



# Discourses On The Beyond

5

Author : Sant Waryam Singh Ji  
Translated by : Prof. P. D. Shastri  
Edited by : Dr. Jagjit Singh



: Publisher :

Vishav Gurmat Roohani Mission Charitable Trust

All rights are reserved

First Edition - April 2001 - 1000

Price - \$ 5/-

Publisher - Sant Waryam Singh Ji  
Founder & Head  
Vishav Gurmat Roohani Mission  
Charitable Trust, Ratwara Sahib,

Contact Phone No. +91-98146-12900  
+91-94172-14391  
+91-94172-14379

Email id - atammarg1@yahoo.co.in

Mailing Address - VGRMCT  
Gurdwara Ishar Parkash  
Ratwara Sahib  
Po. Mullanpur Garibdass,  
Teh. Kharar,  
Distt. S.A.S Nagar (Mohali) -  
140901(Pb) India



Contents

Foreword	5
Preface	7
1. The Purpose of Life	11
2. The Stability of Mind	35
3. Divine Symphony & Divine Light	71
4. Guru Arjan, the God Manifest	87
5. Destroyer of Evil Forces, The valiant Warrior & the Benevolent Guru	122
6. Himself The Guru, Himself The Disciple	155
7. Mahatma Buddh ji	172

## Foreword

This is the fifth book of the series, connected with the 'Discourses on the Beyond'. In this are published the discourses of His Holiness Sant Maharaj of Rara Sahib in three parts, which are related to the undersigned. Sant Maharaj used to come here and stay with me. A large number of the devotees used to collect every day and heard his talks. Time went on passing. Many a time the idea rose in my mind that these discourses of Sant Maharaj (Sri 108 Sant Ishar Singh Ji Maharaj) with the passage of time will greatly fade on the board of our memory. These discourses are most valuable, of which only the outlines remain in our memory, after a lap of 30 years. Secondly with the advancing in the age of the present author, his memory cells are turning weak and some of the names have began to slip from my memory but the spiritual words have gone very deep and are lying there. Sometime, they seem to jump up from the inmost and reach the surface. If they are not put in words, they are likely to remain unprinted. These holy words of Sant Ji lying with me in concentrated form, are now compelling me for elaboration. Keeping in view the time and the interest of the seekers, they are being explained & printed with the blessings of the Holy Master. Whatever is noble and inspiring in this book, belongs to His Holiness, the errors and slips are mine. The great saint made some brief notings in the notebooks with his own lotus hands. Those are the source of the whole knowledge. Fullest effort has been made to see that there are no deviations - one way or the other - from the fundamentals, as enunciated by the great saint. These discourses will provide a highway to the seekers.

Four articles in the book have been published, to remove

the so many doubts and answer the questionings of the seekers that usually disturb our minds. The answers to those questionings have been embodied here in terms of historical purity and truth. These articles establish love for the Satguru. A profuse joy rises within our heart to decide our spiritual path by following his teachings and by taking to the path indicated by them and thus advancing towards our cherished goal. These books will prove extremely useful for the readers and the seekers. For the preachers of the Guru's faith, these show a new path, which is based on the truth. Begging pardon for any errors and omissions, I make this request at the feet of the learned writers and of the researchers of the *Gurmat* that they should bring out the thoughts based on truth. They should not let the instructions taught in the *Guru Granth Sahib Maharaj* to cause a confusion in the minds of the common people by adulterating it with their own ideas. Guru Granth Sahib is meant for the entire humanity. This should not be limited within the circle of the community rather they should put in efforts to make it bring light like the sun to the whole world.

With all respects,

*(Sant) Waryam Singh*  
*Founder, Head & Chairman*  
*Vishav Gurmat Roohani Mission Charitable Trust*  
*and Atam Marg Trust, Ratwara Sahib*

5.4.2001

## Preface

In Japuji Sahib, Guru Nanak Dev Ji has described God as Eternal, Beauteous & Blissful (**ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ - ਪਉੜੀ 21**). In Jaap Sahib, the Tenth Master puts it as : Eternally Existent, Beauteous & Blissful (**ਸਦਾ ਸਚਦਾਨੰਦ**). The Upnishadas qualify Him with three words : *Satyam*, *Shivam* & *Sundram*. *Satyam*, means the Truth, the Reality, the Reality of Existence of God which has always been there as ordained in Japuji :

In primal Time was the Truth; First beginning was the Truth. The present time reveals the Truth. Eternally shall bear the Truth.

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

**(ਜਪੁਜੀ ਸਾਹਿਬ)**

It means He alone is Existent, Truthfully & Eternally. When a saint, a mystic experiences this Reality, he himself becomes the embodiment of Truth & the Truth flows from his activity. It is in this context that Guru Ji has placed the Truthful living as higher than the Truth Itself. *Truth is higher but higher still is Truthful living* (**ਸਚੁ ਓਰੈ ਸਚੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ - ਪੰਨਾ 62**). The person who experiences the Truth, starts living the truth itself. His living the truth is '*Shivam*', the virtuous, all that is good & valuable to the mankind. A truthful man, a virtuous man is the only proof that the world is divine. No logic, no argument can prove it. The saint, the mystic is the only proof. We are all living in the ocean of the Truth, but the mystic, the saint is the window through which we can see the Reality, the Divine, the Spiritual and all his expressions, the words & deeds are '*sundram*', beauteous & Blissful.

We see beauty in Nature, as the Creator dwells in His

Creation. We see beauty in flowers, serenity in stars, the melody in chirping birds, beauties upon beauties of sunsets & sunrises but the greatest beauty is to see & feel the totality of the cosmic consciousness. The saints, the mystics, the men of realization live this beauty, virtue & bliss & express *Satyam, Shivam & Sundram* through their actions, sermons & sayings. The present volume 'Discourses on the Beyond' contains the expressions of two great souls, Sant Ji of Rara Sahib & his blessed devotee Sant Ji of Ratwara Sahib. You will find *Satyam, Shivam & Sundaram* : Truth, Beauty & Bliss, interspersed in all the pages of this volume. 'Discourses on the Beyond', the fifth in the series, comprises 7 articles; first three are responses to the questions raised by devotees and answered by His Holiness Sant Ishar Singh Ji of Rara Sahib when he was staying at Chandigarh in the year 1961. These are the questions, not about mundane life but about the spiritual souls. The first is the most fundamental question which deals with the purpose of life. It is ordained in *Gurbani* that this human life is the rarest of rare opportunity to unite with God; all other activities of worldly pursuits being of no avail :

*This human body has come to thy hand.*

*This is thy chance to meet the Lord of the world.*

**ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਗੀਆ॥**

**ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥ ਪੰਨਾ - 12**

Sant Ji has emphasised that mere knowledge of these verses will serve no purpose; we must practise these teachings. The greatest hurdle is '*maya*' which the Creator Himself has spread all round. The nature of '*maya*' is to cast doubt on God's existence & His omnipresence & to induce forgetfulness of the Eternal by offering joys & pleasures. The author, being a Saint scholar of the highest order recommends that the aspirant must seek help of some perfect holy man, the Guru, who has realised *Brahm*. The Guru holds the key



to meet God. By using this key, the Guru can open the rock gate & make us see God Himself in this human body. This point has been elaborated sufficiently with quotes from *Gurbani*. The author further recommends that the seeker of the Path should imbibe in himself the virtues of humility, self-restraint, celibacy; one should not cast an evil eye on other woman; one should not touch someone else's wealth; one should not indulge in theft, loot, bribery, adulteration etc; one should not indulge in slander; one should have little eating & little sleeping. Observing these restraints, one should practise the words of the Guru and do *jap-simran* as per Guru's instructions. The second part deals with the problems of mind viz. the nature of mind, what constitutes the mind; in what things it feels pleased & in what matters it has no interest; to what matter, it is indifferent & what are the sentiments in which it gets immersed. The third sermon unfolds the transcendental knowledge of Divine Symphony & Divine Light. A yogi had put the following two mysterious questions to Sant Ji :

i) It flashed on my sight but why was I not able to see it.

ii) It seemed audible to me but why was I not able to hear it?

These mystic questions have been fully explained by Sant Ji in a lucid style and simple language with quotes & anecdotes. It makes, the reading very interesting and very impressive.

In his article, Guru Arjan, the God Manifest Sant Ji of Ratwara Sahib has brought out the real reasons & the circumstances leading to martyrdom of Guru Arjan Dev Ji. The sixth Master, Guru Hargobind Sahib, wore two swords, of '*pir*' and '*mir*', of spiritualism as well as of warrior. While he was a spiritual Guru, alongwith that he also advocated

taking up arms. He was therefore referred to as “Destroyer of Evil Forces, The Valiant Warrior & The Benevolent Guru’ (**ਦਲ ਭੰਜਨ ਗੁਰ ਸੂਰਮਾ**). Hence this title of the next article on the life of the sixth Master. This new trend culminated in the creation of ‘*Khalsa*’ at the hands of Tenth master who has been addressed as “Himself The Guru, Himself The Disciple’ (**ਆਪੇ ਗੁਰੂ ਚੇਲਾ**). Sant Ji has depicted most authentically the true mission of Guru Gobind Singh Ji in this article. The last in the series is the Life of Mahatma Budh Ji, with adages from Gurbani.

This volume is sure to inspire the reader to ponder & seek, what is *Eternal, Beauteous & Blissful*. We feel grateful to Late Prof. P. D. Shastri for rendering this volume from Panjabi to English, which is a stupendous task.

15.4.2001

*Dr. Jagjit Singh*  
*Chief Editor*

## The Purpose of Life (Discourse 1)

(The audience given by Sri 108 Sant Ishar Singh Ji of Rara Sahib to the Sangat at Chandigarh.)

As on other days, a large congregation took their seats with all love and faith, long before the arrival of the Sant Maharaj and kept looking at their watches. The great Saint came out at the punctual time and graced his seat with his presence. The lovers greeted him with Waheguru Ji Ki Fateh, bent their heads and took their seats. The great Saint cast a loving glance at the whole audience, he smiled and the following words came out of his lotus mouth :

*This human body has come to thy hand.  
This is thy chance to meet the Lord of the  
world.  
Other works are of no avail to thee.  
Joining the society of saints, contemplate over  
the Name alone.*

*ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥  
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹੁ ਤੇਰੀ ਬਰੀਆ॥  
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ॥  
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥*

**ਅੰਗ - 12**

*Out of eighty four lakh forms of life, the human  
birth is the best.*

*ਚੌਰਾਸੀ ਲੱਖ ਜੋਨਿ ਵਿੱਚ*

**ਉਤਮ ਜਨਮ ਸੁ ਮਾਨਸ ਦੇਹੀ।**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 1/3**

On casting his glance at the entire audience, the great Saint ordained thus : there must be many persons among you who keep these great statements of Guru Maharaj in their memory. Hearing this remark, all the persons started looking at each other. After sometime, there was a voice from behind : Great Sir, in our memory are stored thousands of books, thousands of auspicious instructions, just as thousands of books are kept stored on the racks of a library. We see a book, we recognise its title and we recall that this book is the work of that particular author; also we remember what particular topic has been dealt with in that book. Like this, the part of the Holy Writ that has been uttered by you, enters our memory for a second and we pronounce it, when we are doing the holy reading of *Rebraas*. And then it vanishes out. We do not remember it at all times. We stay in deep ignorance. Such an invaluable instruction remains with us and is still not there. Now hearing it from your goodself, a part of it has entered inside us, but it does not leave permanent effect on us. It is a great favour on your part to have attracted our attention towards this great quotation. We make the request to you to tell us more about this.

Hearing this, the great Saint smiled a little, and said, tell me one thing. Suppose a person is carrying rupees one lakh in his bag and during the summer month, he is greatly tortured by thirst. He could not forget his great money. So having all money, he

does not feel comfortable. He can't make any use of it. Then the big in his bag is only a burden to him. Similarly there are countless lessons in the *Gurbani*, which can destroy all the obstacles; which can rid one of all troubles and sufferings and which tell us the way to merge ourselves in supreme bliss. If you do not pay full attention towards them, then they just remain as a treasure kept in the storehouse of memory, which are just kept stored, but one cannot make any use of them. The correct thing is that the instructions taught by Guru Maharaj should be always present in one's heart. For example, take the present quotation just read by us. The human body is the greatest achievement. This is your chance of union with 'God'.

The right thing is that as soon as we read this line, this eternal lesson should enter into our heart and at once we should cry out : this *human body* has been got by me through the *infinite Grace of Waheguru*. This has been given to me to achieve union with God. Instead of following the real purpose of life - namely love of God, I am immersed in other useless tasks. This human body was given to me to achieve God. But I am doing nothing to realise this supreme purpose of this human life. Instead of devoting all my time to the love of God, I am uselessly wasting my time in other activities. One trembles to think that so much time has passed in doing other useless acts and I have been able to do nothing about the real purpose of life. Time that has been passed uselessly can't be called back again. It is not like the reel of the tape-recorder which can be repeated at will, nor like the film, of which you can do the reverse. Time

wasted without prayer is lost forever. One must feel a great regret in his mind that he has just wasted such a valueless time and was able to do nothing for the achievement of God. I did not meet with any Sant who had made realisation of reality, nor any beloved of God and man of the Gurus, in whose company I should have learnt how to do *jap* of God. Now hearing this great writ of the Guru, we are reminded that this human body has been given to us for attainment of God. Suppose there is plate full of delicious eatables lying on our dining table, and we do not eat it and stay very hungry – the mere knowledge of this fact is not going to satiate our appetite. Exactly the same thing is happening to us. We have read the holy sentence :

‘We have realised that we have been given this human body, this is your means of meeting God.’ What effect had this sentence made on us?

“Of what use to you are the other activities? Meet saints and holy men and do the *jap* of only His Name.”

These are two instructions, but they have made no impression on us. So the mere knowledge is no sign of greatness; this is just the load of the prophets words that we carry in our brain.

On hearing these words of the great saint, all audience realised in their inner mind that what the great one had spoken was complete truth. Remembering these holy words, we study these texts, we sing them, but we do absolutely nothing to practise these teachings. What should be done by us? What is that (negative) power, which does

not allow the deep meanings of this holy sentence to sink into our inner consciousness. Such thoughts were crossing our mind, when the great saint once again resumed his talk. He said, dear ones Waheguru has created numberless shapes from His own One being. Along with that, he has spread *maya* (illusion or false appearances) all round.

*His mammon, He Himself has spread and He Himself is the Beholder thereof.*

*He assumes many forms and plays many sports, yet he remains distinct from all.*

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ

ਆਪਹਿ ਦੇਖਨਹਾਰਾ॥

ਨਾਨਾ ਰੂਪ ਧਰੇ ਬਹੁ ਰੰਗੀ

ਸਭ ਤੋਂ ਰਹੈ ਨਿਆਰਾ॥

ਅੰਗ - 537

The purpose of that *Maya* (illusion) is to keep us away from the true reality and to look upon God, Who is Immanent in everything inside and outside and Who is All Perfection as non-entity. It makes us cast doubt on God's existence and Omnipresence. And the being wanders as lost. Just as the lightening flashes in the clouds and then it is all dark, in the same manner, the wise words of the saints give us a flash of lightening (of true knowledge) for a few seconds and then there is pitch darkness very soon.

*O Lord of the world and Master of the universe, this worldliness has made me forget Thine feet.*

*Even a bit of love for Thee wells not up in Thy slave. What can the poor slave do?*

ਇਨਿ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ

ਤੁਮਰੇ ਚਰਨ ਬਿਸਾਰੇ॥

ਕਿੰਚਤ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਜਨ ਕਉ  
ਜਨ ਕਹਾ ਕਰਹਿ ਬੇਚਾਰੇ॥ ਅੰਗ - 857

The purpose of Maya is to induce forgetfulness (of godly things) and not to allow any love for Waheguru to take root in ones mind, by offering him joys and pleasures, which deceive and which rob us. Maya's purpose is to perpetuate to keep us forgetfull (of our true purpose of life). It is the work of this Maya, which attracts to itself man's internal tendencies, his mind and intellect all together. For their help, countless powers of desires render a person helpless and put him under the influence of sex, anger, covetousness, illusion, pride, jealousy, censuring others and backbiting them. Jealousy, deceitfulness, fraud, hypocrisy and thinking ill of others, doing evil acts, troubling others, violence (killing), quenchless thirst (for worldly achievements), hope, false sense of danger and ambitions etc. All this stops such golden advice from entering inside one. What then should we do? This being is helpless and alone. He has not the power within himself to give battle to these killing tendencies inside of him. For that, he needs the help of some perfect great man, who has realised *Brahm* (God), who hears about God, who talks of God, who has attained the knowledge of God – the company of such a person, complete love for him and behaving with him with all devotion, because meeting such men of God, you will begin to feel some power inside of you, due to their influence and the darkness will begin to shatter because you have developed love for them. Respect for them will enter your head, and you would try your best to put into practice their teachings, with



complete faith and firmness. As soon as you come into contact with holy men, these demonic tendencies would start vanishing by themselves. One begins to visibly experience the love of that man of God, you know very well, that if attachment to a woman of bad character enters one's mind, what a great change and disturbance start in one's mind. If some naked woman's image gets fixed in your mind, then under its influence, what a great disturbance takes place in mind. For this reason, the need to meet with men of God, keeping company with great souls, and to listen to their talks has been repeatedly stressed in Guru Granth Sahib. In the following writ, Guru Maharaj has ordained thus :

*Joining the society of saints, contemplate over the Name alone.*

**ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥ ਅੰਗ - 12**

Thus there is the very great need to keep the holy company of the men of Truth (God). When you meditate on Gurbani (the writ of the Gurus), these commands of the Guru, would keep occurring again and again.

The human being is called the lord of creation (best among created beings). It is a rare opportunity to achieve union with God. Apart from the human body, all the 84 lakh births on this planet earth have been manifested in the four classes. These 84 lakh types of life, do not understand this important matter that there is something called Waheguru (God) and that uniting with Him means the end of all troubles and suffering. They don't understand this eternal truth,

because of their absence of intellect. Alone among the 84 lakh births (species), it is only among the human birth, that God has kept the path for the man to achieve God in order to be relieved of all sufferings. Only in this human body God has provided the eye, which can see God in His full glory and we can also know about ourselves as to what we are. In this human body, Waheguru has created a fort with many gates. God has kept the tenth gate in this fort secret. No one has been able to open this gate (to know the final truth about life), though man has made thousands of efforts, through penances and doing the jap (repetition) of God's Name. For the welfare of the world, God has sent here many great men, scholars, Saints – knowers of the Brahm (God), *Sadhus* men of the Gurus. Gurus, apostles, prophets, sages and philosophers, with this purpose that they should effect the welfare of mankind who are wandering through 84 lakh births by showing him the way to meet God. Only a realised Guru has the key to meet God Himself. By using this key only the perfect Guru can open that rock gate and make us see God Himself in this human body itself.

*He, whose Home it is, has put the lock to it, and gives the key to the Guru.*

*Without seeking the shelter of the True Guru, man cannot get the key, though he makes various other efforts.*

ਜਿਸ ਕਾ ਗ੍ਰਿਹੁ ਤਿਨਿ ਦੀਆ ਤਾਲਾ

ਕੁੰਜੀ ਗੁਰ ਸਉਪਾਈ॥

ਅਨਿਕ ਉਪਾਵ ਕਰੇ ਨਹੀ ਪਾਵੈ

ਬਿਨੁ ਸਤਿਗੁਰ ਸਰਣਾਈ॥

ਅੰਗ - 205

The Guru generally has the key in the shape of the gospel. Without the *sabad*, inside the human body pervades intense darkness, so that he can see nothing and keeps losing his way in that darkness. When he obtains the key in the shape of the *sabad* from the realised Guru, he can with this key open the (Tenth) Gate and enter inside, where he can obtain the glimpse of that Perfect God and obtain the knowledge about the secret of the human life.

*Without the Lord's Name there is all darkness within.*

*One receives not the real thing and ends not the round.*

*In the True Guru's hand is the key. None else can open the door. By perfect good luck the Guru is met.*

*ਬਿਨੁ ਸਬਦੈ ਅੰਤਰਿ ਆਨੇਰਾ॥*

*ਨ ਵਸਤੁ ਲਹੈ ਨ ਚੁਕੈ ਫੇਰਾ॥*

*ਸਤਿਗੁਰ ਹਥਿ ਕ੍ਰਿਜੀ ਹੋਰਤੁ ਦਰੁ ਖੁਲੈ ਨਾਹੀ*

*ਗੁਰੁ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਵਣਿਆ॥ ਅੰਗ - 124*

All the religions, creeds and sects have their own different ways. The Tenth Master, the True Emperor of the world, proclaimed that Guru Granth Sahib is the form of the Guru; he also started the tradition of giving the gift of Holy Name (of God) by initiating men through the *Punj Piaras* (Five Beloveds of God); and with the help of the *gurmukhs*, the holy men, and those who have realised the Truth, who are true Sikhs of the Guru, who are men of God, thus leading a life of intense faith and love and recognising great souls as the indistinguishable form of God Himself. He the Tenth Master stressed the need to win spiritual

achievements. Guru Maharaj has commanded thus :

*What are they like, who forget not the Name?  
They are like the Lord. Know that there is  
absolutely no difference between the two.*

ਜਿਨਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ॥

ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਂਈ ਜੇਹਿਆ॥ ਅੰਗ - 397

*The great god, Shiva, searches for the man, who  
knows God.*

*Nanak the Brahm-gyani, is Himself the Exalted  
Lord.*

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ॥

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ॥

ਅੰਗ - 273

*The one who has tasted the Divine Nectar,  
He alone deserves to be addressed 'Khalsa', the  
pure.*

*Between God, me and him, there exists not the  
slightest difference.*

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ, ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ॥

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

(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ 'ਚੋ')

And so when we fully act upon the instructions given in Guru Granth Sahib, we shall develop the capacity of reaching our destination, by making use of the key of the Holy Writ. Great men make us confirmed in the view, that God whom we want to meet remains with us all the time. Just the face, eye and ear of every person are never away from him, but to see them he has the need of the mirror. Even though, the eyes see all things, yet they cannot see themselves, even though they are

so near. To see themselves, they (eyes) feel the need of a mirror. It is necessary that the mirror should be straight not crooked or upside down; it should be perfectly clear, not dirty; it should be placed right in front of the face, it should not be shaking this way or that. In such a mirror, one can see one's face and eyes. If the mirror is covered with filth, then one's face cannot be seen clearly in it. If there is some disorder in the polish on the glass then one cannot see one's face right in it. Waheguru lives with us all, it is the shape of all and is nearest of the near; just as everyone's face and eyes are. We can have the glimpse of God through the mirror of our inner mind (conscience). But if there is feeling of the presence of God in it, rather if there is the feeling of atheism, or if the inner mind is covered with the filth of dirty thoughts, then one cannot see God, even though He is inside of us all the time. If there is the filth of duplicit thoughts in one's conscience, one cannot see God (who is inside of him). Bhai Gurdas was the Ved Vyas in the house of Guru Nanak Dev Ji . His *Bani* (words) has been regarded as the key of Guru Granth Sahib (the key which opens the lock of the meanings of Granth Sahib). He ordains that to achieve the state of God, the methods given below are very necessary. (One has to leave worldly ideas and be a man of God). He ordains as under :

*I love him deeply who cultivates humility through Gurmat, the wisdom of Guru.*

*I love him deeply who does not go near another's wife.*

*I love him deeply who touches not the other's*

*wealth.*

*I also love him deeply who becoming indifferent to the backbiting of others detaches himself.*

*I love him deeply who listening to the teaching of the true Guru practises it in actual life.*

*I love him deeply who sleeps less and eats little. Such a gurmukh absorbs himself in the equipoise.*

ਹਉਂ ਤਿਸ ਘੋਲ ਘੁਮਾਇਆ  
ਗੁਰਮਤਿ ਰਿਦੈ ਗਰੀਬੀ ਆਵੈ॥  
ਹਉਂ ਤਿਸ ਘੋਲਿ ਘੁਮਾਇਆ  
ਪਰ ਨਾਰੀ ਦੇ ਨੇੜਿ ਨ ਜਾਵੈ॥  
ਹਉਂ ਤਿਸ ਘੋਲ ਘੁਮਾਇਆ  
ਪਰ ਦਰਬੇ ਨੂੰ ਹਥ ਨ ਲਾਵੈ॥  
ਹਉਂ ਤਿਸ ਘੋਲ ਘੁਮਾਇਆ  
ਪਰ ਨਿੰਦਾ ਸੁਣਿ ਆਪੁ ਹਟਾਵੈ॥  
ਹਉਂ ਤਿਸ ਘੋਲ ਘੁਮਾਇਆ  
ਸਤਿਗੁਰ ਦਾ ਉਪਦੇਸ਼ ਕਮਾਵੈ॥  
ਹਉਂ ਤਿਸ ਘੋਲ ਘੁਮਾਇਆ  
ਥੋੜਾ ਸਵੈ ਥੋੜਾ ਹੀ ਖਾਵੈ॥  
ਗੁਰਮੁਖ ਸੋਈ ਸਹਜਿ ਸਮਾਵੈ॥

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 12/4**

In this context, he has mentioned six means, first humility lowliness; the second instruction is that a Guru's Sikh should practise self-restraint and celibacy. In the Guru's ideology, a man of the Guru neither leaves his home, nor does he go to live in the caves of the mountains; rather he stays in his home, among his children and there practises self-control and celibacy.

*Having one women as wife he (the Sikh) is a celibate and considers any other's wife his*

*daughter or a sister.*

ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ  
ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 6/8

*The Sikh ought to treat beautiful women of others as his mothers, sisters, and daughters.*

ਦੇਖ ਪਰਾਈਆਂ ਚੰਗੀਆਂ ਮਾਵਾਂ ਭੈਣਾਂ ਧੀਆਂ ਜਾਣੈ॥  
ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 29/11

*To other woman's abode, one should not go even in a dream.*

ਪਰਨਾਰੀ ਕੀ ਸੇਜ, ਭੂਲਿ ਸੁਪਨੇ ਹੂੰ ਨ ਜੈਯਹੁ॥  
(ਰੂਪਕੂਅਰ ਪ੍ਰਥਾਇ, ਪਾ: 10)

*Whose eyes see not the beauty of others wives.*

ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰ॥ ਅੰਗ - 274

*Concealed in places they look at others women.*

ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ॥

ਅੰਗ - 315

Living as a householder, practising self restraint and preserving the full vitality of one's body, one should take to prayers and *simran* of God. One should never look with an evil eye on the other woman.

In the third verse, it is ordained that one should never touch someone else's wealth; he should stand guard over the purity of his earning which should come with the sweat of his brow. He should be content with whatever he earns with the sweat of his brow. He should be content with that and thank Waheguru. Let not the evils creep in like theft of others' wealth, snatching and loot,

corruption or bribery (earning money through) adulteration, charging commission and also other major scandals.

The fourth means is – one should never feel pleased to hear other people’s slander. Rather indirectly he should stop the slanderer from evil talk and advise him about the right path. The fifth means is to mould one’s life according to the counsel given by the Guru, and by repeating the *mantar Waheguru* given by the Guru. In the sixth it is hinted as under :

*Thou fillest thy belly, sleepest like a beast and loseth thy human life. Pause.*

ਪੇਟੁ ਭਰਿਓ ਪਸੁਆ ਜਿਉ ਸੋਇਓ

ਮਨੁਖੁ ਜਨਮੁ ਹੈ ਹਾਰਿਓ॥ ਅੰਗ - 1105

In place of this, one should adopt the adage of “little eating and little sleep.” When a lover of the Guru adopts these precepts, then naturally he becomes a man of God and is able to meet with Waheguru. Hence, for achieving salvation the following six means are very necessary, according to Bhai Gurdas.

1. Humility
2. Celibacy
3. Contentment
4. No slandering
5. Practising the Words of the Guru, and Guru’s instructions and repeating the secret *mantar*, given by the Guru.
6. Little eating and little sleeping.



From this, it is quite clear, that in order to have a glimpse of God and to achieve Him, we will have to remove all the above-mentioned defects from the mirror of our inner mind. Bidding farewell to atheistic feelings and performing noble acts without any selfish motive removes the dirt and filth from the inner consciousness. To remove these evils, attending religious congregations and the grace of the Guru are extremely necessary. Guru Maharaj ordains thus :

*Taking with me truth and contentment, I began to fight and battered both its gates.*

*Associating with the saints and by the Guru's grace, I captured the king of the fortress.*

*Taking with me the army of God's warriors, and through the power of the Lord's meditation, I have snapped the noose of fear of death.*

*Kabir the Lord's slave has mounted the fortress, and obtained an imperishable empire.*

ਸਤੁ ਸੰਤੋਖੁ ਲੈ ਲਰਨੇ ਲਾਗਾ

ਤੋਰੇ ਦੁਇ ਦਰਵਾਜਾ॥

ਸਾਧਸੰਗਤਿ ਅਰੁ ਗੁਰ ਕੀ ਕ੍ਰਿਪਾ ਤੇ

ਪਕਰਿਓ ਗਢ ਕੋ ਰਾਜਾ॥

ਭਗਵਤ ਭੀਰਿ ਸਕਤਿ ਸਿਮਰਨ ਕੀ

ਕਟੀ ਕਾਲ ਭੈ ਫਾਸੀ॥

ਦਾਸੁ ਕਮੀਰੁ ਚੜਿਓ ਗੜ ਉਪਰਿ

ਰਾਜੁ ਲੀਓ ਅਥਿਨਾਸੀ॥

ਅੰਗ - 1162

In other words, you have started the war, adopting virtuous qualities and twenty five virtues arising out of the five qualities (realities) which are made out of their mutual reactions. That means that the seeker having human body made of five

elements and 25 natures has started the struggle to conquer the double-walled fort of duality, which has the triple moat of three qualities (*Rajo, Tamo, Sato*). The seeker has to tackle, in this fort of five elements and 25 natures, the intoxication of pride & the sharp delusion of jealousy. Here the person's power can be of no avail. The being has to make a prayer to Waheguru, to achieve that.

Desire (or lust) is the guard at that door. It is the door of virtue and vice, where stand two watchmen, happiness and sorrow. The chief here is anger, which is fighting, making a loud ballyhoo. And the mind, under their control, is the king of that fort. He (mind) is wearing the armour of the taste of various enjoyments. He wears the helmet of attachment and is carrying the bow of bad intellect. The arrows of ambition are being shot outside. One's self is blockaded by these very powerful enemies. He has to face such invincible brave enemies as desire (or lust), anger, illusion, pride, jealousy, slander, mongering, carrying false accusations. Being intoxicated with these drugs, he begs help from the Guru. At that time, the Guru entrust him with the shell of true knowledge, along with the burner of love and air-raiser (fan) of spiritual consciousness. The Guru intensifies the fire of the love of the eternal. With these weapons the Guru stresses on him the need to destroy his enemies. As soon as the first shell is fired, the enemies are capitulated. When he fights using the weapon of contentment, he break both those gates.

With the power of company of the saints and of the grace of the Guru, we catch hold of the

ruler of this fort, the mind. Also with the power of the congregation of seekers and the power of remembering God, one is able to cut the fear of hanging rope of the individual. Thus capturing the fort, we are able to defeat all the enemies. Thus the seeker has achieved the state, which is indestructible :

*How can the beautiful fortress be conquered, O brother, which has double the ramparts and triple the moats? Pause.*

*Its means of defence are the five elements, with their twenty five categories, worldly love, pride, jealousy and the crooked and very powerful mammon.*

*The strength of the poor man avails not, to take the fortress, what should I do now, O God, the King of Raghuwas?*

*Lust is its shutters, woe and weal its gatekeepers and demerits and merits its gates.*

*The very quarrelsome wrath is its great and renowned general and mind is the rebel king there.*

*The defenders have armour of dainties, helmet of worldly love and bow of evil understanding to aim with.*

*Covetousness, that abides in the mind is the arrows. This wise the fortress has become impregnable.*

*Making Divine love the fuse and meditation the howitzer, I have fired the shell of Divine knowledge.*

*The fire of the Lord is lit through poise, and with one shot the fortress is captured.*

*Taking with me truth and contentment, I*

*began to fight and battered both its gates.  
 Associating with the saints and by the Guru's  
 grace, I captured the king of the fortress.  
 Taking with me the army of God's warriors,  
 and through the power of the Lord's  
 meditation, I have snapped the noose of fear of  
 death.  
 Kabir, the Lord's slave has mounted the fortress,  
 and obtained an imperishable empire.*

ਕਿਉ ਲੀਜੈ ਗਢੁ ਬੰਕਾ ਭਾਈ॥  
 ਦੋਵਰ ਕੋਟ ਅਰੁ ਤੇਵਰ ਖਾਈ॥  
 ਪਾਂਚ ਪਚੀਸ ਮੰਗ ਮਦ ਮਤਸਰ  
 ਆਡੀ ਪਰਬਲ ਮਾਇਆ॥  
 ਜਨ ਗਰੀਬ ਕੋ ਜੋਰੁ ਨ ਪਹੁਚੈ  
 ਕਹਾ ਕਰਉ ਰਘੁਰਾਇਆ॥  
 ਕਾਮੁ ਕਿਵਾਰੀ ਦੁਖੁ ਸੁਖੁ ਦਰਵਾਨੀ  
 ਪਾਪੁ ਪੁੰਨੁ ਦਰਵਾਜਾ॥  
 ਕ੍ਰੋਧੁ ਪ੍ਰਧਾਨੁ ਮਹਾ ਬਡ ਦੁੰਦਰ  
 ਤਹ ਮਨੁ ਮਾਵਾਸੀ ਰਾਜਾ॥  
 ਸ੍ਰਾਦ ਸਨਾਹ ਟੋਪੁ ਮਮਤਾ ਕੋ  
 ਕੁਬੁਧਿ ਕਮਾਨ ਚਢਾਈ॥  
 ਤਿਸਨਾ ਤੀਰ ਰਹੇ ਘਟ ਭੀਤਰਿ  
 ਇਉ ਗਢੁ ਲੀਓ ਨ ਜਾਈ॥  
 ਪ੍ਰੇਮ ਪਲੀਤਾ ਸੁਗਤਿ ਹਵਾਈ  
 ਗੋਲਾ ਗਿਆਨੁ ਚਲਾਇਆ॥  
 ਬ੍ਰਹਮ ਅਗਨਿ ਸਹਜੇ ਪਰਜਾਲੀ  
 ਏਕਹਿ ਚੋਟ ਸਿਝਾਇਆ॥  
 ਸਤੁ ਸੰਤੋਖੁ ਲੈ ਲਰਨੇ ਲਾਗਾ  
 ਤੋਰੇ ਦੁਇ ਦਰਵਾਜਾ॥  
 ਸਾਧਸੰਗਤਿ ਅਰੁ ਗੁਰ ਕੀ ਕ੍ਰਿਪਾ ਤੇ  
 ਪਕਰਿਓ ਗਢੁ ਕੋ ਰਾਜਾ॥  
 ਭਗਵਤ ਭੀਰਿ ਸਕਤਿ ਸਿਮਰਨ ਕੀ  
 ਕਟੀ ਕਾਲ ਭੈ ਫਾਸੀ॥

**ਦਾਸੁ ਕਮੀਰੁ ਚੜਿਓ ਗੜੁ ਉਪਰਿ  
ਰਾਜੁ ਲੀਓ ਅਬਿਨਾਸੀ॥ ਅੰਗ - 1161**

To overpower mind, the ruler, it is necessary that one should get the help of saints and holy men and the grace of God. So long as the mind, the enemy lives, that long all the enemies live. When you have controlled mind the king, then all the enemies lay down their arms. Bhartari Hari has said thus about this :

*So long the mind as the enemy lives, then all the enemies live.*

*When you conquer this (mind) then all the enemies are conquered.*

**ਮਨੁ ਰਿਪੁ ਜੀਤੇ ਸਭੁ ਰਿਪੁ ਜੀਤੇ॥**

**ਮਨੁ ਰਿਪੁ ਜੀਤੇ ਸਭੁ ਰਿਪੁ ਜੀਤੇ॥**

**(ਬੈਰਾਗ ਸਤਕ)**

There are three factors why we cannot see Waheguru face to face – namely dirty (impure) thoughts in the inner consciousness, wandering mind (which makes concentration difficult) and *pardah* (covering) on the mind. To end these evils, to remove the dirtiness of the inner consciousness, we need desireless noble acts, contribution, of one tenth of one's honest income to the Guru's cause and getting up at dawn, taking a bath and reciting the holy *Granth*; also extending love and service to the Guru and divine saints. These generally remove this defect. Just as cleansing the mirror with water (and powder) makes the mirror clear and shining, similarly with these methods, the dirty mind is cleansed and becomes shining.

*The soul, defiled with sins, that is cleaned with the love of (God's) Name.*

**ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥**

**ਓਹੁ ਧੋਧੈ ਨਾਵੈ ਕੈ ਰੰਗਿ॥**

**ਅੰਗ - 4**

To cure a wandering mind and to secure the concentration of the mind on a single point (God) one has to take the help of meditation and remembrance of God.

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

**ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ॥ਅੰਗ - 864**

Guru Maharaj has ordained this mode of action. On this topic, there is an episode. There was one true Sikh of the Guru, named Bhai Gonda, who was given greatly to prayers and meditation of God. He had an attitude of non-duality that Bhai Gonda used to live his life in the service and worship of the feet of the Seventh Master. He was among the accepted Sikhs of the Guru. Guru Ji was greatly pleased with his actions and with his spiritual earnings. At all times, he remained immersed in the contemplation of the bodily form of the great Guru. Like Bhai Ghaneyya, he used to see in all persons the visible form of Guru Maharaj. He was sent to Kabul to spread the faith of *Sikhism* there. He was commanded thus; Bhai Gonda Singh you should proceed to Kabul. The religious minded persons would contribute one-tenth of their income for the religious cause. Out of that money, you run a *langar* (community kitchen) in the name of the Guru to bring food to the hungry and the needy. Whatever money remains, keep on sending that to us. With these orders Bhai Gonda arrived in Kabul observing his high conduct and spiritual earnings. Many persons adopted the

Sikh religion. Thus a lot of time passed. Here at home, one day, Guru Ji after his bath sat among the congregations at Kiratpur. The *ragis* (singers) were busy singing *Gurbani*. Guru Maharaj was immersed in the contemplation of God. After the finish of the programme, that day, Guru Ji kept sitting in that very state of contemplation. He took no food or drink nor did he speak to anyone. The cook prepared the *langar* and requested Guru Maharaj to come and eat but Guru Ji neither opened his eyes nor did he make any reply to him). Thus he stayed motionless in meditation till about an hour before sunset. The congregation was surprised why Guru Maharaj continued in non-stop meditation. An hour before sunset, he opened his eyes and said blessed be Sikhism. On enquiry by the congregation, he replied thus : At Kabul, Bhai Gonda remains concentrating on our bodily form. Today, in concentration, he held our feet firmly in his hands. How could we free our feet from his grasp? It would have given trouble to that worshipper of the Guru. Now he has got up from his meditation; & our feet are free and we can move.

When on the occasion of *Baisakhi* celebrations Bhai Gonda along with his congregation came to Kiratpur, then the *sangat* from Kabul revealed that one day Bhai Gonda sat in meditation since dawn non-stop till an hour before the sunset.

Thus the mind is completely merged in meditation and gets concentrated and the wandering nature of the mind is fully controlled. To remove this restlessness of the mind, it is very useful to

recite the *Bani* with all emotion and listening to *Kirtan*, remembering the *Nam* and paying all attention to the tune of *Shabad* (Holy Word) and also concentrating on the physical appearance of the Guru.

The prayer is of two kinds. One is 'external' which is for worshipping one's special deity and outward objects. This includes many activities, which are meant to worship one's deity and bring such offerings as milk to drink, offering food, bathing the deity, cleaning his dress and many such steps.

The second kind is inner worship, which comprises only contemplation, *Nam-japu-simran*.

Once the famous great soul Swami Ramanand Ji, who was the Guru of Kabir Sahib, was sitting performing outward worship. He bathed his deity's idol and began dressing him up. He put the crown on his head, but he forgot to put the Vajayanti garland round his neck. Kabir Sahib was sitting outside immersed in inward worship. With the power of his Yoga, Kabir realised the trouble felt by his guru. If Ramananda Ji removes the (deity's) crown to put the garland round his neck, it would be disrespect to his god. With the crown over his head, the garland could not be placed round his neck. Without putting on this necklace, his worship would be only half-done.

Kabir Sahib suggested while sitting outside to untie one knot of the garland. It would become wide enough to go over the crown. And then to tie that knot again, to bring it in the original position. Swami Ramanand was pleased and he did



accordingly.

So the worship is of two kinds – inward based and external based. By doing practice, minds wandering nature can be controlled.

The third method is called knowledge. Start its practice by remembering God's Name and by repeating the secret formula given by the Guru after clearing the mind of all thought and non-thought. When the rise of unwanted thoughts ceases completely, after that you consider yourself beyond physical and mental self, and feel you are all self (soul). That is, regard yourself something beyond the body, beyond the five life organs, five organs of activity (hand, feet etc.) and five organs of knowledge (eye, ear etc.), beyond the mind, beyond the intellect, beyond consciousness and their functions. Recognise yourself as the pure soul, formless, truth, knowledge and bliss and complete (perfect) and keep on doing this practice of self-realisation, by keeping stray thoughts away from your mind. When this practice becomes ripe then withdraw your consciousness from name and shape and unite it with the perfect Light (God), who is the reality beyond all what we see and with whose power the whole visible world is manifest.

*The One Spirit pervades the whole cosmos.  
It neither decreases, nor increased. It is  
indivisible.*

**ਜਿਸੀ ਜਮਾਨ ਕੇ ਬਿਖੈ ਸਮਸਤ ਏਕ ਜੋਤ ਹੈ  
ਨਾ ਘਾਟ ਹੈ ਨ ਬਾਢ ਹੈ ਨਾ ਬਾਢ ਘਾਟ ਹੋਤ ਹੈ।  
(ਅਕਾਲ ਉਸਤਤਿ)**

Unite your consciousness with God Who is all Truth. He is Nameless as well as Formless. After

practising that meditation of God, you would enjoy perfect bliss. When your consciousness has totally lost its self, when your mind has become non-mind and when all your desires have been liquidated, then you should merge yourself with what is left behind, namely God Who is Formless, Non-changing and All-consciousness, All Love, all Bliss and the Only Entity which is really your own self. Thus when the three defects (qualities) have been removed then you will have a glimpse of God face to face – He who is All-Perfect God.

*Kabir, thou hast obtained the place, which thou wert searching.*

*Thou thyself hath turned to be the One, whom thou thought to be different from thee.*

ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ ॥

ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ

ਅਉਰੁ ॥

ਅੰਗ - 1369

Hearing this sermon, the audience seemed to be lost in the bliss of Guru's philosophy. For a little while, there was an atmosphere of perfect silence.

One devotee put this question to Sant Maharaj. Honoured sir, we read a lot of *Gurbani* then why is it that our mind does not get stable. As it was already over time, the great saint announced that the reply to this question would be given next day - God Willing. As the time was up, the congregations showing great respect to the great saint began to express their great gratitude to him. "Sir, your words bestow knowledge on the entire creation. We are thankful to you from the bottom of our heart." After saying so, all the devotees dispersed and left for their various occupations.



## **The Stability of Mind**

### **(Discourse 1I)**

Yesterday a devotee put this question to Sant Maharaj, Honoured sir, we do read the holy scriptures, then how is it that our mind is not stable. On hearing this question, Sant Maharaj remarked, that this question needs a very long and detailed consideration. You say that you can't concentrate your mind. To start with, try to understand what the mind is? and in what things it feels pleased and in what matters, it has no interest; to what matter, it is indifferent, what are the sentiments in which it gets immersed; and what are the sentiments to which it pays no attention, towards which matters it shows inclination. In this connection, we briefly explain thus : it is not a fact that this self (soul) has been wandering in this universe and other unseen worlds, since the beginning of time. It is not possible to decide about the beginning of time; we are not in a position to assert that this soul has been wandering for so many millions of years. Nor are we sure about the beginning of time. We can't say with certainty that this soul has been wandering for so many billions of years; the reason for its mega wandering is its separation from its original source *Waheguru*; and this big gap (between God and soul) is the cause of our forgetting Him. The cause of this gap may be the consciousness of separate individuality (*baumain*) that has made this element of Waheguru into separate self. We can't say it for certainty, for time cannot be measured by any

measure from the beginning till the end.

*Neither the yogi nor any one else knows the lunar day, week day season and the month. The Creator who creates the world; He Himself knows (the time).*

ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ  
ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ॥  
ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ  
ਆਪੇ ਜਾਣੈ ਸੋਈ॥

ਅੰਗ - 4

Guru Maharaj has only hinted thus :

*Grown weary of wandering about for many yugas, the man has obtained the human body. Says Nanak, there is now a chance to meet the Lord. Why rememberest thou not Him, O man?*

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

ਅੰਗ - 631

Talking of man aeons (ages) cannot come under any count or measure; man's intellect is bamboozled when one has to consider such questions. It can't be called even infinity, because there must have been time, when the Supreme Light came under the influence of 'maya' (duality) and got separated and assumed the name of individual soul. Whenever this personal soul became united with physical inanimate nature, since that time it (personal soul) started storing in it countless influences, natures, good and bad sentiments and experiences, under the influence of and caused by *Maya* (false appearance). Thus this soul in its long journey was born in the human shape. At that

time, his inner consciousness was fixed under wraps on wraps of dirtiness, which disfigured the supremely Pure shape of that Supreme Light (God).

*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.*

ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ  
ਮਲ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥  
ਖੰਨਲੀ ਧੋਤੀ ਉਜਲੀ ਨ ਹੋਵਈ  
ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ ॥

ਅੰਗ- 651

This impurity (filth) set the Self into a long circle and it is doing the rounds again and again in the same old circle. It can think of no remedy as to how to enter the sphere of Truth, Knowledge and Bliss (God). This self or soul performs good acts as well bad ones. If he (soul) has done some exceptionally good act and it gets accumulated in his destiny, and this act becomes a part of his millions of destiny items, at the time of his assuming a new birth (in a fresh body). It appears there to give him good fruit of his noble actions. When it is an auspicious period, it takes him to the holy congregation, where he meets great men, savants, apostles, prophets and gurus. He starts achieving the fruit of this meeting. A thought wave is awakened in his mind to keep company with the holy saints and listen to their sermons. Thus repeatedly hearing their words, faith is born in the seeker. In order to come out of the evil acts committed by him, he on the advice of some great soul, starts doing the *jap* (repetition) of some *Mantar* (holy word) and begins to read holy books

like the *Gurbani*, *Gita* or *Quran* or the *Bible*. But he does not realise the unique greatness of *Gurbani* and so does not feel attraction for it from the bottom of his heart. He suffers from the effects of his five senses and their functions, which keep the mind tied to them. In this way, countless tastes of the pleasures of life, the intoxication of youth, the attraction of the sensual pleasures, the pride over one's much learning, the joy of rich apparels, the pride over one's lands and properties, the joy of one's own fame, the joy of the tastes of various food, the pride over one's high jobs all these keep him quite uninterested in the divine pleasures of God's Name and he remains engrossed in still lower sentiments. There remains no place in his heart for the higher spiritual ecstasies. Slowly and gradually as he proceeds in his holy readings, and as he takes part in religious congregations, the idea rises in his mind that this rare human birth has been bestowed upon him not for acquiring lands and properties, nor for tasting boundless physical pleasures, nor to waste this life in enmities and oppositions to others, nor even to cause trouble to the world or for accumulating wealth by decoity and frauds, rather this human body has been got by him, through the infinite grace of Waheguru for the following objective :

*This human body has come to thy hand.*

*This is thy chance to meet the Lord of the world.*

*Other works are of no avail to thee.*

*Joining the society of saints, contemplate over the Name alone.*

*Make effort for crossing the dreadful world-*

*ocean.*

*In the love of worldliness, the human life is passing in vain.*

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥  
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥  
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ॥  
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥  
ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ॥  
ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ॥

ਅੰਗ- 12

*Through the Guru's service, the Lord's loving adoration is practised.*

*Then alone is obtained the fruit of this human body.*

*Even the gods long for this body.*

*So through that body of thine, think thou of rendering service unto thy hand.*

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

ਅੰਗ- 1159

Then we decisively have the conclusion (judgement) of this matter :

*O man, thou shalt not, again, attain the human body. Make some effort for thy deliverance.*

ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵੈ  
ਕਛੁ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੁ ਰੇ॥

ਅੰਗ- 220

Hence mind also acquires somewhat knowledge but through its foolishness, wildness and uncontrollable nature, it stays intoxicated and careless in its own nature. Then it gets a chance to hear

about one's self or soul.

*The stupid man, as yet, reforms himself not,  
though I have grown weary of ever instructing  
him.*

*Nanak, if mortal sings songs of Lord's praise, he  
crosses over the terrible world-ocean.*

ਮਨ ਮੂਰਖ ਅਜਹੂ ਨਹ ਸਮਝਤ

ਸਿਖ ਦੈ ਹਾਰਿਓ ਨੀਤ॥

ਨਾਨਕ ਭਉਜਲੁ ਪਾਰਿ ਪਰੈ

ਜਉ ਗਾਵੈ ਪ੍ਰਭ ਕੇ ਗੀਤ॥

ਅੰਗ- 536

As he goes on contacting the company of the saintly persons, and keeps hearing the divine gospel, there is a stir in the layers of dirt (impurities or sins) in his inner consciousness and the thick layers of dirt start to crack a little. The Guru gives him help, gives him *Guru-Mantra* and arouses his curiosity and tendency towards knowledge. As he takes a turn in his life, according to the teachings of the scriptures and according to the sermons of the great souls, he puts himself in opposition to the usual worldly ways and tries to secure his union with Waheguru; all along makes readings of the Holy Bani and does the jap of his *Guru Mantar* (secret Name of God given to him by his Guru), then he feels a struggle has started in his mind. Mind is such a fine thing, that despite all one's efforts, it can't be held, nor can it be stopped or controlled.

*The birds of the beautiful trees fly & go in four  
directions.*

*The more they fly (up) the more they suffer.  
They ever burn and bewail.*

ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ



ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ॥  
ਜੋਤਾ ਉਡਹਿ ਦੁਖ ਘਣੇ  
ਨਿਤ ਦਾੜਹਿ ਤੈ ਬਿਲਲਾਹਿ॥ ਅੰਗ- 66

It flies in higher flights, still it gets caught. It feels itself entrapped in the clutches of sensual pleasures and passions. It cannot free itself. With his tongue, he reads the Holy Bani; he tries to sing the praises of the Everlasting God but as has been ordained by Guru Maharaj :

*Man's mind wanders in ten directions : how can he, then, sing God's praise?  
The body organs are greatly engrossed in misdeeds and lust and wrath ever infest the man.*

ਮਨੁਆ ਦਹ ਦਿਸ ਧਾਵਦਾ  
ਓਹੁ ਕੈਸੇ ਹਰਿ ਗੁਣ ਗਾਵੈ॥  
ਇੰਦ੍ਰੀ ਵਿਆਪਿ ਰਹੀ ਅਧਿਕਾਈ  
ਕਾਮੁ ਕ੍ਰੋਧੁ ਨਿਤ ਸੰਤਾਵੈ॥ ਅੰਗ- 565

It's running never stops, since it is immersed upto the top of its head in the quagmire of mud. It has no means of freeing itself from it. Being senseless, and caught in that quagmire, he goes on suffering great troubles from life to life and is unable to get out :

*Mammon has spread out its net and in it has placed the bait.  
The avaricious bird is snared and cannot escape, O' my Mother!*

ਮਾਇਆ ਜਾਲੁ ਪਸਾਰਿਆ ਭੀਤਰਿ ਚੋਗ ਬਣਾਇ॥  
ਤ੍ਰਿਸਨਾ ਪੰਖੀ ਫਾਸਿਆ ਨਿਕਸੁ ਨ ਪਾਏ ਮਾਇ॥  
ਅੰਗ- 50

*This mind wanders in ten directions and*

*duality consumes it.*

*The way-ward fool remembers not the God's Name and wastes his life in vain.*

ਇਹੁ ਮਨੁਆ ਦਹ ਦਿਸਿ ਧਾਵਦਾ  
ਦੂਜੈ ਭਾਇ ਖੁਆਇਆ॥

ਮਨਮੁਖ ਮੁਗਧੁ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤੈ  
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥

ਅੰਗ - 600

Thus the mind, according to its nature, trots and gallops and remains out of control. He does not listen to the Bani, because in his mind dwell five deceitful thieves, namely *passion, anger, greed, illusion* and *pride*; also dwell therein five robbers, namely sense of power, property, beauty, family pride and youth; also five sensations named (pleasurable) sounds, touches, forms, tastes and perfumes; also two sisters called hope and thirst (for pleasures). There are any such fine comrades that order him to perform sinful acts. Guru Maharaj ordains thus :

*The five evil passions dwell concealed within my mind.*

*They remain not still and wander like a deserter.*

*My soul remains not tied to the Merciful Master. The avaricious, deceitful, vicious and hypocritical soul is excessively linked with worldliness.*

ਭੀਤਰਿ ਪੰਚ ਗੁਪਤ ਮਨਿ ਵਾਸੇ॥

ਬਿਰੁ ਨ ਰਹਹਿ ਜੈਸੇ ਭਵਹਿ ਉਦਾਸੇ॥

ਮਨੁ ਮੇਰਾ ਦਇਆਲ ਸੇਤੀ ਬਿਰੁ ਨ ਰਹੈ॥

ਲੋਭੀ ਕਪਟੀ ਪਾਪੀ ਪਾਖੰਡੀ ਮਾਇਆ ਅਧਿਕ ਲਗੈ॥

ਅੰਗ- 359

Thus the presence of such sensual pleasures

poses a great problem before the seeker. Countless persons made great efforts to control the mind, by making large sacrifices. For instance, Bharatarihari renounced his kingdom, treasures, costly garments, fairy like women and countless other pleasures; and took to the life of a monk. But he tried to lift the spit of the betel lying on the grass in moon light, mistaking it to be a very valuable ruby. Why did this happen? Mind, the enemy was present inside.

A great saint like Machhander Nath, who gave to the world his disciple a great yogi like Guru Gorakh Nath, entered the dead body of Raja Amru in order to enjoy sexual pleasures with his queens, the beauties of sangal-dweep (an island). He remained in his body for fourteen long years while his own lifeless body was preserved secretly in the cave. He was totally immersed in the sinful acts of *Maya* (illusion). Similarly Raja Paras Nath, who had conquered so many kings in the world not only that, he subordinated many of the major deities of the heaven, could not gain mastery over his mind, despite innumerable efforts. At last he committed suicide, by walking towards his funeral pyre; the reason being that his mind was stuck in duality :

*This mind of many whims rests not for a moment. It wanders about aimlessly in all the ten directions.*

**ਇਹੁ ਮਨੁਆ ਖਿਨੁ ਨ ਟਿਕੈ ਬਹੁ ਰੰਗੀ  
ਦਹ ਦਹ ਦਿਸਿ ਚਲਿ ਚਲਿ ਹਾਢੇ ॥ ਅੰਗ- 170**

The sense of duality engrosses the Self in other mental states and makes him completely forget the love of God, puts him to big punishments in the shape of very long circles of births and deaths.

*This mind is extremely powerful and by no endeavours, whatever, it leaves the man.*

*The mind affects man with the disease of duality and inflicts severe punishment on him.*

ਇਹੁ ਮਨੁਆ ਅਤਿ ਸਬਲ ਹੈ

ਫਠੇ ਨ ਕਿਤੇ ਉਪਾਇ॥

ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਲਾਇਦਾ

ਬਹੁਤੀ ਦੇਇ ਸਜਾਇ॥

ਅੰਗ- 33

He is engrossed in the company of *Maya* (illusion). So long as his intellect does not accept the true nature of *Maya* that long his struggle against the mind does not bear fruit. So long as he does not get a perfect Guru of Truth, and till he formally receives Guru Mantar from him after paying him the due offerings, till then his self single-handedly puts up the fight against him. He flies like a piece of cotton before the power of the mind. In solving this problem, Guru Maharaj indicates the right path clearly stating that so long as a seeker does not dedicate his personality at the feet of the Guru, the mind can never be brought under control. Guru Maharaj ordains thus :

*This filthy mind remembers not the One Lord.*

*It is soiled within immense dust of duality.*

*The egoist repairs to river-banks, shrines, and foreign lands and gathers still more filth of pride.*

*If he serves the Sat Guru his dirt is removed then.*

*One, who fixes his mind on God, remains dead whilst alive.*

*Pure is the True Lord, and no filth attaches to Him. He, who gets attached to the Truth, comes to wash off his filth.*

ਇਹੁ ਮਨੁ ਮੈਲਾ ਇਕੁ ਨ ਧਿਆਏ॥  
 ਅੰਤਰਿ ਮੈਲੁ ਲਾਗੀ ਬਹੁ ਦੂਜੈ ਭਾਏ॥  
 ਤਟਿ ਤੀਰਥਿ ਦਿਸੰਤਰਿ ਭਵੈ ਅਹੰਕਾਰੀ  
 ਹੋਰੁ ਵਧੇਰੈ ਹਉਮੈ ਮਲੁ ਲਾਵਣਿਆ॥  
 ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਮਲੁ ਜਾਏ॥  
 ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ॥  
 ਹਰਿ ਨਿਰਮਲੁ ਸਚੁ ਮੈਲੁ ਨ ਲਾਗੈ  
 ਸਚਿ ਲਾਗੈ ਮੈਲੁ ਗਵਾਵਣਿਆ॥ ਅੰਗ - 116

The mind cannot be brought under control by reading the holy books, nor by the methods of breath-control (by 3 methods of breathing in, holding the breath and breathing out), nor by raising the breath from the bottom place to piercing all the centres of energy and going into contemplation. Only when the Guru out of his grace, bestows knowledge upon him, only then the mind can be brought under control.

*The mind of an apostate is adamant and is attached to another.*

*He obtains not peace even in dream and passes his life in extreme misery.*

*The Pandits grow weary of reading and reciting from door to door and the adepts of going into trance.*

*The mortals are tired of performing religious rites, but their mind comes not under control.*

*The pseudo-saints grow weary of wearing false dresses and bathing at sixty eight shrines.*

*They know not the state of their mind and are misled by pride and doubt.*

*By Guru's grace God's fear is obtained and by great good fortune God comes and abides in the mind.*

*When the Lord's fear is obtained, the mind is restrained and, through the Name, ego is burnt down.*

*Pure are they, who are imbued with the True Name and their light merges in the supreme light.*

*Meeting the True Guru, the mortal obtains the Name and is absorbed in bliss.*

ਮਨਮੁਖ ਮੰਨੁ ਅਜਿਤੁ ਹੈ ਦੁਜੈ ਲਗੈ ਜਾਇ॥  
 ਤਿਸ ਨੋ ਸੁਖੁ ਸੁਪਨੈ ਨਹੀ ਦੁਖੇ ਦੁਖਿ ਵਿਗਾਇ॥  
 ਘਰਿ ਘਰਿ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਥਕੇ  
 ਸਿਧ ਸਮਾਧਿ ਲਗਾਇ॥  
 ਇਹੁ ਮਨੁ ਵਸਿ ਨ ਆਵਈ ਥਕੇ ਕਰਮ ਕਮਾਇ॥  
 ਭੇਖਧਾਰੀ ਭੇਖ ਕਰਿ ਥਕੇ ਅਠਿਸਠਿ ਤੀਰਥ ਨਾਇ॥  
 ਮਨ ਕੀ ਸਾਰ ਨ ਜਾਣਨੀ ਹਉਮੈ ਭਰਮਿ ਭੁਲਾਇ॥  
 ਗੁਰ ਪਰਸਾਦੀ ਭਉ ਪਾਇਆ  
 ਵਡਭਾਗਿ ਵਸਿਆ ਮਨਿ ਆਇ॥  
 ਭੈ ਪਇਐ ਮਨੁ ਵਸਿ ਹੋਆ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ॥  
 ਸਚਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥  
 ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਉ ਪਾਇਆ  
 ਨਾਨਕ ਸੁਖਿ ਸਮਾਇ॥ ਅੰਗ - 644

Thus by means of the sayings of the great Guru, we clearly understand that the mind is very abstruse and unconquerable brave entity, which by its original power, keeps the self wallowing in the quagmire of miseries. Without bringing the mind under control, nothing can be gained, inspite of any actions that may be performed by one :

*Without subduing his mind no man attains success.*

*Let any one see it through deep deliberation.  
 The Pseudo-saints grow weary of roaming at the*

*holy places, but this mind is subdued not.*

ਵਿਣੁ ਮਨੁ ਮਾਰੈ ਕੋਇ ਨ ਸਿਝਈ

ਵੇਖਹੁ ਕੋ ਲਿਵ ਲਾਇ॥

ਭੇਖਧਾਰੀ ਤੀਰਥੀ ਭਵਿ ਥਕੇ

ਨਾ ਏਹੁ ਮਨੁ ਮਾਰਿਆ ਜਾਇ॥ ਅੰਗ - 650

It is the nature of the mind that getting under the control of *Maya* (illusion), it drags the soul into the great troubles of the hell. One can never trust it (mind). It reduces to ashes all the acts performed for the good of the people, or *japa* (repeating the Name of God), penances, restraints, charities, noble deeds and going on the pilgrimages. Guru Maharaj ordains thus :

*Placing reliance on thee, O my mind, who is it that has not fallen?*

*Thou art bewitched by the great mammon. This is the way to hell.*

*O vicious mind, no faith can be placed in thee. Thou art exceedingly inebriated with sin.*

*The feet-chain of the donkey is removed, only then, when a load is first put on his back.*

*Pause.*

*Thou destroyest the merit of contemplation, penance and self-mortification. Thou shalt suffer the agony of the Yama's rod.*

*O shameless buffoon, why rememberest thou not the Lord? Thou shalt suffer the womb pangs.*

*God is thy Comrade, Helper and the great Friend. With Him thou art at variance.*

*Thou art in love with the five high way men. An immense pain shall well up therefrom.*

ਕਵਨੁ ਕਵਨੁ ਨਹੀ ਪਤਰਿਆ ਤੁਮਰੀ ਪਰਤੀਤਿ॥

ਮਹਾ ਮੋਹਨੀ ਮੋਹਿਆ ਨਰਕ ਕੀ ਗੀਤਿ॥  
 ਮਨ ਖੁਟਹਰ ਤੇਰਾ ਨਹੀ ਬਿਸਾਸੁ ਤੁ ਮਹਾ ਉਦਮਾਦਾ॥  
 ਖਰ ਕਾ ਪੈਖਰੁ ਤਉ ਛੁਟੈ ਜਉ ਉਪਰਿ ਲਾਦਾ॥  
 ਜਪ ਤਪ ਸੰਜਮ ਤੁਮ ਖੰਡੇ ਜਮ ਕੇ ਦੁਖ ਡਾਂਡ॥  
 ਸਿਮਰਹਿ ਨਾਹੀ ਜੋਨਿ ਦੁਖ ਨਿਰਲਜੇ ਭਾਂਡ॥  
 ਹਰਿ ਸੰਗਿ ਸਹਾਈ ਮਹਾ ਮੀਤੁ  
 ਤਿਸ ਸਿਉ ਤੇਰਾ ਭੇਦੁ॥  
 ਬੀਧਾ ਪੰਚ ਬਟਵਾਰਈ ਉਪਜਿਓ ਮਹਾ ਖੇਦੁ॥  
 ਅੰਗ - 815

Now what is the remedy of this? How should the mind be our friend, so that we may realise the purpose of our life. Guru Maharaj ordains that so long as a person does not offer himself under the shelter of the Guru, with extreme humility and complete faithfulness, till he is ready to offer his body, mind and wealth as his offering to the Guru, till then this mind of ours can't be fully controlled. It can be liquidated only with receiving the sayings of the Guru. Guru Maharaj ordains thus :

*The ignorant ones, who go to deserts to overcome their mind, can overcome it not.  
 Nanak, if this mind is to be subdued the mortal must reflect on the Guru's instruction.  
 By subduing this mind is subdued not, even though everyone may so desire.  
 Nanak, if the True Guru is met with, the mind itself overpowers the mind.*

ਮਾਰੂ ਮਾਰਣੁ ਜੋ ਗਏ ਮਾਰਿ ਨ ਸਕਹਿ ਗਵਾਰ॥  
 ਨਾਨਕ ਜੇ ਇਹੁ ਮਾਰੀਐ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ॥  
 ਏਹੁ ਮਨੁ ਮਾਰਿਆ ਨਾ ਮਰੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ॥  
 ਨਾਨਕ ਮਨ ਹੀ ਕਉ ਮਨੁ ਮਾਰਸੀ  
 ਜੇ ਸਤਿਗੁਰੁ ਭੇਟੈ ਸੋਇ॥ ਅੰਗ - 1089



Such great statements make it clear that mind is such a power, to fight which one needs extreme caution, also there is need for the company of the great souls, establishing heartfelt love for those great persons and giving 100% credence to their teachings from the bottom of one's heart.

Secondly when this mind achieves the knowledge of the supreme wisdom, it changes its shape and becomes non-mind and gets inclined to giving its ear and faith to the divine qualities such as truth, contentment, mercy, feeling of worthlessness of the world, discretion, contemplation, intense desire for salvation and God-worship. Also the five thieves or demoniac qualities such as uncontrolled anger, desires, satanic intellect and thirst for physical pleasures are brought under control and thus is subjugated the sovereignty of mind, the king. Guru Maharaj states as under :

*Making Divine love the fuse and meditation the howitzer, I have fired the shell of Divine knowledge.*

*The fire of the Lord is lit through poise, and with one shot the fortress is captured.*

*Taking with me truth and contentment, I began to fight and battered both its gates.*

*Associating with the saints and by the Guru's grace, I captured the king of the fortress.*

*Taking with me the army of God's warriors, and through the power of the Lord's meditation, I have snapped the noose of feat of death.*

*Kabir, the Lord's slave has mounted the fortress, and obtained an imperishable empire.*

ਪ੍ਰੇਮ ਪਲੀਤਾ ਸੁਰਤਿ ਹਵਾਈ  
 ਗੋਲਾ ਗਿਆਨੁ ਚਲਾਇਆ॥  
 ਬ੍ਰਹਮ ਅਗਨਿ ਸਹਜੇ ਪਰਜਾਲੀ  
 ਏਕਹਿ ਚੋਟ ਸਿਝਾਇਆ॥  
 ਸਤੁ ਸੰਤੋਖੁ ਲੈ ਲਰਨੇ ਲਾਗਾ  
 ਤੋਰੇ ਦੁਇ ਦਰਵਾਜਾ॥  
 ਸਾਧਸੰਗਤਿ ਅਰੁ ਗੁਰ ਕੀ ਕ੍ਰਿਪਾ ਤੇ  
 ਪਕਰਿਓ ਗਢ ਕੋ ਰਾਜਾ॥  
 ਭਗਵਤ ਭੀਰਿ ਸਕਤਿ ਸਿਮਰਨ ਕੀ  
 ਕਟੀ ਕਾਲ ਭੈ ਫਾਸੀ॥  
 ਦਾਸੁ ਕਬੀਰੁ ਚੜਿਓ ਗੜ ਉਪਰਿ  
 ਰਾਜੁ ਲੀਓ ਅਥਿਨਾਸੀ॥ ਅੰਗ - 1162

Regarding your question as to why mind is not concentrated in the *Bani*, it feels no attraction in the remembrance of Gods Name, that shows that you have got some understanding of the antics of mind. Now listen with great attention. There are some principles which have to be adopted internally, only then the mind behaves aright.

1. Full faith in the Guru - Guru Maharaj has ordained that so long as one does not develop complete faith in one's Guru (preceptor), and till this faith stays at all times (it does not come and go), till then you are able neither to perform the jap of the *Nam* nor can you feel absorption in the *Bani*. As Guru Maharaj has ordained :

*He, whose heart has faith in the Guru, that man comes to meditate on the Lord God.*

ਜਾ ਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ॥

ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ॥ ਅੰਗ - 283

Till the seeker recognises from the bottom of his heart the Guru and God to be one (not different),

he cannot feel the Guru's words to be the world of God, till then he cannot have full faith in the sayings of the Guru. With the ideas of his imperfect wisdom, unripe knowledge and under the influence of atheistic idea, ignorance obstructs his path to God achievement. Know the Guru and God to be one and the same. As is Guru's Command :

*Deem thou the Guru and God as One.*

**ਗੁਰ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ॥ ਅੰਗ - 864**

*The Luminous True Guru is manifestly the embodiment of God, who utters the Nectar-Word.*

*Nanak, sublime is the destiny of the man, who fixes his mind with the Lord's feet.*

**ਸਤਿਗੁਰ ਦੇਉ ਪਰਤਖਿ ਹਰਿ ਮੂਰਤਿ**

**ਜੋ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਣਾਵੈ॥**

**ਨਾਨਕ ਭਾਗ ਭਲੇ ਤਿਸ ਜਨ ਕੇ**

**ਜੋ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਵੈ॥ ਅੰਗ - 1264**

*No one else is as great as the True Guru.*

*He, the Guru, is Himself the Supreme Lord Master.*

**ਸਤਿਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥**

**ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਸੋਇ॥ ਅੰਗ - 1271**

*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.*

**ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ**

**ਇਕ ਵਸਤੁ ਅਨੂਪ ਦਿਖਾਈ॥**

ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੂ ਹੈ  
ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥

ਅੰਗ - 442

*Nanak has scrutinized the Vedas and Simirtis.  
Between the Transcendent Lord and the Guru,  
there is no difference.*

ਨਾਨਕ ਸੋਧੇ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ॥

ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਨਾਹੀ ਭੇਦ॥

ਅੰਗ - 1142

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

*In prime and beginning of ages and all the ages  
through, He is the Perfect Lord.*

ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਿਆ ਕਹਾ ਗੁਰੁ ਬਿਬੇਕ ਸਤ ਸਰੁ॥  
ਓਹੁ ਆਦਿ ਜੁਗਾਦੀ ਜੁਗਹ ਜੁਗ ਪੂਰਾ ਪਰਮੇਸਰੁ॥

ਅੰਗ - 397

*O My soul, enter thou into the sanctuary of the  
True Guru and meditate on thy Lord.*

*As iron is transmuted into gold by touching the  
philosophers stone, so do the virtues of the  
invaluable personality of the Guru enter into  
his disciples. Pause.*

*The True Guru, the supreme person, is the  
philosopher's's stone. Whosoever is attached to  
him, he gathers the fruit.*

*Just as Prabhad was saved by the Guru's  
instruction, similarly the Guru protects the  
honour of all his attendants.*

ਮਨੁ ਸਤਿਗੁਰ ਸਰਨਿ ਧਿਆਵੈਗੋ॥

ਲੋਹਾ ਹਿਰਨੁ ਹੋਵੈ ਸੰਗਿ ਪਾਰਸ

ਗੁਨੁ ਪਾਰਸ ਕੋ ਹੋਇ ਆਵੈਗੋ॥

ਸਤਿਗੁਰ ਮਹਾ ਪੁਰਖੁ ਹੈ ਪਾਰਸੁ

ਜੋ ਲਾਗੈ ਸੋ ਫਲੁ ਪਾਵੈਗੋ॥

ਜਿਉ ਗੁਰ ਉਪਦੇਸਿ ਤਰੇ ਪ੍ਰਹਿਲਾਦਾ  
ਗੁਰੁ ਸੇਵਕ ਪੈਜ ਰਖਾਵੈਗੋ॥ ਅੰਗ - 1311

Thus till the seeker does not accept the Guru as God Himself and till adopting the philosophy of the Guru, he does not completely consecrate one's own intellect at the service of the Guru, till then he cannot tread the path of spiritualism. To start with first of all it is necessary to accept that my Guru is God Himself, and there can be no greater than him in the world. Keep this faith at all times.

*The Guru is the boat to cross the dreadful world-ocean.*

*By Guru's service, man is released from the clutches of the death's couriers.*

*Guru's instruction illumines the darkness.*

*In the Guru's association all are emancipated.*

*By great good destiny the Perfect Guru is attained.*

*Through Guru's service pain befalls not the mortal.*

*No one can undo the Guru's order.*

*Nanak is the guru and Nanak himself is He, the Lord.*

ਗੁਰੁ ਬੋਹਿਬੁ ਤਾਰੇ ਭਵ ਪਾਰਿ॥

ਗੁਰੁ ਸੇਵਾ ਜਮ ਤੇ ਛੁਟਕਾਰਿ॥

ਅੰਧਕਾਰ ਮਹਿ ਗੁਰਮੰਤੁ ਉਜਾਰਾ॥

ਗੁਰੁ ਕੈ ਸੰਗਿ ਸਗਲ ਨਿਸਤਾਰਾ॥

ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ ਵਡਭਾਗੀ॥

ਗੁਰੁ ਕੀ ਸੇਵਾ ਦੁਖੁ ਨ ਲਾਗੀ॥

ਗੁਰੁ ਕਾ ਸਬਦੁ ਨ ਮੋਟੈ ਕੋਇ॥

ਗੁਰੁ ਨਾਨਕੁ ਨਾਨਕੁ ਹਰਿ ਸੋਇ॥ ਅੰਗ - 865

Then we accept Guru to whom we give all our love and for whose word we are ready to sacrifice

our all to dedicate one's body, mind and spirit to the Guru, and to own him as God Himself, is the key of achieving God. Intense love for the Guru causes the presence of God within ourselves at all times. The Guru finds such permanent lodgement in our heart that wherever we look with open eyes, we see his shape in all the beings. When we feel Guru to be ever present within us, and we feel him at all places, inside and outside, then there is no (negative) power of the mind that could enter into that holy sphere. Guru Maharaj ordains thus :

*Reflect thou over the Guru's image in thy mind and by Guru's instruction propitiate thy soul with the Guru's hymns.*

*Enshrine thou the Guru's feet in thy mind.*

*Ever make thou obeisance unto the Guru, the Supreme Lord.*

*No one should stray in doubt in this world.*

*Know, that without the Guru, no one can cross the world-ocean.*

*ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥*

*ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ ॥*

*ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ ॥*

*ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ ॥*

*ਮਤ ਕੋ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰਿ ॥*

*ਗੁਰ ਬਿਨੁ ਕੋਇ ਨ ਉਸਰਸਿ ਪਾਰਿ ॥ ਅੰਗ - 864*

Thus by moulding our life according to the commands of the Guru, and acting according to the likings of the Guru, also by bringing the tune of our *rabab* (musical instrument) to harmonise with the tune of the Guru, we should regard the words of the Guru as gospel. God and Guru are indistinguishable – one and the same. Guru's shape

which is visible to the eyes is the qualitative (visible) form of God. Whatever words of the Guru we receive in writing or orally, those words are the Writ of God. Five illusions are completely liquidated; and we are able to see the visible shape of God with our open eyes; so much so that the seeker himself assumes the form of God. Guru Maharaj has thus described the supreme greatness of the words of the guru :

*Through Gurbani my doubt is dispelled.*

*Through Guru's Word, I have seen the Lord everywhere.*

*Through Guru's Word I have enjoyed secular and spiritual sovereignty.*

*By the Guru's company all the men are saved.*

*Through Guru's Word my affairs are adjusted.*

*Through Guru's Word I have received the Name treasure.*

*Whoever has placed confidence in my Guru, his death noose has been cut.*

*By Guru's Word my good fortune has awakened.*

*Through the Guru Nanak has met the Supreme Lord.*

*ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਿਆ ਮੇਰਾ ਭਰਮੁ ॥*

*ਗੁਰ ਕੈ ਬਚਨਿ ਪੇਖਿਓ ਸਭੁ ਬੁਠਮੁ ॥*

*ਗੁਰ ਕੈ ਬਚਨਿ ਕੀਨੋ ਰਾਜੁ ਜੰਗੁ ॥*

*ਗੁਰ ਕੈ ਸੰਗਿ ਤਰਿਆ ਸਭੁ ਲੋਗੁ ॥*

*ਗੁਰ ਕੈ ਬਚਨਿ ਮੇਰੇ ਕਾਰਜ ਸਿਧਿ ॥*

*ਗੁਰ ਕੈ ਬਚਨਿ ਪਾਇਆ ਨਾਉ ਨਿਧਿ ॥*

*ਜਿਨਿ ਜਿਨਿ ਕੀਨੀ ਮੇਰੇ ਗੁਰ ਕੀ ਆਸਾ ॥*

*ਤਿਸ ਕੀ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ॥*

*ਗੁਰ ਕੈ ਬਚਨਿ ਜਾਗਿਆ ਮੇਰਾ ਕਰਮੁ ॥*

**ਨਾਨਕ ਗੁਰੂ ਭੋਟਿਆ ਪਾਰਬ੍ਰਹਮ॥ ਅੰਗ - 239**

When we read the words of pure love, and when we are totally absorbed in love, then our mind being fully pure would totally keep company with the self (soul). In order to achieve this stage it is necessary for us to have complete faith on the greatness of the Guru's words.

The great Guru, the Seventh Master was once giving a sermon to the congregation on the supreme greatness of the *Holy Bani*. He said that the Divine Name does not manifest itself till the supreme importance of the Bani does not find a lodgement in the heart. The Gurbani of the Guru is a fertile soil for the cultivation of True Name of God. Till we get the soil, which is not barren, not full of stony surface, nor it is water-logged, the tree of Sat Nam Waheguru cannot sprout, nor get green, and strong. Gurbani (Holy Writ) is such an auspicious soil where if you sow the seed of God's Name, it has the capacity by its own power to grow into the tree. Thus Gurbani assuming the shape of the fertile ground helps the tree of the Name to grow to its full height. Without the help of Gurbani, the soil loses its moisture and the tree too for want of sap dries up. Thus the auspicious wind of Gurbani keeps the atmosphere favourable and renders the fullest help to enable the tree of Nam to grow to its full height. Also it saves the tree of Nam from the hot drying winds of negative qualities and keeps it free from the pollution of the atmosphere. Thus there is unbreakable connection between the Gurbani and God's Name. The noble acts of those persons who recite the Gurbani with emotion fully understanding



its meaning and import, exert a great influence on the world. Also it destroys the miseries caused by the two powerful forces of *Maya* (illusion) namely passion and jealousy and it also destroys the sins. The fundamentals taught in Gurbani are worthy of the practice of the best persons. When they lead their lives in the light of these fundamentals, they receive honour from the world. There is glory of them even after death. Gurbani completely cleanses the mind of evil tendencies because it clearly highlights the evil effects of the vices. As is the Commandment :

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

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ॥

ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ॥ ਅੰਗ - 932

*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.*

ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ॥

ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ॥

ਅੰਗ - 755

Regarding the food needed for the journey on the path of goodness, the orders are :

*Farid, do thou good for evil and harbour not wrath in thy mind.*

*Thy body shall be infested with no disease and thou shalt obtain everything.*

ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ

ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ॥

ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ

ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ॥ ਅੰਗ - 1382

Gurbani inspires one to render service to the Guru and makes clear the fruit thereof :

*In this world perform Lord's service.  
Then, (shalt thou) get a seat in Master's Court,  
and swing thy arm (happily) says Nanak.*  
ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ॥  
ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ॥  
ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ॥ ਅੰਗ - 26

Thus it is ordained to keep the inner consciousness free of all blot :

*Bear not enmity to anyone.  
In every heart the Lord is contained.*  
ਵਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੁ॥  
ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੁ॥ ਅੰਗ - 259

Many such exhortations is the tigress with a great power to destroy the evils. It liquidates all desires that keep the mind moving and fiery at all times and keeps the being in resolutions and opposite thoughts, when he is sitting in prayer. That is the very powerful tigress to kill this she-deer of evil tendencies, which constantly makes the self forgetful of God and does not allow it to get out of the circle of births & deaths, due to pride & ignorance. To free this soul from its false identification with body. Guru Maharaj ordains thus :

*My soul, thou art thee embodiment (image) of  
Divine light, so know thy source.*  
ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥  
ਅੰਗ - 441

The sun of knowledge dispels the deep darkness of ignorance and reveals the reality that :

*Everything is the Lord, everything is the Lord.  
There is nothing but God, the world-sustainer.  
As one thread holds hundreds and thousands of  
beads, so is that Lord in warp and woof. The  
water waves, foam and bubbles are not  
distinct from water.*

ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ॥

ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀ ਕੋਈ॥

ਸੁਤੁ ਏਕੁ ਮਣਿ ਸਤ ਸਹੰਸ ਜੈਸੇ

ਓਤਿ ਪੋਤਿ ਪ੍ਰਭੁ ਸੋਈ॥

ਜਲ ਤਰੰਗ ਅਰੁ ਫੋਨ ਬੁਦਬੁਦਾ

ਜਲ ਤੇ ਭਿੰਨ ਨ ਹੋਈ॥

ਅੰਗ - 485

*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  
the One alone remains, the One alone.*

ਬਾਜੀਗਰਿ ਜੈਸੇ ਬਾਜੀ ਪਾਈ॥

ਨਾਨਾ ਰੂਪ ਭੇਖ ਦਿਖਲਾਈ॥

ਸਾਂਗੁ ਉਤਾਰਿ ਥੰਮਿਓ ਪਾਸਾਰਾ॥

ਤਬ ਏਕੋ ਏਕੰਕਾਰਾ॥

ਅੰਗ - 736

This *Onkar* is permeated on all sides. It gives evidence of the True Self pervading on all sides :

*This entire world, which ye behold is the  
Lord's manifestation. God's image alone is seen  
in it.*

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ

ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ॥

ਪੰਨਾ - 922

Gurbani further reveals the expanse of the Invisible and ordains thus :

*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.*

ਜਹ ਜਹ ਪੇਖਹੁ ਤਹ ਹਜੂਰਿ

ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ॥

ਰਵਿ ਰਹਿਆ ਸਰਬਤੁ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ॥

ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੋ ਸੰਗੀ ਗਨੀਐ॥

ਅੰਗ - 677

*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.*

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ॥

ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੈ ਤੈਸਾ ਤਿਨ ਨਾਉ॥

ਆਪੇ ਕਰਨ ਕਰਾਵਨ ਜੋਗੁ॥

ਪ੍ਰਭ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਹੋਗੁ॥

ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗੁ॥

ਲਖੇ ਨ ਜਾਹਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗੁ॥ ਅੰਗ - 275

*Thou hast no form, outline and caste, and Thou art without a colour.*

*These human beings deem Thee to be far, but thou art pervading publicly.*

ਤੂਧੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਤੂ ਵਰਨਾ ਬਾਹਰਾ॥  
 ਏ ਮਾਣਸ ਜਾਣਹਿ ਦੂਰਿ ਤੂ ਵਰਤਹਿ ਜਾਹਰਾ॥

ਅੰਗ - 1096

*Thou art the tree, Thy branch has blossomed.  
 From being very minute Thou hast become very  
 big.*

*Thou art the ocean of water and Thou its foam  
 and bubble. Without Thee I see not another.  
 Of the rosary Thou art the thread and Thou its  
 beads too.*

*Thou art its knots and Thou its topmost chief  
 bead.*

*In the beginning, the middle and in the end  
 that Lord is. No one else comes to my view.*

*Thou art unqualitative, qualitative and the  
 peace-giver.*

*Thou art unaffected, the enjoyer and imbued in  
 affection.*

*Thine ingenuities Thou Thyself knowest. It is  
 thou who rememberest Thyself.*

*Thou art the Master and Thou again the  
 servant.*

*Thou, O' Lord! art unmanifest and manifest  
 Thyself.*

*Serf Nanak ever sings Thine praises. For a  
 moment look on him with Thine gracious  
 glance.*

ਤੂੰ ਪੇਡੁ ਸਾਖ ਤੇਰੀ ਫੁਲੀ॥

ਤੂੰ ਸੁਖਮੁ ਹੋਆ ਅਸਬੂਲੀ॥

ਤੂੰ ਜਲਨਿਧਿ ਤੂੰ ਫੇਨੁ ਬੁਦਬੁਦਾ

ਤੂਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਭਾਲੀਐ ਜੀਉ॥

ਤੂੰ ਸੂਤੁ ਮਣੀਏ ਭੀ ਤੂੰਹੈ॥

ਤੂੰ ਗੰਠੀ ਮੇਰੁ ਸਿਰਿ ਤੂੰਹੈ॥

ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ  
 ਅਵਰੁ ਨ ਕੋਇ ਦਿਖਾਲੀਐ ਜੀਉ॥  
 ਤੂੰ ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਸੁਖਦਾਤਾ॥  
 ਤੂੰ ਨਿਰਬਾਣੁ ਰਸੀਆ ਰੰਗਿ ਰਾਤਾ॥  
 ਅਪਣੇ ਕਰਤਬ ਆਪੇ ਜਾਣਹਿ  
 ਆਪੇ ਤੁਧੁ ਸਮਾਲੀਐ ਜੀਉ॥  
 ਤੂੰ ਠਾਕੁਰੁ ਸੇਵਕੁ ਫੁਨਿ ਆਪੇ॥  
 ਤੂੰ ਗੁਪਤੁ ਪਰਗਟੁ ਪ੍ਰਭੁ ਆਪੇ॥  
 ਨਾਨਕ ਦਾਸੁ ਸਦਾ ਗੁਣ ਗਾਵੈ  
 ਇਕ ਭੋਰੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ਜੀਉ॥ ਅੰਗ - 102

Giving many such quotations, they completely finish ignorance.

*The Infinite Lord is both within and without.  
The Auspicious Master is contained in every heart.*

*He is in earth, sky and the under-world.  
Of all the worlds, he is the Perfect Cherisher.  
In forests, grass blades and mountains, the Supreme Lord is contained.  
As is His will so are His creatures' 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.*

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ॥  
 ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ॥  
 ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ॥  
 ਸਰਬ ਲੋਕ ਪੂਰਨ ਪੁਤਿਪਾਲ॥  
 ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮ॥  
 ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮ॥  
 ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ॥  
 ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ॥

**ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ॥  
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ॥ ਅੰਗ - 293**

Thus Gurbani by eradicating untold welfare.

The *Bani* produces fragrance in the heart, as does the rose flower. The sweet smell of that flower permeates the oil, when sesame seeds are crushed to make the oil. Thus the Bani, manifesting through the heart, protects the person. So much so is the power of the Bani that it can bring us the Divine fruit of this tree of (God's) Name in this very life, achieving which it releases us from the circle of births and deaths and merges us with the Almighty and makes us enter the spheres of God Himself. When we lodge such an exalted Bani in our heart, the mind instead of jumping from object to object becomes immersed in this divine sentiment and having destroyed its mind feeling puts on the shape of the non-mind.

*Restraining his mind when man remains in the state of beatitude, then, can he tell the secrets of the three worlds.*

**ਇਹੁ ਮਨ ਲੇ ਜਉ ਉਨਮਨਿ ਰਹੈ॥  
ਤਉ ਤੀਨਿ ਲੋਕ ਕੀ ਬਾਤੈ ਕਹੈ॥ ਅੰਗ - 342**

Waheguru will manifest Himself out of this mind itself.

*He is in the soul and the soul is in His ownself. Nanak, His worth cannot be told.*

**ਮਨ ਮਹਿ ਆਪਿ ਮਨ ਅਪੁਨੇ ਮਾਹਿ॥  
ਨਾਨਕ ਕੀਮਤਿ ਕਹਨੁ ਨ ਜਾਇ॥ ਅੰਗ - 279**

God resides in all minds and all the minds are centred in God. When the mind gives complete companionship to God, then :

*There were millions of ills in the body.  
They have turned into peace and calm  
concentration.*

**ਤਨ ਮਹਿ ਹੋਤੀ ਕੋਟਿ ਉਪਾਧਿ॥**

**ਉਲਟਿ ਭਈ ਸੁਖ ਸਹਜਿ ਸਮਾਧਿ॥ ਅੰਗ - 327**

One gets all the happiness of meditation after shedding all the diseases and one feels supreme peace. One realises oneself and automatically, one finds Waheguru present in all things :

*When man himself understand his ownself, he  
suffers not from illness and the three fevers.*

**ਆਪੁ ਪਛਾਨੈ ਆਪੈ ਆਪ॥**

**ਰੋਗੁ ਨ ਬਿਆਪੈ ਤੀਨੋ ਤਾਪ॥ ਅੰਗ - 327**

One gets rid of all the sufferings of body, mind and spirit, and all the troubles due to delusion.

*My mind has, now, reverted to its original  
purity.*

*When I became dead in life, then alone I came  
to know the Lord.*

**ਅਬ ਮਨੁ ਉਲਟਿ ਸਨਾਤਨੁ ਹੁਆ॥**

**ਤਬ ਜਾਨਿਆ ਜਬ ਜੀਵਤ ਮੁਆ॥ ਅੰਗ - 327**

This Self, the element of God Himself, full of complete peace and tranquillity, it was suffering due to the illusion, regarding itself as the separate individual entity, but when it meditated on Gurbani (God's Word), it achieved self-realisation by recognising its real form, it becomes a part of God Himself, which it actually was. Such blessings result from the chanting of the *Bani*, hearing the *Bani*, accepting it and practising it in one's life.

Now regarding your question as to why the



mind does not get focused on Gurbani you have yourself to consider whether you have got full faith in the super greatness of the Gurbani. Those in whose heart this faith has been developed, they with the Grace of the Guru, see God inside and outside all over. Those who have not developed such an intense faith, in the supremacy of Gurbani, are only fulfilling a formality in chanting the Gurbani. They are deprived of the love of their Guru and the Guru's form has not found a home in their heart. For this reason, without the company of a perfect saint, they do put in much effort, but remain far removed from achievement. Hearing these words, it should not happen that you should altogether lose heart because to arrive at this stage, you have to cross over many bars. You have to keep the company of such realised souls, who have achieved this great stage :

*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.*

ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥  
ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ  
ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ॥ ਅੰਗ- 846

and who see the shape of God in the world with the open eyes and who with the knowledge of God narrate the voice of the Almighty; who expresses only the grandeur of God through his words. By keeping loving company of such saints one's inner relish is awakened and the earnestness to achieve God becomes very strong. In the absence of attending the holy congregations, there is very

little of love for God in one's heart.

2. The second stage of consideration arrives when we consider the discrimination between Truth and non-Truth; the difference between self and non-self. This magic mantra (secret spell) supplies to the being (person) the inner light, which awakens the intense desire to realise God.

3. We have already discussed in great detail equanimity and restraint (ਸਮ ਤੇ ਦਮ), controlling the mind, restraining the sense organs, never to indulge in evil actions. Try to understand these points, by meeting those devotees, who have made a note of those sermons of ours. The correct code of conduct - both physical and mental prove very helpful in achieving concentrating of mind.

4. When we make a reading of Gurbani in a state of consciousness while doing service to others, without any sense of pride and adopt an awakened mindset, many deep feelings would be awakened in our mind and will merge the mind in deep ideas and sentiments. They will bath our mind in the tank of *Amrit* (nectar) of the divine sentiments.

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

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

*By repeating Lord God's Name under Guru's instruction, all his sins, misdeeds, and accusations are wiped off. Afterwards, at sun rise, he sings Gurbani and whilst sitting or*

*standing he meditates on God's Name.*

*The Guru's disciple, who with every breath and morsel contemplates over my Lord God, he becomes pleasing to Guru's mind.*

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ  
ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥  
ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ  
ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ॥  
ਉਪਦੇਸਿ ਗੁਰੁ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ  
ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ॥  
ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ  
ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥  
ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ  
ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੁ ਮਨਿ ਭਾਵੈ॥ ਅੰਗ- 305

For those devotees, who find this programme beyond their capacity, we suggest to them a simpler path. They can be called primary class students. When they are reading the Bani, they should pay full attention to the correct sounds and long and short vowels of the text, then their mind will not run away.

The second method is that one should try to understand the inner meaning and ideas of Bani and should lose oneself in understanding the deep meaning of the Gurbani.

The third method is to lose (identify) oneself in the ideas and sentiments, which are expressed in the holy text. When the mind is immersed in these sentiments, that is the sign of the nearness of Waheguru; and it (mind) will experience bliss. Thus the divine sentiments will awaken in the mind of itself.

You should get up at dawn. Start the jap (repetition) of Gurus mantra, after learning the technique from some realised person. Those who do not know the technique (of the jap of God's Name) have to put in extremely hard labour. You can easily solve a sum of Algebra, if you use the formula; without the formula, you have to put in labour aimlessly; even then you often cannot arrive at the answer. Bring your breathing under control, make it fine, fix your attention on the breathing; also with every breath, you should do the jap of Name; according to the technique make the breath slow; so that you hardly feel that the breath is coming in and going out. Completely link your consciousness with the music of God's Name, your consciousness would go so deep as to make you reach the exalted realms of the *anabad* (wordless music), which stage has been described in very great detail in the previous discourses.

Listening to Sant Maharaj's words, there was such a pin drop silence in the meeting, that if someone breathed a thick breath (which produced a slight sound) people greatly disliked it. Today there was so much effect of Sant Maharaj's sermon on audience that bending their head, the listeners submitted that driven by their mental persistence, they had been completely wasting their time so far. We never realised the need of learning the technique of jap from any realised person even though the Bani of *Guru Granth Sahib Maharaj* had advised the devotees of Guru (us) to take help from *Gurmukhs* who have realised God. We cannot learn the knowledge of the true path, without the guidance of the expertise who have realised God. Praising

the Gurmukhs (men of the Guru), Guru Maharaj commands thus :

*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.*

ਜਨੁ ਨਾਨਕੁ ਧੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ  
ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ॥

ਅੰਗ - 306

But intoxicated with our own ideas, we attached no importance to these Words of the Guru. As a result, we have been able to achieve nothing. Our age so far has gone waste; we feel the regret that till the present age, we have achieved nothing. Now we have got the firm belief that Guru Nanak the True Emperor of the World has sent you to Chandigarh to teach us to do the jap of Nam and also to make the others to do the jap. Now take pity on us and confer the right consciousness knowledge on us according to the stage of our life; so that we should be now determined to spend the rest of our life, in the quest of God and in the love of our divine Gurus.

Having these sentiments of the audience, Sant Maharaj casting his glance of mercy, announced that it was very good that they are carrying on this *satsang* in the right way. It is the fruit of this *satsang* that such ideas have awakened in your hearts. Does not matter; the Guru would bring the welfare of all. After sometime, you would learn the technique of advancing on the God's path. After stating this much, Sant Maharaj retired into his own room.

Dear devotees, how pleasurable were those days, when there used to be rain of *Amrit* (nectar) from the mouth of the great saint, a great soul and the embodiment of God. Countless seekers used to derive full advantage from his discourses. They felt the coolness of the tank filled with the *Amrit of Bliss*. Those days are passed and would never return. But it is fortunate that the consciousness (knowledge) of the path of life, which he preached and of which he set a personal example by practising in his own life that way of life, which was according to the Bani, still continues to inspire the devotees, and they are making a success of their life even today.



## **Divine Symphony & Divine Light**

### **(Discourse III)**

In 1961, the congregations in Chandigarh began to draw very large audiences. We could not do much publicity though; we could not even distribute printed posters on a large scale. Nor could we publish notices in the newspapers as we had no experience in that field. But by degrees, the information regarding these spiritual meetings spread to far off cities and the seekers were attracted to these congregations. People along with their families converged to these functions in the grounds of the sector 19 Gurdwara. They took their seats punctually. Sant Maharaj used to come from the bungalow of Sardar Ajmer Singh Ji, in sector 10 and he reached the site of the meeting at exact 8. a.m.

Yesterday, after the large audience had listened to his discourse, many persons had come to meet Sant Ji. I sent the interview-seekers inside to meet him, one by one. I wanted all waiters to get sometime. I so arranged it within the limits of the time available. Keeping in view their numbers. I did not want any seeker to remain deprived, since many of them had come from distant towns. They met Sant Ji by turns, S. Rala Singh many times came to tell me that it was time for Sant Ji to take his lunch and there after to take some rest. So I was asked to finish these interviews as soon as possible. But the queue of the interview seekers did not seem to end. It was now 1.30 p.m. and the time for Sant Ji's lunch was fixed at 12 noon. That time too passed and still the interviews did not

finish. I too was in a great hurry to finish these meetings, but some how I could not do so. I gazed at the face of Sant Maharaj, but he the embodiment of grace did not find fault with me for outstepping the time limit. At last, it was 1.45 p.m. We said, Sant Ji, today we have put you to a lot of inconvenience. Owing to our stubbornness, your time to take lunch and rest is long past.

On hearing this, Sant Ji, the embodiment of love smiled and remarked, "Today you have not given time to all the interview seekers. Some are still left out. Go and find out." I came out of the room and scanned the front and back verandas. I could find none. All had left for their homes. There were folds in the carpets that had been spread for people to sit upon. I went back and reported, "Great Sir no one desirous of having an interview (with you) has been left out." He was a perfect saint; omniscience came natural to him. Someone's (silent) sound, some attraction was being felt by him. He repeated, "Go and find out very carefully." I was having the rounds of the room. Only familiar persons, who were daily comers were sitting here and there. The important Sikh gentlemen, who were part of the organisation, were resting on the first floor, after taking their food. Baba Ji (Rala Singh) was feeling very impatient and was readying the food plate for Sant Ji; and was telling me, you should care atleast for the (time of the) lunch of Sant Ji. I pleaded, Baba Ji, what should I do? People come from some far off places with the desire to seek a meeting with Sant Ji, why should I act as a wall between their intense love and the great saint? You yourself saw what a big congregation had



turned up today to have a glimpse (*darshan*) of Sant Maharaj. To each of them, I got the minimum time. Today, Maharaj Ji twice insisted on me to say that some interview seekers had been still left out. I have twice scanned the veradahs. I could not discover any extra person. What should I do now?

And thus, I once again went inside and made the old submission (that there was no one left out).

Sant Ji remarked, “In the corner of the verandah a devotee, wrapping himself in white shawl was offering his prayers and saying, I must have a meeting with Sant Ji, if only he himself would grant me a little time.” In the outer verandah, I heard a very faint sound of someone’s sobs. I brought him into consciousness by touching him and prayed to him to come into the presence of Sant Ji. That devotee, in a frenzy of God-consciousness started weeping loudly and remarked, “How merciful you are!” You have heard the prayer of a poor person like me. At last, you have called me into your presence; you have been sending responses to me while I sat (hopeless) outside. I have visibly seen that you are all divine light. I have been making the mistake of looking on you as a body (really you are all Light of God). My Master, do not take away from me this glimpse of divine Light, all through my life. You should always live within me and I the lover of your holy feet should dedicate all my life to your worship.

Maharaj Ji gave him his blessings and commanded, the saints are not the body. They regard the body as a sort of garment, their

existence is merged in the being of the Almighty. They live for a number of breaths as per their destiny. They leave their body and become one with the Eternal God. The saints never enter life, nor do they quit it. The populace through delusion celebrates their birthdays & also observe their death anniversaries. They do not recognise the true identity of the saints. This devotee was working in the Railway Workshop at Kalka. His name was S. Mahinder Singh and the devotees in general who knew him since the Lahore days used to call him the *Mastana* (the intoxicated). When I came out, I saluted this devotee, who was dyed in great religious hue. I said, dear one, you are blessed; since you remain linked to the great saint, recognising his divine personality. Such like wonderful incidents used to take place almost everyday at the saint's residence as well as on the occasion of holy gatherings.

Today a learned Pandit, hearing the saint's reputation came from sector 10. At that time, the great saint was delivering his sermon. That Pandit was wearing long hair. His dress was that of the Brahmin, coming there he offered obeisance to the saint and stood before him, folding both his hands. He disclosed, Great Sir, all through the night, I kept attending your congregation and kept hearing your voice. Through the power of my scholarship, I experienced that your words pierced right through, in all the persons. Your voice was spreading a great force. It kept all spell bound and was teaching concentration to all. The gathering across the road had filled the whole school ground. Your words were irresistible like the arrows of Arjun; or like the

irresistible arrows of Bhisham Pitamah and Dronacharya in the battle of the Mahabharat. In the same manner, every word of yours uttered with a powerful voice was illuminating the dark corners of the depths of people's hearts. Judging against the background of my scriptures I felt that here was a yogi who had crossed the limits of passion and attachment, a knower of the Eternal, was talking about the Divine, in his guise of divine light who had come as a result of the great meritorious earnings of the audience. I have heard your sermon. Now my only request is that I seek some clarifications from you.

This Brahmin was almost six feet tall. He had a solid body and the wave of cheerfulness was visible on his face. His eyes were reddish and his face was completely at peace. Folding his hands, he humbly made this submission :

1. It flashed on my sight but why was I not able to see it?

2. It seemed audible to me, but why was I not able to hear it?

He uttered only this much statement. We all were wondering as to what was this question about. This is a mysterious question, the like of which Raja Janak put to all the sages, saints and Pandits of *Bharat*.

“Is this the Truth or is that the Truth?”

To give the answer to this question, a big crowd of India's scholars, sages and saints stayed at the court of Raja Janak for eight years, for no one could leave without giving the answer. In the

end, a hunchback child of 8 years, whose body had eight twists (his name was Ashtavakar) came and said, O king, your question is secret, so I will give a secret answer to it. It is like this : 'This too is false, that too is false'. This sort of question was put to Sant Ji Maharaj by that learned Brahman. Sant Maharaj gave an immediate answer.

There is lack of practice.

At that time, he made obeisance to Sant Ji and blessing him, said at the time of departure, "you are a perfect great man, who has removed the delusion of my mind and given the answer to my secret question, in just one sentence. Great saint, give me your blessing so that hence forth, I may do more practice." Pronouncing countless blessings, he took his departure. The entire audience, that had come to listen to the sermon of the great saint was wondering - we have not understood exactly what the question was, nor have we got any hang of the answer. Most of the daily visitors were men of spiritual earning; they were the employees and the officers of the Civil Secretariat. The followers of Radha Soami came everyday in the shape of a batch. Generally they addressed the Sant Ji as uncle. They had love for us all. Never was there any argumentation between us. They too were there in search of truth. Many of our congregations were the followers of Baba Jawala Singh Ji of Harkhoval or pupils of Baba Hari Singh Ji of Kaharpur or disciples of Baba Ajit Singh of Nakharpur; also devotees of Baba Vasakha Singh of Amritsar; also Dr. Veer Singh and some others had relationship with other saints. They listened to the lectures of

Sant Ji with great earnestness and they were full of the deepest respect for him. They felt intoxicated in the presence of Sant Ji. Listening regularly to the discourses of Sant Ji, many devotees, who had relationship with Sant Randhir Singh also started attending these meetings. Hearing about internal states they felt full of earnestness.

We all were looking at each other, wondering what was that Pandit's question and what was the meaning of the reply given by Sant Ji. We could not understand it. Sant Ji understood the mental conditions of all and remarked, what are you considering. All put on very respectful smile and all bent their heads. At that time, I submitted thus, Great Sir, the Pandit who came from Hoshiarpur neither took his seat, nor did he partake of any *Parshada* (holy food), or even water. He came and put a question and you gave the reply. We neither understood his question nor did we understand your reply. At that time, Sant Maharaj taking pity on us explained thus : Dear ones, he asked a very secret question. That Pandit was not only very learned, but also full of spiritual practices. He had said that he had a glimpse of a light, but it soon vanished. His second question was that he heard in his mind the celestial music, but it too soon dimmed. My reply was that it was due to lack of practice that such a state arrived, but soon disappeared.

Hearing the entreaty of all of us, His Holiness said, he had explained in very great detail about the internal lights and about the divine music, played in one's heart. Those devotees who took notes of these conditions, may go over their notes once

again. In their absence, there are many knowledgeable practitioners among you, you may make mutual consultations. In that connection I want to make it clear that the divine music in five tunes, which is heard at the time of prayers during the initial stages are initially tolerable and stay inside. When you go into the deepest meditation, then you touch the tune of the Invisible (God), but that music (harmony) is so powerful that the physical body cannot stand it. The body gets trembling sensation. In some cases one loses one's balance and flies upwards. Some have a feeling that my body will vanish into thin air, bit by bit. It is intolerable. That divine tune can be heard now by the advanced seekers. In that music you hear the symphony of many instruments together. Guru Maharaj has hinted at that in the Gurbani :

*There one hears the resounding of strings of the musical instruments and sees the True Throne of the sovereign Lord.*

*Hear thou the music of the home of mental peace and be attuned to the celestial stillness.*

*Reflecting on the ineffable discourse of God, man's desire is dissolved in the very mind.*

*Turning away from the world, the heart lotus is filled with Nectar and this mind, then goes not anywhere.*

ਤਾਰ ਘੋਰ ਬਾਜਿੰਤ੍ਰ ਤਹ ਸਾਚਿ ਤਖਤਿ ਸੁਲਤਾਨੁ॥

ਸੁਖਮਨ ਕੈ ਘਰਿ ਰਾਗੁ ਸੁਨਿ

ਸੁੰਨਿ ਮੰਡਲਿ ਲਿਵ ਲਾਇ॥

ਅਕਥ ਕਥਾ ਬੀਚਾਰੀਐ ਮਨਸਾ ਮਨਹਿ ਸਮਾਇ॥

ਉਲਟਿ ਕਮਲੁ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ

ਇਹੁ ਮਨੁ ਕਤਹੁ ਨ ਜਾਇ॥

ਅੰਗ - 1291

This divine tune is very unique indeed, as is ordained in Gurbani :

*The celestial music of Guru's hymns resounds in the unique place (of the tenth gate).*

*With the melody thereof, the Cherisher of the Universe is fascinated.*

ਅਨਹਤ ਬਾਣੀ ਬਾਨੁ ਨਿਰਾਲਾ॥

ਤਾ ਕੀ ਧੁਨਿ ਮੋਹੇ ਗੋਪਾਲਾ॥

ਅੰਗ- 186

Those who are practitioners of the spiritual programme, observing with firm perseverance, all the moral rule and restraints, generally attain such a state. His second question was: I was able to catch a glimpse of it, but why did that not last? That was the divine light appearing in all its purity. It was filled with so much excessive energy that the body could not stand it. It is a few fortunate ones to whom this Light is manifest. With constant practice, that Light comes to be seen constantly. These are the states of advanced spiritual practitioners. Only the person to whom these have been manifest, knows their secret.

If you are able to hear the Divine Symphony for a second or two, its intoxication does wear off for a long time. If you have a glimpse of that *Divine Light*, its intoxication does not go off for months and years. One begins to feel strange divine sensations in one's body. These are the states of supreme bliss, about which that Pandit had put the secret question. Though these practices are exalted states, they are not the ultimate goal. So long as a being does not rise above the consciousness of triplicate body (physical, mental and spiritual), above the state of three *Gunas* (qualities, good, bad and

indifferent), also above the state of five sense organs (eyes, ears etc) and five work organs (hands, feet etc.), till one lives beyond five elements, till his mind, consciousness and intellect crosses the normal sphere and enters the sphere of soul-consciousness, till then one is not freed from the circle of births and deaths. Achievement of true knowledge is a visible spiritual state. This does not consist in the ovetical knowledge of mere talk. The world is crowded with people who talk about True Knowledge (with little practical application). As Guru Maharaj has ordained :

*Divine Knowledge is not sought by mere words.  
To explain it is hard like iron.*

*ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥  
ਅੰਗ - 465*

Till one's devotional programme is completed and one feels himself as a spectator (not an actor) till then one's knowledge is only talk-centred). Knowledge implies knowing the Truth. No purpose is served by mere verbal knowledge. These are extra ideas, which fill the mind with the material of more knowledge. About receiving the true Light of knowledge, Guru Maharaj ordains as under :

*Then gnosis wells up within the mortal and his  
evil intellect departs, the core of his mind's sky  
is drenched with the immortalising ambrosia.  
He who realises the secret of this contrivance;  
him meets the supreme Guru-God.*

*ਉਪਜੈ ਗਿਆਨੁ ਦੁਰਮਤਿ ਛੀਜੈ ॥*

*ਅੰਮ੍ਰਿਤੁ ਰਸਿ ਗਗਨੰਤਰਿ ਭੀਜੈ ॥*

*ਏਸੁ ਕਲਾ ਜੋ ਜਾਣੈ ਭੇਉ ॥*

*ਭੇਟੈ ਤਾਸੁ ਪਰਮ ਗੁਰਦੇਉ ॥*

*ਅੰਗ - 974*



When one achieves true knowledge, then the Amrit of *Naam* pervades the Tenth Gate and one feels supreme peace. If you want any further consideration on this topic, then make a thoughtful study of Veni's Bani in Ram Kali, specially the text :

*The left wind-pipe, the right wind-pipe and the central one; These three abide in one place.*

*ਇੜਾ ਪਿੰਗੁਲਾ ਅਉਰ ਸੁਖਮਨਾ*

*ਤੀਨਿ ਬਸਹਿ ਇਕ ਠਾਈ॥*

*ਅੰਗ - 974*

So knowledge is not a mere of knowing; it is a matter of personal experience when there is a complete destruction of I and Mine feeling. Guru Maharaj ordains thus :

*Divine Knowledge is not sought by mere words.*

*To explain it is hard like iron.*

*If one become the recipient of Lord's grace, then alone he obtains it. Other devices and orders are but ruinous.*

*ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੁਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ॥  
ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ*

*ਹੋਰ ਹਿਕਮਤਿ ਹੁਕਮੁ ਖੁਆਰੁ॥*

*ਅੰਗ - 465*

In the world, there are many masters of talk, who go on crying 'knowledge, knowledge', but that is not manifested, till one is completely devoted and completely absorbed in Nam Nectar. True Knowledge can't be achieved till one receives the Grace of the Guru :

*Everyone talks of Divine knowledge and Divine knowledge.*

*Talking and talking one enters into controversies and suffers pain.*

*No one can help arguing and talking of the Lord's knowledge.*

*Without being imbued with the Name-Nectar, emancipation can be obtained not.*

*The Lord's knowledge and meditation are all obtained from the Guru.*

*Through the true mode of life, He, the True Lord, abides within the mind.*

*The perverse person preaches piety, but himself practises it not.*

*Forgetting the Name, man obtains not place of rest.*

*ਗਿਆਨੁ ਗਿਆਨੁ ਕਥੈ ਸਭੁ ਕੋਈ॥*

*ਕਥਿ ਕਥਿ ਬਾਦੁ ਕਰੇ ਦੁਖੁ ਹੋਈ॥*

*ਕਥਿ ਕਹਣੈ ਤੇ ਰਹੈ ਨ ਕੋਈ॥*

*ਬਿਨੁ ਰਸ ਰਾਤੇ ਮੁਕਤਿ ਨ ਹੋਈ॥*

*ਗਿਆਨੁ ਧਿਆਨੁ ਸਭੁ ਗੁਰ ਤੇ ਹੋਈ॥*

*ਸਾਚੀ ਰਹਤ ਸਾਚਾ ਮਨਿ ਸੋਈ॥*

*ਮਨਮੁਖ ਕਥਨੀ ਹੈ ਪਰੁ ਰਹਤ ਨ ਹੋਈ॥*

*ਨਾਵਹੁ ਭੂਲੇ ਥਾਉ ਨ ਕੋਈ॥ ਅੰਗ - 831*

About this world Gorakhnath once asked Guru Maharaj, O Nanak you assert that only One Waheguru in different shapes is playing the game of life, then how did this world come into existence? It was only Waheguru. Guru Maharaj said: before the creation of the world, there was no existence of the fly of Maya (illusion), also there was no nature in any shape or form of Maya in God. There was no possibility of duality in Him; He was sporting in His own pleasure. In his own bliss, He manifested Himself and assumed many shapes; from the Invisible, He assumed the Visible Forms. But Waheguru along with creation, created

another element named *Haume* (I-ness or Pride). This (Haume) has covered the entire creation like the amar creeper. As a result of Haume, the whole mass of people was divided into small groups and individual consciousness. (Each person feels himself to be separate from all others). This is *Maya*, this is ignorance. They may have separate names, but they are manifestations of the element of *Haume*. Guru Maharaj ordained :

*In what, what way the world comes into being,  
O man?*

*By what, what ills does it perish?*

*Says the Guru -*

*Through self-conceit the world comes into  
being, O Sire.*

*Forgetting the Divine Name, it suffers pain &  
perishes.*

*ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ*

*ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਈ॥*

*ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ*

*ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ॥ ਅੰਗ - 946*

There should be complete destruction of the feeling of 'I' and 'mine'. All the desires should be liquidated. Mind should be finished and one should get into the state of non-mind. One should realise one's real form as self or God - being in sphere of divine Reality. This is the final state, but it can never come without the grace of the Guru. According to the convention of *Sikhism* as established by great men, the *Panj Piaras* (Five Beloveds of Guru Ji) give initiation of *Guru Mantar* (to disciples) in the presence of Guru Granth Sahib. They are dedicated to the Guru Granth

Sahib. When we consider the text of Guru Granth Sahib, it tells us the characteristics of the true saint. It also puts us in the knowledge of the glory of the Saint. It explains that the saint and Ram (God) are both one and the same thing. There is no difference between the two. The function of the saint is to make people repeat the Name of Ram.

*Kabir, for performing service, only the two personalities are sublime, one the saint and another the Lord.*

*The Lord, who is the Giver of salvation and the saint, who makes man utter the Name.*

ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ

ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ॥

ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ॥

ਅੰਗ - 1373

The status of the saint is very exalted indeed.

*What are they like, who forget not the Name? They are like the Lord. Know that there is absolutely no difference between the two.*

ਜਿਨਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ॥

ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਂਈ ਜੇਹਿਆ॥

ਅੰਗ - 397

Those saints who have completely dedicated themselves in meditation and have mastered the true knowledge, they become indistinguishable from God. They never for a moment forget God. Their I-ness has been totally washed away. They are put by their Guru in the service of people for their welfare.

*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.*

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ

ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤ੍ਰੁ ॥

ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤੁ ॥

ਅੰਗ - 319

By keeping company of such saints, and performing the meditation, the efforts of the devotees soon fructify. As is commanded :

*Load thy merchandise and set out with the saints.*

*Abandon other entanglements of deadly sins.*

ਲਾਦਿ ਖੇਪ ਸੰਤਹ ਸੰਗਿ ਚਾਲੁ ॥

ਅਵਰ ਤਿਆਗਿ ਬਿਖਿਆ ਜੰਜਾਲੁ ॥ ਅੰਗ - 283

Keeping company with such saints, thanks to their grace, one achieves illumination of True Knowledge.

*The Guru has given me the collyrium of divine knowledge, by which the darkness of ignorance is dispelled.*

*By God's grace, I have met the Saint (Guru) and my mind, O Nanak, is enlightened.*

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ

ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸੁ ॥

ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੋਟਿਆ

ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ ॥

ਅੰਗ- 293

The saints never assume the role of the Guru; they only carry out the duty assigned to them by Guru Maharaj. They destroy the false outlook of the beings and enable them to enter the sphere of Truth. For this reason, it becomes our duty to accord respect to such personalities. When one sees

the light of True Knowledge, and the worldly outlook is completely changed, then one sees the same one (God) at all places and in all beings performing all the actions Himself. He is himself the seer and also the sight.

*The Infinite Lord is both within and without.  
The Auspicious Master is contained in every heart.*

*He is in earth, sky and the under-world.  
Of all the worlds, he is the Perfect Cherisher.  
In forests, grass blades and mountains, the  
Supreme Lord is contained.*

*As is His will so are His creatures' 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.*

ਸੌ ਅੰਤਰਿ ਸੌ ਬਾਹਰਿ ਅਨੰਤ॥

ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ॥

ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ॥

ਸਰਬ ਲੋਕ ਪੂਰਨ ਪੁਤਿਪਾਲ॥

ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ॥

ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ॥

ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ॥

ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ॥

ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ॥ ਅੰਗ - 293

With this speech the time was up and Sant Maharaj got up and proceeded to his residence.



## Guru Arjan, the God Manifest

### ਗੁਰੂ ਅਰਜਨ ਪਰਤਖੁ ਹਰਿ

The first meeting between Guru Nanak Dev, the True Emperor of the world and King Babur took place at Aminabad. At that place, Babur had made all people prisoners and put them to forced labour. After a terrible massacre and the horrible blood bath of the war, there was a kind of death like atmosphere over the hearts of the people of India. Being a witness to that great calamity, people everywhere almost shuddered and became speechless. Guru Ji witnessed the helpless Indian people, who looked like lifeless beings. He stated this in his bani :

*The body cloth shall be torn into pieces .....*

ਕਾਇਆ ਕਪੜੁ ਟੁਕੁ ਟੁਕੁ ਹੋਸੀ.....॥

**ਅੰਗ - 723**

The scene of the battlefield was horrifying in the extreme. Women were being dragged out of their houses. They were being raped. It looked like the most contemptible aspect of the human nature. At that time, Guru Nanak the sovereign, addressed Babur as under :

*So much beating was inflicted that people shrieked. Didst not Thou, O God, feel compassion?*

ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ

ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ॥

**ਅੰਗ - 360**

Babar was given a severe warning that he will have to suffer the consequences of these horrible

atrocities, of these oppressions. When the war was being waged by both the sides, there was no hatred or anger in our hearts. O Babur, when one of the warring armies is defeated, from that very moment onward, the rule of the victor king starts. You have committed horrible atrocities on the people, who had become your own subjects. You assumed the form of ferocious tiger and entered the barn of unarmed people, who were like the meek cows and covered them all with blood. You have become the ruler of these helpless people. On the day of judgement, explanation will be demanded from you for this heinous crime.

*If a mighty man smites another mighty man, then the mind feels not anger. Pause.*

*If a powerful tiger falling on a herd, kills it, then its Master is to be questioned.*

ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ

ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ॥

ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ

ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ॥ ਅੰਗ - 360

You are feeling no heartache after hearing the moanings and cries of these people. You have dragged into dust, those people, who were leading peaceful comfortable life. You have reduced the happy persons into life-long weeping. You are a sinner. God is the lord of this creation. He is the God of *Hindus* and *Muslims* also and of the good people and also of the sinners.

*Thou, O Maker, art the equal Master of all.*

ਕਰਤਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਈ॥ ਅੰਗ - 360

This Lord will demand an answer from you on the Day of Judgement As a result of these heinous



crimes, you will be thrown into hells, as a punishment for these sins.

Hearing this roar of truth, Babur was shaken. He called for forgiveness. He paid obeisance at Nanak's feet and entreated. He could not stand the resplendent glory of the Guru. He shuddered from the bottom of his heart. He appealed as under :

O you, mendicant God. Take pity on me. My eyes are visualizing that hell, where explanation would be demanded for my foul deeds. I am face to face with that hell, which is ablaze with fire. Kindly pardon me. Truly I have committed wrong. As soon as the army of Ibrahim Lodhi was defeated, at that very time, my rule began. But I having lost my way in the darkness of my mind, I could not realize my duty. And I ordered for general massacre. O divine mendicant, you have opened my eyes. I am under your disposal. Kindly show me the right path. I will obey your command bending my head before you. The Guru's command was : release all the prisoners. Return the goods of all, confiscated by you. Provide homes for those, whose houses have been destroyed by your army. Return the goods of those, whose goods have been looted and earn their gratitudes. Repent of your sins. What harm had the general public done to you, that you inflicted such terrible punishments on those without any fault of theirs?

The Guru's orders were immediately complied with. People freed from bonds started happily returning to their homes. The goods looted by the army men were returned to their owners, after identification. Sovereign Guru Nanak, noticing the joys of the populace, gifted that kingdom to Babur.

But he divided the kingdom into two parts; giving worldly rule to Babur while the Guru Baba ruled over the spiritual kingdom.

*The Guru will rule the spiritual world & Babur, the temporal.*

**ਬਾਬਰ ਕੇ ਬਾਬਰ ਕੇ ਦੋਊ ॥**

Babur got his sins pardoned by Guru Nanak, the True Emperor. He kept cordial relations with the house of the Gurus. Babur's son was defeated by Sher Shah Suri and he came to Guru Angad Dev. The Guru was immersed in meditation & did not notice his arrival. Standing before the Guru, Humayun was to ask for Guru's favours. But even now there was pride in the heart of the defeated king (Humayun). He thought Guru Ji had ignored his arrival. He lifted his weapon against Guru Maharaj. Guru Maharaj remarked, "Where had gone your bravery, when you were facing Sher Shah Suri? He felt ashamed of his mistake and begged pardon for that, and begged for the return of his lost kingdom. Guru Maharaj, being the embodiment of mercy, gifted that lost kingdom to him and he became a king thereafter.

After 14 years, Humayun once again returned here as the King of Bharat Varsh (India). After him, his son Akbar was the most outstanding personality. Though he was quite illiterate, yet his inner eye was full of light. It is said that under his rule, the lion and the sheep could drink water from the same place (there was absolute security for all). He came to the shelter of Guru Maharaj and obtained the Guru's blessings. During Akbar's regime, India experienced much prosperity. After

him, his son Jahangir occupied the throne of India. During that period the Fifth Master, Guru Arjun the true emperor, was scrapping the falsehood and the ignorance of the masses. The Punjab, rather the whole of India worshipped at the feet of the Guru receiving True Knowledge of the spiritual path. He ..... *Bani*, the sacred hymns. He was the Sun of pure glory. His discourses equally influenced the Hindus and the *Musalman*s. This is one side of the picture. On the other side, the fanatical *Mullas* and *Maulanas* were dreaming of establishing Islamic kingdom but they had little influence during the reign of Akbar.

As soon as Akbar died the fanatical parties raised their head and came to occupy the country's stage. These included high caste members of both the religions – Hindus as well the Musalmans – people like Birbal, who were proud of their family, who looked on religion as a business and made bargains over it. Among them, blazed the fire of jealousy. The so-called *Acharyas* (religious leaders) and other bogus philosophers became the contractors of taking the people across the ocean of the world. They made a fool of the people and started amassing huge wealth from them. They were absolutely not fond of the popularly loved personality of Guru Arjan Sahib complaints were made against Guru Granth Sahib, charging that in this (Holy Scripture) there was the censure of Prophets and apostles of the *Vedas* and *Quran Sharif*. The Emperor heard the Bani of Guru Granth Sahib and made an offering of gold coins. Bhai Budhha Ji and Bhai Gurdas were offered *Saropas* (robes of honour). This was a humiliating defeat for the

complainants. The conditions during the reign of Jahangir were different. Though he had declared that in the matter of giving justice, he would inflict punishment even on his beloved Queen Noor Jehan. But the other hand, hostility against the Guru's family was increasing day by day in his mind, because these detractors, which included Prithia, Chandu Shah and other Pandits of this category were all in league with Mujaddad Alfsani and Sheikh Farid Bukhari, were all the time pursuing conspiracies against the Guru's Divine Kingdom. They made so many false accusations against the Guru that Jahangir without giving much thought to the matter, turned against the Guru's regime. As a result; he seemed bent upon completely crushing this movement of peace (the *Sikh* Movement). So much contemptible hate for Gurus had been injected into his mind that he started issuing major proclamations, on the basis of the minor, excuses. Sheikh Mujaddad Alfsani fully understood that if there was any major obstacle to the establishment of *Islamic* kingdom, it was the Voice of Truth, raised by the Fifth Sovereign Guru Arjun Dev. The Hindus and the Musalmans started sitting together at the same platform. He wanted to inflame Jahangir against the Guru. When Khusro raised the banner of revolt and was defeated, he crossed River *Beas* to meet the Sovereign Guru Arjun Dev at *Taran Taran Sahib*. According to the convention of Guru's *langar* (community kitchen) his hungry army men were fed in the *langar*, which was served to all without any distinction of caste or creed. This incident was very important which could be exploited to poison the mind of Jahangir. Prince

Khusro was arrested, his companions were put under harsh punishments, and Jahangir's collaborators were given rewards. These opponents could get no peace of mind till they had inflamed Jahangir's mind against Guru Arjan Dev. Guru Maharaj was summoned to Jahangir's Court at Lahore and without any enquiry capital punishment was announced against him under the '*yaasa*' rule. Such punishments are inflicted on the saints and the mendicants, so that their blood should split on the earth, so that their soul would not allow the king to have a comfortable sleep and always created fear in his heart.

Our historians record a large number of causes for this event, the chief of which is supposed to be the non-acceptance of the marriage proposal of Chandu's daughter for Guru's son, Guru Hargobind Sahib. This seems right, because Chandu had turned against Guru Maharaj over this very issue. Puffed up with pride, he was unmindful of his own insolence. He had said that he belonged to a high caste *Khatri* family, he held a big position and was a very honourable person. As against this, Guru Arjan Dev was only a wandering *faqir*, he had no property, he had no Govt. Office, addressing the priests who had returned after fixing the marriage with Guru Hargobind Sahib, he said, you have done a low act. You tried to put the brick of the superior room into the dirty water drain. His mind was filled with boundless hatred for Guru's family. This can be one of the reasons, but not all the reason.

There were many political reasons as well.

Akbar was a devotee of Guru Maharaj beyond limit. Many of his officer's of the high rank both Hindu and Muslim had the best regards for Guru Maharaj; specially the *Subedar* (Provincial boss) of Lahore, Wazir Khan was one such. Also *Faquirs* (mendicants) of the exalted rank such as Mian Mir who wielded a vast influence on both the Hindu and the Musalmans, had the fullest faith on Guru Maharaj.

When the epidemic raged in Lahore the whole work of the burial of the dead and their obsequies was done without any distinction of caste or creed in the presence of Guru Maharaj. The needy were helped with clothes and food items. They were all ready to sacrifice themselves over Guru Maharaj. In addition the farmer class of Punjab looked upon Guru Maharaj as their Messiah; as when the famine broke out and they had no money to pay the land revenue, Guru Maharaj interceded on their behalf with the king and got their land revenue remitted. In this way, Guru Maharaj wielded a great influence in Punjab and also all over India. Jahangir was well-informed about all these facts; and he did not want any break with the Guru's establishment but the harsh fearful punishments inflicted (by the king) on the occasion of Amir Khusro's rebellion sent a shudder through the hearts of the people. So this was the occasion when the people would stay speechless, if the king entered into confrontation with the Guru's organisation. The opponents lodged a complaint that Guru Arjan Dev had helped Amir Khusro with money, that the Guru gave him food at his *langar* and had made a prayer on his behalf. These incidents were enough for him to

have confrontation with Guru Ji, according to the preconceived scheme. This has been described in the book *Tuzke Jehangiri* (autobiography of Jehangir) as follow :

“In the town of Goindwal on the bank of River Beas, there lived a Hindu named Arjan. He claimed to be a prophet and a saint. He had made a large number of simple-minded Hindus and low class Musalmans as his disciples. For a long time, it was in my mind to close down this shop of falsehood, or else to join Arjan Dev in the Muslim fraternity. In those days, Khusro passed by way of Goindwal. This simple-minded person served him and put him up at his abode. When I (Jehangir) heard of this event, I was confirmed in my mind of the falsehood and heresy of Arjan Dev, I gave orders to summon him into my presence. I also ordered him to make over his residence, his family members and children to *Murtazabhan* (Sheikh Bukhari who was the obedient assistant of Sheikh Ahmed Sarhindi Mujadded Alfasani). All his property was confiscated I ordered that he be tortured to death under the rule of *yasa*’.

When Chandu sent his priest to arrange for the engagement of his daughter, he confirmed matrimonial proposal with Guru Hargobind Sahib. At the time of the betrothal ceremony held at Delhi, Chandu also invited some prominent Sikhs. There he spoke words of great pride. He said, O priest, you have not acted with full consideration. *My daughter is related to a very high class aristocratic family. She was the brick of a (palatial) room you have filed that in the drain of dirty water.*

**ਕਨਿਆ ਈਟ ਚੁਬਾਰੇ ਕੀ  
ਮਮ ਮੌਰੀ ਸਮ ਕੁਲ ਮਹਿ ਦੀ ਸੋਇ॥**

The devout Sikhs could not tolerate this slander of Guru Maharaj. They sent a letter to Guru Maharaj :

*Chandu, the villain considers himself a high palace.  
And places Guru's house as drain.  
He has used slanderous language for Guru's institution.  
Therefore this marriage should not be selemonised.*

**ਆਪ ਚੁਬਾਰਾ ਬਨਿਓ ਪਾਪੀ।  
ਗੁਰ ਕਾ ਘਰ ਇਨ ਮੌਰੀ ਥਾਪੀ।  
ਨਿੰਦੀ ਯਾ ਬਿਧਿ ਉਨ ਗੁਰਗਾਦੀ।  
ਕੀਏ ਨ ਚਾਹੀਏ ਇਨ ਕੇ ਸ਼ਾਦੀ।** ਪੰਥ ਪ੍ਰਕਾਸ਼

*This letter was sent through one of Guru's followers. It was read out to Bhai Buddha Ji, Bhai Gurdas Ji and other Sikhs, who were invited for the purpose. It was decided not to accept the engagement. They would prefer relationship with someone who was not haughty.*

**ਬਾਬੇ ਬੁੱਢੇ ਅਰ ਗੁਰਦਾਸ।  
ਇਤਿਆਦਿਕ ਸਿੱਖ ਥੇ ਜੋ ਪਾਸ।  
ਚਿੱਠੀ ਸਭ ਕੋ ਗੁਰੂ ਸੁਣਾਈ।  
ਸਭ ਨੇ ਕਿਹੋ, ਨ ਲੇਹੁ ਸਗਾਈ।** ਪੰਥ ਪ੍ਰਕਾਸ਼

According to Suraj Prakash (book).

*We will not accept daughter of a non-believer, the one who has no love and consideration for the institution of Guru.*

**ਸਾਕਤ ਸੁਤਾ ਨ ਲੇਹਿੰਗੇ, ਨਹਿ ਸ਼ਰਧਾ ਗੁਰ ਭੌਨ।**

The *shagan* (engagement articles) was returned. Chandu, in pride said, we are known as high class



family of the royal *Khatris*. They are *sarins*; being inferior to us, they dare to return (reject) our engagement. Muhammad Latif writes, Chandu sent rupees one lakh, if they would accept the engagement. Guru Maharaj replied, even if they give the kingdom as a dowry, we cannot go against the verdict of the fraternity (Sikhs).

Chandu turned hostile. Prithi Chand had already been thinking very ill about Guru Arjan Dev because he (Prithi) had not been given Guru-gaddi (the position of the Guru). On the other hand, the fanatical religious lunatics (extremists) both *Hindu* and *Muslim*, absolutely disliked the Gurus sunlight; they looked at this sunlight with the eye of the owl (owl can't see under sunlight). They entered into conspiracies to make people such as Sulahi Khan to attack the Guru's organisation. All these got an opportunity to malign Guru Ji after the revolt of Khusro. A very powerful lobby always surrounded Jehangir, their objective being to harm Guru Maharaj. Guru's establishment which in the light of Guru Granth Sahib preached perfect unity between the Hindus & Muslims as the Guru was presented by devotees as having been born out of the Glory of Allah. Guru's high class knowledge – which shattered the bonds of *Sharab* (Muslim Gospel) and rejected its code of conduct – preached that man had not come to this world to be bound in the chains of religious sectarianism; his real purpose was to realise the God within, which could be achieved by accepting Gurbani (words of the Guru) and by making spiritual earnings. As the Guru ordains :

*This body, in whose heart is the light of the*

*True One, is wholly meant to practise virtue.  
Within it are hid the mysterious jewels. Some  
rare slave, through the Guru, mines them out.  
When the mortal realises the All-pervading  
soul, then, does he see the One Lord contained  
everywhere and the only One, interwoven like  
warp and woof.*

*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.*

ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ  
ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ॥  
ਗੁਰਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ  
ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਢੈ ਖੋਤਿ॥  
ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ  
ਤਾਂ ਇਕੁ ਰਵਿਆ ਇਕੋ ਓਤਿ ਪੋਤਿ॥  
ਇਕੁ ਦੇਖਿਆ ਇਕੁ ਮੰਨਿਆ  
ਇਕੋ ਸੁਣਿਆ ਸੁਣ ਸਰੋਤਿ॥  
ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ  
ਸਚੁ ਸਚੇ ਸੇਵਾ ਤੇਰੀ ਹੋਤਿ॥ ਅੰਗ - 309

Guru Maharaj's teachings broke the black chains of superstitions and false ideas and unwanted ceremonies and practices, which the fanatics, have wound round man. These teachings brought out the light of truth, gave the right direction to life and tell us that Waheguru (God) is steeped inside man and we can realise Him with the grace of the Guru. As is the Guru's commandment :

*Within the body-village, is the castle of the  
mind.*

*Within the city of the Tenth Gate, is the abode*

*of the True Lord.*

*Ever stable and immaculate is this place. The Lord Himself has created it.*

*Within the fortress are balconies and bazars.*

*The Lord Himself takes care of the goods.*

*The admantine doors of the Tenth Gate are knowingly closed and shut. Through the Guru's word, they are wide-opened.*

*Within the fortress, is the cave of Tenth Gate, the 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 Unseable God of Himself reveals His ownself.*

ਕਾਇਆ ਨਗਰੁ ਨਗਰੁ ਗੜ ਅੰਦਰਿ॥

ਸਾਚਾ ਵਾਸਾ ਪੁਰਿ ਗਗਨੰਦਰਿ॥

ਅਸਥਿਰੁ ਥਾਨੁ ਸਦਾ ਨਿਰਮਾਇਲੁ

ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ॥

ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟਨਾਲੇ॥

ਆਪੇ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ॥

ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ

ਗੁਰ ਸਬਦੀ ਖੋਲਾਇਦਾ॥

ਭੀਤਰਿ ਕੋਟ ਗੁਫਾ ਘਰ ਜਾਈ॥

ਨਉ ਘਰ ਥਾਪੈ ਹੁਕਮਿ ਰਜਾਈ॥

ਦਸਵੈ ਪੁਰਖੁ ਅਲੇਖੁ ਅਪਾਰੀ

ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ॥

ਅੰਗ - 1033

Guru Maharaj was not in favour of going to the jungles and practising very sever penances, thus reducing the body to a very weak state. He ordained that by means of a healthy body and by keeping it disease-free and by following the rules of

*Moderate food and moderate sleep.*

ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦਾ.....//

ਪਾਤਸ਼ਾਹੀ 10

we can search for God, who is immersed in every atom inside our ownself.

*Enshrine within thy mind the Lord's lotus feet and with thy tongue repeat the Lord's Name.*

*Contemplate over that Lord', O Nanak, and nurture this body of thine.*

ਘਟਿ ਵਸਹਿ ਚਰਣਾਰਬਿੰਦ ਰਸਨਾ ਜਪੈ ਗੁਪਾਲ॥

ਨਾਨਕ ਸੌ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਤਿਸੁ ਦੇਹੀ ਕਉ ਪਾਲਿ॥

ਅੰਗ - 554

Guru Maharaj's teaching was common for all humanity. He inspired us to be fearless by doing the jap of the Fearless (God); and he popularised this dictum :

*Nanak, God's Name is ever exalting and may all prosper by Thy Grace.*

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ

ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ।

*Bear not enmity to anyone.*

*In every heart the Lord is contained.*

ਵਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੂ॥

ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੂ॥ ਅੰਗ- 259

Guru Maharaj termed this outward universe as the visible shape of God. Also he fixed the complete *Avaita* philosophy of Non-duality in the heart of man, who was engrossed in ritualism.

*Now I see the Lord, bear of the Lord and narrate but the One Lord.*

*The Supreme Soul is the Lord, I know no other.*

ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥  
 ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ  
 ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ॥ ਅੰਗ- 846

He termed as meaningless, the rituals of each community for the attainment of God. He ordained that so long as there is no liquidation of moral deformities and so long as you do not cut the web of desires that enmesh you, till that time you can't achieve Waheguru. That is impossible. The deep path that the Guru showed us to keep company with the saints who have realised the Truth and who have the capacity to reach us to God, without binding us with any meshes. If we give careful consideration to the following commandment, the fundamental idea of the Gurus philosophy becomes very clear :

*The man reads holy texts and studies the Vedas. He practises inner-washing and breath control. But he escapes not from the company of the five evil passions and is all the more tied to haughty disposition.*

*My dear, by these methods, the Lord is met not, and I have performed many such rituals.*

*I have dropped down weary at the Lord's door and pray for the grant of discerning intellect. Pause.*

*Man may remain mum, make his hands the leaf-plate and wander naked in the forest. He may visit river banks, shrines and the whole earth, but duality leaves him not.*

*With his mind's desire he may go and abide at a place of pilgrimage and place his head under the saw but his soul's purity departs not thus,*

*even though he may make lakhs of efforts.  
He may be a man of bounty and give gifts of  
many sorts, like gold, women, horses and  
elephants.*

*He may offer corn, clothes and lands in  
abundance, but he arrives not at the Lord's  
door.*

*He may remain attached, in love, to worship,  
adoration, prostrate salutation and six rites.*

*He takes pride, nay, excessive pride and falls  
into entanglements. By these means, he can meet  
not God.*

*The knowledge of the Yoga modes of union  
with the Lord and of the eighty four sitting  
postures of the men of miracles; He grows weary  
practising these as well.*

*He may attain long life, but without obtaining  
association with God, he is born again and  
again.*

*He may enjoy royal sports, indulge in the  
Kingly ostentations, and issue unchangeable  
orders;*

*He may have beauteous couches perfumed with  
the sandal aloewood scent. Such things lead him  
to the door of terrible hell.*

*Singing of God's praise in the saints' society is  
the highest of all the deeds.*

*Says Nanak, he alone obtains it, who is pre-  
destined to receive it.*

*Thy slave, O Lord, is inebriated with this love  
of Thine.*

*The Destroyer of the anguish of the moek has  
become merciful unto me and this soul of mine  
is imbued with the Lord God's praise. Pause.*

ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ  
 ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ॥  
 ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ  
 ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ॥  
 ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ  
 ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ॥  
 ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ  
 ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ॥  
 ਮੋਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ  
 ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ॥  
 ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ  
 ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ॥  
 ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ  
 ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ॥  
 ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ  
 ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ॥  
 ਕਨਿਕ ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ  
 ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ॥  
 ਅੰਨ ਬਸਤ ਭੂਮਿ ਬਹੁ ਅਰਧੇ  
 ਨਹ ਮਿਲੀਐ ਹਰਿ ਦੁਆਰਾ॥  
 ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ  
 ਖਟੁ ਕਰਮਾ ਰਤੁ ਰਹਤਾ॥  
 ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ  
 ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ॥  
 ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ  
 ਏ ਭੀ ਕਰਿ ਕਰਿ ਰਹਿਆ॥  
 ਵਡੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੈ  
 ਹਰਿ ਸਿਉ ਸੰਗੁ ਨ ਗਹਿਆ॥  
 ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ  
 ਕਰਿਆ ਹੁਕਮੁ ਅਫਾਰਾ॥  
 ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੋਆ  
 ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ॥  
 ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ  
 ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ॥

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ  
ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ॥  
ਤੇਰੇ ਸੇਵਕੁ ਇਹ ਰੰਗਿ ਮਾਤਾ॥  
ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ  
ਹਰਿ ਹਰਿ ਕੀਰਤਨਿ ਇਹੁ ਮਨੁ ਰਾਤਾ॥

ਅੰਗ - 641-42

The Guru directed us to bathe in the inner pool of nectar, instead of going to take dip in the places of pilgrimage. Explaining the reality of wearing the sacred thread, he ordained that so long as mercy lives in one's heart, till contentment does not appear to take complete control of the mind, till one learns the habit of leading the life of truth, till one is able to establish complete restraint on all the sense organs, till then the sacred thread (*janene*) has no capacity to expel the internal moral defects. Only the sacred thread worn with the word of the Guru and taking a dip in the pool of (God's) Name has the power to remove the filth of the inner mind. Guru Ji ordained that the biggest disease of all humanity is one's consciousness that he is separate from Waheguru. This is called *haume* (I-ness). This disease of *haume* can't be shattered, till one's consciousness to the sphere of *Nam*. The cure for the liquidation of *Haume* has been placed by God within our body itself.

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

*Within the human body itself is its seat.*

*There in deep meditation and melody of celestial music there.*

*The wonder and marvel of it can not be narrated.*



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

*The medicine of God's Name is in every heart,  
 O brother.*

*Except the Perfect Guru, no one knows the  
 method to prepare it.*

*When the Perfect Guru administers the  
 medicine after giving the directions, then, man  
 sickens not again, O Nanak.*

ਹਰਿ ਅਉਖਧੁ ਸਭ ਘਟ ਹੈ ਭਾਈ॥  
 ਗੁਰ ਪੂਰੇ ਬਿਨੁ ਬਿਧਿ ਨ ਬਨਾਈ॥  
 ਗੁਰਿ ਪੂਰੈ ਸੰਜਮੁ ਕਰਿ ਦੀਆ॥  
 ਨਾਨਕ ਤਉ ਫਿਰਿ ਦੁਖ ਨ ਥੀਆ॥ ਅੰਗ - 259

Thus this ideal of the Path of Light was understood by people who were caught in the mesh of superstitions and false customs. They were coming into the protection of the Guru, like the honey bees that come in swarms attracted by the fragrance of the flowers. All the so-called *Muslim* priests and preachers, also the *Pandits* who taught old time rituals, as also the governing circles were much disturbed by the awakening that was coming as a result of the teachings of the Guru. Guru was the sun that put to flight all darkness and those dark circles sought to cover that sun. The people were being made conscious of their own rights and the desirability to lead a life of self-respect. Today these are called human rights. This consciousness of their rights by the people was widening day by day. The rulers were worried that if this organisation of awakened people rose to give battle to injustice and

might is right, it would become very difficult to deal with them. In a way, it was a natural fight going on between truthful men and between the group, that stood for rule by force, for superstitions and false ideas, that was the real reason for the rulers opposition to guru's organisation. The Guru's writ of Light bestowed so much superiority on the faithful persons that their consciousness had coalesced with the divine as equal. Its significance was as under :

*He, who in his heart loves Lord's ordinance, is said to be the man having Salvation while alive.*

*As is joy, so is sorrow for him.*

*In that state, there is everlasting happiness and no separation from God.*

*As is gold, so is dust for him.*

*As is nectar, so is sour poison for him.*

*To him as is honour, so is dishonour.*

*As is the pauper, so is the king.*

*He, who deems that what God puts in vogue, is the proper way; that man, O Nanak, is said to be emancipated while still alive.*

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ॥

ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ॥

ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ॥

ਸਦਾ ਅਨੰਦੁ ਤਹੁ ਨਹੀ ਬਿਓਗੁ॥

ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ॥

ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ॥

ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ॥

ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ॥

ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ॥

ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ॥

*The man, who in pain, feels not pain, who is affected not by pleasure, love and fear and deems gold as dust.*

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ

ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥

ਅੰਗ - 633

Man suppressed for centuries was encouraged to lead a life of ideals, getting beyond the boundary of the fearful death. Freed from creeds and superstitions, he was imagining the setting up of a kingdom of humility in the world. In that set up no one would be miserable, no one would be under another's domination, no one would cause fear to another, nor feel any fear from anyone else. The feeling of commonalty and brotherhood would blossom in one's heart, no one should be considered alien, who should be one's enemy, who could be exploited and who should be forcefully converted :

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

ਸਭੈ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ

ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥ ਅੰਗ - 97

Nor could the evil groups or preachers of ritualism or the organisation that kept the populace in the false labyrinth of false *shara* (Muslim codes) tolerate that such a new creed should be born, which is a live organisation in the light of Truth and that leads to clean and virtuous living, ending their loot and exploitation. So these were the reasons, which were growing inwardly against the establishment of the Guru's religion. They never

wanted that purity and originality of the Bani (Gurus teachings) that had shown the right path to humanity should gather strength. They sought to adulterate it with the element of darkness, which they could not effect under any condition. For some reasons the time had come when Jehangir, due to his own contemptible religious fanaticism began to think of most hateful punishments, in order to make Guru Ji a martyr. It was a virtuous act to give food to Khusro at Guru's langar (community kitchen) when he was hungry, at the time of his revolt. But this act of the Guru intensely pinched him and provided him with an excuse to torture the Guru to death. The historians have expressed their own opinions.

Orders were issued to arrest the Guru. It was on May 15, 1606, when the *Guru Gaddi* was given to Guru Hargobind Sahib, who was yet in his childhood physically. He was told that there was a limit to peaceful tolerance and now that limit had been crossed and it was an auspicious and sacred act to go in for martyrdom by making a sacrifice of his body. At such a juncture it is not the right but also imperative duty of a person to lift the weapons. The rulers never could ignore the idealism born out of pure life; they are all for their own self-interest. They carry on their administration by keeping the subjects in ignorance and also by keeping them in the grip of confusion and false statements and by creating misunderstanding between the public.

Jehangir was not a religious man. According to the Quran, taking liquor is a heretical act, but

Jehangir was all the time tipsy with wine. He made an excuse of this people's religion (Islam), and converted the evils on this score into the deeds of virtue and did what he pleased. On this score his acts were looked upon as a royal highway of religion. How could he remain ignorant of the rising sun of the Guru's religion and of the consequences that could flow out of the life of purity preached therein? So Jehangir expressed his contemptible feelings by calling this great, holy idealism (Sikh way) as the shop of falsehood. Thus his jealousy – that was full of inner filth and hatred – became the cause of the martyrdom of the Fifth Master.

Orders had been passed for the arrest of Guru Maharaj. After arrest, he was brought to Lahore. Before departure, Guru Maharaj ordained :

*Convinced was he of his Supreme Sacrifice;  
It was ordained for him to be with Turaks,  
muslim rulers, who would advance excuses;  
I have to sacrifice my body,  
There is no doubt about it.  
It is the Supreme Will of God.*

*ਸਾਡਾ ਲੱਗੇਗਾ ਸੀਸ, ਇਹ ਨਿਸ਼ਚਾ ਆਇਆ।  
ਅਸਾਂ ਹੋਆ ਤੁਰਕਾਂ ਵਿਚ ਜਾਣਾ,  
ਉਨ੍ਹਾਂ ਕਰਣੀ ਹੈ ਹੁੱਜਤ,  
ਸਗੀਰ ਹੈ ਛੁਟਣਾ ਸੰਸਾ ਨਹੀਂ ਕੋਈ,  
ਰਜਾਇ ਖਾਵੰਦ ਦੀ ਹੈ, ਇਸ ਤਰ੍ਹਾਂ ਹੋਈ।*

Guru Ji was accompanied by Bhai Langhaha, Bhai Bidi Chand, Bhai Jetha, and Bhai Parana. He was presented before Jehangir. He was charged with giving shelter to thieves, dacoits and rebels like Khusro, and that he was disturbing the peace of

the country, “You have compiled a *Granth* which has hurt the current beliefs of the Hindus and of the Musalmans. This has caused pain to the leaders of both the communities. So delete all such statements and in their place record the holy life of Prophet Muhammad Sahib. You are being awarded capital punishment under ‘*yasa rule*’, to be tortured to death. The only way to escape that sentence is for you to embrace Islam. Guru Maharaj tried to explain the facts. But in their lives there was no element of intellect left. Instead the darkness of evil intellect pervaded them. Nor had they any respect for any law. There was only one idea uppermost in their mind, namely to stop the river of light flowing so coolly; and to make a martyr of Guru Maharaj, under the Muslim rule ‘*yasa*’.

The order of execution law began to be carried out. Guru Maharaj was taken to a *haveli* (large building). He was given neither water to drink nor any food to eat. He was made to stand in the sun in the scorching heat of June. On the second day, a large cauldron was requisitioned. The order was given that the Guru should be lifted and thrown inside the cauldron. The water in the cauldron was boiled and the Guru’s body was being fried. All these punishments were being inflicted under the supervision of that Chandu. It is recorded in *Suraj Parkash* :

*The water of the cauldron was boiling and it was ordered :*

*“Lift the Guru and put him in.”*

*The Guru himself got up and seated himself in the boiling water.*

ਕਹਿ ਚਾਕਰ ਸੌ ਦੇਗ ਉਬਾਰੀ। ‘  
 ਪਕਰੋ ਦੇਹੁ ਤਿਸੀ ਮਹਿ ਡਾਰੀ’॥  
 ਤਬਿ ਸਤਿਗੁਰੁ ਉਠਿ ਆਪੇ ਗਏ।  
 ਤਪਤਿ ਨੀਰ ਮਹਿ ਬੈਠਤਿ ਭਏ।  
 ਸ੍ਰੀ ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥ, ਪੰਨਾ - 2364

There was not a sign of harshness on the face of Guru Ji. Rather his consciousness, woven into the love of God, had become one with God. It was proclaiming :

*Wherever Thou seatest me, there do I sit and  
 whithersoever Thou sendest me, thither go I, O  
 Lord.*

*In the entire world-village, there is but one  
 King and all the places being Thine, are pure,  
 O Lord.*

ਜਹ ਬੈਸਾਲਹਿ ਤਹ ਬੈਸਾ ਸੁਆਮੀ  
 ਜਹ ਭੇਜਹਿ ਤਹ ਜਾਵਾ॥  
 ਸਭ ਨਗਰੀ ਮਹਿ ਏਕੋ ਰਾਜਾ  
 ਸਭੇ ਪਵਿਤ੍ਰੁ ਹਹਿ ਥਾਵਾ॥ ਅੰਗ - 993

Being the store house of all spiritual powers, Guru Ji did not ask for any punishment for the misguided Chandu. In its stead he was perfectly calm and was completely united with God. Pranaji could not bear to see this sight. He lifted both his arms and was going to clap (to pronounce punishment on the king or his agent). Guru Maharaj in a loud voice stopped him, and said, “Here you are not to show your power. Whatever is happening now is taking place with the will of Waheguru. We look upon God’s Will as sweet. Facing his God, he ordained :

*We are ordained to do this act.  
 You cannot grasp this act of God.*

**ਹਮ ਨੇ ਇਮ ਹੀ ਕਾਰਨ ਕਰਨਾ।**

**ਤੂੰ ਨਹਿੰ ਲਖੈਂ ਏਵ ਆਚਰਨਾ।**

**ਸ੍ਰੀ ਸੂਰਜ ਗ੍ਰੰਥ ਪ੍ਰਕਾਸ਼, ਪੰਨਾ - 2365**

*The body was suffering unbearable pain, but his mind was in rising bliss. Just as no storm can shake a mountain, in the same way, not all these atrocities could shake the equipoise of Guru Ji :*

**ਤਨ ਪੀਰਾ ਤੇ ਡਿਗੀ ਨ ਸੋਈ।**

**ਮੇਰੁ ਹਿਲਾਇ ਨ ਜਿਮ ਨਰ ਕੋਈ।**

The boiling water was boiling out of the cauldron. Guru Maharaj was sitting in the cauldron. There was no (adverse) thought in his mind. He was taken out. The bodily pain was unbearable. Next day fire was lighted under a large cooking pan. It was burnt red hot and Guru Ji was ordered to sit on it. Effortlessly he sat on the red hot cooking pan. The flesh began to burn. Mian Mir came to know of it. He felt extremely troubled and in great haste come to Guru Ji and said, True Emperor, we cannot tolerate this insult of yours. If you give a command, I could cause utter ruin to Agra and Lahore. Mian Mir was a great man with supernatural powers. Realising Mian Mir's exalted position, Guru Maharaj had invited him to lay the foundation stone of the most holy temple *Harmandir Sahib* (the Golden Temple), with his lotus hands. Guru Maharaj stated as under :

Great saint, this universe is the extension of self & the visible world is false. The soul is always non-attached. Except God, there is nothing else in the world. This outlook was read by Mian Mir in *Sukhmani Sahib* :



*He, within whose mind is the True Name, who with his mouth utters the True Name and who beholds no other but the unique Lord, Nanak, these are the qualities of the man who knows God.*

ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ॥  
ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ॥  
ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮਗਿਆਨੀ ਹੋਇ॥

ਅੰਗ - 272

*The knower of God has even patience, like the earth, which one man digs and another smears with sandal.*

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਧੀਰਜੁ ਏਕ॥  
ਜਿਉ ਬਸੁਧਾ ਕੋਊ ਖੋਦੈ ਕੋਊ ਚੰਦਨ ਲੇਪ॥

ਅੰਗ - 272

*He, who in his heart loves Lord's ordinance, is said to be the man having Salvation while alive.*

*As is joy, so is sorrow for him.*

*In that state, there is everlasting happiness and no separation from God.*

*As is gold, so is dust for him.*

*As is nectar, so is sour poison for him.*

*To him as is honour, so is dishonour.*

*As is the pauper, so is the king.*

*He, who deems that what God puts in vogue, is the proper way; that man, O Nanak, is said to be emancipated while still alive.*

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 ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ॥  
 ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ॥  
 ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ॥

ਅੰਗ - 275

The Guru said, Saint Mian Mir Ji tell me, is there anything in the world other than Allah (God)? You are great man, who has achieved the divine sight. All this that is happening is the unreal spectacle of the dream. No one can kill the soul, no one can burn it or dry it, no one can shatter it into bits. It is always immovable, non-attached and is the form of the meditation of the mind. God is immanent in every pore of the round plate of iron on which I am sitting and the fire that is burning under it; God is Himself in the shape of fire; at the moment He is also in the shape of the executioners. He is Himself the giver of order and Himself the carrier out of that order. So whom would you curse? Whatever is taking place is the Will (pleasure) of my God.

*Uplifting himself from the body existence  
janana he maintained full equipoise and  
immersed in Brahm,*

*Whatever he had expressed in Sukhmani he  
demonstrated it practically.*

*He bore happily the unbearable and never  
showed any sign of malice inspite of serious  
tortures.*

*Indra and other gods in heaven were totally  
astonished to watch this unique event.*

*Everybody lauded the brave acts of Guru Ji and admitted that none else than Guru Ji could do it.*

ਰਹੇ ਬਦੇਹੀ ਹੋਇ ਦ੍ਰਿੜ੍ਹ ਬ੍ਰਹਮਗਿਆਨ ਨੀਕ।  
ਜੋ ਬਰਨਿਓ ਮਧ ਸੁਖਮਨੀ ਪਾਲ ਦਿਖਾਇਓ ਠੀਕ।  
ਅਜਰ ਜਰਨਿ ਕੀ ਐਧਿ ਜਨਾਈ।  
ਇਤੇ ਕਸ਼ਟ ਤੇ ਨਹੀਂ ਦਿਖਾਈ।  
ਇੰਦੁ ਆਦਿ ਜੇਤਿਕ ਸੁਰ ਸਾਰੇ।  
ਚੱਕ੍ਰਿਤ ਚਿਤ ਗੁਰਿ ਚਲਿਤ ਨਿਹਾਰੇ॥  
'ਧੰਨੁ ਜ ਧੰਨੁ ਜ' ਸਭ ਕਰਹਿ ਬਖਾਨਾ।  
'ਇਨ ਤੇ ਬਿਨਾ ਨ ਐਸੋ ਆਨਾ।'

ਸ੍ਰੀ ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥ, ਪੰਨਾ - 2369

The Guru explained all to the saint (Mian Mir) in brief :

*Thine doings seem sweet unto me.  
Nanak craves for the wealth of God's Name.  
ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ॥*

*ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ॥ ਅੰਗ - 394*

Seeing the stable, unchanging state of the mind of Guru Maharaj, Mian Mir bent his head in obeisance and he said, "It is only you alone who can consider the present tragic circumstances in a stable manner. No saint or *Rishi Muni* has the patience to be so strong; no one can keep in his mind the feeling for the good of all, under these most cruel circumstances.

It is recorded in *Suraj Parkash* that Guru Gorakhnath saw this whole scene by his power to view distant events. Seeing this spectacle, he was greatly upset. In his subtle form, he presented himself at the feet of Guru Ji and entreated thus :

I could destroy all these wicked persons, if you

give me permission. If these persons are not taught a lesson, these evil persons will continue to harass and trouble the saints. They will grow bold and fearless and the insults of holy men will start. If you don't want to show your powers, then give permission to me.

*If the tyrant is not stopped, he will become haughty and he will inflict tortures on all the saints.*

ਨਾਂਹਿ ਤ ਦੁਸ਼ਟ ਹੰਕਾਰੀ ਹੋਇ॥ ਦੇਹਿ ਕਸ਼ਟ  
ਸੰਤਨਿ ਸਭਿ ਕੋਇ॥

ਸ੍ਰੀ ਸੂਰਜ ਪ੍ਰਕਾਸ਼ ਗ੍ਰੰਥ, ਪੰਨਾ - 2370

Guru Maharaj said Gorakh Nath, we are teaching the lesson of patience and thanksgiving to God by our personal example, to the future generations of seekers. The coldness of the Nam inside us does not allow the heat of the fire to come near us. This is the one lesson that will show the right path to the coming generations. It is very easy to say that God is present inside and outside both, but it is very very difficult to feel God in the boiling waters. This is the one lesson that we are teaching the world :

*Everyone says that the Lord is, but One, but each one is engrossed in ego and pride.*

*Let man know the One Lord within and without; Like this shall he realise the Lord's presence in his very home.*

ਏਕੋ ਏਕੁ ਕਹੈ ਸਭੁ ਕੋਈ ਹਉਮੈ ਗਰਬੁ ਵਿਆਪੈ॥

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਪਛਾਣੈ

ਇਉ ਘਰੁ ਮਹਲੁ ਸਿਵਾਪੈ॥

ਅੰਗ - 930

It is within the power of a godman, to keep the body or to leave it. Some historians record that

Guru Ji was bound and was made to drown in the *Ravi* (river) which at that time flowed touching the ramparts of the castle. His martyrdom is extraordinary in the history of the whole world, because it was a unique example of humility of the Guru, who though master of all the supernatural powers, submitting to the Will of God set an example of patience, thanksgiving to God and to raise mankind to the true ideals to pass the life of fearlessness. To say this is no exaggeration. A great man may be related to any religion or to any country, but truth has fully evolved in his life and so his activities being rare and beyond understanding of the common are very difficult to understand; because :

*Satguru is the supreme person of The Beyond.  
He is unique and totally fearless.*

*ਸਤਿਗੁਰ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਨਿਰਵੈਰੁ ਨਿਰਾਲਾ॥  
ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 34/1*

*Unfathomable is the person of the True Guru,  
who has treasured up God within his heart.  
None can equal the True Guru, on whose side  
the Creator Himself is.*

*God's meditation is the sword and armour of  
the True Guru, with which he has destroyed  
and cast off death, the torturer.*

*God Himself is the protector of the True Guru.  
The Lord saves all who follow in the foot-steps  
of the True Guru.*

*The Maker Himself smites him, who thinks evil  
of the Perfect True Guru.*

*This word is of the court of the True God.  
Servant Nanak utters this prophecy.*

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ  
 ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਰਿਧਾਰਿਆ॥  
 ਸਤਿਗੁਰੁ ਨੋ ਅਪੜਿ ਕੋਇ ਨ ਸਕਈ  
 ਜਿਸੁ ਵਲਿ ਸਿਰਜਣਹਾਰਿਆ॥  
 ਸਤਿਗੁਰੁ ਕਾ ਖੜਗੁ ਸੰਜੋਉ ਹਰਿ ਭਗਤਿ ਹੈ  
 ਜਿਤੁ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿ ਵਿਡਾਰਿਆ॥  
 ਸਤਿਗੁਰੁ ਕਾ ਰਖਣਹਾਰਾ ਹਰਿ ਆਪਿ ਹੈ  
 ਸਤਿਗੁਰੁ ਕੈ ਪਿਛੈ ਹਰਿ ਸਭਿ ਉਬਾਰਿਆ॥  
 ਜੋ ਮੰਦਾ ਚਿਤਵੈ ਪੂਰੇ ਸਤਿਗੁਰੁ ਕਾ  
 ਸੋ ਆਪਿ ਉਪਾਵਣਹਾਰੈ ਮਾਰਿਆ॥  
 ਏਹ ਗਲੁ ਹੋਵੈ ਹਰਿ ਦਰਗਹ ਸਚੇ ਕੀ  
 ਜਨ ਨਾਨਕ ਅਗੰਮੁ ਵੀਚਾਰਿਆ॥ ਅੰਗ - 312

*Compassionate is the Great True Guru, for whom all are alike.*

*He beholds all with the same eye, but with mind's faith he is obtained.*

*In the True Guru abides the Name Nectar. He is sublime like God and holds Divine rank.*

*Nanak, by Guru's grace, God is remembered. A few Guru-wards obtain the Lord.*

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਦਇਆਲੁ ਹੈ  
 ਜਿਸੁ ਨੋ ਸਮਤੁ ਸਭੁ ਕੋਇ॥  
 ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਦੇਖਦਾ  
 ਮਨ ਭਾਵਨੀ ਤੇ ਸਿਧਿ ਹੋਇ॥  
 ਸਤਿਗੁਰੁ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ  
 ਹਰਿ ਉਤਮੁ ਹਰਿ ਪਦੁ ਸੋਇ॥  
 ਨਾਨਕ ਕਿਰਪਾ ਤੇ ਹਰਿ ਧਿਆਈਐ  
 ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ॥ ਅੰਗ - 300

Establishing enmity with such holy Guru those misguided persons brought infamy upon themselves for all time. Martyrdom is not a sign of defeat, it is the symbol of victory for the coming generations. Those who pick up enmity with those who have

no enmity with anyone damn themselves. Where are those criminal persons, who picked up enmity with those, who had no enmity with anyone. But Guru Maharaj has become immortal forever and forever. His great martyrdom will give inspiration for all time and will give to the succeeding generations to fight for their rights.

*Uninimical is the Divine True Guru, who in his mind is ever attuned to the Lord.*

*Whosoever practises enmity with the uninimical one, he sets his own home on fire.*

*Within him is wrath and ego, wherewith he burns night and day and ever suffers sorrow.*

*They who eat the poison of another's love, utter and tell lies and ever continue barking.*

*For the sake of poisonous riches they wander from house to house and thus lose their honour.*

*They are like the prostitute's son, the name of whose father is known not.*

*They contemplate not the Lord God's Name and the Creator, of Himself, ruins them.*

*God shows mercy unto the Guruwards and unites the separated ones with Himself.*

ਸਤਿਗੁਰ ਪੁਰਖੁ ਨਿਰਵੈਰੁ ਹੈ

ਨਿਤ ਹਿਰਦੈ ਹਰਿ ਲਿਵ ਲਾਇ॥

ਨਿਰਵੈਰੈ ਨਾਲਿ ਵੈਰੁ ਰਚਾਇਦਾ

ਅਪਣੈ ਘਰਿ ਲੁਕੀ ਲਾਇ॥

ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਅੰਹਕਾਰੁ ਹੈ

ਅਨਦਿਨੁ ਜਲੈ ਸਦਾ ਦੁਖੁ ਪਾਇ॥

ਕੁੜੁ ਬੋਲਿ ਬੋਲਿ ਨਿਤ ਭਉਕਦੇ

ਬਿਖੁ ਖਾਧੇ ਦੂਜੈ ਭਾਇ॥

ਬਿਖੁ ਮਾਇਆ ਕਾਰਣਿ ਭਰਮਦੇ

ਫਿਰਿ ਘਰਿ ਘਰਿ ਪਤਿ ਗਵਾਇ॥

ਬੇਸੁਆ ਕੇਰੇ ਪੂਤ ਜਿਉ ਪਿਤਾ ਨਾਮੁ ਤਿਸੁ ਜਾਇ॥  
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਨੀ ਕਰਤੈ ਆਪਿ ਖੁਆਇ॥  
 ਹਰਿ ਗੁਰਮੁਖਿ ਕਿਰਪਾ ਧਾਰੀਅਨੁ  
 ਜਨ ਵਿਛੁੜੇ ਆਪਿ ਮਿਲਾਇ॥ ਅੰਗ - 1415

Contemplating on the great event, we should look upon the whole world as our own. Keeping aloof from false forms and superstitions, breaking the shackles of delusion-worship, we should throw ourselves heart and soul in the service of the whole humanity. The greatest service is to pray for the good of the world by cultivating an inner sentiment by repeating the Name of God. Our prayer is O God!

*O Lord, the world is on fire. Showering Thy benediction save it Thou.*

*Through whichever way it can be delivered, deliver it that wise.*

*The True Guru shows the path of peace, in the meditation of the True Name.*

*Without the Lord, Nanak sees no other Pardoner.*

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ॥

ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ॥

ਸਤਿਗੁਰਿ ਸੁਖੁ ਵੇਖਾਲਿਆ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ॥

ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ ਬਿਨੁ ਬਖਸਣਹਾਰ॥

ਅੰਗ - 853

Guru Maharaj is immortal for all time. He is present everywhere. Everyone has to leave this world. There are some, whom the world never forgets after their death; they are immortal; they are Omnipresent, they live in the love of their beloveds.

There are others who thought ill of the True



Guru, who made enmity with those who were the enemy of none. Who knows in what hells those sinners must be rotting.

Say, Blessed is Guru Arjan Sahib Ji Maharaj, the crown of all the martyrs.

*O Mathura, think thou this as the quintessence, that to emancipate the World, Lord has incarnated Himself.*

*Whosoever meditates on Guru Arjan Dev, he passes not again through the pain of births and womb.*

ਤਤੁ ਬਿਚਾਰੁ ਯਹੈ ਮਥੁਰਾ  
ਜਗ ਤਾਰਨ ਕਉ ਅਵਤਾਰੁ ਬਨਾਯਉ॥  
ਜਪੁਉ ਜਿਨ੍ਹ ਅਰਜੁਨ ਦੇਵ ਗੁਰੂ  
ਫਿਰਿ ਸੰਕਟ ਜੋਨਿ ਗਰਭ ਨ ਆਯਉ॥

ਅੰਗ - 1409

*He is fully contained in the earth, the sky and the nine regions as the embodiment of the Lord's Light.*

*Says Mathura, there is no separateness between the Guru and God. Guru Arjan is manifestly the Lord himself.*

ਧਰਨਿ ਗਗਨ ਨਵ ਖੰਡ ਮਹਿ  
ਜੋਤਿ ਸੂਰੂਪੀ ਰਹਿਓ ਭਰਿ॥  
ਭਨਿ ਮਥੁਰਾ ਕਛੁ ਭੇਦੁ ਨਹੀ  
ਗੁਰੁ ਅਰਜੁਨੁ ਪਰਤਖੁ ਹਰਿ॥

ਅੰਗ - 1409



## **Destroyer of Evil Forces, The valiant Warrior & the Benevolent Guru**

**(ਦਲ ਭੰਜਨ ਗੁਰ ਸੂਰਮਾ ਵਡ ਜੋਧਾ ਬਹੁ ਪਰਉਪਕਾਰੀ)**

When the True Emperor (Guru) Arjan Dev was bestowed the position of the Guru, Prithi Chand, who was his elder brother, was always making plans to have the Gurudom for himself by fair means or foul, but according to the Command of Guru Ramdas, Guru Arjan Dev alone was entitled to Gurudom. Prithi Chand took Guru Arjan's appointment very ill and he put many obstacles in the propagation of Guru's message. The one tenth part of the income (which every Sikh is expected to give for the spread of his religion & its activities) which normally came to the treasury of the Guru, after being collected by the *Massands* was now being realised by Prithi Chand through his own agents. His method was to stop the congregations from attending Guru Arjan's meetings, but later on sent them to partake of the *langar* of Guru Maharaj. When Bhai Gurdas arrived in Amritsar from Agra, he found that coarse food was being served at the *langar* and understood the matter from Mata Ganga Ji (Guru's wife). He alongwith some other Sikhs tried to bring Prithi Chand on the right path, by telling him that Gurudom was not the hereditary right of anyone. This blessing is bestowed by *Akal Purakh* Himself. But Prithi Chand did not accept any of such advice. Bhai Gurdas, taking eminent Sikh devotees with him intimated the true position to the Sikh

masses. The religious people crowded to get a glimpse (*darsban*) of the Fifth True Emperor.

Guru Maharaj's marriage was 14 years old, but so far there was no issue. Once Mata Karma, wife of Prithi Chand severely taunted Mata Ganga Ji, when after Mata Ganga Ji had washed her *Kesha's* (long hair) some drops of water got sprinkled on Mata Karma. She had said, you yourself are a barren woman and you want to uproot my family line too (by this sprinkling of water from your hair). Prithi Chand too consoled his wife by saying Guru Arjan would have no child. All the property belongs to us. We are going to inherit the whole thing. Guru Arjan's family has neither a son nor daughter; no kin, no army. Mata Ganga Ji intimated the whole incident to Guru Arjan Dev and begged for the boon of a son. Guru Ji pointed towards Baba Buddha Ji, who was a holy man of realization having acquired perfect knowledge. Guru Ji ordained that he had already said in *Sukhmani Sahib* :

*He, who prays for four cardinal boons, should apply himself to the service of the holymen.*

**ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੋ ਮਾਰੈ ॥**

**ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਗੈ ॥ ਯੰਗ - 266**

So you should serve the Guru's Sikh and receive his blessings. You are sure to get the gift of the son. Mata Ganga Ji, with the deepest faith carried the basket food on her head and went to Baba Buddha Ji walking all the distance on foot. Baba Ji was pleased and pronounced his blessings :

*From your womb a great warrior will be born.  
His valour and virtues nobody will equal.*

**ਤੁਮਰੇ ਗ੍ਰਹਿ ਪ੍ਰਗਟੇਗਾ ਜੋਧਾ,  
ਜਾਕੋ ਬਲ ਗੁਨ ਕਿਨਹੂੰ ਨ ਸੋਧਾ।**

Baba Ji said, just as I have crushed the onion, similarly the son (to be born) would shatter the skulls of the *Mughals*. He will be a leader of both spiritual power and worldly power. He will conquer countless enemies on the battlefield. Guru Maharaj felt very happy, on hearing Baba Buddha Ji's predictions to Mata Ganga. Prithi Chand made many attacks on the family with the help of magic and witch craft but with no result. The birth of the, Guru Hargobind took place on 9th June, 1595, at a place called *Wadali*. Prithi Chand resorted to very contemptible steps. The mid wife wished to poison the baby by making him drink poisoned milk. The midwife applied poison to her nipples; but Mata Ji heard the sound of child's weeping and reached there in time to stop the poisoning of the child. The poison was very strong and the midwife died of that very poison. She confessed that she had been sent to poison the child by Prithi Chand.

Also Prithi Chand hatched a conspiracy to take the help of the snake-charmer. The serpent was dropped on Guru Hargobind; but he held the neck of the serpent in his hand and crushed it to death. In the same way, Prithi Chand arranged to kill the child, by sending poisoned curds through a Brahman. This Brahman felt a fetal pain in his stomach, of which he died. When that curd was given to a dog to eat, the dog died. It is recorded in history, that during his childhood, the child received the knowledge of the alphabet from Bhai Gurdas. In addition, he received training in the art

of astrology, farming, the knowledge of political affairs, horsemanship, handling the spear and the gun. Military training was given to him by Jetha Ji.

When the Fifth Master was about to leave for Lahore to offer martyrdom, he exhorted Baba Buddha Ji to follow the traditional method of giving *Guru Gaddi*. He remarked that his end was near. According to Bhai Kesar Singh Chhibber :

*Guru Arjan Dev made Bhai Gurdas sit besides himself and handed over to him the charge of (Guru) Hargobind Sahib.*

*He was convinced of his ultimate sacrifice.*

*He said, "I am moving to the court of Turks, Who will extend lame excuses. You will make Duaba region as your abode; I have to make a sacrifice, there is no doubt about it as this seems to be the Supreme Will."*

*He bowed before sangat and left.*

*He was now surrounded by degenerated cruel people.*

*After series of questions & answers, he was imprisoned and tortured.*

*ਹਰਿਗੋਬਿੰਦ ਦੀ ਬਾਹਿ ਪਕੜਾਈ।*

*ਭਾਈ ਗੁਰਦਾਸ ਨੂੰ ਬੈਠ ਸਮਝਾਇਆ।*

*ਸਾਡਾ ਲਗੇਗਾ ਸੀਸ ਇਹ ਨਿਸਚਾ ਆਇਆ।*

*ਅਸਾਂ ਹੋਇਆ ਤੁਰਕਾਂ ਵਿਚ ਜਾਣਾ।*

*ਉਨ੍ਹਾਂ ਕਰਨੀ ਹੈ ਹੁਜਤ।*

*ਤੁਸਾਂ ਦੁਆਬੇ ਵਿਚ ਕਰਨਾ ਟਿਕਾਣਾਂ।*

*ਸਰੀਰ ਹੈ ਛੁਟਣਾ, ਸੰਸਾ ਨਹੀਂ ਕੋਈ।*

*ਰਜਾਇ ਖਾਵੰਦ ਦੀ ਹੈ, ਇਸ ਤਰ੍ਹਾਂ ਹੋਈ।*

*ਸਾਹਿਬ ਮਥਾ ਟੇਕ ਵਿਦਿਆ ਹੋਇ ਗਏ।*

*ਦੁਸ਼ਟ-ਚੌਕੜੀ ਵਿਚ ਆਵਤ ਭਏ।*

*ਜੁਆਬ ਸੁਆਲ ਬਹੁਤ ਹੀ ਹੋਇਆ।*

**ਭਰੇ ਕੈਦ ਦੁਖ ਪਾਇਆ, ਸੁਖ ਖੋਇਆ।**

**(ਬੰਸਾਵਲੀ ਨਾਮਾ)**

While departing for Lahore, he guessed the seriousness of the occasion, and advised the child Guru Hargobind thus : Dear son, hard times are coming. The forces of evil are bent on uprooting the fundamental human rights. The house of Guru Nanak teaches the world : Live with truth, deal with love with all, and to protect human dignity as well as freedom. From True Emperor Guru Nanak, right upto our time, we have been leading a life of full peace and equanimity. We removed from the heart of man the fear of death and united him with *Akal Purakh*. We have made man cross death. Understanding the purpose of life has been started among the Sikhs of the Guru; they neither cause fear to anybody nor do they feel the fear from anyone. Dear son, one can feel peace and happiness in one's life, only if he neither causes fear to anyone nor suffers illegitimate fear of anyone. The highest purpose of life is that you live a life of happiness and playfulness, and enable the world to live a life of joys. The duty of a ruler is to protect one's fundamental rights, by meeting out justice to all. These *Moghal* rulers have forgotten this golden rule. They have bade farewell to justice and are inflicting various kinds of atrocities on people. To meekly suffer them is cowardice. We have taught the Sikhs of the Guru the knowledge to lead a life of purity. They have realised their Self. That (soul) can be cut neither by the sword, nor drowned in water, nor can it be burnt by fire, nor can it be killed by any other way. Guru's Sikhs leading the life according to Divine law are desirous of bringing happiness to people.

Now these rulers have assumed the role of the butchers. By axing their basic rights, they have made the people very weak. Till now, these basic rights have been protected by love, affection and auspicious exhortations. But today's ruler is blind and deaf. He is not ready to hear this counsel of law.

So there are only two alternatives before man; one that he allows himself to be butchered like sheep and goats; and second, to practise force as an organisation against these rabid rulers, to teach them right thinking. People with self respect should be brought into prominence; and they as an organisation should employ their power to end such injustices. Till now, we have been preaching the lesson of peace; now it has become necessary to teach the lesson of force also, along with it; so you have yourself to bear arms and also create the Sikhs as a valiant community. Its spiritual aspect would be of a saint, but its worldly aspect should be that of a great warrior. Before now, a large number of great personalities, after acquiring the life of sanyas have moulded themselves into active selfless workers (Karam Yogis). Shri Krishan Maharaj and Shri Ram Chander were totally unattached. They took arms to give punishment to the evil persons in order to remove the troubles of the world and end the evil practices. When we go to Lahore, we will sacrifice our head, because we are not going to submit to unprincipled things. As a result of this, we will have to offer martyrdom.

And so it happened. Guru Ji was made to sit on burning round iron plate; he was boiled in boiling waters. The Sixth Master, when ascending

the seat of Gurudom, wore the two swords – one of spiritualism & the second of a warrior. He wore a plume over his head dress and started sitting on the throne (to give the demonstration of being a true king). Mr. Cunningom states that this martyrdom of the Fifth master made a profound impression on the thinking of the Sikhs and instead of just advancing the devotional programme, they began embracing the way of martyrdom. In a short period, Guru Hargobind emerged as a military leader. While he was an eminent spiritual Guru, alongwith that, he also preached taking up arms and even offering martyrdom for achieving the success of the body (life). Mr. Scott writes that these worshippers of *Wahguru* were bestowed one common Gospel (*Guru Granth Sahib*), one central place of pilgrimage (Amritsar) and one set of rules of conduct (maryada) for all.

After the martyrdom of the Fifth True Master, Guru Arjan, the sentiment to give battle to the rulers also emerged in the hearts of the *Sikhs*. The Sikhs began to wear arms and determined to wipe out the evil forces. Whereas Guru Maharaj helped the Sikhs to enter exalted stages of martyrdom, alongwith that, he gave them the idea to conquer bodily weaknesses in order to employ the body for the welfare of the people, thereby making a success of this life. Bhai Gurdas ordains the changed situation thus, in his 39th var :

*The first five Gurus held the hands of the people and the sixth Guru Hargobind is incomparable God-Guru.*



*He is the king of spirituality as well as temporality and is in fact irremovable emperor of all the kings.*

*Assimilating the unbearable knowledge of the earlier five cups (Gurus) in the inner core of his mind he remains merry and wise mediator for humanity.*

*In spite of the six philosophies and their sects in the strung of one philosophy.*

*He has churned the essence of the lives of celibate ascetics, the followers of truth, contented people, the siddhs and naths (yogis) and the (so called) incarnations of God.*

*All the eleven Rudrs remain in the ocean but those (divers) who seek life in death get the invaluable jewels.*

*All the twelve zodiac signs of sun, sixteen phases of moon and numerous constellations have provided a beautiful swing for him.*

*This Guru is omniscient yet he possesses a childlike innocence.*

ਦਸਤਗੀਰ ਹੁਇ ਪੰਜ ਪੀਰ  
 ਹਰਿ ਗੁਰੁ ਹਰਿਗੋਬਿੰਦ ਅਤੋਲਾ।  
 ਦੀਨ ਦੁਨੀ ਦਾ ਪਾਤਸ਼ਾਹ  
 ਪਾਤਸ਼ਾਹਾਂ ਪਾਤਸ਼ਾਹ ਅਡੋਲਾ।  
 ਪੰਜ ਪਿਆਲੇ ਅਜਰੁ ਜਰਿ ਹੋਇ  
 ਮਸਤਾਨ ਸੁਜਾਣ ਵਿਚੋਲਾ।  
 ਤੁਰੀਆ ਚੜ੍ਹ ਜਿਣਿ ਪਰਮਤੱਤੁ  
 ਛਿਅ ਵਰਤਾਰੇ ਕੋਲੋ ਕੋਲਾ।  
 ਛਿਅ ਦਰਸਨ ਛਿਅ ਪੀੜੀਆਂ  
 ਇਕਸੁਦਰਸਨੁ ਅੰਦਰਿ ਗੋਲਾ।  
 ਜਤੀ ਸਤੀ ਸੰਤੋਖੀਆਂ ਸਿਧ ਨਾਥ ਅਵਤਾਰ ਵਿਰੋਲਾ।  
 ਗਿਆਰਹ ਰੁਦੁ ਸਮੁੰਦੁ ਵਿਚ  
 ਮਰਿ ਜੀਵੇ ਤਿਸੁ ਰਤਨ ਅਮੋਲਾ।

ਬਾਰਹ ਸੋਲਾ ਮੇਲ ਕਰਿ  
ਵੀਹ ਇਕੀਹ ਚੜ੍ਹਾਉ ਹਿੰਡੋਲਾ।  
ਅੰਤਰਜਾਮੀ ਬਾਲਾ ਭੋਲਾ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 39/3

This changed programme brought about a revolution. He created courage in the heart of each Sikh to live a life of self-respect. Now the congregations started offering weapons of war, military steeds, war materials in the service of the Guru. Congregations were held everyday, morning and evening. At dawn, there was inauguration of spiritualism in a full measure; and at the evening congregations, brave accounts of the warriors were sung. The herds of the cows were getting converted into lions. For the protection of the religious crops, a hedge was being created. Many devotees had doubts about this changed programme. Bhai Gurdas records thus in the 24th *Pauri* of his 26th *Var* :

*The earlier Gurus considered that to give instructions and to preach to the people, one has to sit at one place known as dharamsala, but this Guru (Hargobind) does not stick to one place.*

*Earlier emperors would visit the house of the Guru, but this Guru has been interned by the king in a fort.*

*The sangat coming to have his glimpse cannot find him in the palace (because generally he is not available).*

*Neither he is scared of anybody nor does he scare any one yet he is always on the move. Earlier Gurus sitting on the seat instructed*

*people to be content but this Guru rears dogs and goes out for hunting.*

*The Gurus used to listen to Gurbani but this Guru neither recites nor (regularly) listens to hymn-singing.*

*He does not keep his follower servants with him and rather maintains nearness with the wicked and the envious ones (Guru had kept Painde Khan nearby).*

*But the truth is never concealed and that is why on the lotus feet of the Guru, the mind of Sikhs hover like a greedy black-bee.*

*Guru Hargobind has borne the unbearable and he has not made himself manifest.*

ਧਰਮਸਾਲ ਕਰ ਬਹੀਦਾ  
 ਇੱਕਤ ਥਾਂ ਨ ਟਿਕੈ ਟਿਕਾਯਾ।  
 ਪਾਤਸ਼ਾਹ ਘਰ ਆਂਵਦੇ  
 ਗੜ੍ਹ ਚੜ੍ਹਿਆ ਪਤਿਸ਼ਾਹ ਚੜ੍ਹਾਯਾ।  
 ਉਮਤ ਮਹਿਲ ਨ ਪਾਵਦੀ  
 ਨਠਾ ਫਿਰੈ ਨ ਡਰੈ ਡਰਾਯਾ।  
 ਮੰਜੀ ਬਹਿ ਸੰਤੋਖਦਾ  
 ਕੁੱਤੇ ਰੱਖ ਸ਼ਿਕਾਰ ਖਿਲਾਯਾ।  
 ਬਾਣੀ ਕਰ ਸੁਣ ਗਾਂਵਦਾ  
 ਕਥੈ ਨ ਸੁਣੈ ਨ ਗਾਂਵ ਸੁਣਾਯਾ।  
 ਸੇਵਕ ਪਾਸ ਨ ਰੱਖੀਅਨਿ  
 ਦੋਖੀ ਦੁਸ਼ਟ ਆਗੂ ਮੁਹਿ ਲਾਯਾ।  
 ਸੱਚ ਨ ਲੁਕੈ ਲੁਕਾਇਆ  
 ਚਰਣ ਕਵਲ ਸਿੱਖ ਭਵਰ ਲੁਭਾਯਾ।  
 ਅਜਰ ਜਰੈ ਨ ਆਪ ਜਣਾਯਾ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 26/24

*Around the agricultural field the bushes are kept as fence and around the garden acacia trees (for its safety) are planted.*

*The sandalwood tree is entwined by snakes and for the safety of treasure the lock is used and the dog also remains awake.*

*Thorns are known to live near flowers and during the holi revelry among the turbulent crowd one or two wise men also remain present.*

*As the jewel remains in the head of black cobra the philosopher's stone remains surrounded by stones.*

*In the garland of jewels on both the side of a jewel glass is kept to protect it and the elephant remains tied with the thread of love.*

*Lord Krishna for his love for the devotees goes to Vidur's home when hungry and the latter offers him beans of sag, a green leafy vegetable. The Sikh of the Guru becoming black bee of the lotus feet of the Guru, ought to attain good fortune in the holy congregation.*

*He should further know that cup of the love of the Lord is got after very hard labour.*

ਖੇਤੀ ਵਾੜ ਸੁ ਢਿੰਗੜੀ ਕਿੱਕੁਰ ਆਸ ਪਾਸ ਜਿਉਂ  
ਬਾਗੈ ॥

ਸੱਖ ਲਪੇਟੇ ਚੰਨਣੈ ਬੁਹੇ ਜੰਦਾ ਕੁਤਾ ਜਾਗੈ ॥

ਕਵਲੈ ਕੰਡੇ ਜਾਣੀਅਣਿ ਸਿਆਣਾ ਇਕ ਕੋਈ ਵਿਚ  
ਫਾਗੈ ॥

ਜਿਉਂ ਪਾਰਸ ਵਿਚ ਪੱਥਰਾਂ ਮਣਿ ਮਸਤਕਿ ਜਿਉਂ ਕਾਲੈ  
ਨਾਗੈ ॥

ਰਤਨ ਸੋਹੈ ਗਲ ਪੋਤ ਵਿਚ ਮੈਗਲ ਬੱਧਾ ਕੱਚੈ ਧਾਗੈ ॥  
ਭਾਵ ਭਗਤਿ ਭੁਖ ਜਾਇ ਘਰ ਬਿਦਰ ਖਵਾਲੈ ਪਿੱਠੀ  
ਸਾਗੈ ॥

ਚਰਣ ਕਵਲ ਗੁਰ ਸਿੱਖ ਭਉਰ ਸਾਧਸੰਗਤ ਸਹਲੰਗ  
ਸਭਾਗੈ ॥

**ਪਿਰਮ ਪਿਆਲੈ ਦੁੱਤਰੁ ਝਾਗੈ॥**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 26/25**

Bhai Gurdas recognised taking up the sword against oppression, as a part of religion. Quoting authority for it, he recorded that in order to break a hard nut, strong hands are needed. In order to take out water from the well, the bucket has to be tied with a rope; also to get the jewel from the black snake, you have to kill the snake. The snake can never be ready to offer its jewel, of its own accord.

*The water is drawn out of well only when the pitcher is tied from the neck (with rope).*

*The cobra does not happily give away the jewel in the head (it gives only after getting killed).*

*The deer also gives musk only after its death.*

*The kernel of coconut can be got only when its mouth is broken.*

*The apostate is such an iron that can be given desired shape only with the strokes of hammer.*

**ਜਿਉਂ ਕਰਿ ਖੂਹੁ ਨਿਕਲੈ ਗਲਿ ਬੱਧੇ ਪਾਣੀ।**

**ਜਿਉਂ ਮਣਿ ਕਾਲੇ ਸੱਪ ਸਿਰਿ ਹਸਿ ਦੇਇ ਨ ਜਾਣੀ।**

**ਜਾਣ ਕਬੂਰੀ ਮਿਰਗ ਤਨਿ ਮਰਿ ਮੁਕੈ ਆਣੀ।**

**ਤੇਲ ਤਿਲਹੁ ਕਿਉ ਨਿਕਲੈ ਵਿਣੁ ਪੀੜੈ ਘਾਣੀ।**

**ਜਿਉਂ ਮੁਹ ਭੰਨੇ ਗਰੀ ਦੇ ਨਲੀਏਰੁ ਨੀਸਾਣੀ।**

**ਬੇਮੁਖ ਲੋਹਾ ਸਾਧੀਐ ਵਗਦੀ ਵਾਦਾਣੀ।**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 34/13**

Pure self can never pull down the seeker into the deep pit of inferiority. Rather it leads to blossomed life and creates enthusiasm for leading a life of self-respect and doing good to others. A self-realised person, having crossed the limit of time, achieves his true reality as a Soul, which neither the

sword can cut, nor water can drown , nor fire can burn, nor does it ever die; he achieves immortal life. The I-ness of a realised person is completely wiped out and the human body which Waheguru has bestowed on man, is the highest one in all the nature, so that he can make (spiritual) progress with his body as a means to achieve immortal state. A self realised person does not under-rate this body or neglect it, rather by making use of his action-organs and sense organs, also by making the pure use of mind, intellect and consciousness, he distributes among people the gift of true knowledge and employs this holy body for doing good to others and has no hesitation to do so. His eyes of knowledge get opened. He neither causes any fear to another, nor does he feel fear of anyone. He regards his body as a blessing, given to him by God and he moves in the world, making the right use of his body.

So long as we have this mindset of I-ness, we keep on wandering in the darkness of ignorance, regarding ourselves as the body and we regard other related beings such as the sons, daughters, relations and the lifeless property as our very own. Engrossed in thick darkness, we keep doing very ignorant acts. But anyone who has taken the hard act of Jap (repetition of God's Name) and risen many stages higher, and has crossed the sphere of Time, he has recognised his true identity. At that stage, even our body becomes pure and holy. As Guru Maharaj has ordained :

*If thou understandest one Thing, then, alone thou shalt be pure.*

*Without knowing the Lord, thou shalt ever be*

*impure.*

ਏਕ ਵਸਤੁ ਬੁਝਹਿ ਤਾ ਹੋਵਹਿ ਪਾਕ॥

ਬਿਨੁ ਬੁਝੈ ਤੂੰ ਸਦਾ ਨਾਪਾਕ॥ ਅੰਗ - 374

Many *sadhus* are of the view, that when one has achieved his goal, then after that there is no use of preserving the body and they leave it. But this is not the approach of a *Gurusikh*. According to the fundamental view of *gurmat*, when one's I-ness has been completely obliterated, and when the inner soul shines in full light, and when one rises to the lighted regions of inner consciousness, then the seeker should employ this body as the media, to carry out the commandments of God. To such a seeker the Guru and God become one and the same. God is Formless, while the Guru has a physical form, God and the Guru assume one shape.

*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.*

ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ

ਇਕ ਵਸਤੁ ਅਨੁਪ ਦਿਖਾਈ॥

ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੂ ਹੈ

ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥ ਅੰਗ - 442

The command of the Guru and the commandment of God are both identical.

The Sixth Master felt that the world is being ground under the rule of tyranny, a very terrible fear is oppressing the minds of men, our very existence is in danger, the rights of living have been reduced to ashes. One has no breath of self-

fulfilment. In their place, there is fear, helpless lack of self confidence and total lack of enthusiasm have totally engrossed the life of man.

Human birth is a rare blessing for achieving God. If this opportunity for inner evolution is damned by deep and long sighs, then one is deprived of spiritual progress in human life and he has lost a golden chance. Why do all this happens? Because blind royal power has come into the hands of those, who have no character, no thinking power, and who love wickedness, who have no high thinking and who have no care for anything good beyond their own personal life. They don't recognise anyone's self-respect, nor do they value anyone's gentle-manliness. In place of these good qualities their minds are full of pride and the darkness of self-seeking has completely penetrated their way of life. The martyrdom of Guru Arjan Dev was a sight of this very dense darkness of their mind. Whereas the Guru dissolves the dense darkness of people's minds and unites them with the Master. He also removes the troubles of the afflicted persons, he feeling kinship with common humanity, because he is no other than God Himself.

During the time of the Sixth Master, the darkness had crossed all limits and wicked rulers like the rabid dogs were thoughtlessly biting everyone. At this juncture, there are only two courses open to man – one that he should become the victim of these mad dogs, acting as a sub-human being, without any courage; and two, he should so strengthen himself to be able to face those mad dogs. In this way, at that time, the *Moghul* rulers as



well as the ruling class had become unbridled. They became responsible for the most condemnable martyrdom of the Fifth Master, without any fault of his. The Fifth Guru recognised the delicacy of the time and set the class of God-realised great men in the use of force and exhorted them to face the tyrannical rulers like the brave lions in order to safeguard fundamental human rights rather than allow themselves to be butchered like sheep and goats. When the ruler becomes blind and deaf, then it becomes the sacred duty of the public to protect themselves. Under such conditions, taking up arms and protecting themselves becomes a part of one's religion. Cowardice and feeling of inferiority become sins. The Tenth Master (Guru Gobind Singh Ji), addressing Emperor Aurangzeb ordained thus :

*One should try all the methods (of persuading the tyrant to the right path)*

*But when no alternative works, then putting the hand on the hilt of the sword (taking up the arms) is fully justified.*

**ਚੁ ਕਾਰ ਅੱਜ ਹਮਰ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸ਼ਤ,  
ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ-ਬ-ਸ਼ਮਸ਼ੀਰ ਦਸਤ॥**

**(ਜਫਰਨਾਮਾ 22 ਨੰ:)**

When all efforts to establish peace are ended, then it becomes one's highest religious duty to take up arms in self-defence. This is the question that arises in the minds of all the spiritual persons, why a class of spiritual people like the Sikhs had to take up arms. We have considered this matter above; at some future proper time, we shall consider this question in details.

In these changed circumstances Guru Maharaj,

alongwith the heights of spiritualism, encouraged his followers to fully maintain one's physical strength and also to learn the use of the weapons. In all the wars which Guru the True Emperor had to fight, never did the Guru provoke anyone to wage war nor did he take possession of even one inch of the land in the world. When there was a war between people's self respect and the hauteur of the ruling power, and whenever they attacked Guru Maharaj with their massive armies, Guru Ji welcomed them with weapons of defence. At the end of the fighting, Guru Maharaj took care of all the wounded and the hurt, not only of the Guru's Sikhs, but also he took equal care of the hurt and the wounded in the enemies ranks of those who had invaded his jurisdiction. He restored them to health and then gave them full freedom to report to their units, for military duty.

When the last battle of Malwa took place, at that time Lala Beg attacked Guru Ji with a huge army and a very fearful battle took place, in the darkness of the night. The attackers were so much affected by snowy cold that their weapons fell to the ground (due to the numbness of their hands). At that time, Sikh leaders like Bhai Bidhi Chand entreated the Guru not to stop the fighting, because the invaders were absolutely unable to fight, due to chilly winds of the month of December. "Please don't stop us from fighting, for we can send all of them to hell, by the power of our swords, because they are quite unable to fight due to intense cold. But Guru Maharaj ordained thus, "My dear Sikhs! though this iron age has destroyed all noble religious practices, but we have come here

for the efflorescence of true faith. We teach our Guru's Sikhs also to observe the golden principles of right conduct." Lofty religion never permits one to make an attack on one who is fallen, or one who is weaponless; and also on the children and the old, the sick one, or on one who has surrendered, or on one who has yielded and seeks your protection; nor on women. One who attacks these seven categories of persons loses his truth, dignity and power. Such a valiant one loses his character, and such an action is a blot on his bravery. For these reasons we will not make any attack on them at all. When the day dawns and when the sun shines giving warmth, then these soldiers would be in a fit fighting condition, then it will become our duty to carry on the fight with them. This principle has been practised in India, since very early days.

In the battle of *Mahabharata*, the warriors had no personal enmity; they were fighting for the sake of fighting. Leaving aside an example or two, the war of Mahabharat took the shape of a battle between the forces of the good and the evil. Such lofty principles are evaporating from the present day world. True faith had fully flown away and disappeared. The citizens of Hiroshima had committed no fault; an atom bomb killed them en mass. Even today the thinking persons regard this act (atom bomb on Hiroshima) as a blot.

Guru Maharaj exhorts his followers to uplift *Dharma* (righteousness) and to put away the wickedness of the wicked. He gives auspicious counsel to his Sikhs never to have enmity for anyone. He ordains :

*Bear not enmity to anyone.*

*In every heart the Lord is contained.*

*ਵਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੂ॥*

*ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੂ॥ ਅੰਗ - 259*

This most exalted mentality inspired benevolent persons like Bhai Ghanayya in the play of life. Guru Ji approved his nursing and bandaging of the wounded in the war (including of the enemy soldiers), as he saw Waheguru in all (in friend as well as in foe). Guru Ji blessed him (Ghanayya) with his grace.

The Sixth Master was the master of *Piri* (spiritualism) and *Meeri* (worldly righteousness). He encouraged his followers to lead a life of self-dignity and to safeguard fundamental human rights. The Holy Guru was completely without any enmity for anyone; his activities were unique. A true Guru is the soil of Dharma (righteousness) and is also the embodiment to spread that Dharma among the creation. The True Guru is like a mirror. Whatever feeling one has is reflected in the mirror, as a result of one's actions (good or bad).

*The true Guru is inaccessible, without rancour and extraordinary. Consider earth as the true abode of dharma. Here karmas take care of the fruits i.e. one reaps what he sows. He (the Lord) is the mirror in which the world can see its face reflected.*

*One would see the same face he will carry before the mirror.*

*The servants of God remain red faced and triumphant whereas the apostates keep their*

*faces blackened.*

ਸਤਿਗੁਰੂ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਨਿਰਵੈਰੁ ਨਿਰਾਲਾ॥  
 ਜਾਣਹੁ ਧਰਤੀ ਧਰਮ ਕੀ ਸਚੀ ਧਰਮਸਾਲਾ।  
 ਜੇਹਾ ਬੀਜੈ ਸੁ ਲੁਣੈ ਫਲ ਕਰਮ ਸਮਾਲਾ।  
 ਜਿਉ ਕਰਿ ਨਿਰਮਲੁ ਆਰਸੀ ਜਗੁ ਵੇਖਣਿ ਵਾਲਾ।  
 ਜੇਹਾ ਮੁਹੁ ਕਰਿ ਭਾਲੀਐ ਤੇਹੋ ਵੇਖਾਲਾ।  
 ਸੇਵਕ ਦਰਗਹ ਸੁਰਖੁ ਵੇਮੁਖੁ ਮੁਹ ਕਾਲਾ।  
 ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 34/1

When Guru Ji went to Delhi, he took up his residence at a place called Majnu Tilla. There lived a saint; whose body was shrivelled as a result of harsh penances. People called him Majnu, (the legendary lover). He came to Guru Maharaj and submitted thus : Great Sir, is this world a truth or a falsehood? If it is the truth, then why don't we see the persons who are dead. If it is falsehood, then why are all appearance visible and seemingly real. If both these contradictory statements are true, then explain to me decisively how light and darkness can co-exist together. Guru Maharaj ordained thus :

Sant Ji, when we are seeing a dream and the dream continues for long, then at that time the dream seems a visible reality. If a snake attacks us in the dream, then we kill it (in the dream). If someone makes love to us then he appears very dear to us. If we are married in the dream, then we have sons and daughters and our affection for them has its effect. For instance, there is an anecdote about a king. He was ruling in peace. The neighbouring prince invaded his territory. There was a grim battle; the king went on fighting for four days and for four nights. He defeated the invading

king. He returned to his capital and spoke to his chief Minister thus, I have become dead tired. I would (now) sleep and nobody must awaken me. If anyone violates this order, I will inflict punishment of death upon him. He went to his bedroom and went to sleep there. His Prince (heir apparent) was terribly wounded. After sometime, the Prince expired while the king had been asleep. Because of that royal order, no one dared to awaken the king. They took the decision and preserved the Prince's dead body. 'They thought, when the king wakes tomorrow, we will perform the Prince's funeral.' The second day dawned and still the king slept on. Came the third day, and still the king did not awaken. Thereafter Chief Minister personally went in and awakened the king. Not caring for the fact that this step could bring the sentence of death on him. When the king was disturbed in his deep sleep, he started shouting loudly, because in that long dream, he saw that he had four sons who had been sufficiently grown up. Two of them were playing before the king, while the remaining two were sitting in his lap and receiving fondling. When awakened he could see none of them and he started crying for their love. The Chief Minister realised that the king had not come out of the sphere of dream land and awakened in the world of reality. With folded hands, he informed the king, "Sire you were fast asleep. We made you awake because your son the Prince who got wounded in the battle is dead. The king said, Dear Minister, you did something very wrong. I was fondling my four children (in dream). Now you talk of one son, who is dead. I tell you

about my four royal princes and my fairy like queens, which constituted my darling family, just a little while ago. I was sitting in bliss seeing them playing and making love. You are telling me about my one (dead) son. I am talking about my four Princes and talking about the queens who were beauties, I had a very darling family. I felt like the king of the whole universe. All the kings of the world were my underlings and the whole world was shouting victory to me. The minister said, Sire, you say the truth. But that was only a dream. Then the king said, *Vazir Sahib*, what do you take this world to be? At that time (in dream), I had no consciousness of this world. That was one dream and this (waking state) is another dream. At that time, the dream world looked to me to be the full reality. How can you tell how much effect the dream world had on me. The effect of that world still continues on mind, so that I am weeping (over its loss). Dear Minister, this world is also not a reality; this too is a long dream. Guru Maharaj ordains thus about the matter :

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

**ਜੈਸਾ ਸੁਪਨਾ ਹੈਨਿ ਕਾ ਤੈਸਾ ਸੰਸਾਰ॥ਅੰਗ - 808**

Putting us on our alert, he ordains thus :

*The fool attaches his mind with the dream.*

*When he wakes, forgotten are the power, revelments, pleasures and he suffers disappointment.*

*His life passes away in running after worldly affairs.*

*His affairs are accomplished not, because he is*

*fascinated by mammon.*

*What can the helpless creature do, when the Lord Himself strays him?*

ਸੁਪਨੇ ਸੇਤੀ ਚਿਤੁ ਮੂਰਖਿ ਲਾਇਆ॥

ਬਿਸਰੇ ਰਾਜ ਰਸ ਭੋਗ ਜਾਗਤ ਭਖਲਾਇਆ॥

ਆਰਜਾ ਗਈ ਵਿਹਾਇ ਧੰਧੈ ਧਾਇਆ॥

ਪੁਰਨ ਭਏ ਨ ਕਾਮ ਮੋਹਿਆ ਮਾਇਆ॥

ਕਿਆ ਵੇਚਾਰਾ ਜੰਤੁ ਜਾ ਆਪਿ ਭੁਲਾਇਆ॥

ਅੰਗ - 707

Guru Ji continued addressing, Sant Ji, “The Maya (delusion) created by God is indescribable. Nothing definite can be said about it. There are four states of the human being; one, the waking state, when one acts in the world awakened, he is caught between attachment and excitement; the second state, almost recurrent every day is what is called the dream state. All things seen in the dream seem completely true. But when he wakes up, all these become unreal things seen in the dream. The third state is deep dreamless sleep; which is called a higher state. At that time, it is the self that watches the state of sleep. Because of that self, he remembers deep sense of pleasure (after awakening), feeling, today I enjoyed very sound sleep. The witness to this state is man’s own self, which is called the soul; who is above the three qualities (good, bad and indifferent). That (fourth one) is the real *Turiya* state (the transcendental state).

Guru Ji said, Sant Ji, this world rests on the power of God. He is beyond form and name. When a person repeats His Name and offers prayers and works for self-realisation, his delusion is shattered. One achieves Truth. When the illusion is



obliterated, and the false ego disappears in the light of Truth, then the whole world would appear to him as the Form of God, which is the Supreme Reality. Hence don't look on this multi-formed world as a collection of separate beings, know it to be a single entity (though giving the illusion of different persons), that is God. You too have no separate existence. It is all the spread of One God. Through the Grace of God and through the medium of self-seeking, freeing oneself from the meshes of illusions, one becomes one with Infinite God, having attained Truth, Consciousness and Bliss. The Third Master has ordained thus :

*This entire world, which ye behold is the Lord's manifestation.*

*God's image alone is seen in it.*

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ

ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ

ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ॥

ਅੰਗ- 922

Hearing this sermon of the Guru, Sant Manju was assured and his five-fold actions were destroyed. Guru Maharaj gave him the gift of Godly knowledge by quoting the great hymns from the gospel. Thus he obliterated his individual existence and achieved the bliss of salvation. Thus Guru Maharaj rescued many seekers from the cyclone of illusion and enabled them to enter the sphere of the Self. He made them experience the state of non-mind and Divinity :

*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.*

ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥  
 ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ  
 ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ॥ ਅੰਗ - 846

There were many strange happenings in the life of Guru Maharaj. If we meditate upon them, then a new type of experience comes to light. He felt enmity towards no one. Chandu's family members were arrested. He ordered their release with the remark that there was no fault of Chandu's family as well all others. Those who were responsible for Guru's martyrdom, they will suffer the consequences of their actions. There are many fables about his miracles of love; there are many spectacles of his battles and wars. He was loved by all. He had no jealousy for any caste or with any group. At Kartarpur, he got constructed a big mosque for the Muslims to offer prayers. Many prominent warriors, *Ranas, Rajputs*, kings and princes had faith in Guru Ji. Many of them received instructions in the path of spiritualism from Guru Maharaj. Many Muslim mendicants such as Mian Meer, Sikandar, Auliya recognised Guru Ji as the form of Allah (God).

Once Jehangir enquired from Pir Mian Meer the characteristic of Saints and sages. Pir Mian Meer clarified that a sage is one who is without any defect, who has liquidated all his desires and is himself desireless and has devoted all his attention to God and who never has thoughtful waves in his mind. Such a one enjoys spiritual bliss at all times. Such a one is a person, with all spiritual knowledge, a great soul; he is a prophet and a seer. He is the visible form of God. When Jehangir enquired if there was living any such man of God, then Pir

Mian Meer replied, 'Yes, there is one, named Guru Arjan Dev Ji, Chandu imprisoned him in his own house at Lahore and inflicted many atrocities on him. When I heard about him, then I went to Lahore to have the glimpse of Guru Ji. I was taken aback when I saw him sitting (being made to sit) on the red hot burning iron plate. The Guru sat on this horrible seat, as if he had a soft seat of cushions under him. His body was burning, but his countenance was flashing with light with divine effulgence. Red hot sand was being poured over his head. Even in that terrible condition he was feeling the bliss of Godliness – namely Truth, consciousness and bliss. He was completely without rancour and was at perfect peace.

If ever idea of revenge entered his mind, he had the capacity to destroy the whole world. But he was fully patient. He was martyred. Now his son, who sat on the sixth high seat of Guru Nanak had manifested himself as the Sixth Master. He too is the Form of God. Hearing this praise of Guru Ji, a doubt arose in the mind of Jehangir. He said, Meer Ji in Islam, the praise of a Hindu is prohibited. It is considered a sin. Why are you giving such high praise to the Guru? Pir Mian Meer replied, the reason why we praise the Guru to the skies is that all the saints, sages, mendicants and great souls who have achieved God (Allah), ascending stage by stage in meditation, have their ultimate goal as the Guru. When they reach the door of God, they find that all talk is about Guru Nanak. They see Guru Nanak emerging out of the invisible Form of God and appearing in a distinct shape (personality). His present form is that of

Guru Hargobind whom you have made a prisoner in the Gwalior Fort. Jehangir, bring yourself to believe that Guru Hargobind is the special visible Form of the Great God. That very shape is visible to all in highest meditation. Jehangir said, why didn't you tell me all this earlier? I should have given him respect and released him and earned his blessings by setting him free. Pir Mian Meer said, Guru Arjan the Fifth Master, who was fully merged with God did not want that anyone should interfere with the Will of God. Hearing this, Jehangir very much repented. Influenced by this Meer's talk, Jehangir not only ordered the release of Guru Maharaj from the fort, but also ordered according to the Guru's wish the release of 52 rajas, who for a long time had been caught in the struggle between life and death.

Thus the glory of Guru Maharaj is endless. I also remember Guru Ji in one connection. He would reach anywhere to fulfil the wishes of his devotees; for instance Bhai Rupa and Bhai Sandhu prayed that Guru Ji may drink the cold water that they had with them. Guru Ji travelled the distance of 40 *kohs* in no time to partake cold water and also to provide them cold water to save their lives. The Guru granted them several boons.

Guru Ji reached Kashmir in order to give his *darshan* (glimpse) to Mother Bhagbhari. And at the time of her death, out of his great Grace, made her merge with God.

We appeal to all the devotees of God's Naam that they must have total faith in the Guru, who is revealing himself in the Bani of Guru Granth Sahib. Gurbani is his message. Our greatest objective

is to live that Gurbani in our life. Our politician brethren should not sink into the mud of politics. While they play this game of politics, they should keep the teachings of Guru Granth Sahib at the highest in themselves & lead the life of Truth and high spiritual state. Then the world will honour them. They will be kings of the whole universe. As Guru Maharaj has ordained :

*He is yet the King of the whole world, if his soul is absorbed in the Lord's name.*

ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ  
ਹਰਿ ਨਾਮਿ ਮਨੁ ਭਿੰਨਾ॥ ਅੰਗ - 707

The ordainment about the worldly kings is :

*All these lords of the world are but for four days. They make false display.*

ਏ ਭੂਪਤਿ ਸਭ ਦਿਵਸ ਚਾਰਿ ਕੇ  
ਝੂਠੇ ਕਰਤ ਦਿਵਾਜਾ॥ ਅੰਗ - 856

*Burn thou in fire thy dominions, property and overlordship.*

ਰਾਜ ਮਿਲਖ ਸਿਕਦਾਰੀਆ ਅਗਨੀ ਮਹਿ ਜਾਲੁ॥  
ਅੰਗ- 811

True kingdom is bestowed on the devotee of Naam, by Nature herself.

*He, to whom (the Lord) grants praising and eulogizing Him, O Nanak! is the king of kings.*

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ॥  
ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ॥ ਅੰਗ - 5

*Nanak false are other empires. They alone are the true kings, who are imbued with the Lord's Name.*

ਨਾਨਕ ਹੋਰਿ ਪਾਤਸਾਹੀਆ ਕੂੜੀਆ  
ਨਾਮਿ ਰਤੇ ਪਾਤਿਸਾਹ॥ ਅੰਗ - 1413

*He alone is the great king, within whose mind  
the Lord's Name abides.*

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋਈ ਵਡ ਰਾਜਾ॥ਅੰਗ - 1155

Guru Maharaj has blessed Guru's Sikh with the first position of a *Gurmukh*, which (position) no worldly king can reach :

*Amongst the scholars, warriors, canopied Kings  
and others, there is no one equal to the Lord's  
devoted slave.*

ਪੰਡਿਤ ਸੂਰ ਛਤ੍ਰਪਤਿ ਰਾਜਾ  
ਭਗਤਿ ਬਰਾਬਰਿ ਅਉਰੁ ਨ ਕੋਇ॥ ਅੰਗ - 858

Those who being only warriors are engrossed in winning kingship, even if they have great achievements at their credit but if they miss their faith in Naam, they are losers on all fronts – so ordains Guru Maharaj :

*Thou mayest have lacs of armies, lacs of bands  
and lances, and lacs of men may rise to pay  
homage to thee;*

*Thy dominion may extend over lacs of miles  
and lacs of men may rise to do thee honour;  
but if thy honour be of no account to thy Lord,  
then, all the ostentations are futile.*

ਲਖ ਲਸਕਰ ਲਖ ਵਾਜੇ ਨੇਜੇ  
ਲਖ ਉਠਿ ਕਰਹਿ ਸਲਾਮੁ॥  
ਲਖਾ ਉਪਰਿ ਫੁਰਮਾਇਸਿ ਤੇਰੀ  
ਲਖ ਉਠਿ ਰਾਖਹਿ ਮਾਨੁ॥  
ਜਾਂ ਪਤਿ ਲੇਖੈ ਨਾ ਪਵੈ ਤਾਂ ਸਭਿ ਨਿਰਾਫਲ ਕਾਮ॥  
ਅੰਗ - 358

Also Guru Maharaj further ordains as under :

*They are not said to be kings who die in strife  
and then go round in existences.*

*Nanak, without the Name, they wander about  
nose-shorn in disgrace and receive not honour at  
all.*

ਰਾਜੇ ਓਇ ਨ ਆਖੀਅਹਿ

ਭਿੜਿ ਮਰਹਿ ਫਿਰਿ ਜੂਨੀ ਪਾਹਿ॥

ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਨਕੀ ਵਢੀ

ਫਿਰਹਿ ਸੋਭਾ ਮੂਲਿ ਨ ਪਾਹਿ॥ ਅੰਗ - 590

Guru Maharaj has nowhere recommended the attainment of worldly kingship. On the other hand he severely reprimands the worldly kings :

*That King alone sits on the throne, who is  
worthy of the throne.*

*They, who realise the True Lord; They alone  
are the True Kings.*

*These Lords of earth are not called kings.  
Through love of delusion, they come to grief.*

ਤਖਤਿ ਰਾਜਾ ਸੋ ਬਹੈ ਜਿ ਤਖਤੈ ਲਾਇਕ ਹੋਈ॥

ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸਚੁ ਰਾਜੇ ਸੇਈ॥

ਏਹਿ ਭੂਪਤਿ ਰਾਜੇ ਨ ਆਖੀਅਹਿ

ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਹੋਈ॥

In this way, Guru Maharaj has awarded the first position to the disciple of the Guru. The Sixth Sovereign has encouraged those great souls who have attained the state of *Gurmukh* and when their vanity (I-ness) has been totally destroyed, they should take up the duty of administering the worldly affairs efficiently. Our politicians have created a great false notion that political achievement is our supreme goal; and that there is no need for meditation. Such an ideal is found nowhere, while

studying the details of the life of the Sixth Guru who was the Master of *Meeri* plus *Peeri* (earthly power combined with spiritual power). Guru is always present in his shabad. Shabad (Word) is the True Guru :

*The True Guru is the word and the word is the True Guru. The holy word shows the way to emancipation.*

**ਸਤਿਗੁਰ ਬਚਨ ਬਚਨ ਹੈ ਸਤਿਗੁਰ  
ਪਾਧਰੁ ਮੁਕਤਿ ਜਨਾਵੈਗੋ॥ ਅੰਗ - 1309**

Hence our present day need is to offer our fullest and total regard to Guru Granth Sahib and mould our lives in the light of the knowledge imparted by the Holy Bani. The Tenth Master had ordained as under :

*Khalsa is the army of Akalpurakh.  
Khalsa has been created by the Divine Will.*

**ਖ਼ਾਲਸਾ ਅਕਾਲ ਪੁਰਖ ਕੀ ਫੌਜ॥  
ਪ੍ਰਗਟਿਓ ਖ਼ਾਲਸਾ ਪ੍ਰਮਾਤਮ ਕੀ ਮੌਜ॥  
(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ 'ਚੋ')**

Only those can join the army of the Khalsa about whom it is ordained in *Sarab Loh Granth* :

*The One who has tasted the embrosial nectar,  
he alone is deemed exalted Khalsa.  
Between God, me and him, there exists no  
difference at all.*

**ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ, ਸੋ ਹੈ ਖ਼ਾਲਸ ਦੇਵ॥  
ਪ੍ਰਭ ਮਹਿ, ਮੋ ਮਹਿ, ਤਾਸ ਮਹਿ, ਰੰਚਕ ਨਾਹਨ ਭੇਵ॥  
(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ 'ਚੋ')**

When a person, who has tasted spiritualism, plays the game of politics, he has no duality in his



mind. He has no care for any loss nor any allurements for gain. To him, the world is the form of Waheguru and he is wandering therein, working for the good of the world. His politics is for the people, for the good of others, and full of self-sacrifice. He is not caught in scandals. He is for the service of the country, nay of the whole world, which he regards as the holiest temple of Waheguru. To him all seem to be his own; and all regard him as their own. Such a combination of spiritualism (*miri*) and political power (*piri*) would be a guarantee for world peace. The atom bombs lying in stores become expired. Instead of spending (Govt.) monies on them, he builds lovely roads, colleges, and the universities. In the establishments of Guru's men (Gurmukhs), there is absolutely no need for hospitals because all worries which cause all diseases vanish. The feelings of fear, enmity, lack of confidence, the spirit of revenge, the hopes and fears are gone; and inside and outside, there is the light of beauties and happiness. Eighty percent of the diseases are caused by our forgetting God, resulting in strain. All these diseases can be cured by the medicine of God's Name. The remaining 20 % diseases too do not come off because man's mind is engrossed in the spiritual sentiment of God. The power of resistance to disease in man stays in full force. Sadness and wrinkles do not appear to destroy the beauty of an ever-happy-looking face.

You may play the game of politics to your heart's content but play it while practising mercy, forgiveness, peace, contentment, purity, service and working for the welfare of all. No one will doubt

you. You will be able to rule over the hearts of the people. The sum total of the above-mentioned virtues is called Dharma (righteousness). Don't build communal walls, adopt the life of Dharma. Then in the light of the combination of political power (*miri*) with spiritualism (*piri*) will make the world without suspicions; it will bless your companions with true thinking. Then your practice of combining political power with spiritualism would be a big success. Else it would remain a hypocrisy. A life of hypocrisy can never be victorious in the long run.



**Himself The Guru,  
Himself The Disciple  
(ਆਪੇ ਗੁਰ ਚੇਲਾ)**

India has been the land of the saints and sages, of thinkers and persons of right deeds, of those brave warriors who were ever-ready to sacrifice their life for the sake of Dharma (Righteousness), of the householders, who fully carried out their duties. Hence this country has been eulogised as the Land of Righteous action. In this country there always has been the pre-eminence of good conduct and of spiritualism. Its kings ruled in peace, but then started attacks on them by the rulers of Afghanistan, Iran. Arabs and of Baghdad. At the start, their objective were political (to conquer new lands). When a king was defeated, his kingdom under treaty was merged in the victor's kingdom, to expand it. Since the eighth century, the peace of India has been in doldrums. By slow degrees, these invading rulers, in order to save their excesses (on our people) from the hatred of the people started mouthing religious slogans.

Islam is one such religion, which teaches justice, mercy and love of God & also the sentiment of devotion to God. This religion recognised *Allah-Tala* (God) as all powerful. It paid no attention to the worship and eulogies of the gods and goddesses & this faith stood for the pure love of God and it taught man to submit to the Will and commands of God. In order to keep God in permanent lodgement in one's heart, they had the institution of five *Namazas* (Muslim Prayers),

five times in a day. Harsh penances were practised in the search of Truth. In order to realize Truth in the inner consciousness, a life of good conduct according to rules was led. The Arabs and other idolatrous people had a great enmity for these people. Many wars were fought by the followers of the new religion (Islam) against the adherents of other religions to protect their identity and the existence of their faith. They won many victories and established many kingdoms based on justice and righteousness. This religion produced many *Sufi* sects, which spread the message of human brotherhood, love and faith in God. These Sufis believed in harsh penances; they worshipped their *Pirs* (saints) accorded the status of God to their saints and served them and obeyed their orders as very holy commandments. By slow degrees this new religion won the favour among the people who were full of ignorance and many of them adopted the good points of this religion. Many large kingdoms were established by it.

The pride of power never allows anyone to continue in the same old state of mind. Even the best among the best religions brings its adherents under its fanaticism. As the times changed, the followers of this religion in their pride resorted to most hateful atrocities, as a programme of their religion. They became the devils disciples and committed heinous crimes against humanity, by studying and learning about these even the mind of the noblest of persons begins to feel deep regret. A ruler immersed in the pride of power turns a complete embodiment of *Satan*. Instead of obeying the commandments of *Allah* (Muslim's God), he

turns an agent of *Satan*. These tyrannous rulers earned extremely contemptible acts, feeling the sinful belief that all these acts would please God (as they wrongly thought). They inflicted such wild-animal treatment on their religious enemies, that even *Dharamraj* (God whose justice punished sinners and rewards saints) was baffled as what to do with these kings who had committed such abominable crimes in the name of God and to which hell, he should condemn them.

Before the light of Guru Nanak Sahib shone on the world, there was such an atmosphere of suppression and atrocities created by the rulers of that time that Guru Maharaj had to condemn them in these words :

*The dark-age is the scalpel, the kings are the butchers, and righteousness has taken wings and flown.*

*In this no-moon night of falsehood, the moon of truth is not seen to rise anywhere.*

**ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ**

**ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ॥**

**ਕੂੜ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ॥**

**ਅੰਗ- 145**

These butcher kings perpetrated unspeakable atrocities on the people, in the name of religion. Even though at countless places the Indian's made innumerable sacrifices to protect their self-respect and glory; the well-entrenched rulers, saw their beloved daughters & wives commit jauhar – burn themselves to ashes and they themselves sacrificed their lives on the battlefield, but these small efforts could not cry a halt to the great flood of atrocities.

The True Emperor Guru Nanak centralized different kinds of faiths of India on one point, the love of God; and seeing the same God in all, preached through his discourses the doctrine of mutual love among all citizens of India. During Guru Nanak Sahib's life itself, the followers of both the religions (Hinduism and Islam) accorded a place of honour to Guru Nanak Sahib among their hearts. At the end, the Guru's person was called a Pir (Muslim saint) by the Musalmans while the others called him their own Guru. On the opposite side, the royal butchers also suffered an eclipse. Writing about their contemptible cruelties is equal to creating restlessness in our mind.

The Fifth Guru and the Ninth Guru by offering their most sacred martyrdom tried to awaken their half dead harsh conscience, but the rulers of the time through repeated doings of hateful sins, had made their hearts so stony that they looked upon these sacrifices as great acts of religious merit for them. Also these had made tremendous influence on the hearts of the common men too. Among the Hindus, this heartlessness had reached such dimensions that they thought it better to suffer them, regarding their grief as a result of the evil deeds of their previous lives. Those belonging to Islam looked upon their own selves as very special people and never thought fit to offer true counsel to those fanatical kings, in favour of any of the Gurus. Though many religious men felt bad about the atrocities, yet they did not muster courage to extend good counseling to these men of animal instincts. As for the Sikhs of the Gurus, from the time of Guru Nanak Dev till the time of

the Ninth Guru; they were full of self-respect, tolerance, fraternity, and the exalted maxim : recognise the race of man as only one, and doing good to all (without distinction of caste or creed). This way of life made them into *Karma Yogis* (saints of duty) and into *Tattva Gyani* (Realisers of Truth) by making them see the same Self (soul) in all and by this commonalty made themselves feel common to all humanity. The Tenth Master in order to teach the right ideology to these wild kings waged a holy war. He addressed the Guru's Sikhs as the soldiers of God. These preparations started with the dawning of the year 1699. The religious-minded Sikhs in large numbers reached there, by the end of March. One day before *Baisakhi* a golden cream-coloured awning was spread over the *Takhat* (seat of the Gurdwara). Nearby a new camp was pitched. The devotional singing of *Asa Di Vaar* (morning prayer) finished at dawn. Guru Maharaj himself sat on the *Takhat* (throne). Addressing the vast congregation and throwing light on the current events, he ordained, "Dear Sikhs of the Gurus, this tyrannical rule of the Moghuls has been continuing since the time of Guru Nanak Dev. The Gurus have always made efforts to spread the feeling of fraternity among the Hindus and the Musalmans and to create the feeling of common brotherhood among all, the Gurus made many sacrifices. The Fifth Master gave the pride of place in the Guru Granth Sahib to the *Bani* (hymns) of all the saints, devotees and sadhus, born in India. But this love of the common people for the Gurus was not to the liking of Moghul rulers.

Emperor Guru Arjan was martyred, Guru Hargobind Sahib was imprisoned in the Gwalior Fort. The Ninth Master was also made a martyr, thousands of temples were demolished, their holy books were burnt. Lakhs of people living in India were either forced to embrace Islam and become the followers of Muhammad or they were killed. You have adopted to be the Sikhs of the Gurus. You have crossed the limits of death and death is nothing very horrible for you.

*Kabir, death, of which the world is terrified, is pleasing unto my mind; it is in death alone, that one is blessed with the perfect supreme bliss.*

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

ਅੰਗ - 1365

You are leading a life of the living and the awakened. The death-like state of your being is finished with your love for *Bani* and God's Name. The world is suffering misery. To get rid of these troubles it is necessary to offer some great souls as martyrs. Life according to higher principles and of self-respect has become a dream. Man is committing the heinous sin of passing his whole life in fear. To stop the flood of killings, let some Guru's Sikh offer to me his head to sacrifice his life for the noble cause. By turns many offers were voiced. The Five Beloveds offered their heads. In the whole gathering, the atmosphere of fear prevailed; because most of the Sikhs had seen the Guru's shining sword soaked in blood with their



own eyes. (With this sword, he was to cut the heads of those who made the offer to give their life). But the wonder of the holy gathering knew no bounds, when they saw (the slaughtered Panj Piaras) appear alive in the new clothes. Different writers have written their own account about this incident.

Aurangzeb sent a special spy with the instruction to give him very true and accurate eye witness account of this event describing, how the Guru cut off the heads of the Five Beloveds and later brought them back to life by his supernatural power, also the correct report whether the right (cut) heads were put on the body of the correct persons or were those heads put on the wrong shoulders (were the heads exchanged). Thus the writer of Ramgarhia History Bakshi Singh Aadal says that the correct heads were fixed on the right trunks (of the person). Each body carried his own body. The dead ones stood up on hearing the command of the Guru. Some others are of the opinion that Guru Maharaj did not chop off their heads, but slaughtered the sheep instead. Both these controversial accounts have been current since the very start. Even now those whose ideas are moulded according to the text of Guru Granth Sahib assert that there is no difference between the Guru and God (meaning that Guru had God's powers to make the five dead men come alive). It is their belief :

*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.*

ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ  
ਇਕ ਵਸਤੁ ਅਨੁਪ ਦਿਖਾਈ॥  
ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੂ ਹੈ  
ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥

ਅੰਗ - 442

Those who regard Guru Maharaj as Omniscient and Omnipotent find nothing impossible in the fact that at first Guru Ji cut off their heads and later brought them back to life. That is nothing impossible. They take this incident as a matter of routine, because the True Guru is capable of all arts (he can do the impossible). There is nothing that can't take place. According to Guru Granth Sahib, the story of the Saint Namdev shows that a dead cow was placed before Namdev; and he was told, either bring back this dead cow to life or give up your Ram (as God) and embrace the religion of Allah. Otherwise, you will be killed here and now. Namdev offered prayer and God made the (dead) cow alive.

In the same way, there is a mention of an incident in the history of the Gurus. Baba Atal Ji was playing some game with his companions. The day ended and Mohan had yet to play his turn. Next day, Mohan did not come for play; Baba Atal reached his house and said loudly, Mohan, get up and give us your turn (but he was dead). He became alive. Guru Ji, the sixth Guru, did not like this wonder. Baba Ji shuffled off his mortal coil (invited death) according to the adage : A Guru's Sikh moves fearlessly between life and death (Baba Ji died of his own accord).

In the same manner, Baba Gurditta killed a cow, thinking it to be a leopard. His arrow pierced the cow through and through; the intestines were cut. When the mountaineers (to whom the cow belonged) raised a hue and cry, he (Baba Gurditta Ji) brought the cow back to life, by uttering *Satnam Waheguru*.

A Pandit came to the Seventh Master, bringing with him his dead son. He said, either bring back my dead son to life or I will burn myself to death in a funeral pyre. At that time, Bhai Jiwan Ji gauged the situation made his son alive, but himself died of his own accord (giving life for life). He bestowed life on the son of Brahman. There is a similar event mentioned in the religious history of *Samshatbraze* that he brought such Nawab's dead son to life by uttering the words, Boy, get up, these are the orders of a mendicant. True Emperor Guru Nanak graced with his presence an elephant shed on the bank of river Jamna. At dawn, one elephant died. The family incharge of the keep of the elephant began to weep and cry. Their voice reached Guru Nanak Dev king; he sent Mardana Ji to tell the *Mahavat* that the elephant is alive, nor dead. When seen, the dead elephant became alive in reality. Next day, when this fact was known the King of Delhi came and said, you saint, have you brought up the dead elephant to life? Guru Nanak replied, it is *Khuda* (God) who is the master of life and death. The king said, now make the elephant dead. Guru Maharaj said, the elephant is already dead. At these words, the elephant fell down with a thud and breathed his last. When the king once again asked Guru Sahib to bring back the elephant to life Guru

Sahib said, one killed by God can be brought back to life, but none can put life in any being made dead by the saint. As is ordained :

*My saint 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 can raise not any objection.*

ਮੇਰੀ ਬਾਂਧੀ ਭਗਤੁ ਫਡਾਵੈ

ਬਾਂਧੈ ਭਗਤੁ ਨ ਛੁਟੈ ਮੋਹਿ॥

ਏਕ ਸਮੈ ਮੋ ਕਉ ਗਹਿ ਬਾਂਧੈ

ਤਉ ਫੁਨਿ ਮੋ ਪੈ ਜਬਾਬੁ ਨ ਹੋਇ॥ ਅੰਗ - 1252

In this way, Namdev brought back to life a Brahman's dead son who was being taken to the cremation ground. Hearing such an incident, the King (of Delhi) killed a cow and asked him to revive it.

In today's world, there is a magician named Professor Ahmad Husain in Bombay, who can work such miracles - as hanging an adult human being in the air, laying one on the sharp edge of the sword, cutting a head and then re-fixing it on the trunk alive, also sawing someone with the saw. He showed these miracles to President Zakir Husain and got a certificate from him.

Dr. Swami Ram says recounting an incident, "I was giving a lecture to my students on the subject of death. An ascetic entered my class and started laughing. I flew into anger. After the class was over, I showed my great displeasure to the ascetic; as to why he kept laughing. He replied, "You are just a child, you have no knowledge about death." He told me to bring any living creature. I caught a big worm and placed it before him. He cut the worm

into two and placed the two parts at some distance from each other. My wonder knew no bounds when I found that the two parts (of the cut worm) were coming nearer to each other. They were joined and the worm began crawling as before.”

Such happenings are natural in the spiritual world, as a result of a thought wave. So to say that Guru Maharaj rejoined the cut heads with the trunk and made the men alive is no great wonder as the Tenth Guru was the Master of infinite powers. When to give a demonstration of those powers or and when not to give that depended entirely upon him. We are quite unable to comment on this. This incident wielded a tremendous effect on the congregation. Some persons had some doubt a little time ago, as to why Guru Maharaj went on cutting the heads of killing his own Sikhs. That doubt was removed. Next day, 20,000 persons collected to be baptised (to receive the Amrit) or Holy Wata. This was for the first time, that there was practised no distinction of caste, creed or colour. Truly there is boundless power in the *Bani* (Holy hymns), which is beyond measuring or weighing by the power of the mind of man. When Amrit was prepared by passing the *Kirpan* in the water in the utensil and administered to the Sikhs its great effect was visible. There was endless enthusiasm, among the *Amritdhari* Sikhs. There was a sentiment of self-pride, sacrifice, intense desire to do good to all. These noble feelings were bursting in the hearts of Amritdhari Sikhs, as if a spring of speedy flow burst through the arid land to quench the thirst of the dry soil.

Baisakhi is a historic day. On this day, Guru Nanak Dev Ji Maharaj started his long journeys for the reform of the world. On this very day the water started flowing out of *Baoli* (deep well) at Gobindwal Sahib. On this very day Rajani's leper husband was cured by the *Dukhbhanjani Beri* (a holy tree & water in the Golden Temple which can cure all diseases). Also on that day, the sacred centre of pilgrimage of Amritsar made its appearance. On the Baisakhi Day. Guru Harkishan Maharaj made his announcement of Baba *Bakala* (he said that the next Guru would be found in the village of Baba Bakala). Also on this day, in the history of mankind appeared Saint Soldier in the form of the Ideal Khalsa.

Guru Maharaj has clarified this Khalsa's fundamental in the following words.

*The one who partakes spiritual Nectar, is true Khalsa.*

*There is no difference between God, me (Guru Ji) & him (Khalsa).*

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ, ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ॥  
ਪ੍ਰਭ ਮਹਿ, ਮੋ ਮਹਿ, ਤਾਸ ਮਹਿ, ਰੰਚਕ ਨਾਹਨ ਭੇਵ॥  
(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ 'ਚੋ')

The designation of Khalsa is applied to one, who is immersed in the sentiment of self spirit, who has an exalted personality; and one who is an idealist. Guru Sahib has described him as his own self, own image :

*Khalsa is my very self.*

*I abide always in Khalsa.*

ਖਾਲਸਾ ਮੋਰੋ ਰੂਪ ਹੈ ਖਾਸ॥

**ਖਾਲਸੇ ਮਹਿ ਹੋ ਕਰੋ ਨਿਵਾਸ॥**

**(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ ਚੋਂ)**

After Guru Maharaj had administered *Amrit* to the Five Beloveds, he received Amrit from these very five beloveds with the same procedure. He merged his Divine Personality, full of all powers, in the person of Khalsa. Thus has been ordained :

***Khalsa Brotherhood is my field.***

***I will always take care of it.***

**ਪੰਥ ਖਾਲਸਾ ਖੇਤੀ ਮੇਰੀ॥**

**ਕਰਉ ਸੰਭਾਲ ਮਹਿ ਤਿਸ ਕੇਰੀ॥**

**(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ 'ਚੋਂ)**

Guru Maharaj gave the injection of vital life among the dead persons. Knowing that with their duties, they changed the history of the whole country. Today's great peace and welfare is the great gift of those idealist personalities, in whose every fibre of the being the vibrations of the Name of Waheguru keep ringing at all times. They always walked in the world having become one with Waheguru. The Perfect Sikh of Gurus is thus united with God's Name as ordained in Bani :

***How can a fish maintain life without water?***

***How can a sparrow hawk be satisfied without rain drops?***

***As the deer, fascinated by music runs straight towards the huntsman, as the bumble-bee greedy after the flower's fragrance, finding it, enmeshed itself into it, so do the holy men love their God and are sated by seeing His vision.***

**ਜਿਉ ਮਛਲੀ ਬਿਨ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ॥**

**ਬੁੰਦ ਵਿਹੁਣਾ ਚਾਤ੍ਰਕੋ ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ॥**

ਨਾਦ ਕੁਰੰਕਹਿ ਬੋਧਿਆ ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ॥  
 ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ਮਿਲਿ ਆਪੁ ਬੰਧਾਵੈ॥  
 ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ॥  
 ਅੰਗ - 708

Today when we are making a serious critical study of the Ideal Khalsa, it becomes clear that the ideal of the Khalsa has been dimmed. Guru Sahib created a class of saint-soldiers who always raged a war against desire, anger, greed, illusion, pride, jealousy, slander, backbiting, hopes and thirst (for more things) and kept down the big thugs (robbers) namely power, property, physical beauty, caste and sex under control. They extinguished the fires of the four streams of pleasure, attachment, anger and covetousness. They always observed caution when considering about the internal conflict of the mind. Every fibre of their being was ringing with God's Name. They sought God inside of them and achieved Him. They recognised Omnipresent spirit in each being and so took to the service of the humanity in a desireless way. They looked on it as carrying out their duty. That was the origin of the Khalsa. Khalsa that manifested himself as the army of Waheguru and the pleasure of Waheguru. This was an ideal to fight against the atmosphere of darkness of the Iron Age.

*Khalsa is the army of Timeless God  
 Khalsa is created by the glorious expression of  
 God.*

ਖਾਲਸਾ ਅਕਾਲ ਪੁਰਖ ਕੀ ਫੌਜ॥  
 ਪ੍ਰਗਟਿਓ ਖਾਲਸਾ ਪ੍ਰਮਾਤਮ ਕੀ ਸੌਜ॥  
 (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ 'ਚੋ')



Now when we make a critical study in the light of those ideals, then we find that these high ideals have sufficiently vanished under the influence of the Iron Age. Still there are some organisations and '*Jathas*' that have preserved these ideals with their breaths and morsels. Their talk and their way of life illuminates the ideal of the Khalsa. But a large limb of this faith appears to have broken away from the power of Naam. The victory of the Khalsa whether in the religious, economic and political, social or spiritual field depends upon the fact whether he has become an indistinguishable part of Waheguru and by his divine ways he clearly gets glimpses of God in every being. Only that form is the Form of God Himself. Such a Khalsa never faces defeat; because believing as he does for the welfare of all, he embraces all within his grasp and makes them all his own, by projecting the waves of love, affection and my-own-ness. The fraternity with the entire creation is clearly visible in him; and he is the servant of all, thus bound by Akal Purakh (God). Since the whole creation is his fraternity, he is for the good of all. We should make a critical study of our own self, at a very early date and find out whether we are leading our lives, according to the high ideals, enshrined in Guru Granth Sahib, or whether our mind has become dim, due to the black lines of the faith.

The *Pabul* (holy nectar) prepared with the power of the Five Beloveds and with the power of *Gurubani* becomes the storehouse of power. Anyone who has received *Gur-Mantar* (Secret Word - *Waheguru*) from the sacred tongue of the Five Beloveds will never find that its ringing (of Gur-

Mantar) music has disappeared from his life. The power of *Gur-Mantar* gets absorbed in every fibre of his being and by its power, it reaches upto the pond of nectar, about which *Gurbani* says as under :

*The mind is brimful with Nectar, but the  
perverse know not its relish,  
Just as the deer knows not its own musk and  
wanders about guiled by doubt,  
So an apostate abandons ambrosia and amasses  
poison. The Creator Himself has infatuated  
him.*

ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ  
ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ॥  
ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨ ਜਾਣੈ  
ਭਮਦਾ ਭਰਮਿ ਭੁਲਾਇਆ॥  
ਅੰਮ੍ਰਿਤੁ ਤਜਿ ਬਿਖੁ ਸੰਗ੍ਰਹੈ ਕਰਤੈ ਆਪਿ ਖੁਆਇਆ॥  
ਅੰਗ - 644

*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 can not be  
narrated.*

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪੁਭ ਕਾ ਨਾਮੁ॥  
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ਼ਾਮੁ॥  
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹੋ ਨਾਦੁ॥  
ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦੁ॥ ਅੰਗ - 293

He enjoys its great bliss, within his own life.

So dear ones, think today! Have we been able to reach the pond of nectar? They holy nectar that the gods, the men, sages and the deities keep

searching for and which is received through the Guru, converts the living being into the very form of Waheguru. Have we achieved it (Amrit) or not? Guru Maharaj's commandment says as under :

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

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

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ  
ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ॥  
ਹਉਮੈ ਮਾਇਆ ਬਿਖੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ  
ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਬਿਖੁ ਲਹਿ ਜਾਏ ਰਾਮ॥

ਅੰਗ - 538

To achieve that nectar, we should come to the shelter of Guru Granth Sahib :

*Wahaguru is the Gurmantra.*

*Recite this mantra & get rid of I-consciousness (baumai).*

ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪ ਹਉਮੈ ਖੋਈ॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

Get the *Gurmantra* & also keep company with the dear followers of the Guru & attain the position of the *Khalsa* and forever and forever achieve immortality (get out of the circle of lives & deaths) :

*Ever quaff the Nectar of God's Name. May thou live long and may the meditation of God afford thee endless delight.*

ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਦਾ ਚਿਰੁ ਜੀਵਹੁ

ਹਰਿ ਸਿਮਰਤ ਅਨਦ ਅਨੰਤਾ॥

ਅੰਗ - 496



## **Mahatma Buddh Ji**

### **Along with small adages of Gurmat**

It is over 5,000 years ago that a terribly bloody event took place, which can never be forgotten. In that historic event (Mahabharat War), nearly 45 lakh young men were killed. The killing of the soldiers in such vast numbers is not a small thing. It exercised a tremendous effect on the cultural life of India. Many atheistic sects arose. Lack of character became universal. The common masses were without any goal (objective in life). And Bharat started on a course of decline. In place of search for truth, ritualism became all in all. The worship of the deities was on the rise. The lofty ideals of the Vedas were side tracked by the attraction of idolatry. Thus time went on passing. Many fundamental principles got jumbled. The masses adopted different paths for their welfare. In place of the ideal of achieving God, people took to amassing the goods (riches). Since the waves of the three qualities of *sato*, *rajo* and *tamo* (good, bad, indifferent) are in the nature of man, these made man's life unquiet (without peace). At that time great events took place in the life of a great man which sent him in the search of Truth. The story runs as follows.

In the lower reaches of the Himalayas, there lived a race called *sakia* whose principles were very pure. It never favoured monarchy or rule by single man (one man's rule or dictatorship). All the adults collected at one place and elected their king. Also all the adults chose their Minister of the State by

election. *Kapilvastu* was the chief city of that kingdom. In the 6th century B.C., there lived a monarch named Sudhodhan. He was the chosen representative of the *Shakya* tribe. He ruled, having powers like the Head of the State of today. His tribe was known by the name of Gautam. The Shakya people were the *Kshatriyas* (warrior class) by caste. They used to defend their freedom with great valour. The queen of this king was called by the name of Maha Maya. A great soul was born in their family. He was given the name of Siddharath Gautams. The time was 624 B.C. Many have declared the date of his birth as 566 B.C. As per the Will of God his mother Maha Maya passed away leaving him a child of seven days. The king married the sister of his Queen named Parjapati. This lady gave more than a mother's love to this child (Buddha). Since childhood Siddharth had a very tender heart. He got engrossed even in the smallest event. His bringing up was done, in a special palace, which was surrounded by a large garden. Good teachers, having noble ideas were made available for his upbringing. The child was very spiritual by nature. He was attracted to the worldly affairs in the minimum manner.

Once a swan, in the wounded condition, dropped in his garden. He gave a great love to the swan, (nursed him), until he was fully recovered and in a position to fly to his home with his own wings. The combination of mercy and forgiveness, sympathy and truth, sweetness of life and self-restraint were his qualities which he had got from God. As he grew to be a youth, his marriage was performed to Yashodhra. As a result a very dear

and beautiful son named Rahul was born to them. Though the Prince (Siddharth) was now a family man; the son too was very dear and his wife too very dear, worshipping her husband and was very loving, but his own attitude remained unattached in the house-holder's life. The worldly pleasures and other material joys failed to attract his mind. One day, he told his charioteer Channa by name thus : Today I want to go to the city for an outing. Channa was somewhat bamboozled over this desire of the Prince because going towards crowded city was banned to him. As the Prince had become an adult, Channa had to carry out his order. Seated in the chariot, the Prince was witnessing the sights round him. Suddenly Channa stopped the carriage. On enquiry of Siddharth, Channa replied, sire, here is an old man, who is shaking under his own weight of years. He is walking very cautiously, with the aid of a *lathi* (stick). That person of advanced age was trying to crossing the road. According to Govt. rules, a child and an old man have a prior right of cross the road. Hence I stopped the chariot. Siddartha looked closely at the old man and asked, Channa please, how has this man gone into this miserable condition? Do all the people grow old like him? In reply, Channa submitted, Sire, this human body passes through three stages through life.

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

*Says Nanak, know thou that without the Lord's meditation all are in vain.*

**ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧਿ ਫੁਨਿ**

**ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ ॥**

**ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ**

**ਬਿਰਥਾ ਸਭ ਹੀ ਮਾਨੁ ॥**

**ਅੰਗ - 1428**

First is the childhood stage. Then by degrees childhood is taken over by youth, later this youthful body is completely devoured by old age. Not a trace of youthfulness is left behind. In the end, comes the death. The objective of human life is the achievement of Truth and truthful knowledge. Achieving that one is rid of all the troubles. But the man, caught in the deceptions of the pleasures of the material world gets averse to the purpose of his life. Being misled by worldly pleasures he makes an entry into the house of miseries and sorrows. He suffers troubles in this life and is also in for miseries in the hereafter. Hearing this, Siddharth ordered the Chariot to turn back. He felt a terrible hurt on his heart. For many days he kept on thinking, so much so that he even stopped speaking due to this experience.

After a lapse of some days, he once again made a trip to the town. He saw a person who was ill and enquired, Channa, do all persons fall ill. Channa was a simple person possessed of a little intellect, he made the reply, Sire, when a person forsakes the life of restraint and self-control, he eats too much, is given to too much sleep, and gets in for tasting excessive pleasures; when he starts thinking about too many gains then the worries of his mind increase very much, the fire of desires inside him take the form of a bonfire, then man's health is unable to bear all such burdens and he loses his balance, and as a result of all this, he falls

ill. But if this person, searching for truth enters the sphere of Truth, then he will never fall ill. Siddharth understood this point. It went deep into his consciousness. He was lost in thought and so he returned home.

In the same manner he got a chance to see a dead person. He talked to his charioteer and said, Channa, where has gone the power that keeps a man alive? Are all persons subject to death? Has everybody to die one day? He replied, Sire a person comes to the world. His chief objective in life is to achieve the Truth. But owing to the attraction of objects and other illusory goals, he forgets the real purpose of his life. The body has been allotted a fixed number of breaths and a fixed number of days, months and years. When that time limit is over, then some excuse crops up for his death. And the soul within the body, carrying the bundle of his good and evil deeds is presented for judgement before the Eternal. As a result of the evil deeds done by him, he has to suffer the tortures of hell; he has to assume the body of some inferior creature. If he has performed virtuous acts, he assumes some divine form and he first goes to heaven to enjoy the fruits of his good deeds. After that, he is born in some great family like you, where he enjoys the fruits of his remaining acts. Channa continued, Sire, if someone achieves Truth (God) in this life itself he attains the supreme state and after leaving this body, he becomes the Buddha (Enlightened one) and then he never returns to the circle of lives and deaths. Thus he is freed from all his miseries and enjoys perfect bliss. After that he never suffers death. Nor does he ever return to the



circle of births and deaths, like other men who are bound by the consequence of their good and bad deeds. Hearing such talk, the Prince became indifferent to life and he started thinking about the dying nature of the body. The Prince began to think deeply about the miseries and sorrows of life. Thus thinking such thoughts many days passed.

Riding a horse, one day he went to the spot where the farmers were cultivating their land. He saw different sorts of living beings (insects etc.) stirring in the soil. He remembered Channa's remark that if a man is deprived of the search for Truth and takes to sinful acts, then he has to assume such degraded bodies in the world. This left a very deep effect on his mind. He tied the horse and sat under the shade of a tree, and all his thought-currents stopped, while considering this thought. One day, he had a meeting with a *sabdu*, who told him that for earning the Truth, one has to put in very harsh penances. One has to turn his face away from the joys and pleasures of the world; and also to sacrifice the love of families. One cannot achieve Truth sitting on the throne. Hearing this, Prince Siddharth sat under the shade of a tree, and all his thought-currents stopped, while considering this thought. One day he had a meeting with a sadhu, who told him that for earning the Truth, one has to put in very harsh penances. One has to turn his face away from the joys and pleasures of the world; and also to sacrifice the love of families. One cannot achieve Truth, sitting on the throne. Hearing this, Prince Siddhartha made a firm determination to leave the house-holder's life. So one day, leaving behind his dear son Rahul, also leaving behind his

loving wife sleeping, he proceeded towards a river riding a Chariot. He sent back his ornaments and royal garments, through his Charioteer Channa. He cropped his own lovely tresses with his sword, lest his beautiful appearance should create any problem in his life. At that period, the Prince had reached the apex of his youth - the 29th year of his life. To start with, he went to a Guru named Allah Kalaam. This saint gave him spiritual lessons on how to combat one's physical desires. That would take him into the sphere of the beyond and beyond that. He taught him the procedure to become pure in the 'Nothing' (*shoonn*) namely a special kind of meditation. Whatever means have to be adopted for this type of meditation were explained by the Guru in this order *Shuddha* (purity), *Veerya* (power), *simriti* (remembrance), *samadhi* (meditation) and *pragya* (spiritual wisdom). Siddhartha with his strenuous efforts was able to reach these destinations, which was his mark. Still he felt that though he had reached the stage of 'nothingness', these means won't take him to *Nirvan* (salvation). Searching for a Guru, who could help him to still higher spiritual heights, he came to another ascetic named Udrak Ram Putra. This saint taught him how to reach the stage of the destruction of the mind. Siddhartha became an expert in the Art of Nothingness. He also had his mind under his perfect control. He ended his mental conflict between determination and counter-determination; and thus he achieved the stage of the destruction of the mind. With the destruction of mind, all his desires vanished. But he soon realised that even this course of action could not

take him to *Mukti* (liberation).

Siddhartha felt that the *Dharam* propagated by these two Gurus was not perfect because these two teachers had themselves not been able to discover the road to Supreme Truth, because their Four Methods of being indifferent to the world, repose being cut off from the world, equipoise and awakening could not lead to the goal of liberation. Siddhartha was firm on achieving super-consciousness, which is a stage higher than 'nothingness'. To experiment with more paths, he arrived at a place called Uruvela in the neighbourhood of Gaya. At this place he went on practising *Pranayaam* (control of breath) harsh austerities, by keeping long fasts. He kept practising strenuous methods. At this place, he practised austerities for six years. Even after that he felt that the thing (salvation) which he was seeking cannot be achieved by these methods. He was reduced to a skeleton; his body was reduced to total weakness. He felt that if his body is destroyed, then all those methods could not be practised. At last, he left the path of asceticism. He sat under the shade of a sacred tree and practised very long penances. His condition was akin to what is described by Farid, when he says :

*Farid, my aged frail body has become a skeleton and the crows peck at my palms.*

*Even till now, God has not come to my aid, see thou, that such is the fate of the man.*

**ਫਰੀਦਾ ਤਨੁ ਸੁਕਾ ਪਿੰਜਰੁ ਥੀਆ**

**ਤਲੀਆਂ ਖੁੰਡਹਿ ਕਾਗ ॥**

**ਅਜੈ ਸੁ ਰੋਬੁ ਨ ਬਾਹੁੜਿਓ**

**ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਗ॥**

**ਅੰਗ - 1382**

His austerities were so terrible that one young woman took him to be a ghost in flesh and started crying. When her mistress came to know of it, she brought milk and rice for Siddhartha. On the path nearby some women were passing. They were singing and the subject of their singing was something like this - don't pull the wire of the Sitar so tight that it may break and become unfit for producing any music; nor keep it so loose that it should be able to produce no music. If you want to taste the sweetness of being off from worldliness, then get rid of the operation of pressing the wires too tight or keeping them too loose. Then you will see what wonderfully sweet tune is produced out of it. You enjoy this pleasure yourself; also do the favour of distributing this happiness among others. Siddhartha who was half dead felt a great effect of these words. So he forsook the path of extreme penances. He adopted the path of moderation & equipoise, in which there was no provision for worldly pleasures and harsh penances.

On the full moon day of the month of *Baisahki*, he sat under that tree, with the determination that he would not leave this place, till he had achieved perfect knowledge. On that very day, he realised about the decisive fight between human desires and the spiritual powers. The human desires manifested themselves before him through pure knowledge. Siddhartha, went on climbing the four steps of Pure Knowledge, one by one. The final destination of meditation was the experience of super consciousness, which indicated the

attainment of the natural (divine) state. In that state of perfection, Siddhartha realised those Truths, which produced within him perfect consciousness and divine knowledge. He became the *Buddha* (the Enlightened one); and all knowledge illumined itself inside of him.

That person is called the *Buddha*, who has achieved the spontaneous knowledge of truth and reality of all things. This knowledge comes to him through inner experience and he achieves the six kinds of knowledge which go by the name of Super Knowledge. 1. Supreme capacities, such as the ability to walk on water, 2. Godly ears (that can hear all things, near and far), 3. Omniscience, 4. Knowing the events of the past life, 5. Divine sight, the knowledge of discrimination and 6. Destruction of all desires and of ignorance.

Anyone who achieves the knowledge of all these things is called the *Budha*. By the destruction of all the desires, he achieves perfection by which he is freed from the circle of births and deaths. This leads to the knowledge of Truth of all things, the destruction of the mind (the state of mindlessness) and the destruction of fancies and desires. Ignorance (non-knowledge) is totally destroyed, he gets the mindset of wanting nothing at all. This is the state, where a man is liberated from the circle of births and deaths. It is also called salvation or becoming a liberated soul. In this state, one feels total and supreme bliss, the realisation of Truth and super-consciousness; also one experiences supreme peace and quiet. Many supernatural events occurred in the life of Buddha. When Buddha

gained enlightenment, the earth suffered six shocks and burst. The earth created a crack in the neighbourhood of Buddha. It is also recorded that Mother Earth decked in all ornaments half arose from the ground and gave her first salute to Buddha and welcomed him. After receiving the enlightenment, Buddha was so much immersed in bliss that for full seven weeks he remained in meditation. One day the weather grew very cold. The rain began to fall in torrents. The cold greatly increased. It is recorded that the king of the *nagas* (snakes) got an opportunity to offer his services to *Buddha*. He half came out of the earth and covered the body of his God with the seven coils of his (to make him warm). He spread his hood over the head of Buddha (to keep him warm). In the same manner, we are confirmed in our belief that when True Emperor Guru Nanak graced the earth, the *Shesh Nag* (nag King) spread his hood over him and protected him from the strong heat of the sun. Rai Bular was the owner of Talwandi. He saw this miracle with his own eyes.

The King of snakes protected the Buddha from intense cold and rain by coiling seven times around him. When the weather grew warm, the serpent king uncoiled himself around him. It is believed that he (serpent king) assumed human shape and saluted at the feet of Buddha. He went round the holyman three times and then disappeared. After he got enlightenment, two merchants offered to him some eatables prepared from the juice of the sugarcane and the honey. But there was no utensil nearby to serve that food. At that time, the gods presented him with cups of

gold to serve the food but Buddha declined the offer as it meant luxury living. He remarked that such golden cups did not suit a mendicant. Then they presented cups of stone. The Chinese traveller Fa-Hein has mentioned this incident. He says that he had the sight of this great cup at Peshawar; this one big cup was made out of the ordinary four cups. The rims of the cups could be easily identified.

Once Buddha had to cross the River Ganga and the boatman refused to serve him without charging the fare for it. Making use of his supernatural powers Buddha crossed the river in one lap. The passengers who were travelling in that boat reported this matter to Bimbisar, King of Magadh. The king commanded that boatman should not charge any fare from the saints. Three Brahman brothers saw Bhagwan Buddha, proceeding to the royal palace. They saw a hut in which the sacred fire was burning non-stop. A female giant lived there. Buddha stayed in this hut; the giantess came out and tried her best to terrify Buddha. Buddha brought her under his control, reduced her size and seated her in his cup. In a similar event, once there were torrential rains and the river was flooded. The hut, where Buddha was staying got submerged in water. Keshap came in boat searching for Buddha (to rescue him from the flood). His wonder knew no bounds when he found that Buddha was walking on the water, just as a person walks on earth. No part of his body got wet nor were his clothes drenched. Witnessing this incident, Keshyap not only turned a devotee, also his 500 disciples were converted to Buddhism.

Buddha proceeded towards the city, at the head of a batch of 1,000 mendicants. It is recorded in old documents that the king of that place Bimbhisar by name not only welcomed the Buddha, he also accepted the fundamentals of Buddha religion. Also he turned a follower of Buddha. On hearing such incidents, the residents of Kapilvastu, where Buddha had spent his early years, felt an intense desire to have the darshan (sight) of Buddha. Raja Shudhodan (father of Buddha) sent Udain and Chandak with this message. No sooner did they see the person of Buddha, they embraced Buddhism. Thereafter the king sent his seven ministers, along with servants to invite Buddha, but (when they saw Buddha) they came under the spell of Buddha and were so steeped in his love that they forgot everything. Only one person remembered the mission, with which they had come. He told Buddha that they had come there to take him to Kapilvastu. Buddha took pity on them and reached Kapilvastu after a journey of 60 days.

At Kapilvastu, Buddha got unprecedented welcome. The first Buddhist monastery was set up there. Thus the major kings of Bharat witnessed Buddha's powers and heard of his miracles, heard his sermons and all turned Buddhists. These supernatural powers came naturally to him, in his life. Buddha delivered his first sermon at Varanasi, at a place called Sarnath. His five original companions, who were with him at Gaya, became his first disciples. By degrees, the number of Buddha's followers, went on increasing. His Sangh (organisation) contained all sorts of persons, such



as *Bhikshus* (mendicants), she-mendicants, monarchs, queens, aristocrats, ministers of state, businessmen, *Brahmans*, *Khattris*, *Vaishvas*, *Shudra* etc. persons of all sorts. Mahtma Buddha preached his sermon, wandering on foot, all over the country. He delivered his sermons and lakhs of persons embraced his new faith. He changed the lives of thousands of persons.

*Learned scholars and unsophisticated farmers had been completely influenced by his preachings. After preaching the message of brotherhood, broad-mindedness, renunciation, devotion, bliss and peace, and the need for the light of knowledge for 45 years, Buddha suffled off his mortal coil at the age of 80 at a place called Kushinara; and lived eternally in salvation.*

Apart from common folk, those who joined the religion of Buddha included many kings, queens, ministers, rich folk, businessmen and learned Brahmans. After his death, 5,000 persons examined his teachings, and they compiled his teachings in the shape of two *Sanghitas* and *pitaks*. This meeting of his followers is called the First Buddhist Conference.

The gospel that Buddha taught in his first lecture at Sarnath is known as the Middle Path. In that, he criticised the extreme philosophies. 1. Extreme indulgence or immersion in physical pleasures, 2. A life full of physical enjoyments or a life of extreme restraint which would lead to power and bliss. His gospel is called Eightfold Path - 1. Right thinking, 2. Right determination, 3. Right speech, 4. Right conduct, 5. Right livelihood, 6.

Right effort, 7. Right memory, 8. Right meditation.

These eight parts include all the facets of the Right Conduct and correct philosophy of the religion of Buddha. The substance of all this can be summed up in three words - character (right conduct), meditation & wisdom. All these three indicate the path to salvation and liberation.

The principle of good conduct and morality is dependent upon love for all beings. There is story, connected with Mahatma Buddha's mercy. Once he was walking through a forest. The sun was about to set. One shepherd, who reared the sheep was trying to get out of the forest, along with his flock, before sunset. He was raining lathi blows on his animals to make them hurry out of the jungle, before the sun set. In his flock was a lamb, with a lame leg, who was not able to keep pace with other animals. He was repeatedly receiving lathi blows, because he could not keep pace with others. Buddha asked the shepherd why he was hurrying his animals out of the jungle. He replied that the sun was about to set. If night falls on us in the jungle, not a single animal of my flock would be left alive. In this jungle live tigers and leopard. For this reason I want to reach the ford, while it is day. During the whole night, I will keep a lighted fire round my sheep to protect them from dangerous animals. Mahatma Buddha agreed with him, but he lifted the lame lamb, which was extremely confused and was fear-stricken. Buddha pressed the lamb to his chest and caressed him on its head, with his loving hand. Its heart was rid of fear and he felt the great wave of love, in the heart of Buddha. He

sought to lick the hand of Buddha, with its raised mouth. Thus in the atmosphere of love, they reached the shepherd's resting place where the shepherd made his sheep enter inside a fence. Mahatma Buddha also put down that lamb and took leave of that shepherd. He was surprised to see that the lame lamb was hobbling to follow Buddha. He again lifted him in his lap and once again released him among the sheep. That lamb came running after Buddha. When this happened twice or thrice, the shepherd asked Buddha, Oh Sadhu! what magic is there in you, with which you have cast a spell on my lamb. I wonder why this animal follows you again and again. In reply, Mahatma Buddha said, inside me, there a strong sentiment of love and sympathy for all beings; and that had got extreme attraction. (Love attracts all). For this reason that fraternity for all should come naturally to me. So dear brethren, if all human beings are full of love and sympathy, then one can experience the bliss of supreme peace in one's body. That shepherd touched Buddha's feet and entreated, please saint, make me your own (follower) and fill in my heart the virtues of this love; so that I too may feel relationship with these voiceless animals. He became the disciple of Mahatma Buddha.

Mahatma Buddha stressed his principles and his thoughts for the welfare of the people for their happiness and for preaching mercy among them. The third, fourth and fifth part of his Eightfold Path are Right speech, Right Thinking, Right Livelihood. Right Speech means opportune, true and beneficial talk. Telling lies, slandering others,

backbiting, speaking harsh words (that hurt) and doing harm with one's words are bad qualities. Mahatma Budha prohibited speaking harsh words, dry evil words and useless talk in which the fools indulge. Guru Maharaj also prohibited curt words :

*Nanak, by speaking dryly, the soul and body become dry (evil).*

*He is called the most evil of the evil and the most evil is his reputation.*

*The sour-tongued person is discarded in God's court and the evil one's face is spat upon.*

*The harsh man is called a fool and he receives shoe-beating as punishment.*

ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ॥

ਫਿਕੋ ਫਿਕਾ ਸਦੀਐ ਫਿਕੇ ਫਿਕੀ ਸੋਇ॥

ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਬੁਕਾ ਫਿਕੇ ਪਾਇ॥

ਫਿਕਾ ਮੂਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ॥

ਅੰਗ - 473

*Bear not enmity to any one.*

*In every heart the Lord is contained.*

ਵਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੂ॥

ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੂ॥ ਅੰਗ- 259

*It is not good to slander any one.*

*The foolish apostates alone do it.*

ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ॥

ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ॥

ਅੰਗ - 755

Right conduct has been recognised as a very essential limb of every religion. Right conduct means good, moral and respectable action. This means keeping away from what hurts the beings and keeping away from killing them. Right

livelihood means at all times performing actions, in a good manner and honestly. Also for earning one's livelihood, one should not take to theft; killing dacoit are not the right methods. Guru Maharaj ordains :

*He who eats what he earns through his honest labour and from his hand gives something in charity; he alone, O Nanak, knows the true way of life.*

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥

ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥ ਅੰਗ - 1245

Guru Maharaj also never approved of wealth, earned by foul means. He ordains thus :

*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. 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 the mill full of sesame.*

ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪਾਣੀ॥

ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ॥

ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ॥

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ॥

ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ॥

ਅੰਗ - 315

*Practising great deceit, the man acquires other's wealth.*

*Coming home, he squanders it on his sons and wife.*

*O my mind, practise not guile even by mistake.  
In the end, it is the thy own soul that shall  
have to render an account. Pause.*

*Every moment the body is waring off and the  
old age is having the upper hand.*

*Then no one shall pour water into the cup of  
thy hands*

ਬਹੁ ਪਰਪੰਚ ਕਰਿ ਪਰ ਧਨੁ ਲਿਆਵੈ॥

ਸੁਤ ਦਾਰਾ ਪਹਿ ਆਨਿ ਲੁਟਾਵੈ॥

ਮਨ ਮੇਰੇ ਭੁਲੇ ਕਪਟੁ ਨ ਕੀਜੈ॥

ਅੰਤਿ ਨਿਬੇਰਾ ਤੇਰੇ ਜੀਅ ਪਹਿ ਲੀਜੈ॥

ਫਿਨੁ ਫਿਨੁ ਤਨੁ ਛੀਜੈ ਜਰਾ ਜਨਾਵੈ॥

ਤਬ ਤੇਰੀ ਓਕ ਕੋਈ ਪਾਨੀਓ ਨ ਪਾਵੈ॥

ਅੰਗ - 656

Thus ethical life is the foundation stone of every religion. About wealth, this is said in *Naseehat Naama* (charter of instructions).

*The money belongs to one who spends it; the  
one who gives in charity as ordained by Him.*

*Hoards he not, nor does he consume it alone.*

*The one who follows this principle from the  
core of his heart, attains heaven.*

ਦਮੜਾ ਤਿਸਹੀ ਕਾ ਜੋ ਖਰਚੇ ਔਰ ਖਾਇ॥

ਦੇਵੇ ਦਲਾਵੈ ਰਜਾਇ ਖੁਦਾਇ॥

ਹੋਤਾ ਨ ਰਾਖੈ ਅਕੇਲਾ ਨ ਖਾਇ॥

ਤਹਕੀਕ ਦਿਲ ਦਾਨੀ ਵਹੀ ਭਿਸਤ ਜਾਇ॥

ਨਸੀਹਤ ਨਾਮਾ

For too much wealth, Guru Maharaj ordains as under :

*For this wealth many are ruined and it has  
disgraced many.*

*Without misdeeds it is not amassed, and it*

*departs not with the dead.*

ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ

ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ॥

ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ

ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ॥

ਅੰਗ - 417

The last principles of the Eight fold Path, namely Right Endeavour, Right Thinking, Right Meditation - all these combined together keep knowing organs under control. To put it differently it means that the Eight-fold Path of Mahatma Buddha includes both harmony and self-control. Right Mindedness means having consciousness about the actions of body and mind. Mind control is the basis of Yoga and meditation are the foundation of Buddha's religion. Breath-control (*Prayayam*) is also one of means of yoga. Really there are four kinds of meditation :

Destruction of longings and awakening of the inner bliss is the first stage of *Samadhi*. When the divine nectar streams inside, then one attains concentration of mind. Supreme peace and bliss are the limbs of the third stage. In the fourth stage of meditation, there is complete concentration of mind. This is the real shape of true *Samadhi*.

Mahatma Buddha has mentioned four Truths, 1. Sorrow is born out of nature, 2. Life is full of miseries, 3. These miseries can be ended, 4. There is a way to get rid of all sorrow.

Birth and death, meeting and separation, disease-death, honour-dihonour, meeting and separation, cravings are the causes of the miseries. The greatest misery is due to ignorance. It is

Buddha's belief that any being who is born is sure to die. The cause of all miseries is lack of knowledge (wisdom); that ignorance can be ended by true knowledge. Those who believe in Eight-fold Path, hold that the cause of misery is ignorance, attachment, desire, jealousy, and lack of balance (stability). These can be destroyed by making progress on the path of yoga. According to Guru's philosophy the chief cause of misery is *haume* (ego or I-ness). To get rid of misery, we have to practise Naam (repeating God's Name) which is its antidote. When our consciousness reaches the sphere of Nam then we attain the stage of Truth, Wisdom and Bliss and achieve the stage of supreme love. There is total end to all miseries. Guru Gorakh Nath had put this question to Guru Maharaj one which pertains to of the branches of Buddhism.

*“In what, what way the world comes into being, O man?*

*By what, what ills does it perish?*

*ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ*

*ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਈ॥ ਅੰਗ- 946*

Guru Ji's answer was :

*“Through self-conceit the world comes into being, O Sire.*

*Forgetting the Name, it suffers pain and perishes.*

*ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ*

*ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ॥ ਅੰਗ - 946*

Even otherwise there is the mention of miseries in Bani (Holy Writ).



*Firstly I feel the pain of separation from God and another pain is of the hunger for His meditation.*

*Another pain is of the fear of strong attack of the death's myrmidon.*

*Yet another pain is that infested with disease, my body shall pass away.*

*O ignorant physician, minister thou not any medicine to me.*

ਦੁਖੁ ਵੇਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੂਖ॥

ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੁਤ॥

ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੇ ਤਨਿ ਧਾਇ॥

ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ॥ ਅੰਗ - 1256

So Mahatma Buddha also in a way is describing the world as a home of miseries. He ordains a path for the end of miseries. True Emperor Guru Nanak also ordains as under :

*The young woman weeps for she has no husband.*

*Nanak, the whole world is in distress.*

ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ॥

ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ॥ ਅੰਗ - 954

Along with this, he has suggested the remedy as under :

*He, who believes in the Name, becomes victorious.*

*No other deed is of any account.*

ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ॥

ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੈ ਲਾਇ॥ ਅੰਗ - 954

So in Guru's system, God's Name has been described as the remedy for all ills. At one place, he has ordained as under :

*I have seen the world to be such a gambler that forgetting God's Name, all ask for peace.*

**ਐਸਾ ਜਗੁ ਦੇਖਿਆ ਜੁਆਰੀ॥**

**ਸਭਿ ਸੁਖ ਮਾਰੈ ਨਾਮੁ ਬਿਸਾਰੀ॥ ਅੰਗ - 222**

This is for the information of the readers that whereas under Buddhism, the world has been called the home of all miseries, in the ideology of the Gurus, God's Name has been called the remedy for the liquidation of all the miseries.

It is the opinion of Mahatma Buddha that by ending longings and desires one can achieve happiness; one can even become immortal (beyond the circle of deaths and lives). He has also stated that those who are waiting for riddance from the bondages of world and achieving unlimited happiness, it is essential for them to take to the Eightfold Path. He has ordained five rules for the householders, which are as under :

1. Fully adopt to live the life of mercy. Don't kill even the smallest of the living beings.

2. Don't take anything from anyone by force, or deceit. Give charity open-heartedly.

3. Don't bear false witness against anyone; nor slander anyone. Never tell a lie. Adopt the life of truth.

4. Keep clear of intoxicating drugs, hobbies and items of luxury. People with pure hearts never need any drug or *som-ras* (wine like thing).

5. Don't cast an adulterous look on your neighbour's wife. Save your self from the prohibited sins. There are five moral principles, as recorded in

*Dharam Granth* as under :

1. Never hurt any living being.
2. Have confidence in your rightful duty.
3. Keep clear of debauchery.
4. Never tell a lie.
5. One should never be addicted to intoxicating drugs.

Buddha preached non-violence, non-stealing, non-attachment to sexual desires. He prescribed celibacy for his he and she-mendicants. For the followers of Buddhism, practising of these five principles is essential. Apart from this, there are other numberless rules. The mendicants and she mendicants have to commit : I will not eat at any wrong time, I will keep away from music and dance, and other means of entertainment; I will not sleep on luxury beds (cushions); I will not wear ornaments of gold and silver. These apply to he-mendicants and she-mendicants. The householders too can practise them if they choose. There are four social virtues prescribed by Buddhism; namely friendliness (for all), pity, joy of serving others and impartiality. These stand for feeling of friendliness, mercy, feeling joy on showing sympathy and non-partisanship respectively. These qualities are stressed. These are the basis of the ethical qualities of Buddhism. This principle of friendliness can be compared to fraternity in Christianity. It means helping the needy and doing good to them. This sentiment leads to the liquidation of enmity and hostility. Pity – it is another name for practising mercy. It destroys one's evil desire to harm others. This mercy is also termed pity and sympathy.

In Guru's system, great stress has been laid on mercy. Regarding killing of living beings, it is ordained in Bani :

*Thou killest life and deemest that as religious act. Tell me then, O my brother, what callest thou an irreligious act?*

*Thou callest thyself an excellent sage. Then whom callest thou a butcher?*

ਜੀਅ ਬਧਹੁ ਸੁ ਧਰਮੁ ਕਰਿ

ਥਾਪਹੁ ਅਧਰਮੁ ਕਹਹੁ ਕਤ ਭਾਈ॥

ਆਪਸ ਕਉ ਮੁਨਿਵਰ ਕਰਿ ਥਾਪਹੁ

ਕਾ ਕਉ ਕਹਹੁ ਕਸਾਈ॥ ਅੰਗ - 1103

Mercy is called the root of righteousness. *Japu Ji* says that Dharam (righteousness) which is the combination of many virtues, can't be born without mercy. It is ordained thus :

*(The mythical) bull is piety, the off spring of compassion, which is patiently holding the earth in order.*

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੁਤੁ॥ ਅੰਗ - 3

*Compassion he makes a shovel, his body the fire-material and kindles the fire of Divine vision.*

*His love, he places within his mind and abides in the contemplative mood, the four ages through.*

ਦਇਆ ਫਾਹੁਰੀ ਕਾਇਆ ਕਰਿ ਧੁਈ

ਦਿਸਟਿ ਕੀ ਅਗਨਿ ਜਲਾਵੈ॥

ਤਿਸ ਕਾ ਭਾਉ ਲਏ ਰਿਦ ਅੰਤਰਿ

ਚਹੁ ਜੁਗ ਤਾੜੀ ਲਾਵੈ॥ ਅੰਗ - 477

*Then alone is the mortal deemed to be true,*

*when he receives the true instruction.*

*He shows mercy to living beings and gives something in charity.*

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ॥  
ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ॥  
ਅੰਗ - 468

Sympathy – sympathy bestows happiness on man. It destroys hate and jealousy. A sympathetic person, out of mercy, praises others. He does not slander anyone nor does he feel jealousy.

The fourth one is indifference which means ignoring it. Practise fortitude, feel enmity for no one. If for some reason, you get on the opposite side of anyone then withdraw yourself by and by.

Buddhism does not recognise the supremacy of the Vedas. It debunks the sacrifice of animals for rituals and *yagyas*. Buddha being an apostle of non-violence opposed all kinds of animal sacrifices. Buddha neither recognised the caste system nor did he believe in untouchability. His attitude towards women was at variance with the attitude prevailing then. He did not regard women to be inferior. Guru Maharaj also ordains thus :

*Why call her bad, from whom are born the Kings?*

ਸੌ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ॥  
ਅੰਗ - 473

Nor does Guru's ideology recognise any higher or lower castes. True Emperor Guru Nanak Maharaj went so far as to say :

*Nanak seeks the company of those who are of low caste among the lowly, nay rather the*

*lowest of the low. Why should he (he has no desire to) rival the lofty.*

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ॥  
ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ  
ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ॥ ਅੰਗ - 15

In Guru's philosophy, it has been openly states :

*In the next world, caste and power count not; hereafter, the mortal has to deal with the new beings.*

*A few, whose honour is of account, they are good.*

ਅਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੇ॥  
ਜਿਨ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੋਈ ਕੋਇ॥  
ਅੰਗ - 469

*In the womb dwelling, the mortal has no lineage and caste.*

*From the seed of the Lord, all have sprung.  
Say, O Pandit, since when hast thou been a Brahman?*

*Waste not thy life by repeatedly calling thyself Brahman. Pause.*

*If thou art a Brahman, born of a Brahmin Mother, then, why hast thou not come by some other way?*

*How art thou a Brahman, and how am I of low caste?*

*How am I of blood and how thou art of milk?*

ਗਰਭ ਵਾਸ ਮਹਿ ਕੁਲੁ ਨਹੀ ਜਾਤੀ॥

ਬ੍ਰਹਮ ਬਿੰਦੁ ਤੇ ਸਭ ਉਤਪਾਤੀ॥  
ਕਹੁ ਰੇ ਪੰਡਿਤ ਬਾਮਨ ਕਬ ਕੇ ਹੋਏ॥  
ਬਾਮਨ ਕਹਿ ਕਹਿ ਜਨਮੁ ਮਤ ਖੋਏ॥  
ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ॥

ਤਉ ਆਨ ਬਾਟ ਕਾਹੇ ਨਹੀ ਆਇਆ॥  
 ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣ ਹਮ ਕਤ ਸੂਦ॥  
 ਹਮ ਕਤ ਲੋਹੂ ਤੁਮ ਕਤ ਦੂਧ॥ ਅੰਗ - 324

The caste of the devotees is as under :

*The One Name is the caste and honour of Lord's devotees. He Himself bedecks them.*

ਭਗਤਾ ਕੀ ਜਤਿ ਪਤਿ ਏਕੋ ਨਾਮੁ ਹੈ ਆਪੇ ਲਏ  
 ਸਵਾਰਿ॥ ਅੰਗ - 429

*Namdev, the calico-printer and Kabir, the weaver, obtained salvation from the perfect Guru.*

*By recognising His Name they became the knowers of God and lost their ego and caste.*

ਨਾਮਾ ਛੀਬਾ ਕਬੀਰੁ ਜੋਲਾਹਾ  
 ਪੂਰੇ ਗੁਰ ਤੇ ਗਤਿ ਪਾਈ॥  
 ਬ੍ਰਾਹਮ ਕੇ ਬੇਤੇ ਸਬਦੁ ਪਛਾਣਹਿ  
 ਹੋਉਮੈ ਜਾਤਿ ਗਵਾਈ॥ ਅੰਗ - 67

Thus Buddha did not recognise any caste or sub-caste. For Buddha more than the purity of the mind, is the high character. He placed before the people the ideal of the fraternity, mutual love and equality. The instructions of Buddhism are open to all; anyone can practise them. It is not restricted to any nation. Its teachings are common to all. For these reasons, Buddhism which was born in India in short period spread all over the world. Mahatma Buddha never liked fanaticism. In its place, he accepted the Middle Path. Buddhism gave no definite view about the Creator of the Universe. His thesis is that with *Nirvan* (salvation) the circle of miseries is ended. His reach is upto liberation. He is in favour of an ideal man, in the form of a

human being. As against this, in Guru's philosophy not much importance is attached to salvation. Liberation is not counted as the best of things. Guru Maharaj has ordained as under :

*He alone is emancipated who conquers his mind and mammon clings not to him, again.*

*He abides in the Tenth gate and obtains the knowledge of the three worlds.*

ਸੇਇ ਮੁਕਤ ਜਿ ਮਨੁ ਜਿਣਹਿ

ਫਿਰਿ ਧਾਤੁ ਨ ਲਾਗੈ ਆਇ॥

ਦਸਵੈ ਦੁਆਰਿ ਰਹਤ ਕਰੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਪਾਇ॥

ਅੰਗ- 490

About a liberated soul, *Gurumat* has this to say :

*Practising religious rituals, they sought salvation, but the wealth of salvation is attained to by praising the Lord.*

*Without the Guru's word, man is emancipated not. Practising hypocrisy, he wanders in species.*

ਕਰਮ ਧਰਮ ਕਰਿ ਮੁਕਤਿ ਮੰਗਾਹੀ॥

ਮੁਕਤਿ ਪਦਾਰਥੁ ਸਬਦਿ ਸਲਾਹੀ॥

ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਮੁਕਤਿ ਨ ਹੋਈ

ਪਰਪੰਚੁ ਕਰਿ ਭਰਮਾਈ ਹੇ॥ ਅੰਗ - 1024

Describing the concept of salvation in this life Guru Maharaj ordains that in the characteristic of a liberated soul is liberation from duality :

*He, who in his heart loves Lord's ordinance, is said to be the man having salvation while alive.*

*As is joy, so is sorrow for him.*

*In that state, there is everlasting happiness and no separation from God.*



*As is gold, so is dust for him.  
As is nectar, so is sour poison for him.  
To him as is honour, so is dishonour.  
As is the pauper, so is the king.  
He, who deems that what God puts in vogue, is  
the proper way; that man, O Nanak, is said to  
be emancipated while still alive.*

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ॥

ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ॥

ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ॥

ਸਦਾ ਅਨੰਦੁ ਤਹੁ ਨਹੀ ਬਿਓਗੁ॥

ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ॥

ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ॥

ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ॥

ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ॥

ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ॥

ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ॥

ਅੰਗ - 275

About a person who is a liberated soul in this life itself, Guru Maharaj has this more to say :

*He alone is said to be emancipated in life, from  
within whom ego is stilled.*

ਜੀਵਨ ਮੁਕਤੁ ਸੋ ਆਖੀਐ

ਜਿਸੁ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ॥

ਅੰਗ - 1010

Guru Maharaj has ranked the love and the keen desire to see Waheguru as higher than liberation :

*Everyone longs for paradise, emancipation and  
elysium and ever rests all his hopes on them.*

*The persons desirous of the God's vision ask not  
for emancipation.*

*Obtaining His vision, their soul is sated and*

*comforted.*

ਸੁਰਗ ਮੁਕਤਿ ਬੈਕੁੰਠ ਸਭਿ  
ਬਾਂਛਹਿ ਨਿਤਿ ਆਸਾ ਆਸ ਕਰੀਜੈ॥  
ਹਰਿ ਦਰਸਨ ਕੇ ਜਨ ਮੁਕਤਿ ਨ ਮਾਂਗਹਿ  
ਮਿਲਿ ਦਰਸਨ ਤ੍ਰਿਪਤਿ ਮਨੁ ਧੀਜੈ॥

ਅੰਗ - 1324

*I desire not empire and I desire not salvation;  
my soul longs for the love of Thine lotus feet.*

ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ  
ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ॥

ਅੰਗ - 534

The Fifth Master has ordained that a devotee seeking the *darshan* (sight) of God does not care even to look with a lifted eye on salvation nor has he any desire for heaven.

*Millions of heavens equal not the Lord's Name.  
The Lord-divine even forsakes the desire of  
poor emancipation.*

ਕਈ ਬੈਕੁੰਠ ਨਾਹੀ ਲਵੈ ਲਾਗੇ॥  
ਮੁਕਤਿ ਬਪੁੜੀ ਭੀ ਗਿਆਨੀ ਤਿਆਗੇ॥

ਅੰਗ - 1078

Of course, in Guru's philosophy salvation has been ranked as a very exalted state. Buddhism treading its own path ultimately achieves salvation. But in Guru's philosophy higher than salvation is to merge with *Waheguru* and become one with Him (to become an indistinguishable part of God). According to Buddhism, a liberated soul is liberated from the circle of births and deaths. As against this, *Gurmat* holds that ultimate goal is the attainment of truth.

*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.*

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂੰ ਹੁਆ

ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ॥

ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ

ਜਤ ਦੇਖਉ ਤਤ ਤੂੰ॥

ਅੰਗ - 1375

To be merged in Thee, to become one with Thee, is the ultimate state of total annihilation. The Self himself becomes God, which is his real form. He totally forsakes any feeling of I-ness. Though Buddhism does not believe in the existence of the Creator, yet it has discovered the cause of human self going astray. He realised that the self wanders aimlessly due to ignorance. He is caught in the meshes of illusion and cries. Buddhism believes in attaining firm knowledge for liberation. As opposed to this Guru's ideology holds that *haume* (I-ness) keeps the self at a lower level. It creates a doubt that he is separate from God. Constantly practising this, involves him in the circle of lives and deaths, which implies all misery.

*Ego is a chronic disease, but it has also its curing medicine.*

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ

ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ॥

ਅੰਗ - 466

That panacea is God's Name. By making the earning of Nam, this terrible disease of *haume* (I-ness) can be completely cured. The consciousness of being a separate entity (from God) vanishes when one merged with God. Otherwise there is complete unanimity between the philosophy of Buddhism and thought system of the Gurus. So

long as there is the question of practising high conduct, both of them inspire their devotees to practise it (high conduct). But *Gurmat* accepts the adoption of love as a very special virtue, because if there is no God with all powers (Omnipotent) over our head, then it becomes extremely difficult to swim across the sea of life. If we catch hold of the cord of love, it will elevate us into the sphere of Godhood and we lose our separate entity in God, Who is all truth, all Wisdom and all Bliss and become the Form of God, through the miracle of seeing (the Truth). This is our speciality for during the present Iron Age, it is near impossible to swim across the world, without adopting the path of Love.

Indifference – towards the world in our behaviour, (ਵਰਤਣ ਵੈਰਾਗ)

– Devotion being the chief means (ਮੁਖ ਭਗਤੀ)

– Unshakeable faith in knowledge (ਨਿਹਚੇ ਗਿਆਨ)

*Nirvan* is another name for *Turiya state* (highest state beyond Three gunas). But the Guru's system deals with something that is far ahead of *Turiya state*. That is the Eighth state. About *Nirvana state*, the Guru's commandment is :

***The Imperishable rank is obtained through the Lord's Name alone.***

**ਨਿਰਬਾਣ ਪਦੁ ਇਕ ਹਰਿ ਕੋ ਨਾਮੁ ॥ ਅੰਗ - 1163**

According to the Guru's philosophy, it is God's Will that sets in motion the bodily actions. It is all the Sweet Will of *Waheguru*. The one who does the action is a non-doer, for each action is due to the

Commands of *Waheguru*. The feeling of I-ness (I am the actor) or of separate identity of the one's self is completely gone. Whatever is happening is taking place according to the immutable laws of nature whether that action takes place on the field of battle, where swords are wielded, though one may be sacrificing his body (dying for a cause). All that takes place is according to Command of *Waheguru*. When the idea of I-ness is gone then the actions are being performed by God Himself.

In the Guru's system, the place of harsh penances and austerities is taken by love, which is the chief force. *Nam* is the Path and *Nam* is the end achievement: all is God and there is none else than God.

*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.*

ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥

ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ

ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ॥

ਅੰਗ - 846



### English Books Available in Ratwara Sahib

English Version	Price in Dollar \$
1. Baisakhi	2/-
2. How Rend The Veil of Untruth	5/-
3. Discourses on the Beyond 1	5/-
4. Discourses on the Beyond 2	5/-
5. Discourses on the Beyond 3	5/-
6. Discourses on the Beyond 4	6/-
7. Discourses on the Beyond 5	6/-
8. The way to the imperceptible	8/-
9. The Lights Immortal	2/-
10. Transcendental Bliss	7/-
11. How to Know Thy Real Self-(Vol-1)	8/-
12. How to Know Thy Real Self-(Vol-2)	8/-
13. How to Know Thy Real Self-(Vol-3)	10/-
14. The Dawn of Khalsa Ideals	2/-
15. A Glimpse of His Holiness - Baba ji	2/-
16. Divine Word Contemplation Path',	10/-
17. The Story of Immortality	14/-
18. Why not thy contemplate the Lord?	14/-