

An aerial photograph of a winding river flowing through a valley. The river is light blue and curves through a landscape of brown and green hills. There are patches of green trees and vegetation along the riverbanks. The overall scene is a natural, scenic view of a river valley.

The Way

To

The Imperceptible

The Way To The Imperceptible

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Forward

Since the advent of this universe there has been currency of two paths; one is the path of mammon (Maya), and is visible. It does not become invisible at any place. With the attainment of pristine identity it remains ever visible.

The whole world is treading the path of Maya (mammon); and is in great distress. Because Maya is a mirage; and going after it, the individual soul gets indulged into pleasures. The indulgence into enjoyments generate pain; and the man in pain then bewails.

God has always been merciful to depute His realized souls, who had become one with God, to come to this world for showing the righteous path. For the redemption of man the Scriptures, Vedas, Shastras, Upanishads, Gita, Quran, Bible and Guru Granth Sahib have also been showing the correct path to the man. In order to relieve the man from the deceit of Maya the great sages held so many functions and guided the man truly. But this man does not come out of the trap of Maya. The soul has been alienated from God due to its ego. So, separated and bound by his numerous deeds, the soul is whirling on the wheel of births and deaths. It assumes several incarnations and suffers the pain of its vicious deeds.

The way for the release of this soul is called 'Atam Marg - path of spirituality.' This path is secret. It is known only to a perfect Guru. This is "The Way To The Imperceptible"; and for its achievement the great sages have been insisting and guiding the man, as the following hymn says -

*Which is said to be that court,
Within which Thou sittest, O Lord*

*From amongst all the courts, who can see that court?
 Let some one come and tell me of the court,
 For the search and sight of which I wander about sadly.
 In what way can I ferry across the world-ocean?
 I can die not, whilst alive. Pause.
 Pain is the door fitted with two shutters of desire and
 anxiety and wrath is the guardsman.
 The water of worldly valuables is moat.
 Across this moat of maya-water is His house built.
 The Lord abides therein settled on the seat of truth.
 How many Names hast Thou, O Lord.
 I know not their end.
 Equal to Thee there is not another.
 Vociferate thou not and live within thy very mind.
 The Lord Himself knows and Himself does all.
 As long as there is a desire, and anxiety, so long,
 One cannot speak of the One Lord.
 When in the midst of desires, man remains without desire,
 then O Nanak, meets He, the One Lord.*

**ਜਿਤੁ ਦਰਿ ਵਸਹਿ ਕਵਨੁ ਦਰੁ ਕਹੀਐ ਦਰਾ ਭੀਤਰਿ ਦਰੁ ਕਵਨੁ
 ਲਹੈ ॥
 ਜਿਸੁ ਦਰ ਕਾਰਣਿ ਫਿਰਾ ਉਦਾਸੀ ਸੋ ਦਰੁ ਕੋਈ ਆਇ ਕਹੈ ॥
 ਕਿਨ ਬਿਧਿ ਸਾਗਰੁ ਤਰੀਐ ॥
 ਜੀਵਤਿਆ ਨਹ ਮਰੀਐ ॥ ਰਹਾਉ ॥
 ਦੁਖੁ ਦਰਵਾਜਾ ਰੋਹ ਰਖਵਾਲਾ ਆਸਾ ਅੰਦੇਸਾ ਦੁਇ ਪਟ ਜੜੇ ॥
 ਮਾਇਆ ਜਲੁ ਖਾਈ ਪਾਣੀ ਘਰੁ ਬਾਧਿਆ ਸਤ ਕੈ ਆਸਣਿ ਪੁਰਖੁ
 ਰਹੈ ॥
 ਕਿੰਤੇ ਨਾਮਾ ਅੰਤੁ ਨ ਜਾਣਿਆ ਤੁਮ ਸਰਿ ਨਾਹੀ ਅਵਲਰੁ ਹਰੇ ॥
 ਉਚਾ ਨਹੀ ਕਹਣਾ ਮਨ ਮਹਿ ਰਹਣਾ ਆਪੇ ਜਾਣੈ ਆਪਿ ਕਰੇ ॥
 ਜਬ ਆਸਾ ਅੰਦੇਸਾ ਤਬ ਹੀ ਕਿਉ ਕਰ ਏਕੁ ਕਹੈ ॥
 ਆਸਾ ਭੀਤਰਿ ਰਹੈ ਨਿਰਾਸਾ ਤਉ ਨਾਨਕ ਏਕੁ ਮਿਲੈ ॥ P. 877**

In the above hymn Guru ji has given the indication, that the hurdles on "The Way To The Imperceptible" are due to the low psychology of man; which includes five thieves, five vices; five prides; hope, anxiety, desire, hypocrisy, ungratefulness, dishonesty; deceit; malignity

and many other vicious deeds. The most important is the element of Maya which generates great illusions. This element of Maya is also called, Ego (*Haumai*). The Maya has been showing one wholeness of God into three different forms. One is the universe; the other is man; and the third is God.

In this book comprehensive description of the first verse has been attempted. The verse is -

Pain is the door fitted with two shutters of hope and anxiety and wrath is the guardsman.

ਦੁਖੁ ਦਰਵਾਜਾ ਰੋਹ ਰਖਵਾਲਾ ਆਸਾ ਅੰਦੇਸਾ ਦੁਇ ਪਟ ਜੜੇ ॥
P. 877

With careful consideration of this explanation the reader can understand fully the nature of these destructive tendencies. Satsang (Holy congregation); meeting the Guru and recitation of "the Name of God" throw light on the dark path. Under their light we can afford to approach the seat of Truth by covering the difficult journey.

In this book the exposition of the following verse of the hymn has not been attempted -

*The water of worldly valuables is the moat,
Across this moat of maya-water is His House built.
The Lord abides there in settled on the seat of truth.*

**ਮਾਇਆ ਜਲੁ ਖਾਈ ਪਾਣੀ ਘਰੁ ਬਾਧਿਆ ਸਭ ਕੈ ਆਸਣਿ ਪੁਰਖੁ
ਰਹੈ ॥**

P. 877

With the grace of Guru Maharaj Ji, shortly the explanation of the verse, "The Water of worldly valuables is the moat" and the ways to cross this moat and detailed description of the way to approach the "Seat of Truth" shall be rendered in writing. This book shall help

the readers to understand the hurdles on the way to spirituality.

We pray Waheguru Ji to be kind to us, so that we may also follow this path successfully and make our life gainful.

Ratwara Sahib

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Preface

Showing "The Way To The Imperceptible" is possible only by a mighty spiritual personage, imbued with God's love and the one who has conquered his self and with whom the Guru is pleased -

He alone, who is imbued with God's love in this age is said to be a true warrior.

Everything is under his control,

Who, by the Perfect True Guru's grace conquers his self.

**ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਗੋ ਇਸੁ ਜੁਗ ਮਹਿ ਸੋ ਕਹੀਅਤ ਹੈ ਸੁਰਾ ॥
ਆਤਮ ਜਿਣੈ ਸਗਲ ਵਸਿ ਤਾ ਕੈ ਜਾ ਕਾ ਸਤਿਗੁਰ ਪੁਰਾ ॥ P.
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The "Unapproachable" and "Unknowable" is beyond worldly limits. He is endless; cannot be realized with physical organs. He is without quoit or marks, colour, caste, lineage; form, complexion, outline, and costume. Neither can he be known through scientific or mundane knowledge -

O my Inaccessible and Inapprehensible Lord,

Thine limit can be known not,

No one has found Thy end.

Thou alone knowest Thine ownself.

Men and other creatures are all Thy sport,

By what words can anyone describe and narrate Thee.

It is Thou, who didst create the world and who speakest and seest all.

Says Nanak, Thou, O Lord, art ever beyond reach.

Thine end can be found not.

ਅਗਮ ਅਗੋਚਰਾ ਤੇਰਾ ਅੰਤੁ ਨਾ ਪਾਇਆ ॥

ਅੰਤੋ ਨ ਪਾਇਆ ਕਿਨੈ ਤੇਰਾ ਆਪਣਾ ਆਪੁ ਤੂ ਜਾਣਹੇ ॥

ਜੀਅ ਜੰਤ ਸਭਿ ਖੇਲੁ ਤੇਰਾ ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣਏ ॥

ਆਖਹਿ ਤ ਵੇਖਹਿ ਸਭੁ ਤੂਹੈ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ॥

ਕਹੈ ਨਾਨਕੁ ਤੂ ਸਦਾ ਅਗੰਮੁ ਹੈ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥ P.

918

The "Inaccessible and Inapprehensible" God can be

known only by internal vision by the self-realized souls; and they being benevolent in nature share delightfully their spiritual experience with others. The author of the book is an honoured saint of Ratwara Sahib. He is a great devotee of Guru Ji, and is blessed by His Grace. He has personal experience of the spiritual path - Atam Marg. He, therefore, imbued with hidden meanings, has proved to be most competent in clarifying the mandates of Guru Ji.

Introducing "The Way To The Imperceptible" he writes that the spiritual path is not the subject of worldly intellect. For argument there are several questions; as to how the universe was created. From where the soul has descended? How the deeds came into existence? How the soul got entrapped in the circle of deeds? These are great grave problems confronting the man. The author has raised all these issues. "What I am? Am I mere subtle combination of five elements or am I the subtle body with five breathing organs, five action organs, five knowledge organs which include; mind, consciousness and intellect combined and spirit of Ego which sustains the body? Whether I am a causal body, above all this existence of ignorance? After all what am I? A man with super knowledge has to find appropriate answers for all these controversies. Otherwise he won't be able to tread the hidden path."

The reader meets with disappointment when he tries to find answers to the questions with intellect based on ego or with the help of worldly education and scientific knowledge. The wise are groping in the dark. The limitless cannot be known from the platform with limitation. The realized souls take them to the world of faith and tell that no argument is required in the realm of faith. The path of faith is very easy. So, complete faith must be reposed in the *Gurus* or *Pirs*. By bringing faith in the

sayings of men of truth, whatever the concepts are, should be accepted without any criticism. It would afford an opportunity to walk on The Way To The Imperceptible." (P. 26-27)

The excellent quality of the book "The Way To The Imperceptible" lies in the simplicity and clarity of the ideas discussed. The author of the book is a realized soul and possesses comparative study of various faiths. He not only has deep knowledge of *Gurmat* doctrine but commands full clarity on the subject. For example, while taking the question regarding the creation of the universe, firstly the views of several faiths have been discussed. Only thereafter, the belief as narrated in the Gurbani has been put forth. What is unique and great of the Gurmat Philosophy? This he knowing fully, writes with great simplicity and clarity, "In other faiths *Waheguru* has no concern with the nature or man. He is far away from them. He is Creator, no doubt, but He has no concern with the pain or happiness of man. The existence of God has been accepted by them. But His might, His loving and compassionate nature have not been accepted by them. Still it should not mean that we, the followers of Gurbani should believe with narrow mind that before the Bani of Guru Nanak Dev Ji there was neither any scripture of truth nor was there a True Guru. Nor such True Guru will appear in the future. The author of the book, Sant Ji has written in a very convincing manner and with full wisdom, about this important but sensitive issue, that since the very beginning of this world accepted souls have been appearing in the world to give knowledge of God. As Bhai Gurdas, considered as Ved Vyas in the Sikh community believed that during the time of Raja Hari Chand, Gurbani used to be recited and the Rani of Raja Hari Chand used to go to listen it. Prehlad achieved *Gyan* (knowledge) from the True Guru

and achieved salvation. The *Murshid* (teachers) and *Gurus* have had been coming to tell about the spiritual approach and this system shall continue as long as this world continues. Universes of God pervade in several realms in several forms. Waheguru (God) Himself assumed the form of Guru and had been showing way to all and would continue to do so. This is extremely significant and sensitive issue. It has been clarified very honestly and loudly and Sikh faith has been glorified in the realm.

In this book many thoughts have appeared in new form and colour. Many fundamental issues of Gurmat required elucidation as the initial Sloka of Japuji viz;

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

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥
P. 1

has been explained aptly in this book.

The form of Waheguru is true. The whole creation is God Himself unfolded. Nature is also His form. The Jiva is also He Himself. One True, manifested in several forms, is visible, some where hidden and somewhere apparent. But for the True, there is possibility of none else.” (P. 29)

The author of “The Way To The Imperceptible” is a great ocean of knowledge. For the clarification of his subject he has made references of several faiths and Scriptures. He has full knowledge of *Patanjali's Yoga Shastra*. From this study he has drawn the conclusion that practice of “*Pranayama*”, withholding of breath, doing all the practices of *Yoga*, the last gate (*Dasam Dwar*) is not opened where fountain of peace is flowing uninterruptedly’ (P. 50) For the validity of this statement he has given full detail of the practice of *yoga*. “The practice of *Pranayama* is concerned with the cleanliness

of food, thought and actions. *Pranayama* is the practice of breathing by which the "*Bhujanga Nari*" which lies dormant in the end of spine in curly shape with its end in its mouth is opened and the dormant *Kundlini* power is awakened and with great effort passing through *Mool Dwara* reaches *Moola Dhar Chakra* and passing through *Swadhishtan Chakra*, which lies in *Kama-Kund*, reaches *Mani Poorak Nabi Chakra*" (P. 57). Such details and descriptions are available here. Similarly as to the number of forms of *Samadhi*; types of means; merit of *Murid*, complete details are furnished. "*Murid* - disciple, has to become lifeless or dead. discipleship (*Muridi*) does not mean mere talking. Despite all powers the *Murid* has to remain constrained and contented. A Sikh attached with his Guru with devotion sees his Guru as God. He should be afraid of his Guru, live with him as his slave. He should sacrifice his mind and body unto the Guru. With so many good qualities one is entitled to become *Murid* - disciple of his *Pir - Guru*". (P. 67)

Similarly historical and mythological references have been given, so that the given thought is clarified fully. With the citation of stories the subject becomes quite interesting. Dry thoughts lead to dryness and tiredness. So the story citation proceeds simultaneously; and the reader does not feel tired. Especially those stories have been narrated which find reference in *Guru Granth Sahib* and *Vars* of *Bhai Gurdas* viz. see the following hymns -

As 'Suk' became sad after his birth after remaining in the womb of his mother for twelve years."

ਬਾਰਹ ਵਰ੍ਹੇ ਗਰਭਾਸ ਵਸ ਜੰਮਦੇ ਹੀ ਸੁਕ ਲਈ ਉਦਾਸੀ ॥

(*Bhai Gurdas*)

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

ਗੁਰਮਖਿ ਜਨਕਿ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥

P. 591

Way to God traverses through realm of hardship

Pain and happiness are attributed to man by God. It is essential for the Sikhs to obey *Hukam*, Order of God and become entitled to the achievement of bliss (P. 72) Then the author puts forth comprehensive explanation of agony and happiness. He has given the citation of Bhai Bhikhari who happily accepted will of God. For corroboration citations from Gita have also been given. In this way the concept of Gurbani that agony is remedy and happiness is disease achieves full clarification. While making the devotee tread *The Way To The Imperceptible*, the author has made analyses of the thought of agony in a very realistic way which is at once a novelty and befits the ideal of Gurbani. He has raised a gigantic issue and given himself an appropriate solution. The question is, "If God manifested Himself in various forms, then how the world attained different shape from Him, and from where the agony took its birth? In reply he writes in wonderful terse style, "In reality the pain or agony has no separate existence, it is just a production of haumai, Ego. Under the influence of Ego, the soul appearing in several species alienated itself from God. Due to this alienation or separation from God, the soul got separated from the source. Supreme Being is all powerful (Omnipotent) and Omniscient; and perfect light. And the consciousness produced under the influence of Ego appeared in the mind of man and the man, considering creation of God separate from God, called the visible to be '*sansar*' or world. In reality there is neither the world nor the man; it is merely transitory feeling due to which separateness appears (P. 107-108). It is also an eternal truth of the path of soul that its passengers have to pass through the door of agony. Further amplifying, the author has told us as to how agony and happiness are to be treated at equal level. How agony should be turned into remedy; how to befriend the pain? How to get salvation from hopes, anxieties, temptations, greed, avarice and

attachment? This grave problem has been explained beautifully by the author.

Then the author has told us in the book as to how a particular discipline has to be maintained while treading the approach road to the "Unknowable and Inaccessible". In this body, cup of "Nectar of Nam" has been maintained. Lust, wrath, avarice, attachment, egotism, revenge, enmity, jealousy, slander and idleness etc; many vices, we can say, plunder that treasure of wealth of Nam which has been kept in the body by God. (P. 93) With several references from Gurbani, and by personifying lust, wrath and avarice, many discussions have been initiated and with the citation of stories, their destructive roles have been typified. By continuous reading, the mind of the reader gets once terrified and vows to keep distance from these evils. This vow is the aim of the pen of the great author.

"Some rare one, if he becomes resigned to Guru's will, reflects over the Gurus word."

ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ ॥ P. 935

Some rare man who has resigned to the will of the Guru, and is a realized soul, can alone follow the hidden meanings of *Gurbani* with the kindness of *Satguru*. Engrossed in the worldly affairs and without knowing the inner meaning of *Gurbani*, its formal recitation will not have the desired effect of preventing the reciter from indulging in vices. Nor will it dissuade the reciter from the Maya. It would dissuade, it would prohibit, if we recite *Gurbani* from the core of our hearts and follow the inner meaning. Those lucky who would care to read this book, *Gurbani* would certainly help them getting away from the indulgences and releasing them from the attachments.

We must have read these couplets several times,

“There are lakhs of hunters after the one being (ਲਾਖ ਅਹੇਰੀ ਏਕ ਜੀਉ - 1367) or in the lake there is but one bird, but there are numerous snarers around - ਸਰਵਰ ਪੰਖੀ ਹੇਕੜੋ ਫਾਹੀਵਾਲ ਪਚਾਸ ॥ (1384)”

But we have never applied our mind to know precisely as to who are our snarers who have tightly entrapped us and kept us away from knowing our original source. If there is any keenness to know the entrappings then just care to go through one page of this book. Your mind would feel enlightened and stony gates shall be opened. "Visible, subtle and causal body are responsible for making us forget the Reality. Similarly there are five *Koshas* - *Anandmayee Kosh*, *Vigyanmayee Kosh*, *Manomayee Kosh*; *Pranmayee Kosh* and *Anmayee Kosh*. This conscious existence slipped below, and joining the nature and passing through three bodies and five *Koshas* reached *Anmayee Kosh* and completely forgot about itself and stood surrounded by *Chatushtay Antashkaran* which included mind, intelligence, sense and pride. To make him unconscious of the Supreme Self, there are five *pranas* viz; *pran*, *oopan*, *oodan*, *beean* and *saman* etc; five action organs - hands, feet etc; five organs of knowledge - nose, ear, tongue, eye and touch; five subtle *bhootas* (substances) word, touch, beauty, taste and smell; five visible *Bhootas* (substances) sky, air, fire, water and earth, 25 *prakritis* (entities) from which emerged the organs of knowledge. All of them are busy in making the soul forget about its real source. Five thieves - lust, avarice, attachment, greed and pride; Royalty, wealth, beauty, caste, and youth, are five swindlers; many types of ego; fraud, jealousy, slander, back biting, imbecility, ignorance, desire, aggressiveness are destructive entities and always make the soul forget about itself. Apart from them, the false vision like consideration of the universe as true and denying the existence of God; believing

oneself to be the body made of five elements. *Vibharmati* is a type of consciousness which always creates illusions. About false illusion the learned author tells us that illusion means that which is not true in the beginning or in the end but midway it should appear true; as mountain of smoke or a dream. The intelligence which makes us believe them to be real is false intelligence. Only suspicious nature makes the false to be real. It is called *Vibharmati*.

In addition all deeds and rituals, worship, pilgrimage, giving charity, status, hope and anxiety cover the soul completely. Several vices and attractions, as desire of family, desire of social esteem, pilgrimage, good business and profession, acquisition of political power and evil temptations of many kinds, desire to enjoy pleasure; indulgences, sex with other's wife, attainment of other's wealth, desiring ill of the hostile, engrossing in hostile feelings, desire for learning and *angshtan* desires, all these sensations and currents do not allow the man to gain true consciousness. Five 'Kleshas' - *avidya*, *asimta*, *abhinivesh*, *rag*, (attachment), *dvaish* (malice), fraud, non-devotion, bad company, false and bad thinking, doubts; five types of suspicions as *bheda bharam*, *kartava bharam* and the illusion regarding the separation of God from the universe; to believe universe to be ugly form of God. All these have the capacity to create black storms of ignorance to thwart the effulgence of True Light. Again to keep the desire for nine tastes in the mind, to remain afraid of the stars; to desire decoration of the body in sixteen ways; desire to enjoy thirty six types of food; fear, hostility, casteism, pride of dynasty, pain, sickness; lawlessness, sluggishness, intoxication, weeping, laughing, desire for happiness, considering visible articles to be separate from God and many more thoughts continue to appear in the mind. Therefore the mind remains confused

and does not care to hear to the sane advice of any one; and the great saint was forced to say -

*The saints shout, shriek and ever give good advice, O Farid.
They whom the devil has spoiled,
how can they turn their mind towards God.*

ਫਰੀਦਾ ਕੁਕੇਦਿਆ ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ ਨਿਤ ॥

ਜੋ ਸੈਤਾਨਿ ਵੰਵਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ ॥

P. 1378

The trappings detailed above form the family of haumai (egotism). Thus Ego binds the man like this. Briefly describing these traps the sages say that eight traps are highly dangerous; which are (i) Ignorance (ii) to believe that one is a physical body or believe by attaining partial knowledge that one is soul (iii) feeling of egotism (iv) the next trap which assumes grave form does not end by going to the pilgrimage or by giving great charity, that very dirty trap is that of suspicion or doubt. Due to this very doubt alone God is seen in the form of universe. Guru Ji says -

*By rituals, Divine Knowledge is produced not,
And without Divine Knowledge doubt does not depart.*

Doubt departs not by any contrivance.

People have grown weary of performing ceremonial rites.

Through doubt the soul is rendered filthy.

By what means can it be cleansed.

Attaching thyself to the Name,

Wash thy soul and continue to fix Thy mind on God.

*Says Nanak, by Guru's grace, Divine Knowledge dwells
up and thus is this doubt dispelled.*

ਕਰਮੀ ਸਹਜੁ ਨ ਉਪਜੈ ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ ॥

ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੇ ਸੰਜਮਿ ਰਹੇ ਕਰਮ ਕਮਾਏ ॥

ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਇ ॥

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ ॥

**ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਉਪਜੈ ਇਹੁ ਸਹਸਾ ਇਨ
ਜਾਇ ॥**

P. 919

Several doubts arising always keep the soul

entrapped. In Gurmat more stress has been given on practice rather than simple talking -

The more one writes and reads, the more one turns ireful.

ਪੜਿਆ ਮੂਰਖ ਆਖੀਐ ਜਿਸੁ ਲਭ ਲੋਭ ਅਹੰਕਾਰਾ ॥

According to this verse mere criticism has no value. Similarly the educated man is called a fool if he suffers from greed, avarice and egotism - ਪੜਿਆ ਮੂਰਖ ਆਖੀਐ ਜਿਸੁ ਲਭ ਲੋਭ ਅਹੰਕਾਰ” So, the so called intellectuals would be counted amongst the fools. Sant Maharaj Ji has, therefore emphasized the practical life. True practice of a learned man would be to get up early morning, involvement in Gurbani, recitation of Nam, sit in meditation, arrange *Langar* (free kitchen), run the schools etc; Practice of Truth has the capacity to ensure the salvation of many souls (P. 159).

Guru Maharaj has laid stress on the company of realized souls for meditation and recitation of 'Nam'. Without any reluctance the author has given the qualities of realized souls and has cautioned us from the hypocrites. He writes -

"The great men should neither be a hypocrite nor should have bogus outer appearance. Realized souls are those who have seen the Truth within and see God in every particle. They remain deeply engrossed in the Truth. By nature they should see God everywhere. Such sages adopt the inner meanings of Gurbani in their practical lives (P. 159)."

As the western analyst Hudson says 'The style is the man' the reader shall find these qualities easily in the author of "The Way To The Imperceptible". Similarly this book while showing the true path, can be taken as spiritual autobiography of Sant Ji Maharaj.

The Mission feels extremely grateful to Dr. Karam Singh Raju (I.A.S. Retd.) for rendering this book 'ਅਗੰਮ

ਅਗੋਚਰ ਦਾ ਮਾਰਗ' into English, aptly entitled 'The Way To The Imperceptible'. The task was quite tough as to understand the thoughts of Sant Ji and the underlying meanings of Gurbani require extra intelligence and deep sense of devotion and conviction. Dr. Karam Singh has completed this stupendous work with unsparing efforts and undisputed scholarship. I seek pardon from Sant Ji and dear readers for the errors and omissions that may have creaped in despite our best efforts. The mission has already published three works of Sant Ji in English entitled, 'Baisakhi' and 'How Rend the Veil of Untruth (ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ) both translated by Prof. Beant Singh. 'Discourses on the Beyond (ਬਾਤ ਅਗੰਮ ਕੀ) translated by Prof. P. D. Shastri has just been published. The mission thankfully acknowledges the unsparing efforts of S. Gurdev Singh and S. Gurmukh Singh for designing and printing this book and Shri Sanjeev Kumar for Computer setting. May Satguru bless you all with His Ever Exalting Divine Name'.

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S. A. S. Nagar

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Chapter - I

Causation Of The Universe

For the causation of this universe different notions persist. The researchers of nature have not been able to put forth correct analysis of metaphysical doctrines to show as to how this universe originated. They believe chemical action of the matter; atomic energies and reactions of electronics, their combination and separation to be the cause of the production of several physical bodies. But on our careful comprehension we find neither planning nor consciousness or activity in the matter. No consciousness can arise in the matter. The very world of joy does not exist in pure nature. Different elements of nature, subtle and physical, several vices and pleasures cannot come into existence without consciousness. This is the reason that the geologists are not in position to tell the time of the origin of the world. Nor they can say anything precisely about the cause of creation. There is a great hurdle confronting the geologists. They do not impose their faith in the Omnipotent; Omniscient; ever Blissful (*Sat Chit Anand*) and Perfect Knowledge (*Puran Gyan*). That Conscious Being has no name. But they who love Him, remember Him with several names. He is called *Ram, Rahim, Karim, Bishambar, Allah, Prabhu, Narayan, Gobind* and lakhs of other names.

In Quran about one hundred qualitative Names have been used for the Creator. *Rishis* and *Munis* have given Him thousands of Names. He is always given a new name in accordance with the realization of the individuals. But He has one universal Name-viz. *Sat* meaning "Truth or Being"; call Him God, *Ram, Allah* or use any other adjective for Him. But He is One Supreme Blissful Reality.

Guru Nanak saw Him intuitively and called Him "ੴ - One God" and addressed Him in reverence as "Sat Nam" - (The True Name). He is not non-Creator but positively He is 'Creator'. Creation of the world is done at His will. He is Creator "*Karta Purakh*". He is not seated in the third, seventh or fourteenth Sky or Heaven, separated from His own Creation. He exists in the matter and consciousness. He is present in each particle. He is called 'Purakh', the immanent. However, He is also aloof like the firmament which is present everywhere but covers all. Fire cannot effect Him or warm Him. With the touch of Fire only air or water or earth are heated. But the fire has no effect on the firmament. Similarly the "Eternal Truth" is aloof from every particle; but at the same time present everywhere.

Time is mighty power. Since its origin it moves on at its own speed. Other articles generated out of nature like body of man; house of matter, columns of steel; earth or ocean; all are subject to change. Those are undergoing change in the fractional part of a moment. In order to explain the subtlety of time, the wise have designed, moments, seconds, minutes, hours, *Paihars* (one fourth of a day) , days, weeks, months, years, centuries and *kalapa* (4320000000 years). Everyone and everything produced, is subject to change which continues perpetually.

Great personalities were born in this world. They built very strong castles etc. But the time has erased their very names. Hence these worldly materials are not eternal. They are subject to destruction and change. Hence they are called false contrary to the Eternal Truth, called Waheguru, Allah and Ram. This Supreme Being has no fear being ever lasting and indestructible. He is hostile towards none. He has created time, and He Himself is not subject to time. He ever persists, whereas no part of nature exists forever.

Scientists of nature are confronted with a great dilemma. When they try to estimate the extent of compression of matter and try to lay it down in words; they become helpless, reaching the 'Infinity', and cannot write beyond that. They do not know the beginning of Nature and from what it was created. They believe it to be eternal. But they are totally helpless to explain the state of matter in the beginning. To seek or find any clue in the infinity is beyond the comprehension of man. This is the reason that these scientists become helpless to reach the final stage. Contrary to them the knowers of inner soul believe this world to be manifestation of "Word" of Supreme Being.

Waheguru Ji cannot be known. Because He is not subject of any *Jantar* or *Mantar*, spells or tantra. No scientific instrument can gauge anything about Him. Intelligence of man is limited. Crossing the limited boundaries man cannot reach the limitless. He is Unapproachable and Incomprehensible. Hence the intelligence generated out of the combination of chemical elements in the brain and electric currents there, cannot know the soul. But God has kept concealed a lot in the body of man.

When devotees of God bewail for seeing their Beloved and engage themselves in the service of saints and achieve the secrets of internal research and further endeavour spiritually, then their worldly intelligence is converted and they realize the reality because the man experimenting like this knows the visible and delves deep in subtle search in this very body, then he first attains the intelligence of gods and thereafter achieves *Vishayani*, the (Super) Intelligence. It is also called intuitional comprehension. At this stage clear understanding of the Supreme Being is achieved. When he delves deep in every atom of Non-self, he finds the (Supreme Being) present in every particle of the Non-self matter. He then comes

to the conclusion that the manifest and the manifested are mixed with each other. The Invisible and Visible appear to be united with each other. As a matter of fact this is an illusion. There is nothing non-self in existence. If at all there is anything Existent and Eternal in this world, He is God Himself, Waheguru, Ever Blissful (*Sat, Chit, Anand*). Nothing exists besides God. He Himself Alone was there and with His own will He became many and is playing His sport, being Self and non-self.

As the waves of the sea rise from the sea and get absorbed into it, similarly the existence of the visible world originates from God, at His will. Time moves on. All other energies, play their own roles, bound by the will of God. Rules of nature are eternal. Fire has to burn, water wets and drowns. Air has to touch. But these rules are not wholly eternal. There is a Super Power which over-rules the rules of nature - Vetoes them. Prehlad was made to sit in the fire; but the fire could not burn him. The water could not drown him. Volley of thousands of arrows was shot. But none of the arrows could hurt him. He was thrown down from the mountain; but he descended on the earth like a ball of carded cotton. He was made to embrace a burning column. The burning column, instead of burning him, gave him the feeling of coolness; and from that very column the Super Power emerged and destroyed Harnakhash (Demon father of Prehlad). All these issues have to be considered; and decidedly we shall have to admit that in this visible (world) there is some hidden power which is not visible to the physical eyes, cannot be touched by hand; His sound cannot be heard with our ears. We cannot taste with our tongue. But in opposition of all this when a spiritualist delves deep into his internal research, then he realizes the taste of His existence. He feels the light of His presence. He hears the *Anhad Shabad* (unstruck primordial sound) and enjoys the bliss. He feels

overwhelmed with His touch. There is spiritual shuddering which is pleasant unbelievably. The devotee forgets about his very existence and feels beyond himself. This is the Supreme Power - *Param Tat* from whom the game of this world originated and is going on. So, Guru Ji says -

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.

ਬ੍ਰਹਮ ਦੀਸੈ ਬ੍ਰਹਮ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ ॥

ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ ॥ P.

846

Realization of the Supreme Soul is the fountain of bliss; feeling of extreme happiness. In contrast with this bliss, the worldly pleasures, beauties and enjoyments are nothing else but cause of distress and agony. Seeing all this the sages said boldly that the world is the house of pains. Why they said so? Because the world has no real existence. It was a great misconception due to ignorance. But with super-imposition and practice its existence became firm; and the man got entangled into it permanently. Lord Krishna says -

“O Arjuna! I, the Lord of the universe, concealed behind the trio natured Maya, extend life to the whole world (*Brahmand*); this whole activity originates from me. But the foolish man, intoxicated in the three natured Maya, has forgotten me, the Lord of the universe, altogether. Guru Maharaj Ji, no doubt says to the world -

Nanak the whole world is in distress.

ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥

P. 954

But simultaneous gives the solution for distress -

He, who believes in the Name, becomes victorious

No other deed is of any account.

ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ॥ ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੇ
ਲਾਇ॥

P. 954

The man who acknowledges the power of "Nam" - "Nam Shakti" becomes eligible for the achievement of Supreme Bliss. When Gorakh Nath asked Guru Nanak, "you say that whatever is visible in the world is the form of God. It has originated from God and would get absorbed in God. On the other hand you say God is "Sat Chit Anand" then from where pain or agony has originated; and how that Imperishable (Akhand) Entity (Hasti) came to exist?" Guru Ji replied to Gorakh Nath, "That Lord who became many from one; and started the sport of the world, He formed Maya as well, which is matter and further creates darkness. In this world birth of Maya took place from the element of egotism which is called *Haunmain* - 'I-ness, Ego' by us. This Egotism showed the whole Light (Joti) into separate parts. This One Form started to become visible in many forms and colours. Making the undivisible (Akhand) to be divisible, various souls originating from the Supreme Element started believing themselves separate identity and were bound in narrow boundaries. This function being of the Ego element, the ignorant, in total darkness, started thinking the visible to be separate from the invisible. The man got alienated from "Nam" stage of blissfulness and got entrapped into weakness, lack of understanding, doubt and self. This firm entrapping gave birth to pain and suffering. This worldliness and agony shall not vanish as long as the ego is not destroyed completely and the man does not start living in "Nam" -

*In what, what way the world comes into being, O man.
Through self-conceit the world comes into being O sire.
Forgetting the Name, it suffers pain and perishes.*

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

ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ
ਪਾਈ॥

P. 946

Now the question shall crop up as to how Egotism is eliminated, and how the man enters the realm of "Name" and realizes the Supreme to get salvation from his belief of self-existence. This is a big question. All religious faiths, explanations and means help to solve this problem. Without knowing those concepts we cannot arrive at apt conclusions. First of all we must understand as to how we got bound in the trap; and what are those traps or bindings which obstruct our way to the realization of the Supreme; and do not permit us tread this path? Further we have to see as to who can remove these obstacles? Because we are too feeble; and going low we commit the mistake of believing ourself to be merely body of five elements. We have fallen into the abyss of darkness and to come out of it is most difficult. Then who is that person; who shall take us out of this abyss and take us to the realm of *Gyan*; and in this regard what we have to do. What price is to be paid; what path we should follow; and what merits we should have to tread this path? This whole thought is of spiritualism. Through the "Atam Marg" magazine we have been conveying the glory of the thoughts of great men to the readers in writing. With the grace of God we furnish explanation of all the above questions in the light of Guru Granth Sahib. We also try to reveal those secrets, with which we may enable ourselves to follow the extremely supper path to descend into the realm of soul. So from time to time, this secret will continue to be published in writing in the "Atam Marg". Moving on the Atam Marg (path of spiritualism) by the readers shall be greatly facilitated when they consider the "Gurus thought" with full devotion and faith in God with spiritual intellect. The readers may go through this article in the Atam Marg of the year, 1997 and try to adopt the *Gurmat* concept in their life. This light is not restricted to one religion. It gives light to the whole humanity. Because in the well

of darkness, whosoever, has fallen can benefit from this light without any discrimination of caste faith and religion. None of them can be deprived of the benefit of that light. All have the right to achieve bliss reaching the state of spirituality. Because no "ISM" pervades in the door of God. There only those pure souls reside who have risen from the human soul (Jiv-atman).

The essence of the above discussion in brief is that the world including visible personalities and natural subtle energies, whatever their state may be, whether they are subtle or physical, are subject to change. Matter or universe is place of suffering rather than happiness. Firstly, there is distress of birth and death. Many wise heads are of the view that death is a great suffering; as if four hundred scorpions have stung at one place simultaneously. It is also said to be equal to the pain of one thousand cuts by a sharp edged weapon at one place. Such a state has not been mentioned openly in the *Gurmat*. But it has definitely been said that birth and death are suffering. In the womb of the mother the man was suffering pain, hanging inversely, with the support of "Nam". During the childhood he has no understanding. He cannot explain his pain with his tongue. He does not have distinction between clean and dirty place. So he suffers during childhood. When he enters youth, he is entrapped in many types of enmity, opposition, wrong beliefs and lust for sex which proves destructive for body. He uses various intoxicants and suffers physical pain. He turns away from God; as a result of which he suffers diseases. Reaching the old age his body becomes home of diseases. The children do not obey. Repentance occurs for the bad deeds done during the youth. But nothing can be done at that stage. The body gets sluggish. Determination fails. He gets on the mercy of doctors and passes his life with the support of vitamins and medicines. He gets

extremely angry when the children do not act in accordance with his advice. His whole importance of the youth vanishes like the shade of a cloud. Friends of youth are themselves involved in several problems and diseases. They have their own unending problems. He gets angry with the children and with old memories he remains full of anger. Guru Ji says -

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

**ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥ ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ
ਢਾਲੈ ॥**

P. 932

Engrossed in such feelings he sighs and sighs and blames God saying, "O God! Where my call warrants have vanished. When will you call me?" Though the fool does not know where he has to go? Which chair God has to offer after calling him. What honour shall be bestowed on him? There the whole record of the deeds done in this world shall be examined and weighed. He does not know when agony of loneliness shall involve as the fire of hell. Even this much is not known as to in which hell he shall be thrown in accordance with the misdeeds of this world; and which birth he is going to take to suffer the agony. Unlimited wealth earned with vice, does not leave his memory. If he dies with this memory he is bound to take the birth of a snake. If while dying he keeps remembering his property, he is going to get the body of ghosts, which are most painful. There he suffers his misdeeds like a helpless creature. Due to these very sufferings the wise have said that the world is in distress. The temptations arisen during the youth keep on churning his mental balance and peace. So, there are unending such like pains, as a result of which he remains in distress in this world and hereafter. His memory keeps him in great distress, which is called hell -

The sinners commit evil deeds and then bemoan and bewail.

Nanak, as the churning staff churns the curd, so does the Righteous Judge Churn them.

ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਏ ਹਾਇ ॥

ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਾਧਾਣੀਆ ਤਿਉ ਮਥੇ ਧ੍ਰਮ ਰਾਇ ॥ P. 1425

We come across one story in religious history that Ved Vyas, who is an emancipated soul, has to come to the world himself for giving correct interpretation of spiritual thoughts. As it is said about Bhai Gurdas that he was the incarnation of Ved Vyas. He gave correct interpretation of Gurmat to the humanity. Sukhdev was the name of the son of Ved Vyas Ji, who was a great sage. He was initiated into spiritualism by Raja Janak. About him great Saint used to tell that he said to his father even in his very childhood that he may be permitted to go to the saints residing in the solitude of forests; so that he may by his virtuous living and meditation clean his mind from the dirt of evil and end the circle of birth, and deaths and achieve realization of soul. He also said, "Respected father, before my birth I had no relation with you. I was nourished in her womb by my mother and she gave me birth. This circle has been running since the beginning of this world" -

Uniting together, the soul and body separate and having separated they unite again.

Mortal lives, lives to die and he dies to be born again.

He becomes the father of, the son of many and the guru and the disciple of many.

One can make not the count of future and the past. What know I what I was in the past and what I shall be in future?

ਜੁੜਿ ਜੁੜਿ ਵਿਛੁੜੇ ਵਿਛੁੜਿ ਜੁੜੇ ॥ ਜੀਵਿ ਜੀਵਿ ਮੁਏ ਮੁਏ ਜੀਵੇ ॥

**ਕੇਤਿਆ ਕੇ ਬਾਪ ਕੇਤਿਆ ਕੇ ਬੇਟੇ ਕੇਤੇ ਗੁਰ ਚੇਲੇ ਹੁਏ ॥
ਆਗੈ ਪਾਛੈ ਗਣਤ ਨ ਆਵੈ ਕਿਆ ਜਾਤੀ ਕਿਆ ਹੁਣਿ ਹੁਏ ॥**

P. 1238

"Respected father! I have full knowledge in my

memory that before this birth I have been rotating in several kinds of births. I also remember that when Shiva Ji Maharaj narrated the *Amar Katha* (the tale that makes the man immortal) to Parbati I heard that story at that time and the whole of that story is still ingrained in my memory. As a result of the hearing of that *Amar Katha* I have attained the birth of man after the life of a parrot." Guru Ji says -

Immobile and mobile creatures, insects and moths, all those I have passed through many forms of various births. When I was cast into my mothers womb, my Lord, before that I had occupied many such homes. Pause.

I became a Yogi, a continent, a penitent and ascetic. Sometimes I became king, the Lord of throne and sometimes a beggar.

ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਾ॥ ਅਨਿਕ ਜਨਮ ਕੀਏ ਬਹੁ
ਰੰਗਾ॥

ਐਸੇ ਘਰ ਹਮ ਬਹੁਤੁ ਬਸਾਏ॥ ਜਬ ਹਮ ਰਾਮ ਗਰਭ ਹੋਇ
ਆਏ॥

ਜੋਗੀ ਜਤੀ ਤਪੀ ਬ੍ਰਹਮਚਾਰੀ॥ ਕਬਹੂ ਰਾਜਾ ਛਤ੍ਰਪਤਿ
ਕਬਹੂ ਭੇਖਾਰੀ॥

P. 325-326

*This soul has dwelt in many wombs
Enraptured by the sweet worldly attachment this soul
remained entangled in those existences.*

ਏਉ ਜੀਅ ਬਹੁਤੁ ਗ੍ਰਭ ਵਾਸੇ॥ ਮੌਹ ਮਗਨ ਮੀਠ ਜੋਨਿ
ਫਾਸੇ॥

P. 251

"I feel greatly pained when I remember about my previous births. You spare sometime to hear about my births from me and decide to give me the permission; so that I may achieve the goal of my life and avail of my turn of meeting Gobind (God)."

He started narrating, "Respected father, in one birth I had adopted the body of a donkey. My master did the business of transporting bricks and earth. My parents of that birth worked day and night for him; but due to his

poverty the hopeless master did not bring any fodder for my parents and they were forced to go on the manure heaps, find out left over fodder of the animals and eat it. That fodder was always smeared with dung. Due to shortage of food they had become very feeble. Their legs rubbed with each other while walking. They had developed wounds on their backs. The owner did not apply any medicine on the wounds. When I took birth my donkey mother did not have sufficient milk for my nourishment due to her starvation. When my teeth came out I also used to feed myself on dirty fodder. I was also very feeble. I was still very young when my master started using me for his transportation work which made my back bend like bow. My back developed wounds and I could not walk fast while carrying load. My master was doing contract work and wanted to earn much with more and more rounds. When I could not walk with speed, the owner used to strike on my legs and head with full force. Sometimes it so happened that in addition to the load on my back he used to place his child also on my back. I bewailed in my heart of heart. But God had not given me the tongue with which I could explain my suffering. Nor I was independent to run away from there. My life was under very tight control. I felt suffocating. Soon he felt that I had grown very weak and found me useless. My master sold me to a washerman for one rupee. The washerman used to put bundle of wet clothes, to be washed, on my back, which was unbearable for me. He used to go to a distant pond to wash the clothes in winter. Unloading me he would put a chain around my legs so that I may not run away. He would drive me away for grazing. I would go to the nearby fields enclosed with thorny fences by the farmer. Due to moisture, grass had grown in those fields; and its blades came out of the fences. I used to pull out those blades of grass gradually holding them tight from safe places. During this process my nose got pricked and

sometimes the thorns remained in the nose. But respected father, I could not do anything. Agony of hunger can be known only by the starving person. My suffering can not be appreciated by the persons who get things, despite refusing. With continuous injuries my nose got swollen and I could not munch even grass. There was no other mode to satisfy my hunger. I became too feeble to walk. One day he took me through such a path on which at one place a muddy spot had to be crossed. The more I strived to cross, the more I got stuck deep into the mud. I knew fully well that if I remained stuck up there I would suffer hunger and thirst badly. My master was very tough minded. He would watch his own interest. The Name of God (Parmeshwar) did not have any place in his mind. He fully believed that I was no longer serviceable for him. He unloaded me and went away with his clothes, leaving me stuck in the mud there. In this way he left me there to die gradually. Nearby was a small path by which the passers by had to cover a little longer distance. When they saw me stuck in the mud many young men came near me. Instead of helping me get out of the mud they would jump over me to the other side, placing their foot on my back. Respected father, there was chronic wound on my back. The crows came and took out flesh from my back with their beaks and ate the same. But for moving slightly, this or that side I could not do anything. More I would move, deeper, I would go into the mud. Ultimately I went so deep into the mud that for breathing only I could keep my nose out. The crows also knew that I was quite helpless to drive them away. So they took out my eyes while I was still alive. Finally the mud got into my nose and I failed to breathe. Consequently I died. Saying so, the child Rishi (saint) started weeping." Hearing him his father also became tense. That child Rishi Sukhdev told his father to appreciate, as to how much suffering he had undergone. Now he had achieved the incarnation of human being.

He was therefore, fully determined to attain knowledge about God and meet Him in this very birth. He could not waste the opportunity of human incarnation. He won't get engrossed into any other action. He had attained human birth and he was very happy that a great scholar was his father. He fully understood that -

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 ਕਿਤੇ ਨ ਕਾਮ॥ ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ
ਕੇਵਲ ਨਾਮੁ॥

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

P. 12

So, he addressed his respected father, "Please grant me permission to get into the company of great sages and make efforts to achieve the goal of life like Dhroo in my very childhood." His father granted the permission and he achieved the prime goal of life with deep meditation.

Remaining in womb for twelve years,

Sukhdev took birth; immediately thereafter in the very childhood he became ascetic.

He remained aloof from Maya (mammon) and performed austerities; yet he achieved not liberation.

Vyas, his father, then advised him and he adopted Janak as his Guru; who taught equanimity.

Abandoning self will, he followed Guru's will.

He achieved Guru's appreciation, bearing left over leaves plates on his head.

*He followed Guru's sermon and abandoned ego.
He became obedient to the Guru, felled on his feet and
became humble like dust. Truth dawned in his mind.
Bliss lies in equanimity, O Gurmukh (Guruward).*

ਬਾਰਹ ਵਰ੍ਹੇ ਗਰਭਾਸ ਵੱਸ ਜੰਮਦੇ ਹੀ ਸੁਖ ਲਈ ਉਦਾਸੀ।
ਮਾਇਆ ਵਿਚ ਅਤੀਤ ਹੋਇ ਮਨ ਹਠ ਬੁੱਧਿ ਨ ਬੰਦ
ਖਲਾਸੀ।

ਪਿਉ ਬਯਾਸ ਪਰਬੋਧਿਆ ਗੁਰ ਕਰ ਜਨਕ ਸਹਜ ਅਭਿਆਸੀ।
ਤਜ ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਲਈ ਸਿਰ ਧਰ ਜੁਠ ਮਿਲੀ
ਸ਼ਾਬਾਸੀ।

ਗੁਰ ਉਪਦੇਸ਼ ਅਵੇਸ਼ ਕਰ ਗਰਬ ਨਿਵਾਰ ਜਗਤ ਗੁਰਦਾਸੀ।
ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਗੁਰਮਤਿ ਭਾਉ ਭਗਤਿ ਪਰਗਾਸੀ।
ਗੁਰਮੁਖ ਸੁਖ ਫਲ ਸਹਜਿ ਨਿਵਾਸੀ।

Bhai Gurdas Ji, Vaar - 25/10

Whether the suffering is of birth and death or any other suffering, whatsoever; there may be disease, there may be continuous losses; may be surrounded by obstacles; five agonies - ignorance, (*abhinivesh*), (*asimita*), attachment, malice and devil of hopes and anxieties may be sucking him; may be any number of mental and social agonies. Remedy of all the sufferings is Nam of God. Gurbani tells us that sufferings accrue with the forgetting of God -

*Then alone, the man is in pain
When he forgets God.*

ਦੁਖੁ ਤਦੇ ਜਾ ਵਿਸਰਿ ਜਾਵੈ॥

P. 48

Suffering has been described as -

*In pain, man is born, in pain he dies, and in pain he deals
with the world.*

Pain overpain, he is said to suffer hereafter.

The more he reads and utters, the more he wails.

*For him the packages of pain are untied and no comfort
emerges out of them.*

*In pain, the mortal burns and in pain he departs
bewailing.*

ਦੁਖ ਵਿਚਿ ਜੰਮਣੁ ਦੁਖਿ ਮਰਣੁ ਦੁਖਿ ਵਰਤਣੁ ਸੰਸਾਰਿ॥

ਦੁਖੁ ਦੁਖੁ ਅਗੇ ਆਖੀਐ ਪੜਿ ਪੜਿ ਕਰਹਿ ਪੁਕਾਰ॥
 ਦੁਖ ਕੀਆ ਪੰਡਾ ਖੁਲੀਆ ਸੁਖੁ ਨ ਨਿਕਲਿਓ ਕੋਇ॥
 ਦੁਖ ਵਿਚਿ ਜੀਉ ਜਲਾਇਆ ਦੁਖੀਆ ਚਲਿਆ ਹੋਇ॥ P.
 1240

It is also mentioned elsewhere -

*Forgetting the Lord, man enjoys sexual pleasures.
 Then do the ailments arise in his body.*

ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ॥ ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ
 ਰੋਗ॥ P. 1256

As has been said by Guru Ji, if there is any one who is happy, in this world he is only the person who meditates on "Nam". So Guru Ji tells that remedy of the pain lies in meditation of God and in recitation of Nam. He says -

*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 ਪੂਰੇ ਸੰਜਮੁ ਕਰਿ ਦੀਆ॥ ਨਾਨਕ ਤਉ ਫਿਰਿ ਦੁਖ ਨ
 ਥੀਆ॥ P. 259

Whosoever is imbued with meditation of God, his agonies are finished -

*Imbued with the Lord's praise
 O Nanak, ones soul and body are reverdured.
 With the fire of pain , the mortals are scorched to death,
 but pain is also the cure of all ills.*

ਨਾਨਕ ਸਿਫਤੀ ਰਤਿਆ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਇ॥
 ਦੁਖ ਕੀਆ ਅਗੀ ਮਾਰੀਅਹਿ ਭੀ ਦੁਖੁ ਦਾਰੁ ਹੋਇ॥P. 1240

*Golden becomes the body and stainless the soul swan; in
 which there is even a particle of the Immaculate Name
 All his pain and disease are dispelled
 Through the True name, O Nanak, he is delivered and*

released.

ਕੰਚਨ ਕਾਇਆ ਨਿਰਮਲ ਹੰਸੁ ॥ ਜਿਸੁ ਮਹਿ ਨਾਮੁ ਨਿਰੰਜਨ
ਅੰਸੁ ॥

ਦੁਖ ਰੋਗ ਸਭਿ ਗਇਆ ਗਵਾਇ ॥ ਨਾਨਕ ਛੁਟਸਿ ਸਾਚੈ
ਨਾਇ ॥

P. 1256

The persons who forget. "Nam" their pains never come to an end -

The worldly valuables are gathered through pain and when they depart, they leave one in pain.

Nanak without the True Name, no one's hunger ever departs.

Beauty satiates not ones hunger.

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

As many as are the joys of the body, so many are the pains which cling to it.

ਦੁਖੀ ਦੁਨੀ ਸਹੇੜੀਐ ਜਾਇ ਤ ਲਗਹਿ ਦੁਖ ॥

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਥੀ ਭੁਖ ॥

ਰੂਪੀ ਭੁਖ ਨ ਉਤਰੈ ਜਾਂ ਦੇਖਾਂ ਤਾਂ ਭੁਖ ॥

ਜੇਤੇ ਰਸ ਸਰੀਰ ਕੇ ਤੇਤੇ ਲਗਹਿ ਦੁਖ ॥

P. 1287

And then he says that untill the man has the proper perception about God; or does not follow the pervading system of God; and does not spend his life by rising above "Ego", agonies of man shall not come to an end -

As long as man understands not God's will, so long he remains miserable.

Meeting the Guru, when he recognizes Lord's will, since then he becomes happy.

ਜਬ ਲਗੁ ਹੁਕਮੁ ਨ ਬੁਝਤਾ ਤਬ ਹੀ ਲਉ ਦੁਖੀਆ ॥

ਗੁਰ ਮਿਲਿ ਹੁਕਮੁ ਪਛਾਣਿਆ ਤਬ ਹੀ ਤੇ ਸੁਖੀਆ ॥ P. 400

Whatever, the expansion of man in this world, everything becomes cause of pain -

Very powerful are lust and wrath in this world.

Through them, the mortal does many deeds and they all add to his miseries.

They who serve the True Guru, obtain peace and the True Guru unites them with the True Lord.

ਕਾਮ ਕਰੋਧੁ ਸਬਲ ਸੰਸਾਰਾ ॥

**ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਸਭੁ ਦੁਖ ਕਾ ਪਸਾਰਾ॥
ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਸੁਖ ਪਾਵਹਿ ਸਚੈ ਸਬਦਿ ਮਿਲਾਇਦਾ॥**
P. 1060

It is not the philosophy of Guru Ji, that we should not do business or farming or open big factories. Guru Ji says that we should work hard quite honestly; and in case of getting profits we should share our earnings with others. After that we should offer the entire earning to the Guru; and consider ourselves merely manager of what we have. Simultaneously we should not default in recitation of "Nam" which is our prime duty and order of the Guru. Guru Ji has not put forth the philosophy of renouncing the world. He has set the path of "Wartan Bairag", "Mukh Bhakti", and "Nehchay Gyan". With the meeting of God all pains vanish ipso facto because pains are created with the forgetfulness of God. With meeting God shower of bliss is made on our life. The very definition of pain disappears -

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

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

He is never in sorrow, but ever in bliss and forsaking this bliss, he takes no aught

*Says Nanak, God's slave is himself the Lord God,
Hence he does not need to come, nor needs he to go.*

**ਦੁਖੁ ਨਾਹੀ ਸਭੁ ਸੁਖੁ ਹੀ ਹੈ ਰੇ ਏਕੈ ਏਕੀ ਨੇਤੈ॥
ਬੁਰਾ ਨਹੀ ਸਭੁ ਭਲਾ ਹੀ ਹੈ ਰੇ ਹਾਰ ਨਹੀ ਸਭ ਜੇਤੈ॥
ਸੰਗੁ ਨਾਹੀ ਸਦਾ ਹਰਖੀ ਹੈ ਰੇ ਛੋਡਿ ਨਾਹੀ ਕਿਛੁ ਲੇਤੈ॥
ਕਹੁ ਨਾਨਕ ਜਨੁ ਹਰਿ ਹਰਿ ਹਰਿ ਹੈ ਕਤ ਆਵੈ ਕਤ
ਰਸਤੈ॥**

P. 1302

In order to make all these achievements there is a path, we call "Atam Marg - spiritual Path". Bani (Hymns) of Guru Granth Sahib Ji Maharaj is superb. This is a Universal Message which concerns the whole humanity. By adopting this philosophy we develop mutual relation with men and animals; animals and birds; and it

increases to such a level that in everyone we see ourself.

In order to tread the path of spirituality it is most essential that we should meet those men who have entered the realm of spirituality and who have clearly realized God within themselves. They may be called Saint, Gurmukh, Sadhu, Pir or Guru. Without their holy company no understanding of the hidden marg (path) can be made. If the man with his own force and faith proceeds, then there are several commercial books available in the market. In those books misleading statements are made keeping in view the financial gain. The being wastes his time by involving himself in misunderstandings. If the path is sought to be enquired from those who love "Sharah - Religious code"; they themselves do not know about this path. They would talk about the religious code or regulations and create serious doubts in our minds. They would prohibit going into the company of saints in search of the Truth. It is not their fault. It is due to their ignorance that they don't have any understanding of this path. Similarly the company of those who are proceeding ahead on this path by working day and night, but have not reached the destination, their company is also dangerous. As the proverb goes -

"A little knowledge is a dangerous thing."

‘ਨੀਮ ਹਕੀਮ ਖਤਰਾ-ਏ-ਜਾਨ, ਨੀਮ ਮੁਲਾ ਖਤਰਾ-ਏ-ਇਮਾਨ’

Those who have covered the "Atam Marg" and have entered the realm of God; only through them we can approach the *Atam Marg*. But they are always desireless and carefree. Unless they are sure that the seeker really wants to tread this path, they warn him that this bargain is very costly. You shall have to abandon the path of egotism and become lifeless. You shall have to become obedient to walk on this path. As token of fee you shall

have to offer your body, mind and wealth on the feet of saints. Those saints shall first test the keenness of the seeker and only then guide him to walk on this path. The speed of the seeker on this path shall correspond to his determination and devotion. More they are, faster shall they cover the path. In order to walk on this path very strict regulations shall have to be followed. First of all the seeker should have perfect faith and devotion. He must have full faith in God that He being love personified is present in invisible form everywhere in the world, and He is observing the seeker all the time. Though I do not know Him, still He is giving me everything; grain for food; clothes for wearing and for working, a strong body. He is always benevolent and never gets angry. Because He is nothing else, but love -

Ever, ever and ever He is Merciful.

By remembering and remembering Him, Nanak has been enraptured.

ਸਦਾ ਸਦਾ ਸਦਾ ਦਇਆਲ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲ ॥

P. 275

God is present in every pore of my body. But I am paying no attention to Him; and contrary to that, entrapped in deceit and fraud, I have always forgotten God. This is my mistake. Because Guru Ji says that God is -

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.

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 act

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 Gurus grace, Nanak has obtained peace.

ਸੌ ਅੰਤਰਿ ਸੌ ਬਾਹਰਿ ਅਨੰਤ ॥ ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ

ਭਗਵੰਤ ॥

ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ ॥ ਸਰਬ ਲੋਕ ਪੂਰਨ

ਪ੍ਰਤਿਪਾਲ ॥

ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ॥ ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ
ਕਰਮੁ ॥

ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ ॥ ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ
ਸਮਾਹਿ ॥

ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ
ਪਾਉ ॥

P. 293

Guru Gobind Singh Ji also says that God pervades everywhere. He knows everything. He is love personified and most active -

Who, here as well as there,

And in all directions,

hath spread out as Love.

ਜੜ ਤੜ ਦਿਸਾ ਵਿਸਾ ਹੁਇ ਫੈਲਿਓ ਅਨੁਰਾਗ ॥ Jaap
Sahib

Again Guru Gobind Singh Ji says in His Akal Ustat -

Gos is in the water; God is in the dry land; God is in the heart; God is in the forest; God is in the mountain; God is in the cave; God is in the earth; God is in heaven; God is here. God is in space, God is in time. God is invisible, God is without garb; God is without sin; God is without enmity.

ਜਲੇ ਹਰੀ ॥ ਥਲੇ ਹਰੀ ॥ ਉਰੇ ਹਰੀ। ਬਨੇ ਹਰੀ ॥

ਗਿਰੇ ਹਰੀ। ਗੁਫਾ ਹਰੀ ॥ ਛਿਤੇ ਹਰੀ। ਨਭੇ ਹਰੀ ॥

ਈਹਾਂ ਹਰੀ। ਉਹਾਂ ਹਰੀ। ਜਿਮੀ ਹਰੀ। ਜਮਾ ਹਰੀ ॥

ਅਲੇਖ ਹਰੀ। ਅਭੇਖ ਹਰੀ। ਅਦੋਖ ਹਰੀ। ਅਦ੍ਵੈਖ ਹਰੀ ॥ Akal
Ustat

God is the Supreme and Eternal Existence. Who was Eternal manifestation in prime time; He is True even now; and shall remain True even after the universe is assimilated in the Creator. He manifested Himself at His will; and created "Nam" Himself; and Himself created several universes of different forms or colours by Shabda. Clarifying this issue of whole creation Bhai Gurdas says -

From Formless He became manifested Himself

He was called Ekankar (One Alone)

From Him came the sound of word "Oankar"

And world was created.

ਨਿਰੰਕਾਰ ਆਕਾਰ ਹੋਇ ਏਕੰਕਾਰ ਅਪਾਰ ਸਦਾਯਾ ॥

ਏਕੰਕਾਰਹੁੰ ਸ਼ਬਦ ਧੁਨ ਓਅੰਕਾਰ ਅਕਾਰ ਬਨਾਯਾ ॥

Bhai Gurdas Ji Vaar, 26/2

As regards the creation of Universe it is mentioned in the first Sloka of Var Asa -

The Lord, of Himself created Himself and assumed He Himself the Name.

Secondly He made the creation and seated therein He beholds it with delight.

Thou Thyself art the Donor and Creator and being pleased, Thou bestoweth and showest mercy.

Thou art the knower of all and Thou givest and takest life with a word

Alluding within, Thou beholdest

Thy Creation with delight.

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ ॥

ਤੂੰ ਜਾਣੋਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ ॥

ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ ॥

P. 463

In accordance with these Gurmat doctrines, Waheguru Ji (God) manifested Himself, assuming several forms. With His immediate order were produced the realms and the continents, men were created, low and high, weal and woe were created. The most dangerous and misguiding Ego was created. God does not remain aloof and carefree at great distance. He knows the pains of all creatures and pardons the committed blunders. He loves the creatures more than their parents. So to love such a Lord from the core of heart and repose full faith in Him, is most essential to walk on this path successfully. Without faith it is just like preparing the field for cultivation and not sowing seed therein. Naturally, no crop will come out of the field. So full faith in God and

faith in His Omnipotency, faith in His prime benevolence and kind nature; faith in His proximity, is most essential. Guru Ji says that prayer done from the core of heart is heard by Him -

Crying aloud of Elephant reaches God after a while; But the prayer of an ant is listened instantaneously.

ਹਾਥੀ ਕੀ ਚਿਘਾਰ ਪਲ ਪਾਛੈ ਪਹੁਚਤ ਤਾਹਿ
ਚੀਟੀ ਕੀ ਪੁਕਾਰ ਪਹਿਲੇ ਹੀ ਸੁਨੀਅਤ ਹੈ॥ Akal Ustat

In order to strengthen this faith further it is essential to study scriptures quite devotedly. It was due to faith alone that Namdev Ji could serve milk to God, realizing His all round perfection.

*Having milked the brown cow,
Namdev brought a cup of milk and a jug of water.
Drink Thou milk, O my Sovereign Lord.
If drink Thou milk my mind shall be happy.
Otherwise the house-Lord, my father will be cross with me.
Pause.*

Taking the golden cup, Nama filled it with the ambrosial milk and placed it before his Lord.

"The saint alone abides within my mind on seeing Nama, the Lord smiled making the Lord drink the milk, the devotee returned home, and thus did Nama see the Lord's vision.

ਦੂਧੁ ਕਟੋਰੈ ਗਡਵੈ ਪਾਨੀ॥ ਕਪਲ ਗਾਇ ਨਾਮੈ ਦੁਹਿ
ਆਨੀ॥

ਦੂਧੁ ਪੀਉ ਗੋਬਿੰਦੇ ਰਾਇ॥ ਦੂਧੁ ਪੀਉ ਮੇਰੋ ਮਨੁ
ਪਤੀਆਇ॥

ਨਾਹੀ ਤ ਘਰ ਕੋ ਬਾਪੁ ਰਿਸਾਇ॥ ਸੁੰਇਨ ਕਟੋਰੀ ਅੰਮ੍ਰਿਤ
ਭਰੀ॥

ਲੈ ਨਾਮੈ ਹਰਿ ਆਗੈ ਧਰੀ॥ ਏਕੁ ਭਗਤੁ ਮੇਰੇ ਹਿਰਦੇ ਬਸੈ॥
ਨਾਮੇ ਦੇਖਿ ਨਗਾਇਨੁ ਹਸੈ॥ ਦੂਧੁ ਪੀਆਇ ਭਗਤੁ ਘਰਿ
ਗਇਆ॥

ਨਾਮੇ ਹਰਿ ਕਾ ਦਰਸਨੁ ਭਇਆ॥

P. 1163

Similarly, God accepted the food of Dhana Bhakt and drank his butter milk appreciating his extreme love; as is stated : -

Hearing in this way, the jat applied himself to Lord's meditation.

*God, the Lord of the world, met him in person
And Dhanna became supremely fortunate.*

*ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ ਜਾਟਰੋ ਉਠਿ ਭਗਤੀ ਲਾਗਾ॥
ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ॥*

P. 488

Bhai Gurdas has narrated this very story (of Dhanna) in detail -

A Brahmin worshipped Deities; and Dhanna came to graze cows.

Dhanna saw the worshipping and he asked, the Brahmin (about it) and he told him,

*Any one worshipping the Deity shall get he desires,
Dhanna beseeched for one (Deity) if he liked,*

*(The Brahmin) gave Deity of stone, covered, to Dhanna
To get rid of him.*

*(Dhanna) gave bath to the Deity and offered breakfast,
With folded hands and touching feet, he sought
Persuasion (of the Deity)*

*I will also not eat; and I cannot tolerate your anger;
On this Lord appeared and took breakfast.*

(Dhanna) met the Lord with innocent 'love'.

ਬਾਮੁਣ ਪੂਜੈ ਦੇਵਤੇ ਧੰਨਾ ਗਉ ਚਰਾਵਣ ਆਵੈ।

ਧੰਨੈ ਭਿੱਠਾ ਚਲਿਤ ਏਹੁ ਪੁੱਛੈ ਬਾਮੁਣ ਆਖ ਸੁਣਾਵੈ।

ਠਾਕੁਰ ਦੀ ਸੇਵਾ ਕਰੈ ਜੋ ਇੱਛੈ ਸੋਈ ਫਲ ਪਾਵੈ।

ਧੰਨਾ ਕਰਦਾ ਜੋਦੜੀ ਮੈਂ ਭਿ ਦੇਹ ਇਕ ਜੇ ਤੁਧੁ ਭਾਵੈ।

ਪੱਥਰ ਇਕ ਲਪੇਟ ਕਰਿ ਦੇ ਧੰਨੈ ਨੋਂ ਗੈਲ ਛਡਾਵੈ।

ਠਾਕੁਰ ਨੋਂ ਨ੍ਰਾਵਾਲ ਕੈ ਛਾਹ ਰੋਟੀ ਲੈ ਭੋਗ ਚੜ੍ਹਾਵੈ।

ਹੱਥ ਜੋੜ ਮਿੰਨਤ ਕਰੈ ਪੈਰੀਂ ਪੈ ਪੈ ਬਹੁਤ ਮਨਾਵੈ।

ਹਉਂ ਭੀ ਮੂੰਹ ਨ ਜੁਠਾਲਸਾਂ ਤੂੰ ਰੁੱਠਾ ਮੈਂ ਕਿਹੁ ਨ ਸੁਖਾਵੈ।

ਗੋਸਾਈਂ ਪਰਤੱਖ ਹੋਇ ਰੋਟੀ ਖਾਹਿ ਛਾਹਿ ਮੁਹਿ ਲਾਵੈ।

*ਭੋਲਾ ਭਾਉ ਗੋਬਿੰਦ ਮਿਲਾਵੈ। Bhai Gurdas Ji Vaar, 10/
13*

Sain (a barber devotee) kept absorbed listening to the Kirtan (congregation singing) of the saints for the whole night; and served them meals early in the morning and then bade them farewell with utmost love. Daily he used

to go for the service of the Raja of Reeva. He did the massage of the Raja. There was a boil on the body of the Raja. With the massage of Sain, the Raja felt relief for a pretty long time. But on that day Sain Ji remained occupied in the service of Sadhus and forgot to go to the Royal Court; with the rising of the Sun, he said farewell to the Sadhus, and exactly at that time he recollected that he had to go for the service of the Raja. Different kinds of thoughts started agitating his mind. He started thinking as to what punishment he would be awarded for the negligence of duty by him. But loving Lord of the Bhaktas, went to the Raja as Sain and started doing service. As soon as the Lord touched the body of the Raja for massage, maladies of the Raja and his mental tensions vanished and he became extremely happy. When Sain Ji became free he went to the Raja for service. Seeing him the Raja called him from distance, saying "Bhakt Ji come to me". As the saint Sain approached him, the Raja took off his precious gown and put it on the body of Sain with his own hands. He touched his feet to pay respect and said, "I may be pardoned. I have had been putting a saint like you on service for me. With your touch my all ailments have disappeared. Now adopt me as your devotee." This was the nearness of God and His Form of Saint-Lover. God protects the saints, whosoever, they might be.

Father of Prehlad got annoyed with him. He did not want his son to worship God. The father, therefor, got a volley of arrows showered on Prehlad, in order to kill him. But not a single arrow touched him. He was thrown down from a hill. He descended on the earth like carded ball of cotton. He was tied with a stone and thrown in the water. But the water did not drown him. His all obstacles were removed. He was sitting on water as if we sit on land. Efforts were made to burn Prehlad in the fire. But the fire changed its nature of burning and did not

burn him. Ultimately Harnakash asked his son Prehlad to embrace a burning column. But to Prehlad God became visible in that column. He, therefore abruptly embraced the column, burning like fire. His body felt coolness instead of burning sensation. Seeing this miracle Harnakash asked Prehlad in full anger as to where his Saviour was? In reply Prehlad said, "Dear father you better ask me where my Saviour was not present? He is always with me. I cannot survive without Him. As fish cannot exist without water" -

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, enmeshes itself into it

So do the holy men love their God and are sated by seeing His vision.

ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ ॥

ਬੁੰਦ ਵਿਹੁਣਾ ਚਾੜਕੋ ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ ॥

ਨਾਦ ਕੁਰੰਕਹਿ ਬੇਧਿਆ ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ ॥

ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ਮਿਲਿ ਆਪੁ ਬੰਧਾਵੈ ॥

ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ ॥ P.

708

Harnakash retorted, "Is He present in this column also, which you have just embraced?" Prehlad replied, "Dear father, He is present in every particle and in every atom. In the whole of the continent there is no place where my Lord exists not." In anger, Harnakash hit the column with mallet. Then what happened? The column burst and the Lord appeared in the form of Narsing. Bhai Gurdas has explained this miracle as below -

Harnakash Rakhsha was blessed with the birth of his son, called Prehlad Bhagat.

He was sent to the school for education; the Pandha (teacher) became very happy.

Prehlad meditated on Ram Nam and sang word, meditated

on Ram Nam and sang word heavenly. All School children meditated; teacher felt heavenly peace.

Harnakhas Raja called Prehlad, his son, and reprimanded him.

Prehlad was thrown in deep water and fire.

With Guru's grace he was neither drowned nor burnt.

Then Harnakash drew his sword; and challenged him to pray to his Guru for safety.

The column burst and Narsingh (God) graceful emerged

He suppresses the persons indifferent to Him;

And supports saints in all ages

Brahma and other Gods hail Him.

ਘਰ ਹਰਨਾਖਸ਼ ਦੈਤ ਦੇ ਕੱਲਰ ਕਵਲ ਭਗਤ ਪ੍ਰਹਿਲਾਦ।

ਪੜ੍ਹਨ ਪਠਾਯਾ ਚਾਟਸਾਲ ਪਾਂਧੇ ਚਿਤ ਹੋਆ ਅਹਿਲਾਦ।

ਸਿਮਰੈ ਮਨ ਵਿਚ ਰਾਮ ਨਾਮ ਗਾਵੈ ਸ਼ਬਦ ਅਨਾਹਦ ਨਾਦ।

ਭਗਤਿ ਕਰਨ ਸਭ ਚਾਟੜੇ ਪਾਂਧੇ ਹੋਏ ਰਹੇ ਵਿਸਮਾਦ।

ਰਾਜੇ ਪਾਸ ਰੁਆਇਆ ਦੋਖੀ ਦੈਤ ਵਧਾਯਾ ਵਾਦ।

ਜਲ ਅਗਨੀ ਵਿਚ ਘੱਤਿਆ ਜਲੈ ਨ ਡੁੱਬੈ ਗੁਰ ਪਰਸਾਦ।

ਕੱਢ ਖੜਗ ਸੱਦ ਪੁਛਿਆ ਕਉਣ ਸੁ ਤੇਰਾ ਹੈ ਉਸਤਾਦ।

ਬੰਮ ਪਾੜ ਪਰਗੱਟਿਆ ਨਰਸਿੰਘ ਰੂਪ ਅਨੂਪ ਅਨਾਦਿ।

ਬੇਮੁਖ ਪਕੜ ਪਛਾੜਿਅਨੁ ਸੰਤ ਸਹਾਈ ਆਦਿ ਜੁਗਾਦਿ।

ਜੈ ਜੈ ਕਾਰ ਕਰਨ ਬ੍ਰਹਮਾਦਿ।

Bhai Gurdas Ji Var, 10/2

A detailed discussion has preceded regarding the meeting of Waheguru - God, that untill the seeker creates complete comprehension regarding God in his mind and brings complete faith in the existence of God no desire can spring for God in his mind. All his energies are diverted towards the visible world. He has no time to take a definite decision and get ready for meeting God. Waheguru - God has created too mighty Maya (mammon). To compete this mighty power is beyond the capacity of man. Because with the five organs, given to man for running his worldly affairs, the man remains busy always in outer appearance of the world. The realized souls tell us that when the being lies hanging in the womb of the mother, his *Sukhmana Nari*, which transcends, through the centre of the back bone or spine,

to that part of the brain in which the man sees glaring shines. In that very part the man sees the film of previous births and feels influenced. At times he hears the sound of "Nam" about which Guru Gobind Singh Ji has said -

"Prime Onkar He said : That sound is fascinating the whole world."

ਪ੍ਰਥਮ ਓਅੰਕਾਰ ਤਿਨ ਕਹਾ। ਸੌ ਧੁਨ ਪੂਰ ਜਗਤ ਮੌਹ ਰਹਾ।

That shabda or word which cannot be described in words; that is not like universal words. It is such an incessant sound, energy of which cannot be evaluated. It is also called "Nam Dhun - sound of Nam" Guru Ji says -

The Master's Name is invaluable

None knows its worth.

Who have good luck recorded on their brow

They, O' Nanak! enjoy God's love.

ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੋ॥

ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ ਸੇ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਦੋ॥ P. 81

This sound continues coming incessantly. It is not natural or worldly sound; it is not an energy which cannot be identified. It is clear form of Waheguru - God Supreme Being and Blissful is also called "Shabad Braham - Lord in the Form of Word". It has also been called "Oankar" by several wise men. It is that conscious sound in which lies ipso facto limitless energies. Light of several energies emerge from it and passing through it, take care of bigger system, according to their capacities, and running it. Guru Ji has honoured this sound by calling it "Shabada - Word" and it is "Shabad Braham"; it is "Shabad Guru"; whether in the form of words; it may be incessant sound in the form of sound; it may have appeared evidently in several forms. All these forms together are called "Shabad Braham" and "Nam anubhav". To describe its correct identity is beyond the capacity of words. It is far beyond the organs of knowledge of man. It is known to them alone who have entered the realm

of "Nam" working extremely hard. There is difference in names only. It will not be wrong if we call it, "*Atam Mandal - Realm of the soul*"; and it will also be correct if we call it, "*Nam Mandal - Realm of Nam*". Whatever it is, It is. But it is beyond description. Nothing can be said about it. Only the realized souls or competent saints do help the seekers under the inspiration of "*Shabad Guru - Word Preceptor*". They guide about such means and get them practised so that the man is enabled to experience the "*Shabad Braham*" or get revelation of spiritual state with the kindness of the Lord. It is like sweets for the dumb, who cannot explain its delicious taste. Only it can be felt by high experience.

It was being explained that the man remembers God incessantly while in the womb of the mother. It is said -

Inversed in the pit of the womb the mortal performed penance.

There, with every breath, he continued to remember the Lord.

He is entangled with what he must abandon.

The giver he forgets in his mind.

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

ਉਰਝਿ ਪਰੇ ਜੋ ਛੋਡਿ ਛਡਾਨਾ ॥ ਦੇਵਨਗਾਰੁ ਮਨਹਿ

ਬਿਸਰਾਨਾ ॥

P. 251

How then occurred the downfall of man from such a high level of realization? Guru Maharaj gives its indication in a beautiful description, to our limited intelligence -

As is the fire of womb within, so is the fire of mammon (Maya) without.

The fires of worldly valuables and of the womb are all the same.

The Creator has set agoing this play.

When it pleases Him, then is the child born and the family is well pleased.

The Lord's love departs, greed attaches to the child and mammon's writ begins to run.

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥
ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ ॥
ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ ॥
ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥
P. 921

Guru Ji also narrates that Maya is that power which disturbs the contemplation of man and gets him entangled in itself -

Such is this mammon, by which the Lord is forgotten, worldly love develops and one is attached to the love of another.

ਏਹੁ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ
ਲਾਇਆ ॥ P. 921

This statement has to be considered carefully. Guru Ji consoles the disappointed man saying that if the man reverts to its original contemplation and dwells in continuous Primordial Shabad Dhun whether it is in the form of "Ras - Bliss" or "Joti - Light" or "Incessant word - Akhand Shabad" or "elevated experience" or achievement of "State of perfect understanding" then the alienated man is reunited with "Imperishable word - Akhandakar Shabad" which is also called "Shabad Braham" or "Prime Soul - Parmatma" or "Waheguru". Guru Ji says -

Says Nanak, they, who enshrine love for the Lord by Guru's grace obtain the Lord in the midst of mammon.

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ
ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ ॥ P. 921

Immediately after landing into this world the man comes under the influence of Maya - Mammon. But before leaving this mortal world if the man again reconnects his mind with that very immortal realm, then he achieves the goal of this life. First breath of man in

this world comes immediately under the influence of Maya; and he forgets all experiences of agony of the womb immediately. With the first breath, he feels hungry and the mother feeds him milk from her breast; with the entry of milk in the body of the child he is subjected to Maya.

We come across a story that when saint Ravidas Ji took his birth then he was still under contemplation with God. So he did not accept the feed of milk of his mother. The parents got worried and went to a perfect Guru Rama Nand Ji. The benevolent saint Rama Nand appreciated the agony of the parents and himself came to the child, Ravidas. He was perfect and knew the three worlds. Within his mind of mind he talked to the child in the language of the soul (*Para Bani*) that he would help him fully to save him from the clutches of Maya, he was afraid of. According to the worldly practice he must accept the feed of milk for the safety of his physique. Whatever would be the influence of Maya, God had entrusted him with the duty to keep it away. With the passage of time when he (Ravidas) would struggle against the influence of Maya (mammon) with the force of Shabad - Word and grace of the Guru, that influence shall be removed. The great saint (Rama Nand) did save Ravidas Ji from Maya keeping in view his entrusted (by God) responsibility.

Guru Maharaj, therefore calls Maya a She-Serpent. But this Maya is deceptively beautiful. Her form is not that of the cobra. Somewhere it is affection personified. At another place she is like the child talking in fumbling tone. Somewhere it is like most affectionate woman or wife. Sometimes it looks like beautiful pearls and wealth. She is also called a deceit. It has multifarious manifestations. It does not spare anyone like a she serpent. Whosoever loves it is eaten or swallowed by the

Maya. It is its normal nature. But Guru Ji describes its dirty figure behind its beautiful shape -

Mammon is a she-serpent, which is clinging to the world. He, who performs her service, him she ultimately devours. Some rare Guru-ward is a snake charmer and he has trampled and crushed her And throws her under his feet.

ਮਾਇਆ ਹੋਈ ਨਾਗਨੀ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ॥
ਇਸ ਕੀ ਸੇਵਾ ਜੋ ਕਰੇ ਤਿਸ ਹੀ ਕਉ ਫਿਰਿ ਖਾਇ॥
ਗੁਰਮੁਖਿ ਕੋਈ ਗਾਰੜੁ ਤਿਨਿ ਮਲਿ ਦਲਿ ਲਾਈ ਪਾਇ॥ P.
510

Guru Ji says that she looks to be very sweet but its real form is like a cobra which is covered with beautiful skin -

O mother, the world is surrounded by the poisonous snake and serpent of mammon.

ਮਾਇਆ ਭੁਇਅੰਗਮੁ ਸਰਪੁ ਹੈ ਜਗੁ ਘੇਰਿਆ ਬਿਖੁ ਮਾਇ॥
P. 1415

Simultaneously Guru Ji teaches us that it can neither be destroyed by reading books, nor by performing pilgrimage of holy places, nor translating the scriptures; nor is killed with by various Japs - Recitations. If at all it can be devastated then it is by *Nam Shakti* - Energy of Nam, attained with the entry of the man, into the realm of "Nam" with the grace of the Guru -

The antidote of this poison is the Lord's Name. The Guru puts the Name's spell of a blue jay in man's mouth.

ਬਿਖੁ ਕਾ ਮਾਰਣੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰ ਗਰੁੜੁ ਸਬਦੁ ਮੁਖਿ
ਪਾਇ॥ P. 1415

Again describing the might of *maya* Guru Ji says -
None is more powerful than mammon, the serpent which deceived even the Brahma, Vishnu and Shiva. Beating and smiting all round, the she -snake is now seated in the pure water. By Guru's grace, I have seen her who has bitten the three

worlds. Pause.

ਸਰਪਨੀ ਤੇ ਉਪਰਿ ਨਹੀ ਬਲੀਆ॥

ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਛਲੀਆ॥

ਮਾਰੁ ਮਾਰੁ ਸ੍ਰਪਨੀ ਨਿਰਮਲ ਜਲਿ ਪੈਠੀ॥

ਜਿਨਿ ਤ੍ਰਿਭਵਣੁ ਡਸੀਅਲੇ ਗੁਰ ਪ੍ਰਸਾਦਿ ਡੀਠੀ॥ P. 480

The foremost function of *maya* is to get the man alienated from God completely; and prevent him from reposing faith in the existence of God - Waheguru for the whole of his life. That Waheguru who dwells in the man consistently. So much so that the man alienated himself from God and got entangled in *maya*. About this state Guru says briefly -

At first man cherishes affection for breasts milk.

Secondly he acquires understanding of his mother and father.

Thirdly he comes to recognize his brother, brother's wife and his sister.

In the fourth stage the love of play arises in him.

Fifthly he runs after food and drink.

In the sixth he inquires not woman's caste in his lust.

Seventhly he amasses wealth and acquires an abode in his home.

In the eighth stage his body is wasted in wrath.

In the ninth he grows grey and his breathing becomes difficult.

In the tenth stage he is burnt and becomes ashes.

His comrades accompany him to the pyre and give vent to loud lamentations.

The swan (soul) flies away and inquires about the road to take.

He came and departed and even his Name is dead.

After him food is offered on leaves and the crows get attracted.

Nanak, the wayward love the spiritual darkness.

Bereft of the teaching of the true Guru, The world into ruin is fallen.

ਪਹਿਲੈ ਪਿਆਰਿ ਲਗਾ ਬਣ ਦੁਧਿ॥ ਦੂਜੈ ਮਾਇ ਬਾਧ ਕੀ ਸੁਧਿ॥

ਤੀਜੇ ਭਯਾ ਭਾਭੀ ਬੇਬ ॥ ਚਉਥੇ ਪਿਆਰਿ ਉਪੰਨੀ ਖੇਡ ॥
ਪੰਜਵੇ ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ ॥ ਛਿਵੈ ਕਾਮੁ ਨ ਪੁਛੈ
ਜਾਤਿ ॥

ਸਤਵੈ ਸੰਜਿ ਕੀਆ ਘਰ ਵਾਸੁ ॥ ਅਠਵੈ ਕ੍ਰੋਧੁ ਹੋਆ ਤਨ
ਨਾਸੁ ॥

ਨਾਵੈ ਧਉਲੇ ਉਭੇ ਸਾਹ ॥ ਦਸਵੈ ਦਧਾ ਹੋਆ ਸੁਆਹ ॥
ਗਏ ਸਿਗੀਤ ਪੁਕਾਰੀ ਧਾਹ ॥ ਉਡਿਆ ਹੰਸੁ ਦਸਾਏ ਰਾਹ ॥
ਆਇਆ ਗਇਆ ਮੁਇਆ ਨਾਉ ॥ ਪਿਛੈ ਪਤਲਿ ਸਦਿਹੁ
ਕਾਵ ॥

ਨਾਨਕ ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ ॥ ਬਾਝੁ ਗੁਰੁ ਡੁਬਾ ਸੰਸਾਰੁ ॥

P. 137

In the end Guru Sahib says that taking pity on the alienated man, the benevolent saintly souls tender advice at the top of their voice and endeavour to save him, but their high thoughts and preachings do not have the least effect on him. The unscrupulous man is busy in his dishonest scruples, and the political man is engrossed in political moves. The glamour of the chair and wealth before him make him talk wrong. He is involved in slandering of the saints, and with his back towards God, suffers immensely. Following wrong trends of the mind he is wasting his whole life. So Guru Ji says -

The egocentric comes and the egocentric goes.

The egocentric suffers strokes again and again.

As many as are the hells, in so many the perverse person suffers pain,

While the Guru-ward is affected not even a bit by them.

ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ ॥ ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ
ਖਾਵੈ ॥

ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਪੁ ਨ ਮਾਸਾ
ਹੋ ॥

P. 1073

Similarly the person absorbed in business is ever scheming for more and more wealth. We cannot count the number of persons entangled by *Maya*. Every body is in its multiple trap. Being one with *Maya*, the man does not pay heed to the sermons of the Guru. Maharaj Ji says that the man at the height of intoxication with

Maya has become blind from his eyes; cannot hear with his ears and does not come near the sound Truth. Maharaj says -

The man attached to mammon is very blind and deaf. He hears not the Name, and makes a great uproar and tumult.

ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ॥

ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲ ਘਚੋਲਾ॥

P. 313

Realizing this helplessness of man Farid Ji is quite astonished to do anything for him. For the welfare of this foolish man, the saints, bound by the orders from above, warn him in all possible manners, but there is not the slightest effect on him.

The saints shout, shriek and ever give good advice, O Farid. They whom the devil has spoiled, how can they turn their mind towards God?"

ਫਰੀਦਾ ਕੁਕੇਦਿਆ ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ ਨਿਤ॥

ਜੋ ਸੈਤਾਨਿ ਵੰਵਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ॥ P. 1378

The man had divine knowledge while in the womb of the mother. He was united with the Shabad Brahm Who was building every part of his frame, so beautifully. He was quite aware of the fire of the womb. But as soon as he became under the influence of *Maya* he quickly forgot everything. Now he has become a big scholar, has become a big Brahmin (learned); has acquired the degrees of Ph. D., and D. Lit. He has won big awards, big medals. Then what happens? With every moment his age passes; and ultimately that moment arrives when he gets invitation for leaving this world. Then he will find darkness and darkness around him. Guru Ji tells him that no doubt he scanned heaps of books but could not understand one thing which was worth while to be learnt. He remained deprived of that privilege. People praise him for knowing and reading limitless books. But what is the net result?

Man may read and study card loads of books and he may read and study the entire multitudes of books.

*He may read and study books and put them in boats.
He may read and study books and fill pits with them.
He may read year upon year and may study for all the
months, that there are.*

*He may continue reading for his entire life and may study
with every breath of his.*

*Nanak, only one thing, God's Name is of account and all
else is but to prate and prattle in pride.*

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥

ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥

ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥

ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥ P. 467

Poor man could not follow one thing because he had not been able to develop affection for the Eternal Light. Instead he developed love for darkness and got intoxicated with it. With the given organs of knowledge man could find out the true form of this world. But this desire did not offering in the mind of man because the man loved darkness deeply. He was far beyond developing love with Light. Maharaj Ji says -

Nanak, the wayward love the spiritual darkness.

Without the Guru the world is drowned.

ਨਾਨਕ ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ ॥ ਬਾਝੁ ਗੁਰੁ ਡੁਬਾ ਸੰਸਾਰੁ ॥

P. 138

It was stated above that due to groping in dark this man does not repose confidence in the existence of God. Faith is the first essential condition. Unless this condition is fulfilled, the man cannot become entitled, even to tread the path to the Imperceptible. Call it devotion or faith; it is required most. God has been most beneficent to us that we have been able to meet *Shabad Braham* in the form of *Guru Granth Sahib*. In order to take us out of darkness we have been bestowed *Bani* - the word, as our Guru. We no doubt bow before *Guru Granth Sahib* and repeat, *Guru - Guru*. But how much faith we have in our

Guru (Bani)? How much devotion we have for this sacred Scripture? It is crystal clear that in the very presence of Guru Granth Sahib we insult each other by taking off each other's turbans; rebuke each other, indulge in mud slinging and talking deceit. Can it be called faith or devotion for Guru Granth? Is it faith that Guru Granth Sahib is the very spirit of ten Gurus? We say everything for the sake of saying. In the absence of our faith we cannot even think of treading the secret path. So the first condition is that we should have faith in the existence of God. We should know a little about ourselves. We should know about our real self. What is the real form of Maya; and to what extent, delusion of Maya has overpowered our mind; and how to get rid of this darkness? These are the conditions we must ponder over essentially before putting our foot on the path of spirituality.

So, dear readers! be attentive. Try to understand the tricks of *Maya*. Life is passing. Maharaj Ji consoles us with the timely decision to get into touch with some realized Soul, so that we may regain whatever we have already lost. It can definitely be regained. Guru Ji says -

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

Every moment life is passing away like the water from the cracked pitcher. Pause.

Why singest thou not the praises of God, O ignorant fool. Attached to false avarice, thou thinkest not of death.

No harm has yet been done, if thou even now singest Lord's praise.

Says Nanak, by meditating on Him, thou shalt obtain the sublime state of fearless.

ਚੇਤਨਾ ਹੈ ਤਉ ਚੇਤ ਲੈ ਨਿਸਿ ਦਿਨਿ ਮੈ ਪ੍ਰਾਨੀ॥

ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਬਿਹਾਤੁ ਹੈ ਫੂਟੈ ਘਟ ਜਿਉ ਪਾਨੀ॥

ਹਰਿ ਗੁਨ ਕਾਹਿ ਨ ਗਾਵਹੀ ਮੁਖ ਅਗਿਆਨਾ॥

ਝੁਠੈ ਲਾਲਚਿ ਲਾਗਿ ਕੈ ਨਹਿ ਮਰਨੁ ਪਛਾਨਾ॥

ਅਜਹੁ ਕਛੁ ਬਿਗਰਿਓ ਨਹੀ ਜੋ ਪ੍ਰਭ ਗੁਨ ਗਾਵੈ॥

Then how to develop this faith in the existence of God? For this, first of all, man must awaken from his slumbers and join the company of the Guru. Once he awakens, then there are various methods, with the adoption of which, man can deliver himself of his great agony. We would strive to give knowledge about those methods.

First of all there is need of Guru who is fully competent. With the grace of Guru man would get medicine for the malady. With the use of that medicine effect of the poison, spread in the body, would be nullified.

By chanting God's glories the filth shall be washed off and the all-spreading poison of ego shall depart.

ਗੁਨ ਗਾਵਤ ਤੇਰੀ ਉਤਰਸਿ ਮੈਲੁ॥

ਬਿਨਸਿ ਜਾਇ ਹਉਮੈ ਬਿਖੁ ਫੈਲੁ॥

P. 289

Mention of the "Guru" shall be made on the next pages. Till then, whatever, has been stated heretofore, should be studied repeatedly, and the desire or the appetite for the achievement of the Truth should be developed. Satsang or divine congregation is of two types. One is introvert and the other is extrovert. Preachings of Satguru (Preceptor) are not for some particular organization and religion. Within the ambit of the preachings of the Guru is included the whole universe. His sermons are for all. Every one, whosoever, can benefit from those sermons.

Distinction of associations or organizations is a step towards darkness. The Truth is common to all; and the methods to be adopted for its achievement are also common to all. Those are not limited to a nation and time.

For successful walking on the hidden path, first of all, complete faith in the existence of God and firm

determination is a must. For bringing faith in the existence of God two modes have been acknowledged. One is the divine knowledge. The second is mode of faith. In the mode of divine knowledge thinking is of paramount significance. Because reasoning depends upon our faculty or thinking and its ultimate limit extends greatly for a long time. God is Formless - *Nirankar* and He has manifested Himself as *Ekanakar*. Despite that no form, no complexion, no outline, no costume, no quoit (*Chakar*) or marks, no colour, no caste, no lineage of "*Ekankar*" have been given. He is simply a Truth which indicates the being (Hond). This Truth is also called "there is". The five organs of knowledge, given to us by God, with the use of which we arrive at some decision, cannot take any decision about God - *Ekankar*. Before reasoning there can be several questions. As to how this world came into existence and from where the man has come? How our actions (*karama*) were created, and how man got entangled in the circle of deeds. What I am? Am I physical combination of five elements or I am subtle body in which five breaths, five organs of action, five organs of knowledge, mind, consciousness, intellect, exist and egotism sustains the existence of this subtle body. Do I form an existence based on ignorance above all this? Which is called causal body also. After all what am I? These issues have to be sorted out by man of knowledge. Otherwise he will not be in a position to tread the hidden path. The man adopts many doctrines for the research of nature. Whether he has personal experience of those doctrines or not; he believes in the research conducted by the research fellows. Contrary to that he does not repose faith in inaccessibility and inapprehensibility of God. Faith of the man in the findings of nature is due to the fact that man knows himself to be a part of basic nature. Guru Maharaj Ji comes to his rescue and tells him to rise above these thoughts and

bring his faith in the greatness of God to know as to how He brought the universe into existence. God is all powerful and perfect. We cannot know His energies in any manner. He Himself and His functions are beyond limit. His gifts are without any limit. His creation is also unlimited. The more one desires to know; the more obscure He gets. The geologists, the scientists and many other researchers got tired, doing the research. Because intelligence of man is quite limited. Only equal of God in intellect can know His sport. He is absorbed in infinity. But to know Him separately is beyond the competency and energies of man. Maharaj Ji says -

This limit none can know.

The more we describe, the more obscure He becomes.

If any one be as great and high as He is then alone he would know that Lofty Being.

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਕੋਇ॥
ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ॥ ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ॥੧੧.

5

Researchers put forth many theories regarding the origin of this world. One theory is that with energy of God, the three attributes of nature viz; *Rajo* (passion) *Tamo* (evil) and *Sato* (virtue) started moving. Suppose if a magnet is hung in an industry, it revolves on all the four directions. Then small pieces of iron shall start moving with its power. They start doing a kind of dance. Some rise up and some push to the other side. The scholars knowing about this theory believe that with the power of God, all the three attributes of nature started reducing or increasing. Due to this movement or disturbance a big bang took place and an activity started taking place under the chemical influences of the nature and the mortal man got entangled into the energy of *Maya* of nature. He started doing deeds and assumed ego. Since then the march of the man started. But no one is in a position to tell as to what was the first deed of

man and when the origin of the universe took place? All the wise heads scramble on these issues. But Maharaj Ji says -

Neither the yogi nor anyone else knows the lunar day, week day, season and the month.

*The Creator who creates the world,
He Himself knows (the time).*

**ਥਿਤਿ ਵਾਰੁ ਨ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ॥
ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ॥ P. 4**

According to this doctrine of the wise heads, God has neither any relation with nature nor with man. He is unconcerned. He is Creator, but He has no concern for the pain or happiness of man. They admit about His existence. But they do not believe in His love, perfectness and kind nature. In a way such thinkers believe in matter.

Here I am talking about the delusions of knowledge. There may be a rare person who with reason, shall bring faith in the existence of God. But in the circle of knowledge, learned people repose faith in the preachings of the saints and try to remove their difficulties. Similarly many have said the universe to be an illusion. Many take it as a mere dream. Many call it inapprehensible sport. But according to Gurmat (doctrine of the Guru) it is quite clear that in the beginning there was only one existence in the form of *Nirankar*. This universe originated at His will with the power of Word. He also created *Maya*. *Maya* had no existence before that. Because many scientists are of the view that when the nature gets compressed then its existence becomes negligible. It gets absorbed in the infinity. But the existence of nature continues in one or the other form. However, Guru Ji says that but for one God there was none in the beginning; neither now nor in the future. In case of His manifestation of Himself also He alone is true. If He appears in the form of continents and solar systems, even

then He is there (true) His sport is true. His doings are true. His deliberations are true. His worlds are true and His whole creation is true. His praise is true. His commendations are true. Again the Omnipotence (kudrat) brought into existence by the True King is also true. Here by truth we don't mean that all the creations are ever lasting. Contrary to that whatever there is as appearance of the Truth, it means that, it forms the appearance of God and is true; and whatever more is being created is all Waheguru (God) Himself. Nature is also His own form. Living creatures are also His form. As a tiny seed of a huge *Bohar* tree (Banyan tree); when expands, is not different from the tree. That very seed assumes the shape of *Bohar* tree. Its flower is also the form of that very seed. Fruit of the tree is also part of the seed which can be seen vividly in the fruit itself. Guru Maharaj says -

All 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.

As is the understanding, God gives, so is the enlightenment.

The Exalted Lord, the Creator, is Imperishable.

Ever, ever and ever He is Merciful.

By remembering and remembering

Him, Nanak has been enraptured.

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ ॥ ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੈ ਤੈਸਾ
ਤਿਨ ਨਾਉ ॥

ਆਪੇ ਕਰਨ ਕਰਾਵਨ ਜੋਗੁ ॥ ਪ੍ਰਭ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਹੋਗੁ ॥

ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗ ॥ ਲਖੇ ਨ ਜਾਹਿ

ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗ ॥

ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸ ॥ ਪਾਰਬ੍ਰਹਮੁ ਕਰਤਾ

ਅਬਿਨਾਸ ॥

ਸਦਾ ਸਦਾ ਸਦਾ ਦਇਆਲ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ

ਨਿਹਾਲ ॥

Sometimes we erroneously conceive that the earth and sky, created by God are not false but are true. Infact the "Truth" we are mentioning here is One Truth appearing in multiple forms. Somewhere, He is hidden and somewhere He is clearly visible. There is only One and none besides Him; as is the following eternal *Bani* (verse of a hymn) says -

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

**ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ
ਸਚੁ ॥** P. 1

Himalyan effort is needed for the comprehension of these doctrines. With hard labour our human intellect is changed. We get over to the intellect of the gods which is for higher than the human intelligence. Thereafter, our intellect is further elevated and we achieve the intellect which enables us to know our real self. On that level of intellect not only the doctrines of these Truths are properly followed but contrary to that we find ourselves as part of the all round pervading Truth. It happens ipso facto. The worldly attained knowledge does not reach these subtleties. It happens with experience of practical occurrences, as Guru Ji says -

The proceedings of that place cannot be described.

If any one endeavours to describe he shall afterwards repent.

There inner consciousness, intellect, soul and understanding are moulded (afresh).

There the genius of the pious persons and men of occult - powers is moulded.

**ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ
ਪਛੁਤਾਇ ॥**

**ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ ਤਿਥੈ ਘੜੀਐ
ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥**

P. 8

As stated above an effort to know God by reasoning

does not lead us anywhere. Because the Divine Knowledge is attained with the attainment of extreme subtleties. Reasoning does not cross the worldly limits. Hence the path of reasoning is very hard. In these delusions the man gets huffed, tired and is lost. But if the Divine Knowledge of the realm of Internal Truth is attained then the man reaches his destination. So it is said that the understanding achieved through Divine Knowledge means the achievement of Internal Knowledge. The knowledge achieved through the organs of knowledge cannot cross worldly boundaries. Consequently the wise men with worldly knowledge are wandering. We cannot understand the Limitless by standing on the platform of limits. It has been further clarified, as below, to know the "One Truth" -

*Searching, searching and searching,
ultimately the mortal succeeds.*

By Guru's grace, he comes to know the whole reality.

When I look, then I see God at the root of all the things.

Nanak, He Himself is minute and Himself great.

**ਸੋਧਤ ਸੋਧਤ ਸੋਧਤ ਸੀਝਿਆ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਤਤੁ ਸਭੁ
ਬੁਝਿਆ ॥**

**ਜਬ ਦੇਖਉ ਤਬ ਸਭੁ ਕਿਛੁ ਮੂਲੁ ॥ ਨਾਨਕ ਸੋ ਸੁਖਮੁ ਸੋਈ
ਅਸਥੁਲੁ ॥**

P. 281

The second mode is that of faith which does not need reasoning at all. This mode or path is very easy to follow. Complete faith must be reposed in the *Guru* (Preceptor) and *Pir* (Muslim religious guide). Whatever, they have discovered in consequence of the experiences of their truth should be followed from the core of heart without any reasoning. This path of faith has been most easy. Reposing faith in the sayings of the saints and whatever doctrines they have put forth should be accepted without any reasoning. This would enable us to walk on the "The Way To The Imperceptible". It is the concept of Guru Maharaj that once there was no existence -

*There were no deeds, religion and the gaxfly of mammon.
Caste and birth were not to be seen with eyes.*

*There was no noose of secular attachment; nor was death
writ on the mortals' brow; nor did anyone meditate on
aught else.*

There was no slander, no seed, no soul and no life.

Then there was no Gorakh nor Machhinder.

*Then there was no Divine Knowledge, meditation, lineage
and creation, nor there was reckoning of accounts.*

**ਕਰਮ ਧਰਮ ਨਹੀ ਮਾਇਆ ਮਾਖੀ॥ ਜਾਤਿ ਜਨਮੁ ਨਹੀ ਦੀਸੈ
ਆਖੀ॥**

**ਮਮਤਾ ਜਾਲੁ ਕਾਲੁ ਨਹੀ ਮਾਥੈ ਨਾ ਕੋ ਕਿਸੈ ਧਿਆਇਦਾ॥
ਨਿੰਦੁ ਬਿੰਦੁ ਨਹੀ ਜੀਉ ਨ ਜਿੰਦੋ॥ ਨਾ ਤਦਿ ਗੋਰਖੁ ਨਾ
ਮਾਛਿੰਦੋ॥**

**ਨਾ ਤਦਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕੁਲ ਓਪਤਿ ਨਾ ਕੋ ਗਣਤ
ਗਣਾਇਦਾ॥**

P. 1035

Further it is so stated -

There was no love or devotion nor mind or matter.

There used to be no friend intimate seed and blood.

*The Lord Himself was the Banker and Himself the
Merchant.*

Such was the state of the true Lord.

ਭਾਉ ਨਾ ਭਗਤੀ ਨਾ ਸਿਵ ਸਕਤੀ॥

ਸਾਜਨੁ ਮੀਤੁ ਬਿੰਦੁ ਨਹੀ ਰਕਤੀ॥

ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਸਾਚੇ ਏਹੋ ਭਾਇਦਾ॥ P. 1036

The Lord created the universe at His own sweet Will. Neither the nature has been imported from anywhere nor any magic has been used to entrap the creatures in the Nature -*Prakirti*. The nature has been produced with His order. The whole creation took birth with His order. The creatures have also taken their births with His Orders. Pain and happiness are also going on under an Eternal Code; as it is said -

By the Lord's order bodies are produced

His order cannot be narrated.

*With His fiat the souls come into being and with His fiat
greatness is obtained.*

By His command the mortals are made high and low and by His written command they obtain woe and weal. Some obtain gifts through His order and some through His order are ever made to wander in transmigration. All are subject to His fiat and none is exempt from His fiat.

O Nanak! If man were to understand Lord's fiat, then no one would take pride.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮ ਨ ਕਹਿਆ ਜਾਈ॥
ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ॥
ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ॥
ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ॥
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ॥
ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ॥ P. 1

In addition to it Guru Maharaj Ji has also said -

There existed no Vedas, nor Muslim Books, nor Simritis nor Shahtras.

There was no reading of Puranas, nor Sunrise, nor Sunset.

The Incomprehensible Lord was

Himself the Speaker and Preacher.

The unseeable Lord Himself saw everything.

When He so willed, then created He the world and without support sustained the firmament.

He created Brahma, Vishnu and Shiva and extended the love of mammon.

Rare is the person whom the Guru causes to hear the Lord's word.

By His will, the Lord has created the creation and watches over all.

He founded the continents, solar systems and under worlds and from the absolute self, He became manifest.

ਬੇਦ ਕਤੇਬ ਨ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ॥

ਪਾਠ ਪੁਰਾਣ ਉਦੈ ਨਹੀ ਆਸਤ॥

ਕਹਤਾ ਬਕਤਾ ਆਪਿ ਅਗੋਚਰੁ ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ॥

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ॥

ਬਾਬੁ ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਆ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਦਾ॥

ਵਿਰਲੇ ਕਉ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ॥

ਕਰਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮੁ ਸਬਾਇਆ॥

ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਅਰੰਭੇ ਗੁਪਤਹੁ ਪਰਗਟੀ ਆਇਦਾ॥

P. 1036

Waheguru Ji is independent wholly. Whether He prefers to assume Formless or Sargun Form; whether He likes to show His Broad Form with His creation; All is True. There is no possibility of the second in this universe. There is absolutely no duality -

*He Himself is True and True is all that He has made
From that Lord has originated the entire creation.*

ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ॥ ਤਿਸੁ ਪ੍ਰਭ ਤੇ ਸਗਲੀ
ਉਤਪਤਿ॥

P. 294

In this context, the eternal rules, given in the doctrine of the Guru (*Gurmat*) have been described in detail, as below -

Of Himself, the Lord created

Himself and He alone knows Himself.

Separating the sky and the earth,

He has spread the canopy of the firmament.

Making His command manifest;

the Lord has supported the sky without pillars.

*Creating the sun and the moon, the Lord infused His light
within them.*

*He created the night and day wondrous are His wondrous
plays.*

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿ ਆਪੁ ਪਛਾਣਿਆ॥

ਅੰਬਰੁ ਧਰਤਿ ਵਿਛੋੜਿ ਚੰਦੋਆ ਤਾਣਿਆ॥

ਵਿਣੁ ਥੰਮਾ ਗਗਨੁ ਰਹਾਇ ਸਬਦੁ ਨੀਸਾਣਿਆ॥

ਸੂਰਜੁ ਚੰਦੁ ਉਪਾਇ ਜੋਤਿ ਸਮਾਣਿਆ॥

ਕੀਏ ਗਤਿ ਦਿਨੰਤੁ ਚੋਜ ਵਡਾਣਿਆ॥

P. 1279

*Making the water waves, fire and air and then joining the
three together, the Creator has created the world.*

*The Lord has blessed them with such power and cleverness
that He has tied and bound down each in His command.*

ਜਲ ਤਰੰਗ ਅਗਨੀ ਪਵਨੈ ਫੁਨਿ ਤ੍ਰੈ ਮਿਲਿ ਜਗਤੁ
ਉਪਾਇਆ॥

So, there is no other partner in the creation of the whole universe. He Himself did so at His own will. Whether he remains Formless, none else can know. Because He knows alone about Himself. If we say that in His Formless attribute He was doing nothing, it will be quite baseless because our organs of knowledge are totally incompetent to say anything about this. In spite of that we try to guess anything in this regard, it will be meaningless. In which state, *Waheguru* (God) lived while being Formless is known to Him. Then who can say anything about that state? If we take the instance of Nature, that the seed before it starts germinating, seed remains a seed but when its germination is completed and it expands then we know as to how a huge *Bohar* tree with multiple branches, and numerous leaves, stood concealed in the tiny seed. This experience may be true, in case of nature, to some extent. But here too we are unable to know as to what kind of activity takes place in the seed for germination. Our guessing about the Formless position of God cannot be justified from any angle. We do not know even about His Manifest Form "*Ekankar*". We can absorb ourselves in the Formless and lose our identity. But the water running into the sea, and the amalgamated water in the sea cannot, in any way say anything about the activity going on in the sea. Guru Ji says -

*He fills and empties in the twinkling of an eye.
None else knows His resolve.*

ਹਰਨ ਭਰਨ ਜਾ ਕਾ ਨੇੜੁ ਫੋਰੁ ॥ ਤਿਸ ਕਾ ਮੰਤ੍ਰੁ ਨ ਜਾਨੈ
ਹੋਰੁ ॥

P. 284

*What does the son know of his father's birth?
All the things, God has strung on His string.*

ਪਿਤਾ ਕਾ ਜਨਮੁ ਕਿ ਜਾਨੈ ਪੁਤ੍ਰੁ ॥ ਸਗਲ ਪਰੋਈ ਅਪੁਨੈ
ਸੁਤਿ ॥

P. 284

*He, to whom the world belongs, is the Creator thereof.
None else understands Him, think as he may.*

**ਜਿਸ ਕੀ ਸ੍ਰਿਸਟਿ ਸੁ ਕਰਣੈਹਾਰੁ ॥ ਅਵਰ ਨ ਬੁਝਿ ਕਰਤ
ਬੀਚਾਰੁ ॥**

P. 284

Guru Ji replied as below when the Yogis (Sidhas) asked Guru Ji to give his views about the beginning of the universe, as below -

As for the beginning, one can only think and talk in terms of wonder.

*The Profound Lord, then did dwell within His ownself.
Desirelessness is deemed to be the ear-rings of Guru's
gnosis.*

**ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ
ਵਾਸੁ ਲੀਆ ॥**

**ਅਕਲਪਤ ਮੁਦ੍ਰਾ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰੀਅਲੇ ਘਟਿ ਘਟਿ
ਸਾਚਾ ਸਰਬ ਜੀਆ ॥**

P. 940

In this way there are all complicated issues about which nothing can be said or listened. We can simply confide in them. So the path of faith is most easy. Whatever Guru Ji says, we should repose confidence in that. It will facilitate our going on the path of Inaccessible and Inapprehensible. In order to walk on this path, there is an extreme need of a fully competent Guru. Without the competent Guru we cannot walk even a single pace. As has been mentioned above, the accepted souls continue coming to this world to impart correct guidance about the existence of God. As Bhai Gurdas says -

*Queen of Raja Hari Chand came and heard Gurbani sung
in the congregation during night.*

**ਸੁਖ ਰਾਜੇ ਹਰੀ ਚੰਦ ਘਰ ਨਾਰ ਸੁ ਤਾਰਾ ਲੋਚਨ ਰਾਣੀ।
ਸਾਧਸੰਗਤਿ ਮਿਲ ਗਾਂਵਦੇ ਰਾਤੀ ਜਾਇ ਸੁਣੈ ਗੁਰਬਾਣੀ।**

Bhai Gurdas Ji, Var 10/6

We aptly draw comparison of Bhai Gurdas with Ved Vyas. His Vars (poetry) explain the inner meaning of Gurbani (or Gurmat doctrine). His view is that during the

period of Raja Hari Chand Gurbani used to be sung and Rani of Raja Hari Chand used to go to hear the kirtan (musical singing of divine hymns). It is also mentioned in the Gurbani, that Prehlad got gnosis from a competent Guru and attained salvation. Janak also absorbed himself in "Nam" with the help of a Guru. Similarly the Guru of Sri Ram Chandra received gnosis from a Guru. He narrated the command of Hari -

Through the Guru Prahlad contemplated on God and obtained salvation.

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

By Gurus, Vashishat preached the Lord's sermon.

Without the Guru, none has obtained the Lord's Name, O my brother.

It is through the Guru that God blesses man with His devotional service.

ਗੁਰਮੁਖਿ ਪ੍ਰਹਿਲਾਦਿ ਜਪਿ ਹਰਿ ਗਤਿ ਪਾਈ॥

ਗੁਰਮੁਖਿ ਜਨਕਿ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ॥

ਗੁਰਮੁਖਿ ਬਸਿਸਟਿ ਹਰਿ ਉਪਦੇਸੁ ਸੁਣਾਈ॥

ਬਿਨੁ ਗੁਰ ਹਰਿ ਨਾਮੁ ਨ ਕਿਨੈ ਪਾਇਆ ਮੇਰੇ ਭਾਈ॥P. 591

Here again I may refer to the views of several thinkers that before Guru Nanak there was no Guru. Nor there will be any Guru after the ten Sikh Gurus. As the followers of Mohammad hold that Muhammad was the last prophet. These views may be valid for those followers or thinkers. But the universe came into existence at the time which cannot be limited and will remain in existence for the time beyond limits. So this circle has neither a beginning nor an end. The languages undergo change. Thoughts get clarified. Halt at a point means halt of development. The thoughts are not permanent; and remain valid for a limited time of ten or twenty thousand years. Countless sages would continue coming for all times to come and they would give their doctrines according to the prevailing circumstances. They would adopt their new designs for the expression of the eternal

Truth. Our small organization attains our own understanding in the light of the *Bani* (Divine hymns) and considering the Guru ever existing. But our views are our own. If we endeavour to say anything in view of the scenario of the whole world, then it might be a complicated affair.

First of all we may hold discussion about our own belief. As per the available *Janam Sakhis* (Biographies) we have come to hold that Guru Nanak took a dip in the rivulet- baeen (near Sultanpur, Punjab) and appeared in the court of the Lord. Then he was told by Him that O! Nanak, whereas I am *Parbraham Parmeshwar* - Supreme Lord, you are *Gur Parmeshwar*; you are gifted with the cup of *Nectar of Nam*; which you spread to the whole universe." About this Divine assignment we find mention in the *Gurbani* as below -

Assuming power, the Primal Being, of Himself, has entered into the world in the form of the True guru.

Assuming the form of Guru Amar Dass, the Formless Lord has shed light in the world realm.

ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ ॥

ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਜੋਤਿ ਜਗ ਮੰਡਲਿ ਕਰਿਯਉ ॥ P. 1395

This is also our eternal belief that *Waheguru Ji* was present as *Guru Parmeshwar* in all the ten gurus and then sat in the *Guru Granth Sahib* as *Shabad Guru* (word as Preceptor).

It is no wonder that from the very beginning of this universe, guides in the form of *Murshad-i-kamal* (fully competent guide) teacher, master and *Guru* had been coming for showing the way of spirituality; and *Waheguru* - God shall continue this arrangement. The universe of God exists in countless realms and solar systems. *Waheguru* Himself shows the way in the form of *Guru* and would continue doing so. We stand firmly on this faith. *Guru Granth* is our fully competent *Guru*. We are also contented with the guidance, as contained in *Guru*

Granth Sahib that the path of spirituality can be covered easily with the meeting of a fully competent saint. This is traditional faith. For the redemption of the world, Waheguru - God can express his gnosis through any person; and that divine person may be addressed as a teacher or as a Guru. We have no controversy with them. They may, however, remain firm on their stand, so that they may achieve full comprehension of the spiritual path. It is a very crucial and ticklish issue. But the eternal Truth (God) is common to all. He is no monopoly of any particular organization. He can't afford to bestow His favours only on a particular religion or sect and deny those favours to the others. He bears no enmity to anyone and is merciful to all. It cannot be justified that personal faith of any religion should be thrust on the whole world. According to the Indian culture we call the school teacher as Guru; may be of mathematics; or science, or teacher of motor driving. The word "Guru" is used for the teacher of any profession. On the other hand the words *ustad*, teacher, *murshad* do not occur in our dictionary. According to our (Indian) culture we call them "Guru". Admirations and peculiarities of the Guru have been mentioned in the Gurbani repeatedly. The Guru who does not touch those heights is a fake Guru. He is a blind Guru. He is not a Guru Perfect. Look! the Gurbani narrates -

Through the false Guru, one is emancipated not.

ਕਾਚੇ ਗੁਰ ਤੇ ਮੁਕਤਿ ਨ ਹੁਆ॥

P. 932

Blind Guru shall sink his followers.

ਅੰਨ੍ਹਾ ਆਗੂ ਜੇ ਥੀਐ ਸਭੁ ਸਾਥੁ ਮੁਹਾਵੈ॥

Bhai Gurdas Ji, Var 35/2

Through the blind, ignorant Guru, doubt is not dispelled, Leaving the source of all, the men are attached with duality.

One engrossed in poisonous evil deeds gets absorbed in sin.

ਅੰਧੇ ਗੁਰੁ ਤੇ ਭਰਮੁ ਨ ਜਾਈ॥ ਮੁਲੁ ਛੋਡਿ ਲਾਗੇ ਦੂਜੈ

ਭਾਈ ॥

ਬਿਖੁ ਕਾ ਮਾਤਾ ਬਿਖੁ ਮਾਹਿ ਸਮਾਈ ॥

P. 232

The disciples, whose spiritual preceptor is blind, too do the blind deeds.

ਗੁਰੂ ਜਿਨਾ ਕਾ ਅੰਧੁਲਾ ਸਿਖ ਭੀ ਅੰਧੇ ਕਰਮ ਕਰੇਨਿ ॥ P. 951

He alone who is blind, follows the road shown by the blind.

Why should he, O Nanak, who can see, stray into the wilderness.

ਅੰਧੈ ਕੈ ਰਾਹਿ ਦਸਿਐ ਅੰਧਾ ਹੋਇ ਸੁ ਜਾਇ ॥

ਹੋਇ ਸੁਜਾਖਾ ਨਾਨਕਾ ਸੋ ਕਿਉ ਉਝੜਿ ਪਾਇ ॥ P. 954

The disciples, whose religious guide is blind, find no place. Sans the True Guru Lord's Name is not obtained.

Without the Name what is the aim of human life?

Man regrets his coming and going like the crow visiting a deserted house.

ਗੁਰੂ ਜਿਨਾ ਕਾ ਅੰਧੁਲਾ ਚੇਲੇ ਨਾਹੀ ਠਾਉ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਸੁਆਉ ॥

ਆਇ ਗਇਆ ਪਛੁਤਾਵਣਾ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਉ ॥ P. 58

For the Guru, fully competent, Bhai Gurdas says -

Satguru is a man unapproachable and hostile towards none.

Believe him to be land of true temple.

Any one as he would sow, he shall reap accordingly.

Fruit shall be in accordance with deeds.

As we see in a clean mirror,

Face appears in it as we have made it.

True servants are acknowledged in the court of God after death.

The faces turned from God shall be blackened there.

ਸਤਿਗੁਰ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਨਿਰਵੈਰੁ ਨਿਰਾਲਾ।

ਜਾਣਹੁ ਧਰਤੀ ਧਰਮ ਕੀ ਸੱਚੀ ਧਰਮਸਾਲਾ।

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਫਲ ਕਰਮ ਸਮਾਲਾ।

ਜਿਉਂ ਕਰ ਨਿਰਮਲ ਆਰਸੀ ਜਗ ਵੇਖਣਿ ਵਾਲਾ।

ਜੇਹਾ ਮੁਹੁ ਕਰਿ ਭਾਲੀਐ ਤੇਹੋ ਵੇਖਾਲਾ।

ਸੇਵਕ ਦਰਗਹ ਸੁਰਖਰੁ ਵੇਮੁਖੁ ਮੁਹ ਕਾਲਾ।

Bhai Gurdas Ji, Var 34/1

Further elucidation about the attributes of the Guru, we find as below -

He, who shows the Lord's abode within the man's mind home;

He alone is the Omnipotent and Omniscient True Guru.

The Lord is manifest in the tenth gate, where the celestial strain resounds to the accompaniment of the sound of the five musical instruments. Struck with wonder, one sees all the islands, universes, underworlds, continents and spheres there.

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.

Merging in the Primal Lord, man forgets not the mental meditation.

By the Gurus grace, all the organs are blessed with five virtues and man abides in his own home.

Nanak is the slave of him, who by searching the Lords Name obtains this home of His.

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਸੌ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥

ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ਤਹ ਬਾਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥

ਦੀਪ ਲੋਅ ਪਾਤਾਲ ਤਹ ਖੰਡ ਮੰਡਲ ਹੋਰਾਨੁ ॥

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 ॥

ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ ॥

ਸਭਿ ਸਖੀਆ ਪੰਚੇ ਮਿਲੇ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥

ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ॥ P.

1291

We need not enter into any controversy with the

gentleman who succeeds in meeting such a competent Guru. We should not contradict his faith as well. Universe of God is beyond limits, and for the redemption of this universe, He has deputed countless accepted souls. As for as our belief is concerned we firmly stick to it because we have to get salvation with our own faith. Verily Guru Granth Sahib speaks; really shows us the path; and for the understanding of the hidden secrets, we are directed to approach the saints believing in Guru Granth Sahib. It now depends upon the fate of a seeker, whether he follows these commands or not, or he makes his own interpretation of this message. I cannot afford to get into path of such controversy. We meet the saints, realized and accepted souls, under the force of our virtues of the previous birth. Meeting them results in vanishing of the darkness of ignorance. As sun rays follow pitch dark night, similarly by meeting the saints, curtains of ignorance disappear. Darkness in the comprehension of the soul, in slumbers of Maya, pertaining to countless previous births, is changed into shining light and the man starts seeing the presence of God everywhere in every particle under that light.

Our clash with other faiths does not do any benefit to us. Moreover, shelving the faiths of others is not beneficial at all. Contrary to that we are trapped into jealousy. When we believe that only one God pervades everywhere, then how afford we can to quarrel with any? Only blind altercate and fight. The wise say -

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

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

P. 610

We should consider these issues dispassionately, so that we are not lost in the darkness of illusions. Whether

anybody has been misguided or guided properly, it is all game of God Himself. So, we should not interfere in the faiths of others with our egotism. It is their own decision, their own choice; it is their own luck and their own predestined relations. Without good fortune competent Guru cannot be achieved; and without competent Guru nectar of "Nam" cannot be attained -

Without the True Guru, Name is obtained not, understand and reflect thou over it.

Nanak through perfect destiny man meets the True Guru and gathers peace, the four ages through.

ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਬੁਝਹੁ ਕਰਿ ਵੀਚਾਰੁ ॥
ਨਾਨਕ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਖੁ ਪਾਏ ਜੁਗ ਚਾਰਿ ॥
P. 649

Of course, I would like to make an humble statement for the welfare of the humanity that without the achievement of a "Guru" path of spirituality cannot be covered. It is the supreme mandate of Guru Granth Sahib that without the achievement of competent Guru there cannot be proper understanding regarding the treading of path of the "Truth". Ignorant and blind gurus misguide the seekers with their commercial tendencies and goals. Guru Maharaj says -

The ignorant, blind man calls himself the Guru, but whom can he show the way?

ਗੁਰੁ ਸਦਾਏ ਅਗਿਆਨੀ ਅੰਧਾ ਕਿਸੁ ਓਹੁ ਮਾਰਗਿ ਪਾਏ ॥੫.
491

Not only this. Only the preachings of a competent Guru are true -

Perfect is the instruction of the Perfect Guru.

He, in whose heart it abides, he assays the truth.

ਪੂਰੇ ਗੁਰ ਕੀ ਪੂਰੀ ਦੀਖਿਆ ॥ ਜਿਸੁ ਮਨਿ ਬਸੈ ਤਿਸੁ ਸਾਚੁ
ਪਰੀਖਿਆ ॥ P. 293

Gurbani also says -

O man, search thou such a True Guru, by serving whom the pain of birth and death is dispelled.

Then doubt shall never befall Thee and thy egotism shall be burnt through the Name.

ਏ ਮਨ ਐਸਾ ਸਤਿਗੁਰੁ ਖੋਜਿ ਲਹੁ ਜਿਤੁ ਸੇਵਿਐ ਜਨਮ
ਮਰਣ ਦੁਖੁ ਜਾਇ॥

ਸਹਸਾ ਮੂਲਿ ਨ ਹੋਵਈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ॥ P. 591

Gurbani also asserts that there is no difference between God and the Guru. God speaks through the Guru -

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॥ P.
442

Illusions and misconceptions do not disappear without the grace of the Guru. Because Guru alone has the energy to destroy illusions with preachings of Truth. Guru Maharaj writes -

Without the Guru, one wanders in transmigration.

Without the Guru, the service bears not fruit.

Without the Guru, the mind greatly wabbles.

Without the Guru, one is sated not and eats poison.

Without the Guru, one is stung by the poisonous snake of mammon and he dies in the way.

Nanak, without the Guru, the mortal suffers an utter loss.

ਬਿਨੁ ਗੁਰ ਭਰਮੈ ਆਵੈ ਜਾਇ॥ ਬਿਨੁ ਗੁਰ ਘਾਲ ਨ ਪਵਈ
ਥਾਇ॥

ਬਿਨੁ ਗੁਰ ਮਨੁਆ ਅਤਿ ਡੋਲਾਇ॥ ਬਿਨੁ ਗੁਰ ਤ੍ਰਿਪਤਿ
ਨਹੀ ਬਿਖੁ ਖਾਇ॥

ਬਿਨੁ ਗੁਰ ਬਿਸੀਅਰੁ ਡਸੈ ਮਰਿ ਵਾਟ॥ ਨਾਨਕ ਗੁਰ ਬਿਨੁ
ਘਾਟੇ ਘਾਟ॥

P. 942

Guru Nanak had a detailed discussion with the Sidhas. This dialogue is called "Sidh Gosht". In that dialogue Guru Ji describes the significance of a True Guru as below -

*Without serving the True Guru, Yoga is obtained not;
Without meeting the True Guru, no one is emancipated.
Without meeting the True Guru, the Name is attained not.
Without meeting the True Guru, one suffers immense pain.
Without meeting with the True Guru, the mortal abides in
the Supreme darkness of ego.*

*Nanak, without the Guru, one loses his life and ultimately
dies.*

*ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੋਗੁ ਨ ਹੋਈ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕੋਈ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਨਾਮੁ ਪਾਇਆ ਨ ਜਾਇ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਦੁਖੁ ਪਾਇ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਗਰਬਿ ਗੁਬਾਰਿ॥
ਨਾਨਕ ਬਿਨੁ ਗੁਰ ਮੁਆ ਜਨਮੁ ਹਾਰਿ॥*

P. 946

Guru Maharaj further describes -

*Without Guru's instruction, one is not emancipated. See
and reflect upon this.*

*Though man may perform lacs of rituals, yet without the
Guru there is all darkness.*

*What should we say to those, who are blind and devoid of
wisdom?*

Without the Guru, the way cannot be seen.

How is then one to get along.

ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਛੁਟੀਐ ਦੇਖਹੁ ਵੀਚਾਰਾ॥

ਜੇ ਲਖ ਕਰਮ ਕਮਾਵਹੀ ਬਿਨੁ ਗੁਰ ਅੰਧਿਆਰਾ॥

ਅੰਧੇ ਅਕਲੀ ਬਾਹਰੇ ਕਿਆ ਤਿਨ ਸਿਉ ਕਹੀਐ॥

ਬਿਨੁ ਗੁਰ ਪੰਥੁ ਨ ਸੁਝਈ ਕਿਤੁ ਬਿਧਿ ਨਿਰਬਹੀਐ॥ P. 229

Admitting the extreme necessity of the Guru to walk on the hidden path, the next question would arise regarding service of the Guru. 18th Astpadi of Sukhmani Sahib says in this regard -

*The servant who lives in Guru's house, should heartily
obey Gurus command.*

He ought not to show himself in any way.

In his mind, he should ever meditate on Lord God's Name.

*He who sells his soul to the True Guru, the affairs of that
slave are set aright.*

*He who performs Guru's service without desire for reward,
attains to the Lord.*

ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਸੇਵਕੁ ਜੋ ਰਹੈ॥ ਗੁਰ ਕੀ ਆਗਿਆ ਮਨ
ਮਹਿ ਸਹੈ॥

ਆਪਸ ਕਉ ਕਰਿ ਕਛੁ ਨ ਜਨਾਵੈ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ
ਸਦ ਧਿਆਵੈ॥

ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ॥ ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜ
ਰਾਸਿ॥

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ॥ ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ
ਸੁਆਮੀ॥

P. 287

To remain in the obedience of the Guru, with unassuming nature and remain always absorbed in the "Nam" and offer body, mind, wealth and intellect to the Guru and respect the Guru like God are some of the conditions, which we must fulfil. Guru Ji says -

The Guru and God are one and the Divine Guru is contained amongst all.

They who are pre-destined reflect over the Lord's Name.

ਬੀਸ ਬਿਸੁਏ ਜਾ ਮਨ ਠਹਰਾਨੇ॥ ਗੁਰ ਪਾਰਬ੍ਰਹਮ ਏਕੈ ਹੀ
ਜਾਨੈ॥

P. 887

When this mind is wholly held then mortal deems Guru and God as one and the same.

ਗੁਰ ਚਰਨੀ ਜਾ ਕਾ ਮਨੁ ਲਾਗਾ॥ ਨਾਨਕ ਦਾਸ ਤਿਸੁ ਪੂਰਨ
ਭਾਗਾ॥

P. 879

No one else is as great as the True Guru.

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

He saves man from the pain of birth and death and he tastes not again poison of mammon.

The Guru's glory can be uttered not.

By contemplating the True Name, the Guru has become the Lord's embodiment.

ਸਤਿਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ
ਸੋਇ॥

ਜਨਮ ਮਰਣ ਦੂਖ ਤੇ ਰਾਖੈ॥ ਮਾਇਆ ਬਿਖੁ ਫਿਰਿ ਬਹੁੜਿ ਨ
ਚਾਖੈ॥

ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਇ॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਸਾਚੈ
ਨਾਇ॥

P. 1271

The Guru himself is the Transcendent Lord and the Supreme Master.

Throughout the eight watches of the day, O Nanak, meditate thou on the Guru.

ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਆਪਿ॥ ਆਠ ਪਹਰ ਨਾਨਕ ਗੁਰੁ
ਜਾਪਿ ॥ P. 387

One should be fully devoted to the Guru, considering him visible form of God and pass time in His service.

Sincere service done by Guru Amar Dass is the light house for the whole world. He remained in search of the Guru upto the age of seventy two, and when he met the Guru competent, he served him day and night. In the *Suraj Parkash Granth* (Book) detailed description of the service done by him has been given. It is quite essential for us to ponder over that. Whole of the narration in *Suraj Parkash* is being reproduced here for the knowledge of the seeker -

He (Amar Dass) carried water, collected and brought wood, did fanning and meditation. Pressed feet (of the guru), prepared food; all these services he performed.

Participation in Satsang (congregation); the service which bring fruit of hard penances. So thinking Sri Amar Das do fully determined brought water himself and attended Satsang daily. With that water Guru took bath. He requested the disciples to reserve this service of water carriage for him. With getting permission, he brought water in pitcher on his head.

He provided water in the kitchen and to the Sikhs for drinking. Addresses others with humility and respectfully firm he never felt shaken. Guru Angad, when woke up at night, he took his bath. Before he (Guru Angad) woke up, Amar Dass awoke and brought water. Served with devotion; and he never felt restless.

Giving bath to the Guru, he washed his clothes and spread for drying. Then he sat in solitude in silence; and remembered Guru single minded. He thought not his family or dynasty leaving it. All humiliated him saying the old man has been misled. When a year passed like that; his clothes he was wearing were worn. He remained in service of Sri Angad. Hunger and thirst enhanced. But he took food and water for subsistence only. He cared not for clothes,

which he wore for covering the body only. After one year the Guru gave him one and half yards of cloth. He placed it on head and tied tightly with string. Taking it gift from Guru, he never removed from head. Day and night he continued service. He brought water whenever needed. He was of mature age when came to the Guru. Despite old age and shaky limbs he continued service. Leaving sluggishness he was ever active. Brought pitcher full of water. With deep faith in Guru, he forgot his body, home and family. He served (the Guru) for eleven years with the piece of cloth tied on head tightly.

There developed heavy hair on head. Germs were born. He removed not the gift cloth since the day it was given. Daily he ensured its grip. Day and night he remained intoxicated in love (of the Guru). In humility he remained attached with the feet of the Guru, fully desireless. He remained silent; but busy in service; and twelve years passed. The clothes were torn; body and feet fully were worn. He lost taste in food. He remained involved in meditation with wet clothes also and hearing hymns.

Sikhs were astonished with his hard service. Middle sized, small body; very old; weak, hair white, lose skin; still did service more than others. He sucked foot thumb of Guru during night for peaceful sleep of the Guru. Early in the morning brought water (from the river) with love and gave bath to the Guru. It may be winter, summer, raining heavily; he cared not and continued doing service. With hard labour hard meditation, he made his birth gainful.

Despite that Guru Ji paid no attention. He remained serious. When he sat near him, he put no questions; nor he spoke. Nobody can read the mind of the Guru imperceptible.

ਜਲ ਢੋਵਨ ਅਰ ਲਕਰੀ ਲਜਾਵਨੋ ਕਰਨ ਬੀਜਨੋ ਪ੍ਰਭੁ
ਸਿਮਰਨੋ ॥

ਚਰਨ ਪਖਾਰਨਿ ਅੰਨਿ ਪਕਾਵਨਿ ਇੱਤਯਾਦਿਕ ਜੇਤਿਕ ਹੈ
ਆਨੋ ॥

ਮਿਲਿ ਸਤਿਸੰਗ ਕਰਨ ਜੋ ਸੇਵਾ ਅਧਿਕ ਤਪਨ ਫਲ ਹੋਰਿ
ਮਹਾਨੋ ॥

ਇਮਿ ਬੀਚਾਰ ਸ੍ਰੀ ਅਮਰ ਕਹਯੋ ਉਰ ਆਨੋ ਨੀਰ ਆਪਨੇ
ਪਾਨੋ ॥

ਨਿਤਿ ਸਤਿ ਸੰਗਤਿ ਦੇਵਨਿ ਠਾਨੋ ਅਰ ਸਤਿਗੁਰੁ ਤਨ

ਕਰਹਿੰ ਸ਼ਨਾਨੋ ॥੪॥

ਮਿਲਿ ਸਿੱਖਯਨ ਮਹਿ ਭਨਯੋਂ ਸਭਿਨਿ ਕੋ ਜਲ ਕੀ ਸੇਵਾ
ਦਿਹੁ ਮੁਝ ਦਾਨ ॥

ਆਇਸੁ ਲੇ ਕਰਿ ਕਲਸ ਉਚਾਯਹੁ ਸਰਿ ਧਰਿ ਲਯਾਵਤਿ ਹੈ
ਤਿਸ ਥਾਨ ॥

ਦੇਤਿ ਰਸੋਈ ਮਹਿੰ ਚਹਿ ਜੇਤਕਿ ਸਿੱਖਯਨ ਕੋ ਕਰਵਾਵਹਿੰ
ਪਾਂਨ ॥

ਮਨ ਨੀਵੋਂ ਕਰਿ ਸਾਦਰ ਬੋਲਹਿ ਨਹਿ ਡੋਲੈ ਬੁਧਿ ਕੋ ਦ੍ਰਿੜ
ਠਾਂਨ ॥੫॥

ਸ੍ਰੀ ਅੰਗਦ ਜਬ ਜਾਮਨੀ ਜਾਗਹਿੰ ਮੱਜਹਿੰ ਥਿਤ ਤਿਸੁ
ਕਾਲ ॥

ਤਬਿ ਤੇ ਆਗੇ ਹੀ ਉਠਿ ਕਰਿ ਕੈ ਜਲ ਆਨਹਿੰ ਭਰਿ
ਕਲਸ ਬਿਸਾਲ ॥

ਅਧਿਕ ਪ੍ਰੀਤਿ ਕਰਿ ਸੇਵਾ ਠਾਨਹਿ ਨਹਿ ਅਕੁਲਾਵਹਿ ਬਲਹਿ
ਸੰਭਾਲ ॥

ਪ੍ਰਥਮ ਸ਼ਨਾਨਹਿੰ ਬਸਤ੍ਰ ਪਖਾਲਹਿੰ ਪੁਨਹਿ ਸੁਸ਼ਕ ਕਰਬੇ ਹਿਤ
ਭਾਲ ॥ ੬ ॥

ਪੁਨ ਇਕੰਤ ਹੁਇ ਸਭਿ ਤੇ ਬੈਠਹਿ ਕਹਹਿ ਨ ਸੁਨਹਿ ਬਚਨ
ਕਿਸਿ ਨਾਲਿ ॥

ਸਤਿਗੁਰੁ ਮੂਰਤਿ ਰਿਦੈ ਸਮਾਲਹਿੰ ਅਪਰ ਮਨੋਰਥ ਸਭ ਕੋ
ਟਾਲਿ ॥

ਨਿਜ ਕੁਲ ਕੋ ਨਿਜ ਗ੍ਰਿਹ ਕੋ ਤਜਿ ਕਰ ਕਰਿ ਨਹੀਂ ਜਾਇ
ਪੁਨ ਕੀਨ ਸੰਭਾਲਿ ॥

ਨਰ ਉਪਹਾਸ ਕਰਨਿ ਸਭਿ ਲਾਗੇ ਬਿੱਧ ਹੋਇ ਕਿਆ ਕੀਨੀ
ਢਾਲਿ ॥ ੭ ॥

ਸੰਬਤ ਗਯੋ ਬੀਤ ਜਬਿ ਇਸ ਬਿਧਿ ਜੀਰਣ ਬਸਤ੍ਰ ਧਰੇ ਤਨੁ
ਮਾਂਹਿ ॥

ਸ੍ਰੀ ਅੰਗਦ ਸੇਵਾ ਕੇ ਤਤਪਰ ਅਪਰ ਮਨੋਰਥ ਹੋਹਿ ਨ ਕਾਹਿ ॥
ਖਾਨ ਪਾਨ ਨਿਰਬਾਹ ਦੇਹ ਹਿਤ ਛੁਧਾ ਪਿਪਾਸਾ ਬਹੁ
ਬਿਰਧਾਹਿ ॥

ਤਬ ਕੁਛ ਕਰਹਿ ਪਹਿਰਬੇ ਪਟ ਕੀ ਸੁਧ ਬੁਧਿ ਕੋਨ ਕਰਹਿ
ਹੁਇ ਨਾਹਿ ॥ ੮ ॥

ਏਕ ਬਰਖ ਬੀਤਯੋ ਪਿਖ ਸਤਿਗੁਰ ਗਜ ਡੇਢਕ ਤਬ ਦੀਨ
ਰੁਮਾਲ ॥

ਸੋ ਲੇਕਰਿ ਨਿਜ ਸੀਸ ਚਢਾਯੋ ਦ੍ਰਿਢ ਕਰਿ ਬਾਧਯੋ ਰਸਰੀ
ਨਾਲ ॥

ਬਹੁਤ ਉਤਾਰਨਿ ਕੋ ਨਹਿ ਕੀਨਸਿ ਲਖ ਕਰਿ ਗੁਰੁ ਪ੍ਰਸਾਦਿ
ਬਿਸਾਲ ॥

ਸੇਵਾ ਕਰਹਿ ਤਿਸੀ ਬਿਧਿ ਨਿਸਦਿਨ ਜਲ ਆਨਹਿ ਚਹੀਅਹਿ

ਜਿਸ ਕਾਲ ॥੯॥

ਬਰਖ ਬਹੱਤਰ ਭਈ ਆਰਬਲ ਤਬ ਆਏ ਸਤਿਗੁਰ ਕੇ
ਪਾਸਿ।

ਨਿਰਬਲ ਸਰੀਰ ਜਰਜਰੀ ਭੂਤ ਸੁ ਤਉ ਸੇਵ ਕੋ ਧਰਹਿ
ਹੁਲਾਸਿ।

ਆਲਸ ਤਯਾਗ ਕਰਤਿ ਉਦਯੋਗਹਿ ਕਲਸ ਉਠਾਇ ਲਯਾਇ
ਜਲ ਰਾਸਿ।

ਨਿਜ ਤਨ ਕੀ ਅਰ ਘਰ ਕੁਟੰਬ ਕੀ ਸੁਧਿ ਭੂਲੀ ਕਰਿ ਗੁਰ
ਨਿਰਜਾਸਿ ॥ ੧੦ ॥

ਬਰਖ ਇਕਾਦਸ ਸੇਵਾ ਕੀਨਸਿ ਦਿਏ ਰੁਮਾਲ ਇਕਾਦਸ
ਪਾਨਿ।

ਸੋ ਸਗਰੇ ਸਿਰ ਪਰ ਕਰਿ ਬਾਂਧਨਿ ਰਸਰੀ ਸੰਗ ਸੁ ਦ੍ਰਿੜਤਾ
ਠਾਨਿ।

ਬਡੋ ਮੁਕਟ ਤਿਨ ਕੇ ਤਬ ਹੋਯਹੁ ਦਿਨ ਪ੍ਰਤਿ ਭੀਗਹਿ ਨੀਰ
ਮਹਾਨ।

ਬਹੁ ਪਿਪੀਲਕਾ ਬਾਸਾ ਕੀਨਸਿ ਅਪਰ ਜੀਵ ਉਪਜੇ ਤਿਸ
ਥਾਨ ॥

ਜਬਿ ਕੇ ਦਏ ਸੀਸ ਪਰਿ ਬਾਂਧੇ ਬਹੁਰ ਨ ਤਰੇ ਉਤਾਰਨਿ
ਕੀਨ ॥

ਕਰਤਿ ਰਹਤਿ ਦਿਨ ਪ੍ਰਤਿ ਦ੍ਰਿੜ ਤਿਨ ਕੋ ਰੈਨ ਦਿਵਸ ਮਨ
ਪ੍ਰੇਮ ਪ੍ਰਬੀਨਿ ॥

ਅਪਰ ਬਾਸਨਾ ਰਹੀ ਨ ਕੋਉ ਚਰਨ ਕਮਲ ਸਿਮਰਤਿ ਹੁਇ
ਦੀਨਿ।

ਕਹਨਿ ਸੁਨਨਿ ਕਿਹ ਸੋ ਨ ਕਰਹਿ ਕਹਿ ਇਕ ਸੇਵਾ ਕੇ
ਤਤਪਰ ਭੀਨਿ।

ਬਰਖ ਦੁਆਦਸੋ ਸੇਵਤਿ ਆਯਹੁ ਜੀਰਣ ਚੀਰ ਸ਼ਰੀਰ ਸੁ
ਛਾਦਿ।

ਪਗ ਮਹਿ ਭਈ ਬਿਵਾਈ ਫੱਟ ਕਰਿ ਖਾਨ ਪਾਨ ਕੋ ਚਹੈ ਨ
ਸਾਦਿ।

ਜਲ ਸੋ ਭੀਜ ਰਾਖ ਤਿਸਿ ਬਿਧਿ ਕੇ ਕਬ ਬੈਠਹਿ ਸੁਨਿ
ਸ਼ਬਦ ਸੁ ਨਾਦਿ।

ਘਾਲੀ ਘਾਲ ਅਧਿਕ ਜਬ ਐਸੇ ਦੇਖਤਿ ਸਿੱਖਯ ਹੋਹਿ
ਬਿਸਮਾਦਿ।

ਮਧਰੋ ਡੀਲ ਸ਼ਰੀਰ ਅਲਪਾਇਨ ਬਹੁਰ ਬਿੱਧ ਬਲ ਨਹਿ ਜਿਨ
ਮਾਂਹਿ।

ਸ੍ਰੋਤ ਕੇਸ ਤਿਨ ਚਰਮ ਸਿਥਲ ਬਹੁ ਸੇਵਾ ਸਭਿ ਤੇ ਅਧਿਕ
ਕਰਾਹਿ।

ਚਰਨ ਅੰਗੂਠਾ ਨਿਸ ਮੁਖ ਰਾਖਤ ਨਹਿ ਸੋਵਤ ਕਬਹੂੰ ਚਿਤ
ਚਾਹਿ।

ਜਾਮ ਜਾਮਨੀ ਤੇ ਜਲ ਆਨਹਿ ਗੁਰੂ ਸਨਾਨਹਿ ਪ੍ਰੇਮ
ਉਮਾਹਿ।

ਸੀਤ ਉਸਨ ਬਰਖਾ ਬਡ ਹੋਵਤਿ ਸੇਵਹਿ ਇਕ ਸਮ ਜਾਨਹਿ
ਨਾਹਿ॥

ਤਪ ਬਿਸਾਲ ਕਰ ਘਾਲ ਸੁ ਘਾਲਹਿ ਧੰਨ ਜਨਮ ਕਰ ਲੀਨਿ
ਉਪਹਿ।

ਤੱਦਪਿ ਰੁਖ ਨਹਿ ਗੁਰ ਕਛੁ ਕਰਿ ਹੈਂ ਉਦਾਸੀਨ ਸੀ ਬ੍ਰਿਤੀ
ਰਖਾਂਹਿ।

ਨਿਕਟਿ ਬਿਠਾਹਿ ਨ ਬੋਲਹਿ ਬੁਝਹਿ ਅਗਮ ਗੁਰ ਗਤਿ ਲਖੀ
ਨ ਜਾਹਿ।

Sooraj Parkash, 16-17

In the aforesaid discussion, having been done in the light of Gurmat (doctrine of the Guru) only the fully competent Guru can redeem a seeker. False Guru, and hypocrite Guru spreads his several nets or traps. Being misguided himself, he leads his devotees into an abyss, because he has himself fallen in the pit.

In the beginning of the year 1900, one person belonging to one village of Ropar went around saying one thing. He used to say "Aa Gayee - Aa Gayee - Aa Gayee - it has come, it has come, it has come". Nobody could follow him. No one could translate the word "Aa Gayee" precisely. With the passage of time one fatal disease plague broke in the Punjab. Village after village were emptied with death by plague. Nothing was left over in the village. Then the people started translating his word "Aa Gayee" saying as to how many years ago he used to say that the disease was coming; plague was coming. The people got dreaded. They were dumb over his forecast. The public started following that person blindly and started making him many offerings. When this clever person became too wealthy, he assumed the personality of Guru Gobind Singh and started making stand Panj Pyaras (Five Beloved) around him. Three or four hundred armed followers accompanied him, wherever he went. With everyday his influence started dominating the people and consequently he became busy

scheming occupation of the throne of Kesgarh Sahib (Anandpur). He got settled in Anandpur Sahib. From there he sent messages to the Sikh rulers that he being owner of Anandpur Sahib had returned and proposed to develop relationship with Sikh royal families. They should therefore, bring one girl each for marriage with him. He wanted to complete the mission, he had left behind incomplete. He wanted to take back the kingdom from the British. With these letters five Sikhs proceeded to each Sikh Raja (ruler). With the exception of Raja Hira Singh of Nabha, who was very wise, all other rajas kept quiet over those letters. His farsightedness revealed to him that he must be a hypocrite; who was revealing himself to be a Guru competent. In order to expose his hypocrisy he sent his subordinates to him with a letter. He wrote to him, Maharaj! He would be quite fortunate to contract relationship with him. He should, therefore be kind enough to visit Nabha for the marriage ceremony. Accepting the matrimonial offer he reached Nabha alongwith one thousand armed Sikhs or soldiers. He was received in a garden; and there he camped. On the other hand Maharaja Nabha sent another message to him that he should meet him in front of his office, so that he (Maharaja) could settle the matrimonial affair personally. To this proposal he agreed and went to see Maharaja of Nabha in his office. But there the guard made him sit in the chair outside the office and did not offer him even a glass of water for the whole day. In the evening the Maharaja informed him through his guard that he could not be free on that day. He should, therefore, meet the Maharaja on the following day. Next day too the same treatment was repeated. On this the Maharaja arrived at the conclusion that he was neither a selfless saint nor a devoted Sikh with divine knowledge. What to talk of a Guru he was not even near the shadow of a Guru. So, the Maharaja informed him without showing the courtesy

of meeting him that the betrothal ceremony shall take place on the next day in the morning and he should remain prepared for the same. Simultaneously he directed his minister and army general to teach him a lesson by tactfully playing full drama. He should be approached with glory in the attendance of a band; and the gifts of betrothal ceremony should be taken to him duly covered in a salver. The Maharaja directed them further that he would accompany them in the procession for the ceremony; and receiving signal from him the so called saint and his armed soldiers should be lathi charged. Next day the procession proceeded in the pre-planned manner. When the procession approached the hypocrite saint, he got up from his throne and tried to touch the feet of the Maharaja in reverence. On this the Maharaj guessed correctly that he was neither a Sadhu nor a knowledgeable person. He, therefore, gave the signal for lathi charge. Consequently the Panj Pyaras and other armed men started running helter skelter leaving behind their arms. He was left alone. Huge mass of people collected there to watch the interesting play. In their presence the hypocrite was asked to disclose as to who he was? In response to that he gave his address and disclosed to the Maharaja that he was playing the play by showing himself falsely as Guru Gobind Singh; and he should be excused. He also assured the Maharaja that he would not dare to repeat his evil performance in his dream even. So this is the story or description of a fake Guru.

Similarly the seventh Sikh Guru had once visited the village Ladhahi-ke in district Ferozepur. He stayed there for some time. There a snake being bitten by ants and insects was seen. They were eating its body and blood was coming out at several places of his body. For his salvation Guru Ji shot his arrow, studded with silver on the end, which struck the snake on its neck and it died. The devotees prayed for the details of that incident; and

the Guru told them that he was a fake scholar in his previous birth and showed himself to be a true Guru. Forcibly he took Daswandh (one tenth of the income) from his followers for his personal use and benefit. He had swollen his head with pride and had amassed huge wealth. He used to narrate stories of Bhakti and Bairag (pangs of separation) to his followers. But he did nothing pertaining to Bhakti in his practical life. He was devoid of love for God and had no faith in the existence of God. But due to his scholarly knowledge his followers went on increasing and he went on amassing huge wealth. He was after wealth day and night. Due to the lack of love for God and passing his life in love with wealth, even at the moment of his last breath, he was reborn as a snake. As is explained below -

At the last moment, he who thinks of wealth and dies in such a thought, is born again and again as the serpent species.

**ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਫਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥** P. 526

The ants and the insects eating his body are his past followers who had given him their charity money. They are, therefore, settling their account with him. So Guru Ji told them that fake gurus meet with that very fate; and therefore no one should use money of charity. One should rely on honest earning and share it with others. Difficulties of such honest persons are removed with the grace of Guru; whom they meet as a result of preordained fate or writ of God engraved on their forehead.

Chapter - II

Guru, The Guide and The Emancipator

They alone, who have such a writ of God on their forehead, since the very beginning, them the True Guru meets.

ਜਿਨ ਮਸਤਕਿ ਧੁਰ ਹਰਿ ਲਿਖਿਆ
ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਰਾਮ ਰਾਜੇ ॥

P. 450

The seeker can gain spiritual knowledge only by reposing unflinching faith in his Guru considering him to be embodiment of God -

Once Guru Angad Dev Ji (second Sikh Guru) while sitting in congregation. He enquired from Bhai Balla that as he remained in the company of Guru Nanak during his travels in the nine realms, seven seas, till the other end of the earth, forests, mountains, and oceans, and witnessed all his miracles, what he thought of Guru Nanak? On this Bhai Balla folded his hands and submitted in all humility that Guru Nanak was most competent saint. Hearing the reply the Guru addressed him and said, "All right, Bhai Balla! you have become a saint". Then Guru Maharaj turned his attention towards Bhai Budha and said, "Baba Budha Ji, you had also seen the miraculous deeds of Guru Nanak and heard his countless sermons. What do you think of Guru Nanak? What kind of faith you had in him?" On this Baba Ji folded his hands and bowed before the Guru and said, "O, True Lord, Guru Nanak Ji was complete Brahmgyani (knower of God)." Hearing him Guru Ji said, "All right! you have become a Brahmgyani". Similar question was put to Bhai Mansukh, Bhai Bhageerath, Bhai Sadharan, and Bhai (Ajita) Randhawa etc. Everybody replied in accordance with his faith in Guru Nanak. After this the

disciples sitting over there prayed to the Guru to tell them the kind of faith he had in Guru Nanak. Hearing this question Guru Ji became serious and said, "Guru Nanak being master of crores of solar systems came in the form of a Guru for the redemption and welfare of the world. He himself was God, "Formless". Hearing these words all bowed their heads and said, "that is why you have also become form of - God".

Such like faiths are there in the Guru. Some think that their Guru is a good saint, some believe that their Guru is best of all saints; others feel that their Guru is like the Supreme Lord. As it is said -

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 cost off death, the torturer.

ਸਤਿਗੁਰੂ ਪੁਰਖ ਅਗੰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ
ਉਰਿਧਾਰਿਆ ॥

ਸਤਿਗੁਰੂ ਨੋ ਅਪੜਿ ਕੋਇ ਨ ਸਕਈ ਜਿਸੁ ਵਲਿ
ਸਿਰਜਣਹਾਰਿਆ ॥

ਸਤਿਗੁਰੂ ਕਾ ਖੜਗੁ ਸੰਜੋਉ ਹਰਿ ਭਗਤਿ ਹੈ
ਜਿਤੁ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿ ਵਿਭਾਰਿਆ ॥

P. 312

The devotees reap fruit which correspond to their faith in the Guru -

The True Guru is the field of faith.

As a man sows therein, so does he gather the fruit.

The Guru's Sikhs sow Nectar and obtain God as their Nectarean fruit.

ਸਤਿਗੁਰੂ ਧਰਤੀ ਧਰਮੁ ਹੈ ਤਿਸੁ ਵਿਚਿ ਜੇਹਾ ਕੋ ਬੀਜੇ ਤੇਹਾ
ਫਲੁ ਪਾਏ ॥

ਗੁਰਸਿਖੀ ਅੰਮ੍ਰਿਤੁ ਬੀਜਿਆ ਤਿਨ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਹਰਿ ਪਾਏ ॥

P. 302

As regards the praise of the Guru, it is said -

The Guru is Omnipotent and the Guru is Infinite. It is through the greatest good luck that his view is had.

Imperceptible and Immaculate is the Guru.

None else is as great as the Guru.

The Guru is the Creator and Guru the Doer. It is through the Guru, that true glory is obtained.

Nothing is beyond (the jurisdiction of) the Guru. Whatever the Guru desires that comes to pass.

The Guru is the place of pilgrimage.

Guru the Elysian Tree and Guru the fulfiller of desires.

The Guru is Potent to do everything and the Guru is Himself the Formless Lord. The Guru is high, unfathomable and limitless.

Ineffable is the praises of the Guru, what can a sayer say?

ਗੁਰੁ ਸਮਰਥੁ ਅਪਾਰੁ ਗੁਰੁ ਵਡਭਾਗੀ ਦਰਸਨੁ ਹੋਇ॥

ਗੁਰੁ ਅਗੋਚਰੁ ਨਿਰਮਲਾ ਗੁਰੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥

ਗੁਰੁ ਕਰਤਾ ਗੁਰੁ ਕਰਣਹਾਰੁ ਗੁਰਮੁਖਿ ਸਚੀ ਸੋਇ॥

ਗੁਰੁ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਗੁਰੁ ਕੀਤਾ ਲੋੜੇ ਸੁ ਹੋਇ॥

ਗੁਰੁ ਤੀਰਥੁ ਗੁਰੁ ਪਾਰਜਾਤੁ ਗੁਰੁ ਮਨਸਾ ਪੂਰਣਹਾਰੁ॥

ਗੁਰੁ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਦੇਇ ਉਧਰੈ ਸਭੁ ਸੰਸਾਰੁ॥

ਗੁਰੁ ਸਮਰਥੁ ਗੁਰੁ ਨਿਰੰਕਾਰੁ ਗੁਰੁ ਉਚਾ ਅਗਮ ਅਪਾਰੁ॥

ਗੁਰੁ ਕੀ ਮਹਿਮਾ ਅਗਮ ਹੈ ਕਿਆ ਕਥੇ ਕਥਨਹਾਰੁ॥ P. 52

Accredited is the personality of the Bright Guru God, who is brimful with all the mights.

Nanak the Guru Himself is the Transcendent Lord Master Ever, ever-present is He, the Guru.

ਸਫਲ ਮੂਰਤਿ ਗੁਰਦੇਉ ਸੁਆਮੀ ਸਰਬ ਕਲਾ ਭਰਪੂਰੇ॥

ਨਾਨਕ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਸਦਾ ਸਦਾ ਹਜ਼ੂਰੇ॥P. 802

It is also stated elsewhere -

He alone is said to be the True Guru, who realizes the Lord and utters the Lord God's discourse.

Deeming the Guru True and Supreme

I offer to him in many ways clothes, viands, silk and satin robes and the merit of that offering diminishes not ever.

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

ਬ੍ਰਹਮੁ ਬਿੰਦੇ ਸੋ ਸਤਿਗੁਰੁ ਕਹੀਐ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣਾਵੈ॥

ਤਿਸੁ ਗੁਰ ਕਉ ਛਾਦਨ ਭੋਜਨ ਪਾਟ ਪਟੰਬਰ
ਬਹੁ ਬਿਧਿ ਸਤਿ ਕਰਿ ਮੁਖਿ ਸੰਚਹੁ ਤਿਸੁ ਪੁੰਨ ਕੀ ਫਿਰਿ
ਤੋਟਿ ਨ ਆਵੈ॥

ਸਤਿਗੁਰੁ ਦੇਉ ਪਰਤਖਿ ਹਰਿ ਮੂਰਤਿ ਜੋ ਅੰਮ੍ਰਿਤ ਬਚਨ
ਸੁਣਾਵੈ॥ P. 1264

*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॥P.
1142

*No one else is as great as the True Guru.
He, the Guru, is Himself the Supreme Lord Master.
What praise of the Guru should I describe?*

ਸਤਿਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ
ਸੋਇ॥ P. 1271

*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 ਜੁਗੁ ਪੂਰਾ ਪਰਮੇਸਰੁ॥ P. 397

It is thus evident that faith in Guru should be total considering him manifested embodiment of God. The higher the faith of the devotee, easier it would be to tread the path of spirituality. Remaining obedient to the Guru he would soon reach his destination.

God exists in every particle and man. But He cannot be realized or known without the grace of a Guru, competent. There are great examples in the world pondering over which it is known that with obstinate mind it is difficult to reach God. It is clearly stated in Gurbani -

*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॥
P. 205

About this obstinacy we read -

Through mind's obstinacy none has obtained the Lord. All have grown weary of making efforts.

By adopting thousands of clevernesses the mortals have failed.

The unimpressionable mind embraces not Lord's love.

ਮਨਹਠਿ ਕਿਨੈ ਨ ਪਾਇਆ ਕਰਿ ਉਪਾਵ ਥਕੇ ਸਭੁ ਕੋਇ॥
ਸਹਸ ਸਿਆਣਪ ਕਰਿ ਰਹੇ ਮਨਿ ਕੋਰੈ ਰੰਗੁ ਨ ਹੋਇ॥ P. 40

The mammon-worshipper, who acts through his mind's obstinacy and fixes his attention like a crane, is not in account even a bit.

ਮਨਹਠਿ ਜੋ ਕਮਾਵੈ ਤਿਲੁ ਨ ਲੇਖੈ ਪਾਵੈ
ਬਗੁਲ ਜਿਉ ਧਿਆਨੁ ਲਾਵੈ ਮਾਇਆ ਰੇ ਧਾਰੀ॥ P. 687

So, with the obstinacy of mind, resorting to *Japs* (recitation) and *Taps* (penances) and observance of prolonged austerities and starvation by standing in cold waters, walking bare footed, keeping the body unclothed, observing silence, smearing the body with ashes, living on leaves of trees instead of bread, are quite interesting to see or hear but cannot lead to the achievement of Truth. With these hard measures occult powers can be attained - Guru Maharaj says -

He, who dies in obstinacy is not accepted, even though he may wear religious garb, or apply plenty of ashes to his body.

Forgetting the Name, he repents, afterwards.

ਹਨੁ ਕਰਿ ਮਰੈ ਨ ਲੇਖੈ ਪਾਵੈ॥ ਵੇਸ ਕਰੈ ਬਹੁ ਭਸਮ
ਲਗਾਵੈ॥

ਨਾਮੁ ਬਿਸਾਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵੈ॥ P. 226

Men have grown weary of practising worship, penances and self-discipline.

They obtain Him not through these persistent rituals.

ਜਪੁ ਤਪੁ ਕਰਿ ਕਰਿ ਸੰਜਮ ਥਾਕੀ ਹਠਿ ਨਿਗ੍ਰਹਿ ਨਹੀ
ਪਾਈਐ॥

Putting the body to difficulties by hard practices does not end but enhances the spirit of egotism. On the path of spirituality unless the Guru competent gives medicine for the removal of the malady of egotism, which is already contained within every one, and which is used with a restrained mind, we cannot get rid of the malady of egotism.

In Guru Granth Sahib hymns of Baba Farid, *Murshad-i-kamal* (fully competent guide) holding a position equivalent to the office of Guru, have been included. We respect and love those hymns, giving them the status of Gurbani, and follow them in our practical life. Farid Ji calls a Muslim, *Benawaja - Kutia* (without saying prayers a Muslim is just like a dog) who does not come to the mosque for saying prayers (*Namaz*). From that warning to the Muslim we learn that we should go to our temple, Math, Church, Gurdwara for meditation and holding prayers. The hymns of Farid do not taunt anyone. Those hymns are love personified.

The available facts of the life of Farid are most interesting and constitute source of guidance. His ancestors migrated to India from Iran. With the guidance of his mother, he had learnt Quran by heart at the age of five years. He was converted towards meditation in his very childhood by his mother. In his meditation he did *Jap-I-Khafi* of *Alla-Hoo* (recitation of *Alla-Hoo*) and secretly too he remembered *Alla-Hoo*. In Gurbani those mothers are hailed who put their children towards meditation of God. The name of the mother of Farid is said to be Mareeam. She sent Farid to the renowned Sufi saints of the time for spiritual research. During his life he undertook extensive touring of the world. He went to Kahba-Sharif (Mecca-Arab) many times. He met great

scholars of Baghdad and remained with them for prolonged periods to know their spiritual experiences. He met dozens of Sufi saints of elevated standing. We are really startled to read about their life performances. Baba Farid himself underwent hard penances. The news about his penances travelled far and wide. During his spiritual touring once he met a great *Pir*. The *Pir* said to him, "Farid! what stage you have achieved?" Farid looked towards the *Pir* and chair of the *Pir* rose by about five feet from the earth and was going above and above. That saint thrashed the chair with his hand and the chair came down on the earth. The *Pir* found that with hard penances Farid had acquired great occult powers. Still he said to Farid that his penances (*Zohad*) were no doubt worthy of appreciation but he had not put even the first foot on the path of spirituality. Hearing this Farid was involved in deep thinking and he was made to feel that the *Pir* had considered his great occult powers worth nothing. He, therefore, restarted his penances in the forest. Twelve years thereafter he started for his home to see his mother. Enroute he sat under a tree for rest and saw many birds perched and singing on the branches of the tree in their own mood. With the penances in solitude wrath is developed in the mind. Seeing the birds making noise he got annoyed, looked up and said to them, "sparrows! you die". All the birds fell down like berries (berry). Finding them dead, Farid started thinking as to what harm the birds had done to him and why he had put their lives to end. What justification shall he furnish for this when God will call for his explanation. Under the influence of this repentance, he again said, "sparrows! you become alive" and all the birds flew away. Seeing this miracle Farid felt that he had acquired the might of ending and revival of life. So he shall break this news to his mother.

With this determination, when Farid came out of the

forest, he felt very thirsty. Going ahead a little more he saw a beautiful young girl of twenty or twenty two years of age drawing water out of the well and spilling it over there. Quite arrogantly Farid asked that girl to give water for drinking to a *Darwesh* (saint). The girl threw a careful glance on Farid, and without saying anything in reply she took out a bucket of water and emptied it as before. She repeated this process thrice without serving water to the saint. Over this attitude Farid felt quite agitated. He was quite proud of his might of doing miracles. It cannot be said as to what type of thoughts might be revolving in his mind to show his power of performing miracles. However, he again addressed the girl, quite aloud, saying, "O girl! have you not heard me. The saint is feeling very thirsty. Give me water to drink." The girl continued drawing out water and said to the saint politely "Please wait, you will definitely get water. But I am not like those sparrows whose life you could end and then revive. If you have verily the might, you can test it and see as to why I am spilling over the buckets of water." Farid was cut to size and he started sweating, hearing the firm reply from the mouth of an innocent girl. He thought that it was twelve miles away from there, where he had killed the sparrows and then revived their lives. How this girl had happened to know all that. In this astonishment his thirst disappeared; but his forehead continued sweating. On the other hand the girl finished her job and asked Farid very affectionately, "Saint, please come and take water for cleaning your hands and feet and for drinking. Thereafter you should take food at my residence which I had already prepared." Farid took water to quench his thirst and asked, "Dear daughter, I have not been able to understand as to why you were emptying your buckets of water again and again. Then how you knew my killing the birds and reviving their lives? It is a big puzzle for me". The girl replied, "Farid Ji the

influence of the miracle of birds was so deep in your mind that it could be seen from your forehead with a careful glance. Moreover, you were going to inform your mother about this petty power of miracle. As regards emptying of water buckets, I was putting water on the house on fire of my sister which is about two miles from here. Her house caught fire just by chance. Now I have put off the fire. You please take water and take food." Farid said again, "Dear daughter, you are too young. The die of Mendhi-henna of your marriage has not yet faded completely. What kind of penances you have held in such a young age that you have been blessed with such a wonderful power?" The girl said, "Farid! you are a *Darwesh* Saint. You can sit besides the smouldering fire of wood (*dhuni*), you can hang yourself inversely; live on jungle fruit; but we the women cannot afford to resort to any of these modes of penances. *Allah-Tala* (God) has assigned us the service of man. I serve my husband considering him the form of God. I live in his love. He remains absorbed day and night in meditation. I have gained these powers ipso facto with my selfless service for him. However, Farid Ji, you tell me one thing. You had left your home to meet God. But you contented yourself with the achievement of mighty powers for miracles performance. I accompany my husband to attend the company of God. There, I hear that performance of miracles is sin and with this activity God gets annoyed with the seeker. Consequently the seeker has to suffer after death in the court of God. You had also gone to the jungle to meet God. You have certainly achieved the occult powers. But your all this time has gone waste." Farid heard it and returned to the jungle for deeper meditation. He held so devoted meditation that many realized *Pirs* or Saints came to see his penance. It is mentioned in *Gurbani* -

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 ਰਬੁ ਨ ਬਾਹੁੜਿਓ ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਗ ॥ P. 1382**

Farid became so famished that the crows took him to be a dead body and therefore, they started pecking at his palms to take out flesh and eat it. With extreme penance his hands and feet had become numb. Circulation of blood had seized to such an extent that he verily looked like a corpse. He could breathe hardly. At that time one crow came with a flight and settled on his forehead. Before the crow could peck at his eyes, Baba Farid waived his hand, and a painful shriek came out of his mind which was loaded with extreme disappointment and Baba Farid prayed to the crow -

The crows have searched my skeleton and eaten up all flesh.

*O crow, touch yet not these two eyes,
as I hope to behold my beloved.*

O crow, corrode thou not my skeleton.

If thou has perched upon it, then fly thou away,

The skeleton, wherein dwells my spouse, eat thou not flesh therefrom.

ਕਾਗਾ ਕਰੰਗ ਢਢੋਲਿਆ ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ ॥

ਏ ਦੁਇ ਨੈਨਾ ਮਤਿ ਛੁਹਉ ਪਿਰ ਦੇਖਨ ਕੀ ਆਸ ॥

ਕਾਗਾ ਚੁੰਡਿ ਨ ਪਿੰਜਰਾ ਬਸੈ ਤ ਉਡਰਿ ਜਾਹਿ ॥

ਜਿਤੁ ਪਿੰਜਰੈ ਮੇਰਾ ਸਹੁ ਵਸੈ ਮਾਸੁ ਨ ਤਿਦੁ ਖਾਹਿ ॥ P.

1382

At that moment an accepted saint reached the place of worship of Farid in the jungle, where Farid was addressing a black cuckoo and asking it, "O black cuckoo! why have you gown black? While I have turned my gold like body into coal black, in separation from God, what is your pain in consequence of which you have become blacker than me? Your shrieks of separation pierce

through my mind and take out the remaining water of separation through my tears. It appears to me that you are suffering in separation more than me." The black cuckoo answered, "Farid! your Beloved Master resides in you; whereas I always suffer in separation from Him. All the birds in pairs are perched on the branches of the trees and are singing happy songs while I have burnt myself in separation from my Beloved. Still I am remembering and calling my Beloved in painful but hopeful tone. But it looks that my meeting with the Beloved is not possible. Farid! sooner or later you would meet your *Pir* (guide or Guru). But as for as I am concerned separation has been ordained in my fate; and accordingly I can never hope to sit together with my beloved. So my painful separation is eating me, and I am coal black" -

*O black cuckoo, what qualities have rendered thee black?
I have been burnt by separation from my Beloved.*

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

P. 794

At this painful moment a saint competent reached Farid and said to him, "Farid! I have heard that you are undergoing painful penances in search of God. It is a misguided effort. *Allah* (God) resides within you. Your body is mosque of *Allah*. In this mosque (body) where God resides, He alone can show *Allah*, who has himself seen Him. Your search in the jungles is meaningless. Go and search *Murshad Kamal* (Guru competent). He would show you the way which reaches the door of *Allah* which runs through your mind. I can certify that you have reached the first destination which is called Wadi-Talash (valley of search) Now you join class of love and love your *Murshid* (Guru). It is called *Manzle-Ishak* (destination of love). Through this love thinking would develop in you with which you would know secret of God through your *Murshid* (Guru). Tendency of awakening will develop in you. It is called *Vadi-i-Marfat*

(valley of realization). Doing service of your *Murshid* and residing in this valley, you will start remembering God incessantly. While remaining in that remembrance you will do meditation. It is called *Wadi-i-Mehviat*. You will breathe in contemplation and you would remain absorbed in *Allah*. Your bewailing shall end, and you shall feel one with God. The bliss of this meet shall generate vibrations in you; and your *Murshid* shall appear to you as Allah (God). He would be visible to you as manifested embodiment of God. It is called valley of union; and the people who know *Allah* call it *Wadi-i-wahdiat*. Your stony gates shall be rendered open. Suo moto you will achieve this state while in service of your *Murshad*. Farid! countless powers shall run after you with folded hands and would beg for your service. But be careful. If you accept them your condition shall be like a person who falls from a tall grape tree and is shattered. With the exercise of these powers you shall get tired from within. The spiritual powers can entangle you in a fascinating but deceitful trap. Crowds of selfish people shall throng to you for their selfish motives and not for love. They shall forget you after their purpose is fulfilled, as the idiom goes, "*Khawaja* - god of water is forgotten after the boat reaches the shore." You will get annoyed, when your might of performing miracles subsides. Then you shall start cursing people. You will commit two sins simultaneously. One sin is pertaining to performance of miracles. The second sin shall be regarding cursing the people. Farid! be careful. It is a slippery path. In case you restrain yourself, you will have the glare of bliss emanating from the court of God. It is called "*Wadi-i-Noor*" or *Wadi-i-Hairan* or *Valley of Vismad* (wonder). Farid! I have told you the way upto this end. You can cover it with firm determination and grace of *Murshid*. Beyond this key of the palace of *Allah* can be obtained

from none else but the *Murshad-i-kamal*. The key can be attained only with his grace. That too after a hard test by him. He would usher you in the realm of God. Reaching there one feels the evidence of *Hama-osat*- I am He. Farid! your person is nothing else but God. So, at this stage one feels absorbed in God, and feels himself to be a non-entity. It is called the stage of "*Finah-Filah*" ending the element of "I ness". Then the worldly existence comes to an end and the soul reawakens in God and becomes One with Him." Gurbani (Hymns in Guru Granth) describes this state as below -

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 that.

ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ ॥

ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ ॥ P.
1369

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 ਤੂ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥

ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂ ॥P.
1375

So, Farid Ji abandoned the path of austerity and penance and drew himself in the presence of a teacher competent (*Murshad-i-kamal*) and continued his service for twelve years. The teacher too started putting Farid to hard tests with a view to take him to the last destination. It is also called testing on the touchstone, as is described below -

Such is the touchstone of the Lord O Kabir, that no false one can stand it.

*He alone passes the Lord's test,
who remains dead while yet alive.*

ਕਬੀਰ ਕਸਉਟੀ ਰਾਮ ਕੀ ਝੁਠਾ ਟਿਕੈ ਨ ਕੋਇ॥
ਰਾਮ ਕਸਉਟੀ ਸੌ ਸਹੈ ਜੋ ਮਰਜੀਵਾ ਹੋਇ॥

P. 948

Whereas Farid Ji undertook service of preparing *langar* (food), carrying water, sweeping, cleaning utensils, washing clothes; he also took the exclusive service of arranging bath of his *Murshad-i-kamal*, *Hazrat Bakhtiar Kaki* with warm water. *Hazrat Bakhtiar Kaki* was the disciple of *Hazrat Mui-ud-Din*; who was the light of God Himself in a physical body. He was maintaining a careful watch on the services being performed by Farid; and had come to the conclusion that Farid should be taken to the final stage on some appropriate occasion. In the earlier stages he helped Farid fully and rescued him from the sensual temptations. He had fully realised that Farid meditated in oneness with God. In order to entrust the key of the door of the last destination, he started toughest tests.

He was all powerful. He caused rain in the stunning icy cold month of *Poh* and showers of the rain were so severe that rainy water entered the place where Farid used to keep the smouldering fire quite safely. Fire wood got drenched and fire was extinguished. At the fixed time, Farid got up and was extremely astonished and got worried about the possible default. He had been prohibited to use occult powers. Because use of occult powers was considered a sin not excusable in the court of God. Farid was, therefore, upset. His continuity in service was breaking. It was raining. What he could do? An indication of the inner anxiety of Farid at that time is evident from the following verse -

Farid, the lanes are mud-ridden and the house of my Beloved, whom I love, is far away.

If I go, then my blanket shall be drenched and if I remain at home, then, my love shall sever.

ਫਰੀਦਾ ਗਲੀਏ ਚਿਕੜਾ ਦੁਰਿ ਘਰੁ ਨਾਲਿ ਪਿਆਰੇ ਨੇਹੁ॥

ਚਲਾ ਤ ਭਿਜੈ ਕੰਬਲੀ ਰਹਾਂ ਤ ਤੁਟੈ ਨੇਹੁ॥

P. 1379

Farid clad himself in a blanket and started going towards *Ajmer Sharif*, the city, braving the icy cold showers of rain. Reaching near a house he found that a lamp was still burning; while the remaining whole city was in dead sleep. The barking dogs in the streets were pouncing on Farid. Sounds of barking of the dogs and retaliation of Farid were giving the impression to the persons, whosoever woke up, that a thief might be passing through the street in pitch darkness. Farid repeatedly stumbled and rose up and stopped near the house from which the light was visible from the holes. Farid called at the owner of that house to hear him in the name of God; because he was in great distress and wanted their support. Hearing his prayer a lady came to the door and enquired from him about his identity and cause of his visit at a time when no one else was awake? Farid said, "dear daughter, I am called by the name of Farid. I am involved in the service of my teacher-Murshad. I have to give him warm water for a bath but the fire has been extinguished. Please take pity on me. I will never forget this obligation. May God be merciful to you; spare some burning coal or wood, so that the Darvesh succeeds in arranging bath of his teacher well in time." At that moment some one shouted at the top of his voice and said, "This house is not for *Pirs* and *Fakirs* (Gurus and saints) and disciples. Tickets for hell are issued from here. Guru Maharaj also says -

He may enjoy royal sports, indulge in the kingly ostentations,

and issue unchangeable orders.

He may have beauteous couches perfumed with sandalwood scent.

Such things lead him to the door of terrible hell.

ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮੁ ਅਫਾਰਾ॥

ਸੇਜ ਸੌਹਨੀ ਚੰਦਨੁ ਚੌਆ ਨਰਕ ਘੌਰ ਕਾ ਦੁਆਰਾ॥P. 642

Baba Farid reiterated his request to say that he

wanted a bit of fire only. Earlier shout again echoed to say, "The house in front of which you are standing is hated, being bad, by you, Pirs and Murids (Gurus and disciples). Here flesh (body) is sold and faiths are shaken. Anything known as love is not available here. Here talking and loving, all are sensual. Every thing is saleable here. You can also purchase fire by making payment. Fire can not be supplied free of cost. You just give any limb of your body in return for the fire." At that moment Farid said to the lady -

Body is store of dirt, God is mine of pearls.

Attainment of God in return for even head shall be cheap.

**ਤਨ ਗੰਦਗੀ ਕੀ ਕੋਠੜੀ ਹਰਿ ਹੀਰਿਆਂ ਕੀ ਖਾਣ।
ਸਿਰ ਦਿਤਿਆਂ ਜੇ ਹਰਿ ਮਿਲੇ ਤਾ ਭੀ ਸਸਤਾ ਜਾਣ।**

Dear daughter, if you desire, I can place even my head on your feet. The lady felt sympathetic towards him and said, "Without getting some limb of your body fire can not be supplied to you. However, instead of head you can give your one eye in return for the fire." Baba Farid told her that he was very happy that she had taken pity on him and asked for only one eye. "I pray for your peace. May God grant of a particle of His love to you. Darvesh never curse; and always bless. They are even kind to them who are bad towards them".

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॥ P. 1382**

On this the door opened. Farid took out his eye and gave it to her. He tore off his turban and tied it on his eye while concealing the pain; and in return got the fire. Dear readers; the path of love is attained by paying a heavy price. Guru Ji says -

*If thou yearnest to play the game of love,
Step on to my path, with thy head placed on the palm of
thy hand.*

*And, once thou settest thy feet on this path, then lay down
thou thy head and mind not public opinion.*

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ
ਮੇਰੀ ਆਉ॥

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ॥P.

1412

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

ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ॥

ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ॥P. 1102

Happiness of Farid over attaining the fire and arranging the bath of his Murshad with hot water, well in time superseded the pain of taking out the eye-ball. He believed that in happiness of his Murshad was concealed the bliss of all heavens. Baba Farid got his Murshad take his bath. Day dawned. The Murshad enquired about Farid after his meditation. He was called in. He had still bandaged his eye with his turban piece. When asked by the Murshad about the cause of bandaging; Farid replied, "Sire, it was due to sore eye, "Akh Aye Hoi Hai". The Murshad said blissfully; "if the eye (sight) has come, it should not be bandaged. However if it is gone forever, you may bandage it. "Please open the bandage". When the bandage was opened, Farid; found his eye-ball there; but smaller than the earlier natural eye. The Murshad rose and embraced Farid uttered the great word of God in full glory. We know this great word as "Aham" and "Tuam". "Aham" in our language is called "Aham Braham-Asvi". "Tvam" is "Thou alone art there". But for you there is none in the whole universe. He showed him God's light pervading all along. As has been said -

*The Infinite Lord is both within and without
The Auspicious master is contained in every heart,
He is in earth, sky and 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
ਪ੍ਰਤਿਪਾਲ ॥

ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ॥ ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ
ਕਰਮੁ ॥

ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ ॥ ਚਾਰਿ ਕੁੰਟ ਦਗ ਦਿਸੇ
ਸਮਾਹਿ ॥

ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ
ਪਾਉ ॥

P. 293

From this affectionate happening we can easily follow that Farid underwent hard meditation for thirty six years. With the obstinacy of mind he developed so much arrogance that he could not tolerate even chirping of the sparrows. Attaining the company of a teacher, competent; he placed his self on his feet in all humility. Thereafter the Invisible became Visible to him like the light of sun after dark night.

There in his heart dawns the Divine Light which like the Sun removing nights darkness, banished his mental ignorance.

Through the Guru, he beholds with his eyes the unseen, unapproachable, unknowable and immaculate Lord.

ਤਹ ਭਇਆ ਪ੍ਰਗਾਸੁ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਜਿਉ ਸੂਰਜ
ਰੈਣਿ ਕਿਰਾਖੀ ॥

ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਅਲਖੁ ਨਿਰੰਜਨੁ ਸੌ ਦੇਖਿਆ ਗੁਰਮੁਖਿ
ਆਖੀ ॥

P. 88

One most significant instance is mentioned in the spiritual stories, that the gate of Eternal Peace is not opened by resorting to *Prana-Yam* (regulating breathing) or breath with-holding or doing all yoga practices. *Prana-Yam* is useful practice of Yoga. In order to adopt it we have first to control organs of knowledge and action; abandon all vices; keep the body fully healthy. Then this physical exercise is done through *Prana-Yam*. First of all we have to acquire training in this regard from a guru or teacher of lower class who knows these internal physical exercises. *Prana Yam* is an exercise of breath restraint by which kundalini or Bhujanga nadi is awakened. Kundalini, the serpent like coiled power that lies dormant with coils with the face downwards in the Muladhara Chakra, the basal lotus at the end of the spinal column, is connected with *Prana* (breath). I want to clarify here that path of *Prana-Yama* is linked with the purity of food, thought and activity; and as such with great struggle Pran air has to be concentrated at one specific centre. Fully healthy and strong body alone can make some achievement in this regard. Brain should also be completely healthy to tolerate heat to some extent. Only then this exercise is gainful. But in the present age our life practice is engrossed in vices and temptations. By eating *Tamas* and *Rajas* food and by enjoyment of various pleasures we have weakened our physical bodies. We are not conversant with sex-control exercise, known as *Brahmacharya*. Similarly our minds have grown so weak that the desire for sex enjoyment and enjoyment of other pleasures keep on churning our body. Under such conditions practising *Prana Yam* is an open invitation to crankness. Suppose one thousand persons offer to adopt this tough exercise. Out of them 999 persons shall develop different maladies and would go on wandering and knocking the doors of clinics and doctors. In view of this practical problem Sikh Guru's have prevented us from

adopting this path. In the previous ages the seekers observed Brahmcharya fully and were able to control the internal heat. With the internal heat, mouth of the *Bhujanga* or *serpent nadi* was opened and the dormant Kundalini was awakened and the awakened energy passed from *Muladhara Chakra* to *swadhishtan chakra* - containing *Kam Chakra*; and from there to *Mani Purak Chakra Nabi*. At this stage or *Chakra*, the seekers meet Lord Vishnu, and pass further to *Anahad Chakra*, seat of which is flower of twelve petals, and reach *Vishud Chakra*, seat of which is in the throat in the form of green flower of sixteen petals. Here resides the individual soul (*Jeeva*). From there they reach *Agya Chakra*, seat of which is between the two eyes and at the root of the nose. Here are two petals and colour of the flower is red; here resides the Guru. Crossing the *Trikuti* and attractive but deceptive waves, they reach *Sahasrara Chakra* and from there they reached the Tenth Gate (*Daswan Dwar*). There is two types of *ekagrata* (one pointedness or concentration of mind). One is called *sampargyat Smadi*, *Nirvikalpa Samadhi* (when thoughts do not cross the mind) and *Asampargyat Smadhi*. The state of this samadhi can no doubt be attained; but the means of reaching the court of *Ekankar* (God) is only through "Divine Name". Without the "Name" we cannot merge in *Ekankar* even after reaching the Palace of *Ekankar*; because this state of merger with *Ekankar* is possible only with the grace of Guru. It is repeatedly mentioned in Gurbani -

*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 ਕੁੰਜੀ ਹੋਰਤੁ ਦਰੁ ਖੁਲੈ ਨਾਹੀ ਗੁਰੁ ਪੂਰੈ

Such like attempts were made by the *Sadhaks* through the lower level gurus. Self realized Gurus can be found with great difficulty. Without the Guru competent no body can conceive of meeting the Lord. Similarly nobody can achieve salvation without gnosis which can be attained from Guru fully competent alone. Guru Ji says -

O Brother! without the Guru,

Divine Awakenning is not gained.

Let some one go and inquire from Brahma, Narad and Vyas, the writer of Vedas.

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ॥

ਪੁਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੈ ਬੇਦ ਬਿਆਸੈ ਕੋਇ॥

P. 59

It has been repeatedly said in the Guru Granth Sahib that Guru is attained only with good fortune. The great saint used to hint at such a story in which it had been mentioned about a child who was son of Ved Vyas. His name was Sukdev. From the very childhood he was keen to meditate. The great saint believed that he (Sukdev) had heard *Amar Katha* from Lord Shiva in the previous birth when Shiva was narrating the *Amar Katha* to his wife Parbati in the icy cave of Amarnath (Kashmir) with the intention of making her immortal. Sukdev was hearing that story as a parrot. It cannot be said that the parrot understood *Amar Katha*. But he only heard it. Hearing devotedly has its own significance. By hearing the parrot got incarnation of man and was born as the son of Ved Vyas. During his childhood he obtained the permission of his father and went to the forest where saints used to do meditation. Bhai Gurdas has also narrated this story as below -

Remaining in womb for twelve years,

Suk took birth and immediately thereafter adopted asceticism.

*He abandoned wealth, but with obstinate intellect
achieved not salvation.*

*He returned to Vyas for advice who guided adoption of
Janak as Guru.*

*He abandoned self will and obeyed Gurus will,
In service he carried left over food, and Guru lauded him.
Imbued with Guru's teaching, he gave up pride; then even
world famous gurus became his disciples.*

He preached utter humility and true devotion.

Fruit of happiness is contained in equanimity.

ਬਾਰਹ ਵਰ੍ਹੇ ਗਰਭਾਸ ਵੱਸ ਜੰਮਦੇ ਹੀ ਸੁਖ ਲਈ ਉਦਾਸੀ॥
ਮਾਇਆ ਵਿਚ ਅਤੀਤ ਹੋਇ ਮਨ ਹਠ ਬੁੱਧਿ ਨ ਬੰਦ
ਖਲਾਸੀ॥

ਪਿਉ ਬਯਾਸ ਪਰਬੋਧਿਆ ਗੁਰ ਕਰ ਜਨਕ ਸਹਜ
ਅਭਿਆਸੀ॥

ਤਜ ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਲਈ ਸਿਰ ਧਰ ਜੂਠ ਮਿਲੀ
ਸ਼ਾਬਾਸੀ॥

ਗੁਰ ਉਪਦੇਸ਼ ਅਵੇਸ਼ ਕਰ ਗਰਬ ਨਿਵਾਰ ਜਗਤ ਗੁਰਦਾਸੀ॥
ਪੈਰੀ ਪੈ ਪਾਖਾਕ ਹੋਇ ਗੁਰਮਤਿ ਭਾਉ ਭਗਤਿ ਪਰਗਾਸੀ॥
ਗੁਰਮੁਖ ਸੁਖ ਫਲ ਸਹਿਜ ਨਿਵਾਸੀ॥

Bhai Gurdas Ji, Var 25/10

Sukdev meditated with full concentration for thirty six years. He kept seated in meditation so deeply and oblivious of the outer world that the birds hatched eggs in the stringed hair of his head and nourished their baby birds there. He used to listen to the sermons of the saints that without the achievement of the Lord, peace and bliss were not generated in the mind. But after long duration of meditation element of Tamas enhanced and he remained restless in the wave of wrath. To find solution for this difficulty he returned to his father and narrated his whole problem to him. The father revealed to him that without the adoption of a Guru competent Supreme peace could not be experienced. Because none else but the Guru alone could take him to the state of unity with *Brahma* who is *Sat-Chit-Anand*. Hearing this advice, he requested his father that he be graceful to become his

Guru, as he had his numerous disciples. He should not be put to the trouble of searching Guru elsewhere. At that time he made his son to realize that the relation of Guru and disciple was altogether different from the relationship between father and son. The Guru first makes his disciple mentally lifeless and then revives him. "I am your father; and the spirit of father and son exists between you and me. So, my teachings shall not fructify in your mind." Still on the persistent demand of Sukdev he blessed him with the divine teaching. Sukdev took some time over the contemplation of the teaching of his father. But the peace did not return to his mind. He returned to his father again and said, "Respected father, the state of mind is as before. There is no difference wrought on mind by your gnosis. Whatever, you told me I had known it earlier. I did not gain anything by asking you about the divine secret. Respected father, I am far beyond the peace. Guide me rightly." Then the father said, "Dear Sukdev you spend more time on meditation. At present you are not entitled for obtaining divine teaching. I had already told you that you cannot imbibe the faith of Guru in me. Therefore, I cannot impart gnosis to you. Because before making someone understand the gnosis, the Guru makes the disciple mentally dead and then revives him with his divine teaching, after a hard test. They bless the disciple with gnosis only after ascertaining that he has become entitled to obtain the divine teaching. First of all the wave of grace is generated in the mind of the Guru; and its tremendous trend towards the disciple destroys all the false beliefs. Thereafter, he blesses the disciple with divine teaching. This is a spiritual operation. Only the Guru competent knows this operation." Saying so, he sent Sukdev again for further meditation. Sukdev acted accordingly with full devotion and continued pondering over the advice of his father. But his mind did not achieve peace. The reason was that

the internal chord of Sukdev to achieve grace as disciple had not become one with the father for accepting him to be his Guru. His pride was the main obstacle.

Guru, competent cleans the mind of the disciple fully by applying hard tests as gold is made pure and of twenty four carrots by heating it again and again on fire. The father cannot apply these tests on his son. Therefore, under normal circumstances, it is very difficult for a father to impart divine knowledge to his son. Those fortunate coming direct from God with wick and oil are enlightened by Guru competent with his own light as one lamp is lighted from the other lamp. This operation is done in rare cases in which the son becomes disciple in the real sense and imposes full faith in the father as Guru. But position of Sukdev was totally different. He believed his father to be a great scholar; because he had himself acquired many divine powers with meditation and remained in *Samadhi* for longer periods. His stringed hair touched the earth when he walked; and was proud of his performance. So the teachings of his father had no impact on him. Nevertheless, Sukdev again came to his father after a long duration of devotional meditation, and Vyas told him, "My dear son you better search for a competent Guru; without whom light of Gnosis shall not shine in your mind." On this Sukdev submitted most humbly to his father to be kind enough to guide him with some indication about the Guru competent. Then Ved Vyas told his son, "My dear son! at present if there is any person in the whole of India who has fully conquered mammon, he is ruling over Mithlapuri; and is known as Raja (king) Janak. Without him there is none else who can bless you with gnosis." Hearing this, Sukdev addressed his father, "Respected father, are you joking with me? I really seek from you the identity of some Guru competent. Janak is a king; he is leading family life, in which mind is always tempted with sensual

indulgences. I am an ascetic; and have, with deep meditation controlled all internal temptations; and reached the higher realms. Then how a man living domestic life shall be able to accord me spiritual guidance. I shall not be able to repose confidence in him." Hearing these remarks, the father, Vyas, said, "My dear son! I am telling you about the identity of a true Guru. He alone can bless you with gnosis. None else occurs to my mind." With this order of his father, Sukdev started for Mithlapuri. Covering his journey gradually he reached the court of Raja Janak and requested the guard to inform Raja Ji that an ascetic saint had come to meet him. The request of the saint was conveyed to the Raja by the guard on duty. The Raja called him with due regards and seated him affectionately, realizing about his purpose of visit with the power of Yoga. He also felt that the saint was not yet entitled to attain gnosis. On the other hand Sukdev watched the life style of Raja Janak and raised a question in his mind, as to how could he be possessing divine knowledge; especially when he had ordered hanging of one hundred persons in his presence. How could he accept him as his Guru. With his divine power Raja Janak read the mind of the saint. He entertained him, and asked him if he could do any other service for him. Without saying anything in reply Sukdev got up and left the palace. While going he was agitated with the idea as to how his meditation could be compared with a cruel ruler who had passed orders for the hanging of hundred persons. With these proud ideas, he swelled his mind.

Imbued with these proud notions, when he was going; he came across Narad Ji in his way. He enquired from the Muni (Sukdev ascetic) as to from where he was coming. He revealed the state of his mind to Narad Ji and said as to how he could make a Raja, leading domestic life, and an aggressor, his Guru. On the other

hand his father was insisting again and again that if at all there was any one at that time in the world, it was Raja Janak who could bless him with divine teaching. Hearing him Narad Ji was much surprised and said, "Sukdev Muni! I may disclose to you the secret of spirituality that whosoever, criticizes the person who knows God, his six generations are destroyed. Raja Janak knows God fully. Guru Ji says about him -

*By Guru's grace Janak embraced affection for Gods Name.
By Guru's grace, Vashishat preached the Lord's sermon.*

ਗੁਰਮੁਖਿ ਜਨਕਿ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ॥

ਗੁਰਮੁਖਿ ਬਸਿਸਟਿ ਹਰਿ ਉਪਦੇਸੁ ਸੁਣਾਈ॥

P. 591

Sukdev Ji, you could not understand the greatness of Raja Janak. While administering justice as Raja and awarding punishment in accordance with royal code and leading a family life was above the temptation of mammon. Bhai Gurdas says -

Raja Janak is a great saint, while living in world, he is aloof from the mammon with the grace of God.

He left the realm of gods;

When he reached near hell; he heard bewailing inmates of the hell.

He asked Dharam Raj to release all of them.

Dharam Raj told, he was servant of Infinite God.

He mortgaged Name for weighing against all evil deeds of them.

The Name out weighed all vices of the inmates.

Dharam Raj released all the inmates; their sentence was condoned. Salvation and the method of salvation are subject to Name.

**ਭਗਤ ਵੱਡਾ ਰਾਜਾ ਜਨਕ ਹੈ ਗੁਰਮੁਖ ਮਾਯਾ ਵਿਚ
ਉਂਦਾਸੀ।**

ਦੇਵਲੋਕ ਨੇ ਚੱਲਿਆ ਗੁਣ ਗੰਧਰਬ ਸਭਾ ਸੁਖਵਾਸੀ।

**ਜਮਪੁਰਿ ਗਯਾ ਪੁਕਾਰ ਸੁਣਿ ਬਿਲਲਾਵਨ ਜੀ ਨਰਕ
ਨਿਵਾਸੀ।**

ਧਰਮਰਾਇ ਨੇ ਆਖਿਓਨੁ ਸਭਨਾਂ ਦੀ ਕਰਿ ਬੰਦ ਖਲਾਸੀ।

ਕਰੇ ਬੇਨਤੀ ਧਰਮਰਾਇ ਹਉ ਸੇਵਕ ਠਾਕੁਰ ਅਥਿਨਾਸੀ।

ਗਹਿਣੇ ਧਰਿਅਨੁ ਇੱਕ ਨਾਉਂ ਪਾਪਾਂ ਨਾਲ ਕਰੈ ਨਿਰਜਾਸੀ।
 ਪਾਸੰਗ ਪਾਪ ਨ ਪੁਜਨੀ ਗੁਰਮੁਖ ਨਾਉਂ ਅਤੁਲ ਨ ਤੁਲਾਸੀ।
 ਨਰਕਹੁੰ ਛੁਟੇ ਜੀਅ ਜੰਤ ਕੱਟੀ ਗਲਹੁੰ ਸਿਲਕ ਜਮ ਫਾਸੀ।
 ਮੁਕਤਿ ਜੁਗਤਿ ਨਾਵੈ ਕੀ ਦਾਸੀ। Bhai Gurdas Ji, Var 10/
 5

You could not appreciate his great reputation. The gods pray him to visit their realm to render it holy -

*They, who contemplate the Lord's Name,
 O friend, win the treasure of human life.
 Nanak, the Righteous Judge addresses them thus, "my
 mansion, thou hast rendered holy".*

ਨਾਮੁ ਧਿਆਇਨਿ ਸਾਜਨਾ ਜਨਮ ਪਦਾਰਥੁ ਜੀਤਿ॥
 ਨਾਨਕ ਧਰਮ ਐਸੇ ਚਵਹਿ ਕੀਤੋ ਭਵਨੁ ਪੁਨੀਤ॥ P. 1425

The chief gods pray for the dust of the saints who know God (Brahm-gyani); as is described below -

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

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

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ॥
 ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ॥ P. 273

With these arguments Narad Ji said, "Sukdev Ji! you are losing a lot by criticizing Janak. One unit (Kalaa) of love for separation (Bairag) is achieved with the pains of several births. You are washing away the reward of several births." But Sukdev did not pay attention to what Narad Ji had said. After that Narad went ahead and assumed the body of an old man. A rivulet was flowing in front of them. They had to cross it to reach the other end Narad started transporting sand in a basket from a dry sandy spot and throwing it into the rivulet. Sukdev settled under a nearby tree and watched the whole scene. He enquired from the old man as to why he had been throwing the sand in the rivulet for the last one hour. Narad said that, he had to cross the rivulet but he was afraid of the water and apprehended that he might not be over swept with it. He will therefore build the bridge

and cross the rivulet. Sukdev said, "You appear to be fully mad. How can a bridge be raised by throwing sand in the rivulet. The sand flows away with the current of the water." In reply the old man said, "Sukdev Ji! I have wasted only my labour for one hour. But you have wasted reward, achieved with the hard labour of dozens of births. You are criticizing Raja Janak who is an accomplished *Brham Gyani* (God divine); and by raising objections on the great saints, reward of six units (kalaa) is wasted. I am not a fool. But if I call you foolish, it will not be erroneous." Sukdev became serious and enquired from him as to how he had read his mind. On this Narad converted himself into his real body and prevented him from raising objections against Raja Janak.

So, Sukdev was not formulating his faith like this in the competent Guru. When he reached home, his father told him, "Your treasure of divine knowledge is lying safe with Raja Janak. Be devoted to him. Because whatever you want to obtain, shall be received from him. You meditate further, so that the dross of criticism is destroyed in your mind." After a prolonged period of meditation too, the peace did not return to his mind. He, therefore, developed devotion for Raja Janak and formulating his faith in him went to his court.

Raja Janak was informed that an ascetic wanted time to meet him. With his Yoga power he learnt about Sukdev who had come earlier and raised objections against the administration of justice in accordance with the royal code and criticized his domestic way of life; and said that the Raja was of aggressive nature; and he had punished one hundred persons with sentence of death; he could not be said to be possessing divine knowledge. Though Raja Janak lived totally aloof from the world, yet whatever he had done was in accordance with the law of the land. The persons whom he had awarded death sentences had committed robbery and were guilty of

murdering several persons. That very Sukdev had come again to the Raja Janak on the pursuation of Narad and insistence of his father. The king also felt like putting him to test to know whether he had become eligible for receiving wealth of 'Ram'. For the sake of test he called him to his drawing room. Sukdev kept water container and a towel measuring two yards in the first room of the palace where the visitors kept their luggage before meeting Raja Janak. Sukdev used to remain naked and desireless and used only lion cloth. Only that man is called mendicant who has bereft himself completely from the temptations of mammon and is not attached with anything of the world. He reached the drawing room of Raja Janak and seated himself at the place meant for sitting. While sitting he started looking at the walls and roof of the room. He noticed a sharp edged sword tied with a thin thread and waving above. It came to his mind that if the thread broke, the sword could fall on his head and prove fatal; and if it fell on any part of his body that limb could be severed or it could inflict grievous injury. Engrossed in pride and attachment Sukdev was waiting for Raja Janak. As soon as Raja Janak came he thought it proper to stand up in respect. However, the Raja hinted him to keep sitting and asked for his introduction. In reply he said he was son of Ved Vyas, the world famous *Maha Rishi* and supreme scholar. While in the womb of the mother he acquired knowledge of his previous one hundred births; and the memory of certain births was still dreadful to him. At the time of his birth the mammon could not influence him due to the grace of Lord Supreme. He left his house for meditation during his childhood. In affection his father Vyas Ji came after him to persuade him to return home. But entering the forest he told him that in the world nobody was father of anyone and nobody was son of another. In the meeting operation the world gets together and in the

separation operation it disintegrates. Father, son, wife, husband, brother, sister, maternal uncles and nephews are all linked with each other under the influence of mammon. The individual soul comes to this world all alone and passing the requisite time here departs alone. With these words he prayed his father, Vyas, to return home. He remained naked and meditated for thirty six yeas. His stringed hair grew so long that they touched the earth when he walked and he had to take care of them. He used to remain naked and did not clothe himself in any season. Instead he used his long hair for that purpose. With the persistent meditation, the restlessness aggravated instead of the development of peace in his mind. Consequently he returned to his father and described to him the state of his mind. His father told him that meditation with gnosis alone could bring peace to the mind. On this he prayed to him to impart the needed teaching. But he said, "Sukdev! there is relation of father and son between you and me. The relation of a Guru and disciple is totally different. You will continue to have this impression in your mind; and my words or teaching shall not destroy the element of ignorance in you; and the Supreme Word shall not cause the requisite influence on your mind." He directed me towards your honour. "When I approached your court you were occupying chair of justice and you had awarded sentence of death to one hundred guilty persons. So the question arose in my mind that I had rescued myself from the traps of mammon. On the other hand you were a ruler, leading a domestic life, and had aggressive nature. With this thinking I returned. On my way back Narad Muni met me and advised me to desist such perverse thinking. I again started my meditation. The dross of criticism in my mind was cleaned. My father also advised me that I should approach you with full devotion. So, on the persuasion of my father I have come to your holy

presence. Kindly bless me with divine knowledge, so that I may attain the supreme peace."

At that time Raja Janak started saying words of spiritualism and to test the faith of Sukdev set the palace on fire with his power of yoga. While listening to the preachings of Raja Janak, he was watching the hanging sword again and again and was afraid of the possibility of grievous injury in case it fell down. There was no concentration of his mind to hear the holy words. The guard rushed to Raja Janak to say that the palace had caught fire and great damage was being done. Raja Janak said simply that the fire should be extinguished. The servants came again and gave information minute by minute. Then the servants came and gave the last news that the horses shed had been burnt fully and other precious articles were also burning. The dreadful fire was nearing the main door of the room where they were sitting. They said, "Kindly leave this place and issue us specific orders. Otherwise strenuous efforts are afoot to extinguish the fire." Hearing these words it occurred to Sukdev that at the main gate were lying his *chipi* (water container) and towel. Without getting permission from the Raja, he got up instantaneously from his seat and went there. He picked up his towel and by that time Raja Janak had also reached there and said, "Sukdev! you are not yet eligible to attain gnosis. You are proud of remaining naked; you have the thought that the Raja is a family man, and is wearing precious clothes and has put around his neck precious chains of diamonds and pearls; and acrown on his head which is studded with glittering rubies. However, your conduct shows that you have not abandoned the traps of mammon and are leading domestic life." Sukdev became non-plus to hear the observations of Raja Janak. However, Raja Janak intervened and said, "Sukdev Muni! You have meditated for a long period; due to which there is great attachment

in your mind; but there is no pain for separation (*Bairag*). With meditation you have acquired miraculous powers, pride of which is eclipsing your thinking. You are so much attached with the worldly things that hearing about the fire you gave up hearing the words of spiritualism and you came running for your vessel (*chippi*) and towel. Look! I being a Raja was hearing news of loss of lakhs of rupees. Still I was narrating the words of spiritualism to you, sitting with perfect calm. But you were looking at the hanging sword again and again with the apprehension that it might cause you grievous injury, if it fell on you. Your mind is not still clean of the dross of love of body. Your remaining naked had no impact on your love of your body. Your abandoning everything but loving things of a penny in spirit of attachment, clearly shows that you are still attached to mammon. The dirt of mammon has spread within you and has eclipsed fully your divine knowledge. So, you are not eligible to acquire gnosis in any way" -

Explaining the form of mammon Guru Ji writes in Guru Granth Sahib -

Such is this mammon, by which the Lord is forgotten, worldly love wells up and one is attached to the love of another.

ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ
ਲਾਇਆ ॥ P. 921

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
ਬੋਚਾਰੇ ॥ P. 857

Attaining to the Lord's treasures

O Kabir, open thou not its knot.

There is no city to sell it, no assayer, no customer and no

price for it.

ਰਾਮ ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਕਬੀਰਾ ਗਾਂਠਿ ਨ ਖੋਲੁ ॥

ਨਹੀ ਪਟਣੁ ਨਹੀ ਪਾਰਖੁ ਨਹੀ ਗਾਹਕੁ ਨਹੀ ਮੌਲੁ ॥ P. 1365

"You better go and meditate again and make effort to clean your mind of the dross. Then it will be seen whether you have really become eligible for the acquisition of divine knowledge." Saying so, Sukdev was sent back. Accordingly he again involved himself in deep meditation. He properly understood different forms of mammon and abandoned them. Then he came to his father and heard words of spiritualism from him. He said that the proper procedure of going to the Guru for his blessings was to abandon completely the element of pride and attachment. Guru Ji also says in this regard -

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

ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥

ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੋਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥ P. 1102

If thou yearnest to play the game of love, step on to my path with the head placed on the palm of thy hand.

And, once thou settest thy feet on this path, then lay down thou thy head and mind not public opinion.

**ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ
ਮੇਰੀ ਆਉ ॥**

**ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥ P.
1412**

Similarly Bhai Gurdas has further clarified and said

that the disciple has first to become dead. With talking only one cannot claim to become a disciple. Despite the possession of all powers the disciple has to live with restrained and contented mind and at no stage the disciple is required to show the occult powers. This is called patience. The disciple should remain fully attached with his Guru quite devotedly and consider him God Himself. He should not think God and Guru to be different and should be fit to struggle with the invincible powers of mind. Apart from this he should always be afraid of the Guru; and live with him as a slave. He should serve the Guru after sacrificing his body, mind and wealth. If a person possesses so many qualities, only then he is entitled to become a disciple of a Guru. If he has pride and love for his body; and considers the Guru and God to be two different identities, then he cannot become a true Sikh or disciple. There are three qualities of a disciple -

Murid (disciple)	Murid-i-Sadik (True disciple)	Murdi-i-Fida (Disciple with sacrifice of his life)
Sikh (disciple)	Sanmukh Sikh (Ever in service Sikh)	Marjeevara Sikh (Dead while alive)

Brahm Gyan Amrit can be obtained with great struggle by a disciple or seeker and he has to clear the tests of the Guru with hundred percent marks. He has to remain fully happy with the various tests of the Guru; and in these matters there is no scope of grumbling even if one has to pass through most difficult circumstances like Bhai Manjh.

In this way Sukdev Muni came back and struggled hard to clean his mind from pride and attachment. When complete humility and devotion was generated in his mind, then with the blessings of his father he again

went near the palace of Raja Janak. But before his arrival Raja Janak had issued orders that Sukdev Muni, who was scheduled to reach near the palace shortly, should be received with disrespect and pushed out. He should not be allowed to meet him (Raja Janak).

At that time a great *yagya* (feast) was being held in the palace of Raja Janak. *Rishis, Munis, Scholars and Pandits* had reached for participation from all over *Bharat* (India). Raja Janak was himself serving the food and thereafter, throwing out the leafy plates smeared with left over food with his own hands. Outside the palace wall was sitting Sukdev Muni. The leafy plates fell on him. He was buried under the huge quantity of leafy plates smeared with rice, pulses and vegetables. Nevertheless he maintained his faith and devotion for Raja Janak. He believed him to be all knowing. Considering him successful in the test Sukdev Muni was taken out from below the heap of leafy plates. He was given bath and feelings of his mind and determination were gauged. His mind was fully calm and contented. There was not the slightest wave of wrath or reaction because of disrespect, going around in his mind -

The left over of the leafy-plates fell over his head, but his mind wavered not even a bit and trice.

ਜੁਠਨ ਜੁਠਿ ਪਈ ਸਿਰ ਉਪਰਿ ਖਿਨੁ ਮਨੁਆ ਤਿਲੁ ਨ
ਭੁਲਾਵੈਗੋ ॥

P. 1309

At that time Raja Janak enquired about the purpose of his visit. Sukdev replied in all humility, "O my Great Lord! I have come to your presence after great wandering. My mind is restless completely. Kindly bless me with that stage at which supreme peace prevails; and the circle of coming and going, birth and death comes to an end. Give me the blessing so that I may see in every particle, nothing else, but God. My thinking of

duality should cease to exist. The thinking of, "I-ness" should vanish permanently. I should be able to know my real self which is supreme and with that knowledge I should spend my life. Hearing this Raja Janak said, "Sukdev! before achieving this supreme stage, you will have to undergo a test. You just place a vessel full of oil on your palm and go around the whole city and reach me without allowing any drop of it to fall out. In that case you can feel sure that you have cleared the test successfully. On the other hand if even a single drop of oil falls out, you shall have to suffer death penalty there and then. Guards with naked swords shall be following you with the order to kill you forthwith on seeing the oil dropping out." Sukdev was fully determined to achieve his goal. He did not get afraid of death. Rather he was quite cheerful with the hope that he would attain the teaching with which he would meet the Supreme Reality. Maharaja Janak arranged singing, dancing and beautiful tempting pleasures near the boundary of the city all around, so that Sukdev was attracted by those pleasures. Sukdev was fully firm to achieve his target. He was, therefore, walking with full concentration of mind and keeping the vessel of oil intact. He did not allow his attention to be drawn towards singing, dancing and beautiful temptations around the ring road. So, he passed this test as well with full determination. At that time Raja Janak found him fully entitled and made him sit in front of him; and started reading the great sermons which shattered his belief of "I-ness". The wall of pride was demolished. Pride and attachment were evaporated. He was now seeing Supreme Lord alone. The individual soul merged in the Supreme Source. The wave of the ocean got dissolved in the ocean itself. The mind taking the string to be serpent in darkness, understood, on the coming of light, that the string was never a serpent. It was only a string. Due to lack of light it appeared as serpent persistently. The light came and shattered the

superstition of snake and showed the reality of the string. Sukdev became blissful after identifying his real self.

So, perfect Guru is attained in this way only as a result of good fortune; and to achieve the supreme goal, given test has to be cleared.

Without the gnosis of the Guru, darkness of ignorance of the mind never vanishes. As is said below -

If hundred moons arise and a thousand suns appear even with such light, there would be pitch darkness without the Guru.

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ॥
ਏਤੇ ਚਾਨਣ ਹੋਦਿਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ॥ P. 463

As the water remains confined in a pitcher, but the pitcher cannot be shaped without water, so the mind controlled by Divine Knowledge is restrained, but sans the Guru, there can be no gnosis.

ਕੁੰਭੇ ਬਧਾ ਜਲੁ ਰਹੈ ਜਲੁ ਬਿਨੁ ਕੁੰਭੁ ਨ ਹੋਇ॥
ਗਿਆਨੁ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ॥
P. 469

Then gnosis wells up within the mortal and his evil intellect departs; the core of his minds sky is drenched with the immortalizing ambrosia.

He who realizes 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॥ P.
974

Kabir, obtaining the Lord's Knowledge, my mind has become refreshed.

The fire which has burnt the world, that fire is like water to the Lord's slave.

ਕਬੀਰ ਮਨੁ ਸੀਤਲੁ ਭਇਆ ਪਾਇਆ ਬ੍ਰਹਮ ਗਿਆਨੁ॥
ਜਿਨਿ ਜੁਆਲਾ ਜਗੁ ਜਾਰਿਆ ਸੁ ਜਨ ਕੇ ਉਦਕ ਸਮਾਨਿ॥
P. 1373

With the removal of ignorance, Pearl of Supreme Lord, Which is present in our body and in every particle, is found and the malady of pride is fully cured -

The Guru-given Divine Knowledge is shedding lustre and the darkness is dispelled.

*I have therefore, found the priceless gem of God's Name
My malady of ego has departed and my anguish is over.
Under Guru's instruction I myself have eaten up my self-conceit.*

ਬਲਿਆ ਗੁਰ ਗਿਆਨੁ ਅੰਧੇਰਾ ਬਿਨਸਿਆ ਹਰਿ ਰਤਨੁ
ਪਦਾਰਥੁ ਲਾਧਾ ॥

ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਦੁਖੁ ਲਾਥਾ ਆਪੁ ਆਪੈ ਗੁਰਮਤਿ
ਖਾਧਾ ॥

P. 78

By Guru's grace, God, the jewel, is found, wherewith ignorance is dispelled, and the Divine light shines.

ਗੁਰ ਪਰਸਾਦਿ ਰਤਨੁ ਹਰਿ ਲਾਡੈ
ਮਿਟੈ ਅਗਿਆਨੁ ਹੋਇ ਉਜੀਆਰਾ ॥

P. 353

Kabir Ji says that the false Gurus waste the time of the seekers. They put the seekers on the performance of such useless exercises that their life is wasted in confusion and rituals. The seeker of Reality has to remain always cautious and continue praying to God for help. He should pray, "O God! with your Grace I have been able to attain human incarnation. Kindly help me to reach the Guru who has himself achieved the *Moksh* (salvation) and is in a position to help the world achieve *Moksh* and can remove my entanglements. For the false Guru it is mentioned in Gurbani -

Kabir, shave thou the mother of that Guru through whom doubt departs not.

He, himself is drowned in the four Vedas and drowns his disciples as well.

ਕਬੀਰ ਮਾਇ ਮੁੰਡਉ ਤਿਹ ਗੁਰੂ ਕੀ ਜਾ ਤੇ ਭਰਮੁ ਨ
ਜਾਇ ॥

ਆਪ ਡੁਬੇ ਚਹੁ ਬੇਦ ਮਹਿ ਚੇਲੇ ਦੀਏ ਬਹਾਇ ॥ P. 1370

It is the eternal doctrine of Gurbani that for meeting God we need a perfect Guru. It is mentioned that to open

hard gates the key lies with the Guru. The key has been given by God (*Akal Purkh*) to the fully competent Guru -

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॥**

P. 205

The Divine Will

Pain & Pleasure Preordained

Under the roof type body, mind has been compared with a room. It is locked with the locks of ignorance. The powers required to safeguard these locks are also called army of demons, headed by a mighty general, wrath etc. The person who want to pass through this door has to face pains. The shutters are of hopes and anxiety. Beyond this door is the moat made of water of worldly valuables. As such the moat is full of water which has to be crossed by the individual soul. Only then it becomes possible to meet the Lord sitting in the seat of truth -

Pain is the door fitted with two shutters of hope and anxiety; and wrath is the guardsman.

The water of worldly valuables is the moat.

Beyond this water, God has built a house.

After overcoming such difficulties, man sees the Lord, sitting in the seat of truth.

ਦੁਖੁ ਦਰਵਾਜਾ ਰੋਹੁ ਰਖਵਾਲਾ ਆਸਾ ਅੰਦੇਸਾ ਦੁਇ ਪਟ
ਜੜੇ ॥

ਮਾਇਆ ਜਲੁ ਖਾਈ ਪਾਣੀ ਘਰੁ ਬਾਧਿਆ ਸਤ ਕੈ ਆਸਣਿ
ਪੁਰਖੁ ਰਹੈ ॥

P. 877

The path to the Lord passes through the realm of difficulties. But in our mind remains a simple desire that we should not suffer. Our life should be full of happiness. We just cannot reconcile with suffering. Nevertheless we are always in distress. How can we pass through the door of suffering when we don't have a compromise with pain. It is rarely noticed in the history of the world that a person is praying for the blessings of pains over him. Holding of such a prayer is an impossibility. It is so said only in case of Mother Kunti, that she used to

hold prayer after meditation and recitation of hymns, "O God lest we forget, you with the happiness of getting throne, you please bless us with the gift of suffering." We always pray for happiness or weal and the chain of our desires or demands is so long that for the whole of life we go on begging and begging. "Give me beautiful body; I should be educated highly; my life partner should be of my liking; my business should be very smooth and profitable; I should be blessed with a very affectionate son; my mansions should be tremendously beautiful; I should attain seniormost or highest position in life." Such demanding intention always persists in our mind. We shudder simply hearing about the pain. At no cost we can afford to entertain pain. Though Guru Ji has said so -

Good many endure distress, hunger, and perpetual chastisement.

Even these are Thine gifts, O Bestower.

**ਕੇਤਿਆ ਦੁਖ ਭੁਖ ਸਦ ਮਾਰ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ
ਦਾਤਾਰ॥**

P. 5

So, we are not prepared to agree with this doctrine. There is a story that the fifth Guru was sitting in his court. Thousands of disciples were staring at the Guru while sitting in the sangat (congregation) and creating the impression that they could not afford to divert their attention from him even for a single moment and were looking at the Guru like the *Chakor* bird. Guru Maharaj was giving his sermons and clarifying the doubts of the Sikhs with showers of spiritual rain. After the conclusion of the preachings, one Sikh, Gurmukh by name, stood up and submitted, "O The True King! the essence of your preachings, as I could understand was that weal and woe descend on the man in accordance with the will of the Supreme Lord. So, the Sikh should bow before the will of God, to receive His goodwill. You have stated -

Weal and woe are in Thy will

*O Beloved! There is not another from where they emanate.
My Beloved, what Thou causeth me to do, that alone I do.
Anything else I cannot do.*

**ਸੁਖੁ ਦੁਖੁ ਤੇਰੀ ਆਗਿਆ ਪਿਆਰੇ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥
ਜੋ ਤੂੰ ਕਰਾਵਹਿ ਸੋ ਕਰੀ ਪਿਆਰੇ ਅਵਰੁ ਕਿਛੁ ਕਰਣੁ ਨ
ਜਾਇ ॥** P. 432

You have also said that weal and woe are in accordance with the will of God and he who bows before this will happily and does not feel upset in distress; nor he is overjoyed with the coming of weal; neither he feels excited nor is disappointed in depression; he tunes himself with the will (*Raza*) of God. We should remain in the same state in bliss and suffering. In this regard you have said -

Weal and woe, O God, are according to Thy will. To whom should man go to wail?

*The commander issues His command and is pleased
Nanak, the mortal obtains, what is destined for him.*

**ਦੁਖੁ ਸੁਖੁ ਤੇਰੈ ਭਾਣੈ ਹੋਵੈ ਕਿਸ ਥੈ ਜਾਇ ਰੁਆਈਐ ॥
ਹੁਕਮੀ ਹੁਕਮਿ ਚਲਾਏ ਵਿਗਸੈ ਨਾਨਕ ਲਿਖਿਆ ਪਾਈਐ ॥P.
418**

You have also said that everything is happening in accordance with His will -

In Thy will man wanders in wilderness and in Thy will he finds the right path.

In Thy will, he sings God's praises, through the Guru.

In Thy will, because of scepticism, he wanders in many existences.

*Everything happens subject to that commander's command.
By himself, none is foolish or wise.*

In every sphere Thy will prevails.

Thou art unapproachable, beyond comprehension, infinite and unfathomable.

Thy worth cannot be told, O my Master.

**ਭਾਣੈ ਉਝੜ ਭਾਣੈ ਰਾਹਾ ॥ ਭਾਣੈ ਹਰਿ ਗੁਣ ਗੁਰਮੁਖਿ
ਗਾਵਾਹਾ ॥**

ਭਾਣੈ ਭਰਮਿ ਭਵੈ ਬਹੁ ਜੁਨੀ ਸਭ ਕਿਛੁ ਤਿਸੈ ਰਜਾਈ

ਜੀਉ ॥

ਨਾ ਕੋ ਮੂਰਖੁ ਨਾ ਕੋ ਸਿਆਣਾ ॥ ਵਰਤੈ ਸਭ ਕਿਛੁ ਤੇਰਾ
ਭਾਣਾ ॥

ਅਗਮ ਅਗੋਚਰ ਬੇਅੰਤ ਅਥਾਹਾ ਤੇਰੀ ਕੀਮਤਿ ਕਹਣੁ ਨ
ਜਾਈ ਜੀਉ ॥

P. 98

It has also been said that doing Jap and Tap (penance) observing rituals, encircling in births and deaths, enjoying happiness and suffering pain; are all according to His will -

The Perfect Guru imparts this instruction,

O Nanak, that the mortal should contemplate the Name.

In the Lord's will, man practises worship, penance and self-discipline and in His will He redeems him.

In His will, the Lord goads the mortal in existence and in His will He forgives him.

In His will we receive pain and pleasure and in His will we do the deeds.

Fashioning the dust into form in His will, the Lord, in His will instals His Light into it.

In His will, the Lord makes man enjoy dainties and in His will He denies them to him

In the Lord's will, man lands in hell and heaven and in His will he falls to the ground

Nanak, rare is the One, whom the Lord, by His order, attaches to His meditation.

ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਗੁਰੁ ਪੂਰਾ ਮਤਿ ਦੇਇ ॥

ਭਾਣੈ ਜਪ ਤਪ ਸੰਜਮੋ ਭਾਣੈ ਹੀ ਕਢਿ ਲੇਇ ॥

ਭਾਣੈ ਜੋਨਿ ਭਵਾਈਐ ਭਾਣੈ ਬਖਸ ਕਰੇਇ ॥

ਭਾਣੈ ਦੁਖੁ ਸੁਖੁ ਭੋਗੀਐ ਭਾਣੈ ਕਰਮ ਕਰੇਇ ॥

ਭਾਣੈ ਮਿਟੀ ਸਾਜਿ ਕੈ ਭਾਣੈ ਜੋਤਿ ਧਰੇਇ ॥

ਭਾਣੈ ਭੋਗ ਭੋਗਾਇਦਾ ਭਾਣੈ ਮਨਹਿ ਕਰੇਇ ॥

ਭਾਣੈ ਨਰਕਿ ਸੁਰਗਿ ਅਉਤਾਰੇ ਭਾਣੈ ਧਰਣਿ ਪਰੇਇ ॥

ਭਾਣੈ ਹੀ ਜਿਸੁ ਭਗਤੀ ਲਾਏ ਨਾਨਕ ਵਿਰਲੇ ਹੇ ॥ P. 963

Sire! You have also indicated that God loves those persons who accept His will gladly; and they achieve the goal of life. Will of man prevails nowhere. Everything is happening as per His will -

O Lord, what Thou wanted to do, that Thou dost.
 Rare is the One, who walks in the Lord's will.
 He, who submits to the Lord's will, is blessed with peace.
 It is in the Lord's will that one obtains bliss.
 To the Guru-ward, thy will is pleasing.
 Practising truth, he easily obtains peace.
 Good many desire to walk in the Lord's will.
 He Himself makes man surrender to His will.
 He, who walks in Thy will, comes and meets with thee, O Lord.

He who is pleased with Thy will, merges in thee.
 Great is the glory of accepting God's will.
 Rare is the One, whom He makes submit to His will.

ਜੋ ਤੁਧੁ ਕਰਣਾ ਸੋ ਕਰਿ ਪਾਇਆ॥
 ਭਾਣੇ ਵਿਚਿ ਕੋ ਵਿਰਲਾ ਆਇਆ॥
 ਭਾਣਾ ਮੰਨੇ ਸੋ ਸੁਖੁ ਪਾਏ ਭਾਣੇ ਵਿਚਿ ਸੁਖੁ ਪਾਇਦਾ॥
 ਗੁਰਮੁਖਿ ਤੇਰਾ ਭਾਣਾ ਭਾਵੈ॥
 ਸਹਜੇ ਹੀ ਸੁਖੁ ਸਚੁ ਕਮਾਵੈ॥
 ਭਾਣੇ ਨੋ ਲੋਚੈ ਬਹੁਤੇਰੀ ਆਪਣਾ ਭਾਣਾ ਆਪਿ ਮਨਾਇਦਾ॥
 ਤੇਰਾ ਭਾਣਾ ਮੰਨੇ ਸੁ ਮਿਲੈ ਤੁਧੁ ਆਏ॥
 ਜਿਸੁ ਭਾਣਾ ਭਾਵੈ ਸੋ ਤੁਝਹਿ ਸਮਾਏ॥
 ਭਾਣੇ ਵਿਚਿ ਵਡੀ ਵਡਿਆਈ ਭਾਣਾ ਕਿਸਹਿ ਕਰਾਇਦਾ॥P.
 1063

O True King! We beg happiness. But God is giving the gift of pain according to His own will. You have also said that we should pray to God that He should keep us subject to His will. If we gain happiness then we find the will of God to be extremely nice. But if God gives us the gift of suffering, instead of happiness we consider gift to be bad. O True king! there is great weakness in the mind of man that he does not take weal and woe to be in the same spirit. You have said -

O Lord God, keep Thou me ever in Thy will and bless me the glory of Thy Name.
 Through the Perfect Guru, the Lord's will is known and one ever remains merged in equipoise.

ਆਪਣੇ ਭਾਣੇ ਵਿਚਿ ਸਦਾ ਰਖੁ ਸੁਆਮੀ

ਹਰਿ ਨਾਮੋ ਦੇਹਿ ਵਡਿਆਈ॥

ਪੂਰੇ ਗੁਰ ਤੇ ਭਾਣਾ ਜਾਪੈ ਅਨਦਿਨੁ ਸਹਿਜ ਸਮਾਈ॥ P.

1333

So kindly tell us about the man, so that we may meet him, who might be taking the pain like weal in unpleasant circumstances, and is not shaken by distress. This request was being heard by the sangat (congregation) as well. They were equally keen to meet such a noble person. Gauging the sentiments of all, Guru Ji said, "Gurmukh! there are several such Gursikhs, who maintain their equilibrium in weal and woe; and their minds remain unshaken. Our predecessor great saints have also given the description of such persons for our comprehension. Lord Krishna also says in Gita in reply to the question of Arjuna, "O Arjuna! a person possessing divine knowledge maintains the same state of mind in weal and woe, in bliss and suffering. For him earth and gold are alike. He is not disturbed with pain; nor he feels any attachment with bliss. Neither he frightens; nor he is frightened. He is above praise and slandering. He remains above wrath, avarice, attachment, pride, happiness and sorrow; and remains stable during respect and disrespect. He does not indulge in praising or sychophancy or slandering. The person, not afflicted of avarice, attachment and pride and who is above happiness and sorrow; is not effected by honour or dishonour; remains aloof from hopes and anxiety; lust and wrath do not come near him can be said to be possessing divine knowledge. He knows his real self. He remains always one with God, totally merged in Him as water drops in ocean. Not a particle of duality persists in him". As is said in Gurbani -

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 ॥

P. 275

The ninth Guru has further clarified this vital issue -

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

Who is swayed not by dispraise, or praise, and who suffers not from greed, worldly love and pride, who remains unaffected by joy or sorrow and who minds not honour nor dishonour.

He, who renounces all hope and yearning, remains desire free in the world and whom lust and wrath touch not, within his mind abides the Lord.

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥

ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਸੋਹੁ ਅਭਿਮਾਨਾ ॥

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ

ਨਿਵਾਸਾ ॥

P. 633

Guru Ji told Bhai Gurmukh that if he really wanted

to meet such a Gursikh, who considers weal and woe subject to the will of God and remains in happiness, then he should go to Bhai Bhikhari, living in Gujrat. Meeting him, he will find the practical proof.

Obeying the advice of Guru Ji, Bhai Gurmukh went to Gujrat and met Bhai Bhikhari on the given address. Bhai Bhikhari was a wealthy Gursikh. He remained one with God; fully absorbed in His love. Enquiring about him Bhai Gurmukh went into the room where Bhai Bhikhari was busy attending to his business. But at that time Bhai Bhikhari was preparing a ladder used for carrying the dead body to the cremation ground. Alongwith that he also saw lying a stitched cotton carpet. In that room other articles used for the purpose of mourning were also lying. But Bhai Gurmukh could not dare to put any question regarding them. In that very house, outside, preparations for the marriage of the son of Bhai Bhikhari were in full swing. Tailors were sewing the clothes, sweet meats were being prepared. The house was full of gay. On the following day marriage party of the son of Bhai Bhikhari had to proceed to another village. Seeing all this Bhai Gurmukh gave his introduction to Bhai Bhikhari and told him that he had come to meet him in accordance with the orders of the fifth Guru. Bhai Bhikhari met him with due regards, washed the feet of the Gursikh, and provided him water for washing hands and face. Thereafter he entertained him nicely. After that they recited Rehras (evening prayer). Bhai Gurmukh was served dinner and requested to take rest for the night in a separate room. He was shown the bathroom for bath in the early hours of the morning. Arranging for other comforts of Bhai Gurmukh, Bhai Bhikhari sought permission, saying, Guru had been quite kind to send a Gursikh, like him, to meet him. In him he was meeting Guru Ji. He also requested him to oblige him by joining the marriage party of his son on

the following day. Friends, relations and other members of the marriage party left for the marriage on horses and carriages. Joyful atmosphere prevailed all around in the house. The sisters and the mother were fully prepared to receive the bride on the fixed day. After a day or two that happy moment also arrived. The marriage party returned. Mother stood in the gate with water and oil for the reception ceremony. Daughters of Bhai Bhikhari were waiting in the inner door to realize gift money in accordance with their demand from the bridegroom, as per the prevailing social custom. "Lo! the marriage party has arrived. The carriage, carrying the couple also arrived. Everybody is anxious to see the bridegroom coming out of the carriage followed by the bride. But all standing there were surprised to see Bhai Bhikhari coming over there, removing the curtain of the carriage, and lifting his son in his fold." The gay atmosphere took a sudden turn and there prevailed hushed silence because the son of Bhai Bhikhari, the bridegroom, had already collapsed due to some serious stomach trouble on the way. All ceremonies of joy were abandoned. Bhai Bhikhari asked his family members to accept the will of God. They were accustomed to accept the will of God and were fully devoted to Him. Nevertheless, this shock of separation of the son had shaken the mother and darkness clouded her eyes. Ordinarily to bear such shock is almost impossible. But imbued in love with the Lord she soon composed herself and started praying, "O God! meeting and separation are all subject to Thy will. Be merciful to us lest we get away from you under the shock of suffering. You know we are of scanty wisdom. O God! we have full faith in you. We are bound to accept Thy will. Bhai Bhikhari took out and spread the stitched cotton carpet, which he had already prepared, for the relations and friends for mourning. As it was getting

evening and sun setting time was approaching, Bhai Bhikhari suggested giving bath to the dead body and taking it to the cremation ground for cremation. At that moment showers of tears started from the eyes of the friends and relations. They could not speak. They were shuddering over what had happened. Joyful chords of music changed into tunes of mourning and the dead body was cremated at that very time. The mourners returned and Bhai Bhikhari submitted to all of them, "you are my relations, you are Gursikhs. Weal and woe are subject to the will of God. The person who accepts His will is also loved by Him. Taking food is essential for body maintenance. So, you are all requested to take food which has already been prepared." Bhai Bhikhari himself served food to Bhai Gurmukh. Bhai Gurmukh had been completely shaken. He did not want to say anything. Bhai Bhikhari then recited Rehras (evening prayer) himself. Thereafter, he told the mourners that whatever had happened was predetermined and there could be introduced no change in it. With this statement of reality all were consoled to some extent.

On the second day Bhai Gurmukh asked Bhai Bhikhari, "You had already arranged articles, required for cremation. It indicates that you knew already about the predestined death of your son. I am fully confident that you did know all this. Now a great suspicion has cropped up in my mind. As you knew this, you should not have arranged the marriage of your son. Going to the Guru with the prayer for the prolongation of the age of a son is quite natural for a father. Now your son has gone, and your house has become gloomy with darkness of separation. It is not just bearable for me. However, I cannot understand as to why you did not beg long life from the Guru." Then Bhai Bhikhari said, "Bhai Gurmukh! you know only two energies work, in the game of this world according to rules which are eternal.

They are union and separation. The flow of this world is like the flow of fast running river, eroding its banks. The circling water of that river picks up sand from one place and throws it at another place. This process is repeated many times. Similarly in this world, the people whom we call relations, meet us with the working of the energy of union. But when the energy of separation operates, union is converted into separation. The soul comes alone and similarly goes alone. For our deeds the soul alone suffers the consequences. In this regard none else is of any support.

Mother, father, wife, sons, relations, lovers, friends and brothers meet, being the associates of the previous births, but in the end, none of them extends a helping hand.

ਮਾਤ ਪਿਤਾ ਬਨਿਤਾ ਸੁਤ ਬੰਧਪ ਇਸਟ ਮੀਤ ਅਰੁ ਭਾਈ॥
ਪੁਰਬ ਜਨਮ ਕੇ ਮਿਲੇ ਸੰਜੋਗੀ ਅੰਤਹਿ ਕੋ ਨ ਸਹਾਈ॥ P.
700

Union and separation has to take place as it is willed by God. We can remain united with Him only by bowing before His will. When we fail to accept His will our love with Him is dishevelled. It is mentioned in Bani -

If Thou blesseth me with happiness, then meditate I on Thee.

Even in pain I forget Thee not.

If Thou givest me hunger, then even I am sated with it and feel happy in sorrow.

ਜੇ ਸੁਖੁ ਦੇਹਿ ਤ ਤੁਝਹਿ ਅਰਾਧੀ ਦੁਖਿ ਭੀ ਤੁਝੈ ਧਿਆਈ॥
ਜੇ ਭੁਖ ਦੇਹਿ ਤ ਇਤ ਹੀ ਰਾਜਾ ਦੁਖ ਵਿਚਿ ਸੁਖ
ਮਨਾਈ॥ P. 757

Bhai Gurmukh Ji! According to the teachings of Guru Ji, our keeping balance during weal and woe, is liked by the Lord. Gurbani states -

Whomsoever touch not pleasure, pain, avarice, worldly love and self-conceit.

Says Nanak, hearken, O man, He is the very image of the

Lord.

ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੋ ਮੁਰਤਿ ਭਗਵਾਨ ॥ P. 1426

Lord Krishna has stated in Gita that the person whose behaviour with friend and foe; and during honour and dishonour is the same; and during cold and heat, weal and woe is alike; and is humble and beyond attachment; considers praise and slander in the same spirit; and alongwith these qualities if he remains absorbed in God-Waheguru, and is aloof from all dualities; and is with stable nature; such a person I like most. Whose mind is at peace and remains pious during cold and heat, weal, woe, honour and dishonour and those who remain merged in their real self; such persons who conquer their impulses; are emancipated during this very life. In order to elevate the Sikh, Guru Ji calls pain a remedy; joy a disease. He has given to his Sikhs 'pain' in the form of remedy -

Pain is the medicine and pleasure the malady, and where there is pleasure, there is no desire for God.

ਦੁਖੁ ਦਾਰੁ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥

ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ ॥P. 469

Such an anecdote is also linked with Guru Gobind Singh Ji. One day the Sikhs requested Guru Ji to indicate the symptom of his grace with a person with whom he is very happy. Guru Ji said that if once he is kind with a person his maladies and sorrows come to an end. His honour is enhanced in the world and his things are done in routine. He gets the gift of joy, because Guru possesses numerous gifts. Hearing these observations of Guru Ji everybody became silent. But they were not fully satisfied. Hence they requested again to indicate the kind of symptom if he is very happy with a man? Then the Guru said, "O dear Sikhs! in this regard there are two states. In one case, the person with whom I am very happy, starts meditation more than before after getting the gift

of happiness. He becomes benevolent and guides the people rightly that they should not remain without a Guru. They must adopt a Guru; and achieve goal of life which is very clear -

This human body has come to thy hand.

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

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥

P. 12

I become very kind to such a person. I divert him towards spiritual life, involve him in Nam Simran (recitation of Nam) and take him to the realm of self realization, making him pass through the stages of action, meditation, gnosis and nature. After that gauging his determination and devotion and ending his duality, make him eligible to reach the Supreme Being; and thereafter gradually merge him in myself. In other words he acquires the status of Braham Gyani (person who knows God-Braham). Ending his duality he becomes one with the Eternal Supreme Lord.

Those who know divine delight are pure God.

There is not slightest difference between Supreme Lord, me and them.

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ, ਸੌ ਹੈ ਖਾਲਸ ਦੇਵ।

ਪ੍ਰਭ ਮਹਿ, ਮੌ ਮਹਿ, ਤਾਸ ਮਹਿ, ਰੰਚਕ ਨਾਹਨ ਭੇਵ।

Sarab Loh Granth

This stage is achieved by the person with whom I am pleased immensely. Contrarily if a Gursikh attains gifts of his liking from the Guru and then forgetting him (Guru) indulges in the enjoyment of gifts, he surely abandons meditation, recitation of Nam, worship of God and righteous deeds. Instead he starts drinking intoxicants and taking meat. He likes the gifts and forgets the Giver of those gifts. Ultimately he breaks his relation with the Guru and suffers the pangs of hell. Still if he repents over his misdeeds and I am convinced of his sincerity, then I send the chain of pain to pull him out of the muddle of

mammon. So the pains accruing to him are again due to my happiness. In a way that pain is a gift from me for him to return to the pious life. So it is said -

Good many endure distress, hunger and perpetual chastisement. Even these are Thine gifts, O Bestower.

**ਕੇਤਿਆ ਦੁਖ ਭੁਖ ਸਦ ਮਾਰ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ
ਦਾਤਾਰ ॥**

P. 5

In this way Guru Gobind Singh Ji explained to the sangat that sometimes bitter medicines have to be administered to the sick for the remedy of the disease in the body. The bitter pills are administered for the restoration of his health. Similarly the chain of pains sent by the Guru is meant for the elevation of the Sikh morally. There are rare people who can realize that pain is also gift of God.

Hearing the views of Bhai Gurmukh, at first Bhai Bhikhari preferred to observe silence; because Bhai Gurmukh had said, "You knew that the age of your son was going to end; then why did you marry him. Bhai Bhikhari you are one of the acknowledged Sikhs of the Guru. It would not have been improper if you had begged for prolongation of the age of your son. There is no dearth of gifts in the house of Guru." We have heard from the great saint -

*Pilgrimage brings one gift; Meeting saint assures four.
Meeting Guru guarantee numerous; so says Kabir.*

**ਤੀਰਥ ਕੀਏ ਏਕ ਫਲ ਸੰਤ ਮਿਲੇ ਫਲ ਚਾਰ।
ਗੁਰੂ ਮਿਲੇ ਫਲ ਅਨੇਕ ਹੈ ਕਹਤ ਕਬੀਰ ਵਿਚਾਰ।**

So there is no dearth of gifts with the Guru, as we read in Anand Sahib.

O my True Lord, what is that which Thou hast not in Thy home?

Within Thy home is everything, but he alone receives it, whom Thou givest.

He, who enshrines Thy name in his mind ever hymns Thine praise and excellences, O Lord.

Many strains of rejoicing play for him, in whose mind the Lord's Name abides.

Says Nanak, O my True Lord, what is that, which is not in Thy mansion.

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ॥

ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ॥

ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ॥

ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ॥

ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ॥ P. 917

Guru restores the finished age and can bring back the breath to the dead. You hear from the great saints that when the third Guru lived in Goindwal, it was his routine to get up early in the morning, take bath and sit in meditation daily. One day he heard a pathetic shrieks before sitting in meditation; with which he was moved greatly. He, therefore, sent his disciple to know about the person in agony. Who was the person bewailing during those early hours when the meditators sit in meditation with their minds united with the Eternal Light. The Gursikh returned with the information that the only young son of a Brahmin widow had expired. In agony she was beyond herself. Consolation by some good sympathizers was of no avail. She did not stop crying, because pangs of separation were not bearable for her. On small intervals she became unconscious as well. "O King! nature has given such a motherly love to a woman that she cannot tolerate the death of her children." Hearing the Gursikh in detail Guru Ji again sent him to the bewailing widow to stop weeping as her cries obstructed, meditating of the Supreme Being. She should bring her dead son in the Guru's house with the day dawning. God will return the breaths of the young boy. Hearing this message of the Guru, Brahmin widow became silent. In the morning she brought her dead son with the assistance of her fraternity and placed him before Guru Ji. As per the Gurbani, "Satguru can make

the dead alive". Guru Amar Das very kindly made him alive. So, Bhai Bhikhari Ji, if you had begged for more life from the Guru, we would not have witnessed this mind piercing scene. Gay was the atmosphere of the house. There was bliss all around. The feet of the brothers and sisters were not touching the earth in happiness. "Now mourning has descended and sadness is prevailing all around. Bhai Bhikhari Ji! Guru Ji would have accepted your prayer very easily, because you are a Gursikh who remains merged in the Guru. You must have made the prayer. Guru Ji must have granted further life to your son." On this Bhai Bhikhari said, "Bhai Gurmukh! you know the whole world is moving according to the will of God. It does not behove to make any interference in His administration. As regards your point that I should not have arranged the marriage when I knew about his predestined death, I may say that the marriage part was also predestined; and he had to leave only after marriage. Regarding my prayer to the Guru for the prolongation of my son's life, Guru ji has himself clarified in the Gurbani -

Of all the prayers, the best prayer is to pray to the Guru for the grant of God's praise.

ਮਾਗਨਾ ਮਾਗਨੁ ਨੀਕਾ ਹਰਿ ਜਸੁ ਗੁਰ ਤੇ ਮਾਗਨਾ ॥੫. 1018

So, we are required to beg from the Guru, the praise of God, loving Nam, union with Guru-wards, dust of the saints. The perishable articles do not exist for ever. We attain them for a short period. According to the code of union and separation we attain them and get separated from them. Bhai Gurmukh Ji! you just think that our life is not everlasting. Even the greatest people who came to this world had to leave it. With extra ordinary long ages, Brahma, Vishnu, Shiv Ji Maharaj came to this world and went away in accordance with the will of God after playing their role of life. There is no end of *Pirs* and *Prophets*; *Rishis* and *Munis*. On the world stage they play

their drama and then merge in the invisible realms. Whosoever has gone did not return. Even if I had begged prolongation of his life, he had to go ultimately. One day you and I have also to leave this world. Guru Ji considers this world merely a dream" -

As is the nights dream, so is this transient world.

ਜੈਸਾ ਸੁਪਨਾ ਰੈਨਿ ਕਾ ਤੈਸਾ ਸੰਸਾਰ॥

P. 808

To remain attached with the things of dream is the work of foolish men. In dream the individual enjoys several pleasures. Some times he becomes a king; and sometimes very poor man. But after the dream nothing remains visible. If the dream is a reality then the mountain seen in the dream; and the rivers must exist somewhere. But everybody knows that the articles of the dream are finished with the end of the dream. So Bhai Gurmukh Ji, the life we are spending is a dream of so many years. It will also end. As flour weighing one seer is eaten in a short time, flour weighing one maund shall be eaten in longer time. But flour is to be eaten in both the cases. So neither this life nor life of the dream is a reality. Both are dreams. Guru Ji says -

The fool attaches his mind with the dream.

When he awakes, forgotten are the power, revelments, and 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 ਮੁਰਖਿ ਲਾਇਆ॥

ਬਿਸਰੇ ਰਾਜ ਰਸ ਭੋਗ ਜਾਗਤ ਭਖਲਾਇਆ॥

ਆਰਜਾ ਗਈ ਵਿਹਾਇ ਧੰਧੈ ਧਾਇਆ॥

ਪੂਰਨ ਭਏ ਨ ਕਾਮ ਮੋਹਿਆ ਮਾਇਆ॥

ਕਿਆ ਵੇਚਾਰਾ ਜੰਤੁ ਜਾ ਆਪਿ ਭੁਲਾਇਆ॥

P. 707

Bhai Gurmukh Ji! you are also quite close to Guru Ji. You know we are having the sleep of *Rajas*, *Tamas*

and *Sattav* qualities. Above them is permanent waking. That is the true life. It will never come to an end. That is the achievement of the Supreme stage. Then encircling of man in births and deaths halts. It merges with the source from where it had taken off. In lieu of that bliss, demanding the joy of dream world, does not behove a Gursikh. So Guru Ji teaches us to remain balanced in weal and woe.

Hearing all these views Bhai Gurmukh said, "Bhai Bhikhari Ji! you have divine light within; and you have full realization of truth and falsehood. But I am concerned about this newly married girl. She shall have to pass widow life for a long time as her husband has been snatched. This thinking is creating sadness in my mind again and again. Death has thrown her in utter pain from a great pleasure. What will now happen to her. Had you known that your son were to die today then you should not have made this girl a widow." On this Bhai Bhikhari said, "You better hear the reply of your question from the girl herself. Then you would know the reality." Then Bhai Bhikhari found some suitable opportunity and went to the girl for condolence and said, "Dear daughter I am greatly pained because you have become widow even without enjoying the company of your husband. I am further pained to think that the whole life full of sufferings will confront you now." The girl replied, "you are just like my father. Whatever, you think is not like this. I am extremely happy to have married this great person and for ever I would call her my husband now. The great men are residents of ever existing realm. My husband is alive for ever. It is a separation for a very small period. As soon as I complete my journey of this life I will meet my husband never to separate again. He was a great man and great men never die. They are immortal". Bhai Gurmukh got astonished

to hear this reply and said, "dear daughter! are you not really in agony?" Then she said, "yes dear father! there is no element of pain in my mind. Rather I am extremely happy that God has united me with this great man for ever. You do not know as to how much elevated soul my husband is? I have been seeking his company for the last incarnation. This story I narrate to you in detail. I was a princess during my last incarnation. I was observing *brahamcharya* completely. My husband was then a Brahman and doing penance observing Brahamcharya completely. He had taken a holy vow to remain *Brahamchari* for the whole of his life; and he did maintain this vow for his entire life, as was done by Bhisham Pitama. I had held many penances during my childhood in my previous birth. Consequently I had developed so divine power that no man could look into my eyes. The moment any one tried to stare in my eyes his eyes bent down. My parents wanted me to marry. But I said no and told them that I shall observe Brahamcharya completely. My parents felt upset over it. With the passage of time they again tried to persuade me for the marriage and preached me that to remain *Brahamcharan* for a lady was not in accordance with any *Dharam Shastra*. The infringement of this principle holds the parents and the girl guilty equally. So dear daughter! you cannot get salvation unless you get married and warned me that they shall not permit me to remain unmarried."

Then I told my parents that for my marriage I want to hold *Swambar*. My condition shall be that with the marriage garland in my hands I would go about to every Prince and stare in his eyes, and the prince seeing whose eyes my eyes went down in fear, I will marry him without any discrimination of caste. He may be Brahmin, Kashtrya or Vaishya. My parents accepted my condition and fixed date for the *Swambar*. My condition of

marriage was also intimated alongwith every invitation letter. Many Princes with handsome and strong physiques joined the *Swambar*. But the eyes of all the Princes bent down before my eyes. My parents were watching everything. I did not garland any of those princes. Seeing this drama my parents became very much worried. They decided to leave for the pilgrimage. During their visit of pilgrim stations I was with them. On those pilgrim stations also anyone who dared to stare at me, his eyes bowed down. In this way when I reached bank of the Ganges in search of a husband alongwith my parents, I found my husband, (who has just died), worshipping as a Brahmin. When I looked at his bright eyes my eyes bent down. My parents also liked him. Then we all proposed the marriage to that Brahmin; but he did not agree. However, I vowed that if at all I marry I shall marry that Brahmin only. I sent back my parents from there. At a little distance away from him I also began my worship, in a similar way as was done by Parbati (wife of Shiva) in the spirit that she would only accept Shiva as her husband even if she had to undergo crores of incarnations. Otherwise she (Parbati) would remain chaste and observe Brahmcharya in every birth. I repeatedly told that Brahmin about my desire and vow of marriage with him. But he did not agree for the marriage. So, I continued my devoted worship; seeing which the *Rishis* and *Munis* there also tried to persuade that Brahmin. My father also reached there. They all told him that my marriage with him was predestined and without marriage with me he will not get salvation. So, he shall have to agree to marriage with me. They also told him that he may undergo any number of births but ultimately he shall have to marry me. My father also explained to him that he should once agree to marriage with me. Thereafter he (father) would get absolved of the guilt of keeping the daughter unmarried. After the marriage he would be at liberty to maintain any kind of relation, he

liked, with me. He would never interfere. When the *Rishis, Munis* and my father made the requests that -

Without enjoyment luck shall favour not; predestined writ is final.

ਭੋਗੇ ਬਿਨ ਭਾਗੇ ਨਹੀਂ ਕਰਮ ਗਤੀ ਬਲਵਾਨ।

This marriage was a must for him. Then he agreed for the marriage in the next incarnation also on the condition that he will not maintain sex relations with me. Hearing this I bowed my head before him and accepted his condition. I shall be very happy after my formal marriage with you. As for as sex relations are concerned I would never insist on it. Thereafter, I and that Brahmin breathed our last willingly. So during this birth only our marriage had to take place in accordance with our commitments of the previous birth. He had to leave his body after marriage. So my vow has been fulfilled; while he kept his promise. My relation with him, now, would remain for continuous births to come. After a short while I shall also leave my body and we would live together in the True Court. I am very happy that my in-laws are blessed with divinity and they have kept their balance in weal and woe. God has written the luck of every body on his forehead, none is without His writ" -

Over the head of all the beings is the Lord's writ; there is none over whom this writ is not.

He Himself is without a writ. Creating the creation, the Lord beholds it and Himself, causes His writ to be executed.

**ਸਰਬ ਜੀਆ ਸਿਰਿ ਲੇਖੁ ਪੁਰਾਹੁ ਬਿਨੁ ਲੇਖੈ ਨਹੀ ਕੋਈ
ਜੀਉ ॥**

**ਆਪਿ ਅਲੇਖੁ ਕੁਦਰਤਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮਿ ਚਲਾਏ ਸੋਈ
ਜੀਉ ॥**

P. 598

Hearing the story of the girl, Bhai Gurmukh was convinced and he became firm in his faith on what Guru Ji had said. He came and prostrated before Guru Ji and expressed his gratitude for providing him the opportunity

to meet Bhai Bhikhari and removing the doubts of his mind. Before that he had thought that it was easy to read but difficult to practise the concept of maintaining balance during joy and pain. I am sacrifice to those Sikhs of yours who practice this concept in its entirety.

In order to walk on the path of the unapproachable and beyond comprehension, first of all we have to pass through the door of pains. Unless we consider weal and woe alike, we are always in opposition of the element of pain. But it is a fact that pains accrue due to the deeds of a man; and no one can erase the writ written by God. As it is written in Gurbani -

The writ, scribed by the Creator, O my mate, can be erased not.

ਲੇਖੁ ਨਾ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ॥ P. 937

Such cargo shall be with the mortal, as God's pen has recorded on his brow.

ਜੈਸੀ ਕਲਮ ਵੁੜੀ ਹੈ ਮਸਤਕਿ ਤੈਸੀ ਜੀਅੜੇ ਪਾਸਿ॥ P. 74

The one which the Creator had preordained, that writ cannot be erased.

ਲਿਖਿਆ ਮੋਟਿ ਨ ਸਕੀਐ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਕਰਤਾਰਿ॥ P. 89

The deeds done in the previous birth become our conduct during our present life and we have to reap the fruit of those deeds. The man proceeds in accordance with the eternal writ of God -

Conduct is the paper and mind the inkpot.

Good and bad are the writs, recorded thereon.

As the past deeds drive the man, so walks he.

To Thine excellences, there is no limit, o God.

ਕਰਣੀ ਕਾਗਦੁ ਮਨੁ ਮਸਵਾਣੀ ਬੁਰਾ ਭਲਾ ਦੁਇ ਲੇਖ ਪਏ॥
ਜਿਉ ਜਿਉ ਕਿਰਤੁ ਚਲਾਏ ਤਿਉ ਚਲੀਐ ਤਉ ਗੁਣ ਨਾਹੀ
ਅੰਤੁ ਹਰੇ॥ P. 990

Attainment of holy company; meeting with a saint

are all due to good fortune pertaining to the previous birth deeds -

*When, the plumule of the actions of past sprouted, I met
The Enlightened Soul, the Reveller and Detached.*

*I am awakened after being asleep for numberless births
and my darkness is dispelled*

ਪੁਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੋਟਿਓ ਪੁਰਖੁ ਰਸਿਕ
ਬੈਰਾਗੀ ॥

ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ
ਜਾਗੀ ॥

P. 204

In this way the door of the Imperceptible remains closed so long as we do not reconcile with pain; and continue hating the suffering. Because it is a door of pains being protected by wrath. We can advance only if we have same attitude towards weal and woe; and to struggle with wrath we have to acquire the four qualities of compassion, friendship, appreciation and indifference.

Chapter - IV

The Iron-age

Ills and Evils of Maya

Once Gursikhs from distant places came to the presence of Guru Arjun Dev and requested him, "Sire! it is iron-age (Kali-age). You have also said -

In the Iron-age, fire is the chariot and falsehood, the charioteer, in front.

ਕਲਜੁਗਿ ਰਬੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਬਵਾਹੁ ॥ P. 470

Falsehood is prevailing all around and truth is disappearing. We try hard to practise your teachings; but our mind, misguided by the five thieves, does not remain stable and evil thoughts throng our mind, as a result of which it becomes very difficult for us to meditate on Nam. Jealousy, slander, and hostility crop up. O Lord! tell us the way out. Hearing this submission, Guru Ji said, "O dear Sikhs! you each enter into four marriages." Hearing this advice, all were surprised and said, "O True King! it is difficult for us to cope with a single marriage; if we go in for four more, war of Mahabharat shall descend in our houses. We have not followed your teaching properly". Then Guru Ji said, "I have not advised you to go in for four physical marriages. But I am talking of marriage of the mind with compassion, friendship, appreciation and indifference. This marriage is a must. Because it will remove the disappointment of the mind. It is like this. Suppose you think that you are rich and the other man is poor, and is in distress, then take pity on him and make effort to remove his agony and extend due help to him. With this, your mind shall become happy. But do not take pride for the help rendered by you. With pride of good deed, you lose its reward. Secondly you have not to become jealous with your

equal. You should develop good relationship with him in spirit of friendship. Thirdly it is quite natural that you become jealous of a person richer than you. But jealousy destroys the fruit of all good deeds.

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

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

P. 308

Jealousy is a bad disease; as a result of which one would like to harm the other even on one's own cost. Regarding this disease the great saint used to narrate a story. Once a wife of a poor person, who had not enough money to meet his expenses, told him that she had heard that if service is done of the saints, and they are pleased with the service, they grant four boons, which are *Dharma*, *Kama*, *Artha* and *Moksha*. In life, *Dharma* includes the qualities of mercy, forgiveness, patience, kindness, sweetness, purity, tolerance and charity developed by making the soul happy. Sum total of these qualities is called *Dharma*; which is the same for the whole creation. However, traditions are developed by the saints in accordance with the need of the times and in their own way. These traditions differ with each saint. But *Dharma* is achieved with the help of the saints by remaining in their service. The boon of *Artha* means ample money, running of the business successfully without any obstacle of shortage of money. This boon of *Artha* is also attained with the service of saints. All good desires and pleasures are achieved from the service of saints. Above all these boons is the boon of *Moksha* (salvation) which is achieved with the attainment of the holy company of the saints, hearing, and acting upon their teachings and meditation. The wife said that he should seek the service of some holy saint, who will grant him the four boons if the saint is pleased with his devotion and service. It is also said in *Gurbani* -

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

If one wishes to efface one's agonies, he should ever sing in his mind the Name of Lord God.

If man desires honour for himself he should renounce this self-conceit by associating with the saints.

If some one fears coming and going he, ought to seek the protection of the holy persons.

The person who has thirst for Lord's sight; Nanak is a sacrifice and devoted unto him.

ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੋ ਮਾਗੈ ॥ ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਗੈ ॥
ਜੇ ਕੋ ਅਪੁਨਾ ਦੁਖ ਮਿਟਾਵੇ ॥ ਹਰਿ ਹਰਿ ਨਾਮ ਰਿਦੈ ਸਦ
ਗਾਵੈ ॥

ਜੇ ਕੋ ਅਪੁਨੀ ਸੋਭਾ ਲੋਰੈ ॥ ਸਾਧਸੰਗਿ ਇਹ ਹਉਮੈ ਛੋਰੈ ॥
ਜੇ ਕੋ ਜਨਮ ਮਰਣ ਤੇ ਡਰੈ ॥ ਸਾਧ ਜਨਾ ਕੀ ਸਰਨੀ ਪਰੈ ॥
ਜਿਸੁ ਜਨ ਕਉ ਪ੍ਰਭ ਦਰਸ ਪਿਆਸਾ ॥ ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ
ਬਲਿ ਜਾਸਾ ॥

P. 266

Guided with this advice the husband went into the presence of a holy saint. After a sufficient period of service the holy saint, feeling happy over his service, asked him the purpose of his devoted service. With all humility he submitted, "Sire, we are extremely poor. I do not succeed in any job, I start. I find obstacles and obstructions everywhere in my way. The poverty has reached this extent that we do not even get meals. Kindly be merciful on me and bless me." The holy saint asked him to come into his presence in the early hours on the following day. "You will be blessed as you have prayed." Next day he appeared before the saint and bowed. He again submitted to the saint, "Sire, I had submitted to you about my extreme poverty and you were pleased to direct me to come into your presence." Hearing him the holy saint gave him a "Sankh - Conch" and told him to go home, sit on a clean floor, and place the "Sankh-Conch" on a stool, burn perfume near it and then sound it. "You will get what you will desire. But there is also an adverse quality of this Sankh; which I

think you will not like. The adverse quality is that whenever you will demand anything, you will get it. But at the same time your fraternity would automatically get double the amount." In reply he said, "Sire, I am concerned with the removal of my poverty. I should not worry if the others get richer to any extent." He took the *Sankh* from the holy saint and reached his home and told everything to his wife. With the sounding of the *Sankh*, he got a bungalow, cows and buffaloes, landed property and ample wealth. But simultaneously his fraternity secured double of those articles. Seeing their prosperity the fire of jealousy started burning in him. The wife also became sad and said, "you had done service of the saints. Our fraternity has done nothing of that sort. Still their wealth is doubling in comparison with us. So, we will not sound the *Sankh* now." The couple ceased talking to them. They started grieving and burning with jealousy. Sufficient time passed. Their appetite diminished, forehead became tense, eyes became red with anger, and unpleasant talking developed. They were always irritated. Passing sometime in this tense atmosphere, the husband asked his wife one day to plaster the floor; and he would demand something after worshipping the *Sankh*, knowing which she would be astonished and then agony shall come to an end. Hearing this, the wife felt some consolation. She placed the *Sankh* on the stool, lying in a very clean place. Then the husband said, "O *Sankh* god! make us blind by one eye." Simultaneously the members of the fraternity became blind by both the eyes." Then he sounded the *Sankh* for the second time and prayed that there should be a well in front of his door", and the well was there. Simultaneously two wells came into existence in front of the doors of others. The fraternity members became very much worried. But they could not understand as to why the light of their eyes vanished. About the wells they did not know, because

they had become blind earlier to the coming of wells in front of their doors. However, they started falling into the wells when they tried to come out of their houses. On this one eyed couple was pleased.

It proves that jealousy is the worst mental disease. Because a jealous man always tries to harm the others. So, Guru Ji said, "the malady of jealousy can be remedied with spirit of appreciation of the persons who are richer than you in name, fame and wealth; and have larger number of facilities and transport carriages. You should not be jealous with such persons. The spirit of appreciation shall not allow the heat of jealousy to develop. In this journey of life sometimes man develops enmity with others, under the nature of duality, and wishes ill of them. Sometimes he murders them. It is all due to ignorance. Because with such deeds agony enhances further." Guru Ji further said, "when you suspect enmity of another person with you, it would be advisable to reduce meeting with him. You better distance yourself so much from him, that he should forget you and vice versa. Such quality is called nature of *Apakhia*; and with its application the pain or suffering reduces; and the man gets rid of complications."

Walking on the path of Imperceptible (path of spirituality - Atam Marg) and to achieve your goal you need a Guru perfect, who has himself covered this journey successfully and who is busy doing welfare of the seekers; by awakening them from the slumber of Maya - mammon, putting them on the path of God; and helping them to walk on that path successfully. Because the key of this path is with the true Guru only. It is so said in the Gurbani -

*The body-roofed mind's house is locked with the lock of mammonish attachment and its key is with the Guru.
Nanak, without the Guru, the mind's door is opened not,*

since the key is in no one else's hand.

ਗੁਰੁ ਕੁੰਜੀ ਪਾਹੂ ਨਿਵਲੁ ਮਨੁ ਕੋਠਾ ਤਨੁ ਛਤਿ॥
ਨਾਨਕ ਗੁਰ ਬਿਨ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰ ਨ ਕੁੰਜੀ
ਹਥਿ॥ P. 1237

As key of the door of truth has been entrusted to the Guru by God Himself, he knows the secret of the door of God. You better take the Guru to be the manifested form of God, as is said below -

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 ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥ P.
442

Waheguru (God) has not to come from outside. He is within us. He resides in every pore of us and in every particle. Only Maya has created greatest confusion for us. So the working light in our body has created limited consciousness through the brain. It is like the electric current of 11000 Volts, issuing from the Power House, and travelling to the different stations through various electric polls. In order to limit its capacity transformers have been put at different places and we get only 220 Volts current which does many things through the electric wires. In America etc. this power is limited to 110 Volts. This capacity is further limited when it is to be utilized for medical treatment. The capacity of electric current corresponds to the requirement of different machines; and is increased or decreased according to the requirement. It is need based. Somewhere the capacity is of several thousand horse power and somewhere it is single horse power or half horse power or even less than that. Similarly the Supreme working power is not bound by limits. It always corresponds to the stage of capacity of

each body in which it works. Understanding and energy are also generated accordingly in the different bodies. Enlightenment is always according to the understanding. So, it is said -

God has extended Himself by being in endless waves.

The plays of the Supreme One cannot be known.

As is the understanding, God gives, so is the enlightenment

The Exalted Lord, the Creator, is Imperishable.

**ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗ॥ ਲਖੇ ਨ ਜਾਹਿ
ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗ॥**

**ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸ॥ ਪਾਰਬ੍ਰਹਮ ਕਰਤਾ
ਅਭਿਨਾਸ॥**

P. 275

The understanding is according to the brain of the man; and working qualities, more or less, of mammon - Maya in a body. When this understanding comes to the human mind, then it starts realizing his separate identity; and immediately, thereafter, the feelings of attachment and pride are generated. As soon as these feelings are generated and with the development of understanding with the passage of time, that understanding starts establishing its separate world and separate identity. Self interests are created and self achievements are made. In the mind several thoughts arise; as the water of a rivulet fills small pits, by overflowing. Thereafter, the rivulet starts its running or starts flowing in between its embankment. With the passage of time that water in the pits gets dirty depending upon favourable or unfavourable atmosphere. Many germs are generated in that dirty water. It does not remain fit for drinking; and emits foul smell. Why it happens? Because it is separated from the main source and its small identity has been established. Similarly the individual soul puts up its own world in accordance with its understanding, after separation from the Supreme Light. Then he calls himself as *Hindu, Sikh, Christian, Muslim, Boddhi, Jain* and *Parsi*. He names himself in accordance with the sect he belongs, despite the basic elements

remaining the same. In this regard sarcastic remarks of Kabir Ji are reproduced below -

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?

ਜੌ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ॥

ਤਉ ਆਨ ਬਾਟ ਕਾਹੇ ਨਹੀ ਆਇਆ॥

ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣੁ ਹਮ ਕਤ ਸੂਦ॥

ਹਮ ਕਤ ਲੋਹੁ ਤੁਮ ਕਤ ਦੁਧ॥

P. 324

Linking himself with various traditions, he then goes on to call himself black, white, rich, poor, happy, sufferer, weak and powerful. Thinking of duality of great power and extreme weakness indicate limited understanding as the water separated from the rivulet gets dirty due to certain adverse factors. Similarly in the scanty understanding many dangerous superstitious crop up. Though they don't have any physical existence yet they are so powerful that they take out this mind from the realm of consciousness and render it unconscious. Take the instance of wrath. When it rides, it does not spare any one. Neither the Guru nor the friends. It makes us do such deeds after which we have to repent greatly. Guru Ji has said, "O my dear ones! if there is anything with which one becomes untouchable, it is wrath." -

Draw not near and in the neighbourhood of those in whose heart is the pariah wrath.

ਓਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ
ਚੰਡਾਲ॥

P. 40

When the wrath enters the mind it spoils this beautiful body as borax is used to melt gold -

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

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ॥ ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ
ਢਾਲੈ॥

P. 932

The body has been blessed with a cup of nectar of Nam. But alas! it is plundered by lust, wrath, avarice, attachment, pride, jealousy, slander, backbiting, enmity duality, carelessness etc. These adverse qualities plunder the medicine placed in our body -

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

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

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

**ਅੰਮ੍ਰਿਤੁ ਲੁਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੁਝਹਿ ਕੋਇ ਨ ਸੁਣੈ
ਪ੍ਰਕਾਰਾ ॥**

P. 600

Guru Ji says about the medicine of "Nam" as below -

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 ॥**

P. 259

Waheguru Ji (God) has provided five organs of knowledge as safe guards for the precious Nam and combination of other virtues. But those organs also do not work. Because all the watchers have become unconscious by smelling the plundering herb. The poison of this herb has converted the understanding of man into unconsciousness. When even the guards themselves have gone to sleep; when consciousness has been lost, then plundering of Nam becomes quite easy, which otherwise pervades in every part of this body. Wealth of that Nam is plundered and the body is made bitter and smells foul -

The eyes are asleep by casting evil glance towards other's beauty.

The ears are asleep on hearing tales of slander.

The tongue is asleep in the desire for the relish sweets.

The mind is asleep in the poisonous intoxication of wealth.

Rare is the person, who remains awake in this house. His commodity he receives in entirety.

All the maid companions (senses) are intoxicated with their own relishes.

They know not how to guard their own home. The five evil passions are the plunderers and highway robbers.

The cheats fall upon the unguarded town.

From them father and mother cannot save.

From them friend and brother cannot protect.

Through wealth and cleverness they are not restrained.

By the society of saints, those villains come under control.

ਨੈਨਹੁ ਨੀਦ ਪਰ ਦ੍ਰਿਸਟਿ ਵਿਕਾਰ॥ ਮਨੁ ਸੋਇਆ ਮਾਇਆ
ਬਿਸਮਾਦਿ॥

ਇਸੁ ਗ੍ਰਿਹ ਮਹਿ ਕੋਈ ਜਾਗਤੁ ਰਹੈ॥ ਸਾਬਤੁ ਵਸਤੁ ਓਹੁ
ਅਪਨੀ ਲਹੈ॥

ਸਗਲ ਸਹੇਰੀ ਅਪਨੈ ਰਸੁ ਮਾਤੀ॥ ਗ੍ਰਿਹ ਅਪਨੇ ਕੀ ਖਬਰਿ
ਨ ਜਾਤੀ॥

ਮੁਸਨਹਾਰ ਪੰਚ ਬਟਵਾਰੇ॥ ਸੁਨੇ ਨਗਰਿ ਪਰੇ ਠਗਹਾਰੇ॥

ਉਨ ਤੇ ਰਾਖੈ ਬਾਪੁ ਨ ਮਾਈ॥ ਉਨ ਤੇ ਰਾਖੈ ਮੀਤੁ ਨ
ਭਾਈ॥

ਦਰਬਿ ਸਿਆਣਪ ਨਾ ਓਇ ਰਹਤੇ॥ ਸਾਧਸੰਗਿ ਓਇ ਦੁਸਟ
ਵਸਿ ਹੋਤੇ॥

P. 182

Guru Ji further says about the wrath -

O wrath, thou art the root of strife, compassion wells not up in thee, ever.

The sinful mortals, thou takest in thy power and they dance like monkeys.

In thy association, man is debased and the Death's courier chastises him with various punishments.

O my Merciful Master, the Destroyer of the sorrows of the meek, protect Thou all the beings from wrath, prays Nanak.

ਹੇ ਕਲਿ ਮੂਲ ਕ੍ਰੋਧੰ ਕਦੰਚ ਕਰੁਣਾ ਨ ਉਪਰਜਤੇ॥
ਬਿਖਯੰਤ ਜੀਵੰ ਵਸੁੰ ਕਰੋਤਿ ਨਿਰਤੰ ਕਰੋਤਿ ਜਥਾ

ਮਰਕਟਹ ॥

ਅਨਿਕ ਸਾਧਨ ਤਾੜੰਤਿ ਜਮਦੂਤਹ ਤਵ ਸੰਗੇ ਅਧਮੰ ਨਰਹ ॥
ਦੀਨ ਦੁਖ ਭੰਜਨ ਦਯਾਲ ਪ੍ਰਭੁ ਨਾਨਕ ਸਰਬ ਜੀਅ ਰਖੁ
ਕਰੋਤਿ ॥

P. 1358

Wrath is mighty and always guards ignorance. He is trustee of the king of attachment. However, the spirit of peace is its permanent opponent. But the wrath says -

*To me peace is inimical, so is said, o God!
Devotion and meditation, are supporters of peace.
But these three are not my equal.
They dare not face me.
They spurn when I come.*

ਸ੍ਰੀਯਾ - ਪ੍ਰਭ ਮੋਹਿ ਸੁਨੀ ਯਹਿ ਬਾਤ ਕਰੇ
ਤੁਮਰੇ ਸੰਗ ਸਾਂਤਿ ਵਿਰੋਧ ਕਮਾਏ ॥
ਸਰਧਾ ਹਰਿ ਕੀ ਪੁਨ ਭਗਤਿ ਤਥਾ
ਤਿਨਕੀ ਯੇਹ ਦੋਨ ਭਈ ਸੁ ਸਹਾਏ ॥
ਮਮ ਜੀਵਤ ਸਾਂਤਿ ਕੀ ਬਾਤ ਕਹਾਂ
ਯਹ ਚਾਹਤ ਤੀਨਹਿ ਪ੍ਰਾਣ ਗਵਾਏ ॥
ਭੁਜ ਕੋ ਬਲ ਨਾਥ ਕਹਾ ਕਹੀਏ
ਕਛੁ ਭਾਖਤ ਹੋ ਸੁ ਸੁਨੋ ਮਨ ਲਾਏ ॥ 134 ॥

The wrath said, people say peace is opposing me. Meditation and devotion support it in opposing me. But these three ladies dare not stand before me even for a single moment. When I come in the body they fly away as mosquito flies before the storm. The wrath said, I blind the people with eyes. I make the people devoid of the power of hearing who are with ears, and make the wise quite foolish. As long as I stay in any mind it cant proceed towards virtuous deeds. He may be highly educated. He might have attained any number of degrees. But I bring him to the status of a fool in a second. To attain the degree of a scholar, the man has to do hard work for 15-20 years. After that the people call him learned. But I am so powerful that I make him forget everything in a moment -

Scholar is a fool; if he suffers from avarice, greed and ego.

The wrath further said -

*I make the men blind who are having eyes.
I withdraw hearing from men with ears.
I make the wise quite foolish.
The mind I enter can never do virtuous deed,
He may be educated to any degree.
I make him fool in a moment,
Who has become scholar with hard labour.*

ਅੰਧ ਕਰੋ ਦ੍ਰਿਗ ਵੰਤਨ ਕੋ,
ਸੁਤ ਵੰਤਨ ਕੋ ਬਧਰੋ ਕਰ ਡਾਰੋ ॥
ਧ੍ਰਿਤ ਵੰਤਨ ਕੋ ਸੁ ਅਧੀਰ ਕਰੋ,
ਪੁਨ ਚਾਤਰ ਕੀ ਮਤਿ ਦੂਰ ਨਿਵਾਰੋ ॥
ਹਿਤ ਕਾਰਜ ਨਾਂਹਿ ਪਿਯੈ ਕਬਹੀਂ,
ਜਿਨ ਕੇ ਉਰ ਭੀਤਰ ਮੈਂ ਪਗ ਧਾਰੋ ॥
ਹਿਤ ਆਤਮ ਕੋ ਨ ਸੁਨੈ ਕਬਹੀਂ,
ਪਵਿਓ ਜਿਤਨੋ ਖਿਨ ਮਾਂਹਿ ਬਿਸਾਰੋ ॥ 134

Avarice is the close friend of wrath. It also said, while expressing its strength. My dear friend! I am also so mighty like you that even the most powerful cannot face me. I withdraw their intelligence in a moment. I create so many thoughts in the mind of man that he is encircled like currents of fast flowing rivulet which entrap the swimmer. He further said, "Oh my dear friend! I confuse the man completely. The man entrapped by me cannot afford to come out of the thinking about wealth and property, day and night. I destroy his righteous deeds and make him do such things, which he must not have thought of even. When I dominate a person with my influence, I first of all withdraw his virtuous thinking from doing good deeds. Thereafter he may involve himself in any number of recitations; he may sit in meditation with closed eyes; his nature shall revolve around me -

*Dear friend wrath! I make the man foolish fully;
The man affected by me thinks always, day and night,
about wealth and property.*

Now I tell my friend wrath!

How he absorbs himself in thinking about wealth.

ਸ੍ਰੀਯਾ - ਜਿਨ ਕੇ ਸਿਰ ਉਪਰ ਹਾਥ ਧਰੋਂ
ਤਿਨ ਕੀ ਸੁ ਦਸ਼ਾ ਸੁਨ ਮੀਤ ਬਤਾਵੈ॥
ਸੁ ਮਨੋਰਥ ਕੀ ਸਰਿਤ ਪਰ ਕੂਲਹਿ
ਨਾਂਹਿ ਕਦਾਚਿਤ ਤੇ ਨਰ ਪਾਵੈ॥
ਤਿਨ ਕੇ ਉਰ ਅੰਤਰ ਸਾਂਤਿ ਕਹਾਂ
ਨਰ ਜੋ ਧਨ ਕੋ ਦਿਨ ਰੈਨ ਧਿਆਵੈ॥
ਅਬ ਕ੍ਰੋਧ ਸਖੇ ਸੁਨੀਯੇ ਸੁ ਕਹੋਂ
ਜਿਹ ਭਾਂਤਨ ਤੇ ਧਨ ਮੈਂ ਮਨ ਲਾਵੈ॥ 136 ॥

The man in my trap always runs around me. He remains engrossed in his achieved wealth, property and vehicles. He does not care to proceed towards God. I make him think of deeds which he must not have dreamt even.

In this regard a story is narrated. Once Kabir Ji was busy in weaving. Several Sadhus (saints) came to meet him. At that time an old man happened to come there with a tangled cotton thread in his hand. He said to Kabir Ji, "Bhagat Ji (revered saint) marriage of my daughter has been fixed. I am a poor man. I have the cotton thread for weaving cloth. But it is badly tangled. I cannot straighten it due to my old age. Bhagat Ji! you are a holy saint. You love men. Kindly be merciful and weave cloth out of it so that I may use it during the marriage of my daughter." Kabir Ji straightened the thread and started weaving the cloth. As the thread was old and worn, Kabir Ji was doing the weaving with great care and difficulty; free of any labour charges. While doing the weaving, Kabir Ji, was also conversing with the saints. In the meantime a lady beautifully dressed and wearing costly ornaments came there. She looked like a queen. She took out silken thread, which was not tangled, and said, "Bhagat Ji! I want the cloth urgently. I have been told that none in this city weaves better than you. I will pay the labour charges, whatever demanded by

you. In addition I shall pay due reward also. With the waving of her hand rattling sound was also heard. Kabir Ji looked at her carefully and judged with his inner divine power that she was mammon and had come there in the form of a lady for deceit. Kabir Ji came out of the weaving pit. He took out the knife and started sharpening it on the stone. She also realized that she had been identified by Kabir Ji. She got worried that Kabir Ji might not convert her beautiful personality into an ugly shape.

I have cut off her nose and shown off her ears and having chopped and thrashed, I have expelled her; says Kabir, darling of the three worlds, she is an enemy of the saints.

ਨਾਕਹੁ ਕਾਟੀ ਕਾਨਹੁ ਕਾਟੀ ਕਾਟਿ ਕੂਟਿ ਕੈ ਡਾਗੀ॥

ਕਹੁ ਕਬੀਰ ਸੰਤਨ ਕੀ ਬੈਰਨਿ ਤੀਨਿ ਲੋਕ ਕੀ ਪਿਆਰੀ॥ P.

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She got up and went away without saying anything. The saints enquired from Kabir Ji as to why that lady got frightened and went away. By appearance she appeared to be a queen. What was the cause of that happening? At that time Kabir Ji said, "O saints! she was mammon in manifested form. She shakes the faith of people doing meditation and penance. She pulls down the elevated. Strifes in the world are due to her. She is the mother of all the disputes mentioned by *Rishi Patanjali* in his *Yoga Shastra*. Knowing my mind that I would cut her nose and ears she went away. All these matters relate to internal sentiments but they are proved with some symptoms. The saints then asked as to why she had no hair in front and on the back of her head? In reply said, Kabir Ji, that *reply* to this question should be asked to mammon herself. She was called and she appeared there. She said, "I have put the whole world, including gods, in great doubt. No one can get out of it. But I am totally helpless in the realm of saints due to extraordinary light there. Even now I had come to misguide you

because a dispute was going on between my husband, God (*Ishwar*) and myself. I told Him, "O Sire! your saints praise you day and night. They have built beautiful temples in which Nam of *Bhagwan* (God) is preached and there I am called she serpent. I am also called enemy of the saints. Many stories are told to the disciples, visiting those temples; that evil deeds take the man to the hell and he suffers the pangs of hell there. However, if you see the reality, then you will agree with me that all the managers of these religious places, *Dehras*, Temples, *Gyanis* and Philanthropists, who claim to be your preachers are in reality my men. If you say, they are doing service, giving charity, they are doing all this to achieve me (Maya). They want honour. The desire is working in their minds, though I have never sent my preachers in the world. You send your saints to the world. In order to prove them to be your men, you sometimes assume the form of Narsingh; sometimes you go riding *Garur* (powerful bird). So you assume different forms for this purpose. Despite all these forms nobody follows you and all people desire to become my saints. You clearly see the wine houses, plays and dramas, dances, songs, nakedness in the world. It is all happening without any preaching. Nobody is engrossed in your meditation. Everybody is attracted towards me. Everybody loves me. None comes to you. The people who appear to be yours, are in reality my men. The saints are hypocrites. My desire pervades their minds always. They sing hymns with their minds in the money. They praise you and for singing your hymns they bargain for money. Some encourage money offerings. The other encourage placing money on their *Harmoniums*. Your persons are rare. But when I put them to test, the reality comes to light. It looks as if all are my followers." Then *Bhagwan* (God) said, "I have such great saints before whom you will be quite helpless. In this tussle I prayed to God to

show me his such saint, who is above my influence. My glory is so great that they forget about their meditation when they see me. They sometimes win, when you help them. Now when I would try to influence the saints, you should not help them. Bhagwan (God) accepted this challenge and showed me a wealthy man whom He said to be beyond my influence. He had built so many rooms for the stay and rest of saints, Bhagwan said, that he had arranged Langar (free kitchen) and clothes from his income. He also gave charity from his honest earning and meditated on His Name daily with full concentration of mind. Similarly his family members were also His *Bhaktas*. I then suggested to *Bhagwan* to dare stay in his *Sarai* (Inn). Then she would show Him how He was pushed and turned out of there. Bhagwan assumed the body of an old man and went to the house of that wealthy man, who received Him with great respect and worshipped His feet. He asked the old man to tell him the service he could do. Then Bhagwan said, He wanted to do meditation for forty two days in solitude, totally undisturbed. For that purpose the Seth (wealthy man) showed Him many rooms. But Bhagwan selected the room in which the Seth had stored charcoal and fuel wood; so that He may not have to vacate, if need be. The store was shifted bigger room. So Bhagwan occupied the room, meant for storing coal, and bolted the door from within. I assumed several forms, the very next day, with my mammon power I put up silken tent in front of the door of the *Sarai* (Inn) and stayed there for sometime, assuming the body of a queen. The Seth came to me and requested me to stay in a room of the *Sarai*. I told him that we wanted to prepare cold drink and he should arrange the supply of necessary material. There were one hundred lady attendants and equal number of other servants with me. He took the money from me and brought the requisite material. We prepared the cold

drink and served it to all. The wealthy man said that he should also be obliged to do some service. Then I told him that all the utensils used by them should be collected and thrown as they used the utensils only once. He should also take the trouble of throwing the mortar made of gold and heavy buckets and water containers in some pit. The sons of the *Seth* were also there. They assured me quick service in that regard. They took those utensils to their house. They were studded with diamonds worth lakhs of rupees. They conspired that if the queen stays with them for three four days, they would gain wealth which would be enough for generations to come. They therefore came to me with folded hands and requested me to stay with them for some more days. They also said that in the *Sarai* there were several rooms, with all possible facilities and in them she could stay on. I told them that I do want to stay there for rest. But there should not be any man living there. So I started inspecting all the rooms and when I approached the room which was meant for storing the charcoal and where Bhagwan was staying I said, it should also be opened for inspection. But they told me that an old Brahmin was staying there and he had to come out after 42 days. He was doing penance there. Then I said, I shall not stay there because he was a man. I apprehend he might like to watch us in some secret pose. That room should also be got vacated. Then they called Bhagwan, "Baba! vacate the room and shift to a room in our bungalow. Bhagwan replied from within that he was not prepared to vacate the room under any condition. He would come out only after the expiry of 42 days." They said, "you have unnecessarily occupied our room". They broke open the door and carried Bhagwan on their shoulders. But Bhagwan fastened his legs in the door. On this the Seth gave a push to him and threw him out of the room. After that Bhagwan walked ahead a little and

disappeared. When the Seth came to me again, I had also disappeared from there and my mammon had also vanished. They received the news from their home that the utensils had also vanished one by one.

Then I told Bhagwan, "Have you seen! your own Bhagats gave pushes to you." The Bhagwan replied that he had become his *Bhagata* only to gain wealth. Now I will show you my sincere devotee saint. *Bhagwan* came to Kabir and gave him the tangled cotton thread. Then I also came with my full glory which you have seen. I got afraid and ran away lest my nose and ears were cut. As regards the question regarding my hair of head in the fore front and on the back, you hear me. On the thresholds of the saints I rub my forehead and request for my salvation. Because the evil doers have made me evil as well by using me on wrong places. I also request them to start some righteous projects and use me there. By bowing on their feet repeatedly my front locks have disappeared; and on my tails side the evil doers run after me and catch me by the hind locks. I try to escape and my hair are pulled by their jerks. Consequently those hair have disappeared.

Then the saints said, "O Maya (mammon) show us some miracle." She said, she could show many miracles. She could just throw the man in doubt and confusion. In a moment she could withdraw his intelligence. Let me now show you a miracle through avarice. She took the saints alongwith her to the forest, and said, "Just see four dear friends coming in front of you. They love each other intensely. Now I will show you whether they love me or they love each other. Maya assumed the form of a bag, full of gold. All the four friends became extremely happy when they drew near the bag and saw that it was full of gold coins. They thought some one might have lost his bag. "We have found it and we can distribute it amongst ourselves. It will facilitate our livelihood. They

picked up the bag, weighing 15-20 seers (kilograms) and sat in a corner of the forest in solitude. They thought they were very lucky to lay hand on so much wealth. They should first take their meals and then distribute the coins comfortably. If some one came that way to trace the bag, they would also watch him, because they were sitting in dense part of the forest away from the passage, and were not visible. Nearby was running a rivulet in which they washed themselves. They sent two of them to fetch good food from the nearby village. Two remained there to take care of the bag.

Maya said, that when she directed the avarice to influence their minds, then one of the two going for the meals thought and said, "Wealth is enough. How nice would it be if we both possess it." The second one endorsed him fully, saying that he had rightly suggested so, because he was also thinking on those lines. But what should be done, so that they possess the entire wealth. A plan struck their mind. They decided to take the meals in the village itself. After that they should mix some strong poison in the food meant for the other two, so that they die with the very first bite. They brought the food with this dishonest motive. On the other hand the two guards of the bag decided to kill the two with their swords immediately after they brought food, and throw them in the flowing rivulet. So, it happened accordingly. When the men with meals came the waiting friends severed their heads immediately after their arrival and started taking the meals. They also died after taking two bites due to the strong poison. Maya (mammon) then assumed her true form and said to the saints, "Kindly see my impact. This is how I work. But when I came to Kabir Sahib, I felt helpless. I rather apprehended that he will cut my nose and ear. So, I left him hurriedly."

So, avarice said to wrath, "O dear friend, you just

hear about the tale of my might. I convert friends into foes and make them thirsty of each other's blood in a moment.

*Dear friend hear me;
I make the man foolish fully;
The man affected by me thinks about wealth and property,
day and night.
Now I tell my friend wrath
How he absorbs himself in thinking about wealth.
In this anxiety they move intoxicated.
I like them in this state.
Hand over written letter of Raja,
So that I go to Bengal and bring wealth;
These people demand something and say different.
They keep them busy like this.
I allow not peace come near them
And the world passes in this worry.*

ਸ੍ਰੀਯਾ - ਜਿਨ ਕੇ ਸਿਰ ਉਪਰ ਹਾਥ ਧਰੋਂ
ਤਿਨਕੀ ਸੁ ਦਸ਼ਾ ਸੁਨ ਮੀਤ ਬਤਾਵੈ॥
ਸੁ ਮਨੋਰਥ ਕੀ ਸਰਿਤ ਪਰ ਕੂਲਹਿ
ਨਾਂਹਿ ਕਦਾਚਿਤ ਤੇ ਨਰ ਪਾਵੈ॥
ਤਿਨਕੇ ਉਰ ਅੰਤਰ ਸਾਂਤਿ ਕਹਾਂ ਨਰ
ਜੋ ਧਨ ਕੋ ਦਿਨ ਰੈਨ ਧਿਆਵੈ॥
ਅਬ ਕ੍ਰੋਧ ਸਖੇ ਸੁਨੀਯੇ ਸੁ ਕਹੋਂ
ਜਿਹ ਭਾਂਤਨ ਤੇ ਧਨ ਮੈਂ ਮਨ ਲਾਵੈ॥ ੧੩੬

ਸ੍ਰੀਯਾ - ਇਹ ਮੱਤ ਗਇੰਦ ਸੁ ਝੂਲਤ ਹੈਂ,
ਮਮ ਏਹੁ ਤੁਰੰਗਮ ਭੌਨ ਸੁਹਾਏ॥
ਲਿਖ ਪੱਤ੍ਰ ਸੁ ਭੂਪਤਿ ਮੋਹਿ ਦਯੋ,
ਧਨ ਲਿਆਵਹੁੰ ਬੇਗ ਬੰਗਾਲਹਿ ਜਾਏ॥
ਇਹ ਗਾਉਂ ਦਏ ਕਛੁ ਔਰ ਕਹੈ ਨਰ
ਜੇ ਇਹ ਭਾਂਤਿ ਸੁ ਚੀਤ ਧਿਆਏ॥
ਤਿਨ ਕੇ ਉਰ ਸ਼ਾਂਤਿ ਕੀ ਕੌਨ ਕਥਾ
ਇਮ ਚਿੰਤਤ ਹੀ ਜਗ ਮਾਹਿ ਬੁਢਾਏ॥ (137)

Hearing the avarice, came forward wrath, to explain its own influence.

A picture of this has been presented in the Parbodh Chander Natak, Translated by Sant Gulab singh Ji,

(Quatrain No. 138), as below -

Now friend! listen about my influence.

I make the man under my influence,

do such deeds seeing which wise become perturbed.

Shiva severed head of Brahma; Pars Ram filled tanks with blood with massacre of Kashatryas.

Vishava Mitter Muni killed hundred sons of Vishishat Muni.

Such sacred people committed such deeds under my influence.

ਮੌਹਿ ਪ੍ਰਭਾਵ ਸੁ ਮੀਤ ਸੁਣੋ,

ਮਮ ਸੰਗਹਿ ਤੇ ਜਨ ਏਹੁ ਕਮਾਏ ॥

ਤੁਸ਼ਟਾ ਦਿਜ ਪੂਤ ਹਨੋ ਮਘਵਾ

ਸਿਵ ਸੀਸ ਬਰੰਚ ਕੇ ਕਾਟ ਗਵਾਏ ॥

ਬਾਹੁਜ ਮਾਰ ਸੁ ਸੁੱਣਤ ਮੈਂ

ਭ੍ਰਿਗ ਨੰਦਨ ਆਪ ਭਲੀ ਬਿਧਿ ਨ੍ਹਾਏ ॥

ਸੁ ਬਸਿਸ਼ਟ ਮੁਨੀਸ਼ੁਰ ਕੇ ਸੁਤ

ਜੇ ਮੁਨਿ ਕੌਸਕ ਆਪ ਸੁ ਤਾਂਹਿ ਹਤਾਏ ॥ 138

The wrath said, "O dear friend avarice! now you hear about my influence. If somebody comes in my company, I make him do such deeds, seeing which, respectable persons get badly upset. Shiv Ji severed the head of Brahma. Paras Ram murdered Kashtryas and filled tanks with blood. Vishwa Mitter, Muni killed one hundred sons of Vashisht. So great and holy persons did these deeds under my influence. If such evil deeds can be performed by such great gods and *Maha Munis*, then how people of the Kali-Age, can dare to face me. When I work with full vigour in some one, then poor peace cannot come before me. I make the peace fly like mosquitos before a storm."

You listen to me attentively. Once Inder was enjoying pleasure of music. He was so intoxicated with the music that he did not notice the coming of his Guru Brahspati. So he could not show due respect to him on his arrival. On this Brahspati got annoyed, and in order to punish

him for disrespect to the teacher, left that place and disappeared in the forest. When *Shuker*, Guru of demons came to know about it, he directed the army of demons to invade Inder. The demons occupied "Heaven of Inder". Inder approached Brahma alongwith the gods for his help. However, Brahma told him that he had committed great sin. "You have dishonoured your Guru. Consequently you have suffered." Then Inder requested him for the remedy of the default. Brahma suggested to him to hold Yagya (religious ceremony) with the help of Wishrava son of Tushta Brahmin. Brahma also warned him to remain peaceful throughout the holding of Yagya even if he noticed the vicious deed of any person. The mother of Wishrava was the daughter of a demon. "So even if you feel Wishrava to be siding with the demons, you need not lose patience of mind. Only then you will succeed." Accepting this good advice, Inder brought Tushta Brahmin and started holding the Yagya. When he was putting the Samagri in the fire, the mother said, "Dear son! you be careful about your maternal uncles. They are my brothers. See that they do not perish. One or two prayers should also be held in their names." So, Wishrava recited the *Mantras* (hymns) on high tone when he put the *Ahuti* in the name of gods. But some times he quietly put the *Ahuti* in the name of demons also. Knowing about it Inder totally forgot about the advice of Brahma and severed the head of the Brahmin.

Similarly Brahma was attracted with the beauty of his daughter, Sarsvati. In order to see her beauty Brahma utilized his four heads. Because Sarsvati first slided towards his shoulder and then turned to his back. She also turned towards other side. But Brahma, having four heads, continued seeing her with evil intention from all the four sides. Gauging the evil intention of her father she turned towards the sky; and Brahma created his fifth

head to see towards sky. Noticing this unscrupulous desire of Brahma, Shiva was enraged. He severed the fifth head of Brahma. This happening finds mention in Gurbani -

Shiva, the destroyer of many sins and the master of three worlds, wandered from shrine to shrine, yet he never found the end of them. The sinful act of the cutting of Brahma's head, he could not efface.

ਅਨਿਕ ਪਾਤਿਕ ਹਰਤਾ ਤ੍ਰਿਭਵਣ ਨਾਥੁ ਗੀ
ਤੀਰਥਿ ਤੀਰਥਿ ਭ੍ਰਮਤਾ ਲਹੈ ਨ ਪਾਰੁ ਗੀ॥
ਕਰਮ ਕਰਿ ਕਪਾਲੁ ਮਛੀਟਸਿ ਗੀ॥

P. 695

Destroyer of numerous sins, master of three world, Shiv Ji, continued wandering from shrine to shrine, but he could not find the solution. He could not erase the sin of severing the head of Brahma. However, so wandering, when he reached the shrine of Kapal-Mochan, the stigma left his palm.

So, it was being said that God resides in this body of man. When on the given understanding falls reflection of God's light, then consciousness is generated in it. Thinking is created which alienates soul from Omniscient God and calls itself individual soul instead of Waheguru. This individual soul is then bound by pride and attachment (I and mine) completely; and under this consciousness, that element of intelligence, called individual soul, thinks itself to be separate identity. Whatever is happening, good or bad, in accordance with the ordinance of God, is attributed to itself by the individual soul. The existence of this individual soul is due to limited consciousness. It does not know that this power does not belong to it and soul is totally helpless. It is all the sport of Eternal Power. But this realization is confirmed with the soul that it is separated from God and is living in its own world. This realization or thinking is nothing else but Haumain - "I-ness" - pride. This bubble of awakening creates the separate existence of

soul; and attributes the deeds done, good or bad, to it and to suffer their consequences soul revolves in birth and death again and again. Several defects develop in it which are very dangerous. Avarice and wrath, such drawbacks, have already been discussed above. Haumai or I-ness is pregnant with all snags, and with it we have landed ourselves in trouble. We are ensnared and numerous deeds are linked with our soul due to Haumai the cause of which we are required to know. One solution is to consider weal and woe alike. But this stage is most difficult to be attained. We also cannot develop affinity with pain, considering it to be a remedy because we hate the very word of pain. We pray daily for condonation of our sins and safeguards against the pain; as we cannot bear the suffering. Guru Ji has listed four major pains -

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 ਭੁਖ ॥ ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ
ਜਮਦੁਤ ॥**

**ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੇ ਤਨਿ ਧਾਇ ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਹੁ
ਲਾਇ ॥**

P. 1256

The source of pain

Now we shall have to contemplate over the source of pain. Waheguru (God) is Sat Chit Anand. There is not even a shadow of pain there. There is also no pain in the smallest seed. Then from where pain has originated? Many thinkers who have pondered over this issue are of the definite view that there is some element in this world, which contrary to God is store of suffering and keeps the soul at tender hooks. It is called element of nature, or

element of Maya or element of ignorance. It is also believed that this element has separate existence. When shadow of the light of the Lord falls on nature, then its equilibrium is disturbed and its three qualities - *Sattav* (virtue) *Rajas* (passion) and *Tamas* (evil) become active. It brings the soul, part of God, under its influence; and after alienating it from God gives the feeling of its separate existence. The soul gets disunited from the source. Consequently under the intoxicating influence of these three qualities the soul becomes meek and helpless and enters into a long journey, which has no end under normal circumstances. But according to these thinkers there have been two co-eternal substances, soul and matter. Matter has three constituents (*Sattav*, *Rajas* and *Tamas*). The presence of souls excites the matter to activity, its equilibrium is disturbed, and it enters into the process of development and manifested universe is formed. These very thinkers have evolved several measures for the eradication of pain. Hundreds of Yoga systems, *Shabad Surat Yoga*, *Buddh Yoga*, *Sum Yoga*, *Gyan Yoga*, *Bhagta Yoga* and *Lai Yoga* are some of them. Out of them Yoga of Patanjali had the purpose of "Yogas Chit Birti Nirodha". Nature is of five kinds - *Parman*, *Viparje*, *Nindra*, *Vikalap* and *Simrti*. By controlling them are removed five Kleshas; ignorance (*Avidya*) fear of death (*Abhinivesh*) remaining busy in unwanted things (*Asimita*), attachment and malice. Then the breath (*Pran*) is taken from the Tenth gate to the realm of Brahama (Supreme Lord). It is accepted as Moksha or salvation; and the mind gets rid of all suffering. But these thinkers accept Supreme Reality, Soul and Nature to be co-eternal. However according to doctrine propounded by Guru Ji, Reality is one -

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

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

According to the doctrine of Guru Ji there is only One Supreme Lord who creates the sport of this universe and appears in many manifestations. He creates maya (mammon) and plays the game somewhere as *Giani* (learned) and somewhere as ignorant person. Everywhere He is to be seen -

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॥ P.
846

Similarly the Tenth Guru says -

One and yet who seemeth many and entereth into a myriad forms,

And Plays His Play, and then windeth it up and becometh One again.

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ॥
ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰਿ ਏਕ॥ Jaap Sahib

Guru's doctrine does not believe nature to be the source of suffering. Because it is not eternal. It has been created with the will of God and is also called Kudrat -

The Lord, O Himself created His ownself and assumed He Himself the Name.

Secondly he made the creation and seated therein, He beholds it with delight.

Thou Thyself art the Donor and Creator and being pleased, Thou bestoweth and showest mercy.

Thou art the Knower of all and Thou givest and takest life with a word.

Alluding within, Thou beholdest Thy creation with delight.

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥
ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥
ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ॥

Guru Ji told Gorakh Nath that pain does not spring from the Nature. The world has also no separate existence. The suffering is due to element of Egotism; as a result of which the Indivisible appears in three forms. One is the Supreme Reality; called as *Ram, Rahim, Narayan, Gobind* and *Waheguru*. He is remembered with infinite Names. *Waheguru* has not left this world on the mercy of Nature and *Maya* (mammon). Those are not self created. Nature works in accordance with the will of God. On the other hand *Waheguru* is self manifested; as has been described in *Gurbani* in different ways -

From the True Lord, proceeded the air, and from air became the water.

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

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥
ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥ P.
19

It is also said that Nature has originated from *Shabda Brahma* -

With One word Thou didst effect the world's expansion and where by lacs of rivers began to flow.

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥
ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥ P. 3

All have been made from the Lord's One word.

ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ ॥ P. 1003

It is also said -

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 ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥ P. 537

Most surprising thing is, as to how One Alone manifested Himself into so many forms and then again

He is of His Own. Gorakh Nath suffered from such delusion. He had believed Nature and soul to be co-eternal in accordance with Sankhya Darshan and also agreeing with Patanjali he believed God to be eternal as well. At the same time he believed in the separate existence of all the three. This very question he had put to Guru Nanak. He said that if God had Himself manifested in several forms, then how the world assumed separate existence and from where the suffering came? Guru Ji told him that the pain or suffering has no form of its own. It is the creation of egotism. The feeling of I-ness made the soul think itself of separate existence. Similarly in this world matter has no existence. It is also a part of Sentient Being. But the degree of consciousness in it is very small. Little is known to the man about it. Matter exists on the basis of Nam. In the visible and invisible there are several universes about which nothing can be said. Because every action of the Lord Supreme is infinite. Guru Ji said, "Gorakh Nath! God had created *Haumai* or Egotism which generated the feeling of separate existence. Due to that, the soul within the body got disunited from the Omnipotent and Omniscient source, which is complete Divine Knowledge and all pervading Light. After separation from the Supreme Soul, the individual soul called the creation of God, to be of separate existence and termed the visible to be a universe. In reality neither the individual soul nor the universe have any existence. They have temporary existence and accordingly duality is experienced -

Searching, searching and searching, ultimately the mortal succeeds.

By Guru's grace, he comes to know the whole reality.

When I look, then I see God at the root of all the things.

Nanak, He Himself is minute and Himself great.

**ਸੋਧਤ ਸੋਧਤ ਸੋਧਤ ਸੀਝਿਆ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਤਤੁ ਸਭੁ
ਬੁਝਿਆ ॥**

ਜਬ ਦੇਖਉ ਤਬ ਸਭੁ ਕਿਛੁ ਮੂਲ॥ ਨਾਨਕ ਸੋ ਸੁਖਮੁ ਸੋਈ
ਅਸਬੁਲੁ ॥ P. 281

*Here Thou art the Absolute Lord and there the Related One.
Betwixt the two, Thou playest Thy play, O my Lord.*

ਈਘੈ ਨਿਰਗੁਨ ਉਘੈ ਸਰਗੁਨ
ਕੇਲ ਕਰਤ ਵਿਚਿ ਸੁਆਮੀ ਮੇਰਾ॥ P. 827

The reality is that under the influence of Haumai, the soul started considering itself to be of separate existence from the source of Nam. In Haumai arose wave of suffering and surrounded the man (individual self). Suffering arose due to disunion of the individual from the Supreme Lord. Consequently the individual soul stood weakened and ignorant. Reunion is possible only with the meditation of "Nam". No other ritualism, tradition or appearance can succeed in the restoration of the unity with God. There are waves of Nam and Haumai, opposite to each other, current in this world, with full flow, in accordance with the will of God. As soon as the Nam reveals the secret of truth to the individual soul, then *Haumai* vanishes ipso facto. The sufferings end. So, due to ignorance of Nam, intelligence, nature and knowledge of man have grown defective. With the blurred vision single article appears to be dual and two moons appear instead of one. In reality moon is one but due to blurred vision appears dual. Similarly Gorakh Nath! this world is the form of God Himself. He Himself is playing with His sport. This issue is further clarified as below -

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.

How many characters, appeared disappeared.

Wither have they gone and whence did they come?

Good many waves arise in the water.

Out of gold are made ornaments of many kinds.

*I have seen seeds of many sorts being sown
When the fruit ripens, the seed appears in the same one
form.*

*In the thousand water-pots one sky is reflected.
On the bursting of water-pots, the sky pageant alone is
left.*

*Doubt is caused by the sins of avarice, worldly love and
wealth.*

*Freed from the illusion, the mortal assumes the One Lord's
form.*

He, the Lord is imperishable and perishes not.

He neither comes, nor does He go.

*The perfect Guru has washed away the filth of my self-
conceit.*

Says Nanak, I have obtained the Supreme Salvation.

ਬਾਜੀਗਰਿ ਜੈਸੇ ਬਾਜੀ ਪਾਈ॥ ਨਾਨਾ ਰੂਪ ਭੇਖ
ਦਿਖਲਾਈ॥

ਸਾਂਗੁ ਉਤਾਰਿ ਬੰਮਿਓ ਪਾਸਾਰਾ॥ ਤਬ ਏਕੋ ਏਕੰਕਾਰਾ॥
ਕਵਨ ਰੂਪ ਦ੍ਰਿਸਟਿਓ ਬਿਨਸਾਇਓ॥ ਕਤਹਿ ਗਇਓ ਉਹੁ
ਕਤ ਤੇ ਆਇਓ॥

ਜਲ ਤੇ ਉਠਹਿ ਅਨਿਕ ਤਰੰਗਾ॥ ਕਨਿਕ ਭੂਖਨ ਕੀਨੇ ਬਹੁ
ਰੰਗਾ॥

ਬੀਜੁ ਬੀਜਿ ਦੇਖਿਓ ਬਹੁ ਪਰਕਾਰਾ॥ ਫਲ ਪਾਕੇ ਤੇ
ਏਕੰਕਾਰਾ॥

ਸਹਸ ਘਟਾ ਮਹਿ ਏਕੁ ਆਕਾਸੁ॥ ਘਟ ਛੂਟੇ ਤੇ ਓਹੀ
ਪ੍ਰਗਾਸੁ॥

ਭਰਮ ਲੋਭ ਮੋਹ ਮਾਇਆ ਵਿਕਾਰ॥ ਭ੍ਰਮ ਛੂਟੇ ਤੇ
ਏਕੰਕਾਰ॥

ਓਹੁ ਅਬਿਨਾਸੀ ਬਿਨਸਤ ਨਾਹੀ॥ ਨਾ ਕੋ ਆਵੈ ਨਾ ਕੋ
ਜਾਹੀ॥

ਗੁਰਿ ਪੂਰੇ ਹਉਮੈ ਮਲੁ ਧੋਈ॥ ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਪਰਮ ਗਤਿ
ਹੋਈ॥

P. 736

*Haumai converts the reality into delusion. Guru Ji
says -*

*In what, what way the world comes into being, O man?
And in what way does it perish?*

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

P. 946

*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 ॥**

P. 946

*Then alone the man is in pain when he forgets God.
Afflicted with hunger, he runs about in many ways.
By remembering the Name, he is ever at ease. He alone
receives the Name, whom God is Merciful.*

**ਦੁਖੁ ਤਦੇ ਜਾ ਵਿਸਰਿ ਜਾਵੈ ॥ ਭੁਖ ਵਿਆਪੈ ਬਹੁ ਬਿਧਿ
ਧਾਵੈ ॥**

**ਸਿਮਰਤ ਨਾਮੁ ਸਦਾ ਸੁਹੇਲਾ ਜਿਸੁ ਦੇਵੈ ਦੀਨ ਦਇਆਲਾ
ਜੀਉ ॥**

P. 98

Pain accrues when God is forgotten. Complete remembrance changes the definition of suffering. Then we reach the door with the aid of Nam, which is named "Door of suffering." Word of the Guru, firmness in "Nam Meditation" destroy the very existence of five thieves, as powerful Atom Bomb perishes the visible and throws wide apart its particles. In this way we advance towards the threshold of God, suppressing the guards of suffering and wrath. Then we come across the hard shutters of hope and anxiety.

Mahatma Budha has given his final decision that the world is a house of suffering. For emancipation from the trap of suffering he held hard penances and reached a stage called "Nirvana -Salvation." Suffering does not dare reach that place. Guru Ji has advanced great examples to prove that the pain in the world is due to the fact that man has not risen from the realm of Maya-mammon; and he has not entered the realm of "Nam". Descending of the pains on him is, therefore, quite natural. Baba Farid Ji said -

Farid, I thought I alone was in trouble, but, the whole world is in trouble.

When I ascended from my limited self and looked around then did I find the same fire in every house.

ਫਰੀਦਾ ਮੈ ਜਾਨਿਆ ਦੁਖੁ ਮੁਝ ਕੁ ਦੁਖੁ ਸਬਾਇਐ ਜਗਿ॥
ਉਚੇ ਚੜਿ ਕੈ ਦੇਖਿਆ ਤਾਂ ਘਰਿ ਘਰਿ ਏਹਾ ਅਗਿ॥ P.
1382

Mention of great historical and mythological personalities appears in Guru Granth Sahib. With their reference Guru Ji has said that cause of pain is, non-achievement of Nam. The man rises above pain, as soon as Nam illumines in the mind -

Within the heart of the Guru-ward is equipoise and his mind mounts to the tenth sky.

There one slumbers and hungers not and lives in peace in the Nectar - Name of God. Nanak, pain and pleasure cling not to man there, where there is the illumination of the all-perovading soul.

With the enlightenment of "Nam" weal and woe become alike.

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਹਜੁ ਹੈ ਮਨੁ ਚੜਿਆ ਦਸਵੈ ਆਕਾਸਿ॥
ਤਿਥੈ ਉਂਘ ਨ ਭੁਖ ਹੈ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਖ ਵਾਸੁ॥
ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਵਿਆਪਤ ਨਹੀ ਜਿਥੈ ਆਤਮ ਰਾਮ
ਪ੍ਰਗਾਸੁ॥ P. 1414

Nam illumines and generates such an energy in the mind that the pain dares not come. Moreover feeling of the pinch of pain halts. Guru Arjun was boiled in bubbling water, made to sit on burning hot iron pan, burning hot sand was put on his head, so that he might not shift to the tenth gate. Guru Ji suffered all these physical pains thinking them to be at par with bliss, accepting the will of God. At that time Mian Mir came to the Guru and requested him to curse the people who were putting him to torture or permit him to destroy Lahore there and then. Guru Ji said, "Pir Ji! just recollect, you had once said if the man knowing God could show patience. Could he maintain his equilibrium under extreme torture? Now I am giving practical proof of it." It is also mentioned in the history that Guru Ji said to him, "Pir Ji, doctrine of Guru Ji is fully Truth based -

True in the prime, True in the beginning of ages, True He is

even now and True

He, verily, shall be, O Nanak.

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

P. 1

In the light of this doctrine it is clarified in
Sukhmani Sahib -

*Searching, searching and searching, ultimately the mortal
succeeds*

*By Guru's grace, he comes to know the whole reality.
When I look, then I see God at the root of all the thing.
Nanak He himself is minute and Himself great.*

**ਸੋਧਤ ਸੋਧਤ ਸੋਧਤ ਸੀਝਿਆ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਤਤੁ ਸਭੁ
ਬੁਝਿਆ ॥**

**ਜਬ ਦੇਖਉ ਤਬ ਸਭੁ ਕਿਛੁ ਮੂਲੁ ॥ ਨਾਨਕ ਸੋ ਸੁਖਮੁ ਸੋਈ
ਅਸਬੁਲੁ ॥**

P. 281

Some other slokas also say -

*The Formless Lord is Himself related and absolute.
He Himself is in primordial trance.*

*Nanak through His own creation
He, again meditates on Himself.*

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥

ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥

P. 290

"Whom should I curse when God pervades every where and is playing His sport. I cannot hold anyone to be bad or at fault. In the mind, if five delusions have been destroyed, that mind is merged in the Supreme Self like the shade of moon falling in the water in a pitcher and merging in the moon. Shade of moon, shining in the sky and falling on the water in the pitchers was looking different from moon. But in reality moon is one. It was game of Maya that one moon was appearing to be many in the pitchers full of water. Just throw water out of the pitcher, then shadow of moon shall vanish and merge in the moon. So Pir Ji! here nobody is at fault. Anyone who has ended the delusion, shall find Him visible everywhere. Consequently none can curse Him" -

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

**ਮਨ ਮੇਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ॥
ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੁਲਾ ਜਿਨਿ ਸਗਲੋ ਬ੍ਰਹਮੁ
ਪਛਾਤਾ ॥**

P. 610

The pain is there till the wall of falsehood is not demolished, following the will of God -

As long as man understands not God's will, so long he remains miserable.

Meeting the Guru, when he recognizes Lord's will, since then he becomes happy.

**ਜਬ ਲਗੁ ਹੁਕਮੁ ਨ ਬੁਝਤਾ ਤਬ ਹੀ ਲਉ ਦੁਖੀਆ॥
ਗੁਰ ਮਿਲਿ ਹੁਕਮੁ ਪਛਾਣਿਆ ਤਬ ਹੀ ਤੇ ਸੁਖੀਆ॥P. 400**

Hard labour is required to end the suffering. Grace of the Guru, Perfect is needed. The Guru lifts the man from the realm of Maya and finishes the darkness of Haumai. He is taken to the spiritual realm and made to know the Supreme Reality. Fire of pain is extinguished with pain and the suffering becomes remedy. So is said -

In pain, man is born, in pain he dies and in pain, he deals with the world.

Pain overpain, he is said to suffer hereafter. The more he reads and utters, the more he wails.

For him the packages of pain are united and no comfort emerges out of them.

In pain, the mortal burns and in pain he departs bewailing.

Imbued with the Lord's praise, O Nanak one's soul and body reverdured.

ਦੁਖ ਵਿਚਿ ਜੰਮਣੁ ਦੁਖਿ ਮਰਣੁ ਦੁਖਿ ਵਰਤਣੁ ਸੰਸਾਰਿ॥

ਦੁਖੁ ਦੁਖੁ ਅਗੈ ਆਖੀਐ ਪੜਿ ਪੜਿ ਕਰਹਿ ਪੁਕਾਰ॥

ਦੁਖ ਕੀਆ ਪੰਡਾ ਖੁਲੀਆ ਸੁਖੁ ਨ ਨਿਕਲਿਓ ਕੋਇ॥

ਦੁਖ ਵਿਚਿ ਜੀਉ ਜਲਾਇਆ ਦੁਖੀਆ ਚਲਿਆ ਹੋਇ॥

ਨਾਨਕ ਸਿਫਤੀ ਰਤਿਆ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਇ॥ P. 1240

In view of above we find comprehensive explanation of the source of pain in the Gurbani, given by Guru Ji. Pain comes with indulgence in pleasures and separation from Nam -

The worldly valuables are gathered through pain and when they depart, they leave one in pain.

Nanak, without the True Name, no one's hunger is removed.

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

As many as are the joys of the body, so many are the pains, which cling to it.

ਦੁਖੀ ਦੁਨੀ ਸਹੇੜੀਐ ਜਾਇ ਤ ਲਗਹਿ ਦੁਖ॥

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਖੀ ਭੁਖ॥

ਰੂਪੀ ਭੁਖ ਨ ਉਤਰੈ ਜਾਂ ਦੇਖਾਂ ਤਾਂ ਭੁਖ॥

ਜੇਤੇ ਰਸ ਸਰੀਰ ਕੇ ਤੇਤੇ ਲਗਹਿ ਦੁਖ॥

P. 1287

This aspect has been further illustrated with the help of historic and mythological great personalities -

With the award of the punishment of the thousand marks of Vulva, Indar did weep.

Paras Ram returned home crying. Ajai wailed, when made to eat the dung he gave in charity.

Such is the punishment, meted out in God's court.

Rama wept when he was exiled and got separated from Sita and Lachman.

Ten-headed Rawan, who took away Sita,

With the beat of Tambourine, wept when he lost ceylon.

The Pandwas, whose Master lived with them became servants and wailed.

Janmeja bewailed that he went astray.

For an offence he became a sinner.

The Divine teachers, seers and religious guides weep, lest they should suffer agony at the last moment.

The kings weep having their ears torn and they go abegging from house to house.

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

The young woman weeps for she has no husband.

Nanak, the whole world is in distress.

*He, who believes in the Name becomes victorious.
No other deed is of any account.*

**ਸਰੰਸਰ ਦਾਨ ਦੇ ਇੰਦ੍ਰੁ ਰੋਆਇਆ॥ ਪਰਸ ਰਾਮੁ ਰੋਵੈ ਘਰਿ
ਆਇਆ॥**

**ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ॥ ਐਸੀ ਦਰਗਹ ਮਿਲੈ
ਸਜਾਇ॥**

**ਰੋਵੈ ਰਾਮੁ ਨਿਕਾਲਾ ਭਇਆ॥ ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ
ਗਇਆ॥**

**ਰੋਵੈ ਦਹਸਿਰੁ ਲੰਕ ਗਵਾਇ॥ ਜਿਨਿ ਸੀਤਾ ਆਦੀ ਭਉਰੂ
ਵਾਇ॥**

**ਰੋਵਹਿ ਪਾਂਡਵ ਭਏ ਮਜੂਰ॥ ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ
ਹਦੁਾਰਿ॥**

**ਰੋਵੈ ਜਨਮੇਜਾ ਖੁਇ ਗਇਆ॥ ਏਕੀ ਕਾਰਣਿ ਪਾਪੀ
ਭਇਆ॥**

**ਰੋਵਹਿ ਸੇਖ ਮਸਾਇਕ ਪੀਰ॥ ਅੰਤਿ ਕਾਲਿ ਮਤੁ ਲਾਗੈ
ਭੀੜ॥**

**ਰੋਵਹਿ ਰਾਜੇ ਕੰਠ ਪੜਾਇ॥ ਘਰਿ ਘਰਿ ਮਾਗਹਿ ਭੀਖਿਆ
ਜਾਇ॥**

**ਰੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ ਜਾਇ॥ ਪੰਡਿਤ ਰੋਵਹਿ
ਗਿਆਨੁ ਗਵਾਇ॥**

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

P. 953-54

So, remedy of pain lies in the service of Satguru and attainment of knowledge of the Supreme Reality -

*Very powerful are lust and wrath in this world.
through them, the mortal does many deeds and they all
add to his miseries.*

*They who serve the True Guru, obtain peace and the True
Guru unites them with the True Lord.*

ਕਾਮ ਕਰੋਧੁ ਸਬਲ ਸੰਸਾਰਾ॥

ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਸਭੁ ਦੁਖ ਕਾ ਪਸਾਰਾ॥

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਸੁਖੁ ਪਾਵਹਿ ਸਚੈ ਸਬਦਿ ਮਿਲਾਇਦਾ॥

P. 1060

Like this when we enter into the realm of Nam with the grace of the Guru, the pains are finished. On the other hand world is of the view that pain can be escaped with the attainment of material goods. But this is a

fallacious belief because no one has ever attained stores of oil in the sand. The same plight is that of the worldly people. Forgetting Name, they hope to achieve bliss. It is said -

*Such a gambler the world is;
All happiness sought forgetting Name.*

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

P. 22

In this regard we come across a spiritual story which properly explains this issue and we can understand better. Once a princess got prepared a precious necklace and got it studded with diamonds and pearls. It was worth rupees nine lakhs. The Rajas and the queens generally possessed such chains (*Naulakha Har*). About this, great sire used to narrate several stories. With the help of such stories mind is diverted towards Nam. One day the princess went for a bath in the river alongwith her girl friends; and they enjoyed several sports including boating; jumping in the river from elevation and diving. They took enough of time in this enjoyment. It was summer. When she started dressing herself on the bank of the river, she was astonished not to find her Naulakha Har there. Intense search did not yield any success. The information was sent to the Raja. He also searched but in vain. Nets were thrown in the river with the apprehension that some crocodile might have swallowed the chain. But their efforts did not yield the required result. Then the Raja proclaimed that any anyone tracing the chain (*Naulakha Har*) shall be rewarded with half the price of the chain. Even the person who could give exact information about that chain shall be given that much reward. Everyone endeavored vainly to trace the chain.

Just by coincidence a wood cutter came to the river to quench his thirst. He happened to note that the chain, which was being traced was lying in the bed of water.

He dived in the water and saw the chain lying in the clean water. But when he tried to pick that up his hand was filled with mud. He tried many times but with the same result. He was very much perplexed over it. Because he was seeing the chain but could not pick up the same. He thought it a result of some spell or it might be a mirage. Then he decided to pass on this information to the Raja because in that case also reward was the same.

The Raja brought the divers, who dived but could not catch hold of the chain. In the meantime a saint happened to reach there and found that actually the chain was hanging in the nest of a kite above in the tree and its shadow was falling in the water. The saint said to the Raja to spare a person who could climb the tree. The Mahatma told him to climb up the tree on the bank of river and bring the chain hanging in the nest of a kite there. He brought down the chain and everybody was astonished.

So it is just an example to prove that the whole world is indulging in the pleasures and seeks happiness out of it which is not possible. Indulgence yields pain instead of joy. All such efforts reach the boundary of pain alone, being not wise. Guru Ji says -

There is no peace in earning much wealth.

There is no peace in beholding dance and drama.

There is no bliss in conquering many countries.

All the pleasures are obtained by hymning the Lord's praises.

**ਸੁਖੁ ਨਾਗੀ ਬਹੁ ਤੈ ਧਨਿ ਖਾਟੇ ॥ ਸੁਖੁ ਨਾਗੀ ਪੇਖੇ ਨਿਰਤਿ
ਨਾਟੇ ॥**

**ਸੁਖੁ ਨਾਗੀ ਬਹੁ ਦੇਸ ਕਮਾਏ ॥ ਸਰਬ ਸੁਖਾ ਹਰਿ ਹਰਿ ਗੁਣ
ਗਾਏ ॥**

P. 1147

Of their kindness, the saints have told me of the True One and I have obtained all this comfort and joy.

In the society of saints' sing the praises of God.

Says Nanak, through the greatest good fortunes the Lord is

found.

ਕਰਿ ਕਿਰਪਾ ਸੰਤਨ ਸਚੁ ਕਹਿਆ॥ ਸਰਬ ਸੁਖ ਇਹੁ ਆਨੰਦੁ
ਲਹਿਆ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ॥ ਕਹੁ ਨਾਨਕ ਵਡਭਾਗੀ
ਪਾਈਐ॥

P. 179

The suffering ends with the aid of Nam of God and His perpetual remembrance -

Searching and searching, I have ascertained this reality that the Lord's slave is dedicated unto Him. O Nanak, if thou desirest eternal bliss, remember thou ever the Omnipresent Lord.

ਖੋਜਤ ਖੋਜਤ ਤਤੁ ਬੀਚਾਰਿਓ ਦਾਸ ਗੋਵਿੰਦ ਪਗਾਇਣ॥
ਅਬਿਨਾਸੀ ਖੇਮ ਚਾਹਹਿ ਜੇ ਨਾਨਕ ਸਦਾ ਸਿਮਰਿ
ਨਾਰਾਇਣ॥

P. 714

Guru Ji says clearly that after a thorough search it has been discovered that the valuables of the world cannot render happiness. Antidote of pain is joy, which becomes available by entering the realm of Nam -

I have seen the whole world, there is no peace without the Lord's Name.

The body and wealth shall become dust, but hardly anyone understands this.

ਡਿਠਾ ਸਭੁ ਸੰਸਾਰੁ ਸੁਖੁ ਨ ਨਾਮ ਬਿਨੁ॥
ਤਨੁ ਧਨੁ ਹੋਸੀ ਛਾਰੁ ਜਾਣੈ ਕੋਇ ਜਨੁ॥

P. 322

Indulgence in lust, wrath, avarice, attachment, pride and pleasures of hearing, touch, beauty, joy and smell cannot lead us to bliss. Neither groups of relations nor heaps of wealth can remove pain -

The sons, wife, riches and property, from these, say, who has ever obtained peace?

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਲਛਮੀ ਮਾਇਆ॥
ਇਨ ਤੇ ਕਹੁ ਕਵਨੈ ਸੁਖੁ ਪਾਇਆ॥

P. 692

With meditation on Nam, all suffering is removed and everywhere you find nothing else but bliss -

Within my home there is peace and peace prevails outside,

too.

*By remembering God all the sorrows (pains) are annulled.
I obtain all the comforts, when Thou comest in my mind.
That man alone repeats the Name who is pleasing to Thee.
Pause.*

*My body and mind are cooled by remembering Thy Name.
By Lord God's meditation, the abode of pain is
demolished.*

He, who understands God's will, is approved.

The True Name is (such a man's) insignia.

*The Perfect Guru has implanted in me the Lord's Name
Says Nanak, my mind has attained peace.*

ਘਰ ਮਹਿ ਸੂਖ ਬਾਹਰਿ ਫੁਨਿ ਸੂਖਾ॥
ਹਰਿ ਸਿਮਰਤ ਸਗਲ ਬਿਨਾਸੇ ਦੁਖਾ॥
ਸਗਲ ਸੂਖ ਜਾਂ ਤੂੰ ਚਿਤਿ ਆਵੈ॥
ਸੌ ਨਾਮੁ ਜਪੈ ਜੋ ਜਨੁ ਤੁਧੁ ਭਾਵੈ॥
ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਜਪਿ ਨਾਮੁ ਤੇਰਾ॥
ਹਰਿ ਹਰਿ ਜਪਤ ਢਹੈ ਦੁਖ ਡੇਰਾ॥
ਹੁਕਮੁ ਬੁਝੈ ਸੌਈ ਪਰਵਾਨੁ॥
ਸਾਚੁ ਸਬਦੁ ਜਾ ਕਾ ਨੀਸਾਨੁ॥
ਗੁਰ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ॥
ਭਨਤਿ ਨਾਨਕੁ ਮੇਰੈ ਮਨਿ ਸੁਖੁ ਪਾਇਆ॥

P. 385

*Kabir, making good many friends alone, one does not
attain peace in this world.*

*They, who keep their mind fixed on One God, ever attain
unto peace.*

ਕਬੀਰ ਸੁਖੁ ਨ ਏਹੋ ਜੁਗਿ ਕਰਹਿ ਜੁ ਬਹੁਤੇ ਮੀਤ॥
ਜੋ ਚਿਤੁ ਰਾਖਹਿ ਏਕ ਸਿਉ ਤੇ ਸੁਖੁ ਪਾਵਹਿ ਨੀਤ॥ P.
1365

So, we have learnt that to achieve joy we should look to Nam. With the pervading of Nam in us, the pain shall be trampled. We can cross the door of pain to reach the Supreme Reality by entering into the realm of Nam. With the attainment of Nam what to say of wrath, even its companions - lust, avarice all are conquered; because antidote of wrath is Nam, which renders peace. Wrath becomes helpless before peace. Peace is the daughter of

devotion. Meditation helps it. With the attainment of Bhakti, devotion and peace, the very existence of wrath vanishes. In this way we enable ourselves to open the shutters of hope and anxiety by controlling wrath.

Now the seeker is required to reach the Supreme Lord by crossing the shutters of hope and anxiety. Pain and wrath have been explained already. Remedy of pain is to unite with the Lord. Perpetual remembrance removes the gap between individual soul and the Supreme Lord; because pain dares not come near perpetual remembrance. Nor wrath can face peace, generated by Nam.

Maya has woven such a net around the individual soul that it is very difficult to get out of it. Because all things, other than God, whether subtle or material are all binding. Grip of hope and anxiety is the strongest. Next destination after death would depend upon the kind of such hopes and anxiety. So we have to take care of the obstacles on the way to meet God. Man has to face most dangerous army of mind. The invincible warriors of mind make the man helpless -

Kabir, weak is the man-deer and this world tank is surrounded by verdure of temptations.

*There are lakhs of hunters after the one being,
How long can it escape death.*

ਕਬੀਰ ਹਰਨਾ ਦੁਬਲਾ ਇਹੁ ਹਰੀਆਰਾ ਤਾਲੁ ॥

ਲਾਖ ਅਹੇਰੀ ਏਕੁ ਜੀਉ ਕੇਤਾ ਬੰਚਉ ਕਾਲੁ ॥ P. 1367

*In the lake there is but one bird, but, there are fifty snarers.
This body is caught in the waves of desires. O True Lord,
my hope is in Thee alone.*

ਸਰਵਰ ਪੰਖੀ ਹੇਕੜੋ ਫਾਹੀਵਾਲ ਪਚਾਸ ॥

ਇਹੁ ਤਨੁ ਲਹਰੀ ਗਛੁ ਥਿਆ ਸਚੇ ਤੇਰੀ ਆਸ ॥ P. 1384

First of all is the obstacle of Maya - mammon which has made the individual soul to believe that he is part of nature, rather than the part of Ram. The soul takes

crores of births and under the influence of Maya does not forget the belief of I-ness in each birth. It has no knowledge of its real self. But Guru Ji goes on reminding him that "you are form of God; and try to know your source" -

My soul, thou art the embodiment (image) of Divine light, so know thy source.

O my soul, the revered Lord is with thee. By Guru's teaching enjoy His love.

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥ P. 441

But the man does not follow Guru Ji properly; because he sees his body constituted of five elements when he looks into the mirror. He considers this body to be his real self. It is a delusion. Guru Ji reminds him consistently that he is embodiment of Divine Light. But he is under the influence of Haumai - I ness. The great sire tried to explain this reality with an example.

One Ruler went for a dinner with the other Ruler on his invitation. Wine was being served there. It was quite a strong drink. The Ruler over drank and started doing certain actions which could bring shame. So his accompanying ministers thought that they shall have to face humiliation amongst the guests and the host Ruler shall also be annoyed, and the mutual good relations of both the neighbouring Rajas (Rulers) shall be spoiled. The ministers were very farsighted. They put their Raja in the carriage and started towards his palace. Reaching near the palace they found the Raja to be still highly intoxicated. The carriage of the Raja halted in front of the palace. The guards were performing their watch duty. They were very alert. Raja saw all this from within the carriage and started talking aloud, as to who they were? Where I am being taken in this transport. He had forgotten himself fully. He said, "Take me out of the

carriage. I also want to perform guard duty. Where is my uniform? Hearing about this noise, the day officer reached there. After a careful discussion they provided the Raja with a uniform of the soldier, which he wore. The Raja started guard duty in one round. The sane ministers concealed themselves in a nearby lonely place. After the expiry of two hours Raja started looking at his uniform and weapons. The ministers understood that the Raja had gained some consciousness. They appeared before him immediately and sought his orders quite respectfully. The Raja said, "I am Raja, this is my palace. What I am doing? The guard duty was to be performed by the soldiers. How the rifle has come in my hand. How I have worn the uniform?" On this the minister said with all humility, "Maharaj! excuse me. Today you were intoxicated badly with a strong wine during the dinner. At that time we thought it proper to return to our empire, lest some one insulted you. When we reached here, you also desired to perform guard duty. You dressed yourself in the uniform of the soldier and started doing watch and ward duty in one round. We tried our best to persuade you. But you were saying repeatedly that you had to do the watch and ward duty. "I am not Raja; I am a soldier, bring my uniform." So, Sire, we gave you the uniform to wear. Now you have gained consciousness. Immediately, thereafter, the Raja changed his dress in the nearby bathroom and started repenting over what had happened. "Intoxication was very powerful. It made me forget everything. I did not care about the advice and persuasion of my ministers and officials and went on saying that I was not a Raja. What a blunder I have committed?"

Similarly the intoxication of Maya has made the man forget completely about his real-self; that he is part of God or embodiment of the Lord. The man considers himself to be a body made of five elements, which is

perishable. It is a store of garbage and emits poison from its each pore. Dirt comes out of nose, eyes, mouth and other organs, to which we do not like to see even. To call such a body to be real self is a delusion. Guru Ji says he is embodiment of the Supreme Lord. But under the influence of Maya-mammon, he does not understand it and firmly believes that he is a body; which is in reality perishable. The individual soul is above the three qualities, (*Sattva, Rajas* and *Tamas*). Maya has no approach there. But under the influence of Maya the man is covered with several covers. Due to these covers he cannot follow the reality that he is pious existence.

The reader may ponder that we all think alike that our real self is body, made of five elements. However, while talking we admit that we are not body. On the other hand we don't practise it. Our intelligence always likes to be called "I" despite any amount of divine knowledge, imparted. In the intelligence, element of matter is greater. Hence the intelligence is quite scanty. Still he claims himself to be learned (*Gyani* -knower of divine knowledge). These are illusions of the realm of intelligence. The Guru, therefore, regretfully says -

The comers come into the world but sans Knowing God, they are like animals and beasts.

Nanak, he alone knows the Lord, through the Guru, who has good destiny recorded on his forehead.

ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੁਝੈ ਪਸੁ ਢੋਰ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋ ਬੁਝੈ ਜਾ ਕੈ ਭਾਗ ਮਥੋਰ ॥ P. 251

To believe ourselves to be a body is the symptom of degeneration. We are covered with infinite covers, which convert our beauty into ugliness. We do not know the reason for this. But the persons with right experience say that man has to watch the actions, done in accordance with the nature of the sense organs. The individual soul is *Sat, Chit, Anand*, desireless; and above needs. The real

man is philanthropist; lost in God, not sunshine but giver of sunshine; sunshine itself; love and Divine knowledge personified and God is always with him. The shadow of the Formless on the Maya gives the impression of individual soul, but he is Lord Himself. Guru Ji says -

Wondrous and greatly unequalled is the description of the beauty of the Supreme Soul and Glorious God. Pause.

He is not old, nor is He young.

He has no sorrow, nor is He caught in the death's noose.

He neither perishes, nor departs. He is in the beginning and from commencement of ages. He is contained everywhere.

He feels not heat, nor feels He cold.

He has no enemy, nor has He any friend.

He feels not joy, nor feels He sorrow.

Everything belongs to Him and He is potent to do everything.

He has no father, nor has He any mother.

He is yonder of the yond and has ever been.

By vice and virtue, He is affected not.

Within all the hearts, He is ever awake

He created three qualities and one mammon.

The great mammon is His shadow.

ਅਚਰਜ ਕਥਾ ਮਹਾ ਅਨੂਪ॥ ਪ੍ਰਾਤਮਾ ਪਾਰਬ੍ਰਹਮ ਕਾ ਰੂਪੁ॥

ਨਾ ਇਹੁ ਬੁਢਾ ਨਾ ਇਹੁ ਬਾਲਾ॥ ਨਾ ਇਸੁ ਦੁਖੁ ਨਹੀ ਜਮ ਜਾਲਾ॥

ਨਾ ਇਹੁ ਬਿਨਸੈ ਨਾ ਇਹੁ ਜਾਇ॥ ਆਦਿ ਜੁਗਾਦੀ ਰਹਿਆ ਸਮਾਇ॥

ਨਾ ਇਸੁ ਉਸਨੁ ਨਹੀ ਇਸੁ ਸੀਤੁ॥ ਨਾ ਇਸੁ ਦੁਸਮਨੁ ਨਾ ਇਸੁ ਮੀਤੁ॥

ਨਾ ਇਸੁ ਹਰਖੁ ਨਹੀ ਇਸੁ ਸੋਗੁ॥ ਸਭੁ ਕਿਛੁ ਇਸ ਕਾ ਇਹੁ ਕਰਨੈ ਜੋਗੁ॥

ਨਾ ਇਸੁ ਬਾਪੁ ਨਹੀ ਇਸੁ ਮਾਇਆ॥ ਇਹੁ ਅਪਰੰਪਰੁ ਹੋਤਾ ਆਇਆ॥

ਪਾਪ ਪੁੰਨ ਕਾ ਇਸੁ ਲੇਪੁ ਨ ਲਾਗੈ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਸਦ ਹੀ ਜਾਗੈ॥

ਤੀਨਿ ਗੁਣਾ ਇਕ ਸਕਤਿ ਉਪਾਇਆ॥ ਮਹਾ ਮਾਇਆ ਤਾ ਕੀ ਹੈ ਛਾਇਆ॥

ਅਛਲ ਅਛੇਦ ਅਭੇਦ ਦਇਆਲ॥ ਦੀਨ ਦਇਆਲ ਸਦਾ ਕਿਰਪਾਲ॥

ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਛੁ ਨ ਪਾਇ॥ ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ
ਬਲਿ ਜਾਇ॥

P. 868

Difference between the individual soul and the Creator appears due to the illusion of Maya. The shadow of the Maya is called Jeeva (individual soul). But the pure is Ishwara. Both are shadows of the Pure. "But you in reality, are watcher of them. You are yourself Nirankar - Formless."

What a degeneration? The great individual soul lost its consciousness mixing with nature and suffered such an illusion that it is not prepared to prohibit itself from saying that it is a body made of five elements. Perpetually it wants to remain Jeeva (individual soul).

Those are fortunate, who believe and understand that their real self is not this physical body. It simply abides in the body. I am born; I die. This circle of births and death shall not halt, untill we know about our real self. There are subtle covers; there are covers of ritualism; covers of duality and several other covers. With these covers the sentient being became unconscious. Unlimited number of sages guide the man at the top of their voices and with singing relevant hymns. But the man does not gain consciousness. Nor he abandons his belief -

Kabir, the immaculate drop from the sky has fallen on the filthy ground.

Know thou this wise, that without the saints association, it becomes, like the ashes of furnace.

ਕਬੀਰ ਨਿਰਮਲ ਬੁੰਦ ਅਕਾਸ ਕੀ ਪਰਿ ਗਈ ਭੂਮਿ ਬਿਕਾਰ॥
ਬਿਨੁ ਸੰਗਤਿ ਇਉਂ ਮਾਨਈ ਹੋਇ ਗਈ ਭਠ ਫਾਰ॥P. 1374

It is surprising that the Divine soul is believing itself to be a physical body, misguided by filthy mammon. As the drunk Raja forgot about himself and temporarily believed himself to be a sepoy whereas he was a Raja in reality. Similarly the Divine soul is calling itself a body

in the form of individual soul. Learning and achievement of degrees would tantamount to foolishness if real self is not known. Individual soul has been illusioned by physical, subtle and causal bodies and five koshas - (*Anandmayee Kosh*), (*Vigianmayee Kosh*), (*Manomayee Kosh*), (*Pranmayee Kosh*) and (*Anmayee Kosh*). The individual soul started sliding down and passed through three bodies in connivance with nature; and then went through five *kosh* (concepts) and reaching *Anmayee Kosh* forgot its real self totally; and was surrounded from all the four sides by intelligence which include pride, mind and consciousness. Then the intoxicating *pran* (breaths) (*Oopan*), (*Oodan*) (*Bean*) (*Saman*) etc. five *Pran*; and five action organs - hands, feet etc. five knowledge organs - nose, ears, tongue, eyes and touch; five (*Sukhsham Bhoot*) - word, touch, beauty, taste, smell; five (*Sathool Bhoot*) - sky, air, fire, water and earth. 25 Prakirtian (entities) from which developed the five knowledge organs. All these organs are busy in making the immaculate soul forget about its real self. Five thieves - lust, wrath, avarice, attachment, pride, kingship, wealth, beauty, caste, young age, five deceits; many types of pride, fraud, jealousy, slander, backbiting, foul thinking, ignorance, desire and aggression, these killing organs and agencies, all take the individual towards illusion.

Apart from the above mistaken thinking is to accept the world to be true, deny the existence of God; believe oneself to be body of five elements. *Vibharmati* is consciousness which misguides the man always.

What is mistaken thinking? The wise say that it is, which considers something to be true midway which is not otherwise so in the beginning and at the end; as mountains of dreams and smoke. The nature or thinking which considers them to be real is called Mistaken Thinking. This illusionary thinking is also called

Vibharmati.

In addition, all rituals, worship, pilgrimage, charity, might, hope, anxiety, cover the mind fully. All sorts of pleasures, like physical pleasure and pleasures of son, wealth, public esteem, family, pilgrimage, profession, royal might; and then evil pleasures, desire to indulge in various enjoyments, sex with women other than wife, achievement of others property; thinking ill of the enemies, remaining engrossed in the waves of hostility, pleasure of learning and *Angshthan* (eight types) pleasure do not allow the man to gain consciousness.

Five Kaleshas (pains) lack of knowledge (*Avidya*) (*Asimita*) (pride of body and wealth) (*Abhinivesh*) (to do undoable actions and tear from death) attachment (*Raag*) malice (*dwaish*) fraud, insincerity, bad company evil thinking, false thoughts, doubts and illusions (five types) illusion about secret, illusion about company, illusion about activity, illusion about the separation of the Supreme Power and the world, illusion about the acceptance of world as tainted form of God. All these dark storms of ignorance have the capacity to eclipse the entire light.

The perpetual desire of nine pleasures in the mind; fear from the movement of stars; decoration of the body in sixteen forms; enjoyment of various (36) types of good food; fear, enmity; casteism, dynasty, suffering, worry, laziness, drunkenness, weeping, laughing, desire for joy, to think the visible things, separate from God, and continuously springing thoughts always keep the mind bound. Consequently the mind has lost senses; and does not care to attend to the advice of the wise -

The saints shout, shriek and ever give good advice, O Farid. They whom the devil has spoiled, how can they turn their mind towards God?

**ਫਰੀਦਾ ਕੁਕੇਦਿਆ ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ ਨਿਤ ॥
ਜੋ ਸੈਤਾਨਿ ਵੰਵਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ ॥ P. 1378**

Details of all these obstacles have been given above. As a matter of fact they constitute members of the family of egotism. In this Haumai ensnares the individual soul. Out of them eight are most dangerous. Those are (i) lack of knowledge (ii) believing oneself to be body (iii) to consider oneself of separate existence under the influence of Haumai (iv) it is also called belief in egoism, (v) next most dangerous obstacle is of illusions and doubts which does not end with pilgrimage or charity. Due to this illusion the Braham appears in the form of world. Guru Ji says -

By rituals, Divine Knowledge is produced not and without Divine Knowledge doubt does not depart.

Doubt departs not by any contrivance.

People have grown weary of performing ceremonial rites. Through doubt the soul is rendered filthy. By what means can it be cleansed?

Attaching thyself to the Name, was thou thy soul and continue to fix thy mind on God.

Says Nanak, by Guru's grace, Divine Knowledge wells up and thus is this doubt dispelled.

ਕਰਮੀ ਸਹਜੁ ਨ ਉਪਜੈ ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ ॥

ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੇ ਸੰਜਮਿ ਰਹੇ ਕਰਮ ਕਮਾਏ ॥

ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਇ ॥

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ ॥

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਉਪਜੈ ਇਹੁ ਸਹਸਾ ਇਵ

ਜਾਇ ॥

P. 919

This illusion shall vanish with the grace of Guru, perfect. As a body the man performs several actions. To reap the fruit man takes births and dies and suffers pain of bad deeds or enjoys the reward of good deeds.

The writ, scribed by the Creator,

O my mate, can be erased not.

ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ ॥ P. 937

The deeds done cannot be erased by anyone. In this regard there is an interesting story. The fifth Guru had

sent Bhai Kalyana, a devoted Sikh, to the state of Mandi Saket for preaching the true doctrine of Guru Ji. He was also given a handkerchief. As deputed by the Guru, Bhai Kalyana went to the hill state. There he saw that the people had forgotten God altogether and were worshipping image of God in stone. They further believed that their Thakar (God) takes birth and dies. Bhai kalyana taught them the worship of God rather than the worship of idol. He told them that God pervades everywhere -

Wherever I see, there I see Him present.

He, My Master is never far from my place.

O my soul, ever remember Him, who is contained in everything.

He alone is accounted a companion, who separates not here and hereafter.

Paltry is said to be the pleasure, which passes off in an instant. Pause.

Giving sustenance, the Lord cherishes all and He is short of nothing.

Every moment, that Lord of mine takes care of His creatures.

Undeceivable, Unpiercable, and Infinite is my Lord and supremely high is His form.

Contemplating and reflecting over the Embodiment of wonder and beauty, His slaves make merry.

My merciful Master, bless me with such an understanding, by which I may remember Thee.

From the Lord, Nanak asks for the gifts of the dust of the saints feet.

ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜ਼ੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ॥

ਰਵਿ ਰਹਿਆ ਸਰਬਤ੍ਰ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ॥

ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੋ ਸੰਗੀ ਗਨੀਐ॥

ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ ਸੋ ਅਲਪ ਸੁਖ ਭਨੀਐ॥

ਪ੍ਰਤਿਪਾਲੈ ਅਪਿਆਉ ਦੇਇ ਕਛੁ ਉਨ ਨ ਹੋਈ॥

ਸਾਸਿ ਸਾਸਿ ਸੰਮਾਲਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਸੋਈ॥

ਅਛਲ ਅਛੇਦ ਅਪਾਰ ਪ੍ਰਭ ਉਚਾ ਜਾ ਕਾ ਰੂਪੁ॥

ਜਪਿ ਜਪਿ ਕਰਹਿ ਅਨੰਦੁ ਜਨ ਅਚਰਜ ਆਨੂਪੁ॥

ਸਾ ਮਤਿ ਦੇਹੁ ਦਇਆਲ ਪ੍ਰਭ ਜਿਤੁ ਤੁਮਹਿ ਅਰਾਧਾ॥

Bhai Kalyana taught them the significance and meditation of Nam. He also taught them the way of recitation of Nam. He evolved their love for keertan (singing of hymns) and devotion for Gurbani Gradually the strength of such devotees increased.

In that hilly area people tried to attain powers of devils with *Jantar* and *Mantar* (spells). They revoked ghosts and devils and spoiled their lives. They did not have any concern with God. They fully believed the effectiveness of their spells. Bhai Kalyana told them as to how Nam safeguards the persons who firmly believed in the Nam. The spells could not compete Nam. With the recitation of Nam sincerely occult powers run after the devotees with folded hands. But the devotee of the Supreme Lord does not care for these occult powers. Guru Ji says -

He, who knows the Lord and fixes his attention on the one Name, keeps intact his Brahmanhood.

The nine treasures and eighteen miraculous powers go after him, who ever keeps enshrined the Lord within his mind.

ਬ੍ਰਹਮੁ ਬਿੰਦੈ ਤਿਸ ਦਾ ਬ੍ਰਹਮਤੁ ਰਹੈ ਏਕ ਸਬਦਿ ਲਿਵ
ਲਾਇ ॥

ਠਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ
ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ ॥

P. 649

The black powers, attained with control of devils, cannot have any impact on the devotees of God. So much so even the Yamas get afraid of them. As is said below -

Joining the society of saints, remember, thou thy Lord with thy soul and body.

Uttering the excellence and praises of the world -cherisher, deaths courier runs away from afar.

The man, who night and day utters the Lord's Name ever remains wakeful.

Charm and spell affect him not, nor an evil eye does him any harm. Pause.

By Lords love his lust, wrath, intoxication of ego and

worldly attachment are dispelled.

He, who enters the Lord's asylum, O Nanak, remains merged in the bliss of the Nectar of His love.

ਮਨਿ ਤਨਿ ਪ੍ਰਭੁ ਆਰਾਧੀਐ ਮਿਲਿ ਸਾਧ ਸਮਾਗੈ ॥

ਉਚਰਤ ਗੁਨ ਗੋਪਾਲ ਜਸੁ ਦੂਰ ਤੇ ਜਮੁ ਭਾਗੈ ॥

ਰਾਮ ਨਾਮੁ ਜੋ ਜਨੁ ਜਪੈ ਅਨਦਿਨੁ ਸਦੁ ਜਾਗੈ ॥

ਤੰਤੁ ਮੰਤੁ ਨਹ ਜੋਹਈ ਤਿਤੁ ਚਾਖੁ ਨ ਲਾਗੈ ॥

ਕਾਮ ਕ੍ਰੋਧ ਮਦ ਮਾਨ ਮੋਹ ਬਿਨਸੇ ਅਨਰਾਗੈ ॥

ਆਨੰਦ ਮਗਨ ਰਸਿ ਰਾਮ ਰੰਗਿ ਨਾਨਕ ਸਰਨਾਗੈ ॥ P. 818

With the remembrance of God even the suffering disappears and the Yamas dare not touch you. Because God is Omnipotent. His might is infinite. As is said -

No pain shall ever affect thee, O Mortal, by meditating on the Transcendent Lord.

The Death's Minister draws not near the Guru's beloved Sikhs. Pause.

All powerful is the cause of causes. Without Him there is not another. Nanak has entered the Lord's sanctuary and the True One's power is his mind's support.

ਦੂਖੁ ਨ ਲਾਗੈ ਕਦੇ ਤੁਧੁ ਪਾਰਬ੍ਰਹਮੁ ਚਿਤਾਰੇ ॥

ਜਮਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵਈ ਗੁਰਸਿਖ ਪਿਆਰੇ ॥

ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਤਿਸੁ ਬਿਨੁ ਨਹੀ ਹੋਰੁ ॥

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਸਾਚਾ ਮਨਿ ਜੋਰੁ ॥ P. 818

Mahan Mantar frightens Bhairon and all ghosts and devils, if recited devotedly. We come across many stories in the Janam Sakhis. As the story of Nur Shah, who had converted Bhai Mardana into a lamb. She hypnotized Bhai Mardana so strongly that he believed himself to be really a lamb. When Guru Nanak went to the magic palace of Nur Shah all the sorceresses used their spells on him but in vain. Nur Shah (Chief sorceress) surrendered before Guru Nanak and apologized. Guru Nanak connected her with Nam, with His grace, and converted Mardana lamb into man.

Many readers might raise a pertinent question that Mardana recited Nam always in the company of Nanak.

Then why magic had the adverse effect on him. Bhai Sahib, Dr. Vir Singh has replied to this doubt in his book, Sri Guru Nanak Chamatkar. He says that at first magic of Nur Shah did not have really any effect on Mardana. Then she knew with her occult power that Mardana was a lover of music and thus he could be tempted with good chords of music. Accordingly she started the music tones which made mardana forget Nam and started enjoying music. As soon as he forgot Nam in the intoxication of music, she used her spell on him. Jantar Mantar (spells) and magic is also an art and subject to a specific knowledge.

Degradation of *Bharat* commenced after the great war of *Mahan Bharat*. Knowledge of *Vedas* was eclipsed and several evils developed in the society. *Vam Marg*, *Ghori Panth*, *Char Valk* and many other such doctrines developed and they believed enjoyment of pleasures to be the chief goal of life. At that time sacrifice of animals also started; and the people forgot about God. To undo it Guru Ji preached Nam of God, Omnipotent. Guru Ji called them *Manmukh*, (self-willed) who believed in worshipping in the cremation grounds and revoking the spirits of ghosts -

The perverse are gone astray and are under the sway of death.

They have an eye on anothers home and suffer a great loss. An apostate is strayed by doubt and wanders in wilderness.

He who recites incantations in the cremation ground, is following the evil path and is plundered.

He reflects not on the Name and utters obscene words.

He alone who imbued with the True Name knows, what peace is, O Nanak.

**ਮਨਮੁਖਿ ਭੁਲੈ ਜਮ ਕੀ ਕਾਣਿ॥ ਪਰ ਘਰੁ ਜੋਰੈ ਹਾਣੇ
ਹਾਣਿ॥**

ਮਨਮੁਖਿ ਭਰਮਿ ਭਵੈ ਬੇਬਾਣਿ॥ ਵੇਮਾਰਗਿ ਮੁਸੈ ਮੰਤ੍ਰਿ
ਮਸਾਣਿ॥

ਸਬਦੁ ਨ ਚੀਨੈ ਲਵੈ ਕੁਬਾਣਿ॥ ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਸੁਖੁ
ਜਾਣਿ॥

P. 941

With the recitation of Mahan Mantar of Gurbani the calamities are distanced -

He who hears and utters the praise of God's Name; his calamities are warded off.

Nanak utters the supremely sublime Gurbani and sing the Lord's praise.

ਸੁਨਤ ਜਪਤ ਹਰਿ ਨਾਮ ਜਸੁ ਤਾ ਕੀ ਦੁਰਿ ਬਲਾਈ॥

ਮਹਾ ਮੰਤ੍ਰੁ ਨਾਨਕੁ ਕਥੈ ਹਰਿ ਕੇ ਗੁਣ ਗਾਈ॥ P. 814

So, with the preaching of the True Doctrine by Bhai Kalyana, the devotees started attending keertan of Asa-di-var. Sweet pudding (Karah Parshad) was distributed after the conclusion of the keertan. But the Pujaris of the Hindu Temples took exception to his teaching and became jealous with him. They were on the outlook to find an opportunity to make complaint to the Raja of the state.

With the passage of time there came the day of Ashtami; and the Raja proclaimed that on the following day Thakar Ji shall be born. No one should burn the fire. Bhai Kalyana also heard about this proclamation. But as usual he held keertan of Asa-di-var and prepared the sweet pudding (Karah Parshad) and distributed the same to the sangat. The fundamentalists took it as a revolt against the Raja. They made complaint to the Raja. Bhai Kalyana was summoned; who told the Raja that Thakur neither takes birth nor dies. God is the Master of crores of universes. He never enters the circle of births and deaths. This universe is His sport and He is running it in different forms. Our Guru Ji says that, that mouth should be burnt which says God (Thakar) takes birth and dies.

Bhai Kalyana further said, that even if you believe that Lord Krishna was born on the day of Ashtmi, you

take that very day to be the birthday of God. But we believe that Thakar is always there. He never dies. He manifests through our bodies. Lord Krishna possessed the might of God. He was Himself God. We don't have any misunderstanding about Him. So in the early hours of the morning we become one with that Supreme Lord. He is ever existing. He is our Thakar. Guru Ji says about Him -

Keeping aside all other lunar days, thou sayest, that the Lord was born on the eighth day of moon.

Man, led astray by doubt, does false things

Without birth and death is He, the Omnipresent Lord.

Pause.

Preparing sweets, thou stealthily givest it to thy stone-god to eat.

Of ignorant worshipper of mammon, He, the Lord is not born, nor does He die.

All the sins result from thy giving to thy stone-god.

O burnt be that mouth, which says that the Lord enters into existences.

He is not born, nor dies He. He comes and goes not.

The Lord of Nanak is pervading everywhere.

ਸਗਲੀ ਥੀਤਿ ਪਾਸਿ ਡਾਰਿ ਰਾਖੀ॥

ਅਸਟਮ ਥੀਤਿ ਗੋਵਿੰਦ ਜਨਮਾ ਸੀ॥

ਭਰਮਿ ਭੂਲੇ ਨਰ ਕਰਤ ਕਚਗਾਇਣ॥

ਜਨਮ ਮਰਣ ਤੇ ਨਾਗਾਇਣ॥

ਕਰਿ ਪੰਜੀਰੁ ਖਵਾਇਓ ਚੋਰ॥

ਓਹੁ ਜਨਮਿ ਨ ਮਰੈ ਰੇ ਸਾਕਤ ਢੋਰ॥

ਸਗਲ ਪਰਾਧ ਦੇਰਿ ਲੋਰੋਨੀ॥

ਸੋ ਮੁਖੁ ਜਲਉ ਜਿਤ ਕਹਹਿ ਠਾਕੁਰੁ ਜੋਨੀ॥

ਜਨਮਿ ਨ ਮਰੈ ਨ ਆਵੈ ਨ ਜਾਇ॥

ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਰਹਿਓ ਸਮਾਇ॥

P. 1136

The Raja got annoyed hearing the sermon of Bhai Kalyana. He ordered that one of the leg of Bhai Kalyana be cut. The devotees of Bhai Kalyana were extremely astonished to hear this order of the Raja; because he was bent upon punishing Bhai Kalayana without any fault.

They, therefore, told the Raja about his injustice. But he ignored them. Then Bhai Kalyana held prayer before Guru Ji and heard by intuition that he will be saved by God. Because He loves and defends His devotees. As God protected Prehlad. Guru Ji says -

The Lord, of Himself, makes these phantoms pursue the holy men and He Himself saves them.

They who ever abide in Thine sanctuary,

O Lord, their mind is afflicted not with sorrow.

In every age, the Lord has been saving the honour of His devotees.

Prahlad, the demon's son knew naught of the Hindu Primal sermon and water-offering to ancestors.

Through the Name, he was united in the Lord's union, Pause.

Day and night, he ever devoted himself to the Lord's meditation and through the Name was rid off his duality. Ever immaculate are they, who are imbued with Truth. He, the True Lord abides in their minds.

The fools read for sake of secular gain and realize not the Primal Lord. So they waste away their life in vain.

The wicked demon slandered and vexed the saintly person.

Prahlad reads not of duality abandons not the Lord's Name and is frightened not by any one's frightening.

The venerable Lord became the saviour of the pious person and the death of the demon drew near.

The Lord, of Himself, saves His honour and blesses His saints with glory

O Nanak, Harnakash was torn by the Lord with His nails.

The blind demon knew not the Lord's court.

ਆਪੇ ਦੈਤ ਲਾਇ ਦਿਤੇ ਸੰਤ ਜਨਾ ਕਉ ਆਪੇ ਰਾਖਾ ਸੋਈ ॥

ਜੋ ਤੇਰੀ ਸਦਾ ਸਰਣਾਈ ਤਿਨ ਮਨਿ ਦੁਖੁ ਨ ਹੋਈ ॥

ਜੁਗਿ ਜੁਗਿ ਭਗਤਾ ਕੀ ਰਖਦਾ ਆਇਆ ॥

ਦੈਤ ਪੁਤ੍ਰ ਪ੍ਰਹਲਾਦੁ ਗਾਇਤ੍ਰੀ ਤਰਪਣੁ

ਕਿਛੁ ਨ ਜਾਣੈ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ ॥

.....

ਪ੍ਰਹਲਾਦੁ ਦੁਬਿਧਾ ਨ ਪੜੈ ਹਰਿ ਨਾਮੁ ਨ ਛੋਡੈ

ਭਰੈ ਨ ਕਿਸੈ ਦਾ ਡਰਾਇਆ ॥

ਸੰਤ ਜਨਾ ਕਾ ਹਰਿ ਜੀਉ ਰਾਖਾ
 ਦੇਤੇ ਕਾਲੁ ਨੇੜੈ ਆਇਆ॥
 ਆਪਣੀ ਪੈਜ ਆਪੇ ਰਾਖੈ ਭਗਤਾਂ ਦੇਇ ਵਡਿਆਈ॥
 ਨਾਨਕ ਹਰਣਾਖਸੁ ਨਖੀ ਬਿਦਾਰਿਆ
 ਅੰਧੈ ਦਰ ਕੀ ਖਬਰਿ ਨ ਪਾਈ॥

P. 1133

Hearing the inner voice, Bhai Kalyana believed that he had been told everything by his Guru Ji; and God would protect him. He, therefore, requested the Raja that he should not think of giving punishment of death to a person whose views differed with him. "I have told you about the ultimate Truth. Please ponder over it. You should not punish me unnecessarily in anger. Because it will be utter injustice; and doing injustice nullifies meditation. You be afraid of God. Look to that Master of the world who protects everyone. You follow truth and be in the presence of your Thakar. Doing which pain and suffering shall abandon you. My Thakar is without fear, without hostility. We remember Him, our Guru Ji says -

*Where can anyone go far from Him?
 By remembering the Preserver the man is saved.
 By meditating on the Fearless Lord, all the fear departs.
 By Lord's grace, the mortal is released.
 He, whom the Lord preserves get not trouble.
 By remembering the Name, the mind attains peace.
 Anxiety departs and ego is annulled.
 No one can equal that slave of God.
 Over his head stands the brave Guru.
 His affairs O Nanak, are all adjusted.*

ਤਿਸ ਤੇ ਦੂਰਿ ਕਹਾ ਕੋ ਜਾਇ॥ ਉਬਰੈ ਰਾਖਨਹਾਰੁ
 ਧਿਆਇ॥
 ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਪ੍ਰਾਣੀ
 ਛੁਟੈ॥
 ਜਿਸੁ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਸੁ ਨਾਹੀ ਦੁਖ॥ ਨਾਮੁ ਜਪਤ ਮਨਿ
 ਹੋਵਤ ਸੁਖ॥
 ਚਿੰਤਾ ਜਾਇ ਮਿਟੈ ਅਹੰਕਾਰੁ॥ ਤਿਸੁ ਜਨ ਕਉ ਕੋਇ ਨ
 ਪਹੁੰਚਨਹਾਰੁ॥

ਸਿਰ ਉਪਰਿ ਠਾਢਾ ਗੁਰੁ ਸੁਰਾ॥ ਨਾਨਕ ਤਾ ਕੇ ਕਾਰਜ
ਪੂਰਾ॥

P. 293

"You wont lose anything by listening to the truth. You have to be religious in true sense. You call me atheist and want to punish me. Well! you please yourself." My faith is -

Says Kabir, utter the two letters (composing the word Ram, meaning God) If God be my husband, then He will protect me."

ਕਹੁ ਕਬੀਰ ਅਖਰ ਦੁਇ ਭਾਖਿ॥
ਹੋਇਗਾ ਖਸਮੁ ਤ ਲੇਇਗਾ ਰਾਖਿ॥

P. 329

The Raja called the executor; and he came with his weapons. He was just going to cut the leg when the Minister called him to stop. At that time the Raja became unconscious. The Hakims (physicians) came and said, "Raja may not survive." Some also said, that an innocent was being given such a harsh punishment. His Master had reached to protect him. The Raja could be saved with his prayer only. Bhai Kalayana was released. The officers, ministers, courtiers, the Ranis (queens) stood before Bhai Kalyana with folded hands and requesting him to excuse the mistake of their Raja. "Your Thakar is Omnipotent. He listens, He is present everywhere, He protects. He has punished our Raja."

Bhai Kalyana prayed to his Guru to save the life of the Raja. After the prayer he poured water in the mouth of the Raja with the handkerchief, given to him by his Guru. Raja gained conscious and said, "Be careful! Don't sever the leg of that foreigner. His Thakar is really overpowering. I have blundered. Take me to him for apology." In this manner, the Raja became the devotee of Bhai Kalyana and started attending the keertan in the early hours of the morning.

An urge developed in his mind to meet the Guru of Bhai Kalyana and attain "Nam" to make his life gainful.

He reached Amritsar with his family alongwith Bhai Kalyana and brought several gifts. When he was prostrating before Guru Ji, he heard the following verse -

The writ, scribed by the Creator,

O my mate, can be erased not.

The Creator, who Himself has created

The universe, mercifully places His realization in man's mind.

The glories are in the hand of the Creator.

Understand thou this, reflecting on the Guru's word.

The Lord's writ can be challenged not.

O Lord, as it pleases Thee, so do Thou take care of me.

By Thine gracious glance, Nanak has obtained peace, reflecting on Thy Name.

ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ॥

ਆਪੇ ਕਾਰਣੁ ਜਿਨਿ ਕੀਆ ਕਰਿ ਕਿਰਪਾ ਪਗੁ ਧਾਰਿ॥

ਕਰਤੇ ਹਥਿ ਵਡਿਆਈਆ ਬੁਝਹੁ ਗੁਰ ਬੀਚਾਰਿ॥

ਲਿਖਿਆ ਫੇਰਿ ਨ ਸਕੀਐ ਜਿਉ ਭਾਵੀ ਤਿਉ ਸਾਰਿ॥

ਨਦਰਿ ਤੇਰੀ ਸੁਖੁ ਪਾਇਆ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰਿ॥੧੯. 937

The Raja touched the feet of Guru Ji with his forehead and got seated there. He listened to the hymn and developed a great doubt in his mind. He wished to pray to the Guru to know the use of coming to the presence of the Guru if the writ scribed by the Creator cannot be erased, as he had just heard in the hymn being sung at that time. So, at an appropriate opportunity he expressed his doubt to Guru Ji. He said that if the man must suffer the consequences of his deeds and no one is competent to erase then, then what was the utility of becoming the devotee of Guru Ji and offering donations to him. Guru Ji agreed that no one could erase the writ scribed by the Creator. However, the Guru competent can certainly protect the Sikh with veto power given to him by God Himself. The Guru mitigates the suffering. But the Raja could not follow the clue given to him by the Guru.

He again asked, "O true king! how both the things could happen simultaneously? That the man must suffer the consequences of his deeds; and at the same time feel not pinch of the suffering or he is protected. He could not comprehend it." Guru Ji said, "Rajan! Guru is the master of vast powers. There is no difference between the Guru and the Supreme Lord. Guru is Himself the Formless" -

I have churned the body ocean and I have seen an enamoring thing come to view.

The Guru is God and God is the Guru, O Nanak

There is no difference between the two, my brother.

**ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੂਪ
ਦਿਖਾਈ ॥**

**ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੂ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥ P.
442**

You will follow all this, provided you stay here for some days and participate in the sangat and listen to the sermons of the Guru quite devotedly. The Raja bowed before the advice of Guru Ji and attained Nam. He became confident that his doubt would be clarified as explained by Guru Ji. He became a Sikh with full faith in the Sikh doctrine. He attended sangat (congregation) morning and evening. He also listened to the keertan of Asa-di-var and sermons of the Guru from his own mouth. In the evening he listened to Rehras Sahib (Evening prayer) and Keertan Sohila at bed time. But the doubt continued to hanker in his mind. He did not follow as to how grace of the Guru and suffering the consequences of the previous births could go side by side. This is new doctrine of the Guru. Because other religious thoughts are quite firm that one must suffer the consequences of ones deeds, good or bad.

The Raja took his food from the Langar (free kitchen) to his camp and ate it there. After that he went to sleep. During the dream he indulged in several pleasures in his

state, died eventually; and took birth in a family of Chandalas residing in a village, situated in an open plain. After his childhood he was married; and produced many children, and he died there suddenly." He got very upset and his heart beat fastened greatly. In that state he got up and the whole dream was before his eyes. He was utterly confused. He started believing firmly that his next station after death shall be the family of *Chandalas*. He repented his deeds greatly. Because due to his bad deeds he would take birth in the family of menials. Thinking on these lines tears started trickling from his eyes. He could not sleep. He get horrified to think that -

*The writ, scribed by the Creator,
O my mate, can be erased not.*

ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ॥ P. 937

Predestined luck by the Creator, can be erased not.

ਲਿਖਿਆ ਮੋਟਿ ਨ ਸਕੀਐ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਕਰਤਾਰਿ॥ P.
89

Thinking so dejectedly he again fell asleep. Next morning, as usual, he went to the Guru. After the conclusion of morning prayers, Guru Ji, asked the Raja to accompany him for outing on that day; and he should get ready. The Guru and Raja went in a forest. The Raja tried to follow the birds and animals for shooting. He reached near a village while running after a deer. He could not shoot the deer. But got tired due to hot chase. He got down from the horse and sat under the shade of thick trees, tying the horse with one tree. Seeing him, a child of ten years rushed to him. The Raja also identified him as the child he had seen in the dream, as his son. The child tried to embrace him, saying gladly Bapu-Bapu (daddy). But the Raja did not allow him to draw near. However, pondering over what was happening before him, the Raja realized that he had spent his days in that village upto the age of forty years. The child went home

to tell his mother that his father had not died. He had come, with a horse, in kingly dress. On this the mother who was mourning the death of her husband came there and said aloud, "You are a cheat. You pretended to lie down in the grave the previous day. From where have you taken this kingly dress and the horse. Have you committed the theft. The Raja would punish you heavily knowing about this theft. Let us go home. Don't pretend yourself to be a Raja."

This news spread like a wild fire. Family members and others collected there and were puzzled as to how a dead could come back to life? They reprimanded the Raja and asked him to abandon the fraud; return home to take care of his children. Most surprising was his coming out of the grave. He was asked to return the stolen clothes and the horse to the owner. The Raja found them to be the same persons who were seen by him in the dream. They were threatening him to go home at once; otherwise they would drag him to his house.

The Raja tried to pacify them with his true identify that he was Raja of Mandi state, and had come to meet Guru Ji. Whatever, he was seeing now he had witnessed during the dream last night. But no body believed. They rather ridiculed him. In the meantime Guru Ji reached there. The villagers knew Guru Ji. They stood up in honour and welcomed guru Ji. The wife readily asked Guru Ji for justice. She also explained the whole fraud of the Raja (her husband) to Guru Ji. Hearing her Guru Ji asked the villagers to tell the real story in detail.

The panches (leaders) of the village said, "Sire! the pretending Raja belongs to that village and comes of a Chandala family. He had died. But he has again become alive. This is quite perplexing. Moreover, he pretends to be a Raja. On the other hand they had themselves buried him in the grave." The Guru heard them and told them

to exhume the dead from the grave. The grave was accordingly dug and the dead body was found there. The family members and the villagers felt ashamed of their claim and returned to their village. Guru Ji also took the Raja alongwith him and returned to their camp.

Next day the Raja approached Guru Ji, finding suitable opportunity, and told him the happening of the forest; he had actually seen in the dream. They were his family members. The village also belonged to him. The woman was his wife. "I had also experienced in the dream that I had died and was living in the house of Chandalas. O true king! it was a dream only. Then how my suffering ended?"

Guru Ji replied, "Rajan! a doubt had cropped up in your mind about the benefit of coming to a Guru, if predestined luck cannot be erased. The deeds of your this life are so bad, that you were bound to take birth in the family of Chandalas to suffer the consequences. It was eternal. But you suffered the consequences in the dream, in the form of extreme astonishment, and not by taking birth in the house of menials, for 40-45 years. You got the consequences suffered in a few moments of dream. Consequently the writ scribed by the Creator was not erased. But let me tell you the consequences of bad deeds are mitigated and finished by coming in the presence of the Guru and God. Remaining away from them the bad luck is never erased. In this regard I tell you a story.

Once Raja Janak was roaming in cognito to know the plight of his subject. Enroute he found a woman lying dead and people standing around her. The child, about six months of age, of that woman tried to suck her left and right breast. Every one was in grief. At that time a girl with water container on head reached there. Raja Janak was standing besides her. Everybody was worried over the fate of the six months old child.

The girl with water container on her head burst into laughter. Raja Janak was most astonished on her laughter. But the girl left that crowd and advanced towards the river immediately. On enquiry by Raja Janak as to why she laughed when everybody was in grief? The girl replied that she laughed over the will of God, because she had to die there leaving her six months old child behind. Raja Janak asked as to how she knew this. "I am Raja Janak and I am travelling to know the plight of public in my state." The girl said, "Rajan! I do not have enough time. I may tell you briefly. What has happened was bound to happen. None can change His Will." The Raja further asked if there was anyone who can provide a remedy against pre-destiny?" The girl said, "Soon a incident is going to take on Ravana. A girl will take birth in his house. Her husband would be the son of sweeper of his house. She will be married with that Chandala. Go, and tell Ravana, if he could stop it. You better don't ask me anything more, because my end is near. I am going to take bath. Thereafter I would ask my husband to take bath; after that roof of the house shall fall when I would be going to the kitchen to fetch something for his meals. In the meantime whatever, time I shall get I would utilize to become one with God with devotional meditation."

That girl took bath in the rivulet and brought water for the bath of her husband. When he had taken bath, she went to the kitchen to arrange something for his meals but the roof fell on her and she died. Raja Janak was watching everything with full curiosity. It struck him that if he had arrested that girl, she would not have died. But he suddenly realized that none could interfere in the will of God.

After that Raja Janak went to Ravana to tell the story narrated to him by the girl. Knowing about it. Ravana said, "I would not allow it to happen."

Ravana went to Brahma and enquired about the child, going to take birth in his family. Brahma told him, that a girl will be born in his house; and she shall be married to a Chandala boy, being nourished in his house for the last six months. Ravana said, "Brahma Ji! you change this will." But Brahma said, "it cannot be done by anyone. Because I do not scribe this writ. It is done by the Creator. The man is born with good or bad luck. Change of this predestined luck is beyond my power." Ravana said to Brahma, "he will show to him, how it can be changed."

Ravana ordered the child to be cut into pieces and thrown into the river. Knowing about this order, public raised hue and cry against innocent killing. Then Ravana ordered him to be thrown into a forest after cutting four of the fingers of his feet. It was done. Just by coincidence some saints happened to pass that way. They took the child to their Asharam and nourished him.

On the other hand, as ordained, the girl took birth in the house of Ravana. Then came goddess of fate to scribe the writ of the girl. But Ravana stood in her way and enquired from her as to what she would write on the forehead of the girl. She said, "She is simply to place her pen on the forehead. Whatever is scribed, is done with the power of the Creator and the man must accept that luck." When the writ was scribed, Ravana asked for the details. The goddess of fate replied, "she would be very lucky, beautiful, and possess all the qualities. She would be faithful to her husband, who is the son of your sweeper." Ravana asked her to erase this part of the writ. But she expressed her inability to do so -

Over the head of all the beings is the Lord's writ. There is none over whom this writ is not.

He Himself is without a writ.

Creating the creation, the Lord beholds it and Himself, causes His writ to be executed.

ਸਰਬ ਜੀਆ ਸਿਰਿ ਲੇਖੁ ਧੁਰਾਹੁ ਬਿਨੁ ਲੇਖੈ ਨਹੀ ਕੋਈ
ਜੀਉ ॥

ਆਪਿ ਅਲੇਖੁ ਕੁਦਰਤਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮਿ ਚਲਾਏ ਸੋਈ
ਜੀਉ ॥

P. 598

Such cargo shall be with the mortal, as God's pen has recorded on his brow.

ਜੈਸੀ ਕਲਮ ਵੁੜੀ ਹੈ ਮਸਤਕਿ ਤੈਸੀ ਜੀਅੜੇ ਪਾਸਿ ॥ P. 74

The writ is scribed in accordance with the deeds done in the previous births; and the writ has to be executed by all; suffer pain for the misdeeds and pleasure for the virtuous deeds. With the passage of time, the girl became young and of marriageable age. On the other hand that son of Chandala became very learned in the Ashram of the Sadhu. The saint told him, "You are destined to rule. Go and try your luck." He caught a ship and got down in an island, Raja of which had died without leaving behind his successor. The ministers thought it to be sin if anyone of them occupied the throne. They decided to give the throne to the person coming first before the main gate early in the morning. Accordingly the officers and the ministers were present to see such a lucky person when the gate was opened. At that time this very young scholar was found awaiting opening of the gate. Everybody present there garlanded him and took him in procession, and got him seated on the throne.

On the other hand messengers of Ravana also appeared there in search of a match for the daughter of Ravana. They found him to be possessing all requisite qualities. He was healthy, brave, docile and learned. He was fit enough to rule. Seeing him, the messengers returned and made their report to Ravana. He further enquired from his daughter. She also gave her consent to marry the Raja of that island. Marriage was accordingly solemnised.

Ravana invited all gods and told them that they could not change the writ of his daughter, which he did successfully. Then Brahma Ji said, "God alone is competent to scribe the writ. None can change it. You had not cut that child into pieces. Nor you had thrown him in the rivulet. However, you had cut four fingers of his feet and thrown him in the forest. But God did not allow it to happen what you had thought. You have married your daughter with that very boy. Ask him to remove the socks and find the truth." It was done and Ravana found him to be the same boy. The gods collected there said, "Rajan! Will of God is mighty and eternal. For its execution even the great are confused and the wise are maddened. Predestined must happen" -

This mortals power is not in his own hands.

The cause of causes is the Lord of all.

The helpless mortal is at Lord's command.

What pleases Him, that does ultimately come to pass.

ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ ॥ ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ
ਨਾਥ ॥

ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨਿ
ਥੀਉ ॥

P. 277

So, Guru Ji said, "Look Rajan! the deeds done in ego cling to us. We must suffer their consequences. But every beginning has an end. According to your doctrine, writ of karma is eternal. In order to enjoy or suffer the consequences of deeds man takes birth; and this circle goes on. It does not end. With the performance of deeds we cannot end the reward or punishment of deeds. All individual souls were created in the beginning with the will of God" -

By the Lord's order bodies are produced.

His order cannot be narrated.

With His fiat the souls come into being and with His fiat greatness is obtained.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

"So, circle of deeds can be ended with the order of God alone. The deeds done in pride shall remain clinging to us. With the love of God; with His remembrance; the deeds done become dim. Dirt of misdeeds is washed. Guru competent can get the writ executed in the dream. Singing the praise of God revokes His grace which burn the deeds" -

O ye people, make me not an object of derision.

Lacs of logs of wood, heaped together, need but a particle of fire to burn.

ਲੋਕਾ ਮਤ ਕੋ ਫਕੜਿ ਪਾਇ॥

ਲਖ ਮੜਿਆ ਕਰਿ ਏਕਠੇ ਏਕ ਰਤੀ ਲੇ ਭਾਹਿ॥ P. 358

"So, Rajan when you met the sangat, you had reached here with full devotion and faith and remembrance of God. You had sincere desire to meet the Guru. This devotion perished your misdeeds and you executed the writ in your dream with the Grace of the Guru. So predetermined luck can be changed with the Grace of Nam. Under normal circumstances order of God could not be changed with the effort of Ravana", as Gurbani says -

The writ, scribed by the Creator, O my mate, can be erased not.

ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ॥ P. 937

According to Gurbani man is bound by many hurdles. Man performs two types of deeds. One category of those deeds which have been prescribed for the salvation of man by the wise teachers. With their performance desires are fulfilled, living becomes pious. This category also includes those deeds, non-performance of which renders the man sinful - those are called (*Nil-Karam*) and (*Kamuk Karam*). To wake up in time, go to the toilet, brushing the teeth, taking bath, recitation of five Banis by the Sikhs (religious rituals by people of other religions) call to the morning prayer by

the Muslims and recitation of *Gayatri Mantra* by Hindus are some of those pious deeds. Other pious deeds are recitation of *Gur Mantar* and diversion of mind from worldly actions and linking it with *Shabada* (Word). Other category of action is, doing which we gain, as repentance over wrongs. Many people do share their secrets with others to keep their conscience clean. They proclaim that the burden on their conscience has increased so much that it has become unbearable. "I did something and to save myself from punishment I told a lie in the court and before the public. My conscience is cursing myself from within." They make disclosures about their bad deeds.

In the year 1989 I was in America for a period of three months. One day I saw a strange scene on the T.V.. One girl gave an affidavit in the court that she did something wrong, and she was prepared to undergo punishment for the same. In detail the matter was that this girl was staying with a young man. They quarreled over some issue. She sued him for rape; and the young man was imprisoned for twenty years. He had, as yet served imprisonment for four years when this girl filed the affidavit, "I had got registered wrong case of rape against so and so. Now I have joined Christianity; I attend the Church services and study the teachings of my prophet. When I study that by telling lies I should not harm anyone; and should not frame false cases, then I recollect my conduct in this case and my mind is filled with repentance. Mentally it becomes unbearable for me. So, I confess through this affidavit that my efforts to get the young man imprisoned were not truth based. My conscience does not allow me to sit in peace. Consequently I have decided that the young man should come out of the jail and in his place I should go there to suffer for my sin."

This case was pending with the Governor of

Chicago. He summoned the parents of the young man to decide the issue regarding the kind of punishment to be given to the girl. Efforts were made to know the public opinion through the T. V. All the parties opined unanimously that she should not be awarded any punishment because her guilty conscience had woken up after joining Christianity and she wanted to walk on the path of truth and pass her life accordingly. When parents of the young man were consulted, they said, they were grateful to the girl that she had saved their son from long sentence and had decided to go to the prison herself. She should not be punished. The boy also said that she had framed false charges against him in view of then prevailing circumstances. "I admire her for having heard the voice of her conscience. I have no grievance against her. Rather I am grateful to her that she has expressed the truth and washed the element of crime against me." The Governor accepted her apology.

Likewise I was in England for a period of one month. There one criminal was arrested for some offence. He made clean confession in the court about the crime for which he had been arrested. He also said that he had committed similar more offences about which police had no knowledge. "I may be punished for those offences as well. So that I am relieved of the burden on my conscience."

I was quite surprised to experience it. I also thought that we Indians call the people of West, men of sex and material and hate them. However, when we happen to watch their actual conduct we find them less jealous. They do not indulge in backbiting. By habit they do not indulge in slandering. They avoid adulteration of goods. They believe in clean bargain. Contrarily we try to charge the maximum price by hook or crook.

In Europe, Canada and Arab countries people don't

take support of falsehood. Business is clean. There is no adulteration of goods. Contents of a bottle or a packet are always exhibited. We have forceful doctrine of spirituality which can take us to status of God Almighty. But our deeds are contrary to the doctrine. For religious exhibition we have designed different dresses. We indulge in adulteration to gain the maximum profit. Grain, declared unfit for food, is transferred to the Mills from the big stores by our Government officials; and the flour of that wheat is sold in the market in beautiful packets. We are interested in money; and not in the health of the public.

Milk sellers mix poisonous articles in the milk to keep it fresh. Cream is taken out of the milk. Then milk prepared with the help of chemicals (prepared with caustic Soda, urea and other poisonous things) is sold in the market at full price. For the preparation of soap ship load of animal fat is imported. We also learn that animal fat is used for the preparation of vegetable oil. It is used in tooth paste.

Consequently there is degeneration all around. Great leaders are facing prosecutions in the High Courts. We the sons of Rishis, Munis, Gurus, Pirs, and prophets are heading fastly towards pits of degeneration. Without practical life, good doctrine is of no avail. Our conscience is so blind that it cannot differentiate between vice and virtue. As regards sex, their deeds are quite open. On the other hand we are hypocrite. Outwardly we are religious and spiritual. Inwardly we are being eroded by sex urge. Secretly we take wine; and outwardly we preach deadly against drinking to conceal our realself. Eighty percent of our sins are covered with fraud of dress.

Still there are virtuous. Truth has not ended. The virtuous perpetually preach for going away from sin and

turning to God. They have also evolved the way of repentance over the misdeeds and permanently turning away from the sin. Different ways have been suggested for this purpose which need not be discussed here. However, the motive of those methods is to frighten the sinner and divert him towards virtue with sincere repentance.

Deeds done with pride remain clinging to us. Those deeds, some good and some bad, are called "*Kiryaman*". The sum total of categorised good and bad deeds of this life and previous life are called "*Sanchit Karam*". These Sanchit Karmas travel with the soul after death. These deeds then become "*Pralabhd Karmas*". They show their impact on different occasions. They result in pain or pleasure and pass away. The consequences of these karmas have to be executed. As a warrior, sitting miles away, puts arrows of different kinds in his bow and continues shooting. They hit the targets, depending upon the distance and speed, and in accordance with the time. So they are bound to hit their targets. But the Guru has such a strong armour of Nam that the pinch of the pain of bad deeds is mitigated.

Then there is a category of such deeds which we continue doing for the whole of our life. As we hold ritual for the departed souls every year and pray for their welfare. Details of such rituals are given in the *Dharma Shastras*. Such rituals are essential for the elementary class of spiritualism. But Guru Ji calls these to be hurdles if we remain limited to them. Those are not to be abandoned. Their significance vis-a-vis Nam should be understood properly. Guru Ji says -

Myriads of rituals are the root of involvements.

Without the Lord's meditation one only gathers the worthless bundle of straw.

ਕੋਟਿ ਕਰਮ ਬੰਧਨ ਕਾ ਮੂਲੁ ॥

Chapter - V

The Divine Name

A cure of all ills

Devotion with Nam from the core of heart alone can land the devotee in the realm of salvation. Rituals alone would not do because rituals generate ego. The feeling of getting up early in the morning when others sleep; recitation of Gayatri when the people are fast asleep, make the man sometimes proud. Socially, too he considers himself higher, as compared with others in view of the performance of religious rituals. Guru Ji says -

The man, who embraces not affection for the Name goes to hell, even though he performs millions of ceremonial rites.

ਨਾਮ ਸੰਗਿ ਮਨਿ ਪ੍ਰੀਤਿ ਨ ਲਾਵੈ ॥

ਕੋਟਿ ਕਰਮ ਕਰਤੋ ਨਰਕਿ ਜਾਵੈ ॥

P. 240

It will not be correct to believe that one can attain salvation by studying *Dharma Shastras* like Bible, Quran and Vedas. Studying and knowing the meaning of the hymns is subject of intelligence. It has no relevance with the realm of spirituality. "Nam" is the only holy vehicle to take us in that realm. To get absorbed in the Name of Nirankar (Formless God); to see the presence of Allah (God) everywhere and becoming one with Him alone is spiritually beneficial. Gurbani also guides us to stick to this belief -

Wherever I see, there I see Him present.

He My Master, is never far from any place.

O my soul, ever remember Him, who is contained in everything.

He alone is accounted a companion who separates not here and hereafter.

Paltry is said to be the pleasure, which passes off in an instant.

Giving sustenance, the Lord cherishes all and He is short of nothing. Every moment that Lord of mine takes care of His creatures.

ਜਹ ਜਹ ਪੇਖਹੁ ਤਹ ਹਜ਼ੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ॥
ਰਵਿ ਰਹਿਆ ਸਰਬਤੁ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ॥
ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੇ ਸੋ ਸੰਗੀ ਗਨੀਐ॥
ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ ਸੋ ਅਲਪ ਸੁਖੁ ਭਨੀਐ॥
ਪ੍ਰਤਿਪਾਲੈ ਅਪਿਆਉ ਦੇਇ ਕਛੁ ਉਨ ਨ ਹੋਈ॥
ਸਾਸਿ ਸਾਸਿ ਸੰਮਾਲਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਸੋਈ॥

P. 677

Guru Gobind Singh Ji also says -

*Betwixt earth and sky pervade One Light;
Which decreases and increases not;
And remains same forever.*

ਨ ਘਾਟ ਹੈ ਨ ਬਾਢ ਹੈ ਨ ਘਾਟ ਬਾਢ ਹੋਤ ਹੈ॥ Akal
Ustat

The presence of the Master should be realized as said in Gurbani -

*He sees, hears, and is ever with me,
but I, a fool, deem Him to be distant.*

ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੈ ਮੁਰਖ ਜਾਨਿਆ ਦੂਰੀ ਰੇ॥P.
612

Recitation of "Nam", feeling yourself in His very presence, and getting one with Him while reciting His Nam and remaining in this state forever is called "Nam Achar" translating Nam in life.

The men ponder on the Vedas and Shastras to swim across the world-ocean.

To all religious rituals and various ceremonial rites, superior is the conduct of the Name's meditation.

ਬੇਦ ਸਾਸਤ੍ਰੁ ਜਨ ਧਿਆਵਹਿ ਤਰਣ ਕਉ ਸੰਸਾਰੁ॥
ਕਰਮ ਧਰਮ ਅਨੇਕ ਕਿਰਿਆ ਸਭ ਉਪਰਿ ਨਾਮੁ ਅਚਾਰੁ॥ P.
405

*The kings did good deeds for some self-interest.
Tied to some hope, they gave, in charity.
Without the Lord's Name, they could be emancipated not,
though they grew weary of performing other deeds.*

Practising religious rituals, they sought salvation. But the salvation is attained to by praising the Lord.

**ਰਾਜੇ ਧਰਮੁ ਕਰਹਿ ਪਰਥਾਏ॥ ਆਸਾ ਬੰਧੇ ਦਾਨੁ ਕਰਾਏ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਥਾਕੇ ਕਰਮ ਕਮਾਈ ਹੇ॥
ਕਰਮ ਧਰਮ ਕਰਿ ਮੁਕਤਿ ਮੰਗਾਹੀ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਸਬਦਿ
ਸਲਾਹੀ॥**

P. 1024

In the past there was a constitution of rituals and deeds doing which the man called himself religious. As six duties were assigned to a Brahmin. Those were (i) studying and teaching Vedas (ii) to give charity; (iii) to give and take charity; (iv) to hold and get Yagyas done; these were called "*Khat Karma*" and the persons who performed these deeds were given the status of *Brahmin*. The second category was of *Kashtryas*. For them four duties were considered essential, Those were (i) studying of Vedas; (ii) holding of *Yagyas*; (iii) sacrifice their lives for the defence of their country. Similarly three duties were assigned to *Vaishyas*. Those were (i) studying of Vedas; to give charity and keeping cows. It included agriculture, trading, to go to the foreign countries to earn wealth; make inventions and get benefit out of them.

As regards the *Shudras*, they were not required to recite Nam. They could not just mention the Name of Nirankar "Formless God" because it was considered a sin for the *Shudras*. Similar was the case with woman. Anyone of the *Shudras* or the woman who dared to say "*Nirankar*" his tongue was cut off or melted hot lead was poured in his ear because such deeds were prohibited for them. He was not allowed to study Vedas; neither he could give charity nor the charity ever given by him was accepted by the *Brahmins*. He could not carry arms for the defence of the country. Because it could be done by a *Kashatrya* only. The *Shudra* was assigned only one duty of serving the *Brahmins*, *Kashatrya* and the *Vashya*. In a way they were not considered part of the society;

though an important duty of service was assigned to them; and without which everything became topsy turvy.

Similarly there were other various rituals like wearing the spiritual thread; applying mark on the forehead; keeping account of stars' movement; consulting the astrologer before going on long journey and getting the day fixed from him for this purpose; getting the days of marriages, building the new houses and purchasing articles, for all these acts fixation of date from the astrologers was considered essential. In this way the public was bound by rituals. Neither the man knew nor he had time to meditate on Nam. The spiritual guides considered "Nam" to be very precious and thus kept it concealed. Guru Ji wrote about them -

Without the Name, accursed and doomed is the proud person, who may perform many religious rites and good actions.

ਕਰਮ ਕਾਂਡ ਬਹੁ ਕਰਹਿ ਅਚਾਰ॥

ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਅਹੰਕਾਰ॥

P. 162

Though man may read Simirtis and Shashtras and perform many rituals, there is no peace.

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਬਹੁ ਕਰਮ ਕਮਾਏ

ਪ੍ਰਭ ਤੁਮਰੇ ਦਰਸ ਬਿਨੁ ਸੁਖੁ ਨਾਹੀ॥

P. 408

Guru Ji said that the life of the man, busy in rituals and ignorant of Nam, is going waste. About these rituals Guru Ji gave the details and came to the conclusion that without the meeting of a Guru competent, the performance of the deeds is totally useless and zero. It becomes useful with the application of "One-I". Putting zeros before One-I enhances the value of the amount by thousands and Lakhs. The cheque bearing any number of zeroes without "One-I" is of no use in the Bank, even if it bears the signature and stamp of the drawer. But putting "One-I" before five zeroes would enhance the value of the cheque by one lakh.

Similarly keeping the "Nam of God" in mind; rising above hope and anxiety; attain grace of God, are useful efforts -

*The more one writes and reads, the more one's heart burns.
The more the man wanders on pilgrim stations, the more he talks.*

The more he takes to religious garbs, the more discomfort he causes to his body.

Endure, O my soul, the result of thine acts.

He who eats not corn, loses the relish of life.

Through love of another, man suffers great hardship.

He who wears not clothes endures calamity, day and night.

Through silence, the man is ruined.

How can the sleeping one be awakened without the Guru?

He who goes barefooted, obtains the fruit of his actions.

He, who eats filth and throws ashes on his head, He, the blind fool, loses his honour.

Without the Name, nothing becomes acceptable.

He who dwells in wilderness and at burial and cremation grounds.

That blind man knows not the Lord and regrets afterwards.

ਲਿਖਿ ਲਿਖਿ ਪੜਿਆ॥ ਤੇਤਾ ਕੜਿਆ॥ ਬਹੁ ਤੀਰਥ

ਭਵਿਆ॥ ਤੇਤੋ ਲਵਿਆ॥

ਬਹੁ ਭੇਖ ਕੀਆ ਦੇਹੀ ਦੁਖੁ ਦੀਆ॥ ਸਹੁ ਵੇ ਜੀਆ ਅਪਣਾ ਕੀਆ॥

ਅੰਨੁ ਨ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ॥ ਬਹੁ ਦੁਖੁ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ॥

ਬਸਤ੍ਰੁ ਨ ਪਹਿਰੈ॥ ਅਹਿਨਿਸ ਕਹਰੈ॥ ਮੋਨਿ ਵਿਗੂਤਾ॥ ਕਿਉ ਜਾਗੈ ਗੁਰ ਬਿਨੁ ਸੂਤਾ॥

ਪਗ ਉਪੇਤਾਣਾ॥ ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ॥ ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ॥

ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ॥ ਵਿਣੁ ਨਾਵੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਈ॥

ਰਹੈ ਬੇਬਾਣੀ ਮੜੀ ਮਸਾਣੀ॥ ਅੰਧੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ॥

ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੋ ਸੁਖੁ ਪਾਏ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ

ਵਸਾਏ ॥

ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੌ ਪਾਏ ॥ ਆਸ ਅੰਦੇਸੇ ਤੇ ਨਿਹਕੇਵਲੁ
ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥

P. 467-68

The value of rituals is very small. After death the gain of these rituals is plundered by the *Yamas* as octrio or tax -

The rituals, religious rites and hypocrites, which are seen, them plunders Yama, the tax gatherer.

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੁਟੈ ॥

P. 747

These false rituals and deeds have no place in *Gurmat*. Remembrance of God has been considered beneficial in *Gurmat* -

You read books, say vesper prayers and argue, you worship stones and sit in trance like a crane.

With your mouth you utter falsehood like the precious ornaments, And recite the three line Gaetri three times a day.

Around your neck is the rosary, on your forehead the sacred mark and on your head is a towel and you have two loin-clothes.

If you know the nature of the Lord, then you find that all these beliefs and rites are vain.

Says Nanak, in good faith meditate on the Lord.

Without the True Guru, man finds not the way.

ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ ॥ ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ ॥

ਮੁਖਿ ਝੂਠਿ ਬਿਭੂਖਣ ਸਾਰੰ ॥ ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ ॥

ਗਲਿ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੰ ॥ ਦੁਇ ਧੌਤੀ ਬਸਤ੍ਰੁ ਕਪਾਟੰ ॥

ਜੇ ਜਾਣਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ ॥ ਸਭਿ ਫੌਕਟ ਨਿਸਚਉ ਕਰਮੰ ॥

ਕਹੁ ਨਾਨਕ ਨਿਹਚਉ ਧਿਆਵੈ ॥ ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ

ਪਾਵੈ ॥

P. 470

The virtuous deeds, beneficial for the attainment of salvation, are said to be "*Sir karman ke karma*" (The Supermost act of the Supreme actions). Those actions or deeds are so said, because those deeds facilitate greatly the achievement of the highest goal of life. Those are

praises of God and company or grace of the saint. This achievement is made by them who are blessed by the Creator Himself. It is therefore, said to be predestined. As regards the other deeds, Gurbani says -

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 allude at a place of pilgrimage and place his head under the saw but his soul's impurity departs not thus, even though he may make lakh's 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 alwood 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 predestined to receive it.

Thy slave, O Lord, is inebriated with this love of Thine. The Destroyer of the anguish of the meek has become merciful unto me and this soul of mind is imbued with the Lord God's praise.

ਪਾਠ 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 ਦੁਆਰੇ 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 ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲਿਐ 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 ਸਾਧਸੰਗਿਤ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥
ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ
ਲਹਨਾ ॥

ਤੇਰੋ ਸੇਵਕੁ ਇਹ ਰੰਗਿ ਮਾਤਾ ॥

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਹਰਿ ਹਰਿ ਕੀਰਤਨਿ
ਇਹੁ ਮਨੁ ਰਾਤਾ ॥

P. 641-42

Drawing the portrait of the rituals, Guru Ji regards them to be the sport of Maya. Only meditation of the Lord has been said to be supreme -

Of all the religions, the best religion is to repeat God's Name and to do pious deeds.

ਸਗਲ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥
ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲੁ ਕਰਮੁ ॥

P. 266

Forgetting the Name, man drinks the wine of worldly valuables. Without the adoration of the Guru bliss is obtained not.

ਨਾਮੁ ਵਿਸਾਰਿ ਮਾਇਆ ਮਦੁ ਪੀਆ ॥
ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨਾਹੀ ਸੁਖ ਦੀਆ ॥

P. 832

It is also said further that deeds done in any form cannot be equal to the meditation of the "Nam" and attainment of the fruit, thereof -

Giving of one's weight in gold as alms and an ablution at Paryag.

Even these equal not the hymning of the praise of the Lord's Name.

O slothful man, meditate thou on the Omnipresent Lord. Pause

To offer rice-balls at Gaya, to abide on the bank of Asi rivulet near Kashi, to recite the four Vedas by heart.

To fulfil all religious rites, to restrain passions with the Guru given Gnosis, to live by performing six rituals and to dilate upon the discourses of Shiva and Parvati, his wife.

O man, leave and forsake thou all these different occupations

Deliberate and meditate thou on the Lord of the Universe. Contemplating Him, O Nama, thou shalt swim across the dreadful world-ocean.

ਅਸੁਮੇਧ ਜਗਨੇ ॥ ਤੁਲਾ ਪੁਰਖ ਦਾਨੇ ॥

ਪ੍ਰਾਗ ਇਸਨਾਨੇ ॥ ਤਉ ਨ ਪੁਜਹਿ ਹਰਿ ਕੀਰਤਿ ਨਾਮਾ ॥

ਅਪੁਨੇ ਰਾਮਹਿ ਭਜੁ ਰੇ ਮਨ ਆਲਸੀਆ ॥

ਗਇਆ ਪਿੰਡੁ ਭਰਤਾ ॥ ਬਨਾਰਸਿ ਅਸਿ ਬਸਤਾ ॥

ਮੁਖਿ ਬੇਦ ਚਤੁਰ ਪੜਤਾ ॥ ਸਗਲ ਧਰਮ ਅਛਿਤਾ ॥

ਗੁਰ ਗਿਆਨ ਇੰਦ੍ਰੀ ਦ੍ਰਿੜਤਾ ॥ ਖਟੁ ਕਰਮ ਸਹਿਤ ਰਹਤਾ ॥

ਸਿਵਾ ਸਕਤਿ ਸੰਬਾਦੰ ॥ ਮਨ ਛੋਡਿ ਛੋਡਿ ਸਗਲ ਭੇਦੰ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਗੋਬਿੰਦੰ ॥ ਭਜੁ ਨਾਮਾ ਤਰਸਿ ਭਵ ਸਿੰਧੰ ॥ P.

873

So rituals are not enough to wash the dirt of mind; nor they bear much fruit. Because after death the soul

has to appear in the court of *Dharam Raj* for suffering or enjoying the punishment or reward of deeds done. Enroute he has to pass through 21 Puris, (Areas) according to *Garud Purana* and the route is fraught with danger -

On the path whose miles cannot be counted.

God's Name shall there be thy provision.

The journey, where there is arch pitch darkness, there the light of God's Name shall be with Thee.

On the path, where there is no acquaintance of Thine, there God's Name shall be thy recogniser, with Thee.

Where there is very terrible heat and great sunshine, there the Name of God shall be a shade over thee.

Where, O man, thirst sucks out thy breath, there Nanak, God's Name Nectar shall rain on thee.

ਜਹਿ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਉਹਾ ਸੰਗਿ ਤੋਸਾ ॥

ਜਿਹ ਪੈਡੇ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ ॥

ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੁ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੁ ॥

ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ ॥

ਤਹ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਉਪਰਿ ਛਾਮ ॥

ਜਹਾ ਤ੍ਰਿਖਾ ਮਨ ਤੁਝੁ ਆਕਰਖੇ ॥

ਤਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਬਰਖੇ ॥

P. 264

In order to cross each area easily the soul has to part with the fruit of good deeds as tax. In that way fruit of all good actions is consumed on the way. So, ultimately the rituals done here do not help. If at all anything is helpful there, it is meditation of "Nam". Fruit of meditation of "Nam" is infinite. Moreover, the man who has meditated on "Nam" here has not to appear in the court of *Dharam Raj*. There go the persons who have not adopted the Guru competent and pass the life as their mind desires; and have terminated their relationship with *Ram Nam*. It is so said -

The Righteous, Judge is under command to sit and

administer even-handed justice.

The evil souls professing love for duality they are thine subjects.

ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ॥

ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ॥ P. 38

Souls of duality have to account for their deeds in the court of Dharam Raj. If by chance the soul with the fruit of "Nam" and meditation happens to go to Dharma Raj, that soul is honoured there. The judge does their service -

God, The Treasure of excellences abides within the heart of the spiritual way-farers and they meditate on One Lord the enemy of ego.

The Righteous Judge does their service.

Felicitious is the Lord their adorer.

ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ॥

ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮ ਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ॥P. 38-

39

The performance of rituals is the work of Ego; and make the mind further dirty. If one gives the charity and assumes pride for that, his good deeds' reward get perished -

Whosoever, while going on pilgrimage, fasting and giving alms, takes pride in his mind, Nanak these deeds of his go in vain like the bathing of an elephant.

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੇ ਧਰੈ ਗੁਮਾਨੁ॥

ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ॥ P.

1428

Without "Nam" the soul leaves this world, bewailing. Doing good deeds enhances dirt of pride -

Bathing at shrines, the filth departs not.

The rituals and religious rites are all the ostentatious of self-conceit.

Pleasing the people, one is emancipated not Without the name, they shall depart weeping.

ਤੀਰਥ ਨਾਇ ਨ ਉਤਰਸਿ ਮੈਲੁ॥ ਕਰਮ ਧਰਮ ਸਭਿ ਹਉਮੈ

ਫੈਲੁ ॥

ਲੋਕ ਪਚਾਰੈ ਗਤਿ ਨਹੀ ਹੋਇ ॥ ਨਾਮ ਬਿਹੁਣੇ ਚਲਸਹਿ
ਰੋਇ ॥

P. 890

Only "Nam" and love with God are competent to take the soul to the Supreme Lord. Penances are also done to gain the Divine Knowledge. But being in the domain of ego they do not perish ego. Guru Gobind Singh gives details of such deeds -

Many men recite amatory poetry; Many tell secrets of Vedas;

Many recite the Shastras and Simritis; And some read the Puranas;

Many perform fire sacrifices; Many painful penances with bodies reversed.

Many lift their arms in the fashion of the Sanyasis.

Some don the garb of Jogis and abandon the world,

Some perform the niwali feat; Some practise painful fasting.

Some go on pilgrimages and give boundless alms;

And some in opposition to the Vedas.

Many wander in different countries; And many remain fixed in one place. Some pray in water; some endure five fires on their bodies.

Some dwell in the forest; some perform the endless duties of a family man.

Some are generous in the fashion of kings.

Some are free from sickness and error.

Some perform good and others bad acts.

Some pose as Sheikhs; others as Brahmins

Some perform the duties of kings in an incomparable manner.

Some are free from bodily and mental suffering

Some are subject to the service of a special god.

Some are poor, others the sons of kings,

And some are the incarnations of Vyas,

Many Brahmins read the Veds,

And many sheshnags repeat God's name.

Some are Bairages, others Sanyasis.

And some wander in the guise of Udasis.

Know that all these things are vain.

And that all such religion is fruitless.

Without the support of the one Name,

Deem all religious ceremonies as superstition.

ਕਈ ਕੌਕ ਕਾਬ ਭਣੰਤ॥ ਕਈ ਬੇਦ ਭੇਦ ਕਰੰਤ॥

ਕਈ ਸਾਸਤ੍ਰ ਸਿੰਮ੍ਰਿਤਿ ਬਖਾਨ॥ ਕਹੂੰ ਕਥਤ ਹੀ ਸੁ ਪੁਰਾਨ॥

੪੧॥

ਕਈ ਅਗਨ ਹੋਤ ਕਰੰਤ॥ ਕਈ ਉਰਧ ਤਪ ਦੁਰੰਤ॥

ਕਈ ਉਰਧ ਬਹੁ ਸੰਨਿਆਸ॥ ਕਹੂੰ ਜੋਗ ਭੇਸ ਉਦਾਸ॥੪੨॥

ਕਹੂੰ ਨਿਵਲੀ ਕਰਮ ਕਰੰਤ॥ ਕਹੂੰ ਪਉਨ ਅਹਾਰ ਦੁਰੰਤ॥

ਕਹੂੰ ਤੀਰਥ ਦਾਨ ਅਪਾਰ॥ ਕਹੂੰ ਜੋਗ ਕਰਮ ਉਦਾਰ॥ ੪੩॥

ਕਹੂੰ ਅਗਨ ਹੋਤ੍ਰ ਅਨੂਪ॥ ਕਹੂੰ ਨਿਆਇ ਰਾਜ ਬਿਭੂਤ॥

ਕਹੂੰ ਸਾਸਤ੍ਰ ਸਿੰਮ੍ਰਿਤਿ ਗੀਤ॥ ਕਹੂੰ ਬੇਦ ਸਿਉ ਬਿਪ੍ਰੀਤ॥

੪੪॥

ਕਈ ਦੇਸ ਦੇਸ ਫਿਰੰਤ॥ ਕਈ ਏਕ ਠੌਰ ਇਸਬੰਤ॥

ਕਹੂੰ ਕਰਤ ਜਲ ਮਹਿ ਜਾਪ॥ ਕਹੂੰ ਸਹਤ ਤਨ ਪਰਤਾਪ॥

੪੫॥

ਕਹੂੰ ਬਾਸ ਬਨਹਿ ਕਰੰਤ॥ ਕਹੂੰ ਤਾਪ ਤਨਹਿ ਸਹੰਤ॥

ਕਹੂੰ ਗ੍ਰਿਹਸਤ ਧਰਮ ਅਪਾਰ॥ ਕਹੂੰ ਰਾਜ ਗੀਤ ਉਦਾਰ॥

੪੬॥

ਕਹੂੰ ਰੋਗ ਰਹਤ ਅਭਰਮ॥ ਕਹੂੰ ਕਰਮ ਕਰਤ ਅਕਰਮ॥

ਕਹੂੰ ਸੇਖ ਬ੍ਰਹਮ ਸਰੂਪ॥ ਕਹੂੰ ਨੀਤ ਰਾਜ ਅਨੂਪ॥ ੪੭॥

ਕਹੂੰ ਰੋਗ ਸੋਗ ਬਿਹੀਨ॥ ਕਹੂੰ ਏਕ ਭਗਤਿ ਅਧੀਨ॥

ਕਹੂੰ ਰੰਕ ਰਾਜ ਕੁਮਾਰ॥ ਕਹੂੰ ਬੇਦ ਬਿਆਸ ਅਵਤਾਰ॥ ੪੮॥

॥

ਕਈ ਬ੍ਰਹਮ ਬੇਦ ਰਟੰਤ॥ ਕਈ ਸੇਖ ਨਾਮ ਉਚਰੰਤ॥

ਬੈਰਾਗ ਕਹੂੰ ਸੰਨਿਆਸ॥ ਕਹੂੰ ਫਿਰਤ ਰੂਪ ਉਦਾਸ॥੪੯॥

ਸਭ ਕਰਮ ਫੋਕਟ ਜਾਨ॥ ਸਭ ਧਰਮ ਨਿਹਫਲ ਮਾਨ॥

ਬਿਨ ਏਕ ਨਾਮ ਅਧਾਰ॥ ਸਭ ਕਰਮ ਭਰਮ ਬਿਚਾਰ॥ ੫੦॥

Akal Ustat

As long as the mind is under the influence of Maya (mammon) and ego does not perish with the Divine Knowledge, it is difficult to cross the ocean of this world. Some devotees rub ash on their body; some sit for sadhana in the cremation grounds; some sit in the underground rooms; some maintain silence for years; and leave the world in that state. Some go to such an extreme

that they believe that the worldly people cannot achieve salvation because they do not observe Brahmcharya completely. But Guru Ji warns that these rituals are false and without Divine Knowledge none can attain salvation -

Swine eat filth, elephants and donkeys bespatter themselves with dust; jackals live at places of cremation; owls live in tombs; deer wander alone in forest; trees ever die in silence.

The man who restraineth his mind should only have the credit of the hermaphrodite; monkeys ever wander barefooted.

How shall the wretch who is subject to a woman and devoted to lust and wrath, be saved without the knowledge of the one God.

ਖੁਕਮਲ ਹਾਰੀ ਗਜ ਗਦਹਾ ਬਿਭੂਤਿ ਧਾਰੀ,
ਗਿਦੁਆ ਮਸਾਨ ਬਾਸੁ ਕਰਿਓਈ ਕਰਤ ਹੈਂ।

ਘੁਘੁ ਮਟ ਬਾਸੀ ਲਗੇ ਡੋਲਤ ਉਦਾਸੀ ਮ੍ਰਿਗ,
ਤਰਵਰ ਸਦੀਵ ਮੌਨ ਸਾਧੇਈ ਮਰਤ ਹੈਂ।

ਬਿੰਦ ਕੇ ਸਧੱਯਾ ਤਾਹਿ ਹੀਜਕੀ ਬਭੱਯਾਦੇਤ,
ਬੰਦਰਾਂ ਸਦੀਵ ਪਾਇ ਨਾਗੇ ਹੀ ਫਿਰਤ ਹੈਂ।

ਅੰਗਨਾ ਅਧੀਨ ਕਾਮ ਕ੍ਰੋਧ ਕੇ ਪਰਬੀਨ,

ਏਕ ਗਿਆਨ ਕੇ ਬਲੀਨ ਛੀਨ ਕੈਸੇ ਕੈ ਤਰਤ ਹੈਂ॥ Akal
Ustat

Many seekers keep their bodies concealed with the help of occult powers; keep on wandering in the forests; take only milk ignoring other food; or would live on leaves of the trees. Such people desire to fly to the Supreme Lord with the help of these powers. But Guru Ji says -

It is known that demons live in the forest, all children on earth drink milk, and serpents live on air.

They who eat grass and renounce the desire of wealth, are no more than calves and oxen.

They who fly in the heavens have only the attribute of birds; they who engage in meditation resemble cranes, cats, and wolves.

All great gyanis who knew, but asserted not themselves,

never allowed such deceit as the above to enter their hearts even by mistake.

**ਭੂਤ ਬਨ ਚਾਰੀ ਛਿਤ ਛੋਨਾ ਸਭੈ ਦੁਧਾ ਧਾਰੀ
ਪੰਨ ਕੇ ਅਹਾਰੀ ਸੁਭੁਜੰਗ ਜਾਨੀਅਤ ਹੈਂ ॥**

**ਤ੍ਰਿਣਕੇ ਭਛੱਯਾ ਧਨ ਲੋਭ ਕੇ ਤਜੱਯਾ ਤੇਤੋ
ਗਉਅਨ ਕੇ ਜੱਯਾ ਬ੍ਰਿਖ ਭੱਯਾ ਮਾਨੀਅਤ ਹੈਂ ॥**

**ਨਭਕੇ ਉਭੱਯਾ ਤਾਹਿ ਪੰਛੀ ਕੀ ਬਛੱਯਾ ਦੇਤ
ਬਗੁਲਾ ਬਿੜਾਲ ਬਕ ਧਿਆਨੀ ਠਾਨੀਅਤ ਹੈਂ ॥**

ਜੇਤੋ ਬਛੇ ਗਿਆਨੀ ਤਿਨੋ ਜਾਨੀ ਪੈਬਖਾਨੀ

ਨਾਹਿ ਐਸੇ ਨ ਪ੍ਰਪੰਚ ਮਨ ਭੂਲ ਆਨੀਅਤੁ ਹੈਂ ॥ Akal Ustat

Some live on fruits; others remain invisible; others can walk on water; some can eat fire; and others worship Sun and Moon.

They who live in the earth should be called the offspring of worms; they who live in the heavens should be called birds.

They who eat fruit should be called the offspring of monkeys; they who wander unseen should be accounted as ghosts.

They who worship the Sun have the attribute of the lotus; They who worship the Moon of water-lilies.

**ਭੂਮਿਕੇ ਬਸੱਯਾ ਤਾਹਿ ਭੂਚਰੀ ਕੇ ਜੱਯਾ ਕਹੈ
ਨਭ ਕੇ ਉਭੱਯਾ ਸੋਚਿਰੱਯਾ ਕੈ ਬਖਾਨੀਐ ॥**

**ਫਲ ਕੇ ਭਛੱਯਾ ਤਾਹਿ ਬਾਂਦਰੀ ਕੇ ਜੱਯਾ ਕਹੈ
ਆਦਿਸ ਫਿਰੱਯਾ ਤੇਤੋ ਭੂਤ ਕੈ ਪਛਾਨੀਐ ॥**

ਜਲ ਕੇ ਤਰੱਯਾ ਕੋ ਗੰਗਰੀ ਸੀ ਕਹਤ

ਜਗ ਆਗ ਕੇ ਭਛੱਯਾ ਸੁ ਚਕੋਰ ਸਮ ਮਾਨੀਐ ॥

ਸੁਰਜ ਸਿਵੱਯਾ ਤਾਹਿ ਕੋਲਕੀ ਬਜੱਯਾ ਦੇਤ

ਚੰਦ੍ਰਮਾ ਸਵੱਯਾ ਕੋ ਕਵੀ ਕੈ ਪਹਿਚਾਨੀਐ ॥ Akal Ustat

Some indulge in dancing to meet God; some project themselves in many forms to impress upon the world; some remain with sweet nature; and some assume the form of penances. Guru Ji says that there were great worshippers like Shiva, Brahma, author of Vedas; Sant Kumar and numerous other meditators. But without the attainment of Divine Knowledge none can escape the nooses of death. They keep on revolving on the wheel of

birth and death. Some remain busy in the poses of prostration; the others starve; but as long as the mind is tempted with desires and pleasures; and love for God has not been generated in the mind, they cannot meet God. As is said -

The Gunner prostrate many times

Similarly intoxicated bows head repeatedly.

**ਸਿਜਦੇ ਕਰੇ ਅਨੇਕ ਤੋਪਚੀ ਕਪਟ ਭੇਸ ਪੋਸਤੀ
ਅਨੇਕ ਦਾ ਨਿਵਾਵਤ ਹੈ ਸੀਸ ਕੋਂ॥**

Akal Ustat

The wrestler takes exercise of prostration on arms; the gunner prostrate several times; but these poses cannot be said to be devotional prostration. The diseased does not take food. Then how starvation can help on the plain of spirituality. Without true love for the Lord one cannot achieve success -

What availeth it that men perform prostrations of different kinds to God? They are like wrestlers practising the exercise of dand (oriental exercise).

What availeth it that men lie with their faces turned up? If they do not heartily bow to the Supreme God, they are only as sick men.

How can he who is the slave of worldly desires and ever clever in obtaining wealth, obtain the one Lord of the world without faith in him?

ਕਹਾਂ ਭਇਓ ਮੱਲ ਜੋਪੈ ਕਾਢਤ ਅਨੇਕ ਡੰਡ

ਸੋਤੋ ਨ ਡੰਡੋਤ ਅਸਟਾਂਗ ਅਥਤੀਸ ਕੋਂ॥

ਕਹਾ ਭਇਓ ਰੋਗੀ ਜੋਪੈ ਡਾਰਯੋ ਰਯੋ ਉਰਧ ਮੁਖ

ਮਨ ਤੇ ਨ ਮੁਡ ਨਿਹਰਾਯੋ ਆਦ ਈਸ ਕੋਂ॥

ਕਾਮਨਾ ਅਧੀਨ ਸਦਾ ਦਾਮਨਾ ਪ੍ਰਬੀਨ ਏਕ

ਭਾਵਨਾ ਬਿਹੀਨ ਕੈਸੇ ਪਾਵੈ ਜਗਦੀਸ ਕੋਂ॥ *Akal Ustat*

Guru Ji debunks these frauds and hypocrisies. God can be won with sincere love. God responds to the prayers of His devotees. He, rather does what they say. As it is said -

They, who are imbued with the love of the Lord's Name, accept that whatever the Lord does.

They who repair to the Lord's feet;

They are honoured everywhere.

My Lord, no one is so great as God's saints

*The devotees remain pleased with their Lord and see Him
in water, land, nether region and firmament.*

ਜੋ ਕਿਛੁ ਕਰੇ ਸੋਈ ਪ੍ਰਭ ਮਾਨਹਿ ਓਇ ਰਾਮ ਨਾਮ ਰੰਗਿ
ਰਾਤੇ ॥

ਤਿਨ ਕੀ ਸੋਭਾ ਸਭਨੀ ਥਾਈ ਜਿਨ ਪ੍ਰਭ ਕੇ ਚਰਣ ਪਰਾਤੇ ॥

ਮੇਰੇ ਰਾਮ ਹਰਿ ਸੰਤਾ ਜੇਵਡੁ ਨ ਕੋਈ ॥

ਭਗਤਾ ਬਣਿ ਆਈ ਪ੍ਰਭ ਅਪਨੇ ਸਿਉ

ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਸੋਈ ॥

P. 748

Waheguru is affinity personified; He is omnipotent; He is without colour, marks and distinguishing marks or quoit; He pervades and is evident everywhere and is the Supreme Power. He is nothing else but love. He gives gifts to man without demand. In lieu thereof, He wants nothing else, but devotion from the core of heart. Whosoever, loves him, He obliges him by doing all his jobs. He is the greatest friend. He is Mother. He is Brother. He is everything. He is not pleased with any other method but love. As is said -

Neither by showing contempt for the world art Thou propitiated,

Nor by study of Vedas.

Neither by bathing at holy water-edges,

Nor by wandering over the earth art Thou propitiated.

Neither art Thou propitiated by clever devices,

Nor by plentiful charity.

Thou that art inaccessible, unknowable,

All under Thy power lie:

Thou to Thy devotees art complaint

The devotees from Thee have strength.

P. 962

So, these rituals do not have the capacity to take us to God. Contrarily their fruit has to be harvested by taking repeated births. These fruits are so firm that they cannot be erased. One is bound to reap those fruits. While giving the detail of the performance of these rituals

Maharaj Ji says that out of ten millions of devotees there may be one who does not forget the recitation of the Name of God. Such a holy person is designated as "Saint". He is always blended with God. He is himself God.

Who with every breath and morsel of theirs, forget not Gods Name and within whose mind is this spell. They alone are the blessed and they alone are the perfect saint, O nanak.

**ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ ॥
ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤੁ ॥** P. 319

*What are they alike, who forget not "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 ॥** P. 397

Such a saint, who is like the Lord Himself, is one in millions'. Worldly saints are in crores. But they cannot show the way to God. Because they themselves are still the travellers. However, we can afford to meet such saint, with extreme good fortune, who can destroy our misdeeds and ignorance -

When, the plumule of the actions of past sprouted, I met Lord, the Reveller and Detached.

*My darkness is dispelled on meeting God
O Nanak, and I am awakened after being asleep for numberless births.*

**ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੋਟਿਓ ਪੁਰਖੁ ਰਸਿਕ
ਬੋਰਾਗੀ ॥
ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ
ਜਾਗੀ ॥** P. 204

Guru Ji explains very beautifully the impact of ritualism and inner working of religious people as below -

Within man's mind is wrath and excessive self-conceit. He performs worship even with great ostentation.

Taking bath, he makes religious marks on his body, but, the filth of his mind departs not ever.

In this way no one has ever found the Lord.

He paints Vishnus marks on his body, but, his mind is lured by riches. Pause.

He commits sins under the influence of five demons.

Bathing at the holies, he says that all his sins have been washed off.

He commits them again without any fear.

The death's courier binds the sinner and takes him to his city

Putting on tinkling smalls bells he plays symbols, but within his mind is deception and wanders like demon.

By destroying his hole, the serpent is killed not.

The Lord, who created thee, knows all things.

Thou performest fire, penance and wearest ochre-colour robes.

Smitten by calamity, thou runnest away from home.

Leaving thy country, thou wanderest abroad.

However, the five pariahs, thou hast brought with thee.

Thou hast thy ears torn and (beggeth) or (stealth) crumbs.

Thou beggest from door to door and failest to be sated.

Thou hast abandoned thy own wife and casteth eye on another's wife.

Wearing religious garb, the Lord is attained not and one becomes very miserable.

Man turns taciturnist and speaks not.

Within him is desire and he is made to wander in species.

Abstaining from corn, his body suffers pain

He realizes not the Lords will and is engrossed in worldly love.

Without the True Guru, no one has attained unto the supreme state of bliss. Ask thou, if thou may, all the Vedas and Simritis.

The perverse person does useless deeds.

They are like the house of sand, which can stand not.

Unto whomsoever the Lord of universe becomes merciful, he ties to his skirt the Guru's word.

Out of millions, very rarely a saint is seen.

In his association, one is ferried across, says Nanak.
 If one has good destiny, then alone obtains he the sight of
 such a saint
 Such a person is himself saved then and saves he his entire
 family as well.

ਮਨ ਮਹਿ ਕ੍ਰੋਧੁ ਮਹਾ ਅਹੰਕਾਰਾ॥
 ਪੂਜਾ ਕਰਹਿ ਬਹੁਤੁ ਬਿਸਥਾਰਾ॥
 ਕਰਿ ਇਸਨਾਨੁ ਤਨਿ ਚਕ੍ਰ ਬਣਾਏ॥
 ਅੰਤਰ ਕੀ ਮਲੁ ਕਬ ਹੀ ਨ ਜਾਏ॥
 ਇਤੁ ਸੰਜਮਿ ਪ੍ਰਭੁ ਕਿਨ ਹੀ ਨ ਪਾਇਆ॥
 ਭਗਉਤੀ ਮੁਖਾ ਮਨੁ ਮੋਹਿਆ ਮਾਇਆ॥
 ਪਾਪ ਕਰਹਿ ਪੰਚਾਂ ਕੇ ਬਸਿ ਰੇ॥
 ਤੀਰਥਿ ਨਾਇ ਕਰਹਿ ਸਭਿ ਘੁਘਰ
 ਬਾਧਿ ਬਜਾਵਹਿ ਤਾਲਾ॥
 ਅੰਤਰਿ ਕਪਟੁ ਫਿਰਹਿ ਬੇਤਾਲਾ॥
 ਵਰਮੀ ਮਾਰੀ ਸਾਪੁ ਨ ਮੁਆ॥
 ਪ੍ਰਭ ਸਭ ਕਿਛੁ ਜਾਨੈ ਜਿਨਿ ਤੁ ਕੀਆ॥
 ਪੁੰਅਰ ਤਾਪ ਗੇਰੀ ਕੇ ਬਸਤ੍ਰਾ॥
 ਅਪਦਾ ਕਾ ਮਾਰਿਆ ਗ੍ਰਿਹ ਤੇ ਨਸਤਾ॥
 ਦੇਸੁ ਛੋਡਿ ਪਰਦੇਸਹਿ ਧਾਇਆ॥
 ਪੰਚ ਚੰਡਾਲ ਨਾਲੇ ਲੈ ਆਇਆ॥
 ਕਾਨ ਫਰਾਇ ਹਿਰਾਏ ਟੁਕਾ॥
 ਘਰਿ ਘਰਿ ਮਾਂਗੇ ਤ੍ਰਿਪਤਾਵਨ ਤੇ ਚੁਕਾ॥
 ਬਨਿਤਾ ਛੋਡਿ ਬਦ ਨਦਰਿ ਪਰ ਨਾਰੀ॥
 ਵੇਸਿ ਨ ਪਾਈਐ ਮਹਾ ਦੁਖਿਆਰੀ॥
 ਬੋਲੇ ਨਾਹੀ ਹੋਇ ਬੈਠਾ ਮੋਨੀ॥
 ਅੰਤਰਿ ਕਲਪ ਭਵਾਈਐ ਜੋਨੀ॥
 ਅੰਨ ਤੇ ਰਹਤਾ ਦੁਖੁ ਦੇਹੀ ਸਹਤਾ॥
 ਹੁਕਮੁ ਨ ਬੂਝੈ ਵਿਆਪਿਆ ਮਮਤਾ॥
 ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਈ ਪਰਮ ਗਤੇ॥
 ਪੂਛਹੁ ਸਗਲ ਬੇਦ ਸਿੰਮ੍ਰਿਤੇ॥
 ਮਨਮੁਖ ਕਰਮ ਕਰੈ ਅਜਾਈ॥
 ਜਿਉ ਬਾਲੂ ਘਰ ਠਉਰ ਨ ਠਾਈ॥
 ਜਿਸ ਨੋ ਭਏ ਗੁੰਬਿੰਦ ਦਇਆਲਾ॥
 ਗੁਰ ਕਾ ਬਚਨੁ ਤਿਨਿ ਬਾਧਿਓ ਪਾਲਾ॥
 ਕੋਟਿ ਮਧ ਕੋਈ ਸੰਤੁ ਦਿਖਾਇਆ॥
 ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਤਰਾਇਆ॥
 ਜੇ ਹੋਵੈ ਭਾਗੁ ਤਾ ਦਰਸਨੁ ਪਾਈਐ॥
 ਆਪਿ ਤਰੈ ਸਭੁ ਕੁਟੰਬੁ ਤਰਾਈਐ॥

Ritualism of several types prevail in India. People stuck up in this muddle remain devoid of spiritual bliss. However, their behavior and conduct create devotion in our mind for them and we hold them holy. But when they are tested on the touchstone they do not appear to reach that holy stage. "Nam" leads us to self-realization. In order to merge in the Lord self-realization is the supreme way. Other rituals come in the category of hypocrisy. Kalyug is the age of recitation of "Name" and not enter into ritualism. Meditation of Name through Guru competent or some realized soul. "Name recitation" becomes gainful very soon. The way to self-realization can be achieved easily from the great saints or Guruward. In the doctrine of the Guru, Bhakti alongwith Divine Knowledge, is accepted. All other actions are false -

*Then rubbest sandal on thy body and placest basil leaves
on thy forehead.*

But, thou holdest a knife in the hand-palm of thy heart.

*Thou lookest like a cheat and fixeth thy attention like a
crane.*

*Seeing vegetarian like thee, one's life escapes through one's
mouth.*

*Thou makest obeisance for a long time before the
beauteous idol of Vishnu.*

However, thou art imbued with evil glance.

Vain are thine nights and days. Pause.

*Thou daily washeth thy body, hast two loin-cloths,
performest religious rites and putteth milk alone in thy
mouth.*

*But in thy heart thou hast drawn a scalpel to stab others
It is thy habit to snatch other's wealth.*

*Thou adorest the stone-image and on thy body, makes
marks of the elephant headed god.*

*Thou remainest awake at night to show that thou hast
entered the Lord's loving adoration.*

*Thou danceth with thine foot, but, thy mind is engrossed
in evil deeds.*

O libertine, thy dancing is wicked

Thou sittest on the deer-skin and tellest the rosary of sweet

basil.

*Thou putttest a bright sacred mark on thy brow.
While thy mind is falsehood on thy neck. Thou wearest
the rosary of eleocarpus*

O sinner, thou utterest not the Lord's name.

*Whosoever realizes not the real soul, vain and blind are
all his religious deeds.*

*Says Beni, meditate thou on thy Lord, by the Guru's grace.
Without the True Guru thou shalt find not the way.*

ਤਨਿ ਚੰਦਨੁ ਮਸਤਕਿ ਪਾਤੀ॥ ਰਿਦ ਅੰਤਰਿ ਕਰ ਤਲ
ਕਾਤੀ॥

ਠਗ ਦਿਸਟਿ ਬਗਾ ਲਿਵ ਲਾਗਾ॥ ਦੇਖਿ ਬੈਸਨੋ ਪ੍ਰਾਨ ਮੁਖ
ਭਾਗਾ॥

ਕਲਿ ਭਗਵਤ ਬੰਦ ਚਿਰਾਮੰ॥ ਕ੍ਰਰ ਦਿਸਟਿ ਰਤਾ ਨਿਸਿ
ਬਾਦੰ॥

ਨਿਤਪ੍ਰਤਿ ਇਸਨਾਨੁ ਸਰੀਰੰ॥ ਦੁਇ ਧੋਤੀ ਕਰਮ ਮੁਖਿ ਖੀਰੰ॥
ਰਿਦੈ ਛੁਰੀ ਸੰਧਿਆਨੀ॥ ਪਰ ਦਰਬੁ ਹਿਰਨ ਕੀ ਬਾਨੀ॥

ਸਿਲ ਪੂਜਸਿ ਚਕ੍ਰ ਗਣੇਸੰ॥ ਨਿਸਿ ਜਾਗਸਿ ਭਗਤਿ ਪ੍ਰਵੇਸੰ॥
ਪਗ ਨਾਚਸਿ ਚਿਤ ਅਕਰਮੰ॥ ਏ ਲੰਪਟ ਨਾਚ ਅਧਰਮੰ॥

ਮ੍ਰਿਗ ਆਸਣੁ ਤੁਲਸੀ ਮਾਲਾ॥ ਕਰ ਉਜਲ ਤਿਲਕੁ
ਕਪਾਲਾ॥

ਰਿਦੈ ਕੂੜੁ ਕੰਠਿ ਰੁਦ੍ਰਾਖੰ॥ ਰੇ ਲੰਪਟ ਕ੍ਰਿਸਨੁ ਅਭਾਖੰ॥
ਜਿਨਿ ਆਤਮ ਤਤੁ ਨ ਚੀਨਿਆ॥ ਸਭ ਫੋਕਟ ਧਰਮ
ਅਬੀਨਿਆ॥

ਕਹੁ ਬੇਣੀ ਗੁਰਮੁਖਿ ਧਿਆਵੈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਬਾਟ ਨ
ਪਾਵੈ॥

P. 1351

Performing of Havans (sacred ceremony) and Yajna, going to the holies, contemplation of the Vedas, Puranas, Quran and Bible, the mind which is smeared with dirt cannot become clean. Guru Ji has given us a concrete method which can wash the filth of ego. It is meditation and achievement of self-realization; and thereafter destruction of five types of illusions and seeing of God everywhere and elimination of the feeling of I-ness (Haumain).

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

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ॥
P. 4

With the other type of actions or ritualism, Guru Ji says, filth of egoism enhances -

The Brahmans have grown weary of performing Yajnas, Havans, pilgrimage to all the holies and reading the Puranas

But they are not rid of the poison of the love of worldly riches and, in ego, they continue coming and going Meeting with the True Guru, the filth is washed off and one meditates on the All-wise Lord God.

They who serve their God, the Lord Master, unto them slave Nanak is ever a sacrifice.

ਹੋਮ ਜਗ ਸਭਿ ਤੀਰਥਾ ਪੜਿ ਪੰਡਿਤ ਥਕੇ ਪੁਰਾਣ॥
ਬਿਖੁ ਮਾਇਆ ਮੋਹੁ ਨ ਮਿਟਈ ਵਿਚਿ ਹਉਮੈ ਆਵਣੁ
ਜਾਣੁ॥

ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਲੁ ਉਤਰੀ ਹਰਿ ਜਪਿਆ ਪੁਰਖੁ
ਸੁਜਾਣੁ॥

ਜਿਨਾ ਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਸੇਵਿਆ ਜਨ ਨਾਨਕੁ ਸਦ ਕੁਰਬਾਣੁ॥
P. 1417

Learning eighty four postures of yoga and performing Pranayam of the Siddhas, Neoli, Dhوتي, Basti, Tratak, Kapal Bhati (all yogic exercises) cannot bring peace to the mind. Without peace of mind the man is a mere worm of filth. Guru Ji says that only "Nam" can restore peace to the mind. As has been said -

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

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

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

Without God's name, there is no peace.

In what other way can the soul be comforted.

ਸੁੰਦਰ ਸੇਜ ਅਨੇਕ ਸੁਖ ਰਸ ਭੋਗਣ ਪੂਰੇ॥

ਗ੍ਰਿਹ ਸੋਇਨ ਚੰਦਨ ਸੁਗੰਧ ਲਾਇ ਮੌਤੀ ਹੀਰੇ॥

ਮਨ ਇਛੇ ਸੁਖ ਮਾਣਦਾ ਕਿਛੁ ਨਾਹਿ ਵਿਸੁਰੇ॥
 ਸੌ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ॥
 ਬਿਨ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨ ਧੀਰੇ॥ P.
 707

Contrary to this the man who has possessed peace of mind is king of kings; though he might not be having any worldly sources of enjoyment or cottage to live or influence in the public or high caste. He is emperor if "Nam" has occupied his mind. Running rivers shall give way to him. Wind blows under his command. Air, water, fire obey his command. So much so his word is accepted in Lord's court -

He who abides in a broken hut, with all his clothes tattered.

And has neither high caste nor honour nor respect and wanders in wilderness.

Has neither a friend, nor a beloved and is without wealth, beauty, relation or Kinsman.

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

Yea, with the dust of his feet, one is emancipated because the Lord is well-pleased with him.

ਬਸਤਾ ਤੂਟੀ ਝੁੰਪੜੀ ਚੀਰ ਸਭਿ ਛਿੰਨਾ॥

ਜਾਤਿ ਨ ਪਤਿ ਨ ਆਦਰੋ ਉਦਿਆਨ ਭ੍ਰਮਿੰਨਾ॥

ਮਿਤ੍ਰੁ ਨ ਇਠ ਧਨ ਰੂਪਗੀਣ ਕਿਛੁ ਸਾਕੁ ਨ ਸਿੰਨਾ॥

ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ ਹਰਿ ਨਾਮਿ ਮਨੁ ਭਿੰਨਾ॥

ਤਿਸ ਕੀ ਧੁੜਿ ਮਨੁ ਉਧਰੈ ਪ੍ਰਭੁ ਹੋਇ ਸੁਪ੍ਰਸੰਨਾ॥ P. 707

He whose word is accepted in Lord's court, whom does he care for.

ਜਾ ਕਾ ਕਹਿਆ ਦਰਗਹ ਚਲੈ॥

ਸੌ ਕਿਸ ਕਉ ਨਦਰਿ ਲੈ ਆਵੈ ਤਲੈ॥

P. 186

Such a devotee of "Nam" becomes so high that God appears clearly in his physical body and the three chief gods thank their stars by meeting him -

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

Nanak the Brahmgyani, is Himself the Exalted Lord.

ਬ੍ਰਹਮਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ॥

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ॥

P. 273

So in vain are the other religious deeds of the man. Without the meditation on Name of God; their reward is plundered by yama (courier of death). Some of the rewards are plundered by the worldly people to get their woes removed. True wealth is only Name of God. Other deeds are in vain, really -

Without remembering of God, all other deeds are vain.

The performance of lip recitation, penance,

Self-mortification, and other rites, all this is plundered near at hand.

He, who abides in fasting, daily ceremonies and austerities,

obtains not even a shell for them.

Hereafter, the way is different,

O brother, these are of no avail there.

He, who bathes at places of pilgrimage and wanders over the earth, finds no place of rest, hereafter.

There this procedure avails not.

By this, he simply pleases people, thereby.

By reciting the four Vedas from memory, man attains not Lord's presence, hereafter

He, who understands not the One Pure Name, prates all nonsense.

Nanak expresses this opinion,

He, who practises it becomes a swimmer of the sea of life.

Serve the Guru, meditate on the Lord's Name, and dismiss the ego from thy mind.

ਹਰਿ ਬਿਨੁ ਅਵਰ ਕ੍ਰਿਆ ਬਿਰਥੇ॥

ਜਪੁ ਤਪ ਸੰਜਮ ਕਰਮ ਕਮਾਣੇ ਇਹਿ ਓਰੈ ਮੁਸੇ॥

ਬਰਤ ਨੇਮ ਸੰਜਮ ਮਹਿ ਰਹਤਾ ਤਿਨ ਕਾ ਆਢੁ ਨ ਪਾਕਿਆ॥

ਆਗੈ ਚਲਣੁ ਅਉਰੁ ਹੈ ਭਾਈ ਉਂਹਾ ਕਾਮਿ ਨ ਆਇਆ॥

ਤੀਰਥਿ ਨਾਇ ਅਰੁ ਧਰਨੀ ਭ੍ਰਮਤਾ ਆਗੈ ਠਉਰੁ ਨ ਪਾਵੈ॥

ਉਂਹਾ ਕਾਮਿ ਨ ਆਵੈ ਇਹ ਬਿਧਿ ਓਹੁ ਲੋਗਨੁ ਹੀ

ਪਤੀਆਵੈ॥

ਚਤੁਰ ਬੇਦ ਮੁਖ ਬਚਨੀ ਉਚਰੈ ਆਗੈ ਮਹਲੁ ਨ ਪਾਈਐ ॥
 ਬੂਝੈ ਨਾਹੀ ਏਕੁ ਸੁਧਾਖਰੁ ਓਹੁ ਸਗਲੀ ਝਾਖ ਝਖਾਈਐ ॥
 ਨਾਨਕੁ ਕਹਤੋ ਇਹੁ ਬੀਚਾਰਾ ਜਿ ਕਮਾਵੈ ਸੁ ਪਾਰ ਗਰਾਮੀ ॥
 ਗੁਰੁ ਸੇਵਹੁ ਅਰੁ ਨਾਮੁ ਧਿਆਵਹੁ ਤਿਆਗਹੁ ਮਨਹੁ
 ਗੁਮਾਨੀ ॥

P. 216

For swimming across the ocean of this world, ritual deeds do not help. Because it creates the deeds' reward or punishment which one has to undergo; and for that purpose the doer of deeds has to whirl on the wheel of births and deaths. God is pleased with sincere love alone. "Nam" is valueless; whereas the value of good deeds is very insignificant. "Name of God" is like the running river of love; and God is the ocean of love. Our love attracts Him. The seeker without love is just like a dead body. Meditation on Name is life itself. Ritualism is the conduct of a dead. It is so said -

Rituals, duty, religious rites fasting and worship are all covered recognizing none else sans the Supreme Lord. Of him the toil is approved, whose affection is with his own Master.

Infinitely invaluable is that vegetarian, says Nanak; who renounced his sins.

ਕਰਮ ਧਰਮ ਨੇਮ ਬ੍ਰਤ ਪੂਜਾ ॥ ਪਾਰਬ੍ਰਹਮ ਬਿਨੁ ਜਾਨੁ ਨ
 ਦੂਜਾ ॥

ਤਾ ਕੀ ਪੂਰਨ ਹੋਈ ਘਾਲ ॥ ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਅਪੁਨੇ ਪ੍ਰਭ
 ਨਾਲਿ ॥

ਸੋ ਬੈਸਨੋ ਹੈ ਅਪਰ ਅਪਾਰੁ ॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਤਜੇ
 ਬਿਕਾਰ ॥

P. 199

Guru Ji concludes by saying that the man meets the Guru perfect due to his great fortune and achieves gift of "Nam" from him. He also realizes his self with his grace. Thereafter he unites him with the Lord by climbing steps of spiritualism -

With his mouth, the Pandit shouts aloud the Vedas, but he is slow to act thereon.

The silent sage sits apart, but in his mind are the knots of desires.

Becoming an anchorite, he abandons and walks out of his home, but he is not saved by such flight.

To whom should I tell the state of my mind?

Where can I find such a person, who himself is emancipated and unites me with the Lord? Pause

Becoming a penitent, he disciplines his body, but his mind runs in ten directions.

The celibate practises celibacy, but within his mind is self-conceit.

Becoming a renouncer, he wanders at holies but within him is Fool hardy wrath.

In their effort to get bread, they become temple-dancers, by tying tinkling anklets to their feet.

Men fast, take vows, perform six rites and wear religious garbs for outward display.

With their mouth, people melodiously hymn songs and sermons, but their mind sings not the Lord God's praise.

God's saints are pure and are free from weal, woe, avarice and worldly love.

If the Auspicious Lord shows mercy, then my soul obtains the dust of the feet of those saints.

Says Nanak, when I met with my Perfect Guru, then was my mind's anxiety removed.

My God, the king, is the Inner knower.

The Beloved of my soul knows everything.

So I have forgotten all the idle prating.

ਬੇਦੁ ਪੁਕਾਰੈ ਮੁਖ ਤੇ ਪੰਡਤ ਕਾਮਾਮਨ ਕਾ ਮਾਠਾ॥

ਮੋਨੀ ਹੋਇ ਬੈਠਾ ਇਕਾਂਤੀ ਹਿਰਦੈ ਕਲਪਨ ਗਾਠਾ॥

ਹੋਇ ਉਦਾਸੀ ਗ੍ਰਿਹੁ ਤਜਿ ਚਲਿਓ ਛੁਟਕੈ ਨਾਹੀ ਨਾਠਾ॥

ਜੀਅ ਕੀ ਕੈ ਪਹਿ ਬਾਤ ਕਹਾ॥

ਆਪਿ ਮੁਕਤੁ ਮੋ ਕਉ ਪ੍ਰਭੁ ਮੇਲੇ ਐਸੋ ਕਹਾ ਲਹਾ॥ਰਹਾਉ॥

ਤਪਸੀ ਕਰਿ ਕੈ ਦੇਹੀ ਸਾਧੀ ਮਨੁਆ ਦਹ ਦਿਸ ਧਾਨਾ॥

ਬ੍ਰਹਮਚਾਰਿ ਬ੍ਰਹਮਚਜੁ ਕੀਨਾ ਹਿਰਦੈ ਭਇਆ ਗੁਮਾਨਾ॥

ਸੰਨਿਆਸੀ ਹੋਇ ਕੈ ਤੀਰਥਿ ਭ੍ਰਮਿਓ ਉਸੁ ਮਹਿ ਕ੍ਰੋਧੁ

ਬਿਗਾਨਾ॥

ਘੁੰਘਰ ਬਾਧਿ ਭਏ ਰਾਮਦਾਸਾ ਰੋਟੀਅਨ ਕੇ ਓਪਾਵਾ॥

ਬਰਤ ਨੇਮ ਕਰਮ ਖਟ ਕੀਨੇ ਬਾਹਰਿ ਭੇਖ ਦਿਖਾਵਾ॥

ਗੀਤ ਨਾਦ ਮੁਖਿ ਰਾਗ ਅਲਾਪੇ ਮਨਿ ਨਹੀ ਹਰਿ ਹਰਿ

ਗਾਵਾ॥

ਹਰਖ ਸੋਗ ਲੋਭ ਮੋਹ ਰਗਤ ਹਰਿ ਨਿਰਮਲ ਹਰਿ ਕੇ ਸੰਤਾ ॥
ਤਿਨ ਕੀ ਧੂੜਿ ਪਾਏ ਮਨੁ ਮੇਰਾ ਜਾ ਦਇਆ ਕਰੇ
ਭਗਵੰਤਾ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਮਿਲਿਆ ਤਾਂ ਉਤਰੀ ਮਨ ਕੀ
ਚਿੰਤਾ ॥

ਮੇਰਾ ਅੰਤਰਜਾਮੀ ਹਰਿ ਰਾਇਆ ॥

ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਮੇਰੇ ਜੀਅ ਕਾ ਪ੍ਰੀਤਮੁ ਬਿਸਰਿ ਗਏ
ਬਕਬਾਇਆ ॥

P. 1003

Hence there cannot be liberation without the recitation of "Nam" of God. We cannot cross the ocean of this world by any other means. So the recitation of "Name" is the best means or deed. With meditation of "Nam" we start doing pious actions; and come to know that the entire world is moving in accordance with Will of God. Man is totally helpless. Even meditation on Nam is possible with His Grace. He follows the instructions of Guru competent. With self realization he merges in God. All other deeds have been said to be in vain -

Some are woe-begone and some are afflicted by disease.

Whatever He does, He does that all by Himself.

Through the Lord's love-worship and the perfect instruction of the Guru, celestial strain is realized.

Some ramble and roam about hungry and naked.

Some ramble through obstinacy and know not the Lord's worth.

They know not the quintessence of good and bad.

Through the practice of the Name, the truth is revealed.

Some bathe at holies and eat not corn.

Some, there are who burn the fire, and torment their bodies.

Without the Lord's Name, salvation is obtained not. In what other way can one cross.

ਇਕਿ ਸੋਗੀ ਇਕਿ ਰੋਗਿ ਵਿਆਪੇ ॥ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ
ਆਪੇ ॥

ਭਗਤਿ ਭਾਉ ਗੁਰ ਕੀ ਮਤਿ ਪੂਰੀ ਅਨਹਦਿ ਸਬਦਿ ਲਖਾਈ
ਹੈ ॥

ਇਕਿ ਨਾਗੇ ਭੂਖੇ ਭਵਹਿ ਭਵਾਏ ॥ ਇਕਿ ਹਨੁ ਕਰਿ ਮਰਹਿ
ਨ ਕੀਮਤਿ ਪਾਏ ॥

ਗਤਿ ਅਵਿਗਤ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਬੁਝੈ ਸਬਦੁ ਕਮਾਈ ਹੇ ॥

ਇਕਿ ਤੀਰਥਿ ਨਾਵਹਿ ਅੰਨੁ ਨ ਖਾਵਹਿ॥ ਇਕਿ ਅਗਨਿ
ਜਲਾਵਹਿ ਦੇਹ ਖਪਾਵਹਿ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਕਿਤੁ ਬਿਧਿ ਪਾਰਿ
ਲੰਘਾਈ ਹੇ॥

P. 1025

To achieve salvation is most difficult. It can be done with the achievement of Nam from the Guru. Without the attainment of Divine Knowledge he cannot be emancipated, because filth of ego cannot be washed without the Guru competent. For fruiting the tree first sprouts with small flowers from which emerge the fruit. The man is supposed to get the fruit from the tree. Thereafter, it is required to be sprayed. Accordingly after the attainment of Divine Knowledge, rituals have not to be performed. No reward accrues to the ritual deeds -

The vegetation blossoms for producing fruit

When it fruitous, then the flowers decay.

For the sake of Divine Knowledge the religious deeds are practised.

When Divine Knowledge is obtains, then deeds come to an end.

ਫਲ ਕਾਰਨ ਫੁਲੀ ਬਨਰਾਇ॥ ਫਲੁ ਲਾਗਾ ਤਬ ਫੁਲੁ
ਬਿਲਾਇ॥

ਗਿਆਨੈ ਕਾਰਨ ਕਰਮ ਅਭਿਆਸੁ॥ ਗਿਆਨ ਭਇਆ ਤਹ
ਕਰਮਹ ਨਾਸੁ॥

P. 1167

From the above sermons it need not be inferred that the great realized souls abandon the daily prescribed religious duties. But they don't get any reward from these religious duties' performance. They behave like a Professor who learning everything about his education, does certain duties to teach living practical life to others. As the physical directors give the demonstration to the students to teach them physical exercises. Similarly the virtuous performance of the realized souls like awaking in the early hours of the morning, remain absorbed in the

holy hymns, meditation of Nam, running free kitchen, schools, hospitals do not bring any reward to them individually. Because they have finally achieved already, what they wanted to achieve. So their doing of true deeds is meant to help others achieve salvation. One cannot rise above ritualism without attaining the Divine Knowledge; which can be imparted by Guru competent only. As it is said below -

O brother! without the Guru, Divine awakening is not gained.

Let some one go and inquire from Brahma, Narad and Vyas, the writer of Vedas.

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ॥

ਪੁਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੈ ਬੇਦ ਬਿਆਸੈ ਕੋਇ॥

P. 59

For the emancipation of man there is need of a Guru and in the Guru's house realized soul's help is required. But he should not be a hypocrite or fraud. He should not be desirous of name and fame; and should not make false claims. Realized souls are those who have seen God within clearly and find Him in each particle. They should remain merged in him. Such saints demonstrate the inner meanings of Gurbani in their life. So such saints, believing in one God, and above five illusions, lovers of God help the seekers fully and remove their ignorance. Contrary to them the false Guru or Pandit Guru; who does not have faith in the Vedas, supreme doctrines of Gurbani, unity of God, cannot help ensuring salvation of the devotees. Similarly the Guru is of no avail in whose words there is no power to destroy the illusions of the seekers. He is the real Guru who has the capacity to destroy the ignorance of the seeker.

The whole creation is of the Supreme Soul and in the soul there is no caste or class. Belief in caste or class is due to false convention. As the sky is colourless; but it appears touching the land in the form of a tent, when

we see it from some great elevation. Colourless sky also appears blue. Similarly there is no part of ignorance in the soul. Ignorance is darkness. Light and ignorance are ante-thesis. Still they exist simultaneously. Egoism continues its activity and provokes the man to action which further creates circle of births and deaths. Due to ego man does not get out of this cycle. Nam destroys this cycle if achieved from the Guru. Ipso facto it does not finish this circle. Ego is finished when "Word" of the realized soul is heard. Thereafter the "Nam" which has become evident within, destroys the ego. Otherwise the ego and Nam continue pervading in the body simultaneously. Soul is light in itself. Ignorance is complete darkness. Still the soul does not oppose ignorance. Contrarily specific consciousness opposes it. Stage of ignorance is called *Sakhopat*, when we know neither our body nor the world. Relationship of son, daughter, wife, friend does not exist. In this deep sleep the joy enjoyed and remembered by memory is also projected by soul and not by *Antashkaran*. Because at that time *Antashkaran*, mind, feeling, intelligence, pride and all organs of knowledge become busy in their activity which is knowledge. Here a pertinent question may arise, as to how, soul and ego persist simultaneously, with mutual reconciliation, especially when both are opposed to each other. Gurbani clears this important issue -

*As fire is contained in all timber and butter in all milk.
So, in high and low, His light is contained and the Lord of
wealth is pervading the hearts of all the human beings.*

O saints, He is pervading all the hearts.

*The Perfect Lord is fully contained amongst all. In water
and dry land the pervading Lord is pervading. Pause
Nanak sings the praise of the treasure of virtues and the
True Guru has dispelled his doubt.*

*The Omnipresent Lord is contained amongst all, though
ever distinct from them.*

ਸਗਲ ਬਨਸਪਤਿ ਮਹਿ ਬੈਸੰਤਰੁ ਸਗਲ ਦੁਯ ਮਹਿ ਘੀਆ ॥

ਉਚ ਨੀਚ ਮਹਿ ਜੋਤਿ ਸਮਾਣੀ ਘਟਿ ਘਟਿ ਮਾਧਉ ਜੀਆ ॥
 ਸੰਤਹੁ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਹਿਓ ॥
 ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸਰਬ ਮਹਿ ਜਲਿ ਥਲਿ ਰਮਈਆ
 ਆਹਿਓ ॥
 ਗੁਣ ਨਿਧਾਨ ਨਾਨਕੁ ਜਸੁ ਗਾਵੈ ਸਤਿਗੁਰਿ ਭਰਮੁ
 ਚੁਕਾਇਓ ॥
 ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇਓ ॥
 P. 617

The fire in vegetation is ante wood. But the fire contained in wood does not burn it. However when fire is ingnited it burns the wood. Similarly the pervading gnosis does not remove the darkness of ignorance suo motto. But when in the *Antashkaran* Godly nature is awakened, then the darkness of ignorance vanishes. So, the consciousness in nature is opposed to ignorance. We admit true self of soul. But we have not known the true, happy and emancipated pervading soul. It can be proved by realization alone; and realization of such form of the soul is made by *Atamgyani* (knower of soul). To see this soul in this form, we need the help of a realized soul. Such people cannot even dream of calling them Guru. They are always selfless. They don't have any separate identity. They feel themselves always merged in the Supreme Self present in each particle.

I have mentioned these two significant stages. In the beginning doing actions are binding. There are two kinds of actions. Why virtuous actions are also binding. Because performer of virtuous deeds goes to the heaven and doer of vicious deeds goes to the hell. Virtuous deeds are done with virtuous desire. Vicious deeds are done with vicious desire. Good deeds are rewarded; bad are punished. Vicious desires are destroyed in holy company by getting Divine Knowledge. Then he ceases to do bad deeds and starts meditation on "Nam"; which destroys past bad deeds.

Contrary to this even virtuous desires are destroyed in vicious company; and the man begins doing bad deeds. It is firm principle of deeds performance that we have to enjoy reward of good deeds and suffer punishment for our vicious deeds. It comes to end with the attainment of Divine Knowledge. As with awakening, items of dream vanish. So the alms given in the dream are of no meaning when we awake. Hence we don't suffer for the worst deeds, murders, robberies done in dream. Dream and awakening have their own worlds. Consequences of good and bad deeds are finished with the achievement of gnosis. As is said in Gurbani -

The Guru's word destroys millions of misdeeds.

ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ॥

P. 1195

As against this if some person at the stage of achieving gyan (gnosis) says, he is not doing anything. He is not desirous of the achievement of reward for good deeds. It is not enough. Mere saying means nothing. The principle of karma has to work. In the stage of ignorance, even desireless deeds bear consequences. However, desireless deeds wash the filth of Antashkaran and clean Antashkaran helps achieving Divine Knowledge. So only realized souls can help attain Divine Knowledge. As compared with them the persons, who are without Divine Knowledge, whose five illusions are not destroyed, they may be highly clever and sweet and polished tongued, they cannot shatter the realm of ignorance of the seeker. The sermon given by them is never gainful.

Water of the sea is bitter, One would suffer many maladies by drinking it. But this very sea water, when becomes rain, it is nectar. Hymns of Vedas and sermons of Gurbani, present in the mind of an ignorant person, are like bitter water of the sea. But when the saints have moulded their lives in accordance with those sermons, they become nectar. Because the sea water is first

converted into steam and then into clouds. Then they burst into rain on high places; water flows to the fields and helps vegetation. Similarly the words of true saints are beneficial. The others can neither ensure their own emancipation nor can help others to achieve liberation. They can talk much but do little. As has been said by Guru Ji -

Undoubtedly I am called the wise, but my groom has never met me, O my sister.

**ਗਲੀ ਹਉ ਸੌਹਾਗਣਿ ਭੈਣੇ ਕੰਤੁ ਨ ਕਬਹੂੰ ਮੈ ਮਿਲਿਆ ॥P.
433**

*In words we are good, but in deeds bad,
Within mind we are impure and black, but white from without.*

We emulate with those who stand and serve at Lord's door.

They are imbued with the love of their Bridegroom and enjoy the pleasure of His dalliance.

They remain powerless even when possessing power and are ever humble.

Nanak, our lives become profitable if we associate with them (such brides).

**ਗਲੀ ਅਸੀ ਚੰਗੀਆ ਆਚਾਰੀ ਬੁਰੀਆਹ ॥
ਮਨਹੁ ਕੁਸੁਧਾ ਕਾਲੀਆ ਬਾਹਰਿ ਚਿਟਵੀਆਹ ॥
ਰੀਸਾ ਕਰਿਹ ਤਿਨਾੜੀਆ ਜੋ ਸੇਵਹਿ ਦਰੁ ਖੜੀਆਹ ॥
ਨਾਲਿ ਖਸਮੈ ਰਤੀਆ ਮਾਣਹਿ ਸੁਖਿ ਰਲੀਆਹ ॥
ਹੋਏ ਤਾਣਿ ਨਿਤਾਣੀਆ ਰਹਹਿ ਨਿਮਾਨਣੀਆਹ ॥
ਨਾਨਕ ਜਨਮੁ ਸਕਾਰਥਾ ਜੇ ਤਿਨ ਕੈ ਸੰਗਿ ਮਿਲਾਹ ॥ P. 85**

So, the persons devoid of Divine Knowledge and in the dresses of saints or otherwise create atheism with their sermons. They being atheists, further make their followers alike. As the bitter taste of water contained in a pitcher cannot change; similarly the sermons given by such persons cannot destroy the existence of darkness of ignorance. Only sermons of knowers of Brahama are nectar sweet. Only the words of God Divine are words of Vedas and are

godly -

*This is the way of life of him who knows the Lord.
True are all the words which the saint utters.*

ਜਿਨਿ ਜਾਤਾ ਤਿਸ ਕੀ ਇਹ ਰਹਤ ॥

ਸਤਿ ਬਚਨ ਸਾਧੁ ਸਭਿ ਕਹਤ ॥

P. 294

These sermons, in any language help removal of ignorance. Describing the shackles of karma, Guru Ji says, element of ignorance to be responsible for spoiling the nature of man. It is great hurdle in the way of knowing the real self. In the light of Gurbani when we think about the creation of this universe we come to know about the unity of God. Some call Him, Allah and the other call Him, Ram or God or by several other names. This One God manifested Himself and called Himself as Ekankar. From him rose the sound of Word and the whole creation came into existence; and He is pervading in each body. The wise also say that there are material form and Supreme Being. Material form consists of Nature and Vikrati. They have further eight entities. The main is called original nature. It is also called Chief Element and consciousness. After that Ego was born. These three coupled with five - word, touch, beauty, taste and smell are eight original entities. From them arose five subtle elements - sky, fire, air, water and earth. Then eleven organs (five action organs and five organs of Knowledge) sixteen Vikraties - hearing, eyes, tongue, nose, hands, feet, urinating organ etc.).

According to Guru's doctrine God created Himself. Mammon was also created by God Himself. He Himself is seeing all -

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 ॥

Material form is not, therefore, an independent identity God alone is Nature and soul. There is complete unity. Chetan Tat is called God. He Himself is gnosis, Omniscient, and Himself Mool Prakirti (Nature). He Himself is everything. He is light Himself. This shine of God is called Mool Prakirti. Eight entities and sixteen Vikritis (organs etc.); all are born from one God.

What is called Nature? It is to be comprehended properly. From which some further element emerges is called Prakirti; and from which no further fresh element is created is called Vikarti. Out of twenty four entities of Nature; eight entities have already been mentioned. Out of eight, the chief entity is nature exclusively. The others are Prakirti as well as Vikarti. Ego is Vikarti of the Supreme; and Prakirti is of five Tanmatras (elements) and eleven organs. Five Tanmatravas are Vikartis of Ego and Prakirti of five sathool (subtle) Bhoots (matter). Eleven organs are Vikartis of Ego. From them no new element is created. Therefore, they themselves are not Prakirtis of anyone. They are only Vikritis. Like them five sathool Bhoot are Vikritis of Tanmatras. From them no further element is produced. Therefore, they themselves are Prakritis of none. These are only Vikritis. These twenty four entities in reality, are of Prakirti (Nature) which are inactive.

According to Gurmat all these entities (Prakritis) and Vikritis are creation of Egoism. Hence nature or Prakirti has no separate existence. They all form one family of Ego. The element of ego has been created from One God for the purpose of formation of sport. As has been said below -

He, the powerful Creator, who has made thy make and has also put pride into thee.

He alone is born and dies He alone comes and goes.

ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਪੁਰਖਿ ਬਿਧਾਤੈ ਨਾਲੇ ਹਉਮੈ ਪਾਈ॥
ਜਨਮ ਮਰਣੁ ਉਸ ਹੀ ਕਉ ਹੈ ਰੇ ਓਹਾ ਆਵੈ ਜਾਈ॥ P.
999

Other philosophies believe that the 24 Prakritis and Vikrtis are independent of Supreme Consciousness (God). They have no concern with God. Because they are not born of God. But according to Gurmat (Guru's doctrine) everything visible and invisible is the creation of "Nam". One God has manifested Himself. He has also created the matter. Element of ignorance has also been created by Him. As a result of this ignorance, the soul considers itself separate from God and bound by the ego, does karmas (actions). This illusion involves the soul in the wheel of births and deaths. In simple language ignorance is interpretation of a thing differently from which it actually is. As in hot summer some persons walk on the plane and are in search of water, feeling thirsty. They may notice a group of trees near which flows water and shades of the trees are clearly visible in that flowing water. But it may be a mirage. Because when these thirsty people reach there, they do not find water. From there they find the same scene at some further distance. But reaching there they again do not find the water there. It clearly proves that it was a mere plane and water was nowhere there. Still it appeared full of water. The men were deluded. Similarly when a deer is in such a delusion he also runs towards the water; but finding water not there falls unconscious. That is why it is called water of deer desire (Mrig Trishna Jal). So in this whole universe only one God pervades. But due to delusion the world looks as separate existence. Some appear good, some bad, some rich and some poor and some scholars. Some totally illiterate. Some is considered friend, the other a foe. Due to this delusion in mind real appears to be unreal. This impact on us is called ignorance. As at night, moon appears separately in each pitcher, full of water, and

impression is developed that there are number of moons. But when we come to the correct conclusion we believe moon to be only one and only its shade appearing in the pitchers. This kirya is called ignorance, as a result of which we see the universe in various forms, instead of one God.

Whatever has so far been discussed with relation to "The Way To The Imperceptible" shows as to how the hurdles on this path should be tackled. These hurdles in brief are -

Pain is the door, wrath is the guard, hope and anxiety are shutters.

**ਦੁਖੁ ਦਰਵਾਜ਼ਾ ਰੋਹੁ ਰਖਵਾਲਾ ਆਸਾ ਅੰਦੇਸਾ ਦੁਇ ਪਟ
ਜੜੇ ॥** P. 877

Comprehensive discussion has been held with respect to the doors of pain and guard of wrath. Whatever obstacles come in the way; as ignorance, ritualism, and five thieves have been considered in detail. It is found written in all the Dharma Sastras that while proceeding on "The Way To The Imperceptible", we reach a certain place on this subtle path, where the doors are tightly closed, which do not open unless you take their key from the Guru, perfect. These stony gates are opened with that key alone. Going through the books or sermons of the saints we get the idea of reaching our destination. But it is mere fiction, because in that case no change in the conduct of that person is noticed. Actually no change takes place. As before he is afraid of death; and he is worried about the separation from relations. His mind remains dominated by three types of sufferings -

(1) Adhyatmak Pain - pain of body and mind.

(2) Adibhautak Pain - caused by the enemy, animals and birds

(3) Adhidavak Pain - caused by natural calamities

like storm, heat, cold, floods and lightening.

A man is not liberated from these fears unless we meet God by achieving and realizing the gnosis. Plans and arguments of intelligence do not enable the man to cross the stony gates; which are repeatedly mentioned in Gurbani -

Within the fortress are balconies and bazars.

The Lord Himself takes care of the goods.

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

ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟਨਾਲੇ ॥ ਆਪੇ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ ॥
ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ ਗੁਰ ਸਬਦੀ ਖੋਲਾਇਦਾ ॥ P.
1033

Similarly it is written at another place. It is also said categorically that without the word of the Guru, these gates do not open -

The adamantine shutters of the tenth gate open not.

Through the Guru's word alone they get opened.

The melodious celestial strain rings there. By the Guru's word it is heard.

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥
ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ ॥ P. 954

He, whose Home it is, has put the lock to it, and given 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 ॥
P. 205

Guru is the exclusive owner of the key -

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 ਕੁੰਜੀ ਹੋਰਤੁ ਦਰੁ ਖੁਲੈ ਨਾਹੀ
 ਗੁਰੁ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਵਣਿਆ॥

P. 124

In this hymn (shabda) Guru Ji mentions about the guards of "Atam Marg - spiritual Path". There is a gate of pains, which is guarded by wrath in most frightening and mighty form. As against this, Guru Ji advises reconciliation with suffering. He says, pain is the remedy for all ills, which turn the mind away from God. Joy is said to be a malady, because it makes the man forget God. So we should create the spirit to take joy and suffering at equal level. Both should be considered alike. It is in pain that God is remembered and full faith in His existence is created. Then we pray God very humbly for the removal of pain or suffering. He grants our prayer. But it is possible that after the removal of pain we may again turn away from Him -

Pain is the medicine and pleasure the malady, and where there is a pleasure, there is no desire for God.

ਦੁਖੁ ਦਾਰੁ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ॥ P.
 469

So, when we regard the pain, we don't call it bad. Because it is also gift of God, being sent by Him for remedying ills. Guru Ji says -

Good many endure distress, hunger, and perpetual chastisement. Even these are thine gifts, O Bestower.

ਕੇਤਿਆ ਦੁਖ ਭੁਖ ਸਦ ਮਾਰ॥
 ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ॥

P. 5

Pain is a warning sent to man against his going astray; and His forgetting God, who loves all. We get pain when we get separated from God; when man starts loving pain, it vanishes suo motto. Guru Ji says -

*Then alone, the man is in pain when he forgets God.
 Afflicted with hunger, he runs about in many ways.*

ਦੁਖੁ ਤਦੇ ਜਾ ਵਿਸਰਿ ਜਾਵੈ॥
ਭੁਖ ਵਿਆਪੈ ਬਹੁ ਬਿਧਿ ਧਾਵੈ॥

P. 98

All the pain, he indrinks like Nectar and suffers not sorrow again.

ਸਗਲੇ ਦੁਖ ਅੰਮ੍ਰਿਤੁ ਕਰਿ ਪੀਵੈ ਬਾਹੁੜਿ ਦੁਖੁ ਨ ਪਾਇਦਾ॥
P. 1034

Friendship with pain brings peace; and when we advance and reach near the gate, its guard, wrath vanishes, finding peace there. In this way we put our foot on the threshold of the gate of pain and are face to face with shutters of hope and anxiety. Hopes are of various types. One hope alone has the capacity to take the soul to the hell and push it on the wheel of births. In order to fulfill our pleasures we desist not indulging in cheating, deceit, murder, and hypocrisy. To achieve desires man stoops so low that despite his high status he amasses wealth with dubious means. The senior ministers receive high commission. Thefts are committed. We spoil the health of the people with adulteration. We deceive by fabricating duplicates. By hook or crook we continue the desire of collecting money. Encircled with suicidal desires man does not turn to God. He runs after his desires. He moulds his nature in accordance with his desires-

Everyone seems to be care-ridden.

He alone obtains peace, who contemplates the One Lord.

ਚਿੰਤਤ ਹੀ ਦੀਸੈ ਸਭੁ ਕੋਇ॥ ਚੇਤਹਿ ਏਕੁ ਤਹੀ ਸੁਖੁ
ਹੋਇ॥

P. 932

Most powerful temptation is of wealth; and in order to collect wealth man sacrifices all his scruples and does such mean actions for which it may become very difficult to render account. Guru Ji says -

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 thy own soul that shall have to render an account. Pause.

Every moment the body is wearing oft and the old age is having the upper hand.

Then no one shall pour water into the cup of thy hands.

Says Kabir, no one belongs to thee

Why thou utterest not the Lord's

Name in thy mind betimes.

ਬਹੁ ਪਰਪੰਚ ਕਰਿ ਪਰ ਧਨੁ ਲਿਆਵੈ ॥

ਸੁਤ ਦਾਰਾ ਪਹਿ ਆਨਿ ਲੁਟਾਵੈ ॥

ਮਨ ਮੇਰੇ ਭੂਲੇ ਕਪਟੁ ਨ ਕੀਜੈ ॥

ਅੰਤਿ ਨਿਬੇਰਾ ਤੇਰੇ ਜੀਅ ਪਹਿ ਲੀਜੈ ॥ ਰਹਾਉ ॥

ਫਿਨੁ ਫਿਨੁ ਤਨੁ ਫੀਜੈ ਜਰਾ ਜਨਾਵੈ ॥

ਤਬ ਤੇਰੀ ਓਕ ਕੋਈ ਪਾਨੀਓ ਨ ਪਾਵੈ ॥

ਕਹਤੁ ਕਬੀਰੁ ਕੋਈ ਨਹੀ ਤੇਰਾ ॥

ਹਿਰਦੈ ਰਾਮੁ ਕੀ ਨ ਜਪਹਿ ਸਵੇਰਾ ॥

P. 656

History is full of the occurrences of the great saints and great people. As Alexander, the great invaded India, after conquering middle Asia and Russia etc. with army of two lac soldiers. He had strange type of ladders on which enemy could not attack successfully. He was confronted by a small Raja Porus, who had only thirty thousand soldiers. Porus fought so bravely that the war continued for three months. Alexander was not allowed to cross the river for three months. Alexander, then changed his route via Jammu and crossed the river to fight with Porus. He was very proud in his mind. But Porus fought ferociously. Beyond that area was the vast kingdom of Raja Nand who had strong army. Considering all these circumstances army of Alexander refused to advance on the plea of home sickness, as they had remained away from their homes for twelve years and continued fighting under him. They might, therefor, be permitted to visit their homes. The Senior Generals of Alexander appreciated their decision. They further added that they should better first look to the management of the vast areas conquered by them. They should, therefore, be allowed to return to their capital. Alexander agreed

with them and gave up his idea of conquering India.

Alexander, decided about his return journey via sea. For sailing he put his boats in the rivers, Ravi and Beas. He left behind his General Sluekas as incharge of the Indian conquered territory. Later he was turned out from these by Chander Gupt, with the help of Kautilya.

Alexander fell ill at Babul Kuntly due to exposure in consequence of hurried bath. The treatment of the physicians could not cure him. But he continued his journey. One day he called the astrologers to know about the time of his death. The astrologers made their calculations and received the reply. But they could not understand the exact implication of their reply. Alexander called them and the head astrologer respectfully told Alexander that the result of their calculations was such that they could not say anything with exactness. Their calculations are that at the time of his death the sky shall be of gold and earth shall be of iron. Hearing the reply Alexander continued his journey. While going he fell down unconscious from the horse he was riding. The guards held him safely. It was extremely hot; and the earth was also hot like iron. There was no tree around. Nor there was a tent nearby. So, they removed the armour of Alexander and spread it on the earth. They covered his face with the shade of his golden shield. The physicians administered medicine; and Alexander opened his eyes. He asked them, where he was; and why he was lying on the plain land. When he touched his armour below him, he realized that the land had become of iron. Seeing his golden shield above him he found the rays touching it and becoming golden. He felt that sky had become golden. Both these signs could neither be comprehended by the astrologers nor by Alexander. This mystery now became quite clear. Alexander felt his end had come near. He told the physician, "Dear doctor! I

had separated myself from my mother, twelve years ago. While leaving her, I had told her that on my return I would disclose to her about my military campaigns; and she would be pleased to see her brave son; and she will also thank herself for giving me the birth. Because the great men have said -

The mother should give birth to a saint;

Philanthropist or Brave son.

Otherwise she should better restrain giving birth and wasting her energy.

ਜਨਨੀ ਜਨੇ ਤਾਂ ਭਗਤ ਜਨ ਕੈ ਦਾਤਾ ਕੈ ਸੁਰੁ ॥

ਨਹੀ ਤਾਂ ਜਨਨੀ ਬਾਂਝ ਰਹਿ ਕਾਰੇ ਗਵਾਵੈ ਨੁਰੁ ॥ Tulsi Das

Ji

All those dreams are failing today. I would give half my empire to you if you could ensure my arrival at Macdonia." Bewailing so he begged and asked the head physician that the physicians possess such medicines with which even dying man gets up. He was prepared to sacrifice his whole kingdom if half was not enough. But he must give him some medicine with which he could reach his mother." But the head physician knew that he could not help him because his physical condition was most critical. So, he said to the bewailing Emperor in a very sweet tone that, "anybody who has come in this world must leave it one day. At this moment I would not be of any help, even if you give me kingdom of three worlds. I cannot bring you even one additional breath." Then Alexander realized that his conquered empire was of no value before his one breath. He, therefore, said to the head physician, "Dear doctor! whatever you have told me should be relayed to the world that no one should commit the folly which Alexander did. Because nothing else but sum total of virtues and vices, go with the man after death. For them we get heaven or hell." At that time Alexander wept. He had the desire to win the whole world and leave no raja independent of him.

This net of pleasures is very strong. Similarly the temptation of wealth is very dangerous and lands the man in hell.

There was Mehmood, king of Afghanistan. He invaded India for sixteen times; and plundering gold, silver, pearls, he carried them to Ghazni, loaded on camels and the carts. He heaped pearls in his palace there. Only the pearls plundered from Somnath Temple, by massacring thousands of men, valued four Arbs of rupees. Guru Ji says -

*The angelic persons and gods are allowed not to stay.
Performing service, the silent sages too get up and depart.
Living forever are seen the mortals who contemplate their
Lord Master.*

*Through the saint's society, obtain they the Lord's vision.
Pause*

The kings, the bankers and the merchants shall all die.

Whosoever is seen; him the death shall consume.

*The mortal attaches and clings to the false. Worldly
attachments leaving behind everything.*

When one departs, then ultimately does he regret.

*O the Treasure of mercy, bless Thou Nanak with this
boon, that night and day, he may meditate on Thy name.*

ਗੁਣੁ ਨ ਪਾਵਹਿ ਸੁਰਿ ਨਰ ਦੇਵਾ॥

ਊਠਿ ਸਿਧਾਰੇ ਕਰਿ ਮੁਨਿ ਜਨ ਸੇਵਾ॥

ਜੀਵਤ ਪੇਖੇ ਜਿਨੀ ਹਰਿ ਹਰਿ ਧਿਆਇਆ॥

ਸਾਧਸੰਗਿ ਤਿਨੀ ਦਰਸਨੁ ਪਾਇਆ॥ ਰਹਾਉ॥

ਬਾਦਿਸਾਹ ਸਾਹ ਵਾਪਾਰੀ ਮਰਨਾ॥

ਜੋ ਦੀਸੈ ਸੋ ਕਾਲਹਿ ਖਰਨਾ॥

ਕੂੜੈ ਮੋਹਿ ਲਪਟਿ ਲਪਟਾਨਾ॥

ਛੋਡਿ ਚਲਿਆ ਤਾ ਫਿਰਿ ਪਛੁਤਾਨਾ॥

ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਾਨਕ ਕਉ ਕਰਹੁ ਦਾਤਿ॥

ਨਾਮੁ ਤੇਰਾ ਜਪੀ ਦਿਨੁ ਰਾਤਿ॥

P. 739-40

That very Mehmood suffered attack of paralyse. His all organs failed him. He could speak with great difficulty. But that too not clearly. Only wise people

around him could pick up his hints. He said one thing, "I would leave the world soon. Before leaving I want to see the wealth amassed by me. It should be exhibited in an open space and details of wealth, plundered by me, battle wise, be prepared. I should be put in wheel chair and taken around the heaps of my wealth." The subordinates acted accordingly. He was passing through the heaps, when all his massacres, sins, widowed ladies, and mothers whose sons had been killed, came weeping before his eyes. Their showers of tears compelled him to ponder over his misdeeds. He regretted over his sins, committed for the collection of wealth. He had been involved in incurable malady. Only life of a few days was there for him. He said, "I could not realize that the wealth collected by me by committing heinous crimes would not go with me after death. Only my sins shall go with me. Now Azrail shall crush me in the mill like sesame on the dooms day. I shall owe explanation to these weeping people; and I shall be answerless. I have wasted my life. I should have done the deeds which would have made me acceptable in the court." He was bewailing and asking his courtiers to write his will before his tongue became silent forever. He dictated that no one lives permanently in this world. But maintaining brotherhood with all, one remains happy. On the other hand plundering the wealth and demolishing other's temples do not bring any happiness. Rather one suffers diseases like him. "O people of the world! my wealth is lying before me. It is running into crores. My sons and successors are too weak. This wealth shall be plundered by my enemies. It can be safeguarded with strong defence and my enemies shall burn Ghazni. I had thought that I shall not die. Being extraordinarily strong I had never thought that I shall be caught in such a disease. I also thought that only weak people suffered

heart attack. O God! before whom I should pray for protection. According to your command account of these deeds shall be rendered in the hell. In such a short life I have committed huge sins. I captured innocent women and got them sold in the market for a few Paisa. Their curses are creating darkness on my way. I have heard that Israil crushes the sinners in the mill." Guru Ji endorses this belief -

Taking halters, men go out at night to strangle others, but the Lord knows all, O mortal. Concealed in places they look at other's wives.

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 ਪ੍ਰਾਣੀ॥
 ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ॥
 ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ॥
 ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ॥
 ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ॥

P. 315

Mehmood also dictated, "Drum should be beaten after the procession of my dead body. My empty hands should be spread out of the coffin. It should be proclaimed for the information of the world that owner of crores of rupees was going empty handed from this world; and he was going crying loaded with his misdeeds. None should repeat it after him. Because wealth does not go with the dead" -

Kabir this body must perish; if thou caust, then save it. Even they, had to depart bare footed who had amassed millions and millions.

ਕਬੀਰ ਇਹੁ ਤਨੁ ਜਾਇਗਾ ਸਕਹੁ ਤ ਲੇਹੁ ਬਹੋਰਿ॥
 ਨਾਗੇ ਪਾਵਹੁ ਤੇ ਗਏ ਜਿਨ ਕੇ ਲਾਖ ਕਰੋਰਿ॥

P. 1365

There is also one dangerous friend of the temptation

of wealth. It is avarice, which can spoil the thinking of great people. The nature, desirous of amassing wealth, much more than the requirement, is called avarice. Majority of the people are engrossed in this temptation. In common parlance such men are always in the counting process of 99. In order to understand it a folk story may be narrated here.

One couple used to live in a palatial mansion. The couple was very rich. The husband was very handsome and attractive. His wife was more attractive than him. But their eyes were not attractive; and expressed helplessness. Laughter was never heard from that palace. If at all any thing was heard from there, it was deep sigh. In their neighbour another couple lived in a cottage adjoining the wall of their house. Peals of laughter were always audible from their cottage. They were quite poor and had very little for eating. For livelihood they mended the shoes. Whatever, they earned little, they spent happily over their meals. They enjoyed their life fully. "They have little to wear and a small cottage to sleep for the night. Still they are so happy. What could be the cause of their joy always." The couple thought over it.

The husband said, "we are suffering from a malady, which is called avarice or greed. We have so much to eat, which is enough for hundreds of years. We have so many clothes that one dress is worn after years. Similarly we have so much wealth that it can never be consumed. However, we are suffering from the desire that it should increase from one crore to twenty crores, and then fifty crores, and then further one Arab. So on and so forth. We are amassing wealth unnecessarily. It is called avarice. To desire more and more is called Trishna, which burns the petals, generating happiness, of the lotus within the man. Then the shower of nectar within the man goes waste. Because lotus of mind has become reverse under

the burden of temptations. It cannot contain nectar. As a single drop of water will not enter into a vessel, kept under the water tap with its mouth downward, even for hundreds of years. It is not fault of water tap. It is fault of the vessel lying in reverse position which cannot contain water. Similarly, how drop of nectar can be contained in reverse lotus. It is the common nature of avarice and Trishna. He further said that, "this shoe maker has not entered the circle of counting. He might be having very little. So he does not care for it. He is just pulling on. Because every man requires three things. Those are cottage, clothes and food." The husband further said to his wife, "If you want to see them unhappy like us, it can be done within days; and their laughs or happiness would end." One day he placed one rupee secretly under his seat. He had already collected Rs. 98 with the year's savings. In all he had now Rs. 99. Thereafter he thought he should have Rs. 100. With expenses increased and despite his best effort he could not save even a single Paisa. But he wanted to increase his savings from Rs. 99 to Rs. 100. This anxiety finished the usual peals of laughter heard from his cottage. The couple remained always serious. They were possessed by greed or avarice. He had become mad with the anxiety to make his sum total of Rs. 100. But the balance remained at Rs. 99. It is a current folk story; and is applicable to all of us. Whether poor or rich, all are anxious to collect more and more wealth; and sacrifice their happiness. Avarice is a part of temptation -

Avarice spoils the mortals, as the green moss does the water.

ਲਬੁ ਵਿਣਾਹੇ ਮਾਣਸਾ ਜਿਉ ਪਾਣੀ ਬੁਰੁ ॥

P. 967

Wealth collection temptation is very mighty. Man will think of wealth even at the time of death; and he will be born as serpent after death -

At the last moment, he who thinks of wealth and dies in such a thought, is born again and again as the serpent species.

**ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥** P. 526

Now we may visualize the form of a person reborn as a snake. In this regard there is a story of Baba Sahib Singh Ji. He was holding a religious gathering in Parikarama of Darbar Sahib, Amritsar. One cobra with its hood spread, came towards him; and stopped there. Baba Ji said, "Bhai! put nectar water on it." Accordingly a bucket of water was brought from the holy tank and sprinkled over it. With the sprinkling of holy water, the cobra went to sleep as if some one dies with the spray of Eldrine. The cobra died. The great saint said, "Bhai cover it with cloth and bury it. Doing so, the disciples sitting there begged explanation of this happening; as he knew about the past, present and future. Then Baba Ji said, "O good people! this cobra was living in the old houses of the Parikarma. In his previous birth he was Granthi (Priest) of Darbar Sahib. He was always appropriating the donated money; and with one or the other pretext attracted the disciples towards him. In this way he collected sufficient wealth and guarded it. In this practice he died. Today he was being tortured with its own poison. He, therefore, came to the holy saint's company. He had not come to bite me. But he was praying for his salvation; which he had achieved coming into holy saint's company. As to how the man should save himself from such temptation Guru Ji has said -

At the last moment, he who thinks of wealth and dies in such a thought is born again and again as the serpent species.

**ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥
ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥** P. 526

Man gets his next destination in accordance with his deeds. It has been mentioned in the Gurbani that if the man is involved in the temptation of land, property, houses he would get his next destination correspondingly -

At the last moment, he who thinks of a woman, and dies in such a thought, he is born again and again as a prostitute.

At the last moment, he who thinks of the sons and dies in such a thought he is born again as the swine.

At the last moment, he who thinks of mansions, and if he dies in such a thought, he is born again and again as goblin.

At the last moment, he who thinks the Lord, and if he dies in such a thought,

Says Trilochan, that man is emancipated and the yellow-robed Lord abides in his mind.

ਅੰਤਿ ਕਾਲਿ ਜੋ ਇਸਤ੍ਰੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਬੇਸਵਾ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥

ਅੰਤਿ ਕਾਲਿ ਜੋ ਲੜਕੇ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਸੂਕਰ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥

ਅੰਤਿ ਕਾਲਿ ਜੋ ਮੰਦਰ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥

ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਬਦਤਿ ਤਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਦੈ

ਬਸੈ ॥

P. 526

A similar story has been given by Bhai Randhir Singh Ji in his book, "Unditheer Duneea, P. 356" Sant Baba Ji of Rara Sahib also used to narrate this story.

Once a Nirmala saint was going towards Hazoor Sahib (Nander) alongwith group of his disciples. In the past the saints kept their needs very limited. They did not use to have motor cars or aeroplanes. They covered their body with one or two pieces of cloth. They also kept only one change over. They used to travel on foot. There were no good roads or paths. They halted in the villages while continuing their journeys. Depending upon the

devotion of the villagers they decided about the duration of their halts and gave their sermons to them; sometimes for many days. They were true saints and their words were effective and nature attractive. Whatever they said, actually happened. Occult powers remained at their command and always begged for their service with folded hands. But the saints liked to remain aloof. They went about preaching like this. Visiting the 68 holies and Guru's places they guided the disciples with their sermons.

Such one holy saint reached Jaipur. It was evening and getting dark. The saint wanted to settle at some suitable place for rest and holding satsang. During those days there was no facility of electricity. Some young men were sitting at an elevated place besides the road. Seeing the saint from distance they planned to play mischief and misguide him. The saint reached near them and enquired about some suitable place to stay for the night. The children mischievously pointed towards a big building, surrounded by unattended barren garden. They also said that the house consisted of 15-20 rooms, and had been built by the citizens for the stay of the sages.

The holy saint went to that house. He knew the secrets of *Trikal* (past, present and future). He at once learnt by intuition that the house was possessed by evil souls. they were so dangerous that they did not allow any person to come near that house. He also felt that the children had played mischief with them. As he had reached that house, he did not think it proper to go from there. He asked his disciples to clean and wash all the rooms, which were not locked but only bolted; as their owner was not there. The saint got also the outer courtyard cleaned so nicely that it presented a nice look. It became dark.

The saint was fully contented soul. He ate if someone

brought something to eat. Otherwise he passed the day remaining at the will of the Almighty without meals. He had not eaten anything since morning. He assembled his disciples and told them about the mischief of the children. "No body can stay in this house because there live evil souls and with their foul smell the man can not breathe and dies soon. As we have happened to come, we shall have to be very careful. Before sleeping, recitation of Keertan Sohila (bed time prayer) should be done devotedly. Thereafter start meditation; and sleep when it is a must, that too for a short while. Then awake at 2 a.m. and take bath at the water pump which was running." All of them attended to the bed time prayer (Keertan Sohila) and started meditation.

It may be relevant to mention here about the significance of Keertan Sohila. It is a small prayer held before retiring. It guides as to how to become one with God. The prayer also teaches us to utilize our life profitably; and not go with minus balance, after death, to the ultimate place where everybody has to go. Meeting the Guru, illusions would vanish and we would be able to realize our real self. In this way we will achieve goal of life and cross this worldly ocean. For realizing the self, holy company of the saints is essential. The concluding verses of this prayer say -

O Lord! the searcher of hearts and the designer of chances fulfill my heart's yearning. Servant, Nanak says for this happiness;

Make me the dust of the feet of Thine Saints (O' Lord).

**ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥
ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖੁ ਮਾਗੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ
ਪੂਰੇ ॥**

P. 13

Seeking the dust of the feet of the saints, the man entrusts his body to the Guru before sleeping and enjoys sound sleep without any worry. No bad dream disturbs

him. Then he gets up in the early morning, meditates and becomes fresh and passes the day with His grace.

About the might of this prayer, a story may be cited. Once a rich businessman of Kabul came to the fifth Guru Arjun and submitted, "O True King! you and your Sikhs like horses of good breed. I bring good horses on the day of Baisakhi every year; and with your grace I gain good profit; one tenth of which I offer to you. Still one hurdle does not leave me. Kindly rescue me from that great hurdle" -

Myriads of troubles are removed with holy word of the Guru.

ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ ॥

P. 1195

On the other hand; millions of troubles surround the person who forgets His Name -

Myriads of troubles come in the way of him, who forgets the God's Name.

Nanak, like a crow in a deserted house, he bewails night and day.

ਕੋਟਿ ਬਿਘਨ ਤਿਸੁ ਲਾਗਤੇ ਜਿਸ ਨੋ ਵਿਸਰੈ ਨਾਉ ॥

ਨਾਨਕ ਅਨਦਿਨੁ ਬਿਲਪਤੇ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਉ ॥ P. 524

"So, kindly guide me the way to reach you happily and safely. With the horses, when I cross the River Jehlum, the thieves start following me. I identify them with my sharp eyes; and despite my protective efforts, they succeed in thieving my some horses." At that time Guru Ji said, "O my dear one! where Gurbani (holy hymns) imparts spiritual understanding, it also fulfills the desires of the worldly people in the form of Mantra, till the man does not reach higher stages -

To ask for wold but Thee, O Lord, is the arch affliction of all the afflictions.

Bless Thou me with Thy Name that I may feel contented and my minds hunger be satisfied.

ਵਿਣੁ ਤੁਧੁ ਹੋਰੁ ਜਿ ਮੰਗਣਾ ਸਿਰਿ ਦੁਖਾ ਕੈ ਦੁਖ ॥

Till reaching the spiritual elevations the man continues begging for boons; and if these desires are not fulfilled he cannot concentrate fully in meditation. But the Bani is so powerful, that it removes the problems and fulfils proper desires. When we recite Bani with purpose, it helps us in this regard. You are a Sikh of the Guru. You love your Guru. You offer one tenth of your income to the Guru. On the other hand Guru also cherishes his disciple and saves him from every problem -

Aware of His innate nature, the Lord lets not His slave see the difficult hour.

Lending His hand, He preserves His own slave and cherishes him at every breath.

ਅਉਖੀ ਘੜੀ ਨ ਦੇਖਣ ਦੇਈ ਅਪਨਾ ਬਿਰਦੁ ਸਮਾਲੇ॥
ਹਾਥ ਦੇਇ ਰਾਖੈ ਅਪਨੇ ਕਉ ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਤਿਪਾਲੇ॥ P.
682

“Look! Bhai Mansukh remembered Guru Nanak, when his ship was just going to sink. Hearing the prayer of Bhai Mansukh Guru Nanak helped him and his ship reached Lanka (Ceylone) very safely. The Guru cherishes his Sikh.” Sadh sangat Ji! Guru Dasmesh also says -

The Preserver of life, the Giver of milk and sons, the Remover of sickness and sorrow, sometimes honourable and inspiring great honour.

Thou appearest as a Sidh, Thou art the glory of purity. Thou art the net of youth, the Death of death, the torment of enemies, the life of friends.

ਰੋਗਨ ਤੇ ਅਰ ਸੋਗਨ ਤੇ, ਜਲ ਜੋਗਨ ਤੇ ਬਹੁ ਭਾਂਤਿ
ਬਚਾਵੈ॥

ਸਤ੍ਰੁ ਅਨੇਕ ਚਲਾਵਤ ਘਾਵ, ਤਉ ਤਨ ਏਕ ਨ ਲਾਗਨ
ਪਾਵੈ॥

ਰਾਖਤ ਹੈ ਅਪਨੋ ਕਰ ਦੇ ਕਰ, ਪਾਪ ਸਮੁੰਹ ਨ ਭੇਟਨ ਪਾਵੈ॥
ਔਰ ਕੀ ਬਾਤ ਕਹਾ ਕਹ ਤੋ ਸੋ, ਸੁ ਪੇਟ ਹੀ ਕੇ ਪਟ ਬੀਚ
ਬਚਾਵੈ॥

The fifth Guru told that merchant, "O Gursikh! when you bring your horses, recite Keertan Sohila at night very carefully. The iron fort shall be built around your horses. Then wake up early in the morning and open that steel fort with the key of recitation of Japuji. Keep this advice to yourself and do not disclose it."

In this way when that merchant was bringing the precious horses towards the court of the Guru, many thieves started chasing him after he crossed the river Jehlam, in the disguise of saints with rosaries in hands and farmers with farming implements on their shoulders. Some was moving around him with bullocks yoked with plough. Spotting out the best horse, each one of them was in the effort of stealing it. Some explaining thieves were the essence of *Dharm Sastras* in the disguise of learned Pandit. So, during the day they found necessary clues and during the night they assembled to commit the theft. But now they found that no horse was visible and instead iron walls were there. They touched the walls for verification, and could not commit the theft. Still they chased the merchant upto the river Ravi. The merchant crossed that river also; and the thieves continued their chase by crossing Ravi. They felt that the merchant recited some Mantra (spell) and they should try to find out as to what *Mantra* he recited. On the other hand the merchant became careless after crossing the River Ravi. At bed time he recited *Keertan Sohila* upto the following verse and slept -

In the sky's salver the sun and the moon are lamps and the stars with their orbs are the studded pearls.

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ
ਜਨਕ ਮੋਤੀ ॥

P. 13

The thieves, who were still chasing, felt that the merchant had forgotten to recite his Mantra (spell) and they would be able to steal the horses. They went to the stable of the horses and started bridling them. In the

meantime the merchant woke up and recited *Keertan Sohila* devotedly. Consequently the iron fort was formed again and the thieves could not come out of it for the whole night. In the morning the guards of the merchant came and found the horses bridled and the thieves sitting before them. The guards caught them. But the thieves requested the guards to take them to their master. Going near the master, they confessed, saying, "O Merchant! we are the persons who stole your horses every year. Even this time we have been chasing you from Jehlam. Now you read some Mantar and consequently iron fort is built around the horses. This fort disappears in the morning when you read the Mantar (spell) again. Will you be kind enough to tell us, as to from where you have achieved this Mantar?" The merchant told them that, "I read *Keertan Sohila*, which guards me and my belongings." On this the thieves said, "they are prepared to face any punishment. They may be acquitted or sentenced. But they are no more thieves now. We have realized the truth by hearing you. We want to see your Guru and adopt him also. From you we have come to know that a *Murshad-i-kamal* (Guru perfect) is also there, even now. Take us to him. We will become his servant." The merchant took all of them to the Guru.

Now we again revert to the story of the Saint at Jaipur. After reciting *Keertan Sohila*, they all slept. But the Saint was still awake when an evil soul appeared before him and prayed, "Maharaj! (O Sire) emancipate me. I am in great distress." Hearing the request, the holy Saint asked for his identity. The evil soul said in reply that he was the owner of the house which was built by him with great love." I and my family consisting of many members used to live in this house. I very much cared for this house. Great flower garden was set up around it. People came to see the flowers and plants and appreciated my efforts. Ultimately I fell ill one day and

realized that I shall not recover. I felt worried as to who shall take care of this house after me. My children shall not get such a beautiful house, if they sell it once. In this worry I died."

"I was taken to Dharamraj, who decided to send me again to this house as ghost. "Maharaj! since then I am residing in this house. After my death my children forgot about me and enjoyed life. I could not contact them without the command of God. I, therefore, made myself of very cruel nature; and killed my grand sons and daughters at the first instance. Then I killed my wife and children. So, none was left to look after this house. In the meantime more evil souls came to abide here with me. I am most cruel. If any one dared to live here, we killed him. If a man with strong determination comes we turn over his bed; and then he runs away frightened. This is the daily routine. The children, who were sitting in front of the house, and had directed you towards this house, are in the habit of sending the travellers to this house and hearing their cries and enjoying. With this very motive they have sent you."

"You have recited such a powerful Mantar (spell) that we could not dare to come out of our hidings. What to talk of putting pressure on you, we are feeling great heat of your Mantar. We are frightened greatly. With great difficulty I have been able to come near you. Kindly excuse me and do something for my salvation. I am in so great distress that I cannot bear it."

The holy saint told him that he was merely a mendicant and did not keep any money with him, and wore pocketless unstitched cloth (*gilti*) to cover his body. "If someone comes with food they eat it. Otherwise they remain contented with the will of God. We don't have money. Even then continuous recitation of Guru Granth Sahib shall be done in accordance with the prescribed

religious procedure. Thereafter prayer and yajna for your salvation shall be held." The cursed soul said that there was no dearth of money. You just dig out one threshold of this house and you will find enough of money; which has been kept in thousands in the pitchers. "You just take out some of them; and you will find them filled with silver coins. Purchase ration with that money and start Akhand-Path (continuous recitation of hymns)."

The holy saint, then took out one pitcher filled with money and purchased ration. They brought Guru Granth Sahib. Sant Ji told his disciples to start the Akhand Path devotedly so that cursed souls were relieved of the bondage. The cursed soul was told that after the Akhand Path prayer (Ardas) shall be held and Karah Parsad (sweet pudding) shall be distributed. His share shall be kept in the niche. If he took away the Parshad from there, he will presume that his salvation had been achieved. If he did not take the Parsad from there, then he should meet him again for further action.

As decided Akhand Path was concluded. But the Parsad was still found in the niche in a metal cup. The holy saint told his followers that one of them must have committed some default during the recitation. Otherwise the recitation had to benefit the cursed soul necessarily. Anyhow the saint stayed there for the night and the cursed soul reappeared in the room of the holy saint; and the saint asked him as to why he had not eaten the Parshad; especially when the Akhand Path was done so devotedly. He replied that he had been benefited by the Akhand Path. Earlier he was very ugly; and now he had become quite handsome. But Maharaj! there is one secret. The *Granthi*, who had the turn from 12 night to 2 a. m. had a night discharge in the dream. After that he did not take bath to clean himself. Without that he attended to his turn; and the continuity of the Akhand Path was

broken. After that one disciple made confession about it and begged pardon. The holy saint told his disciples as to how he had been warning them against the sex thoughts, which are dangerous. "If a house catches fire, it is burnt. Sex thinking is worst than that; and therefore, thought of some stranger woman should not cross your mind. Fire burns only property, but sex with a stranger woman destroys the meditation of several births. All virtuous deeds are spoiled. As Neola (mangoose) drags out the serpent from the hole and kills it; similarly the woman has the power to drag out a yogi from his spiritual happiness for indulgence with her; and throwing him in the hell. It is not good that you thought of a woman even in dream. I always tell you to think about body of woman as source of pain. It is flesh. There is filth in the nose, eyes and mouth. She will emit foul smell if she does not take bath for two days. She appears beautiful with good clothes and ornaments. She destroys the wealth of spirituality. As branches of poison look very sweet and tender, but when eaten kill the men. Ignorant elephant suffers life bondage due to sex urge. Fire in the forest burns the whole of it. Fire of sex indulgence with the wife of others destroys all virtuous deeds. Hence one should guard himself from this fire." Guru Gobind Singh says -

*With your wife, you increase daily love
With other's woman sleep not in her bed even in dream.*

ਨਿਜ ਨਾਰੀ ਕੇ ਸੰਗ ਨੇਹੁੰ ਤੁਮ ਨਿਤ ਬਡਯਹੁ।

ਪਰਨਾਰੀ ਕੀ ਸੇਜ ਭੂਲਿ ਸੁਪਨੇ ਹੁੰ ਨ ਜੈਯਹੁ॥ Patshahi 10

Guru Ji also says -

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

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ॥

ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ॥

P. 932

Vashisht says, "O Ram! if you want to achieve success in spirituality, then save yourself from the sting

of a woman completely."

The holy saint said, "O foolish! why the idea of a woman crossed your mind? Then you came to recite the Gurbani without taking bath. The great gain of Bani (hymns) recitation was minimized with your impiety."

The holy saint asked that cursed soul to bring more money, so that one more Akhand-Path might be arranged. It was done. After the conclusion of the path, the parshad was also found missing from the niche Langar was served. Salvation of the cursed soul was hailed. During the night that soul came again and expressed his gratitude to the holy saint for his emancipation.

So, in this way, the man gets the specie of serpent who keeps his thought in the wealth at the time of death. It is also written that one Raja was living as partridge in his land. He was emancipated by the tenth Guru. Temptation of wealth is very dangerous.

The dog loses distinction of friend and foe when it gets mad; and bites whosoever comes before it. Similarly the greedy man revolves in all types of temptations like the wheel of the potter and adopts several plans for wealth collection. At that time it appears that he is without any good principle. He hankers after wealth. Guru Ji says -

As the rabid dog runs and wanders about in the ten (all) directions. Similarly the greedy man heeds nothing and devours all what is eatable and noneatable.

ਜਿਉ ਕੂਕਰੁ ਹਰਕਾਇਆ ਧਾਵੈ ਦਹ ਦਿਸ ਜਾਇ॥

ਲੋਭੀ ਜੰਤੁ ਨ ਜਾਣਈ ਭਖੁ ਅਭਖੁ ਸਭ ਖਾਇ॥ P. 50

The man is caught in many diseases when he eats non-eatables. He cannot enter the realm of meditation due to his scattered thinking. Still, if he tries to meditate, what to talk of concentration, his mind runs after avarice. He forgets God and leaves this world in repentance for

wasting his life -

They, whose soul is attached to avarice and sin, forget the sublime Lord.

They are styled wilful, foolish and ignorant and on their forehead is writ an inglorious destiny.

ਲੋਭ ਵਿਕਾਰ ਜਿਨਾ ਮਨੁ ਲਾਗਾ ਹਰਿ ਵਿਸਰਿਆ ਪੁਰਖੁ
ਚੰਗੇਰਾ ॥

ਓਇ ਮਨਮੁਖ ਮੂੜ ਅਗਿਆਨੀ ਕਹੀਅਹਿ ਤਿਨ ਮਸਤਕਿ
ਭਾਗੁ ਮੰਦੇਰਾ ॥

P. 711

Many frauds are committed by the people to amass wealth, purchase property, attain diamonds and pearls for the family and show off. Sometimes Govt. Tax is not paid, black marketing is done, the consumers are harmed with adulterated and duplicate goods. Sometimes man would manufacture spurious medicines and play with the lives of the sick. Ultimately the man would leave this world with bundles of vices on his head and crying. He would reach the court of Dharamraj and repent there. What will happen to his body for which he committed great sins, and for the enjoyment of pleasures he did right and wrong deeds. Within the sight of all, the soul leaves the body; which is not kept even for a small time after that. Rather the successors await the arrival of relations and friends, so that they together, take the body to consign it to the flames. Guru Ji warns the man not to commit so many sins for which he will feel difficult to render the account -

Thou practise avarice, covetousness, great falsehood, and carriest many burdens.

O, body! I have seen, thee, wallowing like ashes on the earth.

ਲਬੁ ਲੋਭੁ ਮੁਖੁ ਕੂੜੁ ਕਮਾਵਹਿ ਬਹੁਤੁ ਉਠਾਵਹਿ ਭਾਰੋ ॥
ਤੂੰ ਕਾਇਆ ਮੈ ਰੁਲਦੀ ਦੇਖੀ ਜਿਉ ਧਰ ਉਪਰਿ ਛਾਰੋ ॥ P.

154

With the attack of avarice man loses his consciousness and he forgets even the patent fact of his

going from this world one day. He becomes victim of Trishna. He perpetually burns with the fire of Trishna and can't sit in peace even for a moment. He suffers and suffers. Guru Ji equates such a man with rabid dog -

*The current of avarice is all like the dog's madness.
This rabidness has spoiled everything.*

**ਲੋਭ ਲਹਰਿ ਸਭੁ ਸੁਆਨੁ ਹਲਕੁ ਹੈ ਹਲਕਿਓ ਸਭਹਿ
ਬਿਗਾਰੇ ॥**

P. 983

A man bitten by rabid dogs, himself becomes mad. Hence, Guru Ji warns that an avaricious man should never be believed. He deceives a man in such a way that he becomes helpless to find remedy against that deception. With false affection the avaricious can kill, conceal and can madden the others by administering them medicines. He simply wants to fulfil his goal.

There are certain facts which cannot be legally proved. But seeing them happening before them the public comes to the true conclusion. I remember that in about the year 1950 there could be joint insurance policy of husband and wife. There was a person who loved his wife greatly. They had joint insurance policy. He took her to Srinagar for outing. He concocted a convincing story that his wife slipped into the lake and died. The relations and friends started going to him for condolence. He projected himself fully depressed. He filed claim against the Insurance company and got lakhs of rupees as compensation. On the repetition of such happenings joint insurance was banned. Now readers can judge themselves as to how an avaricious person can be believed -

As far as it lies in thy power, trust thou not the greedy person.

At the last moment, he shall deceive thee there, where no one will be able to lend thee a helping hand.

Whosoever associates with an apostate, to his countenance attaches the stigma of blackness.

Black are the faces of those greedy persons. They depart losing their human life.

ਲੋਭੀ ਕਾ ਵੇਸਾਹੁ ਨ ਕੀਜੈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ॥

ਅੰਤਿ ਕਾਲਿ ਤਿਥੈ ਧੁਰੈ ਜਿਥੈ ਹਥੁ ਨ ਪਾਇ॥

ਮਨਮੁਖ ਸੇਤੀ ਸੰਗੁ ਕਰੇ ਮੁਹਿ ਕਾਲਖ ਦਾਗੁ ਲਗਾਇ॥

ਮੁਹ ਕਾਲੇ ਤਿਨਾ ਲੋਭੀਆਂ ਜਾਸਨਿ ਜਨਮੁ ਗਵਾਇ॥ P.

1417

Guru Ji says that the avaricious is always self-interested; and talkative; as a domestic dog is affectionate as long as it is not mad. The moment it becomes mad it becomes unpredictable and the owner becomes cautious, knowing, that it can bite him any time and inject the poison in his body. Guru Ji says that the mind of an avaricious man is malicious. But he is sweet to talk; and it appears that he is the best man.

I knew these holy words of Guru Ji very well in my life. But I suffered a great snag in my nature. I never doubted anyone, nor I saw anything bad in anyone. But now I recall certain happenings of my life and believe that the persons responsible for those happenings were really mad like a rabid dog.

They forgot my goodness done to them; and made efforts to misappropriate the financial help given to them by me. Financial crime has been considered equivalent to ninety six crore vices. But such men have neither knowledge of the court, ultimate, nor they realize the sentiments of others. They know to serve their own purpose. They are not concerned with good or bad behaviour -

The cur like mammon worshipper is said to be very avaricious.

He is filled with an excessive filth of evil thoughts.

For his own self-interest, he talks much. What reliance can be placed on him.

ਸਾਕਤ ਸੁਆਨ ਕਹੀਅਹਿ ਬਹੁ ਲੋਭੀ ਬਹੁ ਦੁਰਮਤਿ ਮੈਲੁ
ਭਰੀਜੈ॥

ਆਪਨ ਸੁਆਇ ਕਰਹਿ ਬਹੁ ਬਾਤਾ ਤਿਨਾ ਕਾ ਵਿਸਾਹੁ
ਕਿਆ ਕੀਜੈ ॥

P. 1326

But the deeds done under the influence of avarice, rope the very person doing them. So, fully trapped he runs about and alleges one or the other problem -

My erring soul is entangled with mammon. Whatever deeds I do attached with avarice, With them all, I am binding myself down. Pause.

ਭੁਲਿਓ ਮਨੁ ਮਾਇਆ ਉਰਝਾਇਓ ॥
ਜੋ ਜੋ ਕਰਮ ਕੀਓ ਲਾਲਚ ਲਗਿ ਤਿਹ ਤਿਹ ਆਪੁ
ਬੰਧਾਇਓ ॥

P. 702

Guru Maharaj Ji advises very affectionately that under the attraction of avarice one should not blind oneself -

Do thou not ever such deed, of which thou may have to repent in the end.

ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥P. 918

Ever meditate on that Lord, by serving whom solace is attained.

Why doest thou do such evil deeds, which thou hast to suffer for?

Do no evil at all and look ahead with farsightedness.

So, throw thou the dice, that thou mayest not lose with the Lord.

Render thou such service, as may bring thee some profit.

ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੋ ਸਾਹਿਬੁ ਸਦਾ ਸਮੁਾਲੀਐ ॥
ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ
ਘਾਲੀਐ ॥

ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥

ਜਿਉ ਸਾਹਿਬ ਨਾਲਿ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਪਾਸਾ ਢਾਲੀਐ ॥

ਕਿਛੁ ਲਾਹੇ ਉਪਰਿ ਘਾਲੀਐ ॥

P. 474

Due to this Guru Ji says that we should not include ourselves in the category of blind; and understand that pain of avarice is immense. Avaricious person suffers in the court of God. The five thieves residing in man

denigrate the man if they are encouraged. As lust destroys all good deeds of man. Similarly Guru Ji cautions us against the terror of wrath -

Draw not near and in the neighbourhood of those in whose heart is the pariah wrath.

**ਓਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ
ਚੰਡਾਲ ॥**

P. 40

While in the bondage of attachment; the man takes repeated births. Proud man underrates every one. God does not like pride or ego at all. All Dharam Sastras speak against Egoism and avarice -

The Vedas proclaim aloud that the Reverend Lord likes not pride.

**ਹਰਿ ਜੀਉ ਅਹੰਕਾਰੁ ਨ ਭਾਵਈ ਵੇਦ ਕੂਕਿ ਸੁਣਾਵਹਿ ॥ P.
1089**

Renounce avarice, O ye blind, for greed brings great anguish.

If the True Lord abides within the mind, the poison of ego is removed.

**ਲਾਲਚੁ ਛੋਡਹੁ ਅੰਧਿਹੋ ਲਾਲਚਿ ਦੁਖੁ ਭਾਰੀ ॥
ਸਾਚੋ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਹਉਮੈ ਬਿਖੁ ਮਾਰੀ ॥**

P. 419

Guru Ji advises us -

Why you indulge in the bargain of poison, when you have been given birth for meeting God. Do not waste your birth by doing great injustice with yourself. We have not to get this birth again. We cannot say which specie of birth we will get due to our misdeeds or deeds. The man is suffering from the malady of egoism, in consequence of which God, pervading every where, is not visible to him. He has stooped so low that he considers himself body of five elements. He is realizing not the truth, though he has achieved the degrees of Ph.D., D. Lit and attained the status of learned Pandit. By achieving several degrees he has become renowned in the world.

Guru Maharaj says, "O dear one! why you talk wrought. If you understand not one reality, you are just like an animal" Guru Ji tells us about the Final court. Everything is happening at His command. This Bani has also come from Him. He is insisting again and again that the human birth is rare. Once lost it will not be regained. We shall have to take birth in mean species due to misdeeds. It is mentioned in Gurbani that for tongue's taste one kills the animals and eats them. But process will be reversed after death and those very animals killed by the man will eat him. But it is a pity that we are not prepared to obey any of the sermons of Guru Ji. Gurbani is very clear on this issue -

Kabir sublime is the dinner of rice and pulse boiled together, wherein there is delicious salt.

Who will have his throat cut for meat for his bread.

ਕਬੀਰ ਖੂਬ ਖਾਨਾ ਖੀਚਰੀ ਜਾ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਲੈਨੁ ॥

ਹੋਰਾ ਰੋਟੀ ਕਾਰਨੇ ਗਲਾ ਕਟਾਵੈ ਕਉਨੁ ॥ P. 1374

It is not wisdom that by killing animals and eating meat we should bulge out our belly. At the time of rendering account for this, nobody shall support us -

Why art thou imbued with the love of another?

Dangerous is thy path.

O sinner, none is a friend of thine.

No one shall be thy helper and Thou shalt ever regret thine deeds.

With thy tongue thou utterest not the praises of the world Cherisher.

When shall these days come again?

The soul leaf separated from the body tree unites not with it again and all alone,

Supplicate Nanak, without the Name of God, the soul ever wanders in distress.

ਅਨ ਕਾਏ ਗਤਤਿਆ ਵਾਟ ਦੁਹੇਲੀ ਰਾਮ ॥

ਪਾਪ ਕਮਾਵਦਿਆ ਤੇਰਾ ਕੋਇ ਨ ਬੇਲੀ ਰਾਮ ॥

ਕੋਏ ਨ ਬੇਲੀ ਹੋਏ ਤੇਰਾ ਸਦਾ ਪਛੋਤਾਵਹੇ ॥

ਗੁਨ ਗੁਪਾਲ ਨ ਜਪਹਿ ਰਸਨਾ ਫਿਰਿ ਕਦਹੁ ਸੇ ਦਿਹ

ਆਵਹੇ ॥

ਤਰਵਰ ਵਿਛੁੰਨੇ ਨਹ ਪਾਤ ਜੁੜਤੇ ਜਮ ਮਗਿ ਗਉਨੁ
ਇਕੋਲੀ ॥

ਬਿਨਵੰਤ ਨਾਨਕ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਸਦਾ ਫਿਰਤ ਦੁਹੇਲੀ ॥

P. 546

Body has to perish. By eating Tamoguni diet you forget God, who is residing within you; and by remembering Whom all pains vanish; and you befriend the Master of this whole world. By forgetting Him and indulging in such inferior deeds you waste your life. You do not obey the sermons of the Guru -

Avarice is the dark dungeon and the demerits are the fetters on the feet.

ਲਬੁ ਅਧੇਰਾ ਬੰਦੀਖਾਨਾ ਅਉਗਣ ਪੈਰਿ ਲੁਹਾਰੀ ॥ P. 1191

So much so he has not listened to the Guru -

There one's hand reaches not and no one hears one's cries and wailings.

There, the True Guru becomes mans friend and saves him at the last moment.

ਓਥੈ ਹਬੁ ਨ ਅਪੜੈ ਕੂਕ ਨ ਸੁਣੀਐ ਪੁਕਾਰ ॥

ਓਥੇ ਸਤਿਗੁਰੁ ਬੇਲੀ ਹੋਵੈ ਕਢਿ ਲਏ ਅੰਤੀ ਵਾਰ ॥ P. 1281

Guru can help if we adopt him. The man without a Guru shall not be defended and safeguarded. O dear! after death you shall have to suffer punishment for the misdeeds. So there are terrible consequences of misdeeds. At the time when account of misdeeds is to be rendered man is beaten with mallets as rice is husked -

Wealth ever beats the man with its mallet and sin does the duty of a police officer.

ਪੁੰਜੀ ਮਾਰ ਪਵੈ ਨਿਤ ਮੁਦਗਰ ਪਾਪੁ ਕਰੇ ਕੁੱਟਵਾਰੀ ॥ P. 1191

Due to these various vicious attractions the mind hankers and suffers -

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

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

and bewail.

ਪੰਖੀ ਬਿਰਖ ਸੁਗਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ॥
ਜੇਤਾ ਉਡਹਿ ਦੁਖ ਘਟੈ ਨਿਤ ਦਾੜਹਿ ਤੈ ਬਿਲਲਾਹਿ॥ P.
66

Sex pleasure is worst than the temptation of wealth. Momentary happiness draws the man again and again towards these pleasures.

There is a story that Sri Ram Chandra was present in a spiritual assembly and Vashisht Ji was giving his sermons. During his discourse, attention of Sri Ram Chandra Ji was drawn towards an insect, climbing a wall. By intuition he gauged his inner sentiments and burst into a hearty laughter; which withdrew the attention of all.

Vashisht Ji stopped and enquired from Sri Ram, the cause of his laughter, during his discourse. Sri Ram said, "you know the secrets of past, present and future; and you also know the inner feelings of living creatures." Vashisht Ji said, "all the participants here are not of very elevated stage; and therefore, they want to know the cause of your laughter." Then Sri Ram Chander Ji said that he had laughed to see this insect. Vashisht Ji again asked him to explain his point in detail. Then Sri Ram Chander Ji said, "O Sire! the hind legs of this insect are fractured. It climbs the wall and falls. But the idea, crossing its mind now is that it should hurriedly complete the circle of 83,99,999 species and achieve the human birth. So that it may involve itself in continued yoga in accordance with yogic principles and attain the throne of Inder, god."

Sri Ram Chander Ji also said, "O dear ones! this insect had enjoyed the throne of Inder for fourteen times, before this birth, as a king. It has not yet forgotten the memory of the pleasures of Inder Lok. Noticing this desire of this foolish insect that it should achieve human birth

for the enjoyment of pleasures, attaining the position of Inder, instead of meeting God, I laughed. There *Kinar* and *Gandharb* are musicians, several beautiful fairies dance and it remained indulged in the enjoyment of pleasures there in the form of Inder. As a result of which it entered the circle of 83,99,999 species. Then it performed 100 (one hundred) yagyas and attained the position of Inder. So, I laughed at this temptation of this fool. Only one desire has put it in many rounds."

Creatures of this world suffer the circle of migration due to their desires. They take birth and die. It is repeated many times. Still the man does not understand that he should join holy company of the saints and achieve the gift of Nam; and meditate on "Name of God". Then in the company of holy saints reach the highest stage by covering the destination of action, worship and gnosis. But the man, who does not realize this, cannot be considered to be equivalent to the position of man. He is even below the grade of animal. Guru Ji says -

The human beings come into the world but sans knowing God, they are like animals and beasts.

Nanak, he alone knows the Lord, through the Guru, who has good destiny recorded on his forehead.

ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੁਝੈ ਪਸੁ ਢੋਰ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋ ਬੁਝੈ ਜਾ ਕੈ ਭਾਗ ਮਥੋਰ॥ P. 251

So, mention of pleasure of wealth, which puts the man on the wheel of crores of births, was being made. As regards the other pleasures, man indulged in the enjoyment of pleasures; spoils his body and is caught in several maladies. Then he bewails, day and night. The maladies come one after the other. Alongwith the physical ailment, he becomes mentally diseased also -

Forgetting the Lord man enjoys sexual pleasures. Then do the ailments arise in his body.

ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ॥ ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ

Temptation of wealth, for the collection of which many sins have to be committed, frauds have to be done, is a mighty temptation. When it is amassed, we are always worried about its safe custody. Misdeeds committed, go with the man after death, whereas the amassed wealth has to remain here. As Guru Ji says -

Leaving comely garments and beauty in this world, the man departs.

Man himself obtains the fruit of his bad and good deeds.

One may issue one's heart desired commands here, but he shall proceed by the narrow road hereafter.

All naked when he goes to the hell, he, then looks very hideous indeed.

He regrets the sins, he committed.

ਕਪੜੁ ਰੂਪੁ ਸੁਹਾਵਣਾ ਛੱਡਿ ਦੁਨੀਆ ਅੰਦਰਿ ਜਾਵਣਾ ॥

ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ ॥

ਹੁਕਮ ਕੀਏ ਮਨਿ ਭਾਵਦੇ ਰਾਹਿ ਭੀੜੈ ਅਗੈ ਜਾਵਣਾ ॥

ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ ॥

ਕਰਿ ਅਉਗਣ ਪਛੋਤਾਵਣਾ ॥

P. 470-71

The man accustomed to wealth collection can neither give alms nor spend it usefully -

With utmost efforts, the miser toils and amasses riches.

He gives not alms, ministers not charity and serves not the saints. His wealth avails him not the least. The woman puts on ornaments, decks her couch and make great decorations. But, if she obtains not the company of her husband, she is pained looking at her decoration.

The man labours all day long pounding husks with a pestle. He suffers pain like a forced labourer and is of no use to his home.

ਧਾਇ ਧਾਇ ਕ੍ਰਿਪਨ ਸ੍ਰਮੁ ਕੀਨੋ ਇਕੜੁ ਕਰੀ ਹੈ ਮਾਇਆ ॥

ਦਾਨੁ ਪੁੰਨੁ ਨਹੀ ਸੰਤਨ ਸੇਵਾ ਕਿਤ ਹੀ ਕਾਜਿ ਨ

ਆਇਆ ॥

ਕਰਿ ਆਭਰਣ ਸਵਾਰੀ ਸੇਜਾ ਕਾਮਨਿ ਬਾਟੁ ਬਨਾਇਆ ॥

ਸੰਗੁ ਨ ਪਾਇਓ ਅਪੁਨੇ ਭਰਤੇ ਪੇਖਿ ਪੇਖਿ ਦੁਖੁ ਪਾਇਆ ॥

ਸਾਰੋ ਦਿਨਸੁ ਮਜੁਰੀ ਕਰਤਾ ਤੁਹੁ ਮੁਸਲਹਿ ਛਰਾਇਆ ॥

ਖੇਦੁ ਭਇਓ ਬੇਗਾਰੀ ਨਿਆਈ ਘਰ ਕੈ ਕਾਮਿ ਨ ਆਇਆ॥
P. 712

The film of the misdeeds passes before the eyes of a dying man. It is said -

For this wealth many are ruined and it has disgraced many.

Without misdeeds it is not amassed, and it departs not with the deed.

ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ
ਖੁਆਈ॥

ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ॥ P. 417

Money spent for good purpose brings happiness. It should be spent for helping the needy and for the welfare of the humanity and creation of means of welfare -

He who has much wealth in his home is worn by care. He who has little of it in his home, wanders about in its search.

He alone is found to be in peace who is free from both the states.

ਜਿਸ ਗ੍ਰਿਹਿ ਬਹੁਤੁ ਤਿਸੈ ਗ੍ਰਿਹਿ ਚਿੰਤਾ॥

ਜਿਸੁ ਗ੍ਰਿਹਿ ਥੋਰੀ ਸੁ ਫਿਰੈ ਭ੍ਰਮੰਤਾ॥

ਦੁਹੁ ਬਿਵਸਥਾ ਤੇ ਜੋ ਮੁਕਤਾ ਸੋਈ ਸੁਹੇਲਾ ਭਾਲੀਐ॥ P.
1019

It is also said -

The miser claims wealth as his own,

Which is given to him for custody.

ਸੁਮਹਿ ਧਨੁ ਰਾਖਨ ਕਉ ਦੀਆ ਮੁਗਧੁ ਕਹੈ ਧਨੁ ਮੇਰਾ॥ P.
479

The miser bewails for the whole of his life if he loses the wealth amassed by him -

The miser bewails when he loses his wealth.

ਹੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ ਜਾਇ॥ P. 954

In a sarcastic way the wise have mentioned about the miser, by using lesson learning similies. As one miser says in his mind, that he should have plenty of wealth.

But if some one takes away even one Paisa from this wealth he will die in worry.

*Fifteen crores, seven Lacs and Rupees thousands twelve.
Miser has; still he says from where meals will he eat.
He asks his sons; bring munj grass and make rope
So that money for dinner is earned. Oil spilt, he applies to
his beard.*

How such loss, they will bear

*An insect took one grain; out of the grains brought for
grinding.*

For this loss he will bake not bread to make the loss.

ਪੰਦਰਾਂ ਕ੍ਰੋੜ ਸਾਤ ਲਾਖ ਤੇ ਹਜ਼ਾਰ ਬਾਰਾਂ,
ਏਤਾ ਧਨ ਹੋਂਦੇ ਸ਼ੁਮ ਆਖੇ ਕਿਥੂੰ ਖਾਵਾਂਗੇ।
ਪੁਤ੍ਰਾਂ ਨੂੰ ਆਖੇ ਲੈ ਆਓ ਮੁੰਢ ਤੇ ਵੱਟੋ ਬਾਣ,
ਰਾਤਿ ਕੇ ਗੁਜ਼ਾਰੇ ਜੋਗੇ ਪੈਸੇ ਖਟ ਲਿਆਵਾਂਗੇ।
ਭੁਲ ਗਿਆ ਤੇਲ ਸ਼ੁਮ ਦਾੜੀ ਨੂੰ ਘਸਾਵੇ ਲੋਕੋ,
ਇਤਨਾ ਹਰਜਾ ਅਸੀਂ ਕਿਉਂ ਕਰ ਜਰ ਜਾਵਾਂਗੇ।
ਦਾਣਿਆਂ ਦੇ ਪੀਹਣ ਵਿਚੋਂ ਲੈ ਗਯਾ ਇਕ ਕੀੜਾ ਦਾਣਾ,
ਤਿਸਦੇ ਅੰਦੇਸੇ ਨਾਲ ਰੋਟੀ ਨ ਪਕਾਵਾਂਗੇ।

One more miser said to the wealth that he would love it so much that he would not spare it even if the skin of his body is also removed. "If you go in the house of philanthropists, you will not be respected there, because they will not develop love with you. If you remain with me I will keep you in safe custody. I will neither spare you for the construction of houses, nor for my sons and relations. Neither I will spend you on my food nor for any other's food. I will not give Damri (smallest copper coin) even if my skin is removed" -

*In home of philanthropist, you shall not be hounoured;
I will sing congratulation to you; if you come to me,
you will be kept in safe custody; and afford not making
you sad.*

*Neither I will eat nor I will allow others to use you.
If I die I will teach such lesson to my sons and wife.
I will not give even Damri, despite having lashed.
Miser says to wealth, you remain with me;*

I will sing your praises.

ਦਾਤਾ ਗ੍ਰਹਿ ਜਾਤੀ ਤੋ ਕਦਰ ਹੂੰ ਨ ਪਾਤੀ,
ਕਬੀ ਮੇਰੇ ਘਰ ਆਈ ਤੋ ਵਧਾਈ ਗਾਉ ਬਾਵਰੀ।
ਖਾਨੇ ਦਰ ਖਾਨੇ ਤੁਇਖਾਨੇ ਦਰਵਾਸ ਦੇਉਂ
ਹੋਈਂ ਨ ਉਦਾਸ ਯੇਹ ਮਨ ਚਾਉਰੀ।
ਖਾਉਂ ਨ ਖਿਲਾਉਂ ਮਰ ਜਾਉਂ ਤੋ ਸਿਖਾਇ ਜਾਉਂ,
ਪੂਤ ਅਰ ਨਾਤੀ ਹੂੰ ਕੋ ਅਪਨੋ ਸੁਭਾਉਰੀ।
ਚਮਰੀ ਉਤਾਰੇ ਤੋ ਦਮੜੀ ਨ ਦੇਹੂੰ ਕਾਹੂੰ,
ਮਾਇਆ ਕੋ ਸੁਮ ਕਹੇ ਬੈਠੀ ਗੁਣ ਗਾਉਰੀ।

Washisht Ji says in yog Vashisht, "O Ram! wealth makes the scholars, the brave, and the benevolent, and people loving all, so filthy, as handful of earth, thrown on pearls dims their shine forthwith and they look dirty. O Ram! this wealth does not come for happiness. With its coming pains are supplemented. If it is guarded, then it finishes the person guarding it, as man dies by eating blades of poison.

Guru Nanak saw dilapidated houses of the people, when he reached Persia during his world travels. The houses were empty, people were wearing torn clothes and their bullocks had died of hunger. The land was lying uncultivated; and no crops were there. All were sad. Guru Nanak enquired from the wise that their position was so bad as the ghosts had brought about destruction; and they were heaving sighs. "The whole country is lying barren. There is no cultivation and no irrigation. You produce very little to satisfy your hunger. Does not your Raja care for you. Because it is the duty of the Raja to take care of his public. He has to be kind, and find out the cause of the pain of his public" -

Nanak, pure is the mouthful of water, if someone fully knows how to gargle it.

For the man of wisdom of mouthful is of the gnosis and for the yogi chastity.

For the Brahman, the mouthful is of contentment and for the house holder of truth and charity.

For the king the mouthful is of justice and for the learned

man of the true reflection.

ਨਾਨਕ ਚੁਲੀਆ ਸੁਚੀਆ ਜੇ ਭਰਿ ਜਾਣੈ ਕੋਇ॥
ਸੁਰਤੇ ਚੁਲੀ ਗਿਆਨ ਕੀ ਜੋਗੀ ਕਾ ਜਤੁ ਹੋਇ॥
ਬ੍ਰਹਮਣ ਚੁਲੀ ਸੰਤੋਖ ਕੀ ਗਿਰਹੀ ਕਾ ਸਤੁ ਦਾਨੁ॥
ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ ਕੀ ਪੜਿਆ ਸਚੁ ਧਿਆਨੁ॥ P. 1240

How is it that you are all sad?"

Out of them one wise person said, "O God personified *Pir!* Till today no one had come over to us to know about our suffering. We are grateful to you. You have put your hand on the ailing pulse. Tears are trickling per force from our eyes after hearing words of affection from you."

Guru Ji again said to them to try to explain their pain. Then they said, "Their Raja has become mental. He is after collecting silver and gold coins. He is not bothered about his public. We need money for digging wells for irrigation and for purchasing bullocks etc; but no money is available now from the seths (rich men) even. Because the Raja has amassed the entire wealth. So we are helpless to do anything. We dig the land ourselves and sow the seed. Then we leave it to the mercy of God. If there is rain, we preserve the moisture by winnowing and breaking the bricks. In this way we obtain very little out of cultivation. We make both ends meet with great difficulty. We cannot grow cotton for our clothes. So we are without clothes and are compelled to bear heat and cold. We are in great distress."

"Once our Raja Karoon enquired from his ministers, officers and servants, if there was any money with anyone? They unanimously told him that at that stage no one possessed money. All the metal coins had been deposited in his treasury and there were forty treasuries owned by him. The king did not believe them; and threatened that he would himself get the remaining money recovered from the people."

The raja seated his daughter in a carriage and went about proclaiming in the city that he wanted to sell his daughter for one rupee. Anybody who could pay this money will become the son-in-law of the king. Hearing this proclamation one young man came to his mother and asked for one rupee from her and told her that he wanted to marry the princess. But his mother told the young man, "O son! what to talk of one rupee, Karoon king had not left even a single Paisa with anyone." The boy said, "then it will be difficult for me to remain alive. I must marry that princess." Under the pressure of her son, then the mother said, "go! dig out the grave of your father. When he had died, one rupee was put in his mouth, apart from the coffin on him." The boy acted accordingly and took out one rupee from the mouth of his dead father."

He gave that one rupee to the local kotwal for onward transmission to the king. But the kotwal arrested him there and then. He was taken to the king; and he was told that one rupee was recovered from him. On the other hand his order was that no one should possess even half a Paisa (Dhela). "So, kindly pass judgement for his sentence." The king said, that as per law he should be sentenced to death. However, he himself asked the young man as to from where he had brought one rupee. The young man weepingly narrated his story of going to his mother and digging out the grave of his father to the king.

All the people said, "O God personified Pir (saint)! if you are really special emissary of God, then find out some solution for our sufferings." On the other hand the king got dug out all graves and took out money from graves of the persons, who had died thousands of years ago.

Guru Nanak heard them and himself sat becoming

one with God intuitionally. After sometime, he opened his eyes and said, "O dear ones! you worry not. I will meet the king myself and guide him properly. I will persuade him to invest money on your welfare; on the roads construction and in other welfare works. Then you work hard and get rich. Never forget Allah. He always gives food to his creation. He will give food to you as well. He will listen to your prayer and end your suffering.

Saying so, Guru Nanak went towards the palace of Karoon alongwith Bhai Bala and Bhai Mardana. Guru Nanak asked the guards to inform Karoon, their king, that three Darvesh had come and wanted to talk to him. Please also tell him that we are in hurry and have not enough time. He should, therefore, meet us soon. Darvesh shall be happy with him. Otherwise he was soon going to be taken by great curse. For this the king would be responsible. Because all the gods in the Court of God were prepared to get orders issued for the punishment of his deeds.

The guards were impressed highly with these holy words. They told the king that some God personified Darvesh were waiting at his gate to meet him. They repeated their words also. The king shuddered to hear those words and sent the word that he would soon receive the Darvesh. On the other hand Guru Nanak, alongwith Bhai Mardana and Bhai Bala, started hurriedly collecting small pieces of broken earthen pots lying outside the palace. They filled one bag with them. In the meantime the king came out and saw that the Darvesh were making heaps of broken pieces of earthen pitchers. He met Guru Nanak with respect. It was the first day when he felt peace of mind. Otherwise he was always worried about the collection of money.

He asked Guru Nanak, "O Darvesh! what miracle you are doing here." But Guru Nanak did not give the

reply. So, he repeated his question again. Then Guru Maharaj told Karoon, "we love these pieces of broken pitchers very much. We will carry them with us when our souls will go to the court of the Supreme Lord." Then the king said, "you appear to be mad saint. But when I see the glory of your face, I become inclined to believe that you are God personified. Kindly tell me in detail, as to how these pieces shall reach the Court of Lord?" Then Guru Nanak said, "These shall reach the Court of the Lord, as your money in forty treasuries shall reach there. You carry our bags of pieces of broken pitchers alongwith them." Hearing the Guru's words, Karoon realized the truth and death came before his eyes. He saw Israel god punishing. He said, "O Darvesh of God! you have made me realize the truth. My wealth shall not go with me. I have committed a great blunder. You be merciful with me and tell me the way to destroy the sin of my misdeeds. At that time Guru Nanak narrated the sermon of Naseehat Nama (words of Advice) which is given in the janam Sakhis as below -

Be virtuous with grace of God;

Visible all on earth shall perish;

Property and wealth unlimited; worth crores and thousand shall not remain;

Money is worth while, spent and shared in God's name;

Store not you have; use not alone, helping others shall take you to heaven.

Be hospitable, be not proud; world and kingdom shall not survive.

Elephants, horses, soldiers thousands, shall perish in a moment.

Lover of world owns world; when death comes; mine and thine do not help.

All left see with fame; only True God remains.

Alone one comes, alone goes; none helps going.

Account when demanded, no explanation shall suffice.

You will repent and suffer punishment

*Wealth earned with vices; enjoyed and wasted life,
Ultimately you shall repent and bewail.*

*In the court true, you shall be punished on arrival. Cursed
shall be earning, made by you with deceit of the world.
Those who drink and eat meat; shall suffer.*

Man created by God; has forgotten God.

Pleasures of the world made you forget God.

Neither worship nor faith in God kept.

This was no wisdom; says the world.

Sitting in palace, you enjoy queens scented.

*You know not happenings out; cruel hitting poor;
demolishing their houses without rehabilitation.*

*Their bewailing heard not; lacs, crores, numerous they are.
Many Krishan, many more called king but know not
ruling.*

*Worldly goes about intoxicated, plundering people and
enjoying.*

They shall burn in fire of hell

Be not proud o lover of the world

World is temporary you know not.

*He perishes world in no time, whose house whose world it
is.*

Few days you live; then be not avaricious

*Be not shameless; be virtuous, nothing would go with
you.*

You will be punished; if you are vicious

Daughter and son shall not help.

*Now stop high handedness; already done in excess. Fire of
hell shall burn and grave shall torment. Earlier*

Prophets, Pirs, emperors; we find not.

*Nor any of their signs. They left like shade of pigeons. All
burnt. Nobody remembers them. They amassed wealth in
forty*

*Treasuries uncerupulously. See O people! how Karoon
suffered.*

World not ever lasting; Everyone to die.

We see with our own eyes.

*Service and sympathy forgotten and losing game you
stopped not vices; Nanak you abided thus in the world.*

ਕੀਚੈ ਨੇਕਨਾਮੀ ਜੋ ਦੇਵੈ ਖੁਦਾਇ॥
 ਜੋ ਦੀਸੈ ਜਿਮੀ ਪਰ ਸੋ ਹੋਸੀ ਫਨਾਹਿ॥
 ਦਾਯਮ ਵ ਦੌਲਤ ਕਸੇ ਬੇਸੁਮਾਰ॥
 ਨ ਰਹਿੰਗੇ ਕਰੋੜੀ ਨ ਰਹਿੰਗੇ ਹਜ਼ਾਰ॥
 ਦਮੜਾ ਤਿਸੀਕਾ ਜੋ ਖਰਚੈ ਅਰ ਖਾਇ॥
 ਦੇਵੈ ਦਿਲਾਵੈ ਰਜਾਵੈ ਖੁਦਾਇ॥
 ਹੋਤਾ ਨ ਰਾਖੈ ਅਕੇਲਾ ਨ ਖਾਇ॥
 ਤਹਕੀਕ ਦਿਲਦਾਨੀ ਵਹੀ ਭਿਸ਼ਤ ਜਾਇ॥
 ਕੀਜੈ ਤਵਾਜ਼ਿਆ ਨ ਕੀਜੈ ਗੁਮਾਨ॥
 ਨ ਰਹਿਸੀ ਇਹ ਦੁਨੀਆਂ ਨ ਰਹਿਸੀ ਦੀਵਾਨ॥
 ਹਾਥੀ ਵ ਘੋੜੇ ਵ ਲਸ਼ਕਰ ਹਜ਼ਾਰ॥
 ਹੋਵੇਂਗੇ ਗਰਕ ਕੁਛ ਲਾਗੈ ਨ ਬਾਰ॥
 ਦੁਨੀਆ ਕਾ ਦੀਵਾਨਾ ਕਹੇ ਮੁਲਖਮੇਰਾ॥
 ਆਈ ਮੌਤ ਸਿਰਪਰ ਨ ਤੇਰਾ ਨ ਮੇਰਾ॥
 ਕੇਤੀ ਗਈ ਦੇਖ ਵਾਜੇ ਵਜਾਇ॥
 ਵਹੀ ਏਕ ਰਹਿਸੀ ਜੋ ਸਾਚਾ ਖੁਦਾਇ॥
 ਆਇਆ ਅਕੇਲਾ ਅਕੇਲਾ ਚਲਾਇਆ॥
 ਚਲਤੇ ਵਕਤ ਕੋਈ ਕਾਮ ਨ ਆਯਾ॥
 ਲੇਖਾ ਮੰਗੀਜੈ ਕਿਆ ਦੀਜੈ ਜਵਾਬ॥
 ਤੋਬਾ ਪੁਕਾਰੈ ਤੋ ਪਾਵੈ ਅਜ਼ਾਬ॥
 ਦੁਨੀਆ ਪੈ ਕਰ ਜ਼ੋਰ ਦਮੜਾ ਕਮਾਇਆ॥
 ਖਾਇਆ ਹੰਢਾਇਆ ਅਜਾਈ ਗਵਾਇਆ॥
 ਆਖਰ ਪਛੋਤਾਣਾ ਕਰੇ ਹਾਇ ਹਾਇ॥
 ਦਰਗਹ ਗਇਆ ਤੇ ਤੂੰ ਪਾਵਹਿ ਸਜਾਇ॥
 ਲਾਨਤ ਹੈ ਤੈਂਕੂ ਵ ਤੈਂਡੀ ਕਮਾਈ॥
 ਦਗੋਬਾਜ਼ੀ ਕਰਕੇ ਦੁਨੀਆਂ ਲੂਟ ਖਾਈ॥
 ਪੀਏ ਪਿਆਲੇ ਔ ਖਾਏ ਕਬਾਬ॥
 ਦੇਖੋ ਰੇ ਲੋਕੋ ਜੋ ਹੋਤੇ ਖਰਾਬ॥
 ਤਿਸ ਕਾ ਤੂੰ ਬੰਦਾ ਤਿਸੀ ਕਾ ਸਵਾਰਿਆ॥
 ਦੁਨੀਆਂ ਕੇ ਲਾਲਚ ਤੂੰ ਸਾਹਿਬ ਵਿਸਾਰਿਆ॥
 ਨ ਕੀਤੀ ਇਬਾਦਤ ਨ ਰਖਿਓ ਈਮਾਨ॥
 ਨ ਕੀਤੀਆ ਹਿਕਮਤ ਪੁਕਾਰੈ ਜਹਾਨ॥
 ਅੰਦਰ ਮਹਿਲ ਕੇ ਤੂੰ ਬੈਠਾ ਹੈਂ ਜਾਇ॥
 ਹਰਮਾਂ ਸੇ ਖੇਲੇਂ ਖੁਸ਼ਬੋਈ ਹਵਾਇ॥
 ਨ ਸੂਝੈ ਨ ਸੂਝੈ ਬਾਹਰ ਕਿਆ ਹੋਇ॥
 ਹਰਾਮੀ ਗਰੀਬਾਂ ਕੋ ਮਾਰੇਂ ਬਿਗੋਇ॥
 ਵਸਤੀ ਉਜਾੜੇਂ ਫਿਰ ਨ ਵਸਾਵੇਂ॥
 ਕੂਕੇਂ ਪੁਕਾਰੇਂ ਤੋਂ ਦਾਦ ਨ ਪਾਵੇਂ॥
 ਲਾਖੋਂ ਕਰੋੜੀ ਕਰੇ ਬੇਸੁਮਾਰ॥

ਕਈ ਕਿਸ਼ਨ ਬਪੁੜੈ ਮਗੀਵੇਂ ਹਜ਼ਾਰ॥
 ਹਾਕਮ ਕਹਾਵੈਂ ਹਕੂਮਤ ਨ ਹੋਇ॥
 ਦੁਨੀਆ ਕਾ ਦੀਵਾਨਾ ਫਿਰੈ ਮਸਤ ਲੋਇ॥
 ਲੂਟੈ ਮੁਲਕ ਔਰ ਪਹਿਰੇ ਵ ਖਾਇ॥
 ਦੋਜਕ ਕੀ ਆਤਸ਼ ਮਾਰੇਗੀ ਜਲਾਇ॥
 ਗਰਬ ਸਿਉ ਨ ਦੇਖੋ ਦੁਨੀਆ ਕੇ ਦੀਵਾਨੇ॥
 ਹਮੇਸ਼ਾਂ ਨ ਰਹਿਗੀ ਤੂੰ ਐਸੀ ਨ ਜਾਨੇ॥
 ਉਠਾਵੇ ਸਭਾ ਉਸ ਕੋ ਲਾਗੇ ਨ ਬਾਰ॥
 ਕਿਸਕੀ ਯਿਹ ਦੁਨੀਆਂ ਕਿਸ ਕੇ ਘਰ ਬਾਰ॥
 ਚੰਦ ਰੋਜ਼ ਚਲਨਾ ਕਿਛ ਪਕੜੋ ਕਰਾਰ॥
 ਨ ਕੀਚੈ ਹਿਰਸ ਬਹੁਤ ਦੁਨੀਆਂ ਕੇ ਯਾਰ॥
 ਸ਼ਰਮਿੰਦਾ ਨਾ ਹੋ ਕੁਛ ਨੇਕੀ ਕਮਾਇ॥
 ਲਾਨਤ ਕਾ ਜਾਮਾ ਤੂੰ ਪਹਰੇਂ ਨ ਜਾਇ॥
 ਗਫਲਤ ਕਰੋਗੇ ਤੋ ਖਾਵੋਗੇ ਮਾਰ॥
 ਬੇਟੀ ਵਾ ਬੇਟਾ ਕੋਈ ਲੇਗਾ ਨ ਸਾਰ॥
 ਤੋਬਾ ਕਰੋ ਬਹੁਤ ਕੀਚੇ ਨ ਜੋਰ॥
 ਦੋਜਕ ਕੀ ਆਤਸ਼ ਜਲਾਵੇਗੀ ਗੋਰ॥
 ਮਸਾਇਕ ਪੈਕੰਬਰ ਕੇਤੇ ਸ਼ਾਹ ਖਾਨ॥
 ਨ ਦੀਸੇਂ ਜ਼ਿੰਮੀਂ ਪਰ ਉਨੋਂ ਕੇ ਨਿਸ਼ਾਨ॥
 ਚਲਤੇ ਕਬੂਤਰ ਜਨਾਵਰ ਕੀ ਛਾਉਂ॥
 ਕੇਤੇ ਖਾਕ ਹੁਏ ਕੋਈ ਪੂਛੇ ਨ ਨਾਉਂ॥
 ਚਾਲੀ ਗੰਜ ਜੋੜੇ ਨ ਰਖਿਓ ਈਮਾਨ॥
 ਦੇਖੋ ਰੇ ਲੋਕੋ ਕਾਰੂ ਹੋਤਾ ਪਰੇਸ਼ਾਨ॥
 ਨਦਾਨੀ ਯੇ ਦੁਨੀਆਂ ਵ ਫਾਨੀ ਮੁਕਾਮ॥
 ਤੂੰ ਖੁਦ ਚਸ਼ਮਬੀਨੀ ਹੈ ਚਲਨਾ ਜਹਾਨ॥
 ਹਰ ਵਕਤ ਬੰਦੇ ਨ ਖਿਦਮਤ ਵਿਸਾਰ॥
 ਮਸਤੀ ਔ ਗਫਲਤ ਮੇਂ ਬਾਜ਼ੀ ਨ ਹਾਰ॥
 ਤੋਬਾ ਨ ਕੀਤੀਆ ਕਰਦੇ ਗੁਨਾਹ॥
 ਨਾਨਕ ਐਸੇ ਆਲਮ ਸੇ ਤੇਰੀ ਪਨਾਹ॥

Nasihatnama

Guru Nanak told him to spend his amassed wealth for the welfare of the people by digging wells for drinking water and irrigating crops, construction of roads, houses, hospitals and schools. Full justice should be done to the public. They will work hard. "You can impose land revenue; and out of land revenue alone state expenditure should be met. Send business men to the foreign countries. Out of their earnings, you shall have your share also. Then the trouble going to fall on you shall be

postponed. Making the men of Allah to suffer would put the king himself in trouble. If grievances of the public were attended to by the king, he must get his seat in the heaven."

In this way Guru Ji removed the mad race in his mind, to collect money. He was shown the true path. "Nam" is the only panacea to remove ailments and sufferings. Temptation for wealth collection is not removed with wealth amassing. Guru Ji says -

*I may have wind fast horses and elephants to ride on.
Otto of sandal, couches, beautiful ladies and actors
singing for me at dramas in the arena. In them, the mind
attains not contentment.*

**ਅਸੁ ਪਵਨ ਹਸਤਿ ਅਸਵਾਰੀ॥ ਚੌਆ ਚੰਦਨੁ ਸੇਜ ਸੁੰਦਰਿ
ਨਾਰੀ॥**

**ਨਟ ਨਾਟਿਕ ਆਖਾਰੇ ਗਾਇਆ॥ ਤਾ ਮਹਿ ਮਨਿ ਸੰਤੋਖੁ ਨ
ਪਾਇਆ॥** P. 179

*The king of the whole world is unhappy.
But he, who repeats God's Name becomes happy.*

**ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੌ ਰਾਜਾ ਦੁਖੀਆ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਹੋਇ ਸੁਖੀਆ॥** P. 264

Similarly Alexander, the Great plundered the world but bewailed, while leaving this world, and realized that the wealth plundered by him would not go with him. His misdeeds were ready to go to the Court even before his departure. Had he known it he would not have committed the blunders. The whole world is trapped by Maya (mammon).

*Many millions are created wealthy.
Many millions are engrossed in the anxiety of wealth.*

**ਕਈ ਕੋਟਿ ਕੀਏ ਧਨਵੰਤ॥ ਕਈ ਕੋਟਿ ਮਾਇਆ ਮਹਿ
ਚਿੰਤ॥** P. 276

Chapter - VI

Divine Name Translated In Life

Human body is attained with great difficulty after going into the circle of 84 lacs of species. In the body God has contained numerous wonders which are priceless. Out of them "Nam" is most important. If it appears in the mind of the man, all desires are achieved. He is rescued from the temptation of wealth because he considers gold and earth, both alike. "Nam" is not superfluous recitation. It contains all powers. The desire to achieve powers is also finished by Nam. Meditator of Nam considers wealth to be the earth of foul smell. He, therefore never commits fraud, using his authority, to achieve wealth. Because wealth has no value as compared to "Nam". The meditator of "Nam" can convert everything into gold, if he so desires.

There is a story of a disciple of Nam during the ministry of tenth Guru. The light had appeared with full glory, within him. Echo of Nam was audible to him from the whole of nature at the top of its voice. He always saw the light of God in birds, animals, men and every particle. He used to do service and kept leather container full of water with him to serve water to the thirsty. In peace he would sit in the jungle or some lonely place and served water to the travellers and kept some utensils full of drinking water nearby for the birds. In some other shallow utensils birds could even enjoy bath. In deeper jungles he would build small pits for the drinking of water by the animals. His vision was completely centered on God. Every where he saw nothing else but God.

Once battle of Anadpur started and the invader,

found that the fort in which tenth Guru resided was invincible. They therefore besieged the fort. The Sikh forces also became alert for their defence. They kept perfect vigil on the enemy. Bhai *Kanhya* Ji felt shortage of water for the forces. So, he would serve water for both the forces. Nobody dared assault him. Ultimately the invaders attacked the forts of Anadgarh and Kesgarh with full might. But the Sikh forces thrashed them back. Fierce battle was going on. Still Bhai *Kanhya* kept on serving water to the wounded. Drinking water, they gained strength and got ready for refighting. In this way Bhai *Kanhya* continued serving water to the wounded for the whole day. But their number was so great that they cried for water. To meet their requirement Bhai *Kanhya* would rush to the well, refill his leather container and come to the wounded dying with thirst.

Ultimately the sun set; and the battlefield was covered with darkness. Both the forces started removing their wounded soldiers. According to high war morals nobody was trying to kill them. They were reeling in pain. Bhai *Kanhya* kept on serving water to them.

After the evening prayer (*Rehras Sahib*) Guru Ji enquired about the details of the day's battle from the soldiers. They gave their versions to the Guru respectfully. After them one Sikh general told Guru Ji that Bhai *Kanhya* appears to be spy of the enemy. Because, once you had commanded him to remain armed. But he kept the grip of the sword towards his back. When you called him and directed him to explain the cause of keeping the grip of the sword towards back, he had said, "O True king! I don't find any one in this world whom I may kill with my own hands. I have no enemy. The sword is used to kill or for defence. If there is anyone hostile to me and wants to kill me, he may hold the sword from the back

and use it for killing me. At that time you kept quiet and only gave broad smile. Today he went on serving water to the wounded enemy. He did not differentiate between the wounded enemy soldier and our own wounded soldiers. Sometime it appeared as if he was giving priority to the enemy soldiers in serving water. Sometime the Sikh soldiers got annoyed. But he was continuing the repetition, quite loudly, of "Toon-Hi, Toon-Hi - Thou Art - Thou Art". We did not relish hearing his "Toon-Hi, Toon-Hi". "O True King! we do not know whether he was saying "Toon-Hi" genuinely or it was a fraud. Because you have also said "Toon-Hi-Toon-Hi" for sixteen times making it symbol for sixteen Pehars (Pehar is a time unit equivalent of one and half hours). Hearing him, Guru Ji directed them to secure the presence of Bhai Kanhya -

Two Sikh soldiers went to bring him to Guru Ji from his residence. It was more than 9 P.M. His sevadars told them that he was still in the battle field. So, they went to the battle field and heard the sound "Toon-Hi" towards which they advanced and found that Bhai Kanhya Ji had kept the head of a Mughal Sardar in his lap and was putting water in his mouth. He gained consciousness and enquired from Bhai Kanhya as to who he was? At that time both the forces were removing their wounded soldiers. Bhai Kanhya told him that he was an humble Sikh of Guru Gobind Singh. In reply he remarked, "I want to give you great reward but I am lying helpless in the battle field. Do you know to whom you are serving the water for drinking?" Bhai Kanhya said, he knew only this much that he was serving water to a person in the form of his God. He again asked Bhai Kanhya if he had really no hostility in his mind for the Mughal Bhai Kanhya said, "Khan Sahib! my Guru says -

Since, the time, I have attained, unto the society of the

*saints, I have altogether forgotten to be jealous of others.
Pause.*

*No one now is my enemy, nor is anyone a stranger to me
and I am the friend of all.*

**ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ॥
ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ॥ ਰਹਾਉ॥
ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ
ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ॥**

P. 1299

My Satgur says not to be hostile with anyone, as in all, only One Light shines and activates us. Baba Farid of your religion also advises in the same tone -

*Bear not enmity to anyone.
In every heart the Lord is contained.*

**ਵਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੂ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ
ਸਮਾਹੂ॥**

P. 259

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॥**

P. 1382

Khan Ji we are a sacrifice to the sermons of our Guru. For us those words are eternal. The soldiers submitted to Guru Ji that at time, "we conveyed your message to Bhai Kanhya. Despite that he gave water for drinking to the Khan, and supported him to gain consciousness. True King! He is the same General who had vowed to arrest you or kill you. The Sikh soldiers had virtually killed him. But Bhai Kanhya brought him to life again." Guru Ji told Bhai Kanhya about these complaints and asked him to explain as to whom he served water for drinking. Bhai Vir Singh has written as below about the elevation of a spiritual soul -

*O my Master! I serve water to you only.
In the Muslim; in non-Muslim, I find you.
Drawn in love of Beloved, I serve Him;*

I see Him; I remember Him, I serve water for His drinking. Guru (Gobind Singh Ji) pleased, embraced (Bhai Kanhya) and gave a tin of ointment to him.

Apply ointment, where necessary; and give water to drink.

“ਤੈਨੂੰ ਪਿਆ ਪਿਲਾਵਾਂ ਪਾਣੀ, ਸਿਰ ਮੇਰੇ ਦੇ ਸਾਈਂ

“ਤੁਰਕ ਅਤੁਰਕ ਨ ਦਿਸਦਾ ਮੈਨੂੰ, ਤੂੰ ਸਾਰੇ ਦਿਸ ਆਈਂ।

“ਪਿਆਰੇ ਦੇ ਇਕ ਪਿਆਰ ਪ੍ਰੰਤਾ, ਉਸ ਦੀ ਸੇਵ ਕਰਾਵਾਂ;

“ਉਸ ਨੂੰ ਦੇਖਾਂ, ਉਸ ਨੂੰ ਸੇਵਾਂ, ਪਾਣੀ ਉਨੂੰ ਪਿਲਾਵਾਂ।”

ਹੱਸੇ ਤੇ ਗਲ ਲਾਇਆ ਪਜਾਰਾ, ਡੱਬੀ ਹੱਥ ਫੜਾਈ :-

“ਪਾਣੀ ਨਾਲ ਮਲ੍ਹਮ ਬੀ ਰੱਖੀਂ, ਲੋੜ ਪਈ ਤੇ ਲਾਈਂ”

Kalgidhar Chamatkaar P. 746

Instead of showing annoyance against Bhai Kanhya, Guru Ji looked towards him with grace and blessed him saying, “Cheers, cheers, cheers - Nihal, Nihal, Nihal”. With these words the stony doors of the tenth gate of Bhai Kanhya were opened and he saw the light of God in the world all around. Bhai Kanhya bowed before Guru Ji with reverence and said, “O King! there is none else besides you in this world”. Guru Ji gave him a tin of ointment and bandages for applying on the wounds when he served water to the wounded soldiers. Guru Ji also said, “Bhai Kanhya! you have achieved the supreme stage of spiritualism, which is eternal. I permit you to help the world to come out of the fire of jealousy, hostility and meanness; and be one with the Name of God.”

Bhai Kanhya shifted to the West of Punjab. He would place 200 pitchers of water on a main road for drinking by the travellers. He will himself also do this service. In the meantime that Mughal Khan also recovered. He left his home in search of Bhai Kanhya. He believed that Bhai Kanhya had blessed him with Nectar in the form of water. He developed utmost respect for Guru Ji in his mind. Duality ended in his mind and he felt -

Firstly God created light and then, by His Omnipotence, made all the mortals.

From the One light has welled up, the entire universe. Then who is good and who is bad.

O men, my brethren, stray not in doubt.

Creation is in the Creator and the Creator is in Creation. He is fully filling all places.

Clay is but the same, but the Fashioner has fashioned it in various ways.

There is no fault with the vessel of clay, nor is there any fault with the potter.

He, the One True Lord, is amidst all and it is in His will that everything is done.

Whosoever, realizes the Lord's will, he alone knows the One Lord and he alone is said to be His slave.

The Lord is invisible and can be seen not

The Guru has blessed me with sweet molasses of His Name.

Says Kabir, my doubt has been dispelled and I now see the Immaculate Lord everywhere.

ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥

ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ ॥

ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ ॥

ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਂਈ ॥

ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਂਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ ॥

ਨਾ ਕਛੁ ਪੌਚ ਮਾਟੀ ਕੇ ਭਾਂਡੇ ਨਾ ਕਛੁ ਪੌਚ ਕੁੰਭਾਰੈ ॥

ਸਭ ਮਹਿ ਸਚਾ ਏਕੋ ਸੋਈ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ ॥

ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ ॥

ਅਲਹੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁੜੁ ਦੀਨਾ ਮੀਠਾ ॥

ਕਹਿ ਕਬੀਰ ਮੇਰੀ ਸੰਕਾ ਨਾਸੀ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ ॥ P.

1349

Ultimately Khan reached Bhai Kanhya after enquiring about his whereabouts. At that time Bhai Kanhya Ji was sitting in meditation on the bank of river, becoming one with God." When he opened his eyes, the Khan bowed before him in reverence and said, "Pir Ji! I am the same Mughal general, who blinded with

selfishness and falsehood had come to invade the tenth Guru; who is God personified. There is none as his equal. God is also gracious to you. I want to present a gift to you. Something which I have inherited. Pir Ji! it is precious wisdom stone; and can convert ordinary metals into gold. Instead of doing the service yourself of providing water for drinking to the thirsty, you engage servants, who can help you." Bhai Kanhya told him, "Khan Ji! I have already a bigger stone; in front of which your wisdom stone appears very small." He could not follow, what Bhai Kanhya Ji said. But he insisted on acceptance of his stone by him. Then Bhai Kanhya Ji took it and threw it in the river. Seeing this the Khan started bewailing aloud over the loss of his precious inheritance, since several dynasties. On this Bhai Kanhya Ji said, "You don't weep. I return the stone to you." Saying so, he extended his hand towards the water and asked for returning the stone to the Khan. The river flow was divided into two parts. One part of the centre got raised. Bhai Kanhya Ji asked the Khan to go there and take as many wisdom stones, as he liked. The Khan went there and found many such bigger wisdom stones (Paras). He selected none and returned to Bhai Kanhya Ji and asked, "Pir Ji! grace me with the secret of such a glow and might in your eyes. With your one signal the rivulet was divided into two parts and all the stones, bigger and small became Paras. My Paras is a very small stone. You are so powerful spiritually. But you are totally unassuming. Give me also that thing which generates this power." Then Bhai Kanhya Ji blessed him with "Nam". He renounced his home and became Pir (saint) of his community. His place of meditation and preaching continued for a long time near Hardwar. Once the river was flooded and this place was swept away. The reader can assess the significance and greatness of "Nam" with

the analysis of both the stages.

So, the temptation of avarice and hunger of wealth can be overcome by "Nam" alone. And with this "Nam" goal of life can be achieved. Temptation of wealth is most filthy. It makes the man do many dirty actions. After the death, when soul leaves, all the misdeeds done for the collection of wealth, appear before the eyes. Then the man bewails, but nobody comes to his help -

Enjoying revelments, man himself becomes a heap of ashes and his soul passes away.

When the worldly man dies, a chain is thrown around his neck and he is led away.

There, his good and bad acts are read out to him and sealing him, his account is explained to him.

When thrashed, he finds no place of shelter, but none hears his bewailings now.

The blind man has wasted away his life.

ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮੜਿ ਭਉਰੁ ਸਿਧਾਇਆ॥

ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ॥

ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ

ਸਮਝਾਇਆ॥

ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੁਆਇਆ॥

ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ॥

P. 464

So, these hopes are some of those hopes which along with anxiety are said to be shutters. These temptations are great obstacles on the way to meet God.

The other filthy temptation is of having a son, which is again terrible. The man always desires to have a son, and for this purpose he sometimes loses his faith. The father and mother become most worried when they do not get progeny. They worship the graves and graveyards. They go to persons who claim to have power of incantations and they pray in accordance with the faith of others by leaving their own faith. It is mentioned in Vichar Sagar -

Hindus accept him as god for getting a son

Whom they otherwise honour not.

They approach Syad, Khwaja, Pir, Fakirs; and worship them with folded hands.

They worship Bhairon, Ghosts, and many more.

They worship cremation grounds and Shiva.

They get charms, incantation, spells many,

They wear around neck ingrained in ornaments.

ਜਾਂਕੋ ਹਿੰਦੂ ਕਬਹੂੰ ਨਹਿ ਮਾਂਨੇ ॥ ਪੁਤ੍ਰ ਹੇਤ ਤਹਿ ਇਸ੍ਰੁ
ਪਛਾਨੇ ॥

ਸੱਯਦ ਖਵਾਜਾ ਪੀਰ ਫਕੀਰਾ ॥ ਮਾਨਤ ਜੌਰਤ ਹਾਥ ਅਧੀਰਾ ॥

ਭੈਰਉ ਭੂਤ ਮਨਾਵਤ ਨਾਨਾ ॥ ਧਰਤ ਸ਼ਿਵਾਬਲ ਭੂਮੀ

ਮਸ਼ਾਨਾ ॥

ਔਰ ਯੰਤ੍ਰ ਤਾਵੀਦ ਘਨੇਰੇ ॥ ਲਿਖ ਮੜਵਾਵੇ ਪੂਰ ਗਲ
ਗੋਰੇ ॥

Vichar Sagar

We come across a very famous story in the religious history, that there was one king, named Chitar Ketoo. He married several ladies with the desire to beget a son. But son was not born to any of the queens. So, he became worried and unhappy. The idea, as to who will take care of his vast kingdom, after his death, always agitated his mind. He had acquired the kingdom, after fighting great battles. But God had not blessed him with a son. So, in order to have a son, he arranged and held several religious ceremonies. In each ceremony he submitted to the saints to pray for a son. But the saints with intuitional knowledge used to refuse his request and told him that in accordance with his writ he could not have a son.

With the passage of time his anxiety for a son increased. The Rishis and Munis told him that in accordance with his present and deeds of previous births, he would not be blessed with a son. But he always insisted that the Rishis and saints had the power to alter his writ; and he must be blessed with a son.

One day Narad Ji, Angra Rishi and other Rishis happened to visit the city of Raja Chitar Ketu. The Raja

expressed his pain or woe weepingly to them. They also tried to explain the reality about his fate to him. But he was so much concerned about his cause that he would not understand their advice properly. Then those Rishis said that a son will be born to him on the strength of a Mantar (spell); but he will die soon, thereafter. Then you will be in distress more than before. Even then the Raja said to the Rishis, he wanted to see the face of his son; and celebrate that happiness for a moment which is felt by the father; after seeing the face of his son. At that time the holy Rishis said, "O King! immediate pain after tremendous happiness is always terrible. If happiness followed pain, then the man forgets pain and remains happy. But if there is first happiness and then comes distress, then it is difficult to forget happiness and the man remains grieved greatly always." On this the Raja said to the Rishis that they should not worry about that. He will become so happy after seeing the face of his son, that any amount of grief shall not be able to remove it. Noticing this determination they read Mantar (spell) on the fruit and gave it to the Raja to administer the same to the queen. In due course a son shall be born to her.

Raja became happy immensely and gave the fruit to the queen. Ultimately she gave birth to a son. The Raja took the son in his lap and seeing the son, his happiness was infinite. Treasuries were opened for charity giving. He had so many queens. The chief queen, collected all other queens, thousands in number, and told them that the queen to whom the son was born shall become Chief Queen. All other queens shall have to live life of dishonour in the palace. They all became blind with jealousy and lost the sense of discrimination between right and wrong. They took the maid-servants in confidence and managed to feed poison to the prince, who died. The Raja started bewailing terribly. Nobody could console him. He always kept on weeping. Narad

Muni and Maharishi Angra also learnt about the bewailing of the Raja. They reverted back to him for consolation. Nevertheless the Raja renounced his kingdom and went to the jungles. But there too, he could not achieve peace of mind, despite austerities. Image of his son crossed his mind always, and in memory of the son tears trickled out of his eyes. He spent his life in the memory of his son; and ultimately died.

Dharam Sastras state that for want of progeny the mother and father heave sighs despite having everything. Their life becomes like a barren garden. But if the mother gets pregnant and abortion takes place, as Guru Ji says -

In many births thou wert created in rocks and mountains.

In many births, thou wert aborted from the womb.

In several births thou wert produced as a branch (vegetation).

Within eighty four lacs of existences thou wert made to wander.

**ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ॥ ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ
ਖਰਿਆ॥**

**ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ॥ ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ
ਭ੍ਰਮਾਇਆ॥**

P. 176

In this eventuality only the bearer knows the degree of grief. We know the pangs of birth to a mother. Sometimes operation of the belly is done for safe delivery. Sometimes the mothers die at the time of delivery. Imagine the grief of the mother if the child develops polio after birth. If the child dies in youth, pain of the parents cannot be imagined. If the son is caught in incurable malady there is incalculable grief. If the child happens to suffer small pox, then the parents cover a donkey with red sheet and pray at his feet for recovery of the son. Several Pirs and Fakirs (saints) are worshipped. In case the son starts consuming intoxicants, the parents become concerned, despite fabulous bank balance. After

educating the son in engineering and medicine, and making him doctor or engineer; he is married to a girl of same profession. The parents expect many things from them. But they forget about their parents as if they had no relation with them. They become busy in their own enjoyments. In that case grief of the parents can be well conceived.

Kalyug is the present age. The children get separated from the parents very soon. The parents continue loving the children without reciprocal affinity from them. The parents pass their lives in sadness; and realize that only "Name" goes with the man after death. No other thing goes with the man after death -

On the path whose miles cannot be counted.

God's Name shall there be thy provision.

The journey, where there is arch pitch darkness, there, the light of God's Name shall be with thee.

On the path, where there is no acquaintance of thine, there God's Name shall be thy recogniser, with Thee.

Where there is very terrible heat and great sunshine, there the name of God shall be a shade over Thee.

Where, O man, thirst sucks out the breath, there, Nanak, God's Name's Nectar shall rain on thee.

ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਉਹਾ ਸੰਗਿ ਤੋਸਾ ॥

ਜਿਹ ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ ॥

ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੁ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੁ ॥

ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ ॥

ਤਹ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਉਪਰਿ ਛਾਮ ॥

ਜਹਾ ਤ੍ਰਿਖਾ ਮਨ ਤੁਝੁ ਆਕਰਖੈ ॥

ਤਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਰਖੈ ॥

P. 264

"Nam" is the perpetual companion of "Man" here and hereafter. But due to enjoyment of pleasures, the man does not do any pious job, does not do service of the saints; nor attends the holy company of saints to hear

their sermons. Ultimately he leaves this world weeping; and leaving behind wealth and children. The parents suffer due to the misdeeds of their children; as is written in Rehat Nama (list of religious doctrines) -

Gods and ancestors leave;

Even with minor smoking.

Water served by them become wine

Wine destroys seven generations

Bhang destroys one.

Slandering destroys several generations; smoking destroys eight.

ਤਨਕ ਤਮਾਕੂ ਸੇਵੀਐ ਦੇਵ ਪਿਤਰ ਤਜਿ ਜਾਇ॥

ਪਾਣੀ ਤਾ ਕੇ ਹਾਥ ਕਉ ਮਧਰਾ ਸਮ ਅਘਦਾਇ॥

ਮਦਰਾ ਦਹਤੀ ਸਪਤ ਕੁਲ ਭਾਂਗ ਦਹੈ ਤਨ ਏਕ॥

ਜਗਤ ਜੁਠ ਸ਼ਤ ਕੁਲ ਦਹੈ ਨਿੰਦਾ ਦਹੈ ਅਨੇਕ॥

Unworthy son destroys thousands of dynasties and lands the parents in hell. Tulsi Das Ji says -

The mother should give birth to saint, philanthropist or brave.

Otherwise mother should give not birth and waste energy.

ਜਨਨੀ ਜਨੇ ਤਾਂ ਭਗਤ ਜਨ ਕੈ ਦਾਤਾ ਕੈ ਸੁਰੁ॥

ਨਹੀ ਤਾਂ ਜਨਨੀ ਬਾਂਝ ਰਹਿ ਕਾਹੇ ਗਵਾਵੈ ਨੂਰ॥Tulsi Dass

Ji

Guru Ji also says -

Why did not the mother of the family become a widow, whose son has no Divine knowledge and who reflects not on the Lord.

He, who has not performed Lord's service why did such a wicked man not die at his very birth?

ਜਿਹ ਕੁਲਿ ਪੁਤੁ ਨ ਗਿਆਨ ਬੀਚਾਰੀ॥

ਬਿਧਵਾ ਕਸ ਨ ਭਈ ਮਹਤਾਰੀ॥

ਜਿਹ ਨਰ ਰਾਮ ਭਗਤਿ ਨਹਿ ਸਾਧੀ॥

ਜਨਮਤ ਕਸ ਨ ਮੁਓ ਅਪਰਾਧੀ॥

P. 328

In this way desire for a son pushes the man in hell. In these days we do not find equal of Sarwan (very faithful mythical son). The sons consider the parents, a

burden. It was only Sarwan whose story gives guidance for being a faithful son. Man earns wealth and produces children. But lust is very bad. Because -

As the man sows, so does he reap.

Such is the field of actions.

ਜੇਗਾ ਬੀਜੈ ਸੌ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥ P. 134

Man wishes to amass much wealth. But he gets what is predestined -

For the riches, the mortals contemplate the Lord. Wealth is obtained according to the past writ

For the sake of wealth, the mortals become servants and thieves. Wealth goes not with the mortal and comes to belong to another.

ਸੰਪੈ ਕਉ ਈਸਰੁ ਧਿਆਈਐ ॥ ਸੰਪੈ ਪੁਰਬਿ ਲਿਖੇ ਕੀ ਪਾਈਐ ॥

ਸੰਪੈ ਕਾਰਣਿ ਚਾਕਰ ਚੌਰ ॥ ਸੰਪੈ ਸਾਬਿ ਨ ਚਾਲੈ ਹੋਰ ॥ P. 937

For wealth amassing one has to resort to several vices like fraud, deceit, adulteration, accepting bribe and grieving the world etc. These are such vices which will never allow man to achieve peace. Because earning money with vicious deeds create several complications of life. When he leaves this world, he has to stand in the dock to account for his deeds, in the court of God. Then he becomes answerless and suffers punishment -

Taking halters, men go out at night to strangle others, but the Lord knows all, O mortal

Concealed in places they look at other's 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 ਪ੍ਰਾਣੀ ॥

ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ ॥

ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਬਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ ॥

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ॥

ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ॥

P. 315

Honest earning or honest business and utilization of wealth according to Dharm Sastras is not bad. The love for money is minimized when it is spared and shared for virtuous purposes. Such a money brings peace and happiness and helps the man after death -

Nanak, in the next world, that alone is received, which one gives (to the needy) from his earnings and toils.

ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ॥

P. 472

He who eats what he earns through his earnest labour and from his hand gives something in charity; he alone, O Nanak, knows the true way of life.

ਘਾਲ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥

ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥

P. 1245

Wealth earned with honest means ensures happiness of heaven. In this world there are some countries in which wealth is given the status of gods and goddesses and is worshipped there in several forms. Worshipper of money desire their houses to be filled with wealth soon and that they should get rich over night. They do not hesitate to earn money by unfair means. Because money is their target of worship.

Similarly Dharam Sastras say that the souls which go to the heaven after death, their worthy sons spare their money for charity. It is called "Pittar Daan. They celebrate their anniversaries and seek guidance from their deeds. It is good. But Guru Ji says that the ancestors should be honoured from heart. It should not be a mere formality to be observed as laid down religiously -

One serves not his ancestors when they are alive, but he givess them feasts when they are dead.

Say, how shall the poor parents obtain what the crows and dogs have eaten up.

ਜੀਵਤ ਪਿਤਰ ਨ ਮਾਨੈ ਕੋਊ ਮੁਏਂ ਸਿਰਾਧ ਕਰਾਹੀ॥
ਪਿਤਰ ਭੀ ਬਪੁਰੇ ਕਹੁ ਕਿਉਂ ਪਾਵਹਿ ਕਉਆ ਕੁਕਰ ਖਾਹੀ॥

P. 332

There are certain references in the Janam Sakhis, which show that if worthy sons spare something for charity for their ancestors, out of their honest earnings, reward of this charity does reach their ancestors.

There is an old story, that father of Raja Dasrath appeared in his dream and told him that in the world Raja Trishankoo was within his empire under him. But due to his righteous deeds in the world he had attained heaven higher than that of his. "You hold yajna (gratuitous feast) and send the reward of that yajna to me so that I might also obtain seat in higher heaven." Dasrath complied with the wishes of his father; who appeared in the dream again and told him that as a result of his yajna he had been able to get higher heaven than that of *Trishankoo*.

Guru Nanak was invited by Seth Duni Chand in the Shradh ceremony at Lahore. All the invited Saints, *Brahmins*, and other holy persons took their meals in the ceremony. Duni Chand requested Guru Nanak to take the meals also. But Guru Nanak enquired from him as to for how many years he had been holding the Shradh ceremony in the memory of his father. Duni Chand told Guru Ji that it was second or third year. But Guru Ji told him that the reward of these ceremonies for three years had not reached his father. "Do you know where he is?" Duni Chand said, his father was very gentle. He used to spare one fourth of income for the religious purposes and did recitation of religious books. He must be in the heaven or Pittar Lok. Guru Ji said, he should accompany him to see his father. "You take one salver of food, prepared today and proceed besides the left bank of river Ravi. At a distance of four miles you would find thick

forest. Reaching there you should call your father without fearing. Your father shall come near you in the form of a wolf and tell you everything in human language. After that you place the food, having been blessed by me, before him. He would eat and would be set at rest. He would also tell you about the state of Dev Lok; and what is happening there."

Duni Chand complied with the direction of Guru Ji. The wolf took hardly two bites and fell on the ground. Out if it one black coloured soul appeared and disappeared towards the sky. Duni Chand identified his father with the grace of Guru Ji and said, "My dear father! what is this your plight. I had held the *Shradh* ceremony for you. Did you not get reward of that ceremony?" He replied, "My dear son! I have got the reward for this ceremony only. Before that the food was eaten by crows and dogs. I did not get any share of the reward." Then Duni Chand asked, "My dear father! will you tell me as to why the reward of *Shradh* done with the prescribed religious procedure does not reach the ancestors?" The father replied, "My son! your house has been blessed today by God personified Guru Nanak with his presence. He is blessing me with the strength to talk to you. I would answer your question with his grace only. The charity or alms given through lovers of God only reaches the ancestors. Such lovers of God are called mendicants. Today all the idle people are posing themselves to be mendicants. They are far away from God. There is no difference between them or feeding crows and dogs. Still food given to crows and dogs is better than to them in certain conditions. Because men are blinded with duality and sins of lust, wrath, avarice, attachment, greed and malice. Their eating of such food pains their own body. They cannot benefit the others. *Shradhs* are held as formality to please the people." He also said, "Son! the mendicants whose minds do not

suffer from the doubts; and who see God in every particle, air, water, fire, within and without, birds and animals are really holy. If such holy persons are served with food devotedly; its reward reaches their ancestors."

They are not called the world-renouncers, who take food in other's houses and who for the sake of their belly adopt many religious garbs

They alone are the saints, O Nanak, who enter into inner being

They search and find their Lord abide in their own homes.

ਅਭਿਆਗਤ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿ ਪਰ ਘਰਿ ਭੋਜਨੁ
ਕਰੇਨਿ ॥

ਉਦਰੈ ਕਾਰਣਿ ਆਪਣੇ ਬਹਲੇ ਭੇਖਿ ਕਰੇਨਿ ॥

ਅਭਿਆਗਤ ਸੇਈ ਨਾਨਕਾ ਜਿ ਆਤਮ ਗਉਣੁ ਕਰੇਨਿ ॥

ਭਾਲਿ ਲਹਨਿ ਸਹੁ ਆਪਣਾ ਨਿਜ ਘਰਿ ਰਹਣੁ ਕਰੇਨਿ ॥ P.
949

These are not called mendicants, within whose mind there is doubt

Whoever offers alms to them, he earns the matching merit, O Nanak

Whosoever is blessed with the Supreme status of being the beggar of the Fear-free and Immaculate Lord

Some rare one, O Nanak, obtains an opportunity to serve food to him

ਅਭਿਆਗਤ ਏਹ ਨ ਆਖੀਅਹਿ ਜਿਨ ਕੈ ਮਨ ਮਹਿ ਭਰਮੁ ॥

ਤਿਨ ਕੇ ਦਿਤੇ ਨਾਨਕਾ ਤੇਹੋ ਜੇਹਾ ਧਰਮੁ ॥

ਅਭੈ ਨਿਰੰਜਨ ਪਰਮ ਪਦੁ ਤਾ ਕਾ ਭੀਖਕੁ ਹੋਇ ॥

ਤਿਸ ਕਾ ਭੋਜਨੁ ਨਾਨਕਾ ਵਿਰਲਾ ਪਾਏ ਕੋਇ ॥ P. 1413

Tenth Guru Ji also says -

I like serving them alone

I like not service done to others

Charity given to them only fructifies

Charity given to others is not worth while

Reward is obtained in the next world for charity given to them only

In the world, there is no fame, for the charity given to others

My mind, body, home, head and wealth; all for them.

ਸੇਵ ਕਰੀ ਇਨਹੀ ਕੀ ਭਾਵਤ, ਅਉਰ ਕੀ ਸੇਵ ਸੁਹਾਤ ਨ
ਜੀ ਕੋ।

ਦਾਨ ਦਯੋ ਇਨਹੀ ਕੋ ਭਲੋ, ਅਰੁ ਆਨ ਕੋ ਦਾਨ ਨ
ਲਾਗਤ ਨੀਕੋ॥

ਆਗੈ ਫਲੈ ਇਨ ਹੀ ਕੋ ਦਯੋ, ਜਗ ਮੈ ਜਸੁ, ਅਉਰ ਦਯੋ
ਸਭ ਫੀਕੋ॥

ਮੋ ਗ੍ਰਹਿ ਮੈ ਤਨ ਤੇ ਮਨ ਤੇ, ਸਿਰ ਲਉ ਧਨ ਹੈ ਸਭ ਹੀ
ਇਨਹੀ ਕੋ॥

Paatsahi 10

"So, son! those who enjoy the tastes of different foods are not saints in the real sense. Food served to them is not beneficial. They rather themselves suffer many diseases by eating the delicious foods" -

Forgetting the Lord, man enjoys sexual pleasures, then do the ailments arise in his body.

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

P. 1256

Food served to the true mendicants does reach the ancestors. Charity given in the names of the ancestors is called, "Pittar Daan". Only worthy children pay that. In Kalyug, the children leave their parents and are engrossed in their own families. Their religious deeds do not fructify as Bhai Gurdas says -

Ignoring parents, hearing Vedas, and hymns he knows not reality.

Ignoring parents, doing penance in jungles tantamount to mere wandering.

Futile is worship of gods and goddesses by ignoring parents.

Ignoring parent, pilgrimage of sixty-eight holy places is no use.

Ignoring parents and observing fasts shall enter into births and deaths repeatedly.

Ignoring parents and giving charity is dishonesty and ignorance.

Such a man knows not instruction of God and Guru.

ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਸੁਣੈ ਵੇਦੁ ਭੇਦ ਨ ਜਾਣੈ ਕਥਾ ਕਹਾਣੀ।
 ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਕਰੈ ਤਪੁ ਵਣਖੰਡਿ ਭੁੱਲਾ ਫਿਰੈ ਬਿਬਾਣੀ।
 ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਕਰੈ ਪੂਜ ਦੇਵੀ ਦੇਵ ਨ ਸੇਵ ਕਮਾਣੀ।
 ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਨ੍ਰਾਵਣਾ ਅਠਸਠਿ ਤੀਰਥ ਘੁੰਮਣਵਾਣੀ।
 ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਵਰਤ ਕਰਿ ਮਰਿ ਮਰਿ ਜੰਮੈ ਭਰਮ
 ਭੁੱਲਾਣੀ।
 ਮਾਂ ਪਿਉ ਪਰਹਰਿ ਕਰੈ ਦਾਨ ਬੇਈਮਾਨ ਅਗਿਆਨ ਪਰਾਣੀ।
 ਗੁਰੁ ਪਰਮੇਸਰੁ ਸਾਰੁ ਨ ਜਾਣੀ। *Bhai Gurdas Ji, Vaar 37/*
 13

The son who is separated from his parents cannot follow the inner meanings of the Dharam Sastras, he hears or cares to recite. Similarly such a son, if leaves home and goes to the jungles for meditation, he simply wanders there and cannot succeed in meditation, because he has gone there without achieving the blessings of his parents. The worship of gods and goddesses by such a son who has left his parents is not accepted by them, because actually the parents are gods and goddesses, who have nourished him, undergoing great difficulties; educated and married him, fulfilled his desires by bowing at various places. If such sons do not respect their parents, their worship is not accepted. They do not succeed in meditation. They do not get reward for pilgrimage of 68 holies. They simply loiter about. As an instance, if the parents need food and clothes, being poor; and the son, instead of catering to these necessities of their parents, resorts to giving charity, he is dishonest and ignorant of his real duty. Religiously and socially it is admitted that the needs and necessities of the parents are the first charge on the son or sons. The demand of charity by the others is second priority. The son who ignores his parents revolves on the wheel of births and deaths and undergoes births in 84 lac species. Such a son does not care to know the will of God and sermon of the Guru.

Parents bestow unlimited benefits to their progeny.

The child in womb is properly cared; and for that purpose the mother restrains from taking several delicious foods. She suffers severe pangs to give birth to the child. After the birth she keeps her milk pure and does not eat any such thing which through her milk would affect the health of the child. She would not eat too much sweets. Because with that the worms would irritate the child. She has to avoid taking dry bread and excessive grammes to save the child from constipation. She provides better clothing and food to the child. The parents observe economy in the consumption of food; milk and butter, to provide best possible food to the child for his nourishment. The child is sent to the best possible school for education. In this way they repay the debt of children on their head -

*Mother and father became happy on pregnancy of mother
Mother eats edibles; and puts her feet on earth carefully.
Mother keeps child in womb for ten months and gives
birth to dear son; bearing pangs extreme.*

*After birth mother nourishes the child, eats food with
precautions.*

*Serving first sacred drink; feeds with milk and gives
medicines for health.*

*Clothing, feeding, nourishing, sent him to school for
education with Pandha.*

Parents in this way repay the debt of child.

ਮਾਤ ਪਿਤਾ ਮਿਲਿ ਨਿੰਮਿਆਂ ਆਸਾ ਵੰਤੀ ਉਦਰੁ ਮਝਾਰੇ ॥
ਰਸ ਕਸ ਖਾਇ ਨਲੱਜ ਹੋਇ ਛੁਹ ਛੁਹ ਧਰਣਿ ਧਰੈ
ਪਗਧਾਰੇ ॥

ਪੇਟ ਵਿਚਿ ਦਸ ਮਾਹ ਰੱਖਿ ਪੀੜਾ ਖਾਇ ਜਣੈ ਪੁਤ
ਪਿਆਰੇ ।

ਜਣ ਕੈ ਪਾਲੇ ਕਸ਼ਟ ਕਰਿ ਖਾਨ ਪਾਨ ਵਿਚਿ ਸੰਜਮ ਸਾਰੇ ।
ਗੁੜ੍ਹਤੀ ਦੇਇ ਪਿਆਲਿ ਦੁੱਧੁ ਘੁੱਟੀ ਵੱਟੀ ਦੇਇ ਨਿਹਾਰੇ ।

ਛਾਦਨੁ ਭੋਜਨੁ ਪੋਖਿਆ ਭੱਦਣ ਮੰਗਣ ਪੜ੍ਹਣ ਚਿਤਾਰੇ ।

ਪਾਂਧੇ ਪਾਸ ਬਹਾਲਿਆ ਖੱਟਿ ਲੁਟਾਇ ਹੋਇ ਸਚਿਆਰੇ ।

ਉਰਿਣਿਤ ਹੋਏ ਭਾਰ ਉਤਾਰੇ ॥ Bhai Gurdas Ji, Vaar 37/

The son is married in good family and with a good girl after he is educated and the parents feel happy immensely over the marriage. They are rather the happiest. The parents believe their son to be worthy greatly and expect that he will associate himself with them in their business and bring good income. They will have grand children. Sometimes the son becomes scientist or professor. The parents pray for blessings of God for their children. But what happens actually is that their daughter-in-law is keen to get her husband separated from his parents. She indulges in back biting of her mother-in-law, which effects the sentiments of her husband. He avoids talking to his parents. The parents get highly disappointed. But they always wish well of their children. Despite that the children get bitter in their tone with the parents and resort to quarrel with them. It is also observed that parents build good houses for their children and purchase property for them. Still the daughter-in-law thwarts their efforts and sentiments and turn her husband against his parents. I have also observed that the affectionate parents get orders sometimes from their sons to vacate their (son's) house or pay rent because the property is in their (sons) name (which had been purchased by the parents in their (sons) name for their convenience). They forget about the goodness of their parents. Then the parents recollect about the faithfulness of Sarwan for his parents. But in these days such sons are not there -

Mother and father are glad when son betrothed.

Happy songs are sung.

They further are rejoiced, when son is married, ghorī song and marriage songs are sung.

They pray happy meeting of son and daughter-in-law.

But daughter-in-law, already tutored, misguide the husband. Lacs of obligations of parents forgetting the son becomes negligent of his duty

Rare son is like Sarwan (faithful).

ਮਾਤਾ ਪਿਤਾ ਅਨੰਦ ਵਿਚਿ ਪੁੱਤੈ ਦੀ ਕੁੜਮਾਈ ਹੋਈ।
 ਰਹਸੀ ਅੰਗ ਨ ਮਾਵਈ ਗਾਵੈ ਸੋਹਿਲੜੇ ਸੁਖ ਸੋਈ।
 ਵਿਗਸੀ ਪੁਤ੍ਰ ਵਿਆਹਿਐ ਘੋੜੀ ਲਾਵਾਂ ਗਾਵ ਭਲੋਈ।
 ਸੁੱਖਾਂ ਸੁਖੈ ਮਾਵੜੀ ਪੁੱਤ ਨੂੰਹ ਦਾ ਮੇਲ ਅਲੋਈ।
 ਨੂੰਹ ਨਿਤ ਕੰਮ ਕੁਮੰਤ ਦੇਇ ਵਿਹਰੇ ਹੋਵਨ ਸੱਸੁ ਵਿਗੋਈ।
 ਲਖ ਉਪਕਾਰੁ ਵਿਸਾਰਕੈ ਪੁੱਤ ਕੁਪੁੱਤ ਚੱਕੀ ਉਠਿ ਝੋਈ।
 ਹੋਵੈ ਸਰਵਣ ਵਿਰਲਾ ਕੋਈ ॥ Bhai Gurdas Ji, Vaar 37/11

It is also seen that after the marriage, the daughter-in-law, administers something adverse to the mother-in-law, according to a pre-plan, in consequence of which she is caught in some disease. What a pity! that after the marriage the son firstly forgets God and then parents. On the other hand the parents had married the son and were craving for the coming of their daughter-in-law; and meeting of the son and daughter-in-law. Nevertheless the daughter-in-law puts her husband on wrong track; and the son commits great sin in leaving his parents -

*Charming wife infatuated husband with her charm
 Husband forgot God on birth; and parents after
 With prayers and considering merited family for relation
 he was married.*

*Seeing son and daughter-in-law together,
 Parents became happy. But daughter-in-law already
 tutored gave bad advice to husband; and viciously left
 parents.*

*He, separated with wife; forgot virtues of parents; and
 became unfaithful to them.*

ਕਾਮਣਿ ਕਾਮਣਿਆਗੀਐ ਕੀਤੋ ਕਾਮਣ ਕੰਤ ਪਿਆਰੇ।
 ਜੰਮੇ ਸਾਈਂ ਵਿਸਾਰਿਆ ਵੀਵਾਹਿਆਂ ਮਾਂ ਪਿਓ ਵਿਸਾਰੇ।
 ਸੁੱਖਾਂ ਸੁੱਖਿ ਵਿਵਾਹਿਆ ਸਉਣੁ ਸੰਜੋਗ ਵਿਚਾਰਿ ਵਿਚਾਰੇ ॥
 ਪੁਤ ਨੂੰਹੈ ਦਾ ਮੇਲੁ ਵੇਖਿ ਅੰਗ ਨ ਮਾਵਨਿ ਮਾਂ ਪਿਓ ਵਾਰੇ।
 ਨੂੰਹੁ ਨਿਤ ਕੰਤ ਕੁਮੰਤ ਦੇਇ ਮਾਂ ਪਿਓ ਛੱਡਿ ਵਡੇ
 ਹਤਿਆਰੇ।

ਵੱਖ ਹੋਵੈ ਪੁਤੁ ਰੰਨਿ ਲੈ ਮਾਂ ਪਿਉ ਦੇ ਉਪਕਾਰੁ ਵਿਸਾਰੇ।
 ਲੋਕਾਚਾਰੁ ਹੁਇ ਵਡੇ ਕੁਚਾਰੇ ॥ Bhai Gurdas Ji, Vaar 37/12

It would show that for the temptation to have a son, many inferior and mean acts are done. But when the

children do not reciprocate their love, the parents alone can say how much pain they feel about that non-reciprocity.

Once a religious function was being held. Suddenly a cry was heard that a ten month old child was lost, while playing. When I heard about the disappearance of the child I advised the participants to throw circle in the area of two miles and then go on narrowing it. Crops, open deserted places and jungles should be searched. When the circle was narrowed considerably, an adjoining Ashram was also searched. The child was found tied with a heavy thing and his mouth gagged, below a bed; covered with a double bed sheet. When my disciples lifted the cover, they heard the child weeping with full force, but his voice was not coming out. In front of that house a lady, well versed in spells (Tantar) was sitting with a rosary in her hand and apparently meditating. She appeared to be true devotee of God. She was also caught and interrogated with little torture. She disclosed that owners of this house were issueless. They wanted a child. "I, therefore, asked them to bring eldest child of any couple on whom I would recite the spell and cut his hands, feet, arms, legs and main vein, and fill the utensil with his blood. Then that blood with the impact of the spell shall be mixed with sufficient water; with which the wife should take bath. Thereafter, the soul of this child shall take birth in her house."

Not one but hundreds of such cases occur. But the point is that in order to get a son, even such like heinous crimes are committed. But the son, tutored by the wife, takes a second to sever his relations with his parents.

Father of Duni Chand further said, "Son! you being worthy son held Shradh for my sake, without knowing whether, I got its reward or not; but you have had been paying the "Pittar Daan". Guru Nanak shall bless you.

He is God Himself. Obey, what he says," Duni chand reverted to Guru Nanak; who told him that food served to really holy persons during Shradh reaches the ancestors. But in these days, there are sons who do nothing for their dead parents.

These lines have been written to show as to how low a man can stoop to get a son; and after getting the son, the terrible pain, the parents have to suffer is indescribable. Because neither the parents can take legal action for the indifference of the children towards them nor they can wish any harm to them. They always wish them happiness at the cost of their own inconvenience.

If it is said, that temptation to have a son is not good, it does not imply that we should have no son or our family should not increase. If with the grace of God sons are worthy, then the parents also keep happy along with the whole family. We get sons, daughters, relations in accordance with our contacts with them in the previous births, as told by Guru Ji. But after spending their lives, they get separated, like sand removed from one place and thrown at another place during the whirls of flood -

Mother, father, wife, sons, relations, lovers, friends and brothers meet, being the associates of the previous births, but in the end, none of them extends a helping hand.

ਮਾਤ ਪਿਤਾ ਬਨਿਤਾ ਸੁਤ ਬੰਧਯ ਇਸਟ ਮੀਤ ਅਰੁ ਭਾਈ॥
ਪੁਰਬ ਜਨਮ ਕੇ ਮਿਲੇ ਸੰਜੋਗੀ ਅੰਤਹਿ ਕੋ ਨ ਸਹਾਈ॥ P.
700

So far mention of temptations of wealth and son has been made. Many suffer from temptation of Shastras; and they go through books and books. They then, develop the desire of being the greatest scholar with full fame in the world. They always wish to be praised by the people; and to be criticized by none. But according to the principle of nature all the people do not call someone too

good and the other too bad. They have their own views. God has not framed any law, according to which all people should confer praises only or all should slander totally. Guru Ji rather advises us to remain above praise and slander; and attain salvation -

One should renounce both praising and blaming others, and search for the dignity of salvation.

ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਊ ਤਿਆਗੈ ਖੋਜੈ ਪਦੁ ਨਿਰਬਾਨਾ॥ P.
219

The holy persons, within whom light of God shines perpetually and they hear the celestial sound quite vividly and they become one with God, only they remain above slander and praise. They do not mind even if the whole world criticizes them. They remain unaffected with praise. They are however, certainly affected if the inner light becomes dim. The pain of that eventuality is indescribable -

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 hunterman, as the humble-bee greedy after the flower's fragrance, finding it, enmeshes itself into it, so do the holy men love their God and are sated by seeing His vision.

ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ॥

ਬੁੰਦ ਵਿਹੁਣਾ ਚਾੜਕੋ 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॥ P.

708

The saints are above admiration and slander. The former generates pride and the latter inferiority complex. The saints are concerned with their unity with God. They also believe that their living or eating is justified only if they remain one with God. Whenever, their link is broken, though temporarily, they feel terrible pain. They go to the extent of saying that only that man is alive in

whose mind God resides and he sees Him incessantly -

He alone lives within whose mind that Master abides.

O Nanak! none else is really alive.

If some one lives, he shall depart dishonoured.

All, that he eats, is forbidden.

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ॥

ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ॥

ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ॥

ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ॥

P. 142

Unaffected totally by praise or slander the holy saints say -

Men's artifices and praises, them I have burnt in fire.

Whether someone speaks well or speaks ill of me, I have surrendered my body unto thee.

ਲੋਕਨ ਕੀ ਚਤੁਰਾਈ ਉਪਮਾ ਤੇ ਬੈਸੰਤਰਿ ਜਾਰਿ॥

ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ ਦੀਓ ਹੈ

ਢਾਰਿ॥

P. 528

The saints stick to a place where there is no scope of any criticism -

Kabir, I am the worst of all; except me, everyone else is good.

Whosoever realizes thus, he alone is my friend.

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ॥

ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ॥ P. 1364

It is so said that Nam Dev, when became free from meditation, guided the people spiritually, for their welfare, and taught the way to meet God. He taught true way of meditation Nam and recitation. Simultaneously he imparted education to the children living around him as well -

Everything is underneath Truth, the living with

Truth is superior to all.

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ॥

P. 62

In the past spiritual education was imparted in the Temples, Mosques and Gurdwaras; and the spiritual sermons were explained properly. The impact of that

education continued on the people for the whole of their lives; and in the light of that spiritual training they remained happy. But the present insolence of the children did not prevail in the children of those days.

When we understand the spiritual doctrines properly, then the mutual hostility between different religions vanishes. There may be difference in the language spoken, but the way to meet God is only one. When the seekers meet the holy saints and express their anxiety to meet God, then the saints bless them with a "Mantar" and train them with easy methods of meditation. That Mantar may be different with different saints. But the impact of the Mantar of God is the same. Only the languages are different. When the seeker becomes one with God and the inner light develops, then the same celestial sound same light and same bliss appears in the Hindu, Christian, Muslim and the Sikh. The true sermons are same. They all look, not good, to the orthodox and opponents. They feel the pain of dogmatism so much that they stone the saints to death; and remove their skins and skulls. They are hanged on the wheels. The saints remain patient and don't curse them. They pray to God to bless those blind people with His "Name" so that all are benefitted. There is only one God; and the sentiments of those who love Him are also the same. Once a Seth said to his servants that he was going to the deserts, where watermelons are grown. They should tell him what fruit he should bring for them. All of them registered their demands with the Seth. One demanded Tarbooz; other Mateera; the third water melon; the fourth hidwana. But these were different names of watermelon. So the Seth brought Mateera. Seeing that, they followed that the fruit was one, but its names were different. Hence, their belief of different fruits, which they expected the Seth would bring, vanished.

Similarly a man may be Muslim or Hindu. He may be following Sant Faith or Vedic Faith. But the Mantar given by a Guru perfect; and impact of its recitation, is the same.

I am sacrifice unto Thine Names, as many as they are, O Lord.

ਬਲਿਗਾਮੀ ਜਾਉ ਜੇਤੇ ਤੇਰੇ ਨਾਵ ਹੈ ॥

P. 1168

So, when we resort to recitation of the Mantar, a sound is generated within us; and behind that sound is the complete faith in the existence of the Supreme Lord; may be called Allah; Ram; Raheem; Waheguru or by any other Name. God is one. He is without any specific form, colour, marks, caste or lineage. But He is Eternal, and His name from the very beginning is "Sat-Nam". Within each man same light persists; same sound is heard. With the vanishing of ignorance, realization of one God alone is made. He may be Sufi, Saint, mendicant, scholar, ascetic, nirmala or anybody else. The achievement within is the same.

So, the saints do not appreciate outer praise. Because it is deceptive. We see many people respect a saint, without knowing whether he has achieved the stage of a saint or he is only a fraud. They don't have the eyes to identify him in this respect. They cannot judge whether ignorance has vanished within him and he is really seeing One God within him. The gift received by a saint from God is that He shows His light to him, which is within all. The vibrations of bliss are created in him which intoxicate him. Music of spiritual bliss take him to the realm of unity with God. Hence real saints do not worry about praise or slander.

Namdev Ji was imparting spiritual education to the children. One Seth brought his child, decorated with ornaments, in accordance with custom of those days, and

requested Namdev Ji to educate the child spiritually. At that time Nam Dev Ji was sitting united with God. He just said, "Seth Ji! leave him here." After sometime, when Nam Dev attended to the child, he found him decorated with ornaments; and thought that after the school hours when he returned home, he might not be picked up on the way by a thief, finding him alone. He might not remove his ornaments and throw him in some well. In this thought Nam Dev Ji called the child near him and removed his ornaments slowly and put them in small cloth bag. After the school closed, the child went back to his home alongwith other children.

The mother saw that the child was not having his ornaments. She enquired about the ornaments from the other children. They told her that the ornaments had been removed by Bhagat Ji. Hearing them she went to her neighbour and without knowing about the truth, she said to her, "Sister! people call Nam Dev Ji a saint. But he is a thug. Real self of a man is known when we come in contact with him. He has removed all the precious ornaments of her son. She is sure, he will not return the ornaments." The neighbour could not digest that news, and passed it on to the next neighbour. By the evening the news spread like wild fire in the whole city that Nam Dev Ji was not a Bhagat. But a thug, He had removed the ornaments of the child of the Seth.

When the Seth came home he found that his wife had not prepared the meals and was sitting morose. On asking by the Seth she told him that the Thug to whom he had sent his son for education had removed all his ornaments. Now he will not return the ornaments. The Seth told his wife to remain patient. In the next morning he would go to the Bhagat and bring back the ornaments. If he did not return the ornaments, he would take the Panchayat to him. If despite that he did not return the

ornaments, he would take the help of his gundas and pursue the matter till he returned the ornaments.

Next day the Seth went to Namdev Ji. He gauged the purpose of the visit of the Seth and said, "Seth Ji! if you have to send your son to me, he should not be sent with ornaments. You know how many thieves are going about in the disguise of Sadhus. If someone picked him to steal the ornaments and killed him; then who will be held responsible. You will then blame me." Seth felt very small to hear Namdev Ji, when he handed over the ornaments of his son to him. He returned home and reprimanded his wife for having raised alarm against Namdev Ji who had saved the life of their son. She went to her neighbour forthwith and told her that Namdev Ji was very good. He had saved the life of her son. This information also spread throughout the city by the evening, that Namdev Ji was very noble and he was wrongly blamed.

Someone passed on this story to Namdev Ji and said that first the people started speaking ill of him and now they were praising him and calling him a noble saint. At that time Namdev Ji was sitting besides a heap of ash. He took two handfuls of ash. Throwing one on his left he said, "it fell on the heads of slanderers", and throwing the other on the right side, he said, "it fell on the heads of those who praised him." He also said, that neither the slandering frightened him nor he disliked it. The slanderer cleaned his clothes. The sweeper cleans with a broom; but the slanderer cleans the filth with his mouth. Such a sympathizer cannot be condemned. He was our friend and guard of life -

Slander, slander me, ye people slander.

Slander is very sweet to God's servant.

Slander is my father and slander my mother. Pause.

If I am calumniated I go to God's Home and Name's wealth abides in my mind.

If I am slandered when my mind is pure, the slanderer washes my clothes.

He who calumniates me, is my friend, with the slanderer my mind is pleased.

He is the slanderer, who prevents my being slandered.

The calumniator wishes me long life.

I bear love and affection to him who slanders me.

Slander effects my salvation

To the slave Kabir, calumination is the best thing.

The slanderer is drowned and I am ferried across.

ਨਿੰਦਉ ਨਿੰਦਉ ਮੋ ਕਉ ਲੋਗੁ ਨਿੰਦਉ ॥

ਨਿੰਦਾ ਜਨ ਕਉ ਖਰੀ ਪਿਆਰੀ ॥

ਨਿੰਦਾ ਬਾਪੁ ਨਿੰਦਾ ਮਹਤਾਰੀ ॥ ਰਹਾਉ ॥

ਨਿੰਦਾ ਹੋਇ ਤ ਬੈਕੁੰਠਿ ਜਾਈਐ ॥

ਨਾਮੁ ਪਦਾਰਥੁ ਮਨਹਿ ਬਸਾਈਐ ॥

ਰਿਦੈ ਸੁਧ ਜਉ ਨਿੰਦਾ ਹੋਇ ॥

ਹਮਰੇ ਕਪਰੇ ਨਿੰਦਕੁ ਧੋਇ ॥

ਨਿੰਦਾ ਕਰੈ ਸੁ ਹਮਰਾ ਮੀਤੁ ॥

ਨਿੰਦਕੁ ਮਾਹਿ ਹਮਾਰਾ ਚੀਤੁ ॥

ਨਿੰਦਕੁ ਸੋ ਜੇ ਨਿੰਦਾ ਹੋਰੈ ॥

ਹਮਰਾ ਜੀਵਨੁ ਨਿੰਦਕੁ ਲੋਰੈ ॥

ਨਿੰਦਾ ਹਮਰੀ ਪ੍ਰੇਮ ਪਿਆਰੁ ॥

ਨਿੰਦਾ ਹਮਰਾ ਕਰੈ ਉਧਾਰੁ ॥

ਜਨ ਕਬੀਰ ਕਉ ਨਿੰਦਾ ਸਾਰੁ ॥

ਨਿੰਦਕੁ ਡੁਬਾ ਹਮ ਉਤਰੇ ਪਾਰਿ ॥

P. 339

Namdev Ji also said that the admirers of saints make them tumble from the right path. They start praising the seeker much before he reaches his destination. With those praises he forgets about his true approach. False praise does not allow him to reach his destination. This is the reason, that Guru Ji had advised to rise above praise and slander and seek salvation. As long as the deeds are not destroyed and the light does not shine within, the seeker should advance further. They should not hanker after the false public prestige.

About false prestige we come across a story in spiritual history. Sri Ram Chander was stuck up in a

fierce battle for the recovery of Sita Ji. Ravan was killed. Sita Ji was brought out from the garden of Ravan with great love and respect. But he knew this also that the people might suspect some blemishment on the conduct of Sita, as she remained in the garden of Ravan for nine months. In order to remove this suspicion of the people Sita Ji was put to fire test. She crossed the burning fire as if she was walking on a cold plain with full glory on her face. It appeased the people to believe that Sita Ji was pious. She had undergone ordeal of nine months in perfect memory of Ram with her every breath, as has been said as below in Hanuman Natak -

O Hanuman, Have you got some clue about Sita.

O Lord! She abides in the garden of Ravan, totally unblemished.

Is she alive? The Lord said!

Why she did not die in pangs of separation.

Her life is in your feet. Courier of death came, but could not find her life there.

ਔਹ ਹਨੁਮਾਨ ਕਹਿਓ ਰਘੁਬੀਰ
ਕਛੁ ਸੁਧ ਹੈ ਸੀਅ ਕੀ ਛਿਤ ਮਾਹੀ।
ਹੈ ਪ੍ਰਭ, ਲੰਕ ਕਲੰਕ ਬਿਨਾ ਸੁ ਬਸਹਿ,
ਤਰ ਰਾਵਣ ਬਾਗ ਕੀ ਛਾਹੀ।
ਜੀਵਤ ਹੈ?
ਕਹਿਬੇ ਹੀ ਕੋ ਨਾਥ!
ਸੋ ਕਿਉਂ ਨ ਮਰੀ ਹਮਰੇ ਬਿਛਰਾਹੀ?
ਪ੍ਰਾਨ ਵਸੇ ਪਦ ਪੰਕਜ ਮੇਂ,
ਜਮ ਆਵਤ ਹੈ ਪਰ ਪਾਵਤ ਨਾਹੀ।

Sri Ram Chander Ji rewarded Sugreev, Hanuman and other supporting soldiers, while celebrating his victory. Thereafter, he reached Ayudhya in Pushap Viman (Aeroplane). The city was illuminated in happiness by the residents. It gave birth to the festival of Diwali, which is celebrated every year, all over India, with great zeal. On that day evil was overcome by Truth. In this way festival of Diwali is celebrated by the Sikh. Because

on that day the sixth Sikh Guru had arrived in Amritsar after a long time by conquering aggression and cruelty. He had saved 52 Rajas, dying with pain in Gwalior Fort; in consequence of which he was called Bandi-Chhor (Emancipator). He emancipates here and hereafter, when we will be in the bondage of our deeds in the court of the Lord -

There one's hand reaches not and no one hears one's cries and wailings.

There, the True Guru becomes man's friend and saves him at the last moment.

ਓਥੈ ਹਥੁ ਨ ਅਪੜੈ ਕੂਕੁ ਨ ਸੁਣੀਐ ਪੁਕਾਰ॥

ਓਥੈ ਸਤਿਗੁਰੁ ਬੇਲੀ ਹੋਵੈ ਕਢਿ ਲਏ ਅੰਤੀਵਾਰ॥ P. 1281

Sri Ram Chander started living happily, after the celebration of his safe arrival. With the passage of time a suspicion arose in the public, as to how Sita Ji could remain pious, while living for nine months in the garden of Ravan, especially when Ravan was so powerful; and he did not discriminate between virtue and vice. The public doubted if Sita could really remain pious. The true followers cited fire test of Sita Ji as proof of her piety and insisted that she should not be blamed. Still time came when Sri Ram Chander wished to ascertain true public opinion regarding this doubt. He went about asking people about their views in disguise. The people would say plainly that nobody could save himself from Ravan. We have not seen the fire test. We have simply heard about it. There is great difference between seeing and hearing. It might be a concocted version. Sri Ram had not done well. He was sitting on the throne of Ayudhya as a Raja. He was not Ram, the prophet. It was the bounden duty of the Raja to follow laid down royal rules. He must respect the public opinion. Sri Ram Chander loved Sita, as she was his wife. He did not care for the public opinion. He must say good-bye to Sita Ji.

Ultimately Sri Ram Chander Ji held royal darbar in accordance with the advice of Sri Vashishat. The chief purpose of the darbar was to ascertain the public opinion about the purity of Sita Ji and continuation of Sri Ram Chander and Sita Ji, as husband and wife. If not, whether the public really considered Sita to be stigmatized and wished Sri Ram to abandon her. Sri Ram Chander, Lachhman, Bhart, and Shatroogan bowed before the piety of Sita Ji. Rishis and Munis believed her to be totally virtuous and knew well her spiritual powers. Even then public opinion was ascertained. The majority considered Sita to be blemished.

Being a Raja, Sri Ram Chander abandoned Sita Ji. Lachhman seated her in a chariot and reached near Amritsar in 20-30 days, after crossing rivers and channels. It was a thick jungle. However, there was great Ashram of Mahrishi Valmik. Lachhman left Sita, near that Ashram.

Sita Ji realized fully well as to how anguished Sri Ram Chander Ji must be feeling by respecting the public opinion; and must be concerned about her suffering. Because she had not taken even a single breath without him.

It is a painful story in the history of India; which even today, shakes the true lovers and respectors of true human values. After exiling Sita Ji, Sri Ram Chander continued ruling the state. God has made no rule, in accordance with which, each one would exclusively praise or denigrate the other. Even a bad man may have some good point; and the people may love him for that virtue.

In this connection there is a story. In the area of Ferozpur there was, a ferocious robber named Shami. Once an old lady received a message about the birth of a son to her daughter. She also received congratulations

for this happiness. As per custom in vogue, she prepared medicated sweets for her daughter and ornaments for her grandson and one ornament for the mother-in-law of her daughter. She also prepared five suits for her daughter; and took off for that village. She carried the metal vessel, full of medicated sweets, and ornaments concealed, therein. She had also arranged some money; which she concealed in the clothes. It was yet dark when she reached near a dense forest of trees. Generally the robbers, absconders and murderers used to conceal themselves in that forest. She was hesitating to pass through that dense forest. At that time a strongly built man appeared before her. He looked like a wrestler; and his long moustaches made him terrible. The old lady shuddered to see him. He asked her as to why she dared to come that side so early. Was she not afraid of passing through that jungle? The old lady said that she knew that Shami robber lived in that jungle and he spared none. Still she had to come. Because a son was born to her daughter and she had to give the medicated sweets to her. The stalwart said, then she must have arranged some ornaments as well for her grandson. The lady said, she was too poor. She could arrange only the sweets. Then the stalwart said, that she should hand over the vessel of sweets to him, so that he might help her crossing the jungle. Some thief or dacoit might not snatch and eat the sweets. The old lady said, "O son! you are God sent help at this difficult moment. I do not know how to thank you?" The stalwart said, "Mother! even a bad man may have good habits; with which you should have your relationship; and ignore his badness." He placed the vessel on his head and helped the lady to cross the jungle. At the end he returned the vessel of sweets to her and said, "Mother! now you have no danger. You can go further safely." He also gave her thirty rupees for the ornaments of the child and

congratulated her. The mother blessed him generously. However, the mother tried to ask his name when he tried to return to the forest again. She said, "Son! you have not told me your name." He said, "Mother don't ask me my name. People call me very bad. They are so terrified from me that they even discontinue to take their meals when they hear about me." Mother again said, "No, No! you are so good. What is the reason that people call you bad?" He said, "Mother! disreputed person is worst than the bad." She again remarked, "Son! I might meet you again. I would mention about your virtues to my daughter." Then he said, "Mother! I am Shami dacoit." Hearing his name, the lady was astonished completely. So, every man possesses good as well as bad qualities. Guru Ji says, "dear ones! you should have relation with virtues and ignore the vices."

If the mortal has a casket of fragrant virtues, he should extract fragrance from it.

If my friends possess virtues, I meet them then and share their virtues.

Let us form a partnership with virtues and abandoning vices walk the Lord's way.

Let us wear silks of virtues, make decoration of goodness and take possession of our arena.

ਗੁਣਾ ਕਾ ਹੋਵੈ ਵਾਸੁਲਾ ਕਢਿ ਵਾਸੁ ਲਈਜੈ॥

ਜੇ ਗੁਣ ਹੋਵਨਿ ਸਾਜਨਾ ਮਿਲਿ ਸਾਝ ਕਰੀਜੈ॥

ਸਾਝ ਕਰੀਜੈ ਗੁਣਹ ਕੇਰੀ ਛੋਡਿ ਅਵਗਣ ਚਲੀਐ॥

ਪਹਿਰੇ ਪਟੰਬਰ ਕਰਿ ਅਡੰਬਰ ਆਪਣਾ ਪਿੜੁ ਮਲੀਐ॥P. 765

There is strange attitude of the world. A man may possess 99 good points and one bad point. He will be called bad. Without caring for one's own bad points, a man is ever ready to denounce others. He may be a writer or an orator. Nobody is concerned with his own defects.

Once a lady committed some blunder by associating herself with a man other than her husband. The

adulterer man was not punished in accordance with the then prevalent law. However, the young lady was sentenced to death by stoning. In her neighbourhood lived Christ. She ran to him for safety. She made her confession to him quite plainly. Christ told that woman that in this world no one was pure, but for God. Only the men graced by God can maintain purity. But genuine repentance can also entitle a man for pardon in the Court of God. He is merciful and does not remember the vices of men. Let these men come forward with stones in their hands. When the persons, who had to stone her, surrounded her, Christ was also having stone in his hands. Because the king had ordered that each one shall have to stone her. Christ raised his arm and said at the top of his voice, "Only the man who had never committed sin should stone her. Think yourself and don't become guilty in the Court of God. Stoning of this woman shall further add to your sins, already committed."

Hearing the sermon of Christ, arms of all, present there came down, and they stood dumb founded. Every one had committed sin. There might be a rare person who may not have committed sin. The greatest sin is to forget God. To get gifts from Him and then forget Him is utter ungratefulness. Bhai Gurdas Ji has written very strongly about an ungrateful man -

In wine meat of a dog was cooked; and put in skull.

It was placed on head with vicious desire.

*She had blood drenched cloth with which it was covered;
and the chandal woman took it home for sexual
enjoyment.*

*On the way someone asked reason for coverage (of such a
mean diet)*

*She had, she said, covered; lest seeing it, by ungrateful
person, may not pollute it.*

ਮਦ ਵਿਚਿ ਰਿੱਧਾ ਪਾਇਕੈ ਕੁੱਤੇ ਦਾ ਮਾਸ॥

ਧਰਿਆ ਮਾਣਸ ਖੋਪਰੀ ਤਿਸੁ ਮੰਦੀ ਵਾਸੁ॥

ਰੱਤੁ ਭਰਿਆ ਕੱਪੜਾ ਕਰਿ ਕੱਜਣ ਤਾਸੁ ॥
 ਢੱਕ ਲੈ ਚੱਲੀ ਚੂਹੜੀ ਕਰਿ ਭੋਗ ਬਿਲਾਸੁ ॥
 ਆਖਿ ਸੁਣਾਏ ਪੁੱਛਿਆ ਲਾਹੇ ਵਿਸਵਾਸੁ ॥
 ਨਦਰੀ ਪਵੈ ਅਕ੍ਰਿਤਘਣ ਮਤ ਹੋਇ ਵਿਣਾਸੁ ॥

Bhai Gurdas Ji, Var 35/9

So, we were mentioning about Sri Ram Chander, who had to exile his queen, Sita respecting the public opinion, regarding their slandering and denouncement of Sita. Once he was touring his kingdom alongwith Lachhman. He enquired from him (Lachhman) that the public who made him to exile Sita, must not now be speaking against him. Lachhman said, "O King! the world is never unanimous on any issue. As Bhawar Samriti says -

*You might tread the noblest path.
 Still people can slander you.
 The slanderer, by nature can find fault in virtue also.*

ਗੁਣ ਮਾਰਗ ਸੂਧੈ ਚਲੋ ਖਲ ਨਿੰਦਾ ਡਰ ਡਾਰ।
 ਵਿਧਿ ਖਲ ਕੁਛ ਐਸੇ ਰਚੇ ਗੁਣ ਮੇਂ ਦੋਸ਼ ਉਚਾਰ।

You might be following the most righteous path. Still the fools may criticize and condemn you. It is the nature of slanderers that they seek vice in virtue also. As an insect is brought in palace. It runs about all directions on the walls to find slight crack. Similarly the slanderer does not appreciate the mountain like virtues of saints but finds faults in the working of great saints. Bhawar Samriti compares the world with double mouthed she serpent. Under no circumstances, all the people call someone bad or good unanimously. They judge through the glasses of their spectacles -

*If service is done, people say, he does with selfish motive;
 if not done they say he is worthless
 If in humility feet are touched; he say, I am afraid of him
 If not done, they call me fool, having no discrimination of
 old and young.*

ਸੇਵ ਕਰੋ ਤੁ ਕਹੇਂ ਕੁਛ ਚਾਹਿਤ ਨਾਹਿ ਕਰੋ ਤੁ ਕਹੇਂ
 ਵਿਠਤਾਈ।

ਜੋ ਪਦ ਬੰਦਨ ਜਾਇ ਕਰੋ ਤੁ ਕਹੇ ਹਮ ਤੇ ਉਰ ਮਾਰਿ
ਡਰਾਈ।

ਨਾਹਿ ਕਰੋ ਤੁ ਕਹੇ ਯਹਿ ਮੂਰਖ ਬ੍ਰਿਧ ਅਬ੍ਰਿਧ ਕੀ ਸਾਰ ਨ
ਕਾਈ।

ਜਾਨਤ ਹੈ ਜਨ ਕਾਤਮਜਾਪਤਿ ਔਰ ਕਰੋ ਅਬ ਕਾਹਿ
ਸੁਨਾਈ।

ਜਗ ਲਾਜ ਜਹਾਂ ਜਹਾਜਕਹੇਂ ਜੜਤਾ ਬ੍ਰੁਤ ਧਾਰਣ ਤੇ ਖਲ
ਦੰਡ ਉਚਾਰੇ।

ਰਣ ਸੂਰ ਕੋ ਕ੍ਰੁਰ ਕਹੇਂ ਜਗ ਮੇਂ ਰਿਜੁ ਭਾਵਹਿ ਬੁਧਿ ਬਿਹੀਨ
ਪੁਕਾਰੇ।

ਮਧੁ ਬੈਨਨ ਦੀਨ ਕਹੇਂ ਨਰ ਕੋ ਜੁ ਬਖਾਨ ਕਰੈ ਸੁ ਬਚਾਲ
ਬਿਚਾਰੇ।

ਗੁਣ ਕੌਨ ਅਹੇ ਗੁਣਵਾਨਨ ਕੋ ਖਲ ਦੋਖਨ ਤੇ ਜੋਇ ਨਾਹਿ
ਲਤਾਰੇ।

It is mentioned in Janam Sakhi that Guru Nanak, first went to Emnabad (Pakistan). Finding Bhai Lalo to be an affectionate person he stayed with him. In order to teach us he started great tapasya (askesis) there. He ate fruit of ak (which particularly grows in sand) and slept on a bed of stones and sand, and achieved the supreme perfection. He taught us -

"After he had performed great tapasya (askesis); through the grace of God, Nanak attained perfect union. Baba Nanak ascended to the realm of Truth; From God he acquired the treasure of His Name and humility. Baba Nanak "then cast his omniscient vision on the earth. He saw the whole world was burning in flames. Without the Enlightener of Truth, there was darkness."

In ignorance and sorrow the world wailed in pain. The cries of suffering humanity moved him deeply and Baba set off for the reformation of humanity and world.

ਪਹਿਲਾਂ ਬਾਬੇ ਪਾਯਾ ਬਖਸ਼ ਦਰ ਪਿਛੋਂ ਦੇ ਫਿਰ ਘਾਲ
ਕਮਾਈ।

ਰੇਤ ਅੱਕ ਅਹਾਰ ਕਰ ਰੋੜਾਂ ਦੀ ਗੁਰ ਕਰੀ ਵਿਛਾਈ।

ਭਾਰੀ ਕਰੀ ਤਪੱਸਯਾ ਬਡੇ ਭਾਗ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ।

ਬਾਬਾ ਪੈਧਾ ਸੱਚਖੰਡ ਨਉਨਿਧਿ ਨਾਮ ਗਰੀਬੀ ਪਾਈ।

ਬਾਬਾ ਦੇਖੇ ਧਯਾਨ ਧਰ ਜਲਤੀ ਸਭ ਪ੍ਰਿਥਮੀ ਦਿਸ ਆਈ।

ਬਾਝਹੁ ਗੁਰੂ ਗੁਬਾਰ ਹੈ ਹੈ ਹੈ ਕਰਦੀ ਸੁਣੀ ਲੁਕਾਈ।

ਬਾਬੇ ਭੇਖ ਬਣਾਇਆ ਉਦਾਸੀ ਕੀ ਗੀਤ ਚਲਾਈ।

ਚੜ੍ਹਿਆ ਸੌਧਣ ਧਰਤਿ ਲੁਕਾਈ |Bhai Gurdas Ji, Var 1/24

While staying there Bhai Mardana used to go in the city. He heard people speaking against Guru Nanak. He was also addressed as misguided Doom (bald). Since disciple cannot tolerate denunciation of his Guru, he bowed before Allah and prayed, "Guru Nanak is evidently Your form. Then why these people slander Nanak" when Mardana came to Guru Nanak, he told the plight of his mind; and Guru Nanak would explain to him, that it was very difficult to up keep honour -

O dangerous five metals how I maintain self respect?

If I speak, they say I prattle;

If I speak not, I am said having no wisdom

If I remain seated, I am sitting in mourning;

When I leave the world; they say I wasted the life

If I show humility; I am called meditating in fear.

In no way the world is satisfied; how then pass time

Here and hereafter only God saves.

ਏਸ ਕਲੀਓ ਪੰਜ ਭੀਤਿਓ ਕਿਉ ਕਰਿ ਰਖਾ ਪਤਿ।

ਜੇ ਬੋਲਾਂ ਤਾਂ ਆਖੀਐ ਬੜ ਬੜ ਕਰੇ ਬਹੁਤ।

ਚੁਪ ਕਰਾਂ ਤਾਂ ਆਖੀਐ ਇਤ ਘਟਿ ਨਾਹੀ ਮਤਿ॥

ਜੇ ਬਹਿ ਰਹਾ ਤਾ ਆਖੀਐ ਬੈਠਾ ਸਥਰ ਘਤ।

ਉਠ ਜਾਈ ਤਾ ਆਖੀਐ ਛਾਰੁ ਗਇਆ ਸਿਰ ਘਤਿ।

ਜੇ ਕਰਿ ਨਿਵਾਂ ਤਾਂ ਆਖੀਐ ਡਰਦਾ ਕਰੇ ਭਗਤ।

ਕਾਈ ਗਲੀ ਨ ਮੇਵਨੀ ਜਿਥੇ ਕਢਾ ਝਤਿ।

ਏਥੇ ਓਥੈ ਨਾਨਕਾ ਕਰਤਾ ਰਖੈ ਪਤਿ।

So, the great saints are not concerned with criticism or appreciation.

They walk on the path of truth with determination and put the world on the right track. So, Lachhman said, "O King! the nature of all people was not similar. You know everything. Mother Sita, purity personified, was suffering the pain of separation at the instance of fools of the kingdom. You observed your duty and sent mother

in exile at a long distance.” In the meantime a deer appeared before them in the jungle. They followed the deer on horses. But the deer concealed himself in the jungle. They came at a place where fields had been set up by clearing the forest and in those fields cultivation had been done with hard labour. They felt thirsty and asked for water from a farmer, who was ploughing his fields. To their surprise, they found the farmer and his bullocks with knee high iron shoes. He was also wearing an armour on his body and had covered his head with iron hat. The bodies of the bullocks had also been covered with iron nets.

The farmer served water to them. Quenching their thirst, Sri Ram Chander enquired from the farmer as to why he had covered his body and those of the bullocks with such heavy iron covering. The farmer said, “O King! this area is infested with big scorpions. If they sting the stone, it becomes poison. Out of fear from them he and his bullocks were wearing shoes of iron. As regards the coverage of their bodies with iron net and iron hat on the head, they were afraid of a bird with very sharp beak. It cut and drew out flesh immediately.” Hearing the farmer, Sri Ram Chander said, “O farmer! if this area is suffering from so many dangers, why don’t you leave it? So much land was available in the adjoining areas, where they could do cultivation.” Hearing these remarks, the farmer said, “O king! the wife and the land may have several defects. But no self respecting man can leave them. It was only Sri Ram Chander who could abandon his wife on the remarks of a washerman and develop suspicions about her conduct. That great Sita was suffering due to that suspicion.” He further criticized Sri Ram Chander very badly. He also said that Sri Ram Chander committed the greatest sin by sending Sita in exile.

Making these observations the farmer again started ploughing. However, before riding on the horses, Sri Ram Chander told Lachhman that temptation for false public prestige is a great hurdle in seeing God. "Look Lachhman! we know everything about Sita, that she is perfectly pure and pious. Still we left her noticing the criticism and condemnation of people. This action of ours is being denounced and denigrated by others."

The fourth is the temptation of learning Dharam Sastras. Reading and reading heaps of books; and telling the people about the essence of those books; and then desiring that the people should hear them attentively and become fascinated to hear their songs. They further desire that they should be the best of their trait and no singer, expounder or speaker should be their equal. Further they should study the maximum books and find best maximum quotations; and cite those best quotations in the large gatherings, so that they won best of the public applause. The public should say categorically that they had not seen a better scholar than them. It is called temptation of Shastras.

Shastras mention about Bhardwaj Muni. He kept his throat so sweet, with the use of several medicines, that the people were charmed to hear him. He remained busy in his melodius recitation and had never spared anytime for meditation of God. With this temptation he had forgotten God. He could not abandon this temptation, even after getting old.

Shastras also mention that once Inder, Chief of gods came and heard his sermons. Inder enquired from the Muni saying, "Muni Ji! how much time you devout for meditation of God?" The Muni replied, "For meditation, I get little time. But I always desire that I should keep on reciting the hymns in my enchanting voice to the people and they should applaud me after hearing me."

Inder further said, "If you are granted more age, what will you do?" The Muni replied that he would repeat his performance to enchant the people. Then Inder said, "Muni Ji, your throat is not under your control. It is under the control of God. Whatever God gives, man utilizes the same. You are entangled in a temptation, which you should give up and meditate on God. Your end is not far away. Human birth has been obtained with great luck. You do these actions about which Guru Nanak has said -

Nanak, only one thing, God's Name is of account and all else is but to prate and prattle in pride.

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ॥ P. 467

Guru Nanak has mentioned about pleasure of Shastar temptation in detail -

Some explain and expound on the Lord, and depart whilst describing and narrating Him.

The vedas speak of and interpret the Lord, but know not His limit.

Not through studying, but through understanding, the Lord's secret is found.

Six are the creeds of the Shashtras, but rare is the person who merges in the True One through them.

The Name of the True Inscrutable person embellishes the man.

He, who believes in the name of the Infinite One, attains to His Court.

I, the minstrel, make obeisance unto the Creator and sing His praises.

Within his mind, Nanak enshrines the Lord, who is but one, all the ages through.

ਕੇਤੇ ਕਹਹਿ ਵਖਾਣ ਕਹਿ ਕਹਿ ਜਾਵਣਾ॥

ਵੇਦ ਕਹਹਿ ਵਖਿਆਣ ਅੰਤੁ ਨ ਪਾਵਣਾ॥

ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ਬਝਿਐ ਪਾਵਣਾ॥

ਖਟੁ ਦਰਸਨ ਕੈ ਭੇਖਿ ਕਿਸੈ ਸਚਿ ਸਮਾਵਣਾ॥

ਸਚਾ ਪੁਰਖੁ ਅਲਖੁ ਸਬਦਿ ਸੁਹਾਵਣਾ॥

ਮੰਨੇ ਨਾਉ ਬਿਸੰਖ ਦਰਗਹ ਪਾਵਣਾ॥

ਖਾਲਕ ਕਉ ਆਦੇਸੁ ਢਾਢੀ ਗਾਵਣਾ॥

ਨਾਨਕ ਜੁਗੁ ਜੁਗੁ ਏਕੁ ਮੰਨਿ ਵਸਾਵਣਾ॥

P. 148

This vital point has been explained further -

Man may read and study cart-loads of books and he may read and study the entire multitudes of books.

He may read and study books and put them in boats. He may read and study books and fill pits with them.

He may read year upon year and may study for all the months, that there are.

He may continue reading for his entire life and may study with every breath of his.

Nanak, only one thing, God's Name is of account, and all else is but to prate and prattle in pride.

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਖ॥

ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ॥

ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ॥

ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ॥

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ॥ P. 467

It is thus evident that temptation for the *Shastras* is an obstacle in uniting with God. Famous *Rishis* and *Munis* suffered from this temptation. *Narad* is one of them. He was perfect in 64 types of knowledge. He could not attain peace of mind. He narrated his difficulty to *Sanat Kumar Rishis* and begged them to take him out of his difficulty. They told *Narad* that he had simply read the books and had not known quintessence, without which deeds of the scholars for writing, explaining and expounding were of no use. *Guru Ji* says -

Nanak, only one thing (God's Name) is of account, and all else is but to prate and prattle in pride.

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ॥ P. 467

Then he is a scholar. But he merely utters gnosis. *Guru Ji* says -

The world is like a crow, who uttereth forth gnosis with his mouth beak.

ਜਗੁ ਕਉਆ ਮੁਖਿ ਚੁੰਚ ਗਿਆਨੁ॥

P. 832

Guru Ji equates such a scholar with a beast -

The human beings come in the world but sans knowing God, they are like animals and beasts.

Nanak, he alone knows the Lord, through the Guru, who has good destiny recorded on his forehead.

ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੁਝੇ ਪਸੁ ਢੋਰ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋ ਬੁਝੈ ਜਾ ਕੈ ਭਾਗ ਮਥੋਰ॥ P. 251

Guru Ji says again that he is just like a spoon which is not effected by the taste of the food in which it is used -

Reading and reflecting are worldly affairs, if there are avarice and sin within.

Reading through egotism, all are grown weary and are ruined by the love of another.

*He alone is literate and he alone a wise Pandit,
Who ponders over Guru's hymns.*

He searches his mind, finds the quintessence and obtains the door of salvation.

ਪੜਣਾ ਗੁਣਨਾ ਸੰਸਾਰ ਕੀ ਕਾਰ ਹੈ ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ
ਵਿਕਾਰੁ॥

ਹਉਮੈ ਵਿਚਿ ਸਭਿ ਪੜਿ ਥਕੇ ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ॥

ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਗੁਰ ਸਬਦਿ ਕਰੇ ਵੀਚਾਰੁ॥

ਅੰਦਰੁ ਖੋਜੈ ਤਤੁ ਲਹੈ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥ P. 650

Studying is not bad. But if spiritual study is to be conducted it should be done to know the Essence. If there is no such intention, then the reader would not achieve the real happiness. As a spoon cannot enjoy the taste, even of the most delicious food. Knowing God is the chief purpose which should be the top priority of the reader of *Shastras*. As long as real self of man is not known; and God is not seen within, studying is merely a burden and tiresome. It is of no account. God provides sustenance food to all. But the chief aim of life is to meet God. One should not forget passage of life every moment.

Many people think that without education man is ignorant; and knows nothing about the world around

him. But here we are not talking about the worldly education. Study of science, medicine, engineering, history, geography and politics add to knowledge and impart professional skill to earn livelihood. But this education does not teach, as to how man can escape the most powerful grips of lust, wrath and attachment or understand avarice and pride properly. Similarly these books on different faculties do not guide as to how emancipation from the temptations of royalty, wealth, beauty and caste distinctions can be achieved. With their help way to come out of the pleasures of word, touch, beauty, taste, smell is not known. Five *kleshas* keep always the mind of man unhappy. Then how get rid of the pains of ignorance, *abhinivesh* (Involvement in actions, even knowing them to be not worthwhile) *asimita* (pride of wealth) attachment and malice. With the worldly education wits of man are sharpened. Committing of deceit, fraud, embarrassment of others is learnt easily. Reading books of law teaches to inconvenience people who are truthful and living happily. The great saint used to call this education to be knowledge of the fools. But the man can be said to be really knowledgeable if he can understand and know his realself. Such an educated man is acceptable -

He, who reads and acts thereon becomes acceptable.

He is the one, on whose forehead is the stamp of God's Court.

ਪੜਿਆ ਬੁਝੈ ਸੌ ਪਰਵਾਣੁ ॥

ਜਿਸੁ ਸਿਰਿ ਦਰਗਹ ਕਾ ਨੀਸਾਣੁ ॥

P. 662

The scholar, who harbours greed, avarice and pride, is said to be a fool.

ਪੜਿਆ ਮੁਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ ॥P. 140

Guru Ji says that reading of "Nam" and understanding "Nam" definitely is in accordance with his instructions -

Read thou the Name and realize the Name, O man! and ponder over the Guru's instruction.

ਨਾਉ ਪੜੀਐ ਨਾਉ ਬੁਝੀਐ ਗੁਰਮਤੀ ਵੀਚਾਰਾ ॥ P. 140

Adopting Guru's instructions, attaining the wealth of Nam, we fill our stores; which is beneficial here and hereafter in the court of God. Nobody disrespects such men there -

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

ਰੇ ਰੇ ਦਰਗਹ ਕਹੈ ਨ ਕੋਊ ॥

ਆਉ ਬੈਠੁ ਆਦਰੁ ਸਭ ਦੇਊ ॥

P. 252

What a wonder! that a man imbued with "Nam" is respected in the Court of God.

Guru Nanak was as yet in childhood. He was sent to the school for education. He was properly dressed and the servant took along salver, full of brown sugar, on his head. In the way, Mehta Kalu, father of Guru Nanak, advised him to apply his mind to his studies quite seriously. Educated people become very high. They are honoured in the world all around. As compared with them illiterate persons are neither respected anywhere nor they are able to get some good job. They have to work as labourers for their sustenance. Their families suffer. But the educated get good posts for a long time. Some educated enter into business and save money. They pass their lives peacefully.

Hearing the advice of his father, Guru Nanak reached the school and Mehta Kalu told the teacher (*Padha*) that he had brought his son for education. He also signalled the servant to place the cloth and brown sugar salver before him. Mehta Kalu paid the fee of one and a quarter of rupee to the *Padha*. He also said, "Padha Ji! I would go on sending his fees in terms of bags of grain, cotton, sugarcane, sugar cakes, vegetables and fuel wood, as long as my son remained in the school for

education. I would also go on sending milk through the servant, as we have so many cows and buffaloes. You are requested to kindly pay full attention to the education of my son." Padha Ji knew that Mehta Kalu was the manager of Rai Bular. His job was to assess revenue on crops and do other government jobs. So, in the village, he enjoyed the chief position. Rai Bular was also attracted towards Nanak. Because he was daily hearing about the miraculous happenings regarding Nanak from the local respectables. So, he was devoted towards Nanak. He also firmly believed that Nanak was sent by his Allah for the redemption of the world. Therefore, he was also very close to Mehta Kalu. The Padha had also learnt about the miraculous happenings of Nanak. He, therefore, did not think Nanak to be an ordinary child.

Padha Ji extended his full affection to Nanak and asked him to bring tablet on the following day. Ink and pen will be supplied by him. He should clean and polish the tablet before bringing the same to him. He would write words on the tablet; and later he should copy them on the tablet. Nanak assured compliance to Padha Ji. After that the Padha left.

The children of the school did not raise raula (cries) after the Padha left. They sat around Nanak. He was of such a magnetic personality that anyone who saw him was charmed. Nanak conversed with them in very sweet language.

Next day Nanak brought the tablet, duly polished and dry, to the Padha. He became very happy and looked at the glorious face of Nanak. With intuition he saw something unusual in him. Consequently he developed respect for him. He also recollected the forecast of Pandit, Hardas that in accordance with astrology, none equal to him had come in this world. His stars were supreme; and he felt that he was the special prophet of

God. He also held him in esteem since the preparation of the forecast chart. He wished, God willing he should rise in his life time, so that he could see his real form. He had also said, "due to foreign rule our religious beliefs have grown very weak; and we are shaken. My forecast says that Nanak is greater than the earlier prophets, who had come to do one thing each. Ram Chander taught to stick to the religious and social rules. He had also come to punish evil doers like Ravan. Krishan Ji made the truth victorious and finished the evil altogether. His gnosis, as contained in the Gita, shows the correct path to the world, even today. Nanak shall be Guru-Prophet; who gives the gift of "Nam" and enables the soul to meet God. He would show such an easy path to the world that despite confusions the seeker shall be able to search and see God within." This forecast was talk of the day amongst the scholars of the time. When they heard that Nanak removed his rings and gave to the needy; distributed excellent things amongst the poor by getting them from his mother, the true religious analysts were astonished and remarked that Nanak was not an ordinary child. God had come Himself in human form.

Such thoughts crossed the mind of Padha. Guru Nanak King was sitting besides him. The tablet was in the hands of the Padha. He was feeling some heavenly bliss. He felt as if Nanak was peace personified. The children of the school were quiet unusually. Padha was highly impressed with the personality of Nanak. His eyes were stuck on his face with reverence. His mind was also quiet. Ideas were not crossing his mind. He was trying to guess the limit of peace within Nanak, especially when with his simple presence peace prevailed all around. He came out of this deep thinking and suspected Nanak to have cast some magic spell on him. He became alert and positioning the tablet wrote thereon "ੴ ਨਮਹ ਸਿਧੰ" Guru Nanak was looking towards his writing with full

attention. Before, he could write further Nanak asked, "Padha Ji! what is this you have written. Would you teach me this also?" The Padha said, "Nanak! these are introductory words. According to Sastra convention, whenever a letter is written or new writing is to be commenced, these words are written in praise of God. As I have to write the alphabet I have prayed and saluted, "Oankar" for achieving success for you.

Nanak Ji said, "Padha Ji! you have written "Onkar" and you call it "Oang". I feel you must be knowing "Onkar". This question non-plussed the Padha. He felt hesitated to tell the truth. But darkness had to disappear before light. He had to say that he had done that for formality. Otherwise he did not know "Onkar".

Guru Nanak said, "Padha Ji! how have you saluted Onkar without knowing Him. He could give success and grant your prayer if you had known Him." Padha Ji heard those words for the first time. He felt as if some Mah-Rishi or Prophet was sitting with him and had come there to give him correct advice. He felt as if his luck was favouring him. That was the reason Nanak had come there. He had come to a Guru, and became answerless even before his first question. He had never thought as to who was Onkar? Where He lived? He was still thinking on these issues when Nanak questioned, "Padha Ji! what and why you want to teach me?" On this Padha Ji gained consciousness and vitality and said, "Nanak! I will teach accounting which includes arithmetic, tables, all types of calculation; and you will be adept in accountancy. You are very intelligent, and therefore you will learn this education in a very short period." Nanak asked again, "Padha Ji! what will be the utility of learning this education?" Promptly he replied, "Nanak! you will be able to get some good job as your

father is the chief accountant of Rai Bular. He is related to Daulat Khan Lodhi. On his recommendation you will get good position in his court; and for that purpose high education is very essential. With learning accountancy you will gain high position in his finance department. If you don't learn this education you will suffer like an illiterate."

Nanak intervened and said, "Padha Ji! God is the giver of sustenance. He is Onkar to whom you have saluted. He gives food to all. He is also called "Bisambhar". Man cannot do anything. Everything is happening in accordance with His will. If someone is rich or poor; of high position or no position; all is in accordance with His will. He is Omniscient; He knows all and nourishes His all souls. But the foolish man keeps himself disunited always from Him. He establishes his separate identity due to Ego. Not only this he stoops more low and calls himself a physical body, constituent of five elements; and firmly believes that he is only a body. But the body perishes after childhood, young age, and old age. He does not know what is he? With any amount of education, he is not prepared even to believe himself to be a soul, what to talk of imperishability. Padha Ji! is not such an educated man merely a fool? God has to give him food necessarily. He should learn education with which his circle of births and death should finish. Because it is the greatest pain to run into births and deaths. If the man does not know his real self, he comes under the bondage of his deeds and whirls on the wheel of births, like the chain of a well -

The nature of ego is this, that man goes about his business in pride

The trammel of ego is this that man, again and again, enters into existence.

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥

P. 466

Padha Ji became alert. Putting aside his learning he

