asked, "Sir, then what punishment do they get?" He replied, "Ordinary mortals get small punishment and that too quickly. But the punishment for the sins committed by holymen or saints is for a very long period. They have to stand with folded hands at the Timeless One's Divine Portal for 432 crore years. All those who pass by the Divine Court continue remarking, 'This one too had gone into the world. Now he is undergoing punishment for his sins.'" So, holy congregation, in *Gurmat* (Sikhism), no where does 'I' find mention. Nowhere is it mentioned that worship should be offered to Guru Nanak Sahib. He has aligned us with the '*Akal Purkh*' (Timeless One God).

We are not to have faith in and worship one having a name and form. We are to believe in and worship one who is without name and form. So, in this way the sky started telling the earth that mortals leave the world after doing deeds. Some are burnt, while others, lie buried in graves. But the '*jeev*' (soul-bird) abiding in them flies away and standing at the Divine Portal is suffering reproaches, while some are suffering in hell.

'Some are burnt and some are inside the graves, and their souls are suffering reproaches.'
P. 488

ਜਾਲਣ ਗੋਰਾਂ ਨਾਲਿ ਉਲਾਮੇ ਜੀਅ ਸਹੇ ॥

The '*jeev*' (soul) is getting burdened with reproaches in the Court Divine. So, holy congregation! till today none has been able to live in the world forever. Time effaces the high and mighty. Time continues marching. '*Kalyuga*' will also pass away; thereafter, nothing will be known. Millions of years pass by, nobody's trace is left here. Everything will be forgotten and pass into oblivion. No movement of live will be left here. We do not know what kind of world will come. What their thinking will be, what type of holymen and saints will emerge. Nothing in the world is permanent or unchanging. The world has been created in such a way that impermanence is its hallmark. Guru Sahib says that the world is like a dream -

Refrain: Life in the world is like a dream, like a dream.

**ਧਾਰਨਾ - ਜਗ ਜੀਵਨ ਐਸਾ ਜੀ, ਸੁਪਨੇ ਜੈਸਾ,
ਸੁਪਨੇ ਜੈਸਾ -2, 2. ਸੁਪਨੇ ਜੈਸਾ,
ਸੁਪਨੇ ਜੈਸਾ -2, 2.
ਜਗ ਜੀਵਨ ਐਸਾ ਜੀ,....-2.**

Holy congregation! the world creation is like a dream.

'As is the night's dream, so is this transient world.' P. 808

ਜੈਸਾ ਸੁਪਨਾ ਰੈਨਿ ਕਾ ਤੈਸਾ ਸੰਸਾਰ ॥

What is the duration of a dream? Just 10-12 seconds only -

'All that comes to view shall perish. Why attach thyself to it, O fool?'

P. 808

**ਦ੍ਰਿਸਟਿਮਾਨ ਸਭੁ ਬਿਨਸੀਐ
ਕਿਆ ਲਗਹਿ ਗਵਾਰ ॥**

All that is visible is a big dream, while the night's dream is short, but both are dreams all right. When knowledge is gained, then we come to realize that we had all along been attached to a dream.

'Thoughtless man his heart on a dream

has fixed;

On waking he babbles, as joys and pleasures of kingship are forgotten.'

P. 707

ਸੁਪਨੇ ਸੇਤੀ ਚਿਤੁ ਮੁਰਖਿ ਲਾਇਆ॥

ਬਿਸਰੇ ਰਾਜ ਰਸ ਭੋਗ ਜਾਗਤ ਭਖਲਾਇਆ॥

Refrain: O you fool, to the dream hast thou attached your mind.

ਧਾਰਨਾ - ਲਾ ਲਿਆ ਮੁਰਖਾ ਚਿਤ ਨਾਲ ਸੁਪਨੇ ਦੇ 2, 2.

ਨਾਲ ਸੁਪਨੇ ਦੇ ਚਿਤ ਨਾਲ ਸੁਪਨੇ ਦੇ-2, 2.

ਲਾ ਲਿਆ ਮੁਰਖਾ,..... -2.

Suppose somebody has a dream that he has become a king in the dream, but otherwise, he is a poor man. After waking up from the dream, if he continues with this very notion of being a king, he will be called a fool by the people. Once a grain parcher was sleeping. He used to think about the ways kings lived, how they ate food and talked with others. He wanted to know about it. In olden times, what to speak of talking with the Raja (king), a poor man could not even see the king, or have a glimpse of him. 'Rajas' (kings) did not leave their palaces. By chance, the Raja (king) happened to camp in the adjoining garden. This grain parcher climbed up a high tree and sat on it secretly. Sitting there, he kept watching the Raja (king). He watched the Raja (king) strolling about and talking with his queens; he watched all his activities. After seeing the Raja (king), it became clear to him how his fortune would change if he became a Raja (king). He kept thinking about it all the time. One day, when he was asleep at noon, he had a dream. As the notion of being a Raja (king) became firm in his mind, he started behaving or acting accordingly. Sometimes, he woke up during sleep, sometimes he would go to sleep again and start dreaming again. If he woke up,

he would even then feel as if he were in a dream. In the meantime, a customer came and said to him, "O grain parcher! give me roasted grams worth a pice." The customer said this a second time, and then a third time, but he (grain parcher) did not respond, because he was imagining himself to be a 'Raja' (king). In the meanwhile, his wife came, who was very harsh and domineering, and said, "The customer is calling you; he is asking for parched gram, but you are not getting up and attending to him. It is after much waiting that a customer has come at noon time, but you are sleeping." Even then, he did not listen and respond. He thought, "They must be calling some grain parcher but I am a Raja (king)." This notion got so firmly embedded in his mind that he considered himself a Raja (king). In the meantime, his wife kicked him and asked, "Why don't you get up?" At this, he remarked, "Who is this woman? Arrest her." She said, "What do you mean by saying - who is she? There are only three persons here - you, I and the customer. What are you talking?" He sat up and said, "You have destroyed all my rule and kingdom. I had become a king. All the armies were with me and I had all the comforts." So, in this way, Guru Sahib says that the world is like a dream.

'As is the night's dream, so is this transient world.'

P. 808

ਜੈਸਾ ਸੁਪਨਾ ਰੈਨਿ ਕਾ ਤੈਸਾ ਸੰਸਾਰ॥

O man! why are you sitting with the fond notion that it (transient world) is permanent? You are going to depart from here. None in the world has stayed here forever. Death does not spare anyone. When death is destined to come, it shall come; it cannot be delayed or deferred.

Once Sage Vyas, who knew all the

four Vedas, who taught Vedantic philosophy and edited other *Shastras* (Hindu religious books) thought of getting the death of his servant deferred. His servant was very intelligent. A mere hint was enough to make him understand and act. He didn't need to be told twice for doing any task. He knew before hand what Sage Vyas was going to tell him to do. Sage Vyas often wondered how he could understand even before he said something to him. So he thought of getting the span of his life (which was very short) lengthened like his own, which was four hundred thirty two crore years. People continue coming and going. It is said that all the literary knowledge emanates from Sage Vyas. Entertaining such thoughts about his servant, he invoked Lord Brahma and requested him, "You are the creator of whole the world. Kindly make my servant stay with me as long as I am active. Please increase the span of his life." Lord Brahma replied, "This is not in my power, for death is under the command of Lord Shiva."

*'One the world's creator (Brahma),
One steward who gives sustenance
(Vishnu) and one who has the disposition
of destroying (Shiva). P. 7*

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥

It is Lord Shiva who destroys '*tamogun*' (dark or evil urges). So, let us talk to Lord Shiva. Together when they went to Lord Shiva, he said, "I do not do any such thing. All this arrangement is decided before hand; it is pre-ordained. Vyas Ji, since I do not wish to annoy you let us go to *Dharamraj* (Righteous Judge) because it is he who is to send 'Death'. We shall tell him not to send 'Death' to take your servant away." So they went to '*Dharamraj*'. (Righteous Judge). The servant too accompanied them. *Dharamraj* (Righteous Judge)

received them with great warmth and respect and asked, "What brings you here?" They said, "We have come with a recommendation for this servant. Death should not come to him. Tell death not to take him away. Death said - I do not kill anyone. '*Chitra-Gupta*' (Angels recording good and bad deeds of human beings) give me the written command. '*Kaal*' (God of Death) urges me and only then do I go to the mortals. I confirm whose turn it is to be taken away. So let us go to '*Kaal*' (God of Death) from whom is received the written command. There we will get it recorded in the registers that this servant is not to be killed." When all went there, the servant went out for a while to the toilet. He suffered from such pain that he collapsed and died there and then. When *Chitra-Gupta* were told, "This is the name of the servant. He is not to be killed." They replied, "He is already dead. Look at our register. It is written therein that when Sage Vyas will come alongwith Brahma, Shiva and *Dharamraj* (Righteous Judge) to *Chitra-Gupta*, the servant will die instantly. So he has died."

Man can, in no way, avoid or delay his departure from this world. He is a fool who thinks that he is going to stay here for ever. So long as he suffers from the delusion that he is going to stay permanently in the world, he will continue making mistakes. He who constantly remembers that he is going to leave the world one day, he thinks of where he is to go. What will happen to him there? What for had he come into the world? Man's life is spent in two ways. First are those who have gained understanding, and the second are those who have not gained any spiritual knowledge and understanding.

'Some understand it (death and hell's

sufferings) fully while some still wander about heedlessly.' P. 1383

**ਇਕਨਾ ਨੋ ਸਭ ਸੋਝੀ ਆਈ
ਇਕਿ ਫਿਰਦੇ ਵੇਪਰਵਾਹਾ ॥**

Some waste and wreck their life out of carelessness and thoughtlessness. Successful and profitable is the life of him who -

'Consider the life of such alone as fruitful, Whose tongue ever laudation of God chants.

Such in holy company abiding, Each day in ecstasy, on the Name meditate.' P. 252

**ਆਇਆ ਸਫਲ ਤਾਹੁ ਕੋ ਗਨੀਐ ॥
ਜਾਸੁ ਰਸਨ ਹਰਿ ਹਰਿ ਜਸੁ ਭਨੀਐ ॥
ਆਇ ਬਸਹਿ ਸਾਧੁ ਕੈ ਸੰਗੇ ॥
ਅਨਦਿਨੁ ਨਾਮ ਧਿਆਵਹਿ ਰੰਗੇ ॥**

On the other hand is he, who, falling into sins and evils of speech, touch, beauty, relish and smell, submits to attachment, lust, wrath and avarice and thus wastes his life. To him Guru Sahib poses the question - 'What is the use of your coming into the world, for you have not gained anything?'

Refrain: O dear, what for have they come into the world who do not meditate on the Name Divine.

**ਧਾਰਨਾ - ਪਿਆਰੇ ਜੀ ਜਗਤ ਉਤੇ ਆਏ
ਕਾਸ ਨੂੰ -2, 2.
ਜਿਹੜੇ ਨਾਮ ਨਾ ਹਰੀ ਦਾ ਜਪਦੇ
-2, 2.
ਪਿਆਰੇ ਜੀ, ਜਗਤ ਉਤੇ ਆਏ
ਕਾਸ ਨੂੰ,... -2.**

'Those that the Name Divine have not contemplated,

What good is their coming into the world?

Hard to attain is this human birth; Without devotion to the Name goes it waste.

Any who in the sowing season the Name Divine has not sown,

In the hereafter famished shall remain - what sustenance shall he get?

Saith Nanak: Such is the Divine will -

Egoists shall again and again undergo birth.' P. 450

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

'The egoist keeps being born and dying, And ever and again buffets bears. All hells by the egoist are suffered; the God-directed not a whit by these are touched.' P. 1073

**ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ ॥
ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ ਖਾਵੈ ॥
ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੇ
ਗੁਰਮੁਖਿ ਲੇਪੁ ਨ ਮਾਸਾ ਹੇ ॥**

So, holy congregation, in this manner, there are two ways of life. There is not a third type of person in the world. One are those who know that they have come into the world to engage in God's devotional worship, that they have got this human birth for this sole purpose.

'After wandering to exhaustion through various births for aeons, At last hast thou attained the human incarnation.

Saith Nanak: This is thy occasion to find union with the Lord -

Why art thou neglectful of devotion?'

P. 631

**ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ
ਮਾਨਸ ਦੇਹ ਲਹੀ ॥
ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ
ਸਿਮਰਤ ਕਹਾ ਨਹੀ ॥**

Now has come the time for you to meet God. Then why don't you engage in God's devotional worship? Why don't you practise Divine Name meditation? Just think honestly; you are an educated person, and so can understand (what is for your good). There is determination and faith also in you; then why don't you meditate on the Name? Why don't

you worship God? Why don't you gain victory over the 'five thieves'? You are continuing to lose your life.

On hearing such things, Bainsi was very much influenced and the day had come when he realized that holy congregations are of two types - one without or outside, and the other within one's self. He who, after hearing the holy discourse with physical ears, contemplates on it within his mind, obtains manifold gain or fruit. He, who forgets it after hearing it with physical ears, does not enjoy any relish or pleasure. No doubt, from the company of the holy, some fruit does accrue, but the real goal of attending holy congregation is not achieved because he does not reflect over it again and again; he forgets to do so.

In Ropar District alone, during the last three years, I have delivered discourses for nearly 4000 hours. At every place, I used to give two or three discourses. Nobody can sit for nine hours - neither the associates, nor the outsiders. What man hears for two hours in a holy congregation, he forgets on coming out. Things go above his head because he is not serious and attentive and he does not reflect over them. But those, who were serious and listened attentively, partook of 'amrit' (baptismal nectar) too and took full advantage of attending the holy congregations and their mind was simultaneously exalted. Those persons who decide and calculate how much of their life has already been spent find the way at the earliest because they take it inwardly. They do not take it in a negative sense but in a positive sense. They think like this: 'Where am I standing? That is, at a what low stage am I? And to what a lofty stage the Guru wants to uplift me.' Those who

think like this are liberated.

There has been a Prince named Siddharath. About him, astrologers predicted that he would be of a very sensitive nature and it was quite possible that he might renounce the world. So, they advised that he should all the time be kept surrounded by joys and pleasures, so that he should forget pains and sorrows altogether. Once he told his charioteer, Channa, "You always take me for outing in one particular direction and not in the other direction?" Channa replied, "Sir, that side is not pleasant; the common populace live there. Different kinds of people abide there. You will feel unhappy and distressed. Therefore, I am under orders to take you only to beautiful and pleasant places and not to any sad and bad place which may have an adverse effect on your mind and heart." Siddharath said, "Today I must be taken in the other direction." On the way, he saw a sick person who was crying with pain. He asked Channa, "Why is he crying with pain? Why is he miserable?" Channa said, "This man is suffering neither for want of money, nor has anyone beaten him. He is afflicted with physical suffering. That is why he is crying with pain." The Prince asked, "Do people fall ill too?" Channa replied, "Yes, sir. When the balance of three elements is disturbed, disease overtakes man. This balance is disturbed owing to carelessness in eating and drinking -owing to partaking of wrong things." He asked, "Can I also fall ill?" Channa replied, "Yes sir. You too can fall ill; I can also fall ill; everybody can fall ill." At this the Prince directed his charioteer to turn the chariot back and asked if the body can recover also from illness, to which he replied in the affirmative. After two or

three days, when the Prince came again in that direction, he saw an old man. The guards who were going ahead to clear the way, were pushing people out of the way and calling out - 'Get away, get away.' The Prince saw an old man walking with great difficulty even with the help of a stick. Two persons caught hold of the old man and lifted him out of the way. The Prince ordered Channa to stop the carriage and asked, "Who is this thing that looks like a man?" Channa replied, "Sir, he is an old man." "Is he like this from the very beginning?" "No sir! There are three stages in man's life."

'Know thou that there are three stages of life, childhood, youth and then old age.'

P. 1428

**ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧਿ ਫੁਨਿ
ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ ॥**

This old age will come in every man's life. The flower that blossoms must fade and wither away with the passage of time. Beauty has to disappear. Those who praise beauty do not care to look at the person when beauty is gone. With old age disappears beauty; man loses his teeth and the power of hearing."

Baba Farid was a very strong person and lived upto the age of 95 years. Once he felt thirsty. There was no attendant at hand to serve him water. A vessel full of water was very much lying at some distance. He did not have the strength to get up. He used to get up with support and walk with support because his legs could not bear the body's weight. At that moment Baba Farid said -

'Farid, once these frail legs of mine scoured over desert and hill:

Today the prayer-jug at hand is a hundred miles removed.'

P. 1379

ਫਰੀਦਾ ਇਨੀ ਨਿਕੀ ਜੰਘੀਐ

ਬਲ ਫੁੰਗਰ ਭਵਿਓਮਿ ॥

ਅਜੁ ਫਰੀਦੈ ਕੁਜੜਾ ਸੈ ਕੋਹਾਂ ਬੀਓਮਿ ॥

He said, "With these legs I traversed across deserts, forests and mountains to distant places all over India, suffered many difficulties and practised severe austerities and penances. But what is my physical condition today? My legs are refusing to carry my body; my body is not under my control. This vessel of water, though quite near, is appearing to be more than a hundred miles away.

'Gone are those fine teeth, those fast feet, those sparkling eyes, sharp ears.'

P. 1382

ਚਬਣ ਚਲਣ ਰਤੰਨ ਸੇ ਸੁਣੀਅਰ ਬਹਿ ਗਏ ॥

Where are your teeth? Where is your eyesight? You could recognize persons from distances of over two miles. Now you try to recognize with great difficulty by straining your head, that is, memory. You ask the man - 'Who are you, brother? I haven't recognized you.' Speech too seems to be coming from afar as if from seven netherworlds. You can't hear, unless words are uttered close into the ears. You cannot speak well; your speech has become lisping. You cannot control your speech. You wish to say one thing, but say something else. Legs don't bear the burden of the body. All these powers and abilities had come together. Where have they gone?

'A loud cry has arisen from the flesh at the departure of such companions.'

P. 1382

ਹੇੜੇ ਮੁਤੀ ਧਾਹ ਸੇ ਜਾਨੀ ਚਲਿ ਗਏ ॥

Farid Ji said, "These companions had come with me. They were dear to me. They stood by me. But today, where have they gone? My eyes cannot see, teeth cannot chew, ears cannot hear, tongue cannot speak, legs cannot move

without help and support."

Channa said to Prince Siddharath, "Sir, this old age has to come to everyone." The Prince asked, "Can't it be prevented?" Channa replied, "No, sir. It cannot be prevented from coming to man. This is the third stage of man's life. The fourth stage is that of death. Man dies; his life comes to an end." Prince Siddharath asked, "What is death?" He was told that it is when man departs from the world. Channa asked, "Sir, where is your grandfather? Where is your great grandfather?"

'Farid, where are thy parents today, who gave thee birth?

From thee, they have departed. Even then thou art not convinced that thou shalt also die.'

P. 1382

**ਫਰੀਦਾ ਕਿਥੇ ਤੈਭੇ ਮਾਪਿਆ ਜਿਨੀ ਤੂ ਜਣਿਓਰਿ ॥
ਤੈ ਪਾਸਹੁ ਓਇ ਲਿਦਿ ਗਏ
ਤੂੰ ਅਜੇ ਨ ਪਤੀਣੋਰਿ ॥**

Even then you are not convinced. Still you are struggling to continue living. Your childhood companions have deserted you; you are also going to leave the world." Prince Siddharath returned to the palace. His mind was deeply shocked. On his third visit to the world of men, Prince Siddharath saw a dead body being carried away for funeral rites. He asked, "What will they do to him?" Channa said, "They will cremate it or roll it in running water. Sir, this man's life-journey has come to an end." He asked, "Will the journey of my life also come to an end in this manner?" Channa replied, "Yes, sir. Death comes to all." Siddharath's mind received still another deep shock. He had a son and a beautiful wife. Throughout the night, he kept thinking about man's fate in the world. Morning came and his mind took a decision. He thought, "O my mind, this world is an abode of sorrows and sufferings. Let me seek some joy or peace.

'Saith Nanak: The whole world in suffering is involved.'

P. 954

ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥

Some such method should be found by which sorrow and suffering may be ended." So he left the palace in this quest. He kept trying for a long time. At last, he got the light of knowledge, but that too not complete, holy congregation; it was left incomplete. It was because he did not find a Perfect Holy Preceptor.

So, to complete this incomplete task, Akal Purkh (Timeless One, God) sent Guru Nanak Sahib into the world with the direction, "O Nanak! go into the world to put them on the right path and tell them how they should conduct themselves." So, in this way, Bainsi's mind was filled with love for God and non-attachment with the world. In this state of renunciation and God's love, he wandered in search of such a one who could align him with God.

'O that someone to the Lord were to unite!

Of such a one shall I grasp the feet, utter for him fine words, Dedicate life to him.'

P. 701

**ਕੋਈ ਜਨੁ ਹਰਿ ਸਿਉ ਦੇਵੈ ਜੋਰਿ ॥
ਚਰਨ ਗਹਉ ਬਕਉ ਸੁਭ ਰਸਨਾ
ਦੀਜਹਿ ਪ੍ਰਾਨ ਅਕੋਰਿ ॥**

Is there any such person in the world? He got the information that only those souls who have themselves met God can help others unite with Him. Only those persons can enlighten others who are themselves awake and enlightened, and not the ignorant and unenlightened ones. How can he, who is himself blinded in the darkness of ignorance, help others unite with the Lord? He has himself not gained Divine knowledge and understanding. There is darkness of ignorance in his mind.

'To those involved in the darkness of un-enlightenment no joy comes.

In this state both king and beggar wail.'

P. 325

**ਅੰਧਕਾਰ ਸੁਖਿ ਕਬਹਿ ਨ ਸੋਈ ਹੈ ॥
ਰਾਜਾ ਰੰਕੁ ਦੋਊ ਮਿਲਿ ਰੋਈ ਹੈ ॥**

So long as there is darkness of ignorance in the mind, man is sleeping, he continues fearing his own self. So Bainsi kept searching for a such one (who could unite him with God). Such is the Gurbani edict -

'Saith Kabir: Best it is to serve these two - God's devotee (saint) and God.

While God confers liberation, the devotee contemplation of the Name inspires.'

P. 1373

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

ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ ॥

It is the job of the saints to inspire others to contemplate God's Name. They have no other task assigned to them. They are not to engage in either political affairs, or worldly matters or social affairs. Political, worldly and social matters do not fall within their domain. They themselves meditate on God's Name and urge others to do so, and how exalted is their status? Gurbani edict is -

'Nanak, servant of God, seeks dust of feet of such a Sikh (disciple) of the Guru, who himself contemplates the holy Name and makes others contemplate thereon.'

P. 306

**ਜਨ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ
ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥**

It is because God's Name is a very big thing, which is invaluable. There is no third thing other than God and His Name. But for obtaining the Name Divine, one has to sacrifice one's self.

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

P. 1102

**ਪਹਿਲਾ ਮਰਣੁ ਕਬੁਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥
ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੋਣੁਕਾ
ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥**

If you are to come with pride, no good can accrue to you. You will get stuck up in the middle because a veil falls on your mind or understanding which does not let you meet God -

'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.'

P. 1263

**ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ
ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ ਕਰਾਰੀ ॥
ਗੁਰਿ ਪੂਰੈ ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ
ਜਨ ਨਾਨਕ ਮਿਲੇ ਬਨਵਾਰੀ ॥**

If a Perfect Guru (Holy Preceptor) is met and he breaks the wall of ego, then God is not far. Such is the edict -

*Refrain - God abides in you, O dear
But on thy mind has fallen
the veil of ego*

**ਧਾਰਨਾ - ਤੇਰੇ ਅੰਦਰ ਹਰੀ ਦਾ ਵਾਸਾ,
ਪੜਦਾ ਹਉਮੈ ਵਾਲਾ ਪੈ ਗਿਆ -
2, 2.
ਮੇਰੇ ਪਿਆਰੇ ਪੜਦਾ ਹਉਮੈ ਵਾਲਾ
ਪੈ ਗਿਆ-2, 2
ਤੇਰੇ ਅੰਦਰ ਹਰੀ ਦਾ ਵਾਸਾ,.....
- 2.**

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

P. 1263

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

Although the two live together, yet in between them has got erected the wall of ego, which is difficult to demolish.

'Egoism is the wall standing in between; Else I hear is He in a nearby place.'

P. 624

**ਹਉ ਹਉ ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੋ
ਸੁਨਤ ਦੇਸਿ ਨਿਕਟਾਇਓ ॥**

Guru Sahib says, 'The wall of ego stands between you and God. You have heard from the saints or God's devotees that God's country is close by, but ego has distanced you from it.

'Between me and the Lord is the fine

curtain like the wings of a butterfly but seeing Him not, I deem Him distant.'

P. 624

ਭਾਂਡੀਰੀ ਕੇ ਪਾਤ ਪਰਦੋ ਬਿਨੁ ਪੇਖੇ ਦੁਰਾਇਓ ॥

A curtain thin like butterfly - wing separates us. It is fine like plastic paper, but being unseen, He appears very far.

'As the Lord of the universe has shown grace,

Effaced is all sorrow.

Saith Nanak: As the Guru the wall of egoism demolished,

Is the gracious Lord attained.' P. 624

ਭਇਓ ਕਿਰਪਾਲੁ ਸਰਬ ਕੋ ਠਾਕੁਰੁ

ਸਗਰੋ ਦੁਖੁ ਮਿਟਾਇਓ ॥

**ਕਹੁ ਨਾਨਕ ਹਉਮੈ ਭੀਤਿ ਗੁਰਿ ਖੋਈ ਤਉ
ਦਇਆਰੁ ਬੀਠਲੋ ਪਾਇਓ ॥**

What happens when the wall of ego is demolished? Then is attained, the merciful or gracious True Guru.'

Once, in the prime of life, Tenth Guru Sahib came to stay at Paonta Sahib. His glory and fame spread far and wide. People said about him, "Although he is armed and is a householder and owns a state yet he is perfect and immaculate." His fame reached exalted holymen that no change had come in Guru Nanak's spiritual seat, whether the Guru lives in renunciation or worldliness. This thing was heard by Pir Buddhu Shah of Sahora. Whenever some Muslim or his disciple came to see him, he would ask, "Tell me how is Guru Gobind Singh." They said, "His glimpse creates such a pull that the beholder is simply charmed or enamoured. Man is transfixed and finds it difficult to leave his presence. He becomes Guru Sahib's follower and bonded slave. He surrenders himself to him completely - body, mind and wealth. Only God knows what charm or magic his gaze has that it attracts and binds one like a magnet. He not only aligns the devotees with himself but also removes the veil

of ego and 'Maya' (Mammon) fallen on their mind." Pir Buddhu Shah thought, "I am also a big 'Pir' (Muslim holy man). I have thousands of followers. I also sit on my spiritual seat and deliver discourses." He reflected, "O my mind! have you ever weighed things in the balance of truth? You have not even gained soul-realisation. You are still wandering about in ritualistic and pious deeds. You have not as yet realized what is what and your mind is still assailed by doubts." As long as man's mind is plagued by doubts, he cannot be happy. A devotee afflicted with doubt and ignorance can never attain joy and peace, and the third is one who is lacking in faith. So these three kinds of devotees - lacking faith, ignorant and sceptic - always continue thinking whether what is being preached to them is right or wrong. Buddhu Shah doubted in his mind - "Guru Gobind Singh Ji is just 20-22 years old and he carries arms. He wears all kinds of weapons. Besides he has wives and children. Then his deeds are like those of rulers and warriors. Will he be possessing Divine knowledge and understanding?" He continued to be afflicted with doubt, and doubt does not let man act decisively. Today he took up courage. On hearing repeated praise of Guru Sahib, faith and devotion for him (Guru Sahib) was roused in his heart and the auspicious moment came for him. First he decided in his mind; then he consulted his disciples - 'Perfect man in the person of Guru Gobind Singh Ji has come here. 'Mard-e-kamil' (Accomplished man) has taken abode here; he is a 'Parm-Purkh' (Supreme Soul) and he is being called God's image. Let us go to him; let us assess or weigh each other.' Pir Buddhu Shah set out from his place, and as he marched towards the Guru, some strange change gradually took

place in his heart and mind; his love and devotion for him kept increasing. The sense of belonging to the Guru kept increasing because true holy men do cast their influence on their devotees and seekers. Holy men's influence is so powerful that it changes even the dark and evil propensities of wild animals into noble and virtuous ones. Their glance is such; devotees have only a glimpse of them.

'Thou, O Lord, comest into my mind, when I behold Thine saints.' P. 520

ਆਵੈ ਸਾਹਿਬੁ ਚਿਤਿ ਤੇਰਿਆ ਭਗਤਾ ਡਿਠਿਆ ॥

On having a glimpse of them, recollection of God comes into the mind instantly. As Buddhu Shah approached nearer, this thought kept occurring to him, "Guru Gobind Singh Ji must be perfect when so many people are saying so about him. Well, what to us? We have only to build faith in him." He imbibed faith and devotion and started having a glimpse of the Tenth Guru Sahib. Guru Sahib sat on his spiritual throne while the devotees sat around him. His crest was shimmering. All the congregation sat around him gazing at him with love and devotion like thousands of 'chakors' (Indian red-legged partridge) looking at the moon, lest the moon should turn round. They did not divert their eyes from him even for a second. They all turned their gaze in the direction in which Guru Sahib looked. Buddhu Shah was simply amazed at the remarkable calm and peace in the gathering in spite of such a large number of devoted seekers. He said to himself in his heart and mind, "O my mind! I have found the perfect One! Let me go quickly, hold his feet and tell him that I am as yet incomplete and imperfect."

But when he was two or three steps away, once again 'ego' assailed him. He

thought, "How will my own disciples react to my action? They will think that I have done a bad deed. They will all lose faith in me. What should I do now?" When he approached Guru Sahib, he extended his hand to him. He did not pay obeisance to him (Guru Sahib) because 'ego' overpowered him. Guru Sahib extended his hand gently and grasped his hand. He said, "Welcome Pir Ji, please have a seat." Pir Buddhu Shah did not sit down but kept standing before Guru Sahib. Guru Sahib asked him, "What for are you standing?" The Pir asked, "How can there be union between God and soul? How can the 'jeev' (sentient being) unite with God?" Guru Sahib replied, "Just as day and night unite." At this he became silent wondering - "Has the night ever met or united with the day? When the day dawns, night ceases to be." So he said, "How sir? I haven't understood." Guru Sahib said, "Let it be as you have understood or taken my utterance to mean." Again the Pir became silent and thought, "If I ask again that I have not understood, it will be great insult to me. What will my disciples say?" The Pir said, "Sir, you know what I mean to say." Its sense was -

'Saith Nanak: On a single tree (implying the body), bearing the fruit of joy in God, Are settled two birds.

While coming and going, are these birds invisible -

Wings they bear not.'

P. 550

**ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦੁਇ ਪੰਥੇਰੁ ਆਹਿ ॥
ਆਵਤ ਜਾਤ ਨ ਦੀਸਹੀ ਨਾ ਪਰ ਪੰਥੀ ਤਾਹਿ ॥**

He said, "There are two birds - one is called 'jeev' (individual self, sentient being) and other is 'atma' or 'Param-atma' (Divine self) and the fruit is one. I cannot comprehend. The 'jeev atma' (individual self; sentient being) undergoes joys and sorrows. He says 'I' and does all deeds involved in 'egoism'.

He experiences pain and pleasure. The other is the 'soul' in him that says - 'I am alone, distinct and unattached; I am sinless and pure; I am in the form of a witness and I do not do any deeds.' This 'soul' is absorbed in its knowledge of 'sat' (truth), 'chit' (intellect), 'anand' (God), that is, God. Of these two, who am 'I', sir? This I fail to understand." Guru Sahib said, "You are what you think yourself to be." Again Pir Buddhu Shah became silent. He did not express himself freely and frankly. Nor did he ask openly. Again he submitted humbly, "Sir, to state the truth I haven't followed you." Guru Sahib said, "Pir Ji! the crux of the matter is only this much that on the tree of intellect are sitting two birds, but the fruit is one. One - the 'jeevatma' (individual self; sentient being) asserts 'ego' - I do everything; it is my land, my property; he imbibes 'ego' and 'attachment'. That is the shadow of the 'bird'. The real bird is distinct, separate and totally unattached. It is the driving force behind the 'jeev' (individual self; sentient being)." At this Pir Ji said, "Sir, then how can union between the 'jeev' (sentient being; individual self) and God be achieved?" Guru Sahib said, "When the 'jeev' (individual self) dies, he unites with God. As long as the 'jeev' (individual) is involved in 'egoism' and 'attachment', and continues to be 'I', he cannot unite with God. He has adopted false 'ego'." The Pir said, "Sir, I have observed many 'chillas' (40 days of solitary meditation and prayer) and fasts. I have visited Mecca and Kabah also many times. I have practised several other austerities also to unite with God." Guru Sahib observed, "By doing all these things, you have further bound yourself in the chains of 'ego'. O *Guruward*, 'ego' has become all the more heavy and burdensome. That false 'ego' has covered your 'jeev' (individual self)

sense and has become a wall.

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

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੇ ਤੁਟੈ ਪਾਲਿ॥

At last, he started entreating, "Sir, kindly tell me why I have not been able to get a glimpse of God so far." Guru Sahib said, "All the austerities you practised and *chillas* (forty days of solitary meditation and prayer) you observed were false 'ego'. False 'ego' is like a cloud covering the sun. In the same manner, your false 'ego' has enveloped *Akal Purkh's* (God's) Light within you and this covering is not rent. You claim that you are a 'Pir' (Muslim holy man); you have come to us wearing the cloak of falsehood. O *Gurmukh* (Guruward), so long as you do not remove the cloak of falsehood, your 'ego' cannot be shattered. It cannot be shattered in any manner whatsoever. If you say, I am a soul, and you start repeating - 'I am a soul, I am a soul', you will not be able to imbibe this sense.

'By pondering or reflecting, man cannot have a conception of God, even though he may ponder a million times.' P. 1

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ॥

The sense of being a 'jeev' (individual self) will not leave you. So nothing will be achieved by reflecting a million-fold. You will succeed only if you happen to meet a Perfect Guru (Holy Preceptor)."

So Guru Sahib said, "Pir Ji! all your deeds of piety are egoistic in nature. By saying - I have given charities and donations - you have built the wall of falsehood. What have you achieved? What have you done? All the world, buildings and mansions, all the gold and wealth, all the kings and their subjects, and all the possessions are walls of falsehood." Guru Sahib said,

“Brother, this wall of falsehood has made you oblivious of God who abides with you all the time and is not even a little afar from you -

Refrain: O my soul, O my life, you have forgotten the Lord Creator.

ਧਾਰਨਾ - ਤੈਨੂੰ ਵਿਸਰਿਆ ਕਰਤਾਰ, ਮੇਰੀ ਜਿੰਦੜੀਏ -2, 2.
ਮੇਰੀ ਜਿੰਦੜੀਏ ਓ ਮੇਰੀ ਜਿੰਦੜੀਏ,
ਮੇਰੀ ਜਿੰਦੜੀਏ ਨੀ ਮੇਰੀ ਜਿੰਦੜੀਏ -2, 2.
ਤੈਨੂੰ ਵਿਸਰਿਆ ਕਰਤਾਰ,... -2.

Guru Sahib said - ‘All, the shackles are of untruth.’

‘False is the king, false the subjects and false is the entire world.

False are the mansions, false bowers of ease.

False are thou occupying them.

False are gold and silver and the wearers thereof.

False is the human frame, the raiment and the unique beauty over which this is thrown?’ P. 468

ਕੂੜ ਰਾਜਾ ਕੂੜ ਪਰਜਾ ਕੂੜ ਸਭੁ ਸੰਸਾਰੁ ॥
ਕੂੜ ਮੰਡਪ ਕੂੜ ਮਾੜੀ ਕੂੜ ਬੈਸਣਹਾਰੁ ॥
ਕੂੜ ਸੁਇਨਾ ਕੂੜ ਰੁਪਾ ਕੂੜ ਪੈਨਣਹਾਰੁ ॥
ਕੂੜ ਕਾਇਆ ਕੂੜ ਕਪੜ ਕੂੜ ਰੁਪੁ ਅਪਾਰੁ ॥

Guru Sahib counted all the things of the world which are false. Guru Sahib said, “O Buddhu Shah! all these things are such that make man forgetful of God.

‘False is the relationship of husband and wife, in which exhausted, in ignominy they abide.

The false with the false has formed attachment,

Putting the Creator out of mind.’ P. 468

ਕੂੜ ਮੀਆ ਕੂੜ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ ॥
ਕੂੜਿ ਕੂੜੇ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ ॥

Just as the cloud covers and hides the sun, similarly, the false world covers or hides the Lord Creator, God, Waheguru who abides with you forever. You have talked about the two birds -

‘Saith Nanak: On a single tree(implying

the body), bearing the fruit of joy in God, are settled two birds.

While coming and going, are these birds invisible -

Wings they bear not.’

P. 550

ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦੁਇ ਪੰਖੇਰੁ ਆਹਿ ॥

One bird is the ‘jeev atma’ (individual self), and the other is ‘atma’ (soul, or Divine self), but your false ego has covered it. The latter is real, while the former is unreal and is a shadow of the real. It is the egoistic and attached shadow which does deeds and becomes shackled with them. Therefore, as long as false ego is not shattered, you cannot realize the truth. And truth cannot be realized by merely pondering and reflecting. To realize the truth you have to engage in devotional worship for which there are some disciplines and codes of conduct.

‘How can we be true and how can the wall of untruth be rent?

By obeying, O Nanak, the pre-ordained order of the Lord of will.’ P. 1

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

By following God’s will and command -

‘Saith Nanak: Should man realize the might of the Ordinance,

His ego he most certainly would disclaim.’ P. 2

ਨਾਨਕ ਹੁਕਮੇ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥

It is necessary to recognise what Divine ordinance is. The ordinance is of ‘truth’, and the aspect of ‘truth’ is ‘Name’ (of God). So brothers, listen carefully, for recognizing the ‘truth’, first of all you need the purity or truthfulness of heart. Initially, you were telling unto yourself - ‘I should fall at the Guru’s feet.’ But when you came near, you got afraid of your disciples. This thought occurred to you - ‘I am myself a ‘Pir’ (Muslim holy man). If I fall at the Guru’s feet, my disciples will object to it that I have fallen at the feet

of a Hindu Guru (Holy Preceptor).’ So being a follower of Islam, you did not pay obeisance to me. Thus, there was no truth left in your heart or mind. In its place came falsehood. But what is needed is truthfulness of heart. Secondly, there should be no untruth within the self. Thirdly, you should have love for truth. As long as, man does not fall in love with truth and God, he continues straying about. When love for truth is imbibed, then the relationship will become strong. Then doubt will be dispelled from the mind. There should be no hope and desire in the mind. They are two big door-panels-

*‘Suffering is the door, wrath its door-keeper;
Desire and hope or anxiety are the door-panels fixed in it.’* P. 877

**ਦੁਖੁ ਦਰਵਾਜਾ ਰੋਹੁ ਰਖਵਾਲਾ
ਆਸਾ ਅੰਦੇਸਾ ਦੁਇ ਪਟ ਜੜੇ ॥**

The Friend has closed both the door-panels of desire and hope. There should be joy and bloom in the heart and knowledge should be sown. Proper instruction needs to be acquired, and by disciplining the body, ridding it of demerits, God’s Name ought to be sown in it. Slander, backbiting, envy, miserliness and all the superfluous things should be weeded out.

*‘He, who calls himself a Sikh of the great True Guru, should rise early and meditate on God’s Name.
He should make efforts, early in the morning, take bath and have ablution in the tank of nectar.’* P. 305

**ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ
ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ
ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥**

Knowledge of ‘Brahm’ (God, or Ultimate Spiritual Reality), the spiritual knowledge in you is called ‘amrita’ (nectar).

*‘The mind or self 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.’* P. 644

**ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ
ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ ॥
ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨ ਜਾਣੈ
ਭ੍ਰਮਦਾ ਭਰਮਿ ਭੁਲਾਇਆ ॥
ਅੰਮ੍ਰਿਤੁ ਤਜਿ ਬਿਖੁ ਸੰਗੁਰੈ**

He is gathering world’s riches, but he does not concentrate on the pool of ‘amrita’ (nectar) that is within him and fails to approach it. He should abide in the soul-ocean, which is called soul-pilgrim-centre also.

*‘He should make efforts early in the morning, take bath and have ablution in the tank of Nectar.
By repeating Lord God’s Name under the Guru’s instruction, all his sins, misdeeds and accusations are wiped off.
Afterwards, at sunrise, he sings Gurbani and whilst sitting or standing he meditates on God’s Name.’* P. 305

**ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ
ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥
ਉਪਦੇਸਿ ਗੁਰੁ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ
ਸਭਿ ਕਿਲਵਿਖੁ ਪਾਪੁ ਦੋਖੁ ਲਹਿ ਜਾਵੈ ॥
ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ
ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥**

So, in this way, there are many codes or practices in which the body has to be disciplined.

‘Preparing soil of his body, the Creator in it should he sow.’ P. 468

**ਧਰਤਿ ਕਾਇਆ ਸਾਧ ਕੈ
ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥**

This body is like a field. It should be prepared and purified. Then, says Guru Sahib -

*‘Make thy mind the ploughman, thy actions cultivator’s vocation,
Modesty the water and thy body the field.
In this field sow devotion, make content the levelling - plank,
And maintain the garb of humility.’*

**ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ
ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥
ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥**

In this body-field, the seed of the Divine Name is to be sown and how is it to be cared and preserved? It is to be preserved with modesty and content is the levelling-plank over it -

'By devotion and grace shall this seed sprout-

*Where it grows,
that home you shall see blessed.'* P. 595

ਭਾਉ ਕਰਮ ਕਰਿ ਜੰਮਸੀ ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ ॥

By doing nine kinds of devotional worship shall this seed sprout. The body-field in which sprouts the crop of the Name is a blessed one. It is blessed in the sense that it swims across the world-ocean as well as makes others also swim across. Such a one does not let anyone drown in the world-ocean.

'Preparing soil of his body, the Creator in it should he sow.' P. 468

**ਧਰਤਿ ਕਾਇਆ ਸਾਧ ਕੈ
ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥**

Then the Creator is honoured. True instruction is obtained only from the Guru (Holy preceptor). Sham instruction is gotten from the world. True teaching is: You are not a 'jeev' (sentient, animate being).

'My mind, thou art the embodiment (image) of Divine Light. Realize thou the true origin of thy being.' P. 441

**ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ
ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥**

All the time, Guru Sahib is reiterating this. We too read his utterance again and again but we do not take it in right earnest that we are an embodiment of Divine Light, an image of the Soul. Brother, you should imbibe the true teaching of the Guru; then you should be kind to your 'jeev' (individual self); you should show mercy to the world. When you do like

this, you will have to do deeds of love and kindness. First, you will listen to Divine discourses from exalted holymen; then, you will cultivate faith in them; then, you will reflect on them, and then you will experience or realize your own self. After listening to the sermon of the True Guru, what will happen? You will get an abode in 'atam teerath' (pilgrim centre of the heart).

'Then alone is one known as true, when he abides in the pilgrimage station of his heart.

He takes instruction from the Guru and sits and abides according to his will.'

P. 468

**ਸਚੁ ਤਾਂ ਪਰੁ ਜਾਣੀਐ
ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ ॥
ਸਤਿਗੁਰੁ ਨੋ ਪੁਛਿ ਕੈ
ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ ॥**

Buddhu Shah, when you attain to truth, you will be rid of all your sins and evils.

*Refrain: Truth is the universal remedy,
It removes and washes off all sins.*

**ਧਾਰਨਾ - ਪਾਪ ਕਢੇ ਧੋਇ ਜੀ, ਸਚ ਸਭਨਾ
ਹੋਇ ਦਾਰੂ -2, 2.
ਸਚ ਸਭਨਾ ਹੋਇ ਦਾਰੂ -2, 2.
ਪਾਪ ਕਢੇ ਧੋਇ ਜੀ,..... -2.**

'Truth is the medicine for all, and it removes and washes off sins.

Nanak makes supplication unto those, who have truth in their lap.' P. 468

**ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੇ ਧੋਇ ॥
ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ
ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ ॥**

Therefore, O Buddhu Shah, the bundle of falsehood you are tying - I did so much meditation and practised so many austerities, I have so many disciples, I have such a big hermitage, I run such a huge free kitchen, so many people have faith in me, I have acquired so much supernatural power that my utterances prove to be true, I

possess telepathy, (that is, intuitive knowledge of other people's thoughts), I have mundane as well as miraculous powers - all these are walls of falsehood which you have made. It is because all the world is false, all that is visible, that has a name and form is false. O brother, the veil of falsehood is lifted only when you recognize the truth. For recognizing and realizing truth, there are thirteen disciplinary codes or restraints. So you should observe them -

*'Then alone is one known as true,
When he abides in the pilgrimage
station of his heart.'* P. 468

**ਸਚੁ ਤਾਂ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ
ਨਿਵਾਸੁ ॥**

For abiding in the pilgrim centre of your heart, consult the Satguru (True Guru); you cannot do it by yourself. The True Guru will first make you listen or hear his discourse; you will then attain the state of being a listener.

'By listening to or absorbing holy teaching the seeker may acquire the state of Siddhas, Pirs, gods and supreme Yogis [That is, attain to the state of enlightenment and holiness].

To one listening to holy teaching shall be revealed the cosmic esoteric mysteries of the earth, the Bull (the mythical support of the earth) and the sky;

Of the continents of the earth

And its various realms and the nether regions.

By listening to holy teaching, man becomes immune from Death.

Saith Nanak: God's devotees ever are in bliss;

Absorbing holy teaching annuls suffering and sin.' P. 2-3

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥

ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥

ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥

When you start considering the

state of listening to holy teaching as 100% true, you should realize then that you have acquired the 'listening stage'. We also think that we have attained to the 'listening stage'. We too accept it as true, but holy congregation! our mind is afflicted with doubt. We will accept it here, but as we go out, we will be assailed with doubts. We do not regard Guru's *bani* (utterance) as true. If we accept it as true, then the state becomes totally different. Listening to the holy teaching, we regard it as true, but then is left the state of imbibing faith in it. How to imbibe faith in the holy teaching or the Lord's Name? For imbibing faith, man has to adopt and practise ways and means. So long as these ways and means are not acquired or adopted, man cannot imbibe faith, because he does not have the strength to believe in Guru's '*bani*' (utterance) just after hearing it. If he can believe in it, then all will attain '*Brahmgyan*' (knowledge of Ultimate Spiritual Reality) instantly. To imbibe faith, man has to adopt and follow certain ways and means; he has to reflect over *Gurbani*.

Four methods are these very ones. The rest are - restraining the sense organs, bridling the mind, imbibing love and devotion, making resolution, repeatedly reflecting in solitude over what is heard and then lodging it within the mind, then becoming indifferent and disinterested, not getting involved in any sinful sensual pleasures, not becoming slave to certain habits and tendencies, remaining unattached from all - remaining in a state of renunciation in conduct and behaviour, and living in the world not in 'ego' or as 'I'. Then man should have fortitude or tolerance - the strength and ability to bear joys and sorrows stoically, such as bathing with cold

water in the wee hours of the morning. Those who have spoilt their habits find it difficult to cope with the situation, where there is no hot water. When asked - 'Brother' have you taken bath?' - they say - 'Has water become hot?' With such persons, every body is unhappy and uncomfortable - family members and ladies. Here in the *Gurdwara*, it is all right; such demands get fulfilled. But if water is heated with the help of electricity, it is quite expensive. Even daughters-in-law start saying - 'Expenditure has increased because 'father' takes bath with hot water.'

So, form the habit of getting up early in the morning and taking bath with fresh tap water. This is called 'tolerance'. When going to work, you should be able to bear the sun and tolerate inconveniences quietly and uncomplainingly. All the time seeing the watch and waiting for duty hours to be over is not 'tolerance'. Then there should be intelligent and rational reflection or discussion. Then should be judged what is 'spiritual' and what is 'unspiritual', what is true and what is false. Thereafter, one should imbibe 'renunciation' or 'detachment'. Don't absorb your mind or heart in any sensual pleasure. There are four or five sensual pleasures. Detaching yourself from all kinds of pleasures, harbour the hope and desire of having a glimpse of the Lord's lotus feet. What is called renunciation or non-attachment is cultivating in the heart the desire of suppressing or destroying our ignorance and regarding all those joys and comforts as ordure which make us forgetful of Lord God. Third is '*sum-dum*' (making efforts to control the sense organs and keep them in a state of

equipoise). Fourthly, there should be a sense of longing in man's heart that he has to experience God by destroying ignorance -

'He whom thou didst consider separate from thyself

As from the world thou didst turn away, Was thy ownself.' P. 1369

ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ
ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ ॥

I have to attain this position so that I may not fall into the cycle of birth and death again. If I go to the *Brahmlok* (Abode of Lord Brahma) I shall be born again; if I go to the *Shiv lok*, I shall again come back, and if I go to '*Baikunth*' (Abode of Lord Vishnu) I shall return after living there for one hundred thousand million years. So, of what kind of stations or positions are these? The true position or station is from where one does not have to come back, one doesn't have to take birth again. If there is a keen desire, then man gets the right to listen and the Guru tells him also. So listen to the Guru -

'Kabir, after attaining Divine wealth, loosen not the knot.

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

P. 1365

ਰਾਮ ਪਦਾਰਥੁ ਪਾਇ ਕੈ
ਕਬੀਰਾ ਗਾਠਿ ਨ ਖੋਲ੍ਹੁ ॥
ਨਹੀ ਪਟਣੁ ਨਹੀ ਪਾਰਖੁ
ਨਹੀ ਗਾਹਕੁ ਨਹੀ ਮੋਲ੍ਹੁ ॥

If there is no customer, none who can pay its price, none who deserves to receive the gift of the Name, then why are all making so much noise about the Divine Name?

Then the second thing is to believe in what is heard. What has to be believed in has to be contemplated in the mind again and again till it becomes lodged therein. I have already described the method of contemplating the Name Divine. It is to get up early in the

morning at the ambrosial hour, take bath, sit cross-legged and then contemplate the self when the whole world is asleep. It involves withdrawing the mind's concentration from 25 inherent dispositions or proclivities, then from five organs of action and five sense organs, five 'praans' (vital beneaths), rising above the mind and intellect and then rising above the heart and then going into egoistic state and there decide whether I am a body, or all those through which I have passed, or I am above it, where reason or intellect ends and experience awakens. With experience man has to contemplate the 'sakhi chetan atma' (watchful sentient soul). This is called self-introspection, self-reliance and self-realisation. He who endeavours to concentrate his mind in this state is said to be practising contemplation after which he comes to know that things have come out to be different -

*'Now the Supreme Being solely is beheld, the Supreme Being listened;
On the Sole Supreme Being we discourse.
The Supreme Being is the Creator of the world. Without the Lord we know no other.'*
P. 846

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

Here the entire expanse is that of the Supreme Soul. There is none other than the Lord here. All this is the play of 'Maya' (Mammon). So, in this way, Guru Sahib said, "Buddhu Shah, if you conduct yourself in this manner, the wall of untruth shall be broken." Buddhu Shah said, "Sir, tell me in one word." Guru Sahib said, "In one word, dance or act freely by removing the veil." Buddhu Shah started dancing and became unconscious. Guru Sahib again cast his glance on him and asked, "Has

the veil of falsehood been rent?" He did not bother what his disciples would say. He did not care for the world. He became oblivious of public opinion. He forgot that he was a 'Pir' (Muslim holy man). He cared only for the Lord's opinion. So, in this way I had submitted-

*'Saith Kabir: Best it is to serve these two
-
God's devotee (saint) and God.*

While God confers liberation, His devotee contemplation of the Name inspires.'
P. 1373

ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ

ਏਕੁ ਸੰਤੁ ਇਕੁ ਗਮੁ ॥

ਗਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ ॥

God's devotees (saints) tell the path by following which men can attain to the Supreme state. So Saint Beni continued serving holy men and praying repeatedly that he might find such a one who could unite him with God. It has never happened like this in the world, otherwise it would be left empty -

*'Rare are God's devotees, not many -
The world is all deceit and falsehood.'*

P. 1411

ਹੈਨਿ ਵਿਰਲੇ ਨਾਹੀ ਘਣੇ ਫੈਲ ਫਕਤੁ
ਸੰਸਾਰੁ ॥

'One in millions alone is a true devotee

*-
All others are traders in piety.'* P. 495

ਕੋਟਿ ਮਧੇ ਕੋ ਵਿਰਲਾ ਸੇਵਕੁ
ਹੋਰਿ ਸਗਲੇ ਬਿਉਗਾਰੀ ॥

*'Saith Nanak: One in a million alone
bears God in his heart.'* P. 1427

ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਉ
ਨਾਰਾਇਨੁ ਜਿਹ ਚੀਤਿ ॥

After continuous search, sometimes a rare one may be found who is a true devotee of God. So Beni found such a one who saw that he (Beni) was an ascetic type of person. He sermonized him to engage in God's devotional worship, and explained to him, "My

dear! the Lord God whom you wish to meet and unite with is met or attained in two ways. Try to understand this. One way is through the attainment of knowledge, but knowledge is saline water. The other way lies through devotional worship, which is sweet water. Sweet water is digested, but saline water is indigestible and upsets the stomach or digestion. So knowledge alone makes man agnostic, like a *Vedanti* (having knowledge of the Vedas), he who can talk. But the knowledge gained through devotional worship is sweet water.

Once the Sixth Guru Sahib was asked - "Why don't you adopt the Vedantic path?" Guru Sahib said, "O Guruwards! it is a matter of approaching only. If you make a man eat one seer (900 gms appox.) of ghee (clarified butter), he will eat it all right, but he will suffer from loose motions and dysentery; he will not be able to digest it. But you make him eat ghee by mixing sugar in it, the same ghee will be digested by him. Similarly, the spiritual knowledge which comes with devotional worship, that is practical knowledge. But in the other (literary) knowledge, man's 'I-ness' or 'ego' is not effaced. While doing God's devotional worship 'I' or 'ego' is effaced, because it starts from two - 'bhai' (fear) and 'gati' (motion). It is 'devait' (twoness) and 'advait' (oneness, or unity) of the two. Starting with 'davait' (twoness, or duality), its middle is 'advaita devait' (unified duality); its goal is 'advait' (unity or oneness) -

'Kabir, repeating 'Thy Name' I have become like Thee. In me now 'I' has remained not.

When difference between me and others has been removed, then wherever I see, there I see but Thee, O Lord.' P. 1375

**ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂੰ ਹੁਆ
ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ॥
ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ
ਜਤ ਦੇਖਉ ਤਤ ਤੂੰ॥**

So Guru Sahib said, "It is a matter of doing devotional worship, to hear and imbibe the teachings of holy men. That is called '*Sarwan bhakti*' (worship by listening to holy discourse). This is what we are doing now. The second one is '*Kirtan bhakti*' (worship by singing God's laudations or praises). It is praising the Lord. How much fruitful it is can be gauged from the following edict -

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

P. 546

**ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ
ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ॥**

Fruit of millions of sacrifices is received by those who perform '*Kirtan bhakti*' (singing God's laudations). The third type of devotional worship is remembering God which is called '*Simran bhakti*' (repeating God's Name and meditating on it). In '*Simran bhakti*', God's Name has to be uttered again and again. In this way, God's Name comes to be lodged firmly in the memory. When this is achieved, man sets out on the path of attainment of the Divine. As long as man repeats '*Waheguru, Waheguru*' (God), he remembers Him. If he forgets thereafter, it means that God's Name has not become firmly lodged in the memory. So worship by meditating on or repeating the Name is '*Cheta bhakti*' (worship through memory). Fourth is '*Namaskar bhakti*' (by paying obeisance). Fifth is '*Poojan bhakti*' (by making offerings). Sixth is '*Charan sewak bhakti*', '*kar sewa*' (rendering voluntary service at a place of worship). Seventh is '*Daasa bhakti*' (serving like a slave), considering oneself as a slave, feeling indifferent.

'Boughten slave harnessed to work.'

Bhai Gurdas Ji, Var 3/18

ਗੋਲਾ ਮੁਲ ਖਰੀਦੁ ਕਾਰੇ ਜੋਵਣਾ।

'I am a purchased servant and slave of Thine, O Lord, and, I go by the name of fortunate.'

P. 991

ਮੁਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ

ਮੇਰਾ ਨਾਉ ਸੁਭਾਗਾ ॥

To become a slave and give up one's own will or intention. About such a one Guru Sahib says like this -

Refrain: I am a bought slave and fortunate is my name.

'I am a purchased servant and slave of Thine, O Lord, and I go by the name of Fortune.

By the Master's word in the market sold;

As directed, have I engaged myself in task.'

P. 991

ਮੁਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ ਮੇਰਾ ਨਾਉ ਸੁਭਾਗਾ ॥

ਗੁਰ ਕੀ ਬਚਨੀ ਹਾਟਿ ਬਿਕਾਨਾ

ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ ਲਾਗਾ ॥

The slave has no will of his own. He has to work wherever he is yoked. Once King Ibrahim of 'Balakh-bukhara' bought a slave. He selected the best one. When he brought him to the palace, he observed that his manner of talking or speaking, his gaze and his gait were all very different and strange. The king liked this distinctiveness about him. Summoning him into his presence, he asked him, 'O slave! tell me - What is your name? Secondly, let me know what kind of clothes you want to wear. Thirdly, tell me at what times you wish to go to sleep and wake up. Fourthly, what do you wish to eat? What are your food habits? What are your timings for breakfast, lunch and dinner and other refreshment?

Folding his hands, he stood up and said, "Your majesty! when I was free, I lived as it pleased me. At that time I

had my way in everything. I did what I liked. O king, now I am a boughten slave and a slave has no rights in the world. A servant has rights. Servants even go on strikes. Has a slave ever done so? Have these cattle ever gone on strike? If they are tethered to the stake in the sun, they keep standing there. If somebody tethers them in the shade, they remain standing there. If they are given fodder, it is well and good, but even without giving them fodder, people yoke them to plough. They have no voice, no right. Similarly, a slave too has no right. When I was free, big titles were used with my name. But now I am a slave. You can call me by any name - Dogie, Catty, Titoo, Bitoo - which sounds convenient to you. I shall respond immediately because a slave does not have names like - Azad or Sardar Sahib. I shall respond by whatever name you call me because now I am a slave and you are to give me a new name. You are talking about my clothes. When I was free, I used to change three-four dresses daily. Different dresses I wore for different occasions - living, walking, hunting, sleeping and offering worship. But now I shall wear whatever clothes you give me, whether they are worn out, rags and dirty, or they are nice silken clothes. As regards food, when I was free I ate what I liked. I used to order 'prepare these dishes today. On Sunday, this food is to be served and on Monday that.' But now, your majesty! I am a slave. I shall eat whatever simple, meagre or left-over food is given to me; every kind food shall be acceptable to me. A slave has no religion. Fourthly, you have asked me when I wish to sleep and when to get up. I shall sleep when you order me and I shall get up when you call me.' So this is called slavish attitude or

conduct. If man adopts this kind of attitude in respect of God -

'If joy shouldst Thou grant, to Thee would I still be devoted;

In suffering too on Thee would I meditate.

Should it please Thee to give me hunger, still would I feel fulfilled.

And in suffering feel joy.' P. 757

ਜੇ ਸੁਖੁ ਦੇਹਿ ਤ ਤੁਝਹਿ ਅਗਾਥੀ

ਦੁਖਿ ਭੀ ਤੁਝੈ ਧਿਆਈ ॥

ਜੇ ਭੁਖ ਦੇਹਿ ਤ ਇਤ ਹੀ ਰਾਜਾ

ਦੁਖ ਵਿਚਿ ਸੁਖ ਮਨਾਈ ॥

So, this is the attitude of a slave. You have to become a corpse.

'One can become a disciple by becoming dead (that is by destroying all worldly desires and becoming non-attached to the world), and not by mere talking.

Only a forbearing and patient martyr (by sacrificing himself) is rid of fear and doubt.

Like a purchased slave, he should always be busy in rendering service. '

Bhai Gurdas Ji, Var 3/18

ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਨ ਗਲੀ ਹੋਵਣਾ।

ਸਾਬਰੁ ਸਿਦਕਿ ਸਹੀਦੁ ਭਰਮ ਭਉ ਖੋਵਣਾ।

ਗੋਲਾ ਮੁਲ ਖਰੀਦੁ ਕਾਰੇ ਜੋਵਣਾ।

So such is God's devotional worship. The next stage of God's devotional worship is that of imbibing love for God. This is called 'Sakha bhaav' (friendly attitude) -

'O Love, I tell Thee of the sad state of Thy lovers:

Separated from Thee, the cosy bed hurts, And the high mansions sting like a snake!

The goblet pierces like a lance,

The cup strikes like a dagger;

And the meats tantalize like a butcher's knife.

With Thee, O Love, I'd prefer to sleep on the bare hard ground,

But cursed is living with those whom one loveth not.' Khayal, Tenth Guru

ਮਿਤ੍ਰੁ ਧਿਆਰੇ ਨੂੰ ਹਾਲੁ ਮੁਰੀਦਾਂ ਦਾ ਕਹਿਣਾ ॥

ਸੁਲ ਸੁਰਾਹੀ ਖੰਜਰ ਧਿਆਲਾ

ਬਿੰਗ ਕਸਾਈਆਂ ਦਾ ਸਹਣਾ ॥

ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸਥਰ ਚੰਗਾ,

ਭਠ ਖੇੜਿਆਂ ਦਾ ਰਹਣਾ ॥

ਖਿਆਲ ਪਾਤਿਸ਼ਾਹੀ ੧੦

'O friend! if you are happy to see me in the jungles of Machhiwara without having taken food for 96 hours, I am ready for all this because you are happy and pleased. If you are agreeable to see me in this state, I have no complaint.' This is called 'Sakha bhaav bhakti' (friendly devotional worship).

Next is the devotional worship in which the devotee surrenders his self. This is the worship I offer. I have surrendered my all - body, mind and wealth. What is your will, that is mine too. I am happy and satisfied in your will. The way you make me work is all right for me. If you keep me happy and comfortable, I shall be happy and satisfied. But if you keep me unhappy and uncomfortable, then too I am content with it. This is called surrendering one's self - retaining nothing as one's own and surrendering everything to the Guru, to depend wholly on the Guru -

'If any Sikh (disciple) turns towards his Guru, his soul abides with the Guru.

He heartily meditates on the Guru's feet and remembers him in his mind.

Renouncing his self-conceit or egoism, he remains ever on the side of the Guru.

Without the Guru, he knows not any other.' P. 919

ਹੋਵੈ ਤ ਸਨਮੁਖੁ ਸਿਖੁ ਕੋਈ

ਜੀਅਹੁ ਰਹੈ ਗੁਰ ਨਾਲੇ ॥

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਧਿਆਏ

ਅੰਤਰ ਆਤਮੈ ਸਮਾਲੇ ॥

ਆਪੁ ਛਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ

ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਏ ॥

This worship involves leaning or depending completely on the Guru and in whatever state the Guru keeps us, that is right. It is to remain happy and cheerful in every state because it has

been bestowed by the Master. What happens thereafter? It bears the fruit of nine kinds of worship. That fruit is of love and adoration. When love bears fruit, then starts the process of binding the Lord. There is nothing in the world that can bind God. It is only loving worship and adoration which can bind Him and surround Him, and does not let Him get out of it.

It is simply impossible for Lord God to get out of the devotee's heart. He abides there. It is not difficult for Him to live there; He abides at the heart's portal. He has sold his self; he has made himself agreeable, and then what happens? Then where can God go when He has become lodged there?

*'I say verily unto you all,
He who loves alone finds the Lord.'
Tavprasad Swaiyyas, Tenth Guru*

ਸਾਚੁ ਕਹੈ ਸੁਨ ਲੇਹੁ ਸਭੈ
ਜਿਨ ਪ੍ਰੇਮੁ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਪਾਇਓ ॥

After falling in love with God comes 'pra bhakti'.

In this state of worship man says -
Thou art all-pervasive -

*'The Guru has shown Thee to mine eyes,
O Lord.*

*Here and there, in every soul and in every
body, Thou, Thou, alone art contained, O
Bewitcher.'* P. 407

ਗੁਰਹਿ ਦਿਖਾਇਓ ਲੋਇਨਾ ॥
ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ
ਘਟਿ ਘਟਿ ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ ॥

After this comes 'Apra bhakti' which means that there is none other than you. Neither are 'you' existing, nor am 'I'. O God, what has happened? Neither do you exist, nor do 'I' -

*'Kabir, repeating 'Thy Name' I have
become like Thee. In me now 'I' has
remained not.*

*When difference between me and others
has been removed, then wherever I see,
there I see but Thee, O Lord.'* P. 1375

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂੰ ਹੁਆ

ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥
ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ
ਜਤ ਦੇਖਉ ਤਤ ਤੂੰ ॥

Then -

*'Now are God and Kabir one - none can
distinguish one from the other.'* P. 969

ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ
ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥

All distinction is erased - who is God and who is Kabir? In this state of worship, the distinction between the two - God and Kabir - is effaced. The 'jeev' (sentient being) merges back into God and becomes God Himself. What a lofty state he has achieved!

*'The Pure ones are those who have tasted
the soul-nectar [ecstasy born out of self-
realisation].*

*Not even a little difference is among
God, you and me.'*

(From 'Sarb Loh Granth')

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ, ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ ॥
ਪ੍ਰਭ ਮਹਿ, ਮੈ ਮਹਿ, ਤਾਸ ਮਹਿ,
ਰੰਚਕ ਨਾਹਨ ਭੇਵ ॥

No difference is noticed anywhere. Where is the Sikh to be seen, where the Guru, and where God? All become Lord God Himself -

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

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

P. 273

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ ॥
ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥

The God-enlightened himself becomes God.

So Guru Sahib said, "Well Beni! perform God's devotional worship in this manner. Without devotional worship nobody can swim across the world-ocean, nor has anyone ever been saved or liberated. Guru Sahib says like this -

*'Without the Lord's fear and devotional
service, how can one cross the world-*

ਬਿਨੁ ਭੈ ਭਗਤੀ ਤਰਨੁ ਕੈਸੇ ॥

So in the Guru's teaching there are three things - non-attachment or detachment in dealings and behaviour, God's worship with the mouth, that is speech and knowledge of faith. The basic thing is devotional worship. Neither of the two is to be ignored. Both knowledge and worship are essential. Then there is surrender without which man cannot swim across the world-ocean. Beni did not hear this from Guru Sahib like us. His faith in and devotion to the Guru's teaching was 100 percent and so there was light in his mind.

'The Guru blessed Beni with Divine light.'

P. 1192

ਬੇਣੀ ਕਉ ਗੁਰਿ ਕੀਓ ਪ੍ਰਗਾਸੁ ॥

The Guru did not hide anything from him. He revealed everything to him. He explained everything to him.

'O my mind, thou too be God's servant.'

P. 1192

ਰੇ ਮਨ ਤੂ ਭੀ ਹੋਹਿ ਦਾਸੁ ॥

Guru Sahib says, "He (Beni) was enlightened all right, but what about you? You should also be like him. Everything is being explained before you. So, holy congregation! there and then, Beni started doing God's devotional worship. He did not simply hear the teaching, but imbibed it and started acting on it.

'Like Guruwards Beni went into solitude to do Divine Name meditation and absorbed his mind in God's worship.'

Bhai Gurdas Ji, Var 10/14

**ਗੁਰਮੁਖਿ ਬੇਣੀ ਭਗਤਿ ਕਰਿ
ਜਾਇ ਇਕਾਂਤ ਬਹੈ ਲਿਵ ਲਾਵੈ ॥**

Beni went to a lonely spot in the jungle where there was no noise.

There are two paths - 'Gyan Marg' (Path of knowledge) and 'Shabad Surat

Marg' (Divine Word Contemplation Path). In 'Divine Word Contemplation Path', when man hears the (unstruck) mystic sound, he does not like any disturbing noise because his mind is concentrated on God and step by step the 'Shabad' (holy word) continues changing gradually and his mind's concentration gradually reaches the region of reason and intellect. If in the region of intellect, the foundation is left weak or unsound, then man becomes only a literary scholar. Guru Sahib does not consider such a literary scholar among the truly living, but among the dead -

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

P. 253

**ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ
ਮੁਖਿ ਛਿਆਨੀ ਧਨਵੰਤ ॥
ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ
ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ ॥**

If (spiritual) knowledge has been gained without loving devotion, it is dead, because the Name Divine has not yet become lodged in the mind or heart.

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

Saith Nanak, none else is truly living.

Such a one, if alive, in ignominy lives;

All his gains, illegitimate.'

P. 142

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥

ਨਾਨਕੁ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥

ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥

ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥

So, holy congregation! Beni's concentration of mind got fixed on the Name Divine. As a result, he started meditating on the Name very much. Day and night, he remained absorbed in Divine Name meditation. He gave up his business and stopped doing any kind of work.

'He did only spiritual tasks, but he did

not reveal them to others.'

Bhai Gurdas Ji, Var 10/14

**ਕਰਮ ਕਰੈ ਅਧਿਆਤਮੀ ਹੋਰਸੁ
ਕਿਸੈ ਨ ਅਲਖੁ ਲਖਾਵੈ ॥**

He did not tell others about his spiritual activities. In the present day world, if man makes even a little achievement, he publicizes it in newspapers that such a miracle has happened with him, that his mind's concentration has reached such and such level. This disturbs and confuses others because that man himself does not know the complete path. As a result, other seekers after the Name are caught in indecision and doubt and think that they themselves have not reached that level. There are countless modes of devotion here-

*'Innumerable are the prayer-chants;
Innumerable the forms of devotion.'* P. 3
ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥

There is not just one mode of devotion; they are countless. There are innumerable ways to offer devotion to God, which are beyond counting.

Everyone ascends the spiritual ladder according to his own method of offering devotional worship. So nobody can describe that indescribable one. When Beni returned home, his wife asked him, "Have you thought about our food and drink? Today there are no food provisions in the house - neither fuel wood, nor flour, nor salt and chilly, nor any vegetables. Tell me - what should I do? I am tired of begging from the neighbours. Now none gives us anything on credit even? You do not do any work. You ought to take up some work at least." At this Beni said, "Let me go to the Raja (king) who is the greatest of all. I do narration and explication of the scripture to him. When the 'katha' (spiritual narration) gets completed the Raja (king) will give me

something with pleasure. He will give me everything; you get needlessly worried. You should borrow from others." She replied, "Now nobody lends me anything."

*'When he returned home, she asked...'
Bhai Gurdas Ji, Var 10/14*

ਘਰਿ ਆਇਆ ਜਾ ਪੁਛੀਐ ॥

She said, "Where from have you come? Such and such household tasks had to be done, but all have been left unattended. Such and such things had to be brought, and such and such persons had to be contacted and met." Beni did not express himself fully, but within him was the firm belief -

*Refrain: When God gives sustenance to
the insect in the stone,
Why won't he give it to you, O man?'*

**ਧਾਰਨਾ - ਰੋਜ਼ੀ ਦੇਂਦਾ ਹੈ ਪੱਥਰ ਦੇ ਕੀੜੇ ਨੂੰ
ਤੈਨੂੰ ਕਿਉਂ ਨਾ ਦੇਵੇ ਬੰਦਿਆ -
2, 2.
ਤੈਨੂੰ ਕਿਉਂ ਨਾ ਜੀ ਦੇਵੇ ਬੰਦਿਆ
-2, 2.
ਰੋਜ਼ੀ ਦੇਂਦਾ ਹੈ ਪੱਥਰ ਦੇ ਕੀੜੇ
ਨੂੰ,.... -2.**

*'In rocks and stones has He created
living creatures,
Whose sustenance He there provides.'*
P. 10

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

Beni said, "It is God who is to give sustenance to all living creatures; there can be a little delay, but no injustice." So he kept putting off his wife with mere words. Holy congregation! Guru Sahib has described 'hunger' as a great affliction.

*'One malady is alienation or separation
from God, another is hunger.'* P. 1256
ਦੁਖੁ ਵਿਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੂਖ ॥

There are four maladies or afflictions.

*'Still another is torment of Yama's
minions aggressive.'*

*Another malady is the disease that
rushes to grip the body.*

*Thou simple-minded physician, seek not
these to treat.'* P. 1256

ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤ ॥

ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੈ ਤਨਿ ਧਾਇ ॥

ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੁ ਲਾਇ ॥

The body can be afflicted with such a malady for which there is no cure. Among these pains and sufferings, one is hunger. There is constant trouble and conflict in the household, where the income is not enough to make both ends meet. 'Kalyuga' enacts a ferocious dance in such a home. The son does not obey the father, and the wife does not listen to her husband. Everything is scarce and even the necessities are not fulfilled. But Beni, it was in such a disturbed environment that Beni engaged himself in spiritual and pious deeds. Spiritual deeds means talking about spiritualism. These deeds are of many kinds and their fruits too are different. So Beni went into the forests and meditated on God's Name with complete concentration of mind. This is not to say that he did not think of the poverty of his household. Bhai Gurdas Ji describes his state in the following words -

*Refrain: Meditates he on God's Name,
O dear,
With full concentration of
mind.*

**ਧਾਰਨਾ - ਨਾਮ ਜਪਦੈ ਪ੍ਰਭ ਜੀ ਦਾ
ਪਿਆਰਿਓ
ਚਿਤ ਨੂੰ ਇਕਾਗਰ ਕਰਕੇ -2, 2.
ਚਿਤ ਨੂੰ ਇਕਾਗਰ ਕਰਕੇ ਪਿਆਰੇ
-2, 2.
ਨਾਮ ਜਪਦੈ ਵਾਹਿਗੁਰੂ ਦਾ
ਪਿਆਰਿਓ,..... -2.**

*'God wrought a great miracle (one day)
as He (Beni) meditated on God with
complete concentration of mind.'*

Bhai Gurdas Ji, Var 10/14

ਵਡਾ ਸਾਂਗੁ ਵਰੋਤਦਾ

ਓਹੁ ਇਕ ਮਨਿ ਪਰਮੇਸਰੁ ਧਿਆਵੈ ॥

Look! how difficult it is to meditate on the Name when man is faced with difficulties and troubles! Bhai Gurdas Ji is making here a very meaningful observation. When there is poverty in the home, man has no money; necessities are not fulfilled; there are no food provisions - flour, salt, ghee etc. There are no clothes to wear. What will the woman do? There will be trouble in the house on account of food. Only a very rare person can meditate on God's Name.

Therefore, Beni went to a solitary place, where he could abide in listening to the sound of the Name Divine. He did not tell anyone how he was practising Divine Name meditation, whether he was meditating with each breath, or in the navel, or in the 'Agya chakra' (inverted lotus between the two eye-brows) or in the 'trikuti' (middle of the forehead between the eyebrows) or in the 'Daswan duar' (Tenth door). He did not reveal it to anyone, not even to his wife. Neither his mother nor any other member of his family had any knowledge about it. He went daily, and when he returned, both his mother and his wife asked him, "Where from have you come? You should make some earning. You have been wandering idle for many days. Why don't you do some work since you are the sole breadwinner of the family? If you earn, only then shall the household run." When Beni was asked again and again, he said, "Mother! I am doing service." The mother asked him, "What kind of person is he whom you are serving? He is getting service out of you all right, but does not give any wages. Tell me who he is." Beni replied, "I can't tell you anything about Him. Not even I, the whole world cannot describe Him." This is what he said -

*Refrain: God, who is Master of the
Three worlds
Him do I serve.
Wonderful, O brothers, Him
do I serve;
Master of the three worlds is
God.*

**ਧਾਰਨਾ - ਤਿੰਨਾਂ ਲੋਕਾਂ ਦਾ ਪਤੀ ਪਰਮਾਤਮਾ
ਉਸ ਦੀ ਮੈਂ ਕਰਾਂ ਚਾਕਰੀ -2,
2.
ਵਾਹਵਾ-ਵਾਹਵਾ, ਬਈ ਉਸ ਦੀ
ਮੈਂ ਕਰਾਂ ਚਾਕਰੀ -2
ਤਿੰਨਾਂ ਲੋਕਾਂ ਦਾ ਪਤੀ
ਪਰਮਾਤਮਾ,..... -2.**

What should I tell you about Him? None in the world has come into the world till today who can describe Him but I have been told that He rules over the three worlds. These millions and billions of universes that are visible and are called the material world, beyond it the ethereal regions where abide gods and goddesses, the 'Baikunth Dhaam' (Paradise) and above it is, the 'chetan mandal' (sentient region), where lives the Master of the three worlds. So, mother, it is Him that I serve. He is very great and exalted, and I have learnt that -

'He in whose home the tortoise (an incarnation of Vishnu) is the bed, Basak (The king of serpents, shesh-naga) of a thousand hoods the bed-string.' P. 1292
**ਜਾਂ ਚੈ ਘਰਿ ਕੂਰਮਾ ਪਾਲੁ ਸਹਸ੍ਰ ਫਨੀ
ਬਾਸਕੁ ਸੇਜ ਵਾਲੁਆ ॥**

He said - the thousand-hooded serpent is his bedstead.

*'He for whom the eighteen loads of vegetation are flower-girls,
And ninety-six crore cloud-strings water carriers.'* P. 1292

**ਅਠਾਰਹ ਭਾਰ ਬਨਾਸਪਤੀ ਮਾਲਣੀ
ਛਿਨਵੈ ਕਰੋੜੀ ਮੇਘ ਮਾਲਾ ਪਾਣੀਹਾਰੀਆ ॥**

He said - That Lord has ninety-six crore servants to give water. Here we don't have even one servant to give water.

'He whose perspiration of toes is Ganga.'
P. 1292

ਨਖ ਪ੍ਰਸੇਵ ਜਾ ਚੈ ਸੁਰਸਰੀ ॥

The perspiration from his nails has become all the rivers -

'The seven oceans are his pitcher-stands.'
P. 1292

ਸਪਤ ਸਮੁੰਦ ਜਾਂ ਚੈ ਘੜਬਲੀ ॥

He said - His pitcher - stands are the seven seas.

'All the creatures are standing at His door.'
P. 1292

ਏਤੇ ਜੀਅ ਜਾਂ ਚੈ ਵਰਤਣੀ ॥

Mother! He has not one servant but countless *pirs* (Muslim holy men), prophets, saints and sages, and great 'avatars' (God's incarnations) are standing at His threshold, and He is such a one

*'All the creatures are standing at His door,
Such is the Divine Monarch,
master of the three worlds.'* P. 1292

**ਏਤੇ ਜੀਅ ਜਾਂ ਚੈ ਵਰਤਣੀ ॥
ਸੁੰ ਐਸਾ ਰਾਜਾ ਤ੍ਰਿਭਵਣ ਧਣੀ ॥**

He is my king whom I serve; He is the king of kings.

*'None other than He is the true monarch;
The cosmic order has He made on
foundations of justice.'* P. 912

**ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਰਾਜਾ
ਕਰਿ ਤਪਾਵਸੁ ਬਣਤ ਬਣਾਈ ॥**

There are only two kings - one is the Divine monarch, and the other is the saint or Devotee king -

*'On whomsoever He confers the blessing
of His devotion,
Saith Nanak, should be reckoned as the
king of kings.'* P. 5

**ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥
ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥**

*'He is yet the king of the whole world, if
his soul is absorbed in the Lord's Name.'*
P. 707

**ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ
ਹਰਿ ਨਾਮਿ ਮਨ ਭਿੰਨਾ ॥**

Mother! they whom the world calls

kings are no kings -

'No king is great as God:

*These monarchs, lasting four days, make
false ostentation.'* P. 856

**ਕੌਊ ਹਰਿ ਸਮਾਨਿ ਨਹੀ ਰਾਜਾ ॥
ਏ ਭੂਪਤਿ ਸਭ ਦਿਵਸ ਚਾਰਿ ਕੇ
ਝੁਠੇ ਕਰਤ ਦਿਵਾਜਾ ॥**

Even the subjects accept their writ or obey their command. But, as regards the saint-kings -

*'He, whose word is accepted in Lord's
Court, whom does he care for?' P. 186*

**ਜਾ ਕਾ ਕਹਿਆ ਦਰਗਹ ਚਲੈ ॥
ਸੋ ਕਿਸ ਕਉ ਨਦਰਿ ਲੈ ਆਵੈ ਤਲੈ ॥**

Even the 'Dharam Raj' (Righteous Judge) accepts their word and obeys their command. If they ask the water - we have to cross; make way for us, then it does give way. If they have to cross fire, it makes way for them. So such is my king, O mother! How many more wonderful things should I tell you about Him?

*'None other than He is the true monarch;
The cosmic order has He made on
foundations of justice.*

Eternally holy is His justice;

Rare are those obeying His ordinance.

*Man! meditate on Him ever, who,
through the Guru, has shown the way to
obey His will.'* P. 912

**ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਰਾਜਾ
ਕਰਿ ਤਪਾਵਸੁ ਬਣਤ ਬਣਾਈ ॥
ਨਿਆਉ ਤਿਸੈ ਕਾ ਹੇ ਸਦ ਸਾਚਾ
ਵਿਰਲੇ ਹੁਕਮੁ ਮਨਾਈ ॥
ਤਿਸ ਨੋ ਪ੍ਰਾਣੀ ਸਦਾ ਧਿਆਵਹੁ
ਜਿਨਿ ਗੁਰਮੁਖਿ ਬਣਤ ਬਣਾਈ ॥**

On hearing all this, Beni's mother asked him, "Has that king fixed some salary too for you or not?" He said, "He knows everything without making any utterance to Him and bestows gifts without being asked for them. Mother! who knows that I may demand very little while He may be wanting to bestow much large bounties?" At this

the mother said, "But, while we are dying of hunger, that king does not give anything. O Beni, your words do not appeal to me."

At last, there was so much trouble and conflict in the house that Beni's mother asked him in very certain terms, "Tell me - where do you go, after all? We cannot understand where such a king is?" Beni replied, "Mother, what should I tell you? That king is present everywhere. You can see Him wherever you like. He pervades everywhere." That day, his mother said to him, "If you don't bring anything (wages) today, don't come back home at all. Then stay with your king. Who is such a king? Doesn't He know that we are starving and that we have nothing to eat? Even then you claim that He knows everything." When the mother said such things, Beni became sad and disheartened. Even then he went far into the forest. He thought in his mind, "When both mother and wife are annoyed, let me not go back home." So he sat there and started meditating on God in the forest. No thought about what his family members had said to him came into his mind, because Name-meditation with thoughts or ideas is not Name-meditation in the real sense. Holy congregation! True Name-meditation is that where the mind is fully concentrated and absorbed to the exclusion of all other thoughts. So Beni meditated on the Name Divine with absolute concentration of mind. Guru Sahib says -

*'Devotee friends! ever laud the Lord
With minds awake and concentrated.'*

P. 295

**ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥
ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥**

'Attention' is a military caution. If the commander orders - 'Attention', then

none can move his hands and feet, nor can anyone look here and there. But 'alertness' or 'attentiveness' is not enough; the mind too should be fully concentrated. But the mind wanders hither and thither with great rapidity. There are five flows or streams of the mind. First is folly. Man starts meditating on the Name, but forgets all about it. Hours pass in this manner, but he does not know whether he has meditated on the Name or not. He just passes his time in a kind of sleep with his chin touching the chest. Second is 'absorption'; it means to become absorbed in a thought or idea and to continue strengthening this thought or idea. Divine Name gets sidelined, but man continues increasing the idea. If a problem arises, the mind gets involved in finding lawyers to face and resolve the problem, even though one may spend four-five hours in offering devotional worship. In the mind comes the idea that money has still to be arranged, that we will put up this or that plea in the court. All this happens while the mind is thought to be in a state of absorption. This state does not leave man because the wound has gone deep.

Third is '*vikhashepta*' (a state of bewilderment or craziness). In man there are hundreds of sinful and evil tendencies, for man is made of sinful and evil propensities. His mind or heart is filled with them. To steer through them is indeed extremely difficult. All important tasks come to the mind, when it is time to meditate on God's Name. If there is problem of finding a job, it comes to the mind at that time. So in this way man's mind is assailed by various streams of thought. Fourth state is that of concentration of mind. The mind continues wandering, it has to

be controlled and concentrated again and again. It has to be focused on the Name repeatedly. This is called '*pratihaar*' (attack). Man has to make efforts that the mind may be restrained for at least 12 seconds. Holy men tell us - 'By uttering '*Waheguru, Waheguru*' (God's Name), you should make a firm resolve that you are not going to let the mind wander from God's Name for these twelve seconds. It will become a '*dharna*' (refrain). When you have practised twelve '*dharnas*' (refrains) that is, you have restrained your mind from wandering for 144 seconds, it is called '*dhian*' (meditation). Then, you should practise twelve '*dhians*' (meditations or contemplations). This is called '*smadhi*' (trance). When you have achieved concentration of mind for 30 minutes, then it is '*nirudh*' (restrained or controlled) state. He will become God's image. So when concentration of mind has been achieved, man's mental inclination becomes 'God-like'. This is the fifth state, when he becomes the very form of '*Waheguru*' (God).

There are three marks of God-like mental state. First, you have to efface your mind. The mind ceases to have thoughts or ideas. There are somethings which compel the mind to have thoughts or ideas. The mind does not extricate itself from five sins or evils - touch, word, beauty, taste or relish and smell or scent. Similarly, there are five mental inclinations or propensities. First is '*parmaan*' (knowledge of the real), in which state mind continues wandering in visible things - these are my bungalows, this is my car, this is my property etc. From this state man is not able to extricate himself. Second is '*viparjay*'. In this state man continues sleeping. You may call him repeatedly to wake up and meditate on the Lord's

Name, but he remains totally unmoved, because he is sleeping.

Man is asleep in three mental states.

'In the Three qualities is the world wandering, asleep;

In sleep life's night passed.' P. 920

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ ॥

In 'Turiya' (Fourth state of communion with the Lord) state, man wakes up. His mind, which remains involved in the three qualities, *rajo* (passionate), *sato* (virtuous) and *tamo* (dark, evil), is in a state of sleep. Guru Sahib has described it as an 'egoistic state'.

'Thou that art artless, forget thoughts of egoism.' P. 1168

ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰਿ ॥

You remain in a mental state of egoism; you have not gained cosmic understanding or consciousness. You have not as yet gained spiritual consciousness. So wake up from this state.

Third state is that of 'nindra' (sleep). This is to remain sleeping in the world, not at all to believe in God. Such a person says - 'Show me where God is.' He considers only the material world as true and real. The next stage is that of 'vikalpa'. In this stage, man starts meditating on the Name, but he builds castles in the air. If he gives charity or donation, he starts building castles about it. He thinks - If I win a lottery, I shall give so much as donation. While it is the Name he meditates upon, he thinks of winning lotteries. So he continues imagining and building castles. Squatting on the floor, while he meditates on the Name, his mind wanders about - I have to marry off my son; I have to arrange my daughter's

marriage.

The other is, getting rid of all sinful sensual desires and coming under the Divine Will. Then man gains 'tatt gyan' (knowledge of reality, or spiritual knowledge). That is a state when empirical knowledge vanishes and God is seen pervading everywhere. All these things come with concentration of mind. If there is no concentration of mind these things are impossible. So Beni meditated on the Divine Name. His family had told him not to come back home. But he did not say anything to God. There was melancholy and dejection in his heart. He had surely been hurt and insulted. But he did not count his insult or humiliation. However, when he heard God's insult and abusive words for Him, and his family spoke ill of Him, he felt sad that they were saying all these things about his Master. If, out of anger, he had thought ill of his family members even slightly, harm would have surely come to them instantly. But saints never think ill of anyone. They always act according to the following Gurbani edict -

'Farid, return thou good for evil; in thy heart bear no revenge.

Thus will thy body be free of maladies, And thy life have all blessings.' P. 1382

ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ

ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ ॥

ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ ॥

Holy men never say an ill word to anyone howsoever he may trouble them.

Beni did not say anything ill to anyone. But there was melancholy in his heart. His mother had abused his master, his king. His wife too had said, 'What kind of Raja (king) is yours? Does he feel no sympathy for us? Why does he not give us something to eat?' But Beni sat with perfect concentration of mind. Lord Master is not cold and

insensible. Bear in mind - He knows everything; He can do anything and everything, while we cannot. Whatever we deserve continues to be done for us by God. If we really wish to do something that is to offer loving devotion because God hungers for love.

'God hungers for loving devotion and worship.' Bhai Gurdas Ji, Var 10/7

ਗੋਬਿੰਦ ਭਾਉ ਭਗਤਿ ਦਾ ਭੁਖਾ॥

God continues running about everywhere to execute His devotees' tasks-

'Whitherso-ever the business and affair of His slave is, thither the Lord runs.

To His servant, the Lord shows Himself to be near.

Whatever the servant asks his Master, forthwith comes to pass.' P. 403

ਜਹ ਜਹ ਕਾਜ ਕੀਰਤਿ ਸੇਵਕ ਕੀ

ਤਹਾ ਤਹਾ ਉਠਿ ਧਾਵੈ॥

ਸੇਵਕ ਕਉ ਨਿਕਟੀ ਹੋਇ ਦਿਖਾਵੈ॥

ਜੋ ਜੋ ਕਹੈ ਠਾਕੁਰ ਪਹਿ ਸੇਵਕੁ

ਤਤਕਾਲ ਹੋਇ ਆਵੈ॥

Whatever the God's devotee asks for comes to be fulfilled at once. God is indeed very pleased to serve His beloved devotees. So God said, "Beni loves Me so much that he bore his own insult calmly but not Mine." So immediately, He loaded carts with provisions and reached Beni's house. Such is the edict -

Refrain: O dear, came He to the house as a king.

Thus did God put on a great act, dear

ਧਾਰਨਾ - ਪਿਆਰੇ ਜੀ, ਰਾਜਾ ਬਣ ਕੇ ਘਰ ਆ ਗਿਆ -2, 2.

ਪਿਆਰਿਓ, ਰਾਜਾ ਹੋ ਕੇ ਘਰ ਆ ਗਿਆ -2, 2.

ਵੱਡਾ ਸਾਂਗ ਹਰੀ ਨੇ ਧਾਰਿਆ - 2, 2.

ਪਿਆਰੇ ਜੀ, - 2 .

'Divine King! age after age has the Lord raised His devotees - Their honour has He Himself protected.

The evil-doer Harnakash, has He destroyed,

And saved Prahlad.

Turning His back on arrogant slanderers, To Namdev did He turn His face.

Nanak, servant of God, has served the Lord

Who at the end must grant liberation.'

P. 451

ਹਰਿ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਉਪਾਇਆ

ਪੈਜ ਰਖਦਾ ਆਇਆ ਰਾਮ ਰਾਜੇ॥

ਹਰਣਾਖਸੁ ਦੁਸਟੁ ਹਰਿ ਮਾਰਿਆ

ਪ੍ਰਹਲਾਦੁ ਤਰਾਇਆ॥

ਅਹੰਕਾਰੀਆ ਨਿੰਦਕਾ ਪਿਠਿ ਦੇਇ

ਨਾਮਦੇਉ ਮੁਖਿ ਲਾਇਆ॥

ਜਨ ਨਾਨਕ ਐਸਾ ਹਰਿ ਸੇਵਿਆ

ਅੰਤਿ ਲਏ ਛਡਾਇਆ॥

'God wrought a great miracle one day As he (Beni) meditated on Him with complete concentration of mind.'

Bhai Gurdas Ji, Var 10/14

ਵਡਾ ਸਾਂਗੁ ਵਰੋਤਦਾ

ਓਹੁ ਇਕ ਮਨਿ ਪਰਮੇਸਰੁ ਧਿਆਵੈ॥

Here, God put on a disguise, the same God, who is formless, without outline, colour, mark, distinction, caste or creed, whom nobody can know -

'O God! saints and sages like Narad and Rumna and a composer of Vedas like Brahma have all sung your praises.

But the reciters of scriptures have not understood the Lord's mystery.

All gave up their search tired,

But that Lord was understood by none.

His end was not found by Parvati's spouse (Shiva),

Though all -Sidhas, Naths, Brahma and Vishnu - meditate on Him.'

(From Akal Ustat)

ਨਾਰਦ ਸੇ ਚਤੁਰਾਨਨ ਸੇ, ਰੁਮਨਾ ਰਿਖ ਸੇ,

ਸਭ ਹੂ ਮਿਲਿ ਗਾਇਓ॥

ਬੇਦ ਕਤੇਬ ਨ ਭੇਦ ਲਖਿਓ,

ਸਭ ਹਾਰਿ ਪਰੇ ਹਰਿ ਹਾਥ ਨ ਆਇਓ॥

ਪਾਇ ਸਕੈ ਨਹੀ ਪਾਰ ਉਮਾਪਤਿ,

ਸਿੱਧ ਸਨਾਥ ਸਨੰਤਨ ਧਿਆਇਓ॥

So such a God who is above form and colour, put on a disguise. He can do or make anything -

'In the twinkling of His eye lies power of destruction and creation.' P. 284

ਹਰਨ ਭਰਨ ਜਾ ਕਾ ਨੇਤ੍ਰ ਫੌਰੁ ॥

In the twinkling of His eye, He can create and destroy millions of universes-

'As an actor stages a play and appears in many characters and guises, Similarly, the Lord, when He abandons His guise and ends His play, then One alone remains, the One alone.' P. 736

ਬਾਜੀਗਰਿ ਜੈਸੇ ਬਾਜੀ ਪਾਈ ॥

ਨਾਨਾ ਰੂਪ ਭੇਖ ਦਿਖਲਾਈ ॥

ਸਾਂਗੁ ਉਤਾਰਿ ਬੰਮਿਓ ਪਾਸਾਰਾ ॥

ਤਬ ਏਕੋ ਏਕੰਕਾਰਾ ॥

In the beginning, it was He who was in existence, now too it is He who exists, and in future also only He will exist, because He has made the spectacle -

'God wrought a great miracle one day As he (Beni) meditated on Him with complete concentration of mind. He saved the honour of His devotee by going to his house as a king.'

Bhai Gurdas Ji, Var 10/14

ਵਡਾ ਸਾਂਗੁ ਵਰਤਦਾ

ਓਹੁ ਇਕ ਮਨਿ ਪਰਮੇਸਰੁ ਧਿਆਵੈ।

ਪੈਜ ਸਵਾਰੈ ਭਗਤ ਦੀ

ਰਾਜਾ ਹੋਇਕੈ ਘਰਿ ਚਲਿ ਆਵੈ।

God came disguised as a Raja (king) with carts loaded with clothes, gold and silver utensils, and untold wealth. He asked, "Which is Beni's house?" Beni's mother said, "Come here; this one is Beni's house." God said, "I am the Raja (king) to whom he goes to work. He has served very honestly and nobly. Tell me where all these goods should be placed. There is no room where it can be kept." The mother said, "Sir, so much goods can't be accommodated in the house. A very big house is needed to keep so many things." God cast a glance and she saw that a palace got built and all the goods were unloaded therein in no time. Seeing so many goods, the mother was feeling overjoyed. She thought that he (Beni)

was right in saying, "I am not going to ask for anything. Perhaps, I may ask for less while the king may be wanting to give me much more." Sudama too had not asked for anything. God had built palaces for him. He had sent him everything." God gives us gifts without our asking, but we belittle ourselves by making demands. He has been continuously bestowing gifts on all -

'Eternally He doles out gifts;

Those receiving them at last can receive no more.'

P. 2

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥

The Giver is One, while the whole world is the recipient, all the universes seek gifts from Him; the sun seeks, the earth seeks gifts. The earth says - 'O God! give me manganese; give me strength to produce, so that I may produce food grain crops.' All are beggars at the Lord's Portal, whether it is wind, or water, or sea. He has been continuously giving gifts to all. So when the house was filled with goods, both mother and wife were happy. Then they thought that they kept quarrelling with Beni needlessly. They also thought that he (Beni) would not return home because they had treated him very badly. The mother said to the Raja (king), "Sir! if Beni happens to be in your court, kindly send him back. He will manage all the goods in the house." From there the Raja (king) came to His devotee -

'From there, after showing His kindness, God came to His devotee.'

Bhai Gurdas Ji, Var 10/14

ਓਥਹੁ ਆਇਆ ਭਗਤ ਪਾਸਿ

ਹੋਇ ਦਇਆਲੁ ਹੇਤੁ ਉਪਜਾਵੈ ॥

God's complaint is that He gives countless gifts to the world, but the world loves gifts but not Him. We have seen such serious patients restored to health, whom doctors had diagnosed as

incurable. When they go back after recovering, we ask them, 'Now that you have recovered, do you meditate on the Name? Haven't you given it up? If you do not meditate on the Name, you are a big fool. Many have tested the efficacy of the Name, but even they have not advanced on the path of Divine Name meditation. They had bargained with God as long as they were ill. But God hungers for only loving worship.

'God hungers for only loving worship.'

Bhai Gurdas Ji, Var 10/1

ਗੋਬਿੰਦ ਭਾਉ ਭਗਤਿ ਦਾ ਭੁਖਾ॥

'Saith Nama: The Lord to His devotee is compliant,

And still at the door of Bali is standing.'

P. 1105

**ਨਾਮਾ ਕਹੈ ਭਗਤਿ ਬਸਿ ਕੇਸਵ
ਅਜਹੂੰ ਬਲਿ ਕੇ ਦੁਆਰ ਖਰੋ॥**

Guru Sahib says that bound by the love and devotion of King Bali, God is still standing at his door as his gateman. God gave so much wealth and goods to Beni's household that it would last many generations. Sovereign Lord God, after delivering goods at Beni's house, came to his devotee and afforded His glimpse to him, and said, 'I am very much pleased with you. Go home.' God knows everything.

'God knows what is in the heart of everyone;

He knows the pain and suffering of both good and bad.'

(Chaupai)

**ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ॥
ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ ਪਛਾਨਤ॥**

Both mother and wife had told him to come with gold coins that day. God said - 'About that I am concerned, and not you -

'Bear no anxiety - to the Creator belongs all your anxiety.'

P. 1070

ਨਾ ਕਰਿ ਚਿੰਤ ਚਿੰਤਾ ਹੈ ਕਰਤੇ॥

He, who has created the world, is worried about His creatures -

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

The Lord Himself on thy behalf is making endeavour.

In rocks and stones has He created living creatures, whose sustenance there He provides.'

P. 10

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ

ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ॥

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ

ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ॥

God said, 'All the anxiety is mine. I have delivered untold wealth and merchandise at your house. Go and take charge of it.' It became the talk of the place - 'What kind of Raja was he who had given so much wealth to his servant. 'A Raja does not have the power to build a palace in minutes. Can any Raja build a five-storey house with a single glance?' they wondered. Beni returned home. His mother narrated the entire incident to him.

Beni said to his mother, "You are saying that a 'Raja' had come. In fact, He is the Master of all universes.

'The Lord is the Master of millions of universes and He is the provider of all the creatures.'

P. 612

**ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਕੋ ਠਾਕੁਰੁ ਸੁਆਮੀ
ਸਰਬ ਜੀਆ ਕਾ ਦਾਤਾ ਰੇ॥**

The Master of millions of universes had come to your house." The mother said, "But I thought that a 'Raja' (king) had come." So everywhere Beni was being acclaimed:

'God gets His devotees lauded and acclaimed.'

Bhai Gurdas Ji, Var 10/14

ਭਗਤ ਜਨਾਂ ਜੈਕਾਰੁ ਕਰਾਵੈ॥

*Refrain: O dear, God saved the honour of His devotee;
In the world was he acclaimed ...*

**ਧਾਰਨਾ - ਪਿਆਰੇ ਜੀ, ਪੈਜ ਰਖੀ ਆਪਣੇ
ਭਗਤ ਦੀ -2, 2.**

**ਜੈ ਜੈਕਾਰ ਜਗਤ ਵਿਚ ਹੋਵੇ-2,
2.**

ਪਿਆਰੇ ਜੀ, ਪੈਜ ਰਖੀ,.... -2.

Beni was feeling surprised at all this, and said to his mother, "You should have recognized Lord God. His glimpse is indeed very rare. Well mother, you did get His glimpse." Such is God's nature that he saves or liberates 101 generations of his devotee. Although He had come to destroy Harnakhsh, yet He afforded His glimpse to Prahlad. Once a child heard that such and such person had passed away. He was deeply shocked. When he saw the funeral pyre burning, where did he reach? He was filled with the feeling of non-attachment or renunciation. We too have been listening to holy discourses for a long time. But is our devotion lasting and true? Has anyone been filled with the feeling non-attachment or renunciation? He who is filled with renunciation, irrespective of his age, is

not judged or reckoned in God's abode. At the Divine Portal, only love and devotion of God is reckoned. Let us try to imbibe love for God and non-attachment with the world.

'Saith Nanak: Contemplate Chintamani (a stone, all desires of whose possessor are fulfilled), the fulfiller of desires; Thus mayest thou too cross the ocean of existence.'

P. 632

**ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ
ਤੈ ਭੀ ਉਤਰਹਿ ਪਾਰਾ ॥**

If God's devotees can be saved and ferried across the world-ocean, you too can be saved and ferried across. What you need is honest and sincere effort. Saints are sitting in the form of Guru Granth Sahib as the Guru. They have been immortalized forever. May Guru Sahib bless us also so that we can make this human incarnation fruitful!

(-----)

Chapter II

Without the Guru comes not liberation

Invocation:

True and supreme is God's Name.

Blessed is Sri Guru Nanak Dev Ji.

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

Reach me Thy hand, O Lord and save me from wavering, says Nanak.' P. 256

**ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ,
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ!
ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥
ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥**

'After wandering and wandering, O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is:

Attach me to Thy devotional service.'

P. 289

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

'Only such are inspired to laud Thee as win Thy pleasure.

These be Thy devotees dyed in joy of Thee.' P. 9

**ਸੇਈ ਤੁਧਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ
ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥**

Holy congregation! loud be thy utterance. 'True and supreme is God's Name.' You were listening to spiritual discourses. I want to make a brief request to you, but you should take it seriously. It is very important. In the present age of Kalyuga (Age of darkness), we are not able to understand what we should do to meet God and have a glimpse of Him. There is much wandering, misgiving and suffering. Everyone is seen to be unhappy and woebegone. Everyone is

suffering from one malady or the other. He who has money weeps; and he who has no money also weeps. He, who has sons weeps, and he, who is not blessed with sons also weeps. He, who has received honour weeps and so does weep the one, who has not got honour. He, who has got position of authority weeps, and he, who hasn't also cries. Everywhere in the world; there is weeping and wailing. Such is the Guru's edict -

'The forest fire of desire innumerable blades has burnt down -

Rare is a green shoot left.' P. 384

**ਦਾਵਾ ਅਗਨਿ ਬਹੁਤੁ ਤ੍ਰਿਣ ਜਾਲੇ ਕੋਈ ਹਰਿਆ
ਬੁਟੁ ਰਹਿਓ ਗੀ ॥**

Such a fire is raging in the world that it has burnt everything. Only a rare plant has been left green. Rare is a face left that bears a smile, , but otherwise, there is weeping and wailing everywhere; there are complaints and grudges fallen to man's lot. Guru Sahib has even said that he has seen, examined and searched the whole world, but none has been seen to be happy. He saw great ones like God Indra in heaven, but none truly happy, everyone burning with the fire of desire -

'Seeing the beauty of Sage Gautam's wife Ahalya,

God Indra was infatuated. '

Bhai Gurdas Ji, Var 10/18

**ਗੋਤਮ ਨਾਰਿ ਅਹਿਲਿਆ
ਤਿਸਨੋ ਦੇਖਿ ਇੰਦ੍ਰੁ ਲੋਭਾਣਾ ॥**

The king of heaven God Indra came to know that in the mortal human

world Sage Gautam's wife Ahalya was more beautiful than his own fairies in heaven. He was stricken with lust and committed a wrong deed. Sage Gautam invoked a curse on him, "May a thousand vaginas be formed on your body!" A holyman's curse can never be warded off. It is irrevocable. At that very moment, a thousand vaginal fissures were caused on his body. God Indra wept at seeing his body. He hid in a lotus pond. He was ashamed of showing his face. Neither his body, nor his hands were clean. Guru Sahib says

ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ ਹਦੂਰਿ ॥
 ਰੋਵੈ ਜਨਮੇਜਾ ਖੁਇ ਗਇਆ ॥
 ਏਕੀ ਕਾਰਣਿ ਪਾਪੀ ਭਇਆ ॥

In this manner, Guru Sahib has referred to many personages who had to wail, and finally he says -

*Refrain: The whole world is in distress,
 O Nanak ..*

ਧਾਰਨਾ - ਦੁਖੀਆ ਸਭ ਸੰਸਾਰ, ਨਾਨਕ
 ਦੁਖੀਆ,
 ਨਾਨਕ ਦੁਖੀਆ -2, 2.
 ਦੁਖੀਆ ਸਭ ਸੰਸਾਰ, ਨਾਨਕ
 ਦੁਖੀਆ, ਨਾਨਕ ਦੁਖੀਆ -4.

'The young bride bemoans her lord's absence.

Saith Nanak: The whole world in suffering is involved. ' P. 954

ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ ॥
 ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥

The whole world is unhappy and suffering, says Guru Sahib. Only a rare plant has been left green -

*'The forest fire of desire innumerable blades has burnt down -
 Rare is a green shoot left.' P. 384*

ਦਾਵਾ ਅਗਨਿ ਬਹੁਤੁ ਤ੍ਰਿਣ ਜਾਲੇ
 ਕੋਈ ਹਰਿਆ ਬੂਟੁ ਰਹਿਓ ਗੀ ॥

Guru Sahib says that only a very rare person is happy in the world. Who is that man?

*'Such alone in the end triumph as to the holy Name are attached.
 No other ritual avails.' P. 954*

ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ ॥
 ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੈ ਜਾਇ ॥

He, who has imbibed faith in God's Name, who has accepted the supremacy of the Name, is happy. First, the Name is heard, then it is believed in, and then after imbibing the Name, it is meditated upon. Then does man reach the stage of attainment of the Name. So these are the four things or stages. After them man has to pass through a very big test or ordeal. To cross the Maya world, man has to change the very form and character of his life. The first thing is

*'Indra had to wail, as with thousand marks of vulva was he branded;
 Persuram wailed as powerless he returned home.*

*Ajai had to wail as horse-dung he had to swallow that he gave in charity.
 On such as these falls chastisement from the Divine Portal.' P. 953*

ਸਹੰਸਰ ਦਾਨ ਦੇ ਇੰਦ੍ਰੁ ਰੋਆਇਆ ॥
 ਪਰਸ ਰਾਮੁ ਰੋਵੈ ਘਰਿ ਆਇਆ ॥
 ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ ॥
 ਐਸੀ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥

So such is the state and fate of the whole world. Guru Sahib has referred to various personages including Ram Chander and Ravana.

*Rama wailed when exiled,
 And thought of separation from Sita and Lakshman.*

*Ten-headed Ravana wailed on losing Lanka -
 He who by beating a hand-drum eloped with Sita.*

*Wailed the Pandavas who were turned into labourers-
 Those who in the Lord's presence had passed their days.*

*Janmeja wailed as he was gone astray;
 A single lapse turned him into a sinner.' P. 953*

ਰੋਵੈ ਰਾਮੁ ਨਿਕਾਲਾ ਭਇਆ ॥
 ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ ਗਇਆ ॥
 ਰੋਵੈ ਦਹਸਿਰੁ ਲੋਕ ਗਵਾਇ ॥
 ਜਿਨਿ ਸੀਤਾ ਆਦੀ ਭਉਰੁ ਵਾਇ ॥
 ਰੋਵਹਿ ਪਾਂਡਵ ਭਏ ਮਜੁਰ ॥

'*vairaag*' (non-attachment with worldly things, or renunciation). One is '*raag*' (love, attachment), the other is '*vairag*' (non-attachment or renunciation). We think that '*vairaag*' means just continuing to weep and wail. When a man weeps too much, people think that he has become a '*vairagi*' (ascetic). '*Vairaag*' is something very different. Man does not become a '*vairaagi*' like this. He is suffering from some distress, some ailment and that is why he weeps. There is some feeling or emotion in him which makes him weep, while we think that he has become a '*vairagi*'. One is '*raag*', which means to hold on to or to grasp something; second is '*vairaag*', which means not to be caught in the grip or entanglement of anything. It means not to let the mind be influenced by anything. It means doing one's duty; you have sons, daughters and parents - it means doing your duties towards them in accordance with your power and ability; you have wealth, land, property, jobs, positions, business etc. that is, everything. One type of persons are those who are lost in these things, that is, they become totally drowned in them, and cannot extricate themselves from them. The other type of persons are those who do all these things, but do not get lost or drowned in them; they are saved on the strength and prop of the Name Divine. You may take it like this that they are bathing in a pool of water. Intelligent devotees have got iron chains fixed in the pool lest the bathing devotees should slip on the stairs. If you have to bathe in the pool, do so by holding the chain in your hand. Even if you slip, there is a means of coming out of water. One are those who on getting into water are drowned. One are those who have been drowned in the world. They do not know that beyond this world also there is

something or some other world. The children are doing the same work or business which their parents, grand parents, great grandparents did. First education, then marriage, then children, then bringing them up, and then marrying them off and passing on the authority to them. Thereafter, they themselves spend the rest of their days sitting in a portico, or beside a well. The authority is lost, even though they have their wives, yet since the daughter-in-law has come, the authority is lost to her. Their own authority is lost. If the old man falls ill, nobody looks after him, because he has ceased to have any value or importance in the world. Children do not have much love for their parents because they start loving their own children. He too had showered love on his children. Man does not go higher than this. Everybody remains trapped in the same business of raising the family. He earns money, builds houses and thus spends or wastes all his life, while he continues boasting in the world - I have a bungalow in such and such city; I have transport business in that city; my sons are living in America. At last, he departs from the world. What he had been claiming as his possession all his life does not go with him.

He who experiences passing away from the world, knows that this world is nothing; in no way can anything from this world accompany him to the world hereafter. Drowning himself in the world and thus wasting his life, he departs from here. The other type of persons are those, who too rear their children and earn their living as per their strength and ability but they remember not to be drowned or involved so much in the worldly attachments that they may forget the

purpose for which they have come into the world. He who forgets this is nothing even if he is a king. He who hasn't forgotten this is a king even if he is poor -

*'Should his heart with love of the Name Divine be suffused,
Is king over the whole world.'* P. 707

ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ
ਹਰਿ ਨਾਮਿ ਮਨੁ ਭਿੰਨਾ॥

Such a person is the king of the whole world. Pain and suffering is owing to his forgetting that Supreme Being who has engaged the whole world into the play and is running the entire creation. He who has got this realization does not become entangled in the world. He does his duty like a manager and does not get trapped in the world. He thinks that loss or gain is of the Lord Master of the world. He only gets a salary. He is not sad or unhappy over the loss; nor does he accept any blame. If the crop is ruined, the servant has no regrets; he is not sad about it, because he is to get only his salary. So, it is the owner who is trapped or involved. It is he who is distressed that his crop has been ruined, or his business has been ruined. Those who are caught in worldly things are said to be in 'raag' (attached). But those who remain indifferent, who only do things considering them as their duties, do not get caught or entangled, they do not get involved in anything ; they are 'vairagis' (unattached, or ascetics). They do not weep or wail. Such a person gives up or renounces everything. He decides in his mind that the world is false or illusory and if he gets involved in the world, he will attain to a very low state. Such a person thinks that his sons, business and all his worldly possessions belong to God, and nothing belongs to

him; even his body belongs to God from whom he has got it.

*'I am nothing; everything is Thine,
O Lord.'* P. 827

ਮੈ ਨਾਹੀ ਪ੍ਰਭ ਸਭੁ ਕਿਛੁ ਤੇਰਾ॥

For those who lead their life in this manner, the first condition is to come into the state of 'vairraag' (non-attachment with worldly things, or renunciation). By keeping the company of the holy, such devotees come to know that there is such a spiritual pleasure or relish, such a spiritual bliss which no other pleasure or relish can equal. That relish or pleasure can be enjoyed only when all other worldly pleasures are renounced. The joy of having sons - man feels great joy that his sons are so educated, that they are big officers; then the joy of worldly riches that so much of my money is lying in banks, that I have so much property; then there is the relish of sensual pleasures, the relish of victuals, the relish of owning houses. So countless are the relishes or pleasures. Guru Sahib says-

'With all these tastes or relishes engrossing the body, how may the Name find a lodging therein?' P. 15

ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ॥

O dear devotee! how can you find the Name Divine when you do not give up the relishes of the human body? Even if you come to the gurdwara, you do not give up the relish of eating, the relish of honour. You wish that people should come and pay obeisance to you. This too is a relish or pleasure, the relish of getting lauded and applauded. So, engrossed in these pleasures, you have forgotten the Name. All these relishes or pleasures are like the dropping of a crow - relishes of this world, relishes of *Swaragh lok* (Paradise, or heaven), relishes of *Brahm lok* (Abode of *Brahm*, the Supreme Being). After

abandoning all these relishes and sensual pleasures, when man turns towards God's Name, it is called 'vairaag' (non-attachment, or renunciation). Less than this is not 'vairaag' (non-attachment, or renunciation). Man may weep at listening to an interesting or moving story, some tragic tale of separation or at remembering his own sorrow and getting absorbed in it. People may think that he has become a 'vairagi' (ascetic). But after going from there, he again gets involved in worldly things. Such a person is not a 'vairagi' (ascetic). It was Dhruv who was stricken with renunciation. He renounced his home and everything.

'He went out to practise Name meditation and penances as his mind became non-attached with everything.'

Bhai Gurdas Ji, Var 10/1

**ਬਾਹਰਿ ਚਲਿਆ ਕਰਣਿ ਤਪੁ
ਮਨ ਬੈਰਾਗੀ ਹੋਇ ਅਤੀਤਾ॥**

He detached his mind from everything saying that he did not need anything. He said, "If God's Name is so powerful, I will meditate only on His Name." Dhruv's father offered him the rule of the kingdom too but he said that he no longer required it.

'Seek I neither kingship nor liberation: My heart love of your lotus feet seeks solely.'

P. 534

**ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ
ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ॥**

God came and manifested Himself before him, and said, "Dhruv, I grant thee liberation." Dhruv said, "I do not want liberation. I seek only your love. I have made my life that of love because I have realized that nothing is higher or greater than love. It is only love that exalts man to the position of God." So, it was Dhruv who had become a 'vairagi' (an ascetic).

Next is 'vivek' (intellect, or discernment). Intelligent persons understand very well, what things are left behind here and which ones go with man to the world hereafter. Holy congregation! the one to abide with man is God's Name only. Except the Name all other things are false, and renouncing the sham and loving the 'true' is called 'vivek' (discernment). He who loves has no doubt in his mind. He loves only God because he knows that only God is true, while all other things are subject to change. He does not love the body because it is not going to abide. If anything does not come to an end, that is God's Name and that abides with man.

'One Sole Word in my life-breath abides, wherefor into transmigration I shall not fall again.'

P. 795

**ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ
ਬਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ॥**

He falls in love with God's Name. He believes that God is true, His Name is true. There is no difference between the Name and the Name-bearer; they have one and the same form. After this stage, there is an intense longing in his heart, 'I have not to become worldly, but to become spiritual. I have to meet with God. Beyond this I have no other goal in life.' Small goals - I have to become an engineer, I have to become a holyman or a saint - are in comparison nothing. You can become a sham saint or holyman by putting on a holy garb, but the real mark of a saint is that he never forgets God's Name, whether he is asleep or awake. Guru Sahib has stated thus -

'Such as for duration of a breath, or while taking a morsel, Put not away from mind the spell of the Name Divine, Saith Nanak, are blessed:

These the true devotees may be called.'

P. 319

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ

ਹਰਿ ਨਾਮਾ ਮਨਿ ਮੰਤ੍ਰੁ ॥

ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤੁ ॥

What is the Name? To comprehend the Name, man spends a life-time. The Name cannot be explained because he has not seen it. For example, some blind persons are sitting on an island and a man with eyes comes among them and says, "On the opposite tree is sitting a blue-coloured peacock and under the tree are lying scattered red-coloured flowers. "The blind ask the man with eyes, "How do you know that a peacock is sitting?" He says, "I can see it." The blind ask, "What is seeing?" Well, you may try as hard as you can to make them understand it. Those who do not have eyes, what can they say about seeing? Similarly, what can be explained about God's Name? One can only be made to experience what Name is. Even Name has grades or degrees. First we recite '*Waheguru, Waheguru*', (God's Name). We receive '*Gur-mantar*' (mystic chant or formula) from the '*Panj Piaras*' (Five Beloved Ones) [who are authorised to administer '*amrit*' (baptismal nectar) to the devotees]. Reciting it slowly, we move from the tongue to the breath. Then we go into the navel. From there we reach the '*agya chakra*' (two-petalled inverted white lotus between the two eyebrows). At that point of time, we achieve concentration of mind. In that state, we hear many things; we hear silence. The mind gains absolute concentration and stops having thoughts or ideas. In that state, with great effort, by keeping the company of saints or holymen, through service and Name meditation and by purifying our life, we hear a sound or melody within us. First, it is of a different type. Then

it continues changing. As we go deep into Name meditation, that sound or melody also becomes deeper and deeper and affords bliss. Man starts gaining life. A dead person starts getting revived because he has got a sprinkling of Name-nectar. 'Nectar is God's Name'. The Name-melody that is heard in one's within or self, can neither be written or described anywhere, nor can it be conveyed or described to anyone. That is called Divine melody or sound. That Divine melody is the beginning of the Name meditation. As it becomes deeper or intenser, man also goes deeper into it. At last, a stage comes where the sound or melody also ceases. It is a state of deep meditation or trance. In that state, there is wakefulness or enlightenment that is Divine or Godly. Neither this wakefulness nor the Divine sound can be described. About the Divine sound, some guess or conjecture can be made that some song is ringing, or it is like this, that such a sound is heard as if a sitar or a flute is being played upon. One says that the sound of a '*been*' (a wind instrument used by snake charmers) is heard. Another says that the Divine sound is like that of a '*mridung*' (a two-sided drum). Of course, we will be able to make guess or conjectures but this sound heard in a state of absorption in the Name is different. He who has known it and to whom it has been revealed or manifested has gained victory because the path leading to God is one of '*kirtan*' (singing God's laudations). '*Kirtan*' is singing the praises of God. There are two types of singers. First are those who sing (perform *kirtan*) for money. Leave them completely; they are worthless; they are selling jewels for

cowrie-shells.

The real or true singer of God's praises is one who sings in his heart. Singing is a mark of a man's being living. A put-out person does not sing. A question has been posed in Jap Ji Sahib -

'What the Portal, what the Mansion where from Thy seat, All creation Thou dost cherish!' P. 6

**ਸੌ ਦਰੁ ਕੇਹਾ ਸੌ ਘਰੁ ਕੇਹਾ
ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥**

Here two questions have been asked. Which is that Portal and which is that Mansion sitting wherein you look after the whole world? Guru Sahib has not left us in any dilemma as to what he will say. Along with the question, he has started saying -

'Countless musical instruments of various types resound there and various are the musicians, who are singing (Thy praises).'

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥

Guru Sahib has made us aware that 'kirtan' (singing) is being done at His portal, and that singing is being done by air, water and fire, gods like Shiva, Brahma and Indra, recording angels Chitra and Gupt, and all the regions and continents. The path leading to God's abode lies through 'kirtan' (singing of Divine laudations). If God's love is born in the heart, then man has set out on that path. But at the same time, Guru Sahib says that only those persons sing God's praises who win His pleasure or are pleasing to Him, and not the rest. The rest of the world is put out and extinguished. When man stops singing and dancing, then take it that has become dead. When seriousness comes into a man, then take it that joy or zest has ended in him. Then nothing is left in him which matches with the existence of life. Man is essentially *sat, chit, anand*

(truth, intellect, bliss). He is 'sat' (truth); He is 'chetan' (sentient); He is 'anand' (bliss), we all know when bliss comes. In the hot sun, when clouds thunder and overcast the sky, a cool breeze starts blowing, then how will the animals react? Lifting their tails they will start running because they have been filled with joy. They start running and dancing not to show it to us. They do so because they are experiencing joy. After the night, in the morning the birds start chirping because they are filled with joy with the coming of the morning. The animals feel fresh after the night-long rest. About the next day they know nothing. In mango season, the 'koel' (Indian cuckoo) starts singing, because the rainy season has filled her with joy. Then the clouds hover in the sky -

'Peacocks and rain-birds start singing at the sight of black clouds.'

Bhai Gurdas Ji, Var 27/4

ਮੌਰ ਬਬੀਰੇ ਬੋਲਦੇ ਵੇਖਿ ਬਦਲ ਕਾਲੇ ।

Seeing the clouds in the sky, the peacocks start dancing. So holy congregation! this joy is a sign of life, while worry or anxiety is a mark of defeat in life. If there is a frown on the brow, man will not like to talk with anyone. Seriousness is a mark of pride; of 'I-ness' or 'ego' that 'I' have become something important. Such a person will not talk to anyone. He will behave arrogantly. It is there that we are deluded. We think that he is a great saint or holy man, he does not speak, he does not talk to anyone. But Guru Sahib has removed all these delusions or mistaken notions. He says that those going to the Divine Portal sing His praises, and they sing His praises because they are pleasing to Him. So 'kirtan' (Gurbani singing) has been given prominence.

'In Kaliyuga singing of Divine laudation is the Supreme act.'

P. 1075

ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨ ਪਰਧਾਨਾ ॥

'By the Guru's guidance with the concentrated meditation the Name Divine you utter.'

P. 1075

ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ ਧਿਆਨਾ ॥

What will be the fruit of singing God's praises?

'Such a one saving himself, saves his forebears or lineage, And honourably goes to his Divine abode.'

P. 1076

**ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ
ਹਰਿ ਦਰਗਹ ਪਤਿ ਸਿਉ ਜਾਇਦਾ ॥**

He who sings God's praises will go to his heavenly abode honourably. He who does not participate in Gurbani-singing in the holy congregation, should better think about his future. When joys are being rained from above, why are you keeping your mouth shut? When 'kirtan' is going on, you should also sing vigorously and loudly. The louder you speak, the greater will be the light of Divine knowledge within you. That sound or melody will rise which is God's Name and which is called 'anhad naad' (unstruck mystic sound experienced in deep meditation). If you do not speak and sing, then that Divine sound or melody will not rise within you because you are suffering from some weakness, some ailment.

Those who sing God's praises in the holy congregation, what reward do they get?

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

P. 546

**ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ
ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ ॥**

When you sing God's praises from the heart, there will be vibrations within, and the Divine Name will start rising and flowing in you. Name does not

work in heart of those who remain vexed and irritated. Divine Name can never abide in the hearts of those who feel jealous of others. No good can accrue to such persons.

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

**ਜਿਸ ਅੰਦਰਿ ਤਾਤਿ ਪਗਾਈ
ਹੋਵੈ ਤਿਸ ਕਾ ਕਦੇ ਨ ਹੋਵੀ ਭਲਾ ॥**

How can any good accrue to him when his heart is full of jealousy? 'Why has the neighbour's crop been rich? Why has his son been married off? Why are his tasks set right?' That is, continue thinking ill of others. Guru Sahib says, "Why do you think ill of others? You will become needlessly unhappy. Guru Sahib says -

'Harbour not evil to another; Then, O brother and friend, trouble or suffering shall not befall thee.'

**ਪਰ ਕਾ ਬੁਰਾ ਨਾ ਰਾਖਹੁ ਚੀਤ ॥
ਤੁਮ ਕਉ ਦੁਖੁ ਨਹੀ ਭਾਈ ਮੀਤ ॥**

This conduct on your part will bring joy and happiness in your life and love will continue to increase. When love rises in the heart, man comes to love one and all. Man loves birds and animals, crops, flowers and trees because billows of love rise in him. He loves both human beings and animals. He thinks like this, "If any good can accrue to someone from me, it is a good thing." This thought comes into his mind because it is the sentiment of love which is the moving and inspiring force in his life. Guru Sahib says that it is a very good thing to love others.

'I say verily unto you all; He who loves alone finds the Lord.'

Tavprasad Swaiyyas, Tenth Guru

**ਸਾਚੁ ਕਹੈ ਸੁਨ ਲੇਹੁ ਸਭੈ
ਜਿਨ ਪ੍ਰੇਮੁ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਪਾਇਓ ॥**

So, love is a big thing. If love rises in the heart, it spills over. All will regard him as their own, and he will

regard all as his own dear and near ones.

Just as there are some small or blind turns, and if a wrong turn is made accidents take place. But if we take a correct turning, we reach our destination safe and sound. Therefore, when you have to sing God's laudations, you should do so loudly - with full force and vigour. Don't remain silent, because nothing will come out of remaining silent; you won't get any reward or fruit. He is very good who sings for God because God is in Divine singing, but only in that which is sung from the heart. Don't be impressed and moved by one who only plays on musical instruments, because you haven't learnt the art of *Gurbani*-singing. You should sing *Gurbani* from the core of your heart, that is, sincerely and with feeling. The other '*kirtan*' (*Gurbani* singing) is to impress the listeners and win their praise. But this '*kirtan*' (*Gurbani* singing) does not reach, God's abode because the singers mind is not aligned with God. His mind has not gone in that direction .When you sit here also listening to *Gurbani kirtan*, participate fully by singing loudly.

The silent '*kirtan*' (Divine singing) going on within should also be heard and enjoyed. Make efforts in this direction too. In this '*kirtan*', you do not know what hidden instruments are playing. In the devotee's heart and mind is such a sound or melody, which, when it rises, goes deeper and deeper into his being. That path is of God -

'What the Portal, what the Mansion where from Thy seat, All creation Thou dost cherish.' P. 6
**ਸੌ ਦਰੁ ਕੇਗਾ ਸੌ ਘਰੁ ਕੇਗਾ
ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥**

This path leads to that very Lord

God. But there you cannot reach only through '*kirtan*' (singing of God's praises); without '*kirtan*' you can reach there. The path to the Divine Portal goes neither through knowledge nor through logic or reasoning. At the Lord's Portal only His praises can be sung. The art of singing God has bestowed on all. One sings secretly in bathrooms. People call such a person a bathroom singer. Another sings in the fields. But if he directs that singing towards God, he will start hearing that sound or melody which is coming from God's Portal. In the singing that is going on at God's Mansion, all saints and sages are participating. Those who sing there have been enumerated by Guru Sahib in the '*So daru pauri*' (stanza). So imbibe within your heart God's laudations. After imbibing God's praise, make concerted efforts and try to hear the inner 'sound' or melody, which is called 'Name-melody.'

'The holy Word is the Guru (Preceptor); by devoted meditation on it am I its disciple.' P. 943

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

Wake up your sleeping consciousness.

'O ignorant man! forget thou thoughts of egoism.' P. 1168

ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰਿ ॥

Man says - 'Sir! my intellect or consciousness is all right.' Guru Sahib says - 'O artless man, your mind or consciousness is engrossed in Maya (Mammon; worldly riches). You have not understood or gained knowledge or consciousness of *Brahm* (Lord God, or the Ultimate Spiritual Reality) or of the holy Word. Our path is that of Divine Word Contemplation.

'By concentrated fixing of the mind in the holy word, By contemplation of the Name,

Saith Nanak, is crossed the ocean of existence.'

P. 938

**ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ
ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੈ ॥**

Guru Sahib says, 'As a duck does not let its wings made wet by water, similarly, by fixing your mind in the holy Word, you will cross the world-ocean even though living in the Maya-world. None can prevent you from crossing the ocean of existence. But the holy Word is not revealed as long as man indulges in calumination, backbiting, jealousy, falsehood and deception. If the mind remains inclined towards 'Maya' (worldly riches), this tendency is bound to increase. And as long as your interest is in 'Maya' (worldly riches) the holy Word will not rise within you. So why are you living in ignorance? The Guru's edict is -

'O ignorant man! forget thou thoughts of egoism.'

P. 1168

ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰਿ ॥

Giving up your mind's involvement in 'Maya', fix your mind on *Brahm* (Lord God, the Ultimate Reality), concentrate your mind on the Guru (Preceptor); consider *Guru Granth Sahib* as *Waheguru* (God) Himself, because it is worshipping the symbol. Symbol-worship is that the Guru is before you, and accept the Guru as God.

'Deem thou the Guru and God as one.'

P. 864

ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ ॥

Do not regard them as two distinct personages. Regard the Guru himself as God, whether the Guru is with a body or without one. This 'symbol' is to lead you to God's Portal. If we cease with the symbol - the idol installed in the temple, then we cannot reach God. But if we advance considering it as God's symbol to know what is behind it, what

is in its background, then we shall cross the world-ocean. So, we are not to stop with the idol.

Guru Granth Sahib is not an idol; it is 'Divine knowledge'. Deem the holy volume as *Guru Nanak Sahib*. *Guru Nanak Sahib* will start speaking. What a joy it will afford! An idol does not speak, but *Guru Granth Sahib* speaks. So when we conduct ourselves considering *Guru Ji* as God, our life will start changing. All the bad and evil things will be removed from our life. Then you should associate with saints and holy men. It is because saints and holymen never forget God. Their mind is ever fixed in the unstruck sound and melody. They do not forget the Name-melody even for a second, whether they are awake or asleep. He who does not forget God is a saint, whether he does farming, or runs a shop, or drives a truck, whether he is in the army, or is sitting in a hermitage; the only condition is that he should never be forgetful of God. So when we associate or keep the company of the awakened or enlightened one, we shall also become enlightened. The company of the awakened ones will wake you up, while the company of the slumbering ones will send you to sleep. A blind leader cannot lead or guide you.

'How would one blind setting up as leader know the way?'

P. 767

ਅੰਧਾ ਆਗੁ ਜੇ ਬੀਐ ਕਿਉ ਪਾਧਰੁ ਜਾਣੈ ॥

Holy congregation! do not listen to anything that is outside the teachings of *Guru Granth Sahib*. If you listen, you will be deluded and shall go astray. Do not listen to what your mind or heart says, otherwise you will be deluded. Do not obey your heart; obey *Gurbani* or *Guru's* utterance or command. What the mind or heart says is imaginary. After listening to *Gurbani*, endeavour to

understand and imbibe its teachings. You are not going to be born in the world again and again. When you depart from here, nothing will be known where you have gone, only those men will swim across the world-ocean, who follow God's Name -

'One sole Word in my life-breath abides, wherefor into transmigration I shall not fall again.'
P. 795

**ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ
ਬਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ ॥**

May we be liberated from the cycle of birth and death! So you should pray to God that He may bless you with the strength to sing His laudations. May we not sit silent, but sing your praises, O Lord! We have come here after leaving the rest and comfort of home. So may we now sing your praises.

*Refrain: Those alone sing your praises, O Lord,
Who are pleasing to you.*

**ਧਾਰਨਾ - ਓਹੀਓ ਜਸ ਗਾਉਂਦੇ ਨੇ, ਭਾਉਂਦੇ ਜੋ
ਤੈਨੂੰ ਮਾਲਕਾ -2, 2.
ਭਾਉਂਦੇ ਜੋ ਤੈਨੂੰ ਮਾਲਕਾ -2, 2.
ਓਹੀਓ ਜਸ ਗਾਉਂਦੇ ਨੇ,.....
-2.**

So, in this way my submission is - Remember God.

*'He alone is the Provider of all -
Never may I put Him out of my mind.'*
P. 2

**ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ
ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥**

So don't forget Him (God), because He cherishes us; He cherishes even in the mother's womb -

*'Why be forgetful of Him who in the mother's womb each being cherishes?
Why forget Him, the supremely bountiful Lord,
Who in the fire of the womb sustenance provides?'*
P. 920

**ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ ਪ੍ਰਤਿਪਾਲ ਕਰੇ
ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥
ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ
ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ ॥**

So don't forget Him, who protects you in fire. There is terrible heat in the liver. Raddish may take time to be cooked on fire, but in the liver it is digested in no time. God preserves us in such a fire. When we come out then also God preserves us: He always protects us everywhere.

'In many ways does God save all beings from ailments, sorrows and creatures of water.

He (with His gracious glance) lets not even one enemy blow fall on our body. From all sins, with His merciful hand, His devotees He saves.

What to say of others, even in the mother's womb the child He saves.'

Akal Ustat, Tenth Guru

**ਰੋਗਨ ਤੇ ਅਰ ਸੋਗਨ ਤੇ
ਜਲ ਜੋਗਨ ਤੇ ਬਹੁ ਭਾਂਤਿ ਬਚਾਵੈ ॥
ਸਤੁ ਅਨੇਕ ਚਲਾਵਤ ਘਾਵ,
ਤਉ ਤਨ ਏਕ ਨ ਲਾਗਨ ਪਾਵੈ ॥
ਰਾਖਤ ਹੈ ਅਪਨੋ ਕਰ ਦੇ ਕਰ,
ਪਾਪ ਸਮੁੰਹ ਨ ਭੋਟਨ ਪਾਵੈ ॥
ਔਰ ਕੀ ਬਾਤ ਕਹਾ ਕਹ ਤੋ ਸੋ,
ਸੁ ਪੇਟ ਹੀ ਕੇ ਪਟ ਬੀਚ ਬਚਾਵੈ ॥**

ਅਕਾਲ ਉਸਤਤਿ ਵਿਚੋਂ

So why forget Him who saves you in the mother's womb and protects you from enemies? Holy congregation! remember Him by reciting 'Waheguru, Waheguru' (God). One may remember Him by repeating 'Ram, Ram' (Hindus' name for God), another by uttering 'Allah, Allah' (Muslims' name for God). But He is one Being. Now what we need to think is which path should be adopted to reach God by which the cycle of birth and death may be ended and we may be rid of the woes of the world that are clinging to us.

On which platform should that ladder be placed? Until virtues are cultivated in man, he cannot engage in God's devotional worship in the real sense by which all sorrows and sufferings may be effaced. It is essential to cultivate virtues, but dispelling of

demerits is beyond man's power; he cannot do it, until he meets a Perfect Holy man, and Guru's love is lodged in the heart. Guru Sahib's edict is that going through millions of births or existences, man's heart has been soiled so much with the proclivities of previous births that it has become pitch black -

'The scum of so many births is attached to this soul and it has become pitch black.'

The oilman's rag turns not white by washing, even though it be washed a hundred times.' P. 651

ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ

ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥

ਖੰਨਲੀ ਧੋਤੀ ਉਜਲੀ ਨ ਹੋਵਈ

ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ ॥

Guru Sahib says that if a oilman's rag is washed even a hundred times, it cannot be restored to its original colour. What is its solution then? Guru Sahib says that the Guru has a soap; it is the soap of Guru's love, the soap of God's Name. Until love is imbibed for the Guru, the impurity of mind cannot be removed.

'The mind fouled by sin and evil, May only with devotion to God be cleaned.' P. 4

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥

ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

If love for the Guru and God's Name is imbibed man's mind or soul is dyed with the Name Divine and the demerits within start changing into merits. Until the holy Word is awakened within, man cannot be reformed. No man can be rectified or improved through sheer obstinacy, that is by practising austerities. One should give up this thought or notion completely. Guru Sahib says, "In appearance man looks like a human being, but in tendencies or inclinations, he is worse than even a beast. Even the

beast is better than man. He who lacks concentration on the Name Divine, whose mind is sleeping, is lower than even a beast. The *Gurbani* edict is -

'Many into the world have arrived, Yet are they without realization, as animals and beasts.' P. 251

ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੁਝੇ ਪਸੁ ਢੋਰ ॥

Guru Sahib has used the epithet 'animals and beasts' - animal too of the lowest grade. However, man lacking love for the Name Divine has been compared with one 'without realization' or 'without knowledge of God'. What is to be 'realised' or 'known'? It is the 'Name Divine' which is to be 'known' or 'realized'. If a man without knowledge of God or lacking realisation of the Name Divine is called an animal, it is insulting the latter and hurting its feelings or sentiments. Taking advantage of the animal's helplessness, we compare such a person with it (animal) because it cannot plead for itself, it cannot explain its merits. But when man weighs or tests animals on the touchstone, he feels ashamed of himself and wonders that the animals are very much better than him. Animals give him many things. They do not indulge in slander, while he speaks ill of others. What is the result of slandering? Man is condemned to the darkest hells.

'It is not good to slander anyone.

The foolish apostates alone do it.

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

ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ

ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ ॥

ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ ॥

Then, an animal is certainly far better than us. He does not suffer downfall and degradation, but we do. An animal cannot slander anyone. He, however, suffers from one failing that he

snatches food from a fellow animal. If he is powerful, he pushes another from the manger with his horns and eats the fodder. Man too suffers from this failing. He usurps another's wealth; he takes bribes by resorting to many tricks and deceptions. He indulges in frauds, and adulterations. He tells lies and practises deceits. Many indeed are the demerits that man suffers from. Guru Sahib says, "Man partakes of excellent food but sleeps like an animal. Man's going to sleep without realization of the Name resembles that of an animal. But if man's value in terms of the chemical substances present in him is assessed - how much sodium, and how much potassium - it comes out to be merely thirty rupees. But what is the value of a dead animal?"

If an elephant dies, its tusks alone are worth thousands of rupees. Its bones are used for making various things. A goat dies; its skin is used for making a drum. Holy men undertake pilgrimages. If all walk bare-footed, how can they perform long pilgrimages? It is the animal skin which enables them to perform pilgrimages. How much comfort it affords even after death! Animal bones are sold. They are used for preparing manure, and many other things. Then, an animal is certainly better than us. It eats oil cake and fodder, but gives us milk to drink, which contains all the vitamins. We drink milk and eat sweets. Where from do they come? They come from animals. So Guru Sahib says, "If man does not show humanity or humaneness, he is worse than an animal." There is no creature in the world that destroys its own species, even though he may destroy all other species. A snake, if it bites, can kill at the most hundred persons. Then venom is formed in it;

again it bites and gets killed.

But man is such a species that by making just one atom bomb he can kill lakhs of people. He can destroy even the whole world. In that case, he cannot be called a humane human being. Animals never fight together or collectively. But man is always thinking of waging fights and wars. He is all the time busy making plans whom to kill today, and whom tomorrow. So Guru Sahib says, "Just compare your conduct with that of animals when you are a human being, while he is a poor animal. Only the Guru can transform a man into a god.

*'Who into gods has turned, were men,
without a moment's delay.'* P. 462

**ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ
ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ॥**

The Guru can transform even an animal into a god or an angel.

We had made mention of Sajjan in whom beastly tendency was very prominent. Travellers came to him seeing a temple and a mosque. They felt that they would remain comfortable and safe, if they spent the night there. When they saw an impressively and ostentatiously dressed person bearing 'tilak' (Hindu sacred mark) on his brow and holding a Muslim 'tasbeeh' (rosary) in his hand, who appeared to be half-Hindu and half-Muslim they felt reassured. He directed the Hindu travellers to rest in the temple, and Muslims he asked if they had said the evening 'namaz' (Muslim prayer) and if they hadn't, they should do so. Inspiring confidence in the visitors, he took them to secret rooms where he served them poisoned food and robbed them of their belongings.

He disposed of their dead bodies in the underground cells. He was a

thousand times worse than animals and beasts. Guru Nanak Sahib went there, but he did not talk to him; he made no utterance to him. He did not let him sit with him as we are sitting, nor delivered any lecture to him. Guru Nanak Sahib talked very little in his life. He uttered only a few words, which are recorded in 'Janam Sakhi'. He would say only this much - 'O Mardana, tune the 'rabaab'; 'bani' has come.' He used to sing. His singing was powerful and effective that few could bear it. Whoever heard it became calm and serene -

'Bronze is bright and shining but by rubbing, its sable blackness appears. By washing its impurity is removed not, even though it be washed a hundred times.

They alone are the friends who travel with me as I go along and are seen standing there, where the account is called for.'

P. 729

**ਉਜਲੁ ਕੇਹਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲੜੀ ਮਸੁ ॥
ਧੋਤਿਆ ਜੁਠਿ ਨ ਉਤਰੈ ਜੇ ਸਉ ਧੋਵਾ ਤਿਸੁ ॥
ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ ॥
ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ ॥**

When Guru Sahib said repeatedly, "O Sajjan! 'sajjan' (friends) are those who accompany you to the Divine Court'. O Sajjan! your name is very beautiful." Sajjan started thinking, "He is calling me a friend. But now I am realizing that I am un-gentlemanly and not gentlemanly. My deeds are not those of friends. A friend in need is a friend in deed. I am not a friend or gentleman; I am an enemy." The evil or dross within was coming out and becoming clear and evident to him. His true picture was coming before his eyes. He became uneasy and confused, and even more than that -

'The herons arrayed in white feathers abide in places of pilgrimage. Tearing and rending they eat living beings; so they cannot be called white.'

P. 729

**ਬਗਾ ਬਗੇ ਕਪੜੇ ਤੀਰਥ ਮੰਝਿ ਵਸੰਨਿ ॥
ਘੁਟਿ ਘੁਟਿ ਜੀਆ ਖਾਵਣੇ ਬਗੇ ਨਾ ਕਹੀਅੰਨਿ ॥**

Outwardly he dressed himself as a holy man and appeared perfect in ascetic code or discipline. He put on a holy cloak - yellow, green or white - but within him, there was a strong desire to loot and cheat others by practising dishonesty. Guru Sahib said, "You cannot become white or virtuous in this manner. Clothes cannot make a man white or virtuous. Until man's mind is changed, until there is an inner change, outward garb or appearance will not be of any use. These buildings and mansions you have built will not serve any purpose. They are hollow and worthless. "Finally Guru Sahib said, "If you think of the road ahead, on which the 'jeevatama' (man's soul) is to go, that is very difficult and arduous." But at the same time, Guru Sahib told the solution or way-out also: "Even a drowning man can swim across if he takes the refuge of the True Guru." Sajjan realized that a Perfect Holy man had come that day. A voice came from within his mind, "O Sajjan! don't delay and miss the opportunity; all your sins will be pardoned." So he fell at the feet of Guru Nanak Sahib, "You have revealed the picture of my inner self. You have drawn such a bad and evil picture." So Sajjan was reformed.

This is the greatness and glory of the True Guru that with his gracious glance, he brought about a change of heart in Sajjan, a rank sinner. He said, "Sir! I cannot describe myself. I want to confess my sins. Kindly come with me." Mardana remarked, "O Sovereign! beware of him, he may be deceiving you." Guru Sahib said, "O Mardana! he who used to cheat, is dead. Now he is

truly a 'sajjan' (a friend and a gentleman). Now in him that 'sajjan' (friend and gentleman) has been born who is going to enlighten the world.

'Nanak, break thou with the false and seek for the saints, who are the true friends.' P. 1102

ਨਾਨਕ ਕਚੜਿਆ ਸਿਉ ਤੋੜਿ

ਢੁਢਿ ਸਜਣ ਸੰਤ ਪਕਿਆ ॥

At the same time, he hinted to Sajjan that 'sajjan' (friendly and gentlemanly) are saints. What do they do?

'They, the false, shall leave thee while alive, and they, the saints, shall forsake thee not even when dead.' P. 1102

ਓਇ ਜੀਵੰਦੇ ਵਿਛੁੜਹਿ ਓਇ

ਮੁਇਆ ਨ ਜਾਹੀ ਛੋੜਿ ॥

Those whom you are considering as your friends will desert you in your life-time. But the saint-friends will stand by you even in death; they will help you even there; (that is, in the world hereafter).

There is a story that once Bhindran-wale 'Mahapursh' (holymen) Sant Sundar Singh Ji and after him his successor Sant Gurbachan Singh Ji Khalsa were on a visit to Gurdaspur. There, a devotee who had kept the company of and taken guidance from Sant Attar Singh Ji Mastuaneywale had also come. His name was Sardar Singh. He fell ill. The saints got a message from him. They saw that his time of death had come. They asked him, "O Singh! how are you?" He replied, "Sir! I was only waiting for you because the gentleman or friend who is going to accompany me is standing there opposite." The saints asked, "Who is he?" He replied, "Sant Maharaj Attar Singh Ji Mastuanewale. He has come to take me because I had entrusted myself to him; I was aligned with him. I used

to love him. Friend is he who accompanies you to the Court Divine, while the rest of the world is all false."

So holy congregation! the Guru has the power who bestows a particle of the 'Name, which brings about a radical change. From an animal he becomes a god or an angel. He attains a state which is even higher than that of gods. He achieves the 'jeevan mukta' state (liberated even while living). Along with it, he bestows the Name of God. We cannot understand the Name which is the biggest problem because we neither determine to follow the path of the Name, nor can we understand what 'Name' is. Guru Sahib hints, "God's Name is that force which is operating in you and the whole world. The entire world has emanated from the Name. That Name is the holy Word which has adopted the entire creation." Man says, "Sir, I don't hear it." Guru Sahib says, "You don't hear the Name because you are attached to worldly possessions, your mind is engrossed in 'Maya' (worldly riches)." He reacts by saying, "Sir! I do not get even food to eat. Rich persons are those who have millions and billions of rupees." Well, this is an illusion, a mistaken notion. 'Mayadhari' is one who is attached to 'Maya' (worldly riches). Except God, he whose mind is attached to worldly things is a 'mayadhari' (engrossed in Maya). What is its effect? It can even make man blind and deaf. There are two things within us - one is 'surat' (consciousness or awareness), the other is 'nirat' (alertness or preparedness). The two are different from each other. Our consciousness is sleeping. It does not wake up. The consciousness of the whole world is sleeping in the three attributes of Maya - rajogun (passion,

energy), *satogun* (virtue, poise) and *tamogun* (darkness or evil) -

'In the Three qualities and doubt is the world wandering, asleep;

In sleep life's night is passed.' P. 920

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ

ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ ॥

Life is passing but we are failing to realize and understand. We render service and read / recite *Gurbani* too, but even then our consciousness remains sleeping because our mind is playing in the three attributes of *Maya*. Sometimes, we become '*rajoguni*' (passionate) persons - this may come to pass, that may happen. When the mind is wandering, how shall we be able to do God's devotional worship? '*Tamoguni*' (evil or dark) mental tendency is full of darkness. Man's mind is not inclined at all to attend a '*satsang*' (holy congregation). Man wishes either to go to the cinema or to sleep. It is because mental inclination is wrong. It is capricious; mind tends to go towards frolicsome and frivolous things. '*Rajoguni*' mind goes towards merriments and festivities. *Satoguni* (virtuous) mind is calm and peaceful. But we do not take advantage of it. It is a state for engaging in God's devotional worship and meditating on His Name.

There is a mental state which is above this, which is that of wakefulness. It has distinctive marks too. Guru Sahib says that in the three mental states or inclinations, there is sleep. The entire world is slumbering in illusion -

'In the three qualities and doubt is the world wandering, asleep' P. 920

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ॥

The world is not only asleep but is suffering from illusion too. Man suffers from illusion and ignorance. His

illusion is not broken; that is, it is not dispelled. He adopts religion, receives the boon of God's Name and adopts a Guru too, but even then he remains slumbering because he has not endeavoured to wake up and become enlightened. Guru Sahib tells us - 'Who is awake?' He says - 'Awake is he who is absorbed in the Name Divine day and night. His '*surat*' (consciousness) should wake up; his '*nirat*' (alertness or readiness) should wake up. The former is to hear, while the latter is to see. As long as his mind is engrossed in *Maya* (material riches of the world), he continues sleeping to the extreme.

'One to Maya (lucre, wealth) attached is blind and deaf in the extreme.' P. 313

ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥

He is sleeping not normally, or is not less asleep. He is sound asleep. He delivers lectures and performs '*kirtan*' (singing *Gurbani*) too but continues to be sleeping. If man were to hear the '*kirtan*' of a person who is awake, he will be transformed instantly. *Sajjan* heard only one hymn of Guru Nanak and became a '*sajjan*' (friend and gentleman) in the real sense.

Noorshah heard, she too was changed. Similarly, *Bhumiya* heard a hymn; he too was reformed. Whosoever heard Guru Nanak Sahib's, '*shabad*' (hymn) was awakened; he ceased to be sleeping. What is the difference? We also perform '*kirtan*' (sing *Gurbani*); '*bani*' (Guru's utterance) too was sung. Then what is the difference between the Guru's singing and ours? Guru Sahib has given prominence to '*kirtan*' (singing of *Gurbani*).

'In Kaliyuga singing of Divine laudation is the supreme act.

By the Guru's guidance with concentrated meditation the Name Divine you utter.

Such a one sowing himself, saves his

forebears or lineage,
And honourably goes to his Divine
abode.' P. 1075-76

ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨਾ ॥
ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ ਧਿਆਨਾ ॥
ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ
ਹਰਿ ਦਰਗਹ ਪਤਿ ਸਿਉ ਜਾਇਦਾ ॥

We go to gurdwaras, listen to 'kirtan' (Gurbani singing). Prominent 'ragis' (Gurbani singers) come to perform 'kirtan' (Gurbani singing). Even then, why is there no change or improvement in man? This is something worth reflecting. Has the effectiveness of 'kirtan' changed, or is the change in those who perform 'kirtan' (Gurbani singing)? Even then, why is there no change or improvement in man? This is something worth reflecting. Has the effectiveness of 'kirtan' changed, or the change is in those who perform 'kirtan' (Gurbani singing)? When the singer's voice is sweet, and so are the musical instruments tuneful, then why doesn't 'kirtan' go deep into the heart and influence it?

This incident is of the time of Akbar. One of the 'Navrattan' (nine jewels) of Akbar's court was Tansen. It is said that till today there has not been a singer like him because by singing 'Deepak Rag' (Name of an Indian musical measure), he could light earthen lamps. Once Akbar said to him, "O Tansen! in India, there is no other singer who can equal you. From whom did you learn the art of music or singing? Surely, there must be some 'Guru' (Teacher) who taught you?" Tansen replied, in the affirmative and said, "I have also a Guru (Teacher) because without the Guru, you cannot learn anything, whether it is something worldly or spiritual." Akbar said, "I want to hear your Guru sing." Tansen submitted, "Sir! my Guru does not sing

on request or demand. He sings from the heart." He was asked, "How?" He replied, "Here the whole world is singing." Where Guru Sahib has posed this question-

*'What the Portal, what the Mansion
where from Thy seat All creation Thou
dost cherish?'*

**ਸੌ ਦਰੁ ਕੇਹਾ ਸੌ ਘਰੁ ਕੇਹਾ
ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥**

he has simultaneously started giving the answer that that Portal is of 'kirtan' (Divine singing) which is being done by everyone. Singing is going on in the entire creation. Water is singing or producing music. The earth is singing and so is singing the fire. Gods and goddesses, Chitra and Gupt (Angels recording the deeds of men), Dharamraj (Righteous Judge), trees etc. and the entire nature are singing and are fully absorbed in it. Guru Sahib has told us that his path is that of singing God's praises, of the 'shabad' (holy Word, or hymn). Everybody sings; the entire creation sings in praise of the Lord. If you hear attentively, you will find that birds do not sing at anybody's request or bidding. They sing spontaneously with joy from within their heart. 'The night is over; the day will dawn; now we shall pick our feed'. They are filled with joy, and then they sing in joy. If you tell the 'koel' (Indian cuckoo) to sing, it will never sing. Singing is the cry of her heart. He who sings from the heart creates an impact and impression. He who sings superficially fails to impress the hearers. He who makes calculations while singing creates limited impact.

So Tansen submitted, "O king! my Guru does not sing on request or demand." Akbar asked, "Then how can I hear him sing?" Tansen said, "My Guru lives in a hut on the bank of the

Yamuna. He gets up early in the morning and sings in Divine ecstasy. If we are to hear him, we shall do so from hiding." Akbar and Tansen went to the river bank when it was still dark and sat in hiding. Tansen's Guru got up early in the morning at 3 o'clock and started singing by playing upon the instrument of the soul. As the melody of the hymn rose, it pierced Akbar's heart and he started weeping. He kept weeping and wondering what had happened to him. How have I been affected like this? He gained realization and understanding. Kingly mental inclination ended and his mind went into a spiritual state. The singing ended. Akbar hinted that they should return and on the way, he did not utter a word; he did not speak throughout the day; night fell and still he did not speak. He did not speak to anyone even on the next day. Tansen went to Akbar and said, "O king! what has happened? Are you annoyed with anyone?" Akbar replied, "Tansen! what should I say? But I can tell you this much that you are as yet no match to your Guru. Why it is so, I have not been able to understand." Tansen said, "Sir, I shall tell you the reason. I also sing. My musical instruments and my voice are better than those of my Guru. But the only difference is that I sing for money at your command, for a living, and not for the upliftment of my spirit or soul. In my heart abides 'Maya' (worldly riches). Therefore, there is no force behind my singing. I possess only the art of singing, but I have not the heart for singing. When one sings without the heart, it creates no impact on the hearers." One may sing as loudly as one can, but if the singer is not in harmony with the 'bani' (Gurbani) and his heart-strings are not joined with it, it will create no impact on the hearers. So the 'shabads' (hymns) are the

same, the 'bani' is the same, but we fail to rise above animal nature. We go to the gurdwara, hear 'kirtan' but remain unaffected because there is no effectiveness in singing. There is no shortcoming in the hymn, it is in the singer, for he is not singing from his heart and soul.

Sant Maharaj Ji (Sant Ishar Singh Ji Rarewaley) used to give discourses in Sector 19 Gurdwara, Chandigarh. An old lady from a Hindu family lived on the upper storey of a house nearby. The sound of Gurbani singing reached her ears. She had no vision in her eyes. So she asked her son, "Who is singing? Where from is this sound coming?" He said, "It is coming from the gurdwara of the Sikhs." At this the mother said, "Son, I have never made any demand. Can you take me there?" The son said, "Mother! what have to do in the gurdwara? I shall take you to the temple." The mother said, "On hearing this singing, I am experiencing a strange pull in my heart. If I could see, I would have gone there myself. Following the direction of the sound, I will go all right, but it is quite possible that I may not be able to reach there. Please take me there." The son seated his mother on his bicycle and sat in the school outside Sector 19 Gurdwara. The old woman kept weeping. The son said, "I also kept weeping. The following 'shabad' was being sung -

*Refrain: Bad deeds have separated me
from you,
Kindly unite me with you, O
Guru.*

**ਧਾਰਨਾ - ਖੋਟੇ ਕਰਮਾਂ ਨੇ ਵਿਛੋੜਾ ਤੈਥੋਂ ਪਾ
ਲਿਆ,
ਕਿਰਪਾ ਕਰਕੇ ਮੇਲ ਲੈ ਗੁਰੂ -2,
2.**

This hymn pierced her heart like an arrow.

Next day, he started telling me, "A

holy man has come here. You must also go and hear his 'kirtan'. (Gurbani singing)". He narrated the entire incident and said, "Ever since I heard the 'kirtan' yesterday, something has happened to me." Another intelligent gentleman met me, who said, "A holy man has come in Sector 19 Gurdwara. 'Kirtan' was going on. We, 60 to 70, Hindus were sitting in the school ground. My Guru (Holy Preceptor) had told me one thing that in the voice of some rare holy man, there is vibration and radiation which goes through the heart." He further said, "I heard the 'kirtan' of the holy man. It pierced my heart. I cannot forget it. Its sound is still ringing within me. If I go to the bathroom, I hear this sound; if I start doing devotional worship, then too this sound accompanies me." Here I am talking about Sant Maharaj Rare-waley. As soon as any man heard his voice, a change started coming in him. When Sant Maharaj Mastuaneywaley used to perform 'kirtan' (Gurbani singing), the hearer's mind was changed in the course of the singing itself. Sant Teja Singh Ji, who was a double M.A., has written, "In the beginning I used to be critical of everything. I did not believe in God. I asked many questions about God. Once 'kirtan' (singing of Gurbani) was going on in Sri Darbar Sahib 'Parkarama' (circum-ambulatory path). Sant Maharaj was singing a 'shabad' (hymn), musical instruments were being played upon. Sitting in attendance of Sri Guru Granth Sahib, Sant Maharaj was singing the 'shabad' alone. Whatever question I put from my within was answered at once. At last, I stood up and started weeping. I was transformed there and then. I was so much changed that I gave up Professor's job at once. I renounced my home, put on a cloak and became a holy man. So holy

congregation! this is the difference between the person who sings Gurbani out of love and devotion and the one who sings for money. The same 'kirtan' is going on within us, but we are not hearing it. It is called Name-sound or Name-melody. If the Name-melody is roused within, all shortcomings and failings are removed.

'Man should burn his wrath with the True Guru's word.' P. 411

ਸਤਿਗੁਰ ਸਬਦਿ ਕਰੋਧੁ ਜਲਾਵੈ ॥

There is no other way to reform a person given to anger. If the True Guru's word is roused within, wrath is consumed. It is again the Guru's word which can destroy lust. Here we forget that the reference here is not to the Guru's hymn, but one word of the Guru -

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

**ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ
ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ ॥**

Gurbani urges and inspires us towards that 'Word', which continues to sound within day and night, but we are blind to it -

'One to Maya (lucre, wealth) attached is blind and deaf in the extreme: Amid hubbub of worldly concerns, to the holy Word is he not attentive.' P. 313

**ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥
ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲ ਘਰੋਲਾ ॥**

Within us runs a series of ideas. We cannot cross it because we lack the method to do it. We do not know that by crossing the circle, we have to reach the holy Word. When that holy Word is roused or awakened, then, Guru Sahib says, "That Word will continue sounding day and night. That 'Word' will take you to the state where only the 'Word' is sounding - the word - 'Ek Onkar'. That 'Word' is sounding in the entire creation. You should try to align

with that 'Word'. If you succeed in doing so, you are a 'man' or a 'human being'. If you have not yet obtained the Name-sound or melody, then you are very far away. You cannot become a god from men and attain to the 'jeevan-mukta' state (liberated while living) because the holy 'Word' has not been roused within you. You perform 'kirtan' (Gurbani-singing), you are intellectually very sharp, you deliver lectures, you talk big things, but what will be their use if the holy Word is not roused within you? There are all the methods and means to rouse that Word. Brother, first, you should adopt a Guru, who will give you the 'mantra' (mystic formula, or chant). If you have not received the Guru-mantra (mystic formula) so far, then it is like this-

'The mortal, who is without the Guru's instruction, accursed and contaminated is his life.

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

P. 1356

ਗੁਰ ਮੰਤ੍ਰੁ ਗੀਣਸੁ ਜੋ ਪ੍ਰਾਣੀ

ਪ੍ਰਿਰੰਤ ਜਨਮ ਭ੍ਰਸਟਣਹ ॥

ਕੁਕਰਹ ਸੁਕਰਹ ਗਰਧਭਹ

ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ ॥

You are dogs and cats. You are like a snake, an ass, a crow. Guru Sahib has stated this opinion because you have not as yet received the 'Guru-mantar' (Guru's mystic formula or chant). Guru bestows the 'mantar' (mystic formula) and also tells man what he should do - 'First start reciting with the tongue; don't stop even for a second -

'How can a fish maintain life without water?'

P. 708

ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ ॥

Make that chant a part of your life. Continue reciting it at all times." "Should I continue meditating on God's Name all the time?" "Yes, brother, you should continue meditating on the Name at all times. Then a change will

come in you. Your tongue while meditating will come in a state of pleasure. Then it will become silent, it will not move; the Name will come on your breath. You will go into 'madhma bani' (thought communicated to the tongue) and then 'pasanti bani' (its intimation to the brain). Then you will go into 'pra bani' (its origin in the abstract mind). Thereafter, the Name will start flowing in you, and it will continue flowing all the time. That is the 'sound' of God, which is called 'So Shabad' [That (God's) Word]. Only that 'Word' is complete or perfect. You should align with that Word. As you focus your mind's attention on that Word, it will become clear, it will become audible to you. It is this very Word which will lead you to the Name.

Which state is called 'Name'?

Holy congregation! the stage where everything becomes clearly visible that in all beings is sounding One Sole Word, that all is the marvel and miracle of this Word, that spiritual state is known as 'unman' (exalted) state. It is the state which is higher than the state of the 'jeevatama' (sentient being, soul), where Maya-state is shattered, where the circle of death breaks. The melody of the Word continues sounding within all the time; simultaneously comes understanding and realization. In this world, all the miracles are being wrought by God Himself - by remaining unattached. It is all His 'Maya' and its manifestation. So our task is -

'With the gift of human incarnation granted to thee,

Now is thy opportunity or turn to have union with the Lord,'

P. 12

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

So your turn has come to meet and

unite with God for which you have been gifted this human birth and body, but the tasks you are doing are useless and meaningless -

*'Nothing else shall avail thee;
In holy company on the Name
immaculate meditate.'* P. 12

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

You should meditate on the Name Divine, hold on to that Name, abide in that Name, hear the Name-melody at all times-

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

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

To achieve this task, we have to render service, meditate and recite *Gurbani*, attend holy company, and then delve deep into the self -

*'The Name Divine, bestower of Nine
Treasures, immortalizing,
In our own self is lodged.'* P. 293

**ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ੍ਰਾਮੁ ॥**

The Divine Name-Nectar has its seat in the human body; it is spread outside also. The important thing is that if man reaches this Divine Name-Nectar, he is truly a man, otherwise, he is worse than even animals. He is of no use; rather, he does harm unto himself; he needlessly causes pain and suffering to the people in the world by indulging in calumny, backbiting, miserliness and fighting. He needlessly hinders the pace of other people's life; instead of helping others, he obstructs their progress. So holy congregation! with each passing week, we should make spiritual progress and reach the goal where Guru Sahib wishes to take us. Let us attain to that spiritual state which Guru Sahib has prescribed for us. When asked if we

would realize it also, Guru Sahib said, 'Yes, you will also realize and experience it. He Himself is in the state of Supreme bliss -

*'One that the Lord's command in mind
cherishes,*

*Is truly to be called 'Jivan-mukta'
(liberated while living).*

*To such a one are joy and sorrow alike;
Ever in joy, never feels he sorrow.*

*Gold and a clod of earth to him are
alike,*

*As also amrita (nectar) and foul-tasting
poison.*

*To him are honour and dishonour alike;
Alike also pauper and prince.*

*One that such a way practises,
Saith Nanak, a 'jivan-mukta' (liberated
while living) may be called.'* P. 276

**ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥
ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥**

ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ॥

ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥

ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥

ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥

ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥

ਤੈਸਾ ਰੰਗੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥

ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥

ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥

So, he achieves the 'jivan-mukta' stage (liberated while living). It is for this task that we have come into the world because we do not know how much time we have to live here, the next breath may come or not. Let us use this time given to us fruitfully. Earlier, I had told you to do 25 'paths' (readings) of Chaupai Sahib and 15 'paths' (readings) of Jap Ji Sahib. This suggestion was for new practitioners of Divine Name meditation. Now I have told you to practise 10 rosaries each of the 'Mool-mantra' (Initiatory chant of Jap Ji Sahib). Do check yourself how much your mind wanders or strays about. Now the 'Mool mantra' is a small circle. We have to see how much time it takes to concentrate our mind. If we spend just an hour in it and we succeed in

concentrating our mind, if we realize just this much whether our mind wanders or not, how long it remained wandering, then take it that we have come very close to controlling our mind, that we have come to know that 'mind' and 'I' are different. We have to be separate - 'mind' and 'self'. 'Mind' has to be watched and taken care of. Keep noting down honestly that it wandered for so long at different times during reciting and meditating on the 'Moolmantra'. There is a way and method to do it. If we continue endeavouring, then at some point of time, the mind will surely become concentrated.

So we have to continue trying in this manner. It is a path on which we have to continue moving and make some achievement. Holy congregation! the means and methods next to this are difficult to practise. They cannot be followed in this manner because everyone's nature and thinking are different. Upto this point, we can practise collectively. But next methods cannot be followed collectively; they have to be followed and practised slowly. So in this way, let us try to reach that holy Word which sounds in us all the time. When you shut your eyes, you must be hearing that Name-sound or Name-melody. If we attain to that Name-melody, then we are gainers, otherwise, holy congregation, know it for sure that our clothes, thoughts, education, and wealth are not going to exalt or uplift us, but will rather keep us even lower than animals because after death no part of our body is of any use. We will be reckoned lower than animals because all the animal remains are put to use. So let us work hard and advance through hard work.

'Long thou for the next world and turn thou not they face backward.' P. 1096
ਆਗਾਹਾ ਕੁ ਤ੍ਰਾਪਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਤੜਾ ॥

Don't go backward. Meditate on the Name by waking up your consciousness. We have been holding holy congregations for a long time, and let us now wake up. But we can wake up only if we first adopt the Guru (Holy Preceptor). Unless and until we adopt the Guru, no good can accrue to us.

Saint Kabir practised many austerities and suffered many physical torments, but inspite of all this, he could not have a glimpse of God. It is God's ordinance that unless man adopts a Guru (Holy Preceptor), He is not met, and does not afford His glimpse. If it is a glimpse of feeling and devotion, it is not a glimpse or meeting in the real sense. Therefore, none can have a glimpse of God without adopting a Guru (Holy Preceptor). So Guru Sahib tells us in detail by referring to high and mighty -

Refrain: O devotees, without the Guru, there is no salvation; This you can confirm from Brahma and Narad.

**ਧਾਰਨਾ - ਬਿਨਾਂ ਗੁਰਾਂ ਤੋਂ ਮੁਕਤ ਨਾ ਹੋਵੇ,
 ਪੁਛੋ ਬ੍ਰਹਮੇ ਨਾਰਦੇ ਨੂੰ -2, 2.
 ਸੰਗਤੇ, ਪੁਛੋ ਬ੍ਰਹਮੇ ਨਾਰਦੇ ਨੂੰ -2,
 2.
 ਬਿਨਾਂ ਗੁਰਾਂ ਤੋਂ ਮੁਕਤ ਨਾ
 ਹੋਵੇ,..... -2.**

'If God can be attained by bathing at pilgrim centres, then there abide many frogs and fishes in water.'

Bhai Gurdas Ji, Var 36/14

ਮਿਲੈ ਜਿ ਤੀਰਥਿ ਨਾਤਿਆ ਡਡਾਂ ਜਲ ਵਾਸੀ ।

If God could be attained by holy bathing at places of pilgrimage then countless frogs and fishes living in water would have attained Him.

'If God can be attained by growing long hair, then banyan tree has many hair.'

Bhai Gurdas Ji, Var 36/14

ਵਾਲ ਵਧਾਇਆਂ ਪਾਈਐਂ ਬੜ ਜਟਾਂ ਪਲਾਸੀ।

If God could be met by sporting long matted hair, the banyan tree, which has very many long roots, would have surely met Him.

'If God can be attained by going about naked then the deer living in jungles will surely meet Him.'

Bhai Gurdas Ji, Var 36/14

ਨੰਗੇ ਰਹਿਆਂ ਜੇ ਮਿਲੈ ਵਣਿ ਮਿਰਗ ਉਦਾਸੀ।

If God could be met by remaining naked or without putting on clothes, then deer and other beasts, who do not wear clothes, would have met God.

'If God can be met by smearing the body with ash, then the ass that rolls in dust will meet Him.'

Bhai Gurdas Ji, Var 36/14

ਭਸਮ ਲਾਇ ਜੇ ਪਾਈਐਂ ਖਰੁ ਖੋਹ ਨਿਵਾਸੀ।

If God could be met by smearing the body with dirt or ash, or by remaining dirty, then the ass that ever rolls in dirt would have surely met Him.

'If God can be attained by remaining silent then animals and trees that do not speak will attain to Him.'

Bhai Gurdas Ji, Var 36/14

ਜੇ ਪਾਈਐਂ ਚੁਪ ਕੀਤਿਆਂ ਪਸ਼ੂਆਂ ਜੜ ਹਾਸੀ।

If God can be met by remaining silent, then animals and trees ought to meet Him, because they do not speak. Without the Guru, there is no salvation. When the Guru is met, he grants salvation -

'Brother! without the Guru's guidance comes not illumination.

Know this from Brahma, Narad and Vyas, the author of the Vedas.' P. 59

**ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ॥
ਪੁਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੇ ਬੇਦ ਬਿਆਸੇ ਕੋਇ॥**

Guru Sahib says, "You may inquire from high and mighty like Brahma, Narad and Vyas, the author of the Vedas, whose son Sukhdev Ji practised many austerities and penances. He left to practise austerities at the age of five

years. For 36 years, he did meditation and practised austerities sitting at one spot in a forest. His locks of hair grew so long that they touched the ground. So thick did the hair become that he was hidden behind them. For months together he sat in a trance. In his hair, animals nourished their young ones. Once he was lost in a 'smadhi' (trance or deep meditation), when the idea of visiting *Brahm Lok* crossed his mind. He got ready to go there, but he was not allowed to enter. He went to *Shiv Lok*; there too he was denied entry. Finally, he went to '*Baikunth Dhaam*'. But there too he was insulted and thrown out. He said, "But I have done meditation and practised austerities."

They said, "You have surely done so, but you cannot enter because you have not adopted a Guru (Holy Preceptor). Therefore, you will surely have to adopt a Guru." So, holy congregation, after suffering insult and humiliation everywhere, he came back and adopted a Guru.

Holy congregation! all these cities or abodes are within man himself. All that is happening in the universe - the movement of the sun, the earth moving round the sun, the atoms - electrons, neutrons and protons - that continue revolving -

'He, who is in the universe, is present too in the self

Whoever seeks, finds Him there.' P. 695

ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ॥

are within man. He who discovers them, gains achievement. But this discovery can't be made until man finds a Guru (Preceptor or teacher) to guide him.

'The jewel of the Name Divine in a chamber lies,

That in a citadel-mansion (implying the body) is concealed.

*By union with the True Guru (Holy Preceptor) is it traced;
When attained, is light of the self in
Divine effulgence merged.' P. 1178*

**ਰਾਮ ਨਾਮੁ ਰਤਨ ਕੋਠੜੀ
ਗੜ ਮੰਦਰਿ ਏਕ ਲੁਕਾਨੀ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਖੋਜੀਐ
ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ ਸਮਾਨੀ॥**

Within man there is a chamber in which abides God's Name. But that is found only when man finds a True Guru. If by uniting with the True Guru, a search is made then the light of the self merges in the Supreme Light, and man becomes God Himself.

'Kabir, repeating 'Thy Name, 'I have become like 'Thee'. In me, now 'I' has remained not.

When difference between me and others has been removed, then wherever I see, there I see but Thee, O Lord.' P. 1375

**ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂੰ ਹੁਆ
ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ॥
ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ
ਜਤ ਦੇਖਉ ਤਤ ਤੂੰ॥**

'The Pervading God and Kabir have become One and no one can distinguish between them.' P. 969

**ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ
ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ॥**

It is because he (Kabir) found the abode where there is no death, no old age, where one remains always healthy and strong. Guru Nanak has taken him to that abode. Without adopting the Guru these things are not found.

*'The Name inscrutable in Kaliyuga is manifest,
In all creatures is the Lord pervasive.'* P. 1334

**ਗੁਪਤਾ ਨਾਮੁ ਵਰਤੈ ਵਿਚਿ ਕਲਜੁਗਿ
ਘਟਿ ਘਟਿ ਹਰਿ ਭਰਪੂਰਿ ਰਹਿਆ॥**

God pervades all, and in every one does the imperceptible Divine Name work.

'The Name Divine, bestower of Nine Treasures, immortalizing,

*In our own self is lodged.
Therein abides the ultimate silence of
ecstasy,
And the unstruck mystical music, of
wonders indescribable.' P. 293*

**ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪੁਭ ਕਾ ਨਾਮੁ॥
ਦੋਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸੁਆਮੁ॥
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ॥
ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ॥**

But is the Name-melody heard within the self? Anybody can hear it, but it is deep within, and it has to be discovered. If search is made, it can be found within. Only the True Guru has to be met, not an imperfect one. The imperfect Guru hasn't himself attained to it; so how can he guide others to attain it?

Perfect Guru Sahib, Sri Guru Nanak Dev Ji has been entrusted with the duty of emancipating the *Kaliyuga* (Dark Age) as well as *Duapar* (Third of the four ages in Hindu mythology), *Treta* (second age in Hindu mythology) and *Satyuga* (Age of truth or virtue, first age in Hindu mythology). All those who have missed the opportunity of attaining salvation have to be emancipated by Guru Nanak Sahib. So he made 'Shabada avtar' (Holy word incarnation) *Sri Guru Granth Sahib* the rightful master of the Spiritual Throne and wish to be waved over it. The Name is bestowed by the Five Beloved ones. It is the duty of the Guru to bestow the Name Divine. The Name does not work and get lodged within unless the Guru bestows it from his own mouth. So for that also Guru Sahib made provision of Five Beloved ones standing in the holy presence of *Sri Guru Granth Sahib*; they offer 'ardas' (prayer) and submit, "O True Sovereign! now act Thyself, persons are present." All the 'Five' collectively and with one voice bestow the Name. So, in this way the Name Divine has to be earned.

Sukhdev failed to find acceptance at the Divine Portal because he had not adopted a Guru (Holy Preceptor). He had started doing meditation and practising austerities at the age of five years. It was at the age of 48 years that he learnt why he was spurned everywhere. Thereafter, he woke up from his trance or deep meditation. Small children were playing there outside. They remarked, "This man is Sukhdev. He practises great meditation and severe austerities. Our elders tell us that he has been observing penances for a long time. He who does explication and narration in the 'Dharamsala' (religious place) says that he (Sukhdev Ji) does practise austerities, but he is without a Guru (Holy Preceptor); he hasn't adopted any Guru. He cannot have a glimpse of God and attain union with Him." After hearing this much, he realized, "Now even small children talk about me. I have been spurned everywhere - from *Brahm Lok*, *Shiv Lok* to *Baikunth Dham* and from all the cities I have been pushed out. So now I must go to my father and consult him. When he reached his father, he (father) inquired about his well being. He noticed that the son was sad and unhappy. He asked, "Son, why are you sad?" He replied, "Why shouldn't I be sad? I left home at the age of five years and thought I would be able to meet God. A few days ago, when I went to *Shiv Lok*, *Brahm Lok*, *Baikunth Dham* and other holy abodes, everywhere I was denied entry; I was pushed out. I was not allowed to enter. I was very much insulted. Then I came out of 'smadhi' (deep meditation, or trance). I noticed children talking about me and observing that I was without a Guru (Holy Preceptor) and so could not attain the Name Divine because the boon of God's

Name cannot be had without the Guru's instruction."

Man's veil of ignorance cannot be rent without the Guru. There are three defects in a 'jeev' (sentient being, man) - *mal* (filth, or impurity), *vikshepa* (confusion) and 'aavarn' (veil). 'Mal' according to the Guru's edict is-

'The scum of so many births is attached to this soul and it has become pitch black.' P. 651

**ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ
ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥**

'*Vikshepta*' (confusion or bewilderment) means that the mind is not calm even for a second. It is wandering all the time - here and there. Third is 'aavarn' (veil). It is called veil or screen. The mind is covered by a thin veil of 'ego'. Although God and 'jeev' (sentient being, soul) live together, yet nobody knows that God abides within his own self. Farid too heard this very voice from within his self -

'Farid, why wanderst thou over wild places,

Trampling thorns under thy feet?

God in the heart abides: seek

Him not in lonely wastes.' P. 1378

ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ

ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੋੜੇਹਿ ॥

ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਢੁਢੇਹਿ ॥

God abides within your heart. Why are you seeking Him outside? There is only a veil in you which cannot be removed without the Perfect Guru -

*Refrain: God is lodged in you,
But hidden is He under the
veil of ego.*

**ਧਾਰਨਾ - ਤੇਰੇ ਅੰਦਰ ਹਰੀ ਦਾ ਵਾਸਾ,
ਪੜਦਾ ਪੈ ਗਿਆ ਹਉਮੈ ਦਾ -2,
2.**

**ਪੜਦਾ ਪੈ ਗਿਆ ਹਉਮੈ ਦਾ -2,
2.**

ਤੇਰੇ ਅੰਦਰ ਹਰੀ ਦਾ ਵਾਸਾ, -2.

*'The self that is the wife and the Divine spouse together live,
Yet between them is erected the tough*

wall of egoism.'

P. 1263

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

Look! how strange it is! God lives in this human body, but we are oblivious of it and continue to fear ghosts and goblins. One fears hurdles and obstacles. Another says - 'I pay obeisance at such and such tomb.' Still another says - 'I regularly visit such and such place (to get rid of ghosts and goblins).' Guru Sahib said - 'You yourself are a ghost. Naturally, no lover and devotee of God is going to come to you; no Gurus are going to visit you.' He said, 'Sir, I am a man, not a ghost. I am like other human beings.' Guru Sahib said - 'In physical appearance you are a man, but in very many human beings, the spirits of ghosts abide. Their (ghosts') conduct is the same as they themselves are.'

Kabir Sahib says that once in his neighbourhood, a ghost came into a person. People said, 'A ghost has come into such and such person. He speaks a lot. People are watching him.' Kabir Sahib observed, "Brother! ghosts live in cremation grounds and only ghosts meet ghosts." People said, "Sir, but the ghost has come into a woman." Kabir Sahib said, "Only ghosts come to ghosts. A ghost house has a characteristic mark about it -

'Kabir, the houses, in which the saints are not served nor God is contemplated (are ghost houses).'

P. 1374

**ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ
ਸੇਵਾ ਨਾਹਿ ॥**

The house in which some Guru-directed beloved holy man, some devoted worshipper of God, some *Gursikhs* have not been served, from which comes not the sound of the recitation of *Jap Ji Sahib, Sukhmani Sahib, Rehras, Kirtan Sohila* or '*Satnam Waheguru*'

(True is God's Name), or the reading of *Gayatri* chant, or the saying of 'Namaz' (Muslim prayer), that is a house of ghosts. Where holy men and saints, devotees and worshippers of God do not come, and from where the sound of God's worship and prayer does not come, they are like cremation grounds, where ghosts abide-

'Those houses are like the cremation ground, wherein goblins abide.' P. 1374

ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ॥

even if they are big bungalows. Don't call them bungalows. They are like cremation grounds and the people living there are he-demons and she-demons.

'In Kaliyuga (Dark age) are beings incarnations of evil spirits:

The son, a goblin, the daughter a witch; the wife leader of he and she-demons.'

P. 556

**ਕਲੀ ਅੰਦਰਿ ਨਾਨਕਾ ਜਿੰਨਾਂ ਦਾ ਅਉਤਾਰੁ ॥
ਪੁਤ੍ਰੁ ਜਿਨ੍ਹਰਾ ਧੀਅ ਜਿੰਨ੍ਹਰੀ ਜੋਰੁ ਜਿੰਨਾ ਦਾ
ਸਿਕਦਾਰੁ ॥**

Kabir Sahib said, "Ghosts have special marks or characteristics. Their conduct, behaviour and thinking are different. To put it simply, those who do not meditate on God's Name fall in the list of ghosts.

Refrain: Ghosts or goblins are those who meditate not on the Name.

**ਧਾਰਨਾ - ਭੂਤ ਲੋਕ ਉਹ, ਜਿਹੜੇ ਨਾਮ
ਨਹੀਓਂ ਜਪਦੇ-2, 2.**

**ਨਾਮ ਨਹੀਓਂ ਜਪਦੇ ਜਿਹੜੇ ਨਾਮ
ਨਹੀਓਂ ਜਪਦੇ -2, 2.**

**ਭੂਤ ਲੋਕ ਉਹ, ਜਿਹੜੇ ਨਾਮ
ਨਹੀਓਂ ਜਪਦੇ,...2.**

'Kabir, the houses in which the saints are not served, nor God is contemplated are like the cremation ground, wherein goblins abide.' P. 1374

ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ

ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ ॥

ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ ॥

He who is without a Guru (Holy

Preceptor), even the mention of his name or having his glimpse is bad or evil.

'No Guru (Preceptor) is like the Satguru (True holy Preceptor);

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

**ਸਤਿਗੁਰ ਬਾਝਹੁ ਗੁਰੁ ਨਹੀ ਕੋਈ
ਨਿਗੁਰੇ ਕਾ ਹੈ ਨਾਉ ਬੁਰਾ॥**

'Know not the living code of him that is not in accordance with Gurbani, (Guru's teaching);

By taking food from his hand is forgotten Lord's adoration.'

**ਜਾਕੀ ਰਹਿਤ ਨ ਜਾਣੀਐ
ਗੁਰਬਾਣੀ ਨਹੀ ਰੀਤ॥**

ਤਿਸਦੇ ਹਥੋ ਖਾਧਿਆ ਵਿਸਰੈ ਹਰਿ ਕੀ ਪ੍ਰੀਤ॥

So, in this way, Sukhdev went to his father and said, "I have been insulted like this." His father said, "Son! you ought to adopt a Guru (Preceptor)." He said, "I haven't met any Guru so far. Whom should I adopt?" Holy congregation! the Guru has certain signs or marks. One is capable Guru, while the other is immature.'

'From a raw or immature Guru (Preceptor) comes not liberation.'

P. 932

ਕਾਚੇ ਗੁਰ ਤੇ ਮੁਕਤਿ ਨ ਹੁਆ॥

The immature Guru has been called a blind Guru -

'If the blind man be the leader or Guru (Preceptor), how shall he know the right way?'

P. 767

ਅੰਧਾ ਆਗੂ ਜੇ ਬੀਐ ਕਿਉ ਪਾਧਰੁ ਜਾਣੈ॥

The blind Guru drowns both himself and his disciples.

Once the sixth Guru Sahib had gone to Ladai village which is in Ferozepur District. A python came there that was squirming with pain. Guru Sahib touched it with his foot. It became calm and quiet. A spirit came out of it in the form of light and started praising Guru Sahib and said, "Sir! you have done a good turn to me. I had been suffering

for a long time." Guru Sahib asked the spirit, "Brother, who are you?" He said, "I am a Kali-yuga-Guru. All my mind's inclination was in money and I kept realizing tithe from my followers or disciples. I used to tell lies. I used to tell the people. 'Now that your crop has been harvested, give me a tenth part of it'." Holy, congregation! this is not 'tithe'. If the farmer starts donating tenth part of his produce, he can save nothing. A farmer's tithe is one rupee out of a hundred rupees, because he has to make several expenses. He does not save even 10%; he saves hardly 5-6%, and not more. After selling the produce, the farmer says that he has sold it for this much money. But how much are the expenses on it? The entire family is engaged in work. Then there are expenses on machines and manure. How expensive is the manure! Only that farmer can save 10% whose crop is very good. So, if his crop sells for Rs. 100, he should donate Re. 1 as tithe. When the farmer really saves so little, and the donation-seeker forcibly takes donations, then he is going to suffer the same fate as that of a raw or false Guru of the Kaliyuga - the way it happened to that python. He was, however, forgiven and liberated by the Sixth Guru Sahib. But no liberation is possible without meeting the Perfect Guru.

*Refrain: When is met the Perfect Guru,
Only then does sleeping fortune wake up...*

**ਧਾਰਨਾ - ਮੇਲਾ ਪੁਰਿਆਂ ਗੁਰਾਂ ਦਾ ਹੋਵੇ,
ਸੁਤੇ ਜਦੋਂ ਭਾਗ ਜਾਗਦੇ -2, 2.
ਸੁਤੇ ਜਦੋਂ ਜੀ ਭਾਗ ਜਾਗਦੇ -2,
2.
ਮੇਲਾ ਪੁਰਿਆਂ
ਗੁਰਾਂ,..... -2.**

*'As shoots of deeds of previous births burst forth,
Appeared a person yearning after God,
thirsting for joy in Him.*

At the touch of the Lord was Nanak's darkness dispelled;

After sleep of multiple births, was his understanding awakened.' P. 204

ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ

ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ॥

ਮਿਟਿਓ ਅਧੋਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ

ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ॥

It is said that it is due to the deeds of some previous birth -

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

P. 450

ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ

ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਰਾਮ ਰਾਜੇ॥

May our good and pious deeds multiply and may we receive the fruit of the deeds of previous births. Holy congregation! for the last seven days, you have been coming to the gathering of the true and holy. All the steps you take to come here is being recorded in your account. Each step you take bears the fruit of an 'Ashwmedh yagya' [Hindu sacrificial ritual in which a horse is sacrificed]. When we sit in the congregation with our head lowered, then what do we get?

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

P. 546

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ

ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ॥

We get the reward of crores of 'yagyas' (Hindu sacrificial ritual). When first you listen, and then sing with your tongue, fruit of how many million sacrifices will you get? When you are coming to the holy gathering, your sins are getting decreased. The mountain of sins is getting demolished. What is the result? When all the sins are changed into virtuous and pious deeds, then fate is written on the brow, and the True Guru shows mercy -

'Saith Nanak: By grace of the gracious

Lord alone union with the Guru (Holy Preceptor) comes about.' P. 1242

ਨਾਨਕ ਨਦਰੀ ਕਰਮੁ ਹੋਇ

ਗੁਰ ਮਿਲੀਐ ਭਾਈ॥

What does the Guru have -

'The Name is an invaluable jewel. It is with the Perfect Guru.'

P. 40

ਨਾਮੁ ਅਮੋਲਕੁ ਰਤਨੁ ਹੈ ਪੂਰੇ ਸਤਿਗੁਰ ਪਾਸਿ॥

'Into Nanak's house has come solely the Name.'

P. 1136

ਨਾਨਕ ਕੈ ਘਰਿ ਕੇਵਲ ਨਾਮੁ॥

Here we have come not to teach and confirm any magic formula, to narrate any history, to propound any economic theory, to teach politics, or to enunciate any laws of nature; we have only the Name, and we have come to transform man into god by giving the Name. We have to make man have a glimpse of God from within his own self. Both the 'jeev' (sentient being, soul) and God abide in the same place -

'The self that is the wife and the Divine spouse together live, Yet between them is erected the tough wall of egoism.

This wall of egoism by the Guru, perfectly endowed is shattered, Whereby has Nanak with the Lord attained union.'

P. 1263

ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ

ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ ਕਰਾਰੀ॥

ਗੁਰਿ ਪੂਰੈ ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ

ਜਨ ਨਾਨਕ ਮਿਲੇ ਬਨਵਾਰੀ॥

When the Perfect Guru is met, then by bestowing the mystic formula, he shatters the wall of egoism -

'Waheguru (God) is the 'Gurmantar' (Guru's chant) by meditating on which is effaced ego.' Bhai Gurdas Ji, Var 13/2

ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ॥

God's chant or Name is obtained from the Five Beloved ones. By meditating on the Name egoism is destroyed. With the effacement of ego that wall is shattered. Then man sees that there is nothing here except 'Waheguru' (God) -

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

Lord's Name has become sweet unto me.'
P. 293

**ਸੰਤਸੰਗਿ ਅੰਤਰਿ ਪ੍ਰਭੁ ਡੀਠਾ ॥
ਨਾਮੁ ਪ੍ਰਭੁ ਕਾ ਲਾਗਾ ਮੀਠਾ ॥**

When in the company of holy men, I saw within me, two things happened - one, God's Name started tasting sweet. There one does not feel sleepy or experience any other kind of lethargy because the Name tastes sweet. Within the self I saw *Waheguru* (God)-

'All the things are in the mind of one Lord.'
P. 293

ਸਗਲ ਸਮਿਗ੍ਰੀ ਏਕਸੁ ਘਟ ਮਾਹਿ ॥

The entire existence is in God, just as all the fish are in the sea, though they appear distinct and separate -

'Though they appear in numerous hues and variegated forms.'
P. 293

ਅਨਿਕ ਰੰਗ ਨਾਨਾ ਦ੍ਰਿਸਟਾਹਿ ॥

God is appearing in many and diverse colours -

'The Name Divine, bestower of Nine Treasures, immortalizing, In our own self is lodged; Therein abides the ultimate silence of ecstasy, And the unstruck mystical music, of wonders indescribable.'
P. 293

**ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭੁ ਕਾ ਨਾਮੁ ॥
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਮਮ ॥
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥
ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥**

People themselves saw this but only those whom God Himself showed it -

'This by such is viewed as by the Lord Himself are granted such sight. Such alone saith Nanak, get realization.'
P. 293

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

So such a Name -

'The Name Divine, bestower of Nine Treasures, immortalizing is with the True Guru.'
P. 293

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭੁ ਕਾ ਨਾਮੁ ॥

is with the True Guru or Perfect Holy Preceptor.

'The Name is an invaluable jewel. It is with the Perfect Guru.

The True Guru brings out and gives the bright jewel Name to him who is devoted to His service.

Blessed and the most fortunate of the very fortunate are they who come to the Guru and meet Him.'
P. 40

**ਨਾਮੁ ਅਮੋਲਕੁ ਰਤਨੁ ਹੈ ਪੂਰੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥
ਸਤਿਗੁਰ ਸੇਵੈ ਲਗਿਆ
ਕਢਿ ਰਤਨੁ ਦੇਵੈ ਪਰਗਾਸਿ ॥
ਧੰਨੁ ਵਡਭਾਗੀ ਵਡ ਭਾਗੀਆ
ਜੋ ਆਇ ਮਿਲੇ ਗੁਰ ਪਾਸਿ ॥**

They are indeed very fortunate and those who have done noble and charitable deeds -

'Who come to the Guru and meet him.'
P. 40

ਜੋ ਆਇ ਮਿਲੇ ਗੁਰ ਪਾਸਿ ॥

who, going to the Guru, have adopted him or aligned with him. It is because -

'Without the True Guru, God's Name is not found, even though man may perform millions of ceremonies.'
P. 40

**ਬਿਨੁ ਸਤਿਗੁਰ ਹਰਿ ਨਾਮੁ ਨ ਲਭਈ
ਲਖ ਕੋਟੀ ਕਰਮ ਕਮਾਉ ॥**

Guru Sahib says that man may perform millions and billions of rituals and ceremonies, God's Name is not found without adopting the True Guru. It is through the Guru's grace, if man adopts the Guru, that God's Name can be attained, and after getting the boon of the Name, he should contemplate it. By doing so are the stony adamant doors opened.

'The body fortress has nine doors. The tenth is kept unseen.

The adamant 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 is it heard.

The Divine light shines in the minds of

those who hear the music of the tenth gate. Such persons meet God by embracing meditation.

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

ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟੁ ਹੈ
ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ ॥

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥
ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ ॥
ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ
ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ ॥
ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ
ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ ॥

'Hail, hail to Thee, O True king. True, ever true is Thy Name.' P. 947

ਵਾਹੁ ਵਾਹੁ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂ ਸਚੀ ਨਾਈ ॥

The Guru destroys ego as he has the medicine of the Name with him -

'Ego is within all the bodies.
Through ego are the beings born.'

ਹਉਮੈ ਸਭੁ ਸਰੀਰੁ ਹੈ ਹਉਮੈ ਓਪਤਿ ਹੋਇ ॥
ਹਉਮੈ ਵਡਾ ਗੁਬਾਰੁ ਹੈ
ਹਉਮੈ ਵਿਚਿ ਬੁਝਿ ਨ ਸਕੈ ਕੋਇ ॥

Egoism leads to pitch darkness and in egoism none can understand anything.

This human body is filled with egoism. There is pitch-darkness of ignorance in him due to which God is not visible to him -

'In egoism God's devotional service cannot be performed, nor can His will be realized.

In egoism is the soul in bonds and the Name comes not to abide in the mind.
Nanak, meeting with the True Guru man's ego is destroyed and the True Lord comes to dwell in his mind.

He practises truth, abides in truth and by serving the True One gets absorbed in Him.' P. 560

ਹਉਮੈ ਵਿਚਿ ਭਗਤਿ ਨ ਹੋਵਈ

ਹੁਕਮੁ ਨ ਬੁਝਿਆ ਜਾਇ ॥

ਹਉਮੈ ਵਿਚਿ ਜੀਉ ਬੰਧੁ ਹੈ

ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥

ਨਾਨਕ ਸਤਗੁਰਿ ਮਿਲਿਐ

ਹਉਮੈ ਗਈ ਤਾ ਸਚੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥

ਸਚੁ ਕਮਾਵੈ ਸਚਿ ਰਹੈ ਸਚੇ ਸੇਵਿ ਸਮਾਇ ॥

So, as long as there is ego, Name

cannot be attained -

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

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ
ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥

The two cannot live together. Holy congregation! unless and until man adopts the True Guru, he cannot get the medicine of the Name. The medicine for curing egoism is God's Name.

Refrain: Egoism is dispelled by meditating on God's Name

ਧਾਰਨਾ - ਹਉਮੈ ਨੂੰ ਖੋਈਦਾ, ਵਾਹਿਗੁਰੂ ਮੰਤਰ ਜਪ ਕੇ - 2, 2.

ਵਾਹਿਗੁਰੂ ਮੰਤਰ ਜਪ ਕੇ -2, 2.

ਹਉਮੈ ਨੂੰ ਖੋਈਦਾ,..... -2.

'Waheguru (God) is the mystic chant by meditating on which is egoism removed.'

Bhai Gurdas Ji, Var 13/2

ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ ॥

The sum and substance of our discussion is that Waheguru (God) abides within, but owing to the veil of ego, the 'jevo' (sentient being, or soul) looks for it outside his self. Egoism is effaced only if man receives the boon of God's Name. Guru Sahib says that if he does not get the Name, he has wasted his life. He who does not meditate on the Name, although physically appears like a man, yet his nature or inclination is like that of animals-

'The mortal, who is without the Guru's instruction, accursed and contaminated is his life.' P. 1356

ਗੁਰ ਮੰਤ੍ਰੁ ਹੀਣਸੁ ਜੋ ਪ੍ਰਾਣੀ

ਪ੍ਰਿਗੰਤ ਜਨਮ ਭ੍ਰਸਟਣਹ ॥

He who has not received the 'Gurmantar' (Guru's holy chant) from the Five Beloved ones, his life is contemptible. Curse him a hundred times. He is depraved and corrupted, and stricken with leprosy -

'Stupid is he like to dog, hog, ass, crow and snake.' P. 1356

ਕੁਕਰਹ ਸੂਕਰਹ ਗਰਧਭਹ ਕਾਕਹ ।

ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ ॥

Such a person is equal to a dog, cat, pig, snake, crow and ass. He may have lakhs of rupees, bungalows, huge farms, and big business, but if he has not received the Guru's chant, then after death, his soul will enter the existence of animals -

Refrain: Fall into the existence of crows, dogs and asses shall those who have adopted not the Guru, my dear, Who have adopted not the Guru.

ਧਾਰਨਾ - ਕਾਵਾਂ ਕੁਤਿਆਂ ਗਧਿਆਂ ਦੀ ਜੁਨੀ ਪੈਣਗੇ,
ਜਿਹਨਾਂ ਨੇ ਗੁਰੂ ਨਹੀਓਂ ਧਾਰਿਆ
-2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਜਿਨ੍ਹਾਂ ਨੇ ਗੁਰੂ
ਨਹੀਓਂ ਧਾਰਿਆ -2, 2.
ਕਾਵਾਂ ਕੁਤਿਆਂ ਗਧਿਆਂ ਦੀ ਜੁਨੀ
ਪੈਣਗੇ,..... -2.

It is because he has degraded himself by following the dictates of his mind. About the self-willed person or an apostate, the Guru's edict is -

*'The egoist keeps being born and dying,
And ever and again buffets bears.
All hells by the egoist are suffered; the
God-directed or Guruward not a whit
by these are touched.'* P. 1073

ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ ॥
ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ ਖਾਵੈ ॥
ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ
ਗੁਰਮੁਖਿ ਲੇਖੁ ਨ ਮਾਸਾ ਹੇ ॥

He who becomes attached to the Guru, receives the boon of God's Name. By meditating on the Name, man attains eternal life. If such a one does not even meditate on the Name, but by adopting the Guru remains firm in following the disciplinary code, which is the command of the *Panaj Piaras* (Five Beloved Ones), shapes his life according to it, then, even if he fails to make any spiritual progress, he will get a second human birth. Then he will find the Guru sooner; it does not take him long to meet the Guru, because such is God's arrangement. If he fails to make

spiritual advancement even in the second birth, he will get a third birth. In this way the Guru grants him human birth again and again, so that he may advance spiritually. You can yourself imagine, how many opportunities come in his way. You see some children partaking of 'amrit' (baptismal nectar) and meditating on the Name with rosaries in their hands. These are the souls who have taken birth in Sikh homes, in the abode of Guru Nanak several times. God makes such provisions for them that they receive the boon of 'amrit' very soon and they become firm in following the Sikh code. They start with the Guru's word from the stage where they had left in their previous birth.

If you see a five-year old child who has partaken of 'amrit' and is holding a rosary in his hand, then take it for sure that he has meditated on the Name in four previous births and has met holy men. God makes some such arrangement that He makes the child come in contact with a Divine Name practitioner. With his help and guidance, he meditates on the Name Divine.

So in the Guru's abode, the practice of adopting the Guru is like this. Holy congregation! first one has to partake of 'amrit', which is called 'pahul' also. Five Singhs read or recite five *Gurbani* compositions; sugar bubbles are put in an iron bowl and 'amrit' is prepared by stirring with a 'khanda' (two-edged sword). With eyes in front, the Singhs recite the *Gurbani* compositions with perfect concentration of mind. When they concentrate their mind, power comes into the 'amrit' as it does in a 'mantra' (chant). They recite the *mantra*-like 'bani' and see that it does create an impact.

In this manner, the Five Beloved ones read the five *Gurbani* compositions one by one. The rest continue looking at the 'amrit' while reciting 'Waheguru, Waheguru' (God's Name). By that gaze -

'Ambrosia rains from the gaze of the God-enlightened.' P. 273

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਦ੍ਰਿਸ਼ਟਿ ਅੰਮ੍ਰਿਤੁ ਬਰਸੀ ॥

they rain power which falls into the sweet water which is called 'amrita'. That 'amrita' is bestowed on the seekers. Then five palmfuls go into the Tenth Door, five in the eyes, and five palmfuls are given to them to drink. Thereafter, the Five Beloved ones collectively give the Name, which is the real 'amrit' (Name-nectar).

'Amrita' is of three kinds. First is given when the baby is born. It is called 'Janam amrit sanskar' (Amrit-giving ceremony on birth). The second is when man adopts the Guru of his own accord. Its celebration is bigger than even marriage ceremony because the 'jeev' (sentient being, soul) has adopted the Guru after wandering through 84 lakh existences. There is no other joy greater than this in the world. The Guru has saved him from the circle of death once, and for a long time, he will continue to have human birth or incarnation. So it is an event of great joy and happiness. Even if bands are played, they won't be enough to celebrate the occasion. Then by adopting the Guru, he receives the boon of the Name. The Five Beloved ones bestow the Name with one voice. That Name is called 'amrita' (nectar).

Third is 'Brahmgyan amrit' (Nectar imparting Divine knowledge, or knowledge of the Ultimate Spiritual Reality). When earning the Name, he meditates on the Name through the four 'banis' - *baikhari* (thought uttered with the mouth), *madhama* (thought communicated to the tongue), *pasanti* (its intimation to

the brain) and *prah* (its origin in the abstract mind). In this way, gradually, with the help of word, tongue and then breaths, first, he meditates on or recites the Name in the throat, then in the heart or mind, then in the navel and '*agya chakra*' (between the two eyebrows), then meditates with the help of unstruck word or sound, and then in the '*trikuti*' (middle of the forehead between the two eyebrows) then in the Tenth Door. After this man's concentration reaches the realm of reason or intellect, where he gains Divine knowledge, but not before this. As a result the veil of egoism is shattered. So, holy congregation, there is no difference between 'amrita' (nectar) and the Name. 'Amrita' means the Name Divine.

Refrain: Listen O my mind, it is God's Name that is nectar.

ਧਾਰਨਾ - ਸੁਣ ਮੇਰੇ ਮਨਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ - 2, 4.

'Nectar is the Name of the Lord God, O my soul. By the Guru's instruction the Name-Nectar is attained.' P. 538

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁ ਝੀਏ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ ॥

It is by imbibing the Guru's teaching that 'Name-Nectar' is obtained -

'Poisonous is the pride of worldly valuables, O my soul' P. 538

ਹਉਮੈ ਮਾਇਆ ਬਿਖੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁ ਝੀਏ ॥

Ego is all poison -

'Through God's Name-Nectar this poison is removed.' P. 538

.....ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਬਿਖੁ ਲਹਿ ਜਾਏ ਰਾਮ ॥

When the Name-Nectar is attained, the poison of ego is removed by meditating on the Name. So in this way -

'O Supreme Lord, Nectar is Thy Name and he alone lives, who meditates on it. He who is blessed with God's grace, is made pure.' P. 616

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪਰਮੇਸਰੁ ਤੇਰਾ
ਜੋ ਸਿਮਰੈ ਸੋ ਜੀਵੈ ॥
ਜਿਸ ਨੋ ਕਰਮਿ ਪਰਾਪਤਿ
ਹੋਵੈ ਸੋ ਜਨੁ ਨਿਰਮਲੁ ਥੀਵੈ ॥

He on whom God casts His gracious glance, obtains the Name-Nectar. And he who meditates on the Name -

'With each breath, he ever contemplates the Lord, and not a single breath does he waste.

Then is his fear of birth and death ended, and exaltation of eternal life attained.'

P. 556

ਦਮਿ ਦਮਿ ਸਦਾ ਸਮਾਲਦਾ
ਦੰਮੁ ਨ ਬਿਰਥਾ ਜਾਇ ॥
ਜਨਮ ਮਰਨ ਕਾ ਭਉ ਗਇਆ
ਜੀਵਨ ਪਦਵੀ ਪਾਇ ॥

he obtains an eternal life. He who receives it is not troubled by the fear of death -

'My heart to the Guru's feet is attached - Removers of impediments, annullers of all suffering.

Chanting laudation of the Lord eternal, immortal,

Day after day in joy in God keeps it awake.

Joy - giving is Divine discourse, whereby is achieved the heart's desire.

In primal time, at the end of time and in the middle

Has the Lord remained Nanak's friend or cherisher.'

P. 616

ਬਿਘਨ ਬਿਨਾਸਨ ਸਭਿ ਦੁਖ ਨਾਸਨ
ਗੁਰ ਚਰਣੀ ਮਨੁ ਲਾਗਾ ॥
ਗੁਣ ਗਾਵਤ ਅਚੁਤ ਅਬਿਨਾਸੀ
ਅਨਦਿਨੁ ਹਰਿ ਰੰਗਿ ਜਾਗਾ ॥
ਮਨ ਇਛੇ ਸੇਈ ਫਲ ਪਾਏ
ਹਰਿ ਕੀ ਕਥਾ ਸੁਹੇਲੀ ॥
ਆਦਿ ਅੰਤਿ ਮਧਿ
ਨਾਨਕ ਕਉ ਸੋ ਪ੍ਰਭੁ ਹੋਆ ਬੇਲੀ ॥

That God becomes the devotee's friend and saves him (who has obtained the Name) in the Divine Court. There is power in God's Name.

Once after leaving Anandpur Sahib, and after the sagas of Chamkaur Sahib (in which the elder Sahibzadas were

martyred) and of Sirhind (in which the younger Sahibzadas were martyred), Tenth Guru Sahib was staying with Bhai Dalla at Talwandi Sabo. Bhai Dalla served Guru Sahib immensely. He remained in Guru Sahib's attendance all the time. He remained very near him and kept conversing with him. Guru Sahib was very kind to him. One day, seeing Guru Sahib in a very happy mood, he said, "I want to make a request to you." Guru Sahib asked, "What do you want to say?" He submitted, "Sir! grant me a stool-space in your court." On hearing this request, Guru Sahib became silent. Dalla said, "Sir! I have asked for a very little space - just a stool-space." Guru Sahib said, "Stool-space is too much. If you ask for even a needle-head space, you cannot get it." Dalla was surprised, "Sir, you fulfil all my wishes. Now if I have asked for a little space, you are refusing to grant it to me." Guru Sahib replied, "O Dalla! ask for the world. I shall give the world. If you want the Delhi throne, I can get it for you at once - in place of Aurangzeb; if you wish for the rule of the three worlds, I can get that for you. If you want miraculous powers, that too can be granted; you can prosper and flourish. You can get fame and recognition till the distant future from generation to generation. Any other thing of the world you may ask for, it can be granted to you. But you can get nothing from the Court Divine." He submitted, "Sir, I am your servant, your attendant. I regard you as my Guru and so have my forefathers been revering you as the Guru, whoever has adorned Guru Nanak's spiritual seat including your father and grandfather. From the very beginning we have been treating you (and your predecessors) as the Guru. Guru Sahib observed, "Accepting or treating someone as the Guru is one

thing, while adopting a Guru is a different thing. The whole world regards *Guru Granth Sahib* as the Guru and pays obeisance to the holy volume. But just accepting the scripture as the Guru is not enough and does not make any difference. The Guru has to be adopted. Until the Guru is adopted, the relationship between the Guru and the *Sikh* (disciple) is not forged."

If you go to the *ashram* (hermitage) of a Guru in human form and you continue serving there too, but until you obtain the Name, you cannot become the disciple of that Guru, you cannot become his '*Sikh*'. Relationship is forged only when you obtain the Name from him.

In the case of the Guru's abode, relationship is established when you receive the Name from the Five Beloved ones.

Refrain: If you want to meet the plume-wearing (Tenth) Guru, If you want to meet the falcon-bearing (Tenth) Guru, Partake of the 'Khanda-batta' amrit (sweet baptismal nectar prepared in an iron bowl with a two-edged sword while reciting the prescribed five Gurbani compositions).

ਧਾਰਨਾ - ਜੇ ਮਿਲਣੈ ਕਲਗੀਆਂ ਵਾਲੇ ਨੂੰ,
ਜੇ ਮਿਲਣੈ ਬਾਜਾਂ ਵਾਲੇ ਨੂੰ - 2,
2.

ਖੰਡੇ ਦਾ ਅੰਮ੍ਰਿਤ ਫਕ ਲੈ, ਜੇ
ਮਿਲਣੈ...-2

'The True Lord created His true (spiritual) throne at a congregation of the true and holy.

Nanak, image of the fearless and formless Lord, played among the Naths and yogis (names of sects of ascetics in India) (i.e. showed his greatness while deliberating with them).

The Guru worshipped the Almighty God at the time of administering 'amrit' prepared with 'khanda' (two-edged sword).

Drink thou, O Sikhs, pahul (baptismal nectar) prepared with khanda (two-edged sword) to make thine life fruitful.

The 'sangat' (congregation) was transformed into 'Khalsa' (the pure), the apostates put in difficulty.

Well done! Well done Gobind Singh! thou wert at once Guru and disciple!

Bhai Gurdas Ji, Var 41/1

ਹਰਿ ਸੱਚੇ ਤਖਤ ਰਚਾਇਆ

ਸਤਿ ਸੰਗਤਿ ਮੇਲਾ।

ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰ ਵਿਚਿ ਸਿਧਾਂ ਖੇਲਾ।

ਗੁਰੁ ਸਿਮਰ ਮਨਾਈ ਕਾਲਕਾ ਖੰਡੇ ਕੀ ਵੇਲਾ।

ਪੀਵਹੁ ਪਾਹੁਲ ਖੰਡੇਧਾਰ ਹੁਇ ਜਨਮ ਸੁਹੇਲਾ।

ਗੁਰ ਸੰਗਤਿ ਕੀਨੀ ਖਾਲਸਾ ਮਨਮੁਖੀ ਦੁਹੇਲਾ।

ਵਾਹ ਵਾਹ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰੁ ਚੇਲਾ॥

So, in this way we adopt the Guru and with good fortune we come to meet an exalted saint or holy man, then with his guidance and assistance the Divine Name starts flowing and sounding within us.

(-----)

Chapter III

The servant solely devoted to me is my own image

Invocation:

True and Supreme is God's Name.

Blessed is Sri Guru Nanak Dev Ji!

ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ,

ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ!

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

Reach me Thy hand, O Lord and save me from wavering, says Nanak.' P. 256

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

'After wandering and wandering, O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is:

Attach me to Thy devotional service.'

P. 289

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥

*Refrain: Put it to Thy account,
This life I dedicate unto Thee*

ਧਾਰਨਾ - ਲੇਖੇ ਵਿਚ ਲਾ ਲਓ ਜੀ,
ਜਨਮ ਤੁਮਾਰੇ ਲੇਖੇ -2, 2.
ਜਨਮ ਤੁਮਾਰੇ ਲੇਖੇ, ਜਨਮ ਤੁਮਾਰੇ
ਲੇਖੇ - 2.
ਲੇਖੇ ਵਿਚ ਲਾ ਲਓ ਜੀ,.....
-2.

'None humble as I; none compassionate as Thou:

What need now to test my devotion?

Grant to Thy servant this boon in perfection:

May my mind to your Word ever be compliant.

To the Lord may I time and again be a sacrifice!

Why with me art Thou silent? Pause.

Lord! for numerous incarnations from

Thee was I alienated -

Now is this life dedicated unto Thee.

Saith Ravidass: In hope of union I find life -

For long of Thy sight am I deprived.'

P. 694

ਹਮ ਸਰਿ ਦੀਨੁ ਦਇਆਲੁ ਨ ਤੁਮ ਸਰਿ

ਅਬ ਪਤੀਅਰੁ ਕਿਆ ਕੀਜੈ ॥

ਬਚਨੀ ਤੌਰ ਮੌਰ ਮਨੁ ਮਾਨੈ

ਜਨ ਕਉ ਪੁਰਨੁ ਦੀਜੈ ॥

ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ਰਮਈਆ

ਕਾਰਨੇ ਕਾਰਨ ਕਵਨ ਅਬੋਲ ॥

ਬਹੁਤ ਜਨਮ ਬਿਛੁਰੇ ਥੇ ਮਾਧਉ

ਇਹੁ ਜਨਮੁ ਤੁਮਾਰੇ ਲੇਖੇ ॥

ਕਹਿ ਰਵਿਦਾਸ ਆਸ ਲਗਿ ਜੀਵਉ

ਚਿਰ ਭਇਓ ਦਰਸਨੁ ਦੇਖੇ ॥

'Numerous trees and plants in our incarnation have we observed;

Numerous are the animal forms in which we were created.

In numerous serpent-forms were we incarnated.

As numerous bird-species on wings did we fly.'

P. 156

ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸੁ ਉਪਾਏ ॥

ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ ॥

*Refrain: In numerous serpent-forms were we born,
And numerous were the bird-forms in which we flew on wings.*

ਧਾਰਨਾ - ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ

ਕੇਤੇ ਪੰਖ ਉਡਾਏ ਨੇ -2, 2.

ਕੇਤੇ ਪੰਖ ਉਡਾਏ ਨੇ, ਕੇਤੇ ਪੰਖ ਉਡਾਏ ਨੇ -2, 2.

ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ,..... -2.

ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ,..... -2.

Refrain: Bathe thine limbs

In the dust of the saints' feet.

ਧਾਰਨਾ - ਕਰ ਲੈ ਇਸ਼ਨਾਨ ਜੀ,

ਸੰਤਾਂ ਦੀ ਧੂੜੀ ਅੰਦਰ -2, 2.

ਸੰਤਾਂ ਦੀ ਧੂੜੀ ਅੰਦਰ -2, 2.

ਕਰ ਲੈ ਇਸ਼ਨਾਨ ਜੀ,..... -2.

*'Of Magh the merit is: In company with
God's devotees take holy dips;
In dust of their feet bathe thy limbs.
On the Lord's Name meditate,
Thy mind to the Name attune, on all
bestow charity of it.'* P. 135

ਮਾਘ ਮਜਨ ਸੰਗਿ ਸਾਧੂਆ

ਧੁੜੀ ਕਰਿ ਇਸਨਾਨੁ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ

ਸੁਣਿ ਸਭਨਾ ਨੌ ਕਰਿ ਦਾਨੁ ॥

Revered saintly congregation! loud by thy utterance, "True and Supreme is God's Name." Getting free from worldly tasks, with the Guru's inspiration, you have come to the company of holy persons. Great indeed is the advantage or fruit of coming to the Guru's Court, because in the holy congregation is opened the first door for achieving union with God. Until the door of the holy congregation is reached, the 'jeev' (man, soul) continues wandering and he cannot gain union with God.

Today happens to be 'sangrand' (first day) of the month of *Magh* (Indian month coinciding with Jan-February). In accordance with the Hindu culture and religious tradition, there is a great religious feeling and devotion in the hearts of the people. Holy congregations attended and charitable deeds and meetings with the saints done in this month yield a thousand-fold fruit. Such is the accepted belief of saints and holymen. So Guru Sahib also says - 'If you are to take ablutions, we will tell you the method or manner of doing so, which, with a little trouble and effort, yields million-fold fruit. The first fruit is -

*'Merit of million-fold sacrifice comes to
such as listen to and chant the Lord's
Name.'* P. 546

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ ॥

The hearers and singers of God's praise receive the fruit of holding

millions of sacred feasts or sacrifices. If the edict regarding the month of *Magh* is believed then the fruit shall multiply a thousand times. So it is such a holy congregation that you have attended. Therefore, you are using your time fruitfully by putting it to God's account.

As long as you do not understand how to bathe in the dust of the saints' feet, no ablutions are done in the true sense of the word.

Dust is of two types. One is of the 'Brahm-betas' (God-enlightened, who know God or Lord Creator). It means when God is attained. God is very much there all the time; He has not gone away anywhere, but man himself has gone away from Him. Attainment is of that thing, which one does not have. What man is carrying all the time, its possession is there with him, but he has become oblivious of it. When the delusion is removed, he realises that he already had it with him. So to remove this delusion or misconception, man has to bathe in the dust-like holymen's utterances. Bathing is of body, mind and intellect or understanding. Mind is bathed by listening to the Lord's laudations; the mind comes into a state of spiritual joy. Intellect or understanding is bathed with the Guru-imparted Divine knowledge. Body is bathed with water. Guru Sahib's edict is - 'Keep the company of the holy and bathe in the dust of the Saints' feet.' Dust is sacred because the enlightened and exalted soul is at no distance from the Lord who is manifested in every pore and particle of his being.

God, in fact, pervades all, but this pervasiveness is of two types. One is

general, and the other is particular. In general form, God is present in all; He is pervasive but man does not know about it. In particular, he comes to know or realise this truth; he sees God in every particle or hair of his being; he sees God in the entire creation, whom we call 'Brahm-chetan' (conscious or knower of God). He becomes God-enlightened. Even the place where he sits and makes an utterance, and the direction in which he casts his glance become sacred.

Once Guru Nanak Sahib happened to visit a village of 'thugs' (a class of professional robbers and assassins in India). They made up their mind to kill Guru Sahib and take out the gold which was not visible but was sewn in his body. All through the night, they kept making plans, while Guru Sahib continued performing 'kirtan' (singing of *Gurbani*). In the morning, none came. Guru Sahib got up and left the village. When he had gone five to seven miles, he saw some persons running after him. They said, "Stop! stop! where are you going? We will not let you escape." In their hands, they carried swords and choppers. Mardana remarked, "Your holiness! a big trouble or calamity is coming." Guru Sahib said, "O Mardana! don't worry; God is with us. It is not that He is to come from somewhere outside. He is always with us. The fault is that we do not abide with Him; He is forever abiding with us.

'Wherever I see, there I see Him present. He, my Master, is never far from any place. O my mind, ever remember Him, who is contained in everything. He alone is accounted a companion, who separates not here and hereafter. Paltry is said to be the pleasure which passes off in an instant.

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

Every moment, that Lord of mine takes care of His creatures.' P. 677

ਜਹ ਜਹ ਪੇਖਉ ਤਹ 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॥

God is such who looks after us with each breath. Have you ever cared to look in retrospect that your God is looking after you? What will man do if the breath that goes out does not come back again? People say, "His heart has failed. The breath that went out did not return." When God looks after man, he keeps that bellows (lungs) as well as the heart in proper order. The engine continues functioning because someone is looking after it. If somebody does not take care and you start the engine and it continues for long, it will burst or the oil will be exhausted. Even mechanical motors have to be taken care of.

So, in this way, God is looking after man from all sides. Guru Sahib said, "O Mardana! why do you worry when the Formless Lord is with us? Wherever we go, He is present; in whichever direction we look, He is present."

'Wherever I see, there I see Him present. He, my Master, is never far from any place.' P. 677

ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜੂਰਿ
ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ॥

God never goes far from anybody. Therefore, O Mardana! remember that Formless Lord God who is an all-pervasive entity." So Guru Sahib stopped quietly. The 'thugs' said, "You escaped stealthily." Guru Sahib

observed, "If we had escaped stealthily, why would we have stopped now?" Guru Sahib asked them, "What do you want to do to us?" They said, "We are the robbers in this area. First, we kill the traveller. Then we search his person and luggage to find out what he possesses." Guru Sahib said, "We are not afraid of dying. You cannot understand this fact that we never die. But in your perception, by killing the body you think that you have killed the person. We are not afraid of dying. But the thing is that if you kill us like this, our bodies will lie neglected and uncared for needlessly. Crows, jackals and vultures will eat them, and besides, proof of the crime will remain. It is in your interest as well as ours to kill us and burn our dead bodies on this pile of wood." They said, "From where shall we bring fire?" Guru Sahib said, "Look there! a funeral pyre is burning. Get fire from there." One of the *thugs* remarked, "Kill them and throw their bodies away." Another said, "Wait! nobody knows who they are? If their killing is found out, perhaps, the entire village may be hauled up for their murder. Who knows they may be government officials? They are also talking logically. What if they turn out be spies? The government may have deputed some persons to know about our activities, and if we kill them, we may be in for trouble. Their suggestion is worth considering. If we act according to it, all evidence will be destroyed. That funeral pyre is close by. Two of you should go running and bring a burning piece of wood, while two will wait here. After killing them, we shall throw them on this pile of wood. So two *thugs* went running to the funeral pyre. Reaching there, they were surprised to see some hideous and

terrible looking persons beating a helpless man, who was crying for help and mercy. After watching for a while, the '*thugs*' said, "We have nothing to do with him. We need only fire; by this time, our companions must have killed them."

The two rummaged through the fire and took out a big burning piece of wood. When they were about to set out, they saw a quarrel going on. One group claimed that the man belonged to them, while the other group claimed that he was theirs. The second group had a palanquin-like conveyance to take away the man. Besides, they were dressed elegantly. The '*thugs*' remarked, "These persons do not look like us. This person must have done evil deeds. And what is the result of his bad deeds? He who does evil deeds, gets hell when he appears before the Righteous Judge and the agents of death take him away by beating him and they are saying that they have come to take him away, because, on coming to the world, he did not realise the purpose for which he had got the human incarnation. The others were asked, "Who are you?" They replied, "We have come from the Court Divine. God has sent us to bring this man. All his sins have been annulled." They were asked, "How?" The '*thugs*' got the reply, "Yonder there in front of you is standing Sovereign Guru Nanak, the saviour of the world, whom you are planning to kill and for whom you have come to carry fire." They exclaimed, "What! Is he Guru Nanak Sahib? Is there so much power in his glance that by a mere glimpse all his sins have been destroyed?" The two '*thugs*' ran back to fall at Guru Sahib's lotus feet sooner than later. From a distance they shouted to their companions, "Don't kill them?"

First listen to us." Although the person getting beating was a sinner, yet as soon as Guru Nanak Sahib's glance fell on him, all his sins were pardoned and a palanquin came to carry him to heaven.

So these professional killers were enlightened about what happens to the sinners. They thought, "We were also going to commit the grave sin of killing Sovereign Guru Nanak Sahib." The four 'thugs' fell at Guru Sahib's lotus feet and sought his forgiveness. The rest of the companions said, "What has happened to you?" They said, "Don't make any delay; fall at his feet." The others said, "First, tell us why we should fall at his feet." Those who had gone to fetch fire, explained to them the entire incident. The others remarked, "Your eyes must have been put under a spell." They replied, "We have seen everything with our own eyes. We were not sleeping either. We pinched each other to know whether we were sleeping or waking. We witnessed this miracle in a wakeful state." So they all held Guru Sahib's feet. Holy congregation! what a miraculous power was in the gaze of Guru Sahib! With a single glance, he washed away their sins. The place where he sat, which received the touch of his feet became hallowed -

'Pure is the glory of the Transcendent Lord's saints.

Their feet are equal to millions of holies like the Ganga.' P. 828

**ਜਨ ਪਾਰਬ੍ਰਹਮ ਜਾ ਕੀ ਨਿਰਮਲ ਮਹਿਮਾ
ਜਨ ਕੇ ਚਰਨ ਤੀਰਥ ਕੋਟਿ ਗੰਗਾ ॥**

The place where exalted holymen and God-enlightened persons, who are God Himself, abide is a pilgrim centre equal to millions of holies like the Ganga.

'Nanak, the Brahmgyani (God-

enlightened) is Himself the Exalted Lord.' P. 273

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥

Guru Sahibaan were not ordinary mortals. In *Guru Granth Sahib* have been given some forms of God.

'Himself is the Lord Attributed and Unattributed -

Himself the Ultimate silence;

Himself has He raised creation;

Himself in it is manifest.' P. 290

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥

One is the Formless Lord who is pervading everywhere, whom we call *Brahm* (creator). The other is manifest, who is the Guru (Perfect Holy Preceptor) -

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

The Guru is God and God is the Guru, O Nanak.

There is no difference between the two, my brother.' P. 442

ਸਮੁੰਦ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ

ਇਕ ਵਸਤੁ ਅਨੂਪ ਦਿਖਾਈ ॥

ਗੁਰ ਗੋਵਿੰਦੁ ਗੁੰਵਿੰਦੁ ਗੁਰੁ ਹੈ

ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥

He, who sees difference between God and the Guru, does not reap any good because he cannot concentrate his mind; Divine Name contemplation eludes him. He regards Guru Nanak and God different from each other. The Guru is immanent or manifest form of God. So the greater is one's faith in the Guru, the greater is the fruit and advantage. Once Guru Angad Dev Sahib said, "Bhai Bala Ji! you remained with Guru Nanak Sahib all your life. What did you consider Guru Sahib to be?" He replied, "Your holiness! He was a very exalted saint." On hearing this, Guru Sahib became silent. Then Guru Angad Dev Ji asked Baba Budha Ji, "What did you consider Guru Nanak Sahib to be?" He replied, "He was a perfect *Brahmgyani* (one who has gained

knowledge of the Ultimate Reality; or a God-enlightened person)." "All right, brother! Then he asked Bhai Mansukh and Bhai Bhagirath, who said, "To us Guru Nanak Sahib looked like God's image." At last all persons present there collectively asked Guru Sahib what he considered Guru Sahib. Guru Angad Sahib became serious. He was lost in deep contemplation. After sometime, two tear-drops fell from the corner of his eyes, and in great grief caused by separation he said, "Guru Nanak Sahib was the Formless God Himself. In the immanent form He took birth as the Guru for the liberation of the world because the Guru is God Himself. One state of God is that of the Guru (Perfect Holy Preceptor). When extreme darkness of evil envelops the world, then the Formless Lord God does not send any 'karak' (doer) in the world. 'Karak' (doer) is one who is assigned a small task, such as, when Ravana was to be destroyed, Sri Ram Chander Ji Maharaj came into the world. Similarly, to destroy the evil-doings of Kans, Sri Krishna Maharaj was incarnated in the world.

When there is pitch darkness in the world, then the Formless Lord manifests Himself in the human form." Guru Sahib further said, "O Gurmukhs (Guruward persons)! Guru Nanak Sahib was Himself the image of God, and not any other. He (God) Himself had come into the world on His own. "All bowed to Guru Sahib and said, "O Sovereign! blessed is your faith; you yourself have become God." As is man's faith, so is his spiritual attainment. So regard Guru Nanak Sahib as God's own form and bathe in the dust of his feet. The dust hasn't gone far from you. 'Gurbani' (Guru's utterances) enshrined in *Guru Granth Sahib* is our Guru, and none

other. The way or conduct of your life also is recorded in it. When we forsake Guru Granth Sahib, we shall receive shoe-beating, because the Guru wishes good to us. The Guru does not want his Sikh to be mean or inferior. Whosoever the Guru takes in his fold, he does good to him whether by giving joy or by causing sorrow. So recite thus -

*Refrain: Your sufferings will turn into medicine
While pleasures will become maladies;
O dear, pleasures will become maladies,
O negligent, pleasures will become maladies.
Your sufferings will turn into medicine.*

**ਧਾਰਨਾ - ਤੇਰੇ ਦੁਖਾਂ ਦੀ ਬਣੇਗੀ ਦਾਰੂ,
ਸੁਖ ਤੇਰੇ ਰੋਗ ਹੋਣਗੇ -2, 2.
ਪਿਆਰੇ ਜੀ, ਸੁਖ ਤੇਰੇ ਰੋਗ ਹੋਣਗੇ
-2, 2.
ਗਾਢਲਾ, ਸੁਖ ਤੇਰੇ ਰੋਗ ਹੋਣਗੇ -
2, 2.
ਤੇਰੇ ਦੁਖਾਂ ਦੀ ਬਣੇਗੀ
ਦਾਰੂ,.....-2.**

*'Suffering is turned the medicine,
pleasure the malady;
Where pleasure is, devotion is not.'*

P. 469

**ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ
ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ॥**

Many a time, the doctor gives bitter medicine to the patient in order to cure him of his disease. So, he who aligns himself with the Guru is not deserted by the latter (Guru) for thousands of years. If required, the Guru enables his devotee to be born as a human being again and again. The Guru creates such circumstances that the devotee gains liberation whether in this birth or in the next. But if somebody is in the wrong, he throws a chain of sorrows and troubles on him. So, our Guru is Sri Guru Granth Sahib, whose 'bani' is highly exalted. The deeper you go into it, the greater is its depth and

profundity that you realise. So, you have to bathe in this manner -

*'Of Magh the merit is: In company with
God's devotees take holy dips;
In dust of their feet bathe thy limbs.'*

P. 135

**ਮਾਘ ਮਜਨੁ ਸੰਗਿ ਸਾਧੁਆ
ਧੁੜੀ ਕਰਿ ਇਸਨਾਨੁ ॥**

So, leaving your tasks and jobs you have all come to the Guru's court, which deed yields immense fruit. Last time, I had told you about Saint Namdev Ji that many of his followers from Delhi said to him, "You do not belong to South alone. Do you? The saints belong to the whole world. Those who try to monopolise the saints and claim that this is a Sikh saint, this is a Hindu saint, or this is a Muslim, are in the wrong, because they (saints) are above these things or labels. Physical body is only an ailment. It is out of ignorance that they describe holy men as Sikhs, Hindus and Muslims. In reality, it is only the soul and nothing else. Saints and holy men are without any caste or religion. The same essence permeates all.

*'All over the earth and the sky is present
One Sole Light.*

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

Akal Ustat

**ਜਿਮੀ ਜਮਾਨ ਕੇ ਬਿਖੈ ਸਮੱਸਤਿ ਏਕ ਜੋਤ ॥
ਨ ਘਾਟ ਹੈ ਨ ਬਾਢ ਹੈ, ਨ ਘਾਟਿ ਬਾਢਿ ਹੋਤ ਹੈ ॥**

Saints do not belong to any particular person or caste. They belong to the whole world, the universe or creation.

So his beloved followers said to him, "You remain only in the South; the rest of India is also there. Kindly pay a visit to Delhi and then to the Panjab." Acceding to the request of his devotees,

Saint Namdev Ji came to Delhi. Daily, he delivered discourses on the bank of the Yamuna. A large number of devotees came to hear his discourses. One day, he was sitting in a state of deep contemplation or trance. He was in a 'smadhi' (trance), which is called 'sehaj samdhi' (effortless meditation or contemplation). I had told you earlier also that 'smadhi' (deep meditation) is of five kinds. Two types of 'smadhi' is 'savikalp' (with a thought or an idea); two types of 'smadhi' is 'nirvikalp' (without a thought or an idea). Then comes 'sehaj samadhi'.

*'Tranquil meditation, ecstasy have the
mind occupied*

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

P. 106

**ਸਹਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ
ਸੋ ਰਸੁ ਸੋਈ ਜਾਣੈ ਜੀਉ ॥**

He who has tasted the ecstasy of this 'smadhi' (deep meditation) knows its relish. It is called Lord's elixir or spiritual bliss or literally 'joy of self', which implies complete absorption of the self in the ecstasy of devotion.

*'The true Khalsa is one who experiences
the ecstasy of self-realisation.*

*There is no difference between God, I
and him (Khalsa).'* Sarb Loh Granth

**ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ, ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ ॥
ਪ੍ਰਭ ਮਹਿ, ਮੋ ਮਹਿ, ਤਾਸ ਮਹਿ,
ਰੰਚਕ ਨਾਹਨ ਭੇਵ ॥**

Tenth Guru Sahib says, "He who reaches this stage, he is the Khalsa in the real sense. We have revealed the Khalsa ideal after bringing it from the Divine Portal. We have not started any religious sect with a distinctive dress. All those who came here, left behind their own respective sects or religious orders, very much like dying flocks of sheep red, green, yellow, but essentially all remaining sheep. Guru Sahib says: "Why did they do so? In

this manner, they divided humanity. What good task did they do?" In India alone, there used to be 39200 different sects and religious orders, and 72 were the sects of Muslims. Now their number is not known. So, in this way, they divided the world into different sects. Guru Sahib said, "I haven't come to divide humanity. I have come only to give proper direction to the world." When Guru Sahib subjected his followers to a test, he found five pure ones and said, "From the five, the seed will multiply, and we will increase their number." But man has gone backward; he has forgotten the soul-essence. So, to awaken the sleeping mankind, holymen and saints proclaim loudly that they should realise their self

-
'My self! in aspect art thou image of Divine Light:

Thy own exalted origin realise.' P. 441
ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

So, on that particular day Saint Namdev Ji was sitting in 'sehaj samadhi' (state of deep meditation). He opened and shut his eyes again and again. The sun rose; it was 10 O'clock; but he was not getting up. In the meanwhile, a hearse came. A true devotee named Bhai Jado used to come to him. He had passed away. In those days, 'sati' (burning of the widow on her husband's funeral pyre) was in vogue, and Jado's wife dressed in clothes and ornaments accompanied the hearse to burn with him. When she had a glimpse of Saint Namdev, she thought, "Let me bow my head at the saint's feet, so that my sins may be washed off because after sometime, I shall be reduced to a handful of dust." So, she bowed at Saint Namdev's feet, and her ornaments produced a little jingling sound. With half-open eyes, Saint Namdev made an utterance, "Daughter,

may you enjoy the bliss of married life." At once, she stopped there and said, "My husband" saying this much, she started crying. Saint Namdev Ji said, "Daughter! why are you crying?" She replied, "Sir my husband is lying there on the hearse."

"Now be merciful so that I may enjoy the bliss of marital life. You have made the utterance. I used to come with my husband to attend your holy company where I had heard that if perfect holy men make some utterance, it never goes in vain. It is like this -

*Refrain: Even though the moon may be destroyed,
 Yet the holy man's utterance never goes in vain.*

**ਧਾਰਨਾ - ਭਾਵੇਂ ਚੰਦਰਮਾ ਨਾਸ਼ ਹੋ ਜਾਵੇ,
 ਸੰਤਾਂ ਦਾ ਬੋਲ ਨਾ ਟਲੇ -2, 2.
 ਮੇਰੇ ਪਿਆਰੇ, ਸੰਤਾਂ ਦਾ ਬੋਲ ਨਾ ਟਲੇ -2, 2.
 ਭਾਵੇਂ ਚੰਦਰਮਾ ਨਾਸ਼ ਹੋ ਜਾਵੇ,..... -2.**

The *Gurbani* edict is that even if the whole world may be destroyed, yet the holymen's word never goes in vain.

'Night and day and the constellations shall all be destroyed;

So shall sun and moon.

Mountains, the earth, water and air shall vanish -

The word of the holy alone shall eternally last.

Destroyed shall be the egg-born, placenta-born, the atmosphere-born and perspiration-born.

Destroyed shall be the four Vedas, the six systems,

Immutable shall alone be the word of the holy.

Destroyed shall be the qualities of energy, sloth and intellect.

All that is visible shall be destroyed.

The word of the holy alone shall be limitless.

He alone is real; all existence His visible play;

By no device attainable,

Saith Nanak: By union with the Guru

ਨਿਸਿ ਬਾਸੁਰ ਨਖਿਅਤੁ ਬਿਨਾਸੀ
 ਰਵਿ ਸਸੀਅਰ ਬੇਨਾਧਾ॥
 ਗਿਰਿ ਬਸੁਧਾ ਜਲ ਪਵਨ ਜਾਇਗੋ
 ਇਕਿ ਸਾਧ ਬਚਨ ਅਟਲਾਧਾ॥
 ਅੰਡ ਬਿਨਾਸੀ ਜੇਰ ਬਿਨਾਸੀ
 ਉਤਭੁਜ ਸੇਤ ਬਿਨਾਧਾ॥
 ਚਾਰਿ ਬਿਨਾਸੀ ਖਟਹਿ ਬਿਨਾਸੀ
 ਇਕਿ ਸਾਧ ਬਚਨ ਨਿਹਚਲਾਧਾ॥
 ਰਾਜ ਬਿਨਾਸੀ ਤਾਮ ਬਿਨਾਸੀ
 ਸਾਤਕੁ ਭੀ ਬੇਨਾਧਾ॥
 ਦ੍ਰਿਸਟਿਮਾਨ ਹੈ ਸਗਲ ਬਿਨਾਸੀ
 ਇਕਿ ਸਾਧ ਬਚਨ ਆਗਾਧਾ॥
 ਆਪੇ ਆਪਿ ਆਪ ਹੀ ਆਪੇ
 ਸਭੁ ਆਪਨ ਖੇਲੁ ਦਿਖਾਧਾ॥
 ਪਾਇਓ ਨ ਜਾਈ ਕਹੀ ਭਾਂਤਿ ਰੇ
 ਪ੍ਰਭੁ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਲਾਧਾ॥

Your holiness! 'this utterance has come from thy lips that I should enjoy the bliss of marital life. Cast thy gracious glance and make your utterance true.' Now Saint Ji started thinking, "Thoughtlessly have I made the utterance." Holy congregation! God is not far away from man. He reveals Himself in the saint's heart, or you may say that there is no difference between the saint and God. The two are absorbed in each other. Lord Krishna says, "O Arjuna! if you surrender your self unto me, and don't retain anything with you, then everywhere I will protect you." This is not all; charmed by the devotees' love, God starts abiding in his heart. No power in the world can gain dominance or overpower God. It is only the saints who gain control over Him, who enshrine Him in their hearts. Then the Lord cannot come out of their hearts. He gets imprisoned there. Overpowered by love and devotion, God is literally chained to them. It is only through love and devotion that God is bound and chained -

*Refrain: It is by God's devoted slaves that He is overpowered
 By putting on the strings of love*

My dear, by putting on the strings of love

ਧਾਰਨਾ - ਰੱਬ ਵਸ ਭਗਤਾਂ ਨੇ ਕੀਤਾ,
 ਪਾ ਕੇ ਤੇ ਪ੍ਰੇਮ ਡੋਰੀਆਂ -2, 2.
 ਮੇਰੇ ਪਿਆਰੇ, ਪਾ ਕੇ ਤੇ ਪ੍ਰੇਮ
 ਡੋਰੀਆਂ - 2.
 ਸੰਗਤ, ਪਾ ਕੇ ਤੇ ਪ੍ਰੇਮ ਡੋਰੀਆਂ -
 2.
 ਰੱਬ ਵਸ ਭਗਤਾਂ ਨੇ ਕੀਤਾ, -2.

'Thou, O Lord, comest not in one's power, by greatly despising the world. Thou comest not in one's power by reading the Vedas.' P. 962

ਨਾ ਤੁ ਆਵਹਿ ਵਸਿ ਬਹੁਤੁ ਘਿਣਾਵਣੇ॥
 ਨਾ ਤੁ ਆਵਹਿ ਵਸਿ ਬੇਦ ਪੜਾਵਣੇ॥

Neither by reading the Vedas, nor by teaching them, nor in any other manner does God come in man's power because He is an omnipotent power. He is the greatest of all; none is greater than Him -

'Thou comest not in one's power by bathing at the shrines. Thou, O Lord, comest not in one's power by roaming the world through. Thou, O Lord, comest not in the mortal's power through any cleverness. Thou comest not in one's power by giving plentiful alms.' P. 962

ਨਾ ਤੁ ਆਵਹਿ ਵਸਿ ਤੀਰਥਿ ਨਾਈਐ॥
 ਨਾ ਤੁ ਆਵਹਿ ਵਸਿ ਧਰਤੀ ਧਾਈਐ॥
 ਨਾ ਤੁ ਆਵਹਿ ਵਸਿ ਕਿਤੈ ਸਿਆਣਪੈ॥
 ਨਾ ਤੁ ਆਵਹਿ ਵਸਿ ਬਹੁਤਾ ਦਾਨੁ ਦੇ॥

If you give away in charity all your body bit by bit, even then does God come not under your power or control. If at all He comes under anyone's power, it is the saints or His devoted slaves because they surrender their all to Him. Nothing is left with them, except God's love, and with love and devotion they bind Him.

'All are in Thy power, O my Inaccessible and Inapprensible Lord. Thou, O Lord, art in the power of Thine devoted slaves.

Thou art the strength of thine saints.' P. 962

ਸਭੁ ਕੋ ਤੇਰੈ ਵਸਿ ਅਗਮ ਅਗੋਚਰਾ॥

ਤੂੰ ਭਗਤਾ ਕੈ ਵਸਿ ਭਗਤਾ ਤਾਣੁ ਤੇਰਾ ॥

So, God comes under the power of His saints, who are able to encircle and bind Him. Then, whatever the saints say, comes to pass. So, Namdev Ji got worried, "Thoughtlessly did I make the utterance. Now what should I do?" In the meantime, he heard a voice from heaven. When the saints go into the region of spiritual or mystic experience, they hear voices from heaven. They receive the voice of heavenly or Divine knowledge, and they get knowledge spontaneously. They don't have to read any book or scripture; such is the state of Divine Name meditation. When the region of empirical experience is crossed, that is called the region of rationalism and discernment where all the four things of innermost consciousness are annulled - mind, understanding, intellect and egoism, there the saint sees only God Himself as the power or essence. Then comes the voice from heaven in his experience. That heavenly voice comes out in the form of knowledge in order to liberate the world. At that moment, Namdev heard the heavenly voice, "Namedev! why are you worried? What you said is not a very big thing? On thy tongue, it is "I' who spoke. You didn't say anything.

'The Lord abides on the tongue of His saint.' P. 263

ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ ॥

On your tongue, it was I myself who was abiding. Those who come here, surrender their self and all to Me and see Me everywhere in a state of deep meditation, and lose themselves within Me, they are My own life and image. Such is the edict -

*Refrain: Mine are they My image,
Who have become Mine,
Or who have embraced Me
... ..*

**ਧਾਰਨਾ - ਮੇਰਾ ਹੀ ਰੂਪ ਨੇ, ਮੇਰੇ ਹੀ ਬਣ ਗਏ ਜਿਹੜੇ -2, 2.
ਮੇਰੇ ਹੀ ਬਣ ਗਏ ਜਿਹੜੇ -2, 2.
ਮੇਰਾ ਹੀ ਰੂਪ ਨੇ,..... - 2.**

'Saith the Lord: The servant solely devoted to Me is My own image.'

P. 1252

ਦਾਸ ਅਨਿੰਨ ਮੇਰੇ ਨਿਜ ਰੂਪ ॥

Those who love Me, they become My image while loving and adoring Me.

*'By a moment's sight of the Lord comes release from the three maladies;
By His touch comes release from the pit of the world.'* P. 1252

**ਦਰਸਨ ਨਿਮਖ ਤਾਪ ਤ੍ਰਈ ਮੋਚਨ
ਪਰਸਤ ਮੁਕਤਿ ਕਰਤ ਗ੍ਰਿਹਿ ਕ੍ਰੁਪ ॥**

They are such who are not different from Me.

*'The Khalsa is fashioned in my own characteristic image.
In the Khalsa do I abide.'*

Sarb Loh Granth

**ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ ॥
ਖਾਲਸੇ ਮਹਿ ਹੈ ਕਰੈ ਨਿਵਾਸ ॥**

Therefore, Namdev! there is no difference between your mind and Mine." On this subject, Saint Kabir too has uttered the following edict -

Refrain: He whom thou didst consider separate from thyself has turned out to be thy own self.

**ਧਾਰਨਾ - ਸੋਈ ਫਿਰਕੇ ਤੂੰ ਭਇਆ, ਜਾ ਕੋ ਕਹਤਾ ਅਉਰ -2, 2.
ਜਾਕੋ ਕਹਤਾ ਅਉਰ -4, 2.
ਸੋਈ ਫਿਰਕੇ ਤੂੰ ਭਇਆ,..... -2.**

'Saith Kabir: The Lord in whose quest we wandered, was found in our own place.

He whom thou didst consider separate from thyself

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

**ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ ॥
ਸੋਈ ਫਿਰਿ ਕੈ ਤੂੰ ਭਇਆ
ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ ॥**

'It is a matter of surprise', he said. 'I was looking for God everywhere. But when I peeped into myself, and I looked outside too, I saw God present everywhere.'

*'Kabir, repeating Thy Name
I have become like Thee. In me now 'I
has remained not.*

*When difference between me and others
has been removed, then wheresoever I
see, there I see but Thee, O Lord.'*

P. 1375

**ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂੰ ਹੁਆ
ਮੁਝ ਮਹਿ ਰਗਾ ਨ ਹੂੰ ॥
ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ
ਜਤ ਦੇਖਉ ਤਤ ਤੂੰ ॥**

In whichever direction I look, wheresoever I cast my glance, it is surprising that I see none other than Thee, O Lord. I do not know what has happened. Where have I gone? Where has my 'I-ness' gone?

*'Now seated on the throne of holy
congregation,
With the Lord of the Earth have we
union.*

*Now are God and Kabir one -
None can distinguish one from the
other.'*

P. 969

**ਅਬ ਤਉ ਜਾਇ ਚਢੇ ਸਿੰਘਾਸਨਿ ਮਿਲੇ ਹੈ
ਸਾਰੰਗਪਾਨੀ ॥
ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥**

None can distinguish Kabir from Lord God. Why is it so? Just think over it. First, we think that man is a physical body 5-6 feet long. This is the notion of fools and unintelligent persons. But this is said by big Professors and intellectuals - 'I am a physical body.' But brother, body has been gifted to 'thee' for doing deeds. In fact, you are not a physical body; in the body are present five elements. Once I had told the holy congregation, "Detach anything whatsoever from God and show to me that it is separate from Him." I had mentioned about grass if a

blade of grass was separate from God. One is work, the other is cause. Cause leads to work or effect. What is its cause? What is the work or effect? Wherefrom has the blade of grass come? Scientists say, "It has come from the earth." Ask them, "Wherefrom has earth come?" They say, "Earth or clay has been obtained from the earth itself." "Wherefrom has water come?" They say, "Water has been formed from the gases. Mix hydrogen and oxygen in the ratio of 2:1 and pass electric current through them, you will get water to drink, because water has no existence of its own. It is made up of gases. Wherefrom has fire come? Scientists say, "It has come from the air." Science says that earlier only hurricanes raged. "From where did they become visible or manifest?" They say, "The sky came into being from 'maha tath' (according to *Sankhya Shastra*, it is included in the 24 elements), which is called nature, matter." "Wherefrom did this 'maha tath' come?" They say that it came from *Maya* (mammon). "And from where did *Maya* come?" They say, "It came from 'haumein' (ego)." Then came religion and the domain of science ended, for science does not go beyond nature or matter. It is called energy from which emanated everything. "Wherefrom did energy come?" From *Maya*, they say, and '*Maya*' is the offspring of pure '*satogun*' (virtue) in the form of knowledge.

There are three characteristics of '*Maya*', *rajogun* (passion, energy which is the cause of attachment and pride), *satogun* (virtuous traits; it the cause of joy, peace, mercy, charity) and *tamogun* (dark and evil urges, such as ignorance, wrath etc.). These are the three attributes of *Maya* in which the whole

world is playing and acting. All the *Vedas, Shastras*, gods and goddesses, holy men and prophets who think in terms of 'I' or 'ego' were not able to cross the world of *Maya* (mammon, or material world). Even the devoted saints of God say repeatedly, "O Lord! liberate me or ferry me across the world ocean -

'Ferry me across, O my loved Father.'

P. 1196

ਤਾਰਿ ਲੈ ਬਾਪ ਬੀਠੁਲਾ ॥

O God! ferry me across because this *Maya*-world is not swimmable; it cannot be swum across. It does not have one form; it continues assuming ever-new shapes and forms, and as one seeks, it continues receding. Wherefrom has *Maya* (mammon) come? On this issue, all became silent. Here Guru Nanak Sahib pronounced that '*Maya*' is indescribable. He said, "All this visible world is '*Maya*'. First, did this come into existence or the world creation? Did the hen come first or the egg? Here what answer can anybody give because without the egg, there cannot be any hen, and without the hen, there cannot be any egg? Where there is no answer to anything, it is called indescribable. Nothing can be said about it. Therefore, everybody became silent on this issue. Here Guru Nanak Sahib asked the '*sidhas*' (a divine, who has attained some spiritual and miraculous powers) -

'In what, what way does the world come into being?

By what, what ills does it perish?'

P. 946

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

He said - 'The world came into being and with the creation of the world started ills and afflictions. The '*jeev*' (sentient being, man) did deeds and was bound to them. Sorrows and afflictions

were created not by God; the soul itself created them; his own deeds created sorrows and sufferings. Both joys and sorrows can be in man's life. They said, 'How will go the afflictions that came due to the residual proclivities of previous births.' Guru Sahib said -

'O man, in egoism does the world draw birth.'

P. 946

ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ..... ॥

The world has been born out of self-conceit or ego -

'In forgetfulness of the Name it suffers.'

P. 946

..... **ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ ॥**

Where Name, which is the soul or quintessence of the soul or '*Brahm-tatt*' (cosmic element) is forgotten, man suffers pain and affliction. We say that uttering '*Waheguru, Waheguru*' (God) is the Name. It is like saying this that this happened to him owing to not having received education. But does education ever cease? It continues even after getting the degrees of Ph. D. and D. Litt. Even beyond them, there is specialized education. People become doctors, engineers and scientists and yet their studies do not come to an end. From saying '*Waheguru, Waheguru*' (God) till the attainment of *Brahm-gyan* (knowledge of Ultimate Spiritual Reality), the entire process is called the Name Divine. The definition of the Name is very extensive and elaborate. However, '*atam-tatt*' (quintessence of the soul) is called the Name.

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

Within the human body itself is its seat. There is deep meditation and melody of celestial music there.

The wonder and marvel of it cannot be narrated.'

P 293

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪੁਭ ਕਾ ਨਾਮੁ ॥

ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਾਮੁ ॥

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥

ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥

It is because His form is 'sat, chit, anand' (truth, intellect, bliss). So what shall we call Him, who is 'bliss'. He is indescribable. He is so much an embodiment of 'bliss' that it is limitless and infinite. It is the joys of the world which have a limit, such as there may be a 'Chakravarti Raja' (a king with a vast, world-wide empire), who has no enemy, who neither grows old, nor anybody opposes him, nor he ever falls ill, nor his treasure is ever exhausted; he is a unit of joy and peace. Hundred times this king's joy is to be found in the *Gandharab Lok* (Abode of the celestial musicians). And a hundred times this joy (of *Gandharab Lok*) is experienced by the denizens of the 'Pittar Lok' (where souls of the dead ancestors abide). Hundred times the joy of denizens of the *Pittar Lok* is that of the dwellers of 'Swarg Lok' paradise. And hundred times the joy of the *Swarg Lok* - dwellers is that of the *Inder Lok* - dwellers (Abode of God *Indra* and other gods). Hundred times this joy is the joy of the *Prajapat Lok* denizens, and similarly, hundred times their joy is the joy experienced in *Brahm Lok* (Abode of Lord *Brahma* or Creator). Hundred times this joy is that of *Shivpuri* (Abode of God *Shiva*), and hundred times this joy is that of 'Baikunth' (Abode of Perfect Bliss). If you consider the joy of 'Baikunth' as a drop, then the joy of 'Brahmgyan' (knowledge of Ultimate Spiritual Reality) is an ocean of bliss and peace.

Therefore, 'Brahm Sukh' (the joy of abiding with the Lord Creator) is inestimable or incalculable, so much is the joy experienced there. None can describe this bliss. But due to ego does the 'jeev' (sentient being) suffer pain and affliction. By attaining the Name and by

understanding it, all pains and sufferings shall be annulled, all sinful and evil desires shall be purged, no sinful desire shall be left, and all the five torments shall be destroyed. So, in this way, everything is the creation of egoism. Then it was asked, "Wherefrom did ego come?" Guru Sahib said, "Ego came from the Word. All the world was created out of the holy Word?" Wherefrom did the Word come? It came from the Formless Lord God. Now God Himself has emerged from the Word. From there did 'ego' draw strength, 'Maya' got strength and so did the Supreme Essence. From it came the heavenly voice, from which came to be created sky; from the sky emerged air and from the air came out light. From it was formed water, from water, earth and from earth came out grass. So show me how you can separate all these from one another. How will you be able to do it? Can they ever be separated? Seeking Him (God), we were confused and surprised. What we were seeking turned out to be our ownself. In essence, all are God Himself -

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

The Supreme Soul is the creator of the world. Without the Lord, I know no other.' P. 846

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

So, after having made such a search, those who go into 'sehaj samadhi' (spontaneous deep meditation), they are left only with God.

'Gods like Shiva themselves quest after the God-enlightened or Brahm-gyani. Saith Nanak: The God-enlightened with the Supreme Being Himself are at one.'

**ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ॥
ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ॥**

Guru Sahib has not written without reason that even Lord Shiva is searching for the God-enlightened.

So, he whose mind's concentration has reached the *Brahm* (Lord Creator), it becomes stable and calm. Knowing God is one thing while having faith in Him is another. There is difference between He who is a *Brahmgyani* (God-enlightened) or knows God, sees a thing as it is and concentrates thereon. He, who is a '*vaachgyani*' (has superficial academic knowledge), knows things but cannot poise his mind's attention on the intrinsicalness of the things beheld. So there is a difference between the two. But he, who becomes absorbed in God and becomes indistinct from Him, then there is no difference between the utterance of the one and the other. So God said to Namdev, "O Namdev! whatever you said, it was I who was speaking. Secondly, you have the power of liberating one bound by even My utterance."

Once Lord Krishna, who, in the '*Duapar Yuga*' (Brass age with two feet of compassion and charity; the third of the four ages in Hindu mythology) possessed sixteen potencies, and was an incarnation of Lord Vishnu, saw that *Kalyuga* (age of darkness and evil) had entered the world and established its footing, he said to his Yadav clan, "Let us invite the saints and hold a congregation of the holy, so that some good may accrue to the world." So, all the saints and holy men were invited, because holy congregation! the strength of the saints has to be admitted. Show me a single '*shabad*' (hymn) in Sri Guru Granth Sahib in which there is no mention of saints and holymen. If the

word 'saint' is removed, then what is left behind? Guru Sahib first uttered the word 'saint' and then '*siphai*' (soldier). That 'soldiery' has been left in us but not the 'saintliness'; now even that 'soldiership' has disappeared because without 'saintliness', even the 'soldier' cannot be true. Such a one is a selfish soldier, who guards his own interest. If a man is saintly, then he is a true soldier. England's Police is highly respected because they are true soldiers. Mr. Doabia is sitting here who will vouch for me. Once I did not get information about the children, and so I wrote a letter to the Police in England to know about them. They replied at once that they were immediately dispatching their man to inquire about them. After four days, I got a reply that it has been published in the Evening Mail that their officer had gone to see the children, who were all right and that it was because they were busy in their studies that they could not write a letter to us. Next day, another letter came from the Police that their officer had verified about the safety of the children who had also written to us. Guru Sahib's edict is -

'The Khalsa is God's own army.'

Sarb Loh Granth

ਖਾਲਸਾ ਅਕਾਲ ਪੁਰਖ ਕੀ ਫੌਜ॥

It is not possible that God's army should be soldiers but not saints. Guru Sahib first fashioned the saint and then the soldier. Guru Sahib fashioned saints during the first two hundred years, and then he transformed them into soldiers, so that they might stand in defence of justice. First, they broke off from perfect justice and then from *Sri Guru Granth*

Sahib. I need not say this; you can see for yourself. But Guru Sahib made the *Khalsa* one with God. So Lord Krishna decided to invite saints and holy men to hold a holy congregation for delivering spiritual discourses and singing God's laudations, so that the world might be benefited, for '*Kalyuga*' (age of darkness and evil) had set down its feet. Many holymen were invited. Lord Krishna himself went to the venue of the congregation. As per his ability, '*yagyas*' (sacrificial rituals) etc. were commenced. He took his children and grandchildren also along with him. They had royal blood in them, and members of the royalty are generally carefree. Getting together, they said, "Needlessly have so many holymen been invited. Do they have any spiritual powers in them or not?" At last they decided to expose the holymen and find out the truth about them.

Lord Krishna had a grandson named 'Sambh'. They tied clothes on his belly and five to seven boys dressed themselves like women and accompanied him to cheer him. They paid obeisance to a holyman who asked, "Son, how have you come?" Quietly the other boys said, "Sir, this lady wants to know what is in her womb, boy or girl? Out of shyness she is not asking this herself." The holy man could see into past, present and future, and so he remained silent. He said, "There are many other saints here; ask them." The boys clapped and remarked jeeringly, "Then are you a holy man who knows only eating free food? Tell us something also." The holy man kept tolerating this insult because the greatest ornament of holymen is

tolerance. The holy man who has not acquired tolerance and patience, and cannot tolerate a bitter and insulting remark, he has not achieved anything so far. He is a holy man only in garb and appearance and inner virtues of a saint he has not imbibed. Tolerance is the chief adornment of saints and holy men.

Once in Assam, this subject happened to be discussed. Many holymen had assembled. They said, "Let us see if there is any true or genuine holy man." Among them was present a '*Nanga Sadhu*' (a mendicant order of naked Sadhus). He said, "I have come from the Punjab. There I came into contact with a holy man named Sant Jawala Singh Ji Harkhowalwaley. He is an exalted saint." Another said, "Look! is it possible? We know many ways to annoy a saint, whatever he may do." But we should not annoy the saints and incur their displeasure.

'To joke with or make fun of the saints is the way to drown oneself.'

ਸੰਤਨ ਸੇਤੀ ਮਸਕਰੀ ਇਹ ਭੁਬਨ ਕੀ ਗੀਤ ॥

This is the way to go down and ruin oneself.

Once, a large number of devotees were sitting with Sant Rarewaley. They were all having thoughts. Somebody thought, "Sant Ji should call me by my name." Another thought, "Sant Ji should answer the question that is in my mind." Sant Ji Maharaj said, "Am I a juggler to tell someone - such and such is your name, you have come from such and such village and that this thing or idea is in your mind? Such foretelling is done by jugglers."

'God's men are, indeed, ashamed to act like showmen and perform tricks.'

Bachittar Natak, Chapter V,

**ਨਾਟਕ ਚੇਟਕ ਕੀਏ ਕੁਕਾਜਾ॥
ਪ੍ਰਭ ਲੋਗਨ ਕਹ ਆਵਤ ਲਾਜਾ॥**

God's men do not perform tricks. Sant Maharaj said, "Well! I shall tell you what your thoughts and ideas are. But then will you also take a test from us?" At this, all looked down out of shame. I was also sitting at the back. I said, "Brothers! holymen are not put to any test. It is not right and proper. If we have come to the holy man, we should take that thing from him which he has.

'Into Nanak's home has come solely the Name.'

P. 1136

ਨਾਨਕ ਕੈ ਘਰਿ ਕੇਵਲ ਨਾਮੁ॥

Talk of the Name Divine; don't talk of anything else." A *'sanyasi'* (ascetic, or medicant) was sitting in that Assam gathering of holymen. He said, "Let me go. On my return I shall tell you everything about that saint." Boarding a train, he came to Harkhowal and asked where the saint was. The devotees said, "There was great rush here. Sant Ji has gone out; he must be taking rest in a lonely place." The *sevdar* (attendant) said, "Look there! Sant Ji is lying there on the sand with a sheet covering his body." This true *'sanyasi'* (holy mendicant) went there and with shoe on, he placed his foot on Sant Ji's chest. Sant Ji realised, "This man is a *'sanyasi'*; a worldly man cannot place his foot on the chest in this manner. The Saint started pressing the *Sanyasi's* foot. He said, "I am supremely fortunate that you gave me the dust of your feet." But he did not remove the sheet from his face. This *'sanyasi'* (ascetic) released his foot and kicked Sant Ji saying, will you get up or not?" Getting up Sant Ji started pressing his feet and said, "Sir! I hope your foot has not been hurt by kicking me. I have unintentionally made a big mistake that on your coming I did

not get up to welcome you with due respect." When the *Sanyasi* (ascetic) heard this utterance of Sant Ji, he (former) started crying, and fell at Sant Ji's feet. He said, "Sir! first you should pardon me, then I shall make my submission." Sant Ji said that there was nothing for which he needed forgiveness and that he had committed no affront. "Look! what a favour you have done unto me! You have come from such a far off place and then given me the dust of your feet, which the whole world longs for, and which pilgrim stations too wish for. You have very kindly bestowed it on me." As the Sant Ji spoke gently and humbly, the *'sanyasi'* (ascetic) felt small and expressed great regret. He said, "Bestow on me too the adornment of humility?" So, in this way, Lord Krishna's grandsons kept making fun of the holyman. At last, they went to Sage Durbasha, who was their family priest and guide. He wondered if their discipline had declined so much. While the rest of the *'sadhus'* (holy men) remained quiet. Sage Durbasha said, "Have you come to me to know what will be born to this fellow?" They said, "Yes, sir." He again said, "Should I tell you?" The boys did not understand even then. At that moment, the sage was speaking with great dignity. When holy men speak with dignity and passion, then their utterance pierces like an arrow. Whatever they say is not warded off; it turns out to be true even if the utterance has been made unintentionally or spontaneously. I know of many such instances. Sage Durbasha said for the third time, "Should I tell you, then?" The children said, "Yes, please do." The sage said, "From this one will be born that which will destroy your clan." The children returned after receiving this curse from the sage. When they put off

their clothes, they found a pestle underneath them. They regretted over the bad thing that had happened and said, 'We had tied only clothes on the belly'. They went to Lord Krishna and started weeping, and told him that Sage Durbasha had invoked a curse on them. Lord Krishna said, "O innocents! saints and sages neither bestow blessings, nor invoke curses without reason. It is one's own feeling which receives boon or curse. You must have done something to annoy him." The grand children told him about the joke they had played upon the sage. Lord Krishna observed, "Saints and sages ought to be revered. Jokes should not be played with them." At this they asked, "Your holiness! what will happen now?" They got the reply that now the entire clan would be destroyed. They requested Lord Krishna to tell them some way out of the situation. Lord Krishna replied that there was no way out. At this the children said, "Sir! you are omnipotent. You possess all the sixteen potencies and are an incarnation of Vishnu in the *Duapar Age* (Brass age). How is it that your clan will be destroyed?" Lord Krishna said, "My dear children! you do not know that I am in the power of my devoted saints. They hold me in their power. They can change what I do, but I cannot change what they have said or done.

*Refrain: What I bind may my devotee unbind,
But what the devotees bind cannot be unbound;
O dear, the devotees' bound unbound cannot be, while what I bind my devotees can unbind.*

**ਧਾਰਨਾ - ਮੇਰੀ ਬੰਨ੍ਹੀ ਹੋਈ ਭਗਤ ਛੁਡਾਉਂਦੇ ਨੇ,
ਭਗਤਾਂ ਦੀ ਬੰਨ੍ਹੀ ਨਾ ਛੁਟਦੀ -**

2, 2.

ਪਿਆਰੇ ਜੀ, ਭਗਤਾਂ ਦੀ ਬੰਨ੍ਹੀ ਨਾ ਛੁਟਦੀ -2, 2.

ਮੇਰੀ ਬੰਨ੍ਹੀ ਹੋਈ ਭਗਤ ਛੁਡਾਉਂਦੇ ਨੇ,..... -2

'My saint or devotee can release one bound by me, but I can release not one bound by my saint.

If, at any time, my saint seizes and binds me, then even I cannot raise any objection.' P. 1252

ਮੇਰੀ ਬਾਧੀ ਭਗਤੁ ਛੁਡਾਵੇ

ਬਾਧੈ ਭਗਤੁ ਨ ਛੁਟੈ ਮੋਹਿ॥

ਏਕ ਸਮੈ ਮੈ ਕਉ ਗਹਿ ਬਾਧੈ

ਤਉ ਫੁਨਿ ਮੈ ਪੈ ਜਬਾਬੁ ਨ ਹੋਇ॥

So, Lord Krishna said, "I cannot change what my devoted saint has done."

Once Sovereign Fifth Guru Sahib was liberating the devotees at Lahore. A *Gursikh* named Bhai Budhu had extensive business interests but he was continuously suffering losses. So, he came to Guru Sahib and said, "Except you I have no other refuge and prop. It is your own teaching that if a Sikh has any desire or demand in his heart, he should ask the Guru to grant it because the Guru lacks nothing. The Guru is the source of all joy.

'Whoever serves at the Lord's feet, source of all joy,

Has fulfilment of all desires.' P. 714

ਜੋ ਮਾਗਹਿ ਸੋਈ ਸੋਈ ਪਾਵਹਿ

ਸੇਵਿ ਹਰਿ ਕੇ ਚਰਣ ਰਸਾਇਣ॥

O True Sovereign! my ship is regularly suffering losses. As a result this thought is continuously troubling my mind. Due to this I cannot meditate on the Name Divine. So life is going waste. When I sit to practise Divine Name meditation, the thought of losses does not leave my mind at all, because a hungry man's worship and meditation is bread. I cannot extricate my mind from this thought of loss in business. So one should not persist with the notion

that one is not going to make any demands from the Guru. One should ask from the Guru. What is there which the Guru cannot grant and fulfil? It is wrong to suppress one's demand and desire when it is constantly nagging the mind and heart. Therefore, True Sovereign! I have come to make a prayer unto you that my business is not going on well." Guru Sahib asked him, "O Gurmukh (Guruward person)! do you read *Gurbani*?" He replied in the affirmative. Guru Sahib said, "Do you read *Sukhmani Sahib* too?" Again he replied in the positive. Guru Sahib then asked him, "Do you read attentively and with concentration? In *Sukhmani Sahib* is written the solution to every problem, but it does not come to the notice of the reader." He replied, "Sir, I am not able to understand anything." Guru Sahib said, "Well then, let me tell you."

Refrain: If you want to have the four boons,

Serve the saints

ਧਾਰਨਾ - ਜੇ ਤੈਂ ਚਾਰ ਪਦਾਰਥ ਲੈਣੇ,
ਸੇਵਾ ਕਰ ਲੈ ਸਾਧੂਆਂ ਦੀ -2, 2.
ਸੇਵਾ ਕਰ ਲੈ ਜੀ, ਸਾਧੂਆਂ ਦੀ -
2, 2.
ਜੇ ਤੈਂ ਚਾਰ ਪਦਾਰਥ ਲੈਣੇ,.....
-2.

*'Whoever the Four Boons seeks,
In the service of the holy must engage.'*
P. 266

**ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੋ ਮਾਰੈ ॥
ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਰੈ ॥**

Guru Sahib asked him, "What do you read?" He said, "I do read *Gurbani*, but I do not reflect on it." Guru Sahib said, "There is no difference between the Guru and his devotees because the Guru abides in the congregation -

'I am bound by the merits of my devotees and am the life of all, but my slaves or devotees are my life.' P. 1253

**ਮੈ ਗੁਣਵੰਤ ਸਗਲ ਕੀ ਜੀਵਨ
ਮੇਰਾ ਜੀਵਨ ਮੇਰੇ ਦਾਸ ॥**

My slaves or devotees are my life. They love me. So you should please them; thereby, I shall also be pleased." At this the *Gursikh* requested, "Well, your holiness! show thy mercy to me. I shall invite the entire congregation to my house." He further prayed, "Sir, you should also grace my place with your august presence." At this Guru Sahib remarked, "By our coming, the gathering will become quite large."

Holy congregation! Tenth Guru Sahib says, "If some problem or trouble confronts you, you should invite five Singhs, who meditate on the Name and follow the Sikh teachings in words and deeds, and considering them as my image serve them food, in them shall I be present. Serve those Singhs yourself. Do not do like this that some other persons may cook the food and wash the utensils. This is not the way to serve *Gursikhs*."

Once Maharaja Bhupinder Singh, who was a very harsh and strict ruler, made a request to Sant Mustuaneywaley, "I wish to serve food to five Singhs, and you too should come and sanctify our home." Sant Maharaj said, "All right! but is there any place which is yours?" The Maharaja replied, "Yes, I have a farm." The holyman said, "We are not going to eat from the state treasury because that belongs to the subjects, and that is impure. But tell me if you have any honest and pure income of your own." The Raja (ruler) said, "Yes, I have." It is for this reason that many kings and rulers like Vikramaditya did not eat from the state treasury. They did honest work for their own living. Aurangzeb also did work himself for his food. Although we do not like him, yet in

many things he had a high moral character. In many things, he was extremely bad, because he was an extremist and a fanatic. He was extreme both in goodness and badness. He did so much worship of God that in ethereal or subtle form, he offered 'namaz' (Muslim prayer) at Mecca daily. When Tenth Guru Sahib sent the 'Zafarnama' (Epistle of Victory) to him, he (Guru Sahib) accosted him on the way and said, "We have sent Bhai Daya Singh to you, but you are not seeing him. Call Bhai Daya Singh at once."

So Sant Mastuaneywaley asked Maharaja of Patiala, "Do you have any personal income?" "Yes Sir, I have a farm." "Well then, prepare food from the produce of the farm." When the holyman and five Singhs went to the farm, they found cooks and bearers preparing food. The bearers served them food and after the food was taken, they took away the utensils and washed them. When Sant Ji offered 'ardas' (prayer), he said, "True Sovereign! accept the victuals of the Guru and service of the bearers, servants etc; True Sovereign! bestow your Divine wisdom upon them and destroy all their hurdles and problems." Maharaja Bhupinder Singh was also sitting there. He submitted to Sant Maharaj, "Why has my name not been mentioned in the prayer?" Sant Maharaj said, "Tell us if you have rendered service. Food and drink belong to the Guru. God Himself is the Master of man's sustenance. He is the sustainer or cherisher. You were to render service. (Pointing to the Maharaja's wife) he asked if she had baked the loaves. She replied, "No sir, this was done by the cooks." "Did you serve the loaves to the Singhs?" "No sir, the bearers did this job." "Then how can

there be any 'ardas' (prayer) on your behalf? It would have been offered if you had rendered service with your own hands." The Maharaja and his wife admitted their mistake and requested the holy man to partake of food the next day also. The holy man accepted the invitation for taking food the next day.

Next day, Maharaja Bhupinder Singh and his wives themselves rendered service. One prepared vegetables, another baked loaves, another prepared beds for the holy man where he was to sit, and still another scrubbed utensils. When the holy man and his companions had taken food, then this 'ardas' (prayer) was offered: "Accept the service of the Maharaja and his wives, Sikhs and servants." It was then that the prayer reached the Lord. So Guru Sahib says, "Prepare loaves with your hands with faith and devotion. When the five Singhs come to your place, pay obeisance to them. Think that Guru Sahib himself has come in their form. Surrender to them and dedicate yourself to their service. See me in those five Singhs. Food will reach me because the food which reaches the tongue of my Sikhs, reaches me. This is not just for the sake of saying; it is a truth."

Once the Sixth Sovereign Guru Sahib happened to visit a village, where lived a *Gursikh* named Bhai Kato, who had become one with and indistinct from God. When the devotees learnt that Sri Guru Hargobind Sahib, Master of 'miri-piri' (spiritual and temporal power) had come, they got ready to welcome him. They used to go to Amritsar also to pay obeisance to Guru Sahib. So singing holy hymns, they set out to greet Guru Sahib. From the

garden, they took fresh fruit and honey, put them in a nice vessel and covered it with a piece of cloth as an offering for Guru Sahib. They were marching while singing hymns. Bhai Kattoo learnt that a group of *Gursikhs* was coming. He came out and raising the salutation of 'Sat Kartar' (True is the Lord Creator), he asked them what they were carrying. He got the reply: "We are carrying fruit as an offering for Guru Sahib." "What is in this vessel?" "It contains honey." Bhai Kattoo extended his hand spontaneously and said, "Please give me some honey." The devotees could not understand that there is no difference between the Guru and his Sikh who has become one with him. Rather they replied, "You are grown up and wise and yet you are asking for something which we are carrying as an offering for Guru Sahib. First, we have to make this offering to Guru Sahib. How can we offer to him what has already been tasted by someone?" Bhai Kattoo said, "It is all right. I just felt inclined to partake of it."

When they made the offering at the Guru's feet, the fruits were giving out foul smell. Guru Sahib asked, "Brothers! what is this?" They replied, "Your holiness! we have brought fruits for you." He said, "Have you brought these rotten fruits?" "No Sir! we have brought fresh fruits." He said, "Just have a look at them." When the cloth was removed, all the fruits were found to be rotten. Guru Sahib then asked, "What is in this vessel?" "It contains excellent honey." Guru Sahib said, "Remove the cloth and see for yourself." When they saw the vessel, they found the honey full of worms. Seeing this, the entire group of *Gursikhs* was surprised and thought that they had committed a very grave

impropriety and that was why their offering had not been accepted by the Guru. All their eagerness was dampened and they were overcome with worry. Tears came into the eyes of many devotees and they submitted, "True Sovereign! what impropriety have we committed? We had brought fresh fruit and honey. Kindly tell us what mistake we have made." Guru Sahib said, "O Guruwards! I had asked for fruit and honey from you, but you did not give them to me. I extended my hand to receive your offering, but you did not give it to me." The devotees said, "Sir, you did not meet us anywhere." He said, "Who met you?" "Sir, Bhai Kattoo met us." Guru Sahib said, "O Guruwards! Bhai Kattoo is a Sikh who has become one with me. There is no difference between him and me. Day and night, he remains absorbed in me and I remain absorbed in him. We two have become one. This is called '*tadroop*' (similar form), as if one is welded with the other. Now leave this. Go and try to please Bhai Kattoo. At that point of time, I was sitting on his tongue. So the *Gursikh's* tongue is the Guru's '*golak*' (box for making offerings)."

Let me tell you clearly. If you wish to get '*path*' (reading of Guru Granth Sahib) performed, you should please the '*pathi*' (*Gurbani* reader). First, find a '*pathi*' (*Gurbani* reader) who remains aligned with the Guru, and who has no greed for money, because there cannot be any payment for the '*path*' (reading) of *Guru Granth Sahib*. If someone says, "Do '*path*' (reading) for me. I shall give you one lakh rupees", I won't do it because it amounts to selling '*Parlok*' (the next world). Who knows that the utterance of the word '*Waheguru*' (God) just once may liberate you, or some

verse of *Gurbani* may become lodged in the mind. Last time, I had told you that he who sells *Gurbani* suffers badly.

Bhai Dhyan Singh had bought an utterance of the Tenth Guru Sahib. As soon as he went to his field, he found a treasure. So look for a '*pathi*' (*Gurbani* reader), who meditates on the Name Divine, takes bath very early in the morning, who does not indulge in slandering and backbiting, who is not afflicted with the malady of jealousy, who does not boast and talk indiscreetly, who after doing '*Gurbani path*' (reading) remains quiet about, that is, does not make a show of it, who while doing '*path*' (*Gurbani* reading) remains thoroughly absorbed and concentrated in it. Such a '*pathi*' (*Gurbani* reader) should you try to please and win favour of and considering him an image of the Guru, you should serve him as much as you can. Then he will do '*path*' (*Gurbani* reading), offer '*ardas*' (prayer), and his pleased and delighted soul will remain aligned with the Guru. If you give merely the pathi's fees and you neither listen to nor yourself read out *Gurbani 'path*', you can well imagine the good that will accrue from it. It will bear only that much fruit as the little service you have rendered, or the offering of hundred rupees that you have made. Serve the '*pathi*' (*Gurbani* reader) well, and give him as much as you can give, and don't count it. Yesterday, a devotee told me, "The pathi' (*Gurbani* reader) demands Rs. 251/- as his fee. Besides, he says that the offerings made to Guru Granth Sahib will also be his." I said, "Well, if you have already committed, get the '*path*' (reading of *Guru Granth Sahib*) done by him. He, who does '*path*' (reading of *Guru Granth Sahib*) after fixing the remuneration for it, that is improper. If the devotee offers just five paises with

faith and devotion, the '*pathi*' (*Gurbani* reader) should be happy and satisfied with it. Such a '*path*' (Reading of *Guru Granth Sahib*) turns out to be fruitful because the *Gurbani* reader is honest and pure. If he takes Rs. 5,000/- by demand, he takes the price of doing '*path*' (*Gurbani* reading), which is wrong on his part. When we serve a '*pathi*' (*Gurbani* reader), it is for the mental labour he puts in. Serve him milk twice a day; give him some 'ghee' (clarified butter) also; if you can serve him with almonds, please do so. In short, you should serve him well to the best of your ability. You should not think that you have employed a labourer for doing '*path*' (*Gurbani* reading). If you do so, you will receive the work of a labourer and nothing more than that."

Guru Sahib says, "My Sikhs who do meditation and worship have become a part of me; they are not distinct from me." So, the Sixth Guru Sahib said, "O *Gurmukhs* (*Guruwards*, or *Guru-directed*)! Bhai Kattoo was a Sikh who had become indistinct from me. So through him, the fruit and honey were to be received by me." Once a woman brought a pitcher full of milk to the Fifth Guru Sahib with great love and devotion. On the way, she met another woman. She said to her, "Please give me some milk; my son is ill, he is counting his last breaths; I have no money to buy milk for him. I have got medicine for him all right, but I don't have money to buy milk. Please give me some milk." That woman said, "I am carrying this milk for the Guru's '*langar*' (community kitchen). Should I start distributing the milk on the way?" She did not give milk to the needy woman. As she went ahead, the milk turned sour. When she reached the Fifth Guru Sahib, she said,

“Your holiness! I had brought milk after cleaning the vessel very well, but it has turned sour.” Guru Sahib said, “Mother! when I asked for it, you did not give it to me.” She replied, “Your holiness! you never met me.” Guru Sahib said, “That woman was speaking after having merged in me. When she was asking for milk, you did not give it to her. Now it is not needed. Take your milk back.” There are many such examples in the Guru’s abode.

Third Sovereign Guru Sahib used to eat saltless ‘*kodhra*’ (coarse grain now extinct). The devotees said to him, “Sir! many dishes are cooked in the kitchen but you never partake of them from there. You eat only ‘*kodhra*’.” Guru Sahib replied, “I eat ‘*kodhra*’ for a change of taste.” The devotees asked, “Do you eat something else also?” “When our devout Sikhs offer food to the Guru for consecration, a part of it reaches us. Sweets too, thus offered by the Sikhs, reach us. So, it is only to change the taste that I eat saltless ‘*kodhra*’ (coarse grain now extinct). “

Similarly, there is such an example of Gursikhs too, and that is of Bhai Randhir Singh Ji. One day, he was taking food. He appeared to be eating without actually eating (that is his jaws were moving as if chewing food). He said to his wife, “Pour water to let me wash my hands.” His wife said, “But you haven’t eaten anything.” Bhai Sahib said, “I have taken food from the hands of Bibi (Mrs.) Harbans Kaur. She served it to me.” She was his wife’s elder sister. He washed his hands and revealed that he had taken such and such dishes. When S. Joginder Singh along with Bibi Harbans Kaur came, she was asked, “Did you serve food to anyone?” She replied, “Yes; I served food to Bhai Sahib Randhir Singh.” So

he had partaken of food with the mind in the subtle form. Thus, food reaches in this manner. Similarly, things reach the Guru.

So Guru Sahib said, “Bhai Budhu! now you should serve food to my devotees or congregation.” He submitted, “Sir! kindly come yourself too.” Guru Sahib observed, “By our coming, the gathering will become larger.” He submitted that it would not matter and fixed the date for serving food to Guru Sahib and his devotees. He discussed it with his brotherhood and all arrangements were made. Guru Sahib came on the fixed date. When food was being served, Bhai Lakhu happened to come there. Earlier, he used to be a dacoit. He learnt that Guru Sahib had come there. He felt a pull in his heart and feeling restless, he came running. Reaching Bhai Budhu’s house he found the door closed. He called out, “Bhai Budhu! Bhai Budhu! open the door.” “Brother, who are you?” “I am Bhai Lakhu; open the door as I want to have a glimpse of Guru Sahib.” Bhai Budhu remarked sarcastically, “How strange! The devotees are sitting in rows and taking food. ‘Ardas’ (Prayer) is about to be offered. You just wait.” Bhai Lakhu said, “I cannot wait.”

“Why?”

“Brother, haven’t you heard the following edict of the Guru?

‘How can a fish maintain life without water?’

P. 708

ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ ॥

At this moment, I am feeling like a fish out of water.” Bhai Budhu said, “I am not going to open the door for you.” Thus he annoyed a *Gursikh*. Fixing his mind on the Guru’s feet, Bhai Lakhu stood silent. Inside the ‘*ardas*’ (prayer)

was being offered, "O True Sovereign! taking thy refuge Bhai Budhu has lit fire in his kiln. May his bricks be fully baked!" At this Bhai Lakhu spoke out loudly, "Unbaked, unbaked, unbaked!" Inside the prayer was being made for fully baked bricks, but outside, he said that they (bricks) should remain unbaked. He became sad, went to him and said, "The entire congregation is praying that the bricks may come out fully baked, while you are saying that they should remain unbaked?" Who is greater - you or the Guru?" Bhai Lakhu replied, "It was the Guru himself who was speaking from my tongue -

'The honourable Lord abides on the tongue of His saint.' P. 263

ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ ॥

It is the Guru himself who has said - 'unbaked'. Go and inquire from Guru Sahib." Bhai Budhu went to Guru Sahib and said, "A doubt has arisen in my mind." Guru Sahib asked, "What kind of doubt?" He said, "Guru Sahib! when 'ardas' (prayer) was being offered, Bhai Lakhu said thrice - "Unbaked; unbaked, unbaked!" Guru Sahib asked, "Why did he say so?" Bhai Budhu narrated what had happened. At this Guru Sahib observed, "Brother! you have done something very wrong. Bhai Lakhu always remains absorbed in and aligned with me. He is a Sikh who has attained the state of inseparableness from me. I cannot overrule what he has said. Bhai Budhu! now your bricks are bound to remain unbaked." Bhai Budhu started weeping and said "Your holiness! I will suffer a huge loss, even though the congregation has prayed for me."

'My saint or devotee can release one bound by me, but I cannot release one bound by my saint.'

If, at any time, my saint seizes and

binds me, then even I cannot raise any objection.' P. 1252

ਮੇਰੀ ਬਾਂਧੀ ਭਗਤੁ ਛੁਡਾਵੈ

ਬਾਂਧੈ ਭਗਤੁ ਨ ਛੁਟੈ ਮੋਹਿ ॥

ਏਕ ਸਮੇ ਮੈ ਕਉ ਗਹਿ ਬਾਂਧੈ

ਤਉ ਫੁਨਿ ਮੈ ਪੈ ਜਬਾਬੁ ਨ ਹੋਇ ॥

Guru Sahib said, "Don't feel sad. Even your 'unbaked' bricks will fetch a price higher than that of baked ones." It so happened that there was heavy rainfall. As a result, octagonal towers and forts collapsed. Many homes also collapsed. All bricks were exhausted in the reconstruction work. Earlier nobody was prepared to buy his unbaked lot of bricks. But later, it was sold at a price one and a quarter times that of the baked bricks. Therefore, the *Gursikh* who has become absorbed in and inseparable from the Guru, is an image of the Guru himself. There is no difference between him and the Guru.

'The Khalsa is fashioned in my own characteristic image.'

In the Khalsa do I abide.'

(Sarab Loh Granth)

ਖਾਲਸਾ ਮੇਰੇ ਰੂਪ ਹੈ ਖਾਸ ॥

ਖਾਲਸੇ ਮਹਿ ਹੈ ਕਰੈ ਨਿਵਾਸ ॥

So, on that occasion, Lord Krishna said to his grandsons, "Make some endeavour right now. Wear off this pestle and throw it into the sea. Thereafter, do atonement for your impropriety." So he sent them away for doing expiation. These Yadavs were fond of drinking alcohol. Lord Krishna directed them not to drink during the period of atonement. But they did not heed his advice. They drank, fought among themselves and got killed. None of them survived. Lord Krishna had gone into the jungle. He placed one foot on the other knee. There was a 'padam' (lotus-mark) in his foot, which was like the eye of a deer, and when light fell upon it, it shone brightly. A hunter

happened to come there. From a distance, it seemed to him that a deer was sitting. He shot at it with an arrow. He came running lest the deer should escape. But when he came near, he was shocked to see that his arrow had hit Lord Krishna. He started wailing loudly. He said, "Your highness! I have made a big mistake. I do not know to what hell I will be sent for hitting you with an arrow. Kindly forgive me; I am guilty of making a big 'blunder'." So he prayed loudly like this -

Refrain: Mistaking you for a deer, O Lord, I shot an arrow at you; Forgive me, O Lord.

ਧਾਰਨਾ - ਮਿਰਗ ਜਾਣ ਕੇ ਬਾਣ ਮੈਂ ਮਾਰਿਆ,
ਭੁਲ ਮੇਰੀ ਬਖਸ਼ੀਂ ਮਾਲਕਾ -2, 2.
ਭੁਲ ਮੇਰੀ ਓ ਬਖਸ਼ੀਂ ਮਾਲਕਾ -2,
2.
ਮਿਰਗ ਜਾਣਕੇ ਬਾਣ ਮੈਂ
ਮਾਰਿਆ,.... -2.

'Putting his foot on the knee, did Lord Krishna sleep at Parbhas. (Name of a place of pilgrimage)

The lotus mark on his sole shone brightly like a star.

A hunter looking for prey shot at him an arrow;

Started he wailing on seeing the Lord wounded with his arrow.

Lord Krishna embraced him and ignored his mistake;

Showing kindness, he comforted him and as per his nature, him he forgave.

The good are considered good, but the Lord saves even the evil and degraded;

Countless such has He liberated.'

ਜਾਇ ਸੁਤਾ ਪਰਭਾਸ ਵਿਚਿ

ਗੋਡੇ 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 ਪੂਕਾਰੇ।

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 ਕਰੋਦੇ ਪਤਿਤ ਉਧਾਰੇ॥

Bhai Gurdas Ji, who is regarded as the Ved Vyas (a Hindu Saint who explicated the Vedas and Puranas) of the Guru's abode, says that the hunter shot an arrow at Lord Krishna, but Lord Krishna forgave him and told him that in his previous birth, he was Bali while he was Lord Rama and he (Lord Krishna), by getting killed at the former's hands, had paid off his debt. As per the holyman's utterance, he let his entire clan destroyed. So holy men's utterances cannot be evaded. Even if the fire changes its nature and becomes cold, the sun starts rising from the west, and the mountains start moving, the holyman's utterances cannot be stayed.

'O friend, the devoted saint's utterance never turns out to be false.'

ਸਭਿ ਤੇ ਐ ਸਾਜਨ ਸੰਤ ਜਨਾ ਵਹਿ

ਝੁਠ ਗਿਰਾਹ ਨ ਕਰੈ ਕਬਹੂੰ॥

The saints' utterance always proves to be true because on their tongue abides God Himself. So a voice from heaven came - 'O Namdev! why are you feeling worried? You did not make the utterance; it was 'I'. Get up and uttering 'Rama' (God's Name) make him stand on his feet. Don't worry because I cannot see or bear the saints' distress and trepidation." So Namdev Ji got up and going to the hearse said, "Brother, stand up and utter 'Rama' (God's Name)." Catching him by the shoulder, he raised him and he sat up with ease. This incident became the talk of the city, as this is God's rule.

'The merit of God's devotee is manifested; nothing can conceal it.'

P. 265

ਹਰਿ ਕਾ ਭਗਤੁ ਪ੍ਰਗਟ ਨਹੀ ਛਪੇ॥

Howsoever hard he may try, he cannot remain obscure. Bhai Vir Singh Ji writes -

*'I wish to live and die unknown;
It is not likely to be fulfilled though I
have been begging for it.'*

**ਮੇਰੀ ਛੁਪੈ ਰਹਿਨ ਦੀ ਚਾਹ,
ਤੇ ਛੁਪ ਟੁਰ ਜਾਣ ਦੀ,
ਹਾਂ! ਪੂਰੀ ਹੁੰਦੀ ਨਾ ਮੈਂ ਤਰਲੇ ਲੈ ਰਿਹਾ।**

It is because it is much more advantageous to remain concealed than to be revealed. When the saint's merit becomes known, thousands of flies (people) flock to him. If you place any sweet thing in the open, flies sit on it. But if it is covered, it escapes the flies. To reveal selfless holy men, God works many miracles. He puts a demon or a calumniator after him. It is quite natural for slanderers and calumniators to speak ill of holymen, while a wise and sensible person will verify things before saying anything about them (holymen). So, he in whose fate it is writ, comes to them. So such is Divine Providence that both eulogisers and calumniators are with the holy.

Secondly, it is said that God puts slanderers behind the holy because saints do not commit any sin intentionally, but if it happens to be committed even unintentionally, it becomes a hurdle in their attaining union with God. God wishes to become absorbed in the holy at the earliest. God does not let His saint commit any sin. Then He commands the slanderers to calumniate the saint and thus wash off the dirt of his sins with their mouth or tongue. The rest of the filth of the body is swept with the broom and through toilets. But the calumniator sweeps clean another's demerits with his mouth by talking about and criticizing them. That is why, Guru Sahib says -

'It is not good to slander anyone. The foolish apostates alone do it.' P. 755

ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ

ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ॥

To the apostate, Guru Sahib has given two degrees. One is 'mugdh'; 'mugdh' is one who is extremely foolish. The apostate is foolish as well as thoroughly unenlightened or blindly ignorant. Such are generally religious people. Their garb is that of piety and religiosity, but they lack Divine knowledge and understanding. They indulge in slandering. Even a perfect *Mullah* (Muslim priest), or a *Pandit* (Brahmin priest) or a Sikh does not appear to be perfect and accomplished to them. They are filled with jealousy which is the termite of spiritual life. In fact, it is the termite of spiritual as well as worldly life. The leaves of the plant which is stricken with termite, are affected and destroyed. Calumny, backbiting, miserliness are like termite. So the plant, whose leaves are attacked by worms, whose roots are stricken by termite, cannot grow. It will get eaten up, even if you put a lot of manure and water it liberally as much as you like. So jealousy is the termite from which both worldly and spiritual people suffer.

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

**ਜਿਸ ਅੰਦਰਿ ਤਾਤਿ ਪਰਾਈ
ਹੋਵੈ ਤਿਸ ਕਾ ਕਦੇ ਨ ਹੋਵੈ ਭਲਾ॥**

He may do any number of 'paths' (reading of Gurbani compositions), he will never come to good. He may continue doing what he is doing, because he has not yet become aware and enlightened. He has not yet realised that only one soul is all-pervasive here, and not another second. When there is only one *Waheguru* (God) pervading everywhere, then whom to praise and whom to defame? Praise is one when there is, infact, none. It is

making a mountain of a mole-hill, that is exaggerated praise. No ill comes to the one who is slandered. Ill comes to the calumniator or slanderer. So saints and holy men neither like praise, nor calumination, because eulogisers take away the fruit of their noble and charitable deeds, while calumniators take away the fruit of their sins.

Once there was a Gursikh named Sadhu Singh. He used to come to us in U.P. from Itanagar. When he gave up his mortal frame, he was sitting on a straw mat. He performed his cremation himself. Neither his straw, nor his clothes were burnt. Only a cool light came out of his navel and his entire body started melting slowly. Just as the mustard oil you put in a lamp gets consumed, similarly, from 8 A.M. to 2.30 P.M. his entire body got burnt. The entire district of Itanagar watched the sight. Professors, scientists, Deputy Commissioner, Supdt. of Police - all came and watched the wonder that was happening. He himself was sitting but his body became gradually invisible. First, the head disappeared; even the shoulders could not be seen. He was getting consumed from head downwards. Then came a pious lady, who placed her head on his foot. Only that one foot was left unburnt. Then Hindus, Sikhs and Muslims jointly cremated that one foot. It is not a very old incident. It happened only 15-16 years ago. Then the Shromani Committee sent a panel of eminent Sikhs to ascertain what had actually happened. One of them was acquainted with me. I told him that it had happened like this. Giani Fauja Singh investigated the incident thoroughly. He belonged to the Hapur Mission. He

asserted that such a thing could never happen. I said, "All those who have seen this happening with their own eyes vouchsafe for this, and yet you are saying that it cannot happen at all." He said, "Even if I see this happen with my own eyes, I cannot believe it." I asked him, "Why?" He replied, "Because even the eyes can be deluded."

So, man believes what exists. The other person says, "It cannot happen at all. How can Namdev revive a dead man?" Qazis and Mullahs (Muslim priests) together went to the king and submitted, "Your majesty! in Delhi has come up a very big seminary of sham and hypocrisy. A holyman named Namdev has come from the south. He will corrupt and mislead the entire city of Delhi. People say that he has turned the face of the temple, built someone's shed, and made some idol drink milk. Now we are hearing new miracles about him that he has revived a dead man named Jado. All this is sham hypocrisy. We have made all investigations." Through such reports they made the king angry with Namdev. Rulers and governments are naturally estranged from saints and holy men. Guru Sahib says like this -

*'Those that towards the holy practise
rancour and to evil-doers are attached,
In this life and the next no joy shall find,
And in transmigration remain caught.
Never is their desire assuaged, in duality
falling in ignominy.*

*At the holy Divine Court are the faces of
such traducers blackened.*

*Saith Nanak: Those bereft of the Name
in midstream remain caught.'* P. 649

ਸੰਤਾਂ ਨਾਲ ਵੈਰ ਕਮਾਂਵਦੇ

ਦੁਸਟਾਂ ਨਾਲ ਮੌਹ ਪਿਆਰ ॥

ਅਗੈ ਪਿਛੈ ਸੁਖੁ ਨਹੀ ਮਰਿ ਜੰਮਹਿ ਵਾਰੋ ਵਾਰ ॥

ਤ੍ਰਿਸਨਾ ਕਦੇ ਨ ਬੁਝਈ ਦੁਬਿਧਾ ਹੋਇ ਖੁਆਰੁ ॥
 ਮੁਹ ਕਾਲੇ ਤਿਨਾ ਨਿੰਦਕਾ
 ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥
 ਨਾਨਕ ਨਾਮ ਵਿਹੁਣਿਆ ਨਾ
 ਉਰਵਾਰਿ ਨ ਪਾਰਿ ॥

They have love and attachment for the evil-doers. And towards those who wish well to the world and are ever on the move to help and liberate the people, they naturally harbour ill-will and enmity.

Those feeling jealous of Saint Namdev poisoned King Salem Shah's ears too much. They egged him on to take action against him. In the meanwhile came the news that his best cow had died. King Salem Shah said, "We will test Namdev right now whether he has some spiritual power or not. If he can revive a dead man, he can very well revive a dead cow." He ordered Namdev to be brought before him in chains. At once, an officer and many soldiers went and brought Namdev bound in handcuffs. Saint Gyaneshwar and the entire company of holymen accompanied him. They wondered what offence had come to be committed by him (Saint Namdev), for he did only God's worship and meditation. Holy men do not say anything bad to anyone. Of course, they do speak and preach the truth and point out if anything is wrong and unjust. Guru Sahib too had said -

*'Kaliyuga' (the age of evil according to Indian cosmology) is turned knife, rulers, butchers:
 Righteousness on wings is flown.'*

P. 145

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ
 ਧਰਮੁ ਪੰਖੁ ਕਰਿ ਉਡਰਿਆ ॥

Guru Sahib had stated the truth; holy men focus attention on the sufferings of the people and do not say anything else. They advise the kings too

'The king's vow is to dispense justice... ..'

P. 1240

ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ ਕੀ..... ॥

[For 'vow' in this edict the term used is 'chuli' (palmful) which means water ceremonially thrown down from the cupped palm.]

O king! you should dispense justice; it is your duty to do justice to the subjects. Holymen have enmity with none. Even then rulers harass them. The king ordered, "Bring Namdev bound in chains." The king's order is short and brief, but the subordinate officials make it ten-times harsher and even start beating. If a ruler says, "Arrest such and such person and produce him before me", they say, "We will belabour him too." So they produced Namdev disgracefully in the king's court. The king spoke to him very rudely -

'The Sultan (king) said, "Hear thou O Nama'

P. 1165

ਸੁਲਤਾਨੁ ਪੁਛੈ ਸੁਨੁ ਬੇ ਨਾਮਾ ॥

He spoke insultingly - 'Listen, thou Nama -

'Let me see the doing of Thy Rama (Hindu name for God).'

P. 1165

ਦੇਖਉ ਰਾਮੁ ਤੁਮਾਰੇ ਕਾਮਾ ॥

I have heard that your 'Rama' (God) does your tasks. All these things are false. I want to see myself what your Rama (God) does for you.

Refrain: Let me see the doings of Thy Lord; doings of Thy Lord.

ਧਾਰਨਾ - ਰਾਮ ਤੁਮਾਰੇ ਕਾਮਾ, ਦੇਖੋ, ਰਾਮ
 ਤੁਮਾਰੇ ਕਾਮਾ -2, 4.

'The Sultan (king) said, "Hear thou O Nama:

Let me see the doing of Thy Rama (God).

The Sultan (king) got Nama bound

Saying, "Let me see the power of Thy Hari and Vithal (Hindu names for God)."

P. 1165

ਸੁਲਤਾਨੁ ਪੁਛੈ ਸੁਨੁ ਬੇ ਨਾਮਾ ॥

ਦੇਖਉ ਰਾਮੁ ਤੁਮਾਰੇ ਕਾਮਾ ॥
 ਨਾਮਾ ਸੁਲਤਾਨੇ ਬਾਧਿਲਾ ॥
 ਦੇਖਉ ਤੇਗ ਹਰਿ ਬੀਠਲਾ ॥

The king said, "I want to see your God and what He can do."

'Bring to life the dead cow,
 Else right here shall thy head be cut off.'
 P. 1165

ਬਿਸਮਿਲਿ ਗਉ ਦੇਹੁ ਜੀਵਾਇ ॥
 ਨਾਤਰੁ ਗਰਦਨਿ ਮਾਰਉ ਠਾਂਇ ॥

Look! here is lying the dead cow. Either restore it to life, otherwise, at this very spot shall be cut off your head. I want to see what your Rama (God) does." Saint Namdev Ji said, "O king! the whole world knows what God does." The king said, "Does Rama (God) do anything?" Namdev said, "Yes, He does." "What?" asked the king.

Refrain: He makes a king a pauper
 In an instant, He makes a king a pauper.....

ਧਾਰਨਾ - ਰਾਉ ਰੰਕ ਕਰ ਡਾਰੈ ਜੀ,
 ਛਿਨ ਮੇਂ ਰਾਉ ਰੰਕ ਕੋ ਕਰਹੀ -2,
 2.
 ਛਿਨ ਮੇਂ ਰਾਉ ਰੰਕ ਕੋ ਕਰਹੀ -
 2, 2.
 ਰਾਉ ਰੰਕ ਕਰ ਡਾਰੈ ਜੀ,.....
 -2.

You are asking about my Rama (God) - 'What work does He do?'

My king (God) -
 'A beggar, He makes rule an empire, and a king, He turns into a beggar.
 From an idiot and a blockhead God makes a scholar, and from a scholar a fool.'
 P. 1252

ਭੇਖਾਰੀ ਤੇ ਰਾਜੁ ਕਰਾਵੈ ਰਾਜਾ ਕੇ ਭੇਖਾਰੀ ॥
 ਖਲ ਮੁਰਖ ਤੇ ਪੰਡਿਤੁ
 ਕਰਿਬੈ ਪੰਡਿਤ ਤੇ ਮੁਗਧਾਰੀ ॥

Namdev Ji said, "He (God) uplifts the lowly and downs the high and lofty."

'None of the state of the Lord has realisation:
 Yogis, celibates, performers of austerities,

And many of the wise, in this pursuit are exhausted.

In an instant a pauper He makes a king,
 And a king a pauper
 Filled are the empty ...' P. 537

ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਉ ਜਾਨੈ ॥
 ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ
 ਅਰੁ ਬਹੁ ਲੋਗ ਸਿਆਨੇ ॥
 ਛਿਨ ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ
 ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ ॥
 ਗੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ ॥

What is full, He empties, and what is empty, He fills.

'.... And those full, emptied -
 Such is His way.
 Himself has He spread His Maya -
 Himself the beholder.
 Various forms of different hues He assumes,
 Yet from all remains apart.
 He who the world has deluded,
 Is beyond count and limit; inaccessible, immaculate.
 Saith Nanak: Thou creature of God,
 discarding all illusions,
 Thy heart to Him attach.' P. 537

..... ਯਹ ਤਾ ਕੋ ਬਿਵਹਾਰੇ ॥
 ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ
 ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥
 ਨਾਨਾ ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ
 ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥
 ਅਗਨਤ ਅਪਾਰੁ ਅਲਖ ਨਿਰੰਜਨ
 ਜਿਹ ਸਭ ਜਗੁ ਭਰਮਾਇਓ ॥
 ਸਗਲ ਭਰਮ ਤਜਿ
 ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ ਚਿਤੁ ਲਾਇਓ ॥

So Saint Namdev Ji said, "O king! no one knows the condition of my Rama (God). In a trice, the happily inhabited He uproots, and the uprooted He inhabits. The weeping He makes laugh, and the laughing He makes weep in an instant. The kite flying high in the sky, He severs and the one lying on the earth He flies high. This is the work that my God does."

The Emperor of Iran was counted as

the richest ruler of the world. But one man, who did not even live in the country and lived outside, created such a situation that the Emperor had to flee from his country. Nobody was prepared to harbour him. When he fell ill, America kindly allowed him to stay in a hospital during the period of his treatment. When he died, no country was ready to permit his dead body to be buried there. It was Egypt which granted him 6 feet of land for his burial. Look! what a great ruler he was, yet what an end he came to!

Aurangzeb imprisoned his father Emperor Shahjahan. He was imprisoned in the tower, from where he watched the Taj Mahal throughout the day. One day in the summer season, Shah Jahan wrote a letter to Aurangzeb. He wrote, "Son! it is very hot and I get only one bowl of water to drink, which is not enough for me. I have to gargle as well as wash my face. The water you give me is too little to quench my thirst.

'Should He turn away His gaze of favour, kings He reduces to a blade of grass;

So that from door to door, they beg, None to them throwing charity.' P. 472

ਨਦਰਿ ਉਪਠੀ ਜੇ ਕਰੇ ਸੁਲਤਾਨਾ

ਘਾਹੁ ਕਰਾਇਦਾ ॥

ਦਰਿ ਮੰਗਨਿ ਭਿਖ ਨ ਪਾਇਦਾ ॥

Shah Jahan begged for water asking Aurangzeb to increase his water ration. But Aurangzeb replied, "O King! I do not think that the water given to you is meagre. The ink with which you have written this letter to me is very good. You have so much extra water that you can put it in the inkpot to write this letter to me." Look! what a state he had fallen to! His state was worse than that of a pauper even. He who had got Taj Mahal and Red Fort built was longing for a little water.

On the other hand, you have the example of Sovereign Guru Nanak Sahib sitting alongwith Bhai Bala Ji and Bhai Mardana Ji. A child came and seeing that holy men had come, he brought paddy straw and spread it for Guru Nanak Sahib and his companions to sit thereon. Guru Sahib sat on the straw. Then that child collected twigs, took out green gram and parched them on fire, which he served to Guru Sahib and his companions. All of them ate the parched green gram with relish. Guru Sahib said, "O Mardana! what should said, "Your holiness! you are the Master; make him the king of this country." Guru Sahib said to the child." Sultan (king)! Come and sit here." The child said, "Sir! I am a poor and helpless child." "No; from today you will be the king." The child got late while serving Guru Sahib and in the meanwhile, the main city gate was closed. On the other hand, all of a sudden, the king died. He had no heir to succeed him.

It was decided that the first person appearing at the city gate in the morning would be made the king. This child kept sitting there through out the night and enjoyed Guru Sahib's company. He even forgot going home. Guru Sahib said to him, "Son, go back home; it is morning now. Your parents must be waiting for you." So Guru Sahib sent him to his home. Ahead, as he entered the city gate, kettle drums started beating. A palanquin was brought from inside. The child was seated in the palanquin. He was taken into the city and seated on the throne.

'In an instant a pauper he makes a king, And a king a pauper.' P. 537

ਛਿਨ ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ ॥

God unsettles and uproots the high

and mighty in a trice.

Did anybody know that people would be uprooted in a second? What a devastation has been caused! So these things make the laughing weep, and the weeping smile; this is God. So Namdev Ji said, "O king! my Rama (God) is the doer of such things." The king said, "I want to see the deeds of your Rama (God); bring this cow back to life." Namdev Ji said, "I can never bring it back to life.

'Said Namdev: Your majesty! how can this happen?

What is slaughtered cannot be made alive?' P. 1165

**ਬਾਦਿਸਾਹ ਐਸੀ ਕਿਉ ਹੋਇ ॥
ਬਿਸਮਿਲਿ ਕੀਆ ਨ ਜੀਵੈ ਕੋਇ ॥**

Has any dead ever been brought back to life?

*'Nothing by my will happens;
All happens as willed by God.'* P. 1165

**ਮੇਰਾ ਕੀਆ ਕਛੁ ਨ ਹੋਇ ॥
ਕਰਿ ਹੈ ਰਾਮੁ ਹੋਇ ਹੈ ਸੋਇ ॥**

Except by the Auspicious Lord God, nothing can be done.

*'None besides the Lord any power has;
He alone takes away life and grants it.'*
P. 192

**ਬਿਨੁ ਭਗਵੰਤ ਨਾਹੀ ਅਨ ਕੋਇ ॥
ਮਾਰੈ ਰਾਖੈ ਏਕੋ ਸੋਇ ॥**

Nothing comes to pass by my will.

Refrain: Nothing is ever done by my doing.

**ਧਾਰਨਾ - ਕਛੁ ਨ ਹੋਵੈ, ਮੇਰਾ ਕੀਆ ਕਬਹੂੰ
-2, 4.**

Namdev Ji kept standing fearlessly because he had the spiritual experience. He who has gained self realization, knows very well - 'I can neither die by being killed nor frightened by being intimidated.'

*'Whoever frightens none, nor is afraid of anyone,
Says Nanak, O my soul (mind), call thou him, a man of Divine knowledge.'*

P. 1427

**ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ
ਆਨ ॥**

**ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਰਿ
ਬਖਾਨਿ ॥**

This is the first mark of a man of Divine knowledge - he neither fears nor frightens anyone. Fear is always born out of sin. If man develops Divine fear of God, then all worldly fears are annulled because through God's fear and devotion, man's heart is purified.

'D - when Lord's fear is produced other fears depart.

In that fear, other fears remain absorbed.' P. 341

**ਡਡਾ ਡਰ ਉਪਜੇ ਡਰੁ ਜਾਈ ॥
ਤਾ ਡਰ ਮਹਿ ਡਰੁ ਰਹਿਆ ਸਮਾਈ ॥**

In this fear is the Lord's fear. When fear of God is aroused, then fear of the world goes.

'When man rejects Lord's fear, then other fears cling to him.' P. 341

ਜਉ ਡਰ ਡਰੈ ਤਾ ਫਿਰਿ ਡਰੁ ਲਾਗੈ ॥

When man stops fearing God, then he is gripped by other fears.

*'As by the fear of God is the heart rendered fearless,
Fear of the world flees.'* P. 341

ਨਿਡਰ ਹੁਆ ਡਰੁ ਉਰ ਹੋਇ ਭਾਗੈ ॥

When man becomes fear-free by submitting to and living in God's fear, then the fear of the world is gone.

*'God ever beholds and hears everything,
O my soul, and he alone is afraid who commits sins.'*

**ਹਰਿ ਵੇਖੈ ਸੁਣੈ ਨਿਤ ਸਭੁ ਕਿਛੁ ਮੇਰੀ
ਜਿੰਦੁੜੀਏ**

ਸੋ ਡਰੈ ਜਿਨਿ ਪਾਪ ਕਮਤੇ ਰਾਮ ॥

God sees everything and ever abides with man. Whenever, Mardana says to Guru Nanak Sahib, "O Master! what a trouble have we been caught in", Guru Sahib assures him. "Don't fear, the Timeless Lord (God) is very much with us -

'The man, whose heart is pure from within him, O my soul, casts off all his fears.' P. 540

**ਜਿਸੁ ਅੰਤਰੁ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ
ਤਿਨਿ ਜਨਿ ਸਭਿ ਡਰ ਸੁਟਿ ਘਤੇ ਰਾਮ॥**

He, whose heart is pure, is never afraid. He alone is afraid and frightened who has garnered sins in his life.

'He alone, who commits sins is in fear and the virtuous one rejoices.' P. 84

ਸੌ ਡਰੈ ਜਿ ਪਾਪ ਕਮਾਵਦਾ ਧਰਮੀ ਵਿਗਸੇਤੁ ॥

The righteous one fears none; he entertains no fears. He thinks - 'I have done nothing wrong; perhaps, it is God's will that this is happening to me

Refrain: The righteous are in bloom of joy, living in fear are the sinners.

**ਧਾਰਨਾ - ਧਰਮੀ ਵਿਗਸੇਤ ਜੀ, ਡਰਦੇ ਨੇ
ਪਾਪੀ ਬੰਦੇ -2, 2
ਡਰਦੇ ਨੇ ਪਾਪੀ ਬੰਦੇ -2, 2.
ਧਰਮੀ ਵਿਗਸੇਤ
ਜੀ,..... -2.**

If a man has taken bribe, he continues living in fear. If he has been doing smuggling, he will continue living in fear all his life. If someone has evaded paying income tax, he too lives in fear. Here he lives in sin, and in the hereafter awaits him nothing but sin and suffering. The fear of the next world is terrible indeed, O holy congregation! He who has committed no sins, but has engaged himself in Divine Name meditation and God's devotional worship, he goes to his Divine Home joyfully. What happens there; how is he received there?

'Blessed, blessed, will everyone call him.' P. 283

ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਸਭੁ ਕੋਇ॥

All shower praise on him at the Divine Portal; he goes to the Abode in Heaven cheerfully.

'Saith Kabir: When thou wert born, you

cried while the world laughed; Do such deeds, O dear, that you may leave smiling while the world may weep over thy passing away.'

**ਕਬੀਰ ਜਾ ਤੂੰ ਜਨਮਿਆ ਜਗਤ ਮਹਿ
ਜਗ ਹਸੈ ਤੂੰ ਰੋਇ॥
ਐਸੀ ਕਰਨੀ ਕਰ ਚਲ ਪਿਆਰੇ
ਤੂੰ ਹਸਹਿ ਜਗ ਰੋਇ॥**

So the devout, who leaves the world after having spent a life of Divine Name meditation and God's devotional worship, is blessed by all at the Divine Portal.

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

All shall welcome thee saying "Come, sit down." P. 252

**ਰੇ ਰੇ ਦਰਗਹ ਕਹੈ ਨ ਕੋਊ॥
ਆਉ ਬੈਠੁ ਆਦਰੁ ਸੁਭ ਦੇਊ॥**

His writ runs in the Divine Court -
'He, whose word is accepted in the Lord's Court, whom does he care for?' P. 186

**ਜਾ ਕਾ ਕਹਿਆ ਦਰਗਹ ਚਲੈ॥
ਸੌ ਕਿਸ ਕਉ ਨਦਰਿ ਲੈ ਆਵੈ ਤਲੈ॥**

He, whose word is accepted even by God, whom even the Righteous Judge requests to consecrate His mansion -

'... .. My mansion, hast thou rendered holy.' P. 1425

.....ਕੀਤੋ ਭਵਨੁ ਪੁਨੀਤ॥

- then whom does he need fear?
Saint Kabir says -

'When my mind is not crestfallen, why should my body fear?' P. 1162

ਮਨੁ ਨ ਡਿਗੈ ਤਨੁ ਕਾਹੇ ਕਉ ਡਰਾਇ॥

Saint Namdev said, "You are trying to frighten me by holding out the threat of throwing me before an elephant, but this does not frighten me." In this way, the king was trying to frighten Namdev Ji that he should bring the cow back to life. He was issuing different kinds of threats. The king said, "I give you three options. First, revive the cow, then the

entire trouble will be over. Secondly, come into the fold of Islam, and thirdly, get ready to die. You may choose any option you like." The king said this with great pride and arrogance -

'The king was full of violent arrogance.'
P. 1665

ਬਾਦਸ਼ਾਹੁ ਚੜ੍ਹਿਓ ਅਹੰਕਾਰਿ॥

Flying into a fit of haughtiness the king did not see at all whether Namdev had committed any offence or not -

'What sin has the saint committed that making him into a bundle, you have thrown him before an elephant? Ask the men.'
P. 870

**ਕਿਆ ਅਪਰਾਧੁ ਸੰਤੁ ਹੈ ਕੀਨ੍ਹਾ॥
ਬਾਂਧਿ ਪੋਟੁ ਕੁੰਚਰੁ ਕਉ ਦੀਨ੍ਹਾ॥**

Kabir Sahib was bound into a bundle and thrown before an elephant? Did he commit any offence? He worshipped God and practised Divine Name meditation. If by his utterance somebody came back to life, was he guilty of any offence? Is there any law in force which says that nobody can revive a person? The king spoke haughtily: 'I will put you to test right now.' At that very moment -

'An elephant was goaded for attack.'
P. 1165

ਗਜ ਹਸਤੀ ਦੀਨੋ ਚਮਕਾਰਿ॥

A drunken elephant stood there. He was swinging violently. He was trumpeting loudly and angrily. The king said, "O Namdev! either revive the cow or in a moment shall the elephant be unchained."

He was holding out this threat with great pride and arrogance -

Refrain: Look! how proudly the king is behaving ...

ਧਾਰਨਾ - ਚੜ੍ਹਿਆ ਹੰਕਾਰ ਓ, ਬਾਦਸ਼ਾਹ
ਤਾਂਈ ਵੇਖੋ -2, 2.
ਬਾਦਸ਼ਾਹ ਤਾਂਈ ਵੇਖੋ -2, 2.
ਚੜ੍ਹਿਆ ਹੰਕਾਰ
ਓ,..... -2.

*'The king was full of violent arrogance,
And an elephant was goaded for attack.'*
P. 1165

**ਬਾਦਸ਼ਾਹੁ ਚੜ੍ਹਿਓ ਅਹੰਕਾਰਿ॥
ਗਜ ਹਸਤੀ ਦੀਨੋ ਚਮਕਾਰਿ॥**

The elephant was let loose. Great indeed was the king's pride. Holy congregation! there are two things - one is pride, and the other is humility. As goes the old adage: 'Pride hath a fall.'

'Declare the scriptures (Vedas) that pride pleases not the Lord.'
P. 1089
**ਹਰਿ ਜੀਉ ਅਹੰਕਾਰੁ ਨ ਭਾਵਈ
ਵੇਦ ਕੁਕਿ ਸੁਣਾਵਹਿ॥**

The Vedas proclaim loudly that, if there is something that God does not like, that is 'pride'. He never comes to abide in a proud and arrogant person. God assumed the form of Narsingh (half man and half lion) to destroy the proud Harnakhash because He did not like his pride. Pride is the most displeasing thing to God. He, who becomes proud, suffers defeat. He becomes degraded. The proud are also of five kinds, taking pride in kingdom, wealth, youth, beauty caste. Guru Sahib has called them *thugs* (robbers) - five *thugs* -

*'These robbers have robbed the world;
None caught by these preserves decency.'*
P. 1288

ਏਨੀ ਠਗੀ ਜਗੁ ਠਗਿਆ ਕਿਨੈ ਨ ਰਖੀ ਲਜ॥

Men suffer from the pride of empire. When limitless power comes into the hands of a person, whether he gains it by brute force, or by votes, he becomes proud and arrogant. His feet then do not stay on the ground because power has come into his hands. This is the case with everyone. If a poor man gets a little position and power, even if it is of just issuing permits for cement, he will make people stand in a queue, and he will not care for anyone and will speak rudely. Holy congregation! you

can see for yourself how hot headed he becomes because he is power-drunk. Such a ruler does wrong things. He forgets his duties and speaks only with pride and arrogance. In an instant he orders men to be executed or beheaded. There have been many such rulers in the world who used to behave despotically. How proud and vain was Nadir Shah!

Once a soldier of Nadir Shah entered a respectable home and tried to outrage the modesty of their daughter. They were self-respecting and honourable persons. So they killed the soldier in anger. This killing let loose terror in the city of Delhi. The king took out his sword from the sheath and declared, "As long as I do not put the sword into the sheath, plunder the city and kill the people." This massacre continued day and night. It was Delhi's misfortune. There was such a large-scale killing that about nine lakh persons were brutally massacred. At that time, Mughal Emperor Ahmed Shah and the city residents went to him (Nadir Shah) and requested him, "What is our fault? It was one person who killed your soldier, while you have got nine lakh persons killed. You have devastated the city of Delhi." Holy congregation! how proud he was! Pride is very bad and one who indulges in it goes to hell because-

'The king's vow is to dispense justice'
P. 1240

ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ ਕੀ ॥

The king need not read *Jap Ji Sahib*, or *Gayatri* chant, or '*Namaz*' (Muslim prayer). He performs his duty, if he dispenses justice to his subjects. If a king does not dispense justice, he is a sinner. He, who dispenses justice impartially and without hatred and rancour, is remembered forever.

Once Maharaja Ranjit Singh accompanied by his officers and soldiers went out to have first hand knowledge about the state of his kingdom and his people. At one place, he saw young children shaking off berries from a berry tree. It was the month of Chet (March-April). A child hurled a brickbat at the branches of the tree forcefully. Passing through the tree, it hit the Maharaja on his back. Can there ever be joy and peace, if the king gets hit with a brickbat? His bodyguards were infuriated and their hands automatically went to their swords. Maharaja Ranjit Singh said, "What is the matter?" "Your highness! some child has hit you with a brickbat." The Maharaja said, "Bring before me the child who has hit me with the brickbat. But don't show any anger to the child." Holy congregation! how cool and calm was the Maharaja to say that no harm should come to the child who had hit him with a brickbat! The bodyguards brought all the children. The children were frightened. Their faces turned pale with the thought that a piece of brick hurled by them had hit the Maharaja (king). They said, "Maharaj (Your highness)! we did not throw the brickbat at you; we hurled it at the berry tree." The Maharaja observed, "But it has hit me." The children said, "Sir, it is our misfortune that the brickbat hit you." The Maharaja asked, "Why were you hurling brickbats at the berry tree? What harm had it done to you?" "Maharaj (Your highness), we were shaking off berries from the tree." "Well, does the berry tree give fruit when hit with brickbats?" "Yes sir." All became a little relaxed seeing that the king was talking to them smilingly. The persons accompanying the Maharaja started discussing among themselves - 'Now that the children have hit the Raja with a brick, what should he give to

them. One said that they should be given a handful of rupee coins; another suggested something else and still others came with their suggestions. The Maharaja said, "The tree is an inanimate object. When it is hit with a brickbat, it is the ripest and sweetest berry that falls off. A sour fruit never falls off because it is unripe. Look! the children have hit me with a brickbat. Give them the land that is near 'Jalalpur Jattan'." So all the land of village Budhan was given as a land grant to the children. What great humility and kindness on the part of the Maharaja! This story of his kindness and gentleness continues to be remembered till today. Once there was famine in the kingdom. The state *godowns* full of grain were opened for free public distribution. These reserves were meant for the army during an emergency. But the Maharaja made a public proclamation, "People should take foodgrains from the Govt. stores as per their requirement. They should neither hoard them, nor sell them. I shall assure you I will not let anyone in the kingdom die of hunger." At that time, people were honest.

An old man came with a young child who was his grandson. His son was dead. When he reached, the store had closed down. It was under the charge of Bhai Lehna Singh. When he saw the old man standing, he asked, "Why are you standing here?" He said, "I have come from a far off place and by the time I have reached, the store has closed down." Bhai Lehna Singh called the attendant and got the store opened. Maharaja Ranjit Singh too, on his rounds to see whether his officials were distributing food-grains justly among the people, happened to come there. He had come incognito. He watched from the outside. The old man

took food grains, tied them in a bundle but he found it difficult to carry it. He said, "O Sardar! kindly help me carry the bundle outside. Although the bundle is only that much which one man can carry, yet I cannot carry it as I am old." The attendant placed the bundle outside, locked the store and went away. The Maharaja watched all this while standing outside. He approached the old man and asked him, "Why don't you pick up the bundle? Do you have to sell it?" "No, Sardar Sahib! I don't have to sell it. Where you have shown so much kindness to me, please help me put this bundle on my head. The bundle is only that much as can be lifted, but I am old, and so cannot lift it on to my head by myself. You will help me lift it here; some other person I shall find who will help me put it down." Maharaja Ranjit Singh picked up the bundle himself and said, "I am strong enough to lift it by myself alone." The Maharaja was walking very fast. The old man could not keep pace with him. The Maharaja said, "Follow me fast." "O Sardar! I cannot walk fast. Although it is inconvenient for you, yet you do not know my house. Let me try to walk fast." They were going through the lanes. When the old man's house came, he said, "Sardar Sahib! I have never seen a noble man like you. Can you let me have a glimpse of your Raja (king)? First thing is that my eyesight is weak, and secondly, if he happens to come out in public, all the subjects flock there to see him. Being old I don't go lest somebody should push me around and make me fall. If Maharaja Ranjit Singh happens to come somewhere, please let me have a glimpse of him." The Maharaja said, "Old man! don't worry; I will surely let you see the Maharaja." In the meanwhile, the Maharaja put

down the bundle at the old man's house.

The old man said, "Sardar Sahib! how should I thank you? I am a Muslim. Out of greed I picked up a heavier bundle and I caused you inconvenience." At that moment, a group of Muslim soldiers came who were patrolling the area. From a distance, they recognized the Maharaja coming on foot. At once they alighted from their horses and saluted him. The old man said, "Sardar Sahib! you appear to be a big officer, but you are not telling me who you are." So he asked the soldier, "Good man! tell me who this officer is." When the soldier told him that he was Maharaja Ranjit Singh himself who had carried his bundle of food-grains, he started wailing loudly and fell at his feet.

One of these soldiers was a Havildar (Sergeant), who later became a General. He belonged to Bareilly (U.P.). Once one of his lineage, a Police 'Thanedar' (Police Station Incharge) met me. He had a private diary written by the Havildar / General himself. He showed it to me when we were going in the car. He said, "It is written by my great grandfather, who was a General in Maharaja Ranjit Singh's army. He started reading an incident recorded in it. His great grandfather had written therein: I was virtually sold to Maharaja Ranjit Singh. With my own eyes I witnessed an incident which I cannot forget throughout my life. I decided that, if need be, I will even lay down my life for such a ruler. The incident narrated above how the Maharaja had carried a Muslim's bundle of food-grains to his house, was written therein. We saluted the Maharaja and the old man fell at his feet weeping out of gratitude. I said to Maharaja Sahib, "Your highness! You

have done such a deed for a poor Muslim. Where shall I repay for it?" So, there and then, I vowed to serve the Maharaja all my life.

In that diary, he had written that when the battle of Sabhraon started, an English spy came to him. He said, "Look! your brother is a General in the English army, while you are a general here. Desert the Maharaja's army. It is your brother who has sent me to you. You will be given a high rank in the English army." But the Muslim army General listened to the voice of his conscience and said, "Fie on me if I desert the army of such a ruler as Maharaja Ranjit Singh." He saw all with an equal eye. He lived all his life with humility. Even after defeat, I did not serve in any other army, but rather came back home." When that Thanedar was reading from the diary, I started looking at his face. He said, "There are many other things, also, which are written in this diary." I advised him to give this diary to some historian - Dr. Ganda Singh. But he said, "This diary is a legacy of our family. I will leave a message to my children - 'How good these sardars were!' They earned great name and fame for themselves."

So, in this way, there are two things - humility and pride. So Guru Sahib says - 'Pride in empery, wealth, youth, beauty and caste are the five robbers'. Therefore, Guru Sahib says - 'We should not become proud and arrogant even by mistake.'

*Refrain: Don't be proud, O Nanak
Lest you should fall headlong.*

ਧਾਰਨਾ - ਗਰਬ ਨ ਕੀਜੈ ਨਾਨਕਾ,
ਮਤ ਸਿਰ ਆਵੈ ਭਾਰ -2, 2.
ਮਤ ਸਿਰ ਆਵੈ ਭਾਰ -2, 2.
ਗਰਬ ਨ ਕੀਜੈ
ਨਾਨਕਾ,..... -2.

'Should one have a fine dagger girded on?

*And a fine charger to ride -
Saith Nanak to such: Be not proud,
Lest thou fall headlong.'* P. 956

**ਕਮਰਿ ਕਟਾਰਾ ਬੰਕੁੜਾ ਬੰਕੇ ਕਾ ਅਸਵਾਰੁ ॥
ਗਰਬੁ ਨ ਕੀਜੈ ਨਾਨਕਾ
ਮਤੁ ਸਿਰਿ ਆਵੈ ਭਾਰੁ ॥**

Guru Sahib says - 'Why do you take pride? It will become a burden on your head making you fall headlong. Sins will burden you. All the great men who became proud suffered a fall and were destroyed.' Once there was a saint named Buddhu Shah, who hailed from Shahpur. He was a fairly exalted holy man. His daily routine was to get up early in the morning, and perform God's devotional worship. He had set up a huge hearth at the crossroads, where he ran a free kitchen for the devotees. He baked loaves and served them. One day, a Mughal soldier came. He said, "I am very hungry. Serve me food." Buddhu Shah said, "It is my good fortune to serve you." In the eyes of saints and holy men, every man who comes, is God's image. They see none other than God in the people. All the service they render is not for show or ostentation. They think - 'My God pervades in all these persons.' The flour was already lying kneaded. He put fuel-wood into the oven and started baking loaves. Loaves happened to be over-baked. Black spots appeared on one or two loaves. Putting the loaves in a tray, he placed them before the Mughal soldier who was very proud and arrogant. He said, "You are delaying

while I am feeling very hungry." The holy man said, "Sir! I am baking loaves and serving you." Seeing two loaves over-baked, the Mughal soldier got enraged and slapped Buddhu Shah on his face. In response the holy man folded his hands and submitted humbly, "I am a little wanting in intelligence. That is why my parents have named me Buddhu (foolish) Shah." That Mughal soldier went away after taking food. He had not gone far when he fell from the horse and broke his leg. Saint Buddhu Shah brought him back and served him. When he recovered, he fell at the holy man's feet and kept thanking him. This is the difference between pride and humility. Holy men always wish well to others, but if somebody insults the holy, he is punished by God because God Himself protects His devotees.

Holy congregation! after this Sant Maharaj concluded the 'diwans' (religious discourses). When Sant Maharaj delivered religious discourses, words used to flow from his lips like a mountain spring. I had the good fortune of listening to his discourses for full 22 years. It seemed as if God Himself had come to the world in the person of Sant Maharaj. Although God is present in every particle, yet to me Sant Ji always appeared to be God Himself. Now he is not present with us in physical form. But otherwise, he is all-pervasive and is watching us.

(-----)

Chapter - IV

'Amrit' (Name nectar) did I obtain from the Guru

Invocation:

*True and Supreme is God's Name.
Blessed is Sri Guru Nanak Dev Ji
ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ,
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ!*

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

*Reach me Thy hand, O Lord and save
me from wavering, says Nanak.'* P. 256

**ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ
ਸਰਬ ਕਲਾ ਸਮਰਥ ॥
ਡੌਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥**

*'After wandering and wandering, O Lord,
I have come and entered Thy sanctuary.
O Master, Nanak's prayer is:*

*"Attach me to Thy devotional service."
P. 289*

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

*'Himself has He spread His Maya -
Himself the beholder;
Various forms of different hues He
assumes,
Yet from all remains apart.'* P. 537

**ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ
ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥
ਨਾਨਾ ਰੂਪ ਧਰੇ ਬਹੁ ਰੰਗੀ
ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥**

Revered saintly congregation! loud be thy utterance, "True and supreme is God's Name." Coming from far-flung places, today you are present in the Guru's court to listen to the fifth discourse of this series. The Guru's view is that unless and until we

understand *Gurmat* (Sikhism or Sikh teachings), or what the Guru says, we, as spiritual wayfarers, cannot know our goal, where we have to reach. So, the Guru's edict is that all this world has emanated from God. The Supreme Soul is the only creator-

*'Now the Supreme Being solely is
beheld, the Supreme Being listened;
On the Sole Supreme Being we discourse.
Other than the Lord, know not any
Creator of expanse of His self.'* P. 846
**ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ ॥
ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ
ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ ॥**

This Supreme Being Soul, we call the 'Name'. All the creation has come about from the Name. The Name is not separate from the Supreme Being. It is only a form of God Himself who is our goal, where we have to reach. As long as, we do not reach there, we will not be rid of the cycle of birth and death. Holy congregation! God separated Maya from His self -

*'Himself has He spread His Maya -
Himself the beholder;
Various forms of different hues He
assumes,
Yet from all remains apart.'* P. 537

**ਅਪਨੀ ਮਾਇਆ ਆਪਿ
ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥
ਨਾਨਾ ਰੂਪ ਧਰੇ ਬਹੁ ਰੰਗੀ
ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥**

But, holy congregation! we should believe at least this much that someone else has come to abide in all of us. Since we pay obeisance to Sri Guru Granth Sahib, we should understand that God abides within us. This body is the

most sacred temple of God. Holy congregation! whether you fix marble on this temple or cover it with gold, or do anything else to it, it continues to remain a structure of mud and clay. This temple fashioned by God is very precious, in which God Himself has His seat. Like a 'Power Transformer', He Himself gives energy according to the individual's capacity. In the transformer comes electricity of 11000 volts, but it supplies electricity of 440 or 220 volts as per the need of the consumers. In America, the electricity supplied is of 120 volts. However, electric energy is the same. In the same manner, God abides in all. Everyone uses the amount of intelligence that he has.

'All the places belong to the Supreme Lord.

In whatever houses, the Lord places the creatures, similar is the name they acquire.

The Lord Himself is able to act and cause others to act.

Whatever pleases the Master, that ultimately comes to pass.

God has extended Himself by being in endless waves.

The plays of the Supreme One cannot be known.'

P. 275

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ ॥

ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੈ ਤੈਸਾ ਤਿਨ ਨਾਉ ॥

ਆਪੇ ਕਰਨ ਕਰਾਵਨ ਜੋਗੁ ॥

ਪ੍ਰਭ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਹੋਗੁ ॥

ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗ ॥

ਲਖੇ ਨ ਜਾਹਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗ ॥

He, of His own, extended or manifested Himself very much like a tree growing from a seed. In the same manner, God manifested Himself as the world or creation.

'As is the understanding God gives, so is the enlightenment.'

P. 275

ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸ ॥

As is the understanding God has imparted to a person, such is the light within him. A person with bigger or

higher understanding attains greater enlightenment, while a fool with a little understanding obtains lesser light. So Guru Sahib says in his 'bani' (utterance)

-

'Himself is the Lord-creator beyond mortality.

Ever and eternally is He gracious.

Those contemplating Him, saith Nanak, find bliss.'

P. 275

ਪਾਰਬ੍ਰਹਮੁ ਕਰਤਾ ਅਬਿਨਾਸ ॥

ਸਦਾ ਸਦਾ ਸਦਾ ਦਇਆਲ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲ ॥

So, manifesting Himself in the entire world-creation, God has assumed various forms and hues. But wherefrom has this difference come into us that we cannot see Him? Even if somebody tells us that God pervades everywhere and in every being, we don't believe it because we don't have faith in the Guru (Perfect Holy Preceptor). If we have faith, then in this very holy congregation all of us will become *Brahmgyani* (God-enlightened; having knowledge of the Ultimate Spiritual Reality). Not even one will remain ignorant of '*Brahmgyan*', and all will attain to the state of absolute liberation. But this '*jeev*' (sentient being) does not imbibe faith, even if this truth is stated repeatedly; rather he believes what is false. His attitude has become such and he has fallen into this torment. The truth is different, but he believes in something else. He believes neither Gurus, nor sages, nor holymen, nor saints. He acts according to his own will and intelligence. Holy congregation! now wherefrom has the difference come? It has come from *Maya* (mammon). It is *Maya* which has made man oblivious of God. Although nothing exists (it is *Maya*-illusion), yet it is made to appear to be existing and real. To understand this, we need an illustrative story.

Once Lord Krishna and Arjun were going in their chariot. Lord Krishna was driving the chariot, while Arjun was sitting in it. As they were going, Lord Krishna said, "O Arjun! I 'Brahm Parmeshar' (Supreme Lord God) am present and pervasive everywhere. There is no place where I am not existing. But the 'jeev' (sentient being; man) is very foolish. Forgetting me, he loves the 'Triguni Maya' (Three qualities of material existence). My 'Triguni Maya' has no existence; it is non-existent. But 'jeev' (sentient being) calls the non-existent as existing. But this is the miracle of my 'Maya', in which the 'jeev' (sentient being, man) becomes deluded." Arjuna said, "O Lord! he who is enlightened cannot become forgetful and deluded." Lord Krishna said, "No Arjun, without my grace all tend to become forgetful. There is none who can remember." He said, "O Lord! I will not become forgetful. I know that you are existing. You imparted me Divine knowledge in the war of Mahabharata. How can I forget it?" Lord Krishna said, "No Arjun, knowledge loses ground. 'Maya' is so powerful that even knowledge yields place to it." He said, "No Sir! I do not believe this." Next day, again this topic cropped up. Arjun said, "O Lord! show me 'Maya'. If I forget you, then it is all right. But how can I forget you?" Lord Krishna said, "O Arjun! what to speak of forgetting me, you will forget yourself." Arjun said, "Is it possible that I can forget you?" Lord Krishna said, "Maya is powerful. Its task is to make man forget God -

*Refrain: Thine feet have I forgotten
Due to my love for Maya, O
Lord of the world.*

**ਧਾਰਨਾ - ਤੁਮਰੇ ਚਰਨ ਵਿਸਾਰੇ ਜੀ,
ਇਨ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ
-2, 2.**

**ਇਨ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ
-2, 2.
ਤੁਮਰੇ ਚਰਨ ਵਿਸਾਰੇ ਜੀ, .. -2.**

*'Lord, Master of the universe!
Maya of your feet has made me
forgetful.'*

P. 857

**ਇਨਿ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ
ਤੁਮਰੇ ਚਰਨ ਬਿਸਾਰੇ ॥**

Man receives from God whatever he asks for, but he has forgotten Him -

*'Whoever serves at the Lord's feet, source
of all joy,
Has fulfilment of all desires.'* P. 714
**ਜੋ ਮਾਗਹਿ ਸੋਈ ਸੋਈ ਪਾਵਹਿ
ਸੇਵਿ ਹਰਿ ਕੇ ਚਰਣ ਰਸਾਇਣ ॥**

Holy congregation! he who takes refuge with God, meditates on His Name and asks for boons from Him, shall get them. Concentrate your mind on God and ask for something, you shall get it at once. Waheguru (God) is the giver of all. He continues granting gifts to the devotees, but we do not know how to ask from Him. We pray for things superficially. If He gives us, it is all right, otherwise not. We do not pray for things sincerely or from the core of our heart. If you ask sincerely from within your heart, you will receive it. Once, a religious 'diwan' was going on at village Rattangarh. A large number of devotees were sitting there. This utterance came out of my mouth - 'Whatever you ask for from God, you obtain it.' This utterance went above the heads of many because such is man's state of mind. He does not pay serious attention to what is being said. Several months after that religious congregation, an old woman paid obeisance to Guru Granth Sahib and made an offering of 'rumaalas' (scarves used for covering the Sikh scripture) and fifty rupees. I asked, "Good woman! what for these fifty rupees?"

She said, "At the *diwan* (religious congregation) held in our village, you had stated that one gets from Guru Sahib whatever one asks for. I was suffering from chronic asthma. The doctors had failed to cure it. At that time I prayed at the '*diwan*' (religious congregation) - 'O Lord! I ask for nothing else; kindly cure my asthma.'" She said, "My asthma was cured at that very instant. For a month I waited lest it should occur again, and today I have come with the offering of '*rumalas*' (scarves) and Rs. 50/- for Guru Granth Sahib." Holy congregation! God is so close to us, but we do not believe, and due to lack of faith, we remain unaligned with Him. There isn't anything which we cannot get from God, but we do not know how to ask for boons from Him.

*'O my True Lord, what is that which Thou hast not in Thy home?
Within Thy home is everything but he alone receives it, whom Thou givest.'*

P. 917

**ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥
ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥**

We do ask for boons, but the thought of that Supreme Being does not come to our mind; we remain forgetful of Him. The reason is that Maya is very powerful.

'Lord, Master of the universe ! Maya of your feet has made us forgetful.

If not a particle of love is aroused, what may poor mortals do?'

P. 857

**ਇਨਿ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ
ਤੁਮਰੇ ਚਰਨ ਬਿਸਾਰੇ ॥
ਕਿੰਚਤ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਜਨ ਕਉ
ਜਨ ਕਹਾ ਕਰਹਿ ਬੈਚਾਰੇ ॥**

So, Guru Sahib says - "We do not imbibe any love for the great Giver or Bestower, and in its place, we start loving His gifts. If God has blessed us with a son, we start loving the son instead of the greater Bestower. Nobody

knows the Giver. So this is the work of Maya." Lord Krishna said, "O Arjun! this '*jeev*' (sentient being, man or soul) is bound to forget the Lord. He undertakes many '*smadhis*' (trance or deep meditation), does '*paths*' (reading of scriptures) and performs many other rituals, but he remains forgetful of God all the 24 hours, because my '*Maya*' is powerful." Arjun said, "Sir! I will not forget God. Show me your *Maya*." Lord Krishna said, "Bring water for me because I want to brush my teeth." Water was close by. He picked up the '*gadwa*' (medium-size pitcher like metal vessel) and to fill it with water, he had descended just one step, when Lord Krishna put the veil of '*Maya*' (mammon) on his mind. Deluded by *Maya*, he saw that there was neither any '*gadwa*' in his hand nor was there any pool of water. There was fearful jungle instead, in which tigers were roaming about and pythons crept with their mouths gaped wide. Overcome with fear, he kept running and shouting, "O Lord Krishna! where art thou! Where have you gone? I have been surrounded in a fearful jungle. I have never seen such a terrible forest before. Three days and three nights, he spent in the forest wandering about and resting on the trees, and finally, somehow he came out of it. He moved about weeping and wailing. He met a person who asked him why he was weeping. He replied, "What else should I do if I don't weep? Three days ago, Lord Krishna was with me I do not know where he has gone. I cannot find him. I can neither find his chariot, nor the place where we were." That man said, "Lord Krishna departed from the world 300 years ago." He said, "You are saying that he passed away 300 years;

but he was with me just now. I am Arjun." At this too the man said, "Arjun also died 300 years ago. If you don't believe me, come with me to the city where narration and explication of the Mahabharata is done daily." He accompanied the man to the city. He heard the '*katha*' (narration and explication) and was surprised. In the '*katha*' it was stated - 'The war of Mahabharata was fought in which the Pandavas gained victory. Thereafter the Pandavas held a '*yagya*' (a sacrificial ritual). They became '*udasis*' (travelling sadhus), went to the snow-covered mountains, where they perished, and never returned." Then about Lord Krishna, the narrator said - "Lord Krishna was sitting in a forest, and a hunter, mistaking him for a deer, shot an arrow at him, and he (Lord Krishna) died. Three hundred years have passed since he passed away." Arjun was deluded and wondered: "What is this talk of 300 years ago? Am I sleeping or waking? When I call myself Arjun, then everybody says, 'Look! this person has come from a lunatic asylum.' That man said to him, "Dear stranger! don't call yourself Arjun, otherwise people will pelt you with stones. He passed away 300 years ago. The ruler of this place will be annoyed with you and sentence you to death. So call yourself a stranger." So Arjun forgot his name. He came to be called a stranger. The king of that place witnessed his kill in archery and made him a big general in his army.

He became so much intoxicated with power and position that he became forgetful of God to such an extent that whenever he read a scripture or a holy book, he spoke about it like an agnostic. He ill-treated his subordinate soldiers and abused them. By virtue of being an

able and competent general, he was married to the king's daughter. He became absorbed in sinful sensual pleasures, ate non-vegetarian food and drank wine. Many were his children. A long time passed and his wife too died. He was so much attached to her that he wanted to immolate himself on her funeral pyre and declared that he could not live without her. All said, "Do men ever burn themselves on their wives' pyres?" But he insisted, "I shall commit self-immolation." He got a pyre made and was ready to burn himself. At that moment Lord Krishna sent Udhoo to advise him. He came and sermonized him, "You are Arjun." "Be on your guard if you call me Arjun; I am an alien." Udhoo said, "Don't you recognize me too?" Arjun said, "Have you come from a lunatic asylum? Udhoo died 300 years ago. Daily we hear this '*katha*' (narration and explication)." But he did not believe him. At last, Lord Krishna came himself and said, "O Arjun! I have put the veil of Maya upon you. You had said that you would not forget me and become deluded. But you have forgotten me completely." Arjun said "Who are you?" Lord Krishna said, "I am Lord Krishna." He replied, "Lord Krishna departed from the world 300 years ago. Don't make the mistake of repeating this statement, otherwise I will send you to the lunatic asylum. I have the authority to do so because I am the general of the king's army." Lord Krishna tried to reason with him and explain to him that he was Arjun that it was all the play of 'Maya' that he had forgotten himself. At last, when he did not agree even then, Lord Krishna slapped him gently on his face and removed the Maya-illusion. When Maya-illusion was removed, he saw the same pool and he found himself standing by it for taking out water. Lord

Krishna called out to him, "Arjun! you haven't brought water so far." Arjun wept loudly. Lord Krishna said to him, "Why are you weeping?" He said, "My wife has passed away. I do not know where she has gone." Lord Krishna said, "O Arjun! I had put you under Maya-illusion." Even then, he refused to admit. At last Lord Krishna rolled up Maya completely, and Arjun regained awareness. He said, "Maya is indeed very powerful." Lord Krishna remarked, "It is this Maya which has deluded all, both educated and uneducated, scholars and ascetics. This Maya has made man oblivious of God."

'Himself has He spread His Maya, Himself the beholder.' P. 537
**ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ
 ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥**

Holy congregation! now how should one go across it? For the last four days, I have been explaining as to how we can attain to God. What is the method of approaching Lord God? Because unless and until some solution comes into our hand, things we have heard have no meaning and significance, and if we do not find a solution or way out, we will be left in mid-stream. There are three levels - one is deed, other is worship and the third is knowledge. All these three maladies afflict us; this impurity sticks to us -

'The scum of so many births is attached to this soul and it has become pitch black.' P. 651
**ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ
 ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥**

Secondly, this mind does not become poised. Thirdly, the veil of ignorance is not rent. To rend this veil, man has to render selfless service without any expectation of reward. God's devotional worship purifies the mind and heart. Divine knowledge

removes the veil of Maya-illusion. So in this way Maya is spreading, though God Himself is pervading everywhere, but as long as man does not gain Divine knowledge and understanding, he does not realise this all-pervasiveness of God, and remains self-deluded or forgetful of himself.

*'Lord, Master of the Universe!
 Maya of your feet has made us forgetful.'*
 P. 857

**ਇਨਿ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ
 ਤੁਮਰੇ ਚਰਨ ਬਿਸਾਰੇ ॥**

'Bewitching is the love of wealth (Maya), which without teeth, has eaten up the world.'
 P. 643

**ਮਾਇਆ ਮਮਤਾ ਮੋਹਣੀ
 ਜਿਨਿ ਵਿਣੁ ਦੰਤਾ ਜਗੁ ਖਾਇਆ ॥**

This Maya (Mammon) is captivating which is swallowing the world without teeth. The world has been bitten by Maya, the she-serpent and she has made everyone unconscious. Guru Sahib's edict is like this-

*Refrain: Becoming a she-serpent has
 Maya bitten the self-willed.*
**ਧਾਰਨਾ - ਮਾਇਆ ਹੋ ਕੇ ਨਾਗਨੀ ਲੜ ਗਈ,
 ਮਨਮੁਖ ਬੰਦਿਆਂ ਦੇ -2, 2.**

'Maya, the she-serpent is holding the world in her coils.

He who serves her, him she ultimately devours.

Some God-directed person removing her poison,

Crushing her, to his feet attaches her.'

P. 510

**ਮਾਇਆ ਹੋਈ ਨਾਗਨੀ
 ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ ॥
 ਇਸ ਕੀ ਸੇਵਾ ਜੋ ਕਰੇ
 ਤਿਸ ਹੀ ਕਉ ਫਿਰਿ ਖਾਇ ॥
 ਗੁਰਮੁਖਿ ਕੋਈ ਗਾਰੜੁ
 ਤਿਨਿ ਮਲਿ ਦਲਿ ਲਾਈ ਪਾਇ ॥**

Except the God-directed, Maya has devoured the whole world. Holy congregation! look, how strange it is! God is pervading everywhere but only rare persons see Him. Maya has shown

her form to the world. Sometimes *Maya* is present in the form of husband, sometimes as wife, sometimes as son and sometimes as daughter, sometimes as brother and sometimes as friend, sometimes as a rival and sometimes as an enemy, and sometimes as an alien. Assuming so many forms, she has made the 'jeev' (sentient being, man) forget God. In this way, the true and real form of God is not visible to us, because His face is clouded with the mist of *Maya*. Even the real appears to be unreal and false. A piece of string lying in day time does not frighten us. But the same string in the darkness of the night creates the illusion of a snake which we continue fearing throughout the night. Similarly, the 'jeev' (sentient being) is deluded. Although the entire creation is God Himself, yet under the influence of five illusions, he has started seeing it as the world of many forms and hues. Guru Sahib says that the 'jeev' (sentient being) has become afflicted with cataract. Unless and until, he gains enlightenment and the collyrium of Divine Knowledge is put in his eyes, he cannot know the reality, which Guru Sahib is ever revealing to him -

*'Now the Supreme Being solely is beheld, the Supreme Being listened;
On the Sole Supreme Being we discourse.
Other than the Lord, know not any
Creator of expanse of His self.'* P. 846

**ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ
ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ ॥
ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਰਾਰਾ
ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ ॥**

But we fail to remember the reality; we forget the reality. This seems to be superfluous to us because *Maya* has bewitched us all. In this attachment, *Maya* has made us unconscious, and we have become attached to a dream. What is its cure? Guru Sahib says, "The antidote of *Maya* is God's Name. If

God's Name starts sounding within man's heart, then *Maya* is destroyed. God's Name is called 'Amrit' (nectar); Name and 'Amrit' (Nectar) are one and the same thing. Such is Guru Sahib's edict -

Refrain: Hear O my mind, God's Name is 'amrit' (nectar), 'Amrit' (Nectar) is the Name Divine.

**ਧਾਰਨਾ - ਸੁਣ ਮੇਰੇ ਮਨਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ -2, 2.
ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ -2, 2.**

'Nectar is the Name of the Lord God, O my soul. By the Guru's instruction is the Name Nectar obtained.' P. 538

**ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ
ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ ॥**

'Amrit' (Nectar) is that drink by quaffing which man does not die again and again. 'Nectar' is outside the power of death. Guru Sahib says - 'The Name Divine is 'amrita' (nectar). If it is obtained, man does not die again.' But where is that 'amrita' (nectar). About this 'nectar', Guru Sahib says -

*'The mind is brimful with Nectar, but the perverse or egoists know not its relish.
Just as the deer knows not its own musk and wanders about guiled by doubt.'* P. 644

**ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ
ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ ॥
ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨ ਜਾਣੈ
ਭ੍ਰਮਦਾ ਭਰਮਿ ਭੁਲਾਇਆ ॥**

The deer does not know that the musk is in his own navel, and so he wanders about looking for it in the bushes. But in fact, it is in his own self. Similarly, God has created Name-Nectar within us. If man comes to realise it, he can find liberation; he can come out of the jaws of death. Guru Sahib says - 'O mortal! that 'Amrita' (Nectar) is in your own home or self -

'The Name Divine, bestower of Nine Treasures immortalizing,

In our own self is lodged. P. 293

**ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ੍ਰਾਮੁ ॥**

And what is its mark? About that the Guru's edict is -

'Therein abides the ultimate silence of ecstasy.

And the unstruck mystical music.'

P. 293

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥

There is no thought or idea in that state. It is a state of deep meditation undisturbed by any thought. Melody of celestial music is ringing there. Earlier also I had told you what '*anhad naad*' (unstruck primordial sound) is. Where and when does it sound, and when do we hear this unstruck mystical sound? If somebody says something, we are mistaken or deluded and claim that it is nothing. Our Guru Sahib says the same thing. Guru Sahib has made everything clear to the world. He says where unstruck sound is heard -

'The wonder and marvel of it (unstruck mystical sound) cannot be narrated.'

P. 293

ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥

There is so much joy that it is indescribable.

'Nectar is the Name of Lord God, O my soul. By the Guru's instruction is the Name Nectar obtained.' P. 538

**ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ
ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ ॥**

When we imbibe and follow the Guru's instructions, we will obtain this '*amrita*' (nectar). The '*amrita*' (baptismal sweet drink) is that which we are administering to the devotees now; the other is given at the time of the child's birth, and the third is 'Name-Nectar'. There is a process to obtain 'Name-Nectar' by following which man takes to the path which leads to acquiring it. '*Panj Piaras*' (Five Beloved Ones) bestow

the '*mantar*' (chant), which is called the Guru's *Shabad* (chant, or Name) -

'Waheguru (God's Name) is the 'Gur-mantar' (Guru's chant or initiatory verse or formula) by meditating on which egoism is annulled.'

Bhai Gurdas Ji Var, 13/2

ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ।

By reciting *Waheguru* (God's Name) we have to attain to the Name. This Name is all-pervasive. In the whole world is one power, which has emanated from *Waheguru* (God). It is called the 'Name'. You can read for yourself. Daily we read *Ek Onkar*. The 'one' is the 'Sole Supreme Being'. By putting 'one' with the Formless One (*Onkar*), Guru Sahib made it '*Ek Onkar*' the 'Sole Supreme Formless Being'), so that there is no illusion or misconception, because the Sole Supreme Formless Being is '*Waheguru*' (God). That which is 'immanent' or 'manifest' is also '*Akal Moorat*' (Timeless Form). Guru Sahib has written 'one' with it which means that there is no second other than this Sole Supreme Being. This 'Being' is 'True' and then Guru Sahib has written '*Naam*' (Name). '*Naam*' (Name) is that power from which was created the entire world. We reach this 'Supreme Power' by reciting and meditating on the holy chant bestowed by the *Panj Piaras* (Five Beloved Ones) in the prescribed manner. When we reach there or attain to that Name, then neither Death nor its agent ever comes near us, because we have attained the Name. Guru Sahib says -

'The wonder and marvel of it (unstruck mystical sound) cannot be narrated.'

P. 293

ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥

There is so much joy that it is indescribable. Now how to reach there?

In what manner should we go there? We have heard all these things, but how should we attain to it? In this context, I had submitted that if we find a capable Guru (Holy Preceptor), he can lead us and bestow light and knowledge upon us.

'The True Guru brings out and gives the bright jewel of the Name to him who is attached to His service.' P. 40

**ਸਤਿਗੁਰ ਸੇਵੈ ਲਗਿਆ
ਕਢਿ ਰਤਨੁ ਦੇਵੈ ਪਰਗਾਸਿ ॥**

When we render service to the Guru with devotions, then he reveals the Name-Jewel to him. Nowhere else is the Name Divine to be found.

'The angelic persons and silent sages search for the Divine Nectar. That Nectar I have obtained from the Guru.' P. 918

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

This Name-Nectar is with the Guru (Holy Preceptor) alone, and none else. Only the capable Guru can bestow the Name Divine. So when we obtain the Name-Nectar, then meditating thereon, we reach the region of Divine Name-Nectar. In that realm, it is the capable Guru (Holy Preceptor), who gives us right guidance and direction. *Sri Guru Granth Sahib* is the capable Guru (Holy Preceptor). By seeking guidance and direction from *Sri Guru Granth Sahib*, we obtain 'amrita' (Name-Nectar). Holy men help us in this endeavour. Holy men and the Guru are not separate from each other. They are not two; they are one and the same. Their ego has been effaced

Refrain: Like the Lord are they, who forget not the Name Divine

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

'Those that never are forgetful of God - What kind of men are they?' P. 397

ਜਿਨ੍ਹਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ ॥

'They who with every breath and morsel of theirs, forget not God's Name and within whose mind is this spell, they alone are the blessed and they alone are the perfect saints O Nanak.' P. 319

**ਜਿਨਾ ਸਾਸਿ ਗਰਾਸਿ ਨ ਵਿਸਰੈ
ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ ॥
ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤੁ ॥**

Holy congregation! Guru Sahib tells us what their status and position is in the spiritual domain -

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

ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੁਲਿ ਸਾਂਈ ਜੇਹਿਆ ॥

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

ਸੰਤ ਅਨੰਤਹਿ ਅੰਤਰੁ ਨਾਹੀ ॥

There is no distinction between the holy and the Lord. Since there is no difference between the two, they do not have separate existence. Guru-bestowed knowledge light is meant for entering others' minds and giving them enlightenment. So, in this way, the 'amrit' (Name Nectar) which we seek, which even the gods seek, that 'amrit' (Name-Nectar) has fallen to the share of human beings alone; it has not fallen to the share of the gods and goddesses, and nor is it anywhere outside man's body. 'Amrit' (Name-Nectar) is revealed from within this human body. What is the method to reveal it? First, adopt the Guru (Holy Preceptor), and secondly, imbibe absolute faith in him -

'He, whose heart has faith in the Guru, that man comes to meditate on the Lord God.' P. 283

**ਜਾ ਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ ॥
ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ ॥**

Thereafter, man should have faith in God. It is only when man imbibes faith in and devotion to 'Waheguru'

(God) that he will embark on the spiritual path leading to the attainment of the Name-Nectar, otherwise not. Secondly, he should have perfect faith in the Guru. He should realise that the Guru (Holy Preceptor) and 'Gobind' (God) are not two separate entities; they are one and the same. Third is faith in the 'mantar' (Guru's chant or mystic formula), which man has obtained, and which is going to ferry him across the world-ocean.

Guru Sahib says that there is no end to the number of God's Names. Tenth Guru Sahib has written very many names of God in 'Jaap Sahib' and 'Akal Ustat'. Guru Sahib has said that 'Sheshnaag' (theological snake, Hydra), reciting these names of God, is maintaining the balance and stability of all the universes on the strength of his Divine Name recitation. From his mouth come out new names every day. Guru Nanak Sahib says - 'Don't quarrel about the Names of the Lord. Have faith in the Name which you have obtained from the Guru (Holy Preceptor).'

In metaphysical history, there occurs an illustrative story about a holy man, an exalted soul. Once a simple-minded common man, who kept the company of the holy, came to him with the desire of finding out the path of spirituality from him (a perfectly endowed holy man), because, holy congregation! it is the duty of holy men to show the spiritual path to the mortals

*'Saith Kabir: Best it is to serve these two
- God's devotee and God.
While God confers liberation, the
devotee contemplation of God inspires.'*
P. 1373

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

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

*'Such are benefactors of mankind, exempt
from birth and death;
Bestowing the gift of true or spiritual
life, to devotion they inspire the self,
And with the Lord grant union.'* P. 749

**ਜਨਮ ਮਰਣ ਦੁਹਰੁ ਮਹਿ ਨਾਗੀ
ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥
ਜੀਅ ਦਾਨੁ ਦੇ ਭਗਤੀ ਲਾਇਨਿ
ਹਰਿ ਸਿਉ ਲੈਨਿ ਮਿਲਾਏ ॥**

So he went into the refuge of a perfect and exalted holyman. The holy man said, "Brother! what you are asking for is not obtained so quickly. First, you should do noble and virtuous deeds; cleanse your inner self or conscience; give up bad habits like slandering, backbiting etc; render service; when the time comes to receive the Divine Name, we shall tell you about it. After the passage of eight years, this thought occurred to him - 'I have been rendering voluntary service for such a long time. I have been removing cattle-dung, looking after the cattle, feeding them with fodder and still the holy man has not given me the holy chant. How long more shall I continue serving like this? Nothing will become of me in this manner. But the holy man was observing him and thought of giving him the 'mantar' (holy chant) when he would be fit to receive it. It is because until man is perfectly chastened and rectified, the Name Divine does not work in him. Perfection is needed on both sides - both the Name-giver and the recipient of the Name have to be fit, accomplished and deserving. In the Guru's abode, instead of one giver of the holy chant, five have been prescribed, and I wish to tell a little about the power of this 'Nectar'. I had told you last year also, what Bhai Randhir Singh Ji has written about 'amrit' (nectar) in his book. He writes -

‘Once students of Khalsa School, Ludhiana were to be administered *‘amrita’* (nectar) of the *‘Panj Piaras’* (Five Beloved Ones). Four had arrived but the fifth one was not available. He said, “Offer *‘ardas’* (Sikh prayer), the fifth one will also arrive.” When the prayer was over, they saw the fifth *‘Piara’* (Beloved One). He was your Biji’s (wife of Sant Ji Maharaj) father. Bhai Sahib said, “So you have come.” He said, “You remembered me and so I have come.” The doings and deeds of earlier Singhs used to be rather mysterious. This power is not to be found in anyone of today’s holy men and saints. That time and age was different. The present age does not match or equal theirs. Today people have become frivolous and fickle. There is too much talk, but virtuous deeds and devotional worship are at a discount. The bowl of *‘amrit’* (baptismal nectar) was ready to be administered. Then came the turn of my father-in-law to administer *‘amrit’* to a tenth class student of village Faleyhaal. He made him drink five palmfuls, then five palmfuls he poured in the boy’s hair, and then in accordance with *‘maryada’* (religious practice), he poured five palmfuls in his eyes. When he was going to pour the last palmful and looked into his eyes, and sprinkled the *‘amrit’* therein, he said, “Utter Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh.” [The Khalsa is Thine, O Lord! So does the victory belong to Thee.] He uttered ‘Waheguru Ji Khalsa all right, but the rest he could not utter. His mind’s concentration soared high, as he could not bear the glory and radiance of the gaze. Bhai Sahib Bhai Randhir Singh Ji said to my father-in-law, “What is this? What has happened?” He (my father-in-law) said, “The radiance and glow of the eyes fell straight into the child’s eyes.” Bhai Sahib said, “What will happen

now?” He replied, “Now his consciousness will come down or descend after 56 hours.” Thereafter, the child was picked up and seated in a place. After administering *‘amrit’* to the rest of the boys in the school, *‘Akhand Path’* of Sri Guru Granth Sahib was commenced. After 48 hours, *‘Kirtan’* (singing) of *‘Asa Di Var’* started. *‘Kirtan’* (singing of *Gurbani*) was performed and when 56 hours were over, that child moved and started flying above the entire congregation. When he flew very high, he opened his legs. He touched neither the ceiling, nor the floor but kept flying like a fish swimming in water. Flying above us, said Bhai Sahib, he extended his arms before Sri Guru Granth Sahib and prostrated himself. Bapu Ji (my father-in-law) got up and coming to Bhai Sahib requested him to start the singing of *‘laavan’* (verses in the Sikh scripture read/sung to perform marriage ceremony). He said, “At this moment, his (child’s) soul, standing at the Divine Portal, is seeking union with the Lord.’ *‘Laavan’* assist spiritual seekers to unite with God, but we read/recite them to perform worldly marriages.

My father-in-law said, “Now read/recite the *‘laavan’*.” They were duly read out, and thereafter the child came down and regained consciousness. He further said, “When all this *was over*, I told the *Panj Piaras* (Five Beloved Ones) not to bestow full radiance and glory on the remaining children while administering *‘amrit’* (baptismal nectar). Bestow only as much as they can tolerate.” Holy congregation! these are the things which we should observe and take notice of. *‘Panj Piaras’* (Five Beloved Ones) have great power. True *‘Panj Piaras’* are those who have love for the Guru. They should not have love for wealth and their own name and fame. Therefore,

only those who have love and devotion for the Guru are called 'Panj Piaras' (Five Beloved Ones).

'Within thy mind, contemplate thou on the Guru and with thy tongue, utter the Guru's Name.

With thine eyes, behold the True Guru and with thine ears, hear the Guru's Name.

Being imbued with the True Guru, thou shalt find a seat in the Lord's Court.'

P. 517

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ

ਜਿਹਵਾ ਜਪਿ ਗੁਰੁ ਨਾਉ ॥

ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ

ਸ੍ਰਵਣੀ ਸੁਣਣਾ ਗੁਰੁ ਨਾਉ ॥

ਸਤਿਗੁਰੁ ਸੇਤੀ ਰਤਿਆ

ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥

The 'Panj Piaras' (Five Beloved Ones) are dyed in the Name Divine. In that Name-imbued state, they bestow the gift of the Name-chant. We then meditate on that Name-chant. We should have perfect faith in the Name-chant. So that holy man was a perfect saint, and that devotee said to himself, "I have been rendering service for the last eight years and still I haven't received the Name." Generally, we regard the Guru-bestowed chant or hymn as the Name Divine. Everyone says - "Get the Name from such and such place or person." Once a devotee met me who said, "Give me the Name." I asked him, "Have you partaken of 'amrita' (baptismal nectar)?" He replied in the affirmative. I said to him, "The 'Panj Piaras' (Five Beloved Ones) have already bestowed the Name upon you." But he insisted that I should give the Name to him. I said, "I don't have any other chant. It is the 'Panj Piaras' (Five Beloved Ones) who bestow the Name-chant -

'Waheguru (God's Name) is the 'Gur-mantar' (Guru's chant or initiatory verse or formula) by meditating on which

egoism is annulled.'

(Bhai Gurdas Ji Var, 13/2

ਵਾਹਿਗੁਰੁ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪੁ ਹਉਮੈ ਖੋਈ ॥

This holy word or hymn is 'Waheguru' (God). It is this word which leads us to the Name Divine. It is the 'gararh' (large mythological bird) by riding which one can get rid of Maya (mammon) and attain to the Name Divine. Just as by fixing Narad - presented 'anal' bird's feathers with the arrows and shooting them into the sky, Tenth Guru Sahib had explained to the Singhs that they had reached the region where that bird lives, similarly, by reciting this 'Shabad' (holy word or hymn) man's mind reaches the region of eternity from which this 'Shabad' (holy word or hymn) has come. So that devotee thought, "Today, let me ask the holy man - Sir, I have been rendering service for eight years, but when, shall I receive the 'Guru-mantar' or the Name?" On the same day, a Raja (ruler of a state) was to come to see the holy man, and the Raja's officials spread expensive carpets in front of the holyman's cottage, so that the Raja, his family and officials might sit there and have conversation with the holy man. On the other hand, the devotee after rendering service in the cattle-shed and smeared with dung came to the holy man. The holy man saw that he was directly heading towards him. So he got up from his seat and said, "Parey-parey" (meaning away, away). The holy man meant that he should keep away from the expensive carpets and not soil them. He paid obeisance to the holy man from that very place and went back. He was beside himself with joy thinking that the holy man had given him the holy chant - "Parey - Parey" (Away, away). From that instant, he started

reciting this so-called holy chant. While meditating on it, he attained to an exalted state, and now he did not want to separate from the Name, that is forget it even for a second.

His state became like the one described in the Guru's edict - 'By repeating Thy Name, I live, by forgetting it, I die' (P. 9). One day the saint called him and said, "Dear brother! deliver this letter to such and such saint and bring its reply also from him." He thought in his mind, "Going and coming will entail a lot of trouble and inconvenience. Besides his recitation of 'Parey-parey' (Away, away) will also be disturbed. Hardly had he contemplated this when God in immanent form appeared before him and said, "Are you worried that for delivering this letter, you will have to undertake a long journey and your contemplation of 'Parey-parey' (Away away) will be disturbed?" He said, "Yes, you are in the right." God took the letter and after going some distance, He disappeared, and immediately, the next instant, He brought the reply to the letter.

The saint said, "Brother! you haven't gone so far, when I had impressed it on you to go at once. It is a very long journey; why haven't you gone as yet?" The devotee said, "Sir, here is the reply to your letter." When the saint read the reply, he was wonderstruck. Sometimes, he looked at him and sometimes, at his head, musing how it had happened. He had surely brought the saint's reply. He (holy man) said, "Tell me - how have you brought this reply so soon?" He said, "I did not bring this reply at all. It has been brought by 'Parey-parey' (Away, away)." The holy man asked, "Who is this

'parey-parey'?" He replied, 'Parey-parey' is the 'mantar' (holy chant) you gave to me." The holy man said, "When did I give it to you?" He replied, "You gave this 'mantar' (holy chant) when the Raja (ruler) was due to come." The holy man understood what had happened and thought of asking God if 'Parey-parey' was His name. Sitting in deep contemplation, he prayed, "O God! what kind of name is this - 'Parey-parey' (Away, away)?" The voice (from heaven) came, "O saint! my true name is 'Parey-parey' (Away away). Starting from one end reach the other extreme, the farthest; it is there 'I' am. My name is 'Parbrahm Parmesar Aprampar' [Transcendent God, Infinite or Limitless]. 'Aprampar' (Infinite) is away from away. It means beyond our bounds, and still farther beyond. As per the Gurbani edict, it is -

'He is the Infinite, Transcendent Lord, the Supreme God and Him, Nanak has obtained as His Guru.' P. 599

**ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ
ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥**

Guru Sahib says - 'We too have obtained the Guru beyond the Infinite.' So, after receiving the 'mantar' (holy chant), the devotee must have absolute faith in it. As long as the spiritual seeker lacks faith, he remains wavering. There are some disciplinary codes - Have faith in the Guru's word, whatever he says; have faith in Gurbani. Then you have to give up certain things. First is giving up pride, about which such is the Guru's edict -

'The Vedas (scriptures) proclaim loud that the Reverend Lord likes not pride.' P. 283

**ਹਰਿ ਜੀਉ ਅੰਕਾਰੁ ਨ ਭਾਵਈ
ਵੇਦ ਕੁਕਿ ਸੁਣਾਵਹਿ ॥**

Guru Sahib says - 'What has to be given to obtain this commodity?'

'Discarding pride, in lieu of egoism of mind, purchase it.' P. 283

ਤਜਿ ਅਭਿਮਾਨੁ ਲੇਹੁ ਮਨ ਮੋਲਿ ॥

Guru Sahib counsels - 'Renounce the pride that is within you because it is not liked by the Guru. It will alienate you from the Guru (Holy Preceptor)'.

Once a rich man a big farmer went to a holy man and submitted to him, "Reverend sir! daily I listen to your holy discourses. Kindly show mercy unto me and include me among your disciples and servants. One thing I wish tell you, sir, that these servants and disciples of yours are all poor and weak. They have come to you for their bread. You know that I am the leading person in this region. I am the headman of 30 to 40 villages. O holyman, if I become your disciple, so many people will come crowding over here that, in a few days, you will become famous." The holy man said to him, "Good man, you better stay at home." But he insisted on staying in the 'dera' (hermitage). The holy man said, "What you have to do at the 'dera' (hermitage), you will be doing at home." Still he insisted, that he would stay at the 'dera' (hermitage). The holy man thought that he would trouble him some day and so he should find a cure for him.

The holy man said, "Brother! bring that piece of iron bar." A nine inch long piece was lying there. He took out 'paras' (philosopher's stone, believed to be capable of transmuting base metals into silver and gold) from his pocket and said, "Look! this stone is called 'paras' (philosopher's stone). If you touch iron with it, it turns into gold." When he touched the iron bar with it, it changed into gold. The holy man asked him to go to the city and find out whether it was pure gold or not. Returning from the city, he said,

"Reverend sir! it is pure gold." Then the holy man said to him, "Bring a 'gaggar' (metallic pitcher)." He put the 'paras' (philosopher's stone) in it and asked him to lock it in a box. The rich man started rendering service at the hermitage. While engaged in rendering service, he kept telling the 'sewadars' (servants), "What are you to the hermitage?"

You came here because you were starving. Look! what a prominent person I am! Still I have come here and scrub utensils. Does it become of me to wash utensils? Even then I wash them. Ever since I came here, devotees have started coming here in large numbers.' Although living there, he did not give up pride or ego. Seven to eight years passed like this. One day, he came to the saint and said, "Holy man! you assert that by meditating on the Name, man gains supreme joy and peace. All mental suffering is annulled, and the heart is filled with delight. But no joy and peace has come unto me. I am as dry as before, and it has started appearing to me that you are a false and pseudo holy man." The holy man felt that he would be on the offensive and therefore, he should try to get rid of him. So he said to him, "Bring the metallic pitcher. You know that we had put the philosopher's stone in it. It must have turned into gold by now." Taking the keys he hurriedly opened the box. Examining there and then, he spoke loudly, "Holy man; it has not turned into gold. Both you and your philosopher's stone are false. Neither I nor the metallic pitcher have been transformed." The saint was a man of great forbearance. He said, "Brother! bring it to me. Don't talk in vain. There must be some flaw." The rich man said, "What flaw? The

philosopher's stone has been lying in it for eight years and still the metallic pitcher has not changed into gold." But the holy man reiterated. "Bring it to me." When he brought the pitcher, the holy man asked him to see if there was anything covering the philosopher's stone. When it was scraped with nails, it was found to be covered with thin paper. He said, "Sir, it is covered with thin paper." The holy man asked him to remove the covering and touch the metallic pitcher with it. At once, it was changed into gold. Then he remarked, "O saint! the philosopher's stone is genuine but you are false." At this the saint said, "Brother! I am not false. It is your mind which is covered with the veil of egoism that you are a big landlord, the head man of the area. You did not let any disciple also to stay here. Brother! if you wish to make any spiritual gain, give up pride and ego -

Refrain: Accept death and give up hope of life

ਧਾਰਨਾ - ਮਰਨਾ ਕਬੂਲ ਲੈ ਜੀਵਨ ਦੀ ਛੱਡਦੇ ਆਸਾ -2, 2, ਜੀਵਨ ਦੀ ਛੱਡਦੇ ਆਸਾ -2, 2.

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

Be the dust of the feet of all, then alone come thou to me.' P. 1102

ਪਹਿਲਾ ਮਰਣ ਕਬੂਲਿ

ਜੀਵਣ ਕੀ ਛੱਡਿ ਆਸ ॥

ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ

ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥

'If thou yearnest to play the game of love, step on to the path with thy head placed on the palm of thy hand.

And once thou settest thy feet on the path, then lay down thou thy head and don't mind public opinion.' P. 1412

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੋਲਣ ਕਾ ਚਾਉ ॥

ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥

ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥

Brother! both egoism and

attachment have to be annulled. 'I am a landlord; I am a prominent person; I am a scholar' - all these notions have to be given up -

'Be the dust of the feet of all, then alone come thou to me.' P. 1102

ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥

You should truly believe and say -

'Kabir, I am the worst of all;

Except me, everyone else is good.

Whosoever realises thus, he alone is my friend.' P. 1364

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ

ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ ॥

ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥

Until you realise that you are the worst of all, and the rest of the world is good, there is no spiritual attainment. One is saying this as a kind of formality, the other is true realization of one's weaknesses and failings. Let us take the case of a mango. He, who is a horticulturist, knows that it has so many food calories, so much acid, so much sugar and so much fat. He has known this all right, but he has not realised this through personal experience. Still another person is one who picks the mango and sucks its but he does not feel the need of knowing its various ingredients - food calories, sugar, acid, fat etc. He has only enjoyed it; this is called realization.

'Kabir, I am the worst of all;

Except me, everyone else is good.

Whosoever realises thus, he alone is my friend.' P. 1364

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ

ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ ॥

ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥

Kabir Sahib says - 'Dear brother! come and join the company of our friends. I am also standing here, but he who has pride or ego within him gets alienated from the Guru (Holy Preceptor).'

Bhai Joga Singh abandoned the marriage ceremony after going through two 'lavaans' (Four circumambulations by the bride and bridegroom prescribed verses as the marriage ceremony round the Sikh scripture to the recitation of prescribed as the marriage ceremony in Sikh religion). He did something very significant and important. But when he approached Hoshiarpur, he felt proud thinking that there was no other Sikh like him, who gave up a beautiful girl and left after going through only two 'laavans' (circumambulations). He wondered - 'Can there be any Sikh like him?' He was afflicted with ego and as a result he got alienated from the Guru, and so fell for a prostitute. He went to her door again and again. It was owing to the Guru's grace who, manifesting himself as the guard, saved him. Holy congregation! inspite of wrong doings, the Guru saves the drowning Sikh, but the Sikhs do everything possible for their fall. This is pride or self-conceit. I am spiritually knowledgeable; the world listens to me; none can discourse like me; I perform excellent 'Kirtan' (Gurbani singing); people acknowledge my accomplishments. Holy congregation! all these superfluous things, and figure nowhere in Divine reckoning. We should cease taking pride in these things. We should live humbly, for the humble are liberated while the proud and arrogant aren't. So this pride has to be given up; only then can the Name Divine work in the self. Otherwise, it doesn't. Those, who are fond of meditating on the Name should note carefully that just as water collects and stays at low lying places, similarly God's Name comes to be lodged in hearts and minds imbued with humility and gentleness.

*Refrain: Those who take pride in the greatness and glories
Shall leave the world empty-handed.*

**ਧਾਰਨਾ - ਗਰਬ ਜਿਨਾਂ ਵਡਿਆਈਆਂ,
ਖਾਲੀ ਦੁਨੀਆਂ ਉਤੋਂ ਜਾਣਗੇ -
ਮੇਰੇ ਪਿਆਰੇ, ਖਾਲੀ ਦੁਨੀਆਂ
ਉਤੋਂ ਜਾਣਗੇ-2, 2.
ਗਰਬ ਜਿਨਾਂ ਵਡਿਆਈਆਂ,-2.**

Bharthari and Gopichand have been two highly exalted holymen. They had received religious instruction from Guru Nanak Dev Sahib. At one point of time, they used to meditate on God's Name and practise many austerities in the Panjab. They came to be highly praised in this region. One day Bharthari said to Gopichand, "We gave up our kingdoms to live humbly. But we are finding ourselves in a similar situation having become well-known and eulogized in the spiritual world. People have started coming to us. They are swarming to us like flies. One says that he is ailing; another complains that his such and such task is not getting accomplished, and everybody has his own demand and problem." They discussed between themselves that by attending to the demands of the devotees, their own Divine Name meditation and God's devotional worship would be neglected. So they left that place and after their wanderings, they reached the south and sat under a tree. A very intelligent and enlightened woman came to them and said, "O saints! I own a very big house. Why are you sitting here in the open? Please come to my house and practise your Name meditation there." They said, "Good woman! we shall stay in your house all right, but on one condition." She asked, "Will you stay on condition?" They said, "Yes, we practise meditation. Sometimes, we go

into '*smadhi*' (deep meditation, or trance) even for six months at a stretch. But we want to remain hidden from the eyes of the people. You should not tell anybody about us. We will stay in your house only if you do not talk about us to anybody. But if you reveal us, we will go away." Time passed. The neighbours observed them and when the woman was asked about them, she said, "They are great saints. They remain in deep meditation for days together. Last time, they did not open the door of their room for a month. By having their glimpse daily, I have been blessed." That neighbour talked about it to another, and in this manner, news about their spiritual meditation spread in the entire city. This news reached the Raja (king, ruler) of the city too. The Raja then said, "We should have a glimpse of such holy men." He talked to his *wazir* (minister) and the latter to his subordinates. All got ready to see the holy men. Bandmen were called. The Raja, his wives and others set out in a procession to meet the saints. That day they were sitting awake. They were not absorbed in '*smadhi*' (deep meditation). Bharthari said, "Gopichand! there is a noise outside." They thought that it must be the doing of the old woman who had given them shelter. So they asked her, "Mother! who are these people?" She replied, "Holy sirs! I am very happy that you are great saints and today the Raja of this place is coming to see you." They said, "You must have told the people about us?" She said, "How could I not tell about you? You are so great and exalted. You must be revealed to the people; you should not live in obscurity. I had talked about you only to the neighbours. It is they who have spread this news." Both thought that the woman had created a problem for them. Talking between

themselves they said, "The Raja coming to us will be like a wasp. Neither will his needs and demands upon us end, nor will he let us live in peace." They started discussing ways and means to get rid of him. On the other hand, the Raja and his wives were coming to the accompaniment of the band. When the Raja's party came near, in accordance with their plan, one of them put a bag on his shoulder as if going out for begging alms. The other said, "Guru Ji, where are you going?" He said, "Let me go to the city to beg alms." The other said, "Today I will go, because yesterday you went." The Raja started listening to their conversation. He asked, "Why do you want to go today?" The other one replied, "Day before yesterday, you had gone and stealthily partaken of rice-milk pudding, and I came to know because your beard was smeared with it and you hadn't brought any for me. You had eaten all the pudding on the way." He replied, "Why shouldn't have I eaten it? Two days before, you too had eaten '*laddoos*' (a sweet), and your beard revealed it." So the two started grappling with each other over going to the city for begging alms. The Raja watched them and wondered what kind of holy men they were for they had not risen above food and drink and hungered for pudding and *laddoos*. Therefore, he thought that it was no use making any offerings to them and returned quietly. The minister and officials too, agreeing with the Raja, returned home. Gopichand and Bharthari touch the earth with their brows and thanked God for saving them from a wasp, otherwise, they would have been in for serious trouble. This is called spiritual superiority. Rare are those who can digest spiritual attainment, who are truly imbued with the thought -

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

P. 728

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥

Such a one is able to bear spiritual superiority or supremacy, while others, on attaining to spiritual exaltation, tend to forget even God, and thus pave for themselves the road to hell. So these things have to be given up, such as, slandering, backbiting, deceit, and five thieves - lust, wrath, avarice, attachment and pride; then have to be given up five evils - ill speech, touch, beauty, pleasure and smell. We have to give up jealousy and sinful and evil desires, when we are all shackled to them. Why does the mind not gain poise and peace? During the very first discourse, I had told you that it is due to sensual desires that the mind does not gain poise, and they are not fulfilled. If some are fulfilled, others arise. Guru Sahib says -

'Man amasses millions ... P. 213

ਕੋਟਿ ਜੋਰੇ

If man amasses a crore rupees, he says that it is meagre. When he starts amassing-

... he amasses lacs of millions. P. 213

..... ਲਾਖ ਕੌਰੇ

One hundred millions he amasses, but he is not satisfied -

... but he restrains not his mind.

He longs for more and more.' P. 213

..... ਮਨੁ ਨ ਹੋਰੇ ॥

ਪਰੈ ਪਰੈ ਹੀ ਕਉ ਲੁਝੀ ਹੇ ॥

He continues longing and yearning for more and more. These sinful desires remain in man's heart and mind throughout his life. After death, what do they lead to? Man gets the next incarnation in accordance with his desires.

'He whose desires are ended gains liberation.

But bound to desires man continues

coming and going.'

ਅੰਤ ਮਤੇ ਸੌ ਗਤੇ ॥

ਵਾਸਨਾ ਬਧਾ ਆਵੈ ਜਾਵੈ ॥

It is the desires which have shackled man to the cycle of birth and death. Nawab Daulat Khan asked Guru Nanak Sahib, "How can the mind be at rest and peace?" Guru Sahib said, "As long as desires are not ended, mind finds not rest and peace. The first desire is to gain wealth. Man says, "If I have a lakh rupees, it is enough." Nature helps him, fate helps him, and he gains a lakh rupees. But then he says, "It is meagre. It is less than that of such and such person; and it continues increasing more and more." A man came from abroad. He talked of dollars - "I have a lakh dollars." But he said - "This man has 30 lakh dollars." So he too joined the race of amassing dollars, and gradually he acquired a crore dollars. Still he said, "This amount is not enough. There are many persons who have many crore dollars. Then came the thought of amassing hundreds of millions. Guru Sahib says that this fire of desire is not quenched -

'Rare are such as have their fire of thirst for the world quenched.' P. 213

ਤ੍ਰਿਸਨਾ ਬਿਰਲੇ ਹੀ ਕੀ ਬੁਝੀ ਹੇ ॥

Rare is the man who is able to still his desire. All his life he strains his nerves to acquire more and more, and bereft of God's Name, he departs from the world. But his thirst for wealth is not quenched; it continues increasing more and more. The other is the desire for having a beautiful body. People continue adorning and beautifying their body. If the hair turn grey, they say that grey hair don't look nice; so they start dying their hair. Man puts on the best clothes. What is the end result? Guru Sahib says - 'This body is going to mingle with the earth; bones too will

disintegrate. What you are adorning -

*'This head round which fondly dost thou
roll thy turban, one day crows by their
beaks shall peck at it.'* P. 330

**ਜਿਹ ਸਿਰਿ ਰਚਿ ਰਚਿ ਬਾਧਤ ਪਾਗੁ ॥
ਸੋ ਸਿਰੁ ਚੁੰਚ ਸਵਾਹਿਗਿ ਕਾਗੁ ॥**

Guru Sahib says that man's desire is never stilled. Third is desire for public adulation. For public praise man wishes that he should have the best things, the best house, and when he should marry, it should be a wedding to remember. But till today, there has neither been a person whom all praise, nor any person whom all slander. Both praise and blame fall to everyone's share. Both these things continue to be man's lot in life. When there is day, the night too has to be equally long. Desire for public praise troubles man a lot.

When Sri Ram Chander Ji returned to Ayodhya after gaining victory over Lanka, and let Sita join him after subjecting her to the ordeal of fire, then, one day, he went out incognito to feel the pulse of the people. In the course of his travel, he went to a place where a husband and his wife were quarrelling. He observed that it was already dark and the husband was not letting the wife enter the house and was saying, "Don't step into my house." Sri Ram Chander Ji was in disguise. He asked, "O man! what is the matter? Why don't you let her into the house? Where should she go?" He said, "How can I allow her in because she has visited her parents without my permission?" Sri Ram Chander Ji asked her, "Well woman! did you not seek your husband's permission to visit your parents?" She replied, "I got a message that my father was critically ill and my husband was away to the washing place. My parents live not far from

here. My parents' village is visible from here, just half a mile from here, while the washing place is 1½ miles. If I had gone there to seek his permission, it would have meant needless three miles walking, and besides, I would have had to stay away from home for a longer period. I thought of going running to inquire after my father. I neither ate food, nor drank water; I had gone a little while ago and have returned in no time." Ram Chander Ji said, "She is not at fault. Let her into the house." The washerman said, "What a strange person you are! Do you consider me Ram Chander who admitted Sita although she had lived in Lanka King Ravana's garden? Do you take me for Ram Chander?" This utterance hurt Sri Ram Chander Ji deeply. The people gave a wrong verdict. So he had to forsake Sita.

Once, Sri Ram Chander Ji and Lakshman went to the east. Going there, they felt thirsty. A farmer was ploughing his field. He was wearing a steel-wire helmet on his head. His oxen too were wearing a steel-wire covering and long leather shoes. So was he wearing high leather shoes. After drinking water, Ram Chander Ji said to him, "O man! you have come to plough the land but what a strange attire you are wearing! Why?" He said, "Sir, there is a bird which has a very sharp beak. It swoops on men and animals and digs out their flesh. That is why I am wearing a steel-wire helmet and the oxen a steel-wire covering." "But what about the leather shoes and high boots?" asked Sri Ram Chander Ji. He said, "A very poisonous scorpion is found here. Its bite is fatal. It is to escape from it that we have started wearing leather shoes and high boots." At this, Sri Ram

Chander Ji said, "Look! there is no dearth of land in India. Give up this land, and settle elsewhere." The farmer said, "Brother! what a strange person you are! It's alright that I have offered you water to drink, but I am not going to accept any wrong advice from you. Tell me - Does anyone ever give up his wife and land? Do you consider me Ram Chander, who at people's remarks renounced Sita? I can never do such a deed." Shri Ram Chander Ji started looking at Lachhman Ji with shock and surprise and said, "Lachhman! now tell me what should be done? The world has a double face. While the washerman criticized me for bringing back Sita honourably, here this man is expressing a contrary opinion that I should not have renounced her and I should not have bothered about public opinion. So, falling a prey to public opinion, one cannot please everybody. Everybody has his own individual thinking and perception of things and happenings and expresses opinion accordingly.

Then there is '*shastra vashna*' (desire for studying scriptures and holy books). Some persons continue reading books and talking about them, explaining them to the people, but they themselves do not imbibe and follow their teachings. They are like a '*por*' (funnel with a long tube used for sowing) attached to the plough which the farmer uses for sowing seeds, but itself it is hollow. Seeds going into the earth sprout, but no seed remains in the '*por*' (hollow tube for sowing seeds). Reading out the scriptures to the people and winning their praise and applause is called '*Shastra vashna*'.

Next is '*angashthaan vashna*' (desire for observing physical austerities and penances), such as observing '*chillas*'

(period usually 40 days of solitary meditation and prayer) and pronouncing utterances that the petitioner's desired tasks shall be accomplished. First, such holy men observe physical austerities and practise meditation and prayer, and then for the sake of money, they sell them to the people. This is the worst kind of desire or temptation. So, in this way, without giving up desires or succumbing to temptations, God's Name does not work within the self. Selling the Name for one's livelihood, receiving the devotees' offerings on the harmonium while doing '*kirtan*' (singing of *Gurbani*) is like selling one's Divine Name meditation for money. Man forgets that it is God who is the great cherisher, who gives livelihood. Such is the Guru's edict -

*Refrain: When sustenance He provides to the living creatures in stones,
Why won't He give it to thee, O man?*

**ਧਾਰਨਾ - ਰੋਜ਼ੀ ਦਿੰਦਾ ਹੈ ਪੱਥਰ ਦੇ ਕੀੜੇ ਨੂੰ,
ਤੈਨੂੰ ਕਿਉਂ ਨਾ ਦੇਵੇ ਬੰਦਿਆ - 2, 2.**

'Why dost thou, O mind, think of enterprises, when revered God Himself is engaged in thy care?' P. 10

**ਕਾਰੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ
ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ॥**

Once Tenth Guru Sahib was holding his congregation. It was the day of '*sangraand*' (First day of the Indian solar month). Devotees coming from far off places came and paid obeisance and listened to God's laudations. When '*ardas*' (Sikh prayer) was about to commence, a devotee got up and left after paying obeisance. On the next month's '*sangraand*' and then on the third '*sangraand*' too, Guru Sahib observed him leaving in the same

manner. On the fourth 'sangraand', when he was about to leave after paying obeisance, Guru Sahib ordered the Singhs to prevent him from leaving who told him that he should leave only after meeting Guru Sahib. He was presented before Guru Sahib. Guru Sahib said to him, "O Singh! I have been observing you for the past four 'sangraands' that you leave before the 'ardas' (Sikh prayer) is over." Holy congregation! the accepted practice with the Gurus and saints is that as long as the Guru is sitting, it is strictly forbidden for a Sikh to leave. In case he has a very important piece of work to attend to, he should leave only after offering 'ardas' (prayer) and he must never turn his back upon him. Now-a-days in particular, when 'diwans' (holy congregations or gatherings) are held, he who leaves before the 'hukamnama' (Guru's edict read out at the conclusion of the gathering), should consider himself to have not attended the congregation at all. It is wrong and improper to show disregard or turn one's back upon the holy *Guru Granth Sahib*. It hardly matters if he has to spend ten minutes more for the 'ardas' (Sikh prayer) and 'hukamnana' (Guru's edict).

So, in the day's 24 hours, spend ten minutes more for this purpose. When you go to a holy man, you must seek his permission before leaving because the holy man or the saint showers joys and benedictions and wishes that your journey may be fruitful, peaceful and free from mishaps. So the Tenth Guru Sahib said to him, "Brother Gursikh! Why do you leave before the 'ardas' after paying obeisance?" He replied, "O True Sovereign! my house is at a very far off place, and I am a poor man. If I stay here longer, my family will die of

starvation." Guru Sahib said, "Do you read *Gurbani* also?" He replied, "Yes sir, with your grace, I do *Gurbani* 'path' (reading or reciting) all right as well as 'katha' (narration and explication of *Gurbani*)." "Well then, do you reflect also on *Gurbani*?" He replied, "Sir, I explicate *Gurbani* only if I reflect on it." Guru Sahib said, "Have you ever read in the 'Rehraas' the following edict?

'Why dost thou, O mind, think of enterprises, when revered God Himself is engaged in thy care?' P. 10

**ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ
ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ॥**

When he replied that he did read this verse daily, Guru Sahib asked, "Don't you have faith in it? It is God who is to give you sustenance. You are only a means to do it. God has to give sustenance to all. Don't you reflect over it? Why don't you trust *Waheguru* (God)". He said, "Sir, I do reflect but one has to make endeavour, move hands and feet." Guru Sahib said, "You don't have faith in God. Well, take my letter and deliver it to Pir Budhu Shah on your way." In his letter Guru Sahib wrote, "From this *Gursikh* take the service of *Gurbani* narration and explication and don't let him go for nine months. If he tries to run away, lock him up." He delivered the letter to Pir Budhu Shah who read out the letter to him and said, "The Guru's instructions are strict. You have to stay here for nine months. Don't try to run away, otherwise you will be locked up. It is the Guru's command unto you to do *Gurbani* narration and explication." He said, "Why should I do 'katha' (narration and explication)? Is there ever such a Guru who makes a Sikh's family die of starvation? What kind of Guru is he?" But Pir Budhu Shah said, "Whether you like it or not, whether you are

comfortable or uncomfortable, we will not let you go." At last, he felt helpless and started doing *Gurbani* narration and explication both in the morning and evening.

On the other hand, when the villagers in the Sikh's village observed that he was away to render service to the Guru and had not returned, and his family was poor, they thought of collecting foodgrains to help them. So the kind villagers collected food and other necessities and gave them to the Sikh's family. The family however, kept waiting for his message but none came. At last the Sikh's daughter said, "Mother! how shall we carry on like this? Why not take up some work? Both of us are capable of working?" So the two approached the rich Sardar in the village. His wife was a very good woman having faith in God and the Guru. They went to her for work. She said to them, "Both of you can come. My daughter's marriage is approaching. Clean cereals and foodgrains. Clean and plaster the house and make everything spick and span." The two went out to fetch clay. When they dug the earth with the spade, they heard a sound. The girl said, "Mother, I hear a sound." She said, "There must be something. Take it out slowly." They took it out gently and carefully. It was a metallic pitcher filled with gold coins. Both were extremely delight and told the *Sardarni* (landlord's wife) about it. She said to them, "Look! a poor person does not know what to do with new-found wealth. He squanders it on drinking and other sinful activities." So she bought for them much land and many wells. They started building a very good house and came to have a two-storeyed building. On the other hand, the *Sikh* kept rendering service to

the Guru. Look! what blessings the Guru, showered on him and his family! They became prosperous and came to acquire land, house and cattle. In the meantime, nine months passed. Pir Budhu Shah said, "Brother *Gursikh!* now that nine months have passed, you can go home." He said, "Where can I go now? The Guru has virtually ruined my family. My wife and children must have been lost by now." Pir Ji said, "You should go home at least for once. Your Guru is capable of doing everything. There must be a secret behind his sending you here for nine months." When he reached his village, he noticed that his mud house was nowhere to be seen. In its place stood a two-storey house. He thought, "My wife and children must have been uprooted, somebody must have forcibly usurped my house." When he came near, he saw his younger child playing and his wife sitting in the room on the first floor. The stairs were beautifully constructed. When the child saw that his father had come, he went running to inform his mother. The Sikh too followed the child with hurried steps because he did not know where he had to go ahead. The child went and entering the threshold, he said loudly, "Mother! father has come back again. Now we shall starve." The Sikh too heard this and went in. His wife said, "You have returned rather soon. You ought to have rendered further service to the Guru." He asked her what had happened during his absence. She narrated everything. He said, "I was a disbeliever in the truth that God is the sole provider and sustainer. Although I did explicate.

'Why dost thou, O mind, think of enterprises, when revered God Himself is engaged in thy care?'

In rocks and stones He has created beings. Their sustenance he puts before them.' P. 10

**ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ
ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥
ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ
ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥**

But earlier I did not believe it. Now, I had come to have faith in it." She said, "Go now and serve the Guru who has blessed us with everything." So, she sent him to render service to the Guru," Guru Sahib said, "well then, brother, now tell me - Have you come to believe in the Lord or not?" He said, "O True Sovereign! now I believe in the Lord, all right."

So, for your sustenance, you may work hard as much as you like, because it is man's duty. But for material wealth, do not sell your spiritual powers and talent. Talents are meant to be given free; they are not for sale; they are not to be sold in the market. They have to be enjoyed. Therefore, selling your Name meditation earnings for earning your living is not right and proper.

Giving up of anger, miraculous powers, doing ill to another and thinking of his ill, and laziness are all inner disciplines. Divine Name meditation cannot be practised without destroying them. Only by eschewing them will the Name Divine work within you, O devotee! Banish all these things from within your self. Then what should one imbibe? The heart without compassion is bereft of righteousness and religiosity. This is what Guru Sahib says in Sri Guru Granth Sahib -

'Thou slaughter animals and deemest that as religious act ... P. 1103
ਜੀਅ ਬਧਹੁ ਸੁ ਧਰਮੁ ਕਰਿ ਬਾਧਹੁ..... ॥

By killing animals, you claim that you are doing a religious deed.

[Reference here is to 'yajnas' involving sacrifice of animals].

.... Tell me then, O my brother what callest thou an irreligious act? P. 1103

..... ਅਧਰਮੁ ਕਹਹੁ ਕਤ ਭਾਈ ॥

In that case, what will you describe as an irreligious deed? And yet by doing all this, you call yourself great - *'Thou callest thyself an excellent sage. Then whom callest thou a butcher?'*

P. 1103

**ਆਪਸ ਕਉ ਮੁਨਿਵਰ ਕਰਿ ਬਾਧਹੁ
ਕਾ ਕਉ ਕਹਹੁ ਕਸਾਈ ॥**

You have come to believe that you are perfect and complete even if you slaughter animals (as religious sacrifice). How can that be? Guru Sahib says, "In that case, whom will you call a butcher?" So this is the truth. Guru Sahib says, "Even a 'Sidhha' (a divine who has attained some miraculous powers through meditation and by practising austerities) without compassion in his heart is a butcher. 'Dharam puttara' (piety, the mythical bull supporting the earth) is to be born out of compassion -

'The Bull of Dharma is born of compassion.' P. 3

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੁਤੁ ॥

If there isn't mother, how can son be born?

In religious books occurs an illustrative story. Once a very big caravan of pilgrims was going to Mecca for 'hajj' (holy pilgrimage). While journeying thus, they reached within 60 kos (one kos = 2.4 kms) of Kabah. In that caravan, there was a boughten slave girl too. In earlier times, boys and girls were kidnapped and sold as slaves. They were branded on their forehead, and from a distance it could be seen that they were slaves. A slave could not conceal himself/herself. If he/she deserted his/ her master, he/she was

punished with death. A slave had no right. He/she was like an animal, and the master could kill him/her, when he liked. That slave girl was named Raavia. The caravan camped at 60 miles from Kabah. When it set out from there, slave girl Raavia was left behind. She sighted a well there round which a bitch with her litter of four-five was circling. Rising on her knees she (the bitch) looked into the well again and again. Raavia realised that she wanted water to drink. Raavia felt pity for the animals.

'To take pity on the living beings is more acceptable than bathing at sixty-eight places of pilgrimage and giving all alms.'
P. 136

**ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ
ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ ॥**

If a person takes pity on living beings, he obtains the approved merit of bathing at sixty-eight places of pilgrimage. So she tore all her clothes and made a rope with them. But the well was very deep and the rope could not reach the water level. Then she thought of another method. She cut off her hair and made another rope with them. Joining the two ropes, she tied a piece of cloth at the lower end of the rope. Wetting the cloth and pulling it out repeatedly, she quenched the thirst of the bitch and her puppies. Raising their mouths towards the sky, they prayed for her. She herself was left with no means to cover her body. So she dug a pit and covered herself with sand upto the neck. On the other hand, her fellow-pilgrims reached their destination. Ibrahim was their chief leader. He was surprised to notice that although many pilgrims had come that day, yet 'kabaah' [a small stone building in the court of the Great Mosque at Mecca that contains a sacred black stone and is the goal of Islamic pilgrimage

and the point toward which Muslims turn in praying.] was nowhere to be seen.

Holy congregation! I am narrating this story from their (Muslims) holy books, because such things are said that Guru Nanak Sahib made the 'Kabaah' turn.

Thereafter, all the 'hajjis' (pilgrims to Mecca) prayed, "O God! either something has happened to our eyes, or something has happened to the 'Kabaah'. Where has it disappeared?" A heavenly voice said, "O pilgrims! 'Kabaah' has gone to visit Raavia and afford its glimpse to her. Go back 60 miles and complete your holy pilgrimage by having a glimpse of 'Kabaah'." When Ibrahim and his entire group reached there, they saw wild animals hostile to one another sitting around Raavia. But there was nothing there. He said, "Bibi Raavia! What is this all about?" She narrated everything and said, "I have only taken pity over a living being. That act of pity has found so much acceptance and approval at God's Portal that the greatest 'Pir' (Muslim holy man) has himself come there." Then he put the second question, "Why are all these animals that are hostile and inimical to one another sitting round you?" She replied, "The atmosphere of pity and compassion has spread so much that it has influenced even the animals making them take pity on one another."

Therefore, holy congregation! whoever has compassion in his heart will be imbued with God's Name that will start working within him. God's Name will not permeate the heart which is filled with bitterness. You may make as much noise as you like. Forgiveness, tolerance, reflection, non-violence, sweet words, eating sparingly, sleeping

sparingly, running free kitchens, and giving charities - all these things help man to be imbued with the Name Divine.

Unless and until practices of spiritual life - honest work, service, devotion, non-attachment and faith - are imbibed in the heart, the Name Divine does not work and become lodged. Holy congregation! both praise and blame should be eschewed and given up! So, these are the qualities needed for the heart to be imbued with the Name. On the first day, I had recited the 'shabad' (hymn) - 'Open not the bundle of the Name Divine where is not found a perfect purchaser.' The perfect purchaser is one who has in him all these qualities. Such a one possesses non-attachment, discernment, ecstasy and beatitude. It is only to him that saints and holy men reveal the esoteric, otherwise, they remain silent. If a perfect purchaser of the Name Divine is found, then -

'Only one seeking to purchase good qualities will value them:

Through the immortalizing Word shall such a one make God's holy Name manifest.

By the holy Word is one rendered pure, And through good qualities is devotion to the Name acquired.

Good qualities invaluable are hard to acquire,

Except when the immaculate self in the holy Word is absorbed.

Those meditating on the Name are highly fortunate,

Thus lodging for ever in their selves the Bestower of merit.

May I be a sacrifice to those garnering good qualities:

For this I laud qualities of the Eternal at His holy Portal.

All blessing shall He bestow Himself.

Saith Nanak: Beyond power of utterance is the worth of His blessing.' P. 361

ਗੁਣਾ ਕਾ ਗਾਹਕੁ ਹੋਵੈ ਸੌ ਗੁਣ ਜਾਣੈ॥

ਅੰਮ੍ਰਿਤ ਸਬਦਿ ਨਾਮੁ ਵਖਾਣੈ॥

ਸਾਚੀ ਬਾਣੀ ਸੂਚਾ ਹੋਇ॥

ਗੁਣ ਤੇ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ॥

ਗੁਣ ਅਮੋਲਕ ਪਾਏ ਨ ਜਾਹਿ॥

ਮਨਿ ਨਿਰਮਲ ਸਾਚੈ ਸਬਦਿ ਸਮਾਹਿ॥

ਸੇ ਵਡਭਾਗੀ ਜਿਨ੍ਹ ਨਾਮੁ ਧਿਆਇਆ॥

ਸਦਾ ਗੁਣਦਾਤਾ ਮੰਨਿ ਵਸਾਇਆ॥

ਜੋ ਗੁਣ ਸੰਗ੍ਰਹੈ ਤਿਨ੍ਹ ਬਲਿਹਾਰੈ ਜਾਉ॥

ਦਰਿ ਸਾਚੈ ਸਾਚੇ ਗੁਣ ਗਾਉ॥

ਆਪੇ ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ॥

ਨਾਨਕ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ॥

Where there is no discerning buyer, even a diamond is considered worthless like a cowrie-shell. So, in this way, Dhanna observes that the Pandit (Brahmin) is filled with an intense longing for Divine Name meditation and God's devotional worship.

'When Dhanna went to graze the cattle, he observed the Brahmin (Hindu priest) worshipping idols. Seeing this practice daily, he asked, the Brahmin what he did.

Bhai Gurdas Ji, Var 10/13

ਬਾਮੁਣੁ ਪੂਜੈ ਦੇਵਤੇ

ਧੰਨਾ ਗਉ ਚਰਾਵਣ ਆਵੈ।

ਧੰਨੈ ਡਿਠਾ ਚਲਿਤੁ ਏਹੁ

ਪੂਛੈ ਬਾਮੁਣੁ ਆਖਿ ਸੁਣਾਵੈ।

He (the Brahmin) said -

'I worship the idols by which one's heartfelt desires are fulfilled.'

Bhai Gurdas Ji, Var 10/13

ਠਾਕੁਰ ਦੀ ਸੇਵਾ ਕਰੈ ਜੋ ਇਛੈ ਸੌਈ ਫਲੁ ਪਾਵੈ।

By worshipping the idols, he said, man obtains everything he desires. Dhanna listened to everything that the Brahmin said. When he said, 'You are not a purchaser', Dhanna did whatever little he knew. He tethered his best cow at the Brahmin's house and said, "Well Pandit Ji! I shall provide fodder also for the cow. You will only drink its milk. The cow belongs to you." Then the Pandit had no other choice left than to tell him how to worship the idol.

'Dhanna prayed, "If it pleases you, give me also one idol.'

Bhai Gurdas Ji, Var 10/13

ਪੰਨਾ ਕਰਦਾ ਜੋਦੜੀ

ਮੈਂ ਭੀ ਦੇਹ ਇਕ ਜੇ ਤੁਧੁ ਭਾਵੈ।

Please give me too one idol of God

'Observing Dhanna to be simple and innocent, he wrapped a stone in a piece of cloth and giving it to him got rid of him.'

Bhai Gurdas Ji, Var 10/13

ਪਥਰੁ ਇਕ ਲਪੇਟਿ ਕਰਿ

ਦੇ ਪੰਨੈ ਨੋ ਗੈਲ ਛੁਡਾਵੈ।

An uncut stone was lying there. He picked it up and said, "Look Dhanna! while my 'Thakur' (God's idol) is small, yours is a big one. After yourself taking bath, bathe Him daily and then offer food to Him. See! don't keep Him hungry. Offer food to Him as I have done. He understood the entire method because he had heard the story of Saint Namdev. He was filled with a great desire - 'I will make Him drink milk as Saint Namdev had done.'" He asked, "Pandit Ji! what kind of food has to be offered to the 'Thakur' (God's idol)?" Pandit Ji replied, "Offer Him regular meals." So Dhanna brought the stone idol joyfully. After tethering the animals and giving fodder to them and doing all other chores, when he went to bed, he was not able to sleep fearing that he might not wake up in time in the morning to bathe the 'Thakur' (stone idol) because He ought to be bathed early in the morning. So he got up at the ambrosial hour of the morning.

'After bathing the Thakur (stone idol), he offered Him buttermilk and bread.'

Bhai Gurdas Ji, Var 10/13

ਠਾਕੁਰ ਨੋ ਨ੍ਹਾਵਾਲਿਕੈ

ਛਾਹਿ ਰੋਟੀ ਲੈ ਭੋਗੁ ਚੜ੍ਹਾਵੈ।

He churned, curd, extracted butter and baked 'missi rotis' (loaves of mixed flour of wheat and gram). Putting them in a plate, he placed it before the 'Thakur' (stone idol). He said, "Now sir, partake of the food." After some time,

he observed that the stone idol did not eat anything. He thought that perhaps, the idol would eat behind a veil. So he put up a veil. Half an hour passed, but he heard no sound of the Thakur's eating. Checking up again, he found that the food was still untouched. Saying that the food had become cold, he brought food afresh. He had absolutely no doubt in his mind. Holy congregation! real faith is one where there is no doubt. If doubt creeps in, then everything is finished. He was totally simple and innocent. He really believed that the Thakur was sure to partake of the food offered, because God is attained only by the innocent.

'Listen man! to the Lord attach thy heart:

By clever devices is not the Lord (Four-armed Lord Vishnu) attained.' P. 324

ਰੇ ਜਨ ਮਨੁ ਮਾਧਉ ਸਿਉ ਲਾਈਐ ॥

ਚਤੁਰਾਈ ਨ ਚਤੁਰਭੁਜੁ ਪਾਈਐ ॥

No man can attain to God through cleverness.

'O my mercurial mind, no one has ever obtained the Lord through cleverness.

By cleverness no one has obtained God. Harken thou, O my soul! P. 918

ਏ ਮਨ ਚੰਚਲਾ ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ ॥

ਚਤੁਰਾਈ ਨ ਪਾਇਆ

ਕਿਨੈ ਤੂ ਸੁਣਿ ਮੰਨ ਮੇਰਿਆ ॥

'Saith Kabir: By devotion is the Lord attained;

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

ਕਹੁ ਕਬੀਰ ਭਗਤਿ ਕਰਿ ਪਾਇਆ ॥

ਭੋਲੇ ਭਾਇ ਮਿਲੇ ਰਘੁਰਾਇਆ ॥

He (Dhanna) was really simple and innocent. He baked fresh loaves, and when even they were not eaten, he baked loaves for the third time. He started weeping, "You eat the food served by the Pandit; why don't you eat the simple fare offered by me? What is the matter? Have I made some mistake?"

Kindly tell me in speech what I should cook for you. We eat this food - 'missi rotis', butter and butter milk; a bowl of curd is also lying before you." When nothing happened, and there was no way left for him, then a voice emerged from his heart and tears welled up in his eyes. This is true love and devotion when the heart speaks. The language of the heart finds expression through the tears. This is how the Master expresses

Refrain : By falling at His feet repeatedly did he try to propitiate;
**ਧਾਰਨਾ - ਪੈਰੀਂ ਪੈ ਪੈ ਕੇ ਬਹੁਤ ਮਨਾਵੈ,
 ਹੱਥ ਜੋੜ ਕਰੇ ਮਿਨਤਾਂ -2, 2.**

With folded hands he made entreaties.
Bhai Gurdas Ji, Var 10/13

**ਹਥਿ ਜੋੜਿ ਮਿਨਤਾਂ ਕਰੇ
 ਪੈਰੀਂ ਪੈ ਪੈ ਬਹੁਤ ਮਨਾਵੈ।**

Not an hour or two, but two 'pehars' (watches: one pehar - 3 hours) passed, and it was noon. The cattle tied to the stakes lowed in their respective languages and expressed their restlessness in one way or the other. He looked towards them also. Another thought came into his mind - 'I feel ashamed of myself that while the Thakur (God's idol) partakes of food at the Pandit's house everyday, He is not sanctifying the food offered by me.' Sometimes, he pleaded - 'Partake of food at least today. Tomorrow I shall ask the Pandit what you eat, otherwise, you may yourself tell me what you eat. I shall cook at once whatever you like - lentil, vegetables and fresh loaves.' He made these entreaties with absolute faith. Then another thought came into his mind - "O Dhanna! God seems to be annoyed with you." He wept bitterly and said, "O God! why are you annoyed with me? I do not like your annoyance with me. Now I am also taking a vow that unless you partake of

food, I will also not eat anything even if I die. I am a simple, deluded son of a poor Jat (farmer). I have never recited 'gyatri mantrar' (Hindu religious chant). I have neither visited a temple, nor asked any body about these things. O God! be kind to me. Well, if you are not going to eat food, I will also go without food.

Refrain: I am Thine humble and deluded slave, why art Thou annoyed with me?

**ਧਾਰਨਾ - ਮੈਂ ਹਾਂ ਭੁਲਿਆ ਗਰੀਬ ਦਾਸ
 ਤੇਰਾ,
 ਕਾਹਤੋਂ ਮੇਰੇ ਨਾਲ ਰੁਸਿਆ -2,
 2.**

'I will also not eat anything for due to your annoyance nothing pleases me.'

Bhai Gurdas Ji, Var 10/13

**ਹਉਂ ਭੀ ਮੁਹੁ ਨ ਜੁਠਾਲਸਾਂ
 ਤੂ ਰੁਠਾ ਮੈ ਕਿਹੁ ਨ ਸੁਖਾਵੈ।**

O God! on the very first day, you have become annoyed with me. But I also take a vow that unless and until you partake of good, I will also not eat anything. O God! just see, all my cattle are also hungry; kindly partake of food. Please let me know what you wish to eat; I shall cook the same for you. Please take pity on these animals. They are not at fault; they are suffering for my mistake. I have served them neither fodder nor water. During all this time, there was no shadow of doubt in his mind. This is called true faith.

'Whoever faith in the Master (Guru) has acquired,

In his consciousness the Lord takes abode.'

P. 283

**ਜਾ ਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ॥
 ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ॥**

Not even a little did he lose faith. He all the time felt that the fault lay somewhere in him and for which He was not partaking of food offered by him." The Thakur (God's idol) does take food. When He drank the milk offered by saint Namdev why won't He eat the

food offered by me?" At that moment, when he looked in front, he was wonderstruck.

There occurred a brilliant flash of light. That stone idol was nowhere to be seen. In its place sat cross-legged Lord God Himself. Dhanna paid obeisance to Him. He was delighted. God said, "O Dhanna! why art thou so sad?" Dhanna started weeping loudly and said, "You have taken such a long time to come. In the case of Namdev, you did not take so long to come. Is it because I am a poor man that you have taken so long to come?" God said, "It is all right. Bring food, I am feeling very hungry." Dhanna put the loaves before God. He was surprised to see that God neither touched the loaves with his hands, nor he put them into His mouth, yet they were finished. The loaves appeared to be flying towards Him. When God had eaten many loaves, Dhanna put his hand on them and said, "I have also not eaten anything since morning. You too are hungry from morning. Leave these loaves for me. Now how shall I bake more loaves for me?" So Bhai Gurdas Ji writes thus -

'Lord Creator manifested Himself, ate loaves and drank butter milk.'

Bhai Gurdas Ji, Var 10/13

ਗੋਸਾਈ ਪਰਤਖਿ ਹੋਇ ਰੋਟੀ ਖਾਇ ਛਾਹਿ ਮੁਹਿ ਲਾਵੈ।

Refrain: Wonderful brother! God manifested Himself,

**ਧਾਰਨਾ - ਵਾਹਵਾ-ਵਾਹਵਾ ਬਈ ਰੱਬ ਪਰਤੱਖ ਹੋ ਗਿਆ -2
ਰੋਟੀ ਖਾ ਲਈ ਧੰਨੇ ਦੀ ਆ ਕੇ -
2, 2.**

He came and partook of the food that Dhanna offered.

Manifesting Himself, God drank butter-milk and ate loaves. How did this happen? Guru Sahib says -

'Simple and innocent faith enables one to

meet God.' *Bhai Gurdas Ji, Var 10/13*
ਡੋਲਾ ਭਾਉ ਗੋਬਿੰਦੁ ਮਿਲਾਵੈ॥

His faith was simple and innocent

-
'Listening to such happenings, the poor Jat Dhanna too in devotion engaged. The Lord to him manifested Himself - Such was Dhanna's good fortune.'

P. 488

**ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ
ਜਾਟਰੋ ਉਠਿ ਭਗਤੀ ਲਾਗਾ॥
ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ
ਧੰਨਾ ਵਡਭਾਗਾ॥**

So holy congregation! I have made mention of that faith because unless one imbibes perfect faith, there is nothing to be achieved. Unless and until we imbibe faith and devotion in our heart, we cannot make any spiritual progress. So in every case, it is essential to adopt a Guru (Holy Preceptor). Dhanna started getting his tasks done by God - like giving fodder to the cattle, ploughing the fields, working the Persian wheel, watering the animals. God said to him, "O Dhanna! you just sit aside and recite 'Ram, Ram' (God's Name). All these tasks are very easy for Me. You will find them accomplished." Dhanna was surprised. He developed great friendship with God. One day he said, "O God! tell me something significant." God said, "O Dhanna! do you love me?" He said, "Yes, Lord." At this God said, "Then you shall not abide in my form. You will remain away and separate from me." Dhanna asked, "What is my fault?" God said, "Your fault is that you are without a Guru (Holy Preceptor). You have not adopted any Guru (Holy Preceptor). Unless you adopt a Guru, you will not obtain any one of the four 'muktis'. (Four kinds of salvations are: 'salokah' - reaching the Love's realm; 'smipah' - to be near the Love; 'sarupah' - to assume the Love's form; 'sayujah' - blending with the love).

The glimpse that you are having of me is not my true form.

Once, when, for the sake of Namdev, God turned the face of the temple, Namdev said, "O Lord! where dost Thou abide?" He said, "Namdev! I cannot tell this myself as to where I abide." At this, Namdev said, "Then, O God, who will tell this?" God replied, "My saints can tell this. You should, therefore, ask them." He said, "What difference will it make if you tell this yourself!" God said, "Then neither you, nor I, nor the world will exist." Intelligent and discerning persons should understand this statement - "Neither you, nor I, nor the world will exist, if I tell you where I abide." God said, "Go to Gyaneshwar, he will tell you where I abide." Next day, Namdev went to him and what he observed was that Gyanashwar was standing with his shod foot placed on the 'Vithal' (a stone with a white line worshipped as God's image). Namdev's mind was filled with doubt, and he came back from there saying, "What can be gained from a person who is standing with his shod foot placed on my 'Vithal' (God's stone image)?" After this he became very sad and disappointed. He remembered God. God came and asked him, "Why are you weeping now?" "O God! he is standing with his shod foot placed on you." God said, "Go to him; he alone will enlighten you on this subject. I will instruct him to tell you everything."

Next day, when he went, he found Gyaneshwar Ji sitting. He said, "Come, come! your recommendation has come to me? What do you want to ask? You had asked God - 'Where do you abide'?" Namdev said, "Yes". He said,

"Have you ever heard where God abides?" He replied, "Yes; I have heard it from all saints and holymen. God abides everywhere. There is no place where God does not live." Gyaneshwar Ji asked, "Does God live in me?" "Yes." He further said, "Does God live in the 'Vithal' (stone) lying below?" He said, "Yes." The same God abides in that "Vithal' (stone) too." At this Gyaneshwar Ji asked, "Then who was standing with his foot placed on God? O Namdev! there is nothing here except God. There is only one God pervading everywhere.

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

The Supreme Soul is the Creator of the world. Without the Lord, I know no other.' P. 846

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

God said, "O Dhanna! adopt the Guru (Holy Preceptor). As long as you do not adopt the Guru, you cannot come to abide in my form. You will remain outside and below me." So Dhanna adopted Saint Ramanand as his Guru (Holy Preceptor). Considering him a perfect saint and God's devotee, his 'bani' (utterance or writing) Guru Arjan Dev Ji included in Guru Granth Sahib. Holy congregation! I had talked about faith. If we imbibe faith in the Guru's utterance, all our sorrows and troubles shall be annulled. So, we had recited the following hymn:

'One and yet who seems many, and enters into myriad forms, And plays His play, and then winds it up, and becomes the One again.' Jaap Sahib

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

Earlier too, there used to be *Waheguru* (God).

'True in the prime'

ਆਦਿ ਸਚੁ..... ॥

P. 1

When time began, then too there was *Waheguru* (God) -

'... True in the beginning of ages.

True He is even now and True He, verily, shall be, O Nanak.'

P. 1

..... **ਜੁਗਾਦਿ ਸਚੁ ॥**

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

Here there is none other than He (God). There is no second here.

'Thou, of Thyself art the tablet, O Lord, of Thyself the pen and Thou art also the writing thereon.

Speak thou of the One Lord, O Nanak, why should there be a second?'

P. 1291

ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਉਪਰਿ ਲੇਖੁ ਭਿ ਤੂੰ ॥

ਈਕੋ ਕਹੀਐ ਨਾਨਕਾ ਦੂਜਾ ਕਾਹੇ ਕੂ ॥

So, it is the voice of truth which we have discussed and reflected upon during the last four-five days. All of us have been attending these discourses with love and devotion. Last year also, we had assembled in similar

congregations. The Guru has been very kind that we have met here for five days. We have held spiritual discourses. So further programs will depend upon God's will.

My submission is that we have discussed both simple and abstruse things, both easy and difficult. It is a path, a path of spirituality. There is no deception, no hatred and no hurry in it. It is a straight and simple path. It is the highway to spirituality. Don't fall a prey to misgivings and illusions. Act according to what *Gurbani* says or instructs; don't listen to anyone else, because it is man who is immature and imperfect. When he narrates imperfect things other than *Gurbani*, we shall be deluded. What matches with the Guru's teaching is sound and perfect, and what doesn't and comes out of man's own notions, will mislead us. Therefore, we should act upon what we have heard from *Gurbani*.

(-----)

Chapter V

The disciples having true devotion for the Master

Invocation:

True and supreme is God's Name.

Blessed is Sri Guru Nanak Dev Ji.

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

Reach me Thy hand, O Lord and save me from wavering, says Nanak.' P. 256

ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ,

ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ!

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

ਡੌਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

'After wandering and wandering, O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is:

Attach me to Thy devotional service.'

P. 289

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ

ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥

'A boughten slave am I, my name the Fortunate:

By the Master's word in the market sold; As directed, have I engaged myself in task.

What cleverness can Thy servant show? The Lord's commands can I not perform well.

My mother a slave; a slave my father - A slave's progeny am I.

My slave-mother dances, my slave-father sings in devotion to Thee:

Divine King, Thy devotion I too perform. Lord! shouldst Thou need a drink of water, that I shall fetch;

Shouldst Thou desire for food, grain shall I grind.

The fan shall I wave, Thy feet rub, And ever utter Thy Name.

Nanak is an ungrateful slave:

Shouldst Thou pardon him, in it lies Thy greatness.

Since beginning of time and the Yugas (ages), Lord of grace, provider art Thou - Without Thy grace is liberation not attained.' P. 991

ਮੂਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ ਮੇਰਾ ਨਾਉ ਸਭਾਗਾ ॥

ਗੁਰ ਕੀ ਬਚਨੀ ਗਾਟਿ ਬਿਕਾਨਾ

ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ ਲਾਗਾ ॥

ਤੇਰੇ ਲਾਲੇ ਕਿਆ ਚਤੁਰਾਈ ॥

ਸਾਹਿਬ ਕਾ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

ਮਾ ਲਾਲੀ ਪਿਉ ਲਾਲਾ

ਮੇਰਾ ਹਉ ਲਾਲੇ ਕਾ ਜਾਇਆ ॥

ਲਾਲੀ ਨਾਰੈ ਲਾਲਾ ਗਾਵੈ

ਭਗਤਿ ਕਰਉ ਤੇਰੀ ਗਾਇਆ ॥

ਪੀਅਹਿ ਤ ਪਾਣੀ ਆਣੀ

ਮੀਰਾ ਖਾਹਿ ਤ ਪੀਸਣ ਜਾਉ ॥

ਪਖਾ ਫੇਰੀ ਪੈਰ ਮਲੋਵਾ

ਜਪਤ ਰਹਾ ਤੇਰਾ ਨਾਉ ॥

ਲੂਣ ਹਰਾਮੀ ਨਾਨਕੁ ਲਾਲਾ

ਬਖਸਿਹਿ ਤੁਧੁ ਵਡਿਆਈ ॥

ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਪਤਿ ਦਾਤਾ

ਤੁਧੁ ਵਿਣੁ ਮੁਕਤਿ ਨ ਪਾਈ ॥

Holy congregation! loud be thy utterance, "True and supreme is God's Name." Concentrate your mind's inclinations. You have come to the Guru's court. We have recited the 'Shabad' (hymn) - 'A boughten, slave am I, my name the Fortunate.' What kind of relationship should there be between the Guru and his Sikh (disciple)? The Guru possesses the greatest wealth, which no worldly wealth can equal and measure. It is incomparable. The Guru possesses the wealth of the Name Divine and God's Name is priceless. This is what saints and holy men tell that God is Supreme; He is greater than all others; none can estimate His value. But greater even than Him is His Name. God Himself cannot spontaneously become manifested in anyone's heart and mind. It is not

known whether, of His own free will, He has kept Himself like this, but His Name reveals Him fully in man's heart

'His Name is higher than Him.' P. 5
ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥

More exalted than God Himself is His Name. It is -

'The Name is an invaluable jewel. It is with the perfect or true Guru.

The True Guru brings out and gives the bright jewel Name to him who is attached to His service.' P. 40

**ਨਾਮੁ ਅਮੋਲਕੁ ਰਤਨੁ ਹੈ ਪੂਰੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥
ਸਤਿਗੁਰ ਸੇਵੈ ਲਗਿਆ
ਕਢਿ ਰਤਨੁ ਦੇਵੈ ਪਰਗਾਸਿ ॥**

Here, *Satguru* (True or Perfect Guru) too has been analysed. Guru Sahib has used here the complete word. This means that there can be an incomplete Guru (Holy Preceptor) too, some immature Guru (Holy Preceptor). There must be some degrees of Gurus (Holy Preceptors). There can be two kinds of degrees of the Gurus. One are those Gurus who fall in the lower level, who can be called blind. Such Gurus have themselves strayed from the true path, and they cannot show the true path to their followers too. Even if the bridge on the river is a small one, his lack of trained and experienced gaze will make his followers fall into it (river). He will drown himself as well as others. In this context, the Guru's edict is.

'If the blind man be the leader, how shall he know the right way?

Paltry is his understanding. He himself is cheated. How can his followers know the way?' P. 767

**ਅੰਧਾ ਆਗੂ ਜੇ ਬੀਐ ਕਿਉ ਪਾਧਰੁ ਜਾਣੈ ॥
ਆਪਿ ਮੁਸੈ ਮਤਿ ਹੋਛੀਐ ਕਿਉ ਰਾਹੁ ਪਛਾਣੈ ॥**

The company follows the leader or the Guru out of the belief that he is wiser than they are; he is the Guru

(Holy Preceptor). You may take a worldly matter, or a matter of spirituality. In worldly matters, if the head of the family does not have experienced and discerning eyes, he will ruin the entire family. He will himself suffer, as well as make his family suffer. Besides, he will be a source of trouble to his relatives too.

Similarly, if the leader or head of a country lacks experience, he will drown both himself and his countrymen. He will ruin his nation and country. He will start a war with a neighbouring country. Since he lacks a discerning and experienced gaze, he will fall a prey to deception. The same is the case of a teacher who cannot solve sums with formulas. He will fail himself as well as make his students fail. Such a teacher is called uneducated and inexperienced; he is immature and incompetent. You may call him a 'guru' or a 'guide'. The other 'Guru' is perfect. What is the mark of such a preceptor?

Guru Sahib says, "Such a Guru (Holy Preceptor) has the priceless jewel of the Name Divine. Nobody knows the value of the Name. How valuable is the Name? Only the Name has the power to reveal God, because while creating the world -

'The Supreme Creator who made the cosmos, into it also introduced egoism.' P. 999

**ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਪੁਰਖਿ ਬਿਧਾਤੇ
ਨਾਲੇ ਹਉਮੈ ਪਾਈ ॥**

After creating the world, the Lord Creator introduced into it the element of ego. What happened then?

'The Supreme Creator who made the cosmos, into it also introduced egoism. The ego it is that is born and dies; That too transmigrates.' P. 999

**ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਪੁਰਖਿ ਬਿਧਾਤੇ
ਨਾਲੇ ਹਉਮੈ ਪਾਈ ॥**

ਜਨਮ ਮਰਣ ਉਸ ਹੀ ਕਉ ਹੈ ਰੇ
ਓਹ ਆਵੈ ਜਾਈ ॥

Egoism is the element due to which the 'jeev' (sentient being) takes birth and dies. You may take it like this as if after cooking excellent food, the cook puts some intoxicating herb into it, which has been called 'thugmuri' (Maya's herb of stupor and deception) in Sri Guru Granth Sahib. It is such a herb of deception which causes stupor and deception after which man becomes oblivious of loss and gain; he loses consciousness. What will happen then? You may loot such a man and do anything to him; he does not realize or appreciate. Similarly, by creating the 'jeev' (sentient being; man) out of Himself, Lord God created 'Shiva' and 'Shakti' and introduced an element into them. That is ego-deception and stupor, or herb of deception. That made the 'jeev' (sentient being, man) forget God. That deluded 'jeev' (sentient being) is wandering about in the world. God's Name in the world possesses such power that if the Name is revealed, then the effect of this Maya's herb of stupor will be annulled at once. If man is totally, dead, he can be revived again, because Name-medicine has such a power. Lord God is above form, outline, colour and vesture, who cannot be seen with the eyes, heard with the ears, touched with the hands, tasted with the tongue and smelt with the nose. Such a God, the Name reveals at once.

So this Name is invaluable -

'Invaluable is the Name - none its worth knows.

*Saith Nanak: Such as have good fortune on their foreheads recorded,
In joy of the Lord disport.'* P. 81

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

Now, how is this Name to be obtained? About this Name which breathes life into the dead, which is called Name -Nectar, the edict in *Gurbani* is -

'Nectar is the Name of the Lord God, O my soul. By the Guru's instruction is the Name-Nectar obtained.' P. 538

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ
ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ ॥

Guru Sahib says that 'Nectar' is the Name of God. Wherefrom is this Name-Nectar obtained? It is obtained if you follow the Guru's teaching. And what does it do?

'Egoism and Maya, O my soul, are poison - this poison by amrita (nectar) of the Name is annulled.' P. 538

ਹਉਮੈ ਮਾਇਆ ਬਿਖੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ
ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਬਿਖੁ ਲਹਿ ਜਾਏ ਰਾਮ ॥

Egoism and worldly riches are the poison. This poison is not removed in any other way except -

.... By Name-Nectar is this poison removed. P. 538

..... ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਬਿਖੁ ਲਹਿ ਜਾਏ ਰਾਮ ॥

If Name-nectar is obtained, then this poison of egoism and Maya is annulled. In ancient history, there are some stories which we put aside by calling them myths or mythological tales and do not pay any attention to them. We straightaway deny their authenticity, and call them stories invented for children. Their meaning or purpose is different; they state truths through the medium of tales, whether it is the story of Prehlad or of Dhruv, or of Ganika or of Ajamal or any other. We reject them outright. Our educated people do not go deep into their hidden meaning and significance.

There is a story of Luv and Kush. These were born to Sita when she was living in exile in the forest, because she had been left far away from Ayodhya at

the place, which is present-day Amritsar. She was exiled hundreds of miles away. Only God knows what was the purpose behind this deed. But she was left in the hermitage of a great sage of that time whose name was Balmik. They hoped that in that hermitage, she would be able to subsist and she would not return to the kingdom either, because the distance was of hundreds of miles. That Balmik was a great sage who had attained to the Ultimate Spiritual Reality. All ancient sages used to live in the forests.

There have been two Balmiks. One is that Balmik about whose caste Guru Sahib has written -

'O my thoughtless mind, remember and contemplate thou thy Lord.

Why lookest thou not at Balmik?'

P. 1124

**ਰੇ ਚਿਤ ਚੇਤਿ ਚੇਤ ਅਚੇਤ ॥
ਕਾਰੇ ਨ ਬਾਲਮੀਕਹਿ ਦੇਖ ॥**

He worshipped Lord Rama towards the end of Dwapar Age (Third age in Hindu mythology). The other Balmik lived towards the end of Treta Age (second age in Hindu mythology). He was the high caste son of a king and was a great of scholar. The first Balmik is said to be of 'chandaal' (low untouchable) caste, and about him it is written -

'Balmik, the robber, waylaid travellers and killed and robbed them'

Bhai Gurdas Ji, Var 10/19

ਵਾਟੈ ਮਾਣਸ ਮਾਰਦਾ ਬੈਠਾ ਬਾਲਮੀਕ ਬਟਵਾੜਾ ।

His job was to kill and rob people, but when he met a perfect holyman, he was transformed.

'But when he happened to meet the True Guru, there was a conflict in his mind.'

Bhai Gurdas Ji, Var 10/19

ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੋਟਿਆ

ਮਨ ਵਿਚਿ ਹੋਆ ਖਿੰਜੋ ਤਾੜਾ ।

He met not an imperfect holy

preceptor but met the perfect True Guru. From Guru Nanak Sahib to the Tenth Guru Sahib, all were Transcendent Lord God Himself. According to the story, Lord God said, "O Nanak! I am Transcendent Lord God, while you are Guru-God. I have sent you into the world as my own Immanent Form. You and I are one and not two different entities." This Guru-God had come to create 'sadhus' (holy men) in the world, because they had become extinct. To create holy men and to be the prop of the earth, Guru Nanak Sahib came as Guru-God into the world -

'The Lord Himself, manifesting His might, in the world appeared as Guru Nanak.'

P. 1395

**ਆਪਿ ਨਗਾਇਣੁ ਕਲਾ ਧਾਰਿ
ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ ॥**

So this Balmik was of low caste made spiritual progress, who became exalted by virtue of Name meditation, and when Pandvas' 'yagya' (public feast as an act of charity) did not succeed, then Lord Krishna said, "Unless and until you bring Balmik and feast him, your 'yagya' will not succeed." When he came, Lord Krishna himself removed his dirty leaf plates and washed his feet, because God is pleased when one serves His saints." So this is the difference between the two Balmiks. I have made this submission because needless noise is created owing to wrong notions. This Balmik lived towards the end of Duapar age (Third age in Hindu mythology). The earlier Balmik was a great ascetic and sage who was the son of a king. He was an Aryan, while the later Balmik was from the native castes or tribes, whom the Aryans called un-Aryans and did not have any relations with them. They treated them untouchables. They neither

allowed them to read anything, nor let them recite the Name.

So Guru Sahib said, "Look at Luv and Kush who grew up in the hermitage of that first Balmik, where they received complete education, both martial and spiritual. When in the course of fighting, the entire army of Sri Ram Chander including himself fainted, then Sita Ji came and said - 'You have committed a great wrong; you have widowed me. Sri Ram Chander Ji is your father.' At that time, they (Luv and Kush) had a pool of 'amrit' (nectar, or immortalizing drink). There are many kinds of stories. One says that Balmik gave 'amrit' (nectar). Another says that Luv and Kush bestowed 'amrit' , and there are some who say that the pool of nectar was in the heavens. As regards the heavens, *Gurmat* does not subscribe to it, because *Gurbani* edict is -

'The demigods, men, angelic persons and the silent sages have serenely expressed it. In equipoise they recite the ambrosial Gurbani and embrace love for the Lord's lotus feet.

By meditating on the one Incomprehensible and Immaculate Lord, they obtain their heart-desired boons.'

P. 453

**ਸੁਰਿਨਰ ਸੁਰਿਨਰ ਮੁਨਿਜਨ ਸਹਜਿ ਵਖਾਣੀ ਰਾਮ ॥
ਸਹਜੇ ਵਖਾਣੀ ਅਮਿਉ ਬਾਣੀ
ਚਰਣ ਕਮਲ ਰੰਗੁ ਲਾਇਆ ॥
ਜਪਿ ਏਕੁ ਅਲਖੁ ਪ੍ਰਭੁ ਨਿਰੰਜਨੁ
ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ॥**

They themselves are searching for that 'amrit' (nectar), which is with the Guru (Holy Preceptor) and none else. It is such a thing that, if sprinkled on a dead person, revives him. Guru Sahib says that that 'amrit' (nectar) is the Name Divine. The Name Divine has great power. So with the power of the Name the entire army of Sri Ram Chander Ji was brought back to life. Such was the

greatness and glory of that place that now we call Amritsar (Pool of Nectar) and due to the continuous recitation of the Name-treasure here, it became a permanent place of the Name. So that Name is with the Guru (Holy Preceptor).

'Egoism and Maya, O my soul, are poison - this poison by amrita (nectar) of the Name is annulled.' P. 538

**ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ
ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ ॥**

'Amrit' (Nectar) is obtained by following the Guru's instructions. What does it do?

'Nectar is the Name of the Lord God, O my soul. By the Guru's instruction is the Name-Nectar obtained.' P. 538

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

The cure of egoism, which God has introduced after the creating the world for his sport, lies in 'amrit' (Name-Nectar), in God's Name. 'Name' has been called 'gararh or garuda' also [Blue jay; Vishnu's vehicle in Hindu mythology] because it eats up the Maya-she serpent. All these things are meant to impart wisdom and understanding to man, because it is very subtle philosophy.

So the Name Divine is with the Guru (Holy Preceptor). How is it obtained? *Gurbani* says -

'He who is attached to service of the True Guru ...' P. 40

ਸਤਿਗੁਰ ਸੇਵੈ ਲਗਿਆ..... ॥

When man becomes engaged in rendering service to the Guru, he (the Guru) takes out 'amrit' (Name-Nectar) and bestows it on him.

..... he (True Guru) brings out and gives the bright jewel of the Name to him.'

P. 40

..... ਕਢਿ ਰਤਨੁ ਦੇਵੈ ਪਰਗਾਸਿ ॥

So 'bani' (Guru's utterance) itself

reveals its meanings. There is no need to search for the meanings. So, how should this 'amrit' (Name-Nectar), deposited with the Guru, be obtained? Guru Sahib says -

'By becoming attached to the service of the True Guru'

P. 40

ਸਤਿਗੁਰ ਸੇਵੈ ਲਗਿਆ

The Guru accepts neither superficial service, nor ostentatious service, nor the service rendered egoistically. He accepts man's service, when he surrenders himself, offers his entire self at the Guru's lotus feet; nothing is left with him; he is just a corpse. You may say anything to him, who is a corpse. You may throw balls at him, shower crores on him, put ornaments and shawls on him, or cover him with earth; nothing makes any difference to him. Guru Sahib says - 'He serves the Guru with faith and patience. He serves the Guru as if he himself does not exist, he is dead.' It is then that the Guru bestows on him the boon of 'amrit' (nectar). But the path to becoming Guruward or Guru-directed is very difficult; every Tom, Dick and Harry cannot adopt or follow it.

'One in millions alone is a true devotee.'

P. 495

ਕੋਟਿ ਮਯੇ ਕੋ ਵਿਰਲਾ ਸੇਵਕੁ

Guru Sahib has counted the true devotees - one in millions.

'All others are traders in piety.' P. 495

ਹੋਰਿ ਸਗਲੇ ਬਿਉਹਾਰੀ ॥

But for the few rare ones, the rest are mere traders. As yet the devotee has not understood fully. He has not come to Guru Nanak face to face. As yet he has not offered to the Guru the thing which he ought to have. Therefore, the Guru too is silent, as the real customer or purchaser has not come.

'Kabir, after attaining Divine wealth,

loosen not the knot.

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

P. 1365

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

When there is no customer, what is to be bought and sold? The condition for being the purchaser of the Name is

-

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

P. 1102

ਪਹਿਲਾ ਮਰਣੁ ਕਬੁਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥

It is very difficult because we wish to live. We wish for people's praise. We want that people should call us noble and virtuous. If somebody calls us bad, we become uncomfortable and unhappy, because we have as yet not surrendered our self or the sense of I-ness. About those, who have renounced the self, Guru Sahib says -

'Whether someone speaks well or speaks ill of me, I have surrendered my body unto Thee.'

P. 528

**ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ
ਦੀਓ ਹੈ ਢਾਰਿ ॥**

I have come to belong to the Guru; now you may call me good or bad. It is between you and my Master (the Guru); I have made an exit.

So, holy congregation! it is very difficult to achieve this. Try to understand it. Recite with love and devotion what Bhai Gurdas Ji has said

-

*Refrain: Practise faith and patience,
Becoming an humble disciple
like a dead.*

**ਧਾਰਨਾ - ਕਰਿ ਸਿਦਕ ਸਬੁਰੀ ਜੀ -2, 2.
ਮੁਰਦੇ ਵਾਂਗ ਮੁਰੀਦ ਹੋਇ -2, 4.**

'Giving up pride and self-assumption the Gursikh becomes the dust of the Guru's feet.'

Bhai Gurdas Ji, Var 27/19

ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਛਡਿ ਮਣੀ ਮਨੁਰੀ ॥

The *Gursikh* is, first of all, advised to give up 'I-ness' or 'self-esteem'. Who knows what tasks the Guru is going to entrust to you; therefore, fall at his feet and become the dust of his feet; that is, go to him with utter humility. As long as, there is 'I-ness' or 'ego' working in you, the Guru cannot do anything for you, howsoever capable and mighty he may be.

Kabir, what can the True Guru do, when the disciples are at fault?

Not even one word of the Guru is imbibed by the blind man. It is like blowing into a bamboo.' P. 1372

ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੈ

ਜਉ ਸਿਖਾ ਮਹਿ ਚੁਕ ॥

ਅੰਧੇ ਏਕ ਨ ਲਾਗਈ

ਜਿਉ ਬਾਂਸੁ ਬਜਾਈਐ ਫੁਕ ॥

Through a bamboo cannot be produced the notes of a flute. Flute-notes emanate, only when the bamboo stick is closed at one end. Then through the holes come out sweet notes of music. If the end is not closed and there aren't holes in the bamboo stick, you can blow through it all right to light to fire, but no music can be produced. The wind blown through the bamboo can raise dust all right, but cannot produce any 'raag' (musical measure).

So unless the disciple gives up pride, he cannot forge any relationship with the Guru.

Maharaj Ji (Sant Ishar Singh Ji Rarewaley) used to say - 'There are small stories about holymen and saints, but they have deep meaning. Men of contemplation are of two types. One are those who learn by heart illustrative stories heard by them. The other are those who go into their deep hidden meanings. They do their own assessment and appraisal whether they are like the holymen talked about in the

stories or not. Holymen throw only hints. It is up to the listeners to understand them or not, because they have no selfish motive of their own. A holy man has no interest in anyone - neither to give, nor to take. If a holymen gets involved in wrong things, he will develop selfish interests. He has to please householders and men of the world, keep them on his side, and start big projects. But saints' tasks get accomplished spontaneously and effortlessly. God Himself gets them accomplished; they are at God's service. Their state is that of God's lovers and devotees; they are totally absorbed in and indistinct from God, and they are not bothered about worldly things and values. Such is the *Gurbani* edict -

*Refrain: In God's love they laugh,
In His love they weep,
The holy men care not for anyone.*

**ਧਾਰਨਾ - ਰੰਗ ਹਸਦੇ ਤੇ ਰੰਗ ਰੋਂਦੇ -2, 2.
ਪਰਵਾਰ ਨ ਕਿਸੇ ਦੀ ਰਖਦੇ ਸਾਧੂ,
ਸਾਧੂ ਪਰਵਾਰ ਨ ਕਿਸੇ ਦੀ ਰਖਦੇ -
2, 2.
ਰੰਗ ਹਸਦੇ ਤੇ ਰੰਗ ਰੋਂਦੇ -2.**

'In Lord's love they laugh, in Lord's love they weep, and keep silent too.' P. 473

ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ ॥

In God's love and devotion, now they laugh, now they weep and in His love and devotion they fall also into silence. It is not out of any pride that they say that they are not going to meet anyone. It is because they are absorbed in God's love and devotion that they do not speak to anyone and do not harbour any thought; they are carefree.

'Other than the holy Lord for none else have they care.' P. 473

ਪਰਵਾਰ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ ॥

If they have any love and care, it is for Lord Master of the whole world creation. They do not care for anyone else.

Emperor Jahangir did not have any issue for a long time. Someone told him that in a Punjab town called Jagraon, there lived a holy man named Mohkam Din. He was a man of God possessing spiritual powers and if he showed mercy, the Emperor could be blessed with the boon of a son. When the precious boon of a son is not received, even emperors go to holy men, whether confer the boon or not. Nobody disobeys them; they are masters of their will. Emperor Jahangir reached Ludhiana with great pomp and show. At that time, he was blessed with a son. Then this idea came into his mind: 'Since light (in the form of a son) has come into my home, I should make illuminations at the holy man's portal.' So he came with golden lamps. One lamp was so big and contained such a thick wick that it could burn all through the night; others were smaller lamps. So he came with the playing of bands. The holy man asked again what the matter was.

Bano said, "Sir! with your grace the emperor has been blessed with a son and he has come to make offerings at your feet."

He said, "Bring the prince, but stop all others."

The holy man blessed him. He annulled the ill fate by making a cross on his brow and sent him back.

He said, "Now take him away." A second request was made to him, "Reverend sir! he (the emperor) has come to kiss your feet with great faith and devotion and seeks permission to camp here for the night and make illuminations because you have illumined his home by granting the boon of a son." The holy man said, "Permission granted."

So illuminations were done throughout the night and this 'Festival of Lights' is observed at Jagraon till today. I saw this festival when I was young. All the people used to go to witness this festival. Emperor Jahangir started this festival for the first time. So that holy man was carefree. Those who are aligned with God, do not care for anyone in the world.

Baba Jassa Singh was a female, but her name was Jassa Singh. At present, Gurmat College is situated at the 'dera' (hermitage) Baba Jassa Singh. It used to be a huge open place, where there was a grove of trees. In them was a small hut beside which there was a big mound about eight feet high. Baba Ji used to climb it to afford his glimpse to the devotees. Nabha's ruler Maharaja Hira Singh was in the habit of testing holymen, whether they were perfect or imperfect. So he said, "I have seen and tested my holy men, but I haven't met Baba Jassa Singh. I would like to test his spiritual attainment." Now what we call telepathy; it is not a big achievement. If the mind achieves concentration, these powers come spontaneously. There is a little difference between *Gurmat* (Sikhism) and other religious faiths. In other faiths, holy men attain miraculous powers by practising meditations and austerities. In *Gurmat*, all miraculous powers are attained on the strength of the Name.

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

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

These things come automatically;

there is no need to make any endeavour. They remain so hidden that the holy man does not know about them himself; other people tell him - 'Such and such utterance of yours came out to be true.' The holy man himself has no knowledge of them.

So, the ruler of Nabha wanted to see what miraculous powers of showering benedictions were present in Baba Jassa Singh. While the Maharaja thought of this idea, Baba Jassa Singh came to know that the former wanted to put him to test.

He said, "Before he puts me to test, let me test him first. I shall submit to test later. What right has he to put me to test? If he is a great scholar, possesses spiritual powers and he is a holy man or a saint, he can put me to test. Householders and men of the world have no right and power to subject holy men to test. Neither does he know anything, nor has he any wisdom and discernment. So this Raja (ruler) set out on his horse. When he came near, and was about a mile from the hermitage, Baba Ji came down suddenly and entered the maize fields, for it was the month of *Bhadon* (Indian month coinciding with August-September).

The Raja kept waiting, while Baba Ji kept sitting in the maize fields. The Raja asked where the holyman was. The attendants said, "We do not know. He went into this direction. When he will come, in the evening or tomorrow, we do not know. He has no fixed programme. It is his own sweet will." So, after waiting for a long time the Raja went back. In this manner, he came nine times, but without meeting Baba Ji. At last, his *wazir* (minister), who was intelligent said, "Your majesty, the holy

man does not meet you. There is a strong doubt and reservation in your mind. Giving up that doubt and reservation, go to him with humility after offering '*ardas*' (prayer). Then he will meet you."

The Raja said, "Minister! you are in the right. I wanted to test him. That is why he did not meet me. Now I am going to have a glimpse of him, and not to test him."

So the Raja set out from Nabha. He alighted from the horse at some distance from the hermitage. At the hermitage, devotees were sitting with the holyman. There was a well close by. I do not know whether it is still there or not. He said, "Brothers! put eight-nine pans of mud on our mound." So pans of mud were placed there.

When the Raja came and greeted Baba Ji, he looked up and poured a pan of mud on his head. His plume and fine clothes were soiled. Then he poured the remaining pans on him one after the other. But the Raja remained standing. His courtiers and ministers came to his rescue and told him to move away as the holy man was continuing to pour mud on him.

The Raja said, "Let not anyone come near me. In your eyes, it is mud, but in my eyes it is the holy man's blessings; he is pouring saffron on me. He is showering blessings on me. But to you, it is appearing to be mud."

At that time, Baba Ji greeted him, sat down and said, "It is inadvisable to put saints and holymen to test. It is not within the power of a householder. If the saint puts the householder to test, then it becomes very difficult to go through the test. A householder cannot pass that test; only a holyman can.

'In Lord's love they laugh, in Lord's love they weep, and keep silent too.' P. 473

**ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ
ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ॥**

Once there was a holy man. 'Maharaj Ji' (Sant Ishar Singh Ji Rarewaley) used to tell us, as stated earlier. Stories are short but their meanings are deep and significant. He used to say, "If anyone acts upon those small things (enshrined in the stories), he becomes highly exalted. Saints' utterances are based on their spiritual experience. By putting the key in the reverse order they are able to draw past time gone by thousands of years ago and by presenting it manifestly in the present make utterances. Similarly, they present in advance future time which is to come thousands of years hence.

Therefore, a holyman's utterances should not be assessed with reference to books. They come spontaneously from their spiritual experiences. They are meant to explain things to us.

Sant Maharaj (of Rarewaley) used to tell us that once there was a holyman. Near him lived a Jagirdar (fief-holder, or feudal lord), who was very proud, but due to the noble deeds of some previous birth, he used to go to the holy man to have his glimpse. At last, one day, he said to the holy man, "Reverend sir! I hear your utterances that by rendering service to the holy, man can attain to the Supreme spiritual state. So keep me in your service among your attendants. Include me among your disciples". The saint said, "Chaudhri Ji! you are a big landlord. What will you gain by becoming a disciple? It is extremely difficult to become a disciple." But he insisted, "No sir! I have to become your disciple. Tell me the difficulty about it; I will suffer it."

The saint said, "Recite the following with love and devotion."

Refrain: By becoming a corpse does one become a disciple.

**ਧਾਰਨਾ - ਮੁਰਦਾ ਹੋਇ ਕੇ ਮੁਰੀਦ ਬਣ
ਜਾਵਣਾ-2, 4.**

'Not by mere words but by becoming a corpse (i.e. by killing all worldly desires) does one become a disciple (of the Guru). Only the contented and devout martyr (who can sacrifice his self) can be rid of illusion and fear.

Like a boughten slave he always remains engaged in service.

Oblivious is he of hunger, sleep and food. He grinds corn with his own hands and carries water too.

Directed is he to wave the fan and he wishes the devotees feet too.'

Bhai Gurdas Ji, Var 3/18

**ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਨ ਗਲੀ ਹੋਵਣਾ।
ਸਾਬਰੁ ਸਿਦਕਿ ਸਹੀਦੁ ਭਰਮ ਭਉ ਖੋਵਣਾ।
ਗੋਲਾ ਮੁਲ ਖਰੀਦੁ ਕਾਰੇ ਜੋਵਣਾ।
ਨਾ ਤਿਸੁ ਭੁਖ ਨ ਨੀਦ ਨ ਖਾਣਾ ਸੋਵਣਾ।
ਪੀਹਣਿ ਹੋਇ ਜਦੀਦ ਪਾਣੀ ਢੋਵਣਾ।
ਪਖੇ ਦੀ ਤਾਗੀਦ ਪਗ ਮਲਿ ਖੋਵਣਾ।**

In this stanza, Bhai Gurdas Ji described the code of discipline to be observed by a disciple or a Sikh. He says - 'If you behave like a corpse, you will become a true disciple, but if you remain living (i.e. having worldly desires), you aren't. If you become self-conceited or egoistic, you have not achieved anything. But if you bury yourself in the grave and do the Guru's commands fully, it is all right. If you remain involved in calculations and assessments, then you cannot achieve anything.'

So, as described by Bhai Gurdas Ji, the rich landlord said to the saint, "Sir! I shall become as you wish. Why speak of becoming a corpse? Since I am a 'Chaudhri' (headman), with my coming to you, countless other persons will become your disciples and monetary offerings to you will also increase

greatly. I have big and prominent persons as friends. I am known far and wide. Gatherings at your fairs and assemblies will also increase. All this will be due to my coming into your fold because I know how to collect huge gatherings." He said this because he was full of pride. He requested the holy man repeatedly. At last the holy man said, "Well brother! do as you wish, but we shall induct you as our disciple after testing you. The day we accept you, you will achieve everything." So he started rendering service. But needlessly had he tiffs with other attendants. He boasted to them, "Look! I am so rich. I am the '*chaudhri*' (headman) of the area. I am the revenue-collector of 30 to 40 villages, and I do such important tasks. You are poor and hungry people who have come here only to have free food." He kept saying such things. The holy man thought, "Some day or the other, this man will pick up a quarrel with me too." So he said to him, "Bring a piece of iron." He touched it with the philosopher stone, which he had, and told him to show the piece of iron to the jewellers in the city and come back.

He returned from the city and said, "Sir! it has become pure gold." The holy man said, "Put this piece and the philosopher stone in this iron pitcher and put it in a safe place. On the occasion of a big function, we shall take it out. By that time the pitcher will become gold and by selling it, we shall meet the expenses of running the free kitchen." Twelve years passed, one day he (Chaudhri) said to the saint, "Sir! I did not wish to say this, but now I cannot help saying, you have wasted my time. I have been with you for twelve years, but no change has come in me. What you tell the devotees that man's

nature changes is all false, because my mind has not changed. You are an imperfect saint; you are a pseudo saint."

The Saint said, "Well man! take these keys, open the box and bring the iron pitcher kept therein. It must have changed into gold. Further conversation we shall have later." Annoyed and unhappy, he went there, unlocked the box and took out the pitcher in which the philosopher stone was lying.

The holy man asked, "Has it changed into gold?"

He replied, "No, both you and your philosopher stone are false. Neither has any change come in me, nor in the pitcher." The holy man remarked, "Why are you talking thoughtlessly? You will have to repent, when you come to know the truth. Bring the pitcher to me. Take out the philosopher stone." He took out the philosopher stone. The holyman said, "Examine carefully. Isn't it covered with something?" When seen carefully, it was found to be covered with a plastic-like thin film. The holy man asked him to remove it with his nails. He removed it carefully and slowly with nails after wetting it with water. Then the holy man said, "Now touch the pitcher with it." No sooner did he touch the pitcher with the philosopher stone, it changed into gold, because this stone has the property of changing the atoms of base metals into gold. He was very happy." He said, "It is true and genuine." The holy man said, "But earlier you were saying that it is false and so am I and that no change had come in you." The holy man said, "Dear brother! just as this philosopher stone was covered with a thin film, similarly, your mind and existence is covered with the thin veil of self-conceit or ego. That you are not

prepared to give up. The notion - I am a 'Chaudhri'; I am the leading person in the area; people come here because of me; if I don't come here, the free kitchen will not be able to function. All these notions have put a veil on your mind and existence. Remove this veil by rendering service with utter humility. Then alone some spiritual good can accrue to you. As long as you are caught up in 'I-ness' or 'ego', no good can come to you."

Bhai Gurdas Ji says -

'Paying respect to the Guru become the dust of his feet

Bhai Gurdas Ji, Var 27/19

ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ

You should become so humble that you become the dust of their feet.

.... And give up pride and self-assumption.'

Bhai Gurdas Ji, Var 27/19

ਛਡਿ ਮਣੀ ਮਨੁਗੀ।

So give up these assumptions which you have formed in your mind - I am so educated; I perform 'kirtan' (singing of Gurbani); I deliver discourses; I do this work and that.

The holy man said, "Give up these self-assumptions. They are useless and worthless and are keeping you away from the spiritual goal. You have not attained the real thing because you are still sticking to your own notions. You are still egoistic. For spiritual attainment, you have to efface your existence. Only then will you be born in the Guru's abode.

Faith is not inspired even if man continues rendering service for a long time. For this, it is essential to give up self-conceit-

'Daily he carries water, waves fan and grinds corn.

Bhai Gurdas Ji, Var 27/19

ਪਾਣੀ ਪਖਾ ਪੀਹਣਾ ਨਿਤ ਕਰੈ ਮਜੁਗੀ॥

Every kind of service has to be rendered - waving fan, carrying water and even working like a labourer. Whatever task is allotted has to be done - even of an ordinary servant. No work can be refused on the ground that one is qualified while others are not.

'He dusts mats and carpets and fuels the hearth ungrudgingly.'

ਤੁਪੜ ਭਾੜਿ ਵਿਛਾਇਦਾ ਚੁਲਿ ਝੋਕਿ ਨ ਝੁਗੀ।

The Chaudhri (headman) said, "I started dusting carpets and spreading them and putting up shamianas. I did not avoid this work saying that dust will fall on my white clothes. I refused no work saying that it did not behove me." "If such thoughts continue coming in the mind, then there is no achievement," said the saint.

'Become an humble disciple like a corpse and serve with faith and patience.'

Bhai Gudas Ji, Var 27/19

ਮੁਰਦੇ ਵਾਂਗਿ ਮੁਰੀਦੁ ਹੋਇ ਕਰਿ ਸਿਦਕ ਸਬੁਗੀ।

Live with the master with faith, devotion and patience.

'Only the contented and devout martyr (who can sacrifice his self), can be rid of illusion and fear.'

Bhai Gudas Ji, Var 3/18

ਸਾਬਰੁ ਸਿਦਕਿ ਸਹੀਦੁ ਭਰਮ ਭਉ ਖੋਵਣਾ।

Once the king of Iran was holding his court when the subject of contentment, patience and gratitude came to be discussed. Several meanings were offered, but he said, "I don't understand them. I am not satisfied because there are two kinds of meanings. First are at the intellectual level, which tell us about its root word or origin. What meanings has it brought from its lexical root? When did it come to be used? What are its present meanings? What were its meanings a hundred years ago, and what will be its meanings in future? The other meanings are revealed in the deep sea of

experience. They are called experiential meanings.”

The courtiers were telling only surface or superficial meanings. When the king was not satisfied with the meanings offered by them, his wazir (minister) submitted, “Your majesty! a perfect *Brahmgyani* (one having knowledge of the Ultimate Spiritual Reality), an ‘*aarif*’ sage (one possessing divine knowledge) named Sarmad is lodged in Emperor Aurangzeb’s prison. Only he can give the correct meanings.” So a king’s special messenger was sent there. The order was that nobody should be allowed to meet him (Sarmad). The messenger approached the gate. Sarmad noticed that somebody had come to see him, but the prison officials would not permit him. He was imprisoned behind seven locks. All the locks broke automatically and the gates opened. The messenger went into the prison unhindered. He paid obeisance to the holy man, who was without any clothing on his body.

The holy man said, “What brings you here”?

The messenger witnessed his power and realized that the holy man was the possessor of all powers. The locks and gates had opened automatically. This phenomenon must be having deep meanings. The two conversed with each other and the holy man asked the messenger, “What for have you come?”

He said, “Sir! you know it very well.”

At this the holyman said, “All right! the meanings you want to ask, I will reveal them to you manifestly. Tomorrow, bring a ‘*mashk*’ (leather bag

for carrying water) of water and two yards of cloth for my loin cloth. Then I shall talk with you.” Next day, the messenger came with water and cloth. The holy man took bath, wore the piece of cloth round his waist and then sat cross-legged on the floor. The orders about him were that he should be given 101 whips daily. It is said that Aurangzeb would go to any extent to expose untruth. He said, “If this holyman invokes a curse, he will fall from his exalted position. In that case, for him, the entire creation is not a manifestation of God. He sees things and persons as good and bad, ignorant and enlightened. There is a difference in his view point.” This was the question facing Fifth Guru Sahib too, when Gorakhnath and Mian Mir said to him, “O True Sovereign! with your sitting on the burning hot-plate, there is an upheaval in the entire heaven. The thrones are shaking. You are suffering such a big ordeal for the blind people of the world. They are ignorant about your spiritual glory and greatness. Invoke a curse upon them. If you don’t wish to do so, Gorakh said, let me do it. I will destroy this building instantly. It will go into the netherworlds and the whole world will witness it. If I destroy the city of Lahore, innocents will get killed. If you order, I can turn it upside down.”

Guru Sahib said, “O Gorakhnath and Mian Mir, whom should we curse? Kindly make me understand who is to be cursed, because the *Gurbani* edict is

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*Refrain: Assuming various forms from His One Self,
He Himself plays and makes other play
My dear, He Himself plays*

*and makes other play,
Assuming various forms from
His One Self.*

ਧਾਰਨਾ - ਆਪੇ ਇਕ ਤੋਂ ਅਨੇਕ ਰੂਪ ਧਾਰ ਕੇ
ਆਪੇ ਖੇਲੇ ਖੇਲ ਆਪਣੀ -2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਆਪੇ ਖੇਲੇ ਖੇਲ
ਆਪਣੀ -2, 2.
ਆਪੇ ਇਕ ਤੋਂ ਅਨੇਕ ਰੂਪ ਧਾਰ
ਕੇ,..... -2.

O Mian Mir, is there any one here other than God? You are also an 'aarif' (sage; having divine knowledge); you abide in the realm of righteousness. Kindly tell me - Is there anyone here other than God? Whom should we curse? He Himself is all-pervasive. God is present both here and there." So such is the view-point of pious men possessing Divine knowledge. They are above granting boons and invoking curses. Man renders voluntary service, receives boons and blessings. He pleases the Lord and the result of God's pleasure is the grant of boons. He, who troubles others, causes pain and suffering and indulges in slandering others, is accursed. Holy men and saints neither grant boons nor invoke curses. They have no attachment; they are above boons and curses. They see none other than God in all.

*'The Guru has shown Thee to mine eyes,
O Lord.*

*Here and there, in every soul and in
everybody, Thou, Thou alone art
contained, O Divine Enchanter.'*" P. 407

ਗੁਰਗਿ ਦਿਖਾਇਓ ਲੋਇਨਾ॥
ਈਤਰਿ ਉਤਰਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ
ਤੂੰਗੀ ਤੂੰਗੀ ਮੋਹਿਨਾ॥

So the messenger from Iran came to Sarmad; the gates opened automatically. Sarmad took bath and put on the waist-cloth. Thereafter came the whipper, who gave him 101 lashes daily. Aurangzeb wanted to bring down his level of spiritual attainment. In fact, he wanted to deliver lashes himself and he tried too. But the holy man warned him,

"Look! if you whip me, all your family will get killed."

Aurangzeb said, "How do I know that you are speaking the truth?" The holy man said, "Make a cut on my finger."

When he gave a cut, the little finger of all the members of Aurangzeb's family including men, women and children started bleeding.

The holy man said, "Well? Do you want to sever my neck? Only the torso will fall on the floor." Aurangzeb said, "O Sarmad! you haven't as yet got over your body-sense." Sarmad said, "No, I have to give my skin to you. The time has come to throw my body in your face. I have taken a cue from yours. I can do anything I wish according to my will; you can do nothing about it." So daily, he (Aurangzeb) came and got 101 lashes given to him and gave him brackish water to drink.

Thereafter, the whipper started giving lashes. Sarmad raised one finger. The messenger thought that he was counting the lashes. When he had got 51 lashes - the whipper delivered the lashes with full force - he remained unmoved. He neither cried nor wailed, but sat silent. The whipper put down his whip to take rest.

He said, "O holy man! don't blame me. I am only carrying out orders. Someone else is responsible for this."

The holy man said to the messenger, "Have you understood the meanings now?" He replied, "No sir! I haven't understood the meanings."

The holy man said, "Well, when he gives me 50 lashes more, come then." He caressed his (messenger's) forehead with his hand, and opened his eyes which could now see the Divine world.

He gave him Divine insight. As the whipper resumed whipping of Sarmad, then all the angels said, "O holy man! don't subject yourself to such a harsh and difficult ordeal. You have just to order us to punish the evil-doer." But he kept forbidding them with the gesture of his finger. When he had received 101 lashes, he asked the messenger, "Have you understood now?"

He said, "No sir."

The holy man said, "Now I have shown you in reality. Look! with a single utterance, I can destroy the whole world. Not a single person will be left here. Watery places will change into land and land will change into water. Mountains will rise from the depths of the seas and where there are mountains now, seas will start flowing. Although I possess so much power, yet I am happy and contented in God's will. Whatever God is doing, I am happy. He is enacting His play, and we are the actors playing our parts as per His will. This is called 'patience' or 'tolerance'."

Then came bitter saltish water. The messenger saw the angels entreating the holy man, "Sir, partake of this; partake of that", but declining their offers, the holy man drank brackish water and said, "O God! I thank you that you have kept me in your mind and out of your blessings you have sent me brackish water."

These meanings the messenger conveyed to the king, who said, "Truly, these are the meanings of patience and tolerance." So Bhai Gurdas Ji says -

'Not by mere words but by becoming a corpse (i.e. by killing all worldly

desires), does one become a disciple (of the Guru).

Only the contented and devout martyr (who can sacrifice his self) can be rid of illusion and fear.

Like a boughten slave he always remains engaged in service.

Oblivious is he of hunger, sleep and food. He grinds corn with his own hands and carries water too.

Directed is he to wave the fan and he washes the devotee's feet too.

Serving earnestly, he neither smiles or prides (on winning the Master's approval), nor weeps (at finding the service arduous).

By serving thus does he find acceptance at the Master's portal."

He renders service earnest without laughing (taking pride in winning the Guru's favour) and weeping (getting ruffled by strenuous work).

Thus does he find acceptance at the Guru's portal.' Bhai Gurdas Ji, Var 3/18

ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਨ ਗਲੀ ਹੋਵਣਾ।

ਸਾਬਰੁ ਸਿਦਕਿ ਸਹੀਦੁ ਭਰਮ ਭਉ ਖੋਵਣਾ।

ਗੋਲਾ ਮੁਲ ਖਰੀਦੁ ਕਾਰੇ ਜੋਵਣਾ।

ਨਾ ਤਿਸੁ ਭੁਖ ਨ ਨੀਦ ਨ ਖਾਣਾ ਸੋਵਣਾ।

ਪੀਹਣਿ ਹੋਇ ਜਦੀਦ ਪਾਣੀ ਢੋਵਣਾ।

ਪਖੇ ਦੀ ਤਾਗੀਦ ਪਗ ਮਲਿ ਧੋਵਣਾ।

ਸੇਵਕ ਹੋਇ ਸੰਜੀਦੁ ਨ ਹਸਣ ਰੋਵਣਾ।

ਦਰ ਦਰਵੇਸ ਰਸੀਦ ਪਿਰਮ ਰਸ ਭੋਵਣਾ।

So for becoming the Guru's servant and disciple the essential condition is -

'Become an humble disciple like a corpse and serve with faith and patience.'

Bhai Gurdas Ji, Var 27/19

ਮੁਰਦੇ ਵਾਂਗਿ ਮੁਰੀਦੁ ਹੋਇ

ਕਰਿ ਸਿਦਕ ਸਬੁਰੀ।

The disciple should have perfect patience and firm faith in the Guru. On achieving some spiritual powers, he should not make a show of them and use them indiscriminately. In that case what happens?

'Remaining in sandalwood trees, proximity, the silk-cotton tree becomes fragrant; similarly, the Sikh (disciple) becomes Guru's image by serving him humbly.' *Bhai Gurdas Ji, Var 19/27*

ਚੰਦਨੁ ਹੋਵੈ ਸਿੰਮਲਹੁ ਫਲੁ ਵਾਸੁ ਹਜੁਗੀ।

He is filled with fragrance like the silk-cotton tree.

'The Sikhs (disciples) who have true love for the Guru, they attain to perfect wisdom.' Bhai Gurdas Ji, Var 19/27

ਪੀਰ ਮੁਰੀਦਾ ਪਿਰਹੜੀ ਗੁਰਮੁਖਿ ਮਤਿ ਪੂਰੀ॥

Therefore, for becoming a true Sikh or a disciple, one must give up 'ego' or 'self-conceit'. Unless and until man gives up 'ego', he cannot obey the Guru's command. He cannot see joy and sorrow, honour and dishonour, loss and gain with an equal eye. Unless and until he imbibes this viewpoint, he cannot find acceptance with the Guru as his (Gursikh) disciple, inspite of rendering various other services like dusting mats, carrying water, preparing food and scrubbing utensils. Guru Sahib says -

'Of those involved in egoism, is the service not accepted.' P. 1070

ਵਿਚਿ ਹਉਮੈ ਸੇਵਾ ਥਾਇ ਨ ਪਾਏ॥

Look! how strict and stern the Guru's edict is! Approved is not the service of one who says - 'I render service', who has the feeling of 'I-ness' or 'ego' in him. People render service with two feelings. One has self-conceit, while the other serves with the feeling - 'O God! you blessed even a person like me with the opportunity and ability to render service, because your edict is -

'He alone is the servant, whom the Lord yokes to His service;

He alone attains unto the Immaculate Lord.' P. 1159

ਸੌ ਸੇਵਕੁ ਜੋ ਲਾਇਆ ਸੇਵ॥

ਤਿਨ ਹੀ ਪਾਏ ਨਿਰੰਜਨ ਦੇਵ॥

I did not have any strength and ability of my own. You showed kindness unto me and to enable me to meet with the Lord, you blessed me with service, I was not capable of doing

it; I did not deserve it. When I peep into my self, the voice that comes is -

'Delinquent, sinful, apostate and evil person am I.' Bhai Gurdas Ji, Var 36/11

ਹਉ ਅਪਰਾਧੀ ਗੁਨਗਾਰੁ ਹਉ ਬੇਮੁਖਮੰਦਾ॥

O Sovereign! an evil person like me have you given the opportunity to render service unto you. No merit or virtue have I. It is because you have yoked me to Thine service that I am rendering service. Be kind and merciful to me to grant me strength to serve you.

There is another type who says, "I render service because I am capable. Only I can render this service and none else." Such a service does not find acceptance.

'Of those involved in egoism is the service not accepted.' P. 1070

ਵਿਚਿ ਹਉਮੈ ਸੇਵਾ ਥਾਇ ਨ ਪਾਏ॥

When man's service is not accepted, then of what avail is it? That service has not become a meritorious deed; the darkness of ignorance is not removed. When the darkness of ignorance is not removed, then he spends his life rendering service while involved in egoism and pride. There is a great flaw in egoism, which cannot be removed. Such is the Guru's edict -

Refrain: Bound in ego he continues taking birth and dying

ਧਾਰਨਾ - ਜੰਮਦਾ ਤੇ ਮਰਦਾ ਹੈ ਹਉਮੈ ਦਾ ਬੰਨ੍ਹਿਆ ਹੋਇਆ -2.

ਹਉਮੈ ਦਾ ਬੰਨ੍ਹਿਆ ਹੋਇਆ -2, ਜੰਮਦਾ ਤੇ ਮਰਦਾ ਹੈ,.... -2.

'The nature of ego is this, that man goes about his business in pride.

The trammel of ego is this, that man, again and again, enters into existences.'

P. 466

**ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਰਿ॥
ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਰਿ॥**

Virtuous deeds are no doubt performed and bear their fruit, man goes

to heavenly regions or paradise because virtues and sins get performed only in egoism. If there is no egoism, then man earns neither virtue nor sin. Neither of the two comes near him. Virtuous and sinful deeds catch only existence. When the being becomes non-existent, then whom will they (virtue and sin) catch? When there is no ego, when the being's separateness is annulled, then to whom will virtue and sin stick? When there is no place, no existence, then where will virtue and sin stick? It is only when the 'being' becomes 'I', that they stick to him. So, in this way, two things - 'mine' and 'I' - never leave man; they continue to remain sticking to him. It is difficult to become corpse-like or non-existent. So Guru Sahib says that the service rendered by such a person is not approved.

'Of those involved in egoism, the service is not accepted.' P. 1070

ਵਿਚਿ ਹਉਮੈ ਸੇਵਾ ਥਾਇ ਨ ਪਾਏ ॥

This, however, does not mean that the service rendered by egoists does not bear any fruit. If man renders selfless service or service without any motive or desire, his mind and conscience become pure. If he renders service with the hope and desire for some fruit, then -

'The objective which bearing in heart he supplicates for, and contemplates From the holy (saints) he obtains.'

P. 748

ਜੇਹਾ ਮਨੋਰਥੁ ਕਰਿ ਆਰਾਧੇ ਸੋ ਸੰਤਨ ਤੇ ਪਾਵੈ ॥

'Whatever the servant asks of the Lord exactly that He blesses him with.'

P. 681

ਜੋ ਮਾਗਹਿ ਠਾਕੁਰ ਅਪੁਨੇ ਤੇ ਸੋਈ ਸੋਈ ਦਾਵੈ ॥

The worker has to be given wages. In God's realm, the worker gets his wages all right. But the superior fruit of service does not fall to his lot. The veil

of ego makes the fruit of service fall when it is still unripe. This is a malady. Service finds acceptance, when it is rendered by rising above birth and death. When the service is not approved or accepted then, says Guru Sahib-

'... He is born and dies and comes and goes again and again.' P. 512

ਜੰਮੈ ਮਰੈ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥

He is never rid of the travail of transmigration.

'Perfect is that penance and that service which are pleasing to the mind of God.'

P. 1070

**ਜੋ ਤਪੁ ਪੁਰਾ ਸਾਈ ਸੇਵਾ
ਜੋ ਹਰਿ ਮੋਰੇ ਮਨਿ ਭਾਣੀ ਹੇ ॥**

That service is pleasing to the mind of the Guru and God which is rendered without any hope and desire and is regarded as a blessing of God. He who says - 'God has blessed me by yoking me to His service' - that service finds acceptance and approval at the Divine Portal.

If Guru blesses the devotee with a 'shabad' (hymn, or holy word) then five illusions or misconceptions will be annulled. Fear too will be annulled.

'Such a one engaged though in household affairs (or living in his very home), yet remains unattached, as the lotus in water.' P. 1070

**ਵਿਚੇ ਗ੍ਰਿਹ ਸਦਾ ਰਹੈ ਉਦਾਸੀ
ਜਿਉ ਕਮਲੁ ਰਹੈ ਵਿਚਿ ਪਾਣੀ ਹੇ ॥**

He need not leave the home and go to a graveyard. He need not suffer the heat of fire and the cold of snow. He is awake and enlightened even while living in his own home. Guru Sahib says - 'The Gursikhs are always awake while the world sleeps. The egoist, even if he has repaired to the caves and jungles and lives in uninhabited forests, is asleep. On the other hand, the Gursikh lives unattached in his very home like a lotus in water.'

'Profitable is performance of that service with which the True Guru is pleased, then do flee all sins and evils.' P. 314

**ਸਾ ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ ਜਿਤੁ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨੇ ॥
ਜਾ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨਿਆ ਤਾ ਪਾਪ ਕਸੰਮਲ ਭੰਨੇ ॥**

'By performing whose service, the account is still called for, that service is hurtful indeed.' P. 306

**ਜਿਸ ਦੀ ਸੇਵਾ ਕੀਤੀ ਫਿਰਿ ਲੇਖਾ ਮੰਗੀਐ
ਸਾ ਸੇਵਾ ਅਉਖੀ ਹੋਈ ॥**

That service is difficult and painful where after doing service account has to be given. On the other hand, whose service should be performed?' Guru Sahib says -

'Saith Nanak: Serve the Divine Guru (Master) by whose sight are desires fulfilled' P. 306

**ਨਾਨਕ ਸੇਵਾ ਕਰਹੁ
ਹਰਿ ਗੁਰ ਸਫਲ ਦਰਸਨ ਕੀ... ॥**

Serve the Guru; serve the perfect holyman who has realized the Ultimate Spiritual Reality.

... Thus shall reckoning [reckoning of deeds by Dharamraja (the Righteous Judge) is implied] not be called from you.' P. 306

..... ਫਿਰਿ ਲੇਖਾ ਮੰਗੀ ਨ ਕੋਈ ॥

Sant Baba Sahib Singh Ji of Una was from the eleventh generation of Guru Nanak Sahib's progeny. Many devotees rendered service at his hermitage. At that time, the real responsibility of the Sikh Raj (Rule) lay with him. It was his duty to prevent the Sikh Sardars from squabbling and to guide Maharaja Ranjit Singh on the right path. He had a large number of servants and attendants. He had an army of as many as thirteen thousand soldiers. Almost the same was the number of other attendants with him. The chief of his 'langar' (common kitchen), who served day and night, was a Sikh named Bhag Singh. When Baba

Maharaj Singh Ji came to Baba Deep Singh Ji, then, (it is recorded) he was wearing royal robes. The latter asked him, "O Gurmukh (Guruward person), what service do you wish to undertake?" He replied, "Sir! whatever service you wish to assign to me."

Baba Ji (Deep Singh Ji) said, "Serve in the 'langar' (community kitchen)." At that time, he put off his royal robes and wore a jute sack round his neck. He spread another sack near the baking-plate in the kitchen, and from that hour it became his permanent work place, sleeping room, and sitting room, where he remained day and night all the 24 hours. For 28 years, he did not leave that place and kept serving with devotion and dedication. How difficult it was! Twenty five to thirty thousand pilgrims stayed with Baba Ji all the time. Sometimes Rajas and Maharajas (rulers) accompanied by thousands of soldiers also stayed with Baba Ji. The cooking vessels or cauldrons at the hermitage were so huge that they had wheels and were pulled by horses. Man could not move them in any way. Four attendants entered them simultaneously to clean them. One could keep a small cot in them and sleep on it. Baba Ji (Maharaj Singh) used to clean these huge cauldrons.

One day, it so happened that 'daal' (pulse) was boiling in the cauldron and it was overflowing. As there was no large ladle at hand, Baba Ji stirred it with his arm and prevented it from overflowing. Baba Vir Singh Ji learnt about it. At that time, Baba Maharaj Singh's original name was 'Nihal Singh'. But since he used to address everyone as 'Maharaj Ji' (revered sir), he came to be nicknamed as Maharaj Singh. Baba Ji

came to him with his arm bandaged and greeted him. Now things have changed and all kinds of prohibitions are prescribed - 'Don't pay obeisance to holy men; don't do this; don't do that.' We claim to have become perfect, but we are totally hollow from within. Mere verbiage, but otherwise totally hollow; far from Sikhism have we gone. Only God knows what will become of the present-day Sikhs. We find faults and indulge in inanities. We are going away from the teachings of Sri Guru Granth Sahib. Greeting Baba Ji with folded hands, Baba Maharaj Singh Ji asked, "Revered sir, what has happened to your arm?" He replied, "Maharaj Singh! somewhere a Gursikh stirred boiling pulse-curry with his arm. As a result, blisters have been caused on my arm." So Baba Maharaj Singh Ji was performing such a service that was pleasing to the Guru. He was the warrior who fought against the British for four years from 1848 to 1852, and stemmed the decline of Sikhism. When Maharaja Ranjit Singh's Sikh Raj was gone, the population of the Sikhs was 88 lakhs. When the Sikhs were counted during the census of the year 1861, two great Sikh souls emerged in history. One Baba Maharaj Singh and the other Baba Ram Singh Ji Namdhari, whose name we do not even like to utter today. Now we seem to have become greater than him. At that time, was there any other Sikh warrior who could fight against the English? He stemmed the decline of Sikhism. He tried his best to prevent the decline of Sikhism. The census revealed that the number of Sikhs had become 13,40,000. The English census officials found that in thirteen years, the population of *Sikhs* had decreased by 75 lakhs. Thus the

average annual decrease in *Sikh* population was about six lakhs. If the trend continued, the Sikhs would disappear in two years. So the English said, "Get their pictures and statues made for display in a museum, and record in history that there was once a community called Sikhs which ruled also but has now vanished." At the same time, they also reported that 4,31,000 among them were such whom it was impossible to make renegades. Who are they? They are called '*kukas*' and '*Namdharis*'. They are the only Sikhs, and no other Sikhs are left here."

So, in this way, for four years, Baba Maharaj Singh defended and looked after *Sikhism*, and offered himself for arrest in the year 1852. In 1856, he passed away in a Singapore jail. Nobody remembers him; what difficulties he faced; how he looked after Sikhism; how he comforted the suffering Sikhs; he did this work at night. After him, Baba Ram Singh Ji became his successor. He was ordered not to stay at one place for more than a night, because the English would not let him preach and propagate Sikhism. After him Baba Karam Singh of Hoti Mardan preached Sikhism.

This was the kind of selfless service he rendered. This is real service, in which (there is no room for honour and dishnour)-

'One moved by thoughts of honour and dishonour is not a true devotee or servant.'

P. 51

ਮਾਨ ਅਭਿਮਾਨ ਮੰਧੇ ਸੋ ਸੇਵਕੁ ਨਾਹੀ ॥

He who takes pride in rendering service, is not a true servant or devotee of God.

Similarly, Baba Bhag Singh used to perform service in the community kitchen; it was a huge kitchen. His

mother too rendered service in the 'langar' (kitchen). She scrubbed utensils, brought water and did other tasks too. Many other women also rendered service there. One day, Baba Ji got the tidings that his mother had passed away. Baba Ji became absorbed in deep meditation. Holy men are able to see into past, present and future. He said, "Brothers! Don't cremate her body. She is going to come back to life."

After sometime, his mother came back to life. A large number of devotees came to Baba Ji and greeted him. After greetings, Baba Ji asked, "Mother! kindly tell us what happened."

She said, "When I left the body, two persons had come to take me. They did not say or do anything to me. They took me with great respect and honour. When I appeared before the 'Dharmraj' (Righteous Judge), he ordered Chitra-gupt to open my account (of deeds and misdeeds). He said, 'I do not find her name in the register.' To me it appeared as if the Dharamraja was surprised, and he said, 'Hurry up. Find her name quickly.'

At last, He (Dharamraja) also became absorbed in meditation and said, 'O messengers! you have made a mistake. She was not to come to my court. She was to go to the court of Guru Nanak Dev Ji. Why have you brought her here?'

She further said, "Baba Ji! at that moment, they started showing great respect to me and served me very well."

At this Baba Ji said, "Well, holy congregation! now have you developed faith in *Gurbani*?"

All looked down. Nobody could

divine what Baba Ji wanted to convey.

They said, "Revered sir! kindly elaborate; we haven't followed you."

He said, "Such is the Guru's edict

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Refrain: Even Dharmraj (Righteous Judge) will serve the devotees of the saints.

**ਧਾਰਨਾ - ਧਰਮਰਾਜਾ ਵੀ ਕਰੇਗਾ ਸੇਵਾ
ਸਾਧੂਆਂ ਦੇ ਸੰਗੀਆਂ ਦੀ -2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਸਾਧੂਆਂ ਦੇ ਸੰਗੀਆਂ
ਦੀ -2, 2.
ਧਰਮਰਾਜਾ ਵੀ ਕਰੇਗਾ
ਸੇਵਾ,..... -2.**

'The Righteous Judge performs service for him, who associates with the saints. Angels and gods sing praises of him, who associates with the saints.' P. 271

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

Baba Ji said, "Look holy congregation! the woman rendered service in the kitchen; where did she get praise? Even the Righteous Judge performed service for her."

Again he asked, "Mother! what happened thereafter?"

She said, "He (Chitar-gupta) said - 'I do not have her name in my register. The messengers have brought her by mistake. Her name is in the court of Guru Nanak Dev Ji. She is aligned with Guru Nanak Sahib. To me come, by God's command, only those who commit sins and do virtuous and pious deeds.

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

The evil souls, professing love for duality, they are thine subjects.' P. 38

**ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ
ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ॥
ਦੁਜੈ ਭਾਇ ਦੁਸਟ ਆਤਮਾ
ਉਹੁ ਤੇਰੀ ਸਰਕਾਰ॥**

Those who demand fruit for their deeds come to me. I dispense

punishment to the evildoers and reward to the doers of virtuous and pious deeds. I dispense true justice to them. I weigh their charitable deeds and decide which heaven they deserve, for there are as many as 15-16 'Swarg Loks' (heavens). The greater the pious deeds, the higher is the paradisaal region to which they gain entry. So (as per the Guru's edict) to me come the following -

'Good and evil that they sow, is by Dharamraja (Righteous Judge) adjudged.' P. 1414

**ਪੁੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ
ਸਭ ਧਰਮ ਰਾਇ ਕੈ ਜਾਈ॥**

This is the 'bani' (utterance) of Guru Nanak Dev Ji. She said, "Revered sir! now send me back. But let me have a glimpse of Guru Nanak Sahib's court." She further said, "When I went to Guru Nanak Sahib's court, the attendants said - 'O woman! you have still to live in the world for another 7-8 years. How have you come here. For the time being, you should go back and render more service.'"

So, in this way, service of the holy finds acceptance and approval, but only when the person performs service in the right manner.

'By performing whose service, the account is still called for, that service is hurtful indeed.' P. 306

**ਜਿਸ ਦੀ ਸੇਵਾ ਕੀਤੀ ਫਿਰਿ ਲੇਖਾ ਮੰਗੀਐ ਸਾ
ਸੇਵਾ ਅਉਖੀ ਹੋਈ॥**

Guru Sahib says that if you have to render service, do it like this -

'Saith Nanak: Serve the Divine Guru (Master) by whose sight are desires fulfilled. Thus shall reckoning [by the Righteous Judge] not be called from you.' P. 306

**ਨਾਨਕ ਸੇਵਾ ਕਰਹੁ
ਹਰਿ ਗੁਰ ਸਫਲ ਦਰਸਨ ਕੀ
ਫਿਰਿ ਲੇਖਾ ਮੰਗੀ ਨ ਕੋਇ॥**

Then no account of deeds is asked

for. Jagga Singh was a *Gursikh* of such lofty feelings and ideas. He attended on the Tenth Guru Sahib and served him. He served with hands and feet. Having attained spiritual understanding and insight, he saw the Guru Sahib as God's own image. He did not see Guru Sahib as a physical body made up of the five elements, because the Guru's edict is -

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

The Guru is God and God is the Guru, O Nanak. There is no difference between the two, my brother.' P. 442

**ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਗੀਰੁ ਹਮ ਦੇਖਿਆ
ਇਕ ਵਸਤੁ ਅਨੁਪ ਦਿਖਾਈ॥
ਗੁਰ ਗੋਵਿੰਦੁ ਗੁੰਵਿੰਦੁ ਗੁਰੂ ਹੈ
ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥**

He gained such a deep insight that he saw the Guru all the time. All the time, he had vision of *Brahm* (Lord Creator) because it is this vision which is spiritual insight or vision. Our vision is that of the blind. We do not see the truth, which fully pervades both within and without us.

'The infinite Lord is both within and without.

The Auspicious Master is contained in every heart.' P. 293

**ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ॥
ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ॥**

Despite the Guru's telling us, we do not believe it. The biggest problem is that we do not accept the Guru's utterance. We will fight and kill the person, if he says anything about the Guru. We will commit more sin, but we do not accept the Guru's word; this is the biggest sacrilege we commit. The Guru will make the *Gursikh* swim across the world-ocean, if he accepts or obeys the Guru's word; and reflects on it.

'All the mortals that there are in the world behold the True Guru.'

By merely seeing the Guru, one is not emancipated until one reflects on the Guru's hymn.'
P. 594

ਸਤਿਗੁਰ ਨੋ ਸਭੁ ਕੋ ਵੇਖਦਾ

ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ ॥

ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ

ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥

Until the Guru's holy word comes to be lodged in the heart through devotion and reflection, one cannot attain liberation, though fruit of having a glimpse of the Guru does accrue. The Sikh will reap the fruit of having a sight of the Guru but this does not bring liberation because his holy word has not been reflected or meditated upon. We do not understand this truth.

Bhai Jagga Singh had gained knowledge of the essence. His mind or heart had become pure through Divine Name meditation and God's worship. While concentrating on the Guru in his mind -

'As is discarded the bond of the three qualities (of Maya), is the Tenth Door opened;

Then brother, is the mind inebriated.'

P. 1123

ਤ੍ਰਿਕੁਟੀ ਛੁਟੈ ਦਸਵਾ ਦਰੁ ਖੁਲੈ

ਤਾ ਮਨੁ ਖੀਵਾ ਭਾਈ ॥

His mind became calm and tranquil. It became absorbed in spontaneous deep meditation.

'Tranquil meditation, ecstasy have the mind occupied -

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

P. 106

ਸਹਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ

ਸੋ ਰਸੁ ਸੋਈ ਜਾਣੈ ਜੀਉ ॥

This state of deep and tranquil meditation is attained both when the eyes are shut and open, both while engaged in one's work or business and walking about, both while awake and asleep. The world does not know whether the holy man is sleeping or

waking.

So, that Gursikh had attained such a state while serving the Guru.

On the other hand, there were many other Gursikhs who too served the Tenth Guru Sahib daily. They did duty in the Guru's chamber, and rendered various other services to Guru Sahib. But they were extremely jealous of Bhai Jagga Singh who did the maximum service to the Guru. And those who are jealous of God's gift can never be true Gursikhs.

Once the Gursikhs asked Sovereign Fifth Guru Sahib, "O True Sovereign! the sensual desires of the world and its life styles are living. They continue surging within us like fire even though we practise Divine Name meditation and read *Gurbani*. Why is it so? Why is our mind not at peace?" Guru Sahib said spontaneously, "Brothers! you should go in for four marriages more."

The devotees had come from distant places. They were in a dilemma whether or not to obey the Guru's word. They did not understand what he meant. So they said to the Jathedar (Group leader), "Sir, we haven't followed the Guru. We are fed up with one marriage. If we have four wives, then our homes will become virtual battlefields." So they collectively went to Guru Sahib and submitted, "Sir! one marriage is enough. We feel that it would have been much better if we had not married at all. But now you have commanded us to go in for four marriages more." Guru Sahib said, "Dear brothers! I am not asking you to contract physical marriages. You didn't ask us, and we didn't tell about the new marriages. Since now you have asked me, I shall explain to you what I mean. There are four things needed to

prevent jealousy; marry them. That is, you should adopt them or imbibe them."

"First is called 'sympathy' or 'compassion'. Be kind to those who are poorer and weaker than you. Don't feel proud that you are a big man. The blessings you are enjoying have been bestowed by the Guru. You have no power and control over them. Help the poor as much as you can. So cultivate 'compassion'."

"The second tendency to be imbibed is friendliness. For those who are your equals, your colleagues and have progressed as much as you, you should cultivate friendship. You should have yearning. You should praise those who have outstripped you and done better in life. This is called 'muddita birti' (tendency to feel happy in other's progress and prosperity)."

"Those who feel jealous of you, remove their jealousy through 'paykhiya birti' (tendency to ignore what others do, say, or feel about you). Gradually, start keeping away from them. If today you are meeting them daily, start meeting them after a week, then after a fortnight, then after a month and then slowly forget everything unpleasant and hurting."

"So in this way, jealousy shall be cured, otherwise, the malady of jealousy is such that man harms himself, and wishes two times and four times harm to the other. So it is God's gift. Some He gives less and some, more.

'Indulge not in envy and bickering, O my soul.

By constantly doing good deeds are these obtained, O my mind.' P. 479

**ਅਹਿਰਖ ਵਾਦੁ ਨ ਕੀਜੈ ਰੇ ਮਨ॥
ਸੁਕ੍ਰਿਤੁ ਕਰਿ ਕਰਿ ਲੀਜੈ ਰੇ ਮਨ॥**

Don't be jealous or envious of

others for their gifts are God-given.

Refrain: Some have woven bedsteads while some have not even a ragged patched blanket.

**ਧਾਰਨਾ - ਇਕਨਾ ਨੂੰ ਪਲੰਘ ਨਵਾਰ ਦੇ,
ਇਕਨਾ ਨੂੰ ਹੈ ਨਾ ਗੋਦੜੀ -2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਇਕਨਾ ਨੂੰ ਹੈ ਨਾ
ਗੋਦੜੀ-2, 2.
ਇਕਨਾ ਨੂੰ ਪਲੰਘ ਨਵਾਰ
ਦੇ,..... -2.**

'To some are given vestures of silk, to some woven bedsteads;

Some have not even an old patched quilt;

Some have huts of straw.' P. 479

**ਕਾਹੂ ਦੀਨੈ ਪਾਟ ਪਟੰਬਰ ਕਾਹੂ ਪਲਘ ਨਿਵਾਰਾ॥
ਕਾਹੂ ਗਰੀ ਗੋਦਰੀ ਨਾਹੀ ਕਾਹੂ ਖਾਨ ਪਰਾਰਾ॥**

Guru Sahib said, "These are God-given gifts according to one's destiny. So my dear, why feel envious of God-given gifts?

'Indulge not in envy and bickering, O my soul.

By constantly doing good, these are obtained, O my mind.

The potter kneads the same clay and colours the vessels in various ways.

In some he sees pearls and strings of pearls and to others he attaches filth.'

P. 479

ਅਹਿਰਖ ਵਾਦੁ ਨ ਕੀਜੈ ਰੇ ਮਨ॥

ਸੁਕ੍ਰਿਤੁ ਕਰਿ ਕਰਿ ਲੀਜੈ ਰੇ ਮਨ॥

**ਕੁਮ੍ਹਾਰੈ ਏਕ ਜੁ ਮਾਟੀ ਗੁੰਧੀ ਬਹੁ ਬਿਧਿ ਬਾਨੀ
ਲਾਈ॥**

**ਕਾਹੂ ਮਹਿ ਮੋਤੀ ਮੁਕਤਾਰਲ ਕਾਹੂ ਬਿਆਧਿ
ਲਗਾਈ॥**

So, it is in this way that jealousy or envy is removed." Guru Sahib says -

'Whoever has his mind in the sole Lord dyed.

P. 189

ਏਕਸੁ ਸਿਉ ਜਾ ਕਾ ਮਨੁ ਰਾਤਾ॥

He whose mind is dyed in God's love and is imbued with or drenched in it, what happens to him?

'To envy others he forgets.' P. 189

ਵਿਸਰੀ ਤਿਸੈ ਪਰਾਈ ਤਾਤਾ॥

He does not let the evil thought of envy enter his mind -

*'Except the Lord views he nothing else -
The Lord who is the Supreme Doer.'*

P. 189

**ਬਿਨੁ ਗੋਬਿੰਦ ਨ ਦੀਸੈ ਕੋਈ ॥
ਕਰਨ ਕਰਾਵਨ ਕਰਤਾ ਸੋਈ ॥**

How can envy enter the mind of one who has a full view of the Lord?

*'He who by his mind lives holy teaching,
and by his tongue utters the Name
Divine,*

Never is shaken or in doubt.' P. 189

**ਮਨਹਿ ਕਮਾਵੈ ਮੁਖਿ ਹਰਿ ਹਰਿ ਬੋਲੈ ॥
ਸੋ ਜਨੁ ਇਤ ਉਤ ਕਤਹਿ ਨ ਡੋਲੈ ॥**

*'Put away from my mind is envy of
others,*

*As company of the holy I have attained.
None now is our foe, or a stranger -*

With all are we in accord.' P. 1299

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥

ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ

ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥

So, such was the state of *Gursikh* Jagga Singh's mental inclinations. His fellow '*sewadars*' (attendants) reviled and berated him all the time. They even called him names, and pushed him around saying - 'You claim to be a greater Sikh of the Guru; they said very harsh and bitter words to him - 'There have been many like you who came here before. You will also suffer a similar fate. You will come to know when you will also be thrown out from here.' But in response, he simply folded his hands before them. He said neither good nor ill words to them. He would say, 'Dear brothers! it is the Guru's kindness and grace. He is taking service from me as long as he wishes.'

Overcome with envy, they said such harsh words to him which were unbearable.

One day, Guru Sahib was sitting calmly with his eyes closed casually. Jagga Singh's fellow Sikhs said harsh and sarcastic words to him while he

responded saying with folded hands, "Dear brothers! I am really such a person as you have described me." Guru Sahib heard all this and remarked, "Look! first of all, a Sikh is forbidden to say harsh and insulting words. You have spoken so insultingly and that too near me and within my hearing."

Guru Sahib knew everything. He also knew that Jagga Singh's colleagues pushed him around, but he did not say anything to them and humbly folded his hands before them saying, "I am liable to make mistakes. Please continue guiding me and reforming me so that I may be able to rectify my mistakes."

Guru Sahib said, "He who speaks insultingly or discourteously is spurned from the Divine Portal. In the Guru's Sikhism, there is no room for a discourteous person. Here is valued and honoured one who speaks courteously and sweetly. On him fall the True Guru's joys and blessings." So Guru Sahib called Jagga Singh and said to him, "Bhai Jagga Singh, what did your fellows say unto you? They said very harsh and insulting words; I was awake, and not asleep." Jagga Singh said, "True Sovereign! you know everything. They did not say anything to me. They are like my elder brothers, and elder brothers do tender good advice. If the younger one makes a mistake, the elders beat also and say harsh words to him. O Sovereign! it makes no difference to me. Cast your gracious glance on them and be kind to them. Give peace to their troubled hearts." So, hearing the Guru's words, the devotees gathered there. Before all the devotees, Guru Sahib said, "Well brothers! bring a bowl of water." He got a big bowl of water. He asked a *Gursikh* to put a sugar bubble into it. Another he asked

to bring a lump of clay from a heap and put it into the bowl. A third one he asked to put a pebble into the bowl. Thereafter, Guru Sahib kept discoursing for a long time (*pehar* - a period of three hours). Then he said, "Dear devotees! go and take out the sugar bubble." The man, who had put the sugar bubble, saw that there was no sugar bubble to be seen in the bowl.

He said, "True Sovereign! the sugar bubble is not there."

Guru Sahib asked, "Where has it gone?"

He said, "Sir, it got dissolved in water."

Guru Sahib asked, "Is it not visible separately?"

He said, "No sir! it has assumed the form of water."

The second devotee took out the lump of clay.

Guru Sahib said, "Put it here in the sun."

After that, the third person took out his pebble. Guru Sahib said to him, "Well brother! is the pebble wet or dry." He replied, "Sir! it was wet, but with the air it has become dry."

After sometime, he said to the man who had taken out the lump of clay, "What is the state of your lump of clay?"

He replied, "Sir! first, it was just mud; now it has become a bit hard. If it is kept longer in the sun, it will become a hard lump."

Putting the apron round their neck, the entire congregation asked Guru Sahib, "O True Sovereign! we have not been able to understand your miracle."

Guru Sahib said, "Dear brothers! we have shown you two things in reality. Coming to us, many people embrace *Sikhism* and come to be called our *Sikhs* (disciples). They claim that they have a Guru (Holy Preceptor), but their states are different. First are those, who embrace Sikhism in the true sense of the word. Their state is different, who embrace Sikhism by considering the Guru as God Himself and imbibe and follow each and every word uttered by him. They become dyed in the Guru's love and devotion.

Refrain: Sandalwood do they become by remaining near sandalwood.

ਧਾਰਨਾ - ਚੰਦਨ ਬਣ ਜਾਂਦੇ ਨੇ, ਚੰਦਨ ਦੇ ਨੇੜੇ ਰਹਿ ਕੇ -2, 2.

'Saith Kabir: The sandalwood tree even though surrounded by 'dhak' (an inferior trifoliolate plant) and idle weeds is good; These too living close to sandalwood turn the same.' P. 1365

ਕਬੀਰ ਚੰਦਨ ਕਾ ਬਿਰਵਾ ਭਲਾ ਬੇੜਿਓ ਢਾਕ ਪਲਾਸ ॥

ਓਇ ਭੀ ਚੰਦਨੁ ਹੋਇ ਰਹੇ ਬਸੇ ਜੁ ਚੰਦਨ ਪਾਸਿ ॥

Guru Sahib said, "Such *Gursikhs* are influenced by '*bani*' (Guru's utterance). They give up sinful and evil ways. They give up their own nature and imbibe the Guru's nature and temperament very much like the plants in the neighbourhood of sandalwood trees which are filled with sandalwood scent. Similarly, a loving and devoted Sikh who engages in Divine Name meditation and God's worship by imbibing the Guru's virtues becomes Guru-like.

'The Khalsa is fashioned in my own characteristic image.

In the Khalsa do I abide.'

'The true Khalsa is one who experiences the ecstasy of self-realisation.

There is no difference among God, I and him.' Sarb Loh Granth

ਖਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖਾਸ ॥

ਖਾਲਸੇ ਮਹਿ ਹੈ ਕਰੋ ਨਿਵਾਸ ॥

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ, ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ॥
ਪੁਭ ਮਹਿ, ਮੋ ਮਹਿ, ਤਾਸ ਮਹਿ,
ਰੰਚਕ ਨਾਹਨ ਭੇਵ॥

One are those who appraise the Guru. They watch his actions and regard him as a superior or exalted human being. But they do not regard him as God's image. They do not change their nature and temperament. No change comes in them, and none can make spiritual progress by remaining proud and self-conceited.

Refrain: The bamboo remains bereft of scent even by remaining near the sandalwood tree.

ਧਾਰਨਾ - ਬਾਂਸੁ ਰਹਿ ਗਿਆ ਸੁਗੰਧੀਓ
ਖਾਲੀ,
ਨੇੜੇ ਰਹਿ ਕੇ ਚੰਦਨ ਦੇ -2, 2.

'Kabir, the bamboo is drowned in its ego. Let no one drown oneself like this.

Even though abiding close to the sandalwood, is the bamboo not made fragrant.' P. 1365

ਕਬੀਰ ਬਾਂਸੁ ਬਡਾਈ ਬੁਡਿਆ

ਇਉ ਮਤ ਡੁਬਹੁ ਕੋਇ॥

ਚੰਦਨ ਕੈ ਨਿਕਟੇ ਬਸੈ ਬਾਂਸੁ ਸੁਗੰਧੁ ਨ ਹੋਇ॥

Guru Sahib said, "The others are those who remain close to the Guru. In their heart or mind is the pride of their Sikhism and their deeds. Dear brothers, neither the Guru's 'bani' (utterance) nor his life makes any impact on him, such as -

'Kabir, the bamboo is drowned in its ego. Let no one drown oneself like this.

Even though abiding close to the sandalwood, is the bamboo not made fragrant.' P. 1365

ਕਬੀਰ ਬਾਂਸੁ ਬਡਾਈ ਬੁਡਿਆ

ਇਉ ਮਤ ਡੁਬਹੁ ਕੋਇ॥

ਚੰਦਨ ਕੈ ਨਿਕਟੇ ਬਸੈ ਬਾਂਸੁ ਸੁਗੰਧੁ ਨ ਹੋਇ॥

Such a *Gursikh* is like this pebble. The Sikh devotees said, "Revered sir! is there any secret or mystery in Sikhism too?"

Guru Sahib replied, "Yes, dear brothers! it depends on one's devotion and faith. Some come with total

circumspection and devotion, while some come just casually. There is difference between the two. This is, however, not the Guru's fault. The Guru rains Name-nectar. Some place their mind and body vessel at an isolated place, where not even a drop of 'amrit' (nectar) rains, while others place it in front of the Guru. Those who place their heart before the Guru are filled with Name-nectar.

But those who appraise and assess the Guru, and serve him as a human being, receive no impact of the Guru's teachings and the Name-nectar rained by him."

Guru Sahib said, "Broadly speaking, *Sikhism* is of five types. First - in imitation of others, people are embracing Sikhism in large numbers, without thinking about its use and purpose. They have no goal before them while entering the fold of Sikhism, and have no idea of the good that will accrue to them. Such an adoption of the Sikh faith in imitation of others has no lasting impression and people who embrace Sikhism imitatively become apostates after sometime. They fall back into the same abyss from where the Guru had taken them out.

Secondly, some persons embrace Sikhism for furthering their business interests. Suppose a person is a shopkeeper. If the entire village has embraced Sikhism, he (shopkeeper) too embraces Sikhism, so that his shop may do good business. This is Sikhism for improving one's business and trade. People adopt the Guru too for their business interests. Someone adopt the Guru hoping that by doing so, their business will prosper, their buffaloes will start yielding more milk, they will

be blessed with many issues and they will thrive. So, with such hopes in the mind, people embrace Sikhism.

Thirdly, people become Sikhs out of desire covetousness. They think, "Since all have become Sikhs, let me also become a Sikh. This will add to my prestige." Such persons become Sikhs for their selfish interests. Put these three types of Sikhs in one bracket. They are like bamboos which are not influenced by Sikhism, because they have not come to the Guru with a pure and clear heart. On the other hand, there are those Sikhs who come to the Guru with the faith and conviction that their body, mind and wealth belong to him (Guru) and they stick to this faith determinedly.

Some Sikhs come to the Guru with the feeling that there is no difference between the Guru and God. Their mind is awakened and enlightened. They receive the gift of 'Brahm gyan' (knowledge of the ultimate spiritual Reality). This is the most precious thing with the Guru.

'The True Guru brings out and gives the bright jewel of Name to him who is attached to His service.' P. 40

**ਸਤਿਗੁਰ ਸੇਵੈ ਲਗਿਆਂ
ਕਢਿ ਰਤਨੁ ਦੇਵੈ ਪਰਗਾਸਿ॥**

The jewel of 'Brahm gyan' (knowledge of ultimate spiritual Reality), that is with the Guru. He reveals it to the devotees and lodges it in their heart and mind, because they rightly deserve it. When the bright jewel Name becomes lodged in the heart, their eyes are opened, and their vision becoming transformed, they feel like this -

Refrain: It is the Lord who speaks in all beings.

**ਧਾਰਨਾ - ਰਾਮ ਬੋਲੈ ਰਾਮ ਬੋਲੈ ਰਾਮ ਬੋਲਦੈ,
ਸਾਰੀਆਂ ਘਟਾਂ ਦੇ ਵਿਚ ਰਾਮ
ਬੋਲਦੈ-2, 4.**

*'Within all the hearts the Lord speaks,
the Omnipresent Lord speaks;
Save the Lord, who is that speaks?
The same clay is in the elephant, the ant
and the many varieties of vessels.
In immobile life, mobile beings, worms,
moths and in every heart, the Lord is
contained, O man.
Think thou of one Infinite Lord and
abandon all other hopes, O man.
Supplicates Namdev, I have become
desire-free and in this state who is the
Lord and who the servant, O man?'*

P. 988

**ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ॥
ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ॥
ਏਕਲ ਮਾਟੀ ਕੁੰਜਰ ਚੀਟੀ
ਭਾਜਨ ਹੈ ਬਹੁ ਨਾਨਾ ਰੇ॥
ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਮ
ਘਟਿ ਘਟਿ ਰਾਮੁ ਸਮਾਨਾ ਰੇ॥
ਏਕਲ ਚਿੰਤਾ ਰਾਖੁ ਅਨੰਤਾ
ਅਉਰ ਤਜਹੁ ਸਭ ਆਸਾ ਰੇ॥
ਪੁਣਵੈ ਨਾਮਾ ਭਏ ਨਿਹਕਾਮਾ
ਕੋ ਠਾਕੁਰੁ ਕੋ ਦਾਸਾ ਰੇ॥**

Guru Sahib said, "Their vision having been awakened, they see God in all beings, and after obtaining the boon of 'Brahmgyan' (knowledge of Ultimate Reality or Lord Creator) they become absorbed in the Guru-God, and do not remain distinct or separate from Him. "So brothers! this is the secret of Sikhism. One Sikh has a frog-like tendency, while the other has a different mental inclination. In mud there are two things, both the frog and the lotus flower. The frog being ignorant of the flower, eats the algae, while the black bee coming from far away, enjoys its fragrance." So there, Guru Sahib uttered the following hymn -

Refrain: The frog knows not the quintessence of the saints.

**ਧਾਰਨਾ - ਨਹੀਓਂ ਜਾਣਦਾ, ਡੱਢੂ ਸਾਰ ਸੰਤਾਂ
ਦੀ -2, 2.
ਸਾਰ ਸੰਤਾਂ ਦੀ, ਡੱਢੂ ਸਾਰ ਸੰਤਾਂ
ਦੀ-2, 2.
ਨਹੀਓਂ ਜਾਣਦਾ,..... -
2.**

So Guru Sahib said, "Both the lotus flower and algae are present in water. The frog does not know the lotus, which is known to the black bees. Coming from afar, they come to partake of its fragrance. But the frog that lives near it eats only the algae, or water weeds."

Guru Sahib uttered the following hymn of Sovereign Guru Nanak Sahib and directed the devotees' attention towards it.

'Inside the pure water of the pool abide both lotus and algae.' P. 990

**ਬਿਮਲ ਮਝਾਰਿ ਬਸਸਿ ਨਿਰਮਲ
ਜਲ ਪਦਮਨਿ ਜਾਵਲ ਰੇ ॥**

The lotus abides in water and closely abides algae too. The water is pure and clear.

'The lotus abiding in the company of algae and water, yet by their pollution is untouched.' P. 990

**ਪਦਮਨਿ ਜਾਵਲ ਜਲ ਰਸ
ਸੰਗਤਿ ਸੰਗਿ ਦੇਖ ਨਹੀ ਰੇ ॥**

The lotus lives in the company of water, and so does the algae but the frog does not imbibe any impression from the lotus:

'Frog! never shalt thou acquire illumination.' P. 990

ਦਾਦਰ ਤੂ ਕਬਹਿ ਨ ਜਾਨਸਿ ਰੇ ॥

Guru Sahib said, "The apostate with froglike tendency, the Gursikh with a harsh and stern temper and devoid of faith does not know the Guru's way and love, even though he lives with him (Guru):

'Eating of these weeds, though abiding in pure water....' P. 990

ਭਖਸਿ ਸਿਬਾਲੁ ਬਸਸਿ ਨਿਰਮਲ ਜਲ ॥

He eats weeds and abides in pure water:

'... .. yet know not thou amrita (nectar).'

P. 990

..... ਅੰਮ੍ਰਿਤੁ ਨ ਲਖਸਿ ਰੇ ॥

Who knows the 'amrit' (nectar)? The bee comes to the flower and goes away after sucking honey from it. The frog does not know this -

'The frog in water ever abides, not so the humming-bee, yet from a height, the fragrance of the lotus it smells.' P. 990

**ਬਸੁ ਜਲ ਨਿਤ ਨ ਵਸਤ ਅਲੀਅਲ
ਮੇਰ ਚਚਾ ਗੁਨ ਰੇ ॥**

There too abides the black-bee. The black-bee comes and discourses about its merits. He comes there and takes away its fragrance and honey.

'Seeing the moon from afar, the kamina lotus blossoms and bows its head by reason of its inner intuition.' P. 990

**ਚੰਦ ਕੁਮੁਦਨੀ ਦੂਰਹੁ
ਨਿਵਸਿ ਅਨਭਉ ਕਾਰਨਿ ਰੇ ॥**

When the moon rises in the sky, kamina lotus flowers bow to it. They feel and experience the rising of the moon. They know Waheguru (God) in their heart. They abide in love of God.

'Thou frog! clever with thy place in water listen:

In milk lie amrita (nectar), sweetness of sugar and honey.' P. 990

**ਅੰਮ੍ਰਿਤ ਖੰਡੁ ਦੁਧਿ ਮਧੁ ਸੰਚਸਿ
ਤੂ ਬਨ ਚਾਤੁਰ ਰੇ ॥**

O frog! you do not taste amrita, sugar and milk. Like the flea, you have no knowledge of milk. Adopting flea-like tendencies, you suck blood. You have not imbibed the Guru's teaching in your heart.

'Thy nature thou dost not discard, like the flea,

That is in love with blood, discarding milk.' P. 990

**ਅਪਨਾ ਆਪੁ ਤੂ ਕਬਹੁ ਨ ਛੋਡਸਿ
ਪਿਸਨ ਪ੍ਰੀਤਿ ਜਿਉ ਰੇ ॥**

Just as the flea's love is for blood, even thou milk is with it in its teats, similarly -

'With the wise live the ignorant, who to Vedas and shastras, listen without avail.' P. 990

**ਪੰਡਿਤ ਸੰਗਿ ਵਸਹਿ
ਜਨ ਮੁਰਖ ਆਗਮ ਸਾਸ ਸੁਨੇ ॥**

He lives with scholars and listens to the Vedas and Shastras (scriptures).

*'Thy nature thou dost not discard, like the flea,
That is in love with blood, discarding milk.'*
P. 990

**ਅਪਨਾ ਆਪੁ ਤੂ ਕਬਹੁ ਨ ਛੋਡਸਿ
ਸੁਆਨ ਪੁਛਿ ਜਿਉ ਰੇ ॥**

*'Thus their character they givest not up,
as cur's tail.'*
P. 990

Someone said that he would straighten it. He kept it straight in a pipe for twelve years. After twelve years, when he took it out, it was still curled. Guru Sahib said: 'Some persons adopt *Sikhism* in this manner. They read *Gurbani*, render service in a place of worship, but they do not give up their nature or temper. They continue to remain self-willed or self-oriented. They do not reform themselves -

*'Those that are hypocrites, to the Name are not attached;
Others at the Divine feet bow.
Saith Nanak: Each receives what is primarily recorded.
With the tongue the holy Name you utter.'*
P. 990

**ਇਕਿ ਪਾਖੰਡੀ ਨਾਮਿ ਨ ਰਾਚਹਿ
ਇਕ ਹਰਿ ਹਰਿ ਚਰਣੀ ਰੇ ॥
ਪੁਰਬਿ ਲਿਖਿਆ ਪਾਵਸਿ
ਨਾਨਕ ਰਸਨਾ ਨਾਮੁ ਜਪਿ ਰੇ ॥**

Guru Sahib said, "O dear Guruwards! this *Sikh* named Bhai Jagga Singh is a perfect *Gursikh*. By ever remaining *Gurmukh* (Guruward or Guru-directed), he renders service. The rest of these all live with us. You might be thinking - they live with the Tenth Guru Sahib at his feet and in his refuge and so are very noble and lofty. But they are flea-like. They haven't tasted Name-nectar as yet. They haven't imbibed the faith that the Guru is ever awake and is omniscient. The moment we shut our eyes a little, they start

abusing. They are so self-willed and apostate that they do not feel the presence of the Guru. They do not realize in their heart the power, greatness and importance of the Guru. They are like a lump of clay and pebble. This Bhai Jagga Singh is like a sugar-bubble, who merges himself in the Guru. Guru Sahib says like this - 'Dear brothers! if you have to become a Sikh (disciple) -

'By becoming like a corpse can you become a disciple and not by merely talking.'
Bhai Gurdas Ji, Var 3/18
ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਨ ਗਲੀ ਹੋਵਣਾ।

To become a perfect disciple, one has to become a boughten slave.

'Like a boughten slave he should always engage himself in service.'
Bhai Gurdas Ji, Var 3/18
ਗੋਲਾ ਮੁਲ ਖਰੀਦੁ ਕਾਰੇ ਜੋਵਣਾ ॥

A slave has no right, and so he never asks for anything.

Once the king of Afghanistan bought a slave. Seeing his conduct and gait, he thought of giving him all those things and conveniences which he enjoyed as a free man. He ordered that, the slave should be presented before him. The slave came.

The king said to him, "O slave! I want to ask a few things from you and then make arrangements for you because I have learnt that you are a very noble person and catching hold of you, your captors have sold you as a slave. So it becomes my duty to ask you what conveniences I should give to you." He said, "Sir, I am a slave, and a slave never makes any demands because he has no rights." If we buy an animal, we may slaughter it and eat it, or starve it to death; in our country there is no law for the protection of animals. In England, if a dog is killed

by someone, he is sentenced to a long term of imprisonment. If a pet dog or cat gets killed due to negligence, then also one can be imprisoned. The government takes care of the animals, but in our country, things are different. So, in this way, an animal has no rights. You may water him or not. You may keep him hungry and make him work day and night, he cannot object. It is because he has been purchased. So, at that time, the slave said, "Your majesty! command me."

The king said, "O slave! your gait, look and manner of talking charm my heart. I have observed that you speak very politely and lovingly. You are very sweet-tongued. You are very wise and intelligent. Tell me your name, so that we may call you by your proper name. Now we have given you arbitrary names and call you by whatever name we like - fictitious names. Secondly, what are your eating and drinking habits? When do you take your food? What do you eat in the morning, at noon, in the evening and at night? Kindly tell us all this, so that we may make arrangements accordingly. Thirdly, what type of clothes do you wish to wear? When do you want to get up in the morning?"

The slave said, "Sir! the answer to all these questions is one. Since I am a slave, I have no right to anything. You may call me by whatever name you like; I shall respond to it, because I had a name of my own when I was a free man. I had a very high name. At that time, somebody addressed me as Sardar Bahadur, another as Khan Bahadur and still another as Rai Bahadur. In fact, nobody called me by my name. They addressed me as 'sarkar' (honorific form of address for ruler, officer or master). Now I have no name. I shall respond by

whatever name you call me."

"As regards my food, when I was not a slave, there was a food chart according to which I was served at different times. Now I shall eat whatever food you offer me. It is up to you to give me whatever food you like - good or bad. I have no right. For wearing, you may give me clothes that are pleasing to your eyes. You may give me rags to wear, or dirty clothes, whether male dress or female dress. I have no liking or preference. It is your liking, which clothes on my body appear pleasing to your eyes."

"Fourthly, when you tell me to go to sleep, I will sleep, and when you ask me to get up, I will get up. So I have no right as I am a slave." So Guru Sahib said, "Dear brothers! In Sikhism, unless and until one becomes a slave -

'By becoming corpse-like can you become a disciple and not by merely talking. Only the contented and devout martyr can be rid of illusion and fear. Like a boughten slave, he should always engage himself in service.'

Bhai Gurdas Ji, Var 3/18

**ਮੁਰਦਾ ਹੋਇ ਮੁਗੀਦ ਨ ਗਲੀ ਹੋਵਣਾ।
ਸਾਬਰੁ ਸਿਦਕਿ ਸਗੀਦੁ ਭਰਮ ਭਉ ਖੋਵਣਾ।
ਗੋਲਾ ਮੁਲ ਖਰੀਦੁ ਕਾਰੇ ਜੋਵਣਾ।**

He cannot unite with the Guru because 'I' or 'ego' remains in him. Therefore, Sovereign Guru Nanak Sahib has made the following utterance:

*Refrain: A boughten slave am I,
Fortunate is my name*

**ਧਾਰਨਾ - ਮੁਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ
ਮੇਰਾ ਨਾਓ ਸੁਭਾਗਾ ਜੀ -2, 2.
ਮੇਰਾ ਨਾਓ ਸੁਭਾਗਾ ਜੀ -2, 2.
ਮੁਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ,.. -2.**

'A boughten slave am I, my name the Fortunate.

By the Guru's (Master's) word in the market sold;

As directed, have I engaged myself in task.

What cleverness can Thy servant show?

The Lord's commands can I not perform well.' P. 991

ਮੁਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ
ਮੇਰਾ ਨਾਉ ਸੁਭਾਗਾ॥
ਗੁਰ ਕੀ ਬਚਨੀ ਹਾਟਿ ਬਿਕਾਨਾ
ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ ਲਾਗਾ॥
ਤੇਰੇ ਲਾਲੇ ਕਿਆ ਚਤੁਰਾਈ॥
ਸਾਹਿਬ ਕਾ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ॥

When I have become a Sikh then why resort to any artifice or cleverness?

'Call me any, good or bad - to the Lord my self have I dedicated.' P. 528

ਜਦੋਂ ਸਿੱਖ ਬਣ ਗਏ ਕਾਹਦੀ ਚਤੁਰਾਈ।
ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ
ਦੀਓ ਹੈ ਢਾਰਿ॥

Whether I get something or not, whether any desire of mine is fulfilled or not, I should have no complaint that in spite of rendering service I have suffered such a fate. Why have these unsavoury things happened to me? Harboursing such complaints amounts to bargaining with the Guru. This is not true Sikhism. Such is Sikhism as described in the following edict-

'All the troubles if I drink as water and drive before me the earth.' P. 147

ਸਗਲੇ ਦੁਖ ਪਾਣੀ ਕਰਿ ਪੀਵਾਂ
ਧਰਤੀ ਹਾਕ ਚਲਾਈ॥

And remember God in joy as well as sorrow.

'If Thou blesseth me with happiness, then meditate I on Thee.'

Even in pain I forget Thee not. If Thou givest me hunger, still would I feel fulfilled, And in suffering feel joy. Cutting body and person to pieces would I make offering, And in fire immolate myself.' P. 757

ਜੇ ਸੁਖੁ ਦੇਹਿ ਤ ਤੁਝਹਿ ਅਰਾਧੀ
ਦੁਖਿ ਭੀ ਤੁਝੈ ਧਿਆਈ॥
ਜੇ ਭੁਖ ਦੇਹਿ ਤ ਇਤ ਹੀ ਰਾਜਾ
ਦੁਖ ਵਿਚਿ ਸੁਖ ਮਨਾਈ॥
ਤਨੁ ਮਨੁ ਕਾਟਿ ਕਾਟਿ ਸਭੁ ਅਰਪੀ
ਵਿਚਿ ਅਗਨੀ ਆਪਿ ਜਲਾਈ॥

The feeling of 'ego and 'I-ness' I would burn in fire. My body, mind and wealth I would offer to the Guru.

'The fan would I wave, draw water, and live on what Thou dost grant.' P. 757

ਪਖਾ ਫੇਰੀ ਪਾਣੀ ਢੋਵਾ ਜੋ ਦੇਵਹਿ ਸੋ ਖਾਈ॥

So such is the nature or mental inclination of a Gursikh. O Gursikhs! by drinking 'amrit' (nectar) as a formality have you become Sikhs of the Guru. No; you have done so imitatively, for business interests, or for fulfilment of desires. A Sikh is one with faith and devotion. The others come to the fold of Sikhism for some self interest, and they get also whatever they ask for.

'Whatever I ask of my Lord, exactly that He blesses me with.' P. 681

ਜੋ ਮਾਗਹਿ ਠਾਕੁਰ
ਅਪੁਨੇ ਤੇ ਸੋਈ ਸੋਈ ਦੇਵੈ॥

Chapter - VI

When the end comes, devotion then shall be beyond thy power

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

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

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

Reach me Thy hand, O Lord and save me from wavering, says Nanak.' P. 256

**ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ
ਸਮਰਥ ॥**

ਡੌਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

'After wandering and wandering, O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is:

Attach me to Thy devotional service."

P. 289

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ

ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥

Refrain: Put it to Thy account, O Lord,

This life I dedicate unto Thee.'

**ਧਾਰਨਾ - ਲੇਖੇ ਵਿਚ ਲਾ ਲਓ ਜੀ, ਜਨਮ
ਤੁਮਾਰੇ ਲੇਖੇ।**

'None humble as I; none compassionate as Thou:

What need now to test my devotion?

Grant to Thy servant this boon in perfection:

May my mind to your word ever be compliant.

To the Lord may I time and again be a sacrifice!

Why with me art Thou incommunicative?'

P. 694

ਹਮ ਸਰਿ ਦੀਨੁ ਦਇਆਲੁ ਨ ਤੁਮ ਸਰਿ

ਅਬ ਪਤੀਆਰੁ ਕਿਆ ਕੀਜੈ ॥

ਬਚਨੀ ਤੌਰ ਮੌਰ ਮਨੁ ਮਾਨੈ

ਜਨ ਕਉ ਪੂਰਨੁ ਦੀਜੈ ॥

ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ਰਮਈਆ ਕਾਰਨੇ ॥

ਕਾਰਨ ਕਵਨ ਅਬੋਲ ॥

'An evil doer, a sinner, an apostate and a bad man am I.

A thief, a crook and a gambler watching others' homes with evil intent am I.

A slanderer, wicked and corrupt thug am I who cheats others.

Given to lust, wrath, drinking, avarice, attachment and pride am I.

A treacherous and ungrateful person am I who has saviour none.

O devoted bard of the True Guru! meditate on the Master who will save you.'

Bhai Gurdas Ji, Var 36/21

ਹਉ ਅਪਰਾਧੀ ਗੁਨਹਗਾਰੁ ਹਉ ਬੇਮੁਖ ਮੰਦਾ।

ਚੌਰੁ ਯਾਰੁ ਜੁਆਰਿ ਹਉ ਪਰ ਘਰਿ ਜੋਰੰਦਾ।

ਨਿੰਦਕੁ ਦੁਸਟੁ ਹਰਾਮਖੌਰੁ ਠਗੁ ਦੇਸ ਠਗੰਦਾ।

ਕਾਮ ਕ੍ਰੋਧ ਮਦੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰ ਕਰੰਦਾ।

ਬਿਸਾਸਘਾਤੀ ਅਕਿਰਤਘਨ ਮੈ ਕੋ ਨ ਰਖੰਦਾ।

ਸਿਮਰਿ ਮੁਰੀਦਾ ਢਾਢੀਆ ਸਤਿਗੁਰੁ ਬਖਸੰਦਾ ॥

'To the Lord may I time and again be a sacrifice!

Why with me art Thou incommunicative?

Lord! for numerous births from Thee was I alienated -

Now is this life dedicated to Thee.

Saith Ravidas: In hope of union I find life -

For long of Thy sight have I been deprived.'

P. 694

ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ਰਮਈਆ ਕਾਰਨੇ ॥

ਕਾਰਨ ਕਵਨ ਅਬੋਲ ॥

ਬਹੁਤ ਜਨਮ ਬਿਛੁਰੇ ਬੇ ਮਾਥਉ

ਇਹੁ ਜਨਮੁ ਤੁਮਾਰੇ ਲੇਖੇ ॥

ਕਹਿ ਰਵਿਦਾਸ ਆਸ ਲਗਿ ਜੀਵਉ

ਚਿਰ ਭਇਓ ਦਰਸਨੁ ਦੇਖੇ ॥

'For numerous births were we incarnated as worms and moths.

For numerous more births, elephants, fishes and deer.

For numerous births did we become birds and snakes;

For numerous births were we yoked as horses and bullocks.' P. 176

**ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥
ਕਈ ਜਨਮ ਗਜ਼ ਮੀਨ ਕੁਰੰਗਾ ॥
ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥
ਕਈ ਜਨਮ ਹੈਵਰ ਖਿਖ ਜੋਇਓ ॥**

'Numerous trees and plants in our incarnation have we observed;

Numerous are the animal forms in which we were created.' P. 156

**ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸ਼ੂ ਉਪਾਏ ॥
ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ ॥**

Revered saintly congregation! loud be thy utterance: 'True and Supreme is God's Name.' So concentrate your mind now that you have reached the Guru's holy court. All have gone through a very long journey, which some remember, while some do not. Some happen to recollect their own arduous journey, when they see others going through it, and so think that they will also suffer a similar fate.

'Says Kabir, hear O my soul, this shall be thy condition as well.' P. 330

**ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਮਨ ਮੇਰੇ ॥
ਇਹੀ ਹਵਾਲ ਹੋਹਿਗੇ ਤੇਰੇ ॥**

You see in the world various creatures, mean existences like snakes, scorpions and rats living in holes and numerous insects; you will also become like them. If you do not mend your ways, your turn to fall into these mean existences is not far.

'After a long period has thy human frame come into being;

Seek now union with the Lord of the universe-

Now at last is the occasion for union with Him.' P. 176

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

But only God knows what has happened to this man! The recesses of thinking and feeling in his brain are in

a way lying shut. He has become deaf and blind; the deaf cannot hear, and the blind cannot see. Guru Sahib says that by falling in love with 'Maya' (mammon; material riches), that is, children, lands, properties and countless other worldly things, man has become blind and deaf because Maya's sole aim is to make the 'jeev' (man; sentient being) blind and deaf. But how much? The answer is: 'There is no degree or level'. Once my ears had started aching. I went to the doctor. He had a machine on which numbers continued coming automatically. He instructed me to tell when I could hear the sound. I kept telling him when I was able to hear. He made a graph of the entire ear which showed my hearing ability and said - "From here, your hearing is 60%, from this part 40%, from this side hearing is 20%, but from the lower part, your hearing ability is zero; from here you cannot hear; it has become deaf." When man stops hearing, he is called deaf. One hears less, another a little more, and still another hears too much. When man hears, then what he hears goes into his mind and heart. When it goes into the heart, then thoughtful and sensible persons believe it. Until he believes, he cannot do virtuous deeds. First, you have to carry along your mind and heart.

'By M learn:

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

Kabir thus speaks to his self: None like the mind have we found to guide.'

P. 342

**ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥
ਮਨ ਹੀ ਮਨ ਸਿਉ ਕਰੈ ਕਬੀਰਾ
ਮਨ ਸਾ ਮਿਲਿਆ ਨ ਕੋਇ ॥**

All the dealings are with the mind, but the mind itself is blind and deaf -
'One to lucre (Maya or mammon)

attached is blind and deaf in the extreme: Amid hubbub of worldly concerns to the holy Word is he not attentive.' P. 313

**ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥
ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲ ਘਚੋਲਾ ॥**

If there is noise and tumult within, he does not hear the holy Word, howsoever loudly it is uttered -

'The saints shout, shriek and ever give good advice, O Farid.' P. 1378

**ਫਰੀਦਾ ਕੂਕੇਦਿਆ ਚਾਂਗੇਦਿਆ
ਮਤੀ ਦੇਦਿਆ ਨਿਤ ॥**

If one shouts or shrieks, it can be heard over furlongs. By shouting and shrieking loudly, the saints advise the people to do good; they do not give ill advice; they do not tell the people to indulge in drinking, gambling, cheating and embezzlement. Saints and holy men never give bad advice. They always give good advice. The four Vedas, six Shastras, 27 Smritis, the Upanishads, and all the scriptures including the holy Koran, the Bible and other books written by saints and sages, and the Guru Granth Sahib ever give good advice. But what should be done when man is led by the Devil?

'They whom the Devil has spoiled, how can they turn their mind towards God?' P. 1378

ਜੋ ਸੈਤਾਨਿ ਵੰਞਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ ॥

He who has become blind and deaf, does not turn his mind towards God. He does not listen to good advice. There is something in him that impels him to shun the company of the holy. Even going near a holy congregation is to him like a scorpion's bite. He is a God-forsaken man. He speaks ill of saints and holy men and commends sins and evils, and prepares to go to the lowest and darkest hell. What should be done about such a man?

At last, the thoughtful and sensible seeker prays to God - 'O God! put me

to Thy service. Why art Thou silent?'

'I am a sacrifice, a sacrifice unto Thee, O my Omnipresent Lord.

*For what reason art Thou silent?'*P. 694

**ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ਰਮਈਆ ਕਾਰਨੇ ॥
ਕਾਰਨ ਕਵਨ ਅਬੋਲ ॥**

God says - "You do not know the art of calling Me. That is why I do not speak. When you do not call Me, how can I speak? I am with you; I abide with you." On being asked how close He (God) lives with man, He says - 'When you lie on the cot, I lie with you. What more should I tell you? I am within you and take food with you. When you say that something is very good, it is with My strength and power. When you see some things and say that they are very beautiful, it is I who show these things to you; it is My power." On being asked if man himself has no strength or power of his own, God says -

'No; you have no power or strength.'

'In man's hand lies no power - over all creation is the Lord's will supreme.'

P. 277

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

'You cannot take a single step without My grace; you cannot pick up a single thing from the earth in the absence of My grace. It is My light that is working in you. When I withdraw this Light, your mortal frame lies inert and motionless. So, you yourself are nothing at all. So close I am to you.

'The self that is the wife and the Divine Spouse together live,

Yet between them is erected this tough wall of egoism.' P. 1263

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

'But then why don't I come to know about it?' says man. God says, "You assert that I am. Have you ever felt Me?

You feel only yourself. Between yourself and Me has been erected the wall of ego. The hard wall of egoism stands in between us. I am so close to you but you are ever oblivious of Me. You never remember Me, but even if you start remembering, you utter - 'Waheguru-Waheguru, Ram-Ram, Alalh-Allah, Gobind-Gobind' - only with the tongue and not with heart and mind. This utterance does not reach Me because your mind's concentration is not aligned with or absorbed in Me. Until the mind is absorbed, your Name-recitation does not reach Me. If your mind's concentration is absorbed in Me, it is enough to recite My Name just once, and I bestow countless fruits and blessings. You may utter my Name with the tongue 100 times, or ten times. But if you utter my Name from the throat with perfect concentration of mind just once, I give ten-fold fruit. Becoming inward-directed and considering Me present before you, if you recite *Waheguru* (God's Name) just once, I will bestow 1000 times fruit. Further ahead, if you utter My Name after fully realizing Me with the help of unstruck Primordial Word, I will bestow upon you millions and billions-fold fruit."

Raja Janak mortgaged the Name just once. 'Well, I will utter God's Name only once. Its fruit you may keep as a pledge,' he said. He uttered the Name Divine only once and liberated the condemned creatures of all the hells; the hells were rendered empty. God says - "So much is the fruit of meditating on the Name which I give to you. But you don't know these things. If the saints tell you about this, you don't wake up. Your mind or consciousness is asleep. It is I who have created the Mammonic or material

world. Only I am there in existence in the world and none else. Neither do you exist, nor anyone else. I am pervading everywhere having assumed various forms. By drugging all the creatures with ignorance I have sent them to sleep."

"It is a sport or game which I play with myself. I do not trouble anyone. I play my own game.

'Himself has He (God) spread His Maya (Mammon) - Himself the beholder.

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

P. 537

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ

ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥

ਨਾਨਾ ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ

ਸਭ ਤੋਂ ਰਹੈ ਨਿਆਰਾ ॥

Even while remaining apart, I watch and the other world too is Mine. I am the master of both the worlds, but in this Maya (Mammon, or material world) I have put three attributes - *rajogun* (passion, emotion), *tamogun* (sin and evil), *satogun* (virtue and goodness). I have told you that you are with Me. Don't forget this. Don't forget the joys and comforts which you get by remaining with Me. But, in reality what happens? When you went into the strange things and spectacles of Maya, the first thing you did was that you forgot Me. Then I showed you in reality your state when you hung upside down in the mother's womb. Now show Me if you can hang upside down. The ascetics do hang upside down for even twenty hours at a stretch, but then masseurs take two to three days to make them normal. Blood accumulates in the brain. It gathers in the forehead. The entire blood is sent towards the feet by massaging. But, in the mother's womb, there was none to massage you. It was my power that was

working. At that time, you were aligned with and absorbed in the Name Divine. I had then shown to you the greatness of the Name. It was due to the glory of the Name that you could neither burn nor die, even when there was no air there for you to breathe. There was no light there. There was nothing whatsoever. Now if you keep a person in such a place, he will die at once. It was my power that sustained you -

'Lying in cavity of the womb was he in penance engaged, head downwards.

And with each breath, the Lord contemplated.' P. 251

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

But as soon as you took birth, you forgot the greatness of the Name Divine. You forgot the Lord. Nor do you now remember your suffering even when reminded of it. Guru Sahib's edict is as follows:

*Meaning: You have forgotten the days,
When you were hanging upside down.*

ਭਾਵਅਰਥ - ਜਦੋਂ ਪੁਠਾ ਲਟਕਦਾ ਸੀ, ਉਹ ਦਿਨ ਭੁੱਲ ਗਿਆ।

It has slipped out of your memory.
'With head downwards and feet upwards, thou abidest in a filthy place.'
P. 706

ਮੁਖੁ ਤਲੈ ਪੈਰ ਉਪਰੇ ਵਸਦੋ ਕੁਹਥੜੇ ਥਾਇ ॥

It means that the mortal lives in a very dirty place where there is pitch darkness.

'Saith Nanak: Why forgettest thou the Master by remembering whose Name, thou wert saved.' P. 706

**ਨਾਨਕ ਸੋ ਧਣੀ ਕਿਉ ਵਿਸਾਰਿਓ
ਉਪਰਹਿ ਜਿਸ ਦੇ ਨਾਇ ॥**

It was not for nothing that you were nurtured and nourished there. The power of Name was suffused in you. It was not only this. From a single tiny drop not visible with the naked eye, which can be seen only with a

microscope, did I create you with such wonderful skill that there and then, I put into you two hundred and fifteen thousand million cells and moulded your form. My grace and kindness was there. Day and night the melody of My Name was sounding in you. It was on the strength and prop of that Name that you were abiding there. "You were doing a kind of penance by hanging upside down, but now, dear, you have forgotten."

Guru Sahib says, "All of you have forgotten the Lord. Why have you forgotten Him now? Just reflect over this. When a child is born, it is said that he cries. Then people say that it is a good omen; almost every child cries. But some children smile too. What is the difference between the two children? The child that is weeping, enjoyed the boon of the Name as long as he was in the mother's womb. Thereafter, he can become aligned with the Name only if he receives the gracious glance of the Guru or a saint; otherwise, he himself cannot become aligned with the Name. Owing to the heavy burden of sins, he tends to forget God and His Name. He cries when he becomes cut off from the Name-melody. Then which child smiles on being born? He who has seen the world, and yet the Name-melody continues sounding in him. No change has come in the Name-melody." Guru Sahib says - "God's devotional worship in which he was absorbed departs."

'The Lord's devotion departs, greed attaches to the child and Maya's writ begins to run.' P. 921

**ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ
ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥**

He forgets love and devotion for

God. All forget; who is there who remembers Him or tries to feel His presence? That love for and absorption in the Name Divine gets sundered, but he does not know about it.

*Refrain: Absorption in God's Name becomes severed;
Maya's snare falls on the child and he forgets the Lord.*

**ਧਾਰਨਾ - ਲਿਵ ਟੁੱਟ ਗਈ ਮਾਇਆ ਦਾ ਜਾਲ
ਪੈ ਗਿਆ
ਰਾਮ ਪਿਆਰਾ ਭੁੱਲਿਆ।**

*'In the first stage is man involved
In attachment to mother's breast, brimful
of milk.*

*In the second acquires he awareness of
mother and father.*

*In the third, of relatives as brother, sister-
in-law and sister.*

*In the fourth arises in him the play of
love.*

*In the fifth is he attracted to delicacies to
eat and drink.*

In the sixth by lust overpowered,

Is he oblivious of all discrimination.

*In the seventh stage, garnering wealth,
settles he in home.*

*In the eighth state, in choleric temper, his
bodily powers he ruins.*

*In the ninth, hair gone grey, uneasy he
breathes.*

*In the tenth, burnt in fire, to ashes he
turns.'*

P. 137

ਪਹਿਲੈ ਪਿਆਰਿ ਲਗਾ ਬਣ ਦੁਧਿ ॥

ਦੁਜੈ ਮਾਇ ਬਾਪ ਕੀ ਸੁਧਿ ॥

ਤੀਜੈ ਭਯਾ ਭਾਭੀ ਬੋਬ ॥

ਚਉਥੈ ਪਿਆਰਿ ਉਪੰਨੀ ਖੇਡ ॥

ਪੰਜਵੈ ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ ॥

ਛਿਵੈ ਕਾਮੁ ਨ ਪੁਛੈ ਜਾਤਿ ॥

ਸਤਵੈ ਸੰਜਿ ਕੀਆ ਘਰ ਵਾਸੁ ॥

ਅਠਵੈ ਕ੍ਰੋਧੁ ਹੋਆ ਤਨ ਨਾਸੁ ॥

ਨਾਵੈ ਧਉਲੇ ਉਭੇ ਸਾਹ ॥

ਦਸਵੈ ਦਧਾ ਹੋਆ ਸੁਆਹ ॥

This happens with all of us. That God who ever abides with us tells us through the Gurus (Perfect Holy Preceptors) - 'You have forgotten thy self.'

*'The Lord's devotion departs, greed
attaches to the child and Maya's writ*

begins to run.'

P. 921

**ਲਿਵ ਫੁੜਕੀ ਲਗੀ ਤਿਸਨਾ
ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥**

You are influenced by Maya. This is what is called *Maya* (Mammon) -

*'This Maya, of God makes the creature
forgetful, creates attachment, and in
duality involves him.'*

P. 921

**ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ
ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥**

If you do not forget God, and do not get involved in duality, then you may play with *Maya* as much as you can. Then nothing happens. '*Maya*' appears as a manifestation of God. But if you become forgetful of Him, then she is a she-demon; her teeth are very dangerous. She has devoured the whole world without teeth. '

*Maya' (Mammon) and avarice are
bewitching or delusion-mongers, that
without teeth the world have
swallowed.*

*Swallowed are egoists; saved are the
God-directed,*

*Who to the holy Name their heart have
attached.*

*Forgetful of the Name, is the world in
madness wandering -*

*By the Master's guidance is gained the
vision.*

*Involved in worldly pursuits is the
human-birth wasted fruitlessly,*

*As man the Divine Giver of joy in mind
has not lodged.'*

P. 643-44

ਮਾਇਆ ਮਮਤਾ ਮੋਹਣੀ

ਜਿਨਿ ਵਿਣੁ ਦੰਤਾ ਜਗੁ ਖਾਇਆ ॥

ਮਨਮੁਖ ਖਾਧੇ ਗੁਰਮੁਖਿ ਉਬਰੇ

ਜਿਨੀ ਸਚਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ ॥

ਬਿਨੁ ਨਾਵੈ ਜਗੁ ਕਮਲਾ ਫਿਰੈ

ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ॥

ਪੰਧਾ ਕਰਤਿਆ ਨਿਹਫਲੁ ਜਨਮੁ ਗਵਾਇਆ

ਸੁਖਦਾਤਾ ਮਨਿ ਨ ਵਸਾਇਆ ॥

Guru Sahib tells us clearly, "Dear brother! as you have become forgetful of God, you are suffering -

*'By forgetting the Supreme Lord, all the
ailments cling to man.'*

P. 135

ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ ॥

If you forget God, you are afflicted with all kinds of sorrows, sufferings, and hurdles."

Through his utterances, Guru Sahib advises us again and again to decide in our mind what is right and what is wrong. Things other than God's Name will destroy your body; they are your enemies, though they come as friends. God's Name comes as a friend. Anger, avarice, attachment and pride - all these come to you as your friends. But, in fact, they are not your friends. They are your enemies, and by befriending them you are wasting your life.

Meaning: By befriending the five thieves, you have gambled away your life.

**ਭਾਵਅਰਥ - ਪੰਜਾ ਚੋਰਾਂ ਨੂੰ ਬਣਾ ਕੇ ਮਿੱਤਰ ਆਪਣਾ,
ਜੁਏ ਵਿਚ ਜਨਮ ਹਾਰਤਾ।**

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

He bears love to the one who is his enemy.' P. 267

**ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥
ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥**

Guru Sahib says - "God who can give you joy and peace at all times, lives with you. Meeting Him there is so much bliss that you want to enjoy. But you forget it as momentary. You consider it as no joy, and you have abandoned Him. But you have befriended the five thieves - lust, wrath, avarice, attachment, pride, two she-demons - hope and desire, all the four rivers - fire, envy, slander, violence. You have fallen in love with these bad things, and forgotten Him who was always with you, who is with you even here, where you are going to face difficulties. You have become friends with the five thieves, and you have forgotten Him who will go with you to the other world; you have forgotten that you have to go to the world hereafter.

You say - no I am not to go; other people will go."

Guru Sahib says - "Everyone has to go there. This world is not the place where you can stay for ever. Here many great men have come. Cast a look over them. Just examine the names of all great men. Has anyone ever come back from the other world and said, 'I have come.' This world continues getting effaced like the ocean waves. Does any wave come back from the shore? No wave comes back. Recite like this -

Refrain: Where have gone prophets, holymen and spiritual guides, None can be seen in the world.

**ਧਾਰਨਾ - ਕਿਥੇ ਗਏ ਨੇ ਪੈਗੰਬਰ ਪੀਰ
ਔਲੀਏ,
ਦਿਸਦਾ ਨਾ ਕੋਈ ਜੱਗ ਤੇ।**

'There came a Shiva who departed followed by many others who too departed.

Ram Chander and Krishna also became incarnated many times.

Brahma and Vishnu too came in numbers many and passed away.

Same is true of the Vedas and Puranas that have been many.

Creators of all the Smritis too were many who departed.

In this world have been many 'Monadis' (champions and supporters of religion), 'Madaars' (chiefs of dynasties), 'Ashunikumars' (physicians of the gods) and 'Ansa Avataars' (incarnations of some of the powers of the gods)

To time, who have fallen a prey.

Countless have been saints and prophets on this earth.

Born of earth, they have all mingled with earth.' Akal Ustat

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

**ਬ੍ਰਹਮਾ ਅਰੁ ਬਿਸ਼ਨ ਕੇਤੇ ਬੇਦ ਔ ਪੁਰਾਨ ਕੇਤੇ,
ਸਿੰਮ੍ਰਿਤਿ ਸਮੂਹਨ ਕੈ ਹੁਇ ਹੁਇ ਬਿਤਾਏ ਹੈਂ ॥
ਮੰਨਦੀ ਮਦਾਰ ਕੇਤੇ, ਅਸੁਨੀ ਕੁਮਾਰ ਕੇਤੇ,**

ਅੰਸਾ ਅਵਤਾਰ ਕੇਤੇ, ਕਾਲ ਬਸ ਭਏ ਹੈਂ ॥
ਪੀਰ ਔ ਪਿਕਾਬਰ ਕੇਤੇ ਗਨੇ ਨ ਪਰਤ ਏਤੇ,
ਭੂਮ ਹੀ ਤੇ ਹੁਇਕੈ, ਵੇਰੇ ਭੂਮ ਹੀ ਮਿਲਏ ਹੈਂ ॥

'Saith Farid: The earth asks the sky - Tell
over count of the guides to faith who
have been.'

P. 488

ਜਿਮੀ ਪੁਛੈ ਅਸਮਾਨ ਫਰੀਦਾ ਖੇਵਟ ਕਿੰਨਿ ਗਏ ॥

The earth asks the sky, 'O heaven! you too are without form like God and it is heard that you exist as far as God does. Many great kings, 'avatars' (God's incarnations) and holy men came on me here. They were so powerful that with a single thought they could break the sun and moon into pieces, destroy the earth, annihilate the whole creation, and put an end to the entire life-play. Where have they, who were so capable, gone? Great 'avatars' came who had conquered death. They too came into the world, but where have they gone? None is visible in the world. One strange thing is that whoever leaves me or departs from me never returns. People weep and long to see him. They remember him, seek his help; and wonder where has he gone?'

The sky says, 'O earth! whoever comes to you has two parts. One he takes from you, in which there is some portion taken from me. There is air, water, fire and sky (a part of me). These together are called the five elements -

'O clever and wise man, know that thy
body is made up of five elements.'

P. 1426

ਪਾਂਚ ਤਤ ਕੋ ਤਨੁ ਰਚਿਓ ਜਾਨਹੁ ਚਤੁਰ ਸੁਜਾਨ ॥

This speaking and walking machine made up of these has been shaped and created very methodically. Five elements have been mixed like flour dough. It is mingled clay. The elements are contrary to one another. Fire mixing with water never remains

burning. But in this body, the fire is in water and clay can absorb water. The water dries up. With water is clay, and the air is in it and I too am in it. This is a very strange thing. This body was created out of two hundred fifteen thousand million (215,000,000,000) cells very much like bricks laid for building a house. Then putting 25 characteristics into it, see what a wonderful creation has been fashioned! Look at the eyeball, look at the shape of the eye, how beautiful the eyeball appears when it turns! It does not need any moisture. Something has been put into it from within that it never dries up. How beautiful are the ears! They register sounds; the eye does not catch the sound; the ears do. What a small and wonderful device has been made! But it is equipped with many things. Doctors tell a person that such and such thing has decreased. These things do not exist on a tree. Then there is the nose which smells things. From the smell itself becomes known that a thing is bad and so should not be eaten. Bad smell is coming out of it.

Similarly, there is the sense and power of touch. If even a small blade of grass touches, it is felt. What a fine impulse! Eyes, ears cannot tell if anything touches the body. Then tongue tastes everything - how wonderful!

So all these things are made up of 25 natures or tempers and are in the body itself. Then five motors (motor organs) have been placed which continue working automatically, which need neither to be charged, nor to be supplied any electricity. They continue working throughout life. They do not sit idle even for a second. It is with the

help of *praans* (breaths in the heart), *upaans* (breaths in the rectum), *udaans* (breaths in the throat), *biaans* (breaths in the entire body) and *smaans* (breaths in the navel) that one breathes and lives. Secondly, *upaans* help to discharge urine, ordure and all other toxic matter from the body. Its function is to excrete poisonous matter from whatever food we eat. There are 3.5 crore hair through which toxic matter is excreted. Their function is to cleanse and remove toxic matter from the body. They work day and night without taking any rest.

Their third task is to convey to various parts in the body whatever we eat. If some medicine for the eye is taken, it sends it to the eye, if medicine for the ear is taken, it sends to the ear, if for the brain is taken, it is conveyed to the brain. If one is suffering from fever, medicine is sent to the right part. Its job is to pick up the thing, mix it with the blood and convey it to the part where it is needed. That '*praan*' (breath) is a vehicle, which works day and night. Fourth is that they move the heart and brain. The heart works day and night. It is such a motor which never stops. When it stops, the '*jeev*' (man, soul) departs or bids farewell.

Fifth is that which keeps the body temperature right. These days, it is easy to understand this. Abroad, there is a watch installed in homes. You can set it at the temperature you desire. Mostly it is set at 70 degrees Fahrenheit. Only this much temperature. Whether it is summer or winter, you can sleep with a single cloth, cover. You neither feel heat nor cold. It keeps the temperature right.

Similarly, the '*praan*' (vital breath) in our body keeps the body right. It does not let the temperature come

down or go up from 98.50 F. If it increases, we will have to run to doctors that blood pressure has increased, or there is fever. If it comes down, then we feel that our health is gone. These are '*praans*' (vital breaths)

So, what a wonderful creature man is! Then came into it the thinking organ, the mind, which has emerged from these. It is matter. It is not God-given. It has no connection with God. This mind is the essence of all these things. What he thinks, reads and writes, eats and drinks, the society he attends, according to them is the intelligence and understanding he gains, with which he conducts his life and which tells him what is right and proper, while a person lacking sense or intelligence knows nothing.

A stupid or unintelligent person was cutting a tree. Somebody remarked, "O dear! you will fall down." He said, "What is this to you? It is I who shall fall." He was cutting that very branch on which he was sitting. When the other person had gone a little far, he gave the last blow. He was bound to fall. Then he remarked, "That man was very wise for he had told me in advance."

That is intelligence or understanding. One are unintelligent persons, who commit mistakes everywhere and make their life hell. They quarrel with others. They do not take anybody into confidence. They always act impelled by the five impulses of lust, wrath, avarice, attachment and pride. The other kind are those who set their affairs right even with the wisdom and understanding of others. Besides these two things, the third thing in man is his heart, which is capable of feeling. It says - 'Today, I

have felt very happy'. It is not the intelligence which says - 'I have felt very happy, it is the heart.' The sky said, "O earth! he who comes on you, in him one part is this, the other is God's Light. In between them is formed a shadow, which, without any reason, becomes 'I'."

It (the sky) said, "He who becomes 'I' or 'ego' , about him, that 'I' points out where he is moving about. Then there are those who do not become 'I' and say that they are God's Light, while others say that they are matter. Why become 'I' or egoistic? He who becomes 'I', let me tell you about him."

Refrain: Bound by ego, does he take birth and die.

ਧਾਰਨਾ - ਜੰਮਦਾ ਤੇ ਮਰਦਾ ਹੈ, ਹਉਮੈ ਦਾ ਬੰਨਿਆ ਹੋਇਆ।

The sky said, "O earth! one is this thing which I have told you. On one hand, there are five elements, 25 temperaments or natures, five sense organs, five motor organs, five 'praans' (vital breaths), and then one mind, one intellect and one heart. On the other hand is God's Light. When God's Light falls, then one thing non-existent comes into being. A veil falls. This veil is called the veil of egoism. It is without reason and it is unjustifiable. It is not existing, and yet it is and becomes sound and firm .What is its task?"

The sky said, "All the deeds that the 'jeev' (sentient being) does, continue clinging to him because 'I' or 'ego' has come into his being. If 'I' is not formed, nothing clings to the 'jeev' (sentient being). When 'I' is formed -

'As long as he deems one man an enemy and another a friend, so long his mind is not at rest.' P. 278

**ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਗੀ ਮੀਤੁ ॥
ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ॥**

'As long as this man deems that he is the

doer of something, until then he wanders in the womb existences.' P. 278

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

As long as he says, "I have done a good deed, I have done a bad deed, he cannot come out of the womb existence. He will be born; he will die. He will spend his life span and then will give an account of his deeds. In this manner, he falls into a cycle. Coming into the world here, he does deeds, and when he gives up this mortal body, he receives complaints in the world ahead -

'Some are burnt and some are inside the graves, and their souls are suffering reproaches.' P. 488

ਜਾਲਣ ਗੋਰਾਂ ਨਾਲਿ ਉਲਾਮੇ ਜੀਅ ਸਹੇ ॥

The things I have mentioned earlier are that, some bury their dead, while some throw them into water or put them to fire. Thus the body is destroyed. Everything remains here with the earth. Nothing goes anywhere. The five elements neither ever decrease nor increase. They remain the same, but only their form changes. When one thing devours another, it becomes heavier for it goes into it."

So, in this way, people either burn the dead or bury them in graves. Five elements mingle with the five elements, and the 'jeev' (soul, sentient being) sets out from here. Living here, he commits some good deeds, and some bad. When the doer of bad deeds departs from this world, he has to appear in the court of the Righteous Judge, and there he is arraigned and charges are levelled against him, for which punishment is pronounced for various offences he has committed. For good deeds, he is rewarded. In that court, good and bad deeds are judged. Here man commits murder without

any worry, but he does not know that he will have to account for his deeds before the Righteous Judge -

*Refrain: O unmindful one, you are committing sins,
But your soul will have to give account.*

**ਧਾਰਨਾ - ਲੇਖਾ ਤੇਰੀ ਜਿੰਦੜੀ ਨੇ ਦੇਣਾ,
ਪਾਪ ਕਮਾਉਂਦੇ ਗਾਫਲਾ।**

'Taking halters, men go out at night to strangle others, but the Lord knows all, O mortal.

Concealed in places, they look at others' women folk.

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

Over their respective misdeeds, they shall themselves afterwards regret.

Azrail, the courier of death, shall crush them like sesame in an oil press.' P. 315

**ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪਾਣੀ ॥
ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ ॥
ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ ॥
ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ ॥
ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ ॥**

'By much deceit does man acquire others' wealth.

And on his progeny and wife wastefully spends it.

O my mind! even unconsciously practise not deceit:

At the end, from thy self shall the reckoning be asked.

Each moment is the body declining; prevailing is old age.

When old, none even in thy cupped hands shall pour water.

Saith Kabir: Know, none is thy friend.

While it is time, why not with thy heart contemplate God?' P. 656

**ਬਹੁ ਪਰਪੰਚ ਕਰਿ ਪਰ ਧਨੁ ਲਿਆਵੈ ॥
ਸੁਤ ਦਾਰਾ ਪਹਿ ਆਨਿ ਲੁਟਾਵੈ ॥
ਮਨ ਮੇਰੇ ਭੁਲੇ ਕਪਟੁ ਨ ਕੀਜੈ ॥
ਅੰਤਿ ਨਿਬੰਰਾ ਤੇਰੇ ਜੀਅ ਪਹਿ ਲੀਜੈ ॥
ਛਿਨੁ ਛਿਨੁ ਤਨੁ ਛੀਜੈ ਜਗਾ ਜਨਾਵੈ ॥
ਤਬ ਤੇਰੀ ਓਕ ਕੋਈ ਪਾਨੀਓ ਨ ਪਾਵੈ ॥
ਕਹਤੁ ਕਬੀਰੁ ਕੋਈ ਨਹੀ ਤੇਰਾ ॥
ਹਿਰਦੈ ਰਾਮੁ ਕੀ ਨ ਜਪਹਿ ਸਵੇਰਾ ॥**

'Saith Farid: The earth asks the sky - Tell over count of the guides to faith, who

have been.'

P. 488

ਜਿਮੀ ਪੁਛੈ ਅਸਮਾਨ ਫਰੀਦਾ ਖੇਵਟ ਕਿੰਨਿ ਗਏ ॥

Where have gone great saviours, liberators and kings? Tell me - where do they go? None returns."

The sky said, "O earth! the bodies are left with you -

'Some are burnt, and some are inside the graves

P. 488

ਜਾਲਣ ਗੋਰਾਂ ਨਾਲਿ

Some are burnt; some are buried in graves, and the 'jeev' (sentient being, soul) receives complaints and reproaches. Going there in the world hereafter, he suffers when he has to give account of his deeds.

'Kabir, easy it is to render account, if there be purity within the mind.'P. 1375

**ਕਬੀਰ ਲੇਖਾ ਦੇਨਾ ਸੁਹੇਲਾ ਜਉ ਦਿਲ ਸੂਚੀ
ਹੋਇ ॥**

If the heart is pure and true -

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

All shall welcome thee saying - come, sit down.'

P. 252

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

But if you have committed sins secretly and from hiding, then it will be very difficult for you there to give an account of your deeds. Therefore, act quickly -

'While it is time, why not with thy heart contemplate God?'

P. 656

ਹਿਰਦੈ ਰਾਮੁ ਕੀ ਨ ਜਪਹਿ ਸਵੇਰਾ ॥

So, don't neglect contemplating God now, saying that you will do so when you grow up, because -

'When the end comes, devotion then shall be beyond thy power.'

P. 1159

ਆਵੈ ਅੰਤੁ ਨ ਭਜਿਆ ਜਾਈ ॥

Then it will not be possible for you to contemplate God."

Once there was a rich man. He

used to attend the company of the holy, but his mind's thinking was materialistic. He gave some charity also, but he did so by making a show of it and saying - 'Offer prayer on my behalf, so that the world might know that he was a rich man and had made some donation.' If a man with an income of 100 crores donates a lakh, and a poor employee donates one rupee, the latter's donation is bigger than that of the former because the giver of a lakh rupees makes a show of it. Such donation or charity does not bear fruit. It is not counted in the world hereafter. It is spent here itself on earning and contemplating God's Name.

So this rich man had heard such an utterance from holy men and saints - 'If God's Name is contemplated at the time of death, man's soul is liberated.' He was young at that time. So he made plans how he would meditate on God's Name at the time of his death and it did not matter if he did not do so all through his life.

The holyman explained this by narrating the story of Ajamal -

'Ajamal the sinner known all the world over-

In a moment came his release.' P. 632

**ਅਜਾਮਲੁ ਪਾਪੀ ਜਗੁ ਜਾਨੇ ਨਿਮਖ ਮਾਹਿ
ਨਿਸਤਾਰਾ ॥**

He was redeemed in the twinkling of an eye.

'At the last moment did Ajamal think of the Divine Lord:

Thereby the state sought by supreme yogis in a moment he attained.' P. 902

**ਅਜਾਮਲ ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਨ ਸੁਧਿ
ਆਈ ॥**

**ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ ਸੋ ਗਤਿ ਫਿਨ
ਮਹਿ ਪਾਈ ॥**

Ajamal was considered a rank

sinner. At the last moment, God's Name came on his tongue because seeing his miserable state, the holy man had named his son 'Narayan' (God). At the same time, he had advised him to utter 'Narayan' again and again thinking that he would remember God's Name at the last moment.

'At the last moment, seeing Death's couriers, he called out his son 'Narayan' out of fear.'

Bhai Gurdas Ji, 10/20

**ਅੰਤਕਾਲ ਜਮਦੂਤ ਵੇਖਿ ਪੁਤ ਨਰਾਇਣੁ ਬੋਲੈ
ਫਹਿਆ ।**

When Death's agents put their firm hands on man -

'They allow not a moment's delay, O merchant friend! They seize the mortal with firm hands.' P. 78

**ਇਕ ਰਤੀ ਬਿਲਮ ਨ ਦੇਵਨੀ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ
ਓਨੀ ਤਕੜੇ ਪਾਏ ਹਾਥ ॥**

They do not give even a second to the mortal. The doctor ready to give injection is not given time. So Ajamal called out his son. As he did so, his attention went towards God.

'The sinful Ajamal out of love for his son, uttered Narayan.

As his devotion pleased the Lord, Death's minions were chastised and driven off.' P. 981

**ਅਜਾਮਲ ਪ੍ਰੀਤਿ ਪੁਤ੍ਰ ਪ੍ਰੀਤਿ ਕੀਨੀ ਕਰਿ ਨਾਰਾਇਣ
ਬੋਲਾਰੇ ॥**

**ਮੇਰੇ ਠਾਕੁਰ ਕੈ ਮਨਿ ਭਾਇ ਭਾਵਨੀ ਜਮਕੰਕਰ
ਮਾਹਿ ਬਿਦਾਰੇ ॥**

His faith and devotion pleased God who struck and drove off Death's myrmidons. So the rich man came to believe that if he did not practise God's devotional worship, he would at least manage to do this much at the time of death. So he named his four sons 'Ram Chander, Krishan, Narayan and Gobind. His end time came. He started talking on subjects which he had been doing all his life - such and such person behaved with us like this. Don't trust

him. He owes this much money to me; realize it from him.' Thus he gave the entire account of his business dealings.

Wise and intelligent persons thought that since he had started stammering and his pulse had become weak, he should be prevented from talking about mundane matters and be urged to utter God's Name. The wise among the Panchayat said, "O rich man! it is no use talking about these things because you are going to depart from the world. You are not going to return to this house. Who knows you may be reborn in the home of the person whom you are abusing. Who knows you may be reborn as a cow's calf in his home. So, at this moment, you should utter God's Name." But he said, "I have to tell them very many things quickly." They made the four sons stand towards his feet. He stopped recognizing them; or perhaps, recognized them slightly.

They said, "O rich man! recognize them who they are. Call them by their names. He kept looking towards all of them, and then said, "O! have all of you come after closing the shop? One of you at least should have stayed there." As soon as he uttered these words, he breathed his last. Look! he could neither utter God's Name all through his life, nor at the last moment. He could not say - 'Well! Ram Chander you should have stayed at the shop.' Perhaps, by saying this much, his attention might have gone towards God. But his attention did not go towards God because he had not meditated on God's Name earlier. If somebody asks - 'How did God's Name come on Ajamal's tongue', the answer is - 'On Ajamal's head was the hand of a great holyman, and his will to liberate him

(Ajamal). It was the holyman's grace and will not to let him go to hell. That is why he got Ajamal utter God's Name.'

'At the last moment did Ajamal think of the Divine Lord.

Thereby the state sought by supreme yogis, in a moment he attained.' P. 902

ਅਜਾਮਲ ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਨ ਸੁਹਿ ਆਈ ॥

ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ ਸੋ ਗਤਿ ਫਿਨ ਮਹਿ ਪਾਈ ॥

Kabir Sahib says, "You should start meditating on such a Name right from now ever since you have gained awareness at a young age. What happens later is not known. First, there is no knowing about death when it may come. It makes no sense, if somebody says that he will meditate on God's Name after marrying off his son. Divine Name meditation has to be practised determinedly inspite of all the din and noise of life. It is because death keeps no calendar; it has no fixed time. Guru Sahib says -

Meaning: Unexpectedly shall the death's noose fall, one day it is bound to fall.

ਭਾਵਅਰਥ - ਪੈ ਜੁ ਅਚਿੰਤਾ ਜਾਲ, ਇਕ ਦਿਨ ਪੈ ਜਾਣਾ।

Fishes were frolicking in water, when after coming out of 'smadhi' (deep contemplation), Guru Sahib's eyes suddenly fell upon the fishes. But it was not without purpose and meaning. Every fish on which his glance fell was getting liberated. Guru Sahib observed that a hunter came with his net and the fish that was the most playful in water and was the most beautiful was the first to fall into his net.

Guru Sahib said, "O fish! did you not know that the net had been cast?"

'The fish did not pay attention to the net in the brackish and unfathomable sea.

Why did the very clever and beautiful fish have so much confidence?' P. 55

ਮਛਲੀ ਜਾਲੁ ਨ ਜਾਣਿਆ ਸਰੁ ਖਾਰਾ
ਅਸਗਾਰੁ ॥

ਅਤਿ ਸਿਆਣੀ ਸੋਹਣੀ ਕਿਉ ਕੀਤੇ ਵੇਸਾਰੁ ॥

Why did you trust the net? You were so clever and God had bestowed so much beauty on you - beautiful eyes and adorned body. Why did you trust the net? It was bound to trap you -

'Because of her doing (folly) was she caught. Death cannot be averted from over her head.'

P. 55

ਕੀਤੇ ਕਾਰਣਿ ਪਾਕੜੀ ਕਾਲੁ ਨ ਟਲੈ ਸਿਰਗੁ ॥

Death was no way warded off from her head -

'Brother! know death to be of such aspect:

As the fish, so is man in its net caught unawares.'

P. 55

ਭਾਈ ਰੇ ਇਉ ਸਿਰਿ ਜਾਣਹੁ ਕਾਲੁ ॥

ਜਿਉ ਮਛੀ ਤਿਉ ਮਾਣਸਾ ਪਵੈ ਅਚਿੰਤਾ ਜਾਲੁ ॥

When is the noose of death going to fall? Nobody in the world knows this. We witness this daily in the world. A hale and hearty person departs from the world. Nobody could even dream of it earlier.

'Farid, sitting on the river-bank, the crane joy-fully sports.

While the crane is engaged in sport, the hawk pounces upon it unexpectedly.

Yea, when the hawk of that God strikes, it forgets the sports.

What was not even remotely contemplated in his mind, even those things, the Lord has manifested.'

P. 1383

ਫਰੀਦਾ ਦਰੀਆਵੈ ਕੰਨੈ ਬਗੁਲਾ ਬੈਠਾ ਕੇਲ ਕਰੇ ॥

ਕੇਲ ਕਰੇਦੇ ਹੰਝ ਨੋ ਅਚਿੰਤੇ ਬਾਜ ਪਏ ॥

ਬਾਜ ਪਏ ਤਿਸੁ ਰਬ ਦੇ ਕੇਲਾਂ ਵਿਸਰੀਆਂ ॥

ਜੋ ਮਨਿ ਚਿਤਿ ਨ ਚੇਤੇ ਸਨਿ ਸੋ ਗਾਲੀ ਰਬ

ਕੀਆ ॥

Nothing is known about death -

'There is no hitch in the way of death, either in childhood, or in youth, or in old age.

That time is not known, when the noose of death shall come and fall upon thee.'

P. 254

ਨਹ ਬਾਰਿਕ ਨਹ ਜੋਬਨੈ ਨਹ ਬਿਰਧੀ ਕਛੁ ਬੰਧੁ ॥
ਓਹ ਬੇਰਾ ਨਹ ਬੁਝੀਐ ਜਉ ਆਇ ਪਰੈ ਜਮ ਫੰਧੁ ॥

Therefore, you should get up early in the morning and meditate on the Name Divine.

'While it is time, why not with thy heart contemplate God?'

P. 656

ਹਿਰਦੈ ਰਾਮੁ ਕੀ ਨ ਜਪਹਿ ਸਵੇਰਾ ॥

Why don't you meditate on God's Name?"

Once there was a woman who was very good in health but devoid of charity, without awareness of spirituality but very proud and arrogant. A child in a holy garb, a celibate came to her door and called out - 'True is Lord Creator, please bring food for the holy.' The woman brought food. When she gave it to the saint aged about nine years, she made a sharp remark.

She said, "Child, you are as yet very young in age. From where did you imbibe this love and devotion for Divine name meditation and worship? In your hand, you are holding a rosary; your face is like that of ascetics and accomplished Divine Name practitioners. How did you get attached to God's worship and Name-meditation?" He replied, "I am afraid of death. I do not know when he may strike me with his slingshot?"

Once a child came to Guru Nanak Sahib and submitted, "O True Sovereign! be merciful and save me from death."

Guru Sahib replied, "O dear! you are a child yet grazing the cattle. At this age, you will not be able to understand these things."

He said, "Sir! I am feeling afraid of death."

Guru Sahib said, "Why! What's the

matter?"

He replied, "Sir! my mother told me to go and light fire. I took fuel wood and lit them. I was exhausted with blowing, but the pieces of wood did not catch fire. My mother said - 'Son! it is not in this manner that fuel wood catches fire. First, bring small twigs, small pieces of wood. At first, they will catch fire and then big pieces of wood.' Sir! I kept thinking that small pieces of wood catch fire sooner than the big logs. O True Sovereign! once, our village happened to be attacked by enemies. Grown up people escaped by virtue of their strength, but children got killed in large numbers. Therefore, I am afraid of death, Sir. Be merciful to me." Guru Sahib observed, "Son! you are not a child but an old person. You talk like the elderly."

The child submitted, "Sir! I am constantly afraid of death, because death cannot be trusted. Nobody knows when death may strike with his slingshot. I believe that just as a tom-cat sits gazing intently at the sparrows, similarly, death is constantly hovering over man's head. It is not known when he may swoop on man."

But inspite of the fact that this is our state, we do not pay attention to God and meditate on Him."

The sky said, "O earth! when this man is oblivious and negligent of God, he has to give an account of his deeds in the next world. Here he manages to cheat, even though holymen and saints caution him loudly not to do such deeds that may make him forget God.

'Farid, the deeds which are of no merit, abandon thou those deeds.' P. 407

ਫਰੀਦਾ ਜਨ੍ਹੀ ਕੰਮੀ ਨਾਹਿ ਹੁਣ ਤੇ ਕੰਮੜੇ ਵਿਸਾਰਿ ॥

Give up and forget those deeds. Why?

'Lest thou be put to shame in the Court of the Lord.' P. 407

ਮਤੁ ਸਰਮਿੰਦਾ ਥੀਵਹੀ ਸਾਂਈ ਦੈ ਦਰਬਾਰਿ ॥

You have to appear in the court Divine, you have to stand in the dock. There you will be questioned, whether you are questioned here or not. Then, it will become very difficult for you. You will not be able to bear the beating that the god of death will inflict upon you. Such is the Guru's edict -

Meanings: Bad is Yamas' beating which is difficult for anyone to bear.

ਭਾਵਅਰਥ - ਜਮਾਂ ਵਾਲੀ ਓ ਮਾਰ ਹੈ ਬੁਰੀ ਓ, ਸਹੀ ਨਾ ਕਿਸੇ ਤੋਂ ਜਾਵੇ।

'Saith Kabir: Grievous is Yama's rod, hard to bear.' P. 1368

ਕਬੀਰ ਜਮ ਕਾ ਠੇਂਗਾ ਬੁਰਾ ਹੈ ਓਹੁ ਨਹੀ ਸਹਿਆ ਜਾਇ ॥

Exalted and spiritually experienced holymen whose understanding and awareness reaches those places, tell us that when the Yama's club falls, even the most powerful person cannot endure it and can remain in senses. They estimate the suffering caused by Yama's club as equivalent to being hit a hundred times with a sword at the same spot, or to being stung a hundred times by the scorpion at the same place. They say that it cannot be tolerated. But we are fortunate that we met a holy personage, who aligned us with himself, and as a result, now Death's myrmidon is helpless. He cannot do any harm to us.

'I have met with a saint who has attached me to his lappet.' P. 1312

ਏਕੁ ਜੁ ਸਾਧੁ ਮੁਹਿ ਮਿਲਿਓ ਤਿਨ੍ਹ ਲੀਆ ਅੰਚਲਿ ਲਾਇ ॥

If man becomes aligned with a holyman, he is saved, otherwise not.

Once a person named Bhai Bhag Singh used to render voluntary service in the community kitchen of Baba Sahib Singh's hermitage, who was third in succession to Bhai Daya Singh Ji, the patron - holyman of Rara Sahib Sect. His (Bhai Bhag Singh) mother also used to come there. She cleaned utensils, swept the floors, washed clothes and did many other things. It was after rendering service for several hours that she went home.

One day, attendants or servants came to Baba Ji and submitted, "Baba Ji (Holyman)! Bhai Bhag Singh's mother has passed away." Baba Ji became lost in deep meditation to see how she was being treated and if she had been caught by Death's myrmidons, he might release her from their clutches. After comprehending the entire thing, he said, "Don't cremate her body. She is going to come back to life. Her life span is still left. She has been taken away by mistake."

When she was taken before the Righteous Judge, she was not beaten because he or she who, let alone serves the holy, but just lovingly and devotedly greets them with folded hands is not touched by Death's couriers. Such is God's command, O dear devotees:

'If some one pays homage to them (holymen), then Death's courier summons him not for interrogation.' P. 1328

ਜੇ ਕੋ ਜੀਉ ਕਹੈ ਓਨਾ ਕਉ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਈ ॥

Death's couriers cannot say anything to him or her.

A holy man lived at Lahore, whom the sixth Sovereign Guru Sahib visited. On the way to Baba Budha Ji, he came to have a glimpse of Guru Sahib. He

was a man of great deeds and spiritual achievements. Guru Sahib posed him a question and said, "Revered holyman! you live a carefree life, but we are needlessly harassed by the Mughals." It was a simple and straight question; he said, "Your holiness! you have tied the Mughals' bitch to the leg of your throne. Therefore, the Mughal dogs continue barking." He meant to say - "You permitted *Maya* (material things of the world) to come, and when *Maya* came, they too were bound to come, that is, the usurpers and raiders. Where there is *Maya*, there is bound to be commotion and upheaval too. Unleash the bitch, they will automatically cease troubling you."

Guru Sahib said, "Revered saint! now we are not going to unleash the bitch, and we are going to break the head of every dog that comes and barks." It was some miracle or some mystery that Guru Sahib wished to bring about. This thought came into his mind, "Now very many devotees have started coming." There are two types of holymen, one in activity involved, the other are renouncers. One in activity involved are those who, if the idea of helping the world comes into their mind, they set up hospitals, schools and monasteries. They distribute free medicines and do many other things which may do good to the world. They themselves prepare food, perform 'Gurbani-kirtan' (singing of Gurbani) and by collecting money bring ration for the free kitchen and spend it on schools and hospitals.

So, in this way, their fame spreads far and wide. As a result the number of devotees visiting them increases. When the number of devotees increases, there is decrease in Divine Name meditation

and God's devotional worship. Why does this happen? It is because lovers of God's Name do not come. Only those come who have their own self-interests. Crowds of such devotees continue coming - "I am ill, sir; my business is not going on well. There is some evil influence on me. My buffalo has stopped yielding milk. My cow too has stopped giving milk. They haven't become impregnated." There is no task on this earth for which they do not come to the holy man for help. "My son does not study, sir, He is very obstinate." Not for one or two things, but for everything under the sun, people come to the holyman. "I have been involved in a false case. I have been thrown out of home. The landlord does not let me stay in the house." The landlord says that his tenant does not vacate the house. Whom should the saint help and whom, forsake? Both (the landlord and the tenant) come to him. The other party comes to him and says - "Sir, I am truthful. The case filed against me is false." All types of people come to the saint and create problems for him. All have their own complaints and grouses. Some of them are so venomous that they touch their heart and thus become proclivities. When such a person practises Divine Name meditation and God's devotional worship, they come before his mind's eye and he (holy man) thinks that it has gone wrong.

'Saith Kabir: I have made many disciples and followers, but I have not made God my friend.' P. 1369

ਕਬੀਰ ਸਿਖ ਸਾਖਾ ਬਹੁਤੇ ਕੀਏ ਕੇਸੋ ਕੀਓ ਨ ਮੀਤੁ ॥

Many disciples did he make. Too many people started visiting him. But he did not make friends with God.

'I had set out to meet my God, but my mind failed me half-way.' P. 1369

ਚਾਲੇ ਥੇ ਹਰਿ ਮਿਲਨ ਕਉ ਬੀਚੈ ਅਟਕਿਓ ਚੀਤੁ ॥

He had set out to seek union with God, but on the way created other issues and interests. For meeting with God, he left his home and hearth, but started tasting all kinds of sufferings of the world. His own suffering was enough, there was much suffering of his followers too, but he started taking upon himself the sufferings of the whole world.

Bhai Vir Singh writes: "Seeing the sufferings of the world, the heart becomes stifled." The heart becomes so much stifled that it cannot carry the burden. Thoughts come into the mind how to get rid of it. Many times man heaves sighs. The poor heart is very much troubled and anguished and wonders what he should do about it. It is suffering as a result of man's own deeds or doings. The saints and holy men are in a compassionate and merciful mood.

Only a rare one comes who practises Divine Name meditation. Just a few come, but not all. Nor do all people know about the value of Divine Name meditation. Most of them have selfish interests. Only a rare one comes who is truly devoted to God.

'If any purchaser be found, he would take it at a very high price.' P. 1376

ਕੋਈ ਆਇ ਮਿਲੈਗੋ ਗਾਹਕੀ ਲੇਗੋ ਮਗਰੋ ਮੌਲਿ ॥

But it does not matter. Some buyer will come and will buy God's Name meditation at a high price by laying down his head, by sacrificing his life.

Similarly, when Saint Jalan saw that his fame had increased in the city of Lahore, and by Guru Sahib's visit, his

spirituality had been revealed, he decided to do something hidden and secret.

One day, he set out from there early in the morning. He travelled quite far. The sun set. Next day, he started again and after a couple of days, he (Saint Jalan) reached a place, where nobody knew him. He tested by uttering his name too but everybody said that he did not know anyone by the name of Saint Jalan. At that place, a Seth (rich man) had extensive business. Thousands of labourers worked for him. He went to the supervisor and requested him to employ him. He said, "It is all right, we need workers. Well, join this group of workers. Their job is to dig out stones. You should also dig out stones." He said, "What is your name?" He replied, "Jalan, sir." Deliberately he wished him well. But when he peeped within him, he saw, "This man is very wicked. He pockets the labourers' wages. Therefore, no good is going to come to him. So at that time, he got his name entered in the register as Jalahn Ji. When he took the roll call, "Jalhan Ji' was the last name to be called. He would utter his name lingeringly as 'Jalahn Ji-i-i-i', and the holy man would respond with - 'Yes, sir'.

When wages were distributed after a week, Baba Ji went aside and becoming lost in contemplation, did Divine Name meditation. There the labourers kept grumbling - 'My wages have been cut; my several days, of work have been cut'. He did not spare anyone and threatened the workers with termination. At last, when the supervisor checked the accounts, he found that Jalahn had not come. Seeing Jalahn Ji at a distance, he called out to

him - 'Baba Jalahn Ji Maharaj (Sir)! please come and take your wages.'

Baba Ji affixed his thumb impression and extended his hand before him. Whatever the Supervisor gave, whether half or full, he (Jalahn Ji) accepted.

One day, while meditating on the Name in the early morning, Jalahn Ji happened to see the working of the Realm of Righteous action. He saw that Death's couriers were taking away a soul and were beating him very badly.

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

ਬਾਰਿ ਵਿਡਾਨਤੈ ਹੁੰਮਸ ਹੁੰਮਸ ਕੁਕਾ ਪਈਆ ਰਾਹੀ ॥

On that path, only cries and shrieks are heard. No one comes to the soul's help there. None can reach there. Such is Guru Sahib's edict -

*Refrain: None other than the Guru is thy friend there;
No one's hand reaches there to help.*

**ਧਾਰਨਾ - ਬਿਨਾਂ ਗੁਰਾਂ ਤੋਂ ਕੋਈ ਨਾ ਓਥੇ ਖੋਲੀ,
ਕਿਸੇ ਦਾ ਨਾ ਹੱਥ ਪਹੁੰਚਦਾ।**

No one helps the soul there. Nobody seats him in chairs. Guru Sahib says - 'No dear brothers! Those who spend their life following the dictates of their mind, will be called for reckoning.' What will happen there then? Guru Sahib says -

*'Apostates or egoists in the hereafter are called to reckoning,
And are grievously chastised.'* P. 1281

ਮਨਮੁਖ ਅਗੈ ਲੇਖਾ ਮੰਗੀਐ ਬਹੁਤੀ ਹੋਵੈ ਮਾਰ ॥

This 'jeev' (soul) is going to be greatly punished for remaining grievously misled and wrong. On the other hand, the 'Gurmukh' (Guruward or Guru-directed), who practises Divine Name meditation, attends the holy

company, renders voluntary service, gives charities and donations, speaks politely to the Gursikhs and is free from jealousy, enmity and vindictiveness -

'The God-directed honourably render their account,

And with wealth of noble qualities are blessed.'

P. 1281

ਗੁਰਮੁਖਿ ਪਤਿ ਸਿਉ ਲੇਖਾ ਨਿਬੜੈ ਬਖਸੇ ਸਿਫਤਿ ਭੰਡਾਰ ॥

The account of such pious persons is settled with honour because they have done no evil deed. In this very birth, they know this -

'Burn the way of life that turns the mind away from the Beloved Lord.

Saith Nanak: Pure is love wherein is maintained devotion to the Lord.'

P. 590

**ਜਾਲਉ ਐਸੀ ਗੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ ॥
ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਗੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪਤਿ ਰਹੈ ॥**

The big and important thing is honour. In the Divine Court, man loses honour and is disgraced.

'Without the Lord's Name, he loses his honour and departs.'

P. 142

ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਗਇਆ ਗਵਾਇ ॥

Forgetful of the Name Divine, he departs from here in ignominy -

'Without God's Name they lose their honour.'

P. 28

ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥

Without the Lord's Name, man loses his honour in the Divine Court. There abide only the 'Gurmukh' (Guruward, or God-directed).

'The God-directed honourably render their account,

And with wealth of noble qualities are rewarded.

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

There the True Guru (Holy Preceptor) alone is the true friend,

And at the end brings succour and saves him.'

P. 1281

ਗੁਰਮੁਖਿ ਪਤਿ ਸਿਉ ਲੇਖਾ ਨਿਬੜੈ ਬਖਸੇ ਸਿਫਤਿ ਭੰਡਾਰ ॥

ਓਥੈ ਹਥੁ ਨ ਅਪੜੈ ਕੂਕੁ ਨ ਸੁਣੀਐ ਪੁਕਾਰ ॥

ਓਥੈ ਸਤਿਗੁਰੁ ਬੋਲੀ ਹੋਵੈ ਕਢਿ ਲਏ ਅੰਤ ਵਾਰ ॥

So, in this way, the holy man observed that a soul was going crying and wailing. He was filled with compassion, and thought, "Well! let me save him." Going closer, he came to know that it was the soul of the same Work Supervisor who used to harass the labourers. He had died during the night.

The holyman asked, "Why are you beating him?" The Death's couriers said, "He is a very dishonest man. He did not pay full wages to the labourers. He is a very bad man. He amassed wealth through dishonesty with which he acquired properties. He cheated both the master and the workers. Why should we then not punish him? He did not go to the temple even by mistake. He did not pay obeisance to any holy man. He never did any good or virtuous deed. He never practised charity either. So, we punish such persons and carry them beating. We are under command to treat such persons in this manner." The holyman said, "Look! at present, it is Guru Nanak Sahib's rule that is prevailing over the world, and his edict is -

'If someone pays homage to them (holy men), then Death's couriers summon him not.'

P. 1328

ਜੇ ਕੋ ਜੀਉ ਕਰੈ ਓਨਾ ਕਉ ਜਮ ਕੀ ਤਲਬੁ ਨ ਹੋਈ ॥

This man had been calling me honourably. He used to address me as 'Jalahn Ji! Please come'. Therefore, do not beat or punish him. "Death's couriers said, "At your bidding, we shall stop beating him. But you should discuss it with the Righteous Judge."

The holyman was capable of reaching the Lord's Court. Daily do capable holymen have access to God's Court. They know of the strange and mysterious things that happen there. Mian Mir praised Sixth Sovereign Guru Sahib highly and said that there was none in the world who could equal him. Jahangir said, "Reverend holy man! it is forbidden in Islam to praise a Hindu, and it is against Islamic or Quaranic law. Being yourself a great holyman, you have praised a Hindu so much." Mian Mir said, "Jahangir! those framing or following the Islamic law are blind. They do not know that when in a state of deep contemplation or spiritual trance, we reach the Divine Portal, from the material visible region to that of God, then we see none other than him (Sixth Guru Sahib) there who can enable us to see God and gain union with Him. There at the Divine Portal, he (sixth Guru Sahib) himself is present. It is he who has the right to go in and come out and none else. When we have witnessed this with our own eyes, then I must say what is right and true."

So, holy men have access to the Divine Portal. They go there daily to pay obeisance to Him. They talk with Him and ask Him about how to liberate the world. So, it is the holy man's sweet will - he may take a soul to the '*Dharam khand*' (Realm of Righteous Action), or the '*Saram khand*' (realm of spiritual endeavour), or the '*Gian khand*' (sphere of enlightenment), or the '*Karam khand*' (sphere of Grace), or the '*Sach khand*' (Realm of Truth or Eternity).

'The Formless Supreme Being abides in the Realm of Eternity.'

P. 8

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥

So, the holy man said, "Well brother! let us go to the Righteous Judge." He went to the Righteous Judge. The Righteous Judge treated him respectfully and asked, "Sir, what brings you here? By your visit, my sleeping fortune has been roused." He said, "O Righteous Judge! your messengers were bringing this '*jeev*' (soul, man) beating. They say that he has committed many sins and that he has done no virtuous deed." Chitra-Gupta were asked about it. They submitted, "Sir, he had done a virtuous deed but it escaped our notice. One was that he met the holy man (Jalahn Ji) daily and secondly, he addressed him very respectfully. He used to call him as '*Jalahn Ji*'." At this the Righteous Judge said, "Then, did you forget Guru Nanak Sahib's edict?"

'If someone pays homage to them (holy men), then Death's couriers summon him not.'

P. 1328

ਜੇ ਕੋ ਜੀਉ ਕਹੈ ਓਨਾ ਕਉ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਈ ॥

Those who address a holyman respectfully, are not beaten or punished by Death's myrmidons. Death's agents do not come to take him away. Heaven's agents come for him.

So, at that time, the holy man himself was present there. Thus Baba Sahib Singh Ji had a glimpse of the Divine Court. He said, "The woman will revive. Don't cremate her." Time passed and the mother came back to life.

She came to Baba Sahib Singh Ji and bowed her head to him. Baba Ji said to her, "O woman! how is it that you have come back to life?" She said, "Reverend sir! you know everything; you are omniscient. You are supreme both here and in the Divine Court." Baba Ji said, "What happened? Narrate

it to all the devotees."

She said, "Sir, the messenger of 'Dharamraj' (Righteous Judge) came to take me away. When I reached there, they did not say anything to me. They escorted me respectfully. When I reached Dharamraj's presence, he too treated me respectfully and said, 'Look up her name in the register.' When the name was looked up, Chitra-Gupta (Recording angel) said, 'Sir, we do not have her name with us -

'The Righteous Judge is under command to administer even-handed or true justice.

The evil souls professing duality; they are thine subjects.' P. 38

ਧਰਮ ਰਾਇ ਨੇ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ ॥

ਦੂਜੇ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ ॥

All those who are apostates, without a spiritual guide, sinners, lacking devotion in Gurbani, who earn their living by practising trickery and subterfuge, are arraigned before the Righteous Judge. On the other hand, those devoted to God get up in the ambrosial hours of the morning-

'He, who calls himself a Sikh of the Great True Guru, should rise early and meditate on God's Name.' P. 305

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

Such a *Gursikh*, beloved of the Guru, does not go to the Righteous Judge; he goes to the Guru.

She said, "The Righteous Judge noticed the mistake and observed, 'Brothers! you have committed a big mistake. This woman was not to be brought. Another one like her was to be brought, you have done a very bad thing. Who will be answerable for the mistake? She belongs to the abode of Guru Nanak Sahib. Guru Nanak's Abode is highly exalted. How can

anyone from there come to me? You have committed a big lapse.'

Baba Ji! they served me very well. I was greatly honoured. All moved about very respectfully with folded hands."

In this context, Guru Sahib says-

Refrain: Even the Righteous Judge will serve those who keep the company of the holy.

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

'To those in holy company the Righteous Judge himself renders service. In the company of the holy is one honoured by gods and angels.' P. 211

**ਸਾਧਸੰਗਿ ਧਰਮ ਰਾਇ ਕਰੇ ਸੇਵਾ ॥
ਸਾਧ ਕੇ ਸੰਗਿ ਸੋਭਾ ਸੁਰਦੇਵਾ ॥**

Baba Ji said, "Well Gurmukhs (Guruward, or Guru-directed)! Guru Sahib has rightly said that those who keep the company of the holy, render service, sing Gurbani and listen to singing of *Gurbani*, are honoured and served well in the Divine Court. Thereafter, what happened, woman?"

She said, "Sir, they told me - she has been brought by mistake. Get her sent back to the world. I said to them - show me at least Guru Nanak Sahib's Divine Court. They took me there and showed it to me. They said - you have still seven years of your life remaining. But after your death, you are going to come here."

So, in this way, some are beaten and punished in the Divine Court, while some are honoured. Therefore, do not do such a thing -

'Burn the way of life that turns the mind away from the Beloved Lord.

*Saith Nanak: Pure is love wherein is maintained devotion to the Lord.'*P. 590

**ਜਾਲਉ ਐਸੀ ਗੀਤਿ ਜਿਤੁ ਮੈ ਧਿਆਰਾ ਵੀਸਰੈ ॥
ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ**

ਪਤਿ ਰਹੈ ॥

So, it is a matter of keeping one's honour. What is it? We had come here to meditate on the Name Divine; we had got this human birth after a great difficulty. Passing through the existences of moths and insects, had we been born as human beings-

'Seek now union with the Lord of the universe -

Now at last is the occasion for union with Him.

After a long time has thy human frame come into being.' P. 176

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

But 'Maya' (mammon, or material wealth) has enamoured this 'jeev' (sentient being, soul). 'Maya' is everywhere. All that we see, all that we hear is 'Maya' (Mammon) and man is not able to detach his mind or heart from it.

Guru Sahib sternly teaches us, "Dear brother! you have assumed the human form all right, but in delusion have you gone astray. Thus deluded, with whom have you made friends? You have made friends with lust, wrath, avarice and attachment.

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

He bears love to the one who is his enemy.

He abides in the house of sand.' P. 267

**ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥
ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥
ਬਲੁਆ ਕੇ ਗ੍ਰਿਹ ਭੀਤਰਿ ਬਸੈ ॥**

Building a house with walls of sand, he lives therein -

'He enjoys joyous sports and pleasures of wealth.' P. 267

ਅਨਦ ਕੇਲ ਮਾਇਆ ਰੰਗਿ ਰਸੈ ॥

He indulges in Maya-pleasures little realizing that the wall of sand will fly with the wind. If water comes, it will

be washed away. It is not his. But on the other hand, he thinks -

'He deems these revelments permanent. This is his mind's faith.' P. 267

ਦ੍ਰਿੜੁ ਕਰਿ ਮਾਨੈ ਮਨਹਿ ਪ੍ਰਤੀਤਿ ॥

He thinks - 'Well brother! I am not going to depart; the world may pass away. But I am going to be here for ever. And overcome with pride, the fool indulges in slander, backbiting and jealousy. He harms others. But when he leaves the world, he has to weep and wail.

'In his heart, the fool thinks not of death.' P. 267

ਕਾਲ ਨ ਆਵੈ ਮੂੜੇ ਚੀਤਿ ॥

He has fallen in love with falsehood, evils, gross avarice and treachery.

'In enmity, strife, lust, wrath, worldly love, falsehood, sin, excessive greed and deceit involved,

Engaged in such devices, numerous births has he passed.

Prayeth Nanak: In Thy grace save him.'

P. 267

ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥

ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ ॥

ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥

ਨਾਨਕ ਰਾਖਿ ਲੈਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥

Guru Sahib says - 'You have forgotten these. If we tell you how much you have suffered by befriending each one of these thieves, you will realize your mistake. Take the case of 'lust'; many do not consider it a flaw.' Guru Sahib says - 'You will have to wander through millions of existences. Then there is 'attachment'; overcome by attachment the 'jeev' (soul, sentient being) continues to be born again and again in the same household. First he became a man, then an ox, then a dog, then a worm or an insect. He continues to wander into various existences out of

attachment. Since 'attachment' has caught him, he does not get any existence outside. He is sent to the same household again and again. Then man is overcome by 'pride or ego'.

'The Vedas proclaim aloud that the Reverend Lord likes not pride.' P. 1089

ਹਰਿ ਜੀਉ ਅਹੰਕਾਰੁ ਨ ਭਾਵਈ ਵੇਦ ਕੁਕਿ ਸੁਣਾਵਹਿ ॥

If there is anything which does not please God, that is pride.

'Pride hath a fall.'

ਹੰਕਾਰਿਆ ਸੋ ਮਾਰਿਆ ॥

So, in this way, the 'jeev' (soul, sentient being) involved in 'Maya' (Mammon), who had come into the world to meditate on the Name Divine, when he was in great suffering in the mother's womb prayed - 'O God! liberate me from this place and its suffering.' But God said, "O 'jeev' (sentient being)! you will forget God. You will forget God's power after going out."

However, he said, "No Reverend Lord! I will remember your Name with each breath. I will never forget Thee." Sant Rara Sahib waley used to recite the 'shabad' (hymn) with the following refrain -

*Refrain: I will remember Thy Name,
O Master, but liberate me
from here.*

**ਧਾਰਨਾ - ਮੈਂ ਨਾਮ ਜਪਾਂਗਾ ਤੇਰਾ, ਇਥੋਂ ਮੈਨੂੰ
ਕੱਢ ਮਾਲਕਾ।**

O God! save me from this terrible hell. I have knowledge of 100 births or incarnations as to what kinds of mistakes I committed and due to what mistakes I fell into different existences, and how I should find liberation now. At that time, I was absorbed in Divine Name - melody, which was going on uninterruptedly.

'There, with each breath the Lord he

contemplated.'

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਪ੍ਰਭ ਰਹਤੇ ॥

P. 251

Not a single breath did I let go waste and I kept praying to God. Then came a voice - 'O 'jeev' (sentient being; man's soul)! you are ungrateful. You forget the good deeds done unto you. On going out, you will conveniently say that there is no God. You will get entrapped in evils and sinful pleasures. They will delude you and cloud your judgement and understanding, and you will say - 'There is no God. It is a sham. If there were God, won't he do this and that?' You will devise your own logic and reasoning. You will remain drowned in your own notions and ideas.'

The 'jeev' (sentient being, man) said, "No Lord! I will remember Thy Name with each breath." He prayed again and again and said, "Lord! there is none here." The Lord replied, "The five elements and their presiding deities are with you. Speak to them." When he prayed to the sky, it said, "How can I trust an unreliable person like you? Once you come out of here, God's Name will not come to your lips. No brother, it is difficult; I cannot come to your help." When he requested the God of Fire, he replied "There is no companionship between the two of us." When he requested the God of wind, he too refused to come to his rescue. The earth too declined to help. He requested the God of water to stand surety for him, but he too said, "You are untrustworthy. He who stands surety for you will be inviting trouble for himself."

Man gave assurance, "I will not behave like this." The water-God said,

"Look! I feel pity for your sad plight." It is because water is very gentle and becomes moved by another's misery. "I do feel for your suffering. But I also fear that I may not land in trouble by standing surety for you. I will stand surety for you on one condition that it should find acceptance with God." Man again implored.

God said, "Let him be presented." Water said, "O Lord! he is untrustworthy. He will forget all your virtues, benefactions, and favours. He will not remember you again."

Fifth Guru Sahib reminds us in the sixth octet (of Sukhmani Sahib), "Brother! remember Him due to whom you get pure and clean water." In the Arab world, water is imported. You can get petrol there, but not water. But we have sweet water. If it becomes polluted, it will cause diseases. Water from the taps in Chandigarh and Ludhiana has become polluted. Drink this water and fall ill. Many taps have been permanently marked to warn the public against drinking from them. Earth water has become polluted. Suppose, water becomes polluted, from where shall we drink water?

Air too has become very polluted, Harmful gases from petrol, diesel and smoke from industrial units have rendered the air highly toxic. Now the various instruments installed to measure the level of pollution tell us that if it becomes more polluted, it will become difficult to breathe and men will die.

Guru Sahib says, "Remember Lord God who gives you air to breathe. If He deprives you of it, you will weep and cry. The True Lord bestow gifts,

but what this man does is that he falls in love with the gifts but forgets the 'Giver'."

*Refrain: Considering the gifts dearer,
The apostates have forgotten
the Giver.*

**ਧਾਰਨਾ - ਮਨਮੁਖਾ ਨੇ ਵਿਸਾਰ ਦਿੱਤਾ ਦਾਤਾ,
ਦਾਤ ਨੂੰ ਧਿਆਰੀ ਜਾਣ ਕੇ।**

*'Man loves the gift and the Divine Giver
has he forgotten.'* P. 656

ਦਾਤਿ ਧਿਆਰੀ ਵਿਸਰਿਆ ਦਾਤਾਰਾ ॥

It is man's nature that he loves the gift received but forgets the Giver, which is quite strange and illogical. Then how can he be trusted? This is described as ingratitude.

First, man is worried about marriage. Then he becomes betrothed. The holy man says, "Don't worry, he will be married." He comes daily to the gurdwara. When he becomes betrothed, thoughts of marriage occupy his mind and his visits to the gurudwara decrease. When he gets married, his visits to the gurdwara become fewer. His visits become weekly, fortnightly and then monthly. At last, he forgets the gurdwara, when he is blessed with a child; he forgets coming to the gurdwara completely. When he happens to meet the holy man, the latter says, "What is the matter? You have stopped coming here at all."

He replies, "Sir! we remain busy looking after and playing with the child." He forgets the gurdwara entirely. If he has business to look after, he cites it as an excuse saying, "I have no leisure at all." Thus he forgets Him who has bestowed these gifts on him. So water-God said, "Lord! this 'jeev' (sentient being) is untrustworthy. He loves the gifts but forgets the Giver." God said, "Then how do you stand surety for him?" The water-God said, "Sir! I will

stand surety on the condition that in the morning when he puts mugs of water on his body to bathe I will make him utter God's Name (Ram, Allah, Waheguru) from his lips. For the rest, it is his business." It is on such a lame surety that we have got human birth, but Guru Sahib says, "Brother! what has happened is that you have forgotten God. You have developed so much love for other things that if even a small thing is lost, you feel like dying for it. But if you forget God, you do not feel like dying. You have fallen in love for other things, and that too to such an extent that you have become completely involved in them. Guru Sahib says like this-

'Of Bhadon (August-September) know: The woman (seeker) into illusions is fallen, to duality attached.' P. 134

ਭਾਦੁਇ ਭਰਮਿ ਭੁਲਾਣੀਆ ਦੂਜੈ ਲਗਾ ਹੇਤੁ ॥

After getting the human birth in this world, man falls into illusion whether God exists or not. Gurus (Holy Preceptors) and Pirs (Muslim holy men) say that God abides with man.

'Wherever I see, there I see Him present. He, my Master, is never far from any place.

O my soul, ever remember Him, who is contained in everything.

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

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

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

Every moment that Lord of mine takes care of His creatures.' P. 677

ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ ॥

ਰਵਿ ਰਹਿਆ ਸਰਬਤੁ ਮੇ ਮਨ ਸਦਾ ਧਿਆਈ ॥

ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੋ ਸੰਗੀ ਗਨੀਐ ॥

ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ ਸੋ ਅਲਖ ਸੁਖ ਭਨੀਐ ॥

ਪ੍ਰਤਿਪਾਲੈ ਅਪਿਆਉ ਦੇਇ ਕਛੁ ਉਨ ਨ ਹੋਈ ॥

ਸਾਸਿ ਸਾਸਿ ਸੰਮਾਲਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਸੋਈ ॥

O dear! I live with you, but you are in doubt whether I exist or not. However, I am with you.

'The Infinite Lord is both within and without.

The Auspicious Master is contained in every heart.

He is in earth, sky and the underworld. Of all the worlds, He is the Perfect Cherisher.' P. 293

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ ॥

ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ ॥

ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ ॥

ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ ॥

There is no place, where God does not exist -

'All over the earth and the sky is present One Sole Light.

Neither less or more is it any where, and nor does it decrease or increase.'

Akal Ustat

ਜਿਮੀ ਜਮਾਨ ਕੇ ਬਿਖੈ ਸਮੱਸਤਿ ਏਕ ਜੋਤ ਹੈ ॥

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

Man has forgotten Him who was always with him.

'The mortal thinks not of his Succourer, who is with him.' P. 267

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥

He has become oblivious of God. After all, what has come into man? He has fallen in love with Maya (Mammon, or material riches).

Know that the various forms of worldly attachments are temporary and that they shall assuredly pass away.

Man falls in love with the shade of the tree. When that vanishes, he mourns in his mind.

Whatever comes to view, that is transitory; yet man, the blindest of the blind, is clinging to that.

He, who gives his love to a passing traveller,

In the end nothing shall obtain.' P. 268

ਅਨਿਕ ਭਾਤਿ ਮਾਇਆ ਕੇ ਹੋਤ ॥

ਸਰਪਰ ਹੋਵਤ ਜਾਨੁ ਅਨੇਤ ॥

ਬਿਰਖ ਕੀ ਛਾਇਆ ਸਿਉ ਰੰਗੁ ਲਾਵੈ ॥

ਓਹ ਬਿਨਸੈ ਉਹੁ ਮਨਿ ਪਛੁਤਾਵੈ ॥

ਜੋ ਦੀਸੈ ਸੋ ਚਾਲਨਹਾਰੁ ॥
 ਲਪਟਿ ਰਹਿਓ ਤਹ ਅੰਧ ਅੰਧਾਰੁ ॥
 ਬਟਾਉ ਸਿਉ ਜੋ ਲਾਵੈ ਨੇਹ ॥
 ਤਾ ਕਉ ਹਾਥਿ ਨ ਆਵੈ ਕੇਹ ॥

He, who falls in love with a traveller, shall gain nothing in the end, for the traveller shall continue moving on his way.

*'O my soul! in love to the Name Divine lies joy;
 This, saith Nanak, the Lord Himself in His grace inspires.'* P. 268

ਮਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਪ੍ਰੀਤਿ ਸੁਖਦਾਈ ॥
 ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਆਪਿ ਲਏ ਲਾਈ ॥

'Forgetting all these things', says Guru Sahib, 'man has fallen in love with Maya (Mammon). Day and night, he talks about Maya, and while doing Name meditation and God's devotional worship he says that he cannot concentrate his mind on it, that he does not feel like doing it. 'What have I to gain by going to the Gurdwara?' he says. Sinful pleasures have enamoured and captivated him. They have put him on the wrong path. He had come into the world to meditate on God's Name, but here he has fallen a prey to perverse influences. Now even if holy men call out to him and Gurus counsel him, he does not listen to them; he has become deaf to them.

'Of little avail is her million-fold self-decking.' P. 134

ਲਖ ਸੀਗਾਰ ਬਣਾਇਆ ਕਾਰਜਿ ਨਾਹੀ ਕੇਤੁ ॥

Dear brother! when this body dies or departs, you will be called a ghost. Some one will say that you had come in his dream. He will not like to see you, once you become dead. They will like to get rid of you as soon as possible.

*'Yama's minions shall then in bonds march it,
 To a destination that none shall know.'* P. 134

ਪਕੜਿ ਚਲਾਇਨਿ ਦੂਤ ਜਮ ਕਿਸੈ ਨ ਦੇਨੀ
 ਭੇਤੁ ॥

When they catch hold of you and take you away, they will not reveal where they are taking you.

'In a moment shall forsake it all to whom it was attached.

Then shall man wring his hands, his limbs atremble,

His hair from dark turned grey.

In this life, the field of actions, man must reap what he sows.' P. 134

ਛਡਿ ਖੜੋਤੇ ਖਿਨੈ ਮਾਹਿ ਜਿਨ ਸਿਉ ਲਗਾ ਹੇਤੁ ॥
 ਹਥ ਮਰੋੜੈ ਤਨੁ ਕਪੇ ਸਿਆਹਗੁ ਹੋਆ ਸੇਤੁ ॥
 ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥

What is left behind now? Some remanent of the seed of actions. The fruit of those actions has to be suffered now. Alienated from one due to whom he was entangled, he forgot his real task. Now he is caught in a circle, and he has to suffer the consequences of his actions.

'Without suffering the consequences of actions one is not rid, for powerful is the principle of deeds and their consequences.'

ਭੋਗੋ ਬਿਨੁ ਭਾਗੋ ਨਹੀ ਕਰਮ ਗਤੀ ਬਲਵਾਨੁ ॥

Consequences of one's deeds have to suffered in every case. Once Baba Sahib Singh Ji was on a visit to Sahnewal. The ruler of that place was Raja Sudh Singh. When he learnt about Baba Ji's visit, he came to see him riding an elephant. He reached the place where Baba Ji was sitting with the devotees. He alighted from the elephant and approached Baba Ji. Baba Ji looked at the elephant intently. As Raja Sudh Singh paid obeisance to Baba Ji, he thought that since he had greeted a holy man, some good should accrue to him. He read the writ of fate from his brow. He said spontaneously, "Sudh Singh, stop riding this elephant because there is some score to be settled between the two of you. In your

previous birth, you have done something for which you will have to suffer now. And you must suffer the consequences of the deed that has been done by you.

Such is the Guru's edict -

*Refrain : O dear, you cannot but suffer
the fruit of your actions.*

**ਧਾਰਨਾ - ਫਲ ਦਿੱਤਿਆਂ ਬਾਜ਼ ਨਾ ਜਾਣਾ,
ਤੇਰਿਆ ਕਰਮਾਂ ਨੇ ਪਿਆਰਿਆ।**

'Of D learn: Blame none.

Your evil deeds alone are to blame.

What I have done have I obtained -

On none else cast the blame.' P. 433

**ਦਰੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰਮਾ ਆਪਣਿਆ ॥
ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ
ਜਨਾ ॥**

What you have done; its consequences you must bear. No one in the world can escape what is destined. Deeds happen to be done. None can ward off their consequences. Only a capable Guru (Holy Preceptor) can ward them off. He can alter them. He can make man suffer the consequences of his deeds of previous birth in a dream. But it is very difficult to ward them off.

So Baba Ji gave him a hint and said, "Sudh Singh! stop riding this elephant."

He said, "Reverend holyman! what is the matter? Let me know, why? I have trained this elephant with great pains. I have got it from U.P. Kindly tell me why I should not ride it."

Baba Ji explained, "In your previous birth, you were a Gursikh of the Tenth Guru Sahib. When Anandpur was laid siege of by the enemy forces, you were among the Sikhs who went away after disowning the Guru. But when you returned to Guru Sahib, you attained martyrdom at Muktsar. It is as

a fruit of that deed that you have become a ruler (Raja) in this birth. This elephant was your servant in the earlier birth. There was a theft in your house. On suspicion, you beat him to death. Now he has been born as an elephant because his deeds were not noble. He is going to take revenge from you now. Fate has united the two of you. You found this elephant in UP. If you leave him at a far off place, this calamity may be warded off. You will suffer a part of this calamity. But you will not listen to me because under the influence of your deeds, your understanding has become such that you may suffer their fruit. The job of the holy men is to caution man, but to heed it is his task. Only he heeds the holymen, whose days are good, but he whose days are bad does not listen.

So, dear brother, this elephant is going to kill you. That is why I have advised you not to ride it."

The holy man returned to his hermitage. Devotees from the village came to meet the holy man after two three months. When Raja Sudh Singh left the congregation, he walked beside the elephant. His bodyguards asked him, "Sir, why don't you ride the elephant." He replied, "The holy man has cautioned me not to ride it. Didn't you hear him?" They said, "Sir, we heard it as well as understood it."

He asked, "What did you hear?" They said, "The holy man made this utterance as he was annoyed because you made the elephant sit in front of him. In a clever manner, he made you give up the elephant." They made this observation about the holy man because they considered the holy man as they

were themselves. But holy men's utterances have spiritual power -

'Whatever God's saints utter is fulfilled.'
P. 306

ਭਗਤ ਮੁਖੇ ਤੇ ਬੋਲਦੇ ਸੇ ਵਚਨ ਹੋਵੰਦੇ ॥

The words which holy men utter even casually, come to pass. If you follow their advice, you will be happy. If you don't listen to them, you will come to grief. The Raja said, "Yes, what you are saying appeals to me. Well, let me ride the elephant." Making the elephant sit down, he rode it. After a few days, he forgot the holyman's warning.

When after three months, the congregation from Sahenwal went to Una Sahib, met the holy man and said, "Sir, all these devotees are from Sahnewal," he asked, "Well brothers, first tell me how fares Sudh Singh."

They replied, "Reverend sir, the elephant killed him a month ago." He said, "We tried to save him but his fate did not let him escape. "So Guru Sahib says -

'In this life, the field of actions, man must reap what he sows.' P. 134

ਜੇਹਾ ਬੀਜੇ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥

Whatever we sow here, we will have to reap in the hereafter. Therefore, we should sow the seeds of good and noble deeds. Why do we sow thorny thistles? Thorns will prick us. Therefore, sow something good which may help us. What is that? About that Guru Sahib says -

Refrain: Sow some bed of the True Name also, for you have sown fields of sins.

**ਧਾਰਨਾ - ਕੋਈ ਬੀਜ ਲੈ ਕਿਆਰਾ ਸੱਚੇ ਨਾਮ ਦਾ,
ਪਾਪਾਂ ਵਾਲੇ ਖੇਤ ਬੀਜ ਲਏ।**

Therefore, sow the Name Divine -
*'Myself! on that path where neither mother, father, progeny, friend or brother accompanies thee,
The Lord's Name alone shall thy helper be.*

*There, where terrible minions of Yama (Death) will oppress thee,
The Name Divine alone shall thy companion be.*

*There, where unbearable hardships shall befall,
The Name Divine in an instant shall relieve thee.'* P. 264

**ਜਹ ਮਾਤ ਖਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ ॥
ਮਨ ਉਹਾ ਨਾਮੁ ਤੇਰੇ ਸੰਗਿ ਸਹਾਈ ॥
ਜਹ ਮਹਾ ਭਇਆਨ ਦੁਤ ਜਮ ਦਲੈ ॥
ਤਹਿ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੇ ਚਲੈ ॥
ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਭਾਰੀ ॥
ਹਰਿ ਕੋ ਨਾਮੁ ਖਿਨ ਮਾਹਿ ਉਧਾਰੀ ॥**

You should, therefore, sow that thing which may help you. If you sow sins, you will land yourself in trouble.

Refrain: My self, you will weep and repent, but none will come to your rescue.

**ਧਾਰਨਾ - ਜਿੰਦੇ ਰੋਵੇਗੀ ਤੇ ਰੋ ਰੋ
ਪਛੁਤਾਵੇਗੀ
ਫੇਰ ਤੇਰਾ ਕੋਈ ਨਾ ਬਣੇ।**

'After bearing consequences of deeds, the self turning to dust, this life departs.

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

In the hereafter, his good and bad deeds are read out to him, and seating him, his account is explained to him.

When thrashed, he finds no place of shelter, but none hears his bewailings now.

The blind man has wasted away his life.'

P. 464

**ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮੜਿ ਭਉਰੁ
ਸਿਧਾਇਆ ॥
ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ
ਚਲਾਇਆ ॥
ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ
ਸਮਝਾਇਆ ॥**

ਬਾਉ ਨ ਹੋਈ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ
ਰੂਆਇਆ ॥
ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥

Of the two, sins and God's Name, you may sow either. If you sow sins, you will have to weep. If you sow God's Name, you will be easy and comfortable.

This land is excellent which yields abundant fruit, whether you sow sin or piety. Charity given to a Brahmgyani (one who has gained knowledge of Brahm, the Ultimate Spiritual Reality) yields million-fold reward. Therefore, you should sow charity and service.

'By devotion and service in this world, shall ye get a place at the Divine Portal. Then, says Nanak, in joy may you gambol.'

P. 26

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥
ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥
ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥

Those who render service in the world, that is service of the Guru's Abode, that is serving God Himself. The road was being laid. That was a big service of the Guru's Abode because God's creatures had to tread on it. Similarly, there is service of the common kitchen in the gurdwara. If you do service, it will surely yield fruit. But if you sow sins, you will have to suffer their consequences too.

Therefore, O mortal, think carefully what you wish to sow, which crop you want to sow. If the farmer sows crops without thinking carefully, he will become bankrupt. He suffers loss and falls into debt, and at last, he is driven to sell his lands. Therefore -

'In this life, the field of actions, man must reap what he sows.'

P. 134

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥

'This is Bhadon's (August-September) message: Such to hell shall not be haled,

as by the Master (Guru), saviour of all, are protected.'

P. 134

ਸੇ ਭਾਦੁਇ ਨਰਕਿ ਨ ਪਾਈਅਹਿ ਗੁਰੁ ਰਖਣ
ਵਾਲਾ ਹੇਤੁ ॥

If there is anything that saves man that is love and devotion for the Guru (Holy Preceptor)

So, in this way, we need to understand what we should do by which we may be easy and comfortable. We will not get this human incarnation again and again.

'With the gift of human incarnation granted to thee,

Now is thy opportunity to have union with the Lord.

Nothing else shall avail thee:

In holy company on the Name immaculate meditate.'

P. 12

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਗੀਆ ॥
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥

O dear brother! meditate on the Name Divine, if you can. If you do not meditate on God's Name, then answer this question:

*Refrain: Why did you take birth at all, if you were to remain be-
reft of God's devotion?*

ਧਾਰਨਾ - ਕਾਹਨੂੰ ਜੰਮਣਾ ਸੀ ਭਗਤੀ ਤੋਂ
ਗੀਣਿਆ ਓਏ।

'Those that the Name Divine have not contemplated,

*What good their coming into the world?
Hard to attain is this human birth;
Without devotion to the Name goes it waste.*

Any who in the sowing season the Name Divine has not sown,

*In the hereafter famished shall remain -
what sustenance shall he get?*

*Saith Nanak: Such is the Divine will -
Egoists shall again and again undergo
birth.'*

P. 450

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

ਇਹੁ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ
 ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ ਜਾਏ ॥
 ਹੁਣਿ ਵਤੈ ਹਰਿ ਨਾਮੁ ਨ ਬੀਜਿਓ
 ਅਗੈ ਭੁਖਾ ਕਿਆ ਖਾਏ ॥
 ਮਨਮੁਖਾ ਨੋ ਫਿਰਿ ਜਨਮੁ ਹੈ ਨਾਨਕ ਹਰਿ ਭਾਏ ॥

Then, what is the use of your coming into the world? If you were born to commit sins and to remain oblivious of God, then your life has gone waste. It has been of no avail.

'In this world is man sent to meditate on or realize the Sole Supreme Being; Yet on birth is he deluded by delusive Maya (Mammon). Lying in cavity of the womb was he in penance engaged, head downwards; And with each breath, he contemplated the Lord. At birth got he entangled with what he is to forsake, And the Giver from his mind put away.'
 P. 251

ਯਾ ਜੁਗ ਮਹਿ ਏਕਹਿ ਕਉ ਆਇਆ ॥
 ਜਨਮਤ ਮੋਹਿਓ ਮੋਹਨੀ ਮਾਇਆ ॥
 ਗਰਭ ਕੁੰਟ ਮਹਿ ਉਰਧ ਤਪ ਕਰਤੇ ॥
 ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਪ੍ਰਭੁ ਰਹਤੇ ॥
 ਉਰਝਿ ਪਰੇ ਜੋ ਛੋਡਿ ਛਡਾਨਾ ॥
 ਦੇਵਨਹਾਰੁ ਮਨਹਿ ਬਿਸਰਾਨਾ ॥

'Many into the world have arrived, yet are they without realization, as animals and beasts. Saith Nanak: Such alone by the Guru's guidance have realization, As have good fortune on their forehead recorded.'
 P. 251

ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੁਝੇ ਪਸੁ ਦੋਰ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋ ਬੁਝੈ ਜਾ ਕੈ ਭਾਗ ਮਥੋਰ ॥

Sow the Name Divine -
'Saith Nanak: With the Lord I seek shelter, Whose blessed feet are the ship across the ocean of existence.'
 P. 134

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਚਰਣ ਬੋਹਿਥ ਪ੍ਰਭ ਦੋਤੁ ॥

You should seek shelter with God.

Reciting God's Name - Waheguru, Waheguru, Waheguru - constitutes God's lotus feet. It is His ship. In olden days, we used to recite this verse - "Our

Guru has fashioned the ship, come O Sikhs, let us board it to cross the world-ocean." Another verse, we used to recite is - 'God's Name is the ship. He who boards it crosses the world-ocean.'

Guru Sahib says - 'Board this ship and you will cross the world-ocean -

'This is the message of Bhadon (August-September): Such to hell shall not be haled, As by the Master, saviour of all, are protected.'
 P. 134

ਸੇ ਭਾਦੁਇ ਨਰਕਿ ਨ ਪਾਈਅਹਿ ਗੁਰੁ ਰਖਣ ਵਾਲਾ ਹੇਤੁ ॥

Love and devotion for the Guru (Holy Preceptor) shall never let you go to hell. You have come from distant places after suffering much botheration and trouble. Although the weather was bad, yet countless are the devotees who have come.

Now time does not permit further discourse. All those devotees who have not sung or recited Guru's hymns so far, should sanctify their tongue by singing God's praises now.

She said, "Sir, the messenger of 'Dharamraj' (Righteous Judge) came to take me away. When I reached there, they did not say anything to me. They escorted me respectfully. When I reached Dharamraj's presence, he too treated me respectfully and said, 'Look up her name in the register.' When the name was looked up, Chitra-Gupta (Recording angel) said, 'Sir, we do not have her name with us -

'The Righteous Judge is under command to administer even-handed or true justice. The evil souls professing duality; they are thine subjects.'
 P. 38

ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ ॥

ਦੂਜੇ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ ॥

All those who are apostates,

without a spiritual guide, sinners, lacking devotion in Gurbani, who earn their living by practising trickery and subterfuge, are arraigned before the Righteous Judge. On the other hand, those devoted to God get up in the ambrosial hours of the morning-

'He, who calls himself a Sikh of the Great True Guru, should rise early and meditate on God's Name.' P. 305

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

Such a *Gursikh*, beloved of the Guru, does not go to the Righteous Judge; he goes to the Guru.

She said, "The Righteous Judge noticed the mistake and observed, 'Brothers! you have committed a big mistake. This woman was not to be brought. Another one like her was to be brought, you have done a very bad thing. Who will be answerable for the mistake? She belongs to the abode of Guru Nanak Sahib. Guru Nanak's Abode is highly exalted. How can anyone from there come to me? You have committed a big lapse.'

Baba Ji! they served me very well. I was greatly honoured. All moved about very respectfully with folded hands."

In this context, Guru Sahib says-

Refrain: Even the Righteous Judge will serve those who keep the company of the holy.

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

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

In the company of the holy is one honoured by gods and angels.' P. 211

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

Baba Ji said, "Well Gurmukhs (Guruward, or Guru-directed)! Guru

Sahib has rightly said that those who keep the company of the holy, render service, sing Gurbani and listen to singing of *Gurbani*, are honoured and served well in the Divine Court. Thereafter, what happened, woman?"

She said, "Sir, they told me - she has been brought by mistake. Get her sent back to the world. I said to them - show me at least Guru Nanak Sahib's Divine Court. They took me there and showed it to me. They said - you have still seven years of your life remaining. But after your death, you are going to come here."

So, in this way, some are beaten and punished in the Divine Court, while some are honoured. Therefore, do not do such a thing -

'Burn the way of life that turns the mind away from the Beloved Lord.

Saith Nanak: Pure is love wherein is maintained devotion to the Lord.'

P. 590

**ਜਾਲਉ ਐਸੀ ਗੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ ॥
ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ
ਪਤਿ ਰਹੈ ॥**

So, it is a matter of keeping one's honour. What is it? We had come here to meditate on the Name Divine; we had got this human birth after a great difficulty. Passing through the existences of moths and insects, had we been born as human beings-

'Seek now union with the Lord of the universe -

Now at last is the occasion for union with Him.

After a long time has thy human frame come into being.' P. 176

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

But '*Maya*' (mammon, or material wealth) has enamoured this '*jeev*' (sentient being, soul). '*Maya*' is everywhere. All that we see, all that we

hear is 'Maya' (Mammon) and man is not able to detach his mind or heart from it.

Guru Sahib sternly teaches us, "Dear brother! you have assumed the human form all right, but in delusion have you gone astray. Thus deluded, with whom have you made friends? You have made friends with lust, wrath, avarice and attachment.

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

He bears love to the one who is his enemy.

He abides in the house of sand.' P. 267

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥

ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥

ਬਲੁਆ ਕੇ ਗ੍ਰਿਹ ਭੀਤਰਿ ਬਸੈ ॥

Building a house with walls of sand, he lives therein -

'He enjoys joyous sports and pleasures of wealth.' P. 267

ਅਨਦ ਕੋਲ ਮਾਇਆ ਰੰਗਿ ਰਸੈ ॥

He indulges in Maya-pleasures little realizing that the wall of sand will fly with the wind. If water comes, it will be washed away. It is not his. But on the other hand, he thinks -

'He deems these revelments permanent. This is his mind's faith.' P. 267

ਦ੍ਰਿੜੁ ਕਰਿ ਮਾਨੈ ਮਨਹਿ ਪ੍ਰਤੀਤਿ ॥

He thinks - 'Well brother! I am not going to depart; the world may pass away. But I am going to be here for ever. And overcome with pride, the fool indulges in slander, backbiting and jealousy. He harms others. But when he leaves the world, he has to weep and wail.

'In his heart, the fool thinks not of death.' P. 267

ਕਾਲ ਨ ਆਵੈ ਮੂੜੇ ਚੀਤਿ ॥

He has fallen in love with falsehood, evils, gross avarice and treachery.

'In enmity, strife, lust, wrath, worldly

love, falsehood, sin, excessive greed and deceit involved,

Engaged in such devices, numerous births has he passed.

Prayeth Nanak: In Thy grace save him.'

P. 267

ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥

ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ ॥

ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥

ਨਾਨਕ ਰਾਖਿ ਲੈਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥

Guru Sahib says - 'You have forgotten these. If we tell you how much you have suffered by befriending each one of these thieves, you will realize your mistake. Take the case of 'lust'; many do not consider it a flaw.' Guru Sahib says - 'You will have to wander through millions of existences. Then there is 'attachment'; overcome by attachment the 'jeev' (soul, sentient being) continues to be born again and again in the same household. First he became a man, then an ox, then a dog, then a worm or an insect. He continues to wander into various existences out of attachment. Since 'attachment' has caught him, he does not get any existence outside. He is sent to the same household again and again. Then man is overcome by 'pride or ego'.

'The Vedas proclaim aloud that the Reverend Lord likes not pride.' P. 1089

ਹਰਿ ਜੀਉ ਅਹੰਕਾਰੁ ਨ ਭਾਵਈ ਵੇਦ ਕੁਠਿ ਸੁਣਾਵਹਿ ॥

If there is anything which does not please God, that is pride.

'Pride hath a fall.'

ਹੰਕਾਰਿਆ ਸੋ ਮਾਰਿਆ ॥

So, in this way, the 'jeev' (soul, sentient being) involved in 'Maya' (Mammon), who had come into the world to meditate on the Name Divine, when he was in great suffering in the mother's womb prayed - 'O God! liberate me from this place and its suffering.' But God said, "O 'jeev'

(sentient being)! you will forget God. You will forget God's power after going out."

However, he said, "No Reverend Lord! I will remember your Name with each breath. I will never forget Thee." Sant Rara Sahib waley used to recite the 'shabad' (hymn) with the following refrain -

*Refrain: I will remember Thy Name,
O Master, but liberate me
from here.*

**ਧਾਰਨਾ - ਮੈਂ ਨਾਮ ਜਪਾਂਗਾ ਤੇਰਾ, ਇਥੋਂ ਮੈਨੂੰ
ਕੱਢ ਮਾਲਕਾ।**

O God! save me from this terrible hell. I have knowledge of 100 births or incarnations as to what kinds of mistakes I committed and due to what mistakes I fell into different existences, and how I should find liberation now. At that time, I was absorbed in Divine Name - melody, which was going on uninterruptedly.

'There, with each breath the Lord he contemplated.'

P. 251

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਪ੍ਰਭ ਰਹਤੇ ॥

Not a single breath did I let go waste and I kept praying to God. Then came a voice - 'O 'jeev' (sentient being; man's soul)! you are ungrateful. You forget the good deeds done unto you. On going out, you will conveniently say that there is no God. You will get entrapped in evils and sinful pleasures. They will delude you and cloud your judgement and understanding, and you will say - 'There is no God. It is a sham. If there were God, won't he do this and that?' You will devise your own logic and reasoning. You will remain drowned in your own notions and ideas.'

The 'jeev' (sentient being, man) said, "No Lord! I will remember Thy Name

with each breath." He prayed again and again and said, "Lord! there is none here." The Lord replied, "The five elements and their presiding deities are with you. Speak to them." When he prayed to the sky, it said, "How can I trust an unreliable person like you? Once you come out of here, God's Name will not come to your lips. No brother, it is difficult; I cannot come to your help." When he requested the God of Fire, he replied "There is no companionship between the two of us." When he requested the God of wind, he too refused to come to his rescue. The earth too declined to help. He requested the God of water to stand surety for him, but he too said, "You are untrustworthy. He who stands surety for you will be inviting trouble for himself."

Man gave assurance, "I will not behave like this." The water-God said, "Look! I feel pity for your sad plight." It is because water is very gentle and becomes moved by another's misery. "I do feel for your suffering. But I also fear that I may not land in trouble by standing surety for you. I will stand surety for you on one condition that it should find acceptance with God." Man again implored.

God said, "Let him be presented." Water said, "O Lord! he is untrustworthy. He will forget all your virtues, benefactions, and favours. He will not remember you again."

Fifth Guru Sahib reminds us in the sixth octet (of Sukhmani Sahib), "Brother! remember Him due to whom you get pure and clean water." In the Arab world, water is imported. You can get petrol there, but not water. But we

have sweet water. If it becomes polluted, it will cause diseases. Water from the taps in Chandigarh and Ludhiana has become polluted. Drink this water and fall ill. Many taps have been permanently marked to warn the public against drinking from them. Earth water has become polluted. Suppose, water becomes polluted, from where shall we drink water?

Air too has become very polluted, Harmful gases from petrol, diesel and smoke from industrial units have rendered the air highly toxic. Now the various instruments installed to measure the level of pollution tell us that if it becomes more polluted, it will become difficult to breathe and men will die.

Guru Sahib says, "Remember Lord God who gives you air to breathe. If He deprives you of it, you will weep and cry. The True Lord bestow gifts, but what this man does is that he falls in love with the gifts but forgets the 'Giver'."

*Refrain: Considering the gifts dearer,
The apostates have forgotten
the Giver.*

**ਧਾਰਨਾ - ਮਨਮੁਖਾ ਨੇ ਵਿਸਾਰ ਦਿੱਤਾ ਦਾਤਾ,
ਦਾਤ ਨੂੰ ਪਿਆਰੀ ਜਾਣ ਕੇ।**

*'Man loves the gift and the Divine Giver
has he forgotten.'* P. 656

ਦਾਤਿ ਪਿਆਰੀ ਵਿਸਰਿਆ ਦਾਤਾਰਾ ॥

It is man's nature that he loves the gift received but forgets the Giver, which is quite strange and illogical. Then how can he be trusted? This is described as ingratitude.

First, man is worried about marriage. Then he becomes betrothed. The holy man says, "Don't worry, he will be married." He comes daily to the gurdwara. When he becomes betrothed,

thoughts of marriage occupy his mind and his visits to the gurdwara decrease. When he gets married, his visits to the gurdwara become fewer. His visits become weekly, fortnightly and then monthly. At last, he forgets the gurdwara, when he is blessed with a child; he forgets coming to the gurdwara completely. When he happens to meet the holy man, the latter says, "What is the matter? You have stopped coming here at all."

He replies, "Sir! we remain busy looking after and playing with the child." He forgets the gurdwara entirely. If he has business to look after, he cites it as an excuse saying, "I have no leisure at all." Thus he forgets Him who has bestowed these gifts on him. So water-God said, "Lord! this 'jeev' (sentient being) is untrustworthy. He loves the gifts but forgets the Giver." God said, "Then how do you stand surety for him?" The water-God said, "Sir! I will stand surety on the condition that in the morning when he puts mugs of water on his body to bathe I will make him utter God's Name (Ram, Allah, Waheguru) from his lips. For the rest, it is his business." It is on such a lame surety that we have got human birth, but Guru Sahib says, "Brother! what has happened is that you have forgotten God. You have developed so much love for other things that if even a small thing is lost, you feel like dying for it. But if you forget God, you do not feel like dying. You have fallen in love for other things, and that too to such an extent that you have become completely involved in them. Guru Sahib says like this-

*'Of Bhadon (August-September) know:
The woman (seeker) into illusions is
fallen, to duality attached.'* P. 134

ਭਾਦੁਇ ਭਰਮਿ ਭੁਲਾਣੀਆ ਦੂਜੈ ਲਗਾ ਹੇਤੁ ॥

After getting the human birth in this world, man falls into illusion whether God exists or not. Gurus (Holy Preceptors) and Pirs (Muslim holy men) say that God abides with man.

'Wherever I see, there I see Him present. He, my Master, is never far from any place.

O my soul, ever remember Him, who is contained in everything.

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

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

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

Every moment that Lord of mine takes care of His creatures.' P. 677

ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜ਼ੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ
ਜਾਈ ॥

ਰਵਿ ਰਹਿਆ ਸਰਬਤ੍ਰ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ ॥

ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੋ ਸੰਗੀ ਗਨੀਐ ॥

ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ ਸੋ ਅਲਪ ਸੁਖੁ
ਭਨੀਐ ॥

ਪ੍ਰਤਿਪਾਲੈ ਅਪਿਆਉ ਦੇਇ ਕਛੁ ਉਨ ਨ ਹੋਈ ॥
ਸਾਸਿ ਸਾਸਿ ਸੰਮਾਲਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਸੋਈ ॥

O dear! I live with you, but you are in doubt whether I exist or not. However, I am with you.

'The Infinite Lord is both within and without.

The Auspicious Master is contained in every heart.

He is in earth, sky and the underworld.

Of all the worlds, He is the Perfect Cherisher.' P. 293

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ ॥

ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ ॥

ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ ॥

ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ ॥

There is no place, where God does not exist -

'All over the earth and the sky is present One Sole Light.

Neither less or more is it any where, and nor does it decrease or increase.'

Akal Ustat

ਜਿਮੀ ਜਮਾਨ ਕੇ ਬਿਖੈ ਸਮੱਸਤਿ ਏਕ ਜੋਤ ਹੈ ॥

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

Man has forgotten Him who was always with him.

Chapter VII

Obeying God's Ordinance and Will

Invocation: True and Supreme is God's Name. Blessed is Sri Guru Nanak Dev Ji. ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ, ਪੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ!

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

Reach me Thy hand, O Lord and save me from wavering, says Nanak.' P. 256

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

ਡੌਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

'After wandering and wandering, O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is:

Attach me to Thy devotional service."

P. 289

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥

'Beloved Master! with trust in Thy bounty did I freely gambol.

To me, ignorant infant, art Thou father and mother.

To talk of Thee is easy;

Yet hard it is Thy favour to win.

In Thee repose I my esteem and strength, Knowing Thee to be my own.

Pervading all, yet from all apart -

Thou art Father! above all desire.

Father! I know not by what device to win Thy favour.

Ye devotees of God! the Lord who from all bonds is free,

My love for Him cherishes.

By the Lord's pleasure is my transmigration annulled.

By touch of the Master, saith Nanak.

The transcendent Supreme Being have I realized.' P. 51-52

ਤੇਰੇ ਭਰੋਸੈ ਪਿਆਰੇ ਮੈ ਲਾਡ ਲਡਾਇਆ ॥

ਭੂਲਹਿ ਚੁਕਹਿ ਬਾਰਿਕ ਤੂੰ ਹਰਿ ਪਿਤਾ ਮਾਇਆ ॥

ਸੁਹੇਲਾ ਕਹਨੁ ਕਹਾਵਨੁ ॥ ਤੇਰਾ ਬਿਖਮੁ ਭਾਵਨੁ ॥

ਹਉ ਮਾਣੁ ਤਾਣੁ ਕਰਉ ਤੇਰਾ ਹਉ ਜਾਨਉ ਆਪਾ ॥

ਸਭ ਹੀ ਮਧਿ ਸਭਹਿ ਤੇ ਬਾਹਰਿ ਬੇਮੁਹਤਾਜ ਬਾਪਾ ॥ ਪਿਤਾ ਹਉ ਜਾਨਉ ਨਾਹੀ ਤੇਰੀ ਕਵਨ

ਜੁਗਤਾ ॥

ਬੰਧਨ ਮੁਕਤੁ ਸੰਤਹੁ ਮੇਰੀ ਰਾਖੈ ਮਮਤਾ ॥

ਭਏ ਕਿਰਪਾਲ ਠਾਕੁਰ ਰਹਿਓ ਆਵਣ ਜਾਣਾ ॥

ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਣਾ ॥

Refrain: By Name meditation are annulled all sorrows, O dear, And through service is obtained honour.

ਧਾਰਨਾ - ਨਾਮ ਜਪੀਏ ਤਾਂ ਦੂਰ ਹੁੰਦੇ ਦੁਖੜੇ, ਸੇਵਾ ਕਰਕੇ ਮਾਣ ਪਾਈਏ -2, 2. ਮੇਰੇ ਪਿਆਰੇ, ਸੇਵਾ ਕਰਕੇ ਮਾਣ ਪਾਈਏ -2,

Holy congregation! concentrate your mind, with your eyes have a glimpse of the holy Guru Granth Sahib, with your ears listen to Gurbani, and by reflecting over it with intellect imbibe its teachings in your heart and mind. And when your turn comes, sing loudly and enthusiastically. Then what will be the fruit?

'Merit of million-fold sacrifices comes to such as listen to and chant the Lord's Name.' P. 546

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ ॥

Both hearers and singers of God's praises are benefited. This is the fourth of the series of discourses going on here. The doctrine of Divine Name meditation and free and voluntary service is being dwelt upon in these discourses. By meditating on the Name Divine are annulled all sorrows and afflictions. There is no affliction in the world, which is not cured through Divine Name meditation. The Name Divine is not a commodity which is obtained from any particular shop. This great medicine God has placed within every being, just as, in the case of animals and beasts living in the forests,

their medicines in the form of herbs are found there as per their needs. They have knowledge which herb to eat when they have some ailment and thus get well. They do not take those herbs which may harm them. You can test this and see for yourself, that animals do not touch poisonous herbs. Similarly God has placed the all-cure medicine within man. Guru Sahib says -

'The medicine of God's Name, in every heart lies, O brother.' P. 259

ਹਰਿ ਅਉਖਧੁ ਸਭ ਘਟ ਹੈ ਭਾਈ ॥

But it is not found, shrouded in mystery as it is.

'Without guidance of the Guru (Holy Preceptor), perfectly-endowed,

Is not found the way to take it.' P. 259

ਗੁਰ ਪੂਰੇ ਬਿਨੁ ਬਿਧਿ ਨ ਬਨਾਈ ॥

Since man himself does not know how to use this medicine, it is essential for him to adopt a Guru (Holy Preceptor). He has to seek initiation with a Guru (Holy Preceptor) and get Name-medicine from Him. In the Guru's abode, Five Beloved ones administer 'amrit' (baptismal nectar) to the seeker and bestow on him 'Waheguru-chant' (God's Name). This 'Waheguru-chant' does one thing. I have to talk to you very simple and small things. It is that we have gone afar from Waheguru (God). One feeling has woken up in all of us. This feeling continues rising both in you and me. This will not cease even on the last day, when we are to depart from the world. It will remain on that day too. The road is very near, not afar; it is very close to us -

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

P. 624

ਭਾਂਡੀਰੀ ਕੇ ਪਾਤ ਪਾਰਦੋ ਬਿਨੁ ਪੇਖੇ ਦੁਰਾਇਓ ॥

Guru Sahib says, "A curtain as thin as a butterfly wing separates you from God. But it is very strange that man

may meditate on the Name Divine all his life, he may continue reading books, and may do whatever else he likes, yet this curtain is not rent. The feeling of 'I-ness' does not disappear; it is bound to remain in him. Even though he annuls that feeling of 'I-ness' during deep contemplation, yet again he falls into worldly business." Maharaj Ji (Sant Rarewaley) used to tell us, "Brother! only this much is the difference. Pull down the branch of a tree, it becomes worldly life. When it is released, it goes back to its real and original place." The same is our state. As long as the thought of 'I-ness' is there in us, question does not arise that we may attain to any stage of spirituality. Guru Sahib has named it 'haumein' (ego). It is slightly different from the older words used for it. Older doctrines are also very good but in keeping with the times, Guru Sahib has brought about a change in the words, so that we may not get lost in old hackneyed words. Much confusion had been caused about those doctrines. Guru Sahib gave it a new name in a novel manner. Guru Sahib said, "You think - 'I am; I am a body made up of the five elements. My name is so and so; my caste is so and so. I have a dark complexion I am rich; I am poor; I am happy; I am unhappy; I have so many sons; I own so much property; my house is located there; I belong to such and such district.' Is there anyone in the world who will be rid of these thoughts or feelings?" Guru Sahib says, "This thought of 'I-ness' is dispelled all right -

'But rare is the one among millions, who enshrines the Lord in his mind, O Nanak.'

P. 1427

ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਉ ਨਾਗਇਨੁ ਜਿਹ ਚਿਤਿ ॥

Only one among millions gets rid of ego and enshrines God in his heart and mind. Due to the feeling of 'I-ness'

are we separated from God. We have ourselves become separated from God. What is the result of this separation? We have become alienated from 'Akhand chetan' (Undivided Sentience, Lord Creator) without whom there is nothing in the world, nor there can be or will be anyone or anything in the world. Holy congregation! if we understand the first or fundamental formula of Jap Ji Sahib and its meanings become fully lodged in our mind, then take it from me that we are emancipated, and we need not do anything more than this. Yesterday, Sant Kalyan Dass Ji had hinted; he had put it in writing. I had said, "Don't put it in writing. It will create a lot of noise everywhere because people do not know that there can be such a spiritual state too." Then I referred to a comment made by Bhai Vir Singh Ji. I said, "Since the people are not deserving, it may not create much noise and upheaval. If you say something to an undeserving person-

'Should merit be sold to other than a seeker, little value on it will be put.'

P. 1086

**ਵਿਣੁ ਗਾਹਕ ਗੁਣ ਵੇਚੀਐ ਤਉ ਗੁਣੁ ਸਹਯੋ
ਜਾਇ ॥**

he cannot carry its burden." Therefore, Guru Nanak Sahib did not hide anything and made it abundantly clear. At the very outset, we read from 'Ek Oankar' to 'Gurprasad' ['He is the Sole Supreme Being' to 'Realized by the grace of the holy Preceptor']. Thereafter comes our creed - where do we have to reach? All of you sitting here know this. They constitute two lines -

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

P. 1

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

These two lines are being wrongly interpreted in almost all the

annotations. Just as he (Sant Kalyan Dass Ji) had told you -

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

P. 306

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

The Master recites the above two lines only to him on whom He is gracious. Now with intellect we have understood its meanings. Who does not know these meanings? Even before the beginning of time was the Creator. When the beginning of time was settled it came into being -

'The Formless God assumed form and caused Himself to be called Infinite 'Ekankar' (the Sole Supreme Being).'

Bhai Gurdas Ji, Var 26/2

**ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਹੋਇ ਏਕੰਕਾਰੁ ਅਪਾਰੁ
ਸਦਾਇਆ ॥**

At that time, He Himself was here; none other than He did come here. If we ask - 'From where did the five elements come? From where did the stones come? From where did the sea come, good and evil come?' The answer is that man is gifted with reasoning intellect. He is bound to use it and ask questions - 'From where has this come?' Guru Sahib says, "That is why you have to read the 1430 pages of Sri Guru Granth Sahib, practise Divine Name meditation by getting up early in the morning, become initiated with a Guru (Holy Preceptor), practise charity; you will have to accept a way of life. When you follow this way of life and you meet a spiritually experienced holy man, one who has realized the Ultimate Spiritual Reality, then you will understand the meanings of these two lines, otherwise not, howsoever hard you may try. Understanding is one thing, while comprehending the riddle is another. Becoming conscious of God's presence is one thing, while remembering Him is another. It was

Ajamal [A Brahmin of Kannauj, a sinner who by uttering 'Narayan' (God) at the last moment, which was his son's name, got liberation] who became conscious of God's presence -

'At the last moment did Ajamal grow conscious of the Omnipresent Lord.'

P. 902

ਅਜਮਾਲ ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਨ ਸੁਧਿ ਆਈ ॥

He knew of God earlier too, but he became conscious of His omnipresence at that moment. Similarly, Draupadi too became conscious of the Lord -

'Draupadi, the Princess of the king of Panchal remembered the Name Divine or Lord's Name in the royal court.'

P. 1008

ਪੰਚਾਲੀ ਕਉ ਰਾਜ ਸਭਾ ਮਹਿ ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ ॥

When she became conscious of God's presence -

'Her affliction was by the compassionate Lord removed and His greatness manifested.'

P. 1008

ਤਾ ਕੋ ਦੁਖੁ ਹਰਿਓ ਕਰੁਣਾ ਮੈ ਅਪਨੀ ਪੈਜ ਬਢਾਈ ॥

Similarly, the entire congregation know the literal meaning of these lines, but those are not the essential meanings. They contain a deep secret. If you understand it while sitting here, all of you will become '*Brahmgyanis*' (one who has realized God, the Ultimate Spiritual Reality); not one of you will be reborn. The veil separating you and God is a very thin one. If you do not understand, brother, you should read 1430 pages of Sri Guru Granth Sahib, adopt a Guru (Holy Preceptor), meditate on the Name Divine, and practise charity till you gain this understanding, whether you do it in one birth, two births, three births or even hundred births.

Now this is the '*adi*' (beginning of time). Guru Granth Sahib has stated this for us only because there is no

'beginning'. When did '*adi*' (beginning) come out of '*anadi*' (without beginning or eternal)?

'The formless God assumed form and caused Himself to be called Infinite 'Ekankar' (the Sole Supreme Being).'

Bhai Gurdas Ji, Var 26/2

ਨਿਰੰਕਾਰੁ ਅਕਾਰੁ ਹੋਇ ਏਕੰਕਾਰੁ ਅਪਾਰ ਸਦਾਇਆ ॥

We cannot understand '*anadi*' (one without beginning, who is eternal or ever existent). About '*adi*' (prime or beginning), Guru Sahib has stated that the Formless one became active in the form of '*Ekankar*' (the Sole Supreme Being). At that time, He Himself was there, and no second one -

'... .. caused Himself to be called Infinite 'Ekankar' (the Sole Supreme Being).'

Bhai Gurdas Ji, Var 26/2

..... ਏਕੰਕਾਰੁ ਅਪਾਰ ਸਦਾਇਆ ॥

Bhai Gurdas Ji explains this thing to us in great detail. When time and space came into being, and the unique Lord created the cosmos -

'From Ekankar (the Sole Supreme being) emanated the Word-sound.'

Bhai Gurdas Ji, Var 26/2

ਏਕੰਕਾਰਹੁ ਸਬਦ ਧੁਨਿ..... ॥

What kind of Word-sound it was nobody in the world knows because nature had not yet come into existence; it was some sentient sound or melody above nature. That sentient sound is called the Name that acted. It was the 'Word' which wrought the cosmos; again it was the 'Word' which caused doom. It was the 'Word' that created the cosmos -

'All the endless expanse of creation arose out of one Note or Word, Giving rise to millions of streams.' P. 3

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰਿਆਉ ॥

At that time, He Himself was there, nothing else had come into Him. Only He was in existence, and none other was here. When there is no

second, then none other does come -

'True He is even now' P. 1

ਹੈ ਭੀ ਸਚੁ ॥

Now too, it is He who is here; none other than He has ever come here. That which is not in existence, how can it come?

'True He is even now and True He verily shall be, O Nanak.' P. 1

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

Where there is nothing left, then too He Himself will be in existence. Holy congregation! now owing to the adulterant that has got mixed, we see the other and it comes into our perception. What has this done? The Lord Himself has wrought a play out of His own self.

So, this is the goal where we have to reach. If someone from other faiths asks you - 'What is your goal?' you should say - 'The Gurmukh (Guruward person, or God-directed) meditates on the Name Divine, practises charity and does holy bathing.' But what for should he do these three things? Is there any goal ahead, any aim or purpose for which these are meant? That aim is this-

'True in the prime, True in the beginning of ages, True He is even now and True He verily shall be, O Nanak.' P. 1

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

The other started becoming visible to us. The one who was whole and undivided became divided. Who divided? Waheguru (God) Himself introduced an element from His own self-

'The Lord, of Himself created His ownself and assumed He Himself the Name. Secondly, he made the creation and seated therein, He beholds it with delight.' P. 463

**ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥
ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ॥**

ਚਾਉ ॥

He manifested one of His powers. Its name, Guru Sahib says, is 'haumein' (ego). Neither doctors and Professors nor anyone else knows this. Last time, at the 'samagam' (religious gathering), I had asked the congregation to speak on the subject of 'ego'. They spoke on 'pride' but not on 'haumein' (ego). I said - 'None knows it (ego). Show me your write-ups, first.' When I read them, I returned them all. Some of them corrected them according to their thinking and understanding, while some did not correct their write-ups at all, saying - 'We have understood it perfectly aright.' But nature made it so happen that when Principal Joginder Singh started speaking, his throat became hoarse. He could not speak and asked for water. After drinking water, he could utter only a few words, and said, "My throat has become choked and sat silent." Guru Sahib wrought a miracle. So, holy congregation, all the problem is that of 'ego'. 'Ego' caused an upheaval. What is 'ego'? It is making one's person distinct by considering oneself separate from God.

'By egoism is man's individuality fixed: involved in egoism, in actions he engages.' P. 466

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

It means considering oneself a personality, building an ambience - 'I am so much tall, my chest measures so much, such is my complexion, such is my house.' So, he built a new thing in it. Guru Sahib says - 'God who acted as one undivided whole, is so powerful that He created the world, and what emerged from it? Not joy, but its contrary-sorrow, like the shadow of the sun.' In fact, shadow is no real thing. It is the dim light of the sun itself, so in this manner are these thoughts which are called 'haumein' (ego). As a result of the formation of a new personality

owing to 'haumein' (ego), he says - 'I act; I have studied; I have done service; my children are in America; I have built a bungalow.' He goes on getting more and more involved in the mammonic world. Guru Sahib says -

'By egoism is man's individuality fixed; involved in egoism, in actions he engages.'

P. 466

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

His thinking and all his actions constitute 'haumein' (ego). There is no exact English equivalent of 'haumein'. They (English-knowing) say, "We don't understand 'haumein'. When we say 'ego', you don't accept it. I said - "Ego is pride. Pride is born out of 'haumein'. 'Haumein' is the birth of an 'awareness' within the self, 'awareness' of our unconsciousness or oblivion. In that state of oblivion or unconsciousness, we separated ourselves from God. Guru Sahib said, 'In this manner did the world get created.' Goraknath was a very learned scholar. He was a man of great attainment, accomplishment and spiritual experience and practice. He was not an ordinary person. When there was discussion with Guru Sahib on 'Sumer Parbat' (name of a mythical mountain on the Himalayas), he said, 'O Nanak! what you are saying does not appeal to us because till now we have been considering that there are two elements in the world. One is insentient, in which there is pain and suffering. The other is the sentient, one in which there is truth, awareness and bliss. One is subject to change with every moment. The other does not change. It is unchangeable or eternal. And you have told us that there is nothing here other than God. Only He Himself pervades here. Then where from has this world got created and where from has pain or suffering come?' The question was posed by him-

'In what, what way does the world come

into being?

By what, what ills does it perish?'

P. 946

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

Guru Sahib answered precisely in the same number of words. He said -

*'In egoism does the world draw birth-
In forgetfulness of the Name it suffers.'*

P. 946

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

So, this 'haumein' (ego) has alienated us from 'Waheguru' (God). We have become - 'I' and 'mine'. Howsoever enlightened man may be, he does not get rid of this notion of 'I' and 'mine'.

The compassionate or merciful one is He Himself, and none other. He sees Himself in all; the thought of the other does not come at all -

'He, within whose mind is the True Name, who with his mouth utters the True Name and who beholds none other the Sole Divine Being,

Saith Nanak: Such are the characteristics of the God-enlightened.'

P. 292

ਮਨਿ ਸਾਰਾ ਮੁਖਿ ਸਾਰਾ ਸੋਇ ॥

ਅਵਰੁ ਨ ਪੋਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ ॥

ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ ॥

So, it is a very philosophical thing which concerns our understanding. So, I was saying that it is a veil like the wings of a butterfly or a very thin plastic paper on our understanding which we call the veil of 'haumein' (ego). What has this veil of 'haumein' (ego) done? It has made us ignorant. Intelligence we have in abundance. This man is a Ph.D.; this one is a D.Litt. He is so and so. But Guru Sahib says, "All this is nothing. Dear brothers, if they have understood themselves then are they learned scholars too. If they are still acting under emotions, they lose temper also, they are given to avarice

and attachment too, they find their children dearer than others', then they are not educated or learned -

'The scholar, who harbours greed, avarice and pride, is said to be a fool.'

P. 140

**ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ
ਅਹੰਕਾਰਾ ॥**

They have got the education of the fools, and not of the scholars. Guru Sahib says -

'Not through studying but through understanding or intuitive illumination is fathomed the Divine mystery.' P. 148

ਪੜਿਆ ਨਾਹੀ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ ॥

By just studying comes not understanding; it comes through seeking. "So for understanding", says Guru Sahib, "you have to go to the Guru (Holy Preceptor), who is capable and accomplished." As regards pain and suffering I was talking about, Guru Sahib says, "The medicine is placed within you as it is present in various herbs and roots. The medicine to cure you is with you. If somehow, you discover that medicine, not only will you be cured, but every other person also, on whose head you place your hand, or whom you bless. He too will be cured on whom you cast your gracious glance." Why is he cured? When that medicine comes to be known and realized, then something rains from the eyes. First, it is said that there is radiation from them! His eyes are magnetic. He charms and captivates the person on whom he casts his gaze. There is a magnetic pull in his eyes. Then about another person, it is said that his eyes or looks are very evil. They make man tremble. But he in whose mind God comes to be lodged, his eyes have a healing touch. Whomsoever he makes drink water with his hands is cured of all ailments. Guru Sahib asked Bhai Kanahiya, "Whom did you serve water? Did you

serve water to the Mughals or to the hill soldiers, or to the Khalsa army?" He replied, "No sir! Dyed in your love I saw none but you in everyone. Yes! before I met you, I did see other persons. But ever since you put the collyrium of enlightenment in my eyes

'The Guru has given me the collyrium of Divine knowledge by which the darkness of ignorance has been dispelled.' P. 293

**ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੇਰ
ਬਿਨਾਸੁ ॥**

the veils of cataract were removed and I was surprised to realize that there is none other than you here." Guru Sahib got up and took him in his embrace and said, "O Sikh (disciple)! blessed, blessed, blessed art thou."

Guru Sahib sent for ointment and bandages and said, "Take these bandages and ointment too. Henceforth, tie bandages also on my wounds and if need be, apply ointment too." Guru Sahib accepted his submission and said, "Brothers! Bhai Kanahiya does not serve mere water. He pours 'amrit' (nectar) in the mouths of burning and suffering mortals, and when he casts his glance on them, he removes all their sufferings because from his eyes rain sprays of 'amrit' (nectar).

'Amrita' (nectar) rains from the eyes of the God-enlightened.' P. 273

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਦ੍ਰਿਸ਼ਟਿ ਅੰਮ੍ਰਿਤੁ ਬਰਸੀ ॥

This glance annuls all feeling of enmity in the person whom it touches. There is a Divine power in the touch of this glance. Once Tenth Guru Sahib was in the battle-field. General Saiyd Khan had come from Delhi. He said, "If the Guru is a perfect holyman, he should come and engage with me in a single combat. He is behind the entire army." Guru Sahib rode his horse at full speed and approaching the General said, "Come on Khan Sahib! let me

fulfil your wish."

When Guru Sahib's glance fell upon him, all feeling of enmity disappeared and he laid down his arms.

Guru Sahib said, "You are a Pathan, a General, attack me."

He said, "Your holiness! as long as I had not seen you, I was everything. After having a glimpse of you now, I have ceased to be anything or anyone of any consequence and importance. Kindly permit me to touch my profane head and brow with your lotus feet."

He could not bear Guru Sahib's magnetic Divine gaze and his body was trembling, filled with a tingling sensation. He threw his weapons. He touched his forehead with the stirrup of Guru Sahib's horse. His mind was thrown into a trance and he folded his hands. He did not have to do anything else to achieve this state of exaltation - neither to repeat God's Name with each breath, nor engage in deep contemplation.

He said, "Your holiness! what's your command for me?"

Guru Sahib said, "Continue walking in the direction in which your face is."

He said, "Your holiness! where should I stop?"

Guru Sahib said, "Stop where you hear a heavenly voice."

He kept walking and reached Kangra. There he heard a voice, "Sit down here." It is there that his tomb is situated. As soon as he received the alchemic touch and the magnetic gaze, he was transformed. The gracious glance does not come for nothing. It falls on one in whom the Name-medicine is revealed -

'The medicine of God's Name in every heart lies, O brother.'

*Without guidance of the Guru (Holy Preceptor), perfectly-endowed,
Is not found the way to take it.
The Guru (Holy Preceptor), perfectly-endowed has prescribed the discipline.'*

P. 259

**ਹਰਿ ਅਉਖਧੁ ਸਭ ਘਟ ਹੈ ਭਾਈ ॥
ਗੁਰ ਪੂਰੇ ਬਿਨੁ ਬਿਧਿ ਨ ਬਨਾਈ ॥
ਗੁਰਿ ਪੂਰੇ ਸੰਜਮੁ ਕਰਿ ਦੀਆ ॥**

The Perfect Guru has explained the secret of that medicine. Guru Sahib says-

'Then, saith Nanak: Never more does this malady afflict.'

P. 259

ਨਾਨਕ ਤਉ ਫਿਰਿ ਦੁਖ ਨ ਥੀਆ ॥

Not only is he himself cured through this medicine of the Name, but he eradicates the suffering of the world also -

'Blessing just with a particle of the Name, the Exalted Guru liberates myriads of men, O brother.'

P. 605

ਗੁਰਮੁਖਿ ਕੋਟਿ ਉਧਾਰਦਾ ਭਾਈ ਦੇ ਨਾਵੈ ਏਕ ਕਣੀ ॥

With a single particle of the Name Divine, the Guru brings liberation to millions. So, that medicine is very much lodged within us. It is lying hidden within the confines of 'haumein' (ego). But how to break these confining walls? Guru Sahib says, "The way to cut these confines lies in getting the 'mantra' (mystic formula or chant) from the Guru (Holy Preceptor). Seek the 'mantra' (mystic chant) from the *Panj Piaras* (Five Beloved Ones).' In Guru Nanak's abode, that 'mantra' (mystic formula) is 'Waheguru' (God's Name).' Guru Sahib says, 'Now recite this Name, and meditate thereon -

'Waheguru (God's Name) is the Guru's mystic formula. By reciting it and meditating on it is annulled ego.'

Bhai Gurdas Ji, Var 13/2

ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈ ਖੋਈ ॥

When 'haumein' (ego) is removed, God's Name takes its place. The Name Divine and 'haumein' (ego) cannot remain together -

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

**ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ
ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥**

When the Name Divine is revealed, then truth or reality will dawn -

'True in the prime, True in the beginning of ages, True He is even now, and True, He verily shall be, O Nanak.' P. 1

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

With understanding will come awakening or enlightenment about eternity because these words have come out of the lips of a perfect saint -

*'As shoots of deeds of previous births burst forth,
Appeared a person yearning after God (that is, the holy Preceptor) thirsting for joy in Him.*

*At touch (meeting) of the Lord was Nanak's darkness dispelled;
After sleep of multiple births was my understanding awakened.'* P. 204

**ਪੁਰਖ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ
ਭੋਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥
ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ
ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥**

Darkness was removed and the consciousness of 'I and mine' lying within has been awakened and after awakening reality has dawned. So, the Guru (Holy Preceptor) is not for nothing. The noise we make about the Guru (Holy Preceptor), the importance we attach to him is right and proper, whether we have attained the state of exaltation or not, but we do know the goal where we have to reach. We slip and fall, yet we rise again, and again do we fall to rise still again. 'Maya' (mammon) makes everyone fall. Saints and holy men also need 'Maya' (wealth or money). They too have projects (of human welfare) to accomplish. If one is a holyman, who sits under a tree, he needs nothing. But these benefactors of

mankind were created by Guru Nanak Sahib, when he asked the holy not to hide in the Himalayan caves but to live in the world to alleviate people's sufferings. He said, "The people are filled with ignorance. Remove their ignorance with 'bani' (Guru's utterance). They are afflicted with pain and suffering. Annul their suffering by giving them Name-medicine." By attending holy congregation, price has to be paid to receive and use this medicine of God's Name. So, accordingly, have we started here to administer Name-medicine. Those dear devotees, who had come here yesterday, had heard in detail what the Fifth Guru Sahib had said to Bhai Manjh, "Brother! there is a 'rehat' (code of discipline) in Sikhism. As long as you do not follow this code and exercise the prescribed discipline, this Name-medicine will not be efficacious."

So, the first discipline is to have faith in the Guru (Holy Preceptor). We have recited earlier too. Let us recite again -

Refrain: Faith in the Guru, brother, whosoever in his heart has

**ਧਾਰਨਾ - ਗੁਰ ਕੀ ਪਰਤੀਤ ਜੀ,
ਜਿਸ ਦੇ ਮਨ ਵਿਚ ਹੈ ਭਾਈ -2,
2.
ਜਿਸ ਦੇ ਮਨ ਵਿਚ ਹੈ ਭਾਈ -2,
2.
ਗੁਰ ਕੀ ਪਰਤੀਤ ਜੀ,..... -
2.**

Faith, belief, trust, confidence - all mean the same thing. Guru Sahib said, "Bhai Manjh! the first basis of Sikhism is faith. If the seeker does not have faith, he cannot proceed further. First of all, he has to imbibe faith in the Guru (Holy Preceptor)." In this context, we had very briefly discussed the case of Dhanna Bhagat (Saint). Guru Sahib further said, "The second code is that: while living in the world, man will experience both joys and sorrows; he

will receive both praise and blame. Besides, many other things will happen to him and fall to his share. These will disturb his mind, and when there is disturbance, his concentration of mind will be disturbed. Therefore, he should accept both joys and sorrows calmly as God's will. He should live in God's will."

During the time of Fifth Guru Sahib, there was a Gursikh named Gurmukh. He said, "O True Sovereign if there is such a Gursikh whose mind remains calm during joy and sorrow, who does not waver in his faith even slightly, let me have a glimpse of him.

'Saith Nanak: Should man realize the might of the Divine Ordinance, His ego he most certainly would disclaim. (He would not be given to egoism).' P. 1

ਨਾਨਕ ਹੁਕਮੇ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥

Divine Ordinance is the pillar on which rests Sikhism. If you remove 'Divine Ordinance', nothing is left therein. There was a Professor who was considered highly learned; now he is no more. I said to him, "Principal Sahib, you have done great injustice to 'bani' (Guru's utterance) by misinterpreting it, and taking a cue from your interpretation, others have also written the same thing. Each book that I pick up contains the same thing." He said, "What is that?" I said, "When Babar came and attacked Emnabad, there you have referred to two-three verses of Guru Nanak Sahib. One is -

*'As in their agony of suffering the people wailed,
Didst thou feel no compassion for them?
Thou, O Creator, art the equal Master of all.'* P. 360

**ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥
ਕਰਤਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਈ ॥**

With that you combined the next verse -

'Should a powerful foe molest one equally powerful, little would the mind be grieved?' P. 360

ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥

Looking upto God and addressing him, Guru Nanak Sahib said, "O God! did you not feel any pity for the people who suffered so much torment - so many youth were killed, and a very large number of women were dishonoured with none to protect them? Did you not feel any mercy for them? When the armies were fighting, we did not say anything. But now when lions have been let loose on the unarmed and helpless populace, then, O God, you will be accountable."

I said, "Here you have shown utter ignorance. First, you have not met a perfect holy man who has realized the Ultimate Spiritual Reality, and then you have not understood Guru Nanak Sahib. You continue to consider him a man. Well! the history from which you have written these things, in the same, it is also written that thirteen years earlier in the year 1465, when the Pathans pushed Mardana into mud, Guru Sahib said, "O Mardana! 'bani' (Divine voice) is coming." Guru Sahib made the utterance before time -

'As the word of the Lord comes to me, so do I utter, O Lalo.' P. 722

**ਜੇਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ
ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥**

In the same hymn had he said -

'The body cloth shall be torn into pieces and shreds.

Then shall Hindustan, remember my words.' P. 723

**ਕਾਇਆ ਕਪੜੁ ਟੁਕੁ ਟੁਕੁ ਹੋਸੀ
ਹਿਦੁਸਤਾਨੁ ਸਮਾਲਸੀ ਬੋਲਾ ॥**

"It means neither past nor present but future. This shall come to pass with the passage of time.' Wasn't this said by Guru Nanak Sahib?"

He said, "Yes, sir."

I said, "Guru Sahib knew full well that he (Babar) was coming to punish the people for their sins and evils. And what you have said is that God will be questioned about it. In God's realm, there is no rule of votes that all may together vote against Him. Who can question God?"

"If you ask holymen or saints they say that there is none other than God; He Himself is enacting His wonderful feats -

'The Lord be my witness! nothing is born or dies. [There is no coming and no going.]' P. 695

ਨਾ ਕਛੁ ਆਇਥੋ ਨਾ ਕਛੁ ਜਾਇਥੋ ਰਾਮ ਕੀ ਦੁਹਾਈ ॥

That Imperishable Lord is never destroyed. He enacts His play. The eyes of the enlightened one are open. But the eyes of you educated ones are not open. That is why, you write such nonsensical things." He had met at the religious congregation at Jawadi. We sat there near the 'langar' (free community kitchen). I said, "Look! what an adverse effect your writing made on the world that Guru Nanak Sahib complained to God. The first foundation of Sikhism is-

'By obeying, O Nanak, God's Ordinance and will.' P. 1

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

Sikhism starts from Divine Ordinance and has to arrive at uniting with God. First by obeying His ordinance and will, and then shall other things be done."

He asked, "Then what did these verses really mean?"

I said, "The fact was that Babar had put Guru Nanak Sahib into prison. I had read from the same history which says this thing. Mardana was told to take away four horses. Poor Mardana was dragging them, while his rebeck hung from his shoulder. The

four horses were obstinate type of animals, who pulled in different directions. Guru Nanak Sahib was made to carry a big load on his head, and so was Bala made to carry a bundle. Guru Sahib said - 'O Mardana! play upon the rebeck.' He replied - 'Sir, is this the time and occasion to play upon the rebeck? These horses are too much for me; they are not letting me breathe even.' Guru Sahib said - 'We haven't come here to hold and control horses. Let them go.' He abandoned the horses to go in whichever direction they liked. But the horses continued following them. The bundle was moving half a yard above Guru Sahib's head, and so did the bundle on Bala's head. Then they were put on hand-operated millstones to grind corn. When Guru Nanak Sahib started singing the hymn, what happened? All were thrown into a trance including the guards. None was in a conscious state. On the other hand, what was happening? All the mills were working automatically and the corn was being ground. Babar was informed that some exalted holy man full of God's blessings had come and that he should go to see him. When Babar heard Guru Sahib's 'shabad' (hymn), he too was exhilarated and enchanted. He said, "Is this the holyman?" He fell at Guru Nanak Sahib's lotus feet and submitted, "O Sovereign! I have erred; kindly command me."

Guru Sahib said, "What command? Release these poor and helpless people whom you have imprisoned. If you have to get flour ground in the handmills, give them proper wages. Those who wish to do this work will undertake it. But release all these people."

Thereafter, Guru Sahib said to Babar, "Whatever goods you have

usurped should also be returned." Filled with faith and devotion, he had realized the truth that with Guru Nanak Sahib no answer or explanation was of any avail. As Guru Nanak Sahib's glance fell upon him, his polluted and distraught mind was calmed. He took Guru Sahib to his camp and seated him on the bedstead. He himself sat at a lower level on a chair. There he submitted to Guru Sahib, "Any service for me, sir?" Guru Sahib said, "What service? Is there no compassion in your heart? Has God put within you a heart made of stone or of flesh?"

'As in their agony of suffering the people wailed,

Didst thou feel no compassion for them?'

P. 360

ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥

Did you feel no sympathy for the suffering and crying populace? You have inflicted so much torment on them. God belongs to all, O Babar! God has blessed you with victory -

'Having conquered Khurasan, Babar has terrified Hindustan.

The Creator takes not the blame on Himself and has sent the Mughal as Death's myrmidon.'

P. 360

ਖੁਰਾਸਾਨ ਖੁਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥

ਆਪੈ ਦੌਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥

He has sent you to Hindustan. Now tell me one thing, 'When the Lodhis were defeated and you won the day, did your rule start immediately or after some gap of time?' "

He replied, "At that very moment, because no gap is ever allowed between one rule and the other."

Holy congregation! if the British flag was lowered in Delhi on the Red Fort, the Indian tricolour and the British flag met half way on the mast.

As the British flag came down, ours went up. At that very moment, India's own rule began.

Guru Sahib said, "Has any gap ever come between one rule and the other? When your armies gained victory, you became the ruler, and your rule began. When your forces were engaged in fighting, we had no objection whether you won or the Lodhis. But after gaining victory, you have sent your barbarous soldiers to loot and dishonour the poor and helpless populace. It is like letting loose tigers on hapless cows. You will have to account for this in the Divine Court. Your deeds will be judged there. The Transcendent Lord will ask you, 'What is this that you have done?'"

I said, "Principal Sahib! this is the reality of the verses about which you are misleading the people. Half the world has become agnostic on the ground that Guru Nanak Sahib challenged even God. Tell me one thing - 'Were Guru Nanak and God two?'

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

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

P. 442

ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਗੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੂਪੁ ਦਿਖਾਈ ॥

ਗੁਰੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥

Between the two, no difference is." So obeying God's will is a very important principle of Sikhism. Joys and sorrows come in life, but the Sikh remains happy and satisfied in God's will. So Gursikh Bhai Gurmukh said to the Fifth Guru Sahib - 'O Sovereign Guru! is there any Gursikh who remains happy in God's will? Because I have seen that many people will say this all right, but when some calamity actually falls on their own person, they

waver and become agitated and non-plussed. Their faith and concentration suffers decline. Is there truly any Gursikh who remains calm and unwavering in the face of misfortunes?"

Guru Sahib said, "What to speak of one or two, there are countless Gursikhs who resign themselves to God's will. But if you want to see this in reality, then you should go to Gujrat. There lives a rich Gursikh named Bhai Bhikhari. Go to him and you will get the answer to your question."

Bhai Gurmukh reached Gujrat. He saw that Bhai Bhikhari lived in a beautiful mansion. He was a rich man. He asked a person where he would find Bhai Bhikhari. He replied, "Sir, he is sitting in the drawing room." Bhai Gurmukh reached there and told him that he had come from Guru Sahib. At that time prevailed a practice that Gursikhs used to take the feet-wash of the Gursikh who had come from Guru Sahib. The thought in their mind was - 'He has seen my Satguru (True Holy Preceptor) with his eyes. The Guru's glance had fallen on this very body.' When the Gursikh made some utterance, what did they want to offer to him?

'Cutting off my head, I will give it to him to sit on, and without head, I will perform his service.' P. 558

ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥

So he (Bhai Bhikhari) showed great respect to him (Bhai Gurmukh). He said, "Bhai Gurmukh Ji! what brings you here?"

Bhai Gurmukh replied, "Guru Sahib has sent me to you."

He said, "It is all right. Have something to drink. We shall talk in leisure. Tomorrow is the marriage of my son. It is good that a Gursikh has

come on this occasion, my Guru-brother has come. You should also accompany us."

What Bhai Gurmukh observed was that Bhai Bhikhari was stitching sack-cloth for a mat. Under the cot he saw a hearse lying. A bundle of wheat straw, a new pitcher and other articles for funeral were also lying there. He did not pay much attention to them; nor did he ask him in this connection. Next day was scheduled the marriage of his son. The marriage party went to the bride's house. In those days, marriage parties used to stay at the bride's place for many days. When the marriage party returned, the boy's mother stood at the gate with water to sprinkle it over the newly-weds to avert evil, his sisters stood at the door blocking the entry with the intention of asking for gifts from their brother before letting him and his wife in. But then, what happened? The chariot stopped near the house. Bhai Bhikhari Ji alighted carrying his son's dead body. He was no more. The entire atmosphere in the house changed. The matting of sack cloth was brought out, and Bhai Bhikhari Ji said, "Brothers, sit on the mat. All the relatives are here." The hearse and other funeral articles were brought out. He said, "Come! let us cremate while it is still day-light." Bhai Gurmukh was surprised to see that Bhai Bhikhari did not feel proud and inflated during marriage, he was calm and cool. There was the same calmness and serenity on his face now when his son had died. There was no change in the expressions on his face. At night, he again recited Gurbani and served food to the entire family as well as the Gursikh.

When Bhai Gurmukh was alone with Bhai Bhikhari Ji, he said, "Bhai Bhikhari Ji! you are a devoted follower

of Guru Sahib. It appears to me that you knew in advance about the death of your son, otherwise, there was no sense in collecting these funeral articles." He said, "Yes! I knew this." At this he (Bhai Gurmukh) asked, "Then why didn't you ask Guru Sahib to grant life to your son?" He replied, "Then too, was he going to live in the world for ever? Thereafter, too, he was to die one day. One dies earlier, another dies later. All have to depart from this world. Nobody lives here forever.

*Refrain: Here in this world, none lives for ever,
Everyone departs when comes his turn, my dear ...*

ਧਾਰਨਾ - ਇਥੇ ਰਹਿਆ ਨਾ ਜਗਤ ਉਤੇ ਕੋਈ,
ਵਾਰੀ ਆਈ ਤੁਰ ਜਾਵਣਾ -2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਵਾਰੀ ਆਈ ਤੁਰ ਜਾਵਣਾ
ਏਥੇ ਰਹਿਆ ਨਾ ਜਗਤ ਉਤੇ ਕੋਈ,
-2.

The world is not meant as a permanent abode -

'Farid: The earth asks the sky, "Where have the boatmen gone away?"

Some have been burnt, and some are inside the graves and their souls are suffering reproaches (of God's angels).'

P. 488

ਜਿਸੀ ਪੁਛੈ ਅਸਮਾਨ ਫਰੀਦਾ ਖੇਵਟ ਕਿੰਨਿ ਗਏ ॥
ਜਾਲਣ ਗੋਰਾਂ ਨਾਲਿ ਉਲਾਮੇ ਜੀਅ ਸਹੇ ॥

Man is made up of two parts. The body is left behind here; the sentient thing in it which does not die, which is called 'jeevatma' (soul) goes away carrying the bundle of his good and evil deeds."

So Bhai Bhikhari Ji said, "Respected brother! everyone has to leave this world. How much life should have I asked for? What ought to be asked for from the Guru is God's Name which makes man immortal."

So Guru Sahib said, "Brothers! remain happy and contented in God's

will." The third thing is to control sensual desires because so long as there are sensual desires in man, he cannot practise Divine Name meditation. Desires arise all the time as the waves do in the ocean. There are very many desires. One longs for wealth, another who does not have a son, longs for the gift of a son. He who is ailing, longs for good health. Then there is desire for being accepted and approved by the public. On the occasion of a marriage or some other function, he spends more than he can afford lest the people should disapprove of him and call him bad. Holy men have the desire to perform religious deeds, such as observing 'chillas' (period usually of 40 days of solitary meditation and prayer) and showing miraculous powers for getting public adulation. There is desire for learning scriptures and then displaying their learning by giving references from them before the people to win their praise. Guru Sahib says that these desires do not let man meditate on the Name Divine; they do not let man's mind remain at peace. The fourth thing is to give up supremacy or superiority. When people start honouring a person too much, he should devise some method by which he may not feel proud and superior, because pride eats into man -

'Kabir, of what avail is the abandonment of wealth, if man abandons not his self-conceit or pride?

The sages and sublime saints are destroyed by ego. Ego eats up all.'

P. 1372

ਕਬੀਰ ਮਾਇਆ ਤਜੀ ਤ ਕਿਆ ਭਇਆ
ਜਉ ਮਾਨੁ ਤਜਿਆ ਨਹੀ ਜਾਇ ॥
ਮਾਨ ਮੁਨੀ ਮੁਨਿਵਰ ਗਲੇ ਮਾਨੁ ਸਭੈ ਕਉ ਖਾਇ ॥

Pride eats up man. When his praise increases, it is quite natural for his sense of pride also to increase. This pride or ego eats him up. Therefore, man should not take pride in anything. The Sikh

(Guru's disciple) always remains humble. He keeps a low profile. He considers himself the dust of holymen's feet, and what does he say? 'All in the world are better than me. If there is anybody bad in the world, it is I -

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

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

P. 1364

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੇ ਸਭੁ ਕੋਇ ॥

ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥

So Guru Sahib said that one should give up the sense of pride.

There have been two great holymen. One was named Bharthari, the other, Gopichand. They practised austerities and Divine Name meditation. If man comes to be honoured and esteemed while practising Divine Name meditation and God's devotional worship, he gets stuck up in public esteem and cannot advance further in spirituality. He will cease at that very stage because people will start coming to him in large numbers, just as flies come on sweets. But none among them will be a seeker after the Name Divine; all will have their selfish desires to be fulfilled. They will have something or the other to ask for - 'I have not been blessed with a son; I am ailing; my business is in a bad shape; may I pass in the examination.' Nobody knows how many desires there are in men. Holymen too get overcome by desires. If a holymen is filled with the desire to gain supremacy or name and fame in the spiritual realm, his spiritual progress stops there and then. Rare are those who do not succumb to this desire. Raja Bharthari Hari and Raja Gopichand were filled with the desire to renounce the world, and for the sake of practising penances and austerities, they gave up their kingdoms and

travelled afar. Wherever they went, people came to them with offerings. People seeking fulfilment of their desires surrounded them. They were fed up with this public adulation and decided to go away from there. So they went to the South. There was an elderly woman, who said, "O holymen! you appear to be highly exalted saints. Please let me know if I can be of any service to you."

They asked, "Good woman! will you be able to do what we tell you?" She said, "Yes sir."

They said, "Look! we have to practise yoga. We observe 'smadhis' (deep contemplation or trance) of six months duration, and we have found that your house will be suitable for this purpose. Give us a room. We shall bolt this room from within. But, O woman, do one thing. Don't tell anybody else about us."

In this way, they observed one 'smadhi' (deep contemplation); then they sat for the second and completed that too.

One day, a neighbouring woman asked her, "Sounds continue to be heard from your house. Sometimes there are sounds of loud noise also."

She said, "Sister! what should I tell you? God-like holymen are putting up in my house. First, they observed a 'smadhi' (deep contemplation or trance) of several months. Now they have just come out of the second 'smadhi' (deep contemplation, trance)."

The neighboring woman said, "Well! Such holymen! you should have informed us about them."

She said, "I could not divulge this." From that woman, the news about the holymen travelled from one person to the other and finally reached the local

Raja (king or ruler) that such exalted saints had come into his city. The king called the Minister and said, "Let us go to see these holymen." Preparations were made for the visit. Bands were arranged and countless offerings were procured. When the king set out for the visit, the officers too were bound to accompany him. They included the Minister, the Commander of his army as well as petty officials. Thus a procession was formed.

From a distance, when Bharthari saw the crowd, he said, "Gopichand! what is this noise and commotion all about? Bands are playing and countless is the number of the people in the procession."

So he asked the woman, "Who are these people?"

She said, "Sir, it is your penances and meditations that are bearing fruit."

He said, "What?"

She said, "The king is coming to see you."

He said, "O woman! ultimately you have done what we wished to avoid."

The second said, "What will happen now?"

Gopichand, "I can tell you the plan." He disclosed it in his ear.

The Raja (king) made the band stand behind. He said to others, "First, let me have a glimpse of the holymen. Thereafter, you can see them." He came to the holy men barefooted carrying a tray full of diamonds and jewels. When he came near from where he could hear them, then Bharthari suddenly got up to go out for begging alms.

Gopichand said, "Guru Ji! (Holy Preceptor) today I won't let you go. It is my turn today."

The king heard this and stopped

for a while.

He said, "It is your turn, but I have to go today. Yesterday, some woman gave you 'kheer' (rice cooked in sweetened milk), but you ate it yourself; its particles were seen in your beard. You eat things outside; but I will not do so."

He said, "Gopichand! in your beard too I had seen particles of 'laddoos' (a sweet) the other day. So I will go."

They started grappling with each other; one snatching the begging bowl from the other. The king said to himself, "Are these holymen? What a mistake I was going to make!" From that very place, he shouted to his officers, "Let us go back." The two (Bharthari and Gopichand) thanked God.

They said, "O woman! you had let loose wasps after us. It is with great difficulty that we have been saved. But we won't live here now. We will leave."

Public esteem proves to be the undoing of holymen; it makes Sikhs too suffer a fall. It is not a good thing. He, who has humility in his heart, and says sincerely and truly -

'We are not good and none else is bad.'

P. 728

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥

swims across the world-ocean. He, who forms the notion - I am a saint, I am exalted - stops growing spiritually. Holy congregation! he develops superiority complex in his mind. He succumbs to people's praise. Therefore, one should not take pride in anything. One should give up pride, praise and blame. One should neither feel puffed up and delighted with praise, nor get annoyed at calumny or slander.

In his free time, saint Namdev Ji used to impart spiritual education to

children. A 'seth' (rich man) thought of sending his son to saint Namdev, as he had holidays. He was a young child. Making a show of his wealth, he decked the child with all the ornaments. Earlier, it used to be a common practice among the rich to deck their children with ornaments. I have seen children decked in this manner.

The *Seth* (rich man) brought him decked with ornaments to Saint Namdev Ji and said, "O saint! kindly teach this child of ours also." He said, "Don't worry. Leave the child here."

In the evening, when teaching was over and it was time for the children to return home, that child came before him. He said, "Whose child is this?"

The attendants said, "He is the rich man's child."

He said, "Son! come here." He removed all his ornaments and tied them in a small piece of cloth. The child went home. Seeing the ornaments missing, the mother asked the child about them.

The child said, "They have been removed by the saint. I protested but he removed them forcibly."

At this she remarked, "People say that he is a great saint. But he is a perfect thug."

She did nothing in her house and immediately went to her neighbour and said, "Look sister! just listen, people say that he is a great saint, but he has removed all the ornaments of my son."

She said, "What? But he isn't of that type."

She (richman's wife) said, "What is manifest needs no proof. Here is my son; you can see him."

As soon as she turned her back (i.e.

returned to her house), the news spread from one person to the other. It became the talk of the town that Saint Namdev had removed the ornaments of a child. In the meanwhile, the *Seth* too came back home.

She said, "Look! what good did you do by leaving the child with Saint Namdev? He has removed all his ornaments. Do you think he is going to return them now?"

He said, "Why are you complaining and moaning? I shall go to him in the morning. I shall talk to him like a gentleman. Now don't moan needlessly."

In the morning, the rich man accompanied the child.

Before he could say anything, Saint Namdev said to him, "Seth Ji! if you want your child to receive instructions from me, don't deck him with ornaments. Take this bundle of ornaments. If some thug had kidnapped him for ornaments and strangled him to death, what would you have done? You would have complained to me. If you want me to instruct your son, send him dressed in simple clothes."

The seth went back and said to his wife, "You were needlessly blaming him. He has, in fact, saved our son's life."

She said, "Let me tell the neighbouring woman", and went running to her house.

She said to her, "Sister! Saint Namdev is not at all a bad man. He has, infact, saved the life of our child."

This news too spread in the city in no time. Namdev Ji was sitting in his own carefree mood. A heap of ash was lying nearby.

One disciple said, "Revered holy

man! day before yesterday you were defamed in the city and yesterday, praises were showered on you."

He filled both his hands with ash. One handful he threw on one side and second handful he threw on the other side.

He said, "Let one handful of ash fall on the heads of the slanderers, and the other handful on the heads of the eulogizers. We need neither of the two. Neither does slander disturb us, nor does praise go to our head."

So, in this way Guru Sahib said, "My dear brother! these are the inner disciplinary codes of surrender in a Gursikh - sacrificing his all, body, mind and wealth, at the Guru's lotus feet, considering everything as belonging to the Guru, and then having faith in the Guru's chant. The Sikh should recite the Guru-given chant and meditate thereon with absolute faith. He should have devotion for service and should imbibe all the virtues, like sympathy, forgiveness, contentment, consideration, modesty and charity.'

"Imbibing and cultivating all these virtues is called 'dharma' (righteousness). Then one should not take pride in them and should serve the holy congregation with humility. In this way, my dear, let me bestow upon you now what you have come for." At that time, Guru Sahib showed grace and bestowed on him the boon of the Name Divine. What did the boon of the Name constitute? In every pore of his body started sounding the Name-melody. He was lost in deep contemplation, and instantly did he reach those states which are attained by great practitioners of yoga."

So in this way, he started rendering voluntary service and at the same time, his spiritual state also became lofty. He

went into an exalted state of non-attachment. He always remained absorbed in remembering God and rendering service. When Guru Sahib saw that this Gursikh had become educated allright upto D. Litt. stage, he thought of imparting him the next instruction or education which could not be given without first testing him through an examination. So Guru Sahib started giving him tests. First thing he said to him was - 'My dear! after getting the boon of God's Name, you have attained to high spiritual states and have acquired the state of 'sehaj samadhi' (spontaneous Divine Name contemplation). We are pleased to send you to your village. Go there, but remember one thing that all your kins will harbour ill-will and malice against you. They will usurp your land. They will throw you out of the village. You will fall into a miserable state. You will become utterly poor. We advise you to retrieve your lost position."

He said, "O True Sovereign! now my only prayer is that I may remain faithful in my love and devotion unto your lotus feet. Recite like this -

Refrain: O Guru, may I remain faithful

In my love for thy feet,

In my love for thy feet

**ਧਾਰਨਾ - ਨਿਭ ਜਾਏ ਗੁਰੂ ਜੀ ਨਿਭ ਜਾਏ,
ਮੇਰੀ ਚਰਨਾਂ ਨਾਲ ਪ੍ਰੀਤੀ -2, 2.
ਚਰਨਾਂ ਨਾਲ ਪ੍ਰੀਤੀ ਮੇਰੀ,
ਚਰਨਾਂ ਨਾਲ ਪ੍ਰੀਤੀ -2, 2.
ਨਿਭ ਜਾਏ ਗੁਰੂ ਜੀ ਨਿਭ
ਜਾਏ..... -2.**

O Sovereign! I wish that I may always continue to love and remain devoted to your lotus feet." Guru Sahib said, "Bhai (Brother) Manjh! you will have to face many pains and sufferings." Why? Because in all schools is the student tested through examinations. In the school of spirituality, man is subjected to such a

difficult test that man gets deluded and bewildered; only a very brave one passes the test."

Baba Farid was wandering in the forests in search of God. There are seven stages of spiritual attainment. Yesterday, Sant Kalyan Dass Ji had also talked about them. The Muslims too have seven stages. First is 'Wadi-e-talash' (valley of search) - looking for God. He took 24 years to seek Him. Then he realized -

'Farid, why wanderest thou over wild places,

Trampling thorns under thy feet?

God in the heart abides: seek Him not in lonely wastes.' P. 1378

ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੌੜਹਿ ॥

ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਢੁਢੇਹਿ ॥

My dear brother! He whom you are seeking abides in your own heart. Why are you wandering in the forests and putting yourself to unnecessary trouble? Why do you hang upside down? Crows have eaten up your flesh

'Thou crow pecking at my emaciated body, eating away its flesh,

Pray touch not these eyes, so I have sight of the Beloved.' P. 1382

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

Go! take refuge with a Perfect Holy Preceptor. Without the Guru's (Holy Preceptor's) guidance and introduction, the way to the Lord is not found, because the door is locked -

'The Master of the House has put on it a lock;

The key to the Preceptor is given to keep: This without seeking the holy Preceptor's shelter,

With no effort may be found.' P. 205

ਜਿਸ ਕਾ ਗ੍ਰਿਹੁ ਤਿਨਿ ਦੀਆ ਤਾਲਾ ਕੁੰਜੀ ਗੁਰ ਸਉਪਾਈ ॥

ਅਨਿਕ ਉਪਾਵ ਕਰੇ ਨਹੀ ਪਾਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥

Take refuge with a True Guru (Holy Preceptor). When he looked for one, he found Bakhtiar Kaki, the second spiritual successor to Moinddin, to be a Perfect Holy Preceptor at that time. He reached there and found him playing with ball with children. He threw the ball while the children caught it which pleased him very much. When he threw the ball up again, Baba Farid glanced at it and stopped it there and then in the sky. When it did not come down, the holyman looked at it, and it came down. At the same time, he saw a 'dervish' (Muslim holyman) standing there. He said to him, "O dervish! (Muslim holyman, recluse)! what brings you here?" He said, "Sir, I want to adopt you as my 'pir' (Holy Preceptor)."

He replied, "Have you come to adopt me as your 'pir' (Holy Preceptor) or to become my 'pir'? This is not the way to come to holy men; the proper way is to come with humility. Go away; you are as yet not deserving."

Baba Farid went back. After sometime, he came again. At that time, Bakhtiar Kaki was sitting under a tree which had not a single leaf on it. It was only a stump. He saw that his 'pir' (holy Preceptor) was sitting in the sun, in the heat of the month of Jeth (May-June). He thought that perhaps, he might be in a state of 'smadhi' (deep contemplation) oblivious of the sun. So with the intention of providing him with cool shade, he made branches and leaves sprout on the tree. When Bakhtiar Kaki felt shade, he opened his eyes and saw that the same dervish (holy man) was standing. He looked up and made all branches and leaves disappear from the tree and reduced it to a stump again.

He asked, "What is the matter?"

Baba Farid submitted, "I want to become your disciple."

He replied, "This is not the way to become a disciple. My dear! to become a disciple, one has to kill one self.

'By becoming corpse-like can you become a disciple and not by merely talking. Only the contented and devout martyr can be rid of illusion and fear. Like a boughten slave, he should always engage himself in service.'

Bhai Gurdas Ji, Var 3/18

**ਮੁਰਦਾ ਹੋਇ ਮੁਰੀਦ ਨ ਗਲੀ ਹੋਵਣਾ।
ਸਾਬਰੁ ਸਿਦਕਿ ਸਹੀਦੁ ਭਰਮ ਭਉ ਖੋਵਣਾ।**

Yesterday, I had made a submission here. So, in this way, he (Baba Farid) came again with humility. Now the second stage started; he fell in love with the 'pir' (Holy Preceptor; Muslim holyman), with the Guru. This is called 'wadi-e-ishk' (valley of love). First is quest, the second is falling in love. By attending 'satsang' (company of the holy), just as you all have come to know that Waheguru (God) is perfect and complete. This is called 'wadi-e-maarfat' (valley of spiritualism). Then, when he meditates on God's Name, his mind becomes concentrated on him and then he goes into the state of absorption in the Name Divine. This is called 'wadi-e-mehdiat', (state of Name of absorption). In this state one's self starts getting effaced, what I was telling you earlier about 'haumein' (I-ness, or ego). That state is called 'wadi-e-vehdiat' (valley of self-effacement), which is the fifth stage of spiritual attainment. Sixth stage is when the soul reaches God's Portal. That is 'wadi-e-hairaan' (valley of wonder) which is called 'vismaad' (Divine ecstasy or bliss) by us.

'Marvelous (wonderful) is Thy word, and marvelous Thy knowledge.' P. 463
ਵਿਸਮਾਦੁ ਨਾਦ ਵਿਸਮਾਦੁ ਵੇਦੁ ॥

Man manages to reach upto this stage. You can reach, I can reach, and that too if the Guru is gracious and you

have the company of an enlightened holyman (who has gained knowledge of the Ultimate Spiritual Reality), you do not suffer from superstitions, you meditate on the Name and listen to holymen's discourses. Reaching beyond this stage is not within man's power. If one happens to receive the gracious glance of a Perfect Guru (Holy Preceptor) -

'Saith Nanak: Blessed are they by the Divine glance gracious.' P. 8
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥

He lifts him to 'wadi-e-fannah-fila' (valley of death or destruction), where the egoist 'jeev' (man, soul) is completely effaced, and what happens? He becomes God Himself -

'Saith Kabir: The Lord in whose quest we wandered, was found in our own place. He whom thou didst consider separate from thyself. As from the world thou didst turn away, Was thy own self.' P. 1369
**ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ ॥
ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ ॥**

And Baba Farid kept serving for fourteen years in obedience to his holy preceptor's command, who never called him thereafter. But we get soon annoyed, if ignored even slightly and complain - 'Baba Ji (Holyman) does not talk to me; he does not cast his glance on me.' It is because we are very cheap and inferior, both givers and receivers.

The very day Guru Angad Dev Sahib called Guru Amar Dass Ji, he made him perfect and complete. Earlier, he had not called him at all. It is the saints' own inclination of mind because they have to make the devotee cross the world ocean. He, whom they are to drown, they mention his qualities and virtues, such as - 'You perform excellent 'kirtan' (Gurbani singing). You have a huge following.' Such a one becomes stuck up at that very stage

and does not progress.

So when Baba Farid's preceptor felt that he should be tested, he applied a touchstone. Now Baba Farid used to assist his preceptor in taking bath early in the morning. Once, it was the month of Poh (December-January). It was raining heavily and a very cold wind was blowing, which pierced through one's clothing. Everybody was shivering with cold. When Baba Farid woke up, he saw that the fire kept in the vessel had been extinguished and it was filled with water. He got worried that if he missed bathing his preceptor that day, his fourteen years long service to him would go waste.

'Supremely difficult is the service of the Guru and the spiritual guides, but in it is the essence of bliss.' P. 1422

ਗੁਰ ਪੀਰਾਂ ਕੀ ਚਾਕਰੀ ਮਹਾਂ ਕਰੜੀ ਸੁਖ ਸਾਰੁ ॥

Rendering service to the holy preceptors and spiritual guides or teachers is the most difficult task, but it affords great joy and comfort. If one misses it, one lags behind. So, at that time, Baba Farid got worried what he should do.

'Farid, the lanes are muddy; the Beloved's home far; yet my love for Him is deep.

If I stir out my blanket shall get wet.

If I stay back, am I false to my Love.'

P. 1379

ਫਰੀਦਾ ਗਲੀਏ ਚਿਕੜੁ ਦੂਰਿ ਘਰੁ ਨਾਲਿ ਪਿਆਰੇ ਨੇਹੁ ॥

ਚਲਾ ਤ ਭਿਜੈ ਕੰਬਲੀ ਰਹਾਂ ਤ ਤੁਟੈ ਨੇਹੁ ॥

Then he took the decision; recite the following with love and devotion:

Refrain: Let not my bond of love for the Lord be severed,

Even if my blanket gets drenched.

**ਧਾਰਨਾ - ਮੇਰੀ ਟੁੱਟੇ ਨਾ ਪ੍ਰੇਮ ਵਾਲੀ ਡੋਰੀ,
ਭਿੱਜ ਭਾਵੇਂ ਜਾਵੇ ਕੰਬਲੀ -2, 2.**

*'Let the blanket be drenched through,
Let it rain ever so much -
So I must meet the Beloved,*

So my love proves not false.' P. 1379

**ਭਿਜਉ ਸਿਜਉ ਕੰਬਲੀ ਅਲਹ ਵਰਸਉ ਮੇਹੁ ॥
ਜਾਇ ਮਿਲਾ ਤਿਨਾ ਸਜਣਾ ਤੁਟਉ ਨਾਹੀ ਨੇਹੁ ॥**

"So, let me make some effort. If I miss today to attend upon my preceptor, my fourteen years long service will go in vain." So, at that time Baba Farid wore a wrapper. Outside it was raining heavily; a very cold wind was blowing, and in this rain he set out for the town of Ajmer Sharif. As he passed through the bazaar, dogs barked at him and followed him, but oblivious of them, he moved on. It was round about the time of midnight. At one place, he noticed the light of a lamp coming out of the chinks in the door. There he stopped and knocked at the door.

From inside came the voice, "Who is there?"

He replied, "I am Farid, disciple of my preceptor."

She said, "O Farid! this is not the place for disciples and their preceptors. Here are gotten tickets for the hells.

'Beauteous couch perfumed with sandalwood and attar, is the gateway to terrible hell.'

P. 642

**ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੌਆ ਨਰਕ ਘੋਰ ਕਾ
ਦੁਆਰਾ ॥**

You seem to have come here by some mistake."

Farid Ji said, "No daughter! no sister! I have come knowingly. What you are telling me, I am ignorant of. Householders might be knowing. In our eyes none is bad or evil."

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

P. 642

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

He said, "O young woman! we see God's light every where and in

everyone. We have no concern with good and evil."

She asked, "What business do you have with me?"

He said, "O young woman! it is time for my preceptor to take bath. Fire with me has got put out. Kindly give me fire, so that by making fire and heating water I may assist my preceptor to take bath."

She said, "O Farid! here everything is obtained for a price; nothing is gotten free of charge. Here body too is sold. Everything is sold here. How can I you give fire free?" He said, "Young woman! I shall pay the price you ask for." She said, "You shall have to give a part of your body by cutting it." He said, "It is all right. Speak out what you want. Do you want my head? Give me fire. After bathing my preceptor, I shall come back here. Then you may cut off my head."

She said, "What have I to do with your head? I need your eye-ball." He said, "Young woman! bring some knife." She brought a plate and a knife.

He said, "Take out my eye-ball."

She said, "Why should I take out your eye-ball? Take it out yourself and give it to me."

Holy congregation! very difficult it is indeed. May God not put one to such a test. Baba Farid said like this -

Refrain: O my soul! the hermitage of love is far beyond the head.

ਧਾਰਨਾ - ਭੋਰਾ ਨੀ ਜਿੰਦੇ ਸਿਰ ਤੋਂ ਪਰ੍ਹੇ ਹੈ ਪ੍ਰੇਮ ਵਾਲਾ -2, 4.

'If thou yearnest to play the game of love, step on to my path, with thy head placed on the palm of thy hand.

And once thou settest thy feet on this Path, then lay down thou thy head and mind not public opinion.' P. 1412

**ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੋਲਣ ਕਾ ਚਾਉ ॥
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥**

**ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥
ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥**

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

P. 1102

**ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥
ਹੋਰੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥**

"Young woman, bring the knife."

He offered his eye before her.

She said, "Why should I gouge your eye? Do it yourself and give it to me. It is you who are to purchase the commodity. You should give what I have asked for."

He clenched his teeth and removing his eyeball, he put it in the plate. She brought fire and gave it to Baba Farid. Having brought fire, he assisted his preceptor in taking bath. His eye he bandaged after tearing a strip from his turban. He was bathing the preceptor without clenching his teeth out of pain. He bore it within himself. Thereafter, he went away to practise Divine Name meditation and God's devotional worship. He himself also took bath. The sun rose. At that time, the preceptor asked - "Where is Farid today?"

The attendants said, "Sir! he is sitting in seclusion in a corner and practising Divine Name meditation." He said, "Call him here." When he was called, the preceptor said, "Farid! what is the matter: you have bandaged your eye?"

If he were the like us, he would have said, "O preceptor! what should I tell you? I would have told you at night itself. To bathe you today, I have brought fire with great difficulty." It is because we do not have forbearance. We do not consider the Guru capable of knowing the thoughts of others, that he is all-knowing. We consider our own

thinking and judgement superior. There is a great difference between Sikhism and us.

At that time, he said, "Your holiness! my eye is sore." In Punjabi language, the word idiomatically used for sore eyes is 'ayee', which otherwise means 'come'.

He said, "Farid! the eyes which have come are not bandaged; the gone or lost ones are bandaged; so remove the bandage." The Guru (Preceptor) was omnipotent. Instantly, Farid got a new eye ball. But this Divine or God-gifted eye was bigger than the other. The Guru or Preceptor got up and took him in his embrace. By taking him in his arms, he rent all the veils of ignorance. Farid started seeing God pervading everywhere. The preceptor put a glimmer of Allah's (God's) Light in his eyes. As a result, in whichever direction he looked, he saw the One Supreme Lord. Recite thus -

*Refrain: O Divine Enchanter
Thou art all pervasive;
The Guru (Preceptor) has
shown this to mine eyes.*

**ਧਾਰਨਾ- ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ -2, 2,
ਗੁਰਹਿ ਦਿਖਾਇਓ ਲੋਇਨਾ ॥**

He (Holy Preceptor) opened the eye which was closed till then. When the eye opened, what did he see?

'Here and there, in every soul and in every body, Thou, Thou alone art contained, O Divine Enchanter.' P. 407
**ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ
ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ ॥**

He saw with his eyes that none except Waheguru is there on all sides.

'The Guru has given me the collyrium of Divine knowledge by which the darkness of ignorance is dispelled.

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

**ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੇਰੁ
ਬਿਨਾਸੁ ॥**

**ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੋਟਿਆ ਨਾਨਕ ਮਨਿ
ਪਰਗਾਸੁ ॥**

As soon as there was Divine light, he saw -

'The Infinite Lord is both within and without.

The Auspicious Master is contained in every heart.

He is in the earth, sky and the nether regions.

Of all the world He is the Perfect Cherisher.

In forests, grass blades and mountains, the Supreme Lord is contained.

As is His will so are His creature's acts.

The Lord is in wind, water and fire.

He is permeating the four quarters and the ten directions.

There is no place without Him.

By Guru's grace, Nanak has obtained peace.'

P. 293-94

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ ॥

ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ ॥

ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ ॥

ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ ॥

ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ॥

ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ ॥

ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ ॥

ਚਾਰਿ ਕੁੰਟ ਦਗ ਦਿਸੇ ਸਮਾਹਿ ॥

ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ ॥

The holy preceptor made him perfect and complete, and said, "Now you have learnt what you had to learn. You have comprehended what needed to be comprehended. You have obtained what you had to obtain. So go out into the world and work for its liberation."

Baba Farid attained such a lofty state that, in the form of his 'bani' (utterances, or compositions), he is enshrined in the holy Sri Guru Granth Sahib Ji Maharaj. We read his compositions with great love and devotion.

'O prayerless dog, Farid, good is not this habit of thine.

Thou comest not ever to the mosque five times a day for prayer.' P. 1381

**ਫਰੀਦਾ ਬੇ ਨਿਵਾਜਾ ਕੁਤਿਆ ਏਹ ਨ ਭਲੀ
ਗੀਤਿ ॥**

ਕਬ ਹੀ ਚਲਿ ਨ ਆਇਆ ਪੰਜੇ ਵਖਤ ਮਗੀਤਿ ॥

In our eyes, there is no difference between a temple and a mosque. It is the same thing whether it is a gurdwara (Sikh place of worship) or a mosque, or a 'math' (Hindu monastery) or a temple. The place where God's devotees assemble and sing His praises, is dear to us, because those treading this path (of spirituality) bear love and respect for these places.

So Guru Sahib put Bhai Manjh to a severe test. This test or examination is called applying the touchstone. When the Guru applies the touchstone, it is not a child's play to pass the test. Rare are those who come out with flying colours. Recite thus -

*Refrain: When is applied the test of
God's touchstone,
Only those pass who to God
have surrendered life.*

**ਧਾਰਨਾ - ਜਦੋਂ ਲਗਦੀ ਹੈ ਰਾਮ ਕਸੌਟੀ,
ਪਾਸ ਹੁੰਦੇ ਮਰਜੀਵੜੇ -2, 2.**

*'Kabir! none that is spurious shall stand
the test of God's touchstone.*

He alone may stand this test

Who to God has surrendered life.'

P. 948

**ਕਬੀਰ ਕਸਉਟੀ ਰਾਮ ਕੀ ਝੁਠਾ ਟਿਕੈ ਨ ਕੋਇ ॥
ਰਾਮ ਕਸਉਟੀ ਸੌ ਸਹੈ ਜੋ ਮਰਜੀਵਾ ਹੋਇ ॥**

Here truth is revealed. First, man resorts to trickery and cheating and claims that he knows many things, but when he is weighed in the balance of truth, then it is known whether he has passed or failed.

*'He alone may stand the test of God's
touchstone who to God has surrendered
life.'*

P. 948

ਰਾਮ ਕਸਉਟੀ ਸੌ ਸਹੈ ਜੋ ਮਰਜੀਵਾ ਹੋਇ ॥

The test of God's touchstone is very difficult indeed. We pray - 'O True Sovereign! don't put us to the test of your touchstone. Pass us as a favour. It is difficult to stand your test.' We don't

know where we may go when subjected to the test of God's touchstone. So Guru Sahib said to Bhai Manjh, "Dear, look! there are two paths. One is that you may once again resume your headship of your village. The other is the path full of difficulties and troubles."

At this he said, "True Sovereign! I wish that I may remain true in my love and devotion to your lotus feet." So he went back home. His wife was pleased to see him. His daughter saw that her father had become a perfect angel. He had ceased to be his former self, for he practised Divine Name meditation, woke them up in the morning and imparted them Guru's teachings. He instilled the Guru's love in their heart. What happened on the other hand? There was a big manger to which were tethered pairs of oxen, milk cattle, cows and buffaloes separately. Mares for riding were tethered on one side, while oxen were tethered on the other. He owned huge lands. He was the headman of many villages. Suddenly, his cattle started dying in two's. Everybody was surprised and the news spread in the region that the 'pir' (Muslim holy man) had become annoyed with him. Elderly and wise persons came to him and said, "Look brother Tiratha! haven't you demolished the pir's place? Now your Guru is doing nothing to help you, while the 'pir' (Muslim holyman) is annoyed with you. The right and proper thing for you will be to go to the 'pir' (Muslim holy man) and seek pardon for your mistake and thus save all your possessions." But Bhai Manjh said, "Dear brothers! I have seen the truth. Coming out of darkness of ignorance, I have seen light. Don't offer me any advice. This is the will of my Guru (Holy Preceptor), and the lesson to obey God's will, he gave at the very outset -

'By obeying, O Nanak, God's Ordinance and will.'

P. 1

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥

So don't tell me to go to the 'pir' (Muslim holy man). Gradually, all his animals died. All the villagers assembled and decided, "His cattle have died; now ours will start dying. The 'pir' (Muslim holyman) is annoyed. He has not tried to propitiate him. Let us propitiate him, and he will be pleased if we expel him (Bhai Manjh) from the village." Instantly, this resolution was passed by calling village chiefs from the neighbourhood. They said, "Give him neither water nor space, and our 'pir' (Muslim holyman) will be pleased and propitiated only if we throw him out of the village, collectively plough his land, which we will distribute among ourselves equitably. But first, let us expel him." So, as recorded in history, his headship was usurped. He was deprived of all his wealth and house too.

All his kins collectively expelled him from his house. They did not let him pick up a single thing from his house. He alongwith his wife and daughter were in a very miserable state. He had done favours to many. The marriage expenses of somebody's daughter had he paid from his pocket, while land revenue of another. When he looked towards them, they looked down, or turning their back scurried away. There was none who came to his help. Guru Sahib says -

'None in this world have I found a true friend.

The whole world in seeking pleasures is engrossed.

None would be another's friend in sorrow.'

P. 633

ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ॥

ਸਗਲ ਜਗਤੁ ਅਪਨੈ ਸੁਖਿ ਲਾਗਿਓ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਹੋਈ॥

In sorrow and suffering, none

becomes your friend and companion. All are your friends only in weal but not in woe. Nobody raised his voice in his defence. He knew and so did his wife that he had helped them and stood by them in crises. One, he had got treated by a doctor at his own expense when he was ill, another, he had helped in performing the marriage of his daughter when he had no money. Bhai Manjh and his family were wondering what had happened to them that they were giving them not even water to drink.

They said, "You won't get water from here."

In olden days, two things were done to ostracise a man, neither offering 'hookah' (hubble-bubble) to smoke nor water to drink. They did not let the boycotted person to draw water from the common village well. He was reduced to such a state about which the Guru's edict is -

Refrain: None gave him asylum when in extreme hardship had he fallen ...

**ਧਾਰਨਾ - ਢੋਈ ਕੋਈ ਦੇਵੇ ਨਾ,
ਮੁਸ਼ਕਲ ਹੁਣ ਬਹੁਤੀ ਬਣ ਗਈ -
2, 2.
ਮੁਸ਼ਕਲ ਹੁਣ ਬਹੁਤੀ ਬਣ ਗਈ -
2, 2.
ਢੋਈ ਕੋਈ ਦੇਵੇ ਨਾ,..... -
2.**

He looked at his brothers, but they evaded his looks and turned their back on him. His sisters-in-law (brother's wives) said to him, "You have come to this sad pass because you went to the Guru and annoyed the 'pir' (Muslim holyman). By talking with you, we do not wish to ruin ourselves."

Usually, brothers stand by their brother in difficult times but not here in the case of Bhai Manjh.

Rana Partap has been a famous Rajput ruler. Akbar married the

daughters of other Rajput rulers, but Rana Partap refused to give his daughter in marriage to him (Akbar). Many fierce battles were fought, and at last Akbar conquered Chittorgarh. His kingdom was usurped and he was forced to go into the forest. There Baba Sri Chand Ji met him. He asked a Seth (rich man) to give his treasure to him (Rana Partap). He said, "O Partap! raise your army again; it is a question of India's honour. Don't sit in the forest. You are a lion, a brave man; come into the battlefield." Rana Partap got the money and he recruited 13000 soldiers. A fierce battle was fought at Haldighati. His own brother Sakhath Singh attacked him at the head of an army. Many Rajput rulers like Man Singh came to fight against him, leading huge Mughal armies. A very terrible battle was fought there. He tried two to four times to slay the Mughal Generals, but every time they escaped under the cover of their howdahs. In the process, Rana Partap's horse was also injured badly. At that time, he was alone and galloped away on his horse from Haldighati. Two Pathan Mughal chiefs chased him with the intention of killing him and thereby getting a handsome prize from Akbar. His brother was the commander-in-chief of the Mughal forces. He was conducting the entire battle. He saw that two generals were chasing his brother. At that critical juncture, he forgot his sworn enmity with his brother. His blood boiled and he saw that his brother was alone, while he was the commander of the Mughal armies and was an employee of Akbar. He wondered what Akbar would say if he came to his brother's help. He said to himself, "Let him (Akbar) say what he likes. At present, my greatest duty is to help my brother." Instantly, riding his horse, he joined his brother and

first of all he beheaded the two Mughal generals. Then he tried to go near Rana Partap. Rana Partap made his horse jump a huge ditch of water. But his horse had already bled a lot and he died there and then. He was left alone. His brother too made his horse jump across the ditch. The Rana took up his arms, but his brother said to him, "Brother! at this moment I am not in the battlefield. I have come to help a brother in distress. The army is very big which is chasing you. Take my horse and flee from here at once. At that moment, a brother came to rescue, when there was no hope because they were born enemies. But one brother could not tolerate the misery of the other. Akbar summoned him and called upon him to explain. Rana Partap's horse which had died was named Chetak. He said, "You have violated the rules of war. You are the commander of the armies. When your brother was unarmed, why did you give him your horse and enable him to escape?"

He said, "Your majesty! as long as his forces were living and fighting, I left no stone unturned to defeat him. But when my brother had deserted the battlefield, he was in need of help. At that juncture, in the whole world, I, as his brother, was the only one who was to help him, because all others had become his enemy. In the battlefield, I did everything to defeat him and killed all his soldiers. In the battlefield, if he had engaged with me in fighting, I am sure, I would have either captured him, or martyred him, but outside the battlefield, he is after all my brother."

At this, Akbar said, "Well done! I am very happy that you have done the duty of a brother."

At that time, when Bhai Manjha did not get any succour, he looked at his

brothers and nephews and thought that one's brothers are one's arms and hoped that they would not at least go to the extent of denying him even water. But his brothers refused to help him and to give him even water. Such is the Guru's edict -

Refrain: Sisters and brothers and friends too became his enemies.

ਧਾਰਨਾ - ਭੈਣਾਂ ਤੇ ਭਾਈ ਜੀ,
ਲਾਗੂ ਸਭ ਦੁਸ਼ਮਣ ਬਣ ਗਏ -2,
2.

'Should anyone into extreme hardship be fallen,

Without succour from anyone;

By foes pursued: by relatives deserted:

All support fleeing and props from him falling -

Should he then the Supreme Being contemplate,

Not a whiff of hot air shall touch him.'

P. 70

ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੋਈ ਕੋਇ ਨ ਦੇਇ ॥

ਲਾਗੂ ਹੋਏ ਦੁਸ਼ਮਣਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ ॥

ਸਭੋ ਭਜੈ ਆਸਰਾ ਚੁਕੈ ਸਭੁ ਅਸਰਾਉ ॥

ਚਿਤਿ ਆਵੈ ਓਸ ਪਾਰਬ੍ਰਹਮ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ॥

He was left with no support in the world. When they went a little far from the village, they tried to stop there, thinking that they had come out of the village all right and they would build a small hut for themselves. But 'no'. The villagers reached there also and told them to leave the entire area, and go to a place where Guru's Sikhs lived. They said, "This is the area where live the followers of Sakhi Sarwar [the Muslim Pir (holy man)]." So at that moment, the Guru had put him in such a state where he had none and nowhere to go -

Refrain: Where should I bide my time, O Lord, the world gives no respite?

ਧਾਰਨਾ - ਝੱਟ ਕਿਥੇ ਲੰਘਾਵਾਂ ਓ!
ਮਾਲਕਾ ਦੁਨੀਆ ਟਿਕਣ ਨਾ ਦੇਵੇ
-2, 2.

When Guru Nanak Sahib was leading an austere life at Rori Sahib in

Emnabad, he was in such a state that somebody called him a ghost, another a demon, and still another an aberrant or misguided person. Nobody gave anything to Mardana. They spurned him from their doors calling him an aberrant's 'doom' (member of a class of Muslim bards and singers). These lines are found written in the 'Janam Sakhi' (Guru Nanak's Biography) of that time.

So, in this sad state, he alongwith his family kept on travelling. He left the village territory, then of the second village and then of the next, saying, "Well brothers! we will go to that very place where we find a Gursikh." As they kept walking, his wife said, "Look! now we have nothing to sustain ourselves. This belly needs food regularly. We have no money. Beggars we are not to become. Then what will become of us? We will die of hunger?"

He said, "Simple woman! you should not talk like this. Have faith in the 'bani' (speech) of my True Guru who has said like this -

Refrain: God provides sustenance to the insect created in stone, Then why won't He give it to you, O man?

ਧਾਰਨਾ - ਰੋਜ਼ੀ ਦਿੰਦਾ ਹੈ ਪੱਥਰ ਦੇ ਕੀੜੇ ਨੂੰ,
ਤੈਨੂੰ ਕਿਉਂ ਨਾ ਦੇਵੇ ਬੰਦਿਆ -2,
2.

'Why dost thou, O mind! think of enterprises, when Revered God Himself is engaged in thy care?

In rocks and stones has He created living creatures,

Whose sustenance He there provides.'

P.10

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ

ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ

ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥

God provides sustenance even to the insects in stones. Many persons have this doubt in their mind whether it can be possible. Holy congregation! I have tried and verified it in my own

life, but I don't want to talk about it. I have tested it fully. This utterance Guru Sahib has made for us, but since we do not have faith in it, we remain troubled and worried. Livelihood or sustenance is provided by God. So, at that time, he said to his wife and daughter, "Don't be afraid, sustenance is given by God; He gives sustenance to the virtuous as well as the sinners. He cherishes all living beings. Besides, you are complaining what people did unto you. Don't blame them. Why do you say that so and so is bad? In fact, it is we who are bad -

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

Whosoever realizes thus, he alone is my true friend.' P. 1364

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ ॥

ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥

A Gursikh never calls anyone bad; he does not find fault with anyone. He knows that it is his Master's play -

Refrain: Only that comes to pass which pleases you, O Lord.

ਧਾਰਨਾ - ਉਹੀਓ ਗੱਲ ਹੈ ਭਾਵੇ ਜੋ ਤੈਨੂੰ ਮਾਲਕਾ -2.

He said, "My Guru says - don't call anyone bad. If you are to call anyone bad, it should be you yourself.

'Kabir, I am the worst of all; except me, everyone else is good.' P. 1364

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ ॥

To such a one, what position does he accord? -

'Whosoever realizes thus, he alone is my true friend.' P. 1364

ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥

He who has such a bent of mind, stands in the ranks of Guru Nanak, Kabir and Namdev. Therefore, you should not say like this -

'Man may resolve to go west; but God to the east may pull him.

In an instant, He makes and unmakes;

all resolve in His hand lies.' P. 496

**ਮਤਾ ਕਰੈ ਪਛਮ ਕੈ ਤਾਈ ਪੂਰਬ ਹੀ ਲੈ ਜਾਤ ॥
ਖਿਨ ਮਹਿ ਬਾਪਿ ਉਬਾਪਨਹਾਰਾ ਆਪਨ ਹਾਥਿ ਮਤਾਤ ॥**

God has kept all resolves in His hands -

'This mortal's power is not in his own hands.

The cause of causes is the Lord of all.

The helpless mortal is at the Lord's command

What pleases Him, that does ultimately come to pass.' P. 277

ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ ॥

ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ ॥

ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਥੀਉ ॥

Only that is happening which God wishes to do -

'The mortal thinks of various and many efforts, but that alone happens which is destined to happen.

All men seek their own good.

But the Lord does that which is not his mind and thought.' P. 800

ਅਨਿਕ ਉਪਾਵ ਚਿਤਵੀਅਹਿ ਬਹੁਤੇਰੇ

ਸਾ ਹੋਵੈ ਜਿ ਬਾਤ ਹੋਵੈਨੀ ॥

ਅਪਨਾ ਭਲਾ ਸਭੁ ਕੋਈ ਬਾਛੈ ਸੋ ਕਰੇ

ਜਿ ਮੇਰੇ ਚਿਤਿ ਨ ਚਿਤੈਨੀ ॥

'Farid, sitting on the river-bank, the crane is engaged in sport, the hawk pounces upon it unexpectedly.

Yea, when the hawk of that God strikes, it forgets all sports.

What was not even remotely contemplated in his mind, even those things, the Lord has manifested.'

P. 1383

ਫਰੀਦਾ ਦਰੀਆਵੈ ਕੰਨੈ ਬਗੁਲਾ ਬੈਠਾ ਕੇਲ ਕਰੇ ॥

ਕੇਲ ਕਰੇਦੇ ਹੰਝ ਨੋ ਅਚਿੰਤੇ ਬਾਜ ਪਏ ॥

ਬਾਜ ਪਏ ਤਿਸੁ ਰਬ ਦੇ ਕੇਲਾਂ ਵਿਸਰੀਆਂ ॥

ਜੋ ਮਨਿ ਚਿਤਿ ਨ ਚੇਤੇ ਸਨਿ ਸੋ ਗਾਲੀ ਰਬ ਕੀਆਂ ॥

You can see daily, these things happening in the world. So, don't worry. Remain contented and satisfied in God's Will. My Guru says that from these sufferings, medicine is getting prepared. The Guru is pulling us towards himself with a chain.

So, conversing in this manner, they went far away to the next village. He knew some people there. He met the village headman and narrated his story to him that they wanted to live there, but they were not to beg alms. Bring two hoeing tools for me, I shall pay for them. I won't accept them free."

He said, "O Chaudhri! you can build your cottage here anywhere you like. I will bring both the tools for you."

He brought both the tools, and he started doing honest labour daily. Now time does not permit further discourse. So, holy congregation! I would like to finish here. Tomorrow come again in time in large numbers with zeal and enthusiasm. Two more discourses are left, which shall be delivered as per Guru Sahib's inspiration and guidance.

Chapter - VIII

He, unto whom my Master becomes merciful

Invocation: True and Supreme is God's Name. Blessed is Sri Guru Nanak Dev Ji.
**ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ,
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ!**

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

Reach me Thy hand, O Lord and save me from wavering, says Nanak.' P. 256

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

'After wandering and wandering, O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is:

Attach me to Thy devotional service.'

P. 289

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥

Holy congregation! loud be Thy utterance, 'True and Supreme is God's Name.' Sitting gracefully in the august presence of *Sri Guru Granth Sahib*, you have been hearing holy discourses for a long time. Many devotees spoke during the discourse. You should speak or sing in the same tune. In order to take full advantage of the holy discourses, you should listen to *Gurbani* with your ears, hear the views attentively, have a glimpse of the holy volume of *Sri Guru Granth Sahib* with your eyes, with your mind and intellect reflect on *Gurbani*, because God has given us a lot of intelligence and understanding. Man has three kinds of intellect and understanding. One is understanding, the other is folly or perverted intelligence. Perverted intelligence is that which makes man think in a

wrong manner. Intelligence is quite normal, while good intelligence is that which pays attention to noble and superior things. This is up to the level of wit and intelligence. Understanding beyond this comes from practising God's devotional worship and Divine Name meditation. Such a one is called a '*siddha*' (a divine; a person who has attained certain spiritual and miraculous powers). After this, when man gains understanding and realization of the soul, that is called '*sudh*' (consciousness).

'Saith Kabir: Taken away is my worldly understanding:

With this change is achieved fulfilment or perfection.'

P. 339

**ਕਰਿ ਕਬੀਰ ਬੁਧਿ ਹਰਿ ਲਈ ਮੇਰੀ
ਬੁਧਿ ਬਦਲੀ ਸਿਧਿ ਪਾਈ ॥**

So, all of you should try to sing loudly till the end. By doing do so, your mind's attention will remain concentrated and you will come into a state of Divine relish and enjoyment. At that time, thoughts and ideas will automatically start percolating into our mind because between the heart and the ears there is a heavy veil which does not let thoughts pass through it. When we do like this, then with '*bani*' abiding within our heart and mind, we will become thought-embodiment of '*bani*' (Guru's utterance). So now all of you should participate in singing the '*shabad*' (hymn) loudly -

*Refrain: Put me not out of Thy mind,
I am Thy devoted servant,
I am Thy devoted servant.*

**ਧਾਰਨਾ - ਮੋਹਿ ਨਾ ਵਿਸਾਰੋ ਜੀ,
ਮੈਂ ਜਨ ਤੇਰਾ, ਮੈਂ ਜਨ ਤੇਰਾ -2,
2.
ਮੈਂ ਜਨ ਤੇਰਾ ਮੈਂ ਜਨ ਤੇਰਾ -2,**

2,
ਮੌਹਿ ਨ ਵਿਸਾਰੋ ਜੀ,..... -
2.

'Worthless is my company - day and night this keeps me in anxiety.

Evil are my actions, low my birth.

Divine Lord! life of my life!

Put me not out of Thy mind - I who am Thy devoted servant.

Pray, my suffering of transmigration remove; your fortunate servant make me.

Thy feet I shall not leave, even though my body's faculties fail.

Saith Ravidas: Under your care I place myself.

Pray grant early union to your servant - delay not.'

P. 345

ਮੇਰੀ ਸੰਗਤਿ ਪੌਚ ਸੌਚ ਦਿਨੁ ਰਾਤੀ ॥

ਮੇਰਾ ਕਰਮੁ ਕੁਟਿਲਤਾ ਜਨਮੁ ਕੁਭਾਂਤੀ ॥

ਰਾਮ ਗੁਸਈਆ ਜੀਅ ਕੇ ਜੀਵਨਾ ॥

ਮੌਹਿ ਨ ਬਿਸਾਰਹੁ ਮੈ ਜਨੁ ਤੇਰਾ ॥

ਮੇਰੀ ਹਰਹੁ ਬਿਪਤਿ ਜਨ ਕਰਹੁ ਸੁਭਾਈ ॥

ਚਰਣ ਨ ਛਾਡਉ ਸਰੀਰ ਗਲ ਜਾਈ ॥

ਕਹੁ ਰਵਿਦਾਸ ਪਰਉ ਤੇਰੀ ਸਾਭਾ ॥

ਬੇਗਿ ਮਿਲਹੁ ਜਨ ਕਰਿ ਨ ਬਿਲਾਂਭਾ ॥

Holy congregation! yesterday, you listened to my thoughts and ideas. We are talking about a perfect life, a life of fulfilment, which is a great benefaction unto you. Introducing and propagating *Sikhism* in *Manjhki* (region controlled by Bhai Manjh) at that point of time by Bhai Manjh was due to his spiritual strength with the Guru's grace because as I have already told you that at that time people here used to worship graves and tombs. Its remanants are still there in our villages because you may deliver any number of discourses to the contrary, new persons come in place of the old ones. The way of life preached by *Sikhism* is complete and perfect; it is a lighthouse. If we decide to follow it, then a highway opens up before us, on which there is no need for us to inquire our way from anyone. So, that was Bhai Manjh. Before coming to Guru Sahib, he was a follower of *Sakhi Sarwar* (a Muslim *Pir*). He used to lead groups of pilgrims to him. He was

the headman of several villages and enjoyed great prestige among the people. He was very sagacious and cool-tempered. He cooperated with all and was totally free from pride or ego. But as yet, noble proclivities of previous birth had not become revealed and manifested. So far that auspicious time had not come that he might meet some such holy man, some God-blessed pious man, who might come to his help. Bhai Tilkoo Ji of Doaba region, hailing from Garhshankar, was also an accepted *Gursikh* -

'The elect of God are those approved of Him;

Pre-eminent among men are they.' P. 3

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥

who greatly preached and propagated *Sikhism* in the area. What does preaching of *Sikhism* mean? It means preaching humanity. The '*bani*' (utterances, or compositions) of Guru Nanak is not the '*bani*' of the *Sikhs* alone, lest you should form this wrong notion. It is universal in its appeal. It is a universal doctrine. It is a message for the whole mankind which is common to all that if they want to be happy, they can do so by embracing and following it. It is the most modern of all the religious faiths. It gives direction to many faiths. Then it is the Guru's grace, infact, Guru Sahib's great grace that Guru Granth Sahib has reached us (without any alterations) and it enjoys the position of the Guru (Holy Preceptor) with us. Now also some people were trying to bring about some changes saying - 'Guru might have forgotten about the position of '*mangal*' (invocatory verses) and '*ragas*' (Musical measures) because some come above, some below. Let us make them follow a uniform pattern. So much apostasy has crept in that they have started tinkering with the Guru Granth Sahib. Then these scholars of scholars have a

perverted mind and understanding. They say that they are very educated; they are doctors; they are so and so. They always think wrongly. But internally, there is a conspiracy to make every one toe their line of thinking. Thus it is a great boon of Guru Sahib that we accept and worship Sri Guru Granth Sahib as our 'Satguru' (True and Perfect Holy Preceptor), and fashion our life according to the 'bani' (utterances or compositions) enshrined in it. This *Gurbani* is meant to bestow that life on the world which is immortal.

At that time, Bhai Manjh kept his (Bhai Tilkoo's) company. He went to the 'Fifth Sovereign Guru Sahib'. Guru Sahib said, "My dear! Sikhism is not an easy thing to follow; it is very difficult. If you have decided to reach the Ultimate end, it is very difficult; it is a matter of bearing the cross. First think carefully. You have a set personality. You are famous because you lead groups of devotees to Sakhi Sarwar (Muslim Pir) and pay obeisance to the grave or tomb. It will become very difficult for you to renounce the Muslim divine because others will turn against you. If you embrace Sikhism, then don't care for anything and ignore what others say or do to you."

Finally, he came to Guru Sahib, received the boon of God's Name. He attained to all the stages of Name meditation. Yesterday also I had submitted that there are seven stages of spiritual attainment. Six stages, the Gursikh can climb and attain with the help of the Guru (Holy Preceptor). But the seventh stage is attained only if the Guru himself makes the seeker climb to it, otherwise he cannot. Many seekers including saints and holy men get stuck up at this stage. This is very difficult indeed. These things are subtle

and mysterious. They are beyond our understanding because we are as yet wandering at the very first stage. So, Bhai Manjh reached that stage. Those *Gursikhs* who reach this stage achieve the Guru's liking and favour. There is a difference between their life's tales and those of the other people of the world.

Refrain: Those of God's servants, who are pleasing to Him, Wonderful is their tale.

ਧਾਰਨਾ - ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ,
ਤਿਨ ਕੀ ਕਥਾ ਨਿਰਾਰੀ ਰੇ -2, 2.
ਤਿਨ ਕੀ ਕਥਾ ਨਿਰਾਰੀ ਰੇ -2, 2.
ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ,.....
-2.

'Those of God's servants, who are pleasing to Him, Wonderful is their tale.

They neither come nor go, and they die not ever.

They ever abide with the Supreme Lord.'
P. 855

ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ
ਤਿਨ ਕੀ ਕਥਾ ਨਿਰਾਰੀ ਰੇ ॥
ਆਵਹਿ ਨ ਜਾਹਿ ਨ ਕਬਹੂ ਮਰਤੇ
ਪਾਰਬ੍ਰਹਮ ਸੰਗਾਰੀ ਰੇ ॥

So, special and unique are the tales of God-accepted and approved souls. This Bhai Manjh was living in the highest spiritual state attainable by a Gursikh -

'Tranquil meditation, ecstasy have the mind occupied -

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

ਸਹਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ
ਸੋ ਰਸੁ ਸੋਈ ਜਾਣੈ ਜੀਉ ॥

- the state of tranquil meditation, of oneness or union with God, and of Divine ecstasy. Before me you had heard Sant Kalyan Dass make a point. It is a small thing, but its ramifications are very large. That point was -

'He, unto whom my Master is merciful, to that disciple of his the Guru imparts his instruction.' P. 306

ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ
ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥

That instruction or teaching lies reserved with the Guru. He does not impart it unless and until he becomes all merciful and benevolent. Yesterday, I had talked about Baba Farid when he brought fire in exchange for his eyeball to heat water for his Pir's bath (Muslim religious teacher). He saw that he had become deserving. At that very moment, he (Pir) restored his eye ball as well as bestowed on him the boon of 'Brahmgyan' (Knowledge of God, or the Ultimate Reality). 'Brahm gyan' (Knowledge of God) is not obtained by mere words or chatter -

'Divine knowledge is not obtained by mere words. To explain it is hard like iron.' P. 465

ਗਿਆਨ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥

After gaining spiritual enlightenment, one's entire view-point is changed. The world ceases to be world; all three attributes of *Maya* (Mammon) disappear. The Guru (Holy Preceptor), the world, and even one's own self cease to be. When the Guru, out of grace, imparts instructions, then all the three vanish, and only one *Waheguru* (God) is left, and none else. That is the reality, that is the truth in whose search we wander about. It is about Him that we say -

'True in the prime, true in the beginning of ages, True He is even now and True He verily shall be, O Nanak.' P. 1

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

These are the two maxims for man to understand? After all what are two lines to understand? Try to understand this throughout your life span. It was in my sixteenth or seventeenth year, when Maharaj Ji (Sant Ishar Singh Ji Rarewaley) told me this for the first time.

He asked me, "Who are you?" He put this question to me just casually.

I heard this while standing outside. I went in and greeted him. At that time, the holy man was physically 30 years old. He asked me, "Who are you?" I remained silent. After this, the devotees sitting there said, "Young boy! the holy man is asking you - who are you?"

I said, "Yes! I did not speak for a minute or so. It appeared very strange that a person should be standing there thinking and not say anything in reply.

They said, "What are you thinking? You should tell us who you are."

The holy man said, "Silence! you do not know."

He again said, "You haven't answered my question?"

I said, "Sir, I shall tell you just now." Three minutes passed. Then he said, "Now, tell me who you are." I said, "Sir! I do not know how to tell you who I am." At this answer, the entire congregation laughed at me, and said, "Look! this boy has come only today." I had just come out after finishing school. As yet I did not know anything about spiritual matters.

He said, "How is it that you do not know who you are? Tell me that." I said, "Sir! you said - 'Who are you?'" I am standing before you. Therefore, I cannot say anything. You are seeing that I am a boy. If there is darkness and somebody says - who are you? - then he/she says - I am a boy or a girl. If he is sitting in '*pangat*' (row in a dining hall), he reveals his caste - I belong to so and so caste, because in those days casteism was in full swing. If sir, somebody comes and knocks at the door in darkness, then he says - I am so and so Singh."

He said, "Yes! you are in the right."

I said, "I am standing before you."

First, it came to my mind that I should tell you my name. Then I thought that names also I had two - one at the age of four, and the other when I partook of 'amrit' (baptismal nectar) and my name was changed, or I should say that at the age of four years I was this and at the age of twelve I am this. Sir! at that very instant, I thought that I had a previous birth too, and many many births prior to that. Just as there is a pulley in a well thousands of miles deep and you let it go, then finally comes the end or knot of the rope. I have reached that stage and I cannot find out what I was when I came into being and what I was prior to that. Was my existence fixed on that very day and was I some one else before that too?"

From a young child, he heard this answer.

He said, "Sit down right here."

He closed his eyes and did not open them for 45 minutes.

He said, "Yes! now open your eyes and tell me again in detail."

I said, "Sir! it seems to me that I am not eternal. At some point of time or the other, my existence must have been established, and prior to that I was something else." At this he said, "Then, if you understand in your life-span what something else you were before coming into being initially, you have to take only one step more, and the entire mystery will be ended."

In just one utterance, which is called the 'sermon', he enlightened me

'... To that disciple of his, the Guru imparts his instruction.' P. 306

..... **ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥**

He said only one thing.

I said, "Sir! it seems to me that

separating from a very big 'Light' I am becoming a ray of light." He said, "That's all. That from whom you were getting separated was your 'self'; realize that 'self'. What you have become, as you say, though does not have any name, yet it is called 'jeevatma' (individual soul, as against the 'Param-atma' - the Supreme Soul). So this 'sentient feeling' became a creature, when God created a mighty force or energy, which is called 'haumein' (ego). Due its creation, He has come to be seen as several parts, even though all are one."

The moon is one. If you look at it at night by pressing the corner of your eye with a finger, you will see two moons. If there is a defect in the eyes, then also you will see two moons. But it is one; you have to discover the truth.

He said, "Remove this defect in your vision."

So, we should understand this single thing. It is for this that we practise Divine Name meditation, undertake spiritual studies, get up early in the morning, do holy bathing and lead a disciplined and austere life. If we understand this then we have crossed the world ocean, otherwise not. At the same time, Guru Sahib has stated - you will understand this neither with intellect nor by studying scriptures -

'Man may read and study cartloads of books and he may read and study the entire multitudes of books.

He may read and study books and put them in boats. He may read and study books and fill cellars with them.

He may read year upon year and may study for all the months, that there are.

He may continue reading for his entire life and may study with every breath of his.

Nanak, only one thing, God's Name is of account and all else is but to prate and prattle in pride.'

P. 467

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ

ਸਾਥ ॥

ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ
ਖਾਤ ॥

ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥
ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥
ਨਾਨਕ ਲੇਖੇ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥

If you have found or understood that one thing, not just known - Maharaj Ji (Sant Ji) said - the word 'known' has not occurred anywhere (in Gurbani), the word that has occurred is 'understood or found'. What is the difference between 'knowing' and 'finding or understanding'? Agriculture scientists are standing. A new variety of mango has come; it is bearing ripe fruit. They test it and write down: it contains so many nutrients; this is its effect on the body and the liver. It is planted, it grows, it expands. All continue looking after it, but nobody has comprehended it; they have only known it. On the other had, a man comes and starts sucking the mango, understands it or discovers it. But he, who has only known about it, does not experience it or learn about it. This is the difference between 'knowing' and 'understanding or discovering'. Guru Sahib says -

*'Many into the world have arrived,
Yet are they without realization, as
animals and beasts.'* P. 251
ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੁਝੇ ਪਸੁ ਢੋਰ ॥

Guru Sahib has counted us among animals -

*'Saith Nanak: Such alone by the Guru's
guidance have realization, as have good
fortune on their forehead recorded.'*

P. 251

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋ ਬੁਝੇ ਜਾ ਕੈ ਭਾਗ ਮਥੋਰ ॥

The whole world knows; philosophers know, the educated and learned know, the explicators and narrators know, but he who has gained realization may perhaps be just one or two. He who has gained realization can neither be described, nor can anything

be said about him -

*Saith Kabir: The Lord in whose quest we
wandered, was found in our own place.
He whom thou didst consider separate
from thyself*

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

ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ ॥
ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਰਤਾ
ਅਉਰੁ ॥

'Separateness' is ended; duality is gone; nothing is left behind.

So, I was saying that 'haumein' (ego) divided man into three parts. Guru Sahib says - 'Just annul this 'ego'. Then your task is over. Upto this point or stage the spiritual seeker reaches with the penances and meditations of previous births, or by keeping the company of the holy, and that too if they are kind and gracious; by himself he does not have the strength to reach this stage -

*'The mortal's power is not in his hands.
The cause of causes is the Lord of all.'*

P. 277

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

Those who say that they will be able to reach through penances and Divine Name meditation are left behind. Mahatma Buddha tried hard. He changed six Gurus (Holy Preceptors), but all of them were not of the most exalted state; they had not realized the Ultimate Spiritual Reality. Then he endeavoured himself, by which he did reach the state of 'nirvana' (liberation) but he did not attain the state of union with god, or becoming indistinct from Him. He stopped there, and so he did not talk about God, as he was honest. We talk about God on hearsay. But he was very honest and said - 'As yet I have not found about Him.'

So, without the Guru's grace, man does not initially become a spiritual

seeker. First, his deeds of previous births should become awakened. What do these noble deeds of previous births do? They enable him to attend the company of the holy and meet saints and holy men. These are the two good deeds that they do. When the fruit of virtuous and charitable deeds increases too much, whether of a region, or of an individual, then what happens -

'As shoots of deeds of previous births burst forth,

Appeared a person yearning after God, thirsting for joy in Him.'

P. 204

ਪੁਰਖ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥

Then an occasion arises for holding a religious function of holy discourses in the area. When this happens, then take it that the shoots of deeds of previous births of some devotees have burst forth. Those deeds inspired us also to go there. They inspired you too to go to Behram. It is not within our power. It is the meritorious deeds of previous births which are inspiring us from within, and are telling us again and again - 'Hurry up, lest we should miss listening to some of the discourses.' These deeds of previous births take us to the holy congregation. After coming to the holy congregation, the first realization that dawns upon us is that without the Guru we won't be able to ascend spiritually. Therefore, we must adopt the Guru (Holy Preceptor). Upto the Ninth Guru Sahib, '*charan-amrit*' (wash of the Guru's feet) used to be given to the Sikhs. Thereafter, what Guru Sahib did, that you have heard from Dr. Sahib and read the article on '*Baisakhi*' published in the '*Atam Marg*' magazine. That was a miracle which started with Guru Nanak and was consummated with Tenth Guru Sahib.

A neglected person whom none cared for, who was driven like goat and sheep, was transformed. That was a

miracle wrought by the Guru. Lifting a half-dead out of mud and mire, Guru Sahib transformed him into God. Besides, he said - 'Don't think that there is any difference between me and this (*Khalsa*), and between me and God -

'The true Khalsa is one who experiences the ecstasy of self-realisation .

There is no difference among God, I and him.'

Sarb Loh Granth

**ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ ॥
ਪ੍ਰਭ ਮਹਿ ਮੋ ਮਹਿ ਤਾਸ ਮਹਿ ਰੰਚਕ ਨਾਹਨ ਭੇਵ ॥**

We continue saying one thing that Guru Sahib combined power with God's devotional worship. This is no doubt true but only partly and in a limited sense. The miracle wrought by Guru Sahib is indeed very great in the world. After much discussion and exchange of views an article of 10-11 pages has been written. We are getting it published in English and plan to send it to M.P.'s, M.L.A.'s, politicians and statesmen all over the world in order to enlighten them about what the Khalsa is. It is an ideal, by which man becomes pure and pious. Thereafter, the Name Divine is bestowed. That is a very big and important thing. Maharaj Ji (Sant Ji) said to me, "You should start giving the Name Divine."

I said, "These are difficult things. First, the recipient should be made pure. Who can do it?"

It is Guru Sahib's great grace that Sri Guru Granth Sahib on its own does everything. The physical task is performed by the 'Five Singhs'; they are called '*Panj Piaras*' (Five Beloved Ones). They are not lovers of Maya (Mammon, or material wealth), lovers of their progeny, and of lands and properties; they are the beloved ones of the Guru. When the Guru's Beloved ones humbly offer prayer, at that time

'The True Guru is the living Lord.'

ਸਤਿਗੁਰੁ ਜਾਗਤਾ ਹੈ ਦੇਉ ॥

Don't be mistaken to think that these are just words in Guru Granth Sahib. The Guru Granth Sahib is the living God, which is not visible to us with these eyes. He enters the 'Five Beloved ones'. Then the responsibility of the former persons is over. They become the complete and perfect image of the Guru. The physical work of Guru Granth Sahib is performed by five, as perhaps, one person may be incomplete or imperfect. They bestow the boon of the Name Divine. The second task is that we have come to the holy congregation. The third thing is that the congregation or company should be of those who practise Divine Name meditation. You may call them *Sadhus* (holy men, or ascetics), or *Gurmukhs* (Guruwards or Guru-directed). The name does not make any difference because these names have been given to them owing to their deeds -

*'Such as for duration of a breath or while taking a morsel,
Put not away from mind the spell of the Name Divine,
Saith Nanak, are blessed:
These the true devotees or saints may be called.'*

P. 319

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾ ਮਨਿ ਮੰਤ੍ਰੁ ॥

ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੁਰਨੁ ਸੋਈ ਸੰਤੁ ॥

These are the persons whose duality has been totally annulled, in whose eyes the world is God Himself and who have nothing of their own left with them. They are neither '*sant*' (saints), nor '*a-sant*' (anti-saints); they are nothing whatsoever. What they are, is known only to them; they don't have the language and words through which they can describe what they are. Guru Sahib says -

'Indulge thou not in ego, and abide within thyself'

P. 580

ਉਚਾ ਨਹੀ ਕਹਣਾ ਮਨ ਮਹਿ ਰਹਣਾ..... ॥

So, at that time, after receiving the boon of the Name Divine from them, Name meditation is practised in their company -

'As shoots of deeds of previous births burst forth,

Appeared a person yearning after God, thirsting for joy in Him.

At touch of the Lord was Nanak's darkness dispelled;

After sleep of multiple births was my understanding awakened.'

P. 204

ਪੁਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ

ਭੋਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥

ਮਿਟਿਓ ਅਧੋਰੁ ਮਿਲਤੁ ਹਰਿ ਨਾਨਕ

ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥

Guru Sahib has said that we have been sleeping for birth after birth. We say that we walk and move. Guru Sahib says, "You are walking in sleep. This sleep is of illusion, ignorance and false knowledge. You have not woken up. You will wake up when the True Guru shows his grace." So, in this way, then, we progress gradually. We get up at the ambrosial hour of the morning, meditate on God's Name, read or recite or listen to Gurbani and attend holy congregations. About '*satsang*' (holy congregation) I would like to make one submission. All religious gatherings are not '*satsang*' (holy congregations). Guru Sahib has explained a '*satsang*' in the following words -

'What qualities has holy company?

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

P. 72

ਸਤਿਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥

ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥

Where people are abused, that is not a holy congregation. From the beginning of times, God has made arrangements for the liberation of mankind, which has crossed 600 crores. He was there when we were not in existence, a lakh years or even ten lakh years ago. At that time too, there was Gurbani (Holy Preceptor's utterance).

The Guru is never absent. Eternal is the Guru's light. God Himself is the Guru; the Guru is none other than God-

*'The ocean of the self have we churned
Therein a unique object did we behold.
Saith Nanak: The Master is the Lord's
image;
The Lord in the Master pervasive -
Between these, brother! no difference is.'*
P. 442

**ਸਮੁੰਦ ਵਿਰੋਲਿ ਸਗੀਰੁ ਹਮ ਦੇਖਿਆ
ਇਕ ਵਸਤੁ ਅਨੁਪ ਦਿਖਾਈ ॥
ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ
ਭਾਈ ॥**

Just as light is spread everywhere, we have assumed different forms and shapes from the One Lord -

*'One and yet who seems many, and
enters into a myriad forms,
And plays His play, and then winds it
up, and becomes the one again.'*

Jaap Sahib

**ਏਕ ਮੁਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ ॥
ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕਉ ਫਿਰ ਏਕ ॥**

As is the need, so is the world, and as are the conditions and circumstances, accordingly does God continue sending His saints into the world. You should speak for yourself; remain firm and steadfast in your faith, and do not make others fall from their faith. Guru Sahib has said -

*'O Lord, the world is on fire. Showering
Thy benediction save it Thou.
Through whichever way it can be
delivered, deliver it that wise.'* P. 853
**ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥
ਤਿਸੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥**

Make us swim across through whichever way we can. We do not say that all of you should board our ship. We have our own way or path, while others have theirs. Christians and Muslims have their own religious ways and methods. Similarly, other saints and holy have their methods and plans. So, the first thing that occurs in our 'Rehatnama' (Sikh code of conduct

prescribed by Guru Gobind Singh Ji) is that we should remain steadfast in our faith, but not belittle other faiths, and rather respect them. We should show full respect to other religions. One thing we are not able to appreciate; when the Tenth Guru wrote the letter to Aurangzeb, he wrote therein: 'O Aurangzeb! when you made us abandon the fort, at that time, for a second a very big problem confronted us. That was that though an atheist and infidel yourself, you placed your hand on the Holy Koran, which is a religious book from which millions of people are blessed. Now it was our duty either to reject it, or to show respect to it. O Aurangzeb! if I had not shown respect to the Holy Koran, who would have done so, since you are an atheist and an infidel? I knew that you were going to attack us.' What great respect Guru Sahib showed to a holy book! So, do not defame any religion, or call it bad or inferior. Calling a religion bad is in itself bad. Gurbani says -

*'Kabir, I am the worst of all;
Except me, every one else is good.'*

P. 1364

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

Barring me, the rest of the world is good. I alone am bad.

'Whosoever realizes thus' P. 1364
ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ॥

The word used here is again not - 'known', but 'realized'. He who has realized this thing in his heart or mind, Guru Sahib says -

'... .. he alone is my friend.' P. 1364
..... ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥

He has come to stand in our line or row, the row of Kabir Sahib and Guru Nanak Sahib -

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

P. 728

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥

Thus, each and every verse of Gurbani enshrines an important and meaningful principle. So, progressing gradually, we conduct ourselves in life. Bhai Manjh served Guru Sahib and attained to a highly exalted stage. He covered all the stages of spiritual journey. Only one was left to be covered, where the Guru was to help him out of compassion. How should he become kind and merciful to him? A wave of kindness and compassion rises in the Guru (Holy Preceptor). When he is kind and merciful, you may ask for anything from him. When he bestows boons and blessings, he does so out of compassion. I shall make submissions in this context tomorrow because it is going to be rather long. So Guru Sahib put the Gursikh to test, and saw, "The Gursikh has reached the final stage and I have to make him indistinct from myself. The Sikh and the Guru's notion of being separate has to be annulled, and I have to make him realize that he and I are one. He will become one with me, if he decimates himself. As long as he does not efface himself, he cannot become one with me. In Islam, the last stage of the *Sufis* (Muslim mystics; a monastic sect of Muslims) is '*fanah-e-filla*' or '*fanah-e-Allah*' (merging or destroying one's being in God). It means merging in God and becoming indistinct from, or one with Him. It means effacing or destroying one's self in God, who existed earlier too, and removing the bubble-like ditch of ego. In essence, he is after all God, and of God -

*'The waves of water, foam and the bubble,
From the water are not distinct.'* P. 485
**ਜਲ ਤਰੰਗ ਅਰੁ ਫੋਨ ਬੁਦਬੁਦਾ ਜਲ ਤੇ ਭਿੰਨ ਨ
ਹੋਈ ॥**

But as a result of sentience coming into 'Maya' -

'Kabir, the immaculate drop from the sky

has fallen on the waste land.

Know thou this wise, that without the company of the holy, it becomes like the ashes of a furnace.' P. 1375

**ਕਬੀਰ ਨਿਰਮਲ ਬੁੰਦ ਅਕਾਸ ਕੀ ਪਰਿ ਗਈ ਭੂਮਿ
ਬਿਕਾਰ ॥
ਬਿਨੁ ਸੰਗਤਿ ਇਉ ਮਾਨਈ ਹੋਇ ਗਈ ਭਠ
ਫਾਰ ॥**

After separating from it, from its essence, it became the form or image of Maya itself; it became insentient. To restore it to its original form is the Guru's task. Without the Guru, it can never be achieved howsoever hard you may endeavour. Baba Farid practised such rigorous austerities and penances and Name meditation for 24 years, that holy men and great religious teachers of the time from all over the world came to see him. A '*pir*' (Muslim holy man; recluse) came to him and said, "O Farid! what stage have you attained to?" From below, he raised his hand upwards. With this movement of the hand, the '*pir*' (Muslim holyman) together with his chair started going up. He struck the chair with his hand and it came down. He observed, "As yet you have not attained to any stage. Your goal is still very far."

So in this way, spiritual seekers and disciples engage in strenuous efforts, and only then is the Guru moved to show compassion. So Bhai Manjh attained to all the stages except the last one, where 'Maya' (Mammon) is totally effaced, darkness is dispelled, and the feeling of 'I-ness' is totally annulled -

*'When there was egoism in me,
Thou wert not within me;
Now that Thou art there, there is no
egoism.'* P. 657
ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂਹੀ ਮੈ ਨਾਹੀ ॥

This sense or feeling of 'I-ness' does not end whether one is a saint or a holyman. Rare indeed are the great holymen in whom this feeling is ended

with the Guru's grace. So at that time, Guru Sahib saw that the Gursikh had been purified and rid of all dross very much like gold after repeated heating in a crucible before shaping it into an ornament. So he felt that the need then was to apply the test of the touchstone and enable him to attain to the stage of perfection. This is the task of the Guru (Perfect Holy Preceptor). The imperfect Guru -

'Saith Kabir: Shave off the head of the mother of the preceptor, who removes not doubt.' P. 1369

**ਕਬੀਰ ਮਾਇ ਮੁੰਡਉ ਤਿਹ ਗੁਰੂ ਕੀ
ਜਾ ਤੇ ਭਰਮੁ ਨ ਜਾਇ ॥**

the Guru (Holy Preceptor) who cannot dispel doubt is of no use; he is worthless. He himself is stuck up and involved. The True Guru is capable and competent -

'He, who shows the Lord's abode within man's mind home, He alone is the omnipotent and omniscient True Guru.' P. 1291

**ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ
ਸੋ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥**

The True Guru is one who affords a glimpse of God within man's mind and body, because, after all it is God who abides within us. Made up of shadow, we are keeping our possession over it, and needlessly hold on to ourselves. The 'ego' continues taking birth and dying -

'The nature of ego is this that man goes about his business in pride.

The trammel of ego is this that man, again and again, enters into existences.'

P. 466

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥

He, who provides a glimpse of the (king) Lord abiding within man's self, is the Guru (Holy Preceptor).

God's glimpse - in it there is a mystery. 'When I had a glimpse! so and so had a glimpse (of God).' This is

absolutely wrong. After having a glimpse (of God), nothing is left behind of man's own. He becomes absorbed in the Lord's glimpse, and he ceases to be himself. What is left of him is of God Himself. So, this is the duty of the Guru.

Since this Gursikh had done much spiritual endeavour and was of a strong determination, to lead him to the final stage, Guru Sahib first made him indifferent to public opinion and social approval. When Guru Sahib sent him to his village, he (Guru Sahib) made such promptings that all his (Bhai Manjh's) friends and companions became rude to him. He was divested of his 'sardari' (headmanship); his land was usurped and all his animals got killed. He suffered all conceivable losses of the world, but he did not waver in his faith. Many came to him and advised him to seek pardon for his mistake. But he said, "Dear brothers! I have made an honest bargain. Now I cannot fall into dishonesty and falsehood for the sake of the world. Everybody departs from here. None abides here forever. Till today, nobody has lived here eternally. Recite like this -

Refrain: Nobody has lived in the world for ever, Everybody departs when comes his turn.

**ਧਾਰਨਾ - ਇਥੇ ਰਹਿਆ ਨਾ ਜਗਤ ਉਤੇ
ਕੋਈ,**

ਵਾਰੀ ਆਈ ਤੁਰ ਜਾਵਣਾ -2, 2.

**ਮੇਰੇ ਪਿਆਰੇ, ਵਾਰੀ ਆਈ ਤੁਰ
ਜਾਵਣਾ -2, 2.**

**ਇਥੇ ਰਹਿਆ ਨਾ ਜਗਤ ਉਤੇ
ਕੋਈ,..... -2.**

Ever since the creation of the world, very many great men have come, about whom there is neither any record, nor do we know about them, but all have departed. Guru Sahib said, "Look! scriptures have fixed the age of Lord Shiva to be 16000,000,000

years. He has fixed the life spans all things. The age of Lord Brahma is 1600,000,000,000 years. But He is one -

'There came a Shiva who departed followed by many others who too departed.

Ram Chander and Krishna also became incarnated many times.' Akal Ustat
ਏਕ ਸਿਵ ਭਏ ਏਕ ਗਏ ਏਕ ਫੇਰ ਭਏ ॥

ਰਾਮ ਚੰਦ੍ਰ ਕ੍ਰਿਸ਼ਨ ਕੇ ਅਵਤਾਰ ਭੀ ਅਨੇਕ ਹੈ ॥

We do not know the number of Shivas who came into the world and how many have been the Brahmas on our earth. This world is not the place to live forever. Whoever has come here, has departed -

'Whosoever has come, he shall depart and all shall take their turn.' P. 474
ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ ॥

So, Bhai Manjh said, "Dear brothers! don't tell me such unsound and unbaked things. Whatever is happening to me is in accordance with my Guru's (Holy Preceptor) will. I am accepting it calmly and with a sense of resignation; it does not matter. My land and property has been usurped. I have been thrown out insultingly. Nobody is standing by me, neither brothers, nor nephews, nor anybody else. Everybody's attitude towards me has changed." At that time, his daughter and wife were greatly devoted to Guru Sahib. On the way, his daughter started the conversation saying, "Respected father! morning meals we had taken there, but now nobody gives even water when we ask for it. Soon we shall be hungry, and we have nothing to eat. We have not a penny with us. What shall become of our clothes? I feel concerned." His wife too said, "We shall have to think about it." But Bhai Manjh said, "No! you do not know what Gurbani says. My True Guru says like this -

Refrain: God gives food even to the in-

*sect in the stone,
Why won't He give it to you,
O man?*

ਧਾਰਨਾ - ਰੋਜ਼ੀ ਦਿੰਦਾ ਹੈ ਪੱਥਰ ਦੇ ਕੀੜੇ ਨੂੰ,
ਤੈਨੂੰ ਕਿਉਂ ਨਾ ਦੇਵੇ ਬੰਦਿਆ -2,
2.

ਤੈਨੂੰ ਕਿਉਂ ਨਾ ਜੀ, ਦੇਵੇ ਬੰਦਿਆ
-2, 2.

ਰੋਜ਼ੀ ਦਿੰਦਾ ਹੈ ਪੱਥਰ ਦੇ ਕੀੜੇ
ਨੂੰ,... -2.

'Why dost thou, O mind! think of enterprises, when revered God Himself is engaged in thy care?

In the rocks and stones He has created beings. Their sustenance He puts before them' P. 10

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ

ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ

ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥

Once, during the time of Tenth Guru Sahib, the holy congregation of 'Sangrand' (first day of the Indian month) was in progress. After the 'bhog' (conclusion) Guru Sahib said to the attendants, "The Gursikh sitting there should be presented before me. Don't let him go." When the congregation was over, the attendants said to him, "O Gursikh! Guru Sahib has summoned you." He accompanied them to Guru Sahib.

Guru Sahib said to him, "O Gursikh! you come only occasionally, but we have observed that when you are here, you neither render service, nor gain spiritual enlightenment from your Gursikh brothers, and at the end of the congregation, you leave at once. How much do you know of Sikhism?"

He said, "Sir! I do read Gurbani and can do a little narration and explication (of Gurbani) also." Guru Sahib said, "Then why do you leave at once?"

He said, "Sir! I am a labourer. My financial condition is not good. Daily I earn and daily do I eat, and about the

next day I am concerned."

Guru Sahib said, "Then?"

He said, "Sir! if I don't go for a couple of days my wife and children will die of hunger. A day's arrangement I make regarding food and ration, and then do I come to the congregation." Guru Sahib said, "Do you only read Gurbani, or do you reflect over it also?"

He said, "I read Gurbani, and what I understand, I reflect over it also." Guru Sahib said, "What is the meaning of the following verse?

'Why dost thou, O mind! think of enterprises, when revered God Himself is engaged in thy care?'

P. 10

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ

ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

He said, "Sir! it is quite easy and simple that it is God who gives sustenance to all including an insect in stone, where there is no way or path." Guru Sahib said, "Then! how is it that you become the sustainer of your family! The nurturer is God who is to give sustenance to all. He gives food to the birds even. Do they plough land for their sustenance? How many are the birds and animals which live on seeds! In comparison, the number of men is very small. Many animals live by eating one another. In the sea live a very large number of creatures. That great Cherisher has made arrangements for the sustenance of one and all, while you regard yourself as the cherisher!"

He said, "Sir! man has to do something or the other for a living."

Guru Sahib said, "The animals do not make any effort, but God gives them food."

Baba Farid watched the birds. They ate the seeds and sat on the trees. Next day again they did the same; flew down to pick the seeds and back to the

trees they flew up. Guru Sahib said, "God gives food to all the birds and animals created in the world. Won't He give sustenance to you?" Such is the view of Baba Farid -

Refrain: The birds peck at roots, live on the ground.

But they do not give up hope in God.

**ਧਾਰਨਾ - ਕੱਕਰ ਚੁਗਦੇ ਥਲਾ ਦੇ ਵਿਚ ਵਸਦੇ,
ਕੱਕਰ ਚੁਗਦੇ -2,2.**

**ਕੱਕਰ ਚੁਗਦੇ ਥਲਾਂ ਦੇ ਵਿਚ ਵਸਦੇ
ਰੱਬ ਦੀ ਨਾ ਆਸ ਛੱਡਦੇ ਪੰਛੀ -
2, 2.**

**ਕੱਕਰ ਚੁਗਦੇ ਥਲਾਂ ਦੇ ਵਿਚ
ਵਸਦੇ,..... -2.**

'I am a sacrifice unto those birds which live in the woods, O Farid.

For, they peck at roots, live on the ground and leave not the Lord's side.'

P. 1383

**ਫਰੀਦਾ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਪੰਖੀਆ ਜੰਗਲਿ
ਜਿੰਨਾ ਵਾਸੁ ॥**

ਕਕਰੁ ਚੁਗਨਿ ਬਲਿ ਵਸਨਿ ਰਬ ਨ ਛੋਡਨਿ ਪਾਸੁ ॥

They live in the forests. But daily they fly down and peck at the seeds. They have faith that God is the cherisher of all, holy congregation! He gives sustenance to the whole world.' Guru Sahib said, "Haven't you cultivated this faith in God?"

Sant Maharaj Baba Attar Singh Ji Mastuane waley was doing 1.25 lakh 'paths' (readings or recitations) of *Jap Ji Sahib* at Hazur Sahib. While doing 'path' (reading), mind's concentration gradually becomes so much absorbed in the Name and goes into a state of Divine ecstasy that man does not feel like eating and drinking anything. In Sant Ji's mind came the thought that he should go three-four miles away where the water was shallow and there sitting in water, he should do 'path' (reading). It is the holymen's fancy how they make spiritual endeavours. It was the second day and yet he did not take food. That night the head *granthi* (priest) of the place had a dream -

"Brother! a Sikh of mine is practising Divine Name meditation in the river. He has not taken food since yesterday. You should carry food for him." He woke up and narrated the dream to his wife. She said, "Wonderful! here are we going to have dreams of wars and battles if not of holy men or devout Sikhs? Since we serve food to the devotees, it is quite natural for us to have dreams of food." She forbade him to carry food to the river. Next day, again he had the same dream - "Yesterday, I had told you to take food to the Gursikh practising Name meditation in the river. Why didn't you go?" Again he said to his wife, "Today I had the same dream again."

His wife said, "It is because the thought has gone deep into your mind. That is why you had the same dream again." On the second day again, he did not go. On the third day, he was reprimanded in the dream: "I have been asking you for the past two days. The Gursikh is sitting at a distance of four miles from here downstream in the river." Carry food for him. He cooked food, but after going for about two miles, he said unto himself, "How foolish I am! I have been living here for such a long time. Has such a thing ever happened here before? After looking hither and thither, he came back saying - for no reason has this thought become ingrained in my mind and that is why the same dream comes to me everyday." The head priest again had the same dream telling him that the *Gursikh* had gone eight miles from here, and so he should not return from near." When he went there again with the food, he found the holy man sitting in water. When he requested him, he came out. He said, "Revered sir! for four days I have not been able to bring food for you because doubt and reason came into my mind. So today, kindly

take food."

Sant Ji said, "Guru Sahib takes so much trouble for me that he comes into your dreams to tell you to bring food for me. Well! now we shall sit there."

One can never miss sustenance. You may sit wherever you like, you will get sustenance provided you have firm faith. Swami Ram Tirath has been a great holyman. Prof. Puran Singh first came into his company and became a 'Swami' (hermit, or ascetic). Then, coming into the company of Bhai Vir Singh, he returned to the fold of Sikhism. He says, "Swami Ji always took meals at 12 o'clock. Food always came at this hour from wherever it might, but it came not only for him but for all the devotees sitting with him. One day, we were going by train. The hour of 12 o'clock was to strike at a small station. I said, "Swami Ji! how will food come today? Today our journey is very long."

He said, "Look brother! God has to make some arrangement or the other." When we reached that station, we saw a *seth* (rich man) hurriedly scanning the faces of the passengers. Seeing the ochre-ropes of Swami Ji, he said, "Aren't you Swami Ram Tirath?" Swami Ji said, "Yes! but what is the matter?"

He said, "Sir! I have got the train stopped. The food is ready. I have brought '*puris*' (fried loaves) etc."

Swami Ji said, "Brothers, let us take the food."

Food was served to all including the train guards. The *seth* (rich man) said, "Last night, I had a dream in which I was told that a holy man was coming by 12 o'clock train. He is accompanied by many devotees. You should carry so much food for them."

This is God's arrangement. Dr. Swami Ram Ji, who often comes here, once went into a forest. He said, "I am neither going to pick up *kandmool* (wild fruit), nor make any food arrangement, nor eat leaves. I shall eat only what God sends for me." He writes, "I did take water, but I stuck to my vow regarding food. When a week passed, I heard a voice - pick up the bowl that is coming floating in water. When I noticed the bowl, I picked it up. I was surprised to see that it got fully filled with duly cooked food. I ate the food, washed the bowl and kept it aside. Thereafter, everyday it automatically got filled with the food I needed. Then people came to know that I was going without food and did not take food from anyone, and further that I had a bowl from which I took food and thereafter washed it and kept it aside. 'Then who gives the food to him? - they wondered. Thereafter, devotees started coming to me. One day, two persons had come to see me. I thought - 'Let them also be served food from the bowl.' Thereafter, food would not become exhausted from the bowl. At last, I started distributing '*prasad*' (sweet pudding) from the bowl. Then also it would never become exhausted."

As regards '*prasad*', let me tell an incident about Sant Maharaj Rarewaley. Once he was doing penances and Divine Name meditation. He did not talk to anyone; he had taken a vow of silence. About 100 residents of village Gujarwal were going to Jarag to offer condolences. They thought of paying obeisance to Sant Maharaj at Rara Sahib. In the morning, they went to Jarag to make the condolence call, but on return they offered obeisance to a Sant Maharaj.

He said, "Brothers! go to the '*langar*' (common kitchen) and have '*prasad*'

(sweet pudding)." They went there and sat in a row. The head cook came to Sant Maharaj and said, "Your holiness! True Sovereign! '*prasad*' (sweet pudding) of Rs. 2.50 had been prepared in the morning which was distributed. Now what should I give to these people? You have commanded me to give '*prasad*' (sweet pudding) to them."

He said, "Talk to the junior sant (holy man)."

The head cook went to the junior Sant Ji, and he said, "The command is of the elder Sant Ji; talk to him."

Sant Ji sent the cook back saying that the '*langar*' responsibility was his (younger Sant's)."

In the meantime, the junior Sant came, and said, "Brother! bring the half-full bowl." That was the quantity left in it. He put his handkerchief on it.

He said, "Look! continue taking out from this side; let not the handkerchief be blown away. Distribute generously with both hands."

He would carry a tray full and distribute among the devotees. All the hundred persons had their fill. Thereafter, it became known outside that '*prasad*' (sweet pudding) was being distributed freely. In those days, the activities in the '*dera*' (hermitage) were limited because the number of Singhs was small. So the village boys started coming. There was a tumult in the village. More and more people came and '*prasad*' was distributed to one and all, but it knew no exhaustion. When all had partaken of '*prasad*', Sant Maharaj called the head cook and said, "Well brother! what is the state of '*prasad*'? You had become nervous and agitated. We have to serve from the Guru's *langar* (kitchen). It will never face any shortage, even if a grain is left." The Guru's '*langar*' (kitchen),

never faces any dearth. There is shortage in it, if man says that it is his 'langar', that he is doing everything. You have the Guru's langar here before you. It will never suffer any shortage; it will always remain thriving and in surplus. The congregation at Ratwara Sahib is very large. News-persons are of the opinion that in 4-5 days, the number of devotees coming here is ten lakhs. Even then, 70 to 80 sacks of flour lie surplus with us. It is God's gift. He is to give food to us. It is God's great 'langar' (kitchen) which gives food to all."

Guru Sahib said to that Sikh, "Well dear brother! haven't you cultivated faith in God?" He said, "Your holiness! man has to do something or the other." His faith was unsound. His knowledge was bookish and superficial.

Guru Sahib said, "Here is my letter; deliver it at such and such place." Guru Sahib wrote in that letter - "Don't let this Sikh go for nine months. Make him do narration and explication of Gurbani." When he delivered the letter, the other person said, 'Well brother Gursikh! Listen to what Guru Sahib has written in the letter - don't let him go away for nine months. Put guards on him.'

He did not say anything at all.

He said, "What is the matter? Have you become annoyed?"

He said, "I am surprised. The Gurus nurture their devotees, while this Guru of ours is bent upon killing my wife and children. They will die of hunger. I shall, however, take food with you, but what about my family?"

He said, "O Gursikh! There is a hidden meaning in holymen's utterances -

'The words which the saints utter with their mouth, come to pass.' P. 306

ਭਗਤ ਮੁਖੈ ਤੇ ਬੋਲਦੇ ਸੇ ਵਚਨ ਹੋਵੰਦੇ ॥

They do not say things in vain or for nothing."

So, that Gursikh was kept there. It was a compulsion for him. Daily he kept thinking that his wife and children must have died by then. But what actually happened in the man's village? The villagers said, "He is away in Guru's service. Therefore, let us collect grains for his wife and children." So they collected grains and gave to them. After some days, they said, "He hasn't come back. He is busy serving the Guru. Let us do something for his family." They went to the village sardarni (wife of the village landlord) and requested her to give work to the Gursikh's wife and daughter.

She said, "It's all right. My daughter's marriage is going to be performed. It is good that you have come. Here are the foodgrains and pulses. You have to clean them." And they started working. Next day, she said to them, "We have to plaster the house with 'pandoo' (pale-white clay). Bring 'pandoo'." In those days, there used to mud-houses, which used to be plastered with 'pandoo' (pale-white clay). They went to the fields to dig for 'pandoo'. As they were digging, their spade hit a metallic vessel.

The girl said, "Mother! there is a clattering sound."

She said, "Examine carefully." When they started examining carefully, they found a metallic pitcher full of gold coins. They were very much delighted. They said, "Look! he has gone to serve Guru Sahib. What a great gift the Guru has bestowed on us!" She came to the Sardarni and said, "This pitcher we have found while digging in the field."

She said, "You should remain quiet

about it. You do not know how to spend this gold. I shall do it for you." She bought for them land of five-seven wells and started building a two-storey house for them. She bought cattle for them and employed servants to look after them. On the other hand, his nine-months long stay was completed.

The holy man said to him, "O Gursikh! now you are free to leave. You may go back to Guru Sahib, or to your home."

He said, "What is the use of going home now? There, I shall only get news of the death of my family."

The holy man said, "You should at least go home once. Have faith in the Guru. Your Guru possesses all powers."

When he went back home, he was filled with apprehension from a distance, when he saw his hut missing and a two-storey house standing in its place. He thought that somebody must have demolished his hut and built his house in its place. When he went near, his younger son was playing there. When the child saw him, he went running to his mother to inform her about his coming. The child climbed the stairs. He too followed him hurriedly. The child went in, while he stood at the door of the upper floor room. The child said, "Mother! Mother! Father has come back. Now shall we starve again?"

He wondered what had happened and went to his wife. She said, "The Guru has showered blessings as you were rendering service to the Guru. The Guru is all-powerful. If the Guru had retained you, you should have stayed willingly and happily. Go back to the Guru and render service there. The Guru has bestowed many blessings on us. Come to us occasionally but now remain in the Guru's service, and

become his."

So Guru Sahib says -

"O my mind! why dost thou think of enterprises ..." P. 10
ਕਾਰੇ ਰੇ ਮਨ ਚਿਤਵਹਿ..... ॥

There is not one example; I know of many examples. I have experienced it myself. Once I had also decided to trust God and not to bother about my subsistence. I had gone to Sindh to take up some job. I was left with just Rs. 1.25 only. I said to myself, "Daily do we read the Gurbani verse -

'O my mind! why dost thou think of enterprises....' P. 10
ਕਾਰੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ..... ॥

I go to the hotel for taking meals, and have come for doing a job. Let me neither take up a job, nor go to the hotel for meals. Let me practise Divine Name meditation." My mind very much liked getting absorbed in Divine Name meditation and God's devotional worship; I could do it day and night. Thereafter, I closed the doors of my room. A beggar came. I decided to give away the small amount of Rs. 1.25 left with me to the beggar. In those days, it was equal to Rs. 125 to Rs. 150 of today. It was going to urge me to go to the hotel for meals. That day passed without food. On the second day, some flour was lying with me. I thought of baking loaves and eat them, because it is very difficult to suffer the pangs of hunger. In the meantime, somebody came, and I put the flour back into the tin. I thought that it was all right. What was my resolve? There was an opening in the roof of the *kutchra* room where I lived. In this opening, there were no steel bars. It was fully open. I decided to come and go by this opening. It was my firm resolve. On the third day, there was a knock at my door: 'Open quickly.' When I opened the door, a woman gave in my hands a plate of

bajra loaf and 'saag' and ran away. When she came for the utensils, she said, "Waryam Singh! I was baking loaves. I do not know what happened to me. Somebody pulled at my clothes and told me insistently - "Go and give food to him. I came running, the other loaf was still lying on the baking plate."

I said, "God has started acting in a different manner, while I was waiting for food through the opening in the roof. On the ensuing days, food came from different persons. Each one had his own story to tell. One lady said, "The *Thekedar* said - if you don't carry food for him, don't bring it for me either."

Then the seventh day came. I said, "O True Sovereign! now I won't eat meals brought by others. I do not like this arrangement of yours that different persons bring food on different days." That day food did not come. A woman came. In those days (1935-36-37) she had a car, when there used to be Ford cars. Hers was the richest family in the city, owning 38 *murabbas* (one *murabba* = 25 acres) of land, 4 *kothis*, one bazaar and one cinema. She kept repeating one thing.

She said, "Waryam Singh! I have to make one request to you. First, promise that you will accept it." I said, "In this manner, nobody gives his word, without knowing what it is."

She kept saying again and again. I said, "If it is not contrary to my principles, I will think of accepting it."

She said, "Come with me to my house." We sat in her car. She showed her *kothi*. It was a huge *kothi* in many acres, with gardens laid around.

She said, "Which room do you like? Do you like the one which opens towards the garden?"

I said, "This room is beautiful." I thought that it was good for practising Divine Name meditation. She said, "Take this room. You are to take food here, and nowhere else."

I said, "Wonderful! do you want to trap me here?"

I left but she followed me with a tray containing 8-10 curry plates. I was to eat only one loaf. So I took a loaf and one or two spoonfuls of vegetable curry, and said, "Take away the rest."

She said, "No; I have to bring food for you daily."

I said, "Sister! I shall do so on my conditions, if you accept them. First, don't talk about my food to anyone and say that I eat only one loaf in the whole day. Secondly, don't sing my praises that inside the room, I continue meditating on God's Name. Nobody knows me here. Don't make any noises about me here. Thirdly, except talking about God I am not going to talk about anything else. You will bring food; I shall partake of it; you are not to talk about anything to me. This arrangement continued for two to two and half months after which she told the people about me. Right from morning people started coming. Someone said one thing, while someone said another, and in this process, it became evening. I said to myself, "Well now! she has told the people about me. So, it will be difficult for me to live here any more. I took bath in the ambrosial hour of the morning. It was one o'clock. I went to the Railway Station, where I met a man, who said, "Where do you want to go?"

I said, "Which train is coming?"

He said, "It is the one that goes towards the interior villages. It is going towards *Laatkhana*."

I said that it was excellent. I boarded the train, and when the sun rose, a Ticket Conductor came who had caught 15 persons travelling without ticket. He made them board my compartment. He said, "Now I will get each one of you imprisoned for 15 days; you travel without ticket."

I said to myself, "O True Sovereign! you have at once made arrangements for my meals for 15 days. What difference does it make to me? I had only to meditate on God's Name. It makes no difference whether he seats me here, or there, or inside or outside. When I alighted from the train, he (Ticket Conductor) said, "Where do you have to go?"

I said, "Nowhere in particular."

He said, "Why?"

I said, "I shall get down at whichever station comes next."

When I alighted, I went to the Ticket Collector. He did not say anything to me. He did not ask for my ticket. I stood outside.

He said, "Sir! don't go without meeting me." He was a Sindhi official. When he had finished his work, I said, "Tell me what you have to say. I am leaving."

He said "Come with me to my place. I want to serve you food." I said to myself, "Well, True Sovereign! now you have arranged my meals in another manner." I went to his house. He served me food. I recited Gurbani and explained its meanings for I was in the habit of talking about God. He kept listening to me. He was deeply impressed.

He said, "Please stay with me now." I said, "Not here can I stay." Early in the morning, I left. I thought that here too I would get caught in

bonds. Departing from there, I went to a place five miles away. There Lahore's *Punjabis* were levelling the fields. I liked the place very much. It was excellent. There was water all around. Plants were standing. Having left early in the morning, I sat down there. In the meantime, food came. The boy said to his father, "Father! a boy is sitting there." I had not grown beard as yet. He said, "Once or twice I went there to fetch water. He is sitting there motionless. He neither moves his hands, nor his feet. I do not know what he does."

The father said, "Go, and bring him. Let us feed him."

He came to me and said, "Respected brother! my father is calling you."

I said, "Why?"

He said, "For taking meals."

I said, "No; I won't take food like this." However, I went with him.

His father said, "Come on, young boy." To his daughter he said, "Meals of how many persons have you brought?"

She said, "I have brought food for three persons. Two are you, and mother has packed additional food for one person more."

I said, "Brothers! I am not going to take food like this."

They said, "Then, how will you take the meals?"

I said, "Get an hour's work from me. It is I who will go to level the field."

Argument ensued among us. The father said, "If you don't take meals, we will also not eat."

He said, "Well brother! fix the leveller to the plough. When the

leveller was fixed, I held the yokes. When I had taken one round of the field, he remarked, "The person doing levelling is competent", but he said, "No more, no more, no more. You have done work enough for the meals." I sat down again, and they too sat down.

I said, "Respected father! do one thing. Either continue getting work out of me - I am going to eat one loaf in a day; I shall work for you for an hour - or let me do some good unto you."

He said, "This doing-good proposition is excellent." At the same time he said, "Look! I am not going to give up drinking, if you tell me to do so. As soon as I was born, my mother gave me alcohol as the first food and told me to drink." I said, "It is all right."

He said, "If you make me give up alcohol, I will do so." His name was Taaba Singh, while his son's name was Gurpal Singh. They went home. When I went there, I saw that the women's noses were red. I said, "These women take snuff. I have done a very bad thing by taking food from them.

'Those who neither know 'rehat' (Sikh code of conduct), nor follow the tradition of reading Gurbani,

By eating food from their hands, one forgets God's love.'

**ਜਾ ਕੀ ਰਹਿਤ ਨ ਜਾਣੀਐ ਗੁਰਬਾਣੀ ਨਹੀ ਗੀਤ
ਤਿਸਦੇ ਹਥਹੁ ਖਾਧੀਐ ਵਿਸਰੈ ਹਰਿ ਕੀ ਪ੍ਰੀਤ ॥**

The lady of the house said, "Brother! what have we to do?"

I said, "Bring all your snuff boxes." All snuff boxes were brought. A drain flowed there. I said, "Throw all the boxes into it." I said, "I shall go only after making the father give up alcohol, whether it takes one month, two or four months. I started reducing his intake of alcohol daily, and put all of them on reading Gurbani and learning it by heart. I told the women to churn

curd early in the morning uttering 'Waheguru' (God) with one hand, and 'Satnam' (True is God's Name) with the other. All started reciting God's Name. A big change come in their house. But that elderly man did not stop drinking. He was in fact quite young; it is I who called him elderly.; I told him to spill a little alcohol from the glass, and then drink. At last, only the breadth of a finger (as a unit of measurement - about .75 inch) was left in the glass. That day, he started weeping loudly like a child. He said, "Well fortunate one! your (alcohol) and mine was a life-long companionship. This person has separated you from me, and today is the last meeting between us, and today, I am throwing away this bottle."

He threw away the bottle of wine, and entered the fold of Sikhism. He learnt about God's Name, and I made him learn Gurbani by heart.

He said, "Now what?"

I said, "My commitment has been fulfilled." I left that place and went 5-6 miles ahead. A woman standing there said, "Son! where are you going?" I said, "Nowhere, mother! Where can I go?"

She said, "Your father has bought 8 murabbas (one murabba = 25 acres) of land, while sons I have seven. It seems to me that you are my son."

I said, "To me also it seems that you are my mother from my previous birth."

She said, "Then don't go."

So, I was making only this much submission that if you have faith in God and you do not waver in your faith, then surely God provides you with your sustenance. The Guru's edict is perfectly true -

'Why dost thou, O mind! think of

*enterprises, when revered God Himself
is engaged in thy care?* P. 10

**ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ
ਜਾ ਆਹਰਿ ਹਰਿ ਜਿਉ ਪਰਿਆ ॥**

The food-providing bowl remained with Swami Ji for two years. Then his Guru came and said, "What is this that you are doing? Throw away this bowl." The Guru made Swami Ji throw the bowl into the Ganges.

So Bhai Manjh had a relationship with the Perfect Guru. He was not unsound and immature like us. He (Bhai Manjh) said to his wife and daughter, "You should not waver. It is the Lord God who Himself is going to sustain us. Don't worry. I am strong. I can do work. He went there and after seeking permission built a hut. He acquired a weeding hoe and a pitchfork. In the morning, he would cut grass and sell it in the market. It sold for four *paisas* in those days. Two *paisas* he would spend on their maintenance, and two *paisas* he kept aside in the name of the Guru, thinking that he would offer it to Guru Sahib when he met him and had a glimpse of him. He did not want to go empty-handed. At that time, Guru Sahib's command to him was - 'Bhai Manjh! unless and until we call you, you are not to come. Day and night, he meditated on God's Name and did His worship. One day, his wife said to him, "Look! what a misfortune has come upon us! I am surprised that those whose daughters' marriages we performed, whose land revenue we paid, to whom we did so many favours turned their back upon us. How bad they turned out to be!" At this, Bhai Manjh said, "No! we are not to complain like this. This is not to the liking of my True Guru. My True Guru's edict is like this."

**Refrain: None in this world is bad.
For in every being abides the
Lord.**

**ਧਾਰਨਾ - ਇਥੇ ਬੁਰਾ ਨਾ ਜਗਤ ਉਤੇ ਕੋਈ,
ਸਭਨੀ ਘਟੀ ਰਾਮ ਵਸਦੈ -2, 2.
ਪਿਆਰਿਓ, ਸਭਨੀ ਘਟੀ ਰਾਮ
ਵਸਦੈ -2, 2.
ਇਥੇ ਬੁਰਾ ਨਾ ਜਗਤ ਉਤੇ
ਕੋਈ,..... -2.**

We are not to call anybody bad or evil. My Guru's command is that if you cannot help calling anybody bad, then listen -

*'Kabir, I am the worst of all; except me,
everyone else is good.'* P. 1364
**ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ
ਕੋਇ ॥**

Therefore, call your own self bad, and not anybody else.

*'No suffering touches such as keep the
Sole Lord ever before their eyes -
Pure joy they experience.
To such none is evil; all are good-
No defeat or discomfiture they know, all
for them is triumph.*

*Never mourning, in perpetual joy they
abide:
Not abandoning this, nothing else they
seek.*

*Saith Nanak: God's servants are
Transmigrating never.'* P. 1302

**ਦੁਖੁ ਨਾਹੀ ਸਭੁ ਸੁਖੁ ਹੀ ਹੈ ਰੇ ਏਕੈ ਏਕੀ ਨੇਤੈ ॥
ਬੁਰਾ ਨਹੀ ਸਭੁ ਭਲਾ ਹੀ ਹੈ ਰੇ ਹਾਰ ਨਹੀ ਸਭ
ਜੇਤੈ ॥**

**ਸੋਗੁ ਨਾਹੀ ਸਦਾ ਹਰਖੀ ਹੈ ਰੇ ਛੋਡਿ ਨਾਹੀ ਕਿਛੁ
ਲੇਤੈ ॥**

**ਕਹੁ ਨਾਨਕ ਜਨੁ ਹਰਿ ਹਰਿ ਹਰਿ ਹੈ ਕਤ ਆਵੈ
ਕਤ ਰਮਤੈ ॥**

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

ਮਨ ਮੇਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ ॥

ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੂਲਾ

ਜਿਨਿ ਸਗਲੋ ਬ੍ਰਹਮੁ ਪਛਾਤਾ ॥

Devotees in large numbers came to Tenth Guru Sahib at Anandpur Sahib. Joy and peace reigned there. People lived happily. But this happy state was not to the liking of the government of the day. First they instigated the Hill Rajas against Guru Sahib, and then the

Mughal forces themselves came to attack. After a fierce battle, the Mughal forces laid siege of the town of Anandpur Sahib. Terrible fighting was going on, and it had become very long. Neither side was able to force a decision. There was a General named Mughal Khan, who belonged to Ropar. He held a meeting of his officers.

He said, "Look! a long time has passed, our army is huge, while at Anandpur, there is only a small fort. After all, how many soldiers can possibly be there? It is a matter of shame that till now, we have neither been able to catch Guru Gobind Singh, nor martyr him. Today, I take up the challenge of either killing him or getting killed myself. I will not return defeated, but will return victorious."

After making great preparations and with great planning, the Mughal army launched an attack. All were inspired to attack. They attacked so fiercely that they entered the town. From the other side, *Sahibzada* Ajit Singh launched a counter attack and pushed the enemy forces out of the town. The fighting continued outside the city. Then evening came and the fighting ceased. After darkness, fighting stops and the two armies take care of their dead and wounded, because in darkness no distinction can be made between friend and enemy. When all the *Jathedars* (Group Leaders) came to Guru Sahib, he said, "Well brothers! how was today's fighting?" They said, "Sir! today's battle was fought very strenuously and fiercely. But Your Khalsa was triumphant and the enemy forces were repulsed." Guru Sahib said, "Bravo! Well done!" "But Sir! we have a very serious complaint", they submitted.

Guru Sahib said, "What is that? Tell me."

They said, "There is a spy in our army. He conveys all our secrets to the enemy."

Guru Sahib said, "Who is that Gursikh?" They said, "Sir! he is Kanahiya, the holy man, whom you had made to put on the sword, but instead of keeping its hilt towards the front, he had kept it towards the back; why?" And he had said, "Sir! he who is to kill me will not take any time. He will draw my sword and hit me with it. He is the person who is the spy in our forces."

Guru Sahib said, "What does he do?" They said, "O True Sovereign! neither any body shoots at him, nor strikes him with a spear, or a sword, nor hits him with an arrow, and nor attacks him with any other weapon. He moves about freely in the battlefield. He moves about offering drinking water to the soldiers. Whoever asks for - water , he goes to him to offer water. We too ask for water. We tell him to bring it quickly, but he starts giving water to the soldier fallen on the way, and to us he comes afterwards. O True Sovereign! when he lives here, he should be asked to explain his conduct." Guru Sahib, "Let him be presented before me."

They went to the '*dera*' (camp), where they learnt that he had not yet come back from the battlefield; he was still there. The night had advanced. They came to Guru Sahib and said, "True Sovereign! he has not yet come to the '*dera*' (camp), and his comrades say that he is still in the battlefield, and often comes late. Many times he returns even after midnight, and sometimes even later than that. As long as there is a thirsty soldier in the battle-field, he continues serving water. So he can be found only there."

Guru Sahib said, "Well! then fetch him from the battle-field." It was darkness. The Khalsa army were picking up their wounded by lighting torches, and on the other hand, the Mughals too were picking up their wounded soldiers. They were at a loss to understand where they should look for Bhai Kanahiya because the battlefield was after all not a small place. At that moment, they heard a voice. They said, "Listen to this voice! Whose voice is this? "The voice came; recite with love and devotion -

*Refrain: O Divine Enchanter, Thou,
Thou art pervasive*

**ਧਾਰਨਾ - ਤੂੰਗੀ ਤੂੰਗੀ ਮੋਹਿਨਾ, ਤੂੰਗੀ ਤੂੰਗੀ
ਮੋਹਿਨਾ -2, 4.**

'The Guru (Master) with my eyes has shown me vision of the Divine.

O Divine Enchanter! in this world and thereafter,

In each being, art Thou pervasive.'

P. 407

ਗੁਰਗਿ ਦਿਖਾਇਓ ਲੋਇਨਾ ॥

ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ

ਤੂੰਗੀ ਤੂੰਗੀ ਮੋਹਿਨਾ ॥

They went in the direction from where this voice was coming. They saw a man who had put a wounded soldier's head in his lap and was opening his clenched teeth, and pouring water into his mouth. When the wounded person gained consciousness, he asked, "Who are you?" He said, "I! I am nothing. I am an humble Sikh of the Tenth Guru. I am a poor man."

The wounded man said, "What is your name?"

He said, "All call me by the name of Kanahiya."

He said, "O Kanahiya! are you serving me water after recognizing me, or are you doing it by mistake?"

Kanahiya Ji said, "I am serving you after recognizing you and not by

mistake."

He said, "Who am I? Do you know about it?"

Kanahiya Ji said, "I don't need to know this because the same Supreme soul is pervading everywhere and in everyone in the world; there is none other than He."

He said, "O Kanahiya! I am that General who had vowed that today I would either martyr Guru Gobind Singh or capture him, but I received a crippling blow and I am lying in the battlefield. I am thankful to you. But tell me one thing - 'On hearing me don't you feel angry?'"

Kanahiya Ji said, "Why should I feel angry? Guru Sahib has totally annulled the feeling of anger within us."

He said, "Don't you have hatred for us?"

Kanahiya Ji said, "No, my Guru's command is different. You people don't understand him."

*Refrain: None appears to be a stranger,
Nor is anyone our enemy.*

**ਧਾਰਨਾ - ਨਾ ਦਿਸੈ ਬਿਗਾਨਾ ਜੀ,
ਨਾ ਕੋਈ ਵੈਰੀ, ਨਾ ਕੋਈ ਵੈਰੀ -
2, 4.**

'Ever since have I attained the company of the holy,

I have altogether forgotten to be jealous of others.

Anyone now is neither my enemy, nor is anyone a stranger to me; I am the friend of all.'

P. 1299

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥

ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥

**ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ
ਬਨਿ ਆਈ ॥**

He said, "Is this the view of Guru Gobind Singh too? Does he say the same thing?" Kanahiya Ji said, "When we humble Sikhs say this, he rather

tells us some thing deeper -

*'V: Learn this of V:
To none bear malice,
As in each heart is the Lord pervasive.'*

P. 259

**ਵਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੁ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੁ ॥**

*'Farid, return thou good for evil; in thy
heart bear no revenge or wrath.
Thus will thy body be free of maladies,
And thy life shall have all blessings.'*

P. 1382

**ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ
ਹਢਾਇ ॥
ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ ॥**

We are the Guru's very humble Sikhs. Let me narrate an incident to you. In the last battle, your chief Generals' wife was left behind. Your forces ran away. Nobody could escort her to safety. Our Gursikhs seated her in a palanquin and took her to Tenth Guru Sahib. They said to Guru Sahib, 'Sir! she is the wife of the Chief General. What is your command?' The first utterance he made was - 'First tell me if anybody lifted the curtain of her palanquin.' The Sikhs said, 'No, True Sovereign! we dared not do such a thing.' Guru Sahib said, 'Well done!' To the General's wife he said, 'Daughter! come out of the palanquin and stay with your mothers. Don't you worry. As soon as peace returns, we shall send you to your home. Don't be afraid; you are our daughter.' Hostilities ceased and the forces started returning. At that moment, Guru Sahib said to the ladies in the Guru's household, 'Look! today we have to send off our daughter. We don't have a daughter, but God has gifted us one. Today we have to send her off very much like mothers bidding farewell to their daughters.' She was decked with ornaments. The palanquin was loaded with countless precious gifts and clothes. The palanquin was conveyed to the Muslim lady's home. As soon as she

alighted from the palanquin, she said, 'How bad you are! Guru Gobind Singh is a man of God. Try to understand what he is. But you fight with him.' When she narrated the entire incident, tears came into everyone's eyes."

"Khan Sahib! what I am doing is the result of the Guru's teaching. Everyday, my Guru tells the Gursikh, 'When you finish with your daily reading of Gurbani, pray for universal welfare.' Just as you say five 'namaz' (Muslim prayers), we also read Gurbani compositions. At that time, after uttering the names of the Guru *Sahibaan*, we say -

*'Nanak, God's Name is ever exalting,
May all prosper by Thy grace!'*

**ਨਾਨਕ ਨਾਮ ਚੜਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੇ ਸਰਬਤ ਕਾ
ਭਲਾ ॥**

We seek your welfare too, though you attack us with swords and armies. We pray for you also - 'O True Sovereign! do good to them too.'"

He said, "Then why do you fight battles? I want to be clear on this point."

*Refrain: The Guru is unique and without
enmity,
Inaccessible is he.*

**ਧਾਰਨਾ - ਨਿਰਵੈਰ ਨਿਰਾਲਾ ਜੀ -2, 2.
ਸਤਿਗੁਰ ਪੁਰਖ ਅਗੰਮ ਹੈ -2, 4.**

*'The True Guru is inaccessible;
He is unique and without enmity.
Regard him as the land of religion or
righteousness and the true place of
worship.*

*As one sows, so does one reap, determines
he the fruit of actions.*

*Like a clear mirror, he views or reflects
the world.*

Man sees in him what he seeks.

*The Guru's servant acquits himself
honourably in the Court Divine, while
the apostate is disgraced.'*

Bhai Gurdas Ji, Var 34/1

**ਸਤਿਗੁਰ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਨਿਰਵੈਰੁ ਨਿਰਾਲਾ ।
ਜਾਣਹੁ ਧਰਤੀ ਧਰਮ ਕੀ, ਸਚੀ ਧਰਮਸਾਲਾ ।
ਜੇਹਾ ਬੀਜੇ ਸੁ ਲੁਣੈ ਫਲ ਕਰਮ ਸਮੂਲਾ ।**

**ਜਿਉ ਕਰਿ ਨਿਰਮਲੁ ਆਰਸੀ ਜਗੁ ਵੇਖਣਿ
ਵਾਲਾ।**

ਜੇਹਾ ਮੁਹੁ ਕਰਿ ਭਾਲੀਐ, ਤੇਹੋ ਵੇਖਾਲਾ।

ਸੇਵਕ ਦਰਗਹ ਸੁਰਖਰੁ ਵੇਖੁ ਮੁਹੁ ਕਾਲਾ॥

Bhai Kanahiya said, "Khan Sahib! the Guru grants wishes. Have you seen the mirror?"

He said, "Yes."

Bhai Kanahiya Ji said, "If you come before it with a crooked face, then who is at fault? Evidently, isn't it your fault? You bear enmity with us and attack with weapons. It is your wish and intention to wield weapons against the Guru. Guru Sahib only replies to your attack. But he has enmity against none."

He said, "Doesn't he bear enmity against the Muslims?"

Bhai Kanahiya Ji said, "Muslim! The first Sikh (disciple) of the Guru has been Bhai Mardana. Who was he? Then many followers of Islam come here. For a long time, Guru Nanak Sahib stayed at Kaba and Baghdad. Many must have been the devotees who benefited from his teachings and discourses and thus swum across the world ocean. No! it is a mistaken notion. The Guru is nobody's enemy -

*'The True Guru is inaccessible;
He is unique and without enmity.'*

**Bhai Gurdas Ji, Var 34/1
ਸਤਿਗੁਰ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਨਿਰਵੈਰੁ ਨਿਰਾਲਾ॥**

The Guru is sans enmity."

Bhai Kanahiya Ji poured water into his mouth. His thinking was transformed. The water from Bhai Kanahiya's hand,

'Nectar rains from the glance of the God-enlightened.'

P. 273

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਦ੍ਰਿਸ਼ਟਿ ਅੰਮ੍ਰਿਤੁ ਬਰਸੀ॥

And his gaze transformed the Muslim General's thinking. He said, "The Mughal rulers are doing evil. Now, on my return, I will give up my job. Henceforth, I have to render

service to the Tenth Guru."

He further said, "O man! tell me about your whereabouts. You have changed my thinking. By serving me water, you have poured elixir of life into my mouth. I have been completely transformed."

He said, "I am called Kanahiya. In the meanwhile, those Singhs had come near and they heard his conversation with the Muslim General."

They said, "O Kanahiya! Guru Sahib has called you."

At that moment, he obeyed the Guru's command and appeared before him.

Guru Sahib said, "Kanahiya! today there is a complaint against you."

He said, "Your holiness! True Sovereign! I am full of mistakes. There is not a single merit in me. It is with your grace, just as the moon has no light of its own, and reflects only the light of the sun, that you, True Sovereign, guide all Gursikhs. It is you who bestow nobility on them and give them wisdom and understanding."

Guru Sahib said, "Brothers! now state what your complaint is."

They said, "Your holiness! he has been serving water to them (enemy soldiers). He is their spy."

Guru Sahib said, "Well, brother Kanahiya, what have you to say? Have you been serving water to the Mughal armies?" He said, "No, sir!" They said, "Sir! he is saying this out of fear. We caught him in the very act of serving water to the most dangerous General whom we had wounded and left for dead. By serving water to him, he has revived him. He (Muslim General) will again come to attack us. He (Bhai Kanahiya) is a war criminal. He should be given strict punishment." Guru Sahib

said, "You should keep quiet. We are inquiring from him. Well Kanahiya! have you served water to the Mughal soldiers?"

He said, "No, sir."

Guru Sahib asked, "Then have you served water to the armies of the Hill rulers?" He said, "No, True Sovereign! I have served water to none."

Guru Sahib asked, "Then whom have you been serving water?" He said, "True Sovereign! I am imbued and dyed in your love and devotion. You have filled vibrations of your love in every particle of my being. You have removed the veil of ignorance from my eyes -

'The Guru has given me the collyrium of Divine knowledge by which the darkness of ignorance is dispelled.' P. 293

**ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੋਰ
ਬਿਨਾਸੁ ॥**

**ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ
ਪਰਗਾਸੁ ॥**

O True Sovereign! such is my state. By rendering service unto you, the cataract of my eyes has been removed. My eyes have opened and thus I have seen the reality." Recite like this -

*Refrain: My Guru has opened my eyes,
So in all beings do I see Thee.*

**ਧਾਰਨਾ - ਗੁਰਾਂ ਨੇ ਮੇਰੇ ਓ, ਨੈਣ ਖੋਲ੍ਹਤੇ -2,
2.**

**ਮੈਨੂੰ ਸਾਰੀਆਂ ਘਟਾਂ ਦੇ ਵਿਚ ਤੂੰ ਹੀ
ਓ ਦਿਸਿਆ, ਨੈਣ ਖੋਲ੍ਹਤੇ -2, 4.**

'The Guru (Master) with my eyes has shown me vision of the Divine.

O Divine Enchanter! in this world and thereafter,

In each being art Thou pervasive.'

P. 407

ਗੁਰਗਿ ਦਿਖਾਇਓ ਲੋਇਨਾ ॥

**ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ
ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ ॥**

'The Infinite Lord is both within and without.

The Auspicious Master is contained in every heart.'

P. 293

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ ॥

ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ ॥

O True Sovereign! I have ceased seeing anybody other than you. I don't see anyone else. I see neither Turk nor a non-Turk, neither a good man, nor a bad one. If I have any sense and understanding it is that, other than you, there has neither been, nor is and nor will be in the world. Thou art all-pervasive."

Guru Sahib got up and took him (Bhai-Kanahiya) in his embrace. He commanded - "Bring bandages and ointment also." All were surprised at the turn of events. Guru Sahib gave him bandages and ointment with his auspicious hands and said, "Kanahiya! take these and keep them where you do the water sack."

This was the day on which Tenth Guru Sahib laid the foundation of the Red Cross. We can't tell this to the world and are straying in other directions. Everybody was astonished. Guru Sahib said, "O Gursikhs! this, Bhai Kanahiya, has attained to the position of Khalsa (the pure). Now no difference is left among him, me and God. O Kanahiya! accepted and approved is your service. Go now! and preach this goal and gospel of Sikhism in the world." It is a very long story of subsequent events. The same Mughal Khan went to Guru Sahib, entered the fold of Sikhism and later on became a Muslim *pir* (holy man)." So, in this way, the word 'enemy' does not occur anywhere in *Gursikhi*, you may read the entire *Guru Granth Sahib*. If there are any enemies, Guru Sahib says, we should beware of them -

*'Five are the thieves lodged in this body
- Lust, wrath, avarice, attachment,
egoism.*

*The amrita (nectar) they carry off - this
the egoist realizes not.*

At the last, none to his rescue shall come.'

ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ
ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰਾ ॥
ਅੰਮ੍ਰਿਤੁ ਲੁਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੁਝਹਿ
ਕੋਇ ਨ ਸੁਣੈ ਪੁਕਾਰਾ ॥

'The Friend ever helpful man recollects not;

To the foe attachment he forms.' P. 267

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥
ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥

Guru Sahib advises us to beware of the five thieves, five pleasures and five sins. In this world, none is one's enemy. It is the Light of the Formless One which is pervading everywhere; there is no other here. So Bhai Manjh said, "Look! don't make this mistake. This feeling is wrong. It is not in keeping with Sikhism. Only one Lord God is all-pervasive in the world. Whatever is happening is in accordance with the Divine ordinance. Nothing is happening outside Divine ordinance. Therefore, whatever has happened with me pleases my Guru (Holy Preceptor). What has pleased the Guru, we should accept cheerfully, considering it for our good."

'Ye devotees of God! discard egoistic thoughts:

By realization of the Divine cosmic order obtain joy.

Whatever be the Lord's will, to that you consent;

In joy and sorrow on Him alone meditate.' P. 209

ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਹੁ ਹਰਿ ਜਨ
ਹੁਕਮੁ ਬੁਝਿ ਸੁਖੁ ਪਾਈਐ ਰੇ ॥
ਜੋ ਪ੍ਰਭੁ ਕਰੈ ਸੋਈ ਭਲ ਮਾਨਹੁ
ਸੁਖਿ ਦੁਖਿ ਓਹੀ ਧਿਆਈਐ ਰੇ ॥

Accept God's will as good for you and for your welfare." So making such utterances, he did hard labour daily. Daily he saved two *paisa* even in extreme poverty. They slept on the bare floor. So in this manner was the touchstone applied to Bhai Manjh because the Guru wished to make him complete and perfect. The Gursikh had

become cast according to the Guru's conception. He had neither any complaint, nor any prayer to offer. If he made any prayer, he made only one prayer - 'O True Guru! let my faith, love and devotion for Sikhism and you remain true and constant -

'If joy shouldst Thou grant to, Thee would I still be devoted;

In suffering too, on Thee would I meditate.

Should it please Thee to give me hunger, still would I feel fulfilled,

And in suffering feel joy.' P. 757

ਜੇ ਸੁਖੁ ਦੇਹਿ ਤ ਤੁਝਹਿ ਅਰਾਧੀ ਦੁਖਿ ਭੀ ਤੁਝੈ
ਧਿਆਈ ॥

ਜੇ ਭੁਖ ਦੇਹਿ ਤ ਇਤ ਹੀ ਰਾਜਾ ਦੁਖ ਵਿਚਿ ਸੁਖ
ਮਨਾਈ ॥

'Call me any, good or bad -

To the Lord my self have I dedicated.'

P. 528

ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ
ਹਮ ਤਨੁ ਦੀਓ ਹੈ ਢਾਰਿ ॥

So living in God's will in this way, he meditated on God, made his family do the same and woke up early in the morning.

'He who calls himself a Sikh of the Great True Guru, should rise early and meditate on God's Name. P. 305

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

Sant Kalyan Dass Ji has explained to you in great detail. Now time does not permit to discourse further. Tomorrow's holy congregation on this stage will be the last. This is not to say that it will be the last to be delivered here by me, or that no more holy congregations will be held here in future, nor is it the last of this 'Samagam' (holy or religions congregation). So come tomorrow in large numbers. It is about your ancestor that I am talking about. It was a big task to introduce Sikhism in Doaba. Through him, not only have you been liberated, but the whole world also did he liberate.

Chapter - IX

What is the purpose of life?

Invocation: True and Supreme is God's Name. Blessed is Sri Guru Nanak Dev Ji. ਸਤਿਨਾਮੁ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਪੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀਓ ਮਹਾਰਾਜ ॥

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

Reach me Thy hand, O Lord and save me from wavering, says Nanak.' P. 256
ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

'After wandering and wandering, O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is:

"Attach me to Thy devotional service."

P. 289

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥

'For several births thou became a worm and a moth.

In several births thou wert an elephant, a fish and a deer.

In several births thou became a bird and a snake.

In several births thou wert yoked as a horse and an ox.

After a long time has thy human frame come into being:

Seek now union with the Lord of the universe -

Now at last is the occasion for union with Him.

In many births thou wert created in rocks and mountains.

In many a birth, thou wert aborted from the womb.

Thus in eighty-four lakh births, were you made to wander along.' P. 176

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥

ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥

ਕਈ ਜਨਮ ਹੋਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥

ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥ ਰਹਾਉ ॥

ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ ॥

ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ ॥

ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ ॥

ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਾਇਆ ॥

'Numerous trees and plants in our incarnations have we observed; Numerous are the animal forms in which we were created.

In numerous serpent-forms were we incarnated;

As numerous bird-species on wings did we fly.'

P. 156

ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸ਼ੂ ਉਪਾਏ ॥

ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ ॥

Revered saintly congregation! loud be thy utterance - 'True and Supreme is God's Name'. Getting free from worldly tasks, you have reached the Guru's holy court. Concentrate your mind. In the little time that we have got to attend the company of the true and holy, if we listen with full attention and reflect carefully, then our time shall be utilized fruitfully, and we shall find the way to God. In religious matters, man may read *Gurbani*, render service and give discourses to others all his life, and yet he himself remains untouched by spirituality without making any spiritual progress. Such is the computation in spiritual matters, because unless and until some capable holy man casts his gracious glance, the inner doors in the body are not opened. And until the tenth door is opened, how can he enter the Divine Portal? He is not able to understand and gain enlightenment. Therefore, our time is

getting fruitfully utilized. It is better than the others, who do not come here at all. But if the time is to be used fully, we have to seek the guidance of the Perfect Guru. We go through much ostentation in life; we talk of big things i.e. make boastful claims; huge gatherings are held. Those who speak at these religious gatherings also feel delighted, but if we look from the spiritual angle, they have not much value. No basic change comes in man; he remains where he was, undergoing just tiredness. He wins some praise too, which gives him joy. Only that praise pleases man, when he is praised for some virtue which he does not possess. This unmerited praise leads him astray.

The present age is such in which values have suffered a sea change. We go after crowds and huge gatherings with people talking about them and showering profuse praises. But if we look prudently with a far sight, Guru Sahib says, "No, dear brothers! don't be deluded and misled. You are impressed by this little praise. If you get universal praise -

'Were someone to live the length of four yugas [The four ages of the universe, according to Indian cosmology.]

And even ten times that;

Were he known in all the nine continents [Traditionally, the earth was so divided] and commanded universal following.'

P. 2

**ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥
ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ
ਕੋਇ ॥**

And people say that there is none like you in the world, that you have done great things and you are eulogized everywhere in newspapers and on television, but you do not get acceptance and approval at the Divine Portal, then do you know what will become of you?

'Without Divine grace all may turn their faces away from him.'

P. 2

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

Spiritual evaluation is different. Spiritual weights and measures are different with which man is to be estimated and honoured in the Divine court. Things Divine are totally different from the din and noise of the world. So, Guru Sahib says that we have got the human incarnation with great difficulty and therefore, we should not waste it by falling a prey to things which are false. Kabir became highly reputed. Everywhere people talked about him. Kabir did not like this public adulation. He said, "Everybody is talking about me. But nobody is comprehending the reality. Needlessly are they mentioning my name." At that time, he did a strange thing. He took a woman alongwith him. In his hand, he held a bottle which looked like a liquor bottle. He tied his turban in a slanting manner with its end hanging loosely, and holding each other's arm, the two walked in the bazaar. There was an uproar in the town. The people said - 'Saint Kabir is going in the company of a prostitute holding a bottle of wine in his hand. Then, on top of this, he is not afraid; he is drunk. Wherever, he likes, he stops and starts drinking. The ruler of Kashi was his devoted follower. This news reached him too. He said, "It is not possible. Kabir cannot do such a thing. He is my Guru (Holy Preceptor); he is my 'Gurdev' (Guru-god)." But after sometime, he saw a huge crowd coming, making a great noise. Kabir was at the head of the crowd. When he entered the palace, the king did not rise in his honour. He was filled with contempt that such a great holy man was doing these ignoble things. And

when he questioned him, he did not say like this - 'O 'Gurdev' (Guru-god)! what are you doing? We have not been able to understand this strange deed of yours. Our mind is wavering. Show thy grace and save us from wavering.' No, on the other hand, he said, "O Kabir! born a weaver, you have proved to be one. I used to revere you greatly.

'I took him to be a great swan, and so followed him.

*Had I known it was a wretched stork,
Never would I have touched him.'*

P. 585

**ਮੈ ਜਾਨਿਆ ਵਡਹੰਸੁ ਹੈ ਤਾ ਮੈ ਕੀਆ ਸੰਗੁ ॥
ਜੇ ਜਾਣਾ ਬਗੁ ਬਪੁੜਾ ਤ ਜਨਮਿ ਨ ਦੇਦੀ ਅੰਗੁ ॥**

If I knew that you would fall so soon, I would not have had Guru-like faith in you." Kabir Sahib spilled the wine bottle on the carpet. As a result, bad odour spread there. This made him even more angry, and said, "What is this that you are doing?" Kabir Ji said, "O King! the biggest temple was on fire. I have only put out that fire and nothing else." In the meantime, the queen (King's wife) came there. She checked the king saying, "What are you talking? Who can understand the doings of holy men? Nobody understands the ways of God and capable holymen and saints. Nobody knows what their meaning is. And you have started doubting the Guru (Holy Preceptor). All your practice of Divine Name meditation and penances has been destroyed. If you start doubting the holy man who has attained knowledge of the Ultimate Reality, the six stages of renunciation attained by you are annulled." So, she said to the king, "Despatch your horseman to get tidings of the most glorious Vishwanath Temple." They asked the priest who said, "Sir, suddenly, fire broke out in the temple and it appeared that the temple would be destroyed. But nobody

knows how such a blazing fire went out as suddenly as it had broken out. Thereafter, we saw that there was no trace of fire having broken out. Everything was intact. Paint on the doors was untouched. This was some miracle which we could not understand."

Saint Kabir said, "So my glory and fame had increased too much. I have got rid of the immature and unsound followers because if true seekers after knowledge come to an enlightened holy man, they can be benefited, but when crowds start coming that is wrong. The worth of a holy man cannot be assessed from the number of devotees coming to him. True assessment is made from the number of lives transformed by him; how many found the way to God; how many person's life was filled with Divine relish; how many came out of spiritual dryness, and how many were enlightened, otherwise, he may be in any state or condition -

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

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

Without friend or sympathizer; without wealth or fine form, relations or associates.'

P. 707

**ਬਸਤਾ ਤੁਟੀ ਝੁੰਪੜੀ ਚੀਰ ਸਭਿ ਛਿੰਨਾ ॥
ਜਾਤਿ ਨ ਪਤਿ ਨ ਆਦਰੋ ਉਦਿਆਨ ਭ੍ਰਮਿੰਨਾ ॥
ਮਿਤ੍ਰ ਨ ਇਠ ਧਨ ਰੂਪ ਹੀਣ ਕਿਛੁ ਸਾਕੁ ਨ
ਸਿੰਨਾ ॥**

In such a state he may be living in an unknown place, whom nobody knows, in which context, about Bhai Hema has the fifth Guru Sahib uttered this hymn. Nobody in the village gave him even water when he asked for it. Nobody talked to him. Anybody passing by him did not speak to him or greet him. He lived outside the village in his field because he was the only

Gursikh, the rest of the village and the surrounding areas were inhabited by the Sultanis (followers of a Muslim sect founded by Sultan Sakhi Sarwar). For this reason, they did not show any respect or honour to him. But when Guru Sahib observed his inner spiritual state, he said, "Dear brothers! don't be mistaken and deluded. He is the king of heavens. Whatever he utters shall find acceptance at the Divine Portal. He is the king of not only the world, but also of the heavens. He is the king of gods. What he says is heard and accepted in God's court -

'He is the king of the whole world if his soul is absorbed in the Lord's Name.'

P. 707

ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ ਹਰਿਨਾਮਿ ਮਨੁ ਭਿੰਨਾ ॥

The dust of the place where he treads, becomes so sacred and holy that it can change the hearts and minds of the people -

'By touch of dust of his feet is the mind liberated,

And Divine pleasure won.' P. 707

ਤਿਸ ਕੀ ਧੂੜਿ ਮਨੁ ਉਧਰੈ ਪ੍ਰਭੁ ਹੋਇ ਸੁਪ੍ਰਸੰਨਾ ॥

It is because God is happy with him; he enjoys God's pleasure. So Guru Sahib says, "Merriments, gaieties, prosperities and praises are of no use in life until you understand the inner thing, the mind. If you have not comprehended within yourself, you have understood nothing. Man may read any number of books; he may write very many books. But neither the writers nor the readers come to understand anything. It is difficult to understand this thing. A person claims that he is a Ph.D.; he has done research and he has written a lot about *Guru Granth Sahib*. Today writing books is an art. Every such person who is told - write like this - will be able to write and become famous. There is so much

material available today that he has only to select lines and put them together in the form of a book. But it is not his own creation or composition. He is only presenting the already composed and created work as his own, and extolling it. The '*bani*' has been created and uttered by another and he is winning praise by presenting it as his own. This unmerited praise does not do any good to us; this does not liberate us.

So we pray, "O True Sovereign! countless ages have passed, they are continuing to pass, and now show thy grace so that our life may be fruitfully utilized." Just reflect: What is this world? What is this world in which we are living? When there was nothing existing in this world, at that time only God was in existence, who was called the Transcendent Lord Creator, who had neither any form, nor any outline. Nothing was He, nor did anybody know Him. He Himself knew His self, because there was no second thing besides Him.

There is a slight difference in Guru Nanak Sahib's doctrine. We do read books, but being ignorant of the doctrine, we are not able to understand. There are many other holy personages, who determined that there were three things - one was nature, the seed of nature. Just as God was in Transcendent form, so was the seed; that too becoming compressed had reached the transcendent state; this is the research of men of science. How small was it? They say that it is indescribable. After getting compressed how small did it become? Put eighty ciphers after the decimal point and then the numeral '1' and then write infinity. Those having knowledge of arithmetic, know that this makes no

sense. This will be smaller than the smallest, and still smaller than that.

So they thought that in the transcendent form, the 'jeev' (sentient being) too was in existence. Three were in existence - one was 'jeev' (sentient being), the other was 'nature' which is called 'Maya' (Mammon, illusion) or ignorance and the third was God. Guru Sahib says, "Don't you divide like this. Here only God was in existence, and nothing else. That God was omnipotent, Possessor of all powers. It was not that He did not know anything. It is not that He went into transcendent form, and now is nothing, is in a state of trance, and has gone into zero." Guru Sahib says, "It was not like this. He was in existence. That is why His name is Truth - 'The 'True Nam' is Thy primal and ancient Name.'" (P. 1083) That is why that 'Truth' never becomes 'untruth'. Whether He becomes 'transcendent' or 'immanent', whether He becomes expansive or God, whether He becomes 'jeev' (sentient being, man) or the world. His existence or being never changes. He, who was transcendent, formed the creation from His ownself, and thereafter, He did not go anywhere out of it.

The mason constructs the house. After having built the house, he is neither in the walls nor in the roof; he goes aside. The carpenter makes furniture. After having made furniture, he has no connection with it; his relationship is severed with his creation. After giving the final shape, he is left with no time to work any artistry on it. He says, "Well! I have made what I wanted to make." But God did not do like this. The spider weaves web. Although it remains in the web, yet it does not abide in each and

every one of its strands. It sits aside. But God is not like this. About God, such is the edict. Recite like this -

*Refrain: After having wrought the world creation,
God Himself sat therein.*

**ਧਾਰਨਾ - ਆਪੇ ਰਚ ਕੇ, ਜਗਤ ਵਾਲੀ
ਰਚਨਾ,
ਆਪੇ ਇਹਦੇ ਵਿਚ ਬਹਿ ਗਿਆ -
2.**

It is very strange that God created the universe and came to abide in it also. Then in that case, they became two. Guru Sahib says, "No; they did not become two. God manifested Himself into the world creation out of His own self. The tree has a seed. If the seed becomes the tree, do they become two? The tree is an expansion or diffusion of seed; it is absorbed in the seed. When the seed grows into a tree, it bears flowers which change into fruit, then what will you see in the fruit?

*'Many are the kinds of seeds sown:
As ripens the fruit, again is left the Sole
Supreme Being.'* P. 736

**ਬੀਜ ਬੀਜ ਦੇਖਿਓ ਬਹੁ ਪਰਕਾਰਾ ॥
ਫਲ ਪਾਕੇ ਤੇ ਏਕੰਕਾਰਾ ॥**

It is something which needs to be understood. So long as we do not comprehend such doctrines of *Sri Guru Granth Sahib*, neither do we learn about God, nor does our purpose of life becomes clear, nor do we come to know about the path on which and whereto we have to go. We continue moving about like strangers. We have become Sikhs. O Sikhs, what are you? Sometimes, try to understand this - what is your doctrine? Do you have any clear and straight path, or are you treading needlessly on an obscure path? So, God has not gone anywhere outside; He has become absorbed in His creation -

'The Formless God assumed form and

caused Himself to be called, the Infinite 'Ekamkar' (the Sole Supreme Being).'

Bhai Gurdas Ji, Var 26/2

**ਨਿਰੰਕਾਰ ਆਕਾਰ ਹੋਇ ਏਕੰਕਾਰ ਆਪਾਰ
ਸਦਾਇਆ ॥**

the same Formless or Transcendent One who was in a state of spontaneous meditation. Here one is greatly deluded that He has become zero. Some men have been heard saying, 'such things have been seen written that the universe has been created out of zero, out of nothingness, Guru Sahib says, "What you call nothingness, was not nothingness or zero, it was a being, a state or stage. The seed is not nothingness. The seed has life; it has to grow and bear fruit. So the seed is absorbed entirely in the tree. The seed of the banyan tree is small like a poppy seed, but out of it (grows a huge tree)-

'He whose expanse over the three worlds is found,

Is like the banyan tree and its seeds - each in the other.'

P. 340

**ਬਟਕ ਬੀਜ ਮਹਿ ਰਵਿ ਰਹਿਓ
ਜਾ ਕੋ ਤੀਨਿ ਲੋਕ ਬਿਸਥਾਰ ॥**

Just as the banyan tree is in its seed, similarly, these worlds which are infinite and do not end anywhere, are contained in the Formless or Transcendent One. How small that Formless form is, nobody can know. He Himself knows, and none else. So -

'The Formless God assumed form and caused Himself to be called the Infinite 'Ekamkar' (the Sole Supreme Being).'

Bhai Gurdas Ji, Var 26/2

**ਨਿਰੰਕਾਰ ਆਕਾਰ ਹੋਇ ਏਕੰਕਾਰ ਅਪਾਰ
ਸਦਾਯਾ ॥**

One (1) came; some call it the 'one' of numerals. Even if you call it 'one' of numerals or counting, then too, according to arithmetic, the end result is the same. If from 'One' became 'two', they became two 'Ones'. They did not become 'two', but became two

'Ones'. If out of 'One', ten became, then they became ten times - 1, 1, 1, 1, ... Its value remains the same; only its number increases. Similarly, from 'One' became one crore (ten millions) but they became a crore 'Ones'. Crore (ten millions) is not a separate sum, but has emerged from the 'One'. 'One' is present in every part of it; 'two' is not, 'two' is not in three! But 'one' is present in 'three'; it is present in one 'arab' (one thousand millions) too. That 'One' remains 'One'; it does not become 'two'. It is a matter of philosophy. In this way, the Transcendent One, howmuchsoever He may expand or spread, He remains the Formless One; God remains God. He neither increases nor decreases -

'From 'Ekamkar' (the Sole Supreme Being) emanated the word-sound...'

Bhai Gurdas Ji, Var 26/2

ਏਕੰਕਾਰਹੁੰ ਸਬਦ ਧੁਨਿ..... ॥

From here, what happened further? Guru Sahib says, "From Him' rose a sound, just as I am speaking now, or recite the 'shabad' (hymn) to the accompaniment of the harmonium. That hymn is rising or emanating from within me. It is certainly not coming from somewhere outside. Is it? In this 'shabad' (hymn) am I existing, and the 'shabad' (hymn) is within me; it is surely not outside me. The two cannot be separate from each other; in no way whatsoever. Similarly, when from the 'Ekamkar' (the Sole Supreme Being) emanated the word-sound, it did not rise from somewhere outside the 'Ekamkar' (the Sole Supreme Being). 'Ekamkar' (the Sole Supreme Being) was not outside the 'shabad' (word, or hymn). All other religions - Islam, Christainty, Judaism and all other faiths - are of one opinion. Forcibly they assert that the 'shabad' (word) was in the Transcendent Lord Creator. Before the

creation of the universe, there was Logos. There was a 'word' here; that was within God; the 'word' was not separate from God. Now the 'word' within, that I do utter. 'I' and this 'word' are surely not separate from each other. Are they? It is I who am speaking. The 'word' that rose from God -

*'First He uttered 'Onkar' (Formless One),
And that sound or word resounded in the
whole world.'*

**ਪ੍ਰਥਮ ਓਅੰਕਾਰੁ ਤਿਨ ਕਹਾ ॥
ਸੈ ਧੁਨ ਪੂਰ ਜਗਤ ਮੋ ਰਹਾ ॥**

That sound is very powerful. The sound of *atom* echoed in Hiroshima. What did that sound do? It killed three to four lakh persons; no bomb struck them. All of you should try to understand this thing carefully. That sound killed them. The sound shook the earth. The word-sound that rose from the Formless or Transcendent One was not separate from God. The word became the form and image of God. It ceased to be separate from Him. Now what did this word-sound do?

*'The sound emanating from the Ekamkar
(the Sole Supreme Being) gave form to
the Onkar (Transcendent One, or God).'*

Bhai Gurdas Ji, Var 26/2

ਏਕੰਕਾਰਹੁ ਸਬਦ ਧੁਨਿ ਓਅੰਕਾਰ ਅਕਾਰ ਬਨਾਯਾ ॥

From the word-sound 'Onkar' (Formless One) shapes started getting formed or created. In 'Onkar' started flowing the current of 'Divine Ordinance.' That current created the cosmos in a systematic order - in a round form. It set the stars and planets moving. Their orbits or paths were not fixed with a measuring tape that if the earth is somewhere here, it will not collide. At once, everything came under control in a systematic order.

*'All the endless expanse of creation arose
out of one Note or Word,
Giving rise to millions of streams.' P. 3*

**ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥
ਤਿਸਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥**

All that happened from One, and at that very time, all came to be created in a system or an order. What is called 'hukam' (Divine Ordinance and will) is the 'Law of nature'. What happened with that 'hukam' (Divine Ordinance and will). Out of the 'word' started assuming forms and shapes. It is from the 'word' that we have been formed or created -

*'From the Supreme Being, Sole and
unique got Brahma his existence,
Who in mind bore the Supreme Being,
Sole and unique.'* P. 929

**ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥
ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥**

The 'Brahma-shakti' (Creative Power) that was to work in a systematic manner for creation, arose out of the 'word'. It was certainly not out of God. Was it? It arose out of God's charisma. 'Who in mind bore the Supreme Being, Sole and unique.' (P. 929) So everything arose out of it.

*'The Formless God assumed form and
caused Himself to be called the Infinite
'Ekamkar' (the Sole Supreme Being).*

*The sound emanating from the
'Ekamkar' (the Sole Supreme Being) gave
form to the Onkar (Transcendent One,
God).'* Bhai Gurdas Ji, Var 26/2

**ਨਿਰੰਕਾਰ ਆਕਾਰ ਹੋਇ ਏਕੰਕਾਰ ਅਪਾਰ
ਸਦਾਯਾ ॥**

**ਏਕੰਕਾਰਹੁ ਸਬਦ ਧੁਨਿ ਓਅੰਕਾਰ ਅਕਾਰ
ਬਨਾਯਾ ॥**

From Him - 'The Supreme Being, Sole and unique got Brahma his existence, who in mind bore the Supreme Being, Sole and unique.' 'Mind' is called consciousness or sentience. The stone lying here does not have sentience. If at all it has, it is of a very small degree. So, in this manner sentience or consciousness came everywhere - it came in trees; it came in birds and animals; it came in human beings too.

He became the mind.

'From the Supreme Being, Sole and unique took birth mountains and yugas (ages).' P. 929

ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ ॥

Time and space too were revealed from that sound -

'By the Supreme Being, Sole and unique were created the Vedas.' P. 929

ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ ॥

All the knowledge that is in man, which is called *Vedas* and learning - all these things got created in man. Guru Sahib says - 'First He uttered 'Onkar' (Formless One) and that sound or word resounded in the whole world.'

Now the matter boils down to this that that word, and its sound has not ceased yet. Tenth Guru Sahib says that that word is still continuing to sound and it contains all the powers. If knowledge emanates from it, then He is omniscient; if love emanates from it, then He is purely an embodiment of love, a fount of love, sympathy and benevolence. -

'Ever and eternally is He gracious.

Those contemplating Him, saith Nanak, find bliss.' P. 275

ਸਦਾ ਸਦਾ ਸਦਾ ਦਇਆਲਾ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲ ॥

Guru Sahib says, "It is not that God has become kind and merciful now. He is an embodiment of compassion and benevolence. It is from the holy word that the element of 'haumein' (ego) has arisen, from which grew human nature and ignorance. From ignorance emerged Maya with three attributes which is called the 'chief element'; then intelligence or understanding came. After all this arrangement having been made by God, the big and important thing is that while we, who became 'jeevs' (sentient beings), came under the

influence of the three attributes of Maya, God still remained different from us, even though living in our midst. God was not affected by Maya. He remained unchanged as He was. He remained above the three Modes of Maya. God cannot be bound or chained. So He was not chained to Maya. This Maya expressed itself in three Modes or Attributes. The first writ that God's will and ordinance wrote was of deeds, and with this started the working of the world. Ignorance caught hold of deeds and we started doing deeds and becoming bound to them.

'Assuming form, the Formless One (God) created air, water, and fire (that is, the five elements).'

Bhai Gurdas Ji Var, 4/11

ਓਅੰਕਾਰਿ ਅਕਾਰੁ ਕਰਿ ਪਵਣ ਪਾਣੀ ਬੈਸੰਤਰੋ ਧਾਰੇ ॥

'Assuming form, the Formless One (God) through a single note created all the endless expanse of creation.

Without any support (except His Own) He created air, water, fire, earth and sky.'

Bhai Gurdas Ji, Var 6/4

ਇਕ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰ ਅਕਾਰ ਪਸਾਰਾ ॥

ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੋ ਧਰਤਿ ਅਗਾਸ ਕਰੇ ਨਿਰਧਾਰਾ ॥

From a single word arose the entire creation. You may call it a 'thought' or 'idea'; 'thought' too is a word. Some holymen say that God had an idea - 'From one should I become many', but that was the 'word', which emanated from this thought. From that Word arose the entire creation, recite like this -

Refrain: One Word did create all the universes,

Thy greatness Thou alone do know.

ਧਾਰਨਾ - ਇਕ ਸ਼ਬਦ ਨੇ ਬਣਾਏ ਜਗ ਸਾਰੇ, ਮਹਿਮਾ ਤੇਰੀ ਤੂੰ ਹੈ ਜਾਣਦਾ -

2 .

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

Various forms of different hues He assumes,

Yet from all remains apart.' P. 537

**ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ
ਦੇਖਨਹਾਰਾ॥**

ਨਾਨਾ ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੇ ਨਿਆਰਾ॥

'The Lord, of Himself created His own self and assumed He Himself the Name.

Secondly, He made the creation and seated therein He beholds it with delight.

Thou Thyself art the Bestower and Creator and being pleased,

Thou bestowest and showest mercy.

Thou art the knower of all and Thou givest and takest life with a word.

Abiding within, Thou beholdest Thy creation with delight.' P. 463

**ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥
ਦੁਜੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸੁਣੁ ਡਿਠੋ
ਚਾਉ॥**

**ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ
ਪਸਾਉ॥**

**ਤੂੰ ਜਾਣੋਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ॥
ਕਰਿ ਆਸੁਣੁ ਡਿਠੋ ਚਾਉ॥**

When 'Asa Di Var' happened to be composed, Baba Farid said, "O Nanak! I have heard that you are composing the 'Var' (war). The 'Var' is always between two? How did you bring two? Whom did you reject and whom, select?" It was a very difficult problem because world's task cannot be fulfilled without two. At that moment, Guru Nanak Sahib said, "No; holy hermit. He Himself out of His own self creates; they aren't two. I and my speech or utterance aren't two? My speech or utterance is an expression of myself. I and my strength aren't two. The strength in me is my own self. God creates out of His own self. By effecting creation, He became immanent from transcendent. After becoming immanent, from the Immanent He revealed the Name. Till today, there is noise and confusion about what Name is. Nobody is able to understand neither

the holy Word, nor the Name. We don't even try to understand this. We are just satisfied with doing 'Nitnem' (reading/reciting Gurbani compositions prescribed for a Sikh for daily reading), and observing 'rehat's' (disciplines provided in the Sikh code of conduct). Beyond that, we neither do anything, or think of doing anything. From the first class/standard, we do not wish to go into the second. Guru Sahib was calling out to us and reasoning with us, "You should try to understand what you are to do. Understand carefully. After wasting your entire life in the first class, you depart from the world. Preachers too make false promises and do not enlighten you about the quintessence. So you are left dangling midway. Only rare holymen tell you the truth -

'From the Lord's Name has come everything.' P. 753

ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਕਿਛੁ ਹੋਆ.....॥

Whatever has come into being has proceeded from the Name Divine. It is a manifestation of the Name -

'By the Name are sustained all the creatures.

By the Name are sustained continents and universes.' P. 284

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਿਮੰਡ॥

All the visible world is a manifestation of the Name Divine. What is Name? Guru Sahib says, "Don't you understand even now? We have already told you. With 'One' we have written the might of 'Onkar' (Formless One), the image of the Formless One. This 'Ik Onkar' (The Sole Supreme Being) is the Name. It is this Supreme Power where you have to reach, you have to experience and see pervading in every being. It is this that is -

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

Within the human body itself is its seat.

There is deep meditation and melody of celestial music there.

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

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥

ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਮੁ ॥

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦੁ ॥

ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦੁ ॥

It is this which is called the 'Shabad' (Holy Word). The place where abides the Name is called the abode of joy. The same is also called 'So ghar' (that Home) and 'Nijj ghar' (God's own home). Guru Sahib says, "By Himself manifesting the Name from His own self, and by creating the nature with that power, He created another, but that is one and the same." The holyman (Pir) was listening to Guru Sahib very attentively. He said, "Sir! nature?" Guru Sahib said, "Nature means 'power' or 'force'. From His 'power', He created countless beings and things. He created the visible world. That is not the second, or another. That is One and the same. The growth of the tree from its seed is never a second; that seed is never put aside separate. The sum formed from the numeral 'one' is never 'two'. That is a collection of 'ones'. Take 'nine'. In fact, that is a collection of nine 'ones'. They have only been named 'nine'. To make it easy and simple, they (nine ones) have been given a form or shape - '9'. Counting started. Having Himself fashioned and created nature, He started beholding it, but He did not get involved in Maya, because He created three Modes or Attributes and made the creation in three Modes and then Himself got aside. Even then they did not become two, on both sides is God Himself. Then He is the Bestower; He gives; at the same time He is the Doer. First He is the Bestower; so the gifts or boons were created first. Creator did

He become afterwards; Creator's role came afterwards; first He is the Giver -

'Thou hast first apportioned to each creature its wherewithal,

Then brought it into being.' P. 130

ਪਹਿਲੋਂ ਦੇ ਤੈ ਰਿਜਕੁ ਸਮਾਹਾ ॥

ਪਿਛੋਂ ਦੇ ਤੈ ਜੰਤੁ ਉਪਾਹਾ ॥

In one go did He give everything -

'Whatever He has put into the universe, He has put in once for all.' P. 7

ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰੁ ॥

Then He is happy and knows all. He Himself gives life, and Himself does He take life. And He watches the universe lovingly. He is not sitting outside. Pervading all creatures He is watching over them -

'I salute the Primal 'Ekamkar' (Sole Supreme Being from whom has arisen the entire creation).

He pervades earth, water and the underworld.

The Primal One is invisible and indestructible

His Light enlightens the fourteen regions.' Akal Ustat

ਪ੍ਰਣਵੋ ਆਦਿ ਏਕੰਕਾਰਾ ॥

ਜਲ ਬਲ ਮਹੀਅਲ ਕੀਓ ਪਸਾਰਾ ॥

ਆਦਿ ਪੁਰਖੁ ਅਬਗਤਿ ਅਬਿਨਾਸੀ ॥

ਲੋਕ ਚਤੁਰਸ ਜੋਤਿ ਪ੍ਰਕਾਸੀ ॥

So, these are not forms or entities. There is only one entity. Such is the Guru's edict -

'Himself is the Formless Lord Attributed and Unattributed -

Himself the Ultimate silence;

Himself has He raised creation;

Himself in it is He manifest.' P. 290

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥

ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥

So, Sovereign Guru Nanak Sahib, while telling us the attribute of Truth, explained to us that the entire expanse of the creation is the Lord God Himself. He Himself is Attributed, and Himself is He Unattributed, and He Himself is the Ultimate silence. He Himself is the Name (Divine). He has no name. His name is only one, which is called the

Truth. There is but one God (Supreme Being), (who is) True, after which comes the 'Name'. Then since He is Immanent or Attributed, He has become the Creator. Then He is without fear and without enmity. Time has no effect on Him; He is timeless in form. He has existence. He is self-realised, having knowledge of Himself. We gain knowledge by reading books. He is an embodiment of knowledge. He is unincarnated. He Himself is knowledge. He Himself is the Supreme the greatest of all and Himself does He show grace. Secondly, two were associated with it - the Guru and his grace; without them is not obtained or realized the Name. What is the origin of the 'Moolmantra' (fundamental Creed)? Its seed or origin is 'Ek Onkar' (the Sole Supreme Being). Then became its seed - the root. From the seed grows the root. Concentrate on this; try to understand this. You won't find these things in books, nor will anyone explain this. I make only this submission that these things are difficult to find in books. This seed has become the root. That is called the basis or origin. What was the seed; it is called 'seed-chant'.

'Of the root formula (i.e. the fundamental creed) of worship all have comprehension.' P. 274

ਬੀਜ ਮੰਤ੍ਰ ਸਰਬ ਕੋ ਗਿਆਨ ॥

Many profound things have been stated in 'Sukhmani Sahib'. Some people say, "Sir, I make five readings of Sukhmani Sahib." But do you comprehend anything or not?

'By constant search is his effort fruitful, And by the Guru's grace is the Divine Essence realized.

Each instant as the eye beholds, all is seen as the Essence.

Saith Nanak: The Lord Himself is impalpable essence and palpable

phenomena.'

ਸੌਧਤ ਸੌਧਤ ਸੌਧਤ ਸੀਝਿਆ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਤਤੁ ਸਭੁ ਬੁਝਿਆ ॥

ਜਬ ਦੇਖਉ ਤਬ ਸਭੁ ਕਿਛੁ ਮੂਲੁ ॥

ਨਾਨਕ ਸੋ ਸੁਖਮੁ ਸੋਈ ਅਸਥੁਲੁ ॥

All the expanse of creation that you see is nothing but a manifestation of God. He Himself has assumed various forms and shapes -

'The Timeless One has one form, yet is He visible in countless forms.

Having enacted the world's play, He enacts the play of death or doom and finally He alone is left.' Jaap Sahib

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ ॥

ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰ ਏਕ ॥

Guru Sahib says, "He who understands this gains poise." One is understanding with intelligence or intellect, the other is getting poised in one's comprehension with faith. Who achieved this type of understanding with faith? It was Bhai Kanahiya, who kept serving to one and all because he saw the Master in all and did not see anyone else. It was because he had understood and realized - 'When there is none other than God, how should I consider anyone as the other or the enemy?' If he had any doubt, then he could say - 'These are Sikhs; these are Mughals; these are so and so.' Guru Sahib made him put on the sword, but he turned the sword-hilt backwards. The Sikhs complained, "True Sovereign! he does not keep the sword-hilt in the front. He keeps it behind." Guru Sahib said, "Kanahiya! why do you do this?" He replied, "True Sovereign! if anyone wants to kill me, he will not face much difficulty. He can kill me by drawing out my own sword." What a firm faith he had! One cannot succeed in the spiritual domain without such an unflinching faith.

Baba Bhag Singh Ji went to Hazoor Sahib. At night, he camped at a place

where a man-eating tiger used to come. The villagers were going past him hurriedly. The sun was about to set. They were carrying wood on their heads. They remarked, "Hey! this 'bal-yogi' (young hermit) is sitting here." At that time, he (Baba Bhag Singh) was about 21-22 years old. But he was filled with deep devotion for God. Very rare are the persons who are filled with love and devotion for God. Once they become attached to the Lord, there is no looking-back for them. Once they take the step, they do not retrace or withdraw. They are not cowards. Then the thought of returning home and doing worldly tasks does not enter their mind. They are different sort of people. He who takes to the path of spirituality after understanding, does not turn back.

'Look thou ahead, turn not thy face backwards.' P. 1096

ਆਗਾਂਹਾਂ ਕੂ ਤ੍ਰਾਂਘਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਡਤਾ ॥

Move forward. Even if you are to fall, you should fall forward and not backward; don't get defeated. The villagers said, "O young hermit! a man-eating tiger comes here at night. He kills and eats up human beings. There is a water-hole here, and the tiger is bound to come to drink water and he will eat you up." Baba Bhag Singh said, "Don't worry. Thank you for your advice." They said, "Don't just thank us. Come with us to the village." But he said, "It does not matter. I will sit here and see the tiger too. He too will come in God's form; I shall have a glimpse of him." Early in the morning, the villagers said that he (Baba Bhag Singh) must have been killed and eaten up by the tiger. They went there armed with weapons and sticks. On reaching there, they saw him (Baba Bhag Singh) sitting there as before totally unharmed

and lost in deep meditation and completely oblivious of everything. The wise and intelligent started examining the surroundings. What they noticed was that tigers had come there and they had moved around him, because there were foot-marks of not one tiger but of many. They said, "All the tigers have gone back after smelling him." There was a sagacious person among them who said, "The tigers went back not after smelling him but after paying obeisance to him. He is certainly an exalted soul. They (tigers) came to have a glimpse of him." Thereafter, Baba Ji opened his eyes. The villagers paid obeisance to him and said, "Baba! You are a great divine. We are fortunate to have a glimpse of you. But kindly tell us one thing - why did the tiger not eat you?" He replied, "Dear brothers! now I am not going to talk about profound things. I have to make only one submission to you - "If you are hungry, do you eat your hand?" They said, "Nobody eats his own hand." He further said, "There is flesh on the thigh. Do you eat it?" They said, "Nobody eats himself, even if he has to die." He said, "Then why should the tiger have eaten me? He was my own self. Those trees are also my own self. You too are mine; I am in you and you are in me." This belief is firmly embedded in the mind of the exalted holy -

'Not by idle chatter is Divine enlightenment obtained:

Hard as steel is its discourse.' P. 465

ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੁੱਢੀਐ ਕਥਨਾ ਕਰਤਾ ਸਾਰੁ ॥

Divine knowledge is obtained not by mere words or talking. It is a very difficult method to be explained. Authors of books do write about it, but they themselves know nothing about it.

[That is, what they write is not based on their experience or attainment.] That is why, there is a difference between men of intellect and saints or holy men. Saints reach the stage of obtaining Divine knowledge after making spiritual endeavours. Scholars reach this stage by reading books, but there is a difference between the attainments of the two.

So Guru Sahib says, "The Name Divine becomes lodged in the mind of him, who realizes that this world which is immanent, and this transcendent Brahma (Creator) who is sitting calm and quiet in himself, are both one and the same, and this knowledge and realization becomes embedded in his mind. Using a simple language, you can say that the Name is revealed to him, because it is there all right; he has only gained access to the Name." In the 1430 pages of *Sri Guru Granth Sahib*, there is repeated mention of the 'Name' and the 'Word', but even then we do not take the trouble of comprehending it. We remain where we are. Holy congregation! we do not try to understand this fundamental creed and get involved in other things. If we speak the truth, people get excited and flared up. Silence is the best course. Guru Sahib says - 'No, no; don't speak loudly -

'They utter not aloud; all in their mind they bear.' P. 580

ਉਚਾ ਨਹੀ ਕਹਣਾ ਮਨ ਮਹਿ ਰਹਣਾ ॥

If you speak loudly, people will beat you with sticks; they will hurl brickbats on you. Mansoor dared speak the truth. All started throwing brickbats on him; he was crucified.

When Shamas Tabrez spoke the truth, he was skinned alive. People did not understand what he was saying. He

was speaking about the 'Truth'. People said, "Flay him. He is saying wrong things. He will make the people atheistic." Nobody understood his exposition of the 'Truth'. Only one person understood it. He was *Maulana Room*. It was the Maulanas (Muslim clerics) who issued '*fatwas*' (religious decrees). He (*Maulana Room*) understood what he (Shamas Tabrez) was saying. So Guru Sahib says, "He who understands the 'Truth', in his mind comes to abide the Name Divine. And what is the state of the man in whose mind abides the Name? He himself is liberated or swims across the world ocean, and liberates his 101 coming generations.

Refrain: He is himself liberated and liberates his coming generations, In whose mind abides the Lord.

**ਧਾਰਨਾ - ਆਪ ਤਰਦਾ ਤੇ ਕੁਲਾਂ ਨੂੰ ਤਾਰ ਦੇਵੇ,
ਜਿਨ੍ਹਾਂ ਦੇ ਮਨ ਰਾਮ ਵਸਿਆ - 2.**

Holy congregation! when this feeling is awakened in a man that the Name has become lodged in the mind, then not only does he himself swim across the world ocean, but also enables his lineage to do so. He saves 101 coming generations - 24 on the paternal side, 20 on the maternal side, sixteen in the family of his in-laws, twelve in the families where his son or daughter is married, eleven in the family where his sister is married, eight in the family of his maternal aunt and nine in that of his paternal aunt. He swims across the world-ocean himself as well as enables his lineage to do so -

'Himself is He the Unattributed and the Attributed -

Only one who realizes His Essence is a true scholar.' P. 128

ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਆਪੇ ਸੋਈ ॥

ਤਤੁ ਪਛਾਣੈ ਸੌ ਪੰਡਿਤੁ ਹੋਈ ॥

Guru Sahib says - 'We do not regard the educated persons as scholars.' After passing 'Gyani' examination, one does not become a 'gyani' (knowledgeable). The scholar is he who throws away the burden of the three modes or attributes of Maya, and in whom knowledge of reality is revealed. What does he do?

*'Such a one, lodging the Lord's Name in the self,
Shall swim across himself and his lineage.'* P. 128

**ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ
ਹਰਿ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥**

I have delivered this extensive discourse of an hour and ten minutes, so that we may be able to understand wherefrom started our journey and where we have to go. We say - 'Meet or attain God.' It is difficult to explain what meeting with God means. You have to go back to your fountain-head, your origin. You have to reach whence you have come, from where you have separated from the Lord. After separation from your source, you have gone afar. Now God has made the creation in three modes of Maya in which are contained all the four sources - 'andaj' (egg-born), 'jeraj' (placenta-born), 'setaj' (sweat-born) and 'utbhuj' (earth-born). Then four are the 'banis' (utterances or stages of thought) that came in this creation - 'para' (its origin in the abstract mind), 'pasanti' (its intimations to the brain), 'madhma' (its communication to the tongue); 'baikhri' (its utterance). Many birds and animals of various species were born in this universe. Those who have counted these species say that they are 84 lakhs in number and the highest among them is human birth -

'Out of all the eighty four lakhs of

existences, the Lord has blessed man with glory.' P. 1075

**ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਸਬਾਈ ॥
ਮਾਣਸ ਕਉ ਪ੍ਰਭਿ ਦੀਈ ਵਡਿਆਈ ॥**

God has bestowed greatness on this mortal. Guru Sahib says - 'Make this human incarnation the crowning one of the entire creation -

*'Other creatures are thine water-carriers.
In this world, thine is the sovereignty.'* P. 374

**ਅਵਰ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ ॥
ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ ॥**

You have to manage and control all other creatures; you have to protect them. You are not to destroy them by slaughtering them for food. You have been made their ruler, their king. You have to act in a planned and systematic manner to preserve them. You have to do justice like a king; your sovereignty over all other existences has been established.

'The Lord has blessed man with glory.' P. 1075

ਮਾਣਸ ਕਉ ਪ੍ਰਭਿ ਦੀਈ ਵਡਿਆਈ ॥

This body made up of five elements, moving about actively is called the human body. Man is one thing, while body is another. God has conferred greatness on the human body. Why? Because he has one thing more than other creatures. The other creatures too have a mind; they have some intelligence also. They understand that a particular animal is stronger than they are and will kill them, and so they run away. They understand that a hunter has come to kill them and so they should run away to save themselves. Then their mind is smaller than ours. In our case, if we lose a son or a daughter, we cannot forget it all our life. The animals do feel the loss for sometime but after a couple of weeks they forget everything. Then there is another thing which we have

more than the animals, and that is very bad. That is 'haumein' (ego), 'I-ness'. Animals don't have 'haumein' (ego). Since they do not have 'haumein' (ego), they are not liable to reap the fruit of their deeds. Even if the tiger continues killing a hundred thousand cows daily, no sin accrues to him; he kills naturally without malice. He has no intention to kill. But man kills and destroys with intention to kill and destroy - 'I' should kill that man; 'I' should destroy that country. This 'ego' or 'I-ness' has come into us. 'I-ness' is a very bad thing. 'I-ness' has trapped us in our actions. Animals do deeds, and so do we, but we do deeds with the notion of 'I-ness' in us. Thus we are entangled in our actions and start wandering into existences. Guru Sahib says, "You should understand and realize your greatness. God has conferred an additional thing on you, and that is -

'Within the body-village is the castle of the mind.

Within the city of the Tenth Gate is the abode of the True Lord.' P. 1033

ਕਾਇਆ ਨਗਰੁ ਨਗਰੁ ਗੜ੍ਹੁ ਅੰਦਰਿ ॥

ਸਾਚਾ ਵਾਸਾ ਪੁਰਿ ਗਗਨੰਦਰਿ ॥

God's abode has been revealed within you. God abides in animals too but His abode has not been revealed in them. In you, this abode of the Lord has been revealed -

'Nine are the gates of the fortress of the body; the Tenth is kept secret.

Its adamantine panels open not except by the aid of the Guru's Word.

The mystic music playing by aid of the Guru's Word is heard.

Thereby is the self illumined-

Such blessing by devotion is attained.

In all creation is the Sole Supreme Being pervasive, who of all is the Creator.'

P. 954

**ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ
ਰਖੀਜੈ ॥**

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ।

**ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ
ਸੁਣੀਜੈ ॥**

**ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ
ਮਿਲੀਜੈ ॥**

**ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ
ਰਚਾਈ ॥**

'Hail, hail to Thee, O True King!

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

ਵਾਹੁ ਵਾਹੁ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂ ਸਚੀ ਨਾਈ ॥

This is the additional thing with man. As a result, glory or greatness falls to man's share. If the Tenth Gate is opened, then God is revealed therein. The Name Divine is revealed where it is lodged. But the door is closed, to which are fixed adamantine panels. Guru Sahib says -

'Within the city of the Tenth Gate, is the abode of the True Lord.' P. 1033

ਸਾਚਾ ਵਾਸਾ ਪੁਰਿ ਗਗਨੰਦਰਿ ॥

This information too has been imparted that God is illumined in the Tenth Gate - within you. Guru Sahib says - 'Ever stable and immaculate is this place'; it is perfectly pure -

'The Lord Himself has created it.'

P. 1033

ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ ॥

It is always pure, free from impurity. Never is this place soiled. God Himself has kept His abode in this body citadel. This is not to say that God does not exist in the toe. God is everywhere; all-pervasive is He. But it is like keeping a door in the *kothi* (house)! We sit in the *kothi*, and keep a door open, and that too only one. God has kept that door in this body cave -

'Inside that town or fort are balconies and bazaars.

The Lord Himself takes care of the goods.'

P. 1033

**ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟਨਾਲੇ ॥ ਆਪੇ ਲੇਵੈ ਵਸਤੁ
ਸਮਾਲੇ ॥**

In this are so many goods which cannot be described - such a store-house of powers is lying therein. If you

investigate, you will find that everything is known here. When man starts from home, when he boards the bus, now he is coming, now his intention is this, and after coming he is going to say this thing - all these are known here in advance, because they originate from here. If he does not make endeavours, this door passes by him. God has placed so much therein that it is incalculable -

'Whatever is in the cosmos is present too in the self - whoever seeks, attains this secret.'

P. 695

ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥

All that the science has attained is present within us. Everything is present in us; it has come from electron, proton and neutron. That is in our body too. Thereafter, it has come in the energy. This energy of the Name is within us. Thereafter, it came in the 'Shabad' (Holy Word); that 'Shabad' (Holy Word) is in us. That stopped in the 'big bang'. But we marched ahead. The creed or principle which is present in the entire cosmos, that very principle is present in every particle. So Guru Sahib says - That thing is -

'Inside that town or fort are balconies and bazaars.

The Lord Himself takes care of the goods. The adamantine doors of the Tenth Gate are knowingly closed and shut. Through the Guru's word are they thrown open.'

P. 1033

**ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟਨਾਲੇ ॥
ਆਪੇ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ ॥
ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ
ਗੁਰ ਸਬਦੀ ਖੋਲਾਇਦਾ ॥**

If the Guru's word is obtained, his aid is obtained then it is found because the Guru's word finds the holy Word. The outer word will discover the inner word. The outer word is with the Guru (Holy Preceptor). By giving this Guru's word, the key to the adamantine panels

of the Tenth Gate is obtained -

'He whose House it is, has put the lock on it and given the key to the Guru.

Without seeking the shelter of the True Guru, man cannot get the key, even though he makes various other efforts.'

P. 205

**ਜਿਸ ਕਾ ਗਿ੍ਹੁ ਤਿਨਿ ਦੀਆ ਤਾਲਾ ਕੁੰਜੀ ਗੁਰ
ਸਉਪਾਈ ॥**

**ਅਨਿਕ ਉਪਾਵ ਕਰੇ ਨਹੀ ਪਾਵੈ ਬਿਨੁ ਸਤਿਗੁਰ
ਸਰਣਾਈ ॥**

Unless and until he comes to the shelter of the Perfect Holy Preceptor, he cannot get the key, and the adamantine shutters open not -

'The adamantine panels (of the Tenth Gate) open not except by the aid of the Guru's word.'

P. 954

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥

Then says Guru Sahib -

'Within the fortress is the cave of the Tenth Gate, the Lord's Home.

By His order, the Lord of Will has established nine apertures to the body - house.'

P. 1033

ਭੀਤਰਿ ਕੋਟ ਗੁਫਾ ਘਰ ਜਾਈ ॥

ਨਉ ਘਰ ਥਾਪੇ ਹੁਕਮਿ ਰਜਾਈ ॥

It is only when the consciousness enters this cave of the Tenth Gate - but our consciousness or mind is wandering outside. Many persons are stuck up only at reading Gurbani and doing 'path' (reading) of Shri Guru Granth Sahib; they don't advance further. But what does 'bani' say?

'Remember, remember God. By remembering Him thou shalt attain peace, and efface from within thy body, strife and anguish.

By Lord's meditation, man enters not the womb.

By Lord's meditation, the torture of death flees.

By Lord's meditation, death is removed.

By Lord's meditation, the enemy keeps away.

By remembering the Lord, no obstacle is met.

By Lord's meditation, man remains

watchful day and night.' P. 262

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖ ਪਾਵਉ ॥
ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥
ਪ੍ਰਭੁ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ ॥
ਪ੍ਰਭੁ ਕੈ ਸਿਮਰਨਿ ਦੁਖ ਜਮੁ ਨਸੈ ॥
ਪ੍ਰਭੁ ਕੈ ਸਿਮਰਨਿ ਕਾਲੁ ਪਰਹਰੈ ॥
ਪ੍ਰਭੁ ਕੈ ਸਿਮਰਨਿ ਦੁਸਮਨੁ ਟਰੈ ॥
ਪ੍ਰਭੁ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥
ਪ੍ਰਭੁ ਕੈ ਸਿਮਰਨਿ ਅਨਦਿਨੁ ਜਾਗੈ ॥

'Bani' (Gurbani) commands us to lodge God in our mind. If we continue only reading this again and again, then you may ask the wise whether or not you have done what has been commanded. The doctor gives the prescription and then writes down the method of taking the medicine. But if the patient continues reading the prescription only and memorises it without taking the prescribed medicine, will his ailment be cured, or will it continue to afflict him? 'Bani' falls in the domain of deed or action, that is, acting upon it; after this comes devotion and worship and the quest therein. It is the consciousness that is to enter, which is to travel from stage to stage to complete the spiritual journey within the self. Then it is to enter the domain of reason or intelligence in which is to arise Divine knowledge or enlightenment. Divine knowledge will take us to the stage from where I had started at first -

'The Lord, of Himself created His own self and assumed He Himself the Name.'

P. 463

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥

It will not reach there without Divine knowledge; the knowledge has to be fully imbibed and firmly embedded in the mind. That is called self-contemplation, without which there is no liberation. When Divine knowledge becomes firmly ingrained, then alone shall come life -

'Realisation of Truth is higher than all

else -

Higher still is truthful living.' P. 62
ਸਚੁ ਓਰੇ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥

Guru Sahib says that these things are within you -

'Within the fortress is the cave of the Tenth Gate, the Lord's Home.

By His order, the Lord of will has established nine apertures to the body-house.

The Incomputable and Infinite Lord abides in the Tenth Gate.

The unseable God of Himself reveals His own self.' P. 1033

ਭੀਤਰਿ ਕੋਟ ਗੁਫਾ ਘਰ ਜਾਈ ॥

ਨਉ ਘਰ ਥਾਪੇ ਹੁਕਮਿ ਰਜਾਈ ॥

ਦਸਵੈ ਪੁਰਖੁ ਅਲਖੁ ਅਪਾਰੀ ॥

ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ ॥

You are the one in whom God can become lodged and you can see Him manifested or revealed in you. It is not a concocted statement which has come into man's hands and he made the statement - 'Our existence is the best of all - the crown of all creations.' If somehow, had dogs too gained knowledge and understanding, they would have claimed - 'Our existence is superior to yours.' They do have some qualities distinct from ours, but their species or incarnation is not superior because God abides in our body from where He can become revealed. So Guru Sahib says - 'This greatness and glory has been bestowed on you.'

'The man, who misses this opportunity, he suffers the sorrow of coming and going.' P. 1075

ਇਸੁ ਪਉੜੀ ਤੇ ਜੋ ਨਰੁ ਚੁਕੈ

ਸੋ ਆਇ ਜਾਇ ਦੁਖੁ ਪਾਇਦਾ ॥

The human incarnation which God has created in His grace on this earth, is superior to all other creatures in the entire cosmos and millions of other universes. Even the gods abiding in the various heavens - *Swarg Lok, Inder Lok, Karamdev Lok, Ajaandev Lok, Brahm Lok, Shiva Lok, Baikunth Dhaam* - long for

human incarnation -

*Refrain: O dear, you have got the human birth,
Which even the gods long for.*

**ਧਾਰਨਾ - ਜਿਹੜੀ ਦੇਹੀ ਨੂੰ ਲੋਚਦੇ ਦੇਵਤੇ,
ਉਹ ਦੇਹੀ ਤੈਨੂੰ ਮਿਲ ਗਈ
ਪਿਆਰਿਆ।**

*'By service to the Guru (Master) devotion
I performed,*

*Whereby this human incarnation I
obtained.*

*This incarnation even the gods seek to
acquire;*

*In this incarnation perform thou devoted
service to the Lord.*

*Be to the Lord devoted; put Him not out
of mind.*

*This is the gain to be got from the human
incarnation.*

*Till such time as the malady of old age
has not gripped,*

*Till such time as your utterance has not
become incoherent,*

My self (mind)! to the Lord be devoted.

*Brother! shouldst thou not perform
devotion now, when shalt thou do it?*

*When the end comes, devotion then shall
be beyond thy power.*

*What thou mayst do now, shall be
meritorious.*

*Later shalt thou repent and swim not to
the other shore.'*

P. 1159

ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ॥

ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ॥

ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ॥

ਸੌ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ॥

ਭਜਹੁ ਗੋਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ॥

ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ॥

ਜਬ ਲਗੁ ਜਰਾ ਰੋਗੁ ਨਹੀ ਆਇਆ॥

ਜਬ ਲਗੁ ਕਾਲਿ ਗ੍ਰਸੀ ਨਹੀ ਕਾਇਆ॥

ਜਬ ਲਗੁ ਬਿਕਲ ਭਈ ਨਹੀ ਬਾਨੀ॥

ਭਜਿ ਲੇਹਿ ਰੇ ਮਨ ਸਾਰਿਗਪਾਨੀ॥

ਅਬ ਨ ਭਜਸਿ ਭਜਸਿ ਕਬ ਭਾਈ॥

ਆਵੈ ਅੰਤੁ ਨ ਭਜਿਆ ਜਾਈ॥

ਜੋ ਕਿਛੁ ਕਰਹਿ ਸੋਈ ਅਬ ਸਾਰੁ॥

ਫਿਰਿ ਪਛੁਤਾਹੁ ਨ ਪਾਵਹੁ ਪਾਰੁ॥

So, in this precious birth, we can have a glimpse of God. There is no other birth or incarnation in which we can see God. If it were so, Guru Sahib would have written - 'When you are

born as a tiger, you will see God, or when you take birth as an eagle, you will see God.' He says, 'Only in human birth can you realize your essence or go back to your origin. If you do not, you will have to repent later.

*'The man who misses this opportunity,
he suffers the sorrow of coming and
going.'*

P. 1075

**ਇਸੁ ਪਉੜੀ ਤੇ ਜੋ ਨਰੁ ਚੁਕੈ
ਸੋ ਆਇ ਜਾਇ ਦੁਖੁ ਪਾਇਦਾ॥**

That will not prove to be easy and comfortable. He who falters on this step, will continue wandering in the cycle of birth and death and undergo sorrows and sufferings. Man has been gifted with full consciousness. I was saying that animals don't have it; they are bereft of thinking faculty. The other creatures have various other habits that we have. They eat food, we also eat; they procreate, we also do so; they want rest, we also want rest; they snatch things from one another, so do we. Guru Sahib says, "Well, then, if you lack thinking and reflection, there is no difference between you and animals. You are a perfect brute. Such is the edict in *Gurbani* -

*Refrain: Many do come into the
world,*

*But without knowing God,
are they animals and beasts.*

Many do come ...

**ਧਾਰਨਾ - ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ - 2,
2.**

ਬਿਨ ਬੁਝੇ ਪਸੁ ਢੋਰ, ਆਵਨ.....2

*'Many into the world have arrived;
Yet are they without realization, as
animals and beasts.'*

P. 251

ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੁਝੇ ਪਸੁ ਢੋਰ॥

Guru Sahib says - "If man does not have thinking power, or intelligence then there is no difference between him and animals." Well! thinking faculty or intelligence is of many kinds. One person knows how to

construct a house. His thinking power does the work of an engineer. Another is a student of science, who makes new and ever new inventions, but even then he may be lacking thinking power. Thinking power is: 'I have come into the world but what was I before coming here?' Saints and holymen say: 'Before coming into the world you were not a man -

*'After wandering to exhaustion through various births for aeons,
At last hast thou attained human incarnation.*

Saith Nanak: This is thy occasion to find union with the Lord -

Why art neglectful of devotion?' P. 631

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ ॥

ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ ॥

Your turn has come to engage in Divine Name meditation and God's devotional worship, but you are not using it. Such is Guru Sahib's edict -

Refrain: This is your turn to meet the Lord.

ਧਾਰਨਾ - ਇਹੋ ਤੇਰੀ ਵਾਰੀ ਐ, ਗੋਬਿੰਦ ਮਿਲਣੇ ਦੀ - 2, 2.

'With the gift of human incarnation granted to thee,

Now is thy opportunity to have union with the Lord.

Nothing else shall avail thee:

In holy company on the Name immaculate meditate.'

P. 12

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ ॥

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮੁ ॥

Guru Sahib says: 'O dear! after wandering and wandering has your turn come -

After wandering to exhaustion through various births for aeons,

At last hast thou attained human incarnation.'

P. 631

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ

ਲਹੀ ॥

'Sir! where was I earlier?' Guru Sahib says -

'For several births thou became a worm and a moth.

In several births thou wert an elephant, a fish and a deer.

In several births thou became a bird and a snake.

In several births thou wert yoked as a horse and an ox.

After a long time has thy human frame come into being:

Seek now union with the Lord of the universe -

Now at last is the occasion for union with Him.'

P. 156

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥

ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥

ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖੁ ਜੋਇਓ ॥

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥

ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥

Don't think - 'I am a human being; prior to being a man, I did not exist.' No, you existed earlier too. When your body gets destroyed, then too you will be existing. The little time that you have got in this human incarnation, you should use for understanding the Name Divine. Meditate on the Name; lodge the Name in your heart and mind; contemplate on the Name; get absorbed in the Name; gain entry into the Name of the Lord. So recite the Name. Such is the edict -

Refrain: Meditate on the Name of God by meeting the holy ..

ਧਾਰਨਾ - ਭਜ ਲੈ ਹਰਿ ਨਾਮ ਨੂੰ, ਸੰਤਾਂ ਨੂੰ ਮਿਲ ਕੇ ਪਿਆਰੇ

'Nothing else shall avail thee.'

P. 12

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ ॥

Guru Nanak Sahib is saying - 'O dear! the tasks you are engaged in are not worth even a penny. Don't waste your time in vain. By inventing your own theories and acting willfully, don't

waste your time. You had come into the world to meditate on the Name. Time will pass; this human body will not be granted to you again. Then what will you do? You will have to repent then - why didn't you do the task for which you had come?

'What thou shouldst have done, that thou hast done not. Thou art entangled in the net of covetousness.

Nanak, thy time is past.

Why wailest thou now, O blind man?'

P. 1428

ਕਰਣੋ ਹੁਤੋ ਸੁ ਨਾ ਕੀਓ ਪਰਿਓ ਲੋਭ ਕੈ ਫੰਧ ॥
ਨਾਨਕ ਸਮਿਓ ਰਮਿ ਗਇਓ ਅਬ ਕਿਉ ਰੋਵਤ
ਅੰਧ ॥

Then, standing in the Divine court you will weep and wail. But nobody will come to your help. You will have nothing but to repent.

*Refrain: O my soul! you will weep and repent wailing,
Then none will befriend you.*

ਧਾਰਨਾ - ਜਿੰਦੇ ਰੋਵੇਂਗੀ ਤੇ ਰੋ ਰੋ
ਪਛਤੋਤਾਵੇਂਗੀ,
ਫੇਰ ਤੇਰਾ ਕੋਈ ਨਾ ਬਣੇ - 2.

'After bearing consequences of deeds or enjoying revelments, the self turning dust, this life departs.

Given much to worldly concerns, bound by chains round the neck is he marched. In the hereafter is read out his account of deeds,

That to Him at a sitting is explained.

As comes chastisement, no place of rescue he gets -

Who would now listen to his wailing?

His self in blind ignorance its life has wasted.'

P. 464

ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮੜਿ ਭਉਰੁ
ਸਿਧਾਇਆ ॥

ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ
ਚਲਾਇਆ ॥

ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ
ਸਮਝਾਇਆ ॥

ਬਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ
ਰੁਆਇਆ ॥

ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥

'Thou creature of God! contemplate God, if thou wilt,

Now during night and day.

Each moment thy appointed time is slipping by, as water from cracked pitcher.

Foolish, ignorant man!

Why Divine laudation dost not sing?

Involved in false greed, death hast thou forgotten.

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

Saith Nanak: By devoted meditation on Him,

The state of fearlessness shalt thou obtain.'

P. 726

ਚੇਤਨਾ ਹੈ ਤਉ ਚੇਤ ਲੈ ਨਿਸਿ ਦਿਨ ਮੇ ਪ੍ਰਾਨੀ ॥
ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਬਿਗਾਤੁ ਹੈ ਫੁਟੈ ਘਟ ਜਿਉ
ਪ੍ਰਾਨੀ ॥

ਹਰਿ ਗੁਨ ਕਾਹਿ ਨ ਗਾਵਹੀ ਮੂਰਖ ਅਗਿਆਨਾ ॥
ਝੁਠੇ ਲਾਲਚਿ ਲਾਗਿ ਕੈ ਨਹਿ ਮਰਨੁ ਪਛਾਨਾ ॥

ਅਜਹੁ ਕਛੁ ਬਿਗਰਿਓ ਨਹੀ ਜੋ ਪ੍ਰਭ ਗੁਨ ਗਾਵੈ ॥
ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜਨ ਤੇ ਨਿਰੰਭੈ ਪਦੁ ਪਾਵੈ ॥

Repentance will fall to your lot. If you have gained understanding, then start meditating on God right from now. Make efforts to meet those holy men in whose heart and mind is lodged the Formless Lord -

'He, in whose heart abides the Formless Lord, with his instruction the world is saved.'

P. 269

ਜਿਸ ਕੈ ਅੰਤਰਿ ਬਸੈ ਨਿਰੰਕਾਰੁ ॥

ਤਿਸ ਕੀ ਸੀਖਿ ਤਰੈ ਸੰਸਾਰੁ ॥

Not one or two, but the whole world is saved with the teaching and instruction of such a one in whose heart and mind abides the Lord, because he speaks from there - God's Home, after seeing it. He does not speak from the books. Keep his company with feeling and devotion - 'Nothing else shall avail thee: In holy company on the Name Immaculate meditate.' (P. 12) The question was posed: 'Sir, we listen all right; we wish to meditate on the Name; we decide that henceforth, we won't stop Name meditation and will practise Divine Name meditation day and night. But, O True Sovereign! inspite of knowing so

much, we fail to understand what happens to us. Then, you also say that, hanging upside down in the mother's womb, the 'jeev' (man, soul) meditated on the Name -

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

P. 251

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

Nobody can deny this. Guru Sahib knows this how he was absorbed in the Lord's meditation in the mother's womb. The scientific yogis know that his consciousness was in the 'sukhmana'. (It is the breath-passage lying between 'Ida' and 'Pingala'. The passage of the vital energy through which it brings the highest achievement of yogic objectives.) 'Sukhmana' is still there in us -

'The passage Ida (left breath passage), Pingla (right breath passage) and Sukhmana (central breath passage), all in one place, at the Tenth Door abide.'

P. 974

**ਇੜਾ ਪਿੰਗਲਾ ਅਉਰ ਸੁਖਮਨਾ
ਤੀਨਿ ਬਸਹਿ ਇਕ ਠਾਈ ॥**

On one side is 'Ida', on the other is 'Pingala' and in the centre is 'Sukhmana'. The mouth of the Sukhmana breath-passage opens in the Tenth Door. He was in a state of 'Sunn Smadh' (Primordial trance, or Ultimate silence) at the Tenth Door. In a state of Supreme bliss, he had knowledge of God and in His contemplation meditated on the Name. We will say that he recited the Name. Others will say - 'Did he have a tongue with which he recited the Name? How did he come to know this (Name meditation or recitation)?' His mind was absorbed in 'Waheguru-Waheguru' (God, God), which is called the Name. 'Name' is a melody; now also it is a

'melody'-

'By the tune or melody of holy music is induced meditation;

By meditation comes realization - such is the secret of the Divinely enlightened.'

P. 879

**ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨੁ ਮਹਿ ਜਾਨਿਆ
ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ ॥**

'First He uttered 'Onkar' (the Formless One)

Whose sound the whole world proprs.'

P. 441

**ਪ੍ਰਥਮ ਓਅੰਕਾਰ ਤਿਨ ਕਹਾ ॥
ਜਿਤੁ ਸਬਦਿ ਜਗਤੁ ਥੰਮਿ ਰਹਾਇਆ ॥**

The holy Word or sound which permeates the whole world, is revealed in the Tenth Door. In a state sans thought, his mind's concentration was absorbed in it. As a result of his mind's absorption in that Name-melody, he abided in God - 'There, with every breath he continued to remember the Lord.' (251) But when he came out into the world

-

'At birth got he entangled with what he is to forsake.'

P. 251

ਉਰਝਿ ਪਰੇ ਜੋ ਛੋਡਿ ਛਡਾਨਾ ॥

He became involved in all those things which he was to finally abandon-

'And the Bestower or Giver from his mind did he put away.'

P. 251

ਦੇਵਨਹਾਰੁ ਮਨਹਿ ਬਿਸਰਾਨਾ ॥

Guru Sahib says that such a powerful net has fallen on him that no amount of advice can make him mend his thinking and attitude -

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

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

P. 1378

**ਫਰੀਦਾ ਕੂਕੇਦਿਆ ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ
ਨਿਤ ॥**

ਜੋ ਸੈਤਾਨਿ ਵੰਵਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ ॥

Once led astray, there is no turning away for him.

“O True Sovereign! on listening to your utterances, we do feel impelled to meditate on the Name with each breath, since you have said - ‘Nothing else shall avail thee. In holy company on the Name Immaculate meditate.’ In their company, hear about the Name, recite the Name, and abide in the Name. By doing so, you will gain Divine enlightenment.” Guru Sahib says, “We remind you also, O dear! There (in the cavity of the womb), you remembered to meditate on the Name, but now saints and holy men remind you. By calling out repeatedly - ‘The saints shout shriek and ever give good advice, O Farid. But they whom the devil has spoiled ...’ - they also tell you that your mind has been overwhelmed by ‘haumein’ (ego), the devil in a way; ignorance and Maya (mammon, or material riches) have cast a net on your mind.” Such is the Guru’s edict -

*Refrain: Man came to meditate on the Name,
But got entangled in the Maya-net.*

ਧਾਰਨਾ - ਬੰਦਾ ਨਾਮ ਦੇ ਜਪਣ ਨੂੰ ਆਇਆ,
ਮਾਇਆ ਵਾਲਾ ਜਾਲ ਪੈ ਗਿਆ -
2, 2.

‘In this world, the mortal is come to meditate on the Lord alone.

Since his very birth, he is allured by the fascinating Maya.’ P. 251

ਯਾ ਜੁਗ ਮਹਿ ਏਕਹਿ ਕਉ ਆਇਆ ॥
ਜਨਮਤ ਮੋਹਿਓ ਮੋਹਨੀ ਮਾਇਆ ॥

As soon as was man born in this world, he was deluded by delusive Maya. What is Maya? Guru Sahib says, “Maya is that which makes original or real an imitation, and an imitation, the original, under the influence of which man calls, a moving thing as ‘gaddi’ (fixed or pitched into), and a ‘gaddi’ (fixed object) as ‘chakki’ (carried or lifted). Strange is his conduct. ‘Chakki’ (handmill) is on the ground; this he

calls ‘chakki’ (carried or lifted). ‘Chakki’ is that which is carried on the head. ‘Gaddi’ (fixed) is that which is standing stationary. Kabir Sahib says that ‘chaldi’ (moving) thing, the world calls ‘gaarrhi’ (fixed), and that which is lying on the ground, it calls ‘chakki’ (carried or lifted). Such is the influence of Maya: Making the real and original an imitation, and an imitation, the real and original, and not letting it to be noticed.

Try to understand this with the help of an example. Once a king was conducting the business of the state in his court. Watchmen were sitting outside. Petitioners came with their complaints and appeals. As the appeal went in, the king called the petitioner. Officials of all departments sat around in keeping with their ranks. Justice was done by the king and he took decisions on the spot and gave directions to the concerned department.

In the meanwhile, a magician came there. He said to the gatekeepers, “Please convey my request to the king that I am an excellent magician and can perform wonderful feats. Let him watch a performance of mine. Non-existent things I make existent and the existent ones, I can make existent. This is the special feature of my feats and performances. Please tell this thing to the king.” The gatekeepers went in and said, “Your highness! a magician has come who claims that he can make existing things non-existent, and the non-existent ones, he can make existent. If your highness permits and gives time he will show his feat.” The king summoned the magician in and said, “O magician! we have been watching magic feats all our life. Do you have any special thing to show?” He said,

"Yes, sir." The king said, "In my heart of heart, I wish that I should have a glimpse of the gods. Can you show the gods to me?" He replied that he could let him have a glimpse of the gods. At this the king said, "Look! the performance should be an impressive one. It should be meaningful and instructive." The magician said, "It is all right, sir. I shall try to perform a trick which has both the qualities. You will have a glimpse of the gods as well as learn something from it." At that moment, the king adjourned the court. The magic show was planned to be held in an open and big ground. People were informed accordingly. The whole city came there. The magician also reached there. The king sat on a high seat while his bodyguards stood around him. The magician submitted, "I will certainly give the performance, but you have asked me to offer you a glimpse of the gods. Now the gods don't come to the earth easily by mere asking. Therefore, I can bring them by arresting them after fighting with them. I will show the gods to you, but my wife is with me. She cannot stay alone. This is my compulsion." The king said, "O magician! I will lodge your wife with my daughter. You need not worry about her lodging. Your wife is like my daughter. She will be my god-daughter. You should show the spectacle unhesitatingly." At that moment, he said, "Sir, I am leaving for paradise or heaven. If the gods don't heed my request, I will fight with them and throw them down." The king said, "Do you know how to fight?" He said that he knew fighting. All were surprised to see such a magician who would fight with the gods. At that very moment, the magician played a disappearing trick. From above came his voice, "Your

highness! I have reached the heaven, the abode of the gods. And first of all, I have requested God Varun (Rain-god) to afford his glimpse to you. But he refuses to do so. So, I have started fighting with him." At that moment, sounds of fighting were heard below. The weapons clanged and loud explosions were heard. All the people heard that a battle was going on - a very fierce one. Thereafter, an arm was seen falling down from the sky. People wondered as to whose arm it could possibly be. On the arm clad in excellent clothes were ornaments. It was an extraordinary arm. It could not be of the magician. At that very moment came the second arm, then one leg, then second leg. All the organs were seen coming down in a line. Then they saw that the torso as well as the head was also falling down. All fell on the earth. When the head fell, so much water flowed out of it that there was water everywhere. The magician then said, "This is God Varun (Rain-god). Have a glimpse of him."

God Varun wore a crown and his face was handsome. The king remarked, "Well, we couldn't have a glimpse of the living god; at least we have seen a dead one." Simultaneously, the generals said, "What needs to be noted is - how brave this magician is! Who is there among men who can battle with the gods whose strength is ineffaceable?" Once again, the magician called out from above, "Sir, now I am going to fight with the God of Fire." When Fire-God's head fell down, there was fire everywhere. At the same time was heard the magician's voice - 'Have a glimpse of the God of Fire.' Thereafter, he said, "Sir! I am going to battle with the other gods." Finally, he said, "Now I am going to fight with God Indra, the

all-powerful master of heaven, who possesses such weapons as no man in the world can face or bear." God Indra possesses a '*bajjar shastra*' (a tough weapon) which is like an atom bomb. He said, "Now I am fighting with God Indra." And in no time, Indra too suffered a fate similar to that of the other gods. He said, "Sir! I have thrown down Indra. There are a few gods more." In the meanwhile, something else fell down. It was seen to be the magician's arm; then his leg fell down. His wife sat among all the spectators. The king's daughter too sat with her. She started weeping and said, "These are my husband's body parts." Then the magician's second leg, his torso and his head came down. She collected his body-parts and said, "My husband has been killed. Now what will become of me?" At that moment, all present felt deeply grieved. Nobody exchanged a word with another. All were speechless. Finally they remarked, "How brave he was! He got himself killed while showing the spectacle to us. Your highness! what are your commands?" He said, "If the dead bodies continue lying here, they will get decomposed. Prepare a funeral pyre. Let us cremate them. On one side, prepare a pyre for the gods, and on the other, a pyre for the magician." So two funeral pyres were arranged. At that moment, the magician's wife said, "I cannot live without my husband, I will die with him." She was advised a lot but she insisted on dying with her husband. The pyre was lit, and she jumped into the burning fire. Both were reduced to ashes. All were sitting in a state of shock and grief. Nobody uttered a word.

In the meantime, they were surprised to see the magician appearing

before the king. He saluted the king and offered obeisance to him. He said, "Sir! how did you like my magic show?" The king was astonished and said, "Are you alive?" He said, "Yes sir. My wife?" The king said, "She committed '*sati*' with you." He said, "I am standing before you. Sir, you have done a wrong thing. My wife's voice is coming. Listen carefully." The voice came - "This king has kept me behind seven locks. I am in great pain and grief. He has imprisoned me. He has gone back on his word, and he wants to marry me." The king was a noble and pious person. His ministers said, "No magician! our king is a man of high character. Such a thing is impossible. It is some spurious voice that is coming." He said, "This is not false. Give me keys. I will produce my wife before you." He took the keys and brought his wife from behind seven locks. They said, "Our king is not a man of this type." All felt shamed and looked down with downcast eyes. They wondered, "What is all this that is happening?"

At that juncture, when all were feeling extremely sorry, the magician said, "Sir! don't feel sorry. Now, let me explain the whole thing. You felt delighted when I threw down the gods after killing them. Now you are feeling grieved and stricken with love and separation. But the fact is that I neither went anywhere, nor fought with anyone. I have shown you only a magic trick, which you had said that it should be instructive also. Look! I have only worked my '*Maya*' (power of creating illusions) - a small person showing his small power of creating illusions, and how deluded you were and how much you were filled with grief and sorrow! Earlier, your heart

was filled with great joy. When I, a magician, can delude you with my magic, then this 'Maya' of God, whose friend is none, about which nobody can say anything, and which is indescribable, how much more powerful it must be, O king! In spite of the wisdom of the four Vedas and six *Shastras* and saints and holymen's loud exhortations, this 'jeev' (man; sentient being) has been so much enamoured of it (Maya) that he cannot get out of its snares. Recite like this -

Refrain: Bewitching Maya has enamoured the whole world, In delusion has fallen man.

ਧਾਰਨਾ - ਮਾਇਆ ਮੋਹਣੀ ਨੇ, ਮੋਹ ਲਿਆ
ਜਗ ਸਾਰਾ,
ਧੋਖੇ ਵਿਚ ਜੀਵ ਆ ਗਿਆ - 2,
2.

'In the first stage is man involved in attachment to mother's breast, brimful of milk.

In the second, acquires he awareness of mother and father.

In the third, of relatives as brother, sister-in-law, sister.

In the fourth, arises in him the play of love.

In the fifth, is he attached to delicacies to eat and drink.

In the sixth, by lust overpowered, is he oblivious of all caste distinctions.

In the seventh stage, garnering wealth, settles he in a home.

In the eighth state, in choleric temper, his bodily powers he ruins.

In the ninth, hair gone grey, uneasy he breathes.

In the tenth, burnt in fire, to ashes he turns.

Thereafter, his companions, wailing depart.

Flown is the swan of life, wanders on its path in the hereafter.

Thus comes man; then goes; even his name vanishes.

After him are laid leaf plates and crows attracted. [This is part of the ceremonial for the benefit of the spirits of the dead].

Saith Nanak: the worldly-minded into blind love for the world are involved.

Bereft of teaching of the Guru (True Holy Preceptor),

The world into ruin is fallen.' P. 137

ਪਹਿਲੇ ਪਿਆਰਿ ਲਗਾ ਬਣ ਦੁਇ।

ਦੂਜੇ ਮਾਇ ਬਾਪ ਕੀ ਸੁਇ॥

ਤੀਜੇ ਭਯਾ ਭਾਭੀ ਬੇਬ॥

ਚਉਥੇ ਪਿਆਰਿ ਉਪੰਨੀ ਖੇਡ॥

ਪੰਜਵੇ ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ॥

ਛਿਵੇ ਕਾਮੁ ਨ ਪੁਛੈ ਜਾਤਿ॥

ਸਤਵੇ ਸੰਜਿ ਕੀਆ ਘਰ ਵਾਸੁ॥

ਅਠਵੇ ਕ੍ਰੋਧੁ ਹੋਆ ਤਨ ਨਾਸੁ॥

ਨਾਵੇ ਧਉਲੇ ਉਭੇ ਸਾਹ॥

ਦਸਵੇ ਦਧਾ ਹੋਆ ਸੁਆਹ॥

ਗਏ ਸਿਗੀਤ ਪੁਕਾਰੀ ਧਾਹ॥

ਉਡਿਆ ਹੰਸੁ ਦਸਾਏ ਰਾਹ॥

ਆਇਆ ਗਇਆ ਮੁਇਆ ਨਾਉ॥

ਪਿਛੈ ਪਤਲਿ ਸਦਿਹੁ ਕਾਵ॥

ਨਾਨਕ ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ॥

ਬਾਬੁ ਗੁਰੂ ਡੁਬਾ ਸੰਸਾਰੁ॥

Guru Sahib says - 'In this manner is man deluded. In the cavity of the womb, he practised severe austerities and Name meditation -

'As is the fire of womb within,

So is the fire of mammon (Maya) without.

The fires of worldly valuables and of the womb are all the same.

The Creator has set agoing this play.

By His will is the creature born, to his family in affection attached.' P. 921

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ
ਮਾਇਆ॥

ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ
ਰਚਾਇਆ॥

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ
ਭਾਇਆ॥

Then what happened? On one hand, his parents started receiving congratulations, and on the other hand, what happened?

The Lord's love departs, greed attaches to the child and mammon's (Maya's) writ begins to run.'

P. 921

ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ
ਵਰਤਾਇਆ॥

Thus Maya (mammon) establishes its rule over him. Maya spreads its

power and influence. The child takes birth. Before birth, he had neither mother nor father; nothing whatsoever. He was a 'jeev' (soul) flying about. As a result of his deeds, he came into the womb and took birth. Thus started his having mother and father. First of all he felt hungry - *'In the first stage is man involved in attachment to the mother's breast brimful of milk.'* When he felt hungry, in a few days he came to know - 'this is my mother.' When he learnt to speak, he started calling out his mother - mama, mama. He continues saying something - mummy, mamma - in which the first letter is 'M'. He becomes aware of his mother. Then - *'In the third stage, he becomes aware of relatives, such as brother, sister-in-law and sister. In the fourth arises in him the play of love.'* He falls in love with playing. *'In the fifth is he attracted to delicacies to eat and drink.'* He starts laying emphasis on eating and drinking. Then, in the same manner, lust and sensuality come into his life. Overpowered by lust, he does not listen to anyone. He forgets the Guru, the saints and even his mother and father. He becomes insolent to all, and carves a new way of life of sensuality - *'In the sixth by lust overpowered is he oblivious of all caste distinctions.'* When he becomes fifty years old he says - 'Now I have to build a house; I have to garner money by any means, fair and foul -

'By much deceit does man acquire others' wealth,

And on his progeny and wife wastefully spends it.

O my mind! even unconsciously practise not deceit.

At the end from the self shall the reckoning be asked.'

P. 656

ਬਹੁ ਪਰਪੰਚ ਕਰਿ ਪਰ ਧਨੁ ਲਿਆਵੈ ॥

ਸੁਤ ਦਾਰਾ ਪਹਿ ਆਨਿ ਲੁਟਾਵੈ ॥

ਮਨ ਮੇਰੇ ਭੁਲੇ ਕਪਟੁ ਨ ਕੀਜੈ ॥

ਅੰਤਿ ਨਿਬੰਰਾ ਤੇਰੇ ਜੀਅ ਪਹਿ ਲੀਜੈ ॥

By using all kinds of means both fair and foul, he amasses wealth saying - 'I have to perform marriages (of sons and daughters); I have to build a house; I have to do this, I have to do that.' Thus he starts garnering wealth. Then comes the next stage - *'In the eighth state, in choleric temper, his bodily powers he ruins.'* His children do not obey him, and so he starts losing temper. In this way, he ruins his health. *'In the ninth, hair gone grey uneasy he breathes. In the tenth, burnt in fire, to ashes he turns.'* Joys evaporate from his life, and he departs wailing loudly - 'What have I done? Where are my houses and where my children? How badly have I been deceived? I have only been listening to this advice - 'Meditate on the Name'. But it made no impact on me, O people! don't follow the path I did. Avoid it, if you can. I am leaving the world without earning any merit. About Mahmood Gaznavi, it is said that he directed his hands and feet to be kept out of his hearse to convey the message that he was going empty-handed though he looted untold wealth, and was carrying only the burden of his sins. No wealth goes with man, when he departs from the world -

'Kabir, this body must perish; if thou canst, then save it.

Even they had to depart bare-footed who had amassed millions and millions.'

P. 1365

ਕਬੀਰ ਇਹੁ ਤਨੁ ਜਾਇਗਾ ਸਕਹੁ ਤ ਲੇਹੁ ਬਹੋਰਿ ॥

ਨਾਰੀ ਪਾਵਹੁ ਤੇ ਗਏ ਜਿਨ ਕੇ ਲਾਖ ਕਹੋਰਿ ॥

Even those having millions and billions leave the world empty-handed. Wealth does not go with any man - so delusive and deceiving it is. Man amasses it and acquires and builds a lot.

What for should you acquire so much? You have forgotten the task for which you had come into the world. *Maya* (Mammon) says, "This is what I do. I make the 'jeev' (man, sentient being) forget the task for which he has come here. I make the non-existent appear as existing. I make man sit in the world instilling in him the notion that he is going to stay here forever. Man sees people dying and leaving the world; he goes to the cremation ground too. But about himself he says, "I am not going to leave. I am going to stay here - I am not going to die yet. I haven't grown old. While this man's body trembles, mine does not tremble. I am still strong and healthy." *Maya* says, "My task is to make man forget that he has to die one day -

'Lord, Master of the universe! Maya (Mammon) of your feet has made us forgetful.' P. 857
ਇਨਿ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ ਤੁਮਰੇ ਚਰਨ ਬਿਸਾਰੇ ॥

What should this man do? He has not developed even a little love and devotion for God, who has given him this superior human existence. He says, "What has God given to me? Somehow or the other I was to be born; He might not have created me." So most people go back on their obligation to God.

But when he is in distress, he cries to God for help. *Maya* says - 'I exist in three forms - subtle, material and sentient. In the subtle form I become 'attachment'. Money, wealth, vehicles, land and property, industries - all are 'Me'. In sentient form I make man forgetful and oblivious. Men and women forget God. Surrounded by their wives and children they become forgetful of God. They don't come to Him at all. I close the path of God to them.' So in this way, *Guru Sahib* says

- 'If you attend the company of the holy -

*'Nothing else shall avail thee:
 In holy company on the Name
 immaculate meditate.'* P. 12
**ਅਵਰਿ ਕਾਜ ਤੇਰੇ ਕਿਤੇ ਨ ਕਾਮ ॥
 ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥**

Dear brother! beware of *Maya*! Keep the company of the holy. Look! by keeping the company of the holy *Kabir Sahib* attained to an exalted state. *Ravidas Ji* kept the company of the saints. As a result today, the whole world worships him. *Balmik* used to commit dacoities; he kept the company of the saints; as a result he is worshipped today. Even *Lord Krishna* washed his feet, when he performed a *yagya* (sacrificial ritual). By attending holy company, man attains to exalted states - as is the company, so is the impact on a man's character -

*'Saith Kabir: The mind turned bird, in ten directions flies,
 Each gets fruit of the kind of company he keeps.'* P. 1369
**ਕਬੀਰ ਮਨੁ ਪੰਖੀ ਭਇਓ ਉਡਿ ਉਡਿ ਦਹ ਦਿਸ ਜਾਇ ॥
 ਜੋ ਜੈਸੀ ਸੰਗਤਿ ਮਿਲੈ ਸੋ ਤੈਸੋ ਫਲੁ ਖਾਇ ॥**

In this way, without attending holy company, man cannot meditate on God's Name.

Once *Kabir Sahib* was sitting in the company of holy men. A woman dressed in fine clothes came with great pomp and show. But *Kabir Sahib*, did not take notice of her. After paying obeisance to *Kabir Sahib* she waited for him to bless her. But he did not pay any attention to her. Immediately thereafter, a poor and humble woman clad in rags came. *Kabir Sahib* asked her, "Are you all right? How is your business going on?" The holy men sitting there said, "Why this partiality in *Kabir Sahib*? This woman must be

related to him. He has asked her about her welfare, but the other woman he has ignored." They said to Kabir Sahib, "Sir, what is this mystery." Kabir Sahib said, "That was God's *Maya* who had come in the garb of a woman. She wanted to entice me with her pomp and show, but I did not pay any attention to her. I ignored her." The holy man said, "Kabir Sahib, we noticed one thing about her. The hair on her forehead were worn off, while the hair falling on her neck and back appeared to be dishevelled as if they had been pulled repeatedly. We have failed to understand why it was so." Kabir Sahib said, "You may call her and ask her the reason." She was called and she appeared again. Kabir Sahib said, "The holymen have a question to ask. Tell them why the hair on your forehead are worn off and the hair on the back are dishevelled." She said, "Sirs, have you not understood the cause? I am *Maya*. Assuming form I had come to pay obeisance at the saint's feet. I make supplications to the saints and rub my forehead at their feet, saying: Sir! accept me and use me fruitfully for some noble task. Sinful and evil persons are misusing me by spending me on drinking and eating, litigation and bickering. I am not being put to any fruitful use. Kindly use me on '*langar*' (free kitchen) or other noble tasks, because the world is running after me, but I don't fall into their hands. But holy men I continue seeking and following. But they do not care even to look at me." Such is the Guru's edict -

Refrain: I wish to serve Thy saints like a slave-girl.

ਧਾਰਨਾ - ਦਾਸੀ ਹੋ ਕੇ ਕਾਰ ਕਮਾਵਾਂ, ਤੇਰੇ ਸਾਧੂਆਂ ਦੀ - 2, 2

Sir, I serve God's lovers and

devotees like a slave-girl -

'At the court of the holy stands she in obedience.

Praying, thy shelter I seek; pray save me.'

P. 872

ਸਾਧੂ ਕੇ ਠਾਢੀ ਦਰਬਾਰਿ॥

ਸਰੀਨਿ ਤੇਰੀ ਮੋ ਕਉ ਨਿਸਤਾਰਿ॥

I make requests to them; I rub my forehead at their feet praying - save me thou. I have earned a bad name -

'What you order, that work I shall do.'

P. 370

ਜੋ ਤੂੰ ਕਹਹਿ ਸੁ ਕਾਰ ਕਮਾਵਾ॥

As be your command, I shall act -

'Saith Nanak: It vows never to come close to the God-directed.'

P. 370

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖ ਨੇੜਿ ਨ ਆਵਾ॥

But I do not delude them. The rest of the world I have deluded and made unconscious. Lost in a trance is the world except the saints. So much has the world been entranced that man does not know who he is. When he is asked, he says, "I am what you see standing before you."

Maharaj Ji (Sant Ishar Singh Ji, Rarewaley) used to narrate a story that once there was a king. Another king's bodyguards accompanied him. A huge feast was held. At the party, the king drank heavily. When his Prime Minister noticed that he was in a highly inebriated state, he said to the other king, "Your highness! our king may do something unseemly; he may abuse you even. Therefore, it is better that you permit us to take him away, because he has forgotten himself. He is not in his senses." The Minister was wise, and so seating the king in a carriage, he brought him within the borders of his own kingdom. The palace was also closeby. At the palace, sentries were doing guard duty. All round the palace, soldiers were moving about. When the king reached there and

watched the sentries doing guard duty marching from one end to other end, he asked, "Who are they?" He said that he would also perform guard duty. The Officer Incharge said, "Sir! you are the king. It is our duty to guard the palace and not yours." But he said, "I am no king. I must do guard duty." He was reminded repeatedly, but he insisted on doing guard duty and asked for a rifle.

When he continued insisting, they brought him a soldier's uniform. Behind a cover, he removed his royal dress and put on the soldier's uniform and holding a rifle in his hand started marching - left-right, left-right - doing guard duty. When he had been marching on his beat in this manner for two hours, he came to himself. He looked at the soldier's uniform that he was wearing. He looked at his rifle and the bandolier round his neck. He looked around himself. The Minister realized that the king had regained consciousness. He came and saluted him obsequiously and said, "Your highness! kindly give me your rifle. You are not a soldier, you are the king, the ruler of this place. Please remove the soldier's uniform and put on your royal robes." He had come to his senses. He removed the soldier's uniform and put on his royal dress. He felt ashamed of himself. He said, "Mr. Minister! how did this happen?" The Minister submitted, "Your highness! you had taken excessive drink, and drink makes man forget himself. He does not remember anything -

'Man then distinguishes not between what is right and what is wrong, And so from the Lord is pushed away.'

P. 554

ਆਪਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣਈ ਖਸਮਹੁ ਧਕੇ ਖਾਇ॥

Man does not distinguish between

what is his and what is another's. From the Divine Portal he is pushed away. So, sir, at that time, I had brought you from there. Coming here you said, "I want to do sentry duty." We could not disobey you. We requested you repeatedly, "Sir, you are the king, your soldiers are on sentry duty." But when you were adamant, we brought this uniform which you put on. Now remove this uniform." The king said, "I was deluded too much, I forgot everything. "So Guru Sahib says, "In this way, this 'jeev' is a soul-prince, a progeny of God -

'My soul, thou art the embodiment of Divine Light, so know thy origin.'

P. 441

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥

But he has fallen into such a delusion that he has forgotten his own exalted image and origin and says - 'I am this physical form standing before you.' He never admits what he truly is. He is God's progeny, His special creation or species. You may say that man's relationship with God is as that of the wave with the sea. The wave is a form or image of the sea. Similarly, man is God's image but has been deluded by *Maya* (Mammon). *Maya*-poison has affected him, and he has become unconscious. Such is the Guru's edict -

Refrain: Being a she-serpent Maya has bitten the apostates ...

ਧਾਰਨਾ - ਮਾਇਆ ਹੋ ਕੇ ਨਾਗਣੀ ਲੜ ਗਈ, ਮਨਮੁਖ ਬੰਦਿਆਂ ਦੇ - 2, 2.

'Maya (Mammon), the she-serpent is holding the world in her coils,

Gobbling up whosoever serves her.

Some God-directed (Guruward) person removing her poison, crushing her, to his feet attaches her.

Saith Nanak: Such alone are saved as to holy truth are singly devoted.' P. 510

ਮਾਇਆ ਹੋਈ ਨਾਗਣੀ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ॥

ਇਸ ਕੀ ਸੇਵਾ ਜੋ ਕਰੇ ਤਿਸ ਹੀ ਕਉ ਫਿਰਿ
ਖਾਇ॥

ਗੁਰਮੁਖਿ ਕੋਈ ਗਾਰੜੁ ਤਿਨਿ ਮਲਿ ਦਲਿ ਲਾਈ
ਪਾਇ॥

ਨਾਨਕ ਸੇਈ ਉਬਰੇ ਜਿ ਸਚਿ ਰਹੇ ਲਿਵ ਲਾਇ॥

Barring the Gurumukhs/Guruward persons, she is going to devour the rest. Only the Gurmukhs (Guruward person) who have received the boon of God's Name and attained to the realm of Divine knowledge, crush her and attach her to their feet. They are not bewitched by her. Only they are saved - 'Saith Nanak: Such alone are saved as to holy truth are singly devoted.'

As regards the rest, Guru Sahib says -

'To the wet heap of molasses comes the fly on wing.'

P. 1097

ਗਿਲੀ ਗਿਲੀ ਰੋਡੜੀ ਭਉਦੀ ਭਵਿ ਭਵਿ ਆਇ॥

Wet molass is lying. The flies come flying to it again and again -

'Whoever on it settles is caught: those with good fortune recorded on forehead alone escape.'

P. 1097

ਗਿਲੀ ਗਿਲੀ ਰੋਡੜੀ ਭਉਦੀ ਭਵਿ ਭਵਿ ਆਇ॥

That which sits on it, gets caught. It can never escape. Molass will stick to its wings; then how can it fly? Guru Sahib says - 'Whosoever sits on Maya; whosoever falls in love with Maya, will find it difficult to get out of its hold. A holyman may extricate him out of the coils of Maya; otherwise, man has no hold over himself. Therefore, due to the 'upadhi' (psychic ailment) of Maya, man remains troubled and agitated. He suffers from three ailments - *adhi*, *biyadhi*, *upadhi* - mental, physical and psychic. Man is suffering. Three are the big maladies or sufferings - '*adhiatmik*' (spiritual), *adhibhootak* (suffering caused by creatures) and '*adhivedik*' (suffering received from the gods). 'Adhi' are mental ailments; '*biyadhi*' are physical ailments; '*biyadhi*' are psychic ailments

- picking up a quarrel with others, entering into litigation and wrangling. Day and night, five thieves spoliates man -

'Five are the robbers lodged in this body-Lust, wrath, avarice, attachment, egoism.

The 'amrita' (nectar) they plunder - this the egoist realizes not.

At the last, none shall attend to his wailing and shrieking; i.e. come to his rescue.'

P. 600

ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰਾ॥

ਅੰਮ੍ਰਿਤੁ ਲੁਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੁਝਹਿ

ਕੋਇ ਨ ਸੁਣੈ ਪੁਕਾਰਾ॥

These five thieves do not let the 'jeev' (man, soul) approach the Name Divine. Such a vast treasure of true wealth is lying within man, but the five thieves do not let man approach it. They continue plundering him -

'All the sisterhood [the five senses are meant, herein called sahehi (sister-friends)] in their respective pleasures are involved, oblivious of their home.

Five robber-thieves,

In this deserted city are engaged in robbery.

From these robbers neither father nor mother can save:

Neither friend nor brother.

These robbers by offers of wealth or exercise of wisdom are not restrained;

By keeping holy company alone are these evil-doers subdued.'

P. 182

ਸਗਲ ਸਹੇਲੀ ਅਪਨੈ ਰਸ ਮਾਤੀ॥

ਗ੍ਰਿਹ ਅਪੁਨੇ ਕੀ ਖਬਰਿ ਨ ਜਾਤੀ॥

ਮੁਸਨਹਾਰ ਪੰਚ ਬਟਵਾਰੇ॥

ਸੁਨੇ ਨਗਰਿ ਪਰੇ ਠਗਹਾਰੇ॥

ਉਨ ਤੇ ਰਾਖੇ ਬਾਪੁ ਨ ਮਾਈ॥

ਉਨ ਤੇ ਰਾਖੇ ਮੀਤੁ ਨ ਭਾਈ॥

ਦਰਬਿ ਸਿਆਣਪ ਨਾ ਓਇ ਰਹਤੇ॥

ਸਾਧਸੰਗਿ ਓਇ ਦੁਸਟ ਵਸਿ ਹੋਤੇ॥

If one gets the company of the holy, then are these evil-doers destroyed. So, in this world, five evils have been troubling man-word, touch, pleasure, beauty, scent. Five thieves are clinging to him - rule, wealth, beauty,

caste, youth. Two she-demons, hope and fear are devouring him day and night. Five torments are troubling him not allowing him even a single sigh of relief. So, it is not one or two persons, the whole world is held in their grip and is wailing -

Refrain: The whole world is in distress, O Nanak

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

'Indra had to wail, as with thousand marks of infamy was he branded.

Persuram wailed, as powerless he returned home.' P. 953

ਸਹੰਸਰ ਦਾਨ ਦੇ ਇੰਦ੍ਰੁ ਰੋਆਇਆ॥

ਪਰਸ ਰਾਮੁ ਰੋਵੈ ਘਰਿ ਆਇਆ॥

Guru Sahib has referred to the high and mighty, who had to weep and wail-

'Ajai had to wail as horse-dung he had to swallow that he gave in charity.

On such as these falls chastisement from the Divine Portal.

Rama wailed when exiled,

And thought of separation from Sita and Lakshman.

Ten-headed Ravana wailed on losing Lanka -

He who by beating a hand-drum eloped with Sita.

Wailed the Pandavas who were turned into labourers -

Those who in the Lord's presence had passed their days.

Janmeja wailed as he was gone astray.

A single lapse turned him a sinner.

Sheikhs and other categories of the holy in Islam wail,

Lest to them in the last hour should suffering befall.

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

The covetous wail as the wealth they hoard;

Pandits wail whose learning has forsaken them;

The young bride bemoans her Lord's absence.

Saith Nanak: The whole world in

suffering is involved.'

P. 953-54

ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ॥

ਐਸੀ ਦਰਗਹਿ ਮਿਲੈ ਸਜਾਇ॥

ਰੋਵੈ ਰਾਮੁ ਨਿਕਾਲਾ ਭਇਆ॥

ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ ਗਇਆ॥

ਰੋਵੈ ਦਹਸਿਰੁ ਲੰਕ ਗਵਾਇ॥

ਜਿਨਿ ਸੀਤਾ ਆਦੀ ਡਉਰੁ ਵਾਇ॥

ਰੋਵਹਿ ਪਾਂਡਵ ਭਏ ਮਜੁਰ॥

ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ ਹਦੁਰਿ॥

ਰੋਵੈ ਜਨਮੋਜਾ ਖੁਇ ਗਇਆ॥

ਏਹ ਕੀ ਕਾਰਣਿ ਪਾਪੀ ਭਇਆ॥

ਰੋਵਹਿ ਸੇਖ ਮਸਾਇਕ ਪੀਰ॥

ਅੰਤਿ ਕਾਲਿ ਮਤੁ ਲਾਗੈ ਭੀੜ॥

ਰੋਵਹਿ ਰਾਜੇ ਕੰਨ ਪੜਾਇ॥

ਘਰਿ ਘਰਿ ਮਾਗਹਿ ਭੀਖਿਆ ਜਾਇ॥

ਰੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ ਜਾਇ॥

ਪੰਡਿਤ ਰੋਵਹਿ ਗਿਆਨੁ ਗਵਾਇ॥

ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ॥

ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ॥

Guru Sahib says - 'Then who is happy?'

'Such alone in the end triumph as to the holy Name are attached.' P. 954

ਮੰਨੋ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਏ॥

Guru Sahib has told us the cure to all the sorrows and sufferings. The utterance he had made at the very outset -

'The Lord, of Himself created His ownself and assumed He Himself the Name.' P. 463

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥

He who believes in that Name of the Lord, triumphs -

'Such alone in the end triumph as to the holy Name are attached.

No other ritual avails.' P. 954

ਮੰਨੋ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਏ॥

The rest depart from the world defeated. For this reason, Guru Sahib tells us - 'Dear brothers! you are caught in these torments - 'avidya' (ignorance), 'asimita' (regarding the sight and the viewer as one), *abhinevesh* (agitation born out of the fear of death), *rag* (love) *dwesh* (enmity). These bodies will pass away; we will needlessly suffer wandering into existences. Sometimes we will fall into dog existence and live

with the master's collar round our neck; sometimes we will be born as ox suffering the farmers club, and sometimes shall we become horses carrying riders on our back." Therefore, Guru Sahib says, "Understand this, and do the task for which we have come into the world -

Refrain: This is your turn to meet the Lord.

**ਧਾਰਨਾ - ਇਹੋ ਤੇਰੀ ਵਾਰੀ ਐ, ਗੋਬਿੰਦ
ਮਿਲਣੇ ਦੀ - 2, 2.**

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

Nothing else shall avail thee:

In holy company on the Name immaculate meditate

In achieving the end of liberation thyself engage.'

P. 12

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥

ਅਵਰਿ ਕਾਜ ਤੇਰੇ ਕਿਤੈ ਨ ਕਾਮ॥

ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ॥

People say, "Sir, this we read daily." "Then", says Guru sahib, "have you become impudent and obstinate that the teaching does not go home to you? Don't you ever feel frightened and worried, because your life is passing day by day?

'Day by day and watch by watch, life draws to a close and the body withers away.

Death is walking around like a hunter and a butcher. Say, what way should man adopt to escape?'

P. 691

**ਦਿਨ ਤੇ ਪਹਰ ਪਹਰ ਤੇ ਘਰੀਆਂ ਆਵ ਘਟੈ ਤਨੁ
ਛੀਜੈ॥**

**ਕਾਲੁ ਅਹੇਰੀ ਫਿਰੈ ਬਧਿਕ ਜਿਉ ਕਹਹੁ ਕਵਨ
ਬਧਿ ਕੀਜੈ॥**

That day of departure from the world is now round the corner - it has come, and yet you have made no spiritual gain. What will you do then? Then, will you meditate on the Name in the next birth? When you have not

done anything now, what will you do in the next birth?'

'Whatever thou hast to do, now is the best time for that, Otherwise thou shalt not be ferried across, thou shalt repent afterwards.'

P. 1159

ਜੋ ਕਿਛੁ ਕਰਹਿ ਸੋਈ ਅਬ ਸਾਰੁ॥

ਫਿਰਿ ਪਛਤਾਹੁ ਨ ਪਾਵਹੁ ਪਾਰੁ॥

Whatever you wish to do, you should do it now. Man says, "Sir, time left now is short." Guru Sahib says, "It is not a matter of time. If you cultivate faith and devotion in your mind - 'Such alone in the end triumph as to the holy Name are attached.' (P. 954) If you develop faith in the efficacy of the Name Divine, you will win the game of life. The Name is immaculate and perfect; the Name is within you and without you; everything has emanated from the Name; whatever you see has come into existence out of God's Name-power. Name-power is perfect and immaculate. So reach that holy Word. Let your mind be ever focused on the holy Word. Above the hymn is the Word 'Ek Onkar' (One Formless Lord). Read *Gurbani* by keeping your mind or eyes constantly fixed on 'Ek Onkar', and practise Name-meditation by keeping your eyes riveted thereon. You are an image of God; you have come out of God and shall merge in Him. In between, whatever pain and anguish you are suffering is due to your involvement in *Maya* -

'The creation bearing hue and feature is not lasting;

Unreal is the entire expanse of creation.'

P. 999

ਬਰਨੁ ਚਿਹਨੁ ਨਾਹੀ ਕਿਛੁ ਰਚਨਾ

ਮਿਥਿਆ ਸਗਲ ਪਸਾਰਾ॥

Guru Sahib is revealing a secret. He says, "The entire expanse of creation that you see is unreal and illusory; it is nothing but an illusion -

'Saith Nanak: When this play He terminates, the Sole Supreme Being alone abides.'

P. 999

ਭਟਤਿ ਨਾਨਕੁ ਜਬ ਖੇਲੁ ਉਝਾਰੈ ਤਬ ਏਕੈ ਏਕੰਕਾਰਾ॥

when the play is ended -

'After playing the world's play and the play of its doom, God Himself alone is left in the end.'

Jaap Sahib

ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰਿ ਏਕ॥

Then what will happen? Endless is the creation fashioned. One is going to hell, another is going to heaven. The wheel of 'karma' (deeds) starts, and bound by his deeds, man comes and goes -

'Bound by desires, he comes and goes.'

ਵਾਸ਼ਨਾ ਬਧਾ ਆਵੈ ਜਾਇ॥

Man is bound by desire. Desire does not die. God has started this play; He has rolled the ball which knows no stopping. Similarly, God has rolled 'jeevs' (men or souls) into the world who have fallen into deeds spontaneously. If 'ego' dies, then does man find deliverance from deeds. It is 'haumein' (ego) which has made us different persons -

'By egoism, man's individuality fixed: involved in egoism in actions he engages.'

P. 466

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ॥

I am so and so; he is so and so. In fact, he does not recognize himself. He never says, "I am God's Light; I am not a physical body; I am not 'praan' (life-breath); I am neither mind, nor intellect, nor conscience; I am not 'I.'" "Well! if you are not 'I', who or what are you?" He says, "I am nothing -

'I am nothing, everything is Thine, O Lord.

Here Thou art the Absolute Lord and there the Related One.

Betwixt the two, Thou playest Thy play, O my Lord.

Thou Thyself art within the city (of the body) and Thyself without it as well.

Thou, O my Lord, abidest everywhere. Thou Thyself art the king and Thyself the subject.

At one place Thou art the Lord and at another the slave.'

P. 827

ਮੈ ਨਾਹੀ ਪ੍ਰਭ ਸਭੁ ਕਿਛੁ ਤੇਰਾ॥

ਈਘੈ ਨਿਰਗੁਨ ਉਘੈ ਸਰਗੁਨ

ਕੇਲ ਕਰਤ ਬਿਚਿ ਸੁਆਮੀ ਮੇਰਾ॥

ਨਗਰ ਮਹਿ ਆਪਿ ਬਾਹਰਿ ਫੁਨਿ ਆਪਨ

ਪ੍ਰਭ ਮੇਰੇ ਕੋ ਸਗਲ ਬਸੇਰਾ॥

ਆਪੇ ਹੀ ਰਾਜਨੁ ਆਪੇ ਹੀ ਰਾਇਆ

ਕਹ ਕਹ ਠਾਕੁਰੁ ਕਹ ਕਹ ਚੇਰਾ॥

If this idea does not go home to you, you will continue taking birth and dying. The idea that God is within you should abide in your mind and heart. You should remain truly absorbed in the Name Divine. Separating yourself from God, don't make a separate existence for yourself. There is no difference between God and you. You abide in God, and He abides in you -

'In each self does He abide; each self in Him is contained.'

P. 279

ਮਨ ਮਹਿ ਆਪਿ ਮਨ ਅਪੁਨੇ ਮਾਹਿ॥

In the mind abides God, and the mind is in God. Then what is left outside? This is the illusion of *Maya* that man suffers from. This has broken him-

'It is God's Name that can destroy Maya.'

ਮਾਇਆ ਕਾ ਮਾਰਨ ਹਰਿਨਾਮ ਹੈ॥

The Name Divine can destroy *Maya*. If we gain understanding and realization of the Name, we can get rid of *Maya*. But we don't understand the Name; Name is the Guru-bestowed mystic chant, the holy Word. It is through the holy Word that we reach there. It is by practising it that we reach the Name which fills everybody's within, due to which regions and universes are visible to us. Guru Sahib says, "That Name is of 'Truth'; 'Truth' is God. So Name is God, Truth is also God, and this creation is His play,

which He Himself plays in various colours and forms -

*'All spots to the Lord belong,
Whatever the abode in which He keeps
any, such is its name.'* P. 275

**ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ ॥
ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੈ ਤੈਸਾ ਤਿਨ ਠਾਉ ॥**

God Himself does everything -

*'The Lord Himself is able to act and
cause others to act.*

*Whatever pleases the Master, that
ultimately comes to pass.*

*God has extended Himself in endless
waves.'* P. 275

**ਆਪੇ ਕਰਨ ਕਰਾਵਨ ਜੋਗੁ ॥
ਪ੍ਰਭ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਹੋਗੁ ॥
ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗ ॥**

God has manifested Himself in innumerable waves, in countless living beings.

*'Beyond reckoning are the Lord's doings.
Such is the understanding to any
imparted,*

Is the light within him.

*Himself is the Lord Creator beyond
mortality.'* P. 275

**ਲਖੇ ਨ ਜਾਹਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗ ॥
ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸ ॥
ਪਾਰਬ੍ਰਹਮ ਕਰਤਾ ਅਬਿਨਾਸ ॥**

Now in the living beings, it is God who has imparted understanding. Some have 'tamoguni' (evil, undesirable, dark) understanding; in some it is 'satoguni' (noble and virtuous); in some it is 'rajoguni' (passionate and emotional), while some are above the three attributes or modes of Maya. Guru Sahib says that God is not inimical -

*'Ever, ever and ever is He merciful or
gracious.*

*Those contemplating Him, saith Nanak,
find bliss.'* P. 275

**ਸਦਾ ਸਦਾ ਸਦਾ ਦਇਆਲ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲ ॥**

Therefore, you should remember Him, and reach His abode. When you abide there, it is called the 'Abode of bliss', 'God's Mansion', then Guru Sahib says -

*'Nanak is the slave of him, who by
searching the Lord's Name obtains this
Home of His.'* P. 1291

**ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ ਨਾਨਕੁ ਤਾ ਕਾ
ਦਾਸੁ ॥**

He who, after searching God's Name comes to abide here which is called 'His Home' -

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

*He alone is the omnipotent and
omniscient True Guru (Enlightened holy
Preceptor).'* P. 1290

**ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ
ਸੋ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥**

Holy congregation! he who comes to abide here becomes God Himself -

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

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

**ਜਿਨਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ ॥
ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਈ ਜੇਹਿਆ ॥**

*'The holy Lord is in their mind and on
their tongue;*

*Other than the Sole Supreme
Being behold they nothing in the
universe.*

*Saith Nanak: Such are the
characteristics of the God-enlightened.'*

P. 272

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

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

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

P. 273

**ਬ੍ਰਹਮਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ ॥
ਨਾਨਕ ਬ੍ਰਹਮਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥**

So, we were the Lord's princes. By aligning with Maya (Mammon) after becoming 'jeevs' (men, sentient beings), how badly we are suffering and feeling distressed and troubled, and are wandering into existences! Guru Sahib says - 'Remember -

*'With the gift of human incarnation
granted to thee,*

*Now is thy opportunity to have union
with the Lord.*

Nothing else shall avail thee:

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

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ॥

ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥

Attend the company of the holy
and meditate on the Name -

*'In achieving the end of liberation thyself
engage.'* P. 12

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ॥

Don't have a fickle mind; make a
firm and strong determination that you
are going to achieve the end of
liberation, come what may -

*'In achieving the end of liberation thyself
engage.*

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

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ।

ਜਨਮੁ ਬਿਰਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ॥

Your life is passing in your love
for and involvement with *Maya*. Later,
nothing will be of any avail.

Waheguru Ji Ka Khalsa

Waheguru Ji Ki Fateh.

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ

ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ।

Chapter - X

Such a helper is the Lord's Name

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

**ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀਓ ਮਹਾਰਾਜ ॥**

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

Reach me Thy hand, O Lord and save me from wavering, says Nanak.' P. 256
ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

ਡੌਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

'After wandering and wandering, O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is:

Attach me to Thy devotional service.'

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥

'If Thou say so, I would cut off my head and offer it to Thee, O my Friend.

Mine eyes long for Thee. When shall I see Thy vision, O Lord?' P. 1094

ਤੂੰ ਚਉ ਸਜਣ ਮੈਡਿਆ ਡੇਈ ਸਿਸੁ ਉਤਾਰਿ ॥

ਨੈਣ ਮਹਿੰਜੇ ਤਰਸਦੇ ਕਦਿ ਪਸੀ ਦੀਦਾਰੁ ॥

*Refrain: None even knows my Name;
Guru Ji, all honour given to me is Thine.*

**ਧਾਰਨਾ - ਕੋਈ ਨਾਉਂ ਨਾ ਜਾਣੇ ਮੇਰਾ,
ਗੁਰੂ ਜੀ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਐ
-2, 2.**

*'As art Thou forgotten, all become foes;
When borne in mind, all turn our helpers.
Holy Lord! inaccessible, of impenetrable mystery,*

None other can I behold with power to do this.

When borne in mind, ever art Thou gracious -

*What are these poor people of the world?
What may we dub evil or good,*

When all creation is Thine own?

Thine is the support, Thine the prop -

By help of Thy arm dost Thou preserve us.

Whoever has Thy grace, to him no dishonour comes.

Whatever pleases the Lord, in that lies our joy and exaltation.

Thou art all-wise, ever gracious -

In absorption in Thy Name have I felt joy.

To Thee I make supplication:

Thine is this life and body.

Saith Nanak: All honour given to me is Thine;

None even knows my name.' P. 383

ਤੂੰ ਵਿਸਰਹਿ ਤਾਂ ਸਭੁ ਕੋ ਲਾਗੁ ਚੀਤਿ ਆਵਹਿ ਤਾਂ ਸੇਵਾ ॥

**ਅਵਰੁ ਨ ਕੋਉ ਦੂਜਾ ਸੂਝੈ ਸਾਚੇ ਅਲਖ ਅਭੇਵਾ ॥
ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਦਾ ਦਇਆਲਾ ਲੋਗਨ ਕਿਆ ਵੇਚਾਰੇ ॥**

ਬੁਰਾ ਭਲਾ ਕਹੁ ਕਿਸ ਨੋ ਕਹੀਐ ਸਗਲੇ ਜੀਅ ਤੁਮਾਰੇ ॥

**ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਆਧਾਰਾ ਹਾਥ ਦੇਇ ਤੂੰ ਰਾਖਹਿ ॥
ਜਿਸੁ ਜਨ ਉਪਰਿ ਤੇਰੀ ਕਿਰਪਾ ਤਿਸ ਕਉ ਬਿਪੁ ਨ ਕੋਈ ਭਾਖੈ ॥**

ਓਹੁ ਸੁਖੁ ਓਹਾ ਵਡਿਆਈ ਜੋ ਪ੍ਰਭ ਜੀ ਮਨਿ ਭਾਣੀ ॥

ਤੂੰ ਦਾਨਾ ਤੂੰ ਸਦ ਮਿਹਰਵਾਨਾ ਨਾਮੁ ਮਿਲੈ ਰੰਗੁ ਮਾਣੀ ॥

ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ਹਮਾਰੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਰਾ ॥

ਕਹੁ ਨਾਨਕ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਕੋਈ ਨਾਉ ਨ ਜਾਣੈ ਮੇਰਾ ॥

*Refrain: None even knows my name,
Guru Ji, all honour given to me is Thine.*

**ਧਾਰਨਾ - ਕੋਈ ਨਾਉਂ ਨਾ ਜਾਣੇ ਮੇਰਾ,
ਗੁਰੂ ਜੀ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਐ
-2, 2.**

Refrain: Thy Name shall come to my help,

In times of difficulties, in times of difficulties.

**ਧਾਰਨਾ - ਤੇਰੀ ਨਾਮ ਨੇ ਸਹਾਇਤਾ ਕਰਨੀ,
ਔਖੀ ਵੇਲਾ-ਔਖੀ ਵੇਲਾ-2, 2.**

'Should anyone into extreme hardship be fallen

Without succour from anyone;

*By foes pursued: by relatives deserted:
All support fleeing and props from him
falling -
Should he then the Supreme Being
contemplate,
Not a whiff of hot air shall touch him.'*

P. 70

**ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੋਈ ਕੋਇ ਨ ਦੇਇ ॥
ਲਾਗੂ ਹੋਏ ਦੁਸਮਨਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ ॥
ਸਭੋ ਭਜੈ ਆਸਰਾ ਚੁਕੈ ਸਭੁ ਅਸਰਾਉ ॥
ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ॥**

Revered saintly congregation! loud be thy utterance - 'True and Supreme is God's Name.' After briefly attending to your business, you have reached the Guru's court. It is the age of *Kalyuga* (Dark age). Making a supplication to the Fifth Guru Sahib, the devotees asked him -

*'The rituals, religious rites and
hypocrisies, which are seen, them
plunders Yama, the tax-gatherer.
Sing thou the pure praise of the Creator,
contemplating whom even for a moment,
thou shalt be emancipated.'*

P. 747

**ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ
ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੁਟੈ ॥
ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ
ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੁਟੈ ॥**

In *Kalyuga* (Age of Darkness and evil) the fruit of ritual actions and poses of piety, charities, holy pilgrimages and donations are looted by the agents of Yama (God of death). O True Guru! is there any such action the fruit of which is not looted by Yama's agents? In *Kalyuga* (Age of Darkness), is there any pious and virtuous deed the fruit of which is not plundered? Guru Sahib says, "There is such a pious deed, the fruit and merit of which cannot be estimated by anyone, and that is attending holy congregation." The devotee receives the fruit of as many '*ashaomedh yagyas*' (Hindu ritual in which a horse is sacrificed) as the number of steps he takes to attend the holy congregation.

After coming here, when man listens to Gurbani-singing and explication and participates in singing Guru's hymns with perfect concentration of mind and by restraining it from wandering outside, with devotion, selflessness and faith and without any doubts in the mind, he receives unlimited fruit or reward -

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

P. 546

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ ॥

This fruit of attending the congregation of the holy cannot be plundered by the agents of Yama (Death). This fruit is equivalent to that of crores of *yagyas* (sacrifices). If it were the fruit of ten or twenty sacrifices, Guru Sahib would have made mention of it, but it is the 'fruit of million-fold 'yagays' (sacrifices) ...' (P. 546). He who sings God's laudations in the company of the holy receives the fruit of crores of *yagyas*.

*'In Kaliyuga the holy act is chanting
Divine laudation.'*

P. 962

ਕਲ ਮਹਿ ਏਹੋ ਪੁੰਨੁ ਗੁਣ ਗੋਵਿੰਦ ਗਾਹਿ ॥

Singing God's praises in holy company is the greatest virtuous deed in *Kaliyuga*. *Kaliyuga* has no power or control over it, though it has power over all other things.

When the proud deity of *Kaliyuga* met Guru Nanak Sahib, he said, "Sir! it is my rule and authority. In my rule and dominion, no virtuous deed is going to bear fruit. No holy deed, pilgrimage, fast and charity will bear fruit. I fear the place where God's laudations are being sung. I cannot go there because your sway and glory rules there. I dare not come before your awe-inspiring presence. Then how should I be saved?" Guru Sahib said, "Stand in the place where devotees'

shoes are lying. I can give you this much freedom. Save yourself by sitting there. This is the greatest devotional worship -

'In Kaliyuga singing of Divine laudation is the supreme act.

By the Master's guidance with concentrated meditation the Name Divine you utter.

Such a one saving himself, saves his forebears,

And honourably goes to his Divine abode.' P. 1075-76

ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨ ਪਰਧਾਨਾ ॥

ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ ਧਿਆਨਾ ॥

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ

ਹਰਿ ਦਰਗਹ ਪਤਿ ਸਿਉ ਜਾਇਦਾ ॥

So the greatest virtuous deed in Kaliyuga is singing God's praises. The reward or fruit of singing God's praises cannot be plundered or snatched by force. Such is the reward that man saves not only himself but also twenty one of his coming generations. One cannot go to such a holy gathering without good fortune. It is only when man is perfectly fortunate that he can come to the company of the true and the holy. First, the thought arises in man's mind, then comes strength and courage, and thereafter, Guru Sahib gives him inspiration; it is only then that he is able to come to the company of the holy. Otherwise, at places of immorality, people throng in large numbers. There are crowds and crowds. But we hold weekly congregations. Today, it is 6th of January. For us all years are the same. There is no new year or old year. Ever since the creation of the world, time has been the same. Past, future and present are due to the sun; otherwise, time remains the same. There are no stages in it. So that time is good -

'Fruitful is the time spent in remembering the Lord;

Credited is it to our account.

Otherwise we have gained nothing in life;

It has only blue chambers, morning and evening.' Dr. Bhai Vir Singh Ji

ਉਮਰ ਓਹਾ ਵਿਚ ਲੇਖੇ ਦੇ

ਜੋ ਯਾਦ ਸਾਈ ਵਿਚ ਗੁਜਰੇ,

ਪੈਂਦੀ ਮੁਜਰੇ।

ਨਹੀਂ ਤਾਂ ਸਾਨੂੰ ਹਾਸਲ ਕੀ ਹੈ

ਇਸ ਵਿਚ ਨੀਲੇ ਹੁਜਰੇ, ਸੰਝ ਤੇ ਫਜਰੇ।

If life is being fruitfully used and credited to God's account then every time is auspicious. All time is good. Earlier or past time is not ended. It may end in papers and offices, but in God's home, there is no division of time. Time is moving continuously. So, I had stated: None comes to help in difficult times and then only God's Name comes to help. It is by coming to the company of the holy that we gain understanding about the Name and what it is. We think that we have got the Name by receiving the *Waheguru mantra*, *Ram mantra*, *Gobind mantra*, *Narayan mantra* (chants of God's Name). But you should take it as having gained entry only; attainment of the Name Divine is still very far and distant. Many persons have the notion that they got the Name from such and such place. But the truth is that the Name is revealed from within us. The Name exists in each one of us; we have only to seek it -

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

Within the human body itself is its seat.

Therein abides the Ultimate silence of ecstasy,

And the unstruck mystical music, of wonders indescribable.' P. 293

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥

ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਾਮੁ ॥

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥

ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥

'The mind is brimful with Nectar, but the perverse know not its relish.' P. 644

ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ

ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ ॥

Nectar is that after taking which transmigration ends. Where is it to be found? It is very much within man but the apostate is not able to find it -

'Just as the deer knows not its own musk and wanders about guiled by doubt.'

P. 644

**ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨਾ ਜਾਣੈ ਭ੍ਰਮਦਾ ਭਰਮਿ
ਭੁਲਾਇਆ ॥**

Just as the musk is in the navel of the deer, but he continues smelling for it in the bushes. He does not know that the scent is coming from his own navel. He tries to find it outside -

'So an apostate discarding Nectar amasses poison. Himself has the Creator deluded him.'

P. 644

**ਅੰਮ੍ਰਿਤੁ ਤਜਿ ਬਿਖੁ ਸੰਗ੍ਰਹੈ ਕਰਤੈ ਆਪਿ
ਖੁਆਇਆ ॥**

Abandoning this nectar-like Name, the apostate gathers poison of various types - slander, backbiting, jealousy, miserliness, hope, anxiety, avarice.

But indescribable is the greatness of the Name Divine -

'The Name Divine is such a true helper, By whose contemplation in holy congregation are all objectives fulfilled. It is as boat to the drowning.'

P. 986

ਐਸੋ ਸਹਾਈ ਹਰਿ ਕੋ ਨਾਮ ॥

ਸਾਧਸੰਗਤਿ ਭਜੁ ਪੁਰਨ ਕਾਮ ॥

ਬੁਭਤ ਕਉ ਜੈਸੇ ਬੋੜੀ ਮਿਲਤ ॥

Just as a person may be drowning; he may be left with no strength, and then comes a boat to ferry him across, and someone pulls him into the boat, just as someone puts oil in a lamp in which even the wick has been burnt, it starts burning again, just as someone pours water over fire and extinguishes it, similarly, the fire of hope, anxiety and desire burning within us is put out by the Name Divine.

'As the child is satiated by oozing milk in the mouth.'

P. 987

ਜੈਸੇ ਬਾਰਿਕ ਮੁਖਹਿ ਖੀਰ ॥

Just a baby may be hungry, and he gets the mother's milk -

'As brother befriending one in battle.'

P. 987

ਜੈਸੇ ਰਣ ਮਹਿ ਸਖਾ ਭ੍ਰਾਤ ॥

Just as man may be fighting a battle, he may be surrounded by enemies, and then comes a brother or a friend to his help, he saves him. This thing is known only to the one, who has seen such difficult times.

Maharana Partap was fighting the battle of Haldighati. On one side was Indian culture, while on the other side was the Mongol culture. Akbar had started the practice of marrying daughters of the Rajputs, both willingly and forcibly. The Mughal rulers married Rajput girls. At that time, Rana Partap reached Baba Sri Chand Ji who enthused and encouraged him saying, "You are the only one left who is defending the honour of the Rajputs and preventing it from getting soiled. None other is doing anything in this regard. All other rulers of Jaipur and Jodhpur have surrendered to the Mughals." Baba Sri Chand Ji boosted his morale and patted him on his back. He fought a decisive battle at Haldighati. He had 13000 soldiers with him, while arrayed against him were lakhs of Mughal soldiers. At last, all the soldiers of Maharana Partap got killed, and his horse named Chetak was also wounded. He was fleeing with his horse to a safe place when two Mughal Generals chased him. At that time, his brother, named Sakat Singh, saw that two Mughals were following his brother. Although Sakat Singh was a General of the Mughal armies and was highly inimical to his brother (Maharana Partap), yet, thinking that he (Maharana Partap) was alone, he (Sakat Singh) chased the two Mughal

Generals and beheaded them. In the meanwhile, when Maharana Partap made his horse jump across a stream, it died there and then, and he himself was also wounded badly. At that time, his brother Sakat Singh gave him his horse. The help given at that moment could be appreciated only by him whose horse was killed and who himself was wounded and was being chased by his Mughal enemies. So such is the Guru's edict -

'As in the battle, brother becomes a succourer.

As the hunger of the hungry man is satisfied with food.' P. 987

**ਜੈਸੇ ਰਣ ਮਹਿ ਸਖਾ ਭੁੱਤਾ ॥
ਜੈਸੇ ਭੁੱਖੇ ਭੋਜਨ ਮਾਤਾ ॥**

A man is hungry; he is almost dying with hunger. If he gets even bare bread for a few days, they taste like ambrosia to him.

'As bursting of cloud saves the crop.'

P. 987

ਜੈਸੇ ਕਿਰਖਹਿ ਬਰਸ ਮੇਘ ॥

For want of rain, the crop withers. The leaves fade and fall, and the stalks droop, and if it rains at that time, it is most welcome.

'As in the tiger's refuge, one is well-protected.

As one uttering Garuda-spell no fear of snake has;

As the parrot in cage by the cat is not swallowed.' P. 987

**ਜੈਸੇ ਪਾਲਨ ਸਰਨਿ ਸੇਘ ॥
ਗਰੁੜ ਮੁਖਿ ਨਹੀ ਸਰਪ ਤ੍ਰਾਸ ॥
ਸੁਆ ਪਿੰਜਰਿ ਨਹੀ ਖਾਇ ਬਿਲਾਸੁ ॥**

Just as one having the Garuda-spell in the mouth is not afraid of snake; just as one having the refuge of the tiger need not fear jackals and wolves, similarly, parrot in the cage is not afraid of the cat.

'Cherishing as to the crane that in mind her eggs contemplates,

As the grains are saved by sticking to the central peg of the quern.' P. 987

**ਜੈਸੇ ਆਂਡੇ ਹਿਰਦੇ ਮਾਹਿ ॥
ਜੈਸੇ ਦਾਨੋ ਚਕੀ ਦਗਾਹਿ ॥**

Just as the crane continues contemplating her eggs in her mind, and thus no harm comes to them even in her absence, and just as the grain which sticks to the hub of the quern is saved from being crushed, similarly -

'The Name Divine is such a true helper.'

P. 986

ਐਸੇ ਸਹਾਈ ਹਰਿ ਕੋ ਨਾਮ ॥

Where none comes to help, there it is God's Name which helps the mortal.

Guru Sahib says -

'Great is the Lord's laudation; of that little have I expressed.' P. 987

ਬਹੁਤੁ ਓਪਮਾ ਬੋਰ ਕਹੀ ॥

Such a great and important thing has been described very briefly. Just as only a few grains are examined from a big heap, similarly, very little has been said about God's infiniteness.

'Lord! Thou inaccessible and fathomless art.

Thou art lofty, great and limitless; Saith Nanak: By contemplating Him swims even iron.' P. 987

ਹਰਿ ਅਗਮ ਅਗਮ ਅਗਾਧਿ ਤੁਹੀ ॥

ਉਚ ਮੂਚੋ ਬਹੁ ਅਪਾਰ ॥

ਸਿਮਰਤ ਨਾਨਕ ਤਰੇ ਸਾਰ ॥

God is illimitable and unfathomable. By lodging Him in the mind, man swims across the world-ocean in the same manner as does iron by keeping company of wood. Even after having committed grave sins, man can swim across the world-ocean by practising Divine Name meditation.

When none can help, God's Name does. Guru Sahib has said like this -

*Refrain: O dear, where neither mother or father is,
There God's Name will come to thy help.*

**ਧਾਰਨਾ - ਪਿਆਰੇ ਜੀ ਜਿਥੇ ਨਾ ਕੋਈ ਮਾਤ ਪਿਤਾ,
ਉਥੇ ਨਾਮ ਨੇ ਸਹਾਇਤਾ ਕਰਨੀ -**

2, 2.

ਨਾਮ ਨੇ ਸਹਾਇਤਾ ਕਰਨੀ -2, 2.
ਪਿਆਰੇ ਜੀ! ਜਿਥੇ ਨਾ ਕੋਈ ਮਾਤ
ਪਿਤਾ -2.

*'My self! on that path where neither
mother, father, progeny, friend or brother
accompanies thee,*

*The Lord's Name alone shall thy helper
be.'* P. 264

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

Where none can come to your help
- neither father, nor mother, nor son,
nor brother, there only God's Name
shall be with thee as your helper.

*'There, where terrible minions of Yama
(Death) shall oppress thee.'* P. 264

ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਤ ਜਮ ਦਲੈ ॥

Where are present the most
terrible myrmidons or agents of Death,
there too, it is the Name Divine that
will help you. The Police may have a
little compassion in them, but the
agents of Death are stone-hearted and
cruel, and carry away a soul beating
and belabouring. Howmuchsoever the
soul may suffer and appeal for mercy
but they do not stop beating. Many
devotees wonder: How are these things
possible? Because we have heard from
many persons that 'bani' (speech or
utterance) is of three types. One is
terrible, another interesting, and third is
real. Real is that which is perfectly
true. Interesting is that which is
pleasing and creates interest, and the
terrible is designed to frighten." Many
devotees come to me and put this
question to me. I say to them, "What
do you regard as terrible?" They say,
"Just as we tell a child - don't go
inside: such and such thing is sitting
there. By saying this, the child is only
sought to be frightened, and in reality,
there is neither any ghost nor any devil
in the darkness. Similarly, Guru Sahib
too may be frightening us with the fear

of Death's agents." I explain to them,
"Guru Sahib has said everything by
keeping different states and
circumstances in view. For a sinner
'bani' (Gurbani) is designed to frighten
and instil fear in him just as in jail,
treatment meted out to different
persons is different. For murderers the
treatment is of a different kind. Those
serving 20 year sentence enjoy some
kind of freedom. Similarly, the officials
working there can come there and
leave whenever they like. They can get
the prison gate opened. When the
doctor comes, policemen salute him.
When some big officer is to the visit
the jail, the prison gates are kept
open."

"So in 'bani', there is a difference
in its meanings according to
circumstances. For the sinners, there is
another 'bani', while for the virtuous-
saints and God-enlightened, is real or
true 'bani'. So all things enshrined in
Guru Granth Sahib are true and real
according to difference in
circumstances; it is not imaginary or
fanciful -

*'There, where terrible minions of Yama
(Death) shall oppress thee.'* P. 264

ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਤ ਜਮ ਦਲੈ ॥

It is not an imaginary statement;
there are in fact, agents of *Yama*
(Death).

Once I happened to meet a 'pret'
(ghost or goblin). We do not accept
that one can come back to life after
dying. Nor can anyone give a full
description of the other world, because
such is the law of nature. Just as here
if the red button of the tape recorder
which is recording this discourse, is
pressed, everything will be erased,
similarly, when, from this region, we
go to the other region, all our memory

is washed off.

'It is the inner understanding, strife and ego which die.' P. 152

ਮੁਈ ਸੁਰਤਿ ਬਾਦੁ ਅਰੰਕਾਰੁ ॥

Understanding dies, and nothing is remembered. However, if there is some incident which had a deep influence, such as some powerful dream, it may remain in the *jeev's* (sentient being) memory in the next birth. So, the soul, assuming the human body in the second birth, is not able to give any correct account of the previous birth. But the '*pret-atma*' (wandering soul or spirit) remembers most of the things that happened to him.

The '*pret-atma*' (wandering soul) that I happened to meet was that of a Muslim '*pir*' (holymen) named Suleiman. I have narrated this many times in religious congregations. He was brought to the lotus feet of Sant Maharaj Ji (Sri 108 Sant Ishar Singh Ji Maharaj), because he was harassing a Sikh boy very much. It was with difficulty and effort that I took an appointment from Sant Maharaj for that '*pret-atma*' (wandering soul) to see him. He prayed to Sant Ji for the liberation his soul. Sant Maharaj Ji mercifully made him the son of Sardar Gurdev Singh Ji. That '*pret-atma*' (wandering soul) said to me, "Ask me what you will?" I asked him many things: "How do you live? What is your food? How do you take hold of men? What kind of dwelling do you have?" He answered all my queries. At last I asked him, "Suleiman! tell me what happened to you when you died." He started weeping in that very body in which he had entered. I asked him, "Why are you weeping?" He said, "Don't remind me of this thing. A full thousand years have passed since I died. My '*majaar*' (shrine) stands at

Mughal Kheri, Tehsil Hasanpur, Distt. Saharanpur. There I used to live as a '*Pir*' (Muslim holymen). But I did not know what is 'nectar' and what is 'poison'. I became involved in gaining miraculous spiritual powers and practised austerities for 36 years. I gained so much power that I could fly and disappear at will, obtain whatever I liked, attract anyone on whom I fixed my gaze; such chants I possessed." He said to me too, "Learn these chants." I said, "Then I will join your company. What will be its use?"

'The pursuit of occult powers is worldly attachment -

The holy Name thereby, finds not lodgement in the heart.' P. 593

ਰਿਧਿ ਸਿਧਿ ਸਭੁ ਮੋਹੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥

I said, "Tell me what happened to you after death." No sooner did I ask him this question than he started weeping again. He kept weeping for quite some time, and then said, "What should I tell you? You read Gurbani, don't you? I have also listened to it now. Exactly as Guru Sahib has written happened to me. The agents of Yama (Death) beat me severely. I cannot describe how much they thrashed me." Many devotees think, "When the body is left behind here, whom do Death's myrmidons beat?" This is a flimsy excuse or argument. One should accept things by having faith and devotion. If you have to believe with discerning meditation, then you should accept Gurbani as true. Whatever is in keeping with Gurbani should be accepted, and what is not should be rejected. Subtle body does not die; it experiences joy and sorrow.

So Suleiman said, "I was beaten badly as is written in Gurbani:

'There one's hand reaches not and no one

hears one's cries and wailings.

There, the True Guru becomes man's friend and saves him at the last moment.'

P. 1281

ਓਥੈ ਹਥੁ ਨ ਅਪੜੈ ਕੂਕੁ ਨ ਸੁਣੀਐ ਪੁਕਾਰੁ ॥
ਓਥੈ ਸਤਿਗੁਰੁ ਬੋਲੀ ਹੋਵੈ ਕਢਿ ਲਏ ਅੰਤੀ ਵਾਰੁ ॥

None is there to hear your cries and wailings. But man continues to be beaten and belaboured. First, came a way where there was pitch darkness. Secondly, came a path where there was fire everywhere. Thirdly, I was taken on a path where leaves were sharp like swords which kept piercing me. It is not this body made up of five elements which experiences pleasure and pain. It is the subtle body which feels pain and pleasure. When man dies, then the five sense organs, five motor organs and five 'praans' (life breaths) take out all their power. Carrying the burden of deeds on the mind, heart, intellect, ego and inner conscience, does the 'jeev' (sentient being, or soul) leave the body. He, whose deeds are bad, carries the bundle of sins like a person climbing a hill with a quintal-load on his back. It is because he is carrying the burden of vices and demerits -

'The bundle of merits lost, with demerits packed shalt thou leave.'

P. 23

ਗੁਣਾ ਗਵਾਈ ਗੰਠੜੀ ਅਵਗਣ ਚਲੀ ਬੰਨਿ ॥

Guru Sahib says -

Refrain: 'O dear, you have lost the bundle of merits or virtues

And tied one of demerits.

ਧਾਰਨਾ - ਪਿਆਰੇ ਗੁਣਾਂ ਦੀ ਗਵਾ ਲਈ
ਗਠੜੀ,
ਅੰਗੁਣਾਂ ਦੇ ਭਾਰ ਬੰਨ ਲਏ -2,
2.
ਅੰਗੁਣਾਂ ਦੇ ਓ ਭਾਰ ਬੰਨ ਲਏ, -
2, 2.
ਪਿਆਰੇ ਗੁਣਾਂ ਦੀ ਗਵਾ ਲਈ
ਗਠੜੀ,-2.

'The Lord is aware of those that at night time set out with nooses to scale houses for burglary -

Some concealed in hidden nooks, watch

out for others' womenfolk.

In accessible spots, they make breaches and with delight consume liquor.

Each reaps his actions' reward:

Evil-doers in the end regret their doings.

Azrail, the angel of Death crushes them like sesame in an oilpress.'

P. 315

ਲੈ ਫਾਰੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪਾਣੀ ॥

ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ ॥

ਸੰਨ੍ਹੀ ਦੇਨ੍ਹਿ ਵਿਖੰਮ ਬਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ ॥

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ ॥

ਅਜਰਾਈਲੁ ਫਰੋਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ ॥

By carrying the bundle of demerits in this manner -

'The bundle of merits lost, with demerits packed shalt thou leave.'

P. 23

ਗੁਣਾ ਗਵਾਈ ਗੰਠੜੀ ਅਵਗਣ ਚਲੀ ਬੰਨਿ ॥

man comes to such a pass -

'The sinners commit evil deeds and then bemoan and bewail.

Nanak, as the churner churns the curd, so does the Righteous Judge churn them.'

P. 1425

ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਏ ਹਾਇ ॥

ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਾਧਾਣੀਆ ਤਿਉ ਮਥੇ ਧ੍ਰਮ
ਰਾਇ ॥

He said, "What should I tell you? First, on my head was the burden of sins committed by me." I said, "But you were a 'pir' (Muslim holyman); people paid obeisance to you. Then what were your sins?" He said, "My greatest sin was that I was without a Guru (Holy Preceptor). All through my life, I had not adopted a Guru (Holy Preceptor)." I asked, "Is Hazrat Mohammed Sahib not the Guru (Holy Preceptor) of Muslims?" At this he laughed heartily and said, "Hazrat Mohammad Sahib was our prophet - God's message-giver. He brought a message from the Court Divine. Guru (Holy Preceptor) is one who dispels mind's darkness and gives enlightenment, who can show -

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

He alone is the omnipotent and omniscient True Guru.'

P. 1291

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ

ਸੋ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥

He, who shows the true home in the body, which is called 'God's own home', is the Guru (Holy Preceptor)." I asked, "Who among you adopts a 'Guru' (Holy Preceptor)?" He replied, "All adopt a Guru. Baba Farid had a Guru (Holy Preceptor). Bulley Shah too had a Guru (Holy Preceptor). (Similarly, Suleiman told me that many others also had a holy preceptor.) But I, in my arrogance, remained without a holy preceptor. I possessed great power, but inwardly I committed sins. My thoughts were not pure and virtuous. My mind's inclinations were not pure. Mind's inclinations and thoughts cannot be pure without God's Name. Man can suppress one's thoughts all right, but when he comes to know that there is no fear of the Government, nor any fear of public opinion, nor is there anyone to restrain him, he falls, if he is not devout and religious. One does not become noble and virtuous by virtue of power. It is only when man becomes aligned with the source of goodness that he can be called noble and virtuous. God is the fount of goodness. He, whose mind becomes aligned with God, becomes spontaneously noble. Through Divine Name meditation, millions of sins are annulled and wrong tendencies are destroyed." Suleiman said that he did many wrong things in life. He told me in confidence and asked if somebody was listening to his confessions or not. When I told him that nobody was hearing, he told me about all the sins he had committed. He said, "I am confiding only to you. I won't tell anybody else. Their burden was so heavy that I traversed my journey weeping and crying. Reaching there I was shown all the hells. One hell was

such in which women were made up of fire. I thought that first I would be made to cling to these women of fire because I had lusted after other women-

'Some concealed in hidden nooks, watch out for others' women folk.' P. 315
ਤਕਰਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ ॥

There is no such thing about which we may express reservation or refuse to accept it. It is within your right not to accept Gurbani. But whatever our Guru says, we have to accept without reservation or objection. We have adopted Guru Granth Sahib as our Guru (Holy Preceptor). Whatever the holy scripture says is his command, which we accept as true. Suleiman said - "Such is the Gurbani edict -

'There, where terrible minions of Yama (God of Death) will oppress thee, The Name Divine alone shall thy companion be.

There, where unbearable or heavy hardships shall befall.' P. 264

**ਜਹ ਮਹਾ ਭਇਆਨ ਦੁਤ ਜਮ ਦਲੈ ॥
ਤਹ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ ॥
ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਭਾਰੀ ॥**

When man is faced with a great difficulty, where he feels that there is no way out and all doors have been shut, at that time, if he remembers God, then all the doors get opened." At one holy congregation, I had told the devotees about a doe who remembered God. We think that God belongs only to us, and the animals have no claim on Him. God says, "How do you think that I am only yours? I belong to animals more than to you. They do not slander anyone. They do not speak ill of anyone. They do not usurp others' rights. But you tie the animals with ropes and tether them at mangers. What right do you have to do this? You should take care of them as you take work out of them. You tie

them in the sun and do not bother whether they are to be tied in the shade or not. City folk do not know about these things; villagers, however, know these things. Then what right does man have to slaughter animals for food? You have no right to take anybody's life. God has not vested you with the authority to kill anyone." Man says, "Sir, I am liberating the animals." "But brother! you yourself have not been liberated, how can you liberate anyone?" Granting liberation is not a child's play. It was the Tenth Guru Sahib who granted liberation to the souls. People themselves invent these things. So the doe happened to remember the Lord. God has to be contemplated just once because there are stories about such animals who had knowledge about their previous incarnations or births.

There has been a sage named 'Jarrh-bharat, who became a deer. He had full knowledge about his former birth. In the next incarnation, he wrote the whole account of his previous birth: 'What kind of memory did I have? How I remembered events of the earlier birth.'

'No sooner did the elephant take the protection of the ocean of mercy than he escaped from the crocodile.' P. 632
**ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕ੍ਰਿਪਾ ਨਿਧਿ
ਗਜ ਗਰਾਹ ਤੇ ਛੁਟਾ ॥**

That elephant had full knowledge of his earlier birth. He knew that God's Name is such a helper. He comes to the help of His devotees.

'How far can I describe the praise of the Name? Whosoever utters the Lord's Name, his bonds break.' P. 632
**ਮਹਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ
ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੁਟਾ ॥**

So when the doe contemplated the Lord, the entire trap went topsy-turvy.

The hunter was bitten by a snake. The hunter's shot hit his dog. Fire could not burn. All plans of the hunter went wrong. When one is faced with a great difficulty -

'There, where unbearable or heavy hardships befall, The Name Divine in an instant shall relieve thee.' P. 264
**ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਭਾਰੀ ॥
ਹਰਿ ਕੋ ਨਾਮੁ ਖਿਨ ਮਾਹਿ ਉਧਾਰੀ ॥**

In extreme hardship, God's Name comes to one's rescue -

'By innumerable acts of expiation does man not find liberation. Devotion to the Name Divine millions of sins annuls.' P. 264
**ਅਨਿਕ ਪੁਨਹਚਰਨ ਕਰਤ ਨਹੀ ਤਰੈ ॥
ਹਰਿ ਕੋ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਪਰਹਰੈ ॥**

So, holy congregation! such a Name of God comes to our help in a difficulty -

'On the path of which the length is immeasurable, The Name Divine is your provision on the way. On the path darkened by terrible blinding darkness, The Name Divine to you sheds guiding light. On the path where acquaintance you have none, The Name Divine shall befriend you. There where terribly oppressive heat scorches, The Name Divine shall cast over you cooling shade. There where great thirst shall oppress you, Saith Nanak, by contemplation of the Name, 'amrita' (nectar) over you shall be showered.' P. 264

**ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਉਹਾ ਸੰਗਿ ਤੋਸਾ ॥
ਜਿਹ ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ ॥
ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੁ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੁ ॥
ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ ॥
ਤਹ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਉਪਰਿ ਛਾਮ ॥**

**ਜਗਾ ਤ੍ਰਿਖਾ ਮਨ ਤੁਝ ਆਕਰਖੇ ॥
ਤਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਰਖੇ ॥**

So, in this way, in this entire hymn, Guru Sahib has told everything. When difficult time comes, none in the world comes to your help. When man is ill, doctors too can help within their limit. They can help the patient to a certain extent. Where they are helpless to do anything, there God's Name is the sole helper.

S. Harcharan Singh was Education Secretary here. He fell ill. There was a problem in his heart. The doctors said, "You will have to be operated upon but we do not know whether you will survive or not." He came to know that-

'The Name Divine is the sovereign remedy for all ills.' P. 274
ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ ॥

He tried Divine Name meditation therapy on himself and his driver; in both cases it proved to be efficacious. The doctors were surprised how they had been cured. A woman from *Kubaheri* comes here. The P.G.I. doctors diagnosed: "Your disease is incurable. Water gathers in your stomach; get it removed at regular intervals." Her brother's wife went to Maharaj Sahib Ji (Sant Ishar Singh Ji) and started weeping because the entire burden fell upon her. Paying obeisance to Maharaj Ji, she made an offering of Rs. 11 and started praying with tears in her eyes, "Sir! now what will become of us? Except you we have no other support. But when she came home, she was surprised to see that all the water in her sister-in-law's stomach had passed out automatically. She was cured of her fever too. Since then she has never fallen ill, when the doctors were saying that she could not survive.

Similarly, I know of another case.

A twenty years old boy came to me here and said crying, "My mother is very ill. My sister and I are still young. Our mother wishes that we should be married off, but no medicine proves to be effective in curing our mother." I said to that boy, "Take God's refuge, everything will be all right." After four days, that boy came again and said, "Now the medicine is having the desired effect on my mother, and she is at home now, while P.G.I. doctors had discharged her saying that she was incurable." So, for God, it is not a difficult thing to provide cure, because He is Omnipotent.

'In the twinkling of His eye lies power of destruction and creation.' P. 284
ਹਰਨ ਭਰਨ ਜਾ ਕਾ ਨੇੜੁ ਫੋਰੁ ॥

He can do everything. Where there is no other prop, there, you have God's refuge and prop. Such is the Gurbani edict -

Refrain: God's Name is the devotee's support, O dear ...

**ਧਾਰਨਾ - ਦਾਸ ਦੀ ਓਟ ਹੈ ਨਾਮ ਪ੍ਰਭੂ ਦਾ
ਪਿਆਰੇ -2, 2.
ਨਾਮ ਪ੍ਰਭੂ ਦਾ ਪਿਆਰੇ, -2, 2.
ਦਾਸ ਦੀ ਓਟ ਹੈ, -2.**

'God's Name is the devotee's shelter. Millions by devotion to the Name are liberated.' P. 264

**ਹਰਿ ਕਾ ਨਾਮੁ ਦਾਸ ਕੀ ਓਟੁ ॥
ਹਰਿ ਕੈ ਨਾਮਿ ਉਧਰੇ ਜਨ ਕੋਟਿ ॥**

He who becomes the slave of the saviour of millions, He becomes his refuge or shelter. Such a one gets a great reward. From reading of Gurbani to God's realization, the entire process is called the 'Name Divine.'

Once there was a holy man, a saint named Suchet Singh. He did many 'paths' (readings) of *Sukhmani Sahib*. When he did 'path' (reading or reciting), he observed silence, because there is a proper method for doing

'path' (reading, or reciting). If you continue talking, rebuking (the children) and abusing in the course of 'path' (reading), it is not as much fruitful as it is when done by observing silence. When you start doing 'path' (reading), you should tell others - 'Do not disturb me as I am going in the presence of the Lord.' At that time, you should tell your own mind too - "Brother! for 23 hours you are busy attending to your affairs. Now don't disturb me. I am not going to listen to you. Now, leave me alone; I am sitting in God's meditation. Now don't wander anywhere." So, that saint used to do 'path' (reading) with perfect concentration of mind, and did not speak in between. He used to render voluntary service too. A Pandit (Brahmin) came to him who was suffering from dysentery. The saint gave him both food and medicine and said, "Pandit Ji! now I have do 'path' (reading of Gurbani). If you need anything, you may ask for it now. Don't disturb me in the course of the 'path' (reading of Gurbani)." Pandit Ji said, "I don't need anything. You should rather do 'path' (reading); I shall also listen to it." Sant Ji (holymen) sat on his 'asan' (piece of cloth used as seat), while Pandit Ji lay on a cot lying nearby. He started reading Sukhmani Sahib in a sweet and melodious voice. Meanings were automatically becoming clear. When the 'path' (reading or recitation) was over, Sant Ji (holy man) opened his eyes and saw that Pandit Ji was lying silent and motionless. He called out to him a couple of times, but there was no response. When he touched Pandit Ji, he lay cold and stiff. He was no more. Sant Ji (holymen) thought of an old belief that he, who died on a cot, did not get liberation.

Such used to be the belief of the people in earlier three ages. Now too, some persons believe in such notions. Liberation is attained on the basis of one's actions, and not by dying on the floor and not on a cot. Not lamps but the Name Divine is going to give light. He worried again and again. Pandit Ji was bathed, and put on a hearse. Many persons assembled. When they were about to pick up the hearse, Pandit Ji's foot started moving. All assembled said, "Wave the fan over Pandit Ji; bring water for him." After sometime, Pandit Ji opened his eyes, but he did not get up from the hearse. Sant Ji (holy man) said, "I was lost in a big delusion." Pandit Ji said, "It is to remove your delusion that I have come. Lord Vishnu has sent me. I have attained exalted liberation because you were doing 'path' (reading or reciting Gurbani) with perfect concentration of mind. The Yama's (Death's messenger) could not come here."

'O Nanak, where the saints ever repeat the Lord's Name

*And His laudation are chanting,
The Dharamraja (Righteous Judge) says:
Go not near that place O couriers,
Otherwise neither I, nor you shall escape.'*

P. 256

**ਜਹ ਸਾਧੂ ਗੋਬਿੰਦ ਭਜਨੁ ਕੀਰਤਨੁ ਨਾਨਕ ਨੀਤ ॥
ਣਾ ਹਉ ਣਾ ਤੂੰ ਣਹ ਛੁਟਹਿ ਨਿਕਟਿ ਨ ਜਾਈਅਹੁ
ਦੁਤ ॥**

The place where some lover and devotee of God is meditating on His Name, there, even if somebody's death approaches, Death's messengers do not enter. Rather his sins are pardoned. He who meditates on the Name Divine at the last moment finds liberation -

'Whoever at the last moment brings to mind the Lord,

*And in such contemplation dies,
Saith Trilochan, liberated shall be -*

The Lord in his heart abiding.'

P. 526
ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ

**ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਬਦਤਿ ਤਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ
ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਦੈ ਬਸੈ ॥**

Pandit Ji said, "Sant Ji (Holy man)! I was listening to Sukhmani Sahib's 'path' (reading or recitation) very attentively. At that very time came my death but an aircraft came from heaven and I was taken to Paradise. But Lord Vishnu said - "Send this man's soul back because the holyman who was reciting Sukhmani Sahib is worrying that since this man has died on the cot, it is not known whether he will be liberated or not. Let this 'jeev' (soul) tell the holyman that Guru Nanak Sahib's greatness and glory is beyond description; even the *Vedas* and *shastras* cannot describe it.

'Even to the Vedas is not known the greatness of the holy -

These narrate only what they have heard.'

P. 272

**ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨਾ ਜਾਨਹਿ ॥
ਜੇਤਾ ਸੁਨਹਿ ਤੇਤਾ ਬਖਿਆਨਹਿ ॥**

This 'jeev' (soul) was listening to the highly blissful or benedictory 'bani' (Guru's utterance) of Sukhmani Sahib. Great is the fruit of listening to *Gurbani*. He who leaves the mortal frame while listening to the Name Divine, has all his sins effaced and attains to exalted liberation. So Pandit Ji, you should go back and tell the holyman that you have attained to exalted liberation. There is no question of dying on the cot." So Pandit Ji said, "These gods and their aircrafts are standing near me. So I haven't got off the hearse. Now I am leaving you after bidding you farewell." Saying this, he covered his face and his soul left the body.

Many such incidents continue happening. An exalted holymen used to narrate one such incident. Once two brothers lived in a city. One of them

was a theist. A theist is one who believes in what is existing. The other was an atheist. An atheist is one whose mind's eyes are blinded with cataract. He refuses to accept the existence of God. He denies that there is any entity called God. He lives in darkness. His mind's eyes being blind, he refuses to accept what is existing. So he did not believe in doing good and noble deeds. He indulged in eating and drinking and doing all kinds of sinful deeds. The theist brother, under inspiration from the holy, used to serve guests. It was his solemn vow that he would take meals only after first serving meals to an honoured guest. Serving of guests is regarded as a great noble deed because the moment a guest goes hungry from a person's household, his virtues or merits start decreasing. Within man are five fires which start burning his merits. The guest is one who is hungry, whom we do not know, who comes suddenly. The thought comes into our mind that he needs food; he is hungry. Serving food to him is a deed nobler than any other. Those who render service to the guests earn great virtue or merit. He served meals to the guests in a right and proper manner. At last, God applied the touchstone on him. Once it so happened that no guest came for five days. So he remained without food for five days. On the sixth day, he took a vow that if no guest came that day he would burn himself to death. He said, "Perhaps, God is annoyed with me. That is why no guest is coming to my house." Therefore, God Himself had to come to his house as a guest. When this guest had taken food, the entire city assembled at his house. His brother also came and sat there. He said, "Brother! today, if this old man had not come, you would have burnt

yourself to death. What is use of these things? You are superstitious." He said, "I am not superstitious. It is my firm vow that I will take food only after serving food to a guest." That old guest said to the atheist brother, "You should recite Rama, Rama (God's Name)." But he (his brother) abused Rama (God) and said, "I do not know who this bloody (literally, wife's brother) Rama is." His vow was: If somebody's name was Ram Chander, he would call him Chander, but not Rama. If somebody's name was Krishan Chander, he would call him Chander but not Krishan. Wherever there was God's Name, he would not utter it; so obstinate was he. So he uttered an abuse and said, "I do not know who this bloody (literally, wife's brother) Rama is." The old guest said, "Now you will come to know who this 'Rama' (God) is. I was to make you utter 'Rama' only once. After two hours you will die. Thereafter, the agents of death will carry you away beating and belabouring. When they start throwing you into the hell do like this. Tell them that you had once uttered, 'bloody (literally, wife's brother) Rama.' Then you will experience the glory and greatness of God's Name." So, this is how it happened. He died after two hours. The agents of Death took him away beating and belabouring. The Dharamraj (Righteous Judge) said to Chitra-Gupta, "Look up his account of good and bad deeds." They said, "There is nothing to see in his account. His book of deeds is all filled with black and evil doings. There is no good deed in his account. Only once has he uttered 'Rama' (God's Name) but, that too with an abusive epithet. He had only uttered the Name, but not with feeling and devotion. Lord Krishna has said in the

Gita, "O Arjuna! even if somebody utters my name by mistake, or in any other manner, I credit it to his account. Just as if somebody applies soap to his body inadvertently, the job of the soap is to remove filth, whether he does it intentionally or unintentionally, similarly -

*'The mind fouled by sin and evil,
May only with devotion to God be
cleansed.'* P. 4
**ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੇ ਸੰਗਿ ॥ ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ
ਰੰਗਿ ॥**

Man may utter God's Name in any manner whatsoever, I have to give him its fruit." So Chitra-Gupta revealed, "This man has uttered God's Name only once, and that too by calling him 'bloody' (wife's brother)." The Righteous Judge said, "Then give him the fruit of uttering God's Name once." That man said, "I don't want its reward or fruit. I want its value or price." He remembered that old man's advice, who had said, "When they ask you to receive the fruit of uttering God's Name, you should tell them that you want to receive its price or value, and not the fruit." So the Righteous Judge was surprised for the Supreme Lord God had not told him the price or value of the Name. So he said, "Let us go to Lord Brahma (Creator), who has created the whole world -

*'Millions of Brahmas has He appointed
the world to create.'* P. 1156
ਕੋਟਿ ਬ੍ਰਹਮੇ ਜਗੁ ਸਾਜਣ ਲਾਏ ॥

Dharamraj (The Righteous Judge) took that 'jeev' (man, soul) to Brahma (Creator) and submitted, "Revered sir! a problem has cropped up. This soul has come from the mortal world, who is a rank sinner. He has uttered 'Rama' (God's Name) only once, and that too with an abusive epithet. He wants its price or value." Lord Brahma expressed

surprise saying: "Value we do not know; we know its fruit or reward only. Let us go to Lord Shiva, who always remains absorbed in God's contemplation." When they went to Lord Shiva, he too said, "I also do not know the price or value of the Name. Let us go to Lord Vishnu." Lord Vishnu laughed heartily and said, "What is the matter that all of you have come together? You have brought this 'jeev' (man's soul) too along with you." They said, "Sir! this jeev has created a problem for us. Nowhere in your constitution is it written what the value of the Name is, while this 'jeev' (man, soul) demands the value of God's Name, when he has uttered it only once and that too with an abusive epithet." The god's became silent. Lord Vishnu said to them, "Bring the heavenly aircraft and let the 'jeev' (man, soul) enter *Baikunth Dhaam* (heaven, or paradise)." When the Righteous Judge, Lord Brahma and Lord Shiva came back, the Righteous Judge said, "Lord Vishnu has not told us the value of the Name. The problem remains as it is." So they once again went to Lord Vishnu and submitted, "If some other soul comes and starts demanding the value of Ram, Waheguru, Allah (All names of God), then what fruit shall we give to him? You haven't made it clear to us." Lord Vishnu said, "You need not worry. My Maya is so powerful that I won't let the 'jeev' (man, soul) ask for the value of God's Name. There is fruit all right but no price or value of the Name Divine. God's Name has been described as invaluable.

'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.'
P. 81

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

The Name is greater than the one whose is the Name."

Once, when Guru Nanak Sahib visited *Kashi*, a number of *Pandits* (Brahmin Scholars) were sitting. They had a long conversation with Guru Nanak Sahib. They put one question to him, "O Nanak! tell us who is the greatest of all?" Guru Sahib replied, "Waheguru Ji, *Prabhu Narayan, Akal Purkh, Brahma* (all names of God)." They asked, "Is there anyone greater than them too?" Guru Sahib said, "His Name is greater than them." The Formless or Transcendent Lord has to assume the form in which you wish to see Him. He has to afford His glimpse to His devotees. So His Name is Supreme. No body knows the greatness and glory of God's Name.

'The Master's Name is invaluable.

None knows its worth.' P. 81

ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੋ ॥

Only God's beloved devotees know the greatness of His Name. Such is the Guru's edict -

Refrain: The greatness of God's Name Abides in the heart of the saints...

**ਧਾਰਨਾ - ਮਹਿਮਾ ਹਰਿ ਨਾਮ ਦੀ,
ਸੰਤਾਂ ਦੇ ਹਿਰਦੇ ਵਸਦੀ -2, 2.
ਸੰਤਾਂ ਦੇ ਹਿਰਦੇ ਵਸਦੀ, -2, 2.
ਮਹਿਮਾ ਹਰਿ ਨਾਮ ਦੀ,..... -
2.**

'The greatness of the Name abides in the saints' heart.' P. 265

ਨਾਮ ਕੀ ਮਹਿਮਾ ਸੰਤ ਰਿਦ ਵਸੈ ॥

The saints, who have tested the efficacy of the Name in life again and again, come to realize what the Name Divine is. The people of the world do not realize this. How unappreciative and indifferent are they! They cannot appreciate the value of precious things.

They know about lands, properties, sons, daughters, respect, honour, name and fame. These things are more worthless than even cowrie shells. They come under no reckoning. The world can put the value of these things, but it does not know the value of God's Name which is man's permanent prop and support. So God's Name is the cure for all obstacles, sorrows, sufferings, difficulties and ailments. In one hymn, Guru Sahib says thus -

*Refrain: All affairs are set right
In whose heart comes to abide
the Lord ...*

**ਧਾਰਨਾ - ਸਭ ਕਾਜ ਸਵਾਰੇ ਜੀ,
ਜਿਤ ਚਿਤ ਆ ਜਾਏ ਪ੍ਰਭ ਜੀ ਮੇਰਾ
- 2.
ਜਿਤ ਚਿਤ ਆ ਜਾਏ ਪ੍ਰਭ ਜੀ ਮੇਰਾ
- 2.
ਸਭ ਕਾਜ ਸਵਾਰੇ ਜੀ,
-2.**

In this hymn, Guru Sahib describes the blessings of Divine Name contemplation in detail as he does in the first octet of Sukhmani Sahib -

*'He, within whose heart Thou enter, O
Lord, obtains everlasting joy and peace.'*
P. 960

ਜਿਸ ਤੁ ਆਵਹਿ ਚਿਤਿ ਤਿਸ ਨੋ ਸਦਾ ਸੁਖ ॥

Sorrow and suffering cannot visit such a person. The very definition of suffering changes for him. To the world it appears to be suffering and pain, but in his mind is fixed such a weighing balance of equipoise that he sees joy in pain -

*'No suffering touches such as keep the
sole Lord ever before their eyes -
Pure joy they experience.'* P. 1302
ਦੁਖੁ ਨਾਹੀ ਸਭੁ ਸੁਖੁ ਹੀ ਹੈ ਰੇ ਏਕੈ ਏਕੀ ਨੇਤੈ ॥

All experiences become joyful; no suffering or pain remains.

Tenth Guru Sahib left Anandpur Sahib fighting fierce battles and after reaching Chamkaur Sahib, his two elder sons, Sahib Ajit Singh and Sahib

Jhujjar Singh embraced martyrdom. From there, he left alone. Reaching Rai Kalah, he learnt that his two younger sons and mother too had been martyred. Then he repaired to the jungles and from there went to the Malwa, where lived two brothers, named Dharam Singh and Param Singh. They had great love and devotion for Guru Sahib. They were the progeny of Bhai Rupa who had got a boon from the Sixth Guru Sahib that in their kitchen even wet fuel wood would burn like dry wood, and it burns even now. Their 'langar' (kitchen) works round the clock.

So Dharam Singh and Param Singh expressed great grief over the martyrdom of the *Sahibzadas*, and no amount of consolation could comfort them. Guru Sahib imparted them much knowledge and enlightenment, but even then they kept crying. When they went to the village for fetching milk, even then they went weeping. It was the fourth day, but they kept repeating one thing: 'Revered Sir! was there any dearth of 'Singhs' (Sikh soldiers) that you got the *Sahibzadas* martyred? If fighting was imperative, you should have at least saved their (*Sahibadas*) lives." It was because they had had a loving glimpse of the *Sahibzadas*.

When the fourth day dawned, Guru Sahib observed that the two brothers were still continuing to weep. Guru Sahib said, "Why are you still weeping?" They said, "We cannot bear separation from the *Sahibzadas*. Well, with separation from them we may reconcile, but we can never forget what happened to them, how they were bricked alive. We cannot forget how they were kept in winter's biting cold, how the young *Sahibzadas* were

martyred. The tale is very tragic. We do not have the heart to hear it. It would have been all right, if they had attained martyrdom while fighting in a battle. But these were small children, whom giant-like executioners, by putting their knees on their chests, slaughtered with their knives like sheep. We can never forget this saga of cruelty. This is the cause of our great grief over separation from them." Guru Sahib said, "All this is God's play that is being enacted. Though enlightened, you are talking like this. This is not to my liking." If somebody suffers bereavement and you tell him to accept God's will with resignation, he will think, "They are consoling me in vain. What will should I accept? I have suffered separation from my beloved one. I am in great great pain and sorrow." So in this way, much counselling was given to them: Look! if Guru Sahib had not wanted, it would not have happened. As regards the rest, everybody has to suffer joy and sorrow. Look at the world around. There is a farmer; electric power he gets at nine o'clock at night. He has to release water for the fields. In paddy fields move about snakes. Going out at 9 o'clock in darkness and grass, he will release water in the paddy fields. What will be his state of mind at that time? He will think that water should reach his two acres of land. Again, when he waters the wheat crops in January, his clothes become wet with dew. You think him to be unhappy, but he is actually feeling happy and satisfied on seeing his crop.

Similarly, take the case of a wrestler who is taking exercise in the arena. Many persons are grappling with him but is he unhappy or in pain? No; he is happy that his body is becoming healthy and strong. In the same manner,

a child is studying while others are sleeping. Will you call him unhappy? No; in his heart is a strong desire to stand first in his class by working hard. Pain or inconvenience does not seem to be pain or suffering; it becomes joy-giving. A mother is expecting. She hopes to be blessed with a son. In childbirth, she experiences great pain. But she does not take it to be painful but is delighted at giving birth to a son. Similarly, in the whole world, pain or suffering depends upon man's feeling. If that pain is regarded as joy, it ceases to be pain or suffering.

Once somebody asked 'sorrow' or 'suffering', "O sorrow! tell me - what was your need in the world?" Sorrow laughed. The questioner asked, "What is the matter? Why do you laugh? Nobody likes you in the world. Show me a single person who wants sorrow or suffering or says - 'I am very happy and comfortable; make me unhappy.' Is there any such person in the world? You are an uninvited guest. Nobody likes you. You come forcibly and camp in the lives of men. Then you refuse to leave. All means are employed to force you out, but you are so obstinate that you do not leave. Once sorrow or affliction befalls a man, it refuses to leave him. Man runs about, gives charity, does good or meritorious deeds, gets *Akhand Paths* (continuous recitation of the Sikh scripture) performed, and employs various other means, but all in vain. Man is afraid of every hurdle and suffering, but you do not leave him - 'O sorrow! why don't you speak? Why don't you reply? Why have you come into the world?'" Sorrow replied, "I have come to give birth to joy. If I am not there, how can there be any 'joy' or 'happiness'?" Sorrow explained in great detail and

said "O simple man! I am not needless. If I don't come, the world will become proud and arrogant, and forget God and go to hell. When I come, I become medicine to remove or cure their ills and ailments, and afford them joy and peace." Such is Guru Sahib's edict -

Refrain: Your sorrows will become medicines, while your joys will be your ailments.

ਧਾਰਨਾ - ਤੇਰੇ ਦੁਖਾਂ ਦੀ ਬਣੇਗੀ ਦਾਰੂ, ਸੁਖ ਤੇਰੇ ਰੋਗ ਹੋਣਗੇ- 2

'Pain is the medicine and pleasure the malady, and where there is pleasure, there is no devotion for God.' Thou art the Doer, I can do nothing. Even if I try to do something, it comes to nothing.'

P. 469

ਦੁਖ ਦਾਰੂ ਸੁਖ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖ ਤਾਮਿ ਨ ਹੋਈ ॥

ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ ॥

So sorrow said, "I am not needless, I give birth to joy. Take anybody's experience. He who has undergone pain or suffering enjoys pleasure and peace."

So start getting up early in the morning, the ambrosial hour and recite the Name Divine. But man says, "Sir, it is difficult because the water is very cold. How should I take bath? I shall fall ill." No; you won't fall ill. You will fall ill by eating, by partaking of pleasures -

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

Thereby is the body with maladies infected.'

P. 1256

ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ ॥

ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ ॥

By taking bath you will be happy; your afflictions will be removed." But he says, "Sir, it is very difficult to wake up early in the morning. The quilt is very pleasing and comforting." Pain said, "Well! you have enjoyed the comfort of the quilt all right but in the

world hereafter, when you have no store of merits and virtues, your account is blank, you have not meditated on the Name at all, what will you do? The quilt will not come to your help; it won't go with you to comfort you in the other world. Those who remain awake now, get up early in the morning at the ambrosial hour, meditate on the Name Divine, perform God's devotional worship appear to be suffering now as they take bath with cold water and don't sleep, but when the end comes, then -

'Blessed, blessed will everyone call thee. Thy face shall be bright in that God's court.

Only a few engage in this commerce.

Nanak is ever a sacrifice unto them.'

P. 283

ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਸਭੁ ਕੋਇ ॥

ਮੁਖ ਉਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ ॥

ਇਹੁ ਵਪਾਰੁ ਵਿਰਲਾ ਵਾਪਾਰੈ ॥

ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ॥

So pain or suffering is not something bad. The nation or community which has not gone through bad days or faced misfortunes, gets effaced from the map of the world. They get destroyed. But those nations who have faced trials and tribulations become exalted. They become the rulers of the world. So pain or suffering is not a bad or undesirable thing." So he (pain) said, "Who calls me bad? Whether you like it or not, does joy or happiness come on its own? Whenever it comes, it is I who send him." So that person said, "Don't grieve. That was the Guru's will." He was asked, "Who are you?" He said, "I am a Singh of the 'Martyrs' army. Guru has commanded me to advise you." The Singhs asked, "Who are martyrs?" He said, "If I wish, I can bring Aurangzeb alongwith his armies right now." They asked, "Brother! do

you have really some power or are you just bragging?" He replied, "We possess great power but we are not permitted to use it." They said, "How much power do you possess?" Before their very eyes, he became higher than even the clouds. He thundered like the lightning in the sky and said, "While standing here I can bring him after capturing him, and with one foot of mine I can decimate his entire army. Though possessing such great powers, we stand bound by the Guru's command. You should not grieve. Guru Sahib has come to give us Divine enlightenment by enacting his wondrous play." They said, "Revered brother! come in your true form. Your present form frightens us. You have become bigger than even the clouds."

By meditating on the Name, the definition of pain or suffering changes.

'He, within whose heart Thou enter, O Lord, obtains everlasting joy and peace.'
P. 960

ਜਿਸ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸ ਨੋ ਸਦਾ ਸੁਖ ॥

You have seen that after undergoing suffering or pain, the result was joy and peace -

'He, within whose mind Thou enter, O Lord, suffers not at the hands of death's courier.'
P. 960

ਜਿਸ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸੁ ਜਮ ਨਾਹਿ ਦੁਖ ॥

Even Death's messengers praise the one who meditates on the Name and engages in God's devotional worship -

'They, who contemplate the Lord's Name, O friend, win the treasure of human life. Nanak, the Righteous Judge addresses them thus: "My mansion hast thou rendered holy."'
P. 1425

**ਨਾਮੁ ਧਿਆਇਨਿ ਸਾਜਨਾ ਜਨਮ ਪਦਾਰਥੁ ਜੀਤਿ ॥
ਨਾਨਕ ਧਰਮ ਐਸੇ ਚਵਹਿ ਕੀਤੋ ਭਵਨੁ ਪੁਨੀਤਿ ॥**

It is said that if a Divine Name practitioner happens to reach the abode of 'Dharamraja' (the Righteous Judge), even he says; "You have shown great

kindness to me. You have purified both me and my mansion -

'Whoever in mind bears Thee, from anxiety is free.

Whoever has the Creator for friend, fulfilled are all his objectives.' P. 960
**ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸੁ ਕਿ ਕਾਤਿਆ ॥
ਜਿਸ ਦਾ ਕਰਤਾ ਮਿਤ੍ਰੁ ਸਥਿ ਕਾਜ ਸਵਾਰਿਆ ॥**

He, who has made the Lord his friend, then -

'Shouldst Thou be on my side what need have I of another?' P. 1096
ਜਾ ਤੂ ਮੇਰੈ ਵਲਿ ਹੈ ਤਾ ਕਿਆ ਮੁਹਛੰਦਾ ॥

When God is on our side, then where is the need of being dependent on anyone? All become our friends.

'Whoever in mind cherishes Thee, of Thee is approved.

Whoever in mind bears Thee, is rich immensely.

Whoever in mind bears Thee, with a numerous family is blessed.

Whoever in mind bears Thee, are all his forbears saved.' P. 960

**ਜਿਸ ਤੂ ਆਵਹਿ ਚਿਤਿ ਸੋ ਪਰਵਾਣੁ ਜਨੁ ॥
ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਬਹੁਤਾ ਤਿਸੁ ਧਨੁ ॥
ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਸੋ ਵਡ ਪਰਵਾਰਿਆ ॥
ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਨਿ ਕੁਲ ਉਧਾਰਿਆ ॥**

He saves himself as well as liberates his forbears. He who aligns himself with God is blessed and praised by the whole world, the Righteous Judge, gods and goddesses. On reaching the other world too is he blessed.

Refrain: Blessed are the mothers whose sons meditate on the Name.

They liberate their forbears.

**ਧਾਰਨਾ - ਧੰਨ ਧੰਨ ਨੇ ਜਣੇਦੀਆਂ ਮਾਵਾਂ,
ਜਿਹਨਾਂ ਦੇ ਪੁੱਤਰ ਨਾਮ ਜਪਦੇ -2,
2.**

'Those that He to Himself has attached, are the true devotees.

Blessed is the mother that bore them; fruitful their life.' P. 488

**ਆਪਿ ਲੀਏ ਲੜਿ ਲਾਇ ਦਰਿ ਦਰਵੇਸ ਸੇ ॥
ਤਿਨ ਧੰਨੁ ਜਣੇਦੀ ਮਾਉ ਆਏ ਸਫਲੁ ਸੇ ॥**

'Twenty four generations he liberates from the paternal side, twenty from that

of the maternal.

Sixteen generations he saves of his in-laws, and twelve of his children's in-laws.

Eleven generations he saves of his sister and ten of his paternal aunt (father's sister).

Eight generations he saves of his mother's sister.

Holy men say this on the basis of what they have seen.'

Katha, Narayan Hari, P. 33

ਪਿਤਾ ਸਾਚ ਚੌਬੀਸ ਬੀਸ ਮਾਤਾ ਕੇ ਜਾਨੋ ॥

ਖੌੜਸ ਤੁਲਾ ਮਹਾਨ, ਦੁਆਦਸ ਸੂਤਾ ਪਛਾਨੋ ॥

ਏਕਾਦਸ ਕੁਲ ਭੈਣ ਦਸ ਭੂਆ ਕੇ ਲੇਖੇ ॥

ਮਾਤ ਭੈਣ ਕੁਲ ਆਠ, ਸ਼ੜੀ ਸਿੰਮ੍ਰਤੀ ਪੇਖੇ ॥

'They save their family and blessed is their mother who bore them.' P. 28

ਕੁਲੁ ਉਧਾਰਹਿ ਆਪਣਾ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇ ॥

Blessed are those who after coming into the world have fulfilled their promise and meditated on the Name Divine. In the mother's womb, the 'jeev' (man, soul) was praying repeatedly - 'O Lord! take me out of this terrible hell; I shall meditate on your Name all the 24 hours.' The Lord's voice came - 'O man! none in the whole creation is more ungrateful than you. It is you that I made the crowning creature of the world and yet you remain alienated from Me. When sorrow and suffering comes upon you then you say - I will ever meditate on the Name, but when you are happy and prosperous, you forget Me completely; you do not perform even virtuous deeds. You forget all your pious promises.' But man (in the womb) said, "No sir. Be merciful to me." The Lord said, "Bring some surety." The 'jeev' (man, soul) said, "Sir, in the mother's womb, there is none but the five elements." The Lord said, "Even the surety of these elements is acceptable to Me." The 'jeev' asked the sky to stand surety for him. But the sky replied, "I have no existence; how can I give surety

for you? Besides, you won't obey me." He asked the earth, the air and the fire, one after the other, but they said, "No dear; you are a promise-breaker. You never keep your promise. You are ungrateful. You are a burden on the earth. The earth cannot bear the burden of your sins -

'They who remember not God's Name are the self-murderers.' P. 188

ਨਾਮੁ ਨ ਜਪਹਿ ਤੇ ਆਤਮ ਘਾਤੀ ॥

You kill your own soul. Who will stand surety for you? For a discredited and infamous creature like you, who jumps bail, none stands surety. It is not once that we have stood surety for you. Several times have we stood surety. But what do you do after getting human incarnation?

'Enmity, strife, lust, wrath, worldly love, falsehood, sin, excessive greed and deceit

-

In their ways man has passed away many lives.

O Lord, redeem Nanak by showing Thine mercy.' P. 267-68

ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥

ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਯੋਹ ॥

ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥

ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥

It is not just once have you been born as man. You have assumed human incarnation hundreds of times. Whenever you assume human incarnation, you forget all the promises you have made. Your mind becomes so corrupted that you start denying the very existence of God. You do not come near the saints or attend the holy company, but engage in criticism and argument. You dislike the saints."

On hearing this, the 'jeev' (man, soul) became very sad. Out of the five elements, only water was left whom he asked for giving surety. So he said, "O God of Rain, kindly stand surety for me." He too said, "You are unreliable,

but since you are very unhappy and miserable, I will give surety on condition. If it is acceptable to God, it is all right, otherwise not." At this, man said, "Sir, my surety is present." God said to the Rain-god, "Look! he is unreliable. He will not meditate on the Name Divine. Once he is out, he will go astray. Therefore, stand surety for him after careful thought and reflection." Water or Rain-god said, "Sir! I too am apprehensive, but now there is no way out. If I also do not give surety, he will be finished. This 'jeev' (man, soul) is not going to listen to any holyman, saint or prophet." Water further said, "When this man pours water on his body while bathing, I will make him utter Allah, Rama or Waheguru (Names of God) at least once. The rest is his business."

So, it is on such a thin and small surety that we have obtained this human Form. Guru Sahib says -

'As is the fire of womb within, so is the fire of Maya outside.

The fires of Maya (worldly riches) and of the womb are all the same.

The Creator has set agoing this play.

When it pleases His will, then is the child born and the family is well pleased.

The Lord's love departs, greed attaches to the child and Maya's writ begins to run.'

P. 921

**ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ
ਰਚਾਇਆ ॥**

**ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ
ਭਾਇਆ ॥**

**ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ
ਵਰਤਾਇਆ ॥**

Man forgets God. He does not remember Him -

*Refrain: He who cherishes you in the mother's womb,
Why do you forget Him, O neglectful one!*

**ਧਾਰਨਾ - ਜਿਹੜਾ ਮਾਤਾ ਦੇ ਉਦਰ ਵਿਚ
ਪਾਲਦੈ,**

**ਉਹਨੂੰ ਕਿਉਂ ਵਿਸਾਰੇ ਗਾਫਲਾ -
2, 2.**

*'Why be forgetful of Him who in the mother's womb each being cherishes?
Why forget Him, the supremely bountiful Lord,*

Who in fire of the womb sustenance provides?'

P. 920

**ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ ਪ੍ਰਤਿਪਾਲ ਕਰੇ
ਜੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥**

**ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ
ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ ॥**

You were kept and cherished even there -

'In this world has man come to realize the sole Supreme Being;

Yet on his birth is he deluded by delusive Maya (Mammon).

Lying in cavity of the womb was he in penance engaged, head downwards.

And with each breath, the Lord contemplated.

At birth got he entangled with what he is to forsake,

And the Bestower from his mind put away.'

P. 251

ਯਾ ਜੁਗ ਮਹਿ ਏਕਹਿ ਕਉ ਆਇਆ ॥

ਜਨਮਤ ਮੋਹਿਓ ਮੋਹਨੀ ਮਾਇਆ ॥

ਗਰਭ ਕੁੰਟ ਮਹਿ ਉਰਧ ਤਪ ਕਰਤੇ ॥

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਪ੍ਰਭ ਰਹਤੇ ॥

ਉਰਝਿ ਪਰੇ ਜੋ ਛੋਡਿ ਛੋਡਾਨਾ ॥

ਦੇਵਨਹਾਰੁ ਮਨਹਿ ਬਿਸਰਾਨਾ ॥

You become oblivious of the Lord. He does not occur to your mind at all. Rather, you ask, "Which God? Which God are you talking about? You become ungrateful. An ungrateful person's burden is the heaviest on this earth. So this man, instead of meditating on the Name, became engaged in perverse things, even though Name-meditation has many advantages -

'Should anyone into extreme hardship be fallen,

Without succour from anyone;

By foes pursued; by relatives deserted;

All support fleeing and props from him falling -

Should he then the Supreme Being contemplate,

Not a whiff of hot air shall touch him.'

P. 70

ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੋਈ ਕੋਇ ਨ ਦੇਇ ॥
ਲਾਗੂ ਹੋਏ ਦੁਸਮਨਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ ॥
ਸਭੋ ਭਜੈ ਆਸਰਾ ਚੁਕੈ ਸਭੁ ਅਸਰਾਉ ॥
ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ॥

So, the glory and greatness of the Name is known only to those who practise Divine Name meditation. Only Divine Name practitioners know it but they cannot describe.

'Saith Kabir: Such state is like the dumb tasting of sugar,

Which no way can be described.' P. 334

ਕਹੁ ਕਬੀਰ ਗੁੰਗੈ ਗੁੜੁ ਖਾਇਆ
ਪੁਛੈ ਤੇ ਕਿਆ ਕਹੀਐ ॥

What should one tell anyone what Name is? But one may describe the greatness of the Name as much as one likes, this 'jeev' (man, soul) is so impudent that nothing goes home to him, very much like a grain of 'moth' (name of a pulse) which does not become soft howmuchsoever one may boil it. So it is the saints who know the greatness of the Name. It is about the Name that we have been discoursing for the last several days.

In many discourses, Saint Namdev's name has come to be mentioned. About him Guru Sahib says-

'In the Lord was Namdev's heart deeply absorbed:

So that the Dyer worth half a farthing was immensely exalted.' P. 487

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ
ਲੀਣਾ ॥

ਆਢ ਦਾਮ ਕੋ ਫੀਪਰੋ ਹੋਇਓ ਲਾਖੀਣਾ ॥

By meditating on God's Name, a poor and humble man became so exalted that even the Emperor of India, Salem Shah bowed to him and begged forgiveness -

'Through Qazis and Mullas, the king made a supplication:

Pardon me thou, O Hindu, I, am to thee

like an humble cow.'

P. 1166

ਕਾਜੀ ਮੁਲਾ ਬਿਨਤੀ ਫੁਰਮਾਇ ॥

ਬਖਸੀ ਹਿੰਦੂ ਮੈ ਤੇਰੀ ਗਾਇ ॥

Kindly forgive me, I am your poor cow." The king sought forgiveness for his sin, not from a moneyed person, but from a Divine Name practitioner. In those days, rich Hindus were instantly robbed. In this way, Saint Namdev's fame and glory spread throughout India. He became known in the north too - Punjab, Delhi and Banaras. Then in everyone's heart rises the desire to have a glimpse of such a lover and devotee of God. We also pray -

'O God! bless Thou me with the dust of the feet of the Guru's disciples that I, a sinner, may also be emancipated.'

P. 1424

ਗੁਰਸਿਖਾ ਕੀ ਹਰਿ ਧੂੜਿ ਦੇਹਿ
ਹਮ ਪਾਪੀ ਭੀ ਗਤਿ ਪਾਂਹਿ ॥

O God! send some blessed devotee of Thine who may dispel our illusions and misconceptions, remove the blinding cataract of our eyes and who may enable us to have a glimpse of Thee who art all-pervasive.'

In those days, people used to go on holy pilgrimages in company. There were no vehicles in those days. The present-day comforts and conveniences were absent. They carried 'panjeeri' (a preparation of flour fried in clarified butter and mixed with sugar and dry fruit) in containers which lasted for six months or a year. Inns had been constructed at various places. Besides having board and lodging, they kept the company of the holy and listened to their discourses.

One day, a group of pilgrims from the Punjab came to the south to have a glimpse of Saint Namdev. For five to seven days, they kept the saint's company and heard his discourses.

They became quite intimate with him. They developed great love and devotion for him. One day, finding an opportune moment, they said to Saint Namdev Ji, "Holyman! you remain only in the south; the rest of India is also there." Earlier, God's devotees travelled from one place to another to impart spiritual teachings. The needs were very few and were in keeping with the time. Now-a-days, if somebody is found sitting under trees, people take him to be a thief, and hack him to pieces. The time has changed; it is under the influence of *Kalyuga* (age of sin and Darkness). Those holymen used to have a universal outlook. They were called '*Mandleshwar*'. They moved about (preaching God's Name) in groups. They stayed in villages and cities for days together and preached religion and righteousness. Devotees came and got all their doubts removed and learnt a new spiritual *path*. So the pilgrims from the Punjab said, "O saint! you are sitting here, while your spiritual glory has spread far and wide. Exalted holymen narrate stories about you. We have seen that temple the face of which you had turned. We have heard all about you. Kindly pay a visit to the Punjab." On their repeated requests Namdev Ji said, "Brother devotees! holymen do not have sudden insights or ideas either to swim across themselves or to make others swim across the world ocean. They act under Divine ordinance. It is your fate or destiny which attracts them. If it is in the fate of the seekers in the congregation, accordingly are then the saint's, utterances. If such devotees are not there, the saints remain absorbed in themselves. In their eyes, none is deluded.

'O my mind, he who has dispelled his

doubt and realized the Lord to be amongst all, in his thought none is gone astray.'" P. 610

*ਮਨ ਮੋਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ ॥
ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੂਲਾ ਜਿਨਿ ਸਗਲੋ ਬ੍ਰਹਮੁ
ਪਛਾਤਾ ॥*

Holy congregation! if somebody says - 'Why do holymen preach God's Name - the answer is that they do nothing by themselves. The devotees' destiny impels them to make utterances. God is watching everything and so, inspires or urges the holyman. This thought never comes to the holyman - 'I have done preaching, or I do something, because holymen do not own anything. Everything continues happening automatically as per God's wishes. It is God's ordinance and will that is prevailing.

So Namdev Ji said to the group, "Dear devotees! it's all right; I shall come sometime." The pilgrims said, "When you plan to come, do inform us in advance, so that we may together accord a warm reception. As a matter of fact, if the holyman is attired in saintly robes, he is recognised, but if he is dressed like a householder nobody will be able to recognize him. If a holyman is not recognised and is not given due respect and honour, it is a great sin, and half of this sin falls to the holyman's share because he has not put on a holy garb. So, lest we should unwittingly commit an affront, kindly do send us a message in advance regarding your visit." Thereafter, that group of pilgrims went back.

After quite sometime, Namdev Ji thought, "Why not go on a pilgrimage alongwith the devotees and meet holy congregations? Perhaps, I may meet some blessed soul." Why? Because saints and holymen never consider themselves blessed or emancipated.

They always conduct themselves with modesty and humility. They seek the Lord in the world itself because God is present everywhere, and pervades every living being. He said, "There are great holymen in the world."

So, he set out for northern India. Accompanied by his wife and a large number of devotees, he reached Delhi. When the devoted followers came to know, they received him with great respect and honour, and lodged him near the Yamuna. Namdev Ji said, "This is all right. Here I shall bathe in the Yamuna. Besides, it is a place of solitude. Here I will sit meditating on God's Name." Namdev Ji delivered discourses on God's devotional worship daily. As people came to know about it, they started coming from far off places, and the number of devotees swelled day by day. Many types of people come to the holy congregation. But all are not deserving. Only one section of devotees is deserving.

First are those who come to the company of the holy because some proclivities of previous birth bring them there. But, further, there is no merit in their fate or destiny. They shut their eyes and go to sleep. This overpowering sleep is an utter folly. The mind is not receptive to any impression. Closing their eyes, they doze off oblivious of what is being said. They wake up occasionally but again relapse into sleep. Such persons are called 'dozers'. Second are those who continue coughing and looking hither and thither. Such is the state of their mind. Neither do they themselves listen to the discourse attentively, nor do they let others do so, because they disturb them. They are called 'coughers'. Third are those who try to

listen to the holy discourse with deep concentration of mind. They are called 'suckers' (that is, avid listeners) who imbibe every word in their heart and mind. Such devotees are deserving. Then there are those who, coming to the congregation, only smell what is being said. What kind of gathering is this? Why do people come here daily? These devotees don't sit in the gathering but go away. They do not feel interested. Their only objective is to find out what the speaker is saying. They are called 'smellers'. They are not deserving. Only the avid listeners who drink in every word, are deserving. So both deserving and undeserving come to the congregations of the holy.

In this way, Namdev Ji's fame and glory increased day by day. On that particular day, he got up early in the morning at the ambrosial hour and bathed in the river. Thereafter, he sat cross-legged on the bank because, O holy congregation! there is difference in Divine Name meditation done in the early morning. He who takes bath between 6 A.M. and 12 noon, simply cleans his body. It has nothing to do with spirituality and godliness. Bath taken in the third and fourth watch of the day is a *moloch* bath.

This is written in '*Sau Sakhi*' (an old sacred book). Tenth Guru Sahib explained to Bhai Bishambher Nath, "Bath taken in the third and fourth watch of the day is called moloch bath. It has no merit and bears no fruit. It is also called a ghostly bath. Bath taken at midnight is called a demonic bath. Bath taken early in the morning at the ambrosial hour when one watch of the night is still left, is called a godly bath. This is called '*Brahm-mahoorat*' (most auspicious time, when gods take bath).

On the basis of scientific research too, it has been proved that early in the morning, when one watch of the night is still left, there is maximum oxygen in water. It is not so at other hours of the day and night. Secondly, there are 42 lakh creatures in water. At other times, these creatures come on the surface of water. When we take bath at those times, it becomes 'moloch bath'. At night, just switch on the light and you will see many creatures moving about, which are not visible in the third and fourth watches of the day. In olden days, there were no taps. Water used to be drawn with buckets from wells, which had creatures in them, or they sat in flowing water. At the ambrosial hour, the creatures settle at the bottom. So, this bath is called godly. This time is considered highly auspicious. Many holymen are of the view that the Divine Portal of God's blessings opens at the ambrosial hour of the morning, and devotees receive boons from the Lord. Similar is the Gurbani edict too -

Refrain: They who get up in the ambrosial morning, shall receive boons from the Lord.

**ਧਾਰਨਾ - ਜਿਹੜੇ ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਜਾਗਦੇ,
ਸਾਂਈ ਕੋਲੋ ਦਾਤਾਂ ਲੈਣਗੇ - 2, 2.**

They wake up at the ambrosial hour in the early morning.

'Farid, musk is distributed at night. They, who are asleep get not a share of it.

They, whose eyes are heavy with sleep, how can they be blessed with it?'

P. 1382

**ਫਰੀਦਾ ਰਾਤਿ ਕਬੂਰੀ ਵੰਡੀਐ ਸੁਤਿਆ ਮਿਲੈ ਨ
ਭਾਓ ॥**

ਜਿੰਨਾ ਨੈਣ ਨੀਦਾਵਲੇ ਤਿੰਨਾ ਮਿਲਣੁ ਕੁਆਉ ॥

'Farid, though alive, art thou no better than dead -

Thou hast arisen from sleep at dawn to pray;

Thou hast forgotten God, but know, God has not forgotten thee.'

P. 1383

ਫਰੀਦਾ ਪਿਛਲ ਰਾਤਿ ਨ ਜਾਗਓਹਿ ਜੀਵਦੜੋ

ਮੁਇਓਹਿ ॥

ਜੇ ਤੈ ਰਬੁ ਵਿਸਾਰਿਆ ਤ ਰਬਿ ਨ ਵਿਸਰਿਓਹਿ ॥

'The Lord's meditation in its first watch yields flowers, while the latter watches of the night, yield the fruits as well.

They, who remain awake, obtain gifts from the Lord.'

P. 1384

ਪਹਿਲੈ ਪਹਿਰੈ ਫੁਲੜਾ ਫਲੁ ਭੀ ਪਛਾ ਰਾਤਿ ॥

ਜੋ ਜਾਗੰਨਿ ਲਹੰਨਿ ਸੇ ਸਾਈ ਕੰਨੋ ਦਾਤਿ ॥

'Rise early in the morning, contemplate the Name, and night and day meditate on the Lord.

No anxiety shall befall thee and thy malady shall be removed.'

P. 255

ਝਾਲਾਘੋ ਉਠਿ ਨਾਮੁ ਜਪਿ ਨਿਸਿ ਬਾਸੁਰ ਆਰਾਧਿ ॥

ਕਾਰਾ ਤੁਝੈ ਨ ਬਿਆਪਈ ਨਾਨਕ ਮਿਟੈ ਉਪਾਧਿ ॥

What is the fruit of bathing early in the morning? Once Guru Angad Dev Sahib asked Guru Nanak Sahib, "O Sovereign! too much emphasis has been laid on this bathing in the early morning. Kindly tell me the fruit of this bathing in detail." Guru Sahib replied, "O man! you have asked a good thing about bathing early in the morning." In fact, there is a prescribed method for bathing in the early morning. Once I had also explained it at a holy congregation. However, to us the Guru's command is -

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

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

P. 305

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

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ

ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵੈ ॥

There is a method for taking bath in the Pool of Nectar. One method is external, the other internal. If you are to take external or material fruit, there is a method. For getting internal fruit, there is a separate method.

The external method was described by Tenth Guru Sahib:

'He who recites this much of the 'ardas' (Sikh Prayer) - from 'Prithm Bhaguati Simar Kay' (Having first remembered the sword) to Guru Granth Sahib - thrice and then starts reciting the 'moolmantra' (Initiatory verses of Jap Ji Sahib) while bathing, will receive the fruit equivalent to giving 1¼ maunds (one maund - 40 kg.) of gold in charity. He who takes bath 1½ gharis (one ghari = 22.5 min.) later receives the fruit equivalent to giving 1¼ maunds of silver in charity. Thereafter, the fruit is equivalent to that of donating copper and foodgrains. And he, who takes bath at about 6 o'clock these days, gains nothing. He only cleans his body. The opinion of the holy men is that he who sleeps during the last watch of the night, his meritorious deeds start decreasing, because this time is described as 'Brahm mahoorat' (highly auspicious time). It is the time for meditating on God's Name, about which the Guru's edict is -

Refrain: Who rise in the early morning?

Only those who love the Lord.

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

ਕੌਈ ਜਾਗਦੇ ਨੇ ਰਾਮ ਪਿਆਰੇ, -
2, 2.

ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਓ ਕੌਣ
ਜਾਗਦੇ..... -2.

'In the dew-drenched night shine the stars.

The holy, those beloved of God, at this hour are awake:

Ever awake are those loved by God, day by day contemplating Him.

In their hearts is borne contemplation of God's lotus feet,

Praying, Lord! be not forgotten for an instant.

Discarding pride, attachment, evil tendencies and sins of mind,

Their sufferings burn away.

States Nanak prayerfully: Ever awake are the devotees, beloved of God.'

P. 459

ਭਿੰਨੀ ਰੈਨੜੀਐ ਚਮਕਨਿ ਤਾਰੇ ॥

ਜਾਗਹਿ ਸੰਤ ਜਨਾ ਮੇਰੇ ਰਾਮ ਪਿਆਰੇ ॥

ਰਾਮ ਪਿਆਰੇ ਸਦਾ ਜਾਗਹਿ ਨਾਮੁ ਸਿਮਰਹਿ
ਅਨਦਿਨੋ ॥

ਚਰਣ ਕਮਲ ਧਿਆਨੁ ਹਿਰਦੈ ਪ੍ਰਭ ਬਿਸਰੁ ਨਾਹੀ
ਇਕੁ ਖਿਨੋ ॥

ਤਜਿ ਮਾਨੁ ਮੌਹੁ ਬਿਕਾਰੁ ਮਨ ਕਾ ਕਲਮਲਾ ਦੁਖ
ਜਾਰੇ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਜਾਗਹਿ ਹਰਿ ਦਾਸ ਸੰਤ
ਪਿਆਰੇ ॥

'In the fourth quarter at early dawn, the spiritually-awakened with joy in God are inspired.

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

P. 146

ਚਉਥੇ ਪਹਰਿ ਸਬਾਹ ਕੇ ਸੁਰਤਿਆ ਉਪਜੈ ਚਾਉ ॥

ਤਿਨਾ ਦਰੀਆਵਾ ਸਿਉ ਦੋਸਤੀ ਮਨਿ ਮੁਖਿ ਸਚਾ
ਨਾਉ ॥

Bhai Vir Singh Ji says -

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

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

On an endless march urges them, one sole longing.

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

So ever and ever are they moving.'

ਸੀਨੇ ਖਿੱਚ ਜਿਨ੍ਹਾਂ ਨੇ ਖਾਧੀ ਓ ਕਰ ਅਰਾਮ ਨਹੀਂ
ਬਹਿੰਦੇ।

ਨਿਹੂੰ ਵਾਲੇ ਨੈਣਾਂ ਕੀ ਨੀਂਦਰ ਓ ਦਿਨੇ ਰਾਤ ਪਏ
ਵਹਿੰਦੇ।

ਇਕੋ ਲਗਨ ਲਗੀ ਲਈ ਜਾਂਦੀ ਹੈ ਟੌਰ ਅਨੰਤ
ਉਨ੍ਹਾਂ ਦੀ

ਵਸਲੋਂ ਉਰੇ ਮੁਕਾਮ ਨ ਕੌਈ ਸੋ ਚਾਲ ਪਏ ਨਿਤ
ਰਹਿੰਦੇ।

Those persons, whose heart is filled with fondness and love for meeting God, whose understanding has been awakened, who, after meeting a holyman, have been filled with non-attachment and renunciation, and who have become God-awakened, they do not sleep; they do not say, "I cannot wake up." It is because their heart is infused with God's love. In fact, they

feel deprived, if they do not wake up. So, in this way, Divine Name practitioners get up early in the morning and take bath. Guru Sahib tells us many other fruits of rising early. It is beneficial to the body also; all physical ailments are removed. Hurdles in life also vanish. The body becomes healthy and disease-free.

*Refrain: After taking bath, contemplate thou thy Lord;
Thus thy soul and body shall be disease free.*

ਧਾਰਨਾ - ਕਰ ਇਸ਼ਨਾਨ ਸਿਮਰ ਪ੍ਰਭ ਅਪਨਾ,
ਮਨ ਤਨ ਭਏ ਅਰੋਗਾ ਜੀ -2, 2.
ਮਨ ਤਨ ਭਏ ਅਰੋਗਾ ਜੀ, -4, 2.
ਕਰ ਇਸ਼ਨਾਨ ਸਿਮਰ ਪ੍ਰਭ ਅਪਨਾ,
... -2.

'Take bath' (P. 611). After taking bath, should you gossip or read newspapers? Guru Sahib says - No' 'contemplate thou thy Lord'. (P. 611) Don't waste even a second. Start remembering God and reciting His Name. What will be the result? Both your mind (soul) and body shall become disease-free. When the mind becomes disease-free, the body shall automatically become healthy.

'In the Lord's refuge millions of obstacles are removed and good fortune dawns.'

P. 611

ਕੋਟਿ ਬਿਘਨ ਲਾਥੇ ਪ੍ਰਭ ਸਰਣਾ ਪ੍ਰਗਟੇ ਭਲੇ
ਸੰਜੋਗਾ ॥

Millions of impediments vanish, your good fortune appears. You have fruitfully used the ambrosial morning, when after taking bath you start contemplating God's Name.

Yesterday, a lady came to me. I asked her, "When do you get up in the morning?" She said, "I cannot get up in the morning. If I do, I fall ill." I said, "I can take guarantee of your illness. Guru Sahib says that after taking bath in the early morning illness is cured; the mind too is cured. If the mind is cured,

the body automatically becomes healthy and disease-free. It is from the mind that illness travels to the body. First, rises anxiety, food is not digested and the body falls ill. One suffers from acidity and blood pressure. Then diseases start afflicting the body. First, man starts losing temper; the whole body trembles. There is indigestion and loss of appetite. So all diseases start from the mind."

"When the mind becomes absorbed in God's love and is cured, then one's illness is automatically cured. This is the cure for illness. But man does not practise this cure because he does not know its value. So the saints describe a person lying asleep till morning as a corpse. Besides they also say - if you don't get up -

*'Kabir! what art thou doing asleep?
Wake and cry for fear of Yama's (Death's)
torment.*

*How can one with the grave for abode
find comfort in sleep?' P. 1371*

ਕਬੀਰ ਸੂਤਾ ਕਿਆ ਕਰਹਿ ਜਾਗੁ ਰੋਇ ਭੈ ਦੁਖ ॥
ਜਾ ਕਾ ਬਾਸਾ ਗੌਰ ਮਹਿ ਸੇ ਕਿਉ ਸੋਵੈ ਸੁਖ ॥

He (God), from whom you have been separated, align with Him. No good will accrue to you if you remain sleeping. A sleeping person is like a corpse -

*'Kabir! why art asleep? Why not rise and
contemplate the Lord?*

*A day shall come when thou shalt sleep
with legs outstretched." P. 1371*

ਕਬੀਰ ਸੂਤਾ ਕਿਆ ਕਰਹਿ ਉਠਿ ਕਿ ਨ ਜਪਹਿ
ਮੁਰਾਰਿ ॥

ਇਕ ਦਿਨ ਸੋਵਨੁ ਰੋਇਗੋ ਲਾਥੇ ਗੋਡ ਪਸਾਰਿ ॥

When, one day, you go to sleep forever, no one will wake you up, nor will you be able to rise with anybody's efforts; you will lie in the grave. Then you will go to an eternal sleep. Nobody knows how long you will continue rotting in the grave. Worms will eat your body. You will mingle with clay.

No trace will be left behind. Then you may continue sleeping.

This human birth, you have obtained, is not meant for sleeping. You have got it for remaining awake. He, who sleeps, has been looted. He, who wakes up, saves his capital."

Namdev and the rest of the holy company got up early in the morning, went to the toilet, brushed their teeth, did gargles and then took bath. In those days, these rivers were neat and clean. Dirty water was not thrown into them. The water in the rivers was pure and clean and possessed healing properties.

In my childhood, once I happened to go to Paonta Sahib. In those days, there wasn't any town at that place. Only a few persons lived in the *gurdwara*. There were a few shops along the road. At the place where Guru Sahib used to hold '*Kavi Darbars*', people bathed in the river. Now many other constructions have come up. When one sat there, one was delighted and one's heart was in bloom. Sitting in the water itself was so pleasing that one did not feel like coming out. That is why there is mention of cultivating friendship with all the rivers. The river water automatically sets right all the cells in the body. So, Saint Namdev and his group of holy men bathed in the Yamuna and sat at various places and became absorbed in Divine Name meditation and God's devotional worship. For Divine Name meditation many rules need to be observed. One of them is solitude, which is most important. There should be no noise whatsoever, not even the sound of breathing, because then thoughts come into the mind, and the rising consciousness starts coming outwards.

So all practised Divine Name meditation with deep concentration of mind.

Gradually, Namdev Ji passed through all the stages of Divine Name contemplation. He passed through the body, the five elements, '*Suksham-shreer*' [subtle body; the collection of mind, intellect, five '*praans*' (life breaths), five motor organs and five sense organs], '*karan shreer*' (that imaginary body of the dreamless state in which sensual desires disappear, and only pride or ego is left) and innermost consciousness. He became absorbed in his own true self and attained to the stage of soul realization; thus becoming absorbed in God, he forgot the world and saw only the one Lord Creator. He was seeing none else. So he was absorbed in such a state of deep contemplation free from any thoughts. Guru Sahib says - Who can describe the joy and relish of such a state? None can describe it. Even if anyone goes into such a state of deep contemplation, he himself cannot describe it, because this joy or ecstasy is unique. It is beyond description. Just as if you ask a child how much love he feels, he does not have the words to describe it. We also cannot describe it. We can only say this much that we feel great love. He, who has greater knowledge and understanding says that his love is like that of milk and water; water itself burns but does not let the milk burn, or he says that his love is like that of fish for water. A child cannot describe his love because he does not have words. Opening his arms he will say - I love you this much. The same is the case with deep contemplation or trance. Guru Sahib says that none can describe it. Such is the edict -

*Refrain: Tranquil meditation, ecstasy
have the mind occupied -*

The joy of this to none is known other than he that has it.

ਧਾਰਨਾ - ਸਹਿਜ ਸਮਾਜ ਲਗੀ ਲਿਵ ਅੰਤਰ,
ਸੌ ਰਸ ਸੌਈ ਜਾਣੇ -2, 2.
ਸੌ ਰਸ ਸੌਈ ਜਾਣੇ, ਸੌ ਰਸ ਸੌਈ
ਜਾਣੇ -2.
ਸਹਿਜ ਸਮਾਧ ਲਗੀ ਲਿਵ ਅੰਤਰ,
... -2.

*'In the Lord's pleasure lie all joys.
As in the self are lodged the feet of the
Master (Guru) perfectly - endowed,
Tranquil meditation, ecstasy have the
mind occupied -*

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

ਸਭੇ ਸੁਖ ਭਏ ਪ੍ਰਭ ਤੁਠੇ ॥
ਗੁਰ ਪੂਰੇ ਕੇ ਚਰਣ ਮਨਿ ਵੁਠੇ ॥
ਸਹਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ
ਸੌ ਰਸੁ ਸੌਈ ਜਾਣੈ ਜੀਉ ॥

Only he who has experienced its joy, knows what spontaneous tranquil meditation or contemplation is. Although we may say casually that somebody is absorbed in spontaneous tranquil meditation, yet, in the first place, we do not know even the meaning of deep meditation or contemplation. So, today I wish to make a few submissions, so that you may be able to understand what deep meditation or contemplation is. First, one has to prepare for it. Man cannot go into deep meditation or trance as long as his mind is wandering, and it is not focused. To compose the mind, first discernment or prudence is needed. You have to decide what is true and what is false. That which has a name and a form is untrue; it is false and subject to death or destruction. That which has no name and form, but is true, that is God. The mind capable of knowing Him is said to be discerning and prudent. He in whose mind is the firm conviction that God is truth, and the rest is all false, goes into a state of discernment and prudence.

Second is 'vairaaḡ' (non-attachment or renunciation); 'raaḡ' means attachment to things and persons - my house, my son, my land, my property, my honour or esteem, my status or position, my family. Is there any end to this 'mine'? All through his life, man continues calling 'mine', 'mine'.

*'As long as man says, 'it is mine, mine'.
So long not even one of his tasks is
accomplished.'* P. 1160

ਜਬ ਲਗੁ ਮੇਰੀ ਮੇਰੀ ਕਰੈ ॥
ਤਬ ਲਗੁ ਕਾਜੁ ਏਕੁ ਨਹੀ ਸਰੈ ॥

This possessiveness is called attachment. When the feeling of 'mine' or possessiveness is effaced, it is called 'vairaaḡ' (non-attachment, renunciation). Man becomes detached from things and persons. Even though living with and among them, yet becoming detached from them and not having any attachment with them, living like a traveller, not having any desire for any pleasure of this world, or even the *Brahm-Lok* (eternal abode of Lord Brahma) which are countless, it is called 'vairaaḡ' (non-attachment). Once I had submitted that man should give up all comforts and pleasures, which are daily increasing, deeming them to be the droppings of a crow, and concentrate his mind on the Name Divine.

Third is a firm resolve in the mind to bear all sorrows and sufferings with fortitude. For achieving this goal are needed:

- 1) *Yum* (control over the mind and sense organs)
- 2) *Niyam* (penance, forbearance and virtue)
- 3) *Asan* (sitting postures in the practice of yoga)
- 4) *Pranayam* (breathing exercise)

5) *Pratihār* (restraining the mind again and again as it tries to wander away from the Name). This means not becoming attached to anything and restraining the mind. This had been explained in great detail in the last discourse. Then, there should be faith and devotion in the heart for the Guru's edicts. Take them to be commandments. There is none which can be ignored. To imbibe them and to practise them in one's life, perfect devotion is needed. Then one should have forbearance and fortitude in the face of difficulties and sufferings. This is called '*tatiksha*' (capacity to suffer). Then there should be '*samadhaan*' (removal of doubt and objection). One should imbibe in the heart whatever utterance is heard. Then man should develop indifference towards things which are wrong, and do not concern him. He should have in his heart only the desire to meet God.

Thereafter, comes '*moksha*' (liberation). He, whose heart is filled with '*vairag*' (non-attachment) attains it. '*Vairag*' (non-attachment) too has three stages - much, more and most. So there should be extreme form of non-attachment and only one powerful longing for meeting and uniting with God. Thereafter comes listening to God's praises, and then having faith in Him. Then is accomplished '*pratihaar*'. It means not letting the mind wander outside, neither through the eyes, nor through the ears, nor tongue, nor touch, nor through the nose; it is through these five apertures that the mind wanders.

'I have closed the doors.

The celestial music rings within me.'

P. 656

ਮੂੰਦਿ ਲੀਏ ਦਰਵਾਜ਼ੇ ॥ ਬਾਜੀਅਲੇ ਅਨਹਦ ਬਾਜੇ ॥

Man should meditate on God; if

the mind wanders, he should focus his mind's concentration on God again and again. Then gradually the mind becomes absorbed in Divine Name meditation. When the mind starts becoming absorbed for 2½ minutes, it is called '*dharna*' (a stage in yoga). If the mind becomes absorbed for 30 minutes, it is called '*dhian*' (stage in yoga). In this stage, no thought or idea crosses the mind, and the mind is focused only on the object. Then comes '*smadhi*' (deep contemplation or trance). Mind's inclinations take it outside.

First is '*parman birti*' in which the reflection of all the visible things starts falling within. That is why, Divine Name practitioners want solitude. You watch a film; its image never leaves the memory. Take the case of any fight or quarrel; its memory too is never erased from the mind. This is called '*parman birti*' (tendency to accept only visible things as true). The memories of the visible things in the outside world get accumulated in the mind.

The second tendency of the mind is '*viparjay*' (tendency to express contrary or opposing views). Man is advised to meditate on God's Name, but he continues saying 'no' to it. The Guru says, "The whole world is the expanse of the Lord Creator's self. God Himself is spread everywhere." But instead of accepting the Guru's command, man fashions and devises his own doctrines about creation. He sees both friends and foes, good and bad, kins and strangers. Guru Sahib says - 'Give up this tendency.'

'Put away from my mind is envy of others,

Ever since have I attained the company of the holy.

None now is my enemy, nor is anyone a stranger to me and I am the friend of all.'

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥
 ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥
 ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ
 ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥

Give up this tendency of holding views contrary to those of the Guru. This world and God are one; there is none other than God.

Third is sleeping tendency. It is the state in which, while doing Divine Name meditation, if a thought crosses the mind, he becomes absorbed in it and his meditation grows weak. Such a tendency is a hurdle in the way of practising Divine Name meditation and God's devotional worship.

Fourth tendency is that of 'nindra' (recollection' or 'remembrance'). As we seek to concentrate our mind, forgotten things and tasks start flocking in our mind - well, today I have to do this task, today I have to tell this thing to him. So 'recollection' is a big obstacle in the way of meditation. Man should be without recollections. Nothing should be allowed to cross the mind. Only God's Name should be the sole subject of attention and deep contemplation.

Fifth is 'vikalp', which is diffusion or dispersal of the mind's attention. The mind has several states. There is option or choice in them. There are foolishness, concentration and obstruction in them. All these tendencies fall under three cardinal attributes: *rajo gun* (passion, emotion), *tamogun* (dark and evil), *sato gun* (virtue and goodness).

He who has a *tamoguni* (dark and evil) tendency, cannot align with God's Name and meditate on Him. There is folly in him. Even if he happens to come to a holy congregation, he will no

doubt sit with eyes shut, but within his mind, he cannot recite even *Waheguru, Waheguru* (God). He understands nothing and feels drowsy and relapses into sleep. Second is sloth or laziness. He sits for a while and then falls asleep and starts swinging in sleep. Third is sleep proper. Man just goes to sleep and does not wake up. A lazy man, having dark and evil propensities, is too much prone to sleep. His food is such that he does not wake up. People get tired of calling him and urging him to practise Divine Name meditation but he does not get up or wake up. Their urgings have no effect on him. Fourth is 'attachment' and this attachment is so strong and powerful that overpowered by it, he continues to be an animal. Fifth is anger or wrath. Sixth is envy and seventh is numbness; he continues to be numb or insensible. Next is slandering, backbiting, envy, desire etc. To meditate on the Name, man has to extricate himself from these propensities as well as from doubts, animosities, and fears. He has to develop an intense desire for meditating on God's Name. *Tamoguni* (dark and evil) tendency does not let mind be composed and focused until he attends holy company for a long time and renders voluntary service. Besides, he must give up non-vegetarian food and all intoxicants like alcohol and piuum. Unless he does so, his mental tendency does not change. He has to remain neat and clean and wear clean clothes. Then does man's tendency change and enter *rajoguni* (passion and emotion) state.

Rajoguni (passion and emotion) tendency is that of hectic activity. It is lively and playful like the waves rising in the ocean. In this way, billows of proclivities of earlier births rise in the

mind, which do not let it to be come calm, composed and peaceful. There is love and malice in it. Animosity too continues rising. Wrong things continue occurring, and he continues falling in love with self-interest. Thirdly, there is playfulness or frolicsomeness in it. He does not meditate on the Name Divine even for a second. If you restrain the mind once, it wanders again after a minute. Like a ghost it does not rest and continues wandering. Fourth is thoughts or ideas. The more there are pre-occupations in life, the more will be thoughts or ideas coming into the mind. On the other hand, Guru Sahib says -

'Why dost thou, O mind! think of enterprises, when revered God Himself is engaged in thy care?' P. 10
ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

Continue doing your work. Everything is writ in your fate. It is the thoughts which do not let you meditate on God's Name.

Fifth is taking recourse to cleverness. Man resorts to much cunningness. He does not talk in a simple and straight manner. He always acts cleverly and cunningly. Sixth is bewilderment or mental restlessness. Man neither listens to Gurbani singing, nor meditates on the Name Divine. If he does 'path' (reading or reciting Gurbani), he does not do it calmly. He recites Jap Ji Sahib in parts of four 'pauris' (stanzas) at one time, and four at another, that is, in a haphazard manner. After reciting the follow verses from pauri 36 -

'Inexpressibly beautiful is the (speech) manifestation of the sphere of spiritual endeavour. Incomparable, beggaring description is what is forged therein. To attempt to speak of it would leave

man speechless.

And only ashamed of his rashness.

[That is, he who attempts to describe shall repent afterwards.] P. 8

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੁਪੁ ॥

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨ ਜਾਹਿ ॥

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

- he comes back to pauri 12 beginning with - 'Inexpressible is the state of faith; whoever attempts this, shall in the end regret his rashness.' It is because he is mentally perturbed or baffled.

Seventh is concern for public opinion or social approval.' If I do this deed what will be the people's reaction? They will say this or that, good or bad.' Fifth is remaining involved in sinful sensual pleasures and evils. The thought comes into the mind - let us go to such and such place; the scenery there is very beautiful; it is a very beautiful place; such and such person has a melodious voice; he sings very well; let us prepare that dish; it is very delicious; let us bring that scent; it is very pleasing. This is called love for pleasures. This too falls under *rajoguni* (passion and emotion) tendency.

Then there is *satoguni* (good and virtuous) tendency. It has very good characteristics. On their basis is practised Divine Name meditation. It consists of generosity, calmness, non-attachment, reflection, disinterestedness and company of the holy. Love for holy company rises in the heart. There is a strong desire for self-reflection or contemplation. Man is resolved to follow the path of truth. There is love and devotion for the Satguru (Perfect and true Holy Preceptor) in order to attain self-absorption or realization, and there is an earnest endeavour for achieving absorption in and union with

the Lord Creator. When, after confining the five tendencies in these three attributes, man does self-introspection, his concentration of mind becomes firm and steady. When mind's concentration becomes firm and steady, it has three things. The object of contemplation is clearly before him. But there is '*trikuti*' (middle of the forehead just above the eyebrows) which cannot be broken. One is '*dhiata*' (contemplator), the other is '*dhian*' (contemplation), and the third is '*dhay*' (object of contemplation). After that, when man starts getting absorbed in Divine contemplation for three hours at a stretch, it is called '*smadhi*' (deep contemplation, or trance). When you draw your mind's concentration for '*smadhi*' (deep contemplation or trance), first give up the five elements, then give up 25 '*prakritis*' (dispositions or temperaments), five '*praans*' (life breaths), five motor organs, five sense organs, and then, after giving up the mind, you should continue rising slowly, pass through the intellect, the heart, the sense of ego, and then offer salutations to the True Guru, offer your head at his feet, become absorbed in Him, and merge in your soul form. '*Smadhi*' is a thing of experience. The saints know this. In this state all the three bodies - '*sathool*' (material), '*suksham*' (subtle body; the collection of mind, intellect, five praans, five motor organs, and five sense organs) and '*karan*' (that imaginary body of the dreamless state in which sensual desires disappear, and only pride and ego are left) - are abandoned and the saints can see manifestly that they have passed through them.

Then, after passing through the three states - '*jagrat*' (waking), '*supan*' (dreaming) and '*sakhopat*' (dream-free sound sleep) - man occupies the '*turia*

awastha' (fourth and final stage of spiritual bliss or beatitude). After getting purified of '*rajo*' (passion and emotion), '*tamo*' (darker and evil urges) and '*sato*' (goodness and virtue) and then rising above the five veils of food, breath, mind, science and joy, man considers himself an enlightened soul and becomes absorbed in meditation. This is called '*smadhi*' (deep contemplation, or trance). This '*smadhi*' (deep contemplation, trance) too is of five kinds. First is called '*savikalp smadhi*' (with thoughts and ideas). It is done in two ways. One is held with self-reflection; the other is held by hearing the Name-melody. One is called '*sagarbh*', the other is called '*agarbh smadhi*'. The '*smadhi*' held by listening to the Name-melody or 'holy word' is called '*sagarbh smadhi*'. The one held with self-reflection or introspection is called '*agarbh smadhi*', which is without the '*shabad*' (holy word). Both these are '*savikalp smadhis*'. Above this is '*nirvikalp smadhi*', in which there is no thought or idea crossing the mind. It is with a feeling of devotion that the devotee becomes absorbed in the Lord Creator. Coming to this state, he becomes poised in it. He forgets himself and '*trikuti*' (three attributes of Maya) is annulled. Holy congregation! beyond this '*smadhi*' is '*Sehaj Smadhi*' (spontaneous meditation). In this state, the devotee forgets love and enmity, anger and grief, pain and pleasure, action and inaction, auspicious and inauspicious, morality and immorality, profit and loss, friend and foe, I-you-he, today and tomorrow. Forgetting death and countless friends and enemies, he sees God pervading everywhere. In him, there is neither bondage, nor birth, nor liberation, nor sin and nor virtue. Giving up all the

mental inclinations and complexities or intricacies - the perplexity of knower, knowledge and what is worth-knowing, contemplator, contemplation and the object of contemplation, the vista and the visible, he becomes absorbed in the sense or feeling that there is only God and none else. This is called 'Sehaj Samadh' (spontaneous meditation). This 'smadhi' (deep contemplation) is attained with self-reflection or introspection. He alone knows its relish and pleasure, who has attained it.

'Tranquil meditation, ecstasy have the mind occupied -

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

**ਸਹਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ
ਸੋ ਰਸੁ ਸੋਈ ਜਾਣੈ ਜੀਉ ॥**

The mind is absorbed in tranquil meditation. Just as the jet of oil falls without any break, similarly, the mind is intently and continuously occupied in profound meditation where there is neither I nor you, neither past, present or future; if there is anything in this state that is 'self realization'. Only the 'self' exists, and none else. Getting absorbed in God and realizing the self, he sees everything. That is called 'anhad sunn'. Such things occur in Gurbani -

'What are those devoted to or imbued with the Unattributed Being like?'

P. 943

ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ ॥

Since it is not known, it cannot be guessed of which place Guru Sahib is talking about. All these are about 'Turiya', the 'Fourth state' transcending the three qualities of Maya. Such is the Guru's edict -

Refrain: Of what kind are they who are imbued with the Unattributed Being or the Imperishable Lord.

**ਧਾਰਨਾ - ਰੱਤੇ ਸੇ ਕੈਸੇ ਅਨਹਤ ਸੁੰਨ -2, 2.
ਅਨਹਦ ਸੁੰਨ ਰੱਤੇ ਸੇ ਕੈਸੇ -2, 2.**

ਰੱਤੇ ਸੇ ਕੈਸੇ ਅਨਹਤ ਸੁੰਨ.....।

'All talk of the Unattributed Absolute. Wherefrom may this immortal Unattributed Being be attained?

What are those devoted to or imbued with the Unattributed like?' P. 943

ਸੁੰਨੋ ਸੁੰਨੁ ਕਰੇ ਸਭੁ ਕੋਈ ॥

ਅਨਹਤ ਸੁੰਨੁ ਕਹਾ ਤੇ ਹੋਈ ॥

ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ ॥

Of what kind are they? Guru Sahib says -

'Like to Him who is their origin.'

P. 943

ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸਹੀ ਜੈਸੇ ॥

They merge with their source. Holy congregation! every drop of rain water falling into the stream or river finally joins the sea, its source. First, with the heat of the sun vapours rise from the sea, become clouds which are carried away far and wide with the wind. They rain somewhere, the rain drops become a stream and then a river which after a long journey, falls into the sea, its SOURCE. So the 'jeev' (man, soul) -

'He whom thou didst consider separate from thyself

As from the world thou didst turn away, Was thy ownself.' P. 1369

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

becomes absorbed in this realization. To such a one Guru Sahib says -

'What are those devoted to or imbued with the Unattributed like?

Like to Him who is their origin.' P. 943

ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ ॥

ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸਹੀ ਜੈਸੇ ॥

Their visible form is certainly human, but we don't believe anybody. However, Guru Sahib says - 'Have faith'. In simple words, he says -

Refrain: Like the Master are they who forget not the Name....

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

Blessed are they, who do not forget the Name Divine, what are they like?

'What are they like who forget not the Name?

They are like the Lord.

Know that there is absolutely no different between the two.' P. 397

ਜਿਨਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ ॥

ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਂਈ ਜੋਹਿਆ ॥

Such holy persons are merged in God Himself.

'All talk of the Unattributed Absolute.

Wherefrom may this immortal Unattributed Being be attained?

What are those devoted to or imbued with the Unattributed like?'

These are subject neither to birth nor death, nor do they transmigrate -

By the Guru's guidance their self they instruct, O Nanak.' P. 943

ਸੁੰਨੋ ਸੁੰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥

ਅਨਹਤ ਸੁੰਨੁ ਕਹਾ ਤੇ ਹੋਈ ॥

ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ ॥

ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸਹੀ ਜੈਸੇ ॥

ਓਇ ਜਨਮਿ ਨ ਮਰਹਿ ਨ ਆਵਹਿ ਜਾਹਿ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਹਿ ॥

They neither take birth nor die.

'Both above birth and death are the philanthropic persons who come to do good to others.' P. 749

ਜਨਮ ਮਰਣ ਦੁਹਹੁ ਮਹਿ ਨਾਹੀ

ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥

When this is the state, there is no death or sense of time. There is perfect equanimity. They seat themselves in the 'sat' (truth), 'chit' (intellect), 'anand' (bliss) form (epithets for God) that is called 'So dar' (The Divine Portal), 'Nij saroop' (God's own Form or Aspect). There they sit absorbed in God; that is called 'Thir Ghar' (Abode of poise). In this state of absorption in God, the gods of all the universes acclaim them and honour them. When, through mind's contemplation, such a one embarks on his spiritual journey daily, he reaches the stage, where he need not do this everyday. He remains

continuously absorbed in God day and night. This is described in two ways. It is done through reflection as well as through Divine Word contemplation.

Through Divine Word contemplation path very many things come to be both seen and heard. On the other hand, through reflection, by imbibing faith slowly and steadily, that stage (of absorption in God) is attained. At one place occurs the following edict -

(Just as) The lamp burning without oil attracts the black bees.

ਦੀਪਕ ਜਾਰ ਬਿਨ ਤੇਲੇ ਭਉਰ ਦੇਖ ਲਪਟਾਨੇ ॥

Here is mentioned that stage -

Seeing the Divine Light revealed within this self the viewers are charmed.

Saith Nanak: Then man's light or soul merges with the Supreme Light or Soul and he becomes the Lord's image.

P. 57, Praan Sangli

ਇਹ ਘਟ ਭੀਤਰ ਜੋਤ ਪਰਗਾਸੀ ਦੇਖ ਲੋਇ ਉਰਝਾਨੇ ॥

ਨਾਨਕ ਜੋਤ ਰਲੀ ਸੰਗ ਜੋਤਹਿ, ਤਬ ਬ੍ਰਹਮ ਰੂਪ ਪ੍ਰਗਟਾਨੇ ॥

At that time, man's light or soul merges in the Supreme Light or soul. All the gods come to acclaim him. In Sri Guru Granth Sahib occurs a 'shabad' (hymn). In it has been described in detail which gods come on their different vehicles - who comes on the elephant and who on the mouse. All the gods are mentioned there.

'Keeping the nine doors shut man remains in mental equipoise, And he abides in the Lord's own Tenth home.

Thus are annulled sins of millions of births,

And his soul easily abides in joy and peace.' P. 57, Praan Sangli

ਨਉ ਦਰ ਸੁੰਦ ਕਾਇਆ ਸਮ ਰਾਖੈ,

ਦਸਵੈ ਸਸ ਘਰਿ ਸਹਜ ਬਸੈ ।

ਕੋਟ ਜਨਮ ਅਘ ਸਭ ਕਾਟੈ,

ਸੁਖ ਮਨ ਅੰਦਰਿ ਸਹਿਜ ਰਸੈ ।

The sins of multiple births are

destroyed.

*'In the gold mansion with beds of pearls,
O Nanak, the heart lotus blooms.'*

P. 57, Praan Sangli

ਕਨਿਕ ਮੰਦਰ, ਰਤਨ ਕੀ ਸਿਹਜਾ,
ਨਾਨਕ ਕਵਲ ਪ੍ਰਗਾਸਿ ਹਸੈ ॥

It is such a beautiful place that is beyond description. There are beds of pearls in a golden temple where the exalted soul enjoys the ecstasy of tranquil meditation.

*'The seed-formula having been absorbed
in the mind,*

This does not let it wander.

*I have reflected deeply with all the sense
organs.*

*The five thieves, I have slain with the
Lord's Name.*

*All my doubts have been burnt to ashes.
Saith Nanak: Then has my mind become
fearless.'*

P. 57, Praan Sangli

ਮਨੁਆ ਅਨ ਤਨ ਜਾਨ ਨ ਦੇਈ ॥

ਬੀਜ ਮੰਤ੍ਰ ਚੀਨਿ ਮਤਿ ਲੇਈ
ਸਭ ਇੰਦ੍ਰੀ ਕਉ ਖੋਜਿ ਬੀਚਾਰੈ
ਤਸਕਰ ਪੈਚ ਸ਼ਬਦਿ ਸੰਘਾਰੈ,
ਸਹਸਾ ਜਾਲ ਕਰੇ ਸਭ ਛੋਈ
ਨਾਨਕ ਤਬ ਅਨਭੈ ਮਤਿ ਹੋਈ ॥

All the doubts are burnt to ashes -

*'The lake of Absolute Absorption in the
inner cave becomes filled with a
thousand lotuses attracting black bees.*

*The body home becomes a beautiful
picture gallery.*

*Lightning does shine, Name-nectar does
rain, and met is smiling the unique Lord.*

*Saith Nanak: When this essence I
realized, manifested was the unique sun-
bright Lord.*

*Breathing through the Sukhmana
(Pingla on the right and Ida on its left) I
have obtained Divine Knowledge.*

*Amrit (Nectar) rains thee which I have
drunk to Satiesty,*

*And got absorbed in the inner cave of the
self.'*

P. 57, Praan Sangli

ਸਰਵਰ ਸੁੰਨਿ ਬਨੇ ਸਹੰਸਦਲ ਭਵਰ ਗੁਫਾ
ਮਗਨਾਨੇ ।

ਅਤਿ ਚਿਤ੍ਰ ਸਾਲ ਬਨੀ ਮਹਿਲੀ ਬਰ

ਜਹਾਂ ਤਹਾਂ ਸਮਾਨੇ ।

ਝਿਲਮਿਲ ਦਾਮਨੀ, ਰਿਮਝਿਮ ਬਰਸੈ,

ਹਸਿ ਪ੍ਰਭ ਮਿਲੈ ਨਿਰਾਰਾ ॥

ਕਹੁ ਨਾਨਕ ਜਬ ਤਤੁ ਬੀਚਾਰਿਆ

ਤਬ ਪ੍ਰਗਟਿਆ ਭਾਨ ਨਿਰਾਰਾ ॥

ਬੰਕ ਨਾਰ ਕੈ ਅੰਤਰਿ ਜਾਇ

ਪਛਮ ਦਿਸਿ ਕੀ ਸਭ ਸੁਧ ਪਾਇ ॥

ਨਿਝਰ ਝਰੇ ਜਲ ਪੀਵੈ ਅਘਾਇ

ਭਵਰ ਗੁਫਾ ਕੈ ਘਾਟਿ ਸਮਾਇ ॥

ਪੰਨਾ - 57, ਪ੍ਰਾਣ ਸੰਗਲੀ

*'Becoming liberated by getting charmed
by the heart lotus,*

*Nanak has realized the Supreme Essence.
Within and without is the Unattributed*

Absolute,

*In the three worlds too pervades the
unattributed Absolute.*

*Whoever realizes this void in the fourth
state,*

Evil and good has transcended.

*Whoever realizes the mystery of the void
pervading all beings,*

*Is image of the Primal Supreme Being, the
immaculate Divine Entity.'*

P. 943

ਹੋਏ ਮੁਕੰਦ ਕਮਲ ਲਪਟਾਨਾ

ਤਾ ਨਾਨਕ ਪਰਮ ਤਤ ਤਬ ਜਾਨਾ ।

ਅੰਤਰਿ ਸੁੰਨੈ ਬਾਹਰਿ ਸੁੰਨੈ ਕ੍ਰਿਭਵਣ ਸੁੰਨ ਮਸੁੰਨੈ ॥

ਚਉਥੇ ਸੁੰਨੈ ਜੋ ਨਹੁ ਜਾਣੈ ਤਾ ਕਉ ਪਾਪੁ ਨ ਪੁੰਨੈ ॥

ਘਟਿ ਘਟਿ ਸੁੰਨ ਕਾ ਜਾਣੈ ਭੋਉ ॥

ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ ॥

From where do we get this idea?

*'Obtaining Divine comprehension from
the True Guru, the mortal abides within
the Lord's True Home in the state of
unbroken trance.*

*Nanak, within him resounds the
immaculate music of the Name and he
merges in the Lord's True Name.'*

P. 1038

ਸਤਿਗੁਰ ਤੇ ਪਾਏ ਵੀਚਾਰਾ

ਸੁੰਨ ਸਮਾਧਿ ਸਚੇ ਘਰ ਬਾਰਾ ॥

ਨਾਨਕ ਨਿਰਮਲ ਨਾਦੁ ਸਬਦ ਧੁਨਿ

ਸਚੁ ਰਾਮੈ ਨਾਮਿ ਸਮਾਇਦਾ ॥

*'Within the fortress is the cave of Tenth
Gate,*

Lord's Home place.

*By His order, the Lord of will has
established nine apertures to the body-
house.*

*The Incomputable and Infinite Lord
abides in the Tenth Gate.*

*The unseeable God of Himself reveals
His ownself.'*

P. 1033

ਭੀਤਰਿ ਕੋਟ ਗੁਫਾ ਘਰ ਜਾਈ ॥

ਨਉ ਘਰ ਥਾਪੇ ਹੁਕਮਿ ਰਜਾਈ॥
ਦਸਵੈ ਪੁਰਖੁ ਅਲੇਖੁ ਅਪਾਰੀ ਆਪੇ ਅਲਖੁ
ਲਖਾਇਦਾ॥ ਅੰਗ - 1033

*'The Divine effulgence in splendour
shines, without moon or stars,*

*Without sun rays or lightning flashing in
the sky.*

*I am describing that ineffable state,
which has no sign and outline and
where the Lord, pleasing to the mind, is
fully pervading.'* P. 1033

ਭਿਲਮਿਲ ਭਿਲਕੈ ਚੰਦੁ ਨ ਤਾਰਾ॥
ਸੂਰਜ ਕਿਰਣਿ ਨ ਬਿਜੁਲਿ ਗੈਣਾਰਾ॥
ਅਕਥੀ ਕਥਉ ਚਿਹਨੁ ਨਹੀ ਕੋਈ
ਪੁਰਿ ਰਹਿਆ ਮਨਿ ਭਾਇਦਾ॥

Holy congregation! he who attains to this state is said to have attained spontaneous and tranquil meditation. The trance continues whether the eyes are closed or open. So, engrossed in such a tranquil meditation, Saint Namdev Ji, oblivious of past, present and future, death, I and you, was sitting in this state.

On that day, the sun had risen quite high. He closed his eyes and his mind again went into 'atam-ras', (Literally joy of self. Implies complete absorption of the self in ecstasy of devotion) or spiritual joy.

We claim to be 'Khalsa' (the Pure) without any justification. We just put on yellow or black robes, keep beard and put on a sword, and when asked: Who are you? we say: 'Sir, I am a Khalsa.' But Guru Sahib says - 'Are you even remotely like a Khalsa?' The state of being a 'Khalsa' (the Pure) is not so close -

*'The true Khalsa is one who experiences
the ecstasy of self-realisation.*

*There is no difference among God, I and
him.'* (Sarab Loh Granth)

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ, ਸੌ ਹੈ ਖਾਲਸ ਦੇਵ॥
ਪ੍ਰਭ ਮਹਿ, ਮੌ ਮਹਿ, ਤਾਸ ਮਹਿ, ਰੰਚਕ ਨਾਹਨ
ਭੇਵ॥

I am also a Khalsa.

*'The Khalsa is fashioned in my own
characteristic image.*

In the Khalsa do I abide.'

(Sarab Loh Granth)

ਖਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖਾਸ॥
ਖਾਲਸੇ ਮਹਿ ਹੈ ਕਰੋ ਨਿਵਾਸ॥

Guru Sahib keeps the Khalsa close to his self. It is a state of utter extinction, where nothing is left. That is why, Guru Sahib says -

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

P. 1102

ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ॥
ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੋਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ॥

Living in egoism and attachment, you cannot attain to the state of the Khalsa (the Pure). You have to die and efface yourself. Man asks - 'Sir, by giving up or offering my body?' Guru Sahib says - 'Brother, after body, you will still be left with your 'suksham shreer', 'karan shreer', 'antashkaran' (inner self) thoughts and deeds; you won't die. If you are to destroy anything, then destroy your ego, the 'I-ness' within you. I have not to destroy your body; I have to destroy only your ego, your sense of I-ness and attachment, otherwise, what will become of your family?'

When 'hauemein' (ego or I-ness) is destroyed, man attains spontaneous tranquil meditation. On that day, Namdev Ji's consciousness rose again and again. The sun had risen, but Namdev Ji had not woken up as yet even though the clock had struck ten.

A devotee named Jado used to attend Namdev Ji's holy congregations. Suddenly, death struck him and he died. His friends and relatives were carrying his dead body to be cremated. His wife too used to accompany him to the holy congregations. She was just 22

years old. Decked in ornaments etc. for the purpose of committing 'sati' as she was about to pass by Saint Namdev Ji, she said to herself - 'After sometime, my body too will be reduced to ashes.' She said to her relatives, 'Kindly stop for a while. Let my pay obeisance to the holyman. It is my great good fortune, that today the holyman is sitting here.' So telling them to stop there, she herself went to pay obeisance to the holyman. Namdev was sitting in a state of tranquil meditation free from any thoughts and ideas. It is not emptiness or void like that of the sky. There aren't any thoughts, but otherwise there is everything, the mind being engrossed in Divine Name contemplation. It was such a state of exaltation in which, sometimes, he opened his eyes, and sometimes he closed them. He could not rise from that tranquil meditation and ecstasy. With eyes overflowing with Name elixir, Saint Namdev looked towards that woman, when the jingling sound of her ornaments fell into his ears. From his tongue came out a blessing in a low tone - 'Daughter! may you enjoy marital bliss!' Holy congregation! he said these words - 'Enjoy the bliss of married life.' At that time, who was abiding on his tongue? It was not Namdev who uttered these words, but God Himself. Such is the edict -

Refrain: God Himself does abide on the tongue of His saints.

ਧਾਰਨਾ - ਪ੍ਰਭ ਜੀ ਦਾ ਵਾਸਾ ਹੈ, ਸੰਤਾਂ ਦੀ ਰਸਨਾ ਉੱਤੇ -2, 2.

'The Lord on the tongue of the holy abides.

To God's devotees is Nanak a humble slave.' P. 263

ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ॥

ਨਾਨਕ ਜਨ ਕਾ ਦਾਸਨਿ ਦਸਨਾ॥ ਅੰਗ - 263

So sitting on his (Saint Namdev's)

tongue, God spoke out, "Daughter, may you enjoy the bliss of married life!" The woman paid obeisance and said, "O revered saint! I want to make a submission. Kindly open your eyes." Namdev Ji opened his eyes. She said, "Sir! you have made the utterance - enjoy the bliss of married life.' As she said this, tears flowed from her eyes. Namdev Ji asked why she was weeping. She replied, "Sir! my husband is going on that hearse. He was your devotee. His name was Jado. But it is in your congregations that I have heard this edict -

*Refrain: The moon can be destroyed
But the saint's utterance cannot be evaded.*

**ਧਾਰਨਾ - ਭਾਵੇਂ ਚੰਦਰਮਾ ਨਾਸ਼ ਹੋ ਜਾਵੇ,
ਸੰਤਾਂ ਦਾ ਬੋਲ ਨਾ ਟਲੇ -2, 2.**

'Mother mine! True is God and true is His saint.' P. 1204

ਮਾਈ ਸਤਿ ਸਤਿ ਸਤਿ ਹਰਿ ਸਤਿ ਸਤਿ ਸਤਿ ਸਾਧਾ॥

God as well as His beloved saints are true -

'The word, which the Perfect Guru has uttered, that I have firmly tied to my skirt.

Night and day and the stars shall all be destroyed.....' P. 1204

ਬਚਨੁ ਗੁਰੂ ਜੋ ਪੂਰੈ ਕਹਿਓ ਮੈ ਫੀਕਿ ਗਾਠਰੀ ਬਾਧਾ॥

ਨਿਸਿ ਬਾਸੁਰ ਨਖਿਅਤੁ ਬਿਨਾਸੀ.....॥

Sun and moon shall all be destroyed -

'Night and day and the stars shall all be destroyed;

So shall sun and moon.

Mountains, the earth, water and air shall vanish -

The word of the holy alone shall eternally last.

Destroyed shall be the egg-born, placenta-born, the atmosphere-born and perspiration-born.

Destroyed shall be the four Vedas and the six Shastras,

Immutable shall alone be the word of the

holy.

*Destroyed shall be the qualities of energy,
sloth and intellect.*

*All that is visible shall be destroyed -
The word of the holy alone shall be
limitless.*

*He alone is real; all existence His visible
play;*

By no device attainable,

*Saith Nanak: By union with the Master
attained.'*

P. 1204

**ਨਿਸਿ ਬਾਸੁਰ ਨਖਿਅਤੁ ਬਿਨਾਸੀ ਰਵਿ ਸਸੀਅਰ
ਬੋਨਾਧਾ ॥**

**ਗਿਰਿ ਬਸੁਧਾ ਜਲ ਪਵਨ ਜਾਇਗੋ ਇਕਿ ਸਾਧ
ਬਚਨ ਅਟਲਾਧਾ ॥**

**ਅੰਡ ਬਿਨਾਸੀ ਜੋਰ ਬਿਨਾਸੀ ਉਤਭੁਜ ਸੇਤ
ਬਿਨਾਧਾ ॥**

**ਚਾਰਿ ਬਿਨਾਸੀ ਖਟਹਿ ਬਿਨਾਸੀ ਇਕਿ ਸਾਧ ਬਚਨ
ਨਿਹਚਲਾਧਾ ॥**

**ਰਾਜ ਬਿਨਾਸੀ ਤਾਮ ਬਿਨਾਸੀ ਸਾਤਕੁ ਭੀ
ਬੋਨਾਧਾ ॥**

**ਵਿਸਟਿਮਾਨ ਹੈ ਸਗਲ ਬਿਨਾਸੀ ਇਕਿ ਸਾਧ ਬਚਨ
ਆਗਾਧਾ ॥**

**ਆਪੇ ਆਪਿ ਆਪ ਹੀ ਆਪੇ ਸਭੁ ਆਪਨ ਖੇਲੁ
ਦਿਖਾਧਾ ॥**

**ਪਾਇਓ ਨ ਜਾਈ ਕਹੀ ਭਾਂਤਿ ਰੇ ਪ੍ਰਭੁ ਨਾਨਕ ਗੁਰ
ਮਿਲਿ ਲਾਧਾ ॥**

She said, "Sir! you yourself say while discoursing in the holy congregation that a saint's utterance never goes in vain. It is never fruitless.' In the Guru's abode, during the time of Seventh Guru Sahib, there was a holyman or saint named Bhai Godariya. He used to live with Bhai Gaura who was the son of Bhai Bhag. Bhai Gaura became annoyed with a servant and started belabouring him. Bhai Godariya watched him beating the poor servant. He was at that time grinding grain for the horses. Sitting there, he started saying - 'Why are you beating the servant? Why have you become so bloated (i.e. proud and arrogant)?" Bhai Gaura stopped beating the servant. But after sometime, he got sick with flatulence. This frightened him and coming to Bhai Godariya he said with folded hands, "Brother! now you better

leave this place. Your words are like unfailing arrows. You said to me -why are you bloated or puffed up? As a result, I got afflicted with flatulence. Kindly cure me somehow or the other." Bhai Godariya took a pinch of flour from his hand-mill and gave it to Bhai Godrayia directing him to take it with water. After taking it with water, he became hale and hearty.

Bhai Godariya went home. All the time, he was busy practising Divine Name meditation. All the time he was in a state of high exaltation. He did not talk to anyone. One day, his family sent him to the fields to pull out mustard plants. But they did not send him food through out the day. It was evening and he was still pulling out plants. An acquaintance came to see him and said, "Bhai Godariya! what are you doing?" He said, "I am pulling out the roots of the family." In a week, all the members of his family died. He was left alone and idle. He said, "Now I shall go wherever I like." Holy men have neither any love nor any malice in them. He went ahead. A woman came to him and requested him to have meals. He accepted the invitation. The woman served him food, but she happened to put excessive chilly powder in curd. He felt its bitterness on his tongue. The woman helped him wash his hands. After offering 'ardas' (Sikh prayer), he said casually, "O snake-bitten, you put too much of chilly powder in the curd." The very next day, she was bitten by a snake and died. Such is the power of the saints' utterance made spontaneously.

So that woman (Jado's wife) said to Namdev Ji, "Sir, you have made the utterance that I may enjoy marital bliss." Namdev Ji started thinking that he had

made the utterance thoughtlessly. He descended from the state of exalted contemplation. He started thinking, "What should I do now? I made the utterance spontaneously." When his vexation started increasing from within him came a voice, "It was not you who spoke. It was I who spoke from your inner self. Why are you feeling troubled for nothing? I want you to be praised and glorified. Get up, utter 'Ram' (God's Name) and holding her husband by the shoulders raise him from the hearse." So the 'Inner voice came'. Holy congregation! Where there is no thought in the mind, it is God who speaks -

'Through obedience to His Ordinance and Will.

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

P. 1

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

It is God's writ that runs. Namdev Ji got up and holding Jado by the shoulder said, "Stand up, O pious man! utter 'Ram, Ram' (God's Name)." At this Bhai Jado got up as if he were sleeping." The news of this miraculous happening spread throughout the city. Holy congregation! such things are very annoying to backbiters and slanderers. They told king Salem Shah about it. He was from the dynasty of Sher Shah Suri. He was a very cruel ruler. They complained, "Nawab Sahib! Look! what is happening in your kingdom! An infidel (non-believer in Islam) is bringing dead persons to life. Your majesty! if this is not checked, it will be a great blasphemy. This Namdev is a very wrong type of man. He is a great charlatan." So they poisoned the king ears against Namdev Ji. They further said, "People say about him that he turned the face of the temple. Now he has revived a dead man. God built his

shed. All this is hypocrisy." So they poisoned the king's ears because such persons are always inimical to saints and holy men. Such is Guru Sahib's edict -

Refrain: The slanderers bear enmity to the saints,

They cultivate love and affection for the sinners.

Here and hereafter, they attain not peace, They come and go again and again.

The slanderers bear enmity to the saints. Never is their desire stilled,

And they are ruined by duality.

The slanderers bear enmity to the saints.

The faces of those slanderers are blackened

In that True Court of the Lord.

The slanderers bear enmity to the saints.

Nanak, without the Name

Man finds refuge neither at this shore nor at the yonder one.'

ਧਾਰਨਾ - ਸੰਤਾਂ ਨਾਲ ਵੈਰ ਕਮਾਵਦੇ -2, 2

ਦੁਸਟਾਂ ਨਾਲਿ ਮੋਹੁ ਪਿਆਰੁ -2, 2.

ਅਗੈ ਪਿਛੈ ਸੁਖ ਨਹੀ, -2, 2.

ਮਰਿ ਜੰਮਹਿ ਵਾਰੋ ਵਾਰ -2, 2.

ਸੰਤਾਂ ਨਾਲ ਵੈਰ ਕਮਾਵਦੇ -2, 2.

ਤ੍ਰਿਸਨਾ ਕਦੇ ਨਾ ਬੁਝਈ 2, 2.

ਦੁਬਿਧਾ ਹੋਇ ਖੁਆਰੁ -2, 2.

ਸੰਤਾਂ ਨਾਲ ਵੈਰ ਕਮਾਵਦੇ -2, 2.

ਮੁਹ ਕਾਲੇ ਤਿਨਾ ਨਿੰਦਕਾ,

ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ -2.

ਸੰਤਾਂ ਨਾਲ ਵੈਰ ਕਮਾਵਦੇ -2, 2.

ਨਾਨਕ ਨਾਮ ਵਿਹੁਣਿਆ,

ਨਾ ਉਰਵਾਰਿ ਨ ਪਾਰਿ -2.

Such persons forge friendship with evil souls, while they naturally bear enmity towards with the noble souls who are always up and doing to do good to the people of the world and to liberate them from the messengers of Death. The envious people, out of jealousy, instigated the king against Namdev Ji. At this, the king asked, "What? Is this so?" In the meantime news came of the death of the king's best cow. The king exclaimed, "What? Has our cow died? We shall test Namdev right now. If he can revive a

dead man, then he can very well revive our dead cow. How dare he indulge in blasphemy by bringing a dead man back to life!" He ordered at once, "Go and bring Namdev bound in chains." The soldiers went and brought Namdev in handcuffs. Sant Gyaneshwar and his whole group accompanied him. They were wondering as to what crime Namdev Ji had committed for which he was being taken handcuffed. He did nothing except Divine Name meditation and God's devotional worship. He said nothing ill to anyone. "The saints speak no evil to anyone. They speak only about the truth. Brothers! what is being done to Namdev Ji is wrong and unjust", they remarked. Guru Sahib too had said -

'Kaliyuga (Dark age of evil according to Indian cosmology) is turned knife, rulers butchers:

Righteousness on wings is flown.'

P. 145

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥

He had stated the truth. Guru Sahib advises even the king to do justice.

"The king's vow is to dispense justice" (P. 1240). His job is to dispense justice. The saints bear enmity to none. Even then they are harassed by kings and rulers. When the soldiers went to arrest Namdev Ji, they treated him very harshly. Seeing the mood of the king, the subordinates behave ten times more cruelly. After arresting the person, they start beating him needlessly. When the soldiers are simply ordered to arrest a person, they bring him beating him soundly. So Namdev Ji was presented in king Salemsah's court insultingly, and he spoke very rudely to him -

'Said the Sultan: Listen, thou Nama:

Let me see the doing of thy Rama (God).'

P. 1165

**ਸੁਲਤਾਨੁ ਪੂਛੈ ਸੁਨੁ ਬੇ ਨਾਮਾ ॥
ਦੇਖਉ ਰਾਮ ਤੁਮਾਰੇ ਕਾਮਾ ॥**

'I have heard that your Rama (God) does all your tasks. But all such claims are false. I want to see what your Rama (God) does.' You may recite thus -

Refrain: Let me see the doings of thy Rama (God).

**ਧਾਰਨਾ - ਰਾਮ ਤੁਮਾਰੇ ਕਾਮਾ, ਵੇਖੋ, ਰਾਮ
ਤੁਮਾਰੇ ਕਾਮਾ -2, 2.**

'Said the Sultan: Listen, thou Nama: Let me see the doing of thy Rama (God). The Sultan got Nama bound, Saying, "Let me see the power of the Hari (God's Name) and Vithal (God's Name).'
P. 1165

**ਸੁਲਤਾਨੁ ਪੂਛੈ ਸੁਨੁ ਬੇ ਨਾਮਾ ॥
ਦੇਖਉ ਰਾਮ ਤੁਮਾਰੇ ਕਾਮਾ ॥
ਨਾਮਾ ਸੁਲਤਾਨੇ ਬਾਧਿਲਾ ॥
ਦੇਖਉ ਤੇਰਾ ਹਰਿ ਬੀਨੁਲਾ ॥**

Now I have to see what your God does.

'Bring to life the slaughtered cow, Else right here shall thy head be cut off.'
P. 1165

**ਬਿਸਮਿਲਿ ਗਉ ਦੇਹੁ ਜੀਵਾਇ ॥
ਨਾਤਰੁ ਗਰਦੀਨ ਮਾਰਉ ਠਾਂਇ ॥**

Look! the slaughtered cow is lying here. Either bring it back to life, or you will be beheaded. I want to see what your Rama (God) does. Namdev Ji said, "O king! the whole world knows what Rama (God) does." The king asked, "Does He really do something?" Namdev Ji replied, "Yes. He does." The king asked, "What does He do?"

*Refrain: A king, He turns into a beggar,
In a trice does He turn a king into a beggar...*

**ਧਾਰਨਾ - ਗਉ ਰੰਕ ਕਰ ਡਾਰੇ ਜੀ,
ਛਿਨ ਮਹਿ ਗਉ ਰੰਕ ਕੋ ਕਰਗੀ -
2, 2.
ਛਿਨ ਮਹਿ ਗਉ ਰੰਕ ਕੋ ਕਰਗੀ -
2, 2.
ਗਉ ਰੰਕ ਕਰ ਡਾਰੇ ਜੀ, -**

Namdev Ji said, "O King! you are asking about the doings of my Rama (God). Well, such is my Rama (God) -

'O God! I know not the limit of Thine Royal Mansion.

I am the hand-maid of Thine saints.

He, who goes laughing, returns weeping and he, who goes weeping, returns smiling.

What is inhabited, that becomes deserted and what is deserted that becomes inhabited.

The lord turns water into desert and desert into well, and from a well, He makes a mountain.

From the earth, God raises man to the sky and when he has ascended to the sky, He dashes him down.

A beggar, He makes rule an empire, and a king, He turns into a beggar.

From an idiot and a blockhead God makes a scholar, and from a scholar, a fool.

Such is the Lord, who turns a woman into a man and a man into a woman.

Says Kabir: God is the beloved of His saints. Unto His vision am I a sacrifice.'

P. 1252

ਰਾਜਾਸੁਮ ਮਿਤਿ ਨਹੀਂ ਜਾਨੀ ਤੇਰੀ ॥

ਤੇਰੇ ਸੰਤਨ ਕੀ ਹਉ ਚੇਰੀ ॥

ਹਸਤੋ ਜਾਇ ਸੁ ਰੋਵਤੁ ਆਵੈ ਰੋਵਤੁ ਜਾਇ ਸੁ ਹਸੈ ॥

ਬਸਤੋ ਹੋਇ ਹੋਇ ਸੁ ਉਜਰੁ ਉਜਰੁ ਹੋਇ ਸੁ ਬਸੈ ॥
ਜਲ ਤੇ ਥਲ ਕਰਿ ਥਲ ਤੇ ਕੁਆ ਕੁਪ ਤੇ ਮੇਰੁ ਕਰਾਵੈ ॥

ਧਰਤੀ ਤੇ ਆਕਾਸਿ ਚਢਾਵੈ ਚਢੇ ਅਕਾਸਿ ਗਿਰਾਵੈ ॥

ਭੇਖਾਰੀ ਤੇ ਰਾਜੁ ਕਰਾਵੈ ਰਾਜਾ ਤੇ ਭੇਖਾਰੀ ॥

ਖਲ ਮੁਰਖ ਤੇ ਪੰਡਿਤੁ ਕਰਿਬੋ ਪੰਡਿਤ ਤੇ ਮੁਗਧਾਰੀ ॥

ਨਾਰੀ ਤੇ ਜੋ ਪੁਰਖੁ ਕਰਾਵੈ ਪੁਰਖਨ ਤੇ ਜੋ ਨਾਰੀ ॥

ਕਹੁ ਕਬੀਰ ਸਾਧੂ ਕੋ ਪ੍ਰੀਤਮੁ ਤਿਸੁ ਮੁਗਠਿ ਬਲਿਹਾਰੀ ॥

Such is my Rama (God) who raises the lowly into the high, and the high into the lowly.'

'None of the state of the Lord has realization:

Yogis, celibates, performers of austerities, and many of the wise in this pursuit are

exhausted.

In an instant a pauper He makes a king, a king a pauper.

Filled are the empty, and those full emptied -

Such is His way.'

P. 537

ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਊ ਜਾਨੈ ॥

ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ ਅਰੁ ਬਹੁ ਲੋਗ ਸਿਆਨੈ ॥

ਛਿਨ ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ ॥

ਗੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ ਯਹ ਤਾ ਕੋ ਬਿਵਹਾਰੇ ॥

What is empty, He fills, and what is full, He empties. Renunciators, celibates and penitents have exhausted themselves in knowing Him, but none can fully describe God's ways or doings. Those who are laughing, He makes weep, and those who are weeping, He blesses with smiles. Thickly populated settlements, He make desolate, while in desolate and deserted places, He establishes new towns and capital cities. Deep waters He changes into lands, and lands He transforms into deep waters. Pits He changes into mountains. Defeated and fallen He blesses with glory and raises them sky-high, and the exalted He dashes to the earth. Beggars and slaves He makes kings and installs them on thrones, and kings and emperors he turns into paupers. Fools and blockheads He changes into scholars, and scholars into fools. Females He turns into males, and males into females. God is so powerful and capable; who can know His state?

O Sultan (King)! if you want to know more about God's doings, then listen to what holy men tell about Him. After creating the world, God created everyone's body, mind and intellect. Fashioning this form out of the five elements - earth, air, fire, water and sky - and putting within this body His Light, He made him capable of dancing

and jumping, laughing and weeping. Thus was this 'jeev' (sentient being; man) created? Earth was created for his living, water for his drinking, and fire for giving him warmth.

God gives man countless apparels, enjoyments and pleasures. He has made man's father and mother, brothers and sisters, wife and children. He gives sustenance to all creatures living in water and on land, and even the worms living in stone.

Where there is no help, God gives help and support. In an instant does God annul the sins of the sinner. Then God is so kind and merciful that He continues bestowing boons and blessings on man and never repents after giving gifts. Moreover, boons too God gives in one go, and does not call to His Portal again and again.

As regards your question - where does such a God abide? - listen: God abides in the company of the holy who preactise Divine Name meditation and perform God's devotional worship. He who reaches God's Portal, gets a glimpse of Him; otherwise, in implicit form He lives in everybody. However, in the holy company is God present in manifest form -

'God created the soul and fashioned the whole body.

Making the mortal from five elements, the Lord has blessed him with His very Light.

God has blessed him with the couch of the earth and water for use.

O man! serve thou the world-Lord and forget Him not even for an instant.

O man! serve thou the True Guru that thou be blessed with the supreme status.

If thou remain unaffected in weal and woe, then alone shalt thou find thy God, the Lord of life.

He, who makes thee enjoy various dresses, dainties and relishes,

He, who has created for thee mother, father and all the relatives, He, who extends sustenance in the water and on the earth, O friend, Serve thou that Lord ever and forever more.

He is mortal's succourer at the place, where nobody else can help him.

Millions of sins, He washes off in an instant.

He confers gifts and regrets not.

His largesse He grants all at once, nevermore calling the seeker.

By pre-writ destiny, I have searched and found the Lord.

In the holy congregation abides the Lord, the world-cherisher.

Meeting with the Guru, have I come to Thy door, O Lord, the enemy of ego.

Bless thou slave Nanak, with Thy vision.'

P. 1137-38

ਮਨੁ ਹਰਿ ਕੀਆ ਤਨੁ ਸਭੁ ਸਾਜਿਆ ॥

ਪੰਚ ਤਤ ਰਚਿ ਜੋਤਿ ਨਿਵਾਜਿਆ ॥

ਸਿਹਜਾ ਧਰਤਿ ਬਰਤਨ ਕਉ ਪਾਨੀ ॥

ਨਿਮਖ ਨ ਵਿਸਾਰਹੁ ਸੇਵਹੁ ਸਾਰਿਗਪਾਨੀ ॥

ਮਨ ਸਤਿਗੁਰੁ ਸੇਵਿ ਹੋਇ ਪਰਮ ਗਤੇ ॥

ਹਰਖ ਸੋਗ ਤੇ ਰਹਿ ਨਿਰਾਰਾ ਤਾਂ ਤੂ ਪਾਵਹਿ ਪ੍ਰਾਨਪਤੇ ॥

ਕਾਪੜ ਭੋਗ ਰਸ ਅਨਿਕ ਭੁੰਚਾਏ ॥

ਮਾਤ ਪਿਤਾ ਕੁਟੰਬ ਸਗਲ ਬਨਾਏ ॥

ਰਿਜਕੁ ਸਮਾਹੇ ਜਲਿ ਬਲਿ ਮੀਤ ॥

ਸੋ ਹਰਿ ਸੇਵਹੁ ਨੀਤਾ ਨੀਤ ॥

ਤਹਾ ਸਖਾਈ ਜਹ ਕੋਇ ਨ ਹੋਵੈ ॥

ਕੋਟਿ ਅਪਾਧ ਇਕ ਖਿਨ ਮਹਿ ਧੋਵੈ ॥

ਦਾਤਿ ਕਰੈ ਨਹੀ ਪਛੋਤਾਵੈ ॥

ਏਕਾ ਬਖਸ ਫਿਰਿ ਬਹੁਰਿ ਨ ਬੁਲਾਵੈ ॥

ਕਿਰਤ ਸੰਜੋਗੀ ਪਾਇਆ ਭਾਲਿ ॥

ਸਾਧਸੰਗਤਿ ਮਹਿ ਬਸੇ ਗੁਪਾਲ ॥

ਗੁਰ ਮਿਲਿ ਆਏ ਤੁਮਰੈ ਦੁਆਰ ॥

ਜਨ ਨਾਨਕ ਦਰਸਨੁ ਦੇਹੁ ਮੁਰਾਰਿ ॥

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

Various forms of different hues He assumes,

Yet from all remains apart.

He who the world has deluded,

Is beyond count and limit;

Inaccessible, immaculate.

Saith Nanak: Thou creature of God, discarding all illusion.

Thy heart to Him attach.'

P. 537

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥

ਨਾਨਾ ਰੂਪੁ ਧਰੇ ਬਹੁਰੰਗੀ ਸਭ ਤੇ ਰਹੇ
ਨਿਆਰਾ ॥
ਅਗਨਤ ਅਪਾਰੁ ਅਲਖ ਨਿਰੰਜਨ ਜਿਹ ਸਭ ਜਗੁ
ਭਰਮਾਇਓ ॥
ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ
ਚਿਤੁ ਲਾਇਓ ॥

ਨਦਰਿ ਉਪਠੀ ਜੇ ਕਰੇ ਸੁਲਤਾਨਾ ਘਾਹੁ
ਕਰਾਇਦਾ ॥
ਦਰਿ ਮੰਗਨਿ ਭਿਖ ਨ ਪਾਇਦਾ ॥

Saint Namdev Ji said, "O king! none knows the state of my Rama (God). Those well-settled in homes are rendered homeless, while the homeless find homes in a moment. Similarly, in an instant, the weeping He makes smile and from the earth He lifts some to the sky, while those sky-high are brought low. So my Rama (God) does such things."

The Shah of Iran was the richest king of the world. But one man, who did not even live in the country, and lived abroad, created such a situation that the king had to flee from his country. No country was willing to harbour him. When he fell ill, America did a great favour to him and permitted him to get treatment in the country. When he died, no country was ready to give land for his burial. Only Egypt gave two yards of land for his grave. And yet what a great emperor he was and how rich!

Aurangzeb imprisoned his father Shah Jahan in a tower from where he kept looking at the Taj Mahal all the day long. One day, Shah Jahan wrote a letter to Aurangzeb. It was summer and this is what he wrote in the letter: 'Son! it is extremely hot. I get only one bowl of water which is not enough. I have to wash my face and rinse my mouth too. This water is very meagre. I cannot even quench my thirst.

*'Should He turn away His gaze of favour, kings He reduces to a blade of grass;
So that from door to door they beg,
None to them throwing charity.'*

So he was begging for water. He was asking Aurangzeb to increase his water ration. Aurangzeb replied, "I do not think that your water ration is meagre. The ink with which you have written the letter is very light, which shows that you have a lot of water that you can put into ink." Look! holy congregation! what a fall! His state had become worse than a pauper's. Shah Jahan, the builder of the Taj Mahal and the Red Fort was longing for just a drop of water.

Now take the case of Guru Nanak Sahib. One day he was sitting with Bhai Mardana and Bhai Bala. A child came and seeing the holy men sitting, he brought paddy straw and spread it for them. Guru Sahib sat on it. After a considerable period of time, the child thought that he ought to serve something to Guru Sahib. He collected twigs from the hedge and pulling out gram plants from the field roasted green gram and offered them to Guru Sahib. Guru Sahib, Bhai Mardana and Bhai Bala ate them with love and relish. Guru Nanak Sahib said, "Mardana! What should we give to this child?" Mardana replied, "Sir! you are the Master, the Lord." Guru Sahib said, "Well! let us make him the king of the country." To the child Guru Sahib said, "King! come here and sit down." The child said, "Sir! I am a very poor person." Guru Sahib said, "No, from today you will be the king." In the Guru's attendance, the child got late. On the other hand, the king of the country died suddenly. He had no successor or legal heir. The courtiers decided that the first comer at the city-

gate would be installed as the king. That child kept sitting in the Guru's company till midnight forgetful of going home. Then Guru Sahib said to him, "Son! now go home. The day is about to dawn. Go, your parents must be waiting for you." So Guru Sahib sent him home. When the child was going to enter the big city gate, the Ministers made him the king. Drums started beating in celebration of the new king's installation. A palanquin was brought and that shepherd boy was made the king of the country.

*'In an instant a pauper He makes a king,
and a king a pauper.'* P. 537
**ਛਿਨ ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ ਰਾਉ ਰੰਕ ਕਰਿ
ਡਾਰੇ ॥**

Big settlements He devastates in no time.

*'What is inhabited becomes deserted, and
what is deserted becomes inhabited.'*

P. 1252
ਬਸਤੋ ਹੋਇ ਹੋਇ ਸੋ ਉਜਰ ਉਜਰ ਹੋਇ ਸੁ ਬਸੈ ॥

At the time of the country's partition in 1947, did anybody know that people would be uprooted and made homeless? The laughing He makes weep, and the weeping He makes smile. So, Namdev Ji said, "O king! such is my God, my Rama and such are His doings." The king said, "I want to see the doings of your Rama (God). Bring this cow back to life." Namdev Ji said, "It cannot be brought back to life. I cannot revive any dead person. Death and life are in the hands of God. How can this slaughtered cow be revived?"

*'Said Nama: Majesty! how can this
happen?
What is slaughtered cannot be made
alive.'* P. 1165

**ਬਾਦਸਾਹ ਐਸੀ ਕਿਉ ਹੋਇ ॥
ਬਿਸਮਿਲਿ ਕੀਆ ਨ ਜੀਵੈ ਕੋਇ ॥**

Can any dead be brought back to life? Nothing is in man's hands.

Everything is in the hands of God:

*'Nothing by my will happens;
All happens as willed by God.'* P. 1165
**ਮੇਰਾ ਕੀਆ ਕਛੁ ਨ ਹੋਇ ॥
ਕਰਿ ਹੈ ਰਾਮੁ ਹੋਇ ਹੈ ਸੋਇ ॥**

*'None besides the Lord any power has;
He alone takes away life and grants it.'*
P. 192

**ਬਿਨੁ ਭਗਵੰਤ ਨਾਹੀ ਅਨ ਕੋਇ ॥
ਮਾਰੈ ਰਾਖੈ ਏਕੋ ਸੋਇ ॥**

It is God who protects and destroys. Nothing is in my hands.

*Refrain: O king! nothing happens by
my will.*

**ਧਾਰਨਾ - ਕਛੁ ਨਾ ਹੋਇ, ਮੇਰਾ ਕੀਆ ਰਾਜਨ
-2, 2.
ਮੇਰਾ ਕੀਆ ਰਾਜਨ, ਮੇਰਾ ਕੀਆ
ਰਾਜਨ-2, 2
ਕਛੁ ਨਾ ਹੋਇ,.....-2**

*'Nothing by my will happens;
All happens as willed by God.'* P. 1165
**ਮੇਰਾ ਕੀਆ ਕਛੁ ਨ ਹੋਇ ॥
ਕਰਿ ਹੈ ਰਾਮੁ ਹੋਇ ਹੈ ਸੋਇ ॥**

Holy congregation! the saints and holymen, who have attained to God, who have achieved self-realization, know that neither can anyone kill them, nor frighten them.

*'Whosoever frightens none, nor is afraid
of anyone,
Says Nanak, hear thou, O my soul, call
thou him, a man of Divine knowledge.'*
P. 1427

**ਭੈ ਕਾਹੁ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਰਿ
ਬਖਾਨਿ ॥**

The first sign of a man of Divine knowledge is that he neither fears, nor frightens anyone. He is never afraid; fear is always due to sin.

*'When God's fear is aroused, world's fear
departs.'* P. 341
ਡਡਾ ਡਰ ਉਪਜੇ ਡਰੁ ਜਾਈ ॥

As is fear of the Lord aroused, fear of the world goes, because he who has fear of God and reverence for Him, has God on his side. Fear of God makes man's mind pure.

'When God's fear is aroused, fear of the world goes.

In that fear is this fear absorbed.'

P. 341

**ਡਡਾ ਡਰ ਉਪਜੇ ਡਰ ਜਾਈ ॥
ਤਾ ਡਰ ਮਹਿ ਡਰੁ ਰਹਿਆ ਸਮਾਈ ॥**

In the fear of God is absorbed the fear of the world. In God's fear, world's fear disappears. Reverence and devotion for God increases, and He seems to be ever abiding with him.

'Should man fear entertaining such fear, fear of the world shall grip him.' P. 341
ਜਉ ਡਰ ਡਰੈ ਤਾ ਫਿਰਿ ਡਰੁ ਲਾਗੈ ॥

When man does not have fear of God, then is he afraid -

'As by the fear of God is the heart rendered fearless, Fear of the world flees.' P. 341
ਨਿਡਰ ਹੁਆ ਡਰੁ ਉਰ ਹੋਇ ਭਾਗੈ ॥

So, it is like this -

'God ever beholds and hears everything, O my soul, and he alone is afraid who commits sins.' P. 540
**ਹਰਿ ਵੇਖੈ ਸੁਣੈ ਨਿਤ ਸਭੁ ਕਿਛੁ ਮੇਰੀ ਜਿੰਦੜੀਏ
ਸੌ ਡਰੈ ਜਿਨਿ ਪਾਪ ਕਮਤੇ ਰਾਮ ॥**

God sees everything and ever abides with man. That is why Mardana says - O Nanak! where art we caught? Guru Sahib says - Mardana! don't fear for the 'Akal Purkh' (Timeless One, God) is with us -

'The man, whose heart is pure from within him, O my soul, casts off all his fears.' P. 540
**ਜਿਸੁ ਅੰਤਰੁ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਮੇਰੀ ਜਿੰਦੜੀਏ
ਤਿਨਿ ਜਿਨਿ ਸਭਿ ਡਰ ਸੁਟਿ ਘਤੇ ਰਾਮ ॥**

He, whose heart within is pure, has no fear. It is the sinner who ever lives in fear.

'He alone, who commits sins, is in fear and the virtuous one rejoices.' P. 84
ਸੌ ਡਰੈ ਜਿ ਪਾਪ ਕਮਾਵਦਾ ਧਰਮੀ ਵਿਗਸੇਤੁ ॥

A virtuous person has no fear. He knows that he has not done anything wrong and sinful for such is his Master's command -

Refrain: The virtuous are ever in bloom of joy, while the sinners live in fear.

ਧਾਰਨਾ - ਧਰਮੀ ਖੁਸ਼ ਹੁੰਦੇ ਨੇ, ਡਰਦੇ ਨੇ ਪਾਪੀ ਬੰਦੇ -2, 2.

He, who commits sins, should live in fear. He, who has been corrupt, will continue to live in fear all his life lest some case of bribery should be detected against him. He, who has done smuggling, will be afraid. He, who has evaded income tax, will live in fear. Holy congregation! fear of future or the hereafter vexes the man who has garnered sins. He, who has practised Divine Name meditation and performed God's devotional worship, goes to his heavenly abode cheerfully, without any fear. Then, what happens there at the Divine Portal?

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

**ਧੰਨਿ ਧੰਨਿ ਕਰੈ ਸਭੁ ਕੋਇ ॥
ਮੁਖ ਉਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ ॥**

He is happy while going to the other world -

'Kabir, when thou wert born in the world, the world laughed while thou wept.

Do thou such deeds that you may depart cheerfully while the world weeps.'

**ਕਬੀਰ ਜਾ ਤੂ ਜਨਮਿਆ ਜਗਤ ਮਹਿ ਜਗ ਹਸੈ ਤੂੰ
ਰੋਇ ॥
ਐਸੀ ਕਰਨੀ ਕਰ ਚਲਹੁ ਪਿਆਰੇ ਤੂੰ ਹਸੈ ਜਗ
ਰੋਇ ॥**

He leaves after doing such deeds that all shower praise on him at the Divine Portal.

'Then at the Portal Divine none to you shall be rough of behaviour; With noble courtesy shall you be received.' P. 252

**ਰੇ ਰੇ ਦਰਗਹ ਕਰੈ ਨ ਕੋਊ ॥
ਆਉ ਬੈਠੁ ਆਦਰੁ ਸੁਭ ਦੇਊ ॥**

His word is accepted in the Divine Court. The wish of a worshipper of God is realized in God's Court -

'He, whose word is accepted in the Lord's Court, whom does he care for?' P. 186

**ਜਾ ਕਾ ਕਹਿਆ ਦਰਗਹ ਚਲੈ ॥
ਸੋ ਕਿਸ ਕਉ ਨਦਰਿ ਲੈ ਆਵੈ ਤਲੈ ॥**

He, whose word is accepted by God Himself, to whom even the Dharamraj (the Righteous Judge) says respectfully -

'They, who contemplate the Lord's Name, O friend, win the treasure of human life. Nanak, the Righteous Judge addresses them thus, "My mansion thou hast rendered holy."' P. 1425

**ਨਾਮੁ ਧਿਆਇਨਿ ਸਾਜਨਾ ਜਨਮ ਪਦਾਰਥੁ ਜੀਤਿ ॥
ਨਾਨਕ ਧਰਮ ਐਸੇ ਚਵਹਿ ਕੀਤੋ ਭਵਨੁ ਪੁਨੀਤੁ ॥**

then, what need has he to care for anyone? God's devotees do not fear the world. When the emperor got Kabir bound and thrown before an elephant, he said, "O king! my mind does not fear, then why are you frightening my body?"

'My mind is crestfallen not, why should my body fear?' P. 1165

ਮਨੁ ਨਾ ਡਿਗੈ ਤਨੁ ਕਾਹੇ ਕਉ ਡਰਾਇ ॥

He said, "When my mind is not afraid, why are you trying to frighten my body by throwing it before the elephant? I am not going to be frightened." So, in this way, the king was trying to frighten Namdev. He thought that out of fear of death, Namdev would bring the slaughtered cow back to life. He said, "Look Namdev! there are three options before you. First, bring the cow back to life. Then the matter is settled. Second, come into the fold of Islam. If either of these two options are not acceptable, then be prepared to die. The choice lies with you." The king said this with great pride -

'The king was full of violent arrogance.' P. 1165

ਬਾਦਿਸਾਹੁ ਚੜ੍ਹਿਓ ਅਹੰਕਾਰਿ ॥

He was so much full of pride that

he did not see that Namdev was not at all at fault. He said, "O king! I did nothing. It was God who revived the dead youngman." But the king was overcome by evil arrogance. All his faculties were in the grip of overweening pride.

Religious fanaticism and intolerance had increased so much that the greatness and glory of holymen other than those of Islam was not tolerated. Becoming antagonistic towards Saint Kabir, the king ordered him (Saint Kabir) to be trampled under the feet of an elephant. He had done no wrong. The custodians of Islam had instigated the king against Saint Kabir. He was tied into a bundle and placed before a drunken elephant. But the elephant did no harm to him. On the contrary, it picked up the bundle and put it on its head and then putting it down on the earth greeted thrice.

'What sin has the saint committed that making him into a bundle you have thrown him before an elephant? asked the men.' P. 871

**ਕਿਆ ਅਪਰਾਧੁ ਸੰਤੁ ਹੈ ਕੀਨਾ ॥
ਬਾਂਧਿ ਪੌਟ ਕੁੰਚਰ ਕਉ ਦੀਨਾ ॥**

Now Namdev Ji had committed no crime. Sitting on the bank of the river, he used to practise Divine Name meditation and perform God's devotional worship. If by his utterance the man came back to life, was it a crime on his part? Is there anything in law which prevents a holyman from bringing a dead man back to life. The king said with violent arrogance, "Look! let me see right now who saves you from death. The king ordered a drunken elephant to be let loose.

'An elephant was goaded to attack.'

P. 1165

ਗਜ ਹਸਤੀ ਦੀਨੋ ਚਮਕਾਰਿ ॥

Recite in this manner -

Refrain: Look! the king flew into pride.
ਧਾਰਨਾ - ਚੜ੍ਹਿਆ ਹੰਕਾਰ ਓ, ਬਾਦਸ਼ਾਹ ਤਾਈਂ
ਵੇਖੋ -2, 2.

*'The king was full of violent arrogance
And an elephant was goaded to attack.'*
P. 1165

ਬਾਦਸ਼ਾਹੁ ਚੜ੍ਹਿਓ ਅਹੰਕਾਰਿ॥
ਗਜ ਹਸਤੀ ਦੀਨੋ ਚਮਕਾਰਿ॥

Holy congregation! both the qualities are present in man; one is pride, the other is humility -

'Pride hath a fall.'
'The Vedas proclaim aloud that the Reverend Lord likes not pride.' P. 1165
'ਹੰਕਾਰਿਆ ਸੋ ਮਾਰਿਆ।'
ਹਰਿ ਜੀਉ ਅਹੰਕਾਰੁ ਨ ਭਾਵਈ ਵੇਦ ਕੁਕਿ
ਸੁਣਾਵਹਿ॥

All the scriptures declare loudly that if there is anything which does not please the Lord, it is 'pride'. God does not forgive a proud man. To destroy arrogant Hirnakashyap, God had to assume the form of 'Narsingh' (half man and half tiger), as 'pride' was not to His liking. What displeases God most is 'pride' or 'arrogance'. A proud man suffers a fall. There are five kinds of prides.

*'Empery, wealth, beauty, pride of caste and youthfulness -
All these five are robbers of goodness.'*
P. 1288

ਰਾਜੁ ਮਾਲੁ ਰੂਪੁ ਜਾਤਿ ਜੋਬਨੁ ਪੰਜੇ ਠਗੁ.....॥

Guru Sahib has called these prides five robbers -

*'By these five marauders is the world robbed -
None caught by these preserves decency or sense of honour.'* P. 1288

ਏਨੀ ਠਗੀਂ ਜਗੁ ਠਗਿਆ ਕਿਨੈ ਨਾ ਰਖੀ ਲਜ॥

First is taking pride in state power. When a man gains too much state power, whether by force or by votes, he becomes extremely proud, his feet don't touch the ground. Even a little authority turns man's head. If a poor man gets the authority of issuing permits for cement, he makes the

people needlessly stand in queues. Even men of status and position keep standing in queues. He speaks rudely because he is intoxicated with state power. In this intoxication of state power, kings do wrong deeds. The king forgets his duties completely. He forgets that it is his duty to dispense justice to his subjects. Now a days, ministers are made to take the oath of allegiance to the constitution and to serve the people. But you may take any type of pledges from a person who has no faith in God, it is no more than a formality, a mere utterance of empty words. Forgetting all oaths and pledges and drunk with state power, he speaks proudly and orders in an instant that such and such person should be finished. Many have been such kings in the world. How proud and arrogant was Nadir Shah! A Havildar of Nadir Shah entered a respectable home and tried to outrage the modesty of their daughter. They were self-respecting persons. In anger they killed the soldier. When the news reached Nadir Shah, he ordered looting and killing of entire Delhi. The massacre continued day and night in which nine lakh persons were killed. The people went abjectly to the ruler and prayed, "What is our fault? Your soldier was killed by one man, but you have got nine lakh persons massacred and have ravaged Delhi." Holy congregation! how proud and arrogant was Nadir Shah!

So, a proud man goes to hell because -

'The king's vow is to dispense justice....'
P. 1240

ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ ਕੀ

The king need not read Jap Ji Sahib, or Gayatri chant, or 'Namaz' (Muslim Prayer) so much as to dispense justice to the people. If the king does

not dispense justice, he becomes sinful. He who does justice to his subjects without fear and favour is remembered with love and honour in the world.

Once Maharaja Ranjit Singh came out of his palace to see the state of affairs of his kingdom. Some officers of cavalry and soldiers accompanied him. When he was passing on the road, some children were shaking off berries in the month of *chet* (March-April). A child threw a stone forcefully, which, passing through the branches, hit Maharaja Ranjit Singh on his back. If a stone or a brickbat hits a king, can there be joy and peace? At once, his bodyguards were enraged and drew out their swords. Maharaja Ranjit Singh said to them, "What will you do with anger? Why did your hands go to your sword-hilts?" They said, "Your majesty! some body hit you with a brickbat." The Maharaja said, "Bring before me the boy who hit me with a brickbat. But you are not to say anything to him. Don't needlessly show your zeal by treating him harshly while bringing him before me." How calm and patient was the king! The soldiers caught all the boys. Their faces turned pale with fear. They feared that since the brickbat thrown by them had hit the king, he might not order them to be killed.

At that moment, the Maharaja asked them, "Children! have you hit me with a brickbat?" The children said, "Sir, we did not hurl the brickbat at you; we hurled it at the berry tree." He said, "But it hit me." They said, "We had hurled it at the berry tree; it is our misfortune that it has hit you." The Maharaja said, "Why do you hurl brickbats at the berry-tree?" They said, "Sir, by hurling brickbats at the berry tree we shake off berry fruit from it."

The Maharaja said, "Well! by hurling brickbats at the berry-tree you get berries?"

"Yes sir."

The children felt that the king was in a gentle mood. They thought, "The king is talking to us smilingly." The king asked his companions, "Since the brickbat has hit the Maharaja what should he give?" All became silent. Then one of them suggested that the children should be given a handful of rupee coins, and similarly, others also gave their suggestions.' The Maharaja said, "Look! the tree is insentient. When a brickbat hits it, the sweetest fruit falls first. Has ever a raw berry fallen? First of all, it is the sweet berry that falls." Maharaja Ranjit further said, "The brickbat has hit me. Write down what I am dictating. All the land of village Budhan near Jalalpur Jattan should be given as fief to the children." How gentle and generous was the king! This story is remembered till today.

How gentle and liberal was the king! once there was famine in the kingdom; there was no foodgrain to be found. Government godowns were full of foodgrain for the the armed forces to meet emergencies. Maharaja Ranjit Singh issued a public proclamation, "Let every Hindu, Sikh and Muslim hear. None should die of starvation in my kingdom. Honestly take from the government godown as much foodgrain as they need and can carry. Neither hoard it, nor sell it. When your stock is finished, come again. I guarantee that I will not let you die of hunger." At that time, people took foodgrains from the stores very honestly. There was an old man, who lived quite far away from the stores. Only his nine year old grandson accompanied him; his son was dead.

His family was quite big. He came to the stores walking slowly. By that time, it had closed down. S. Lehna Singh was Incharge of the store. When he came out, he asked what the matter was. The old man said, "Sir, I have come from a far off place to get foodgrains. Since I can walk slowly, the stores have closed down by the time I have come." S. Lehna Singh called the assistant and got the stores opened. On the other hand, the Maharaja came to see whether his officials really distributed foodgrain to the people or only rebuked them needlessly and shooed them away. The Maharaja was moving about in disguise and watched everything. In the meantime, the old man took the foodgrains all right but he could not pick up the bundle. He said, "Sardar Sahib, where you have done so much favour to me, kindly help me to carry it also outside. The bundle is of course as much as can be carried by a man, but I am old; my grandson accompanying me is only nine years old." The storekeeper placed the bundle outside and went away after closing the stores. Maharaja Ranjit Singh, who was watching the entire proceedings, came close to the old man and asked, "Baba (old man)! what's the matter? Why don't you pick up the bundle? Do you have to sell it?" He said, "No Sardar Sahib, I don't have to sell. I am finding it difficult to pick it up. Kindly help me to put it on my head. I will take it slowly. On the way, if I happen to meet a kind man, he may help me and give me some respite. Slowly and slowly I shall reach home. Sardar Sahib, I am old and all my strength has been sapped. My eyesight too has become weak. I find it difficult to recognize people. Hearing too has been impaired and I can understand only when someone

speaks loudly. The same is the state of my other body organs. Sardar Sahib, one cannot but bear God-sent misfortunes. My young son has expired. This child is too young. So I have to bear the entire burden of the family. Our king is very kind and generous; he has opened the state godowns for the people. Now the God-sent famine will pass off easily. May the king prosper! How kind and sympathetic he is! He is treating everybody justly. Look Sardar Sahib! the kings belonging to my religion have crossed all limits of oppression. Considering the Hindus as infidels, they perpetrate atrocities on them. Blessed be the Gurus whose Sikhs are angels!"

On hearing the old man, the Maharaja felt pity for him: Carrying his bundle on his head, he set out to deliver it at his house. The Maharaja was walking fast, while the old man could walk only slowly. He said, "Sardar Sahib, you do not know the location of my house. But I shall try to walk fast. The house was quite far off. When the house came near, the old man said, "Sir, I have never seen a man like you. Can you manage to let me have a glimpse of the Maharaja (King)? In the first place, my eyesight is weak, and secondly, all the subjects go to have a glimpse of him. Fearing jostling and pushing, I cannot go forward to see the Maharaja. Sardar Sahib, kindly let me see the Maharaja sometime. How should I thank you? First, I am a Muslim, and secondly, out of greed I tied a big bundle of wheat. Look! how much trouble, you had to suffer for my sake! In the meantime, Muslim guards came who were patrolling the streets. They were soldiers of the cavalry. They recognized the Maharaja from a distance, as he tried to

hide his identity while putting down the bundle of wheat at the poor Muslim's house. Alighting from their horses, they started saluting the Maharaja. The old man said, "Sardar Sahib, you seem to be a big officer. You did not tell me anything." He happened to ask a soldier. "Good man tell me who this man is." When he was told that the man who carried his bundle of wheat was the Maharaja himself, he started wailing loudly and fell at his feet. One of the soldiers was a Havildar, who, owing to his loyalty, later became a General in his army. He belonged to Bareilly.

When I used to do cultivation at my farm in village Faizganj, Tehsil Bilsapur, Distt. Rampur, one day I was going to Bareilly. In my car sat an A.S.I. Police. While accompanying me he told me - A diary written by my great grandfather is lying at my home. He was a General in Maharaja Ranjit Singh's army. An entry in the diary reads like this: "I was virtually sold to the Maharaja because I witnessed such an incident that I could not forget throughout my life and decided that I would sacrifice my life for the Maharaja. That incident was of the Maharaja's carrying a poor Muslim's bundle of foodgrains on his head and conveying it at his house. When I saw that old Muslim wailing loudly by falling at the Maharaja's feet, I spontaneously remarked - What a great favour you have done to a poor man! I concluded there and then that the Maharaja was an angel whose heart was filled with sympathy for the poor irrespective of their religion. He treated his subjects as his children, I vowed that I would serve the Maharaja all my life. When the battle of Sabhraon broke out, an English spy came to me and said - Your brother is a General with

the English, while you are a General here. Leave the Maharaja. It is your brother who has sent me to you. You will be given a high position in the English army. But I listened to the voice of my conscience - For money and position shall I betray such a Maharaja in whose eyes all are equal? On my retirement from service, I came home." When this A.S.I. told me about the writing in the diary I was filled with wonder at the nobility of his ancestor. The A.S.I. revealed that there were very many things written in the diary about the Maharaja.

I said to him, "You should have given this diary to a historian like Dr. Ganda Singh, who would have incorporated this incident in his book." But he said, "It is a precious legacy of our family, which I shall pass on to my successors." So there are two things in man's character - humility and pride. So the Guru's edict is - 'Sovereignty, wealth, beauty, pride of caste and youthfulness are five robbers.' So don't take pride even by mistake. Recite like this -

Refrain: Be not proud, O Nanak, lest thou should fall headlong ..

ਧਾਰਨਾ - ਗਰਬ ਨਾ ਕੀਜੈ ਨਾਨਕਾ, ਮਤ ਸਿਰ ਆਵੈ ਭਾਰ -2, 2.

'Should thou have a fine dagger girded at thy waist, and fine charge to ride -

Saith Nanak to such: Be not proud

Lest thou should fall headlong.' P. 956

ਕਮਰਿ ਕਟਾਰਾ ਬੰਕੁੜਾ ਬੰਕੇ ਕਾ ਅਸਵਾਰੁ ॥

ਗਰਬੁ ਨ ਕੀਜੈ ਨਾਨਕਾ ਮਤੁ ਸਿਰਿ ਆਵੈ ਭਾਰੁ ॥

Namdev Ji said to the king, "Don't be proud, otherwise the load of sins will burden your head. All the high and mighty, who took pride in their power and pelf, suffered a fall and died."

Once there was a saint named Bhudhu Shah, a native of Shahpur. He

was a well-known holyman. His daily routine was to get up early in the morning, take bath, perform God's devotional worship and then come to the village-crossing where he had put up an oven. He baked loaves there and served food to all the devotees who came there. One day, a Mughal soldier happened to come there. He asked for food. The saint said, "It is my good fortune that you have come." Holy persons see none but God in all men. So, they serve God at all times. When Budhu Shah baked loaves for him, a couple of them got a little over-baked. When, in a plate, he served food to the soldier, the later became very angry and he abused the holyman, and even slapped him on his cheek. The saint lived in a calm and composed state. He said, "O Mughal soldier! I don't have much intelligence. That is why my mother named me 'Budhu' (nitwit or idiot). In future, I shall be careful while baking loaves. You have fresh loaves, and leave the overbaked ones. But the soldier did not listen to him and went away in anger. Going a little ahead, he fell off his horse and broke his legs. He was brought back to Saint Budhu Shah. It was he who served him and looked after him, because saints and holymen bear enmity to none. They see no difference between their own kith and kin and strangers. Then he repented very much over his conduct, begged forgiveness and became his devoted follower.

So, the proud and arrogant king sent a drunken elephant towards Namdev Ji. But when the elephant went near him, he did him no harm, but rather saluted him. However, all those who came near him (elephant) were thrown away. The elephant was called back. Namdev Ji's mother was praying

to God, "O God! save the honour of my son as you had saved Prahlad from Hirnakashyap. My son is in great trouble. When she saw that the elephant had done no harm to her son, her motherly love made her mentally restless. "The proud and obstinate king is bent upon taking the life of my son," she said to herself. Wailing loudly, she pushed through the large crowds, and coming close to Namdev, she said, "Son! why are you giving up your life? Live for the sake of your mother and family. Save your life for the good of the world. The king's command is that you should embrace Islam. Then your life will be saved. Son! you see no difference between 'Rama' (God for Hindus) and 'Khuda' (God for Muslims). 'Rama' and 'Khuda' are the names of the same Lord God. Abandoning reciting 'Rama' 'Rama', start reciting 'Khuda', 'Khuda', or 'Allah-Allah'.

Refrain: Give up reciting Rama's Name and start reciting Khuda's Name -

ਧਾਰਨਾ - ਰਾਮ ਛੱਡ ਕੇ ਖੁਦਾ ਦਾ ਨਾਮ ਜਪ ਲੈ,
ਨਾਮੇ ਦੀ ਮਾਈ ਰੁਦਨ ਕਰੇ - 2,
2

So did wail Nama's mother.

*'Nama's mother was wailing,
Saying: Discard Rama; why not to
Khuda (God for Muslims) be devoted?*

P. 1165

**ਰੁਦਨੁ ਕਰੇ ਨਾਮੇ ਕੀ ਮਾਇ ॥
ਛੱਡਿ ਰਾਮੁ ਕੀ ਨ ਭਜਹਿ ਖੁਦਾਇ ॥**

Namdev Ji said to his mother, "What kind of advice are you giving to me out of fear? Life and death are in the hands of God. Losing faith in God, should I embrace Islam? You are a weak mother. This physical body is not everlasting; it will be left behind here. It is man's 'dharma' (faith and righteousness) that will go with him to

the world hereafter. Mother! my true form is the soul, which is neither cut with the sword, nor burnt with fire, nor is drowned in water. The physical body is mortal; I am not the body; I (my soul) is immortal; sat, chit, anand (truth, intellect, bliss - epithets for God) is my real form. This emperor has no power with which he can harm the soul. Mother, if you are to give me such a weak advice, then listen - neither am I your son, nor are you my mother. Let my body perish, but I am going to sing the praises of my God till my last breath. Recite like this -

*Refrain: Neither am I your son,
Nor are you my mother.*

ਧਾਰਨਾ - ਨਾ ਹਉਂ ਤੇਰਾ ਪੁੰਗੜਾ,
ਨਾ ਤੂੰ ਮੇਰੀ ਮਾਏ - 2, 2
ਨਾ ਤੂੰ ਮੇਰੀ ਮਾਇਆ, -2
ਨਾ ਹਉਂ ਤੇਰਾ ਪੁੰਗੜਾ,.....2

'Said Nama: Neither am I thy child, nor thou art my mother.

Even though this body be destroyed, still the Lord's laudation shall I sing.'

P. 1165

ਨ ਹਉਂ ਤੇਰਾ ਪੁੰਗੜਾ ਨ ਤੂੰ ਮੇਰੀ ਮਾਇ ॥
ਪਿੰਡੁ ਪੜੈ ਤਉਂ ਹਰਿ ਗੁਨ ਗਾਇ ॥

The king thought, "This Hindu has humbled my pride. All the Kazis (Muslim Judges) and Mullahs (Muslim Priests) salute me, but he (Saint Namdev) has no fear.

'Said the king: Kazis and Mullahs pay obeisance to me,

But this Hindu has humbled my pride.'

P. 1165

ਕਾਜੀ ਮੁਲਾਂ ਕਰਹਿ ਸਲਾਮੁ ॥
ਇਨਿ ਹਿੰਦੂ ਮੇਰਾ ਮਲਿਆ ਮਾਨੁ ॥

Wise and intelligent persons collectively expressed the opinion, "The king is under a wrong notion. He does not know the greatness and glory of saints and holy men. Even God accepts their word.

'He, whose word is accepted in God's court, whom does he care for?' P. 186

ਜਾ ਕਾ ਕਹਿਆ ਦਰਗਹ ਚਲੈ ॥

ਸੋ ਕਿਸ ਕਉ ਨਦਰਿ ਲੈ ਆਵੈ ਤਲੈ ॥

The king is being needlessly obstinate. We will reason with the king that there is a provision in law under which if somebody donates gold equal to the weight of the person under death sentence, his life can be spared." So the wise persons went to the king and made a request to him -

*Refrain: O king, accept gold equal to Nama's weight,
And spare his life.*

ਧਾਰਨਾ - ਰਾਜਾ, ਨਾਮੇ ਦੇ ਬਰਾਬਰ ਸੋਨਾ ਲੈ ਲੈ,
ਜਾਨ ਬਖਸ਼ੀ ਕਰਦੇ ਏਸਦੀ -2, 2.

O king! listen to our appeal -

*'Your majesty; listen to our submission:
Take gold equal to Nama's weight.'*

P. 1165

ਬਾਦਿਸਾਹ ਬੇਨਤੀ ਸੁਨੇਹੁ ॥
ਨਾਮੇ ਸਰ ਭਰਿ ਸੋਨਾ ਲੇਹੁ ॥

In great consternation and astonishment the king was saying, "Look! the entire country salutes me, but this man (Namdev) has no fear of me. He has trampled on my honour and pride -

'Said the king: Kazis and Mullahs pay obeisance to me,

But this Hindu has humbled my pride.'

P. 1165

ਕਾਜੀ ਮੁਲਾਂ ਕਰਹਿ ਸਲਾਮੁ ॥
ਇਨਿ ਹਿੰਦੂ ਮੇਰਾ ਮਲਿਆ ਮਾਨੁ ॥

Look! I am not being able to control and bridle one man, while everybody else salutes me." These wise persons again requested the king, "Your majesty! listen to our petition. In your law, there is a provision that if gold equal to the weight of the person sentenced to death is given, he can be pardoned." The king said, "I am the ruler of a kingdom stretching over thousands of miles. Heaps of gold are lying in my treasuries. But this is an issue concerning my religious faith. He has brought a dead man back to life.

Our people say that he has not revived the dead man but played a trick. So this is a matter concerning religion. If I accept money or gold in this case, I shall be dubbed as avaricious. Then I will be punished in the Divine court.

The king said, "If I accept gold in lieu of sparing Nama's life, I will burn in the fires of hell -

'Said the king: If I take wealth, then I shall go to hell. Should I amass worldly wealth by abandoning my religion?'

P. 1166

**ਮਾਲੁ ਲੇਉ ਤਉ ਦੋਜਕਿ ਪਰਉ ॥
ਦੀਨੁ ਫੋਡਿ ਦੁਨੀਆ ਕਉ ਭਰਉ ॥**

It is a question of my religious faith. Namdev has to bring the slaughtered cow back to life.

At that moment, the king said, "Listen Namdev! I give you only one 'pehar' (a period of three hours) to revive the dead cow. As the bell rings at the end of the period, your head shall be severed. So, Namdev! if you have revived a Brahmin's son, you must revive the slaughtered cow, otherwise be prepared to die." All the people present there were in a state of great surprise and trepidation, and were saying, "The king is being very adamant on his condition. The saint is of an exalted status. God is finally bound to come to save him." But some were expressing a contrary opinion, "Earlier God used to come to save the life and honour of His saints. But since the advent of followers of Islam, God has stopped manifesting Himself. So, now God does not come to the rescue of anyone. The world is living in duality." On the other hand, using his chains and fetters as musical instruments, Namdev became absorbed in singing Gods' praises -

Refrain: Nama sang the praise of the Lord, Nama sang, Nama

sang.

**ਧਾਰਨਾ - ਗਾਵੇ ਗੁਨ ਗੋਪਾਲ, ਨਾਮਾ ਗਾਵੇ,
ਨਾਮਾ ਗਾਵੇ -2, 4.**

'Nama with fetters on his feet was clapping his hands in joy And singing Divine laudations.' P. 1166
**ਪਾਵਹੁ ਬੇੜੀ ਹਾਥਹੁ ਤਾਲ ॥
ਨਾਮਾ ਗਾਵੇ ਗੁਨ ਗੋਪਾਲ ॥**

In a carefree state was Namdev Ji singing the praises of the Lord. No thought or worry crossed his mind. The only faith in his mind was that what pleased his Master was all right. He was happy to live in God's will. He did not think at all of showing his spiritual power. He was only singing God's praises in this manner.

'Nama with fetters on his feet was clapping his hands in joy And singing Divine laudations. Should Ganga and Yamuna flow back to their sources, Nama still would utter the Lord Hari's name.' P. 1166

**ਪਾਵਹੁ ਬੇੜੀ ਹਾਥਹੁ ਤਾਲ ॥
ਨਾਮਾ ਗਾਵੇ ਗੁਨ ਗੋਪਾਲ ॥
ਗੰਗ ਜਮੁਨ ਜਉ ਉਲਟੀ ਬਹੈ ॥
ਤਉ ਨਾਮਾ ਹਰਿ ਕਰਤਾ ਰਹੈ ॥**

Even if the Ganga and Yamuna flow backwards towards Kailash Parbat (name of the mountain), I will not stop singing God's praises." While singing thus, seven gharis (one ghari = 22.5 minutes) passed. People were counting the time as the gong rang at regular intervals. At last, only half ghari was left. People were extremely worried for nothing had happened so far. God had not come to save Namdev Ji.

Refrain: The Master of the three worlds had still not come, Though passed were seven 'gharis'.

**ਧਾਰਨਾ - ਤਿੰਨਾਂ ਲੋਕਾਂ ਦਾ ਪਤੀ ਨਾ ਅਜੇ
ਬਹੁੜਿਆ,
ਸੱਤ ਘੜੀਆਂ ਬੀਤ ਚੁਕੀਆਂ -2,
2.**

'When seven 'gharis' (22.5 minutes) were heard to have passed even then, the Lord

of the three worlds had arrived not.'

P. 1166

ਸਾਤ ਘੜੀ ਜਬ ਬੀਤੀ ਸੁਣੀ ॥
ਅਜਹੁ ਨ ਆਇਓ ਤ੍ਰਿਭਵਣ ਧਣੀ ॥

All were stricken with fear - 'Now only half a 'ghari' is left. If God has not come in seven 'gharis', then how will He come now? In everyone's heart was being offered one prayer - O God! save the life and honour of your devoted saint. If you don't save the honour of your saint now, people will lose faith in you. Now you must come and save the honour of your devotee.' All were repeatedly making this prayer to God. When fifteen minutes more passed, then all saw Namdev Ji standing up, folding his hands and paying obeisance. People were making guesses as to what might have happened that made Namdev Ji stand up and pay obeisance. Many persons thought that his end must have come as now only seven-eight minutes were left.

Thereafter, the executioner started making preparations for severing Namdev Ji's head. When Namdev Ji had paid obeisance, God in immanent form had arrived. Earlier also I have stated that Waheguru (God) is no form. His form depends upon your own feeling and devotion and you see God in the form in which you wish to see Him. If you wish see to Him as Guru Nanak Sahib or Guru Gobind Singh Ji, you will have the glimpse in that very form. You can also see Him in the form of the god of your liking. Generally, people think of God as one having four arms, holding a couch shell, a mace and a flower in His hands. All forms are of God. He manifests Himself in the form you have in your mind. When this time came -

'With the sound of pinions came the Lord

riding Garuda (a legendary bird, mount of Vishnu) His devotee did He cherish, As the Lord came riding on the Garuda.'

P. 1166

ਪਾਖੰਤਣ ਬਾਜ ਬਜਾਇਲਾ ॥
ਗਰੁੜ ਚੜੇ ਗੋਬਿੰਦ ਆਇਲਾ ॥
ਅਪਨੇ ਭਗਤ ਪਰਿ ਕੀ ਪ੍ਰਤਿਪਾਲ ॥
ਗਰੁੜ ਚੜੇ ਆਏ ਗੋਪਾਲ ॥

Riding on the Garuda (a legendary bird, mount of Vishnu), God came all at once, but He was not visible to others. How supremely fortunate is he who has a glimpse of God! All guessed that something had surely happened because Namdev Ji was paying obeisance to someone again and again.

At that moment, God said to Namdev Ji, "This king has harassed you too much. Tell me if you wish I can turn the earth upside down, if you wish I can put the entire earth on his head. If it pleases you I can revive the dead cow. In this way, they will be able to see for themselves and verify what your spiritual power is.

Refrain: If you say, Nama, should I turn the earth upside down.

ਧਾਰਨਾ - ਧਰਤੀ ਉਲਟਾ ਦਿਆਂ, ਆਖੇਂ ਜੇ
ਨਾਮਿਆ ਮੈਨੂੰ - 2, 2.

'Said the Lord: Shouldst thou wish, the earth I shall turn upside down.

Shouldst thou so wish, on high I shall place it.

Shouldst thou so wish, the dead cow may I bring to life,

That all may see and be assured.'

P. 1166

ਕਹਿਹਿ ਤ ਧਰਣਿ ਇਕੋਭੀ ਕਰਉ ॥
ਕਹਿਹਿ ਤ ਲੇ ਕਰਿ ਉਪਰਿ ਧਰਉ ॥
ਕਹਿਹਿ ਤ ਮੁਈ ਗਉ ਦੇਉ ਜੀਆਇ ॥
ਸਭੁ ਕੋਈ ਦੇਖੇ ਪਤੀਆਇ ॥

Namdev Ji said, "O God! under the influence of Maya, all these persons are deluded. If the earth is turned upside down, then all will suffer. If an earthquake comes, houses will collapse. Ocean water will flood high places. Dry earth will come into the seas. The

entire population will be destroyed. This king too is deluded. So you should bring the dead cow back to life; all the problem is that of the cow. So revive the cow." God said, "Go and tell them to untether its calf." The calf was untethered. Namdev Ji sprinkled some water over the cow and it came back to life. Nowhere was visible the blood and the intestines which were earlier lying outside. Leaving the calf and milking the cow, a pitcher was filled with milk.

'Prays Nama: "My Lord, fasten Thou the spancel to the cow to milk it."

Putting the calf, the cow was milked.

When the pitcher was filled with milk, Nama took it and placed it before the emperor.'

P. 1166

**ਨਾਮਾ ਪ੍ਰਣਵੈ ਸੇਲ ਮਸੇਲ ॥
ਗਉ ਦੁਗਾਈ ਬਫਰਾ ਮੇਲਿ ॥
ਦੁਧਿੰ ਦੁਹਿ ਜਬ ਮਟੁਕੀ ਭਰੀ ॥
ਲੇ ਬਾਦਿਸਾਹ ਕੇ ਆਗੇ ਧਰੀ ॥**

When Namdev Ji placed the pitcher of milk before the king, he felt ashamed of himself. Kazis and Mullahs too were shamed. Those who said that Namdev had played a trick, were without an answer.

So, the king got up and went to his palace, but still he had not begged forgiveness, so proud was he. But even when he had seen a real manifestation of God or Allah, the cow coming back to life, he had seen it milked, the pitcher of milk was placed before him, the cow was standing chewing the cud, still he did not beg forgiveness because he was very proud and arrogant. Those who harass God's devotees never have joy and peace.

Refrain: No joy comes to the foolish who tussle with the saints ...

**ਧਾਰਨਾ - ਸੁਖ ਕਦੇ ਨਾ ਪਾਉਂਦੇ ਜੀ,
ਮੁਗਧ ਨਰ ਸੰਤਾਂ ਨਾਲ ਖਰੰਦੇ -2,
2.**

'No joy comes to the thoughtless, who

with God's devotees wake contentinous.'

P. 306

ਸੁਖੁ ਨ ਪਾਇਨਿ ਮੁਗਧ ਨਰ ਸੰਤ ਨਾਲਿ ਖਰੰਦੇ ॥

No sooner did the king reach his palace, than he became afflicted with stomach-ache and he started crying with pain. Hakims (Doctors) failed to give him any relief. No medicine was doing any good to him. He was crying, "Save me; I am dying with pain. It seems that my end has come." A sage said, "Look O king! Namdev Ji is a devotee of God, a saint, even though he is a Hindu. If you harass a saint, God becomes annoyed; He is unhappy and so punishes you. You should go to Namdev Ji and seek his pardon. There is no other cure than this for your ailment. " At once, the king summoned Kazis and Mullahs and said, "Look! it is you who have made me quarrel with a saint. You are the culprits. Now, on my behalf, go to Namdev Ji and request him to pardon me. Let him save me as his humble cow -

'Through Kazis and Mullahs the king made supplication: O Hindu! forgive me, I am to thee like a humble cow.'

P. 1166

**ਕਾਜੀ ਮੁਲਾਂ ਬਿਨਤੀ ਫੁਰਮਾਇ ॥
ਬਖਸੀ ਰਿੰਦੂ ਮੇ ਤੇਰੀ ਗਾਇ ॥**

So, Kazis and Mullahs made supplications to Namdev Ji: 'Pardon the king by treating him as your humble cow.' To this Namdev Ji said -

'Nama said: Listen, majesty! Assure me of this.'

P. 1166

**ਨਾਮਾ ਕਹੈ ਸੁਨਹੁ ਬਾਦਿਸਾਹ ॥
ਇਹੁ ਕਿਛੁ ਪਤੀਆ ਮੁਝੈ ਦਿਖਾਇ ॥**

God will forgive you, but you should change yourself. Follow the path of truth while ruling the country. Treat all equally, whether they are Hindus and Muslims. Don't practise any discrimination between Hindus and Muslims.

'This will be the test of your assurance:

Follow truth and the noble path.'

P. 1166

ਇਸ ਪਤੀਆ ਕਾ ਇਹੈ ਪਰਵਾਨੁ ॥

ਸਾਚਿ ਸੀਲਿ ਚਾਲਹੁ ਸੁਲਿਤਾਨ ॥

Refrain: While God's devotee was acclaimed the world over, the slanderers stood defeated.

ਧਾਰਨਾ - ਜੈ ਜੈ ਕਾਰ ਭਗਤ ਦੀ ਹੋਵੇ,
ਨਿੰਦਕਾਂ ਦੀ ਹਾਰ ਹੋ ਗਈ - 2, 2

All present there were thinking that if the dead cow did not come back to life, the people would lose faith in God and that He (God) does not manifest Himself in the 'Kalyuga' (Age of darkness and evil). Such thoughts were coming into the minds of the spectators. But Namdev Ji was the very image of God; there was no difference between Him and God -

Refrain: See not any difference between Namdev and the Lord.

ਧਾਰਨਾ - ਭੇਦ ਕੋਈ ਜਾਣੋ ਨਾ, ਨਾਰਾਇਣ ਤੇ
ਨਾਮਦੇਵ ਵਿਚ - 2

'Nama's praise spread all over the world, Who alongwith other devotees found liberation.

His traducers fell into torments and regrets.

Between Nama and the Lord no difference is.'

P. 1155

ਨਾਮੇ ਕੀ ਕੀਰਤਿ ਰਹੀ ਸੰਸਾਰਿ ॥

ਭਗਤ ਜਨਾਂ ਲੇ ਉਧਰਿਆ ਪਾਰਿ ॥

ਸਗਲ ਕਲੇਸ ਨਿੰਦਕ ਭਇਆ ਖੇਦੁ ॥

ਨਾਮੇ ਨਾਰਾਇਣ ਨਾਹੀ ਭੇਦੁ ॥

So, in this way, God protects His devotee.

'God sees, hears and is ever with me, but I, a fool, deem Him to be distant.'

P. 612

ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੈ ਮੂਰਖ ਜਾਨਿਆ
ਦੂਰੀ ਰੇ ॥

So, I was making this submission - Earn wealth; rear your children and families. But remember one thing that every step that you take is in God's will; you sleep, you wake up and move about; God is present everywhere. When you see something, behind it see God. When you practise Divine Name

meditation, feel God behind nature. God is pervading everywhere. When love for God comes to abide in the heart, then God is all love. God loves one and all. But nobody loves God. Guru Sahib says -

'God hungers for love and devotion.'

Bhai Gurdas Ji, Var 10/7

ਗੋਬਿੰਦ ਭਾਉ ਭਗਤਿ ਦਾ ਭੁਖਾ ॥

'Saith Nama (Namdev): The Lord to His devotee is compliant, And still at the door of Bali is standing.'

P. 1105

ਨਾਮਾ ਕਹੈ ਭਗਤਿ ਬਸਿ ਕੇਸਵ

ਅਜਹੂੰ ਬਲਿ ਕੇ ਦੁਆਰ ਖਰੋ ॥

Refrain: Standing at the door is the Lord, bound by love...

ਧਾਰਨਾ - ਖੜ੍ਹਾ ਹੈ ਦੁਆਰੇ ਹਰਿ ਜੀ, ਬੰਨ੍ਹਿਆਂ
ਪ੍ਰੇਮ ਦਾ -2, 2.

So, when the mind is imbued with love for such a God -

'In the Lord was Namdev's heart deeply absorbed:

So that the dyer worth half a farthing (dam, an insignificant copper coin of old times) was immensely exalted.'

P. 487

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ
ਲੀਣਾ ॥

ਆਢ ਦਾਮ ਕੋ ਛੀਪਰੋ ਹੋਇਓ ਲਾਖੀਣਾ ॥

Guru Sahib says that Namdev's heart became deeply absorbed in God's love, then even the emperor of India was obliged to touch his feet. The greatness and glory of God's Name is infinite indeed. Dhanna heard this tale in the company of the holy, and he was convinced in his heart that God's Name is very invaluable. He said to himself, "When Namdev Ji, Kabir Ji, Ravidas Ji and Sain Ji can attain to God, then what is lacking in me? I am also a poor and humble man like them." Guru Sahib says -

'Listening to such happenings, the poor Jat Dhanna too in God's devotion engaged.'

P. 488

ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ ਜਾਟਰੋ ਉਠਿ ਭਗਤੀ ਲਾਗਾ ॥

He started practising Divine Name meditation. What was the result?

*'The Lord to him manifested Himself -
Such was Dhanna's good fortune.'*

P. 488

ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ ॥

Manifesting Himself and sitting in front of Dhanna, God said, "Give me more loaves." He said, "O God! I am also hungry like you. Leave some loaves for me too. In future, I shall bake more loaves." God loves us like His children. Never forget Him. It is remembering God at all times that is Name-meditation. Seeing Him pervading everywhere is Name-power. When God comes to abide in the heart, then are provisions provided in the Lord's court -

*'Myself! on that path where neither
mother, father, progeny, friend or brother
accompanies thee,*

*The Lord's Name alone shall thy helper
be.*

*There, where terrible minions of Yama
(Death) will oppress thee,*

*The Name Divine alone shall thy
companion be.*

*There, where unbearable hardships shall
befall,*

*The Name Divine in an instant shall
relieve thee.'*

P. 264

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨਾ 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 ॥

So, have faith in God. Meditate on the Name Divine as much as you can. When we recite 'Waheguru Waheguru' (God's Name), we come to learn Name-recitation automatically. There is no special technique involved in practising Divine Name meditation. Start reciting the Name with the tongue - 'Waheguru, Waheguru'. When you start moving towards God -

*'Taking refuge at the Guru's feet if you
take just one step towards him,
Then the True Guru, takes millions of
steps towards you.'*

Kabit, Bhai Gurdas Ji

**ਚਰਨ ਸਰਨ ਗੁਰੁ ਏਕ ਪੈਂਡਾ ਜਾਇ ਚਲ,
ਸਤਿਗੁਰੁ ਕੋਟਿ ਪੈਂਡਾ ਆਗੇ ਹੋਇ ਲੇਤ ਹੈ ॥**

God will advance towards you taking millions of steps. So, our task is only this much that since we have got human birth, we should use it fruitfully by keeping God in our mind. At the Divine Portal no recommendation is of any avail. The treatment you receive there is in nobody's hands. The Perfect Guru continuously keeps guiding the mortal. He continues directing - take this shortcut; don't take the long path needlessly. Saints and holymen also continue advising us. So make your life fruitful by reciting 'Waheguru, Waheguru' (God's Name).

Chapter - XI King of the land afar

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

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

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

Reach me Thy hand, O Lord and save me from wavering, says Nanak.' P. 256
ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੁ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

'After wandering and wandering, O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is:

"Attach me to Thy devotional service."
P. 289

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥

'A boughten slave am I, my name, the Fortunate:

By the Master's word in the market sold; As directed, have I engaged myself in task.

What cleverness can Thy servant show? The Lord's command can I not perform well.
P. 991

**ਮੁਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ ਮੇਰਾ ਨਾਉ ਸਭਾਗਾ ॥
ਗੁਰ ਕੀ ਬਚਨੀ ਹਾਟਿ ਬਿਕਾਨਾ ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ ਲਾਗਾ ॥**

ਤੇਰੇ ਲਾਲੇ ਕਿਆ ਚਤੁਰਾਈ ॥

ਸਾਹਿਬ ਕਾ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

'Nothing am I, no pride is mine; nothing is mine.

On this occasion save the honour of Sadhna, the servant.'
P. 858

**ਮੈ ਨਾਗੀ ਕਛੁ ਹਉ ਨਾਗੀ ਕਿਛੁ ਆਹਿ ਨ ਮੋਰਾ ॥
ਅਉਸਰ ਲਜਾ ਰਾਖਿ ਲੇਹੁ ਸਧਨਾ ਜਨੁ ਤੋਰਾ ॥**

Refrain: I am a purchased slave of Thine,

Thou art my True Lord

ਧਾਰਨਾ - ਮੈਂ ਬੰਦਾ ਬੈਖਰੀਦ ਸਚ ਸਾਹਿਬ ਮੇਰਾ

-2, 2.

ਸਚ ਸਾਹਿਬ ਮੇਰਾ, ਸਚ ਸਾਹਿਬ ਮੇਰਾ -2, 2.

ਮੈਂ ਬੰਦਾ ਬੈਖਰੀਦ,..... - 2.

'I, a slave purchased for a price;

Thou the true Lord:

My life and body is all His; all is Thine. Lord! Thou givest honour to the humble, in Thee is our trust.

Whoever in other than the holy Lord reposes trust,

Know it to be frail.

Limitless is Thy ordinance; unknowable its extent.

Only such as the Master, perfectly-endowed, have met,

The Lord's will obey.

Of little avail are clever feats of intellect. Whatever the Lord in His grace grants,

In that feel you joy.

With millions of ritual actions, yet no cessation of desire occurs.

Nanak, servant of God, has made the holy Name his prop,

All other endeavour discarding.' P. 396

**ਮੈ ਬੰਦਾ ਬੈ ਖਰੀਦੁ ਸਚੁ ਸਾਹਿਬੁ ਮੇਰਾ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਸਭੁ ਕਿਛੁ ਹੈ ਤੇਰਾ ॥**

ਮਾਣੁ ਨਿਮਾਣੇ ਤੂੰ ਧਣੀ ਤੇਰਾ ਭਰਵਾਸਾ ॥

ਬਿਨੁ ਸਾਚੇ ਅਨ ਟੇਕ ਹੈ ਸੋ ਜਾਣਹੁ ਕਾਚਾ ॥

ਤੇਰਾ ਹੁਕਮੁ ਅਪਾਰ ਹੈ ਕੋਈ ਅੰਤੁ ਨ ਪਾਏ ॥

ਜਿਸੁ ਗੁਰੁ ਪੂਰਾ ਭੇਟਸੀ ਸੋ ਚਲੈ ਰਜਾਏ ॥

ਚਤੁਰਾਈ ਸਿਆਣਪਾ ਕਿਤੇ ਕਾਮਿ ਨ ਆਈਐ ॥

ਤੁਠਾ ਸਾਹਿਬੁ ਜੋ ਦੇਵੈ ਸੋਈ ਸੁਖੁ ਪਾਈਐ ॥

ਜੇ ਲਖ ਕਰਮ ਕਮਾਈਅਹਿ ਕਿਛੁ ਪਵੈ ਨ ਬੰਧਾ ॥

ਜਨ ਨਾਨਕ ਕੀਤਾ ਨਾਮੁ ਧਰ ਹੋਰੁ ਛੋਡਿਆ ਧੰਧਾ ॥

Revered saintly congregation! Loud be thy utterance - 'True and Supreme is God's Name'.

'I, a slave purchased for a price;

Thou the true Lord.'

P. 396

ਮੈਂ ਬੰਦਾ ਬੈ ਖਰੀਦੁ ਸਚੁ ਸਾਹਿਬੁ ਮੇਰਾ ॥

Guru Sahib has made a very

profound utterance for our reflection and salvation or liberation. Guru Sahib says - 'If you wish to align with the True Lord, then become His boughten slave.' Purchased - it means selling one's house, land or property and thereby giving up all one's rights over it. After it is sold, the purchaser may do anything he likes - he may till it, take clay for his kilns, dig a well for making bricks. In short, he may do anything he likes on the land, the seller has no claim on it, and he cannot interfere in its management. In purchase is this condition. Second is giving land on lease for two years or three years. The condition in the lease is that after expiry of the lease, the control of land comes back to the owner. The lessee shall not cut any tree from the land, and he shall sow the specified crops, and after the crops are reaped, the land shall come back to the owner. This is conditional ownership for a stipulated period. Third is mortgaging the land. In this case too, the mortgager can get his land released after paying the amount of mortgage. Mortgage is also of two types - one for a fixed period, say five years, that the mortgager shall not get his land released for five years. The other mortgage is for unspecified period. The mortgager may get it released after six months, if he is able to raise the required sum of money. These are the three conditions. Guru Sahib says, "If you are to align with God, or the Guru (Holy Preceptor), then lease and mortgage will not do, because you will retain ownership on your self. Well, if you are to retain right or ownership, then how can you unite with the Guru? If you are to belong to the Guru and make him your own, what should you do?"

Once Tenth Guru Sahib was holding his congregation. A very large number of devotees were sitting. A handsome child happened to be there. Guru Sahib's glance fell upon him. He was a small child who had come with the devotees from Peshawar among whom many were his relatives. He kept running about to various relatives. A child is of an independent nature. So he, sometimes went to one relative, sometimes to another. Sometimes, he came to Guru Sahib too. Guru Sahib called him and asked, "Son! wherefrom have you come?" He said, "True Sovereign! we have come from Peshawar."

Guru Sahib said, "What is your name?"

He replied, "My name is Joga." [Joga' literally means 'meant for'.]

Guru Sahib asked instantly again, "Son! did you say 'Joga'? For whom are you 'Joga' (meant for)? Are you meant for your parents, your own self, for the world, for enjoyment of sinful pleasures, or for your pride and honour? For whom are you meant for?"

He said, "Sir! I am meant for the Guru."

Guru Sahib closed his eyes and picked up the child affectionately. When he opened his eyes, he said, "Well son! if you are for the Guru, then from today, the Guru is for you."

The bargain was made. He who surrenders to the Guru and comes to belong to him, then the Guru belongs to him. But the problem is that we do not come to belong to the Guru. That is why, we remain away and aloof from the Guru. We have made the Guru a shop. If we fall ill, we come to the Guru's threshold and request him to

cure our ailment. If we lack something, we ask for it from the Guru because our own self is of prime importance to us. Consequently, we wish to occupy a high position in the world, and live in joy and peace. If, abandoning our surroundings, we enter the Guru's surroundings or abode, then Guru Sahib says, "In that case, the Guru is for you, and you are for the Guru. Such is the Guru's edict -

*'Refrain: Sell your soul to the Guru,
All your affairs shall be set
right.'*

**ਧਾਰਨਾ - ਮਨ ਵੇਚ ਦੇ ਗੁਰਾਂ ਨੂੰ ਆਪਣਾ,
ਕਾਰਜ ਤੇਰੇ ਰਾਸ ਹੋਣਗੇ -2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਕਾਰਜ ਤੇਰੇ ਰਾਸ
ਹੋਣਗੇ -2, 2.
ਮਨ ਵੇਚ ਦੇ ਗੁਰਾਂ ਨੂੰ
ਆਪਣਾ,.....2**

*'The disciple that himself to the Master
(True Guru) has sold,
Fulfilled shall all his objectives be.'*

P. 286

**ਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ ॥
ਤਿਸੁ ਸੇਵਕ ਕੈ ਕਾਰਜ ਰਾਸਿ ॥**

We should understand the mind. The mind is the thing with which we have thoughts and insights. When the mind is sold, then alongwith it go intellect, understanding, heart and 'ego' or 'I-ness' -

*'Without cause they exhibit their self-
conceit or ego.'*

P. 468

..... ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ ॥

When this too is gone, then to whom does this body belong? This body comes to belong to the Guru (Holy Preceptor) because in man's body, it is the mind that directs and has thoughts and ideas. If somebody is to get up, he looks at the watch. The thought will come that he is to go to such and such place. It will command the body, direct the 'praans' (life breaths), the 'praans' will give strength and energy to the body and the body-

engine will start working and moving. But if the mind has been quietened, then neither intellect or understanding, nor heart, nor 'ego' or 'I-ness' can do anything. All four are gone, Then whose is this body, this 'karan shreer' (the imaginary body of blissful state when only pride or ego is left) this 'suksham sreer' (subtle body or soul). It has been sold and given away to the Master. Then the Master comes into this body, the Guru comes to abide in it. Then the work is done with 'unman' (Divine knowledge). The cosmic mind works in it. Cosmic mind is Divine Ordinance, which works in it -

*'By obeying, O Nanak, Lord's ordinance
and will.'*

P. 1

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥

What is the fruit of by obeying God's ordinance and will?

*'We become true and demolish the wall
of untruth or illusion.'*

P. 1

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

This wall of 'ego' and 'untruth' will be demolished by selling our self to the Guru. Then the body does not remain idle; it renders service and works according to the Guru's commands. It does what the Guru says -

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

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

*By repeating Lord God's Name under the
Guru's instructions, all his sins,
misdeeds and accusations are wiped off.
Afterwards, at sunrise, he sings Gurbani
and whilst sitting or standing, he
meditates on God's Name.'*

P. 305

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ

ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਧਿਆਵੈ ॥

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ

ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥

ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ

ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥

**ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ
ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥**

Then, he acts according to the Guru's commands. It is the Guru's will that works and not his own. When the self has been abandoned or surrendered then there is no thought or idea left. When the mind has been sold, then it is up to the Guru to direct him the way he likes and keep him in whatever state he (Guru) wishes. All the holy men of the past did not become stones, or inactive after selling their mind or soul to the Lord. On the other hand, they became even more active than before. In fact, all actions of holy men are under God's ordinance and will. So, in this way, by selling the mind to the Guru, man becomes dear to the Guru. When he becomes the Guru's beloved or devotee, he serves him (the Guru) and in this way he obtains all the joys and comforts of the world.

Refrain: By serving the Guru, one receives all the joys of the world.

**ਧਾਰਨਾ - ਕਰਕੇ ਗੁਰਾਂ ਦੀ ਸੇਵਾ,
ਮਿਲਦੈ ਸੁਖ ਸੰਸਾਰ ਦਾ -2, 2.
ਸੁਖ ਸੰਸਾਰ ਦਾ, ਸੁਖ ਸੰਸਾਰ ਦਾ -
2, 2.
ਕਰਕੇ ਗੁਰਾਂ ਦੀ ਸੇਵਾ,.....
-2.**

If anyone wishes to have the joys of this world, as well as of the Divine Court or God's abode, he should serve the Guru devotedly -

'Devotion to the Master (Guru) brings joy imperishable.' P. 362

ਗੁਰ ਕੀ ਸੇਵਾ ਸਦਾ ਸੁਖੁ ਪਾਏ ॥

In Guru's service, man always finds joy and peace -

'In the company of the holy, the mortal sings God's laudations.' P. 362

ਸੰਤਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਗੁਣ ਗਾਏ ॥

Men should attend the company of the holy and by singing God's praises there, he should overcome and annul

all hurdles, and do virtuous deeds. In this way, he obtains the fruit of infinite virtuous deeds -

'The hearers and singers of Lord's praise receive the reward of millions of sacred feasts.' P. 546

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ ॥

'Brother! in holy company purify the mind,

And in the Name Divine find lodgement.'

P. 639

**ਮਿਲਿ ਸੰਤ ਸਭਾ ਮਨੁ ਮਾਂਜੀਐ ਭਾਈ ਹਰਿ ਕੈ
ਨਾਮਿ ਨਿਵਾਸੁ ॥**

The Name Divine comes to abide in the mind and heart by attending the holy company and purifying the mind by singing God's praises -

'He meditates on the Name Divine.'

P. 362

ਨਾਮੇ ਨਾਮਿ ਕਰੇ ਵੀਚਾਰੁ ॥

Saints and holy men do not have any political subjects to discuss. Neither do they know any politics, nor do they indulge in any politics. All the politics is within their own self. Armies of the world of sin and evil are ever attacking every man. These armies are overshadowing not one or two countries, but these enemy soldiers are out to overwhelm the entire creation. They are very big and powerful. Guru Sahib says - 'They are very handsome and are extremely hard and strong, and with them the saints and holymen themselves fight, as well as exhort people of the world also to array themselves against them and fight collectively. Worldly positions and offices, and worldly kingdoms are ephemeral. What is in man's psyche is present in the entire world, not in just a few persons. There are no national divisions or barriers. But this fight is common to all. Guru Sahib says - 'Meditate on God's Name in the company of the holy.' What will be the result? You will save or triumph

yourself, as well as save your lineage and companions and enable them to triumph -

'He saves himself and saves his lineage as well.' P. 362

ਆਪਿ ਤਰੈ ਕੁਲ ਉਧਰਣਗਾਰੁ ॥

But there is difference between one service and another. Many devotees do render service, but they do not know the proper method of rendering service. Without method and formula, the problem is not solved. Even if it is a small or ordinary sum, it cannot be solved without knowing the method and formula. If you are to make a medicine and you have all the ingredients with you, without knowing the formula and the quantity of various ingredients, you cannot make it. Medicine made without the right method is not efficacious. The same can be said about machinery. If the wires are not connected properly, it will not work and may even burn. Everything may be there, but Guru Sahib says that service in the true sense of the word is that which is done unassumingly.

'Only service rendered with humility is accounted for by God.'

Bhai Gurdas Ji, Var 1/16

ਕਰਿਕੇ ਨੀਚ ਸਦਾਵਣਾ ਤਾ ਪ੍ਰਭੁ ਲੇਖੇ ਅੰਦਰਿ ਪਾਈ ।

If the person rendering service asserts that he is doing service and he vents anger over others saying - this man does not do this thing, that man does nothing, then his service does not find God's acceptance and approval. If man renders service in a manner as if he is looting from a treasure without bothering whether others are looting or not, then will he be angry with anyone? He will continue filling his lap with the wealth of service. Service rendered with such humility finds acceptance with the Guru who is

pleased with it. When the Guru is pleased with service, then the dirt of the sins of multiple births is washed off. All sins are annulled, but the condition is that the service should be such that is pleasing to the Guru. Such is the Gurbani edict -

*Refrain : Profitable is the service
That pleases the True Guru's
mind ...*

**ਧਾਰਨਾ - ਜਿਤ ਸਤਿਗੁਰ ਕਾ ਮਨ ਮੰਨੇ,
ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ -2, 2.
ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ -4, 2.
ਜਿਤ ਸਤਿਗੁਰ ਕਾ ਮਨ
ਮੰਨੇ,..... -2.**

'Such service alone is profitable that with, the True Guru finds acceptance.'

P. 314

**ਸਾ ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ ਜਿਤੁ ਸਤਿਗੁਰ ਕਾ ਮਨੁ
ਮੰਨੇ ॥**

Although the whole world renders service, yet why are the desires of all not fulfilled? Why don't all people obtain joy and peace? The fault lies in the manner of rendering service. After rendering service man says - 'I do this service.' People construct gurdwaras with great effort and labour. But when they are ousted from the Gurdwara Managing Committee, they feel sore about it. They serve their 'I-ness' or 'ego', and not the Guru (Holy Preceptor). As long as man serves his 'ego', he does not get any fruit. It is his 'ego' that is rewarded and becomes inflated. He will become well-known. People will say about him - 'This man renders great service.' He will get superficial praise. From this praise no good accrues to him. It is superfluous and deludes him. Guru Sahib says - 'Don't bother about praise and blame; you should only do your duty.'

Therefore, he, who forgetting praise and blame, renders service to please the Guru (Holy Preceptor, or Master), neither quarrels with anyone nor makes

a noise about it, nor shows himself off to others. He renders service with zeal and eagerness. He does not get himself photographed to publicise that he is rendering service. He is unlike those who after getting photographed slip away. In this manner, you cannot cheat the Guru; you are, in fact, cheating yourself, so -

'Such service alone is profitable that with the True Guru finds acceptance.'

P. 314

ਸਾ ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ ਜਿਤੁ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨੇ ॥

When the True Guru approves of your service -

'As comes the True Guru's approval, Flee all sins and evils.'

P. 314

ਜਾ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨਿਆ ਤਾ ਪਾਪ ਕਸੰਮਲ ਭੰਨੇ ॥

The Guru breaks heaps of stone-like sins.

'With their ears, the Sikhs hear the instruction which the True Guru imparts.'

P. 314

ਉਪਦੇਸੁ ਜਿ ਦਿਤਾ ਸਤਿਗੁਰੁ ਸੋ ਸੁਣਿਆ ਸਿਖੀ ਕੰਨੇ ॥

It is only after listening to the Guru's instruction attentively that the Sikh (disciple) becomes aligned with him (the Guru) and obeys him, and not otherwise or earlier. First he has reservations about the Guru's instructions. But once the Sikh sells himself to the Guru, then there is no 'if' and 'but'. Then, he says - 'Now accept and believe in the Guru's word -

'They who submit to the True Guru's will are imbued with four-fold dye (of love).

This is the peculiar way of life of the Guru's Sikhs ...'

P. 314

ਜਿਨ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਚੜੀ ਚਵਗਣਿ ਵੰਨੇ ॥

ਇਹ ਚਾਲ ਨਿਰਾਲੀ ਗੁਰਮੁਖੀ ॥

Guru Sahib says that this is the

unique way of the Guru-directed; this is not the way of the world -

'... By absorbing the Guru's teaching are their minds in devotion drenched.'

P. 314

ਗੁਰ ਦੀਖਿਆ ਸੁਣਿ ਮਨੁ ਭੰਨੇ ॥

When the Guru imparts instruction, he enables the 'jeev' (man, soul) to unite with Brahm (God, creator). Then the mind is drenched with love and devotion and ever remains absorbed in Divine Name meditation. There is no time when his mind can come out of the region of the Name Divine. In this way, service pleases the Guru as well as gives man worldly joy. Guru Sahib has accorded a high place to service. Service and Name-meditation go on side by side. Take them to be two Persian wheels, or tube wells or two openings in a canal for discharge of water for irrigation. How quickly will they fill up the field? In Kalyuga (Dark Age), man's span of life is short. So he has a very short period of time to attain to God. If man does both Name-meditation and service, he can achieve something on the path of spirituality. One who renders only service, does not lag behind -

'The Lord's devotee is made in His image

-

Think not because of the human frame that he is different:

Like waves of water rising in numerous ways, in water is again absorbed.'

P. 1076

ਹਰਿ ਕਾ ਸੇਵਕੁ ਸੋ ਹਰਿ ਜੋਗਾ ॥

ਭੇਦੁ ਨ ਜਾਣਹੁ ਮਾਣਸ ਦੇਹਾ ॥

ਜਿਉ ਜਲ ਤਰੰਗ ਉਠਹਿ ਬਹੁ ਭਾਤੀ

ਫਿਰਿ ਸਲਲੈ ਸਲਲ ਸਮਾਇਦਾ ॥

Just as a wave rising from water mingles with it, he becomes absorbed in God and becomes His image. Besides, man gets countless fruits from

rendering service in the world. Such is the Guru's edict. Recite it lovingly like this -

*Refrain: If you wish to obtain the four boons,
Then serve the holy,
O dear, serve the holy ..*

**ਧਾਰਨਾ - ਜੇ ਤੈਂ ਚਾਰ ਪਦਾਰਥ ਲੈਣੇ,
ਸੇਵਾ ਕਰਲੈ ਸਾਧੂਆਂ ਦੀ -2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਸੇਵਾ ਕਰਲੈ ਸਾਧੂਆਂ
ਦੀ -2, 2.**

ਜੇ ਤੈਂ ਚਾਰ ਪਦਾਰਥ ਲੈਣੇ,..... -2.

'He, who seeks the four cardinal boons (Dharma, artha, kama, moksha) should apply himself to the service of holymen.'

P. 266

**ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੋ ਮਾਗੈ ॥
ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਗੈ ॥**

So, as I have stated, he who renders service with humility, obtains the Four cardinal boons - *Dharma* (performance of religious duty), *Arth* (worldly prosperity), *Kama* (fulfilment of legitimate desires), *Mokh* or *Moksha* (attainment of liberation after death). These are the four things which are very deeply related to man's life.

First is about his religion, which should be godly and not satanic. He should become attached to those gods whom we call positive (true, real, good), whom we call godly sect. Satanic sect should not find a place in his heart and mind. He should obtain '*dharma*' (righteousness and performance of religious duty) and then should he attain spirituality and God.

Second is '*artha*' (worldly prosperity). It means money wealth, land, property, wife, children and relatives.

Third is '*kama*', which means fulfilment of desires. Man is unhappy because his desires are not fulfilled. By keeping the company of the holy and rendering service to them, man's

desires are fulfilled. Fourth is '*mokh* or *moksha*'. It means becoming God's own image by merging in Him.

Guru Sahib says - 'If you want to have the four boons, then render service to the holy.

'One fruit comes visiting a pilgrim centre, while four do by meeting the holy.

Saith Kabir: But on meeting the Guru, one obtains many a fruit.'

**ਤੀਰਥ ਕੀਏ ਏਕ ਫਲ ਸੰਤ ਮਿਲੇ ਫਲ ਚਾਰ।
ਗੁਰੂ ਮਿਲੇ ਫਲ ਅਨੇਕ ਹੈ ਕਹਤ ਕਬੀਰ ਬਿਚਾਰ।**

Service to the Guru is greatly superior. So, that service finds God's acceptance and approval -

'Such repetition of texts (or Name meditation), austerity and service alone is approved

As to the Divine Master is pleasing.

With discarding egoism He Himself grants absolution and union.' P. 1247

ਸੋ ਜਪੁ ਤਪੁ ਸੇਵਾ ਚਾਕਰੀ ਜੋ ਖਸਮੈ ਭਾਵੈ ॥

ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਲਏ ਆਪਤੁ ਗਵਾਵੈ ॥

By rendering service and performing God's devotional worship, the 'egoism' within is effaced. So, the service should be pleasing to Him. But the other service done in self-conceit does not find God's approval.

'Of those involved in egoism is the service not accepted.' P. 1070

ਵਿਚਿ ਹਉਮੈ ਸੇਵਾ ਥਾਇ ਨ ਪਾਏ ॥

He does render service but with pride and egoism. He takes offence over a trifle. But he who renders service holding Guru Nanak Sahib omnipresent, never gets annoyed, while others will run away even when checked a little. It is because ego is active in them. Guru Sahib gives a strong warning which one should heed carefully -

'Of those involved in egoism is the service not accepted.' P. 1070

ਵਿਚਿ ਹਉਮੈ ਸੇਵਾ ਥਾਇ ਨ ਪਾਏ ॥

Neither is his service approved, nor does his transmigration end -

'Such are born and die, and keep transmigrating.

Such austerity alone is perfect, such the true service

As to the Lord's heart is pleasing.'

P. 1070

ਜਨਮਿ ਮਰੈ ਫਿਰਿ ਆਵੈ ਜਾਏ ॥

**ਸੋ ਤਪੁ ਪੂਰਾ ਸਾਈ ਸੇਵਾ ਜੋ ਹਰਿ ਮੇਰੇ ਮਨਿ ਭਾਣੀ
ਹੈ ॥**

So, all things are obtained through service. On hearing the cry of the world, and the entreaties of the countless souls seeking spiritual guidance, whose life was nearing the end or who had wandered into this existence after having been deluded in previous births, Guru Tegh Bahadur Sahib set out from Anandpur Sahib and slowly and steadily reached Patna Sahib. There came to see him (Guru Sahib) a ruler from Rajasthan named Raja Ram Singh (some call him Bishan Singh). Aurangzeb had sent him to seek the Guru's blessings for conquering Assam which was proving invincible. Two-three of his Generals had returned after suffering a crushing defeat. Many small and big invasions were launched but in vain. All the time Aurangzeb was worrying that he was failing to conquer Assam. So in the court, he placed a sword and a betel-leaf and asked, "Is there any warrior here who will take up the challenge of conquering Assam?" Among them was a ruler named Raja Ram Singh who took up this challenge. When he came back home, his wife, mother and sister questioned his wisdom in accepting this formidable challenge. They said, "Big generals have failed there. They have come back defeated because in that region called Kamrup, black magic practice is very powerful. No *pir* or *faqir* (Muslim holyman or mendicant) has succeeded there. Aurangzeb has sent many '*pirs*' (Muslim holy men)

there but success has eluded all. All have returned after suffering great harm." So they started discussions on this subject. Raja Ram Singh's mother was very wise and intelligent. She said, "Son! today, if there is anyone in the world who can help you, he is Guru Tegh Bahadur Sahib. Guru Nanak Sahib had gone there. I have great attachment for Sikhism because Baba Sri Chand Ji (son of Guru Nanak Sahib) had extensively preached Sikhism in Rajasthan. After his defeat at the hands of Akbar, Maharana Partap came to such a sad pass that while his daughter was asking for food, he was finding it difficult to get foodgrain from anywhere. At that moment by picking up '*bhakhra*' (medicinal herb bearing hard thorny seed) etc. and other wild grain, he somehow baked loaves for his daughter. At his miserable plight, Maharana Partap started weeping and remarked, "What a state I have been reduced to! It will be better for me to accept subservience to Akbar like other rulers." At this, his daughter said, "Father! get out of my sight. She covered her eyes with her hands saying - I don't wish to live now. I never knew that my father too would lose his sense of honour and hand over the cow (his daughter) to the butcher." They (Rajput rulers) too used to give away their daughters in marriage to the Mughals. So under God's direction and inspiration, Baba Sri Chand Ji came there and said to Maharana Partap, "What were you going to do? You have to preserve India's honour. If you too accept submission to Akbar, then India's honour is gone. With your defiance true conduct is still preserved." So owing to his vigorous preachings, she remembered the name of Guru Nanak Sahib. She said, "Son!

when Guru Nanak Sahib went to Kamrup, there was a powerful sorceress living there, who had enslaved Bhai Mardana also by changing him into a male sheep or ram. It was Guru Nanak Sahib who freed her of her sorcery. She and her companions were reformed and took to the path of goodness, but magic still holds sway there; it has not been finished. At present, Guru Tegh Bahadur is adorning the spiritual throne of Guru Nanak Sahib. You should go into his refuge."

So Raja Ram Singh alongwith his army set out for Patna Sahib. His army consisted of Rajput soldiers, Mughal soldiers and Generals. Reaching Patna Sahib he made a supplication to Guru Sahib. Guru Sahib accepted his prayer and said, "We will reach there." The army camped there as per his commitment. Guru Sahib also reached there and pitched his tents. Then started the war of magic and sorcery. The Raja of Assam had two sorcerers one Nagina and the other 'Dhoban'. When the battle started, trees started flying from the other bank of the river, and on one tree was sitting the washer woman. That was a very big tree. The army was getting nervous and frightened - 'We can fight with men, but what can we do about the trees falling on us?' There was a stampede in the army. The soldiers started running helter-skelter. Raja Ram Singh came to Guru Sahib and said, "O Sovereign! just look outside what is happening? How the trees and stones are coming flying!" Guru wrote the four letters of 'Waheguru' [.....] and said, "Shoot these letters from the cannon because nobody has been able to understand what is the significance of the word 'Waheguru' (God's Name)." Guru Sahib

says that nobody can know the value of the Name Divine -

'Invaluable is the Name - none its worth knows.

Saith Nanak: Such as have good fortune on their foreheads recorded, In joy of the Lord disport.' P. 81

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

The cannon was fired; all the trees came down. Nagina came to see who had come who had defeated all the sorceries. This is what is written in historical texts that he came in the shape of a pigeon. First, he hurled a stone which stands there even today. It is 17 feet long, 4 feet broad and 4 feet high, and seven to eight feet, it is thrust in the earth. It fell where Guru Sahib's tent was pitched. Then he came to see himself. Guru Sahib said, "Catch this pigeon." The Sikhs caught it and brought before Guru Sahib. Changing the pigeon into its real form, Guru Sahib asked him, "What is the matter?"

He said, "True Sovereign! the honour of the entire Hindu religion is in your hands. If there is anybody who can save India, it is you and none else. In India, there is only one state which is not under the Mughal rule. On the other hand, Aurangzeb is sitting on the Mughal throne, who has demolished all Hindu temples and is forcibly converting people to Islam. So, Sovereign! it is by using this magic power that we are fighting. But against you, we are helpless." Guru Sahib said, "You should meditate on the Name Divine. One 'Waheguru' (God) word has destroyed all your magic. If, by giving up these sorceries, you start practising Divine Name meditation, then you will obtain infinite powers -

'Whosoever in heart lodges the Lord, Following after him are the Nine

Treasures and the Eighteen Miraculous powers.' P. 649

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

Finally, a very fierce battle was fought. They displayed very many remarkable feats. Guru Sahib said to Ram Singh, "Arrive at a compromise with them. On the other side are also men of worth and valour." The two sides signed a peace treaty on the banks of the river Brahmaputra and the fighting armies returned to their respective camps. The ruler of Assam too was named Ram Singh. He took Guru Sahib to his palace in the capital and served Guru Sahib wholeheartedly. Guru Sahib was pleased with his service and stayed with him for quite sometime. Daily he listened to Gurbani, Guru's countless utterances and discourses and served Guru Sahib devotedly. His subjects too came to the Guru's refuge and rendered service. They embraced Sikhism.

One day both the Raja (ruler) and other devotees were sitting in the Guru's august presence. There the Raja's Maharani (Chief Queen) made a prayer to Guru Sahib, "O Sovereign! there is no heir to succeed to this throne. Kindly show mercy to us. We have heard from your Gursikhs that if man wants to obtain the four cardinal boons, he should serve holy men. Service of the holy gives fruit which is beyond measure. O Sovereign! bless us with the boon of a son. Let there be someone to whom we can pass on this kingdom. May our dynasty prosper and not dry up after we are gone! Day and night, we are tormented by this worry. We have advanced in years but we have not yet been blessed with a son."

Holy congregation! Guru Sahib showed mercy to them. He is the

bestower of all boons.

'O my True Lord! nothing in Thy Mansion is lacking; All in Thy Mansion lies; but those blessed by Thee obtain Thy grace.' (Anand Sahib) P. 917

**ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥
ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥**

There is everything in God's Mansion; but he alone receives, whom He gives. The petitioner must be worthy and deserving. God continues bestowing gifts on all -

'The Giver continues giving gifts but the recipients grow weary of receiving.' P. 2

**ਦੇਦਾ ਦੇਹ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥
ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥**

The world continues asking for boons -

'All creation seeks boons of Him; Endlessly does He confer these.' P. 2
ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

Only one voice reaches God's Portal, day and night - Give, give, give. There are 5000 million people in the world. All continue asking for God's boons. So do countless birds, animal and sea creatures ask for sustenance. Daily does God bestow sustenance on them. Today birds have gone away after picking grains. Tomorrow, when you come, you will see very many birds sitting here. We do not know from where God sends food for them in this bare ground. There are hundreds of these birds in the morning.

The Sovereign Lord continues giving and He bestows whatever man asks from Him. So Guru Sahib was very much pleased with him. He removed his gold 'mohur' ring on which was engraved 'Ek Onkar' (The Formless One). He sometimes held it in his right hand and sometimes in the left. Thereafter, he put this seal on his

forehead and said, "Look! we will send a son from Guru Nanak's abode. There is no son writ in your fate, but we will send a Sikh of Sovereign Guru Nanak Sahib. He will be of a lofty mind and this will be our token of 'Ek Onkar'." So, in this way, Guru Sahib left behind four Gursikhs for preaching Sikhism. Daily they preached Sikhism in the king's mansions and made them commit Gurbani to memory. As a result of their company, the queens and their kins happened to memorise Sukhmani Sahib and other Gurbani compositions. They understood the teachings of Gurbani and its doctrine. With the passage of time, the Raja was blessed with a son. All were surprised to see the impact of just one seal of 'Ek Onkar' on his forehead, which touched his hair. All were delighted and at an opportune time, Guru Sahib left that place. When this child became seven years old, his father, the Raja, passed away. All the burden of looking after the child's upbringing as well as the care of the kingdom fell upon the Maharani. Besides, looking after the affairs of the state, she imparted all kinds of instructions to him saying, "Son! this human incarnation does not fall to one's share again and again. We are rulers, and are always drunk with power.

'Empery wealth, beauty, pride of caste and youthfulness -

All these five are robbers of goodness.'

P. 1288

ਰਾਜੁ ਮਾਲੁ ਰੂਪੁ ਜਾਤਿ ਜੋਬਨੁ ਪੰਜੇ ਠਗੁ ॥

These robbers continue robbing the world. They do not spare anyone. Son! you have to escape from these robbers. One robber of empery or sovereignty is constantly clinging to us. The other four robbers are also its companions and come automatically to spoliolate us. We

have wealth also. So the robber of wealth too spoils us. You are extremely handsome; then you have high caste and great power too. To escape these robbers, always remember God and keep Him in your mind. Ruling and administering the state is our duty, but our principal task is to meditate on the Name Divine -

Refrain: Contemplate, contemplate the Lord;

This alone shall be of avail unto thee ...

**ਧਾਰਨਾ - ਏਹੋ ਤੇਰੇ ਕਾਜ ਹੈ,
ਰਾਮ ਸਿਮਰ-ਰਾਮ ਸਿਮਰ -2, 2.
ਰਾਮ ਸਿਮਰ-ਰਾਮ ਸਿਮਰ ਏਹੋ ਤੇਰੇ
ਕਾਜ ਹੈ -2, 2
ਏਹੋ ਤੇਰੇ ਕਾਜ ਹੈ,.....
-2.**

Son! this is the real purpose of life-

'With the gift of human incarnation granted to thee,

Now is thy opportunity to have union with the Lord.

Nothing else shall avail thee.

In holy company on the Name immaculate meditate.

In achieving the end of liberation thyself engage!

In Maya attachment is thy life going waste.'

P. 12

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹੁ ਤੇਰੀ ਬਰੀਆ ॥

ਅਵਰਿ ਕਾਜ ਤੇਰੇ ਕਿਤੈ ਨ ਕਾਮ ॥

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥

ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥

The real task of life which Guru Sahib has explained to us, is Divine Name meditation -

'Contemplate, contemplate the Lord;

This alone shall be of avail unto thee.

Discard Maya-association'

P. 1352

**ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੇ ਕਾਜਿ ਹੈ ॥
ਮਾਇਆ ਕੋ ਸੰਗੁ ਤਿਆਗੁ ॥**

Don't fall into the snares of Maya (material riches). This, however, does

not mean that you should squander wealth, use it for the welfare of the subjects, for the good of the world. But don't become attached to it; if you do so, it will become she-cobra.

'Maya is a she-serpent which is holding the world in her coils, Gobbling up whosoever serves her.' P. 510

ਮਾਇਆ ਹੋਈ ਨਾਗਨੀ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ ॥
ਇਸ ਕੀ ਸੇਵਾ ਜੋ ਕਰੇ ਤਿਸ ਹੀ ਕਉ ਫਿਰਿ ਖਾਇ ॥

Maya virtually devours a person. Consider this kingdom as the Guru's sacred trust. Guru Sahib had made us understand clearly. Your father had surrendered his all to him. Guru Sahib had said to your father, "Look, O King! you have surrendered your kingdom and your body to us. Now considering this body and kingdom as our gift unto you, you should rule it on our behalf." This kingdom belongs to the Guru; it is not ours. So you are not to get drowned in it; you have make use of it for the people's good and welfare -

'Discard Maya-association, and with the Lord take shelter.

Know the world's joys to be unreal; false is all this show.' P. 1352

ਮਾਇਆ ਕੋ ਸੰਗੁ ਤਿਆਗੁ ਪ੍ਰਭ ਜੁ ਕੀ ਸਰਨਿ ਲਾਗੁ ॥

ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ ਝੂਠੋ ਸਭ ਸਾਜੁ ਹੈ ॥

The joys of the world are momentary. A joy comes; it lasts for a short while, and thereafter, man comes back to the same state because his mind is loaded with the demand for ever new pleasures and sensual desires. If a man does not have a son and God blesses him with a son, this joy lasts for a short period - a day, or two or ten. Then, it ceases to be a source of joy. This is called momentary joy. Eternal joy comes from the Name Divine. If once the joy of Divine Name meditation comes to abide in the mind,

the heart-lotus blooms, then ripples of joy continue rising within spontaneously. Man is beside himself with joy; he dances with joy. People come to know that there is everlasting joy in him. There is ecstasy in his eyes and smile on his lips. Guru Sahib says that worldly joys last for a moment -

'Know the world's joys to be unreal ...' P. 1352

ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ..... ॥

There are three stages of man's life-

'Know thou that there are three stages of life childhood, youth and then old age.' P. 1428

ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧਿ ਫੁਨਿ ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ ॥

The joy of childhood is not to be found in youth, and the joy of youth is not to be found in old age. Old age is a mine of maladies, sometimes one, and sometimes another. So this joy is false, and why should one take pride in it?

'Know the world's joys to be unreal; false is all this show.

Know wealth to be unreal as dream.'

P. 1352

ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ ਝੂਠੋ ਸਭ ਸਾਜੁ ਹੈ ॥
ਸੁਖਨੇ ਜਿਉ ਧਨੁ ਪਛਾਨੁ ॥

This sovereignty, this state power, this wealth and the people willing to do your bidding - all these are unreal like a dream. The 'jeev' (man, soul) is only having a dream. He has not yet realized his real self. he is lost in the joy of the dream -

'Know wealth to be unreal as dream: For what art thou proud?

Royal authority over the earth is frail as a wall of sand.' P. 1352

ਸੁਖਨੇ ਜਿਉ ਧਨੁ ਪਛਾਨੁ ॥

ਕਾਰੇ ਪਰਿ ਕਰਤ ਮਾਨੁ ॥

ਬਾਰੂ ਕੀ ਭੀਤਿ ਜੈਸੇ ਬਸੁਧਾ ਕੋ ਰਾਜੁ ਹੈ ॥

This kingdom you are ruling - regard it as a wall of sand. If wind

blows, or rain falls, this wall of sand will collapse -

*'Saith Nanak, servant of God:
Thy body shattered shall be.*

*As came yesterday to end instant by
instant,
So shall today be.'* P. 1352

**ਨਾਨਕੁ ਜਨੁ ਕਹਤੁ ਬਾਤ ਬਿਨਸਿ ਜੈਹੈ ਤੇਹੈ
ਗਾਤੁ ॥
ਛਿਨੁ ਛਿਨੁ ਕਰਿ ਗਇਓ ਕਾਲੁ ਤੈਸੇ ਜਾਤੁ ਆਜੁ
ਹੈ ॥**

So, in this manner, she advised him in various ways and aligned his mind with the Guru's feet at all times. She made him read and recite Gurbani. She made him memorise many Gurbani compositions. She told him repeatedly - 'Son! this world is not worth living. All relationships are false? Whose is this mother and whose this father?

*'Who is whose mother? Who, the father?
All relationships are nominal, false.'*

P. 188

**ਕਾ ਕੀ ਮਾਈ ਕਾ ਕੋ ਬਾਪ ॥
ਨਾਮ ਧਾਰੀਕ ਝੁਠੇ ਸਭਿ ਸਾਕ ॥**

All these relationships are false and unreal -

*'Who is whose mother, father, progeny
and wife?*

Who is anyone's brother?' P. 1231

**ਕਾਂ ਕੀ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬਨਿਤਾ ਕੋ ਕਾਹੂ ਕੋ
ਭਾਈ ॥**

Who is anyone's brother? the 'jeev-atma' (individual soul) does not have any relationship with anyone? The soul continues to be in existence eternally. Nobody knows how much of the journey has it completed -

*'Numerous trees and plants in our
incarnation have we observed;*

*Numerous are the animal forms in which
we were created.*

*In numerous serpent - forms were we
incarnated;*

*As numerous bird-species on wings did
we fly.* P. 176

**ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸੁ ਉਪਾਏ ॥
ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ ॥**

*'For numerous births were we incarnated
as worms and winged creatures.*

*For numerous more births, elephants,
fishes and deer.*

*For numerous births did we become birds,
snakes;*

*For numerous births yoked as horses,
bullocks.'* P. 176

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

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

Then who can be its kin?

*'Who is whose mother, Who whose
father? who is whose husband or wife?*

*As is smashed the pitcher, none gives
man any care -*

All cry to push him out. P. 478

**ਕਾ ਕੀ ਮਾਤ ਪਿਤਾ ਸੁਤ ਕਹੁ ਕਾ ਕੋ ਕਵਨ ਪੁਰਖ
ਕੀ ਜੋਈ ॥**

**ਘਟ ਫੂਟੇ ਕੋਉ ਬਾਤ ਨ ਪੁਛੈ ਕਾਢਹੁ ਕਾਢਹੁ
ਹੋਈ ॥**

Then, nobody comes near; nobody keeps him even for a few minutes. So, in this way, Guru Sahib says - 'Brothers! understand the truth that nobody knows when and what mishap may happen to this body -

*'What reliance can be reposed in this
body's vessel,*

That with small jolt may be shattered.'

P. 1253

**ਕਹਾ ਬਿਸਾਸਾ ਇਸ ਭਾਂਡੇ ਕਾ ਇਤਨਕੁ ਲਾਗੈ
ਠਨਕਾ ॥**

Only a little stroke may shatter this body. Guru Sahib says that we are men and there is no surety about our life span -

*'We are men of but one breath, and know
not the appointed time and moment of
our departure.'* P. 660

**ਹਮ ਆਦਮੀ ਹਾਂ ਇਕ ਦਮੀ ਮੁਹਲਤਿ ਮੁਹਤੁ ਨ
ਜਾਣਾ ॥**

So, in this way she tried to advise him by giving him many counsels -

Refrain: Make a raft for the future;

*What reliance can be placed
on wealth?*

ਧਾਰਨਾ - ਆਗੇ ਕਉ ਕੁਛ ਤੁਲਹਾ ਬਾਂਧੋ,

ਕਿਆ ਭਰਵਾਸਾ ਤਨ ਕਾ ਜੀ -
2, 2.
ਕਿਆ ਭਰਵਾਸਾ ਤਨ ਕਾ ਜੀ -4,
2.
ਆਗੇ ਕਉ ਕੁਛ ਤੁਲਹਾ ਬਾਧੋ,.....
-2.

'Who other than the Lord shall prop the mind?

Mother, father, brother, progeny wife - Attachment to all these is a mere play.'

P. 1253

ਹਰਿ ਬਿਨੁ ਕਉਨੁ ਸਹਾਈ ਮਨ ਕਾ ॥
ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਹਿਤੁ ਲਾਗੋ ਸਭ
ਫਨ ਕਾ ॥

This love or attachment has no meaning, no significance. None comes to help -

'Make thou a raft for the world hereafter. What reliance can be placed on wealth? What reliance can be reposed in this body's vessel? It perishes with a slight stroke.'

P. 1253

ਆਗੇ ਕਉ ਕਿਛੁ ਤੁਲਹਾ ਬਾਧਹੁ ਕਿਆ ਭਰਵਾਸਾ
ਧਨ ਕਾ ॥

ਕਹਾ ਬਿਸਾਸਾ ਇਸ ਭਾਂਡੇ ਕਾ ਇਤਨਕੁ ਲਾਗੋ
ਠਨਕਾ ॥

Man suffers a slight fall from the bicycle and dies. Something else happens to him and he dies. He suffers from regurgitation or suffers a heart attack and dies. He is bound to die -

'Thou shalt obtain the fruit of all the pious deeds and alms, if thou desirest to become the dust of the feet of all God's devotees.'

P. 1253

ਸਗਲ ਧਰਮ ਪੁੰਨ ਫਲ ਪਾਵਹੁ ਧੂਰਿ ਬਾਂਫਹੁ ਸਭ
ਜਨ ਕਾ ॥

Guru Sahib says - 'Seek the dust of the feet of saints and Gurus (Holy Preceptors). This will do good unto you.

'When the Lord becomes merciful, man bathes in the dust of the saints' feet.'

P. 80

ਧੂੜੀ ਮਜਨੁ ਸਾਧ ਖੇ ਸਾਈ ਥੀਏ ਕ੍ਰਿਪਾਲ ॥

Guru Sahib says, "When God is merciful, man gets the opportunity to listen to a holy man's discourses - he gets the dust of the saints' utterances as

well as of their feet." It was Guru Nanak Sahib who had explained to his Gursikhs (disciples) that dust is two kinds - of the utterances and of the feet. Where Gods' devotees - practitioners of Divine Name meditation place their blessed feet, that place becomes sacred. When they sit -

'Beautiful is the place, where the pious persons sit.'

P. 319

ਜਿਥੈ ਬੈਸਨਿ ਸਾਧ ਜਨ ਸੁ ਥਾਨੁ ਸੁਰੰਦਾ ॥

that place becomes truly lovely. When they discourse, it is called the dust of the mouth. Man obtains both kinds of dust when God becomes merciful to him.

'When the Lord becomes merciful, man bathes in the dust of the saint's feet. All the boons are then obtained....'

P. 80

ਧੂੜੀ ਮਜਨੁ ਸਾਧ ਖੇ ਸਾਈ ਥੀਏ ਕ੍ਰਿਪਾਲ ॥
ਲਯੇ ਹਭੇ ਥੋਕੜੇ..... ॥

Then nothing is lacking in the boons bestowed ...

'... by Nanak of Divine wealth and substance.'

P. 80

..... ਨਾਨਕ ਹਰਿ ਧਨੁ ਮਾਲ ॥

Therefore, says Guru Sahib, we should cultivate friendship with the holy.

'Thou shalt obtain the fruit of all the pious deeds and alms, if thou desirest to become the dust of the feet of all God's devotees. Saith Kabir: Listen devotees of God!

This mind is like a bird of the forest, Ever on the wing.'

P. 1253

ਸਗਲ ਧਰਮ ਪੁੰਨ ਫਲ ਪਾਵਹੁ ਧੂਰਿ ਬਾਂਫਹੁ ਸਭ
ਜਨ ਕਾ ॥

ਕਹੈ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਇਹੁ ਮਨੁ ਉਡਨ
ਪੰਖੇਰੁ ਬਨ ਕਾ ॥

So -

'Nanak, break thou with the false and seek for the saints.

Who are true friend.

They, the false, shall leave while alive, and they, the saints shall forsake thee not even in death.'

P. 1102

ਨਾਨਕ ਕਚੜਿਆ ਸਿਉ ਤੋੜਿ ਢੂਢਿ ਸਜਣ
ਸੰਤ ਪਕਿਆ॥
ਓਇ ਜੀਵੰਦੇ ਵਿਛੜਹਿ ਓਇ ਮੁਇਆ ਨ ਜਾਹੀ
ਛੋੜਿ॥

In this way, the mother tried to counsel her son - 'Those who align with the Name Divine are ferried across the world ocean because Kalyuga (age of darkness and evil) has come -

*'O, the Dark age has now arrived.
Sow, sow, thou the One Lord's Name.'*
P. 1185

ਅਬ ਕਲੁ ਆਇਓ ਰੇ ॥ ਇਕੁ ਨਾਮੁ ਬੋਵਹੁ ਬੋਵਹੁ ॥

But it is very difficult indeed -
*'Make thy mind the ploughman, good deed the farming, modesty the water and thy body the field.
Let Lord's Name be thy seed, contentment the levelling-plank, and garb of humility thy fence.
Doing deeds of love, the seed shall sprout ...'*
P. 595

**ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ
ਖੇਤੁ ॥
ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥
ਭਾਉ ਕਰਮ ਕਰਿ ਜੰਮਸੀ..... ॥**

Man does not know the deeds of love and devotion by which the seed of the Name sprouts. When this seed sprouts -

'... then thou shalt see such a home blessed and flourishing.'
P. 595
..... ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ ॥

Those homes become blessed -
*'Fortunate are Thine saints, O Lord Master, in whose home the wealth of Thy Name abides.
Approved is accounted their advent into this world and fruitful are their deeds.'*
P. 749

**ਭਾਗਠੜੇ ਹਰਿ ਸੰਤ ਤੁਮਾਰੇ ਜਿਨ ਘਰਿ ਧਨੁ ਹਰਿ
ਨਾਮਾ ॥
ਪਰਵਾਣੁ ਗਣੀ ਸੇਈ ਇਹ ਆਏ ਸਫਲ ਤਿਨਾ ਕੇ
ਕਾਮਾ ॥**

Guru Sahib says - 'The rest of the world is sinking and going down without the Name Divine -

Refrain: Many multitudes have been drowned without the True

Name ...

ਧਾਰਨਾ - ਕੇਤੇ ਡੁੱਬੇ ਸਾਥ, ਸੱਚੇ ਨਾਮ ਤੋਂ
ਬਿਨਾ -2, 2.
ਨਾਮ ਤੋਂ ਬਿਨਾਂ, ਸੱਚੇ ਨਾਮ ਤੋਂ
ਬਿਨਾ -2, 2.
ਕੇਤੇ ਡੁੱਬੇ ਸਾਥ,..... -2.

'Without meditating on God's Name, all other ritual actions, holy pilgrimages, charities, fasts, yagyas (sacrificial rituals) do not fall into any reckoning in the Kalyuga (Dark age). These are blind deeds. When the deeds are blind or thoughtless -

'In performing thoughtless acts the mind grows blind ...'
P. 1287
ਅੰਧੀ ਕੰਮੀ ਅੰਧੁ ਮਨੁ ॥

the mind becomes blind. And when the mind becomes blind -

'... .. blindness of mind makes blind the physical faculties.'
P. 1287
..... ਮਨਿ ਅੰਧੇ ਤਨੁ ਅੰਧੁ ॥

The body too becomes blind. Guru Sahib says that all the worldly actions are blind, which have made the mind blind. Due to the mind's becoming blind, the body too has become blind. Then what will the body do? It will indulge in backbiting, slandering, jealousy and squabbling. All the bickerings in the world are due to blind or thoughtless minds.

What can you do by giving charity? It is nothing but mud -

'What can plastering with mud do ...'
ਚਿਕੜਿ ਲਾਇਐ ਕਿਆ ਥੀਐ ॥

What can you do by giving charity? It is nothing but mud -

'... when the dam of stones gives way?'
P. 1287

..... ਤੁਟੈ ਪਥਰ ਥੰਧ ॥

If the stone embankment gives way, it cannot be secured with mud.

'As breaks the embankment, neither boat ...'
P. 1287
ਬੰਧੁ ਤੁਟਾ ਬੇੜੀ ਨਹੀ ॥

If the dam breaks down, man does

not have the boat of God's devotional worship in which he may cross the world ocean. The dam of Kalyuga (Dark age) has given way. In the absence of the boat or ship of God's devotional worship, the mortal cannot cross the world-ocean -

'.... nor raft P. 1287
..... ਨਾ ਤੁਲਹਾ ॥

He does not have the raft of God's love -

'.... nor the oar.' P. 1287
..... ਨਾ ਹਾਥ ॥

and nor has he the oar of renunciation. All the three things he does not have. Then how can he cross the world-ocean? He has neither God's devotional worship, nor renunciation, nor love -

'Saith Nanak: Bereft of succour of the holy Name,
Are numerous bands sunk.' P. 1287
ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਕੇਤੇ ਡੁਬੇ ਸਾਥ ॥

So multitudes of men continue getting drowned without the True Name of the Lord. In this way, holy congregation, mother was aligning her son with God's Name. In olden times, such mothers were called 'dhai' (two and a half) mothers. But these were before the emergence of Sikhism. One mother is said to be of Dhruv. She aligned Dhruv with God's devotional worship. But afterwards, she was agitated and frightened that she had sent a mere child into the forests. Second mother is said to be of Farid. She sent Farid to the forests to practise Divine Name meditation and penances for 36 years. He practised rigorous austerities and performed God's devotional worship for 24 years. After 24 years, what he learnt, the mother did not know. The mother did send away the child to the forests, but she could not enable him to become perfect

in the spiritual realm. Third mother is said to be of Gopichand. Her name was Mainawati. One day, Gopichand was having a bath. From above, she happened to see him. He had a very handsome figure. When he saw his body, she was carried away by emotions. She thought - 'My son will grow old. Who knows when death strikes him and this beautiful body will be burnt on the funeral pyre.' She imagined the son's body burning before her eyes. Tears spontaneously welled up in her eyes and started falling. Tears were so profuse that they fell upon Gopichand's body who was bathing below. Feeling the hot tears, he looked up and saw his mother weeping. He put on his clothes and went to his mother and asked, "Mother! what is the matter? I cannot bear tears in your eyes. Tell me - 'What troubles you? Even if I lose my life, I will remove the cause of your suffering.'" He was a worthy son, and so could not bear his mother's suffering. There are many types of feelings in the mother's mind which the son does not know. In the world, none other than Shraavan saw the suffering of his mother. Generally, the son goes on and on. The mother is happy to see her son growing. But here was a son who said to his mother, "Mother! tell me - how can you be happy?" She said, "Son! your body will be reduced to ashes. I want you to meditate on Gods' Name. This kingdom and its rule are of no value. This cohabiting with your queens is of no use." Consequently, he gave up his kingdom and wandered from house to house begging alms -

'Kings (reference to Gopichand and Bharthari, kings turned yogis) wailed as they got their ears pierced, from door to door begging.'
P. 954
ਰੋਵਹਿ ਰਾਜੇ ਕੰਨ ਪੜਾਇ ਘਰ ਘਰ ਮਾਰੈ ਭੀਖਿਆ

ਜਾਇ ॥

It is good when it was not known how many are real mothers. They used to impart very good advice and inspiration. They have been called blessed also. So recite in the following manner -

Refrain: Blessed, blessed are the mothers whose sons meditate on the Name Divine.

ਧਾਰਨਾ - ਧੰਨ ਧੰਨ ਨੇ ਜਣੇਦੀਆਂ ਮਾਵਾਂ,
ਜਿਨ੍ਹਾਂ ਦੇ ਪੁੱਤਰ ਨਾਮ ਜਪਦੇ -2,
2.
ਮੇਰੇ ਪਿਆਰੇ, ਜਿਨ੍ਹਾਂ ਦੇ ਪੁੱਤਰ
ਨਾਮ ਜਪਦੇ -2, 2.
ਧੰਨ ਧੰਨ ਨੇ ਜਣੇਦੀਆਂ ਮਾਵਾਂ,...
-2.

'Those that He to Himself has attached, are the true devotees.

Blessed is the mother that, bore them; fruitful their life.'

P. 485

ਆਪਿ ਲੀਏ ਲੜਿ ਲਾਇ ਦਰਿ ਦਰਵੇਸ ਸੇ ॥
ਤਿਨ ਧੰਨੁ ਜਣੇਦੀ ਮਾਉ ਆਏ ਸਫਲੁ ਸੇ ॥

So, holy congregation! the life of those persons is fruitful -

'They who night and day contemplate the Name in their mind; their entire life becomes fruitful.

They themselves swim across, deliver the whole world and their entire lineage too is saved.'

P. 1264

ਜੋ ਅਨਦਿਨੁ ਹਿਰਦੈ ਨਾਮੁ ਪਿਆਵਹਿ
ਸਭੁ ਜਨਮੁ ਤਿਨਾ ਕਾ ਸਫਲੁ ਭਇਆ ॥
ਓਇ ਆਪਿ ਤਰੇ ਸ੍ਰਿਸਟਿ ਸਭੁ ਤਾਰੀ
ਸਭੁ ਕੁਲੁ ਭੀ ਪਾਰਿ ਪਇਆ ॥

Blessed are the sons who liberate all their forebears and blessed are the mothers who aligned their sons with God, because most mothers fear lest their sons should renounce the world and become attached with God. Otherwise too mothers fear lest their sons should become addicted to drinking. It is not the mother who imparts instruction; it is the Guru (Holy Preceptor) who imparts right and proper instruction. So, in this way, though Mainawati (Gopi Chand's

mother) aligned her son with God, she took into consideration neither her son's sufferings, nor the difficulties of the state, which was left without a ruler. Guru Nanak Sahib did not like this kind of conduct. He said to Gorakhnath, "Gorakh! now you are asking me about the right social conduct and behaviour in the world. What reply should I give unto you? All the blame falls upon you." He asked, "How am I to blame?" Guru Sahib said-

'The Sidhas (holy men possessing spiritual powers) have repaired to the mountain - caves; then who can save the drowning world?'

Bhai Gurdas Ji, Var 1/29

ਸਿਧ ਛਪਿ ਬੈਠੇ ਪਰਬਤੀ ਕਉਣੁ ਜਗਤਿ ਕਉ
ਪਾਰਿ ਉਤਾਰਾ ॥

You have made the Rajas (rulers) abdicate their thrones, such as Bharthari and Gopi Chand who were to rule with honesty and righteousness. In this way, you deprived the subjects of all the virtues of religion. When the people are deprived of goodness or virtue, then there is imminent and certain downfall -

'When the Creator Himself feeds a person, he is bereft of goodness.'

ਜਾ ਕੋ ਕਰਤਾ ਆਪ ਖੁਆਇ ਖੁਸ ਲਏ
ਚੰਗਿਆਈ ॥

Then comes decline and downfall of the kingdom, when there is loss of goodness. Goodness you have taken to Sumer Parbat (a mythical mountain) and confined in caves. Then what will happen here in the world?

He said, "O Nanak! won't you do this very thing?"

Guru Sahib said, "No! we won't do this. We shall make the rulers achieve perfection even while they are sitting on their thrones. We shall instruct them about their duties and vows - 'The

king's vow is to dispense justice.' (P. 1240)
 The king's duty is to do justice to his people. His devotional worship consists of doing justice. When the king dispenses justice, his subjects will be happy. When the subjects are happy, it will be the rule of truth and justice. It will not become dirty or corrupted. The subjects will be prosperous. What you have done, Gorakh, I do not like. What have you done?

'Kings wailed as they got their ears pierced...' P. 954

ਰੋਵਹਿ ਰਾਜੇ ਕੰਨ ਪੜਾਇ..... ॥

You made the kings get their ears pierced, leave their homes and abdicate their thrones. They did not know: 'Now what will happen to us? We have to eat food. We have to beg alms at the homes of those very householders. We shall have to be angry with one, and pleased with another thinking or saying - This devotee is very good; he shows great reverence; he gives clothes also.' In this way, love and hatred continues to remain even after renouncing the home. We are not to make the devotees renounce their homes. We intend to rid them of attachment, like and dislike. But we have to keep them in their households, in the world, and we have to keep them immersed in the world very much like the lotus in a pond, and the duck in water."

But this mother, who was named Swaranmati, was wise and intelligent. She had understanding and wisdom because she had kept the company of Guru Tegh Bahadur. She knew - 'My Guru does not abandon the home. He alleviates the sorrows and sufferings of the people by living in the world.' All the time, she advised her son, "Son! you are not to leave the home. You have to make spiritual attainment from

the Guru while staying at home." Guru Sahib says, "Farid's mother had sent him to the forests, where he practised Divine Name meditation and such rigorous austerities for 24 years that -

'Farid, penance has left my body a skeleton;

Crows peck at my soles.

God still has not revealed Himself - such is my destiny.' P. 1382

ਫਰੀਦਾ ਤਨੁ ਸੁਕਾ ਪਿੰਜਰੁ ਥੀਆ ਤਲੀਆ ਖੁੰਡਹਿ ਕਾਗ ॥

ਅਜੈ ਸੁ ਰਬੁ ਨ ਬਾਹੁੜਿਓ ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਗ ॥

The mother said to him, "Go into the refuge of the capable Guru. There is no need to leave the home. Serve the Guru. What you are going to get, you will obtain from the Guru." so, this mother advised her son, "In the Guru's abode, both Divine Name meditation and devoted service are important. You have to live in the midst of the world but without being caught in its snares.

'Saith Kabir: Shouldst the householder's life thou enter, practise righteousness;

Else renunciation practise.

Should a renunciate into bonds of household duties fall,

Is he greatly unlucky.' P. 1377

ਕਬੀਰ ਜਉ ਗਿ੍ਹੁ ਕਰਹਿ ਤਾ ਧਰਮੁ ਕਰੁ ਨਾਹੀ ਤ ਕਰੁ ਬੈਰਾਗੁ ॥

ਬੈਰਾਗੀ ਬੰਧਨੁ ਕਰੈ ਤਾ ਕੋ ਬਡੋ ਅਭਾਗੁ ॥

The Guru's edict about a true householder is -

'He alone is the true householder who checks his passions.' P. 952

ਸੌ ਗਿਰਹੀ ਜੌ ਨਿਗ੍ਹੁ ਕਰੈ ॥

There are two things in man's life; one is attachment, and the other is renunciation.

Restraint is called renunciation. It means ruling the kingdom by living within it but considering it as belonging to the Guru; it means ruling the state as the Guru's slave." So the mother gave her such counsels and told him about the Guru's love.

One day, it so happened that when he pushed his hair a little back, he noticed a mark. He asked his mother, "Mother! what is this mark? Did I suffer a fall in my childhood? Is this the mark of some injury? Kindly tell me about this mark." As soon as the mother heard this, the entire scene came before her mind's eyes and tears started flowing from them. At this, he took his mother in his embrace and said, "Mother! have I said something wrong which has pained you?" She said, "No son!" He said, "Then what has troubled you?"

She said, "The memory of an incident of the past has come to my mind. The entire scene has been reflected on the screen of my mind."

He said, "Mother! what is the matter?" She said, "Son! this house was consecrated when Guru-god came here. I will call him God Himself because -

'I have churned the body ocean and I have seen an enamoring thing come to view.

The Guru is God and God is the Guru, O Nanak. There is no difference between the two, my brother.' P. 442

**ਸਮੁੰਦ ਵਿਰੋਲਿ ਸਗੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ
ਅਨੂਪ ਦਿਖਾਈ ॥**

**ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੂ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ
ਭਾਈ ॥**

He himself came to the home of the sinners like us; it was like God's coming to the abode of an ant. We did not have any issue. We served that True Guru. Our service pleased him. He was carefree, a prophet. There was none who could rival him. We had earlier performed many yagyas, many recitations of spiritual texts, got 'jagratas' (night-long hymn-singing) performed, went on holy pilgrimages, gave charities etc. but in no way were we blessed with a son. He came and

pleased with our service, he removed his ring. While making utterances, he sometimes held the ring in one hand, and sometimes in the other. When your father made a request to him, he said, "O king! there is no son written in your fate. Nevertheless we will get you one from Guru Nanak Sahib's abode, and this will be our mark or seal." And he put his ring-seal on your father's forehead. This injury mark, you are referring to is infact the word 'Ek Onkar' written your brow. This is the mark imprinted by that True Guru." At this the son said, "Mother! then why did you conceal this thing from me for so long? Why did you not tell me about the glory and greatness of that Guru? Let me now go into his refuge. You sermonize me about the Name Divine and non-attachment with the world. But why did you not tell me about the Guru? Kindly tell me now where that Guru (*Holy Preceptor) is." She said, "Son! that Satguru (True Holy Preceptor) had left behind in our palace four of his enlightened Sikhs (disciples). It was they who instructed us in Sikhism and news of the True Guru used to come to them."

He said, "Where is that True Guru?"

She said, "Son! don't be in a hurry. Let me tell you. He got tidings that the people were suffering. Aurangzeb said one thing - 'I won't let two religions survive. I will make them one. Two religions are the cause of disturbance and conflict every other day. People quarrel among themselves. So I am going to bring all persons within the fold one religion.' He got the report that if anyone created hurdles in the way of his plans, they were the Sikhs of Sovereign Guru

Nanak Sahib. They embraced Islam neither themselves, nor let the weak embrace it. They prevented the weak from joining Islam. But he (Aurangzeb) was demolishing temples and causing endless sufferings to the people. At that time, Aurangzeb's advisers said to him, "If you bring two peoples into the fold of Islam, then the rest will automatically embrace Islam. First are the Kashmiri Brahmins, who are highly learned. If they become Muslims, then the rest of the Hindus will automatically come into the fold of Islam. None other can rival them. Secondly, if from among Jats, if you persuade the Bhatias to embrace Islam, then the rest of the Jats will automatically come into the Islamic fold. About the rest of the castes also he was told whom to target for making conversions. So, a reign of suppression was let loose and many atrocities were perpetrated on the Brahmins in Kashmir. When Guru Tegh Bahadur Sahib heard about these atrocities, he went from here to the Punjab. Afterwards we got the news that since untold atrocities were being perpetrated in Kashmir, many learned Brahmins reached Anandpur Sahib and narrated their tale of woe to Guru Sahib. Guru Sahib sat there while they prayed to him, "O Lord! now we have none who can save us. We have come into your refuge. Kindly save us." They wept while Guru Tegh Bahadur Sahib, sitting there as the saviour of the whole of India, said to them, "Why do you grieve?" they said, "Sir! listen to our tale of suffering. Our women are being dishonoured. Besides, the Afghan ruler of Kashmir, who was already very cruel, has now received orders from Delhi. This has made him even more brutal and ruthless. Daily he makes a

group of 100 Brahmins. He removes as many 'janeus' (sacred thread worn by Hindus) as he can. One day, he took meals after removing 'janeus' weighing 1¼ maunds. [One maund = 40 seers; one seer = 900 gms. Approx.] You can yourself guess the number of persons whose 'janeus' will weigh 1¼ maunds. Sir! he selects 100 persons who refuse to convert to Islam. He himself comes and sits at Srinagar. He brings many persons there. There is a virtual carnival. Binding the Brahmins in chains, he rolls them in water. Water enters the mouths of the young, while the older ones try to save themselves by standing on tip-toes, but are carried away by the current. This provides amusement to the spectators. People make fun of them and laugh at them. Sir! in this way are the hapless Hindus being killed, and their women are being disgraced and dishonoured." Son, when Satguru Tegh Bahadur Sahib heard all this, he was thrown into a sombre mood. In the meanwhile, Guru Sahib's son, slightly older than you, came after playing outside. When he saw that all were weeping and his father (Guru Sahib) too was sitting quietly, he gently put his arms round his father's neck and sitting in his lap asked, "Revered father! are you lost in such deep thoughts?" Guru Sahib said, "Son! these people are very unhappy and miserable." He asked, "Why?" Guru Sahib replied, "Son! their religion is being forcibly usurped. Both 'tilak' (sacred mark on the forehead) and 'janeu' (sacred thread worn by the Hindus) are being removed, and at this moment, nobody is ready to help them. All these persons tell me - 'We went to Amarnath shrine. There we went on hunger strike. When we remained hungry, a heavenly voice was heard -

at this moment, I cannot help you. If there is anyone in the world who can help you, he is Satguru Tegh Bahdur Sahib. Go to him and take his refuge. He will save you. So that is why these persons have come here.'" The Sahibzada (Guru's son) said, "Sir! then is there any cure?" At this, Guru Sahib said, "If a true and perfect holyman sacrifices his head, then their suffering can be removed." The Sahibzada (Guru's son) said, "Father! then, at this time, there is none in the world who is greater than you."

Guru Sahib said, "My dear son, I am very happy to hear your words. I was hoping that you will give me this very suggestion."

Thereafter, son, Guru Tegh Bahadur sent a message to Aurangzeb, "Don't oppress these people. Have talks with us; all the Hindus in India will come into the fold of Islam." Guru Sahib set out from Anandpur Sahib and slowly and slowly, he reached Aurangzeb in Delhi. There he was told either to perform some miracle, or embrace Islam, or accept death.

In the Guru's abode, inspite of having miraculous powers, they are not shown; sufferings are tolerated. In the battle, the magicians of our state used all their powers, but Guru Sahib got fired from the cannon just one 'Waheguru' mantra (mystic formula), which destroyed all magic. Do you think he did not possess power? No son! Sovereign Guru Nanak's abode does not make a display of miraculous worldly and spiritual powers. In Guru's abode, the greatest power is that of the 'gift of spiritual life'. Man is transformed; he is changed. As for miraculous powers, man has not changed through them till now. He

becomes a spectator; he watches shows. The 'Sidhas' (holymen possessing miraculous worldly and spiritual powers) can fly from one place to another but that does not make any healthy impression on man's mind. Guru Nanak came to transform mankind, to change man's nature. The Guru's abode says this -

'Showing miracles is a very bad deed. God's devotees feel ashamed of working miracles.'

*Bachittar Natak, Tenth Guru
ਨਾਟਕ ਚੇਟਕ ਕੀਏ ਕੁਕਾਜਾ।
ਪ੍ਰਭ ਲੋਗਨ ਕਰ ਆਵਤ ਲਾਜਾ।*

God's lovers consider it shameful to perform miracles. So he asked Guru Sahib, "Why are you named as 'Tegh Bahadur'?" Guru Sahib replied, "We cannot be severed with the sword." He put a piece of paper on his neck. When the sword was wielded on his neck the head got severed before the sword could strike and fell into the lap of Bhai Jaita. He had been instructed to take away his head.

So, in this way, my son! his body too was cremated." When the entire story was narrated, the child started weeping - Raja Ram Ratan Rai. Weeping bitterly he said, "Such was the Guru! O mother, you should have taken me to him earlier so that I could see him. Now let me have a glimpse of his son - Guru Gobind Rai." This revelation created a deep impression on the Raja's mind, holy congregation. He was stricken with renunciation and non-attachment from the world, and repeatedly did he make entreaties in the following manner -

*Refrain: From the world has my mind
become non-attached.
I long to have a sight of the
Lord.*
*ਧਾਰਨਾ - ਮਨ ਬੈਰਾਗ ਭਇਆ,
ਦਰਸ਼ਨ ਦੇਖਣੇ ਕਾ ਚਾਓ -2, 2.*

ਦਰਸ਼ਨ ਦੇਖਣੇ ਕਾ ਚਾਓ -4, 2.
ਮਨ ਬੈਰਾਗ ਭਇਆ,.....
-2.

*'From the world is my mind in
dispassion turned away, yearning to
behold a sight of the Lord.'* P. 50
ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ ਦਰਸਨੁ ਦੇਖਣੇ ਕਾ ਚਾਉ ॥

He who has ever experienced any powerful longing can appreciate this; the other person cannot even imagine that there can be such powerful feelings and longings. Day and night, he tried to estimate what kind of person his Guru might be.

So holy congregation! the mother made these utterances. Her words literally pierced the child's heart about which Guru Sahib says -

*Refrain: Smitten has been my heart
with piked arrows of the
Lord's words of love.*

ਧਾਰਨਾ - ਅਣੀਆਂ ਵਾਲੇ ਓ, ਤੀਰ ਲੱਗ ਗਏ
-2, 2.
ਹਰਿ ਪ੍ਰੇਮ ਦੀ ਬਾਣੀ ਨੇ ਮਨ
ਮਾਰਿਆ -2, 2.

*'The hymn of God's love is the pointed
arrow which has smitten my heart, O
Lord.*

*He alone, who feels the pain of love,
knows how difficult it is to endure it.
He, who effaces his own self and is dead
in life, is said to have been emancipated
while alive.*

*O God, unite serf Nanak with the True
Guru that he may cross the arduous
world-ocean.'* P. 449

ਹਰਿ ਪ੍ਰੇਮ ਬਾਣੀ ਮਨੁ ਮਾਰਿਆ ਅਣੀਆਲੇ
ਅਣੀਆਂ ਰਾਮ ਰਾਜੇ ॥

ਜਿਸੁ ਲਾਗੀ ਪੀਰ ਪਿਰੰਮ ਕੀ ਸੋ ਜਾਣੈ ਜਰੀਆ ॥
ਜੀਵਨ ਮੁਕਤਿ ਸੋ ਆਖੀਐ ਮਰਿ ਜੀਵੈ ਮਰੀਆ ॥
ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਜਗੁ ਦੁਤਰੁ
ਤਰੀਆ ॥

The hymn of God's love does not let a man live, holy congregation. Whoever is smitten by this arrow of God's love, Guru Sahib says, is done for-

*'The hymn of God's love is the pointed
arrow, which has smitten my heart, O*

Lord.'

P. 449

ਹਰਿ ਪ੍ਰੇਮ ਬਾਣੀ ਮਨੁ ਮਾਰਿਆ ਅਣੀਆਲੇ
ਅਣੀਆਂ ਰਾਮ ਰਾਜੇ ॥

These are not ordinary utterances. They are like piked arrows, which have wounded my heart -

*Refrain: My Guru has hit me with the
arrows of his love.*

ਧਾਰਨਾ - ਗੁਰਾਂ ਨੇ ਮੇਰੇ ਓ, ਬਾਣ ਮਾਰਿਆ -
2, 2.

Holy congregation! he was smitten by an arrow. We do not know in what words the mother might have described the tales of Guru's love and his sacrifice or martyrdom that while the son while listening to them, tears started flowing from his eyes and he became literally speechless, finding it difficult to speak. Moved to tears, he said, "Mother! let me have a glimpse of that True Guru. I would rather have been without a kingdom, for then I would have gone to see him on foot."

Day and night, holy congregation, he felt attracted to have a glimpse of the Guru. He, who is filled with this longing, about him, Guru Sahib says -

*'Those afflicted with this pain (of
separation from the Divine Essence)
alone know it.*

*The passion of devotion to God is like
piked arrows.'* P. 327

ਲਾਗੀ ਹੋਇ ਸੁ ਜਾਨੈ ਪੀਰ ॥
ਰਾਮ ਭਗਤਿ ਅਣੀਆਲੇ ਤੀਰ ॥

The arrows of God's devotional love and worship are pointed. He who is smitten by these love-arrows, alone knows it. Our heart is not living; it is dead because -

*'Without God my soul is scorched and
burnt down.*

*I am convinced after consulting my Guru
that there is no other place or shelter
without the Lord.'* P. 14

ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥
ਮੇ ਆਪਣਾ ਗੁਰੁ ਪੂਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ
ਬਾਉ ॥

'May it not be that I may go amiss and forget Thee...' P. 14

ਮਤ ਦੇਖਿ ਭੁਲਾ ਵੀਸਰੈ ॥

Living heart or mind is that in which flows the stream of God's Name. The rest are put out or extinguished. Such stony hearts, bereft of God's love, are not moved. They do not feel any pull of yearning for God; tears of separation from the Lord never stream from their eyes. They do not know the relish of love and longing for the Guru. So, holy congregation! they, who in their heart are filled with this longing, are never at peace. All the time, they experience loving devotion for God in their heart -

*Refrain: For a sight of the Guru
Does my heart long ...*

**ਧਾਰਨਾ - ਗੁਰਾਂ ਦੇ ਦਰਸ਼ਨ ਤਾਈਂ, ਮੇਰਾ ਮਨ
ਲੋਚਦਾ -2, 4**

*'My heart longs for a sight of the Guru.
It wails like the 'chatrik' (pied-cuckoo).
My thirst is quenched not, nor peace do I
find,*

Without a sight of the Guru-saint.'

P. 96

**ਮੇਰਾ ਮਨ ਲੋਚੈ ਗੁਰ ਦਰਸ਼ਨ ਤਾਈਂ ॥
ਬਿਲਪ ਕਰੇ ਚਾਤ੍ਰਿਕ ਕੀ ਨਿਆਈ ॥
ਤ੍ਰਿਖਾ ਨ ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ
ਬਿਨੁ ਦਰਸ਼ਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥**

Holy congregation! this becomes the state of those whose heart is filled with the pull of yearning for God. So Raja Ram Rattan Rai was in the prime of life. He possessed everything but now love for the unseen Guru had risen in his heart. He started eating and sleeping less, and said only one thing to his mother, "Mother! what reliance can be placed on this physical body? It may break any time. Kindly let me have a sight of the Guru." So the whole issue was examined. Ministers were assembled as to how they could go and to whom the administration of the state should be entrusted. A committee was

formed for looking after the kingdom in the absence of the king and his mother. So preparations were started for visiting Guru Sahib. The mother said, "Son! we are to go to such a great True Guru. We should take offerings for him, so that he may be pleased because offerings are only a token of the devotee's love and devotion for the Guru. The Guru has everything; he does not need anything. Only the devotee's devotion is seen from the offerings he makes and how he dedicates himself to the Guru's service. The Guru is pleased with the devotee's love and devotion. At that time many elephants were caught from the jungles of Assam, but from among them was selected a special elephant. It was short-statured and perfectly black in colour. On its brow was a white flower. Besides, there was a white line which went from its brow to its tale and all its legs. This elephant was trained in various things. Besides, a weapon called 'Panj-kala-shastar' [a five-in-one thing] was got made. By pressing one button, it became a revolver; by pressing another button, it got transformed into a mace. Still another button when pressed made it a spear, and one more button when pressed changed it into a dagger. So five weapons came out of it. A low stool was made on which puppets played, and placed various things. Besides, the game of 'chausar' [Game like blackgammon played with an oblong dice] was also placed on it. Similarly, they collected on it. Similarly, they collected many other offerings, and set out to have a glimpse of Guru Sahib. On the way, they visited various places which were hallowed by the Guru's visit or stay. Holy congregation! how long was the journey! Fourteen hundred miles on foot and horses.

Even when they rode horses, the attendants and guards were on foot. A palanquin was got made for the king's mother. The gifts and luggage were got carried. Some army contingents were also taken along. As they travelled slowly and slowly, with each passing day, the Raja felt restless that the Guru's place was very far off indeed.

We very well know this eagerness and impatience. When we go to America, many times our heart sinks that we may return soon. If it were near, we can go by car. But when we are 12000 miles away, we have first to board a plane and only then can we reach our own country. So this eagerness naturally creates a kind of pull that we may have something by which we may see the Guru instantly. So recite like this -

*Refrain: If the wings were on sale in the market,
I would go flying to meet the Guru ...*

ਧਾਰਨਾ - ਫੰਗ ਵਿਕਦੇ ਹੋਣ ਬਜਾਰੀ, ਫੰਗ ਵਿਕਦੇ,
ਫੰਗ ਵਿਕਦੇ ਹੋਣ ਬਜਾਰੀ,
ਗੁਰਾਂ ਨੂੰ ਮੈਂ ਉਡ ਕੇ ਮਿਲਾਂ, -2,
2.
ਪਿਆਰਿਓ, ਪਿਆਰਿਓ, ਗੁਰਾਂ ਨੂੰ ਮੈਂ.....2

'If I could find the wings on sale, I would buy them for an equal weight of my flesh. Then, I would attach to my body and search for and find that friend of mine.'
P. 1426

ਖੰਭ ਵਿਕਾਂਦੜੇ ਜੇ ਲਹਾਂ ਘਿੰਨਾ ਸਾਵੀ ਤੋਲਿ ॥
ਤੰਨਿ ਜੜਾਂਈ ਆਪਣੈ ਲਹਾਂ ਸੁ ਸਜਣੁ ਟੋਲਿ ॥

There is an eagerness in the heart to meet the Guru as quickly as possible and pay obeisance to him and make life fruitful by having a glimpse of him. Holy congregation! this is the type of thirst and longing -

'The thirst for the Lord's vision has bewitched my mind. I take wings to fly out to meet my God.'
P. 1269

ਦਰਸ ਪਿਆਸ ਮੇਰੇ ਮਨੁ ਮੋਹਿਓ ਹਰਿ ਪੰਖ ਲਗਾਇ ਮਿਲੀਜੈ ॥

So travelling slowly and slowly, they reached near Anandpur Sahib. Guru Sahib also came to know that some devotee smitten with love and devotion was coming to see him. On that occasion, Guru Sahib sent his attendants to receive the king. They brought him and his companions and made arrangements for their stay. They provided him with all the conveniences. They were camped. Guru Sahib gave him time to see him the next day.

The mother advised the Raja, "Son! we are rulers. But look! all that we have is the Guru's gift. Don't entertain any sense of pride while making the offerings to the Guru. Do so with utter humility with the prayer-

'Kabir, nothing is mine within me. Whatever there is, that is Thine. If I surrender unto Thee, what is Thine, what does it cost me?'
P. 1375
ਕਬੀਰ ਮੇਰਾ ਮੁਝ ਮਹਿ ਕਿਛੁ ਨਹੀ ਜੋ ਕਿਛੁ ਹੈ ਸੋ ਤੇਰਾ ॥
ਤੇਰਾ ਤੁਝ ਕਉ ਸਉਪਤੇ ਕਿਆ ਲਾਗੈ ਮੇਰਾ ॥

He who takes pride -

'Farid, they who greatly pride on their greatness, wealth and youth, They come empty-handed from their Master like a sandhill after the rain.'

P. 1383

ਫਰੀਦਾ ਗਰਬੁ ਜਿਨ੍ਹਾ ਵਡਿਆਈਆ ਧਨਿ ਜੋਬਨਿ ਆਗਾਹ ॥
ਖਾਲੀ ਚਲੇ ਧਣੀ ਸਿਉ ਟਿਬੇ ਜਿਉ ਮੀਹਾਹੁ ॥

He who shows off his wealth, power and authority, does not find acceptance and approval at the Guru's threshold. Just as rain falling on sandhills flows down, similarly, in his heart does not stay even a drop of love. So, he does not obtain any honour in the Divine Court, for there only the humble are honoured -

Refrain: At the Divine Portal, the

*humble alone is honoured.
Beware lest you should take
pride;
Even by mistake take not
pride,
For at the Divine Portal, only
the humble is honoured.*

ਧਾਰਨਾ - ਦਰਗਹ ਮਾਣ ਨਿਮਾਣਾ ਪਾਵੇ,
ਦੇਖੀ ਮਾਣ ਨਾ ਕਰੀ -2, 2.
ਭੁੱਲ ਕੇ ਮਾਣ ਨਾ ਕਰੀ -2, 2.
ਦਰਗਹ ਮਾਣ ਨਿਮਾਣਾ
ਪਾਵੇ,..... -2.

*'Bless me that I may still my ego, self-
conceit, lust, wrath and pride.*

*Completely burn Thou my greed and
avarice and grant me the prop of the
Lord's Name.*

*Day and night keep, Thou me fresh and
immaculate and allow me never to be
soiled with sins.*

*O Nanak, in this way, may I find
liberation, and joy by Thy grace.'*

P. 790

ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰੀਐ ਕਾਮੁ ਕੌਧੁ ਅਹੰਕਾਰੁ ॥
ਲਬੁ ਲੋਭੁ ਪਰਜਾਲੀਐ ਨਾਮੁ ਮਿਲੈ ਆਧਾਰੁ ॥
ਅਹਿਨਿਸਿ ਨਵਤਨ ਨਿਰਮਲਾ ਮੈਲਾ ਕਬਹੂੰ ਨ
ਹੋਇ ॥
ਨਾਨਕ ਇਹ ਬਿਧਿ ਛੁਟੀਐ ਨਦਰਿ ਤੇਰੀ ਸੁਖੁ
ਹੋਇ ॥

On coming to the Guru, he who
harbours pride in thinking - 'I am a
rich man; I am a king; I am educated;
I am a learned person; I can do
excellent explication of the scriptures
and can perform Gurbani kirtan
(singing), - is not accepted and
approved. So, never do this at the
Guru's threshold. Here you must fall at
the Guru's feet -

*'He, who humbly falls at the feet of the
True Guru, obtains honour in God's
Court.*

*He, who uncomplainingly lives in the
Lord's will, is liked and approved by
Him.*

*Only when does man accept the Lord's
will is he recognized.*

*God Himself makes him obey His will
and Ordinance.*

*In the world should he live like a guest
abdicated all claims and rights.*

*Living with the holy, he should obey the
Guru's commands and act according to
his teachings.'*

Bhai Gurdas Ji, Var 29/13

ਹੋਇ ਨਿਮਾਣਾ ਢਹਿ ਪਵੈ ਦਰਗਹ ਮਾਣੁ ਨਿਮਾਣਾ
ਪਾਵੈ ।

ਖਸਮੈ ਸੋਈ ਭਾਵਦਾ ਖਸਮੈ ਦਾ ਜਿਸੁ ਭਾਣਾ ਭਾਵੈ ।
ਭਾਣਾ ਮੰਨੈ ਮੰਨੀਐ ਅਪਣਾ ਭਾਣਾ ਆਪਿ ਮਨਾਵੈ ।
ਦੁਨੀਆਂ ਵਿਚਿ ਪਰਾਹੁਣਾ ਦਾਵਾ ਛਡਿ ਰਹੈ ਲਾ-
ਦਾਵੈ ॥

ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਹੁਕਮਿ ਕਮਾਵੈ ॥

So, in this way, the king humbly
made the offerings to the Guru and
paid obeisance to him. Holy
congregation! bowing his head at the
Guru's lotus feet meant offering his
entire self. He prayed like this -

*Refrain: Make me thy own, O Tenth
Guru wearing a plume,
For ages have I been wander-
ing ..*

*O Sovereign! I have been
wandering for ages -*

ਧਾਰਨਾ - ਮੈਨੂੰ ਆਪਣਾ ਬਣਾ ਲੈ ਕਲਗੀ
ਵਾਲਿਆ -2, 2.

ਫਿਰਦੇ ਨੂੰ ਜੁਗ ਬੀਤ ਗਏ -2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਫਿਰਦੇ ਨੂੰ ਜੁਗ ਬੀਤ
ਗਏ -2, 2.

ਮੈਨੂੰ ਆਪਣਾ ਬਣਾ ਲੈ ਕਲਗੀ
ਵਾਲਿਆ-2.

*'After wandering to exhaustion through
various births through aeons,
At last hast thou attained the human
incarnation.'*

P. 631

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ
ਲਹੀ ॥

Now, kindly make me thy own;
don't separate me from thy lotus feet.
O Sovereign! let me have a glimpse of
thy glorious visage with my eyes -

*Refrain: Open thou the stony gates,
So that I may see thy hand-
some face, O my Master ...*

ਧਾਰਨਾ - ਮੇਰੇ ਖੋਲ੍ਹ ਦੇਵੋ ਬੱਜਰ ਕਪਾਟ,
ਸੁੰਦਰ ਤੇਰਾ ਰੂਪ ਤੱਕ ਲਾਂ -2, 2.
ਮੇਰੇ ਸਾਹਿਬਾਂ! ਸੁੰਦਰ ਤੇਰਾ ਰੂਪ
ਤੱਕ ਲਾਂ -2, 2.

ਮੇਰੇ ਖੋਲ੍ਹ ਦੇਵੋ ਬੱਜਰ
ਕਪਾਟ,..... -2.

'Show grace, beloved Lord! that my eyes

Thy sight behold.

*Grant me, Beloved! a million tongues
that my tongue may utter supplication
to the Lord!* P. 780

**ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਪ੍ਰੀਤਮ ਸੁਆਮੀ
ਨੇਤ੍ਰ ਦੇਖਹਿ ਦਰਸੁ ਤੇਰਾ ਰਾਮ॥
ਲਾਖ ਜਿਹਵਾ ਦੇਹੁ ਮੇਰੇ ਪਿਆਰੇ
ਮੁਖੁ ਹਰਿ ਆਰਾਧੇ ਮੇਰਾ ਰਾਮ॥**

O Sovereign! show me your True form and visage by removing my veil. There is a flaw in me; open the adamantine gates of my mind.' The Tenth Guru cast his gracious glance and the stony gates of his mind were opened, and he had a sight of the Guru-

*Refrain: When he had a sight of the
Guru,
The stony gates of mind were
opened.*

*This is the effect of having a
glimpse of the Guru -*

**ਧਾਰਨਾ - ਜਦੋਂ ਦਰਸ ਗੁਰਾਂ ਦਾ ਕੀਤਾ,
ਬੱਜਰ ਕਪਾਟ ਖੁੱਲ੍ਹ ਗਏ -2, 2.
ਮੇਰੇ ਪਿਆਰੇ! ਬੱਜਰ ਕਪਾਟ ਖੁੱਲ੍ਹ
ਗਏ -2, 2.
ਜਦੋਂ ਦਰਸ ਗੁਰਾਂ ਦਾ ਕੀਤਾ,.....
-2.**

*'In holy company arises not need for
hard praxis;*

*By the very sight of the holy is the mind
blessed.'* P. 272

**ਸਾਧ ਕੈ ਸੰਗਿ ਨਹੀ ਕਛੁ ਘਾਲ॥
ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਨਿਹਾਲ॥**

There, you don't have to engage in any devotional worship. No rites and rituals need to be performed. The very sight is so powerful and efficacious that-

*'By contemplating the Guru's glimpse is
the insight enlightened, and by his
gracious glance is obtained the Divine
gaze making him approved and
accepted.'*

18, Kabit Swaiaey, Bhai Gurdas Ji
**ਦਰਸ ਪਿਆਨ ਦਿਬ-ਵਿਸਟਿ ਪ੍ਰਗਾਸ ਭਈ,
ਕਰੁਨਾ ਕਟਾਛ ਦਿਬ ਦੇਹ ਪਰਵਾਨ ਹੈ॥**

These eyes seeing the material don't have Divine sight. This is

materialistic vision. Inner sight which is called Divine sight is different -

*'Listen, my eyes! to you has God granted
light.*

Nothing beside Him behold!

Beside the Lord, nothing behold!

By His grace Him have I beheld!

*This poison-laden world that you
behold, is the Divine image -*

In it is beheld the Lord's image.'

P. 922

**ਏ ਨੇਤ੍ਰੁ 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॥**

That sight, which could behold the Guru, was opened. This is called Divine insight. The Divine Form was revealed or manifested. That which is our true form, which we call the soul, was revealed by having a glimpse of the Tenth Guru Sahib because by once casting his glance of compassion -

*'By concentrating on the holy Word are
opened the adamantine gates of the mind
and the nectar-treasure of God's love
obtained.'*

18, Kabit Swaiaey, Bhai Gurdas Ji
**ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਬਜਰ ਕਪਾਟ ਖੁਲੇ,
ਪ੍ਰੇਮ ਰਸ ਰਸਨ ਕੈ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਹੈ॥**

When the mind became concentrated and absorbed in the Name, then from within was heard the sound of 'Waheguru, Waehguru' (God's Name) and the adamantine shutters were opened.

*'Owing to the fragrance of the dust of the
True Guru's lotus feet, one attains to the
state of self realization and by touching
them with hands in obeisance is obtained
self-knowledge.*

*When every limb in wonderment becomes
absorbed in the all-pervasive Lord, then
all desires in the heart are demolished
which state is called 'Brahm-gyan'
(knowledge of the Ultimate Spiritual
Reality).'*

18, Kabit Swaiaey, Bhai Gurdas Ji

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਬਾਸਨਾ ਸੁਬਾਸ,
ਹਸਤ ਪੁਜਾ ਪ੍ਰਨਾਮ ਸਫਲ ਸੁਗਿਆਨ ਹੈ ॥
ਅੰਗ ਅੰਗ ਬਿਸਮ ਸ੍ਰਬੰਗ ਮੈਂ ਸਮਾਇ ਭਏ,
ਮਨ ਮਨਸਾ ਥਕਤ ਬ੍ਰਹਮ ਧਿਆਨ ਹੈ ॥

He was thrown into a state of wonder and ecstasy. He forget his self. The mind stopped counselling and reflecting and was absorbed in Divine contemplation. Everywhere he saw Guru Sahib as the image of God. He did not see anyone else. About the state of his mind such is the Guru's edict -

*Refrain: The Guru opened my eyes
And I saw Thee in all beings..*
ਧਾਰਨਾ - ਗੁਰਾਂ ਨੇ ਮੇਰੇ ਓ, ਨੈਣ ਖੋਲ੍ਹ ਤੇ -
2, 2.
ਮੈਨੂੰ ਸਾਰੀਆਂ ਘਟਾਂ ਦੇ ਵਿਚ
ਦਿਸਿਆ -2, 2.
ਮੈਨੂੰ ਸਾਰੀਆਂ ਘਟਾਂ ਦੇ ਵਿਚ
ਤੂੰਹੀਓਂ ਦਿਸਿਆ,
ਨੈਣ ਖੋਲ੍ਹ ਤੇ -2, 2.

*'The Guru has shown Thee to mine eyes,
O Lord.*

*Here and there, in every soul and in every
body, Thou, Thou alone art contained, O
Bewitcher.'* P. 407

ਗੁਰਹਿ ਦਿਖਾਇਓ ਲੋਇਨਾ ॥
ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ
ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ ॥

Holy congregation! he saw only one Lord God in all -

*'Thou who art All-Beauty,
Thou alone art Supreme Doer and prop of
all.'* P. 407
ਕਾਰਨ ਕਰਨਾ ਧਾਰਨ ਧਰਨਾ ਏਕੈ ਏਕੈ ਸੋਹਿਨਾ ॥

the support and prop of the earth and the cause of all causes -

*'In the touch of the holy lies my vision;
To that am I a sacrifice.
Saith Nanak: By this sight is now my
sleep joyful.'* P. 407
ਸੰਤਨ ਪਰਸਨ ਬਲਿਹਾਰੀ ਦਰਸਨ
ਨਾਨਕ ਸੁਖਿ ਸੁਖਿ ਸੋਇਨਾ ॥

God is seen everywhere -

*'All over the earth and the sky is present
one sole Light.
Neither less or more is it anywhere, and
nor does it decrease or increase.'*

Akal Ustat

ਜਿਮੀ ਜਮਾਨ ਕੇ ਬਿਖੈ ਸਮੱਸਤਿ ਏਕ ਜੋਤ ਹੈ ॥
ਨ ਘਾਟ ਹੈ ਨ ਬਾਢ ਹੈ, ਨ ਘਾਟਿ ਬਾਢਿ ਹੋਤ ਹੈ ॥

*'Now He blooms like a flower,
Now like a black-bee sucks its essence
with abandon.*

*Now rages He like the fury of storms.
O, how am I to describe such an
Indescribable One?*

*Now like a delicious melody, now a deer
enticed by it.*

*Now like a hunter intent on the kill, now
a dazzling beauty.'* Bachittar Natak

ਕਹੂੰ ਫੁਲ ਹੈ ਕੈ ਭਲੇ ਰਾਜ ਫੁਲੇ ॥
ਕਹੂੰ ਭਵਰ ਹੈ ਕੈ ਭਲੀ ਭਾਂਤਿ ਭੁਲੇ ॥
ਕਹੂੰ ਪਵਨ ਹੈ ਕੈ ਬਹੇ ਬੇਗਿ ਔਸੇ ॥
ਕਹੂੰ ਮੋ ਨ ਆਵੈ ਕਥੋਂ ਤਾਹਿ ਕੈਸੇ ॥
ਕਹੂੰ ਨਾਦ ਹੈ ਕੈ ਭਲੀ ਭਾਂਤਿ ਬਾਜੇ ॥
ਕਹੂੰ ਪਾਰਯੀ ਹੈ ਧਰੇ ਬਾਨ ਰਾਜੇ ॥
ਕਹੂੰ ਮ੍ਰਿਗ ਹੈ ਕੈ ਭਲੀ ਭਾਂਤਿ ਮੋਹੇ ॥
ਕਹੂੰ ਕਾਮੁਕੀ ਜਿਉ ਧਰੇ ਰੂਪ ਸੋਹੇ ॥

Everywhere only One Lord is seen. Holy congregation! Guru Sahib opened his vision, because this vision is shut owing to ego. But it is God who is all-pervasive -

*'The bride (self) and the Groom (Divine
Spouse) 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 the woods.'* P. 1263
ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ
ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ ਕਰਾਰੀ ॥
ਗੁਰ ਪੂਰੈ ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ

When the devotee surrenders his self to the Guru and keeps nothing with himself, then alone is demolished the wall of ego, otherwise not. Holy congregation! the most difficult thing is to break the wall ego. It is due to its non-demolition that the devotee fails to have a glimpse of the Lord -

*'The wall of pride and ego stands
between me and Him.
He is heard to be close by in the country.'*

P. 624

ਹਉ ਹਉ ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੋ ਸੁਨਤ ਦੇਸਿ
ਨਿਕਟਾਇਓ ॥

Guru Sahib says that the wall of

egoism stands erected -

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

P. 624

ਭਾਂਡੀਰੀ ਕੇ ਪਾਤ ਪਰਦੋ ਬਿਨੁ ਪੇਖੇ ਦੁਰਾਇਓ ॥

Guru Sahib says that a curtain thin as butterfly-wing stands between me and Him. But when -

'As the lord of the universe has shown grace,

Effaced is all sorrow,

Saith Nanak: As the Guru the wall of egoism demolished...'

P. 624

ਭਇਓ ਕਿਰਪਾਲੁ ਸਰਬ ਕੋ ਠਾਕੁਰੁ ਸਗਰੋ ਦੁਖੁ ਮਿਟਾਇਓ ॥

ਕਹੁ ਨਾਨਕ ਹਉਮੈ ਭੀਤਿ ਗੁਰਿ ਖੋਈ..... ॥

The Guru demolished the wall of ego -

'... then attained I the gracious Lord.'

P. 624

..... **ਤਉ ਦਇਆਰੁ ਬੀਠਲੋ ਪਾਇਓ ॥**

Refrain: The Perfect Guru has demolished the wall of ego,

The wall of ego...

ਧਾਰਨਾ - ਪੁਰਿਆਂ ਗੁਰਾਂ ਨੋ ਕੰਧ ਹਉਮੈ ਵਾਲੀ ਤੋੜ ਤੀ -2, 2.

ਹਉਮੈ ਵਾਲੀ ਤੋੜਤੀ, -2, 4.

ਪੁਰਿਆਂ ਗੁਰਾਂ ਨੋ ਕੰਧ,..... -2.

Holy congregation! the wall, which has separated us from God, was demolished. It is not demolished except by the all-powerful and capable Guru. Thereafter, no effort, no practice is required, since the eyes have been opened. What is seen then? Everywhere God is seen all-pervasive -

Refrain: Becoming many from One does the Sole Lord play ..

ਧਾਰਨਾ - ਆਪੇ ਇਕ ਤੋਂ ਅਨੇਕ ਹੋ ਕੇ ਖੇਲੁਦੈ,

ਆਪੇ ਫੇਰ ਇਕੋ ਮਾਲਕਾ -2, 2.

ਆਪੇ ਫੇਰ ਜੀ, ਇਕੋ ਮਾਲਕਾ -2, 2.

ਆਪੇ ਇਕ ਤੋਂ ਅਨੇਕ ਹੋ ਕੇ ਖੇਲੁਦੈ,... -2.

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

And plays His Play, and then winds it up, and becomes the One again!'

Jaap Sahib

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

'Just as from one fire arise millions of sparks, and though appearing separate, they mingle with it (fire);

Just as from one earth are produced millions and billions of dust particles, and yet they finally mingle with it (earth);

Just as from one ocean arise millions of waves, but ultimately they are called water;

Similarly, the countless sentient and insentient forms emanating from the great Lord God shall finally mingle with Him.'

Akal Ustat

**ਜੈਸੇ ਏਕ ਆਗ ਤੇ ਕਨੁਕਾ ਕੋਟ ਆਗ ਉਠੇ,
ਨਿਆਰੇ ਨਿਆਰੇ ਹੋਇ ਕੈ, ਫੇਰਿ ਆਗ ਮੈ ਮਿਲਾਹਿੰਗੇ ॥**

**ਜੈਸੇ ਏਕ ਧੁਰ ਤੇ, ਅਨੇਕ ਧੁਰ ਪੂਰਤ ਹੈ,
ਪੁਰਿ ਕੇ ਕਨੁਕਾ ਫੇਰ ਪੁਰਿ 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 ॥**

The Guru removed all the veils of illusion. The king, who had otherwise to practise austerities in the forest for years together, and even then he might not have attained to God, his veils were removed by the capable and all-powerful Guru by affording his glimpse to him. The Guru enabled him to see within himself -

'In devotees' company is the Lord in the self envisioned,

And the Name Divine tastes sweet.

All existence of numerous hues and variegated forms

In One Vessel (Divine Essence) is made visible.'

P. 293

ਸੰਤਸੰਗਿ ਅੰਤਰਿ ਪ੍ਰਭੁ ਡੀਠਾ ॥

ਨਾਮੁ ਪ੍ਰਭੁ ਕਾ ਲਾਗਾ ਮੀਠਾ ॥

ਸਗਲ ਸਮਿਗ੍ਰੀ ਏਕਸੁ ਘਟ ਮਾਹਿ ॥

ਅਨਿਕ ਰੰਗ ਨਾਨਾ ਦ੍ਰਿਸਟਾਹਿ ॥

What the king saw was that all the regions and universes are absorbed in

One Lord God.

'The Name Divine, bestower of Nine Treasures immortalizing In own self is lodged; Therein abides the ultimate silence of ecstasy, And the unstruck mystical music, of wonders indescribable. This by such is viewed as by the Lord Himself are granted such sight Such alone, saith Nanak, get realization.'

P. 293

**ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥
ਦੋਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਾਮੁ ॥
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥
ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥
ਤਿਨਿ ਦੇਖਿਆ ਜਿਸੁ ਆਪਿ ਦਿਖਾਏ ॥
ਨਾਨਕ ਤਿਸੁ ਜਨ ਸੋਝੀ ਪਾਏ ॥**

Holy congregation! the Guru showed him One Sole Form everywhere and in every thing. He was struck with wonder seeing that God is present in all.

We do not have understanding. We live without understanding and enlightenment because the stony shutters are not opened. We do not go towards the Guru. When the doors are closed -

'He, who closes his nine doors and restrains his wandering mind, obtains an abode in the Lord's own tenth home.'

P. 124

**ਨਉ ਦਰ ਠਾਕੇ ਧਾਵਤੁ ਰਹਾਏ ॥
ਦਸਵੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥**

Its mark will be -

'There the unstruck mystic music plays day and night. Through the Guru's instruction is this celestial melody heard.'

P. 124

**ਓਥੈ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਦਿਨੁ ਰਾਤੀ
ਗੁਰਮਤੀ ਸਬਦੁ ਸੁਣਾਵਣਿਆ ॥**

Holy congregation! that state has its own characteristic marks or signs. Day and night, drum-like Divine Name sounds are heard. Guru Sahib says thus-

Refrain: Beats the unskinned drum,

Beats the unskinned drum ...

**ਧਾਰਨਾ - ਵਜਦਾ ਹੈ, ਅਣਮੜਿਆ ਨਗਾਰਾ -
2, 2.
ਅਣਮੜਿਆ ਨਗਾਰਾ, ਅਣਮੜਿਆ
ਨਗਾਰਾ -2, 2
ਵਜਦਾ ਹੈ,..... -2.**

'Within my self beats the drum uncovered with skin; Without Savan (the rainy month of July-August) is ringing the thunder.'

P. 657

**ਅਣਮੜਿਆ ਮੰਦਲੁ ਬਾਜੈ ॥
ਬਿਨੁ ਸਾਵਣ ਘਨਹਰੁ ਗਾਜੈ ॥**

Drums covered with skin beat all right. But then within the self beats the drum uncovered with skin. What does it say? The melody that emanates is - Waheguru! Waheguru! (God's Name). One finds it difficult to contain it and it passes within the self like an electric current. Once you have experienced it, you will never forget it. It is difficult to contain it. The body feels like flying; one's feet refuse to stay on the earth. One experiences immense energy and zeal, when the drum uncovered with skin starts beating within the self producing the Divine Name-sound. It beats day and night -

'Without the Word is the self enveloped in pitch darkness.

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

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

None else may force open the Door:

Only by perfect good fortune is the Guru met.'

P. 124

ਬਿਨੁ ਸਬਦੈ ਅੰਤਰਿ ਆਨੇਰਾ ॥

ਨ ਵਸਤੁ ਲਹੈ ਨ ਚੁਕੈ ਫੇਰਾ ॥

ਸਤਿਗੁਰ ਹਥਿ ਕੁੰਜੀ ਹੋਰਤੁ ਦਰੁ ਖੁਲੈ ਨਾਹੀ

ਗੁਰੁ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਵਣਿਆ ॥

If the capable and all-powerful Guru is met by perfect good fortune, then does the drum of Divine knowledge beat within the self. Then what does the devotee see? Everywhere he sees 'Thou' (God) -

'Invisible and manifest, everywhere art Thou:

Such wisdom through the grace of the Master (Guru) perfectly endowed, is attained.

Saith Nanak: Laud ever the Name, That through the Guru's guidance may in the self be lodged.' P. 124

**ਗੁਪਤੁ ਪਰਗਟੁ ਤੂੰ ਸਭਨੀ ਥਾਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮਿਲਿ ਸੋਝੀ ਪਾਈ ॥
ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਸਦਾ ਤੂੰ
ਗੁਰਮੁਖਿ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥**

Although it is not the month of Savan (the rainy month of July-August), yet the loud thunder of the Name roars within the self -

'Without the clouds, the rain falls This happens when the essence one contemplates.

I have met my Beloved all-pervading Lord, meeting with whom the body is rendered sublime.' P. 657

**ਬਾਦਲ ਬਿਨੁ ਬਰਖਾ ਹੋਈ ॥
ਜਉ ਤਤੁ ਬਿਚਾਰੈ ਕੋਈ ॥
ਮੋ ਕਉ ਮਿਲਿਓ ਰਾਮੁ ਸਨੇਹੀ ॥
ਜਿਹ ਮਿਲਿਐ ਦੇਹ ਸੁਦੇਹੀ ॥**

The body has become pure like gold. All the ailments have been removed because God has come to be lodged within the self -

'By touch of the philosopher's stone am I turned gold.

And in my speech and thoughts are strung jewels.' P. 657

**ਮਿਲਿ ਪਾਰਸ ਕੰਚਨੁ ਹੋਇਆ ॥
ਮੁਖ ਮਨਸਾ ਰਤਨੁ ਪਹੋਇਆ ॥**

God's Name has come to be imbued within me. God's Light imbued within is burning brightly day and night -

'As was the self realized, doubt took flight.' P. 657

ਨਿਜ ਭਾਉ ਭਇਆ ਭ੍ਰਮੁ ਭਾਗਾ ॥

Since God has come to abide within me, all the five illusions have been destroyed. In this stage there is no need of knowledge -

'By the Guru's instruction was the mind fixed in faith.

In the ocean was the pitcher absorbed.'

P. 657

**ਗੁਰ ਪ੍ਰਛੇ ਮਨੁ ਪਤੀਆਗਾ ॥
ਜਲ ਭੀਤਰਿ ਕੁੰਭ ਸਮਾਨਿਆ ॥**

Water of a small pitcher has fallen into the ocean. Now its water cannot be distinguished from the rest -

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

**ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥
ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥**

Guru Sahib says -

'As in the ocean is the pitcher absorbed, So the self realizes all existence as the Supreme Being.' P. 657

**ਜਲ ਭੀਤਰਿ ਕੁੰਭ ਸਮਾਨਿਆ ॥
ਸਭ ਰਾਮੁ ਏਕੁ ਕਰਿ ਜਾਨਿਆ ॥**

Now the king saw none other the Guru-God -

'The disciple has got faith firm-fixed in the Master:

Now Nama (short for Saint Namdev), servant of God, the essence has realized.'

P. 657

**ਗੁਰ ਚੇਲੇ ਹੈ ਮਨੁ ਮਾਨਿਆ ॥
ਜਨ ਨਾਮੈ ਤਤੁ ਪਛਾਨਿਆ ॥**

So, he realized the Divine Essence. In this way, Guru Sahib made him into a true Sikh (disciple). They (Guru and Sikh) were earlier two; the Guru made them into one; united them. What must be the state of Raja Ram Rattan Rai and his mother on whom the Tenth Guru Sahib himself bestowed grace? In this way, the king and his mother lived with Guru Sahib for about five months. Four months they took to reach here, and four months would be spent on the return journey. Whenever the subject of their departure came up, sometimes, Guru Sahib said, "O king! stay for sometime more", and sometimes, the king did not wish to leave. The Guru and the Sikh had come to love each other so much, that they did not feel like separating from each

other. The mother advised him, "Son! it is the matter of the kingdom and its rule. The throne is lying unoccupied. We should now go back." He replied, "Mother! it would have been better if I were not a king. Then I would have continued to live at the Guru's lotus feet." The Guru advised him, "No king! you should go. Wherever you go, I shall be with you. See both within and without. Taking God to be present in all your subjects, serve God. When the time comes to leave the world, you will come into our country, and then we will live together.

'The Formless Supreme Being abides in the Realm of Eternity.

Over His creation He casts His glance of grace.'

P. 8

**ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥**

There, all those whose eyes have been opened, have to live together. So, in this way, living at the Guru's lotus feet, the king enjoyed Supreme Bliss for five months. At last, Guru Sahib said, "O king! now you should go back to your kingdom." He said, "O True Sovereign! I can go all right, but how shall I be able to live? I won't be able to survive without you."

Refrain: O True Guru, I will not be able to bear separation from you...

**ਧਾਰਨਾ - ਝੱਲਿਆ ਨਹੀਂ ਜਾਣਾ ਸਤਿਗੁਰ ਤੇਰਾ
ਵਿਛੋੜਾ-2, 2
ਤੇਰਾ ਵਿਛੋੜਾ, ਸਾਹਿਬਾ! ਤੇਰਾ
ਵਿਛੋੜਾ-2, 2
ਝੱਲਿਆ ਨਹੀਂ ਜਾਣਾ,.....
-2.**

*'As without water the fish finds not life;
As without the drop of rain the 'chatrik'
(rain bird) feels not content;
As the deer attracted by sound rushes to
face the hunter;
As the humming-bee, greedy for fragrance
of the lotus, gets bound -
Thus is love for the Lord in the heart of
His devotes:*

By His sight they feel fulfilled.' P. 708
**ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ
ਪਾਵੈ ॥**

**ਬੁੰਦ ਵਿਹੁਣਾ ਚਾਤ੍ਰਕੋ ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ ॥
ਨਾਦ ਕੁਰੈਕਹਿ ਬੇਧਿਆ ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ ॥
ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ਮਿਲਿ ਆਪੁ ਬੰਧਾਵੈ ॥
ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੋਖਿ ਦਰਸੁ
ਅਘਾਵੈ ॥**

He said, "O Sovereign! without seeing you, how will I spend my days?" Guru Sahib gave him strength and showered benedictions on him, and said, "O king! go now and rule with truth and honesty. You are not to abandon the kingdom and become a mendicant. You are not to wander in the forests and beg alms from door to door. Play your part as a giver to the subjects. The knowledge you have gained here, you should impart to your countrymen. Ennoble them and uplift them. Show to them the Lord who is all-pervasive, who is present in all. Tell them that in this world there is none other than God. It is owing to ignorance and illusion that He seems to be another." So, in this way, after showering countless benedictions, and bestowing very many gifts and mementos, Guru Sahib bade them a loving farewell.

So holy congregation! whoever imbibed love for the Tenth Guru Sahib obtained his company forever. The fact is that the Guru has not gone anywhere. He is ever present with his devoted Sikhs -

*'The Lord ever is by my side -
Ever I remember Him and contemplate
Him.'*

P. 394

**ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮੁਾਲੇ ॥**

Engage in God's devotional worship, meditate on the Name Divine, and try to remove the trash within with the Guru's prop. If you do God's worship, the path to spirituality opens

up automatically, and the mystic Name-melody spontaneously starts sounding within you. Automatically the spiritual characteristics do appear which we find it difficult to bear. They are such powerful forces that it is difficult to tolerate them. It is for this purpose that we have come into the world. If we make this spiritual attainment, then our coming into the world is deemed fruitful. Holy congregation! otherwise we have to be born again. Unless the Guru in his grace annuls ego, man continues coming into and going from the world -

'The nature of ego is this that man goes about his business in pride. The trammel of ego is this that man, again and again, enters into existences.' P. 466

**ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥
ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥**

So ego is the root cause of all ailments. Its cure lies in God's Name -

'Waheguru (God's Name) is the Guru-bestowed mystic formula by reciting which is ego annulled.'

Bhai Gurdas Ji, Var 13/2

ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰੁ ਹੈ, ਜਪਿ ਹਉਮੈ ਖੋਈ ॥

So, you should meditate on and recite this mystic formula or chant. Those who are weak should get up early in the morning and strengthen themselves by reciting this 'Waheguru chant'. Life in this world is transient; it will pass away soon. It is true that while living in the world too, one needs joys and comforts. All these comforts help us in treading on the path of spirituality. But if, after getting all the comforts, we do not tread on the spiritual path, then it is very wrong on our part. So, God has bestowed many joys and comforts on us. He has given us mansions, wife and children, wealth and honour. Now it is our duty not to forget Him. We should ever remember Him and attend holy

congregations. In holy congregations, the *Gurbani* discourses we hear guide us on the path of spirituality. Both common folk and highly enlightened and exalted persons are benefited. So you should march forward in accordance with whatever you understand from the hymns of *Gurbani*.

Chapter XII

Contemplate the Lord with each breath

Invocation: True and Supreme is God's Name. Blessed is Sri Guru Nanak Dev Ji. ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ, ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ!

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

Reach me Thy hand, O Lord and save me from wavering, says Nanak.' P. 256
ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥

'After wandering and wandering, O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is:

"Attach me to Thy devotional service."

P. 289

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥

Refrain: Yoke me to Thy service, O Lord;

This life I dedicate unto Thee.

**ਧਾਰਨਾ - ਲੇਖੇ ਵਿਚ ਲਾ ਲਓ ਜੀ,
ਜਨਮ ਤੁਮਾਰੇ ਲੇਖੇ -2, 2.**

ਜਨਮ ਤੁਮਾਰੇ ਲੇਖੇ -2, 2.

**ਲੇਖੇ ਵਿਚ ਲਾ ਲਓ ਜੀ,..... -
2.**

'There is none so poor as me and none so compassionate as Thou, O Lord. What further test is now to be done?

Bless me, Thy slave, with this perfection, that my soul may obey Thine words.

I am a sacrifice, a sacrifice unto Thee, O my Omnipresent Lord.

For what reason art Thou silent?

For many births have I been separated from Thee, O Lord.

This life, I now dedicate unto Thee.

Says Ravidass: Pinning my hopes in Thee, I live. It is long since I had seen Thine vision.' P. 694

ਹਮ ਸਰਿ ਦੀਨੁ ਦਇਆਲੁ ਨ ਤੁਮ ਸਰਿ

ਅਬ ਪਤੀਅਰੁ ਕਿਆ ਕੀਜੈ ॥

ਬਚਨੀ ਤੌਰ ਮੌਰ ਮਨੁ ਮਾਨੈ ਜਨ ਕਉ ਪੂਰਨੁ ਦੀਜੈ ॥

ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ਰਮਈਆ ਕਾਰਨੇ ॥

ਕਾਰਨ ਕਵਨ ਅਬੋਲ ॥

ਬਹੁਤ ਜਨਮ ਬਿਛੁਰੇ ਥੇ ਮਾਧਉ ਇਹੁ ਜਨਮੁ ਤੁਮਾਰੇ ਲੇਖੇ ॥

ਕਹਿ ਰਵਿਦਾਸ ਆਸ ਲਗਿ ਜੀਵਉ ਚਿਰ ਭਇਓ ਦਰਸਨੁ ਦੇਖੇ ॥

Refrain: Yoke me to Thy service, O Lord;

This life I dedicate unto Thee.

**ਧਾਰਨਾ - ਲੇਖੇ ਵਿਚ ਲਾ ਲਓ ਜੀ,
ਜਨਮ ਤੁਮਾਰੇ ਲੇਖੇ -2, 2.**

ਜਨਮ ਤੁਮਾਰੇ ਲੇਖੇ -2, 2.

**ਲੇਖੇ ਵਿਚ ਲਾ ਲਓ
ਜੀ,..... -2.**

Holy congregation! concentrate your mind's inclinations and utter loudly - True and supreme is God's Name. It is almost after a year that we are assembling in this *pandal* again. The weather is very cold. So, sometimes, devotees are lethargic in coming to the holy gathering. But those who are filled with devotion and spiritual longing come in spite of cold weather. When we had set out for coming here, the visibility was very poor. We could not see beyond twenty to thirty yards. I told the driver to drive slowly saying that there was still enough time to reach the *pandal*. Coming here, I saw that devotees in large numbers were already sitting. They had come from far and near - Ludhiana, Rajpura and even villages beyond. I asked them how he/she had come. All narrated how they had come. Those who are filled with spiritual yearning and wish to benefit from the holy congregation come

inspite all kinds of difficulties and hurdles.

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

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

On an endless march urges them, one sole longing.

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

So ever and ever are they moving.' Dr.

Bhai Vir Singh Ji

ਸੀਨੇ ਖਿੱਚ ਜਿਨ੍ਹਾਂ ਨੇ ਖਾਧੀ ਓ ਕਰ ਅਰਾਮ ਨਹੀਂ ਬਹਿੰਦੇ।

ਨਿਹੰ ਵਾਲੇ ਨੈਣਾਂ ਕੀ ਨੀਂਦਰ ਓ ਦਿਨੇ ਰਾਤ ਪਏ ਵਹਿੰਦੇ।

ਇਕੋ ਲਗਨ ਲਗੀ ਲਈ ਜਾਂਦੀ ਹੈ ਟੌਰ ਅਨੰਤ ਉਨ੍ਹਾਂ ਦੀ

ਵਸਲੋਂ ਉਰੇ ਮੁਕਾਮ ਨ ਕੋਈ ਸੋ ਚਾਲ ਪਏ ਨਿਤ ਰਹਿੰਦੇ।

They in whose heart there is longing and attachment for the holy congregation, for listening to the Guru's utterances, reach inspite of a thousand difficulties -

'Even in violent storm and torrential rain I go to catch a glimpse of my Guru.

Even though the sea be exceedingly briny, crossing it, the Guru's Sikh goes to the Guru.' P. 757

**ਝਖੜੁ ਝਾਗੀ ਮੀਹੁ ਵਰਸੈ ਭੀ ਗੁਰੁ ਦੇਖਣ ਜਾਈ ॥
ਸਮੁੰਦੁ ਸਾਗਰੁ ਹੋਵੈ ਬਹੁ ਖਾਰਾ ਗੁਰਸਿਖੁ ਲੰਘਿ ਗੁਰ ਪਹਿ ਜਾਈ ॥**

These children sitting here have come from Toronto (Canada), Detroit and Michigan (America). When they came to know about these holy gatherings, they came without bothering about vacation and long travelling. In spite of difficulties, they have come to attend these congregations. It is with God's boundless grace that man comes to holy congregations. The unfortunate one remains deprived of them because he is calculating how he can dedicate himself to the Guru's service.

'That life alone is accounted for which is spent in the Master's memory;

It is credited to His account.

Otherwise, what is to be gained from life

-

It consists of morning, evening and night.' Dr. Bhai Vir Singh Ji

**ਉਮਰ ਓਹਾ ਵਿਚ ਲੇਖੇ ਦੇ
ਜੋ ਯਾਦ ਸਾਂਈ ਵਿਚ ਗੁਜਰੇ,
ਪੈਂਦੀ ਮੁਜਰੇ।**

**ਨਹੀਂ ਤਾਂ ਸਾਨੂੰ ਹਾਸਲ ਕੀ ਹੈ
ਇਸ ਵਿਚ ਨੀਲੇ ਹੁਜਰੇ, ਸੰਝ ਤੇ ਫਜਰੇ।**

If our life is spent in God's worship, Divine Name meditation and service, then it is accounted for and accepted. But the time spent in bickerings and quarrels, thinking over trifles and family problems, watching shows and spectacles and in idle gossips is not accounted and approved in God's court. Therefore, we have come into the world to make spiritual gain -

'Man! into the world hast thou come to earn profit:

Into what mean courses art thou fallen! Know, the night of life is fast ending.'

P. 43

ਪ੍ਰਾਣੀ ਤੂੰ ਆਇਆ ਲਾਹਾ ਲੈਣਿ ॥

ਲਗਾ ਕਿਤੁ ਕੁਫਕੜੇ ਸਭ ਮੁਕਦੀ ਚਲੀ ਰੈਣਿ ॥

But our life is quickly coming to an end. There was a time, when, in my childhood, I used to play here. My parents used to send me here, where we are sitting at present. We used to do weeding of maize and cotton crops and perform various other tasks related to farming. We had no leisure whatsoever. Now conditions have changed. We were told - 'Go to the cremation ground and guard the crop.' All through the night, we kept fearing the ghosts. The same place has now become sacred where holy congregations are held and Guru Sahib has hallowed it with its presence. All the souls that were wandering here have been liberated. So, now we are making endeavours for our own spiritual good and welfare. Holy

congregations are held here year after year.

So, we have made this prayer, "Sovereign Sixth Guru Sahib! this village was sanctified by your visit. Kindly let our life be dedicated to thy service, lest this precious time should go waste. This life is very valuable. It cannot be purchased at any price, if you go to buy. Only yesterday, I had narrated here the story of Alexander, an emperor. He invaded India 2300 years ago. At that time, the Doaba region of the Punjab was ruled by King Porus. The place where we are sitting today did not have any king. There used to be *Pardhan* (President) here. It was *Panchayati Raj* system. The *Pardhan* at that time was Mr. Rann Singh.

Alexander marched here after a string of victories. He conquered Iran. He defeated Raja Ambhi too. Raja Porus resisted him for 2 to 2½ months. Alexander's forces came to know that in India too there were warriors who could be very tough adversaries. After crossing the river *Beas*, Alexander's forces refused to fight any more and said that they would not advance any further. Alexander argued with them saying, "I have come from home with the resolve to conquer the whole world. What is the difficulty before you?" They said, "This Doaba region is quite small. It is situated between *Beas* and *Ravi* rivers. Its population is small. They have stalled us for 2½ months and inflicted heavy casualties on us. Beyond this lies sprawling the whole of India and further ahead is the region under *Panchayati* Rule system, where there is no Raja (king), where all are the rulers. We cannot fight against them; we can fight against Rajas (ruler's) allright." So he set out on the

return journey. He went by sea. On the way, at a place called *Babakunti*, he bathed and suffered from sudden exposure. He had a great desire in his heart that, on meeting his mother, he would tell her the number of kingdoms he had conquered, because he had set out on his world-conquering expedition at the age of 20 years and he was returning when he was in his 32nd year. When he fell ill, he summoned astrologers and asked them, "How long shall I live? How shall I die?" The astrologers made their calculations but they could not make any clear predictions. They themselves did not understand them. Alexander said, "Tell me whatever you have comprehended." They said, "O king! the day the earth becomes of iron, and the sky becomes of gold, shall you die." He said, "No; this is wrong. Neither can earth become of iron, nor the sky of gold." At last, the matter remained undecided. While on the move, he suffered a fainting fit and though the bodyguards were with him, he fell from his horse. As there wasn't any tree there, they rested him on the earth. As the earth was hot, they removed his armour and spread it under him. As the sun was falling on his face, they pitched his spear and hung his shield on it to provide him shade. The shield was covered with gold. When he regained consciousness after taking medicine, he noticed that the rays coming from the sky were golden in colour. When his hand touched the iron armour underneath, he realized that his end had come. Everybody does not accept his death calmly and happily. He who has lost the game of life here, departs weeping. He, who has won life's game and has accumulated untold Name-wealth, departs happily. He returns to his

abode in heaven very much like these children, who are living abroad in Canada and America. When, after earning all their life, they return home, they will be happy that they have millions with them and will get settled here in no time. They will have no worry about their future.

The same is the case with this 'jeev' (man, soul). He comes into this world. First are those who depart from here like gamblers after losing their all. Second are those who depart carrying bundles of Name-wealth and virtuous deeds. Now, those who have virtuous deeds with them, are happy. But those who have done wrong deeds, depart sorrowfully.

So, Alexander had only fought battles and wars; he had done no noble and virtuous deeds. He said to the doctors, "Enable me somehow to reach my mother; give me such a medicine." Gradually, he came to telling them that he would give them all his kingdom in return. The chief doctor said, "O King! let alone the rule of this earth, if you give us the rule of the netherworlds and heavens - seven netherworlds and seven skies - we cannot give you even a single breath more. The knot of your 'praans' (vital breaths) has been opened from your naval." At that moment, Alexander wept bitterly and said, "If I knew that even the rule of the three worlds could not get me a single breath, then I would have realized the value of breaths."

Guru Sahib says - 'If you want to know the value of breaths, ask Ajamal-
'At the last moment, Ajamal grew conscious of the omnipresent Lord. The state which the superior yogis desire, that state he obtained in an instant.' P. 902

**ਅਜਾਮਲ ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਣ ਸੁਧਿ ਆਈ ॥
ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ ਸੋ ਗਤਿ ਛਿਨ ਮਹਿ ਪਾਈ ॥**

Instant means the twinkling of the eye. All his life, he committed sins. Though a Brahmin by birth, he lived with a harlot. He committed many sins. He killed birds and ate them. He put up snares to catch them. He gave up priestly vocation. His youngest son had been named 'Narayan' by the holyman, and at the last moment, when Ajamal saw Death's messengers, he called out his son by his name -

'The sinful Ajamal out of love for his son, uttered 'Narayan'.' P. 981
ਅਜਾਮਲ ਪ੍ਰੀਤਿ ਪੁਤ੍ਰ ਪੁਤਿ ਕੀਨੀ ਕਰਿ ਨਾਰਾਇਣ ਬੋਲਾਰੇ ॥

But as soon as he uttered 'Narayana', his attention went towards God. We also utter 'Waheguru' (God), but our attention does not go towards Him because we do not know how to align the mind with God. We do say with the tongue - Brother! utter *Waheguru, Waheguru* (God's Name). But neither the adviser nor the utterer knows how to do it because we do not believe in the omnipresence of God. It is just a formality that we say - 'You should continue reciting God's Name.' When he called out 'Narayan', only one breath of his life was left, and his mind's attention went towards God, who is present everywhere, who is with everyone. We do not think of Him, and remain oblivious of Him. That is why, Guru Sahib has given importance to Divine Name meditation. In *Sukhmani Sahib*, the first 'ashtpadi' (octet) is on the subject of 'simran' (Divine Name meditation). 'Simran' means remembering. So you should lodge it in your memory that God is with you both within and outside. But, howsoever hard you may try, this belief

does not come to be lodged in the mind. He who says that he has imbibed this belief, we pay obeisance at his feet. He who has imbibed this belief is better than any saint or holy man. So, the thought of God came into Ajamal's mind. Guru Sahib says -

*'If man contemplates the Lord with one mind for an instant,
He falls not into the noose of death.'*

Akal Ustat

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

If God is contemplated just for a moment his noose of death is severed. Guru Sahib says - 'This wisdom and understanding dawned upon Ajamal -

*'The state which the superior yogis desire,
that state he obtained in an instant.'* P. 902

**ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ ਸੋ ਗਤਿ ਫਿਨ
ਮਹਿ ਪਾਈ ॥**

In the twinkling of the eye, Ajamal obtained the state for which yogis go to the mountains and sitting in caves practise Divine Name meditation and severe austerities. So a breath does not carry a small value. It is precious and the Guru's edict is -

'With each breath the Lord you contemplate.' P. 295
ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬਿੰਦ ॥

Remember God. If a man has an enemy, he never forgets him. If he has said, "Be prepared; I will kill you as soon as I get the opportunity," he will never forget him. He does not like even taking food. He cannot sleep at night because his enemy has come to occupy his mind. God does not abide like this in the mind. He comes to abide in the mind of some fortunate one. He is talked about in the holy congregations.

So, in this way, holy congregation! the advantage of attending the

congregation is beyond computation. Guru Sahib has said that -

'Without good fortune is not found holy company ...' P. 95

ਬਿਨੁ ਭਾਗਾ ਸਤਸੰਗੁ ਨ ਲਭੈ ॥

There are two things which one cannot get without good fortune. You may send conveyances, prepare sweets and savoury food for serving them to the devotees. Temptation for them will attract them all right, but they will not feel interested in the holy discourses because they do not have good fortune writ on their brows. Therefore, Guru Sahib says -

'Singing of God's praises in the holy company is the highest of all deeds.'

P. 642

**ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ
ਕਰਮਾ ॥**

Two things, holy company and God's laudation, are not obtained without good fortune. These are the supreme acts of piety -

*'Saith Nanak: This to such comes as by
primal writ are thus destined to receive.'*

P. 642

**ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ
ਜਿਸੁ ਪੁਰਬ ਲਿਖੈ ਕਾ ਲਹਨਾ ॥**

Only those persons obtain them in whose destiny are they writ. None else obtains them.

A lady came to the holy congregation. I said to her, "Mother! what is this which you have brought?" She said, "You had stated - gods are sitting here; all the pilgrim centres are here. Ask for whatever you wish." Thousands of devotees sitting there did not pay attention to this utterance of mine. But this woman clung to this statement and prayed, "O True Sovereign! if there are any gods sitting here, let them cure my chronic asthma from which I have been suffering since childhood." She said, "Now for a

month and half, I have not suffered from an asthmatic fit. I have been cured." I am not talking something which is imagined, or is based on hearsay. I am telling you real incidents. Sometimes, it is good not to reveal secrets. Diwans (holy gatherings) were being held at Fatehgarh Sahib. On the white sheets in front of Shriman Sant Ishar Singh Ji Maharaj Rarewaley, I was sitting along with your Biji and Dr. Basant Kaur, wife of Punjab Chief Minister S. Gurnam Singh. Instead of looking towards Sant Maharaj Ji, your Biji looked in the other direction. I thought - 'There is nothing in this direction. What is she looking at?' When the discourse ended, she started looking in this direction towards the path. I asked her, "What were you looking at?" She said, "Were you not looking?" I said, "No! I don't know if there was anything." She said, "Didn't you see? They were sitting before you."

I said, "None was sitting before me." It seems that my vision had not been opened, while she had been enlightened.

She said, "Three imposing personages in holy garb had come. I don't understand who they were; they weren't like us. As long as Sant Maharaj performed 'kirtan' (singing of *Gurbani*), they kept listening calmly. When Guru's eulogies came to be sung, they left in this direction."

I thought that there must be something, since she had kept looking so intently. After sometime, I asked Sant Maharaj about this incident what it could possibly be.

Sant Maharaj said, "Silence! Don't mention about this incident because no one will believe it."

Finding an opportunity, I asked again. I said, "Reverend sir! what was this incident? Doubts have arisen in my mind. As long as I do not come to know about its truth, the same thought crosses my mind again and again. Besides you have also said - Don't ask; be quiet. Then surely, there is something that happened." Maharaj Ji said, "Will you be able to keep it to yourself?" I said, "Sir! you have only to command me." Sant Maharaj said, "Today, all the three - Brahama, Vishnu and Mahesh - attended the holy gathering at Fatehgarh Sahib."

Now Guru Sahib says, "The place where '*Gurbani Kirtan*' is performed, it becomes '*Baikunth Dhaam*' (Paradise). Where '*Baikunthpati*' (Master of Heaven) comes, all the gods also come. In the realm of the gods, there is no '*Satsang*' (religious congregation). '*Satsang*' is available only on this earth. All the fourteen spheres and universes are here. That is why, Guru Sahib has said -

'Of the netherworlds and heavens has He created millions.

Men have given up the search in despair. The Vedas too declare unanimously their helplessness.' P. 5

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਿਨਿ ਇਕ ਵਾਤ ॥

There are fourteen spheres. In their midst is our earth. It is called the field of action. As we sow, so do we reap. The rest of the fruit are meant to be eaten. If evil is sown, then the '*jeev*' (man, soul) sets out for dark regions, which are called hells, that is, to the abode of demons. If man engages in God's devotional worship, gives charities, does virtuous deeds and wants their fruit, he starts rising which is called paradise or heaven. It is only on this earth that we can sow deeds. There is no other region where man can

advance by virtue of his noble and pious deeds. The 'jeevatma' (individual soul) wanders through eighty four lakh existences, taking birth and dying. He gets incarnations according to his desires -

'At the last moment, he who thinks of wealth and dies in such a thought, is born again and again as the serpent species.' P. 526

ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਫਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥

He who thinks of wealth, is born as a serpent. He, who brings to mind sons, is born as a pig. He, who thinks of woman, becomes a prostitute in the subsequent incarnations. If his mind, at the last moment, is in mansions, lands and factories, then, says Guru Sahib, he becomes a goblin. He continues wandering in this state. In this process, he suffers himself as well as do the members of his family.

'At the last moment, he who thinks of mansions and if he dies in such a thought, he is born again and again as a goblin.' P. 526

ਅੰਤਿ ਕਾਲਿ ਜੋ ਮੰਦਰ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥

If at the last moment, he thinks of the Lord, he is emancipated. This does not mean uttering 'Waheguru' (God's Name) with the tongue alone as I have already told you -

'All repeat God's Name: Mere utterance brings not attainment of God.

Should God by the Guru's (holy Preceptor's) favour in the mind be lodged, One may have the rewards.' P. 491

ਰਾਮ ਰਾਮ ਸਭੁ ਕੋ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ ॥

that by mere utterance God does not come to abide in one's mind. We can recite 'Waheguru - Waheguru' (God's

Name). This is a very big thing, but attainment beyond this is not in our power. Lodging God in the mind is not within our power. It lies in God's power. If He wishes, He will come to abide in our mind, otherwise, our job is to recite God's Name, and that we will continue doing. It is by His own will, His grace that He may come to be lodged in our mind. Many such illustrations occur in *Gurbani* that if God shows mercy, He comes to be lodged in the mind, because this is within His power alone. God is very much within man, but He is not manifest, He is hidden. That is why I make the submission that we have got a little time. Five - six days pass very quickly. In these days, we have to do 'satsang' (reflect and discourse on God) together. You have to enjoy the glimpse of Guru Sahib and we have to have your glimpse - of the holy congregation, because God abides in the congregation -

'God abides in the congregation of the holy.'

ਵਿਚਿ ਸੰਗਤ ਹਰਿ ਪ੍ਰਭ ਵਸੈ ਜੀਉ ॥

We cannot belie this fact. When you see comprehensively, you will have a glimpse of God and the Guru in the holy congregation. This is the gain or fruit that we reap. We will continue reciting God's Name and we will have a glimpse of the Guru too. So, together, in these few days, we should reflect on *Gurbani* and gather and imbibe some teachings and thus give a spiritual turn to our life. If somebody says, "Sir, I have become eighty years old," we tell him, "Nothing is lost even now. If even now, you become aligned with God, you can swim across the world-ocean. Time is no factor that one has practised Divine Name meditation and austerities for a certain number of years. Guru

Sahib does not count the number of years spent in meditation and prayers. He takes into account man's dedication and devotion. When devotion for God is imbibed, you will attain to Him. You should not be disheartened saying - 'Sir! I am old and I am now ready to depart.' One should live on hope -

'Saith Ravidass: In hope of union I find life.' P. 694

ਕਹਿ ਰਵਿਦਾਸ ਆਸ ਲਗਿ ਜੀਵਉ..... ॥

I am living in the hope that I may have glimpse of the Lord. Well, even if I don't, then, next time on getting human birth, I shall obtain a beautiful home. The same devotion and longing for God shall continue in the next life. So, in this way, let us pray - 'O God! put our life to Thy service. Let it not go waste.' Let us reflect and discourse on God and *Gurbani* during the few days that we have got.

Refrain: Don't waste thine life for cownie shells, O man, valuable is thine human birth.

**ਧਾਰਨਾ - ਕਿਤੇ ਕੌਂਡੀਆਂ ਦੇ ਭਾਅ ਨ ਗੁਆ ਲਈਂ,
ਜਨਮ ਅਮੋਲ ਬੰਦਿਆ -2, 2.
ਵਾਹਵਾ-ਵਾਹਵਾ, ਜਨਮ ਅਮੋਲ ਬੰਦਿਆ -2, 2.
ਕਿਤੇ ਕੌਂਡੀਆਂ ਦੇ ਭਾਅ ਨ ਗੁਆ ਲਈਂ,.... -2.**

'In sleep are our nights wasted, in filling our belly the days:

This life precious as a jewel, for a cownie-shell is forfeited.' P. 156

ਰੈਣਿ ਗਵਾਈ ਸੋਇ ਕੈ ਦਿਵਸੁ ਗਵਾਇਆ ਖਾਇ ॥

ਹੀਰੇ ਜੈਸਾ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੇ ਜਾਇ ॥

'Kabir, difficult to obtain is the human birth. It comes not again and again.

Just as the ripe fruit of the forest, which when falls to the ground, attaches not again to the branch.' P. 1366

ਕਬੀਰ ਮਾਨਸ ਜਨਮੁ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਹੋਇ ਨ ਬਾਰੈ ਬਾਰ ॥

ਜਿਉ ਬਨ ਫਲ ਪਾਕੇ ਭੁਇ ਗਿਰਹਿ ਬਹੁਰਿ ਨ ਲਾਗਹਿ ਡਾਰ ॥

A farmer sowed 'bajra' (a kind of millet). When it sprouted, sparrows started pecking at it. He made 'mannah' [temporary platform supported by scaffolding erected in fields for use while scaring birds off the crop]. His wife made clay pellets, and he kept shooting them at the sparrows which flew away. He and his wife had to work very hard to earn their living. After much labour they saved enough for their necessary expenses. One day, it so happened that a large number of birds came, both sparrows and parrots, who started breaking the ears of millets. As a result of shooting quickly, the pellets were exhausted by noon. Earlier the arrangement used to be that when his wife brought mid-day meals, she brought clay pellets too. He went away to drink water. When he began to drink water, he found a cloth rag which contained glass pellets. He thought that these were ready-made pellets. He kept scaring the birds with these pellets. In the meantime, his wife came. He asked her, "Have you brought the pellets?" She replied in the affirmative. He said, "Today I found these glass pellets by chance and I kept scaring the birds with these."

She said, "Show me what it is." She washed it, but she too did not understand what this shining thing was. She said, "It is something precious. I will ask my neighbour about it. I will consult that Seth (rich merchant or moneylender)." She returned home and inquired about it. The Seth himself was not at home. His wife said, "He is about to come. Consult him but to me it appears to be something very precious." When she showed it to the Seth on his return, he said, "Sister! it is a very costly diamond. Do you have only one piece?"

She said, "Now I have only one. What is its price?"

He said, "You can buy a house; you can buy cattle; you can buy land also. Even then the money you will get from its sale won't be exhausted."

She started weeping at this revelation. Thereafter, on finishing his work, the farmer, her husband, also returned home.

She said, "We have been looted, God had shown great kindness to us. That pouch was of diamonds. I sold only one, and the Seth said, 'You can buy house, land and oxen with its proceeds.' But we threw them into the river thoughtlessly." Since the river was closeby, the diamonds shot by the farmer kept falling into it. This is an illustrative story which holy men often narrate to tell the people how precious is each breath of their life. Just as the farmer got a pouch of diamonds, we have got from God 24000 breaths for daily use. Nobody in the world has been able to realize the value of breaths. Man can be emancipated even in a single breath. Now Guru Sahib says to us, mortals, "You have wasted the night in sleeping without engaging in Divine Name meditation and God's devotional worship, and the day you have wasted in eating and performing worldly tasks. This life was precious like a diamond, which you have wasted for cowrie-shells. Neither did you meditate on the Name Divine, nor did you do any pious deeds. You did not do the task for which you had come into the world -

*Refrain: The swan came to pick pearls,
But sat on carrions,
O dear, sat on carrions.
The swan came to pick*

pearls.

**ਧਾਰਨਾ - ਹੰਸ ਮੋਤੀ ਚੁਗਣ ਨੂੰ ਆਇਆ,
ਆ ਕੇ ਬਹਿ ਗਿਆ ਕਰੰਗਾ ਤੇ -
2, 2.
ਮੇਰੇ ਪਿਆਰੇ, ਆ ਕੇ ਬਹਿ ਗਿਆ
ਕਰੰਗਾ ਤੇ -2, 2.
ਹੰਸ ਮੋਤੀ ਚੁਗਣ ਨੂੰ ਆਇਆ,.. -
2.**

*'For their doings during day a hundred times are they reproached;
A thousand times by night.
Like the swan pecking at carrion,
Have they deserted laudation of God.'*

P. 790

**ਸਉ ਓਲਾਮੇ ਦਿਨੈ ਕੇ ਰਾਤੀ ਮਿਲਨਿ ਸਹੰਸੁ ॥
ਸਿਫਤਿ ਸਲਾਹਣੁ ਛਡਿ ਕੈ ਕਰੰਗੀ ਲਗਾ ਹੰਸੁ ॥**

Man came into the world to meditate on God's Name. God gave him tongue to sing His praises, ears to hear His laudations, hands to render service, and feet to go to the congregation of the holy. God gave man tongue to eulogize Him, but he started indulging in slander, backbiting, jealousy, and squabbling. Man's mind is greatly disturbed and distracted. He does not find time for practising Divine Name meditation. If he does find time, his mind does not become absorbed in it; he keeps yawning. Even if he does not yawn and forcibly keeps sitting in the congregation, he imbibes nothing; his mind remains dry, empty and unreceptive.

So Guru Sahib says that man came into the world to meditate on God's Name, but he has become trapped and entangled in other things. Mardana said to Guru Nanak Sahib, "O Sovereign! I have observed that everywhere you go, you talk about the need of meditating on God's Name. When you discourse, everybody is greatly impressed. People come in large numbers. But in practice, I do not see anybody meditating on the Name Divine. What is the cause of this conduct and behaviour of the people?"

Guru Sahib said, "O Mardana! everything depends on man's interest and inclination. If there is desire and appetite, man eats food with relish. Even dry bread without vegetables tastes savoury. If there is no appetite, man spurns even the best food. So man is interested in things other than Divine Name meditation."

There are two things here. One is that God is not visible to these eyes. The eyes with which God is seen, are different.

Guru Sahib says -

*'The body fortress has nine doors.
The tenth is kept unseen.'* P. 954
ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ
ਰਖੀਜੈ ॥

This citadel-like body has nine doors, which open outwards. The eyes do not open inwards. Whenever they open, they open outwards. The ears hear not inner voices. They hear voices of the outside world. All these doors open outwards. One true and real door is lying closed; it is called the Tenth Door -

'..... the Tenth is kept unseen.' P. 954
..... ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ ॥

It has remained hidden. It has neither opened, nor does man know that this door has also to be opened. About the outer doors, he knows and in the outside world has he become deluded. Thus deluded, he does not try to go inwards -

*'The bride who goes amiss by seeing the
body of nine apertures obtains not the
peerless thing of Gods' Name.'* P. 339
ਨਉ ਘਰ ਦੇਖਿ ਜੁ ਕਾਮਨਿ ਭੁਲੀ ਬਸਤੁ ਅਨੂਪ ਨ
ਪਾਈ ॥

The unique object that is beyond praise, is lying within this body, both mine and yours, but the nine mansions of sense organs have made man

oblivious of it. As a result of this forgetfulness, man does not see inwards. So Guru Nanak Sahib said, "Brother Mardana! man knows about the nine doors (of sense organs) but he does not know the Tenth Door. Adamantine shutters are fixed there. These stony doors cannot be opened in any manner. They cannot be broken with dynamite or in any other way. These are the shutters of hope and doubt, which are called stony doors -

*'The adamantine shutters of the Tenth
Gate open not. Through the Guru's word
alone they get opened.'* P. 954
ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥

Man does not obtain the Guru's word. He does not endeavour to open the Tenth Gate. So it does not open. Well, if it gets opened, what is its mark or indication? Can we know that it has opened? Guru Sahib says - 'Yes dear! there -

'The melodious celestial strain rings ...'
P. 954
ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ॥

It is not an empty place within the self. Within you are ringing unstruck mystic sounds -

*'... by the aid of the Guru's word is this
mystic music heard.'* P. 954
..... ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ ॥

It is with the help of the Guru's word that these unstruck celestial strains of mystic music are heard, otherwise not. Even if you close your ears with your fingers you will hear this music. It will be heard with the Guru's word alone. Then, Guru Sahib says -

'Thereby is the self illumined'
P. 954
ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ॥

Divine Light shines in the mind. This is light of knowledge and understanding. But -

'.... such blessing (of knowledge) by devotion and meditation is attained.'

P. 954

..... ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ ॥

This door is discovered with God's love and devotion, not otherwise - in any other manner. God's worship and devotion is of nine types. It is through them that this Tenth Door is found. Guru Sahib says that through this door-

'Thereby is the self illumined - such blessing by devotion and meditation is attained.'

P. 954

ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ ॥

What is seen in that light? Guru Sahib says - 'God is seen -

'In all creation is the Sole Supreme pervasive, who of all is the Creator.'

P. 954

ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ ॥

Among all is present the One Lord, who has created this world. But we do not know that this door is present in all - in you as well as me. But does any desire for knowing this arise in us?

'Hail, hail to Thee, O True King!

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

ਵਾਹੁ ਵਾਹੁ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂ ਸਚੀ ਨਾਈ ॥

Guru Sahib said, "O Mardana! man hears and reads all right, but his interest in the Name is not roused. When there is no interest, no desire, how can he meditate on the Name Divine?"

Mardana said, "But, sir, you advise and urge the people a lot to meditate on God's Name."

Guru Sahib said, "Well! that we have to do as it is our duty."

He said, "Then sir! why don't people practise Divine Name meditation when you advise and urge them so

much?" Guru Sahib said, "O Mardana! precious things are not appreciated except by appreciators or evaluators of merit. The world does not know what the Name Divine is. Ask people - which land here is superior - which can produce potato, which sugarcane, which can give two crops and which three. Ask the cloth merchant about cloth, he will tell you everything, which is genuine and which imitation, and which can sell at double its price. Similarly, you can ask a chemist which medicines are genuine and which spurious. So does a dealer in cattle know about the breeds of cows and buffaloes. A cloth merchant knows nothing about them. Similarly, they, in whose heart there is ardour and devotion for God, who want to make this human birth fruitful, know the value and greatness of the Name Divine. The common people of the world do not know about it. That is why, in Gurbani occurs the following edict -

Refrain: Greatness and glory of the Name abides in the heart of the saints

ਧਾਰਨਾ - ਮਹਿਮਾ ਹਰਿ ਨਾਮ ਦੀ

ਸੰਤਾਂ ਦੇ ਹਿਰਦੇ ਵਸਦੀ -2, 2.

ਸੰਤਾਂ ਦੇ ਹਿਰਦੇ ਵਸਦੀ -2, 2.

ਮਹਿਮਾ ਹਰਿ ਨਾਮ ਦੀ,..... -2.

'The praise of the Name abides within the mind of the saint.

By saint's influence, all the sins flee.

The society of saints is obtained through the greatest good luck.

By saints' service, the Name is meditated upon.

Nanak, some rare person receives the Name, through the Guru.' P. 265

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 ॥

O Mardana! the world does not value the Name. People only know that 'Waheguru', 'Rama', 'Narayan', 'Gobind', 'Allah' are only words. They do not know their deep significance and meaning. Consequently, they do not feel interested in it. A greedy person is interested in satisfying his greed; a wrathful person is interested in venting his anger; a sensualist is interested in lust which keeps him straying from the path of virtue to gratify his lust. So the world is not interested in God's Name and its contemplation." Mardana said, "But, sir! you advise the people so much to engage in God's devotional worship; don't you? Besides I also observe that people listen to you attentively." Guru Sahib said, "That is true, but they forget afterwards."

When Mardana did not understand even after Guru Sahib's repeating this many times, he said, "Well then! we will explain this to you practically." While travelling from place to place, one day, Guru Sahib reached Patna, which, at that time, was called Patliputra. Reaching Patna, Guru Sahib said, "Look Mardana! can you see those buildings in the distance. This garden is very beautiful. While I sit here, you go there and have food." At this, Mardana laughed.

Guru Sahib said, "Mardana! what is the matter? What makes you laugh today?" He said, "Sir, I have laughed because you have told me to go and take food as if somebody is waiting for me."

Guru Sahib said, "Then what do you do for having food?" He said, "Accompany me, sir, if you want to see what I do. At some places, I find noble persons. I pay obeisance to them or

greet them with the salutation - 'True is Lord Creator'. They return the greeting, and so conversation gets started. I sing your praises and then request them to provide food also." Guru Sahib said, "Mardana! if you don't get food in this manner, then what do you do?"

He said, "Sir! then only I know what happens to me. People call me an idler who peeps into homes and will commit burglary at night. Such reproaches they utter."

Guru Sahib took out his foot from the wooden slipper, and digging the earth with his toe, said, "Mardana! pick it up. It is a very precious ruby. It is invaluable. You are not to sell it; you have only to ask its value. Go! you will get enough food to eat."

Mardana went away with the ruby. First, he went to a vegetable seller and showed the ruby to him. He said, "It is nothing. It has no value. If you like you can have too radishes."

Mardana said, "Sir, examine it carefully. It is very precious." He said, "Not at all. It is an ordinary pebble. Children find many such pebbles in the Ganges. If you wish, you may take two radishes in exchange for this."

Ahead was a confectioner's shop. He offered half seer (one seer = 900 gms) of sweets. Then there was a cloth merchant, who offered two yards of cloth. Going from shop to shop, he reached a jeweller who agreed to give ten rupees for the ruby. Ten rupees of those days are equivalent 2500 rupees of today. Another jeweller offered him a hundred rupees. Mardana asked him if there was any big jeweller there. He mentioned the name of Salas Rai and told him the location of his house. Bhai Mardana reached there and pulled the rope of the bell. The bell rang and a

servant came down whom Mardana greeted with the salutation - 'True is Lord Creator'. The servant asked him who he was. Bhai Mardana said, "I am a balladeer of Guru Nanak Sahib. My name is Mardana. I belong to Madhar Desh" (That is how present Panjab was known then). It was also called Sapat Sindhu. It used to be the land of seven rivers. The Greeks called it 'Hapat Sindhu', and from 'Hapat' originated the world '*Hindustan*'. So Bhai Mardana said, "I am a native of that place." The servant asked, "What do you have with you?"

Bhai Mardana said, "This! I have this thing with me. I want to know its value." The servant took the ruby in his hand, examined it and then said, "Bhai Mardana! I can tell you whatever little understanding I have. My master is sitting upstairs; I am his servant." The servant took Bhai Mardana upstairs and introduced him to his master, "This is Bhai Mardana. He is a companion of Guru Nanak Sahib. He is carrying this object and wants to know its value." The rich jeweller said, "Then, how much did you assess its value?"

He said, "One thousand rupees."

Bhai Mardana was surprised how differently the ruby had been estimated. Starting with two radishes, it had come to be valued ½ seer sweets, 2 yards cloth, hundred rupees and now suddenly it had been estimated to be worth Rs. 1000." The jeweller said, "Show it to me." When he looked at it, the breath he had inhaled, he could not exhale. When he did catch breath, he said, "Son Adharka! take out hundred rupees from the cash box and give me a low stool." Mardana kept watching with wonder what had happened. The

jeweller too noticed Mardana's wonderment, and said, "Bhai Mardana! I am not giving you its value. It is an extremely precious ruby. It is that invaluable ruby about which our ancestors used to talk. It is priceless. Is it yours?"

Bhai Mardana said, "No! it has been given to me by Guru Nanak Sahib." The jeweller said, "Is he the same Guru Nanak who is wandering from place to place emancipating the people?" Because then it was not like today, when everything comes on the television and appears in newspapers, and the whole world comes to know. Now means of transmission and communication have become very fast. In those times, they were not. Recently, we got a mosque built for the Muslims on the occasion of Eid. Phone calls started coming to me from America that the news had come on the internet that we had gifted a mosque to the Muslims. News travel very fast now. In Guru Nanak Sahib's times, these means did not exist. News hardly travelled from one place to another, and those too through travellers or pilgrims. Bhai Mardana said, "May God bless you! He is the same Guru Nanak."

He said, "It is my good fortune that I have got a glimpse of the invaluable ruby. Bhai Mardana! I am not giving its value. The value of having a glimpse of it is itself Rs. 100."

In the meantime, the servant brought a hundred rupees. The jeweller paid obeisance to the ruby by making an offering of Rs. 100 and gave this money to Bhai Mardana. When Bhai Mardana was going to leave with the ruby and Rs. 100, the jeweller said, "Bhai Mardana! what about your

arrangements for food?"

He said, "Till now there are none."

The jeweller said, "How many persons are you?"

Bhai Mardana said, "Three members are always there in our company - Guru Nanak Sahib, Bhai Bala Ji and I. If Guru Sahib happens to stay somewhere, then the number swells to thousands; the entire town starts coming to him."

He said, "Well then! I shall bring food for you."

Bhai Mardana returned and placed Rs. 100 as well as the ruby before Guru Sahib.

Guru Sahib asked, "Mardana! how is it that you have brought both money and the ruby?" He replied, "O True Sovereign! my head is whirling. I am bewildered." Guru Sahib said, "Why?"

He said, "O Sovereign! only you know your ways."

Guru Sahib said, "Tell me what happened."

Bhai Mardana said, "Sovereign! the long and short of it is that the vegetable seller offered two radishes for the ruby, the confectioner offered ½ seer (450 gms.) sweets. Besides, they insisted on me to give the ruby to them for using as a counterweight in their weighing balances. The cloth merchant offered two yards of cloth, and in this way its value continued increasing as I went from one person to another. Finally, I went to Salas Rai, the jeweller. He said, "Its value cannot be assessed. It is invaluable." Guru Sahib said, "Mardana! that is why I had told you that precious things cannot be evaluated without appreciators of merit. What does a vegetable seller or

a confectioner know what a ruby is? They know the value of the things they sell. Therefore, only Divine Name practitioners know the value of God's Name, and not anybody else.

Refrain: Greatness and glory of the Name abides only in the heart of the saints ...

**ਧਾਰਨਾ - ਮਹਿਮਾ ਹਰਿ ਨਾਮ ਦੀ,
ਸੰਤਾਂ ਦੇ ਹਿਰਦੇ ਵਸਦੀ -2, 2.
ਸੰਤਾਂ ਦੇ ਹਿਰਦੇ ਵਸਦੀ -2, 2.
ਮਹਿਮਾ ਹਰਿ ਨਾਮ ਦੀ,.....
-2.**

'The praise of the Name abides within the mind of the saint.

By saint's influence, all the sins flee.

The society of saints is obtained through the greatest good luck.' P. 265

ਨਾਮ ਕੀ ਮਹਿਮਾ ਸੰਤ ਰਿਦ ਵਸੈ ॥

ਸੰਤ ਪ੍ਰਤਾਪਿ ਦੁਰਤੁ ਸਭੁ ਨਸੈ ॥

ਸੰਤ ਕਾ ਸੰਗੁ ਵਡਭਾਗੀ ਪਾਈਐ ॥

Only by supreme good fortune is the company of the holy obtained. Guru Sahib said, "So Mardana! you argued with me - why does the world not understand the value of the Name in spite of your sermons and discourses? Did you not tell the people that the ruby is very precious?"

He said, "Sir! what should I tell you? First, when I went to the vegetable seller and told him that it is very precious, he said, 'What precious? Such pebbles can be found in abundance in the river water.' Placing his finger on his temple and turning it round, he said, 'There is something wrong with your head.' I left him, but the same treatment was meted out to me by the cloth merchant. Sir! they drove me mad. I argued with them a lot, but they did not listen to me."

Guru Sahib said, "Then isn't it true that the value of the Name Divine can be appreciated only by Divine Name practitioners? If they come to know the value of the Name, they will recite it

day and night. The Name Divine recited sincerely just once can do anything -

*'If man contemplates the Lord with one mind for an instant,
He falls not into the noose of death.'*

Akal Ustat

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

If man appreciates the value of the Name Divine, he will tie bundles of God's devotion and Name meditation and accumulate a huge store. This spiritual conversation was still going on, when the jeweller came with the food.

He said, "Sir! it is a very precious ruby." He talked of the ruby only. Guru Sahib said, "Salas Rai! it is a mere pebble. You have put a high value on it, when it is mere dust. What can it do? It can give only worldly things. It is of no use in the Divine court. You have something far more precious than this."

After thinking, he said, "Sir! in my treasure house, there is nothing as precious as this ruby. My *Munim* (accountant) has all the calculations how many crore worth it is."

Guru Sahib said, "We are not talking of crores. What you have is above value."

He said, "Kindly explain it to me." Guru Sahib said, "That is God's Name which abides within you."

*'The Name Divine, bestower of Nine Treasures immortalizing,
In our own self is lodged.'*

P. 293

**ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪੁਭ ਕਾ ਨਾਮੁ ॥
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ਼ਾਮੁ ॥**

In the body of all us sitting here lies the Name Divine. We are so wealthy that we cannot be called poor. We are *Waheguru's* (God's) spiritual princes. We are His progeny. He (God) is the Master of millions of universes,

and yet we consider ourselves poor because we are unaware of the precious Name-thing lying within us; to us it is a lost thing.

When I was studying in class III or IV, we used to be told a story about a woman who lost her needle. Now I realize that it contained many precious pieces of wisdom. At that time, we knew only the story that that woman came out of her house and started searching for the needle in the bazaars and lanes.

A person came and asked her, "O mother! for a long time, you have been rummaging through this sand. What are you searching?" She said, "Son! I have lost my needle. Kindly help me." He was a good man. So he also started searching. In the meantime, another person came and asked, "What have you lost?" He said, "This woman has lost her needle. Kindly help her."

So, in this way, they all started searching for the needle. One person was intelligent. He said, "Mother! give some clues as to where the needle has fallen." She said, "Brother! it must have fallen inside the house." He asked, "But you are looking for it here and you have engaged so many other persons also in the search? You should look for the needle in your house." She said, "But there is darkness in the house. Nothing can be seen there." Truly speaking, similar is our state. The Name is lodged within us -

*'The Name Divine, bestower of Nine Treasures immortalizing,
In our own self is lodged.'*

P. 293

**ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪੁਭ ਕਾ ਨਾਮੁ ॥
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ਼ਾਮੁ ॥**

Guru Sahib has told its distinguishing mark also -

'Therein abides the Ultimate silence of

ecstasy,
And the unstruck mystical music.'

P. 293

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥

'Where lies the Name Treasure, there is no thought. It is a state undisturbed by thought. Unstruck celestial musical instruments are playing. There is mystical music because the Name is extremely precious.

'Therein abides the Ultimate silence of ecstasy.

And unstruck mystical music, Of wonders indescribable.'

P. 293

**ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥
ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥**

When one's consciousness rises to that region, such wondrous joy shall be experienced as cannot be described. The thing is lying within our own body-home, but we continue looking for it outside. Guru Sahib says - 'O dear! the Name jewel abides within you, but you are talking about stones. What is this ruby if not stone? The Name within you is above any value, it is priceless. Nobody in the world can put a price on the Name, and He whose Name it is also abides within this body -

'The same illimitable Reality or God is within the self and without;

In each being is the Lord pervasive.'

P. 293

**ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ ॥
ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ ॥**

Recite like this -

*Refrain: In the body does abide my Master, my God,
My Master, my God
In the body does abide, my Master ...*

**ਧਾਰਨਾ - ਦੇਹੀ ਦੇ ਵਿਚ ਵਸਦਾ ਸੁਆਮੀ ਮੇਰਾ, ਵਾਹਿਗੁਰੂ ਮੇਰਾ -2, 2.
ਸੁਆਮੀ ਮੇਰਾ, ਵਾਹਿਗੁਰੂ ਮੇਰਾ -2, 2.
ਦੇਹੀ ਦੇ ਵਿਚ ਵਸਦਾ ਸੁਆਮੀ ਮੇਰਾ,... -2.**

'The body fortress has nine doors.

The tenth is kept unseen.

The adamantine shutters of the tenth gate open not. Through the Guru's word alone they get opened.

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

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

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

P. 954

ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ 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 ਰਚਨੁ ਰਚਾਈ ॥

Guru Sahib said, "O Salas Rai! you are talking about this ruby? It is correct that, according to worldly calculations, it is highly valuable but in you is abiding the Master of millions of universes. He who pervades the universe abides within you-

'He, who is in the universe, that also abides in the body, and whoever seeks, he finds Him there.'

P. 695

ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥

In you abides the Lord's Name whose value nobody has been able to assess till today."

There is a story. Stories are meant to explain deep things to the people. Some people call them illustrations also. Some of them are such as have happened too.

Once there were two brothers, who were very rich. One brother did not utter God's Name - Rama, Govinda, Allah - even by mistake. He had taken a vow not to utter God's Name. Some persons take such vows also.

In our own village Dhamot also,

there was a Singh who had taken a vow not to pay obeisance to *Guru Granth Sahib*. When he was married, *Jathedar Sundar Singh* asked him to pay obeisance to *Guru Granth Sahib*. As all were present, both from the boy's and girl's sides, he had to pay obeisance. When he came out, he cursed the *Jathedar* saying that he had made him break his vow. So some persons are needlessly obstinate.

So, this brother had taken a vow not to utter God's Name - neither *Rama*, nor *Allah*, nor *Govind*, nor *Narayan*. The second brother was a religious person. He too had taken a vow that he would take food only after serving food to a guest. In earlier times, people used to serve meals to the guests. But later, *gurdwaras* came to be established. Food started coming there which was served to the guests. I remember that, my grandfather used to stand by the road in the evening. Many times I observed what he was doing there. When the sun set, he would ask the passersby, "Brother! where are you going?" He would say, "Sir, I have to go to such and such place."

He, then, would say, "Night is falling. Stay for the night." There was a house outside. There he would serve fodder to the cattle and also sent home a message, "Send food for two persons." So, our elders were concerned about serving guests.

So, the second brother had also taken a vow to take food only after serving food to a guest. Once there were prolonged rains. It rained continuously. For three days, he did not take food because there were no guests. His brother gloated over his predicament and said, "Look! I am

enjoying myself. I do not act like you." But he did not say, "I do not believe in God."

The second brother said, "Brother! today if no guest comes I shall immolate myself."

The pyre was got readied. There was commotion in the entire village - 'He is a good man, he should be helped.' Young boys came and ran in all directions to find some hungry man who could be served food to fulfil the second brother's vow. When the sun was about to set, he set out for the pyre. The boys said, "There comes an old man. Just wait; let us bring him." They went running to him and found that he was hungry. He was brought and served food. At night, the entire village assembled. The other brother was also sitting.

He said, "Old man! if you had not come today, my brother would have died; his remains would have come to be immersed in the Ganga. This man is doing a wrong thing." The old man said, "O man! recite Rama's (God's) Name."

He got enraged and remarked, "Is Rama my *saala* (wife's brother)?"

The relationship of '*saala*' is good, but we take it as a word of abuse.

The old man said, "Well! you have found a kinship with 'Rama' (God). Now we shall reward you for uttering 'Rama' just once. You are going to die tomorrow in the evening; after a few hours. All your life you have been an atheist. *Yama's* (God of Death) messengers will come to take you. They will take you beating and belabouring. When you reach there, there will be found no good deed to your credit. Ask for the price of having uttered '*Saala*

Rama' (God's Name) once; don't ask for the fruit or reward."

He reached before the Righteous Judge confused and perplexed, but the old man's advice he remembered. The Righteous Judge said "See your books! has he done some virtuous deed?" The recording angels said, "Sir, he has uttered 'Rama' (God's Name) only once, but that too disrespectfully and abusively."

The Righteous Judge said, "What fruit or reward does he want?"

He said, "I don't want any reward; I want its value or price."

The Righteous Judge was surprised at the man's demand, for nowhere in his books was written the value or price of the Name Divine, though its fruit a reward was written there -

'By meditating on the Name for an instant with one mind, one falls not in the noose of death.' Akal Ustat
ਏਕ ਚਿਤ ਜਿਹ ਇਕ ਛਿਨ ਧਿਆਇਓ
ਕਾਲ ਫਾਸ ਕੇ ਬੀਚ ਨ ਆਇਓ ॥

If God's Name is uttered with the mouth just once, one is saved from the cycle of death. But by asking for the value of the Name, this man had created a problem. So the Righteous Judge reflected over it and said, "I do not know the value of the Name. So ask Lord Brahma." They went to Lord Brahma, who said, "I also do not know the value or worth of the Name Divine ; but, I do know its fruit or reward." Then they went to Lord Shiva, who too expressed ignorance in this regard. Finally, they went to Lord Vishnu. He said, "Well! have you brought him here?"

They said, "Yes sir! we have brought him to you."

He called his assayers, his

attendants and sent him to paradise. After leaving him there, they came back and thought, "The question remains unanswered. If tomorrow, someone else comes and demands the price of the Name what shall we do?" So they came to Lord Vishnu and said, "Sir! the issue has not been decided."

Lord Vishnu said, "What is the matter?" They said, "You have sent him to paradise. But you haven't told us the price or worth of the Name Divine." He said, "My dear! the Name Divine is invaluable. I have only got rid of him by sending him to paradise. The worth of the Name is known only to the Formless Lord God, whose Name it is."

So Guru Sahib says - 'God's Name is invaluable. Recite like this -

Refrain: Invaluable is the Name of my Master ...

ਧਾਰਨਾ - ਨਾਮ ਅਮੋਲਾ ਜੀ, ਮੇਰੇ ਸਾਹਿਬ ਦਾ
-2, 2.
ਨਾਮ ਅਮੋਲਾ, ਨਾਮ ਅਮੋਲਾ -2,
2.
ਨਾਮ ਅਮੋਲਾ ਜੀ,..... -2.

'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.'

P. 81

ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੋ ॥
ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ ਸੇ ਨਾਨਕ ਹਰਿ ਰੰਗ ਮਾਣਦੋ ॥

Guru Sahib said, "Salas Rai! God's Name abides within you. In fact, it is present in all mankind, which is called 'Amrita' (Nectar) also -

'Nectar is the Name of the Lord God, O my soul. By the Guru's instruction is the Name-Nectar obtained.' P. 538

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ
ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ ॥

What does this Name-Nectar do?

'O my self! egoism and Maya are poison - this poison by the 'amrita' (nectar) of the Name is annulled.' P. 538

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

He, who obtains 'Name-Nectar', his poison of egoism will be annulled. He will be liberated from the cycle of birth and death." Guru Sahib says, "Therefore, the Name Divine is invaluable, O Salas Rai! It is true that in your understanding, this ruby-stone is very precious, but it is not more valuable than God's Name. God's Name is invaluable."

Bhai Gurdas Ji has written an illustrative story about the great blessing of the Name Divine. In *Treta Yuga* (the second age in Hindu mythology; silver age with three feet of penance, compassion and charity), there has been a king named Janak. Right from childhood he worshipped God and meditated on His Name. He gained Divine knowledge from holymen. Though living in the Maya-world (world of material riches), he remained unattached owing to his Divine knowledge and understanding.

'Janak was a great king.

Being God-enlightened, though living in the Maya-world, he remained unattached.' Bhai Gurdas Ji, Var 10/5

**ਭਗਤੁ ਵਡਾ ਰਾਜਾ ਜਨਕੁ ਹੈ
ਗੁਰਮੁਖਿ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੀ ॥**

He was going to depart from the world -

'One who is God-directed, is born and dies from fear of Yama (death) free.'

P. 932

ਗੁਰਮੁਖਿ ਆਵੈ ਜਾਇ ਨਿਸੰਗੁ ॥

The *gurmukhs* (God-directed, or Guruwards) can stay or depart as they wish. If they like, they can come back in the human form again. There is no restriction or compulsion on them. Bhai Daya Singh abandoned the mortal frame. When Tenth Guru Sahib learnt about it, he said, "Call him. How is it

that he has departed without meeting me? He has been our life-long companion." Bhai Sahib said, "Reverend sir! you are here as well as there. It was in obedience to your command that I departed."

Guru Sahib said, "Convey our message which I had given at Machhiwara." That is he first assumed the body, and then abandoned it. So, God-directed are under no restriction -

'One who is God-directed, is born and dies from fear of Yama (death) free.'

P. 932

ਗੁਰਮੁਖਿ ਆਵੈ ਜਾਇ ਨਿਸੰਗੁ ॥

The God-directed comes and goes as per his own will. So, when King Janak was going to leave the world, he abandoned the path leading to heaven and said, "I will go through the region of the Righteous Judge."

Guru Sahib has made mention of five regions. First is '*Dharamkhand*' (realm of righteous action). Second is '*Gyan khand*' (Realm of enlightenment), where all the gods live. Third, is '*Saram khand*' (Realm of spiritual endeavour), where is fashioned inner consciousness-

'In that sphere are fashioned Absorption, Wisdom, Enlightenment of Mind (or awareness);

Forged therein is the vision of gods and mystics.' P. 8

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥

In that region is obtained the eye or understanding that can see God. then comes '*Karam khand*' (Realm or sphere of Grace), the region of God's blessings - the fourth region. Fifth is the region where abides God Himself; rare are the souls that attain to this realm. The *Muslims* call it '*Fanah-e-Filah*'; that is merging with God. The same is the case with us -

'The Formless Supreme Being abides in

the Realm of Eternity or Truth.' P. 8
ਸਚਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥

So, King Janak said that he would go through the Realm of righteous action. When he reached there, Dharamraj (Righteous Judge) came to know about it -

*'Janak was a great king.
Being God-enlightened, though living in the Maya-world, he remained unattached.*

He set out for Paradise accompanied by 'gann' (slaves of the gods) and 'gandharbh' (celestial musicians) singing his praises.'

Bhai Gurdas Ji, Var 10/5

ਭਗਤੁ ਵਡਾ ਰਾਜਾ ਜਨਕੁ ਹੈ ਗੁਰਮੁਖਿ ਮਾਇਆ ਵਿਚਿ ਉਦਾਸੀ।

ਦੇਵ ਲੋਕ ਨੋ ਚਲਿਆ, ਗਣ ਗੰਧਰਬ ਸਭਾ ਸੁਖਵਾਸੀ।

So when he reached the 'Dharam khand' (Realm of righteous action), the Dharamraj (Righteous Judge) received him with respect and honour, and made the following utterance -

Refrain: Rendered holy was the mansion by the saints of God ...

**ਧਾਰਨਾ - ਕਰਤਾ ਭਵਨ ਪੁਨੀਤ,
ਹਰੀ ਦਿਆਂ ਸੰਤਾਂ ਨੇ -2, 2.
ਕਰਤਾ ਭਵਨ ਪੁਨੀਤ -2, 2.
ਕਰਤਾ ਭਵਨ ਪੁਨੀਤ,..... -
2.**

'Nanak, the Righteous Judge addresses them thus, "My mansion hast thou rendered holy."' P. 1425

ਨਾਨਕ ਧਰਮ ਐਸੇ ਚਵਹਿ ਕੀਤੋ ਭਵਨੁ ਪੁਨੀਤ ॥

He said to King Janak, "Sir! you have rendered my abode holy. Here come sinful souls; so how can there be any peace here?

'On the way he heard the wailings of the denizens of hell.'

Bhai Gurdas Ji, Var 10/5

**ਜਮਪੁਰਿ ਗਇਆ ਪੁਕਾਰ ਸੁਣਿ
ਵਿਲਲਾਵਨਿ ਜੀਅ ਨਰਕ ਨਿਵਾਸੀ।**

On hearing the wails and shrieks, he set out for the hells to see what happened to the souls condemned to

live there, because the Righteous Judge is under God's commands -

'Evil-doers indulging in evil deeds wail and groan.

Saith Nanak: By Dharamraja (Righteous Judge) are thy churned as by churners.'

P. 1425

**ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਏ ਹਾਇ ॥
ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਾਧਾਣੀਆ ਤਿਉ ਮਥੇ ਧਮ ਰਾਇ ॥**

'The Righteous Judge is under God's command to sit and dispense even-handed or true justice.

The evil souls professing love for duality; they are thine subjects.'

P. 38

ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ ॥

ਦੂਜੇ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ ॥

Last time also, I had stated here - 'He who embraces Sikhism, becomes the Guru's Sikh (disciple), starts practising Divine Name meditation and God's devotional worship, gives up jealousy and miserliness, back-biting and slandering, lives according to the Guru's commands and teachings, becomes aligned with the Guru, him the Dharamraj (Righteous Judge) never summons for arraignment, nor Yama's messengers come to take away. His region is different, and so only Guru's Singhs (disciples) will come to take him away to the world hereafter -

'God, the Treasure of excellences, abides within the heart of the spiritual wayfarers and they meditate on the One Lord-the enemy of ego.

The Righteous Judge does their service. Felicitous is the Lord, their adoraner.'

P. 38

ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ ॥

ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮ ਰਾਇ ਕਰੇ ਧੁੰਨ ਸਵਾਰਣਹਾਰੁ ॥

The Righteous Judge serves them as well as lauds them. He serves even the companions of the holy -

'To those in holy company the Righteous

Judge himself renders service.' P. 271
ਸਾਧਸੰਗਿ ਧਰਮ ਰਾਇ ਕਰੇ ਸੇਵਾ ॥

But King Janak himself went to the Righteous Judge's mansion.

The Righteous Judge was very much pleased to see him and repeatedly said that by visiting his abode, King Janak had made it pious and pure. This is what is enshrined in Gurbani -

'Whoever honours such, by Yama (God of Death) is not summoned.' P. 1328
ਜੇ ਕੋ ਜੀਉ ਕਰੈ ਓਨਾ ਕਉ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਈ ॥

He, who pays respect, to holy men, greets them with folded hands, for him even the Deaths' couriers do not come to take him away. Such is the fruit of honoring the holy and keeping their company. But King Janak specially went there. He saw the damned souls weeping and crying in hell. The Righteous Judge asked him again - 'Please let me know what service I can do unto you.'

King Janak said, "Will you be able to do what I tell you?"

He said, "Sir! you have only to tell me. I am at your service." King Janak said -

Refrain: Liberate these souls -
ਧਾਰਨਾ - ਕਰਦੇ ਬੰਦ ਖਲਾਸੀ, ਇਨ੍ਹਾਂ ਜੀਵਾਂ ਦੀ -2, 4.

'Said he to the Righteous Judge - liberate all these souls suffering in hell.'

Bhai Gurdas Ji, Var 10/5
ਧਰਮਰਾਇ ਨੋ ਆਖੀਓਨੁ, ਸਭਨਾ ਦੀ ਕਰਿ ਬੰਦ ਖਲਾਸੀ ॥

At this the Righteous Judge found himself on the horns of a dilemma. He said, "It is not in my power and authority to liberate these souls condemned to suffer in hell. In my power lies the authority to punish or to reward - whether a soul is to be sent to hell or to heaven. I don't have the

authority to liberate anyone who is a sinner. At that moment, the Righteous Judge submitted with all humility, "Sir! I cannot disobey your command, but I am not the Master, I am a slave or a servant -

'The Righteous Judge submitted I am a servant of the Imperishable Lord.'

Bhai Gurdas Ji, Var 10/5
ਕਰੇ ਬੇਨਤੀ ਧਰਮਰਾਇ, ਹਉ ਸੇਵਕ ਠਾਕੁਰੁ ਅਥਿਨਾਸੀ।

Sir, I am a servant of God. In my power lies nothing. I cannot free anyone." King Janak said, "Well! if you cannot free them, I cannot bear watching their weeping and wailing."

The Righteous Judge said, "Sir! these are rank sinners, who are crying here. They include killers and murderers too."

At Mecca, Rukandin asked Guru Nanak Sahib, "O Nanak! who is a murderer?" He asked Guru Sahib many things. I tell you one thing he asked, "How many kinds of sins are there?" Guru Sahib said, "There is no count of sins in the world."

He said, "Even then, sir! any guess or estimate?"

Guru Sahib said, "Ninety six crore sins are equal to committing one murder."

He asked, "How many types of murders are there?"

We count six types of murders - killing of a Brahmin, cow-slaughter, killing an entire family or dynasty, ingratitude, going back on a solemn promise, refusal to pay back a loan. Patricide is equal to a hundred murders; matricide is equal to lakhs of murders. Such a one can never be liberated or emancipated. Apostasy too is a very serious offence. So, the

Righteous Judge said, "Sir! these condemned sinners will continue to wail and weep till there are sun, moon and stars shining in the firmament. They cannot be liberated, because they have committed very grave sins." King Janak said, "Is there any way to liberate them?"

The Righteous Judge said, "Yes sir! there is a way. If you give good deeds in exchange for their sins, then an equivalent number of sins will be washed off and their doers liberated."

King Janak said, "Bring a weighing balance and weigh their sins or count them." At that moment, the sins of all the sinners in hell were counted. Then he said, "Now let me recite God's Name and weigh my devotional worship of God and see how many of the sinners can be liberated." Thus he started doing Divine Name meditation. Holy congregation! one is our reciting 'Waheguru, Waheguru' (God's Name). This is the first primary class of Name meditation or God's worship. Next, the recitation of the Name Divine is done in the throat, which yields ten times the fruit of the first recitation of the Name. When Name goes into the heart, it increases hundred times. Recite 'Waheguru, Waheguru' (God's Name) hundred times outwardly, and once in the heart, it is called 'Pasanti bani'. 'Prah bani' is where there is deep silence, where there is no thought coming into the mind. Recite 'Waheguru, Waheguru' (God's Name) a thousand times outside; it is equal to reciting God's Name once in the region of silence. In this way, the quality of the Name within improves. Then with the help of the 'anhad naad' (unstruck Primordial sound of celestial music), it reaches the 'agya chakra' (ganglion in the middle of the

two eyebrows), the 'trikuti' (middle of the forehead just above the eyebrows) and 'Dasam Duar' (Tenth Gate). Then comes Divine enlightenment, the eye of knowledge and understanding gets opened, and the Name changes into all-pervasive Lord God. Only He is seen, and none other -

'The holy Lord in their mind and on their tongue;

Other than the Sole Divine Being behold they nothing in the Universe.

Saith Nanak: Such are the characteristics of the God-enlightened.'

P. 272

ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ ॥

ਅਵਰੁਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ ॥

ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ ॥

This Name recited or meditated within the self is invaluable. At that time-

'He (King Janak) mortgaged his Divine Name meditation and God's worship with the Righteous Judge in order to seek release of an equal number of sinners.

But even all the sinners in hell could not be a counter-weight to it. The Gurmukh's Name meditation was immeasurable.'

Bhai Gurdas Ji, Var 10/5

ਗਹਿਣੇ ਧਰਿਓਨੁ ਏਕ ਨਾਉ,

ਪਾਪਾਂ ਨਾਲਿ ਕਰੈ ਨਿਰਜਾਸੀ।

ਪਾਸੰਗਿ ਪਾਪੁ ਨ ਪੁਜਨੀ,

ਗੁਰਮੁਖਿ ਨਾਉ ਅਤੁਲ ਨ ਤੁਲਾਸੀ।

No sin in the world can equal the Divine Knowledge gained through the God-enlightened. A Divine Name worshipper or practitioner can liberate lakhs of sinners just with a particle of his worship of God -

'Blessing even with a particle of the Name, the Exalted Guru saves myriads of men, O brother.'

P. 608

ਗੁਰਮੁਖਿ ਕੋਟਿ ਉਧਾਰਦਾ ਭਾਈ ਦੇ ਨਾਵੈ ਏਕ ਕਣੀ ॥

King Janak sat in the balance with his Divine Name meditation. The Righteous Judge said, "Sir! all these sins have become a mere counter-

weight. The hells have been totally emptied of their denizens.

Recite the following -

Refrain: Emptied were the regions of hell by meditating on the Name for a 'ghari' (22.5 min.)

ਧਾਰਨਾ - ਕਰਤੇ ਕੁੰਡ ਨਰਕਾਂ ਦੇ ਖਾਲੀ,
ਇਕ ਘੜੀ ਨਾਮ ਜਪਕੇ।
ਮੇਰੇ ਪਿਆਰੇ, ਇਕ ਘੜੀ ਨਾਮ ਜਪ
ਕੇ -2, 2.
ਵਾਹਵਾ-ਵਾਹਵਾ ਇਕ ਘੜੀ ਨਾਮ
ਜਪਕੇ -2, 2.
ਕਰਤੇ ਕੁੰਡ ਨਰਕਾਂ ਦੇ
ਖਾਲੀ,..... -2.

'All the dwellers of hell were liberated by breaking the nooses round their neck. Both salvation and spiritual means are subordinate to Divine Name meditation.'
Bhai Gurdas Ji, Var 10/5
ਨਰਕਹੁੰ ਛੁਟੇ ਜੀਅ ਜੰਤ, ਕਟੀ ਗਲਹੁ ਸਿਲਕ
ਜਮਫਾਸੀ।
ਮੁਕਤਿ ਜੁਗਤਿ ਨਾਵੈ ਦੀ ਦਾਸੀ॥

So Guru Sahib said, "O Salas Rai! the ruby about which you are talking so much, what worth is there in it? Seek the Name Divine that is lying within you, O dear!

'The city of the self within a citadel is situated.' P. 1083
ਕਾਇਆ ਨਗਰੁ ਨਗਰ ਗੜ ਅੰਦਰਿ॥

This body is called the 'city of the self'. It is a citadel -

'Within that the holy Eternal's abode lies in sky-town of the higher self (the Tenth Gate).' P. 1033
ਸਾਚਾ ਵਾਸਾ ਪੁਰਿ ਗਗਨੰਦਰਿ॥

Guru Sahib has explained still further. He says - 'God abides there. Where does He abide? In the Tenth Gate-

'That is an immutable spot, ever pure, which the Lord Himself creates.' P. 1033

ਅਸਥਿਰੁ ਬਾਨੁ ਸਦਾ ਨਿਰਮਾਇਲੁ
ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ॥

God Himself has created this stable and immaculate spot -

'Inside that town are awnings and

streets

Where He Himself buys articles and looks after them.

There are fixed admantine door-panels, that He Himself alone can fix -

These by the Guru's (Master's) Word are thrown open.' P. 1033

ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟਨਾਲੇ॥
ਆਪੇ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ॥
ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ
ਗੁਰ ਸਬਦੀ ਖੋਲਾਇਦਾ॥

It is only after receiving the Guru's Word that these admantine shutters are opened.

'Within the city are citadels, caves, houses and open spots.

Therein by Divine decree and will are made nine abodes (the physical sources of sensation) -

In the tenth abides the Supreme Being, indescribable, limitless, who Himself the inaccessible makes accessible.' P. 1033

ਭੀਤਰਿ ਕੋਟ ਗੁਫਾ ਘਰ ਜਾਈ॥
ਨਉ ਘਰ ਬਾਪੇ ਹੁਕਮਿ ਰਜਾਈ॥
ਦਸਵੈ ਪੁਰਖੁ ਅਲੇਖੁ ਅਪਾਰੀ
ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ॥

Who in the world is like us? That is why, it is called man's Divine or Godly body. Holy congregation! it is invaluable, priceless -

'This body, in whose heart is the light of the True One, is wholly meant to practise virtue, or is the seat of righteousness.' P. 309

ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ
ਵਿਚਿ ਜੋਤਿ॥

Now can we say 'no' to the Guru's edict? We do not know but God does abide within us -

'In it are hidden mysterious jewels, that only a God-directed devotee may dig out.' P. 309

ਗੁਰਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ
ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਢੈ ਖੋਤਿ॥

In olden times, 'oads' (a Rajasthani tribe expert in digging out buried wells) used to come here. In the lands where there was less water, sand-dunes used to be flying, which sometimes

occupied one man's field and sometimes that of another. Everybody knew about such happenings. When the sand-dune disappeared from there after ten or twenty or fifty years, then elders used to tell where their well used to be located that had been buried under sand. Then they went to the 'oads' (name of a Rajasthani tribe) and said, "The sand-dune has blown away from our land. Find out our well - where it is located in our land." They used to make their flocks of sheep and goat roam about in the land. It is in the nature of a goat not to tread where there is a well. It circles round it. The 'oads' were asked to dig out the well. These were called 'khot'. Then they dug out sand from the well already existing there. In this manner, water started coming out again.

Guru Sahib says, "In the same manner, there is God within us who has been buried under the sand-dunes of *Maya* (Mammon; material riches). Ask the Guru to reveal Him from there." When man becomes a slave or a devotee of the God-directed, then he tells him the way to find out God within his own self. Guru Sahib says -

'In it are hidden mysterious jewels, that only a God-directed devotee may dig out.' P. 309

**ਗੁਰਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ
ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਢੈ ਖੋਤਿ ॥**

When it was dug out, what was found therein?

'When the mortal realizes the All-pervading Soul, then does he see the One Lord contained everywhere and the only One, interwoven like warp and woof.'

P. 309

**ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ
ਤਾਂ ਇਕੁ ਰਵਿਆ ਇਕੋ ਓਤਿ ਖੋਤਿ ॥**

He sees that there is God pervading everywhere. The same

Waheguru (God) is within me, you and the ladies sitting here, as well as the children. He is present both in the rank sinner and the saint. The saint realizes Him within the self, while the sinner does not. He too is not bad, but he has not realized the Lord. Failing to realize Him, he has wasted his life. So at that time -

'He sees the One Lord, he believes in the One Lord, and with his ears, he hears the tidings of the Lord alone.

Praise thou the Lord's Name, O slave Nanak.

This is thy service of the Truest of the true.' P. 309

**ਇਕੁ ਦੇਖਿਆ ਇਕ ਮੰਨਿਆ ਇਕੋ ਸੁਣਿਆ ਸੁਣਨ
ਸਰੋਤਿ ॥**

**ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਸਚੁ ਸਚੇ ਸੇਵਾ
ਤੇਰੀ ਹੋਤਿ ॥**

So, in this way, Guru Sahib advises us again and again -

'Endlessly vast is the citadel of the self, Bearing within it numerous markets. Whoever in it by the guidance of the God-directed (Master) makes commerce, Acquires the Divine commodity or God's Name.' P. 309

ਕਾਇਆ ਕੋਟੁ ਅਪਾਰੁ ਹੈ ਅੰਦਰਿ ਹਟਨਾਲੇ ॥

ਗੁਰਮੁਖਿ ਸਉਦਾ ਜੋ ਕਰੇ ਹਰਿ ਵਸਤੁ ਸਮਾਲੇ ॥

He, who makes commerce through the Guru, acquires the Name Divine. As regards the rest, it goes with them unrealized. The body is taken to the cremation ground and set on fire. Life of a such one goes waste. He just came and went. He was not able to acquire those things for which he had got human birth.

'Here may be bought treasure of the Name Divine, Overflowing with diamonds and pearls. Those that such wealth seek away from the self are misguided goblins.

In wild thickets of illusion are they wandering.' P. 309

ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਵਣਜੀਐ ਹੀਰੇ ਪਰਵਾਲੇ ॥

**ਵਿਣੁ ਕਾਇਆ ਜਿ ਹੋਰ ਥੈ ਧਨੁ ਖੋਜਦੇ
ਸੇ ਮੁੜ ਬੇਤਾਲੇ ॥**

Guru Sahib says - 'Those who seek Lord God outside their self are ghosts and goblins.

'Farid, why wanderst thou over wild places,

Trampling thorns under thy feet?

God in the heart abides: Seek Him not in lonely wastes.' P. 1378

**ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ
ਵਣਿ ਕੰਡਾ ਮੋੜੇਹਿ॥**

ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਢੁਢਹਿ॥

By meeting your holy preceptor, seek the Lord within your own self. He will show the Lord within you -

'As the musk-deer in bushes seeking musk.'

P. 309

**ਸੇ ਉਜੜਿ ਭਰਮਿ ਭਵਾਈਅਹਿ
ਜਿਉ ਝਾੜ ਮਿਰਗੁ ਭਾਲੇ॥**

They, who seek the Lord outside are like the musk-deer who has musk in his own navel but he seeks it outside in the bushes. So, Guru Sahib said, "My dear! invaluable is your human birth which you have obtained with great good fortune. It is rare indeed -

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

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

P. 1366

**ਕਬੀਰ ਮਾਨਸ ਜਨਮੁ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ
ਹੋਇ ਨ ਬਾਰੈ ਬਾਰ॥**

**ਜਿਉ ਬਨ ਫਲ ਪਾਕੇ ਭੁਇ ਗਿਰਹਿ
ਬਹੁਰਿ ਨ ਲਾਗਹਿ ਡਾਰ॥**

Refrain: Human birth shalt thou not obtain again and again ...

**ਧਾਰਨਾ - ਵਾਰ ਵਾਰ ਨਾ ਮਿਲਣੀ,
ਮਾਨਸ ਦੇਹੀ-ਮਾਨਸ ਦੇਹੀ -2, 2.
ਮਾਨਸ ਦੇਹੀ-ਮਾਨਸ ਦੇਹੀ -2, 2.
ਵਾਰ ਵਾਰ ਨਾ ਮਿਲਣੀ,.....-2.**

So human incarnation is extremely precious. Guru Sahib says - 'Don't you lose it for nothing, O dear. This is something invaluable which you have obtained. From where will you realize this? Come to the company of the holy. By doing so, you will earn virtuous and

pious deeds. You will obtain the fruit equivalent to that of millions of sacred feasts. Then you will get a capable Guru (Holy Preceptor) who will put you on the path of the Name Divine. Guru Sahib has said - 'Some Gurmukh (God-directed) - some saint or holy man who is exalted, who has attained to God. This is their task or duty.

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

**ਜਨੁ ਨਾਨਕੁ ਧੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ
ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ॥**

So, he will make you contemplate the Name Divine. Don't waste your human life in vain. Recite like this -

Refrain: Don't waste your life for a farthing,

**ਧਾਰਨਾ - ਕਿਤੇ ਕੋਢੀਆਂ ਦੇ ਭਾਅ ਨਾ ਗੁਆ
ਲਈਂ,**

ਜਨਮ ਅਮੋਲ ਬੰਦਿਆ -2, 2.

**ਮੇਰੇ ਪਿਆਰੇ, ਜਨਮ ਅਮੋਲ
ਬੰਦਿਆ -2, 2.**

**ਕਿਤੇ ਕੋਢੀਆਂ ਦੇ ਭਾਅ ਨਾ ਗੁਆ
ਲਈਂ...-2**

Human birth is invaluable, O man.

Such precious human incarnation you have obtained after a long time -

'For several births thou

became a worm and a moth.

In several births thou wert an elephant, a fish and a deer.

In several births thou became a bird and a snake.

In several births thou wert yoked as a horse and an ox.' P. 176

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ॥

ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ॥

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ॥

ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ॥

After so many births has come your turn to be born as a human being

'With the gift of human incarnation granted to thee,

Now is thy opportunity to have union

with the Lord.'

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

P. 12

Get absorbed in this task because -

'Nothing else shall avail thee.' P. 12
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ॥

All other things you acquire, property worth crores of rupees - will you be able to carry it along with you when you depart from this world? You will leave all your possessions here. If you happen to have your mind absorbed in them at the time of your death, you will become a ghost or a goblin. So only the company of the holy that you have attended here in this world, shall avail you in the next world. Its importance is equivalent to millions of sacred feasts or sacrificial rituals. By following the discourses you listen at these congregations, you should change the direction of your life towards Divine Name meditation. Meditate on the Name, and engage in God's devotional worship. Lodge God in your heart. Meditation is something else. Guru Sahib says that if the Name Divine comes to be lodged in the heart, then -

'The Nine Treasures and eighteen miraculous powers go after him, whoever keeps enshrined the Lord within his mind.' P. 649

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

What glory and greatness Name meditation has! All the miraculous powers go after him pleading - make use of me. Holy men living in accordance with spiritual discipline do not use these miraculous powers, but hidden miraculous powers do move about in the world which follow the holy men and saints who have lodged the Lord in their heart and mind. We have to attain to this stage; this is called Divine Name meditation. The

Lord who comes to abide in the heart can never be forgotten. The child who comes to abide in the heart, or the memory of the dead that abides in the heart is not forgotten for years together. All of us have experienced this. So, for lodging Lord God in the heart, holy congregation is like a school. Endeavour to profit from it; it is a priceless commodity.

Foreword

'Why not contemplate the Lord?' is an invaluable collection of eight discourses of Sant Maharaj. Based on his experience and attainment in the realm of the Divine, the holy man delivered these discourses in the presence of spiritual seekers as per their destiny. Couched in the common man's language, each and every word of these discourses deserves to be enshrined in every man's heart and mind. Holy men, who, though living in the midst of worldly pleasures, yet remaining unattached and renunciate, have a heart-to-heart communication with the devotees. By reading these discourses and reflecting over them, one gains wisdom and understanding about life. In every 'jeev' (sentient being; soul), the holy discourses create this awareness that human birth is solely meant for rendering holy service, practising Divine Name meditation and performing God's devotional worship.

'No liberation without the Guru' reveals the hidden meanings of *Gurmat* doctrine. In accomplishing every task, you need a perfect teacher or preceptor. According to *Sri Guru Granth Sahib*, the mortal cannot gain liberation without the guidance and direction of the Guru (Holy Preceptor). Realizing the critical nature of the times, Guru Gobind Singh Sahib established the tradition of the '*Shabad Guru*' (Holy Word) in the Guru's abode. Five Beloved ones impart and inculcate the '*Gur-mantar*' (Guru's chant) and '*Mool-mantar*' (Initiatory chant or mystic formula) in the holy presence of *Sri Guru Granth Sahib* and administer '*Khanda-batta amrit*' (nectar prepared in an iron bowl with a two-edged sword) to reveal the Name-Nectar abiding within the self. By meeting spiritually experienced,

enlightened and exalted holy men, who, though living in the world, have attained to the Lord, and practising the Guru's chant in the Guru-prescribed manner, one can attain to the Name Divine. God's Name is present in one and all.

'The servant solely devoted to me is my own image.' is a discourse delivered on the '*Sangrand*' (First day of Indian month) of *Magh* (January-February). Here, Sant Maharaj Ji says that God's beloved saints are the very image of God who is indistinct from the Name. The dust of the feet of such saints is capable of annulling all sins. Every particle of the place, where they set their feet, becomes pure and holy. That is why, ever since the advent of Sant Maharaj Ji, congregation of the holy devotees has continued to be held on every '*Sangrand*' (First day of the Indian month). Similarly, all other discourses included in this book are worth reading and reflecting.

Sant Maharaj Ji has made a very great contribution towards explicating and highlighting the *Gurmat* doctrine. Benevolent Sant Ji's life was entirely devoted towards ensuring spiritual upliftment of the general public. By his grace, his life companion, Parampujya Satkaryog Biji is continuing this tradition further through schools and colleges set up by this Mission. Children, the custodian's of future, are provided academic education as well as spiritual guidance and direction. To alleviate the suffering of the people in times of natural calamities like cyclones, earthquakes and floods, the '*sewaks*' (servants) of Ratwara Sahib have always contributed their mite with

the help and co-operation of the devotees. Even in old age, Sant Maharaj Ji always came to the help of the needy when natural disasters struck them. Under the guidance of Satkaryog Biji help was provided to those living on the seashore when tsunami uprooted them on 26th December, 2004.

On October 31, 2001 Sant Maharaj Ji, the founder of the Ratwara Sahib Trust gave up his mortal frame. His death anniversary is observed every year in the form of a four-day *samagam* (religious function) in which devotees from all over the country and foreign lands too participate. The Panjabi edition of this book was presented to the spiritual seekers by Parampujya Satkaryog Biji in the love of her beloved on the occasion of his fifth death anniversary.

On the insistent demand of the English-knowing devotees, its translation into English is being serialized in the Atam Marg Magazine. In book form, it is being published on the ninth death anniversary of Sant Maharaj Ji.

The teachings enshrined in these discourses will give a meaningful direction to the lives of the devotees who follow them in the daily conduct of their lives. The English edition has been prepared by Prof. Beant Singh, a learned scholar, who has taken great pains to preserve both the import and flavour of the original. His earlier translations of Sant Maharaj's books such as - '*Kiv Sachiaro Hoyie*' (How to Know Thy Real Self), '*Kiv Koore Tutey Paal*' (How Rend the Veil of Untruth), '*Shabad Surat Marg*' (Divine Word Contemplation Path), '*Amar Gatha*' (The Story of Immortality) and '*Baisakhi*' have been warmly welcomed by the

English-reading devotees. He richly deserves our appreciation and gratitude. Atam Marg Publications feels honoured and gratified to present this book and hopes that discerning readers will find it eminently readable and spiritually uplifting.

*Most humble slave
Harpal Singh
Ratwara Sahib*

Translator's submission:

This is the first edition of the English rendering of '*Simrat Kaha Nahin*', a collection of twelve discourses of Sant Maharaj Ji. Every effort has been made to present Sant Ji's discourses faithfully. However, if any reader finds anything lacking, he/she is welcome to send his/her suggestions to the Atam Marg, which will be considered while bringing out the next edition of the book.

*Beant Singh (Prof.)
H. No. 176, Sector 16-A
Chandigarh
Phones: 0172-2772612; 93160-56182*

