

How to know Thy Real Self

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'ATAM MARG' PUBLICATIONS

How to Know Thy Real Self ?

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Introduction

'*Vishav Gurmat Roohani Mission*' has now emerged into a great spiritual institution. Guru Sahib through his boundless grace has taken his work from an ignorant and inexperienced person like me. Long ago, in 1973, I used to do cultivation on my farm, when a little earlier Sant Maharaj Sri 108 Sant Ishar Singh Ji Maharaj, Rara Sahib Wale reached there in response to the U.P. '*sangat*' (congregation). He was housed in the beautiful kothi at Balwant Farm near Rudarpur. It was a highly secluded place and tigers often roamed about in the neighbouring farms, but they did not pose any danger because they were not man-eaters. However, their population had declined considerably because the *Sikh* settlers had reclaimed the forests and so it was difficult for the tigers to hide. Nevertheless, in the thousands of acres of land, the tigers did find enough forests to hide. Population was very thin. Sant Maharaj was very much pleased to take walks in this farm. I alongwith my comrades including Giani Harinder Singh Mangat of Pegambarpur and other beloved followers used to lie nearby in thatched huts and looked after all the arrangements. Bibi Ranjit Kaur, my wife, lived at our farm in village Faizganj (where there was no electricity) twenty kilometers away. Very early in the morning after getting cows and buffaloes milked and putting the milk in the Jonga (Jeep), she was ready to render service. Bhai Teja Singh Ji, who in those days used to cook food for the Guru's '*langar*' (kitchen), was a very loving and affectionate *Gursikh*. While he attended upon Sant Maharaj fully, he treated the visitors also very politely and lovingly. In those days, besides reciting *Sukhmani Sahib*,

he used to recite *Akal Ustat* also which he had learnt by heart. I liked listening to his '*path*' (reading or reciting Gurbani) very much. In Sant Maharaj's attendance remained Bhai Rajinder Singh whom Sant Ji called 'Master Ji'. In the wee hours, Sant Maharaj used to take a walk all by himself in a piece of land surrounded by forests. We kept watch from distance lest some tiger or panther should come there and disturb his walk. The '*jatha*' (group) used to live in Col. Lal Singh's kothi on his Baradari Farm. A perennial rivulet flowed between the kothis housing Sant Maharaj and the '*Jatha*'. There was a very dense growth of trees on its banks. Col. Lal Singh's sons were working on high offices. His elder son Harwinder Singh was an Air Commodore in the Air Force. The second son was a Brigadier in the army. They had constructed a small wooden bridge on the rivulet, crossing which we reached in the service of the '*Jatha*'.

Sant Maharaj's congregations were held at Bilaspur, Nawabganj, Sakara, Baazpur, Kashipur and Nanak Matta. In the Terai region, never before had a holy man given such a long programme. Congregations were held for 45 days. Many persons partook of '*amrit*', and rid themselves of evil-doings like drinking, meat-eating and cattle-thieving. Col. Lal Singh alongwith the members of his family used to render voluntary service. Food for the '*Jatha*' used to be cooked at his farm. He used to assist me in making arrangements for holding congregations. Sant Maharaj was very happy with his selfless service and returned to the Punjab. After sometime, Colonel Lal Singh suffered a heart attack and passed away. I reached Sant Maharaj at Rara Sahib. He said that in Col. Sahib's death, I had lost my right arm. What he said was a fact because the two of us used to preach and propagate Sikhism in Terai, Col. Sahib was the President of Gurudwara Nanak Matta

Managing Committee and had a great say in government circles. He had a huge farm of about 700 acres. Several machines were installed at his farm. Generally, he focused attention on producing new varieties of seeds. Whenever V.I.P.'s of U.P. Govt. and Central Govt. came on a tour of Terai, they always visited his farm. But he had died due to heart attack. Saying this, Sant Maharaj added that I should not worry about anything. He said, "Take one lakh rupees from me. Spend Rs. 20,000 on buying a jeep. Buy a generator and a projector. Preaching you are already doing. Now you should do preaching by making films; we will pay all the expenses." I stayed there for the night. Sant Maharaj made this utterance thrice. But I was reluctant to accept money. At last Sant Maharaj asked me, "What do you want?" I replied, "If you want to give me money, I won't take it. I shall render service while remaining here at your feet." After long thinking, he asked, "Who will look after the farm? Your children have yet to complete their education and get settled in life. They are yet to be married off. By your coming here, all your household and family life will be disturbed. Well! your earnings will grow and prosper. You will do this work." Sometimes he used to say even this, "Either you can write my biography, or Giani Mehar Singh, who lives at Kurukshetra, can accomplish this task." Many times this subject was discussed with Sant Maharaj that since all sects had their magazines - *Radha Soamis*, *Namdharis* etc. Besides many holymen, like Sai Baba, were also bringing out their magazines. Therefore, we should also publish our own magazine. At this Sant Maharaj said, "Earlier also we have thought about it. A dear follower took away money also to set up a press, but he returned afterwards. When time comes, he will also do something. But this task also, you will do." I submitted, "Sir, you are capable of making even the dumb explicate the scriptures. There is no

difference between you and God. Without the strength and power bestowed by you, I cannot do anything. Therefore, I need your grace to accomplish the tasks allotted to me."

Times passed. Sant Maharaj Ji too mingled with the Eternal Light. A period of eleven years passed more. During this period, the Late Sriman Gurdev Singh Grewal reminded me that Sant Maharaj had made mention of me in his diary under the heading 'Renunciation', and that he had read it with his own eyes and it was not hearsay. Sant maharaj had written that he offered one lakh rupees (which is equal to present day Rs. 10 to 15 lakh) to Waryam Singh for making films but he did not accept the money and that he was highly pleased with Waryam Singh's sense of renunciation. On hearing this, suddenly, I remembered that Sant Maharaj had asked me to make films.

Obeying Sant Maharaj's command we embarked on the task of making films and slowly we employed our own photographer and made 107 films. Thereafter, we purchased our own cameras and now one of the 'Sewadars' (voluntary servants) Bhai Gurdip Singh does this work because he has considerable knowledge of electronics. In this manner, more than 700 films have been made so far. After a lot of deliberation 'Atam Marg' magazine came to be launched in April 1995. It has become so popular that its readership has increased suddenly both at home and abroad and this month 33,500 copies are being printed in *Punjabi* and *Hindi*. Its readership is increasing day by day. Besides this decision was also taken after careful thought that books should also be printed and this is the thirteenth in the series - '*Kiv Sachiarara Hoiye*' - Part II, entitled "How to Know Thy Real Self", because an earlier book published under the title - '*Kiv Koore Tute Pal*' [How Rend the Veil of Untruth] has been very much liked by the readers, 5000

copies reached the readers' hands immediately. 5000 copies were got printed again. Two more books are going to be printed this month. Their Hindi editions are also being printed simultaneously. In this book, it has been discussed in detail how to reach the world of the spirit (soul) and the subject of 'soul' has been dealt with in a simple language which even an ordinary person can understand easily. The earlier book comprises the first and second discourses, while in the present book have been recorded the third and fourth discourses. In this very series, the fifth and sixth discourses are yet to be printed. They will also be printed soon as Part III to complete the series.

It is a short narrative dealing with the life of Bhai Tiloka Ji and a princess. Bhai Tiloka Ji was the son of Bhai Bhagirath, Headman of Malsihans, who became enlightened about *Gursikhi* (sikhism) after having a glimpse of Guru Nanak Sahib. He enjoyed Guru Sahib's full kindness and grace. In his innermost consciousness, he ever remained inseparable from Guru Nanak Sahib. He was going from Malsihan to a village on the banks of the Jhanah (River Chenab) to see Bhai Phirna and Bhai Jodh, two acknowledged Gursikhs. On the way, witnessing a very beautiful jungle spot, he felt like resting there for a while because he was ever lost in profound concentration on God's Name.

All of a sudden, his eyes closed and his consciousness got exalted. On the other hand, the Princess, whose name is not found recorded in history, but was the only daughter of the brave ruler of that district, and whose hobbies included wandering in jungles, wielding weapons, swimming etc., mistook Bhai Tiloka for a tiger. Owing to thick bushes, she could not decide whether the creature was a human being or a tiger or a leopard. She shot an

arrow and being a good shot, the arrow pierced Bhai Tiloka's side, and he fell down. She came and removed the arrow. It was for the first time that she felt repentant because she was charmed by his handsome face and eyes lost in God's meditation. A current of pure love started surging within her heart. Carrying Bhai Tiloka Ji to her palace, she busied herself in serving him. When Bhai Tiloka gains consciousness, he after a brief conversation, explains to her the profound principles of spirituality because he wants to uplift her spiritually. The princess's mind was like an untouched and blank slate, on which nothing had been etched or written so far. Some of the sermons that he gave to her are recorded in this book - 'How to Know Thy Real Self' Part - II. Since my religious congregations normally used to be held in villages and towns, the hidden mysteries of Gurmat were brought home to the listeners by singing plain and simple verses adopted from Gurbani. Very learned persons listened to this '*kirtan*' (singing of Gurbani). Only those persons listened to this '*kirtan*' who were new entrants to Sikhism and whose earlier life was given to drinking, eating tobacco, worshipping snakes, trees and stones, and prostrating themselves before graves to ensure health and well-being of their cattle. Therefore, it tried to explain the profound subjects of Gurmat to the new entrants to Gurmat in a very simple language. The simple language and plain verses adopted from Gurbani created such a deep impact on the people that today (October 1997), four lakh of them have become Gursikhs. As a result they started attending holy congregations and going to gurdwaras. New gurdwaras have been constructed in the villages. At the annual '*Samagam*' (religious gathering) at Ratwara Sahib, lakhs of them come to take part and shape their life according to the explication of Gurmat principles

given by great scholars, intellectuals and saints.

These discourses have now been published in book form. This book contains the discourses of the third and fourth '*diwan*' (religious gathering). It has become quite a detailed book because the deep principles have been explained in a simple language. Readers are humbly requested to read this book carefully and try to live their life according to the principles explained herein.

Sep. 12, 1996
Ratwara Sahib

Waryam Singh
Founder and Head
Vishav Gurmat Roohani
Mission Charitable Trust

Foreword

'*Kiv Sachiara Hoyie*' (How to Know Thy Real Self?) is the principal question not only of '*Jap Ji*', but also of the entire *Gurbani*. Undoubtedly, the basic question of human life too is also to know how man can be 'truthful' or true to the Creator. Such an important and profound question can be dealt with successfully only by a liberated and blessed soul who enjoys Guru Nanak Sahib's grace and on whose head Transcendent Lord God has placed His hand. Only as rare one can comprehend and explicate '*Dhur Ki Bani*' [utterance emanating from the Primal One]. Hidden mysteries of perception and experience can be comprehended only by one who is experienced and enlightened in things spiritual and esoteric. It is our great good fortune that we are receiving this wonderfully precious gift from His Holiness, Sant Ji Maharaj. It is not within my power to write anything about this book. But whatever I have understood of the book with the little intelligence and limited knowledge granted me by the *Satguru*, I am sharing it with the readers in a few words.

'*Jap Ji*' is a '*bani*' of '*Nitnem*' (*Banis* prescribed for a *Sikhs* daily reading or recitation), and every follower of Guru Nanak has been reading or reciting and meditating on daily for the past 500 years. Scholars too have explicated and explained this '*bani*' (composition or utterance) much more than any other '*bani*'. I have also had the good fortune of reading more than 150 annotations and commentaries of '*Jap Ji*'. But no thinker has explained and answered this fundamental question - 'How to Know Thy Real Self?' - as it ought to have been, the reading of which may create a thrilling sensation in the heart and man may be stung with the longing to know - what is this journey from 'Falsehood to Truth' and

how is it to be traversed? Satguru Ji gave such an inspiration to the author of this book, the founder of *Vishav Gurmat Roohani Mission*, that he explained and clarified this basic question through his discourses. To our good luck, Sant Maharaj Ji's discourses delivered at holy congregations were preserved in video cassettes and in December 96, the discourses delivered at the first two religious gatherings were published in the form of a book. Now this book comprises the discourses of third and fourth religious congregations. Discourses of fifth and sixth diwans have already been published in the third part.

The entire consideration of the subject proceeds in a series. It is a spiritual journey; it is '*Atam Marg*' [Path of the soul]. Many doubts and ideas crop up in the mind of a new wayfarer of this 'soul-path'. Many conceptions and their alternatives or substitutes preserved from many previous births overpower him, and the reader caught in a strange state of mind feels highly disturbed. But Sant Ji's exposition is so comprehensive that it dispels the reader's inner doubts and pulls him out of the whirlpool in the same manner as a strong man takes a child by the hand to the other bank of the river or 'seeing the handsome youths ferrying across, the beauteous maid takes courage' (P. 488). To make such a difficult subject easy to understand, Sant Ji has used countless illustrative stories. The dialogue between Bhai Tiloka Ji and the Princess, especially, reveal and clarify hidden spiritual mysteries in a highly enjoyable and easy manner. Utterances of spiritually enlightened and experienced persons always touch the inner chords of the readers. They extricate him from humbug meaningless rituals and urge him to actively follow the soul-path or the path of spirituality. Shaking us out of apathy and indifference, Sant Ji writes that we regard *Guru Granth Sahib* as the 'Guru' only formally, but

'we do not follow the principles of Guru Granth Sahib at all 'what to speak of following the Guru's edicts, we are not even prepared to think over this doctrine ... we regard Guru Granth Sahib as 'Guru' only in words but we act in a totally contrary manner.' (Page 34, Part I) Sant Ji has laid emphasis on the importance of 'deeds' or 'actions' as is done in Gurbani, which is its basic principle :

'Now I see the Lord, hear of the Lord and narrate but the One Lord.

The Supreme Soul is the Creator of the world, without the Lord I know no other.' P. 846

Sant Ji has not only explained the above mentioned edict, but has also bestowed on us its experience and has affirmed it through various proofs and examples. Many of our values or notions are the creation of our ignorance or lack of understanding of this principle. Explaining and elucidating this principle, Sant Ji writes : "Here none but *Waheguru* (God) exists, and in His own greatness plays His game in His immanent and transcendent forms. The ignorant person feels, 'I am different from Him.'" (P. 70, part I) To make this principle easier for us to understand, Sant Ji has given the example of Bhai Kanahiya, who, while explaining his conduct regarding the complaint made against him to Guru Sahib says, "In all human beings in the world, I see none other than my Guru." This principle has been explained in detail, and the basis is pure Gurbani :

"*Waheguru* (God) is sans enmity and His saints too bear enmity to none. *Waheguru* (God) is extremely pure and so are His saints, free from all kinds of dross :

'Thou art without enmity and Thine saints are pure.' P. 108

(Page 80-81, part I) "How to be truthful or How to

Know Thy Real Self?" this question, Guru Nanak Sahib has answered in a straight and simple manner :

'Through obedience to His ordinance and Will.' P. 1

But what is the meaning of 'ordinance'? How is God's ordinance prevailing everywhere? How can we understand His ordinance? Sant Ji has explained it in a very easy manner by giving references from Gurbani, by narrating illustrative stories and incidents and through his personal experiences. How clearly he writes, "On understanding God's will, 'ego' and 'I-ness' disappear. Here everything is happening according to God's will. It is in His will that man comes into the world, and it is again in His will that he departs. The ignorant man not understanding God's will, cannot harmonise with it and feels distressed. "The universe has been created in accordance with God's will. He has kept the entire universe bound in His will. It is God who manifests Himself in the whole universe, but He, in His will, has created ego, as a result of which, inspite of God's indivisible existence, we see diversity in 84 lakh lives. In fact, there is only one God, but owing to ego, we see diversity in that Unity." (P. 121, Part I) To confirm this view, Sant Ji has given a very apt edict from Gurbani :

'He, the powerful Creator, who has made thy make and has also put pride into thee;

He (the ego) alone is born and dies, and it alone comes and goes.' P. 999

From the illustrative stories, Sant Ji has given the example of Bhai Bhikhari Ji who was an embodiment of complete submission to God's Will. Thus the basic principle or concept of '*hukam*' (God's will) has been clarified in different ways.

The creation of the universe and its play or functioning has been a riddle even for the biggest scholars

and theologians of the world. But the experience of exalted holy men shines like crystal glass. Revealing this mystery of creation in the light of Gurbani, Sant Ji writes :

'The Formless one assumed form and came to be called *Ek Onkar* (One Lord). From this One Lord emanated the holy Word (*Shabad*) which created all other forms It is from the *Onkar* that everything has come into existence, because the holy '*Shabad*' or word that emerged from Him manifested Itself one by one in each and every limb. The origin of all that is manifest is '*Shabad*' (the word holy) '*Onkar*' and '*Shabad*', God and His Word are not two but one and the same. When manifest being realizes his origin, he merges with the '*Shabad*' (Holy word)'. (P.78-81) 'We achieve the '*aphur*' (free from all fancies) state through the '*Waheguru Gurmantra* (religious initiatory formula or chant given by the Guru to his disciple) (P. 282). Common people mistakenly regard a person as a Sikh from his dress. They think that he who has partaken of '*amrit*' has become a '*Khalsa*'. But Sant Ji clarifies that one cannot be a *Khalsa* without inward '*rehat*' (discipline). He writes : "He, in whom the Three qualities of *Maya* (mammon) have been destroyed and duality ended, and who has known himself and enjoys the ecstasy of self-realisation is the *Khalsa*. The *Khalsa* knows the method of reciting God's Name. First, five of them assemble and in the form of Five Beloved one impart the '*Gurmantra*' in the holy presence of *Sri Guru Granth Sahib* and reveal the method to attain Name." This is the real exegesis of *Sikhism*, a comprehension of pure Gurmat doctrine in a simple precise language which is available in the book 'How to Know Thy Real Self' Part I.

Only after reading Part I can the second part be understood and enjoyed. But each discourse is also complete

and enjoyable in itself. There are some symbols in Gurbani which need to be explained in the context of *vedic* scriptures, for example, '*Panch dokh*' (Five vices or maladies) has been explained as 'lust, anger, greed, attachment and pride by most annotators, but the real meanings have been given in this book. These five maladies are - *avidya* (ignorance), *abinivesh* (mind's anguish for not imbibing the true self), *asimita* (the mind's distress which erroneously considers 'jeev' sentient being & 'chit' insentient being to be one), *raag* (attachment) and *dwesh* (rancour and animosity). And such is the edict of Gurbani :

'In the three qualities is the world wandering; asleep.'

P. 920

How does man go into deep slumber of the Three qualities? What are those chief mental tendencies which do not let the mind concentrate on the sound of the 'True Word' during meditation and prayer? What are those five illusions lurching in which man suffers joys and sorrows, and 'how can one become alert and single-minded while lauding the Lord? How can one achieve '*abhed awastha*' [state of being indistinguishable from the Supreme Spirit]? How can one partake of the 'thrill of uttering (God's) Name'? How can one see or understand the other bank of death'? Where does man's soul go after abandoning the physical body? How can one attain to the immortal state? What is the meaning of 'self realisation'? How is man not a physical body? How can one escape from the consequences of one's actions? Sant Ji has unravelled and answered countless such questions of the 'soul-path' in this book. The series of the spiritual dialogue between Bhai Tiloka Ji and the Princess continues and the various kinds of questions arising in the seekers mind continue to be answered and resolved. Just through a single quotation, it will become clear how in a few sentences couched in a

simple and easy language Sant Ji is capable of explaining the profound relationship between soul and God. So this 'jeev' (soul) has emerged from the Formless One (God) according to His own command. When the 'jeev's' ignorance is destroyed it returns to the Formless One and mingles with Him. In other words, the 'jeev' itself becomes the Formless One (God) and merging in Eternity itself becomes Eternity.

We do wish that our existence should become so holy and exalted that we may enter the Realm of Truth where abides *Waheguru Ji* (God) and there enjoy His love and achieve the exalted state of supreme bliss. But we do not wish our existence to be totally obliterated and that we may cease to be. It is this state of 'ceasing to be' which is the most exalted state.

The great mystic poet Prof. Puran Singh has stated that his mind is flooded with complex words which his little hands can hardly hold them. However I noticed that Sant Ji is a great treasure house of scholarship. When he starts dictating he would continue speaking effortlessly for hours together. While enumerating the veils of ignorance on the jeev's mind he once counted as many as 300 veils.

First of all is the veil of this body; it is very heavy indeed. The light is not visible in it. Second is of the subtle body. Body is made of five elements, while the 'subtle body' is made of seventeen elements. Within the 'subtle body' is the 'causal body which is also called 'heavenly body'. Then there are five veils of the '*koshas*'. One of these is called '*anmai kosh*'. '*Kosh*' is called a veil. The veil of food is the body. Second veil is of the '*praans*', third of the '*mann*' (mind); fourth of intellect; fifth of 'ignorance' which is called bliss. These are eight veils. Continue counting them

yourself. The innermost consciousness is four-faceted-mann (mind), *budhi* (intellect), *chit* (knowledge) and I (ego). There are four more veils. Then there are five veils of *praans - prann* (the life breath), *upaan* (descending breath), *udaan* (ascending breath), *viyan* (diffusing breath), *samaan* (unifying breath). Then there are veils of five organs of action, and five of sense - veils of eye, nose etc. *Sukham* (abstract), *bhoot* (material), *asthool* (immaterial) *shabad* (word), *sparsh* (touch), *roop* (form), *rass* (pleasure), *gandh* (smell).

The reading of 'How to Know Thy Real Self' affords felicity. One feels sated and rich within; One's heart blooms and is overjoyed. One remembers God and hopes that He will get embedded in one's memory. One feels like sacrificing oneself to the Guru and Gurbani, as well as to the explicator's spiritual experience and exaltation. Such Guru-directed and Guru-ward *Gursikhs*, who align the devotees with God, talk of God's Name, create a desire or thirst for Name and who themselves meditate on God's Name and make others also do so deserve great honour according to Guru Ram Dass Ji Maharaj :

'Nanak, servant of God, asks for the dust of the feet of that Sikh of the Guru who himself contemplates on God's Name and makes others contemplate thereon.'

P. 306

Every word of this book has emanated from spiritual experience. That is why this book is capable of transforming the reader's life and making him '*sachiar*' (truthful or righteous).

I feel extremely grateful to the learned scholar, Prof. Beant Singh Ji for translating this book into English. To translate mystic & spiritual writings is not an easy task. Prof. Beant Singh has taken great pains to keep the spirit intact.

His Holiness left his mortal frame on 31st October 2001 and entrusted the responsibility of continuing the tasks of the mission with Bhai Sahib Bhai Lakhbir Singh Ji who is an embodiment of devotion & dedication. It is under his inspiration & guidance that volume II is being published to complete the set of 3 Volumes of '*Kiv Sachiaru Hoyie*' in English. Readers will certainly get spiritually enriched after going through this volume.

(Dr. Jagjit Singh)
Chief Editor 'Atam Marg'

Preface

I owe my gratitude to His Holiness (Sant Waryam Singh Ji) the author of this volume, an embodiment of love & humbleness, who picked me up from my farms in U.P. about 33 years ago and showered his blessings and bestowed on me the knowledge of spiritualism. The model before me was extremely difficult but highly spiritual. In Guru's words it can be described as such :

Let chastity be your moulding pot, patience the gold smith,

Wisdom your anvil and Lord's knowledge through Guru's Word your working trial;

Fear of God be your bellows and meditation and service of the Lord, the fire to progress the above process like a gold smith. With all these preparations, mould the nectar of True Name and mould your life with the Guru's guidance in the True mint of the Lord like a genuine coin, which is accepted by the Lord in His court.

It is through Lord's grace alone, that one could follow the above path (in moulding one's life) and finally the Lord will bestow His ever-ending blessings of eternal bliss on us, leading to a merger or unity with the Lord.

Japuji, P. 8

With this object in mind, I spent more than three decades in the enlightened company of Sant Ji and dedicated myself completely in the service of God & humanity. Sant Maharaj Ji left his mortal abode in Oct. 2001 and we are all making unsparing efforts to complete the tasks undertaken by him by Guru's grace. We are continuously getting Biji's (Bibi Ranjit Kaur) advice & blessings in all the spheres. 'Atam Marg', the monthly magazine was started by His Holiness in April 1995 & it

is now being read by more than 25,000 families in India & abroad. He founded Guru Gobind Singh Vidya Mandir and International Divine Institute of Business Management & Information Technology which are making steady progress. Sant Waryam Singh Memorial School was started to fulfil his wishes to serve the under privileged rural areas. The mission has undertaken the task of building a big hospital in his memory. As such Sant Waryam Singh Memorial Hospital is under construction & the first wing is near completion.

We intend spreading message of *Gurbani* through Sant Ji's writings. He lived for humanity, preached love, honesty and equality & upliftment of the poor. His writings are very simple but touch the core of your hearts. We are committed to translate all his books in English. We have already got translated & published 15 of his books in English. The present volume entitled "*How to know Thy Real Self?*" is the 2nd volume of his original book in punjabi "*Kiv Sachiara Hoyie*". This great work has been accomplished through three volumes, 1st & 3rd have already been published. The readers are bound to be blessed with spiritual enlightenment after going through it. I feel grateful to all the '*devotees*' for working hard to bring out this volume.

(Lakhbir Singh)

Chairman

Vishav Gurmat Roohani Mission

Date : 15.4.2003

Charitable Trust

Chapter - III

*'True and Supreme is God's Name.
Blessed is Sri Guru Nanak Dev Ji.
Prostrate salutation and obeisance I make many a time
before the omnipotent Lord,
The Possessor of all the powers.
Reach me Thy hand, O Lord and save me from wavering,
says Nanak.'*

**ਸਤਿਨਾਮ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ,
ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀਉ ਮਹਾਰਾਜ।
ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ॥
ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ॥ ਪੰਨਾ - 256**

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

O Master, Nanak's prayer is : "Attach me to Thine devotional service.'

**ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ॥ਪੰਨਾ - 289**

*'Leaving all doors for succour and support
I have come to Thy threshold O Lord.
Save my honour for holding on to Thy arm,
I (Gobind Singh) have come to Thy refuge.'*

**ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਕੈ ਗਹਿਓ ਤੁਹਾਰੋ ਦੁਆਰ॥
ਬਾਂਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸ ਗੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ॥ (ਰਹਿਰਾਸ)**

*'O Lord! I seek the refuge of Thy court.
Annuler of millions of sins, bountiful Provider!
Who except Thee may grant me liberation?
After persistent quest in various ways,
All these have I considered.*

Through the saints' company alone is the Supreme state obtained.

Bound to and engrossed in Maya (Mammon) man loses the game.

Met is the beloved noble being (the holy Preceptor, Guru).

*To his lotus feet in love am I attached.
Nanak in contemplation of the Lord finds joy-
Annulled are all his maladies.'*

ਸ੍ਰਾਮੀ ਸਰਨਿ ਪਰਿਓ ਦਰਬਾਰੇ ॥
ਕੋਟਿ ਅਪਰਾਧ ਖੰਡਨ ਕੇ ਦਾਤੇ ਤੁਝ ਬਿਨੁ ਕਉਨੁ ਉਧਾਰੇ ॥
ਖੋਜਤ ਖੋਜਤ ਬਹੁ ਪਰਕਾਰੇ ਸਰਬ ਅਰਥ ਬੀਚਾਰੇ ॥
ਸਾਧਸੰਗਿ ਪਰਮ ਗਤਿ ਪਾਈਐ ਮਾਇਆ ਰਚਿ ਬੰਧਿ ਹਾਰੇ ॥
ਚਰਨ ਕਮਲ ਸੰਗਿ ਪ੍ਰੀਤਿ ਮਨਿ ਲਾਗੀ ਸੁਰਿ ਜਨ ਮਿਲੇ ਪਿਆਰੇ ॥
ਨਾਨਕ ਅਨਦ ਕਰੇ ਹਰਿ ਜਪਿ ਜਪਿ ਸਗਲੇ ਰੋਗ ਨਿਵਾਰੇ ॥
ਪੰਨਾ - 714

I do not feel the necessity of recapitulating what I have said earlier because you all come regularly to the holy congregation in order to rend the veil of untruth and to become truthful unto yourself and to God. Therefore, I request you to listen with attention, care and concentration of mind. I use the word 'attention' because without attention no studies of the world and no tasks can be accomplished successfully. Attention is essential to reach the top. It is through attention that we can understand and explore profound secrets of knowledge and succeed in reaching our destined goal. Unless we devote full attention to a task in hand, we cannot achieve our purpose. You may speak as loudly as can, you may speak on amplifiers and loudspeakers, but if the gates of mind are closed, no idea can go home to the listeners. Attention is a very powerful means about which the Guru's edict is :

*'Sing the praise of the Lord,
O friendly saints, with alertness and single-mindedness.'*
ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥
ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥ ਪੰਨਾ - 295

In this edict, Guru Sahib brings out the importance of attention and concentration of mind while lauding the Lord with which we may be able to prepare ourselves to understand and imbibe the Guru's teachings. 'Attention' is

a military caution. As soon as a military commander utters the word 'attention', all stand like statues. With the utterance of the word 'attention' all extraneous movements of the body come under control, but Guru Sahib also says that 'concentration of mind' is also essential. In man's mind are numerous kinds of feelings, surmises and regrets which hamper his thinking process. Man's mind is oppressed with five torments. Even after striving against and contending with them through life after life, we cannot get rid of these torments, which spare neither the educated and learned, nor the rich, and nor the poor man wandering from pillar to post. Just as the dodder without any roots of its own covers a tree and sucking its sap flourishes day by day and makes it dry, bald and sere, similarly these torments afflict man. Man receives education, becomes trained and qualified for various vocations, makes money, earns name and fame, achieves high positions, wins awards and prizes, becomes popular with the people and everyone is ever ready to honour him but these achievements cannot rid him of the torments.

Briefly speaking, the first torment is of '*avidya*' (ignorance), or lack of knowledge. '*Avidya*' makes a 'non-existing' thing existing. Man's mind gets easily befooled and cheated. In spite of all efforts, imitation cannot be transformed into reality. The Guru has explained it fully by calling it '*mrig trishna*' (mirage). The deer, being an animal, easily falls in the illusion. But man also falls a prey to illusions and imitation appears to be reality. For instance, once some persons were wandering in the deserts of *Bikaner* in order to buy lands. There, at places, one sees huge sand-dunes and immediately below one can see vast level plains. When the land gets heated one easily gets the illusion that a river of cool water is flowing through the dunes. If thirsty, many feel like going to the river, bathe in it and also quench their thirst. But their old

and wise companions tell them that it is a mirage, an illusion of the eye, and not a reality and infact, there is not even a drop of water. Man understands the reality but not an animal which has poor intelligence. And so Guru Sahib talks about the deer. Herds of deer wander in deserts over thousands of miles in search of water. When they come upon such a sight they run towards it for they are easily cheated. As they run towards water, it appears to recede further into distance. Many times, some deer die out of fatigue, exhaustion and thirst. This is called the water of illusion. In spiritualism, this word is used to explain '*avidya*' (ignorance or lack of knowledge and understanding). Man also suffers from this kind of illusion. In twilight, when it may be difficult to decide clearly what is actually lying on the ground, man forms all kinds of notions about it. Man gets deluded, just as a coiling piece of string lying on the ground in the dark creates the illusion of a snake. So long as there is darkness, man will continue trembling with fear, lest the snake should creep on to his bed, or hide somewhere nearby, lest it should bite him and cause his death. But the very first ray of light will remove his illusion and he will come to know the reality. His eyes will see clearly that it is a piece of string and he had been needlessly fearing it throughout the night.

There are many other similar examples which prove that man often mistakes the unreal for the real, and overcome with fear of the unreal, he loses equilibrium and lives in a non-existential state. The delusion of his mind changes imitation into reality. The reality was different but as a result of delusion, it became something very different. Under no circumstances can a string be a snake. Under no circumstances can a river flow in a barren land. But man's understanding can never be contrary to the notion formed in his mind. So long as there is darkness, he will continue to mistake the glistening barren land for water. This means

that such states can arise in a man's mind as a result of which, abdicating reality, he will consider the wrong impressions born out of superstitions and illusions as true. In this mental state, man becomes oblivious of the reality, and the imitation appears to be real and manifest. This is called '*avidya*' (ignorance). The whole world, living in this darkness of ignorance, is suffering distress. This state of mind proves to be the biggest obstacle that prevents a seeker from reaching the Supreme state of exaltation. The truth is that God Himself is playing in numerous forms; from One He manifests Himself into many. From nonexistence He becomes existent and assuming infinite forms extends everywhere. The seed of a *baniyan* tree is as small as a poppy seed, but when it grows and expands, it can cover acres of land and has many roots deep in the land. Howsoever hard we may try to make a person understand that the huge tree has grown out of a small seed, he/she finds it difficult to believe. Similarly, the whole world is a manifestation of God, as is the Guru's edict :

*'All spots to the Lord belong;
Whatever the abode in which
He keeps any, such is its name.*

*All by His will happens;
All happens as be His desire;
In innumerable waves Himself
He spreads.*

*Beyond reckoning are His variegated doings.
Such as the understanding to any imparted,
Is the light within him.*

*Himself is the Lord-Creator beyond mortality.
Ever and eternally is He gracious.*

Those contemplating Him, saith Nanak, find bliss.'

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 ॥

ਪੰਨਾ - 275

But contrary to this edict of the Guru, man forgets, his divine origin that he is a part of one Supreme Lord and considers himself separate from Him and sees God in the form of '*maya*' (mammon). This kind of thinking is called '*avidya*' (ignorance). So long as man harbours this '*avidya*' (ignorance), the light of truth does not touch him; he remains unaffected by it. Living in this mental and spiritual darkness, man wastes his life and finally departs from the world.

The second kind of darkness in the mind is called '*abhinivesh*' (a *kalesh*, mind's anguish) because of which man fails to imbibe within him the true *self*. He considers himself changeful, and not a part of the Immortal Soul. The *Vedas*, *Shastras*, the *Koran*, the *Bible*, the *Guru Granth Sahib* and other holy scriptures give him light and knowledge but he does not believe in their true edicts. Thinking contrary to the true utterances and so ever labouring under the fear of death is called torment resulting from '*abhinivesh*'. Living in this state, he always wishes that his 'end' (death) should not come, for he has not fully enjoyed the physical pleasures of life, he hasn't yet built a house or set up business. He always wishes that he should never be deprived of partaking of carnal pleasures. Only the soul is primeval, incorrodible and has the attributes of *sat* (being), *chit* (consciousness) and *anand* (bliss), but it gets enmeshed in love and enmity and consequently, man falls from the exalted spiritual state and becomes trapped in physical activities and starts considering body to be the soul. Both the lettered and the unlettered remain oblivious of their true spiritual form and are all the time engrossed in protecting and preserving their mortal

body made of five elements. The abiding fears that get entrenched in man's mind are called '*abhnivesh*' distress. It is to get rid of this *duality* that virtuous deeds are done. The pleasures resulting from these deeds are both for this life and the life hereafter. It is as a result of these virtuous deeds that one gets one's birth, caste, span of life and worldly comforts. Joy and sorrow fall to one's lot as a result of one's noble and ignoble deeds. Non-violent deeds performed virtuously and charitable and pious deeds designed to benefit and serve others earn joy and comfort in the matter of birth, life-span and pleasures, while sinful and violent deeds merit torment and suffering. In this way, as a result of their actions, men undergo various troubles and torments while wandering in this sorrowful world. To get rid of these big torments of birth and death Guru Sahib has prescribed an easy and simple path, and that is of meditating on God by turning inwards without any desire for reward :

*'Remember, remember God through Nam-Japu-Simran,
By remembering Him thou shalt attain peace,
And efface from within this body, strife and anguish.'*

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖ ਪਾਵਉ ॥

ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥

ਪੰਨਾ - 262

'Asimita' distress : If the '*jeev*' (sentient being) that can see, and the '*chit*' (mind) that shows and is insentient appear to be one and the same, it is called '*asimita*' distress. The '*jeev*' is an expression of the soul, while '*chit*' (mind) is the cause that shows. The soul is sentient, while the mind is insentient. The soul is free from action, the mind is active. The soul is transcendent and it only exists, while the mind with three attributes is a picture of torment. The soul is free from any change, while the mind is subject to change. The soul is the master, while the mind is its property. In this way, the sentient soul and the insentient mind are very different from each other. But on account of '*avidiya*' (ignorance or lack of knowledge), both

appear to be similar. This 'jeev' has no knowledge of 'self', and turning his back on his 'soul-form', consider himself 'chit' (mind) because of 'avidya' (ignorance). To have this notion in the mind is called 'asimita' distress. It is also called 'hirday granthi' which is the causal connection typifying the intimate mutual relationship between 'asang atma' (solitary soul) and 'chit' (mind). On account of this relationship, there is 'bondage' in the soul, which is totally solitary and desirless. Owing to this 'asimita kalesh' the mind organs and body appear to be soul. From this emerge 'I-ness' and 'attachment' which are the two faces of 'ego'. As a result, this body living in ignorance of mind and heart falls in love with worldly things which afford comforts and luxuries giving birth to 'rag kalesh' (distress born out of attachment).

Rag kalesh (distress born out of attachment). The desire in the heart to enjoy comforts and luxuries is called 'rag' (attachment). This means that bodily organs and heart longing for these comforts develop inordinate desire, hunger and greed for possessing things affording those comforts and pleasures. These proclivities become ingrained in the heart. This is called 'rag kalesh'. This very 'rag' (attachment) becomes the source of rancour animosity. As a result of the feeling of attachment becoming firmly ingrained in the heart, man develops bitterness and animosity against those creatures who come in the way of his acquiring and enjoying those means of comforts and pleasures which are after his heart. This feeling is called 'dwesh'.

Dwesh (Rancour and animosity) : when man's longing for comforts and pleasures is not fulfilled, he becomes unsteady and unsettled and he wants to know if anybody has created obstacles in his path. Sometimes he thinks that perhaps some hidden mysterious powers are

creating obstacles in his way, and sometimes he thinks that these impediments are the handiwork of his opponents. Sometimes he curses his fate for his difficulties and sometimes, the planets that are creating obstructions in his undertakings. As far as possible, he thinks of taking remedial measures to counteract them. Sometimes, he finds that such and such person is responsible for creating obstacles in his path. When this thinking overtakes him, he cannot keep his mental poise and balance and there is mental turmoil within him. He is overcome with the desire to take revenge for which he is ready to stoop to the lowest level. When his heart's desires are not fulfilled, enmity, rivalry, revengefulness and anger play havoc with his health and his mind is never at peace. Feeling that his life is fruitless and unsuccessful, he heaves sighs and blames others for his woes. Devoid of peace and contentment, his life becomes worse than hell. Firmly ingrained longings in the heart for total riddance from sorrows and enjoyment of comforts and pleasures also result in '*abhnivesh kalesh*'. In this way, this '*jeev*' (men) caught up in the web of five '*kaleshas*' (distresses) becomes extrovert and leads a superficial life. On account of these proclivities, he does not get rid of the circle of birth and death. The whole world is badly vivisected in these five proclivities or inclinations. All the five are manifested in the world. There are numerous compartments in one's innermost consciousness. The wise have divided the five proclivities into fifty compartments or canals. They are also called 50 hunters which are hinted at in *Gurbani* also :

'In the lake there is but one bird, but there are fifty snarers;

This body is caught in the web of desires.

O True Lord, my hope is in Thee alone.'

ਸਰਵਰ ਪੰਖੀ ਹੇਕੜੋ ਫਾਹੀਵਾਲ ਪਚਾਸ ॥

ਇਹੁ ਤਨੁ ਲਹਰੀ ਗਛੁ ਥਿਆ ਸਚੇ ਤੇਰੀ ਆਸ ॥ ਪੰਨਾ -

1384

In his books on spiritualism, *Sankaracharya* has divided them into six '*ashtaks*' which require detailed description. Therefore, I won't take much of your time by going into details. Similarly, there is much confusion regarding the number of proclivities or mental states in us. But the chief among them are *parman*, *viparjay*, *nindra*, *vikalap* and *smriti*.

The '*parman*' state is that when man becomes oblivious of *Waheguru* (God), the Supreme Being who is ever-seeing, ever-hearing and ever-present as says 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 ਦੁਰੀ ਰੇ ॥
ਪੰਨਾ - 612

In this state, man is ever forgetful of the Supreme Power and is all the twenty four hours, lost in the enjoyment of sensual pleasures - things that can be apprehended through the five senses like smell, touch, taste etc. Even if he tries, he cannot extricate himself from the visible pleasures of the senses of hearing, touch, smell, taste and sight. He cannot take his mind and heart away from those objects which afford these pleasures. Even by mistake he does not meditate on the True Lord, who is manifest in every creature and object. Such a state of mind is called '*parmaan birti*' (concentrating on things tangible).

Second is '*viparjay birti*', in which man considers 'false' as 'true' and 'true' as 'false'. In this world, if there is any embodiment of truth that is *Waheguru* (God Himself). All the creation that are based or dependent on this Truth, and have form and name are all subject to change, and never remain in the same state. Man passes through the stages of infancy, boyhood, youth and old age and finally dies. So this body does not remain in the same

state; it is ever changing. Similarly, whatever has a form outside Waheguru (God), whether it is subtle or palpable, is changeable. Man's mind, ever overwhelmed by dark ignorance, is all the time engrossed in momentary and mutable carnal pleasures, and even by mistake his attention is not attracted to God, who is an embodiment of truth. In this state of mind, man regards this world as true and real, and *Brahma* (Creator) as untrue. Foolish man goes to the extent of proclaiming that there is no existence called God. This atheism is an invention of cunning persons to dupe and ensnare innocent people. Even after repeated advice his disbelief does not change into belief. As a result, man endlessly continues through the circle of birth and death like the water buckets of a persian wheel. This mental state does not let him realise truth, concentrate on it and align himself with it.

Nindra birti (sleeping state) : Man ever slumbers, as he is intoxicated with the three attributes, and entrapped in five '*bharams*' (illusions), he is ever wavering. Even when he hears the 'utterance' of the saints he does not wake up and spends all his life sleeping.

*'The world is asleep in three mode and doubts,
And in slumber its night (life) passes away.'*

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ
ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ॥

ਪੰਨਾ - 920

Man does not wake up and lost in the sleeping state and having different kinds of dreams, he departs from the world.

Fourth state is called '*vikalap*'. In this state, while man is engaged in meditations and prayers his mind is repeatedly and powerfully attracted towards mundane things and matters that have been seen, heard and tasted physically and which do not let the mind concentrate on truth and the utterances of the saints. While doing

meditations, man's fancy wanders abroad and thus flying and wandering, partaking of joys and sorrows, his mind is ever disturbed and agitated.

Fifth state is called '*Smriti*'. It is very dangerous. It becomes so much embedded in man's mind that he does not forget things that are gone and past. He remembers painful experiences which will disturb the equanimity of his mind and produce revengeful and inimical thoughts. He becomes sad and morose and this tells upon his health. These gloomy thoughts become a part of his '*Smriti*' (memory). In the course of our life we come across persons who cause us pain and suffering and financial losses and also persons who create social hurdles in our path, whom we can rightly call them our own '*karmas*' (deeds). Their memory lying in some recess of our mind pollutes and contaminates it. When we remember these things the concentration of our mind gets disturbed, our blood boils in agony, but all in vain. So this '*smriti*' (memory) is a very big hindrance in our efforts to meditate on God. To get over this hurdle you should once compose your mind and recite the following :

'Sing the praise of the Lord,

O friendly saints, with alertness and single mindedness.'

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ॥

ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ॥

ਪੰਨਾ - 295

This means that we should ever sing praises of God with single-minded devotion.

So, dear congregation, please pay attention to this elaborate request of mine. Holy congregation is a very big, support for one to rise above ones mundane mental state. It is infact, like a big fort in which enemies of man's spirit cannot enter. Here you should concentrate on the Guru's form, Sri Guru Granth Sahib and listen to the views

expressed by us. Using your God-given thinking power and intelligence, imbibe within your heart and mind the auspicious thoughts expressed in holy company. This will enable you to benefit fully from holy congregation. I hope you must have realised why I am repeatedly requesting you to focus your attention on the Guru *Shabad*. So long as you do not pay attention to the Guru *Shabad* and concentrate on it, *Gurbani* will not have any useful effect on you. We are indifferent to the thought content of *Gurbani*. If by concentrating and reflecting on *Gurbani*, we all imbibe its teachings and principles in our heart, then perfect knowledge of the Ultimate Spiritual Reality is not difficult to attain. In *Jap Ji Sahib*, Guru Sahib has bestowed praise on listening to *Gurbani*. This habit of listening, if cultivated, enables us to rise above all the mental states described above. Thereafter comes the mental state of believing what we listen to. In the attainment of this state are the hurdles of layer after layer of our proclivities and dross of our countless earlier births that remain clinging to us :

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

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

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

ਖੰਨਲੀ ਧੋਤੀ ਉਜਲੀ ਨ ਹੋਵਈ ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ ॥੫੧॥

- 651

These layers serve as an isolator which do not let even the best spiritual teaching or religious discourse enter one's conscience. So long as a man is in holy company, he is a little influenced by it and by the force of the '*Shabad*' (hymn) but it is quite difficult to break the layers of impurities accumulated through various births. To penetrate through these layers a man has to strive hard

and go through rigorous austerities. He has to do a lot of meditation and under the guidance and love of a holy man this task becomes easy. Conveying the Guru's utterance through these layers of impurities is very much like drilling the earth to reach water. Holy men are of the view that if a man's life is drilled by pains and sorrows, he escapes life's wantonness, and attains peace of mind, otherwise, in normal circumstances man continues to live under numerous influences and does not listen to anything spiritual and religious. Therefore, sorrow is like an injection in the vein which affects directly and immediately. The Guru's edict is :

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

**ਦੁਖ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ॥ਪੰਨਾ
- 469**

Therefore, Guru Sahib advises us :

'O man, bear thou love for the Lord

*With thy ears, hear the praise of the Lord of the World
and with thy tongue, sing thou His song. Pause.*

*Join the society of saints, and contemplate thou on the
Lord of wealth,*

Thus from, a sinner, thou shalt be holy.'

ਰੇ ਮਨ ਰਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ॥

ਸ੍ਰਵਨ ਗੋਬਿੰਦ ਗੁਨੁ ਸੁਨਉ ਅਰੁ ਗਾਉ ਰਸਨਾ ਗੀਤਿ॥

**ਕਰਿ ਸਾਧ ਸੰਗਤਿ ਸਿਮਰੁ ਮਾਧੋ ਹੋਹਿ ਪਤਿਤ ਪੁਨੀਤ॥ਪੰਨਾ -
631**

The dross gathered through various lives is removed by attending holy congregation :

'By adoring the True Lord's feet,

O brother, doubt and dread are dispelled.

*Joining the society of saints, cleanse thy soul, O brother,
and then, thou shalt abide in the Lord's Name.*

*The darkness of ignorance is dispelled and thy heart-lotus
shall bloom O brother.*

By Guru's word well up all the comforts,

*All the fruits are with the True Guru, O brother.
Give up thee mine and thine and be thou the dust of the
feet of all, O brother.
Among all the hearts the Lord is contained and He sees
and hears as if just close at hand.
The day one forgets the Supreme Lord,
O brother, that day one ought to die of repentance.
The Lord is omnipotent to do and to have done
everything.*

He is possessed of all the powers, O brother.'

ਸਚੇ ਚਰਣ ਸਰੇਵੀਅਹਿ ਭਾਈ ਭ੍ਰਮੁ ਭਉ ਹੋਵੈ ਨਾਸੁ ॥
ਮਿਲਿ ਸੰਤ ਸਭਾ ਮਨੁ ਮਾਂਜੀਐ ਭਾਈ ਹਰਿ ਕੈ ਨਾਮਿ ਨਿਵਾਸੁ ॥
ਮਿਟੈ ਅੰਧੇਰਾ ਅਗਿਆਨਤਾ ਭਾਈ ਕਮਲ ਹੋਵੈ ਪਰਗਾਸੁ ॥
ਗੁਰ ਬਚਨੀ ਸੁਖੁ ਉਪਜੈ ਭਾਈ ਸਭਿ ਫਲ ਸਤਿਗੁਰ ਪਾਸਿ ॥
ਮੇਰਾ ਤੇਰਾ ਛੋਡੀਐ ਭਾਈ ਹੋਈਐ ਸਭ ਕੀ ਧੁਰਿ ॥
ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਪਸਾਰਿਆ ਭਾਈ ਪੇਖੈ ਸੁਣੈ ਹਜੁਰਿ ॥
ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਪਾਰਬ੍ਰਹਮੁ ਭਾਈ ਤਿਤੁ ਦਿਨਿ ਮਰੀਐ ਝੁਰਿ ॥
ਕਰਨ ਕਰਾਵਨ ਸਮਰਥੋ ਭਾਈ ਸਰਬ ਕਲਾ ਭਰਪੁਰਿ ॥ ਪੰਨਾ -
640

By coming into holy company, one falls in love with such a Waheguru (God). Countless are His attributes. He gives sustenance to those who have no merit or goodness. He gives food to all. Exceedingly adorable and beautiful is His Name. One who happens to meet the Perfect Satguru is enlightened about God. Without Waheguru (God) life is indeed meaningless and worthless. By associating with the saints, one falls in love with Waheguru Ji (God) who possesses all virtues. About those who are without love for the Lord ever repent, says the Guru :

*'They, who imbibe not love for the Lord, ever and ever,
continue repenting, O brother.'*

ਜਿਨਾ ਪ੍ਰੀਤਿ ਨ ਲਗੀਆ ਭਾਈ ਸੇ ਨਿਤ ਨਿਤ ਮਰਦੇ ਝੁਰਿ ॥
ਪੰਨਾ - 640

When by attending holy congregation and listening to Gurbani a devotee's mind is purged of sinful thoughts and dross, it is washed clean and polished, then the light of

God's Name enlightens it.

Those who have been attending the religious congregations regularly know very well that everything had been explained in details how a *Gurmukh* (an ideal Sikh) named Bhai Tiloka had attained knowledge of the Ultimate Spiritual Reality at a young age, who had received the boundless grace of Guru Nanak Sahib and had become one with him, and who after passing the limits of the mortal world had become a denizen of the Realm of Eternity. Rising above the mundane world, he was enjoying the bliss of heavens. Transcending the lower levels of mind, he had started enjoying the ecstasy of an exalted state. The Tenth Guru, while talking about the ecstasy of exalted state, says that the delight of this state is beyond description. In this state, a devotee becomes one with the Guru; he becomes indistinguishable from the Guru; he becomes an image of Waheguru (God) Himself.

'The true Khalsa is one who experiences the ecstasy of self-realization.'

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ॥ (ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ 'ਚੋ')

There is no difference between me & him who has been blessed with spiritual ecstasy. Such a blessed man is known as a man of 'merged position'. Guru Ji has blessed these persons as *Khalsa*. They are always united with Guru. Their individuality gets merged in the personality of the Guru. There remains no difference between them, me & God :

Between God, me and them, there is not an iota of difference.

ਪ੍ਰਭ ਮਹਿ ਮੋ ਮਹਿ ਤਾਸ ਮਹਿ ਰੰਚਕ ਨਾਹਨ ਭੇਵ॥(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ 'ਚੋ')

He is a devotee who has attained the purest exalted state. The Guru abides in him, and he in the Guru.

*'The saint abides in the Lord and the Lord in the saint.
The Lord Himself is but one, of this there is no doubt.'*

ਬ੍ਰਹਮ ਮਹਿ ਜਨੁ ਜਨ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ॥

ਏਕਹਿ ਆਪਿ ਨਹੀ ਕਛੁ ਭਰਮੁ ॥

ਪੰਨਾ - 287

The devotee becomes one with the Lord not in part, but wholly and solely he becomes indistinguishable from Him. No trace of 'ego' or 'I-ness' is left in him. It is about such a *Gursikh* that the Tenth Guru says :

'The Khalsa is fashioned in my own characteristic image.

In the Khalsa do I abide.'

ਖ਼ਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖ਼ਾਸ ॥

ਖ਼ਾਲਸੇ ਮਹਿ ਹੈ ਕਰੋ ਨਿਵਾਸ ॥

(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ 'ਚੋ')

These days, out of ignorance, not understanding this exalted state, we call everyone a Khalsa. Many devotees use the word 'Khalsa' with their names but the 'Khalsa' state is enjoyed by those about whom the Guru's edict is :

'What are they like, who forget not the Name.'

They are like the Lord.

Know that there is absolutely no difference between the two.'

ਜਿਨਾ ਨਾ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ ॥

ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਂਈ ਜੋਹਿਆ ॥

ਪੰਨਾ - 397

So such an exalted person was twenty two years old Bhai Tiloka Ji, who had been blessed by Guru Nanak Sahib and who was leading the pious life of an ideal Sikh. He was the only son of *Chaudhri* (village headman) Bhai Bhagirath Ji of *Malsihan*. When Guru Nanak Sahib was away on his long travels to edify the people of the world, *Gursikhs* blessed by Guru Sahib himself would often meet one another to accomplish their spiritual journey. Two other *Gursikhs* of this exalted state, Bhai Jodh and Bhai Phirna used to live in the country between the *Ravi* and the *Chenab*. It was to meet them that Bhai Tiloka was travelling by stages. He was passing through a jungle.

Seeing a water spring, he sat on an elevated grassy ground. The princess of a small ruler of the area alongwith her companions riding horses happened to reach this beautiful spot where Bhai Tiloka was totally lost in deep meditation. Absorbed in the love of the Lord he was enjoying the bliss of meditation.

From a distance the princess espied some creature sitting by the water source. All the girls were armed. In those days, it was required of women to know archery, riding and fencing for self-protection. That is why Mother Bhago was a skilled warrior. She challenged the Sikhs who had returned home after disclaiming the Guru to accompany her in order to lay down their lives for the Guru and on the banks of *Khadrana Dhab* (lake), she alongwith her companions fought valiantly and killed many *Mughal* soldiers with her spear. This became possible because in those days women were fully skilled in the use of various arms. Therefore, it was not forbidden to them to go to jungles and hunt wild animals. The princess under reference had already hunted many ferocious tigers. Bhai Tiloka Ji was sitting in such a manner that from a distance, it appeared as if it was a leopard or a tiger. Tall grass was hiding him from all sides. The shadow of elephant grass on his clothes created the illusion that a tiger or leopard was sitting. Therefore, the princess innocently and unknowingly shot an arrow at him. While shooting, she did apprehend for a moment that the creature might be a human being. But then she reasoned that a man had no business to be there. Therefore, inspite of hesitation she shot an arrow at him. The arrow hit Bhai Tiloka Ji in his groin. She heard a loud voice. Perhaps he had uttered the word 'Waheguru' (God). The princess was a little shaken and she quickly rode to the place where Bhai Tiloka was sitting. When she saw the handsome radiant and calm

face of the beloved *gurmukh* Sikh and his muscular body who looked like a prince even in his simple clothes, she was stricken with remorse. It was perhaps for the first time that she wept and repented over her action that she had committed a grave injustice by shooting an arrow thoughtlessly. She carried him home in a palanquin attended by a *vaid* (*Ayurvedic* doctor). He was given the costliest medicines and tonics, so that he might regain his senses. After careful medication and care of three four days, Bhai Tiloka regained consciousness. The first words that the princess uttered were : "O noble man! I do not know who you are, and where you have come from but seeing your handsome and refulgent face and muscular and attractive body I feel that you are not an ordinary man." Her guess was correct because Bhai Tiloka Ji was the only son of Bhai Bhagirath, headman of village Malsihan, and his devotion to God's Name had enhanced his handsomeness manifold. The strength of God's Name had made his eyes so magnetic that a common man felt a thrilling sensation when he looked into his eyes. Radiance rained from his face as a result of the Supreme peace produced by Divine Name meditation. Therefore, the princess's guess that he was no common mortal was absolutely correct. When he spoke, she realised that he was a man of great intellect, that he was absolutely clean and pure both from within and without, that his gaze had a friendly and familiar pull and that his speech had a sweetness and softness that was uncommon and was found rarely in men. She said to Bhai Tiloka Ji, "O noble man! I have committed a very wicked deed. I am the only daughter of the ruler of this territory. I have done a great wrong. Earlier I have killed many a creature but I never felt that I had done a wrong. But today the sense of having done a wrong deed is rising in me again and again. O good man! Can you forgive me for my crime?"

One way I have thought of is that you should hit me and kill me with the same arrow that I had hit you with; I had extracted this accursed arrow from your groin. I wish that I should lie on the bed wounded and you should nurse me, so that I may atone for my ignoble action. Kindly forgive me and hit me with the same arrow." After saying these words, she started weeping bitterly. Tears streamed from her eyes. Bhai Tiloka Ji said, "Good girl, please don't say this for you are not at fault. My Satguru Ji says that the fault is in one's own actions and therefore, you have committed no wrong. Good girl, you know little of the ways of the world. You are a princess. Princes and princesses hardly come into contact with the world, but even then you are very noble, you feel for others and are kind-hearted. You repent over your actions. I feel you are pure at heart. You are not at fault because whatever is happening in the world is in accordance with God's will. He whom I adore is an image of God, or we can even say that he is God Himself. It was my God's will that you should hit me in this fashion with an arrow so that I may go to Him." While uttering these words, he fainted several times. The *vaids* continued administering him tonics. The princess served him with great love and devotion and days passed in this manner.

When the Vaid Ji (doctor) found that Bhai Tiloka was better and even the princess felt that he had improved and it was hoped that the good stranger would recover, then one day he said to her, "Good girl, you have served me greatly. So I want to give you something which is priceless in the world. What my Satguru has brought from heaven for the good of the world is a celestial thing." As soon as the princess heard these words, she remarked, "O good man! we belong to royalty. Our palaces are overflowing with material things. There is neither dearth of gold, nor of silver, nor of clothes, nor of coins, nor of horses. Do

you have a philosopher's stone that you intend giving to me, or any other mysterious gift?" On hearing these words spoken naturally and innocently, Bhai Tiloka Ji said, "Good girl, a philosopher's stone cannot equal what I have. What I wish to give you is something very superior. You have talked of a philosopher's stone." She observed, "Yes; I have often heard of a philosopher's stone from my parents." Bhai Tiloka Ji said, "A philosopher's stone can transmute only iron into gold, but what I have is of inestimable value. It is such a thing that liberates a 'jeev' (individual soul) wandering through 84 lakh lives, rids him of all worldly sufferings, absolves him of all sins and makes him God. It unites him with that God, separation from whom is the cause of his suffering through millions of lives. I have no possessions of gold, silver, diamonds and pearls. I have the words of wisdom acquired from the knowledge of God. I have good wishes for your family. Kindly listen to me attentively. In your eyes, I appear to be healthy. Your Vaid Ji also says that soon I shall start moving about again. But good girl, my Guru has bestowed upon me such understanding as enables me to know in advance that my days in this world are numbered. Soon I shall pass away but before leaving this world I wish to impart you some spiritual knowledge."

No sooner did the princess hear these words, she felt a sinking sensation, her eyes closed and she spoke in great agony. She said, "O good man! you appear to be a saint. If you are going to relinquish your mortal frame, then my living too loses all meaning and purpose. The sense of wrong weighing on my mind that I have hit you with an arrow does not leave me. I feel so much burdened with the sense of wrong that if you die, I shall also die with you. How shall I live without my pleasures and weighed down with sorrow and remorse? After hearing your words I have forgotten all my sports. The course of my life has

changed completely. I wish to live with you in whatever state you do." At this Bhai Tiloka Ji said : "Good girl, if you die alongwith me, we will be never united. The region to which I am going is eternal. It is beyond the destructive influence of time. If you wish to live with me, you will have to act on my advice and live your life accordingly. Then later, when you pass away according to God's will, you will be united with me in the region I shall be living; it is called 'Sachkhand' (Realm of eternity); it is also called *Begumpura*, the city where there is eternal bliss and no sorrow, and love reigns there supreme. So if you act on my words, you will have to follow a particular path; do whatever I tell you. Then you will be able to reach the region where I have to go. It is necessary to imbibe certain qualities in order to tread on this path :

'Beloved friend! our dear companions have departed.

How will they be united?

Should they carry merits in their pack,

The Lord union to them shall grant.'

ਸਾਜਨ ਚਲੇ ਪਿਆਰਿਆ ਕਿਉ ਮੇਲਾ ਹੋਈ ॥

ਜੇ ਗੁਣ ਹੋਵਹਿ ਗੰਠੜੀਐ ਮੇਲੇਗਾ ਸੋਈ ॥ ਪੰਨਾ - 729

The companions whom we loved have departed. Those from whom even a moment's separation was difficult to endure have gone. How can they be united? Guru Sahib says that union is possible only if the virtues of the departed friend are imbibed. Those virtues should be imbibed and preserved which the dear friend had, otherwise union is not possible because the world created by Waheguru Ji (God) is very diverse and big which knows no beginning or end. Bhai Tiloka Ji was making such utterances to the princess. That was no worldly story; they were thoughts about Brahma (the Creator). Ordinary tales of the world cannot fathom their depth.

*'They, who are pleasing to God become God's servants.
There's is a special tale.*

They come and go not, nor do they die ever. They abide with the Supreme Lord.'

ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ ਤਿਨਿ ਕੀ ਕਥਾ ਨਿਰਾਰੀ ਰੇ ॥
ਆਵਹਿ ਨ ਜਾਹਿ ਨ ਕਬਹੂ ਮਰਤੇ ਪਾਰਬ੍ਰਹਮ ਸੰਗਾਰੀ ਰੇ ॥
ਪੰਨਾ - 855

The story of God's servant or devotee is indeed wonderful. While we are subject to birth and death, God's servants neither die nor transmigrate, and so their tales are unique.

'Both above birth and death are the benefactors of mankind

They give the gift of spiritual life, inspire men to divine devotion and make them meet with God.'

ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥
ਜੀਅ ਦਾਨੁ ਦੇ ਭਗਤੀ ਲਾਇਨਿ ਹਰਿ ਸਿਉ ਲੈਨਿ ਮਿਲਾਏ ॥
ਪੰਨਾ - 749

Becoming a little serious, Bhai Tiloka Ji said, "Good girl, now I am going to depart." On hearing these decisive words, the princess did not ask him to stay. She said, "I won't stop you from going. But first you must recover fully and then you may go." Bhai Tiloka Ji smiled at her innocence and said, "Good girl, you don't understand what I mean. I have already told you who dwells in this mortal body and by whose coming the body becomes hallowed and fortunate and is filled with love and affection for dear and near ones, and by whose departure one dies. Good girl, those who in their lives have lived in accordance with God's will, and who have meditated on God's Name do not die, but only renounce the body. Just as, being rich, you change your clothes several times in a day and you feel no pain or difficulty in doing so, and rather feel eager and happy to wear new and clean clothes, similarly, those who regard this body as an apparel, they abandon it as you change your clothes of silk and cotton. You too will get a summon from that invisible Divine Court and then

you too will depart from this world." On hearing these words, she was very much disturbed because she realised that she too would die, and that he was describing death as 'departing from the world'. She said : "O noble man, I do not at all wish to die, I fear death very much. If I find anything fearful and dreadful it is that one day when I shall also die like my grandparents. To escape that death I make all kinds of efforts. O noble man, I have seen many persons dying and crying that they should not be allowed to die and that the best doctors be summoned to save them. I am terribly afraid of death. I wonder that you are not at all afraid of dying." Holy congregation, the whole world is living in fear of death, but about this death, the Guru's edict is :

'Kabir, death, of which the world is terrified, is pleasing unto my mind.

It is in death alone that one is blessed with the perfect Supreme bliss.'

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

Bhai Tiloka Ji said, "Good girl, I have seen the other shore of death, where I have to abide after abandoning this mortal frame. I shall narrate you a tale; listen carefully.

Just as you rule here, similarly in a big country, kings used to rule. But there was a law in that country that whoever ascended the throne had to sign an agreement that after ten years he would abdicate and would have to live in an unpopulated or deserted jungle on an island where there was nothing to eat. Whoever was obliged to go there died of thirst and hunger. At the time of ascension to the throne, the king was made to sign the agreement, and after ten years, the people dropped the king on the island, where he died of starvation. In this manner, many kings came, enjoyed the pleasures of life for ten years, and then repaired to the uninhabited jungle,

where all trace of him was lost. No ship ever ventured near that island because the sea was very deep and turbulent. So a time came when none was willing to be the king of the country. I hope you understand what I mean." The princess replied : "I very well understand what you have stated. It must be a jungle like ours in which live wild beasts like tigers, leopards etc. If any person mistakenly strays into it, he gets killed. That is why none ever passes through it, but I am surprised how you happened to come here." At this Bhai Tiloka Ji said, "Good girl, listen carefully to what I am saying. Thus none was willing to occupy the throne. Then an intelligent youngman came forward to be the king. After a few days, he summoned engineers and planners and took them to the island forest to see what it was like. He ordered : "Kill all ferocious animals. Lay big parks and construct roads. Build hotels and beautiful resorts for tourists. Make it so beautiful that people may be inclined to come here for spending their holidays. Where the sea is calm build a port for the ships." The king's orders were followed earnestly and zealously and in five to six years, it became a beautiful place where people were tempted to build bungalows and where life became very comfortable and enjoyable. In a short time, tourists from all over the world started coming to watch beautiful fountains playing amidst fragrant and colourful flowers. In this manner, when the king's tenure was about to end, he summoned all his ministers and held a '*darbar*' (royal court) where he declared : "Although my tenure has not ended, I have decided to give up the throne and go to the island where you have to send me after the completion of my tenure." All were surprised at this announcement. They wondered that the island was even more beautiful and charming than the country where the king was ruling. All wished to go there. All the subjects assembled and said that it was

then no use of his going there and that he should continue to rule the country. But he wanted to give up the throne and go there.

Bhai Tiloka Ji then said, "Dear princess, now tell me why should a man be afraid of going to heaven where he has secured a place which is million-times more blissful and comfortable than this world? Rather he waits eagerly for the time when he should abandon this body which suffers from numerous ailments and attain to an immortal state. Living in this world he suffers from conflicts, ailments and anguishes. He naturally longs to enter the state of perfect bliss in heaven. That is why Gurbani says clearly :

'Kabir, death, of which the world is terrified, is pleasing unto my mind.

It is in death alone that one is blessed with the perfect Supreme bliss.'

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

So one who has earned a niche in heaven in advance, one who has realised that he is to go to that region of perfect bliss, feels immensely delighted at the time of leaving this world just as an employee feels happy if he is transferred from a poor country to a rich and beautiful country like America. Will such a person lament at the time of going, or will he celebrate the occasion? In fact, he already wanted to go there on his own expense. He will be happy that he is going to a charming and beautiful country."

Bhai Tiloka Ji further said, "Good girl, we have no anger or rancour in our heart. I have already told you that all this is happening in accordance with the will of my beloved Waheguru (God). I adore him and I love the beloved will of my Beloved One. There is nothing like birth or death. Neither is anyone born in this world, nor does

anyone die. Standing beside the lake in the forest, you must have seen waves rising with the blowing of the wind. The waves strike against the bank and mingle with the lake water and more waves continue rising and moving towards the bank. The waves and lake water appear to be two separate entities, but an intelligent person knows that it is the lake water that rises with the blowing of the wind and plays in the form of waves and ripples. Now you tell me if anything new has come into the lake besides of course its water. You must have seen bubbles also in the water of the lake. When waves strike against a hard surface, foam is formed which too changes back into water. So, in this way, good girl, water itself becomes waves, bubbles & foam, and then all the three change back into water. Let me tell you another thing. You belong to the royalty. Many scholarly persons explicate the scriptures to you. You must also be knowing how clouds are formed. First vapours are formed with the heat of the sun. These vapours rise into the sky. These vapours fly in the sky in the form of clouds. Then according to seasons, these clouds fall back on the earth in the form of rain. These very vapours remain on the mountain peaks in the form of snow. During summer, this snow melts and flows down mountains in the form of streams and rivers. These rivers flow through the plains and finally flow back into its source. In the same manner, God is enacting His play. Himself He changes from the transcendent to the immanent form, assumes countless animal shapes including that of man in various regions of the universe and in His own self-imposed order does numerous wonders, and when man's mind is enlightened and he realises the Ultimate Spiritual Reality, he becomes God again. So all this is happening in accordance with the Divine Will and order." Dear devotees, explaining the above situation, Guru Sahib has said :

'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 and disappeared.
 Whither 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 different sorts being sown.
 When the fruit ripens, the seed appears in the same one form.
 In thousand water-pots one sky is reflected.
 On the bursting of the 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.
 Neither does He come, 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 ਪੂਰੈ ਹਉਮੈ ਮਲੁ ਧੋਈ॥ ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਪਰਮ ਗਤਿ
 ਹੋਈ॥ ਪੰਨਾ - 736

So explaining to the princess, Bhai Tiloka Ji says :
 "One who is ignorant, in whose mind and heart abide ignoble thoughts and deeds and who has not done

anything good to ensure a better treatment in the world hereafter, is afraid of death. So the thought of passing away does not trouble my mind because I know very well that nothing is born in the world, nor does anything die." The following verses in the *Sukhmani* Sahib corroborate the above statement :

'Nothing is born, and nothing dies.

His plays, He Himself enacts.

Coming and going, visible and invisible and the entire world,

He has made obedient to Himself.

He is all by Himself,

Himself He is contained amongst all.

Employing various devices, He makes and unmakes.

He is imperishable and nothing of Him is frangible.

He is lending support to the universe.

Lord's glory is unapprehensible and inscrutable.

Nanak, if He causes man to remember Him, then alone does he remember Him.'

ਨਹ ਕਿਛੁ ਜਨਮੈ ਨਹ ਕਿਛੁ ਮਰੈ॥

ਆਪਨ ਚਲਿਤੁ ਆਪ ਹੀ ਕਰੈ॥

ਆਵਨੁ ਜਾਵਨੁ ਦ੍ਰਿਸਟਿ ਅਨਦ੍ਰਿਸਟਿ॥

ਆਗਿਆਕਾਰੀ ਧਾਰੀ ਸਭ ਸ੍ਰਿਸਟਿ॥

ਆਪੇ ਆਪਿ ਸਗਲ ਮਹਿ ਆਪਿ॥

ਅਨਿਕ ਜੁਗਤਿ ਰਚਿ ਥਾਪਿ ਉਥਾਪਿ॥

ਅਬਿਨਾਸੀ ਨਾਹੀ ਕਿਛੁ ਖੰਡ॥

ਧਾਰਣ ਧਾਰਿ ਰਹਿਓ ਖ੍ਰਮੰਡ॥

ਅਲਖ ਅਭੇਵ ਪੁਰਖ ਪਰਤਾਪ॥

ਆਪਿ ਜਪਾਏ ਤ ਨਾਨਕ ਜਾਪ॥

ਪੰਨਾ - 281

The princess listened to all these utterances very attentively. After meeting Bhai Tiloka Ji, she had developed a serious disposition, and she had started listening to his utterances with rapt attention and concentration, and had also started acting according to them. She was wondering that in her father's court came many learned scholars, who while explicating scriptures used such difficult '*shalokas*' (a

verse form) that few followed them. Their method of explication was so limited that I used to follow nothing and so often left such meetings. She said to Bhai Tiloka Ji, "O virtuous man, I find your utterances very strange. You explain even the smallest things in great detail. Although my father taught me the language words and the 'Pandit' (Brahmin teacher) also taught me a number of books, yet I used to follow nothing. I listened to their utterances and read books, but I did not believe in them, and I felt that they were burdening me with meaningless things. On the contrary, if they talked about the valour of a king or a princess, or about war, or about wild animals, or about horse races, I could memorize them word for word. But I am amazed at your explaining difficult and abstract things in a very simple manner. Consequently, I am not only listening to your utterances, but also imbibing them in my heart and believing them fully. O dear stranger, after leaving you, when I now lie on my bed, then I do not converse with my mother till going to sleep as I used to do earlier, nor do I now talk with the maid servants, and for many days I have not met even my friends either. Now when I lie on my couch, I reflect on your utterances, which getting vivified within me flash before the inward eye. I don't say that I make any conscious effort to commit them to memory. Memorise I used to when I learnt my lessons or pursued my studies, and then though I could reproduce words, yet the things did not appear vividly before my mind's eyes. But now your utterances have been transformed into images before my eyes and I often recollect them and reflect on them. But I am surprised that all the world is afraid of death. I have seen brave warriors crying at the prospect of death and asking people to save them. I have also heard them wondering, 'O God, I do not know what will happen to me in the other world. Neither have I meditated on your

Name, nor have I rendered any service. Little do I know how I shall be treated in the world hereafter.' O virtuous man, I am not going to call you by your name. You are so exalted that even if I come to know your name, I am not going to address you by your name. That is why I address you by calling you a 'virtuous man'. There is something noble in whatever you say. Every utterance of yours has some hidden meaning. I have been hearing from you newer and still newer things. But I like all your utterances. Earlier I could not listen to anyone for more than a minute or two. My mind wandered so much that I could not attentively hear anybody speak for even a couple of minutes. Even when I sometimes sat with my father, I would run out of his embrace after a short while. My mother also often advised me to develop some poise and quietness as I had grown up and that I should give up childish pranks. She would say, "God has not blessed us with a brother for you. Therefore, you should act in a wise and mature manner, as you have to rule the kingdom." But I would run away before she could finish her piece of advice. But ever since I have started listening to your utterances, I have been experiencing a kind of inner delight. I feel as if I am finding something of great value. I feel that I should continue listening to you endlessly. But when I look at your frail health, I politely take leave of you lest you should get tired with speaking. This is something wrong on my part for which I beg your pardon. But so far I have not understood : what is before death, and what is after death? I think that a man is nothing before his birth. He comes into being only when he takes birth. When he dies, he ceases to be. Look at an earthen lamp which burns when there is oil and wick in it. When the oil is exhausted, the wick also gets burnt, and nothing is left behind. But ever since I have heard from you that *what lives in the human body existed before birth*

and shall continue to live after death and that it will travel to some other world, where, according to one's deeds, one will be bestowed with another form, I have started having fears that I may not get an animal's form or lower life after death. I have hunted many birds and animals, and they must all be waiting to take revenge from me. I am feeling very much frightened and apprehensive. O virtuous man, I have not liked this revelation of yours, and when I am alone I pray to God that I should cease to be after death or that nothing should be left of me. I won't be able to give an account of my deeds in this world. I feel that whatever you are saying is true. I only wish you to say that I shall die with my death and that nothing will be left of me. All your utterances are true. Kindly say only once that I shall vanish after death without leaving behind any trace." On hearing this, Bhai Tiloka Ji laughed heartily, and said, "Good girl, I am trying to explain this very fact to you that after physical death, the 'jeev atma' (individual soul) can enjoy great bliss. Neither does it go to hell, nor does it assume another form. All the accounts of its deeds are ended." At this the princess said, "I can't understand what leaves the body. It is simply incomprehensible to me." Bhai Tiloka Ji then said, "Try to remember some thing that you may be able to gain a little understanding of the soul". The princess recollected a man in whom, people said, spoke a ghost. "Wherefrom have these ghosts come? They pester people and cause them suffering. People call in exorcists to get rid of ghosts. I have heard such things but never believed them. It appears to me that the person said to be possessed by a ghost is suffering from some mental ailment and that is why he is speaking to himself."

On hearing the princess, Bhai Tiloka Ji became silent. It appeared as if he was exhausted with talking. But after a little while, he opened his eyes and looked at the princess with great love and affection. His gaze was so magnetic

that she felt a tingling sensation in her body. He said, "Good girl! Listen to me. Let me tell you once again in brief that one is this palpable body (He explains by touching his own body). You can see it with your eyes. You say that you have hit me with an arrow. Your statement is true to a certain extent because you do not know more than the body. You consider this body to be everything. Let me tell you that you have not hit me but you have only hit my body. 'I' live in this body, but the 'I' that inhabits this body is incomprehensible to you. I have already told you that you are not the body but the soul inhabiting it. Well, leave it because none can understand it. If a person does understand it in just words, he does not have faith in it. I do not say these things to ordinary persons. Even those who come to you to explicate scriptures do not understand that they are not the body because they are used to considering themselves nothing beyond the body. This is the way of the world. Rare are indeed such persons that imbibe within themselves noble and lofty utterances and live according to them. So you also will gradually understand the 'I' or the 'soul' within your body that is the real thing. Look! Let me explain. It is quite simple. When there is pain in some part of your body - arm, leg, shoulder, head, chest or stomach - how do you tell your mother about it?" She replied, "O virtuous man! This is quite simple. I tell her that my head is aching or there is pain in my leg." He rejoined, "This is the thing. Just think. When there is pain in your body, don't say that your body is aching?" She agreed with him. "Then have you ever thought that you never say 'I body' but instead say 'My body'." At this the princess observed, "O noble man, may you be blest! You have enlightened me and removed my darkness and ignorance. Now I have realised that though this body is mine, yet I am not the body. Is this what you mean by '*deh adhiyaas*'"

(understanding the body)?" Feeling relieved Bhai Tiloka Ji said, "Thank God that you have understood what I was trying to explain to you. Don't consider yourself to be the physical body. When owing to 'deh adhiyaas' a person considers himself to be the body, he becomes bound to it (the body). When he determinedly and consciously sees himself distinct from the body and believes and realises that he is not the body, his feeling of 'deh adhiyaas' is destroyed. Well, leave this thing. But what you have called 'I' leaves the body. You have another 'body' also which is called 'abstract body' (ਸੂਖਸ਼ਮ ਸਰੀਰ) with which one goes to the other world or heaven. Now let me tell you another thing. When we are inhabiting the body, we acknowledge having done deeds that are noble, while the ignoble ones we hide from others, but surely the 'I' within us knows that when the abstract 'I' goes to the other world, good and bad deeds are accounted for about which my Lord, the Guru says :

'Says Nanak, hear thou O man, the true instruction.

Seated in judgement and taking out His ledger, God shall call thee to account.

The rebels of the Lord, with outstanding against them, shall be called out.

The death's courier, Azrail, shall be appointed to punish them.

Entangled in the narrow lane, they shall see no way of escape, or coming and going.

Falsehood shall come to an end,

O Nanak and truth shall ultimately prevail.'

ਨਾਨਕੁ ਆਖੈ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ॥

ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ॥

ਤਲਬਾ ਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ॥

ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਹੋਸੀ ਆਇ ਤਈ॥

ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀੜੀ ਗਲੀ ਫਹੀ॥

ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ॥ ਪੰਨਾ - 953

Holy congregation! some devotees say thoughtlessly

that Guru Sahib has made the above utterance to frighten us, so that we may keep away from ignoble actions, just as the mother tells the child not to go in as there is a devil inside. In fact, there is nothing fearful inside. When the child grows, he comes to know that his mother was just frightening him and that there was no devil. So these gentlemen are of the view that there is no assessment of one's actions in the other world, but their saying so is without any basis. This 'bani' has been manifested through the Gurus straight from the Divine Court. Whatever is stated therein is absolutely true. The Fifth Guru Sahib's edict is :

'Taking halters, men go out at night to strangle others but the Lord knows all, O' mortal.

Concealed in places they look at others' women.

They break into places, difficult of access, and enjoy wine deeming it sweet.

Over their respective misdeeds, they shall themselves afterwards regret.

Azrail, the courier of death, shall crush them like the mill full of sesame.'

ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ॥

ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ॥

ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਬਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ॥

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੋ ਪਛੁਤਾਣੀ॥

ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ॥ ਪੰਨਾ - 315

Man is very impudent by nature. When he does a good deed he proclaims it by beat of drum. After giving donation, he gets his namestone fixed. He advertises his charitable actions in newspapers. But when he does an ignoble action, he attributes it to God. He argues that God is all powerful and so if He did not approve of his ignoble action why he let him do it. All these are cheap and lame excuses. The Guru's edict is :

'As the man sows so does he reap. Such is field of actions.'

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥ ਪੰਨਾ - 134

Man rejoices at good actions and wants praise for them. If somebody speaks ill of him even after his good deeds, he feels distressed because he is conscious of his noble actions which become embedded within him. When he has good deeds, he wonders why people speak ill of him. This shows that we grasp firmly both our good and bad deeds which become stored within our consciousness. On the contrary, enlightened persons live according to the will of God because they know that everything is happening as per God's commands. They do not own or take credit for their virtuous deeds, and ignoble deeds they do not do; they remain unattached to and above them. Such enlightened souls do not have to suffer the consequences of their deeds, neither good nor bad. It is easier for man to say that he does all that God wills him to do but this is ingrained in him that he is the doer of good deeds. The real thing is sticking to one's actions. So long as there is 'ego' in him, he is sure to be bound by his actions :

'The nature of ego is this that man goes about his business in pride.

The trammel of ego is this that man, again and again, enters into existences.

Where is the ego born from and by what way is it removed?

This is the Lord's will that on account of ego men wander according to their past acts.

Ego is a chronic disease but it has also its curing medicine.

If the Lord bestows His grace, then man acts according to Guru's instruction. (And this is the cure for ego.)'

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ॥

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ॥

ਹਉਮੈ ਕਿਥਹੁ ਉਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ॥

ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ॥

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ॥

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ॥੫੧॥ -

466

Bound with ego he goes through many lives. This very small and simple thing he does not understand. Holy congregation! If we all understand this thing fully and firmly and realise our real form, get rid of false 'I-ness', then we can find salvation or deliverance in this very religious congregation. All of us can be delivered and none can remain bound. But this generally does not happen because we suffer from the chronic ailment of 'ego' (*haumein*). Mere words cannot cure this ailment, just as a leper cannot be cured and become healthy by his simply saying so. The other person will say that you are suffering from leprosy and it can't be cured by merely saying so. You will have to undergo treatment and take medicine regularly. When you take medicine regularly, you will start getting cured.

The same is the case with your body made up of five elements. In it abides another body which is called '*abstract body*'. It has five '*gyan indris*' (sense organs), five *karam indris* (organs of action), five '*praans*' (life forces, or energies) and four '*antashkaran*' (consciences). This '*abstract body*' made up of nineteen elements does not die. Fire cannot burn it; water cannot drown it; none can sever it into pieces. It has the spirit of '*I-ness*', which impels him forward bound in all virtues and vices - I am 'good'; I am 'bad'. God's will is that he gets the kind of place in heaven which is in accordance with the ideas and feelings he has gathered during his sojourn in the world. If he starts accumulating stone-like ignoble actions, you can very well appreciate that he cannot rise high. If he is thrown into water, he is sure to drown. But, if he starts doing noble deeds, you should realise that he is gathering fuel or

energy that will enable him to rise. The more he gathers the fuel of noble actions, the higher will be his spiritual flight. You must have seen rockets launched into space. Their flight depends upon the quantity of fuel put into their launching. Children display fireworks. From them also you can understand the phenomenon of going up. In this way, he who has put the fuel of noble actions into his conscience (inner self or soul), with great care, his ego preserves both noble and ignoble deeds. Such a 'jeev' (soul) rises to the level he can with the fuel of his deeds. Both the physical body and abstract body are impelled or activated by blind ego. Beyond the 'abstract body' (ਕਾਰਨ ਸਰੀਰ) is the 'astral body'. It is made up of thoughts only and is extremely refined, but it is clouded with ignorance. Even in this highly refined body, the feeling of 'I-ness' does not disappear. Therefore, as long as these three bodies exist, 'ego' continues to cling to the 'jeev atma' (individual soul). When the 'jeev' reaches the higher stage that is the 'atam desh' (world of the soul) or the world of bliss, you can say. 'Ego' does not have any access to that world. In that region there is only One Soul manifesting everywhere. Therefore, so long as these three bodies exist, actions done by self in ego continue to cling to the 'jeev'. These actions are not destroyed. Only with the knowledge of the Ultimate Reality are the actions done in ego burnt to ashes. Making it simpler, we can also say that the purged and purified form of the 'jeev', which is also called 'sidh' and 'sudh' ('divine' and 'perceptive') and is fashioned in 'saram khand' (realm of spiritual endeavour) gains true knowledge, that is, Knowledge of the Ultimate Reality. It is also called Divine Name meditation in which all deeds done in ego are reduced to ashes, as is the Guru's edict :

The dreadful diseases, the sins of various murders, the penury of many births and immense miseries are all destroyed by contemplating God's Name, says Nanak,

just as fire reduces to ashes piles of wood.'

**ਘੋਰ ਦੁਖੁੰ ਅਨਿਕ ਹਤੁੰ ਜਨਮ ਦਾਰਿਦ੍ਰੰ ਮਹਾ ਬਿਖੁਾਦੰ ॥
ਮਿਟੰਤ ਸਗਲ ਸਿਮਰੰਤ ਹਰਿ ਨਾਮ ਨਾਨਕ ਜੈਸੇ ਪਾਵਕ ਕਾਸਟ
ਭਸਮ ਕਰੋਤਿ ॥**

ਪੰਨਾ - 1355

Therefore, so long as the three bodies – solid, abstract and causal (astral) – exist deeds also continue to exist alongwith them. This feeling of 'I-ness', in accordance with deeds, keeps the 'jeev' moving on an endless journey. The 'jeev atma' continues to exist in the body with the feeling of 'I-ness'; in other words the 'jeev' does not die. Men of knowledge and wisdom have done a lot of research, which started from the day the world was created, into this subject; for instance :

'O father, whither has gone the soul which used to speak, to dwell with the body, to dance, in the mind, please explain and preach.'

**ਬਾਬਾ ਬੋਲਤੇ ਤੇ ਕਹਾ ਗਏ ਦੇਹੀ ਕੇ ਸੰਗਿ ਰਹਤੇ ॥
ਸੁਰਤਿ ਮਾਹਿ ਜੋ ਨਿਰਤੇ ਕਰਤੇ ਕਥਾ ਬਾਰਤਾ ਕਹਤੇ ॥ਪੰਨਾ -
480**

He (the soul) lived in the body. He used to explicate scriptures and enraptured the congregation with his singing of Gurbani. He ate, drank and laughed. He fought great battles, built forts and castles and talked a lot. Where has he gone? There is no message from him, no telephonic contact. Nothing is known about his whereabouts. We feel surprised at the great secret that Waheguru (God) has kept hidden from us. God does not let us know this mystery. When great sages who have realised the Ultimate Reality and dwell in divine regions, who have knowledge of the three worlds, tell us something, we are not prepared to believe them. The world refuses to believe their utterances. The scholars say, : "This person is under the influence of such and such book. Under its influence he has tried to

express reality which, in fact, is not true." Now the problem is that we refuse to believe the person who has seen the reality. Great sages also tell their experiences very reluctantly as is written in *Gurbani* that 'they reveal their experiences with great difficulty.

'They come near God but disclose not their secret to anyone.'

**ਹੋਨਿ ਨਜੀਕਿ ਖੁਦਾਇ ਦੈ ਭੇਤੁ ਨ ਕਿਸੈ ਦੇਨਿ॥ ਪੰਨਾ -
1384**

The secrets and mysteries of heaven are better kept hidden. Only Waheguru (God) authorises some blessed ones to tell the world what they (blessed ones) have seen with their own eyes.

Once a devotee came to a saint. His body was covered with sores. He was very miserable. He said to the saint, "Sir, have pity on me. I have committed a grave error. Kindly get me pardoned." The saint asked him what error he had committed. He replied, 'I used to do yoga. When my consciousness entered '*sukhmana*' (one of the breathing passages in *Hath Yoga*) and went beyond '*trikuti*' (middle of forehead just above the eyebrows), and reached '*Sahansrar dal kamal*' I experienced the flow of countless energies or forces. I acquired one of them by virtue of which I could recognise the souls going from this world to the world hereafter and see in advance what treatment they were going to receive in the Divine court. Some were going to be thrown into hell, some were to go through the cycle of lives, and some were to be granted entry to heaven. The spectacles of heaven I had seen as a result of my meditations and prayers, I revealed to the people. Once my uncle died. I saw his soul in the Divine court. Time passed. One day my cousins asked me, "Brother, you often reveal secrets. Please tell us where our father has gone." I started looking for my uncle's soul and I happened

to enquire about it from the denizens of the Divine court. They looked at me with great contempt and said, "This fellow reveals the secrets of heaven to the world. Now he wants to know about his uncle." They showed to me that the soul of my uncle had entered the womb of a woman - three months pregnant - living in a village at a distance of 40 miles from our town. But they insulted me and pushed me out of heaven. O holyman! I was very brazen and so could not keep the secret to myself. I took my cousin alongwith me to that village in order to verify what I had been told. I went to the house of that woman. The information given to me proved to be correct. But the very next day my consciousness stopped rising to heaven and my body was stricken with sores." The sage took pity on him and told him a remedy by which he recovered. He advised him that the secrets of heaven were not meant to be revealed. "You kept using this power to reveal secrets of heaven and that is why your body was afflicted with sores." The saint further said that gradually the man attained a higher stage of spirituality and his body became completely healthy.

Therefore, if an unauthorised person reveals the secrets of heaven, it can be dangerous for him. But we are not prepared to believe this. We only want to know where the '*jeev*' (individual soul) goes after '*praans*' (soul or life force) leave the body. When the '*praans*' (life force) leave the body, all other things remain - eyes, ears, and all organs. The five strengths of sense organs, five organs of knowledge, '*mann*' (mind), *chit* (mind or consciousness), *budh* (intellect) leave. This superfluous 'I' has shackled us all. It is because of 'I' that this soul is called '*jeev atma*' (individual soul). It leaves with the soul; it does not die. It is behind all activity. It is also called '*ego*'; we call it 'I' too. So this 'I' has become a very difficult and hard thing. Where does it go and what goes with it. Guru Sahib says :

'She is departing after having lost her bundle of merits and has tied one of the demerits.'

ਗੁਣਾ ਗਵਾਈ ਗੰਠੜੀ ਅਵਗਣ ਚਲੀ ਬੰਨਿ॥ ਪੰਨਾ - 23

One's merits and demerits go with the soul. The deeds that one does get imprinted on one's inner self and they go with the 'jeev' (soul). Then the question arises : where do they go? On this question, Gurbani states very clearly :

'Creating the beings, God has installed the Righteous Judge to record their accounts.

There, only the truth is adjudged true and the sinners are picked up and separated out.

The false find no place there and they go to hell with blackened faces.

They who are imbued with Thy Name win, O Lord.

They who are cheats they lose the day.

God has installed the Dharamraj (the Righteous Judge) to record accounts.'

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥

ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ॥

ਬਾਉ ਨ ਪਾਇਨਿ ਕੁੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ॥

ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ॥

ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥

ਪੰਨਾ - 463

Bhai Tiloka Ji said, "Respected princess, I have already told you in great detail where this 'jeev' (sentient being) goes when it dies. You must be remembering it." The princess replied, "O noble person! I can never forget your kindness and affectionate manner in which you have treated me, as also the method in which you told me those things which I had never tried to know. But one thing I must tell you plainly and truthfully that I neither understand that someone else is dwelling within me, nor can I understand where he will go after my death." Seeing her innocence and simplicity, Bhai Tiloka Ji smiled and said, "I trust every word uttered by my beloved one because he knows everything and nothing is hidden from

him. There is one thing and that is, I believe his utterances from the innermost recesses of my heart. According to his teachings, I had explained to you in detail that there is one thing living in this body, and that you do not know. You say, "My eyes see, my tongue speaks, my ears hear, I relish food." Who is this hearing and seeing one in you that gives strength to your sense organs by whose strength you see? That is Waheguru (God). This existence of yours which you call 'I' is called 'atma' (soul). By its power is your existence. It is an additional or superfluous existence. It is called 'jeev atma' (individual Soul). What you call 'I' is in fact nothing. It seems to exist as the result of an illusion, just as a piece of string appears to be a snake in darkness. I am revealing this mystery to you. This 'jeev atma' (individual) comes in accordance with its deeds - good and bad - after passing through many lives. Now it has got this body as a result of good and charitable deeds of earlier births. This is called human body. It is your body, but it is not 'you'. The 'you' in this body is called 'jeev' (soul). We have just given it a 'name'; we can give any name. Now you should remember it. I have told you this many times earlier also, but since you have the firm belief that you are 'you', you call this body 'I', but you do not know that 'you' just dwell in this body. That day I told you that you are a soul. You were very much disturbed by this statement. But when I explained to you, you did understand that you are a soul. The light of life in this body, which abiding in it keeps it living, is called 'jeev atma' (individual soul). It works by deriving strength and energy from the Supreme Light; it is this that has become 'I'. Earlier I told you that it was like wearing clothes. First, we put on a vest, then a shirt, and some persons wear a coat and put on some other cloth to guard against cold. I think you must have understood this much." The princess said, "Dear sir, what should I say I cannot understand that

I am something other than this body of mine. When I feel hungry, it is my body that eats. When I feel thirsty, again it is in the body that water goes and my thirst is quenched. What should I do? To me 'I' seems to be this body of mine. But what you say must be true. You are a very noble person. To me it appears that you are not a denizen of this world and that you have come here from some other world. When I do not see you even for a moment, I feel uneasy and restless. Mother was telling me that I have developed a pure and true love for you like one has for saints and holy men. How should I address you?" Bhai tiloka Ji smiled and said, "Good girl, you can call me whatever you like because I know that you are addressing me. Yes, what did you want to say?" The princess began to say, "What you have told me just now about clothes, I have understood fully." Tiloka Ji resumed his discourse, "Yes, just as we wear clothes, same is the case with '*jeev atma*' (individual soul). First, the invisible '*karan sreer*' (astral body) covers it. This body reduces the awareness of the '*jeev atma*', which you call 'I'. It suffers from misconception and ignorance and starts feeling that it exists that 'I' am. Have you followed what I have stated?" She said, "Yes, now I shall try to understand it. O my dear noble and pious person, first, you must be remembering how I had felt uneasy and disturbed and had gone away crying on hearing that I am '*atma*' (soul), for I felt that in that case I had neither my parents, nor my aunts nor my friends and companions. Your calling me an '*atma*' (soul) was incomprehensible and this made me uneasy. Now when you tell me this, I do accept it but I cannot understand what is within me. This also I cannot understand, who is that who prevents me from accepting as true what you tell me? But I believe you; what you are saying must be true. In fact, it is true. There is something separate from this physical form whom you call princess.

Just as riding a horse I go to jungles and river banks and row a small boat in water, similarly I feel that the '*jeev atma*' within me is driving me forward. This much I have understood. What leaves the body must be this life force." Bhai Tiloka Ji smiled and observed, "You are very innocent and I am sure that there is very little doubt in you. If you understand something, you will surely accept it. Well, now I shall tell you that when the life span of this body is over, the '*jeev atma*' (individual soul) leaves this visible body, called '*sukhsham sreer*'. So long as the '*jeev atma*' is in the visible body, it has five currents, or five kinds of waves. You must have noticed that sometimes you experience anger, sometimes on seeing a beautiful thing you long to possess it. I mean to say that sometimes on seeing a good horse you wish to own it." Interrupting him, the princess said that she often felt like having this thing or that thing and that her father told her not to be avaricious." This is what you mean, I think." Bhai Tiloka Ji said, "Yes. Then sometimes it happens that your parents seem to be very good and lovable to you and you wish that they should live for ever. The pull and love that you feel for your parents, you don't feel for others. Isn't it?" She at once remarked that she felt attracted towards him also. On hearing this, he laughed and said, "Respected princess, the attraction that you feel for your parents and other relatives is different from your feeling for me; the former is called attachment, while the latter is true love. Similarly, you must be at times experiencing anger. Sometimes you feel that there is none like you and that all should bow before you. This is called pride. There is another emotion also of which you are ignorant; it is called lust or sexual desire. So all these five instincts are such that they continue coming into the body by turns. These are - sexual desire, anger, greed, attachment and pride. These are also called five thieves or five villains. They are also called five enemies of man. Now let me tell you what they do. They

make man do ignoble deeds. They shackle the 'jeev atma' that is within us. Whether we do good deeds or bad, they bind us. When the 'jeev atma' leaves this body, which the world describes as death, the deeds of life-time go with him to the world hereafter. Many of those deeds are so bad for which even your father, though a king, may not be able to punish. For example, if a traveller passing through your forest is robbed or killed by someone and your Police fails to apprehend the culprit, he does not suffer punishment for his crime here in this world. But when after his death, his 'jeev atma' (soul) has to go to the other world where there is a true court. He who dispenses justice there is called Dharamraj (the Righteous Judge) who knows everything about the deeds of a soul in the material world. There he has to suffer punishment for his evil deeds."

Holy congregation, the Guru's edict is that such a soul has to suffer in hell but those who have lived a pious and chaste life doing good to others in obedience to Gurbani or according to the Guru's edicts, they are called Gurmukh, and hell remains millions of miles away from them, but the *manmukh* (the wayward or self-willed) suffers :

*'The egoist (manmukh) keeps being born and dying,
And ever and again buffets bears.*

*All hells by the egoist are suffered; the God-directed
(Gurmukh) not a whit by these are touched.'*

ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ ॥ ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ
ਖਾਵੈ ॥

ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਪੁ ਨ ਮਾਸਾ ਹੇ ॥
ਪੰਨਾ - 1073

It is said that there are 18 hells; Guru Sahib mentions even 84 hells :

*'Forgetting the Name, one endures misery of evil ways.
When the order to depart is issued, how can one stay
here.*

He plunges into the well of hell and suffers like a fish out of water .

The mammon-worshipper passes through eighty four lakh kinds of hell.

As he does, so shall he suffer.

Without the Satguru (True Guru), there is no emancipation. Bound and seized by deeds, one becomes helpless.

Very narrow, like the sharp edge of a sword, is the way to the yonder world.

There man's account shall be called and he shall be like sesame crushed.

Mother, father, wife and son shall befriend him not.

Without the Lord's love there is no liberation,

Man may have good many friends and comrades in the world, without the Guru-God, none is his saviour.

The Guru's service is the way to salvation and through it, night and day, one sings the Lord's praises.'

ਨਾਮੁ ਵਿਸਾਰਿ ਦੋਖ ਦੁਖ ਸਹੀਐ ॥

ਹੁਕਮੁ ਭਇਆ ਚਲਣਾ ਕਿਉ ਰਹੀਐ ॥

**ਨਰਕ ਕ੍ਰੁਪ ਮਹਿ ਗੋਤੇ ਖਾਵੈ ਜਿਉ ਜਲ ਤੇ ਬਾਹਰਿ ਮੀਨਾ ਹੇ ॥
ਚਉਰਾਸੀਹ ਨਰਕ ਸਾਕਤੁ ਭੋਗਾਈਐ ॥ ਜੈਸਾ ਕੀਚੈ ਤੈਸੇ
ਪਾਈਐ ॥**

**ਸਤਿਗੁਰ ਬਾਝਹੁ ਮੁਕਤਿ ਨ ਹੋਈ ਕਿਰਤਿ ਬਾਧਾ ਗ੍ਰਸਿ ਦੀਨਾ
ਹੇ ॥**

**ਖੰਡੇਧਾਰ ਗਲੀ ਅਤਿ ਭੀੜੀ ॥ ਲੇਖਾ ਲੀਜੈ ਤਿਲ ਜਿਉ ਪੀੜੀ ॥
ਮਾਤ ਪਿਤਾ ਕਲਤ੍ਰ ਸੁਤ ਬੇਲੀ ਨਾਹੀ ਬਿਨੁ ਹਰਿ ਰਸ ਮੁਕਤਿ
ਨ ਕੀਨਾ ਹੇ ॥**

**ਮੀਤ ਸਖੇ ਕੇਤੇ ਜਗ ਮਾਹੀ ॥ ਬਿਨੁ ਗੁਰ ਪਰਮੇਸਰ ਕੋਈ ਨਾਹੀ ॥
ਗੁਰ ਕੀ ਸੇਵਾ ਮੁਕਤਿ ਪਰਾਇਣਿ ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਕੀਨਾ
ਹੇ ॥**

ਪੰਨਾ - 1028

"So in this manner", said Bhai Tiloka Ji, "those who perform virtuous deeds are sent to heaven. There are those who worship God but have not become exalted. They return to the world. Then there are those who are a stage higher than they and spend all their life in love of God. They are devotees or worshippers; about them the Guru's

edict is :

'Within thy mind, contemplate thou on the Guru and with thy tongue utter the Guru's Name.

With thy eyes behold the True Guru and with thy ears, hear the Guru's Name.

*Being imbued with the True Guru,
Thou shalt find a seat in God's court.*

Says Nanak, the God gives this commodity to him, on whom he showers His benediction.

Rare, very rare, indeed, are such persons who are said to be good men in the world.'

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥

ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ ॥

ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਨੋ ਏਹ ਵਥੁ ਦੇਇ ॥

ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥ ਪੰਨਾ -

517

Holy congregation, above them are those souls whom we call *saints, hermits, arifs* (sages), *Brahmgyanis* (having highest spiritual knowledge) etc. They are not subject to birth and death, as is the Guru's edict :

'Both above birth and death are the philanthropic persons who come to do good to others.

They give the gift of spiritual life, apply men to divine devotion and make men meet with God.'

ਜਨਮ ਮਰਣ ਦੁਹਰੁ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥

ਜੀਅ ਦਾਨੁ ਦੇ ਭਗਤੀ ਲਾਇਨਿ ਹਰਿ ਸਿਉ ਲੈਨਿ ਮਿਲਾਏ ॥

ਪੰਨਾ - 749

They are called '*karak*' (emancipated souls who come & go from this world as they like) '*brahmgyani*' (one who has attained the highest spiritual stage). *Brahmgyani's praan* (life force) does not go anywhere. He attains salvation :

'As water comes and gets mingled with water, so does his light merge with the Supreme Light.

His coming and going end and he attains rest.'

ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥ ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ

ਸਮਾਨਾ ॥

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

They are freed from the cycle of birth and death. Their wandering in transmigration is annulled. Then where does the 'jeev atma' go? This, in their case, is worth comprehending about which Guru Sahib says :

'When the body dies, to what abode does the soul of the pious person go?'

ਪਿੰਡਿ ਮੁਐ ਜੀਉ ਕਿਹ ਘਰਿ ਜਾਤਾ ॥ ਪੰਨਾ - 327

On this subject, there is an edict in Sri Guru Granth Sahib. When the 'jeev atma' (individual soul) of this man leaves the body, then because of his knowledge of God, he knows in advance that he is not separate from the 'Atma' (the Supreme Soul), that he is not distinct from Waheguru (God) and that he is immortal. When his 'praans' (life forces) end, they mingle with life forces. No deed of his remains clinging to him because he does not have an existence separate from Waheguru Ji (God). Earlier too he was Waheguru, and when he leaves the body, he remains immortal. This utterance has to be listened to attentively and understood very carefully. Those devotees whose ignorance has been dispelled and eyes of knowledge have opened up, have realised that behind 'ego' in the body, all force is being provided by Waheguru Ji (God). Whatever is happening is in accordance with God's command. So this enlightened person totally decimates his individual existence. To speak the truth, God Himself, through His energy and according to His will, is giving life and movement to the body. Perhaps you have understood that God Himself is sporting in the whole body. But what happens? Side by side this elemental stage is the stage of ignorance in which power of consciousness mingles with 'ego' and starts considering that it has a separate existence that 'I' continues sliding downwards and passing through

five stages, finally starts considering itself a body which is the source of confusion and ignorance. Those who are perfect sages having knowledge of the Ultimate Reality, do not have a separate existence. God Himself is in them. These esoteric things often occur in Gurbani :

'Saith Kabir : The Lord in whose quest we wandered, was found in our own place.

*He whom thou didst consider separate from thyself
As from the world thou didst turn away, was thy
ownself.'*

ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ ॥

ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ ॥ ਪੰਨਾ -
1369

*'Kabir uttering Thy Name have I become like Thee. In me
now 'I' has been effaced.*

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

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੁਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥

ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂ ॥

ਪੰਨਾ - 1375

Guru Sahib has stated very clearly :

*'Uniting together the five elements, the body is
fashioned.*

Within that see thou the Lord's jewel.

*The soul is the Lord and the Lord is the soul. God is
obtained by pondering over the Name.'*

ਪੰਜ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ॥ ਤਿਸ ਮਹਿ ਰਾਮ ਰਤਨੁ ਲੈ
ਚੀਨੀ ॥

ਆਤਮ ਰਾਮੁ ਰਾਮੁ ਹੈ ਆਤਮ ਹਰਿ ਪਾਈਐ ਸਬਦਿ ਵੀਚਾਰਾ
ਹੈ ॥ ਪੰਨਾ - 1030

At another place, Guru Sahib poses the question, "Who dwells in the body?" At the same time, he gives the answer :

'Who abides in this temple of the body?

None His extent knows.'

ਇਆ ਮੰਦਰ ਮਹਿ ਕੌਨ ਬਸਾਈ ॥

ਤਾ ਕਾ ਅੰਤੁ ਨ ਕੋਊ ਪਾਈ ॥

ਪੰਨਾ - 871

Guru Sahib says that in this temple of the body dwells God Himself whose limits cannot be found by anyone. He is indeterminable.

'Neither has it mother, nor is it anyone's son.

Who abides in this temple of the body?

None His extent knows.'

ਨਾ ਇਸੁ ਮਾਇ ਨ ਕਾਹੁ ਪੁਤਾ ॥

ਇਆ ਮੰਦਰ ਮਹਿ ਕੋਨ ਬਸਾਈ ॥

ਤਾ ਕਾ ਅੰਤੁ ਨ ਕੋਊ ਪਾਈ ॥

ਪੰਨਾ - 871

So Guru Sahib's edict is :

'When the body dies, to what abode does the soul of the pious person go?'

ਪਿੰਡਿ ਮੁਐ ਜੀਉ ਕਿਹ ਘਰਿ ਜਾਤਾ ॥

ਪੰਨਾ - 327

As the body dies, into what abode does the 'jeew' (soul) go? Guru Sahib says that freed of the state marked by three characteristics - *rajo gun* (passions), *tamo gun* (evil or darker side) and *sato gun* (virtuous traits), the soul merges with the immortal eternal state through the 'shabad' (word or hymn).

'It is absorbed in the uncontaminated and Imperishable Lord by the holy word.'

ਸਬਦਿ ਅਤੀਤਿ ਅਨਾਹਦਿ ਰਾਤਾ ॥

ਪੰਨਾ - 327

He who has known it recognises it, but it cannot be explained. Just as a dumb person eats jaggery all right but cannot explain its taste, similarly the blessed soul enjoys the bliss of the exalted state, but he does not have words to describe this truth. It is something to be experienced. That is why the Guru's edict is :

'When the body dies, to what abode does the soul of the pious person go?

It is absorbed in the uncontaminated and Imperishable Lord through the holy word.

He, who knows the Lord, realises His relish.

His soul is sated like that of a dumb man eating sugar.'

ਪਿੰਡਿ ਮੁਐ ਜੀਉ ਕਿਹ ਘਰਿ ਜਾਤਾ॥
 ਸਬਦਿ ਅਤੀਤਿ ਅਨਾਹਦਿ ਗਾਤਾ॥
 ਜਿਨਿ ਰਾਮੁ ਜਾਨਿਆ ਤਿਨਹਿ ਪਛਾਨਿਆ॥
 ਜਿਉ ਗੁੰਗੇ ਸਾਕਰ ਮਨੁ ਮਾਨਿਆ॥

ਪੰਨਾ - 327

Therefore, holy congregation, it has been explained in detail in earlier 'diwans' (religious functions or congregations) also. Many dear persons argue that holy men also do deeds; even saints who have realised the Ultimate Reality also do deeds. What about the fruit of their deeds? Where does it go? About the saints the Guru's edict is that sometimes they do deeds which are sins in the eyes of others, or there are some deeds in their account from their previous births for which they are slandered. This is like washing off their dross.

'The slanderer washes the filth of many births of others, and reaps the fruit of his own acts.

He has no peace here and no room in God's Court. He is tormented in the city of death.

The caluminator wastes his life in vain.

He cannot succeed in anything and hereafter obtains not a place.'

ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ ਧੋਵੈ ਪਰਾਈ ਆਪਣਾ ਕੀਤਾ ਪਾਵੈ॥

ਈਹਾ ਸੁਖੁ ਨਹੀ ਦਰਗਹ ਢੋਈ ਜਮ ਪੁਰਿ ਜਾਇ ਪਚਾਵੈ॥

ਨਿੰਦਕਿ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ॥

ਪਹੁਚਿ ਨ ਸਾਕੈ ਕਾਹੂ ਬਾਤੈ ਆਗੈ ਠਉਰ ਨ ਪਾਇਆ॥ ਪੰਨਾ

- 380

Those who praise the saints, serve them and stand by them garner the fruit of their (saints') noble deeds. For this reason, the saints are above both sin and virtue. They live in the most exalted state. If they come into the world, they are not subject to mammon in the form of *rajo gun* (passion), *tamo gun* (evil) and *sato gun* (virtuous trait). They are above them. Try to understand because what I am talking about is a little difficult. Living in detachment here, they are freed from the cycle of birth and death :

'Both above birth and death are the philanthropic persons who come to do good to others.

They give the gift of spiritual life, apply men to divine devotion and make men meet with God.'

**ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥
ਜੀਅ ਦਾਨੁ ਦੇ ਭਗਤੀ ਲਾਇਨਿ ਹਰਿ ਸਿਉ ਲੈਨਿ ਮਿਲਾਏ ॥
ਪੰਨਾ - 749**

While the body of the saint mingles with the elements, the 'jeev' (soul) that animated the body and spoke in it merges with God. The following verses figure in Gurbani :

'From the city of the mind-sky not even a drop rains now.

Where is the music, which was contained in it?

Transcendent Lord, the Supreme and the Master of wealth has taken away the great soul.'

**ਗਗਨ ਨਗਰਿ ਇਕ ਬੁੰਦ ਨ ਬਰਖੈ ਨਾਦੁ ਕਹਾ ਜੁ ਸਮਾਨਾ ॥
ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਮਾਧੋ ਪਰਮ ਹੰਸੁ ਲੇ ਸਿਧਾਨਾ ॥ ਪੰਨਾ-
480**

After the body is dead, not a single drop rains in the 'dasam duar' (the tenth door beyond the nine openings in human body; the mystical orifice in 'hath yoga'). No tender emotions rise in it. Where is the mystic voice vanished, that was contained in it? That 'jeev atma' has merged with the Supreme Soul of God and gone to its own ethereal world :

'O father, whither has gone the soul, which used to speak, to dwell with the body, to dance in the mind, explain and preach?'

**ਬਾਬਾ ਬੋਲਤੇ ਤੇ ਕਹਾ ਗਏ ਦੇਹੀ ਕੇ ਸੰਗਿ ਰਹਤੇ ॥
ਸੁਰਤਿ ਮਾਹਿ ਜੋ ਨਿਰਤੇ ਕਰਤੇ ਕਥਾ ਬਾਰਤਾ ਕਹਤੇ ॥ ਪੰਨਾ -
480**

The soul that gave speech to the body and danced in the mind and that related discourses and explained scriptures - where has it gone? What has happened to that soul which played on the body like a 'mridang' (drum)

and made it do various deeds? The 'bani' (Gurbani) says :

'Whither has gone the player who had made this mansion as his own?

No tale, word and consciousness are produced as the Lord has drained off the entire power.'

ਬਜਾਵਨਗਾਰੋ ਕਹਾ ਗਇਓ ਜਿਨਿ ਇਹੁ ਮੰਦਰੁ ਕੀਨਾ॥

ਸਾਖੀ ਸਬਦੁ ਸੁਰਤਿ ਨਹੀ ਉਪਜੈ ਖਿੰਚਿ ਤੇਜੁ ਸਭੁ ਲੀਨਾ॥

ਪੰਨਾ - 480

The ears have lost the power of hearing. No part of the body can move. The body has lost all its strength; feet cannot walk, hands cannot move; the five thieves in it can no longer wander; the elephant-like heart too has become tired and exhausted. The force that made the organs move like the puppeteer making the puppets dance, too has taken wings. So, as the 'jeevatma' flies from the body all physical activities cease. Bani's (Gurbani) edict is that he who, while abiding in the body, destroys his illusions by meditating on Divine Name, achieves the state of immortality. The complete hymn is given below :

*'The ears that accompanied thee have turned deaf;
Powerless the senses.*

Staggered are thy feet, limp thy hands, and from thy mouth no word now issues forth.

The five minions of evil, thieves that rushed about according to their own will are exhausted.

Exhausted is the elephant of the mind.

Exhausted the heart -

That by power of the master of the show were moving along.

With death are the ten knots untied (Ten kinds of breath enumerated in hatha-yoga).

All friends and companions of the body desert it.

Saith Kabir : Whoever on the Lord meditates,

Even in life shall his bonds be snapped.'

ਸ੍ਰਵਨਨ ਬਿਕਲ ਭਏ ਸੰਗਿ ਤੇਰੇ ਇੰਦ੍ਰੀ ਕਾ ਬਲੁ ਥਾਕਾ॥

ਚਰਨ ਰਹੇ ਕਰ ਢਰਕਿ ਪਰੇ ਹੈ ਮੁਖਹੁ ਨ ਨਿਕਸੈ ਬਾਤਾ॥

ਬਾਕੇ ਪੰਚ ਦੂਤ ਸਭ ਤਸਕਰ ਆਪ ਆਪਣੈ ਭੁਮਤੇ ॥
 ਬਾਕਾ ਮਨੁ ਕੁੰਚਰ ਉਰੁ ਬਾਕਾ ਤੇਜੁ ਸੂਤੁ ਧਰਿ ਰਮਤੇ ॥
 ਮਿਰਤਕ ਭਏ ਦਸੈ ਬੰਦ ਛੁਟੇ ਮਿਤ੍ਰ ਭਾਈ ਸਭ ਛੋਰੇ ॥
 ਕਹਤ ਕਬੀਰਾ ਜੋ ਹਰਿ ਧਿਆਵੈ ਜੀਵਤ ਬੰਧਨ ਤੋਰੇ ॥ਪੰਨਾ -
 480

This 'jeev' (soul) has emerged from the Formless One (God) according to His own command. When the 'jeev's' ignorance is destroyed it returns to the Formless One and mingles with Him. In other words, the 'jeev' itself becomes the Formless One (God) and merging in Eternity itself becomes Eternity. So when we look at our real abode sliding from where we have got the name or title of the 'jeev' (soul), we find that was a godly state. We had neither any form, nor any complexion; that was a state of perfect meditation. What the Formless God thought or did is not the subject for the 'jeev' (soul) to know and delve into because it is in the limit. Waheguru Ji (God) is limitless. He is infinity and about infinity nothing can be known. We can only be intensely devoted to Him, express praise and wonder for Him. We can enjoy from Him a blissful state of intense rapture. He who merges in Him himself becomes Him and comes to realise Him. He does not have any existence separate or distinct from Him.

Holy congregation! This too is worth understanding that we never wish that our existence should be completely decimated. We do wish that our existence should become so holy and exalted that we may enter the Realm of Truth where abides *Waheguru Ji* (God) and there enjoy His love and achieve the exalted state of supreme bliss. But we do not wish our existence to be totally obliterated and that we may cease to be. It is this state of 'ceasing to be' which is the most exalted state because the Formless Supreme Being has Himself manifested as '*Ek Onkar*', (The Sole Supreme Being). From '*Ek Onkar*' has been born 'shabad' (word; hymn) and through Divine order

have come into existence all forms and creatures. In this context, Bhai Gurdas Ji says :

'The Nirankar (Formless One) assumed form and came to be called Ekonkar (the Sole Supreme Being). From Ekonkar emanated the 'shabad' (word; hymn) and thus did Onkar come into existence'.

ਨਿਰੰਕਾਰ ਆਕਾਰ ਹੋਇ ਏਕੰਕਾਰ ਅਪਾਰ ਸਦਾਯਾ॥

ਏਕੰਕਾਰਹੁੰ ਸ਼ਬਦ ਧੁਨ ਓਅੰਕਾਰ ਅਕਾਰ ਬਨਾਯਾ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 26/2

So it is a very subtle matter which cannot be comprehended without long and assiduous Divine Name meditation in the close company of a perfect saint because mind's flight is limited. About mind's fight Bhai Vir Singh Ji says :

'The spiritual heights where the intellect has failed and burnt its wings,

With those lofty heights have I fallen in love.

An unknown cup, there do the lips touch

Affording heady delights and waves of ecstasy.

The scholar prevents us and calls us a superstitious lover,

Undone have been those who went beyond intellect.

O scholar, sit thou confined in the region of intellect,

For we have fallen in love with spiritual heights.'

ਜਿਨ੍ਹਾਂ ਉਚਯਾਈਆਂ ਉਤੋਂ 'ਬੁੱਧੀ' ਖੰਡ ਸਾੜ ਢੱਠੀ,

ਮੱਲੋ ਮੱਲੀ ਓਥੇ ਦਿਲ ਮਾਰਦਾ ਉਡਾਰੀਆਂ।

ਪਯਾਲੇ ਅਣਡਿੱਠੇ ਨਾਲ, ਬੁੱਲ੍ਹ ਲੱਗ ਜਾਣ ਓਥੇ,

ਰਸ ਤੇ ਸਰੂਰ ਚੜ੍ਹੇ, ਝੁੰਮਾਂ ਆਉਣ ਪਯਾਰੀਆਂ।

'ਗਯਾਨੀ' ਸਾਨੂੰ ਹੋੜਦਾ ਤੇ 'ਵਹਿਮੀ ਢੋਲਾ' ਆਖਦੇ ਏ,

'ਮਾਰੇ ਗਏ ਜਿਨ੍ਹਾਂ ਲਾਈਆਂ ਬੁੱਧੋਂ ਪਾਰ ਤਾਰੀਆਂ।'

'ਬੈਠ ਵੇ ਗਿਆਨੀ! ਬੁੱਧੀ ਮੰਡਲੇ ਦੀ ਕੈਦ ਵਿਚ'

'ਵਲਵਲੇ ਦੇ ਦੇਸ਼' ਸਾਡੀਆਂ ਲੱਗ ਗਈਆਂ ਯਾਰੀਆਂ।' ਡਾ.

ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ

The power of the intellect is limited. This means that it is beyond our comprehension. Great authors and philosophers are gifted with very sharp intellect. Can they comprehend the Formless One? No, holy congregation,

man's intellect does not have the ability or power to comprehend the infinite, inaccessible and imperceptible. What is imperceptible cannot be known through the senses. Neither any instrument nor any computer can approach Him because He is beyond natural sciences. No material science has access to Him. Waheguru (God) is *Sat* (being) *Chit* (consciousness) and *Anand* (bliss). He can be known only through awareness because when the devotee or seeker meditates on God's Name, his awareness is exalted. When the conscious understanding of the 'jeev' (soul) enters the realm of spiritual endeavour, then in that state the power of God's Name shapes his awareness or understanding. It is the state where the genius of pious persons and men of occult powers is moulded. It is a lofty experience which gives knowledge and understanding of Waheguru Ji (God).

'There inner consciousness, intellect, Soul and understanding are moulded.

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

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ॥

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ॥

ਪੰਨਾ - 8

'When there is worldly wisdom how can there be spiritual strength? Now when I have spiritual wisdom, the temporal strength cannot abide.

Says Kabir, God has taken away my worldly wisdom and I have obtained perfection instead.'

ਜਬ ਬੁਧਿ ਹੋਤੀ ਤਬ ਬਲੁ ਕੈਸਾ ਅਬ ਬੁਧਿ ਬਲੁ ਨ ਖਟਾਈ॥

ਕਹਿ ਕਬੀਰ ਬੁਧਿ ਹਰਿ ਲਈ ਮੇਰੀ ਬੁਧਿ ਬਦਲੀ ਸਿਧਿ ਪਾਈ॥

ਪੰਨਾ - 339

So, for this reason, these states are inaccessible and indiscernible. Nor can we know Him from whom the entire creation has emanated because that was the conscious power of the Primal Word; that was not the natural word because nature itself has come into being

from Onkar word God. Nature was not in that Primal Word. How shall we live in that inaccessible and indiscernible state? About these things we can only make rough guesses from observing natural environment, but this state has been called indescribable as is sweet relish for a dumb person is beyond words. The Guru's edict is :

'He alone, who tastes the invaluable Name of God, knows its relish.

Its worth can be evaluated not.

What shall I say and utter with my mouth?'

ਸੌ ਜਾਨੈ ਜਿਨਿ ਚਾਖਿਆ ਹਰਿ ਨਾਮੁ ਅਮੋਲਾ ॥

ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈਐ ਕਿਆ ਕਹਿ ਮੁਖਿ ਬੋਲਾ ॥ ਪੰਨਾ - 808

So, he alone who has achieved the state of deep meditation undisturbed by thought, can know that relish :

'In the Lord's love I have acquired profound concentration.

That felicity, the enjoyer alone knows.

Unapproachable and beyond comprehension is my Lord.

He lives in every heart and is very close.'

ਸਹਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ ਸੌ ਰਸੁ ਸੌਈ ਜਾਣੈ ਜੀਉ ॥

ਪੰਨਾ - 106

In this state the mind is destroyed, and so are sensual desires; knowledge of reality has given full enlightenment. So what we know is that after leaving the body the 'jeev' (soul) mingles with its origin, its source.

Secondly, are those persons who go about in the world in accordance with the three things - *rajo* (passion) *tamo* (evil) *sato* (virtue). So they fear death who have not put their faith in Guru's 'bani' (utterance). If we put our faith in Guru's 'bani' and imbibe in our life and live accordingly, then the fear of death will not hover over our head, and we will achieve an immortal state. And when we achieve everlasting life, there is no fear left. Therefore, they alone die who take birth again. When a person is not

going to be born again because he has put faith in Guru's bani, then what is there to fear? Anyone who wishes, can put his or her faith in Guru's bani. Put your faith in the 'bani' of *Sri Guru Granth Sahib*. The saints come into the world only to help and assist people to follow Guru's *bani*. The saints of the Guru's abode (*gurdwara*) do not themselves become gurus because they have acquired the highest spiritual knowledge due to which they have attained the state of emancipation (from birth and death). In this state, not the slightest trace of 'I' (ego) is left. Pride or self-conceit is totally obliterated from the self. They do good to the world only on the strength and support of the 'bani' of *Sri Guru Granth Sahib*. They serve the people not for becoming a Guru. People have formed a wrong notion that saints become '*Gurus*'. In Guru Nanak's abode, the '*maryada*' (tradition) is different. Here the true devotees are liberated (from birth and death) even while physically living, and they learn about their origin due to which they see themselves in the image of God. It is a state of truth. They possess '*brahmdrishti*' (perfect knowledge) even about those whom they teach and preach. They do not take the credit for their actions. In a natural state, it is God's will that they do. Whoever wishes may cultivate faith in the 'bani' of *Sri Guru Granth Sahib*, he will swim through the world ocean and become emancipated. The duty of the saints of the Guru's abode is to disseminate *Gurbani* in the world, guide and urge the seekers on the right path, acquaint them with the hidden spiritual secrets and by giving them the gift of life with their spiritual power enable them to enter the world of Eternity even while living in this world. The saints try to propagate these lofty principles in the world with their actions, experiences and utterances, so that everybody should understand them. So, listen with full concentration : so long as the '*jeev*' harbours sensual desires, he will continue to be taking birth

and dying again and again. The Guru's edict is :

'So long as he thinks that he does something, till then he has absolutely no peace.

As long as this man deems that he is the doer of something, until then he wanders in the womb existences.

As long as he deems one man an enemy and another a friend, so long his mind is not at rest.

So long as the man is intoxicated with the love of mammon, till then the Righteous Judge inflicts punishment on him.'

ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਝ ਤੇ ਕਛੁ ਹੋਇ ॥

ਤਬ ਇਸ ਕਉ ਸੁਖੁ ਨਹੀ ਕੋਇ ॥

ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥

ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ ॥

ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਰੀ ਮੀਤੁ ॥

ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ॥

ਜਬ ਲਗੁ ਮੌਹ ਮਗਨ ਸੰਗਿ ਮਾਇ ॥

ਤਬ ਲਗੁ ਧਰਮਰਾਇ ਦੇਇ ਸਜਾਇ ॥

ਪੰਨਾ - 278

These are the four edicts in Sukhmani Sahib which you should read, listen to and reflect on with full concentration of mind. Many dear devotees come to me and complain that their mind is not at peace while reading Gurbani and that they do not enjoy reading it. When I ask them how much of 'bani' they read, they reply at once - both men and women - that they do five 'paths' (reading of a composition of Gurbani) of Sukhmani Sahib daily. I am wonderstruck that inspite of doing so many 'paths' daily their mind is not at peace. I remind many of them of the verdict the Tenth Guru gave after making the Sikhs drink hemp or do gargles with it. But they do not understand it. But they continue repeating that they do five 'paths' daily. Some persons claim that they do 25 'paths' of Jap Ji Sahib daily. But I am surprised when I see no change in the state of their mind and their inclinations. They are still greedy, proud and full

of attachment. They are attached to the body and have not risen above it. I am forced to say, 'My dear friends, doing 'path' is just a formality with you; what else should I say? If you do even a small amount of 'path' sincerely and imbibe it in your heart and mind, you will immediately attain peace of mind, as you read in the Sukhmani Sahib :

'Remember, remember God.

By remembering Him thou shalt attain peace and efface from within thy body, strife and anguish.'

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥

ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥

ਪੰਨਾ - 262

Then you read about the blessings that fall to your lot by remembering God. Then what is the reason why you do not remember God? The above edict of 'simran' (remembering God) is very clear. Remembrance of God destroys five kinds of torments. They say that they only read *Sukhmani Sahib* and have no idea what 'simran' is. Then I am forced to say to them : Tell me one thing. A person falls ill, goes to a doctor who examines him carefully. The doctor finds that the person is suffering from several ailments. He writes all the needed medicines on the prescription slip. The person comes home, memorises it and recites it again and again hundreds of times. On the second day, he goes to the doctor again and tells him that there is no improvement in his condition. The intelligent doctor tells him, "Brother, tell me which medicines you have taken. Did you take the medicines after observing all precautions?" He replies, "No, doctor, I did not take any medicine. Rather I crammed the prescription itself. I have learnt it by heart. I continue reciting it all the time." Seeing his folly the doctor tells him, "My dear, I think there is something wrong with your head. Prescriptions are not meant to be read or recited. The doctor gives the prescription slip to the patient so that he (patient) may show it to the chemist for buying medicines. If he follows the directions and precautions mentioned in the

prescription while taking medicine, only then will his ailment be cured." Now reflect whether the doctor is right or wrong. So holy congregation, in Guru Granth Sahib, and particularly in *Sukhmani Sahib*, which many dear devotees read or recite five times daily, cure for the malady of 'ego' is written. All ailments originate from 'haumein' (ego), and therefore, for all ailments one cure is prescribed :

'Lord's Name is the panacea of all the ills.

Singing of Lord's praise is the embodiment of beatitude and salvation.'

ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ ॥

ਕਲਿਆਣ ਰੂਪ ਮੰਗਲ ਗੁਣ ਗਾਮ ॥

ਪੰਨਾ - 274

This malady will be cured if we use the medicine prescribed for it with the necessary precautions. The Guru's edict is :

'Ego is a chronic disease, but it has its curing medicine.

If the Lord bestows His grace, then, man acts according to the Guru's instruction (And this is the cure for ego).

Says Nanak, hear, O ye people, in this way the trouble departs.'

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥

ਨਾਨਕ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥ ਪੰਨਾ - 466

'He, who gets resigned to the Guru's will reflects on the quintessence of Divine Knowledge and through the Name burns ego. His body and mind become immaculate and immaculate is his speech and he remains merged in the True Lord.'

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥

ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਸਾਚੈ ਰਹੈ ਸਮਾਏ ॥ ਪੰਨਾ

- 946

One is cured of ego by Divine Name meditation, and not by mere mechanical reading. Therefore, one is united with God by first reflecting on Gurbani and then acting

on it in the conduct of one's life. So my dear devotees, mere reading of Gurbani does not do much good; teachings of Gurbani have to be imbibed and then acted upon in one's life. When 'bani' says -

*'With each breath the Lord you contemplate
Thereby shall your mind's anxiety be shed.'*

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਉ ਗੋਬਿੰਦ॥

ਮਨ ਅੰਤਰ ਕੀ ਉਤਰੈ ਚਿੰਦ॥

ਪੰਨਾ - 295

Then you should start meditating on God's Name. There are many such edicts in Gurbani urging us to meditate on God's Name. For instance, man seeks joys, but he does not follow the Guru's edict which is inscribed in Sukhmani Sahib. He does not realise why joy eludes him. The Guru's edict is :

'So long as he thinks that he does something, till then he has absolutely no peace.'

ਜਬ ਲਗ ਜਾਨੈ ਮੁਝ ਤੇ ਕਛੁ ਹੋਇ॥

ਤਬ ਇਸ ਕਉ ਸੁਖੁ ਨਾਹੀ ਕੋਇ॥

ਪੰਨਾ - 278

As has been stated earlier, so long as man has 'ego', he cannot say that he is not the doer of things. This can be said only by the man who has realised that whatever is happening in the world is in accordance with the will of God. Human beings are mere tissues and are getting trapped on account of false 'ego'. It is only after becoming both inwardly and outwardly conscious that it can be said that :

'This mortal's power is not in his own hands.

The cause of causes is the Lord of all.'

ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ॥ ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ॥

ਪੰਨਾ - 277

In order to imbibe this edict, first one must destroy one's ego. 'Ego' cannot be destroyed unless the dross or fungus of illusion is removed by shattering one's self, and unless the doubts created by five kinds of illusions are dispelled. These misconceptions and illusions can be

removed only by Divine Name meditation. There are some persons who pretend to be humble and say, "I am an humble servant; I am nothing; it is all Waheguru's grace; He Himself makes men do things; I do nothing." These are very good words to utter, but it has to be seen whether their professions of humility and self-effacement are sincere and true or they are just pretensions couched in a flowery language. If you want to test such a person you have just to speak ill of his actions and comment that he should not have done this or that deed. Then watch the effect of your harsh comments on him. If he really feels that his criticism and condemnation is also taking place in accordance with God's will, he will remain unmoved. But if he pays only lip service to the idea, he will react angrily and spit venom. Ordinary men are not tired of singing praises of their deeds and services - I did this and I did that. But they have not recognised my services; they have said not even two words in my praise. Broach the subject of mammon with anyone; so dark and ignoble are they that one gets fed up with listening to them. Sir, I did good to him; I rendered so much service in the gurdwara but now nobody bothers about me. Holy congregation! These kinds of thoughts have to be expelled from your heart and mind, otherwise, as says the Guru, there is no peace and joy for you. It is Guru Sahib's might grace that he himself is taking work from a forgetful person like me. So while reading Sukhmani Sahib, when he comes to the following verse -

'So long as he thinks that he does something, till then he wanders in the womb of existences.'

**ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥ ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ
ਫਿਰਤਾ ॥ ਪੰਨਾ-278**

- then take it for certain that he can never be rid of the cycle of birth and death. Then it is also not known in how many lives he may have to suffer the consequences

of his actions :

'For numerous births were we incarnated as worms and winged creatures.

For numerous more births, elephants, fishes and deer.

For numerous births did we become birds and snakes.

For numerous births yoked as horses and bullocks.'

**ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ॥ ਕਈ ਜਨਮ ਗਜ ਮੀਨ
ਕੁਰੰਗਾ॥**

**ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ॥ ਕਈ ਜਨਮ ਹੋਵਰ ਬ੍ਰਿਖ
ਜੋਇਓ॥** ਪੰਨਾ - 176

It is not known then in what form we may take birth as a result of our deeds and actions. In this way :

'As long as he deems one man an enemy and another a friend, so long as is his mind not at rest.'

**ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਰੀ ਮੀਤ॥ ਤਬ ਲਗ ਨਿਹਚਲ ਨਾਹੀ ਚੀਤ॥
ਪੰਨਾ - 278**

So long as man thinks in terms of friends and foes; and that is how most people think - he is my enemy, he is jealous of me, he speaks ill of me and opposes me. When man regards such a person as his enemy, how can his mind be at peace? Men of the world are ever immersed in such things. It has also been observed that some persons appearing in the garb of holy men also behave in this manner, considering some persons as their friends and others their foes. But the true saints teach the world :

*Bear not enmity to anyone,
For in every heart the Lord abides.'*

**ਵਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੂ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੂ॥
ਪੰਨਾ - 259**

So follow the teachings of Guru Granth Sahib. Pledge to the True Sovereign, 'I will not bear enmity to anyone from today onwards because it is your command.' Similarly, *Gubani* teaches us :

'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॥ ਪੰਨਾ -
1381

Follow both these teachings. Neither think evil of anyone, nor have anger in thy mind. These are the Guru's edicts; aren't these? But instead of following the Guru's counsel, we keep our own counsel and complain : 'Such and such community did evil to us; such and such party did harm to us; such and such officer acted maliciously against us. We can't help complaining thus because they actually do evil to us. But O revered Satguru! you tell us to return good for evil and if I start doing so, I shall be the only one in the world to be acting thus because the whole world follows the policy of 'tit for tat' or to pay back in the same coins, so that the evildoer can be taught a lesson. Now how should we follow your edict? Not to speak of doing good to the evil person, we cannot even rest without doing evil to him. 'So holy congregation, we are self-directed Sikhs and not Gursikhs or Guru-directed. That is why, being self-oriented, we have to suffer pain and misery. As is the Guru's edict :

*'The perverse person or egoist is the field of sorrow.
Suffering he sows, suffering he consumes.
In suffering he is born, in suffering he dies.
In egoism, he passes his life.'*

ਮਨਮੁਖੁ ਦੁਖ ਕਾ ਖੇਤੁ ਹੈ ਦੁਖੁ ਬੀਜੇ ਦੁਖੁ ਖਾਇ॥
ਦੁਖ ਵਿਚਿ ਜੰਮੇ ਦੁਖਿ ਮਰੈ ਹਉਮੈ ਕਰਤ ਵਿਹਾਇ॥ ਪੰਨਾ -
947

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

ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ॥

ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੌਟਾ ਖਾਵੈ ॥

ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਪੁ ਨ ਮਾਸਾ ਹੇ ॥

ਪੰਨਾ - 1073

So holy congregation, kindly reflect over the humble submissions I have made. Daily we pray :

'Nanak, God's Name is ever exalting,

And may all prosper by Thy grace, O Lord.'

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ।

But our conduct and behaviour is totally contrary to this principle. Those who cause distress to us, who block our progress, O revered Guru Sahib, how can we wish in your presence 'welfare of all'. O True Sovereign, your command is very strict. We have no doubt accepted you as our Guru, we pay obeisance to you also, we partake of 'amrit' too; we read your 'bani' also, but don't ask us to follow it in our life; kindly let us act according to our own will.' Holy congregation, just think for yourself : how can we adore the Guru when we are not ready to do his bidding?

This is the sad state of our love for *Sikhism*. Are we perfect Sikhs? What has happened to us? We do not consider Guru Granth Sahib to be more than a religious book. But if someone says that Guru Granth Sahib is not the Guru, we are ready to fight and die for it. This is our sad and pitiable state; this is the state of our spirituality. So Guru Sahib says :

'As long as he deems one man an enemy and another a friend,

So long is his mind not at rest.'

ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਰੀ ਮੀਤ ॥ ਤਬ ਲਗੁ ਨਿਹਚਲ ਨਾਹੀ ਚੀਤ ॥

ਪੰਨਾ - 278

One's mind is not at peace; one does not gain perfect understanding and knowledge. Characteristics of one who gains them are described in Gurbani :

'The man, who in pain, feels not pain,

Who is affected not by pleasure, love and fear and deems gold as dust. Pause.

Who is swayed not by dispraise

*And who suffers not from greed, worldly love and pride,
Who remains unaffected by joy or sorrow and who
minds not honour or 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 ਮੋਹੁ ਅਭਿਮਾਨਾ ॥

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਿਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥

ਪੰਨਾ - 275

He, who has gained this state of equipoise, becomes a stoic to whom joys and sorrow appear to be the same, he is unaffected by them :

'As is joy, so is sorrow for him.

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

ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ॥ ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥

ਪੰਨਾ - 275

To achieve this state of equipoise, one has to observe the disciplines and prohibitions described in Gurbani. According to these teachings, one has to shape one's life assiduously and perseveringly. The state of equipoise is not achieved through sheer doggedness. So long one sees people as friends and foes, one's own and aliens, this state of rest, peace and equipoise is not achieved. When it is achieved, one experiences a thrilling sensation that speaks out :

'Nanak, God's Name is ever exalting,

And may all prosper by Thy grace, O Lord.'

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ ॥

One feels impelled to pray to God for universal welfare and happiness. 'O Waheguru (God), do good to all, including even those who throw stones at me; show them the path of goodness for they have gone astray.'

Here I shall tell you a story. There has been a very great Muslim Saint in Baghdad, whose name was Mansur. When he gained full enlightenment and duality or partiality was completely destroyed, he started proclaiming, 'Here there is none other than God'. Hearing this proclamation, the fanatics took it ill. So he was summoned to appear in the king's court and he was ordered to be sent to the gallows. It was also ordered that his hands and feet should be chopped off. When his feet were chopped, and he was readied to be crucified, he said, "Don't chop off my hands. Let me pray to God." He folded his hands and prayed, "O God, these creatures of yours can not recognise the truth. They are deluded; do good to all of them." Then he said to his disciple, "O disciple, when the soul leaves my mortal frame, these men are not going to bury me, but they will cremate my body and throw my ashes into the river which will anger Khwaja Khizar, the river god, and the river will rise in such a flood that the entire city of Baghdad will be destroyed. But the city folk are innocent. So what you should do is to show my ragged blanket to the river. This will quieten and pacify Khwaja Khizar and the entire city will be saved from woe and misery." Such are true men of God and such are their thoughts. Only such holy men can wish from the core of their heart :

*'Nanak, God's Name is ever exalting,
And may all prosper by Thy grace, O Lord.'*

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ॥

They do not wish ill to the world. They really do good even to the wicked. Therefore, holy congregation, we pray (as is the Guru's edict) that :

'God approves the singing and hearing of those who

accept the True Guru's dictate as perfectly true'.

ਗਾਵਿਆ ਸੁਣਿਆ ਤਿਨ ਕਾ ਹਰਿ ਥਾਇ ਪਾਵੈ

ਜਿਨ ਸਤਿਗੁਰ ਕੀ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੀ॥ਪੰਨਾ -
669

Many times earlier I have told you that Bhai Kirtiya's father was born as a bear because he had spoken very rudely to a Gursikh. As a consequence thereof, he (Bhai Kirtiya's father), who was Ninth Guru's whisk-bearer, had to be born as a bear. It was the Tenth Guru who redeemed him and rid him of this life. It was because he had not accepted the following utterance of the Guru from the core of his heart :

'Saith Nanak : By unpleasant words spoken are body and mind turned foul.

The foul-spoken is always called a foul; bad is his repute.

One foul of tongue from the Divine Portal is cast off.

The mouth of such a one is spat upon.

The foul of tongue is reputed foolish,

And in ignominy is chastised.'

ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ॥

ਫਿਕੋ ਫਿਕਾ ਸਦੀਐ ਫਿਕੋ ਫਿਕੀ ਸੋਇ॥

ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਬੁਕਾ ਫਿਕੇ ਪਾਇ॥

ਫਿਕਾ ਮੂਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ॥ ਪੰਨਾ -

473

By meditating on Gurbani and imbibing its teachings, as is the Guru's edict -

'He, who calls himself a Sikh of the great True Guru should rise at dawn and meditate on God's Name.

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

By repeating Lord God's Name under Guru's instruction, all his sins, misdeeds and accusations are wiped off.

Afterwards, at sunrise, he sings Gurbani and while both sitting and standing he meditates on God's Name.

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

the Guru's mind.

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਵੈ ॥

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵੈ ॥
ਉਪਦੇਸਿ ਗੁਰੁ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ
ਲਹਿ ਜਾਵੈ ॥

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ
ਨਾਮੁ ਧਿਆਵੈ ॥

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੁ
ਮਨਿ ਭਾਵੈ ॥

ਪੰਨਾ - 306

the *Gursikh* merges himself with the Guru and becomes indistinguishable from him. In a way, he becomes an image of the Guru. Waheguru Ji (God) Himself speaks from his lips. Whatever he says comes out to be true. There is mention of such a *Gursikh* in history. His name was Bhai Godria. He used to grind fodder for horses with Bhai Gaura and recited Waheguru's Name with every breath and his mind was ever absorbed in meditating on God's Name. Once Bhai Gaura's servant made some mistake. He summoned him (the servant) and started lashing him with a whip. When Bhai Godria heard his cries of pain, he said in a loud voice, "O Bhai Gaura, why are you beating him? Don't beat him." Bhai Gaura, who was infuriated said, "Old man, mind your own work and continue grinding fodder. What do you know of the affairs of the state?" Bhai Godria spontaneously remarked, "Bhai Gaura, why are you feeling bloated (proud)? It causes nothing but pain and suffering." After sometime, Bhai Gaura's belly started bloating, and he started rolling on the floor with pain. He asked his companions to go to Bhai Godria and seek pardon from him on his behalf. The old man took pity on his miserable state. He took a pinch of flour from the hand-corn mill and advised them to give it with '*gur*' to Bhai Gaura. As he ate the flour with '*gur*', he was all right. He said, "Bhai Godria's utterances come out to be true.

Some day, he may say that all his horses should die or he may make some other damaging utterance." So out of fear he gave a 'siropa' (robe of honour) to Bhai Godria and bade him farewell.

Bhai Godria came back to his house. His children met him. They said to one another that it was good the old man had returned home. Holy congregation, understand it clearly that howsoever great a holy man may become his children never develop any faith in him and they do not show him due respect. For this reason, they fail to get those spiritual blessings which they can effortlessly get by simply serving him. Many times they invite even curses from their father.

Sant Maharaj Baba Attar Singh Ji of Reru Sahib did rigorous meditations and awakened the sleeping world and aligned the people with the Guru. His name and fame spread in all the four directions. Even Maharaja of Patiala came to see him. Several women from Bhaini Sahib also came. He blessed them to be further imbued with God's Name. One day, his son who was a *Zaildar* (honorary Superintendent of about a score villages) bought a pair of oxen. He felt like showing the oxen to his father. His mother said to him, "Son, your father is now a perfect saint. You being his son neither know his spiritual greatness, nor have any faith in him. In your opinion, people, who pay obeisance to your father, are foolish. But I fully know his greatness. At present Guru Nanak Sahib dwells on his tongue, about which the Guru's edict is :

'The Lord abides on the tongue of His saint.'

ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ॥

ਪੰਨਾ - 263

Therefore, you should show due respect to him and don't argue with him because from your childhood you have been in the habit of speaking before your father and arguing with him. If, for nothing, he says something it

will come out to be true." Baba Ji's son reached Reru Sahib with the pair of oxen and showed them to him. He blessed him (his son) and patted the oxen. When in leisure he sat in his chair, he said, "Son, you are the Zaildar. I have heard that you embezzle the land rent?" No sooner did he hear these words than he forgot his mother's advice and said, "Father, you have become a *sadhu* (mendicant). You have renounced worldliness. You have turned your back on all your responsibilities. Now all worldly responsibilities are on me. You little know how many officials come to me. I have to arrange for their boarding and lodging. How can I do it from my own household? Naturally, it has to be done from the land revenue collected." These were certainly insulting words. The holy man uttered the following edict of Gurbani :

'The hands of the go-between are chopped off. Like this the Lord administers justice.'

ਵਛੀਅਹਿ ਹਥ ਦਲਾਲ ਕੇ ਮੁਸਫੀ ਏਹ ਕਰੇਇ॥ਪੰਨਾ - 472

Having said this the holyman became quiet. His son also returned home without receiving his blessings. He did pay due regards to his saintly father, and due to his cheap and ignoble thinking earned a curse from him (the holy man). After a few days, he was to go to Ludhiana. While boarding a moving train at Doraha, his foot slipped and he fell along the railway line and both his hands and feet were severed. Due to excessive bleeding he died. In this manner, sometimes children do not realise the greatness of their saintly father. That is why they remain dry and parched while benedictions are raining in torrents over the devout, and on the contrary, they earn their father's displeasure. This has been observed in several cases. Similarly, when Bhai Godria reached his village, his children did not show him proper regards, and considered him an ordinary old man. One day, it so happened that in the month of *Chet* (March-April), when the mustard sown in the family's field was

ripe, Bhai Godria's children said to him, "The mustard crop is ripe. It has not to be reaped, but the plants have to be pulled out from the roots. Being a sandy field, the task will not be difficult." So he kept pulling out the plants the whole day. Neither did any refreshment come at 10 o'clock, nor was any food sent at noon. It was now evening. A footpath lay through the field. Some Sikhs known to Bhai Godria happened to pass by. As is customary, they asked him incidentally what he was doing. Bhai Godria unintentionally said that he was pulling out the roots of the family, when actually he was to say that he was pulling out the roots of mustard plants. The saint's word was irrevocable and all his sons, daughters-in-law and grand children died in a week. Bhai Godria was not grieved. He started living by himself. A woman in the village requested him to partake of curd at her place. She brought a bowl full of curd, but since she did not have more curd and fearing that the old man might ask for more curd, she put an extra pinch of chilly powder in it. When she came for the utensils, she asked him how good the curd was. At this the old man said spontaneously, "May you suffer a snake-bite! The curd was very good but you had put excessive chilly powder in it." The inexorable utterance was made. She went home. To boil milk, she went into the storeroom for dung cakes. As soon as she picked up a dung cake, she was bitten by a cobra, which proved to be fatal. So in this way, utterances of holy men who have merged themselves with God, prove to be true. They are called '*dhian-sidh*' (persons who have attained certain spiritual and miraculous powers through meditation and austerities). Their utterance never goes in vain.

So we were discussing when a 'jeev' (being) leaves the body where does it go? We have discussed this subject at great length. In Sri Guru Granth Sahib, we have been told again and again that :

'Leaving comely raiment and beauty in this world, 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 ਛਡਿ ਦੁਨੀਆ ਅੰਦਰਿ ਜਾਵਣਾ॥

ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ॥

ਹੁਕਮਿ ਕੀਏ ਮਨਿ ਭਾਵਦੇ ਰਾਹਿ ਭੀੜੈ ਅਗੈ ਜਾਵਣਾ॥

ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ॥

ਕਰਿ ਅਉਗਣ ਪਛੋਤਾਵਣਾ॥ ਪੰਨਾ - 470

We are also told :

'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॥ ਪੰਨਾ -

1281

'The Righteous Judge is under command to sit and administer even-handed justice!

The evil souls professing love for duality; they are thy subjects.'

ਧਰਮਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ॥

ਦੁਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ॥ ਪੰਨਾ - 38

So, in this way, the soul goes to different worlds according to its deeds. Many become ghosts and goblins, who suffer great tortures in their ghostly existence and are often enslaved by observing 40 day meditations and austerities.

Such a story finds mention in the history of the Gurus. Once the Tenth Guru went to a village called *Bhagta*. Travelling by Khadrana Dhab, Guru Sahib reached the village. He was received under a very beautiful tree where carpets were spread out for him. The Gursikhs started tethering their horses. Going near they found that a well

was being bricked. Guru Sahib asked whose well it was. The labourers working there said, "Sir, it is Bhai Bhagta's well. Guru Sahib remarked :

'While it is, King's money and power that are used, workers take the credit.'

At this the Gursikhs said, "True Sovereign! what a remark thou hast made!" Guru Sahib observed, "We have stated nothing but the truth." When the devotees requested Guru Sahib that he should enlighten them on the subject, he said, "Bhai Bhagta is a descendant of Bhai Behlo, who used to serve the Fifth Guru Sahib. Delighted with his service, Guru Sahib granted him a boon. '*Bhai Behlo sabh ton pehlon.*' [Bhai Behlo is the foremost of all.] At the same time Guru Sahib said, "Bhai Behlo! All the souls that are wandering in the world we hereby entrust to you.' In this way, all ghosts, goblins, gins, fiends and demons were entrusted to Bhai Behlo.

"Once there was a *Subedar* of Lahore. His daughter was possessed by a very stern kind of ghost. The *maulanas* (Muslim priests) tried their best to rid her of the ghost but all in vain. The *Nawab* came to know that there was a man named Bhagta who had the Guru-given gift of being the master of all ghosts and demons. So he went to Bhai Bhagta and said to him, 'Sir, my daughter is possessed by a ghost who refuses to leave her. Kindly rid her of the evil spirit in such a way that it does not visit her again. The ghost has not obeyed any *maulana*. There were some who with the help of some '*mantra*' (chant) turned it out, but it returned again.' Bhai Bhagta ordered the ghost to leave the girl's body at once. The girl was cured. At this the Nawab said to him, "Please let me know if I can render any service to you." Bhai Bhagta noticed that the Nawab was getting many brick kilns readied. Many baked bricks were also lying. So he said, 'In the *Malwa* region,

there are not any wells. We want to get a well dug and bricked. You have several kilns where bricks are baked. Give us bricks from a big kiln.' The Nawab said, 'I can give you bricks, but how will they be transported so far away? Lahore and Malwa are very far apart. If I send the bricks on camels, thousands of camels will be required. If I send them in carts, they are likely to get stuck up because in your region there are many sand dunes.' At this, Bhai Bhagta said, 'Mr. Nawab! Leave the transporting of bricks to me. You just let me know the kiln from which you plan to give me bricks.' The Nawab was pleased with the suggestion. He pointed out the kiln. Bhai Bhagta ordered all ghosts and goblins to transport the bricks to Malwa. In one night all the bricks were transported." At that time, Banda said, "Sir! They (the ghosts) were laying the bricks. Lime too they were bringing. Material was coming and work was being done, but none was visible. Is that why, thou hast made the following utterance!

'While it's King's money and power that are used, workers take the credit.'

ਦਮ ਲਗਣ ਪਾਤਸ਼ਾਹਾਂ ਦੇ ਨੂਣਗਰਾਂ ਦਾ ਨਾਉਂ।

Guru Sahib observed, "All this is the blessing of the Fifth Guru. People say that it is Bhai Bhagta's well, while the one who is its real master and whose power is being used is finding no mention." When people present there heard these words, one of them went to Bhai Bhagata and narrated everything. He told him that the Tenth Guru was camping near the well and he had made the above observation about the well.

At that very instant, Bhai Bhagta admitted his mistake. Accompanied by his five sons, he came into the presence of Guru Sahib and paid obeisance to him with great love and devotion. He brought provisions for the kitchen and a large quantity of milk. His five sons were named Gurdas, Tara, Bhara, Mehra and Bakta; such used

to be the names in olden days. They fell at Guru Sahib's feat and earnestly submitted that they belonged to him : "You bestowed blessings on our ancestors. True Sovereign! Be kind to our family." Guru Sahib asked : "Which is your family?" They replied, "We belong to the family of Bhai Behlo. The Fifth Guru had said, '*Bhai Behlo sabh ton pehlon.*' [Bhai Behlo is the foremost of all]. When Guru Sahib granted him perfection he (Guru Sahib) sent him to his village to preach and propagate Sikhism. [This village '*Bhai Kay Fafrey*' is situated at a distance of three miles from *Mansa.*] So he (Bhai Behlo) came to his village. He lived a carefree life ever lost in meditating on God's Name and taking food only once in a day. True Sovereign! one day Guru's congregation happened to come there. When Bhai Behlo Ji saw the congregation coming he said to the servant, 'Guru's devotees are coming from a distance. Their feet must be covered with dust. Go home and bring the big trough, fill it with water and let us wash their feet.' When the servant was sent home for getting the trough Bhai Behlo's daughter-in-law was bathing her three children in the trough. It was very hot and that is why she had seated the children in water. When the servant said, 'Madam, the holy man has asked for the trough. Devotees have come and he (Bhai Behlo) has to wash their feet.' The daughter-in-law replied, 'Brother! It is very hot. Where should I seat the children if I take them out of the trough? If the trough were empty, you could very well take it. At the moment, the children are sitting in it comfortably.' He submitted again that devotees had come and the holy man had insisted on him to bring the trough. The servant came for the second time. She sent him back saying that he might take any other utensil, but not the trough. When the servant went back to Bhai Behlo, he asked, "Why have you not brought the trough?" He replied, "Sir, children were sitting in the trough. So madam did not give the trough saying, 'Where should I seat the children?' At that

moment, Bhai Ji said spontaneously, 'Children are not going to survive, only the trough shall.' Holy men's utterances are like infallible arrows. Once they are released, they hit the target and prove fatal. In a few days, all the three kids died and the trough became empty. Bhai Behlo's son had great faith and reverence for him. His name was Nanu, and he was quite enlightened. Children of every holy man are not enlightened. They often act contrary to the teachings of their elders and forefathers. But Bhai Nanu Ji quietly submitted to God's will and started serving his father even more than before. He was fully convinced that his father was a perfect saint. He would get from him whatever he would ask for, because he had full faith in the 'bani' of Sukhmani Sahib :

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

**ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੋ ਮਾਗੈ ॥ ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਗੈ ॥
ਪੰਨਾ - 266**

He thought in his mind, 'I should not regard him only as my father. He is a perfect saint. He is a Gursikh who has found acceptance with the Guru.' So instead of regarding him as his father, he started considering him a perfect saint. He would himself serve him. He washed the utensils and washed his clothes. As long as Bhai Behlo was taking his food, he attended on him with folded hands. One day Bhai Behlo Ji said to him, "Bhai Nanu, with what object are you rendering me service?" He replied most humbly, 'Revered father, our dynasty is not going further. Your three grand children have passed away. Be kind and let the family line proceed further.' At this Bhai Behlo Ji said, 'Go, you will be blessed with a son, who will have many sons and they will found villages.' 'True Sovereign!' said Bhai Behlo's great grandson to the Tenth Guru Sahib, 'with thy grace. Bhai Behlo made an utterance and Bhai Bhagta Ji was born, who has founded this village in his

name. He has been blessed with five sons. Revered sir, the digging of this well is all due to your blessings, we are only your followers.'

Holy congregation, we are talking about the saint's utterance and about various lives. The Tenth Guru visited many villages in the Malwa. Once he visited a village alongwith his Sikhs. Suddenly, he uttered the following edict :

'The landlord ever contends for his land.

He has to abandon it and depart, but his desire is not extinguished.'

**ਭੂਮੀਆ ਭੂਮਿ ਉਪਰਿ ਨਿਤ ਲੁਝੈ ॥ ਛੋਡਿ ਚਲੈ ਤ੍ਰਿਸਨਾ ਨਹੀ
ਬੁਝੈ ॥ ਪੰਨਾ - 188**

The Singhs said, "True Sovereign! Have you uttered these words on hearing this partridge twitter?" Guru Sahib replied, "Yes brothers." The Singhs then said, "Sir, please enlighten us also about it." Guru Sahib said, "This partridge is blind of left eye. Many births earlier, he was the ruler of this place. Look, the village is in a state of ruin. [The name of the village was *Gandh Theh*]. The land we are passing through was once his property. Shackled by desires he is born here again and again. Man chained to desires is thus born again and again :

'Shackled by desires one comes and goes.'

ਵਾਸਨਾ ਬਧਾ ਆਵੈ ਜਾਇ ॥

Fettered by desires, one takes birth and dies and the cycle continues. Hunters come and kill him, but his memory of earlier birth is not destroyed. He remembers that it was his capital and these lands belonged to him. He has no doubt abandoned them, but his desires are not extinguished. Go and catch him." The Singhs surrounded the partridge and caught him. They said, "True Sovereign! He is really blind of left eye. Sir, will he be ever redeemed?" Guru Sahib said, "Now he has had a glimpse

of me. So he will be redeemed."

In this manner, Guru Sahib liberated the soul of the partridge. Guru Sahib often wrought such miracles. He was staying in that very village and was sitting on a bedstead. Suddenly there was an uproar, "Sir, save me! Sir, save me! Sir, save me! Be kind to me; be kind to me!" Guru Sahib removed the sheet from his face, and saw ghosts standing before him. Guru Sahib said, "Why are you standing here?" They replied, "True Sovereign, we are in great misery. We are given only five *maunds* of gram, which is not enough to satisfy our hunger. The Fifth Guru entrusted all the ghosts and goblins to this family. They have kept us imprisoned at different places. Be kind to us and liberate us." Guru Sahib replied, "Go now, and come after the holy congregation." In the meantime, Bhai Bhagta came along with his five sons. They said, "True Sovereign! Kindly let us know what service we can render to you." Guru said, "The first thing is that you should liberate all the ghosts and demons that the Fifth Guru entrusted to you. Don't keep them confined in this manner." They replied, "In that case, sir, they will again start pestering the people."

Guru Sahib at once remarked, "Those who will come to you will not be troubled by them (the ghosts)." He also commanded the ghosts not to trouble the people and move about freely. It is difficult to enumerate the various places and regions where '*jeevs*' (souls) go after physical death. None can say where one is to go, but go everyone must, because, by becoming a ghost, holy congregation, one suffers terribly :

*'Many are the sufferings of this body, goblin's cage,
Beings involved in darkness of ignorance in hell rot.
Those neglectful of the Name, a reckoning to
Dharmaraja (Righteous Judge) owe.'*

ਪ੍ਰੇਤ ਪਿੰਜਰ ਮਹਿ ਦੂਖ ਘਨੇਰੇ ॥ ਨਰਕਿ ਪਚਹਿ ਅਗਿਆਨ
ਅੰਧੇਰੇ ॥

ਧਰਮ ਰਾਇ ਕੀ ਬਾਕੀ ਲੀਜੈ ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਮੁ ਵਿਸਾਰਾ ਹੇ ॥
ਪੰਨਾ - 1029

So, in this way, those who fall into the existence of ghosts have to suffer terribly. He who has been blessed with human life should not waste it in ignorance. He should make full use of it. He should do the task for which he has been blessed with the human body :

'This human body has come to thy hand.

This is thy chance to meet God'

Other tasks are of no avail to thee.

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

Make efforts for crossing the dreadful world-ocean.

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

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਗੀਆ ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ
ਤੇਰੀ ਬਰੀਆ ॥

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ ॥ ਮਿਲ ਸਾਧ ਸੰਗਤਿ ਭਜੁ
ਕੇਵਲ ਨਾਮ ॥

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

ਪੰਨਾ - 12

In this manner, the 'jeev' (soul) bound by desires traverses through various lives.

'Wherefrom springs man, where does he live, and in what does he merge?

Men and all other beings belong to the Lord. Who can appraise their worth?"

ਕਿਥਹੁ ਉਪਜੈ ਕਹ ਰਹੈ ਕਹ ਮਾਹਿ ਸਮਾਵੈ ॥

ਜੀਅ ਜੰਤ ਸਭਿ ਖਸਮ ਕੇ ਕਉਣੁ ਕੀਮਤਿ ਪਾਵੈ ॥ ਪੰਨਾ -
1193

So where does this 'jeev' (being) go after the 'life-force' separates from the body? Guru Sahib answers this question by saying that all beings whom none can count belong to Waheguru Ji (God). It is such a vast question that it is

indeed very difficult to answer and fathom the mystery, as has been stated above :

'Men and all other beings belong to the Lord. Who can appraise their worth.'

**ਜੀਅ ਜੰਤ ਸਭਿ ਖਸਮ ਕੇ ਕਉਣੁ ਕੀਮਤਿ ਪਾਵੈ ॥ ਪੰਨਾ -
1193**

There are some narratives from which we come to believe that the 'jeev' (sentient being) goes into various births in accordance with his deeds. Once the Tenth Guru was going with his Singhs. When he reached a village his eyes fell on a tree stump on which sat a vulture. Guru Sahib shot an arrow at it. A special feature of Guru Sahib's arrows was that each carried $1\frac{1}{4}$ tola of gold (one tola : 11.664 gms). Whenever Guru Sahib fought, $1\frac{1}{4}$ tola of gold went with every arrow. On being asked about it, Guru Sahib said that he bore enmity to none and wished for universal welfare, and that he did not want to see anybody unhappy and miserable in the world. He further said that the forces that attacked him repeatedly were the armies of foolish kings with whom he had no enmity and that he had in fact sent a gift of Rs. 1,25000 on the marriage of Fateh Chand's daughter. Holy congregation! Imagine how many crores of today must be equal to Rs. 1,25000 of those days!

About 500 Singhs carried that gift, but sensing the evil intentions and dishonesty of the hill rulers, they returned safely with the gift. It was this very Fateh Chand whom he had reconciled with Raja Medani Chand of Nahan. He had reasoned with them and advised both of them to bring about a compromise. But how mean was the conduct of Fateh Chand! Guru Sahib says :

*'Then became angry Fateh Chand the ruler sovereign,
He attacked us without any reason.'*

ਫਤਹਿ ਚੰਦ ਕੋਪਾ ਤਬ ਰਾਜਾ ॥ ਲੋਹ ਪਰਾ ਹਮ ਸਿਉ ਬਿਨ ਕਾਜਾ।

ਬਚਿਤ੍ਰ ਨਾਟਕ

Guru Sahib said that while he sent a precious gift on his (Fateh Chand's) daughter's marriage, he (Fateh Chand) rallied the hill rulers against him (Guru Sahib) in the battlefield of *Bhangani* without any reason. Guru Sahib had no enmity with any king or his kingdom. He wanted the whole world to live in peace and amity. He taught his Sikhs to pray and work for universal welfare :

'O Lord, the world is on fire.

Showering Thy benediction save it Thou.

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

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ॥

ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ॥ ਪੰਨਾ - 953

And :

'Nanak, God's Name is ever exalting.

And may all prosper by Thy grace, O Lord.'

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ।

Universal welfare is our ideal. These soldiers who, bound by the commands of their master, attack us are only proving themselves worth their salt. They have no enmity against us. The $1\frac{1}{4}$ tola gold I send with each one of my arrows is meant for the heirs of the dead man to be spent on his funeral rites. In today's estimates, it is more than five thousand rupees.

Guru Sahib shot an arrow at a vulture sitting on a withered tree, and it dropped down dead there and then. The Singhs accompanying Guru Sahib watched the incident. A *Gursikh*, who had come recently from Malwa remarked, "True Sovereign! you have killed the poor vulture for no reason. It is of no use. It eats carrions and nobody even likes to touch it. It is a dirty bird. We all know that the tree, where perch vultures, eagles, cranes and such other birds withers away. It is not known what

is wrong with their bodies. You have wasted an arrow of gold on it." Holy congregation! there was never any miracle of Guru Sahib which did not have a background. Guru Sahib had got the young one of a crow taken out of its nest and got it killed at the hands of Bhai Dharam Singh. The entire congregation was amazed when its soul revealed that he used to be a Sikh of the Guru. 'I spoke very rudely to a Gursikh and remarked why he was cawing like a crow.' That Gursikh by virtue of his meditations had become one with the Guru and was inseparable from him. He had said, "You will become a crow not I. You yourself are cawing like a crow." True Sovereign! you have lived upto your natural repute and saved me from the life of a crow. Today you have killed a vulture. There must be some mystery in it. Kindly reveal the mystery for the knowledge of the congregation." The Tenth Guru said, "This vulture, a hundred births earlier, used to be the ruler of this region. This mound of ruins used to be his capital. Where you see the withered tree that used to be his residence. Owing to the accumulated proclivities of the past births, he has not forgotten the past. That is why he used to live here. The entire city which he ruled was a follower of the Guru. There were many pious persons living in the city who used to assemble in holy congregations and meditate on God. Once a Gursikh thought of inviting all other *Gursikhs* to his house. So he extended them all an invitation. This Raja (ruler) also used to attend the holy congregations. So he too was invited. When the Gursikhs congregated at his house, he, his wife and his daughter got busy in serving them. The Gursikh was washing the devotees' feet while his daughter poured water on them. When the Raja glanced at the girl, he was charmed by her beauty and was instantly filled with lust for her. He forgot his duties as a Gursikh. The '*satsang*' (holy congregation) started, the Raja's lustful glance fell on

the girl again and again. The gathering partook of food and the Gursikhs offered 'ardas' (prayers). When all had left, the Raja summoned the Gursikh and said, "Your daughter is very beautiful. She should have been with me. I shall keep her as my slave girl." This *Gurmukh* was devoted to God. He sensed the Raja's evil intentions and kept quiet. He gave no answer to him (Raja). The Raja said to the Gursikh, "Look! you cannot escape by keeping quiet. This girl must reach my house today under all circumstances, otherwise I know how to take her to my place." Hearing this threat of the Raja, the Gursikh became sad and worried. After the holy congregation he should have been happy and cheerful and the whole family should have found satisfaction in talking about it. But he sat silent and downcast. Seeing her father sad and silent, the girl said, "Father! Today you should have been very happy. Holy congregation (*sangat*) is an image of the Guru and in the form of the 'sangat' the Guru has sanctified our home with his visit. But I wonder what troubles you. There is too much sadness writ large on your face." The girl was sensible and the Gursikh told her everything. He said, "Our honour can be saved only if we leave this village at once." The girl did not approve of this course of action. I have full faith in my Guru and so I will certainly go to the Raja's house, you need not worry about me. I know how to save my honour. I shall talk to the Raja." The father felt a little comforted. Accompanied by her father, she went to the Raja's palace and said to him, "King! I have come to tell you that tomorrow I shall come to stay permanently with you and thereafter, I won't leave you." The Raja said, "O girl! aren't you playing some trick with me that finding an opportunity you may run away?" The girl replied, "You are a Sikh of the Guru and so am I. I am not playing any trick with you." Both father and daughter returned home. Next day, getting up in the

morning, she took bath, meditated on *Waheguru* and read the sacred text of *Gurbani*. Thereafter, she performed 'ardas' (offered prayer), "O True Sovereign, a big calamity has befallen me, my father and my family. I live by reposing full faith in you; it is a question of my honour. This Raja is a Sikh of yours. I don't know why his mind has become corrupted." After offering prayers, the girl went to the Raja's palace. She tried to bring sense to him saying, "O king, I know your intentions very well. You are a congregationalist and so am I. Both of us are followers of the same Guru and so are brother and sister. This evil sexual desire in you will lead you to hell and I too shall suffer in hell. What have you seen in me to be stricken with the darts of cupid? You have seen only my fair skin about which the Guru's edict is :

"Thou art ordure, bones and blood wrapped up in skin.

It is on this that thou art harbouring pride."

**ਬਿਸਟਾ ਅਸਤ ਰਕਤੁ ਪਰੇਟੇ ਚਾਮ॥ ਇਸੁ ਉਪਰਿ ਲੇ ਰਾਖਿਓ
ਗੁਮਾਨ॥ ਪੰਨਾ - 374**

What is this body? There is filth in all its organs which they ooze out all the time. Dirty matter comes out of eyes and ears and the organs of excretory and urinary system are totally dirty. What is good in this body - bones, flesh or blood? Being a holy congregationalist, you should not have let this lustful desire rise in you. You are a *Sikh* of the Guru, but you have not behaved like one." But the Raja did not listen to her and forcibly tried to seize her arm. At this the girl said, "Just wait". She had a deadly poison in her pocket. She said, "O King, you will be held guilty for my death." Saying this she took the poison. In full majesty she declared, "O King, you were going to partake of filth. Eating filth is the job of the vulture. In the manifest presence of the Guru I curse you that as long as you live in this world you will continue to be born as

a vulture." Having said this, she fell down dead.

The Tenth Guru said, "O Gursikhs! That girl was '*dhian-sidh*' (one who has attained certain spiritual and miraculous powers through meditations and austerities). God Himself dwelt on her tongue. She made this utterance by concentrating her mind on the Guru. It could never go in vain. So since then this Raja had been eating filth by taking birth as a vulture. According to our nature we felt that he should be liberated now because he had a glimpse of the Guru and he used to do meditation and worship prescribed by the Guru. He had already suffered a lot and so we hit him with an arrow in order to rid him of the curse. Brother *Gursikhs*, we have now put an end to his distress as he had already gone through considerable suffering. He remembered the girl's utterance and had been repenting since then.'

So holy congregation! In this way countless creatures are born in this world. Bound by the deeds of their previous births, due to *sanjog* (force of union) they meet and due to *vijog* (force of separation) they part. Countless are the creatures on this earth - millions or billions - none can count them. That is why there is an edict in Gurbani :

'Wherefrom springs man, where lives he, in what does he merge?

Men and all other creatures belong to the Lord. Who can appraise their worth?'

ਕਿਥਹੁ ਉਪਜੈ ਕਹ ਰਹੈ ਕਹ ਮਾਹਿ ਸਮਾਵੈ ॥

ਜੀਅ ਜੰਤ ਸਭਿ ਖਸਮ ਕੇ ਕਉਣੁ ਕੀਮਤਿ ਪਾਵੈ ॥ ਪੰਨਾ -

1193

So the broad principle is whatever deeds the '*jeev*' does after assuming human form, he has to suffer their consequences. In order to suffer them, he has to be born into this world again and again. Somewhere he suffers separation and somewhere he is united. Sometimes he

comes as a son, sometimes as a relative and sometimes as a total stranger. In *Sukhmani Sahib*, it is stated that by his own force the 'jeev' cannot efface his deeds. The Guru's edict is :

'In man's hand lies no power - over all creation is the Lord's will supreme.

The helpless mortal is at Lord's command.

What pleases Him, that does ultimately come to pass.

Sometimes man abides in exaltation and sometimes in desbasement.

Sometimes he is grieved with sorrow and sometimes he laughs with delight and joy.

Sometimes slander and worry are his occupation.

Sometimes he is up in heaven and sometimes down in the under world.

Sometimes, he is the knower of Lord's knowledge.

Nanak, the Lord is the Uniter of man with Himself.'

ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ॥ ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ॥

ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਥੀਉ॥

ਕਬਹੁ ਉਚ ਨੀਚ ਮਹਿ ਬਸੈ॥ ਕਬਹੁ ਸੋਗ ਹਰਖ ਰੰਗਿ ਹਸੈ॥

ਕਬਹੁ ਨਿੰਦ ਚਿੰਦ ਬਿਉਹਾਰ॥ ਕਬਹੁ ਉਭ ਅਕਾਸ ਪਇਆਲ॥

ਕਬਹੁ ਬੇਤਾ ਬ੍ਰਹਮ ਬੀਚਾਰ॥ ਨਾਨਕ ਆਪਿ ਮਿਲਾਵਣਹਾਰ॥

ਪੰਨਾ - 277

In the same vein Guru Sahib says :

'Sometimes man dances in various ways.

Sometimes, he remains asleep day and night.

Sometimes, he is terrible in his mighty wrath.

Sometimes, he is the dust of all men's feet.

Sometimes he sits as a great king.

Sometimes, he wears the attire of a lowly beggar.

Sometimes, he falls into evil repute.

Sometimes, he is called extremely good.

As the Lord keeps him, so does he remain.

By the grace of the Guru, Nanak states this truth.'

ਕਬਹੁ ਨਿਰਤਿ ਕਰੈ ਬਹੁ ਭਾਤਿ॥ ਕਬਹੁ ਸੋਇ ਰਹੈ ਦਿਨੁ ਰਾਤਿ॥

ਕਬਹੁ ਮਹਾ ਕ੍ਰੋਧ ਬਿਕਰਾਲ॥ ਕਬਹੁ ਸਰਬ ਕੀ ਹੋਤ ਰਵਾਲ॥

ਕਬਹੂ ਹੋਇ ਬਹੈ ਬਡ ਰਾਜਾ॥ ਕਬਹੂ ਭੇਖਾਰੀ ਨੀਚ ਕਾ ਸਾਜਾ॥
ਕਬਹੂ ਅਪਕੀਰਤਿ ਮਹਿ ਆਵੈ॥ ਕਬਹੂ ਭਲਾ ਭਲਾ ਕਹਾਵੈ॥
ਜਿਉ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਵ ਹੀ ਰਹੈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਚੁ
ਕਹੈ॥ ਪੰਨਾ - 277

For greater detail and understanding, ponder over this stanza and you will come to realize that man finds deliverance only when he attains the holy company of a great man who has attained perfect spiritual knowledge and he (greatman) enlightens the dark recesses of his mind. Then his mind and body are drenched with love of God's Name and he does not forget God even for a trice. Then, just as water mingles with water and light with light, he is rid of the cycle of birth and death, coming and going and he finds rest and peace :

'Sometimes, this man obtains saints' society.

From that place he returns not again.

Within his mind dawns the light of Divine knowledge.

That abode is imperishable.

His soul and body are tinged with the love of One's Name.

He ever abides with the Supreme Lord.

As water comes and gets blended with water, so does his light blend with the Supreme Light.

His coming and going end and he attains rest.

Nanak is ever devoted unto the Lord.'

ਕਬਹੂ ਸਾਧਸੰਗਤਿ ਇਹੁ ਪਾਵੈ॥ ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ
ਆਵੈ॥

ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ॥ ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ
ਬਿਨਾਸੁ॥

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

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

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

The coming and going of the saints are ended and

they come to dwell in the world of 'sat, chit, anand' (true bliss in the heart) :

'Kabir, at the ferry of celestial stillness, in between the Ganga and the Yamuna, There Kabir has made his abode, to which the silent sages and God's slaves seek the way.'

ਕਬੀਰ ਗੰਗ ਜਮੁਨ ਕੇ ਅੰਤਰੇ ਸਹਜ ਸੁੰਨ ਕੇ ਘਾਟ ॥
ਤਹਾ ਕਬੀਰੈ ਮਟੁ ਕੀਆ ਖੋਜਤ ਮੁਨਿ ਜਨ ਬਾਟ ॥ ਪੰਨਾ -
1372

'Begampura (devoid of worries) is the name of the town. At that place there is no pain or worry.

There is no fear of tax of goods there.

Neither awe, nor error, nor dread, nor decline is there.

I have, now, found an excellent abode.

My brethren, there is everlasting safety there. Pause.

Firm, stable and forever is the sovereignty of God.

There is no second or third, He alone is there.

Populated and ever famous is that city.

The wealthy and the content dwell there.

As they please, so do they stroll about.

They are the knowers of the Master's Mansion, so none does obstruct them.

Says Ravidas, the emancipated shoemaker,

He, who is my fellow citizen, is a friend of mine.'

ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ ॥ ਦੁਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥
ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ
ਜਵਾਲੁ ॥

ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ ॥ ਉਹਾਂ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥
ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ ॥ ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੋ
ਆਹੀ ॥

ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ ॥ ਉਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ ॥

ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ ॥ ਮਹਰਮ ਮਹਲ ਨ ਕੋ
ਅਟਕਾਵੈ ॥

ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ ॥ ਜੋ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ
ਹਮਾਰਾ ॥ ਪੰਨਾ - 345

So those persons, whose ego is destroyed, who, having realized the threefold' nature of 'Maya' (illusory

world of senses) and with the strength of God's Name have come out of its fold, they merge indistinguishably with God. They dwell in the abode of God and God manifests Himself in them, as is the Guru's edict :

'The body fortress has nine doors, the tenth is kept unseen.

The adamantine shutters of the tenth gate open not.

Through the Guru's word alone they get opened.

The melodious celestial strain rings there.

By the Guru's word it is heard.

The Divine light shines in the mind of those who hear the music of the tenth gate.

Such persons meet God by embracing meditation.

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

'Hail, hail to Thee, O True King,

True, ever true, is Thy Name.'

ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ ॥

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥

ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ ॥

ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ ॥

ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ ॥

ਵਾਹੁ ਵਾਹੁ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂ ਸਚੀ ਨਾਈ ॥

ਪੰਨਾ -

954

The saints come to abide in the realm of Truth. Explaining it further, I submit that the place where the three life currents - *ira*, *pingla* and *sukhmana* (breathing passages in the body according to yoga) meet, man attains the '*aphur*' state (a state of deep meditation or trance undisturbed by thought) and his consciousness reaches heaven. It is also called '*sunm mandal*' (highest stage of meditation in yoga), or '*dasam duar*' (the tenth door, beyond the nine openings in human body; the mystical orifice in *hatha* yoga). There the holy men abide for ever and they remain constantly united with God because God (Waheguru) lives in every being, as is the Guru's edict :

'Within the body - village is the castle of the mind.
Within the city of the Tenth Gate is the abode of the True Lord.

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

Within the fortress are balconies and bazars.

The Lord himself takes care of the goods.

The adamantine doors of the Tenth Gate are knowingly closed and shut.

Through the Guru's words are they opened wide.

Within the fortress is the cave of Tenth Gate, the Lord's Home place.

By His order, the Lord has established nine apertures in the body-house.

The Incomputable and Infinite Lord abides in the Tenth Gate.

The Unseeable God of Himself reveals His ownself.'

ਕਾਇਆ ਨਗਰੁ ਨਗਰ ਗੜ ਅੰਦਰਿ॥

ਸਾਚਾ ਵਾਸਾ ਪੁਰਿ ਗਗਨੰਦਰਿ॥

ਅਸਥਿਰੁ ਥਾਨੁ ਸਦਾ ਨਿਰਮਾਇਲੁ ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ॥

ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟਨਾਲੇ॥

ਆਪੇ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ॥

ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ ਗੁਰ ਸਬਦੀ ਖੋਲਾਇਦਾ॥

ਭੀਤਰਿ ਕੋਟ ਗੁਫਾ ਘਰ ਜਾਈ॥

ਨਉ ਘਰ ਥਾਪੇ ਹੁਕਮਿ ਰਜਾਈ॥

ਦਸਵੈ ਪੁਰਖੁ ਅਲੇਖੁ ਅਪਾਰੀ ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ॥

ਪੰਨਾ - 1033

So, holy congregation, now concentrate on what you were hearing in brief, the conversation between Bhai Tiloka Ji and the princess. Bhai Tiloka Ji is telling the princes, "Good girl! I am not going to die, I am only going to leave this body. You may take it to mean that I am going to fly out of the body. If you accept my word as true, you will also not die, while the world dies. The world dies because it does not have knowledge of truth. Bound to sensual desires and carnal appetites, it continues going through the cycle of birth and death because it has not adopted or taken a Guru

(spiritual teacher) and without the *Guru* one cannot attain God's Name. *Guru Sahib* says that he who has not received the '*mantra*' (chant or hymn) from the *Guru* has to wander through low and inferior lives :

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

He, the blockhead is equal to a dog, a swine, an ass, a crow and a snake.'

ਗੁਰ ਮੰਤ੍ਰੁ ਹੀਣਸ ਜੋ ਪ੍ਰਾਣੀ ਧ੍ਰਿਗੰਤ ਜਨਮ ਭ੍ਰਸਟਣਹ॥

ਕੁਕਰਹ ਸੁਕਰਹ ਗਰਧਭਹ ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ॥ਪੰਨਾ

- 1357

'Immobile and mobile creatures, insects and moths, all those I have passed through many forms of various births.

When I was cast into my mother's womb, my Lord, before that I had occupied many such homes.'

**ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਾ॥ ਅਨਿਕ ਜਨਮ ਕੀਏ ਬਹੁ
ਰੰਗਾ॥**

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

ਪੰਨਾ - 325

So in this world those who remain deprived of God's Name and *Guru* (Spiritual Teacher) and wayward, they will continue wandering through the lives of ghosts, *prets*, dogs and cats. Sometimes they are born as vultures and sometimes as partridges. In this manner, the '*jeev*' (individual soul) continues his wanderings. So *Bhai Tiloka Ji* said to the princess, "Good girl! These paths are different from one another. One gets the path in accordance with one's deeds. The wayward wanders through lives and goes to hell. But the *Gurmukh* (*Guruward*), after his passing away, does not undergo these pains and sufferings. If a person insists that he will straightaway go to heaven, he is deluding himself :

'Everyone talks of going thither.

I know not where heaven is.

They who know not the mystery of their ownself, talk of

heaven through mere words.'

**ਸਭੁ ਕੋਈ ਚਲਨ ਕਰਤ ਹੈ ਉਹਾ॥ ਨਾ ਜਾਨਉ ਬੈਕੁੰਠੁ ਹੈ ਕਹਾ॥
ਆਪ ਆਪ ਕਾ ਮਰਮੁ ਨ ਜਾਨਾ॥ ਬਾਤਨ ਹੀ ਬੈਕੁੰਠੁ ਬਖਾਨਾ॥
ਪੰਨਾ - 1161**

The simple rule is that man will find the path in the other world in keeping with his deeds in this world. Good girl! I also love my beloved God very much and I cannot live without Him. You must have seen that a fish cannot live without water. In the same manner, I also cannot live without my beloved God. I have now received His command that I should abandon this body." Hearing these words, the princess got worried and thoughtful and she understood what Bhai Tiloka Ji meant by leaving the body. So she said to him, "O virtuous man! In a few days, you will be fit to move about, but you are planning to leave. You may say umpteen times that I have committed no sin or crime but a voice from within my heart tells me that I have committed a grave sin by hitting a stranger with an arrow. I do not have the strength to bear the burden of this sin and the moment you leave your body I will also die instantly." At this Bhai Tiloka Ji smiled, "One's coming into and going from the world are not in the mortal's hands. The 'jeev' (individual soul) comes into the world and leaves it in obedience to the commands of God. None in this world can live without following God's will. Good girl! If you kill yourself by taking some poison or with a weapon it will be suicide. As a result, you will have to go through many lives and hells. If you think that by dying you will be able to meet me in the other world, it can never be possible because suicide is a great sin. One who commits suicide is a butcher. If you wish to follow my advice, listen to me attentively. You will have to follow my advice fully. The first thing is that He, whom I love, loves you also." At this she at once interjected, "Only my parents love me, and well, my friends also love me." Bhai

Tiloka Ji smiled and observed, "O innocent girl! All these affections are false; they aren't true. The persons you have mentioned love only your body. After death they will call you a ghost. They do not know who you really are." "But I do know that I am and that I am standing before you." Bhai Tiloka Ji remarked, "I have explained to you in detail that 'you' are not this body but 'someone' living in this body. How much I have told that the 'jeev' (individual soul) living in the body can go on lofty flights! What you really are is called a '*jeev atma*' (individual soul). Listen, let me tell you once again. Just think, when 'you' ride a horse have you ever said that 'you' are the horse?" The princess replied, "Horse and I are distinct from each other. I am the one who rides." At this Bhai Tiloka Ji explained, "You do not know. Just listen, this body dies but you do not die; you will wander through various lives, hell and heaven according to your physical desires and deeds. You should understand death in this manner. "So the princess asked, "Who am I then?" Bhai Tiloka Ji replied, "I have already told you that it is called '*jeev atma*' (individual soul). You are above the body but inhabit the body. You are a '*jeev atma*' as long as you assume yourself to be one. This assumption has comouflaged your real form. But when you give up this assumption, then your assumed appellation of '*jeev*' (animate or sentient) will cease to be and you will be in your real form called the soul. So now remember that you are the 'soul'. By considering yourself distinct and separate and giving yourself the appellation of '*jeev*' (animate or sentient) and assuming the thinking of one, you have become a '*jeev atma*' (individual soul). Falling still further now you are calling yourself a 'body'. Good girl! you have come down to a very low level and your consciousness is clouded with 'ego'. Turn your thinking backward and consider yourself a '*jeev atma*' instead of a 'body'. If as yet you cannot comprehend the

soul, then at least try to understand 'jeev atma' (individual soul). Your true form is 'atma' (soul). He who lives with you at all times has been forgotten by you. He lives with your parents as well as your friends. The whole world is oblivious of Him. 'Maya' (mammon) has created a web of darkness and ignorance in the world; you are also subject to it. It does not let you see the reality.

'When self-conceit exists, then Thou art not, O Lord, and where Thou art, there is no self-conceit.

O divine, understand thou this riddle. This sermon of the Ineffable Lord abides in the mind.'

ਹਉਮੈ ਕਰੀ ਤਾ ਤੂ ਨਾਹੀ ਤੂ ਹੋਵਹਿ ਹਉ ਨਾਹਿ॥

ਬੁਝਹੁ ਗਿਆਨੀ ਬੁਝਣਾ ਏਹ ਅਕਥ ਕਥਾ ਮਨ ਮਾਹਿ॥੧੧ ਨਾ -
1092

Dear congregation! The Guru has posed a riddle. Find out what it is. This is what I have told you. If you destroy or burn your ego, then there is none but 'Waheguru' (God) here. If you consider yourself distinct and separate, then God is distinct from you. It is all a conflict of 'you' and 'me'. If a wave of the sea says that it is distinct from the sea, how is it possible? Its assumption that it is a wave distinct from the sea is totally wrong. If a string lying in darkness says that it is a snake, it can never become one. Man is lost in a kind of dream. He is 'soul Prince' who, forgetting his real self is suffering joys and sorrows very much like a king sitting on his throne, who goes to sleep for a while and in his dream sees that he has lost his kingdom and consequently feels unhappy and miserable, but on waking up finds that it was only a dream. So man is living in such an illusion that the real seems to be unreal, and the unreal, real. Saints and holy men may explain in detail, but neither is the 'jeev' (animate being) convinced, nor does he give up his assumption. He continues to believe that he is a body, he is rich, he is poor, he is pious, he is sinful, he has a caste, he is black,

he is white, he is unhappy, he is happy. Please tell me how he will get rid of these notions. He himself is to blame because he does not believe in the utterances of the saints. He is not ready to give up his notions even for a moment. So you should understand Gurbani. Guru Sahib says : 'Burn thy ego and then only Waheguru is left behind.' This assumption in man that he is a 'body' is as hard as stone. He does not believe what the Guru Says. Guru Sahib is proclaiming loudly that in this world God Himself is playing His sport :

*'God is one though seen in different guises and forms.
In various forms does He sport, but ultimately He is one.'*

ਏਕ ਮੂਰਤ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ।
ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰ ਏਕ।
ਸਾਹਿਬ

ਜਾਪੁ

In His order and scheme, God has manifested Himself in the world. When He limits the play, then only is He left. This is all that human beings do not understand. The Guru's edict is :

*'When there was egoism in me, Thou wert not within me, then; now that Thou art there, there is no egoism.
As huge waves are raised by the wind in the great ocean, but they are only water in water.*

O Lord of wealth, what should I say about this delusion?

What we deem a thing to be, in reality, it is not like that.

It is like a king falling asleep on his throne and becoming a beggar in dream.

His kingdom is intact, but separating from it, he suffers pain. Such indeed has been his condition.

As is the story of the rope and serpent, I have, now, had some secret explained to me.'

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੁਹੀ ਮੈ ਨਾਹੀ॥

ਅਨਲ ਅਗਮ ਜੈਸੇ ਲਹਰਿ ਮਇ ਓਦਧਿ ਜਲ ਕੇਵਲ ਜਲ ਮਾਂਹੀ॥

ਮਾਧਵੇ ਕਿਆ ਕਹੀਐ ਭ੍ਰਮੁ ਐਸਾ॥
ਜੈਸਾ ਮਾਨੀਐ ਹੋਇ ਨ ਤੈਸਾ॥
ਨਰਪਤਿ ਏਕੁ ਸਿੰਘਾਸਨਿ ਸੋਇਆ ਸੁਪਨੇ ਭਇਆ ਭਿਖਾਰੀ॥
ਅਛਤ ਰਾਜ ਬਿਛਰਤ ਦੁਖੁ ਪਾਇਆ ਸੋ ਗਤਿ ਭਈ ਹਮਾਰੀ॥
ਰਾਜ ਭੁਇਅੰਗ ਪ੍ਰਸੰਗ ਜੈਸੇ ਹਰਿ ਅਬ ਕਛੁ ਮਰਮੁ ਜਨਾਇਆ॥
ਪੰਨਾ - 657

The surprising thing is that we continue to regard real as unreal, and unreal as real. Try to understand and pay a little attention. The Guru says : 'With egoism Thou art not experienced'. This is the riddle : when I say that 'I am', then 'Thou art not'. But "Where Thou art, there is no 'I' or 'egoism'." Then it means that there is only 'One', who is both 'I' and 'Thou'. Guru Sahib says :

'Thou who art learned, expound in thy mind this inexpressible position.

Without the Master's guidance is not realized the Essence.'

ਬੁਝਹੁ ਗਿਆਨੀ ਬੁਝਣਾ ਏਹ ਅਕਥ ਕਥਾ ਮਨ ਮਾਹਿ॥
ਬਿਨੁ ਗੁਰ ਤਤੁ ਨ ਪਾਈਐ ਅਲਖੁ ਵਸੈ ਸਭ ਮਾਹਿ॥ ਪੰਨਾ -
1092

They aren't two; one 'jeev' (individual soul, sentient being) and the other 'Ishwar' (God). They seem to be two because of the two different appellations. It is very much like a man with a squint in his eye who sees two things when there is only one. Pressing your eyeball in the corner with your finger, if you look at the moon at night, you will see two moons instead of one. Why is it so? It is because there is a defect in the manner of looking; the eye is not focused straight. So the two appellations are because of 'maya' (mammon) or 'illusion'. In 'maya' (mammon) there are *rajogun*, *tamogun* and *satogun* (the three characteristics that determine the nature of things - passion, evil, goodness). Each one of them has two constituents, one pure and the other unclean. You may take one as calm and pure water in which is reflected the

sun or the moon. In it you will see the glittering stars and the moon as they really are in the firmament. The other is dirty water covered with a layer of mobile oil. It is not calm either. It will not reflect a clear image. This image will have dirt and filth clinging to it. Now understand a little more. The sun and the moon are heavenly bodies while in the water we see their reflections. Thus only the names are two. That which is called body or image - that is God, omnipotent Lord, the Possessor of all might. He is the Master of the whole world and is Perfection Incarnate. The other is His reflection which is reflected in water, dirty or otherwise; that is 'jeev' (individual soul or sentient being). The reflection can never become the original; it is never real. In the same manner is the reflection of Waheguru (God); or you can say that when 'shakti' (power) manifests itself in the material world, the reality of God gets transformed into His reflection which is called 'jeev' (sentient being) as is the Guru's edict :

'Saith Nanak: on a single tree (the body is implied) bearing the fruit of love for mammon, Are settled two birds.

While coming and going, these birds are invisible - wings they bear not.'

ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦੁਇ ਪੰਖੇਰੁ ਆਹਿ ॥

ਆਵਤ ਜਾਤ ਨ ਦੀਸਹੀ ਨਾ ਪਰ ਪੰਖੀ ਤਾਹਿ ॥ਪੰਨਾ - 550

So the pure constituent is God. He is the image; His shadow is the reflection and that is called 'jeev' (sentient being or individual soul). When the moon is reflected in water, we do not give it a separate name but only call its 'reflection'. But when God is reflected in 'maya' (material world), then there that 'shakti' (energy) is called 'jeev' (individual soul). 'Ekonkar' (God) has neither any form, nor outline, nor colour, nor dress. Another veil over the veil of 'maya' (illusory material world) has fallen over us. We had also once counted 300 veils. It is not known how

many more veils have fallen over our mind. Now what should the poor 'jeev' (sentient being) do? Nothing is straight and clear. If we give up the notion that we are 'jeev' (sentient beings) and comprehend the reality, then we can be liberated. But if the 'jeev' says : 'I exist and so does God', then there is no emancipation. It is a little difficult to understand this truth. Now see the veils that cloud one's mind.

First of all is the veil of this body; it is very heavy indeed. The light is not visible in it. Second is of the subtle body. Body is made of five elements, while the 'subtle body' is made of seventeen elements. Within the 'subtle body' is the 'causal body which is also called 'heavenly body'. Then there are five veils the 'kosh'. One of these is called 'anmai kosh'. 'Kosh' is called a veil. The veil of food is the body. Second veil is of the 'praans' (life breath), third of the 'mann' (mind); fourth of intellect; fifth of 'ignorance' which is called bliss. These are eight veils. Continue counting them yourself. The innermost consciousness is four-faceted-mann (mind), *budhi* (intellect), *chit* (consciousness) and I (ego). There are four more veils. Then there are five veils of *praans* - *prann* (the life breath), *upaan* (descending breath), *udaan* (ascending breath), *viyan* (diffusing breath), *samaan* (unifying breath). Then there are veils of five organs of action, and five of sense - veils of eye, nose etc. *Sukham* (abstract), *bhoot* (astral), *asthool* (immaterial) *shabad* (word), *sparsh* (touch), *roop* (form), *rass* (pleasure), *gandh* (smell) and *aah* (sigh). There are veils over the concrete form, also called air, water, fire, sky etc. There are veils of 25 *prakarits* (nature) also. Thus there are many veils over us. So there are five thieves in man's body :

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

They plunder nectar. The apostate knows it not and none hears the complaint.'

ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭ ਮੋਹ
ਅਹੰਕਾਰਾ॥

ਅੰਮ੍ਰਿਤੁ ਲੁਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੁਝਹਿ ਕੋਇ ਨ ਸੁਣੈ ਪੁਕਾਰਾ॥
ਪੰਨਾ - 600

Five are the veils of prides :

*'Empery, wealth, beauty, pride of caste and youthfulness
are the five robbers of goodness.*

*By these five marauders is the world robbed -
None caught by these preserves his honour.'*

ਰਾਜੁ ਮਾਲੁ ਰੂਪੁ ਜਾਤਿ ਜੋਬਨੁ ਪੰਜੇ ਠਗ॥

ਇਨੀ ਠਗੀ ਜਗੁ ਠਗਿਆ ਕਿਨੈ ਨ ਰਖੀ ਲਜ॥ ਪੰਨਾ -
1288

Now you can see very well how many are those that are out to lure man. Many are man's enemies; countless are the hunters he has to contend with. Five are the physical pleasures - *shabad* (word), *sparsh* (touch), *roop* (beauty), *rass* (pleasures), *gandh* (smell). Then there are cheating and practising of hypocrisy. Man puts on the garb of a holy man but within him he may be all evil. Is there any certificate for the saints? The saint is one who knows himself :

*'Who with every breath and morsel of theirs forget not
God's Name and within whose mind is this spell.*

*They alone are the blessed and they alone are the perfect
saints, O Nanak.'*

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ॥

ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤੁ॥ ਪੰਨਾ - 319

It is not that by putting on the holy garb everyone can become a saint. This is called hypocrisy. If one makes a show of spirituality without having attained any spiritual level, it is nothing but hypocrisy. Then there are the veils of jealousy, backbiting, speaking ill of others, depravity, ignorance, avarice, bad-intellect following wrong thinking, *karmas* (actions), religion, caste, surname, subcaste and family. There are also veils of worship, pilgrimages

and *vashnas* (desires). These desires are of body, of public adulation and wealth. Then there are desires for having a son, acquiring material things, doing studies, going on travels, watching movies and other performances, doing '*aushthan*' and of becoming a ruler. So in this way the 'jeev' gets covered with veil after veil. Then the 'jeev' is attacked by evil and sinful thoughts and different kinds of physical pleasures - longing for woman and wealth not one's own which results in different kinds of conflicts and torments. There are five kinds of mental torments. This veil is covered by the veil of ignorance due to which we fail to realize our soul. Then there are the veils of '*asimta*', '*abhinivesh*', '*raag*' (love), '*dvesh*' (enmity), '*pakhand*' (hypocrisy), '*ashardha*' (lack of faith or scepticism), '*kusang*' (bad company) and '*avichar*' (wrong thinking). There are several wrong notions formed within us. How shall we rid ourselves of these wrong notions? Then there are veils of doubts. We suffer from five kinds of illusions and our mind keeps on wandering in nine '*rasas*' (pleasures), and it is burdened with the fear of nine planets. Sometimes it is the fear of Saturn and sometimes of Mars. Then there are other '*rasas*' (pleasures) also - of 16 '*shingaars*' (adornments), 36 kinds of food. Plagued are we of fear, of 'I-ness' or 'ego' and of exasperation. Similarly man is burdened with '*aadhi*' (disease of mind), '*biyadhi*' (the disease of the body) and '*upadhi*' (the disease of the doubt) - the three diseases. These are other failings and weaknesses too - of hope, apprehension, indolence, addiction, weeping, laughing, comfort, desire, and of wrong or ignorant vision of regarding the world as world and not as a manifestation of *Brahma* (God, the Creator), and of regarding other words as words and not 'Brahma' (because the real 'word' is 'Waheguru'). So there are countless ideas in the mind which are more than millions of universes. Then there is the desire to preserve one's

existence forever that one won't give up - "I am going to keep my separate and distinct existence and even in the other world I am going to remain separate from God." But the Guru's edict is :

'As water into water mingles so does the light of the self merge with the Supreme Light'.

ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ॥

ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ॥

ਪੰਨਾ - 278

So Guru Maharaj says, 'O dear ones, think what should be done when the 'jeev' (individual soul is so much enmeshed? When the 'jeev' is one and hunters are many, his only refuge and hope is in God.

'Saith Kabir : Weak is the deer green the Lake (meaning world).

Amid a million hunters is the single life.

How long shall it cheat death?'

ਕਬੀਰ ਹਰਨਾ ਦੁਬਲਾ ਇਹੁ ਹਰੀਆਰਾ ਤਾਲੁ॥

ਲਾਖ ਅਹੇਰੀ ਏਕੁ ਜੀਉ ਕੇਤਾ ਬੰਚਉ ਕਾਲੁ॥ਪੰਨਾ - 1367

Guru Sahib is not talking of one or two; he is talking of a million hunters :

'Amid a million hunters is the single life.

How shall it cheat death?'

ਲਾਖ ਅਹੇਰੀ ਏਕੁ ਜੀਉ ਕੇਤਾ ਬੰਚਉ ਕਾਲੁ॥ਪੰਨਾ - 1367

Now we have after all to meet *Waheguru* (God), but a million hunters are wandering around us. Earlier I have mentioned only 300 different veils, but now how will the individual self escape death? Is there any 'mantra' (mystic formula) by which one can come out of the spell of 'ego'?

'On the marge of the Lake sits a solitary bird, with numerous (fifty) snares around.

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॥ਪੰਨਾ-1384

Caught as we are in all kinds of desires, only God's grace

can save us.

So Bhai Tiloka Ji started saying, "Good girl! Look, listen to me attentively. You are not a body, not even a subtle body. Both are your vehicles. Just as one rides a horse, similarly, riding the subtle body, the 'jeev atma' (individual soul) goes to the next world. You are neither a material body, nor a subtle body, nor a causal one. They are vehicles for the individual soul to travel, and 'you', are one who rides them. Therefore, you should realize yourself :

'My soul, thou art the embodiment of Divine Light.

Thy own exalted origin realize.

My soul, the Lord is ever with thee;

Listen to the Holy Master's teaching and live in bliss!"

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

ਮਨ ਹੋਰਿ ਜੀ ਤੇਰੇ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥ ਪੰਨਾ -

441

Holy congregation, this is the essence of the whole thing. It is up to you when to understand and grasp this essence. You may do so in the present life, or you may do so after meditations and austerities of many lives. Be sure that 'we' are not this visible, physical, material body. I often call this six foot long body a garbage bag. Verily it is so, for as is the Guru's edict :

'Realization of one truth alone shall bring thee purity.

Without such realization shalt thou ever remain impure.'

ਏਕ ਵਸਤੁ ਬੁਝਹਿ ਤਾ ਹੋਵਹਿ ਪਾਕ ॥ ਬਿਨੁ ਬੁਝੇ ਤੂੰ ਸਦਾ
ਨਾਪਾਕ ॥ ਪੰਨਾ - 374

If you realize God in this body, then this body becomes pure because in realizing one's self, it becomes pure; every particle of it is purified. Even the dust of the earth where a self-realized person treads becomes pure and holy. This dust acquires curative qualities. Such consecrated dust is sought after by all places of pilgrimage :

'Ganga, Yamuna, Godavari and Saraswati seek dust of feet of the man of God.

Full of impurity of sins are we; our impurity by dust of feet of the holy is shed.'

ਗੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸੁਤੀ ਤੇ ਕਰਹਿ ਉਦਮੁ ਧੂਰਿ ਸਾਧੂ
ਕੀ ਤਾਈ ॥

ਕਿਲਵਿਖ ਮੈਲੁ ਭਰੇ ਪਰੇ ਹਮਰੈ ਵਿਚਿ ਹਮਰੀ ਮੈਲੁ ਸਾਧੂ ਕੀ ਧੂਰਿ
ਗਵਾਈ ॥

ਪੰਨਾ - 1263

If in this life, you find God and realise Him, this body becomes pure and holy, as is the Guru's edict :

*'Those meditating on the Lord have holiness attained.
Those who have meditated on the Lord, by the Guru's
grace become holy.*

Holy their mother, father, family, friends;

Holy all those with them associated.

Those who utter God's Name are holy;

*Holy the listeners, and holy are those who treasure it in
their heart.'*

ਪਵਿਤ੍ਰੁ ਹੋਏ ਸੇ ਜਨਾ ਜਿਨੀ ਹਰਿ ਧਿਆਇਆ ॥

ਹਰਿ ਧਿਆਇਆ ਪਵਿਤ੍ਰੁ ਹੋਏ ਗੁਰਮੁਖਿ ਜਿਨੀ ਧਿਆਇਆ ॥

ਪਵਿਤ੍ਰੁ ਮਾਤਾ ਪਿਤਾ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ਪਵਿਤ੍ਰੁ ਸੰਗਤਿ
ਸਬਾਈਆ ॥

ਕਹਦੇ ਪਵਿਤ੍ਰੁ ਸੁਣਦੇ ਪਵਿਤ੍ਰੁ ਸੇ ਪਵਿਤ੍ਰੁ ਜਿਨੀ ਮੰਨਿ
ਵਸਾਇਆ ॥

ਕਹੈ ਨਾਨਕੁ ਸੇ ਪਵਿਤ੍ਰੁ ਜਿਨੀ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥

ਪੰਨਾ - 919

"If you do not realize your self and continue regarding it as the body," then, says Guru Sahib, "why do you feel proud of it? Try to understand what you are. 'I am a beauty queen'. What a wrong notion! The self calls this body full of ordure beautiful and charming and says, 'I am the most youthful. I have the most beautiful body' :

'Foul ordure, bones and blood by thy skin are wrapped.

Yet of this body art thou so conceited.'

ਬਿਸਟਾ ਅਸਤ ਰਕਤੁ ਪਰੇਟੇ ਚਾਮ ॥ ਇਸੁ ਉਪਰਿ ਲੇ ਰਾਖਿਓ
ਗੁਮਾਨ ॥

ਪੰਨਾ - 374

My dear, don't call this 'body' 'I' or 'mine'; it is but a

machine. Don't call any of the three bodies - material, subtle and causal - 'I'. Man suffers from a big delusion. If all the three veils are rent, one understands one's 'ego' because then only conceit and attachment are left behind. These two are imaginary and not real. If you understand one little thing that all veils are the creation of 'ego', and if this 'ego' is cut at its roots, then all veils will dry up and disappear automatically. The fact of the matter is that you should continue striking at the roots of 'ego'. Now Guru Sahib says that just as 'grur' (blue jay) is the enemy of snakes, similarly the power of God's Name is the enemy of 'ego'. When 'Name-power' manifests itself in the body and one is intoxicated with God's Name and one falls in love with God's Name, then this 'ego' cannot harbour there because the two are hostile to each other :

'Ego is at variance with Name : the two dwell not in one place.

*In ego, service to the Master cannot be performed,
So the soul goes empty-handed.*

*O my soul, meditate thou on God and practise thou the
Guru's word.*

*If thou obey God's order, then shalt thou meet Him and
then alone shall ego depart from within thee.*

*Ego is within all the bodies. Through pride the beings are
born.*

*Egoism leads to pitch darkness and in egoism none can
understand anything.*

*In egoism, Lord's devotional service cannot be
performed,*

Nor can His will be realized.

*In ego, the soul is imprisoned, and the Name comes not
to abide in the mind.*

*Saith Nanak : Meeting with the True Guru, man's ego is
destroyed and the true Lord comes to dwell within his
mind.*

Then does he practise truth, abide in truth,

*And through devotion to the True One gets absorbed in
Him.'*

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ॥
ਹਉਮੈ ਵਿਚਿ ਸੇਵਾ ਨ ਹੋਵਈ ਤਾ ਮਨੁ ਬਿਰਥਾ ਜਾਇ॥
ਹਰਿ ਚੇਤਿ ਮਨ ਮੇਰੇ ਤੂ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ॥
ਹੁਕਮੁ ਮੰਨਹਿ ਤਾ ਹਰਿ ਮਿਲੈ ਤਾ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ॥
ਹਉਮੈ ਸਭੁ ਸਗੀਰੁ ਹੈ ਹਉਮੈ ਓਪਤਿ ਹੋਇ॥
ਹਉਮੈ ਵਡਾ ਗੁਬਾਰੁ ਹੈ ਹਉਮੈ ਵਿਚਿ ਬੁਝਿ ਨ ਸਕੈ ਕੋਇ॥
ਹਉਮੈ ਵਿਚਿ ਭਗਤਿ ਨ ਹੋਵਈ ਹੁਕਮੁ ਨ ਬੁਝਿਆ ਜਾਇ॥
ਹਉਮੈ ਵਿਚਿ ਜੀਉ ਬੰਧੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ॥
ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਹਉਮੈ ਗਈ ਤਾ ਸਚੁ ਵਸਿਆ ਮਨਿ
ਆਇ॥
ਸਚੁ ਕਮਾਵੈ ਸਚਿ ਰਹੈ ਸਚੇ ਸੇਵਿ ਸਮਾਇ॥ ਪੰਨਾ - 560

So when the Gurmukh, following the Guru, reflects on the quintessence of knowledge, then his relationship with the Guru uproots 'ego' from his mind. Then this 'jeev' (individual soul) gets absorbed in the Guru :

'He, who resigns himself to the Guru's will reflects on the quintessence of Divine knowledge and through the contemplation of Name burns his ego.

His body and mind become immaculate and immaculate is his speech, and he remains absorbed in the True Lord.'

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ॥
ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਸਾਚੈ ਰਹੈ ਸਮਾਏ॥ਪੰਨਾ -
946

Bhai Gurdas Ji also says :

'Waheguru (God's name) is the mystic formula by which is one rid of ego.

Self-conceit is gone and one, is aligned with the Virtuous One.'

ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪਿ ਹਉਮੈਂ ਖੋਈ॥

ਆਪੁ ਗਵਾਏ ਆਪਿ ਹੈ ਗੁਣ ਗੁਣੀ ਪਰੋਈ॥ ਭਾਈ ਗੁਰਦਾਸ
ਜੀ, ਵਾਰ 13/2

So now try to understand this utterance. When we recite the mystic formula of 'Waheguru' (God's Name), then all the veils, even if they are a million in number, are rent and destroyed; so powerful it is. But first you must concede and believe that you are not a body, nor the three

kinds of bodies, but only witness them. 'I witness them I am like God and am acting in this body - listening through the ears, seeing through the eyes and speaking through the lips. I am unattached with the body. I have no connection with it. This body is my vehicle, but it is not 'me', I have wrongly started regarding it as 'me'. I have fallen into a big illusion or misconception.

So Bhai Tiloka Ji said, "Good girl, you should realize and determine that you are only a denizen of this body." The princess said, "Does man ever forget this also?" He replied, "Yes; drunk with '*maya*' (mammon), man becomes oblivious also of this body.

Once a ruler went to attend a dinner. There he happened to drink heavily. His ministers and courtiers lifted him and put him in his horse carriage. When the carriage reached his palace, he gained a little consciousness. His palace was guarded by soldiers, who were moving up and down on all sides. He asked what it was. He was told that they were guarding his palace. The ruler said, "I shall also perform guard duty." His minister said, "Sir, you are the ruler, the sovereign, the master of this place." The ruler replied, "No; I am a soldier." Forcibly he put on a soldier's uniform and with a rifle on his shoulder started doing guard duty. When three hours had passed doing left, right, left-right, he came to himself and regained some consciousness. So he asked, "Why am I doing guard duty when I have soldiers for this work? I should not have been doing this work at all." He started looking around and said to his minister, "Where are my royal clothes? When did I become a soldier?" The minister realized that this (ruler's) intoxication was disappearing. At once, his kingly robes were brought and the minister said to him, "Your majesty! you had become rather drunken, and you had forgotten yourself. When we

brought you, seeing the guards you said that you were a soldier. When they reminded you that you were the king, you called them names and insisted that you were a soldier." So ponder over this story while the king gained consciousness and so was better off. What though if he remained unconscious for two-three hours! But we have been wandering in this drunken state for millions and billions of years and we are still lost. We are lost in deep slumber. We have been dreaming also, as is the Guru's edict :

'Grown weary of wandering about for many aeons, man has obtained the human body.

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

Why art thou neglectful of devotion?'

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ॥

ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ॥ ਪੰਨਾ

- 631

Then what should we do now? Should we build big *kothis* or set up big business houses, or read many books, or what else should we do? Guru Sahib says, "Why are you talking like drunkards and fools? Are you and the world permanent? Both are short-lived. You will depart from the world after sometime. You will be pulled out from here because death holds a net :

'The fish thought not of the net in the brackish and unfathomable sea.

Why did the very clever and beautiful fish have so much confidence?

By her owns doing is she ensnared.

Death no way can be warded off one's head.

O brother, do then deem death hovering over thy head like this.

As is the fish, so is man caught in Death's noose unawares.'

ਮਛਲੀ ਜਾਲੁ ਨ ਜਾਣਿਆ ਸਰੁ ਖਾਰਾ ਅਸਗਾਹੁ॥

ਅਤਿ ਸਿਆਣੀ ਸੌਹਣੀ ਕਿਉ ਕੀਤੇ ਵੇਸਾਹੁ ॥
ਕੀਤੇ ਕਾਰਣਿ ਪਾਕੜੀ ਕਾਲੁ ਨ ਟਲੈ ਸਿਰਾਹੁ ॥
ਭਾਈ ਰੇ ਇਉ ਸਿਰਿ ਜਾਣਹੁ ਕਾਲੁ ॥
ਜਿਉ ਮਛੀ ਤਿਉ ਮਾਣਸਾ ਪਵੈ ਅਚਿੰਤਾ ਜਾਲੁ ॥ ਪੰਨਾ - 55

This human life is an opportunity for you to meet God. It has come to you after your wanderings in various lives of insects, birds, snakes etc.

'Nothing else shall avail thee.'

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ ॥ ਪੰਨਾ - 12

Other works shall be of no use to you. In useless things are you wasting this life which you have got after millions and billions of years. Your real task is :

'In holy company on the Name immaculate meditate.'

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥ ਪੰਨਾ - 12

Go into the company of the spiritually enlightened ones, for they will enlighten you also. If you go into the company of the sleeping ones you will also be left unenlightened and slumbering. Don't raise objections or have reservations. Meet holy men for they have had a glimpse of God and are aligned with Him. They will guide you rightly. Don't fall into the controversy that they (holy men) become Gurus. Don't make or adopt any Guru; regard them as holy men only. It is your love and devotion which will save you and see you through.

So listen carefully and ponder over it. Bhai Tiloka Ji said to the princess, "Good girl! First recognise and realize yourself. When you have recognised yourself, then realize whom you wish to meet. When, neither do you know your own self, nor do you know whom you wish to meet, then how will there be any union or meeting? So know this, while the king forgot himself in a state of intoxication which was gone after three to four hours, and he only faced embarrassment, and finally he did recognise himself, we remain ever forgetful and know nothing. Though the

four Vedas, six Shashtras, Upanishads 27 Smritis, Quran Sharif, Anzeal (Gospel), Jamboor, Bible, Guru Granth Sahib and numerous holy men of all the religions of the world tell us loudly and clearly, yet we say, 'what should be done?'

'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॥

ਪੰਨਾ-

1378

He, who comes under the influence of the devil, for him there is no turning to good. He has gone astray and heeds no warnings or exhortations. He does not listen and wanders elsewhere. Holy congregation! Time at everybody's disposal is very short. Present times have become wrong and disjointed. The world is heading towards its end. The doom's day is not far off. On one hand are preparations going on for causing death and destruction, while on the other hand, tobacco dealers have decided to lead people to their death for no reason whatsoever. Ten lakh persons in India die of diseases caused by tobacco. On one hand are diseases that afflict unwary people, while on the other hand, countries have started manufacturing lethal gases. About three to four lakh tonnes of gases are manufactured in a year. All these gases go into the sky. They have split the North Pole. As a result, sun rays will come there directly. If the water level in the sea rises by three inches, half of the world will be submerged in water. Scientists have warned that if the water shock strikes the world, it will be totally immersed in it and get destroyed. If 'barva agan' (the fire inside the earth) emerges from the seas, seas will catch fire, and if oxygen catches fire, the whole world will be destroyed.

Therefore, nobody knows when nature may destroy the world because man has gone terribly wrong. He has caused pollution everywhere. He has violated the laws of nature. Howsoever hard the rulers may try, they cannot save the people from earthquakes. Nature's hands are inexorable. So before such a catastrophe befalls the world :

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

Then alone is obtained the fruit of this human body.

Even the gods long for this body.

So through that body of yours, think thou of rendering service unto thy God.

Meditate thou on the Lord of universe and forget Him not.

This is the advantage of human life.'

**ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ ॥ ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ ॥
ਇਸ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ ॥ ਸੌ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ ॥
ਭਜਹੁ ਗੁੰਬਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ ॥ ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ ॥
ਪੰਨਾ - 1159**

Dear devotees, don't forget Him! In *Kalyuga* have you been gifted with human life. The greatness of God's Name is at its Zenith. Even a little of Divine Name recitation can give you deliverance.

'This is the advantage of human life.'

ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ ॥

ਪੰਨਾ - 1159

We count on our wit and wisdom. We indulge in daydreaming. Like a daydreaming fool we build castles in the air that when we earn so much money, we shall acquire land, kothi etc. We shall have ten lakhs, fifteen lakhs, two crores etc. But my dear, what then? Everything will be left behind when on the shoulders of four persons we are taken to the cremation ground, placed on the funeral pyre and burnt to ashes. Then what is the use of acquiring material possessions? Therefore, you should do what goes with you to the other world.

'Nothing else shall avail thee.

In holy company on the Name immaculate, meditate.'

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ॥

ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥

ਪੰਨਾ - 12

So Guru Sahib advises us to realize our true form :

'The Lord abides in the soul and the soul in the Lord.

Through the Guru's wisdom,

I have realized this.'

ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ ਚੀਨਸਿ ਗੁਰ ਬੀਚਾਰਾ॥

ਪੰਨਾ - 1153

By reflecting on the Guru's utterance realize your soul within you. In the soul abides the Lord. The Lord and the soul are one and the same :

'By the Guru's teaching is ambrosial Gurbani realized, and one's sorrow is ended and ego eliminated.'

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਬਦਿ ਪਛਾਣੀ ਦੁਖ ਕਾਟੈ ਹਉ ਮਾਰਾ॥ ਪੰਨਾ

- 1153

A saint has solved this question in an easier manner. It is a very subtle question and so it is quite difficult to comprehend and resolve. He tells us : 'Where does one live? Now, the few who are intelligent, should listen attentively. Who are we? Where do we live? In what part of the body do we live?' He says :

'Where there is neither wakefulness, nor dream; nor deep sleep nor meditation.'

ਜਹਾਂ ਜਾਗ੍ਰਤ ਸੁਪਨਾ ਨਹੀਂ, ਸੁਖਪਤ ਨਾਹਿ ਸਮਾਧ॥

Beyond the place, where all the three are nonexistent :

'Such is the form of the individual soul.

Realize it and comprehend it.'

ਸੌ ਸਰੂਪ ਹੈ ਆਤਮਾ, ਸੌ ਅਨੁਭਵ ਕਰ ਸਾਧ॥

That is your form too, which you must realize within yourself.

'Only knowledge is the reconciliation of all conflicts.'

ਸਭ ਦੁੰਦਨ ਕੀ ਸੰਧ ਜੋ, ਕੇਵਲ ਗਿਆਨ ਸਰੂਪ॥

If there is day, there is night; if there is joy, there is sorrow; if there is gain, there is loss; and if there is honour, there is dishonour. The knowledge within tells you that the borders of the two opposites meet each other. That within you, which knows all these things, is your true form :

'It is neither inside an individual nor outside, it is present everywhere.

It is neither formless nor has a form, neither abstract nor material.

It is neither inanimate nor animate, neither tree nor the source.'

ਨਹਿੰ ਅੰਤਰ ਬਾਹਰ ਨਹੀਂ, ਤਾਂਹਿ ਲਖੋ ਨਿਜ ਰੂਪ॥
ਨਿਰਾਕਾਰ ਸਾਕਾਰ ਨਿਹ, ਨਹਿੰ ਸੁਖਮ ਇਸਬੁਲ॥
ਜੜ ਚੈਤੰਨ ਦੋਨੋਂ ਨਹੀਂ, ਨਹਿੰ ਤਰਵਰ ਨਹਿੰ ਮੂਲ॥

It is something between the two.

'Neither is it that which can be seen, nor that which can be known.

It is neither action, nor deed, nor the doer; it is only a state of emancipation.

It is what is left after discarding all that is mentioned above.'

ਧਯਾਤਾ ਧਯਾਨ ਨ ਧੇ ਕਛੁ, ਗੇ ਗਯਾਤਾ ਨਹੀਂ ਗਯਾਨ॥
ਕ੍ਰਿਆ ਕਰਮ ਕਰਤਾ ਨਹੀਂ, ਕੇਵਲ ਪਦ ਨਿਰਬਾਨ॥
ਸਭ ਵਿਕਲਪ ਕੇ ਤਯਾਗ ਤੇ, ਸ਼ੇਸ਼ ਰਹੇ ਜੋ ਸਾਰ॥

So give up everything. Leave out land and property and all material acquisitions that are visible. Leave out all that you have known. What is left behind is our true form. It is called the 'soul'. Just see how you feel after renouncing everything. Give up everything while sitting here, as I become silent for a minute. Empty yourself of everything - knowledge, contemplation, body, religion, wife and children, your attachments; don't let anything remain within you. Now what remains is the 'soul'. But it is very difficult to do this. Just the earth does not disappear from your gaze. These things are firmly embedded in us; they

do not leave us :

'Whatever is left after discarding all alternatives, is the essence or the soul.

That which can only be felt, contemplate thy on it.'

Thou art wise only when thy mind rejects all that it fancies.

The state of peace that is left behind is your true state.'

ਸਭ ਵਿਕਲਪ ਕੇ ਤਯਾਗ ਤੇ, ਸ਼ੇਸ਼ ਰਹੇ ਜੋ ਸਾਰ॥

ਕੇਵਲ ਅਨੁਭਵ ਮਾਤ੍ਰ ਜੋ, ਸੋ ਨਿਜ ਰੂਪ ਵਿਚਾਰ॥

ਜੋ ਜੋ ਚਿਤ ਚਿਤਵਨ ਕਰੇ, ਤਿਆਗੋ ਤਾਂਹਿ ਸੁਜਾਨ॥

ਸ਼ੇਸ਼ ਰਹੇ ਜੋ ਸ਼ਾਂਤ ਪਦ, ਸੋ ਹੈ ਨਿਜ ਇਸਥਾਨ॥

It is in this abode of peace that we dwell :

'At the ferry of celestial stillness in between the Ganga and the Yamuna, saith Kabir.'

ਕਬੀਰ ਗੰਗ ਜਮਨੁ ਕੇ ਅੰਤਰੇ ਸਹਜ ਸੁੰਨ ਕੇ ਘਾਟ॥ ਪੰਨਾ -
1372

That is the ferry of celestial poise because it is the only place left behind.

'All words (hymns) and their meaning, all Shastras and Vedas,

All wisdom and knowledge should you give up to apprehend the Lord incompassable and unknowable.

He is all powerful and eternal, and the only one without a form.

Ever in bliss is He - inaccessible, infinite and unique.'

ਸਰਬ ਸ਼ਬਦ ਅਰ ਅਰਥ ਸਭ, ਸਰਬ ਸਾਸਤ੍ਰ ਅਰ ਬੇਦ॥

ਬੁਧ ਸਹਿਤ ਤਿਆਗੋ ਸਕਲ ਪ੍ਰਗਟੇ ਅਲਖ ਅਭੇਦ॥

ਸਤਾ ਮਾਤ੍ਰ ਇਸਥਿਤ ਸਦਾ, ਕੇਵਲ ਰੂਪ ਅਰੂਪ॥

ਖੋਭ ਰਹਿਤ ਆਨੰਦ ਮੈ, ਅਗਮ ਅਪਾਰ ਅਨੂਪ॥

The 'soul' is not to come from anywhere; the 'soul' is ever present.

'Ever present is the indestructible soul;

The soul is always present in a being.

Never-changing is its nature and ever-contented it is and without a substitute.

It is neither means, nor instrument, nor a divine, and

knows not meeting and parting.

It is ever realised naturally and is fit to be experienced.'

ਨਿਤ ਪ੍ਰਾਪਤ ਨਿਜ ਆਤਮਾ, ਨਿਜ ਇਸਥਿਤ ਨਿਜ ਮਾਂਹ॥

ਨਿਜ ਸੁਭਾਵ ਨਿਜ ਤ੍ਰਿਪਤ ਨਿਤ, ਨਿਰਵਿਕਲਪ ਨਿਜ ਆਂਹ॥

ਸਾਧਨ ਸਾਧਕ ਸਿਧ ਨਹਿੰ, ਨਹਿੰ ਸੰਜੋਗ ਵਿਜੋਗ॥

ਸੁਤਿਹ ਸਿਧ ਪ੍ਰਾਪਤ ਸਦਾ, ਹੇਮਾਂ ਅਨੁਭਵ ਯੋਗ॥

Immaculate is the form of the soul, holy congregation.

It is our form too. Guru Sahib's command is :

'It is neither old nor a child;

Neither suffers it pain, nor in Yama's snare is caught.

It is neither shattered nor dies.

In all time is it pervasive.

It feels not heat or cold;

It has neither friend nor foe.

It feels not joy or sorrow;

All is its own; all might to it belongs.

It neither has father nor mother;

Beyond limits of matter has it ever existed.

Of sin and goodness it feels not the touch -

In each being ever lying awake.

The three qualities the power of Maya have created;

She is shadow of the Lord -

The Lord is beyond Maya - delusion, indestructible, of profound mystery, compassionate; compassionate to the humble, ever gracious.

Unknowable His state and extent : Nanak to Him is a sacrifice.'

ਨਾ ਇਹੁ ਬੁਢਾ ਨਾ ਇਹੁ ਬਾਲਾ॥ ਨਾ ਇਸੁ ਦੁਖੁ ਨਹੀ ਜਮ
ਜਾਲਾ॥

ਨਾ ਇਹੁ ਬਿਨਸੈ ਨਾ ਇਹੁ ਜਾਇ॥ ਆਦਿ ਜੁਗਾਦੀ ਰਹਿਆ
ਸਮਾਇ॥

ਨਾ ਇਸ ਉਸਨੁ ਨਹੀ ਇਸੁ ਸੀਤ॥ ਨਾ ਇਸੁ ਦੁਸਮਨੁ ਨਾ ਇਸ
ਮੀਤੁ॥

ਨਾ ਇਸੁ ਹਰਖੁ ਨਹੀ ਇਸੁ ਸੋਗ॥ ਸਭ ਕਿਛੁ ਇਸ ਕਾ ਇਹੁ
ਕਰਨੈ ਜੋਗੁ॥

ਨਾ ਇਸੁ ਬਾਪੁ ਨਹੀ ਇਸੁ ਮਾਇਆ॥ ਇਹ 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 ॥

ਅਫਲ ਅਛੇਦ ਅਭੇਦ ਦਇਆਲ ॥ ਦੀਨ ਦਇਆਲ ਸਦਾ
ਕਿਰਪਾਲ ॥

ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਛੁ ਨ ਪਾਇ ॥ ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ
ਜਾਇ ॥ ਪੰਨਾ-868

So just think carefully. Bhai Tiloka Ji is lying wounded and is on the verge of death. While he is telling the princess that the soul never dies and that he is not his physical body, she is totally caught up in the visible empirical world and though she loves Bhai Tiloka's physical existence from the core of her being, she finds his words superficial and unconvincing. Nevertheless she feels that the stranger is not saying anything wrong. So she voices her assent only superficially because within her there is total spiritual darkness. However, Bhai Tiloka Ji is trying to make her understand by giving numerous examples. Now think that the princess was totally alien to spiritual company. She had never met a saint or a holy man before, but we are quite conversant with *Gurbani* and often reflect over it deeply. Even then we are finding it difficult to comprehend Bhai Tiloka Ji's words, we are not accepting them and are wondering what we should do. It is a small thing, but we are neither understanding it, nor is our inner self accepting it. It appears to be superficial and is needlessly weighing on our mind. What is the reason? We have to ponder over this question so that we may go to the Abode of the True as true souls and win honour in the divine court.

Here I would like to narrate a personal experience. I had just finished my schooling. At that time I was seized by a powerful longing for meditating on God's Name, which I had imbibed at the age of about nine or ten. This yearning became so powerful that I had one day a chance

meeting with a noble and pious soul Sant Dasaundha Singh Ji, who belonged to the *Namdhari* sect. His group had come to village Dhaleta of Jalandhar District to perform '*kirtan*' (singing of *Gurbani*). I was just nine to ten years in age. I very much liked the playing of their musical instruments. When they rang cymbals a strange impression was created. I wished that they should continue ringing their cymbals non-stop, but they stopped ringing as required for the rhythm of their singing. Their neat and clean apparels, graceful and handsome appearances charmed me. When the congregation ended, Sant Dasaundha Singh Ji called me and advised me to recite the word '*Waheguru*'. Although I was already reciting God's Name, yet his urging filled me with greater longing.

Once during the summer vacation, when I was free from school, I went to my elder sister. Every morning, I would go to play with boys (who were related to me) of my age group on their well. All the day long I used to play there, ate food with them and returned to my sister's house in the evening. One day, I noticed a rosary hanging from a peg. I removed it with a stick and put it in my pocket. As I was doing so, my sister who was seven years senior to me asked, "You have pocketed the rosary, but do you know how to do Divine Name recitation with it?" I replied in the affirmative, "I know that '*Waheguru*' word is uttered with every bead." After taking the rosary I felt as if I had found a big treasure. I was beside myself with joy and I did not go to play with my friends. Instead, I went to my sister's sugar-cane field. It was the month of *Bhadon* (August). There was too much stuffiness in the field, but I was indifferent to it. Ahead I noticed that cane had not been sown in the '*behni*' (where sugarcane juice is boiled for making '*gur*'). I went down into the pit (where sieve is kept). Owing to rains the place was wet

and gave out vaporous heat. There was too much humidity that was oppressive, but I did not feel it. I was filled with the desire to utter the word *Waheguru* (God's Name) repeatedly. I kept reciting 'Waheguru' from morning to evening. I did not notice when the noon passed. In the evening, I got up and thought of returning home. But on the very first day I felt sweetly intoxicated with Divine Name recitation and I did not want to return home. The story of Dhruv Bhagat was inspiring me to recite God's Name still further. When I returned home with sun set, my sister asked me, "Why have you come late?" I put her off by saying one thing or the other and gave no clear reply. A week passed following this routine. One day, the boys, with whom I used to play, came to my sister's home and said, "Where is Waryam Singh? He has not met us for a week." My sister said, "He goes to play daily in the morning and returns late in the evening. Whenever I ask him he puts me off. He goes after taking breakfast. Earlier he used to have his meal with you at the well, but now, I do not know, where he has lunch." On hearing this, they were surprised. One of them said that one day he had seen me going into my sister's sugar-cane field. My elder sister was also new to her in-law's house. She had no mother-in-law.

Next day, she set out to look for me, where the boy had seen me enter the field, she also did. The month of August creates a suffocating atmosphere when there is no breeze. She was surprised to see me sitting in the '*chumbha*' (deep pit used as fireplace to boil sugarcane juice into jaggery). She shrieked at me and said to me reprovingly, "This deserted pit harbours snakes, why are you doing meditation here?" She did not forbid me from meditating, and became quiet after having said this much. I came out of the pit and accompanied my sister back home. She asked me why I had stopped playing with boys. I replied

that playing no longer appealed to me. I wanted to meditate on God's Name because I had started getting a sweet heady delight from it. When I walked on the earth, I felt as if I was absent from the body because my newly awakened consciousness was constantly absorbed in repeating God's Name. Next day, I came again to a grove of trees, called '*shikhandi*', where people used to offer sweet '*sevian*' (noodles) and milk in clay cups. It was a common belief of the people that in this '*shikhandi*' where there were many termite ant-hills, snakes came and drank milk and ate sweet noodles. None came near this place. It was a very shady bower and I sat there telling the beads of my rosary repeating God's Name. My sister came to know of this also after a few days. She came here too and forbade me saying, "Brother, I do not know whether or not there were snakes in the '*chumbha*' (deep pit used as fireplace to boil sugarcane juice into jaggery) but here (in the *Shikhadis*), you are virtually sitting among snakes. If you do want to do meditation, you should go to our outer fields where there is a very beautiful and shady cluster of trees." My summer holidays were coming to an end, when I happened to meet Sant Dasaundha Singh Ji and he urged me to repeat the word '*Waheguru*' (God) because I was already telling the beads of my rosary (containing 108 beads) six times repeating God's Name. At two o'clock in the morning, I used to take bath including headbath and then sitting on a bare string cot, I recited the word '*Waheguru*' 70 thousand and twenty four times in $3\frac{1}{2}$ to 4 hours. This was my daily routine. I had become addicted to reciting God's Name, but so far I had not met a great soul whom I could seat with love and veneration in the recesses of my heart. I got absorbed in my studies and the memory of Sant Dasaundha Singh started fading from my mind. Wherever I came across a holy man, I followed him.

I was about seventeen years old when my mother took me to Sant Maharaj of Rara Sahib. I bowed to him from a distance. My mother wanted me to go very close to Sant Maharaj, bow to him and receive his blessings. At that point of time, Sant Ji was about thirty years old. When on repeated insistence of my mother, I went into the room, it was full of devotees. When I greeted him, he looked at me and asked who I was. On hearing this question, I remained silent and gave no reply. One or two persons from among the devotees sitting in the room said, "Boy, haven't you followed what Sant Maharaj has asked?" I replied, "I have followed". Many of them observed on their own, "Then why don't you speak out who you are?" Sant Maharaj intervened and told them to be quiet. For about a minute and a half I kept standing. I was again asked, "You haven't told me who you are?" I replied briefly, "Sir, I am about to tell you." But again I remained silent for about a minute. Sant Maharaj kept looking at me and asked me for the third time, "What is the matter?" I again repeated my brief reply that I was about to tell him. In this manner, when about three minutes and a half had passed while standing, I said, "Sir, I do not know how to tell you who I am." On hearing this reply, the entire congregation laughed at me. Sant Maharaj again told them to be quiet and said, "You little know what is being talked about." Very lovingly and earnestly he asked, "Why don't you tell me?" I replied humbly, "Sir, if the door of your room were shut and I were standing outside and knocking I would have replied that I am Waryam Singh. If I were sitting in '*pangat*' taking food and you had asked me this question I would have replied by disclosing my caste (because in those days casteism was a big problem and devotees of the fourth '*varna*' were seated in a separate row and given food in their hands; even among Sikhs caste was taken into consideration). If I were in a dark

place, I would have said that I was a boy and not a girl. Now I am standing before you and you have asked me, "Who are you?" Initially, I thought to myself that during the first $3\frac{1}{2}$ years I was named Pritam Singh, and after partaking of 'amrit' I was given the name of Waryam Singh and for the last 14 years I had been Waryam Singh. Unintentionally I said that in my earlier life I was named Harnam Singh and had died in my childhood. Besides I was in the same house. All these things came to my mind when you asked me the question. Then this too came into my mind that prior to my earlier birth also I was something. I was lost in deep thoughts and said to myself : "Certainly I am something. I am that who came into existence on the first day of the creation of the universe. 'From where did I come? How was I created?' I could not think of any answer to these questions. So I am unable to tell you whom I am". At this, Sant Maharaj gestured me to sit down where I was and close my eyes. He himself also closed his eyes and after having remained in that state of meditation and deep reflection for 45 minutes, he asked me to open my eyes and said, "It is true that no one can tell who he is, and how he came into existence but thinkers and seasoned saints and sages have stated clearly that when individual being came into existence and became aware of its distinctness from the Supreme Light, what came into separate existence is called '*jeevatma*' (individual soul). Even this name has been given to it in man's language, but otherwise it has no name. What were you feeling before becoming something?" I submitted, "Sir, I felt like a ray of light from the sun, as if I was assuming existence out of that Supreme Light. In this manner, my distinct form was coming into existence." Sant Maharaj observed, "You are perfectly right. Just the last step of your journey remains to be taken. This '*jeevatma*' comprises two words - '*jeev*' (sentient) and

'atma' (soul). Destroy your individual or sentient feeling; your real form is 'atma' (soul). So realize your soul self. Your coming into and going from the world will be ended. You will finish your journey and will become established in your real soul form." Looking at the 'sangat' (devotees) Sant Maharaj said, "You were laughing at this boy. Today I have happened to meet a 'suhagan' (a married woman whose husband is alive); earlier I had been meeting only widows; that is he is gifted with a highly superior understanding." All this understanding I had gained out of the light of Divine Name meditation I had been doing since childhood. Otherwise, I had neither read any book, nor had any holy man asked me to do so. I was in a strange state of mind at that time. The sound of God's Name that had already been ringing within me, became sweet and melodious and I started seeing light all around me. Sant Maharaj said, "This is your true soul-form about which Guru Sahib has stated in 'bani' :

'Uniting together the fine elements, the body is fashioned.

Within that see thou the Lord's jewel.

The soul is the Lord and the Lord is the Soul. God is obtained by pondering over the Name.'

ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ॥ ਤਿਸ ਮਹਿ ਰਾਮ ਰਤਨੁ ਲੈ ਚੀਨੀ ॥

**ਆਤਮ ਰਾਮੁ ਰਾਮੁ ਹੈ ਆਤਮ ਹਰਿ ਪਾਈਐ ਸਬਦਿ ਵੀਚਾਰਾ ਹੇ ॥
ਪੰਨਾ - 1030**

'Neither is the self human, nor divine, Neither celibate, nor Shiva-worshipper.

It is neither a Yogi, nor a recluse.

Neither the mother of any, nor anyone's child.

Then who is it that abides in this temple of the body?

None knows His extent.

It is neither a householder nor one indifferent to worldly concerns;

Neither a ruler nor a beggar.

Neither has it a body, nor a grain of blood.

It is neither a Brahmin nor a Shudra.

It is neither one given to austerities, nor a Muslim holy man.

Neither is it born, nor seen to die.

If someone weeps over its death; only his respect forfeits.

By grace of the Master have I found the path.

Saith Kabir: Immortal, of the Divine essence is it,

Like ink on paper that erased cannot be.'

ਨਾ ਇਹੁ ਮਾਨਸੁ ਨਾ ਇਹੁ ਦੇਉ ॥ ਨਾ ਇਹੁ ਜਤੀ ਕਹਾਵੈ ਸੇਉ ॥
ਨਾ ਇਹੁ ਜੋਗੀ ਨਾ ਅਵਧੁਤਾ ॥ ਨਾ ਇਸੁ ਮਾਇ ਨ ਕਾਹੁ ਪੂਤਾ ॥
ਇਆ ਮੰਦਰ ਮਹਿ ਕੌਨ ਬਸਾਈ ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਕੋਉ ਪਾਈ ॥
ਨਾ ਇਹੁ ਗਿਰਗੀ ਨਾ ਓਦਾਸੀ ॥ ਨਾ ਇਹੁ ਰਾਜ ਨ ਭੀਖ
ਮੰਗਾਸੀ ॥

ਨਾ ਇਸੁ ਪਿੰਡੁ ਨ ਰਕਤੁ ਰਾਤੀ ॥ ਨਾ ਇਹੁ ਬ੍ਰਹਮਨੁ ਨਾ ਇਹੁ
ਖਾਤੀ ॥

ਨਾ ਇਹੁ ਤਪਾ ਕਹਾਵੈ ਸੇਖੁ ॥ ਨਾ ਇਹੁ ਜੀਵੈ ਨ ਮਰਤਾ ਦੇਖੁ ॥
ਇਸੁ ਮਰਤੇ ਕਉ ਜੇ ਕੋਉ ਰੋਵੈ ॥ ਜੋ ਰੋਵੈ ਸੋਈ ਪਤਿ ਖੋਵੈ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਡਗਰੋ ਪਾਇਆ ॥ ਜੀਵਨ ਮਰਨ ਦੋਉ
ਮਿਟਵਾਇਆ ॥

ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ ॥ ਜਸ ਕਾਗਦ ਪਰ ਮਿਟੈ ਨ
ਮੰਸੁ ॥ ਪੰਨਾ - 871

Holy congregation, the subject of the realization of self is very difficult. One should have earned God's Name through meditation and noble deeds in former births. Noble deeds should have washed off the dirt and dross of many many lives. Through worship and prayer one's mind should have become focused on one point, and concentration should have become so intense as to enable the individual self to achieve 'nirudh' state (state of being opposed to none). One should forget one's self, one's environment, proclivities of past births, all one's relations and the conscious gets absorbed in one point and becomes the central point itself. After that, one veil of ignorance remains to be rent. When a perfect sage (who has realized the ultimate spiritual reality) through his powerful words

explains the reality, then the veil of ignorance in the seeker is rent. Those words of Divine unity may be uttered orally or conveyed by the Guru through examples. They help the seeker become oblivious of the self and one becomes nonexistent. If those very words are uttered irresponsibly, they have no effect; rather, sometimes the seeker falls and falters in the pit of atheism and his spiritual strength fades out. He commits the grave blunder of regarding his little 'ego', his little self as 'Waheguru' (God) Himself. These words cannot be comprehended in parts; they can be understood only in totality. If we look at the 'totality', it directs our gaze towards the immanent aspect of God as against the transcendent; it is called enormous and complete (*virat*) aspect, but only a rare one can fully imagine it. In no way can it be imagined because as soon as one imagines it fully, one's own self ceases to exist. At that time, if someone, under the natural order and with understanding says '*ahm Brahmasmi*', then such a one is completely absorbed in the '*Brahma*' (Creator). Losing his distinctness in the Unity, whatever he says is true. But if someone utters these words by keeping his existence and egoistic self then he is completely ignorant. That is why it is not possible to get absorbed in the sense of these words. He who through noble deeds, prayers, worship, knowledge, self-meditation and the generosity of truly enlightened sages listens to these words by sitting before him, then he is lost in a mystic trance.

There is a tale about Guru Nanak Dev Ji. Showering benedictions on the world, passing through *Bhumiya* and *Noorshah*, he reached a place called Chittagong on the seashore in the east. There lived a good man named Bhai Jhanda Ji who did honest labour. He sent Bhai Mardana to him asking him to come into his presence. Through his devotional feelings, Guru Sahib made him realise the ultimate spiritual reality and united him with God, but not

his great spiritual friend Inder Sain, who was a nephew of Raja Sudhar Sain, although, he had entered 'Gyan Marg' (Path of knowledge). On this path, one does gain knowledge, but 'ego' is in no way destroyed. The seeker's own self continues to exist even though he may be winning the applause and acclamation of the devotees through his discourses, he may be doing self-meditation within his mind and heart. But since his own self is not destroyed, his community's problem, fraternal relations and achievements of his entire life are not decimated. His 'self' continues to exist. To obliterate this 'self', enlightened sages shoot the darts of their 'words' (*shabad baan*). These arrows pierce the heart, as is the Guru's edict :

*'Kabir, the warrior True Guru has shot an arrow at me.
As soon as it struck me,
I fell to the ground and a hole was made in my heart.'*

**ਕਬੀਰ ਸਤਿਗੁਰ ਸੂਰਮੇ ਬਾਹਿਆ ਬਾਨੁ ਜੁ ਏਕੁ ॥
ਲਾਗਤ ਹੀ ਭੁਇ ਗਿਰਿ ਪਰਿਆ ਪਰਾ ਕਰੇਜੇ ਛੇਕੁ ॥ ਪੰਨਾ -
1374**

*'Kabir, struck by the True Guru's shaft
Is turned dumb, insane, deaf of hearing,
And maimed in feet.'*

**ਕਬੀਰ ਗੁੰਗਾ ਹੁਆ ਬਾਵਰਾ ਬਹਰਾ ਹੁਆ ਕਾਨ ॥
ਪਾਵਹੁ ਤੇ ਪਿੰਗੁਲ ਭਇਆ ਮਾਰਿਆ ਸਤਿਗੁਰ ਬਾਨ ॥ ਪੰਨਾ -
1374**

The heroic True Guru aiming at a man's hidden personal existence and ego destroys them with just one arrow of knowledge. This ego and existence of self are the big problems which keep holymen trapped in the cycle of life and death for long; because a fully enlightened saint is not found without good fortune, as the Guru's edict :

*'Without the True Guru, the Name is obtained not;
understand and reflect over it.
Nanak through supreme good fortune is the True Guru
met; one so fortunate in the four ages has joy.'*

ਬਿਨ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਬੁਝਹੁ ਕਰਿ ਵੀਚਾਰੁ ॥
ਨਾਨਕ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਖੁ ਪਾਏ ਜੁਗ ਚਾਰਿ ॥
ਪੰਨਾ - 649

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

The Guru removes their darkness of ignorance, and Divine knowledge is illumined in their heart.

They find the wealth of the jewel of God's Name and then wander not again.

Serf Nanak has meditated on the Name and through meditation has he met the Lord.'

ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ

ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਰਾਮ ਰਾਜੇ ॥

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਘਟਿ ਬਲਿਆ ॥

ਹਰਿ ਲਧਾ ਰਤਨੁ ਪਦਾਰਥੋ ਫਿਰਿ ਬਹੁੜਿ ਨ ਚਲਿਆ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਆਰਾਧਿਆ ਆਰਾਧਿ ਹਰਿ ਮਿਲਿਆ ॥ ਪੰਨਾ

- 450

Through Jhanda Ji, Guru Nanak Sahib sent for Inder Sain also. Inder Sain paid obeisance to Guru Sahib. Guru Sahib asked him, "What is your heart's desire?" He submitted, "Sir, I want to experience 'sat', 'chit' and 'anand' (truth, knowledge and bliss; an epithet of God) in this little self of mine." Guru Sahib said, "Inder Sain, only an 'upadhi' (wall) stands between man's small self and the Supreme Being, otherwise the two are one and the same. If you look around, you see the sky pervading everywhere. But the same sky reflected in this vessel, though not distinct from the empty space is yet called 'ghata akash'. Then reflect a little further. This very sky and empty space when limited by the walls of your house is called 'matha akash'.

Similarly, when the sky is totally overcast with clouds, it is called 'megha akash' due to the 'upadhi' (wall) of rain-laden clouds. When the clouds disappear completely, the sky is 'mahan akash' (great sky). Now reflect that the same

sky has been called by four different names. This is because the view of the sky has been restricted by different walls or mediums; but none can divide the sky. It is because of these 'upadhis' (walls) the sky appears to have been mentally divided. In this way, Inder Sain, one perfect Light is manifest everywhere.

'One Light shines everywhere on the earth and in the sky.

Neither less nor more is it.

It never increases or decreases.'

ਜਿਮੀ ਜਮਾਨ ਕੇ ਬਿਖੈ ਸਮੱਸਤ ਏਕ ਜੋਤ ਹੈ॥

**ਨ ਘਾਟ ਹੈ ਨ ਬਾਢ ਹੈ ਨ ਘਾਟ ਬਾਢ ਹੋਤ ਹੈ॥ ਅਕਾਲ
ਉਸਤਤਿ**

It lights countless living beings from within. As is a being's intellect, so is the light. For example some persons use glasses. Some like to view through black glasses, some through yellow, some through red and some through pure white glasses. Now 'light' has one colour. But this pure light takes the colour of the glasses through which a person sees. Now if they quarrel on the colour of light, you can very well understand that their view depends not on truth but on the conditions or circumstances. Similarly *Waheguru* (God) has bestowed every man with understanding. So every man's view depends upon the understanding he has been gifted with by God :

'As is the understanding God gives,

So is the light within him.

Himself is the Lord-creator beyond mortality.'

**ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸ॥ ਪਾਰਬ੍ਰਹਮ ਕਰਤਾ ਅਬਿਨਾਸ॥
ਪੰਨਾ - 275**

All walls and obstructions disappear completely from within great saints and sages who have realized the Ultimate Spiritual Reality. Their sight is completely healthy, but he who has a squint in his eye, sees two moons instead of one. Similarly, he, whose understanding has been

corrupted under the influence of mammon or 'maya', has to live and behave in the world under a conflict because he sees two moons instead of one. He who has demolished the walls of the sky and has obtained a true and pure sight, for him the entire existence appears to be complete and perfect, which is the true state; there is no guess or conjecture about it; it is complete knowledge :

"I have seen seeds of many sorts being sown.

When the fruit ripens, the seed appears in the same one form.

In thousand water-pots one sky is reflected.

On the bursting of the water-pots, the sky pageant alone is left.'

**ਬੀਜਿ ਬੀਜਿ ਦੇਖਿਓ ਬਹੁ ਪਰਕਾਰਾ ॥ ਫਲ ਪਾਕੇ ਤੇ ਏਕੰਕਾਰਾ ॥
ਸਹਸ ਘਟਾ ਮਹਿ ਏਕੁ ਆਕਾਸੁ ॥ ਘਟ ਛੁਟੇ ਤੇ ਓਹੀ ਪ੍ਰਗਾਸੁ ॥
ਪੰਨਾ - 726**

On hearing these words, Inder Sain prostrated at the feet of Guru Sahib and prayed, "True sovereign! Your words have created enlightenment within me but I am incapable of keeping this knowledge and enlightenment forever. Kindly bless me."

At this Guru Sahib said, "Inder Sain, owing to darkness within, you have formed many assumptions and notions. The only remedy is that you should make to me an offering of all of them as well as the material things you have." At that time, Inder Sain thought of making an offering of the land, orchards, mansions, markets and untold wealth circulating in the market to Guru Sahib because they were not spiritual He made an offering of all these things to Guru Sahib. He pledged them all at the feet of Guru Sahib and himself he sat with folded hands before Guru Sahib. His eyes were focused on Guru Sahib's resplendent face. He thought in his mind that he had offered all material things to the Guru. Sensing this thought Guru Sahib said to Inder Sain, "Just reflect whether you have any other

material things left with you because I have already told you to make an offering of all the material things you have." At this, Inder Sain submitted, "Sir, now I have only this body of mine that is material." Guru Sahib observed, "Besides your body, you have relatives also related with this body. Make an offering of them also." So he made an offering of all his relatives - children, wife, brothers, uncles. After doing so he sat, without any relations, before Guru Sahib. Then Guru Sahib observed, "Inder Sain, you are still left with your mind which is thinking and entertaining ideas. Give away your thinking mind also to me." Thinking carefully, Inder Sain realized that in fact, his mind was having ideas' and so he made an offering of his mind also. Then Guru Sahib said, "Now think what is left with you." He replied, "Sir, now I am left with nothing." Guru Sahib again observed, "Now this thought is crossing within you that you have done a virtuous deed. Reflection and counter-reflection are the job of intellect. Therefore, you should offer your intellect also to us because being insentient, it is also material or unspiritual." When this offering was also made, Guru Sahib asked him, "What is left with you now?" He replied, "Sir, now I am left with nothing at all." Guru Sahib then said to him, "Inder Sain, now your '*chit*' (heart or mind) is feeling that you have made an offering of all unspiritual things. This '*chit*' is also inanimate and thinking is its duty. Give away this '*chit*' also to us because it too is material." After this, Guru Sahib asked him again what was left with him. He replied, "Sir, now I am feeling that only 'I' is left behind and nothing else." Guru Sahib observed, "Inder Sain, this 'I' is an image. Just as when the sun and the moon are reflected in water, we see image of sun and a moon. They are not real, but are only images. When the water in the pot is thrown or the pitcher is broken, the images mingle with their originals. Therefore this feeling of

'I-ness' that you are experiencing and you are thinking as if you are distinct or separate from the Supreme Self or Being, and you are experiencing your personal 'self', it is because of the personal walls or obstacles, the last one of which is considering one's shadowy existence as real. This existence is also unspiritual. Give it to me. Now see with your inner eyes; the Sole Supreme and Perfect Light is manifest in all beings. But owing to these walls, a false assumption is formed. This is the wall of untruth, which has to be broken :

'The wall of pride and ego intervenes between me and Him. He is heard to be close by in the country. Between me and the Lord is the fine curtain like the wings of a butterfly, but seeing Him not, I deem Him distant.'

ਹਉ ਹਉ ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੋ ਸੁਨਤ ਦੇਸਿ ਨਿਕਟਾਇਓ॥
ਭਾਂਡੀਗੀ ਕੇ ਪਾਤ ਪਰਦੋ ਬਿਨੁ ਪੇਖੇ ਦੁਰਾਇਓ॥ਪੰਨਾ - 624

This feeling of individual self, owing to countless walls, makes one seem to be separate from the Perfect Truth. When everything is offered to the Guru then what is left behind is merely a feeling of the Supreme self or Being. Therefore, this *sat, chit, anand* soul form of yours is the Supreme Soul. Realize thyself. Guru Sahib showed kindness and said that God is manifest in all beings :

'The Guru has shown Thee to my eyes. Here and there, in every soul and in every body art Thou pervasive, O Divine Enchanter.'

ਗੁਰਹਿ ਦਿਖਾਇਓ ਲੋਇਨਾ॥
ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ ਤੁੰਗੀ ਤੁੰਗੀ ਮੋਹਿਨਾ॥
ਪੰਨਾ - 407

Here God is enacting His own play :

'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॥

ਯੰਨਾ - 1

That True Being has of His own will manifested Himself in countless diverse forms. The many forms are visible only because of illusion, misconception, false vision, deeds of many lives and countless assumptions. One creates the impression of being many. Guru Sahib cast a kindly glance on Inder Sain and the latter was lost in deep meditation or trance. At that time Guru Sahib brought (Inder Sain's) his mind to an awareness and understanding of the empirical world and said, "Inder Sain! You have seen now your true form. Practice deep meditation. Do self-contemplation. We give you back all your material and unspiritual possessions you had offered to us. Fashion your life according to Guru's goals and teachings and live in God's will. In this manner, make a success of your life by employing your '*karam indris*' (organs of action) and '*gyan indris*' (sense organs) in virtuous deeds. Have a glimpse of true holymen with your eyes; with your ears listen to their utterances and with your tongue enjoy repeating God's Name and singing praises of God. Render selfless physical service, place your head at the feet of true holymen and doing everything humbly and disinterestedly attributing all your virtuous deeds to the Guru." In this way, Guru Sahib in his boundless grace and magnanimity enabled Inder Sain to have a glimpse of the Supreme Being or Soul. Guru Sahib then said, "Inder Sain, of what you have experienced now and what your friend Bhai Jhanda has experienced by gaining true knowledge through worship and devotion is real experience whereas knowledge alone creates darkness for the world. Individual self tries to rival the Supreme Self and commits the blunder of regarding his self as God and Truth. Here he gets trapped by *maya* (mammon). But since '*bhagti*' (devotion and worship) is feminine, '*maya*' (being itself feminine) fails to exercise any influence over it (*bhagti*). Through devotion and worship he gets guidance and

direction from true holy men. Thus, without facing any hurdles, the individual self gets absorbed in the Supreme Self and completely destroys his ego.

Bhai Tiloka Ji tried to explain to the princess by giving several examples but since within her inner self there was dross, '*vikshepta*' (duality) and appearances, she was finding it difficult to comprehend these utterances. She tried her best; she was taking decision very carefully but her intelligence could not absorb itself in the 'totality' because so long there are the veils of dross, *vikshsepta* and appearance in one's inner mind, one cannot gain enlightenment. It was very much like a person suffering from cataract who cannot see light unless he is told that there is light everywhere. He is in no way capable of seeing light, unless some eye specialist removes the cataract and fits lens in the eyes. Bhai Tiloka Ji thought that she had heard everything about the truth, and the desire for knowledge had also been roused in her, but to remove the darkness of duality within her, Satguru's kindness was needed. Therefore, instead of trying to acquaint her with the soul, he thought of acquainting her with the means to realise the soul.

Now, time does not permit me to talk on this subject further. So we shall discuss it in the next discourse.

Chapter - IV

Invocation :

'Prostrate salutation and obeisance I make many a time before the Omnipotent Lord, the Possessor of all the powers.

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

**ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ॥
ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ॥ ਪੰਨਾ - 256**

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

O Master, Nanak's prayer is :

"Attach me to Thy devotional service."

**ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ॥ ਪੰਨਾ - 289**

'Leaving all doors have I come Thine.

Holding by the hand save my honour, saith Gobind Thy slave." (Dohira)

**ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਿਕੈ ਗਹਿਓ ਤੁਹਾਰੋ ਦੁਆਰ॥
ਬਾਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸ ਗੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ॥ (ਰਹਿਰਾਸ)**

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

In exchange for Thy word, O Lord, have I sold myself at Thy shop and whithersoever Thou hast yoked, thither I am yoked, what cleverness can Thy servant show?

The Lord's commands can I not perform well. Pause.

My mother is Thy slave; a slave of Thine my father is - Thy slaves' progeny am I.

My slave - father sings in devotion to Thee.

Divine King, Thy devotional service I too perform.

Lord! Shouldst Thou need a drink of water, that I shall fetch;

Shouldst Thy desire for food, grain shall I grind.

The fan shall I wave, Thy feet wash,

And ever utter Thy Name.

Nanak is an ungrateful slave:

Shouldst Thou pardon him, in it lies Thy greatness.

*Since the beginning of time and the Yugas, Lord of grace,
provider art Thou -*

Without Thy grace is liberation not attained.'

ਮੁਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ ਮੇਰਾ ਨਾਉ ਸਭਾਗਾ ॥

ਗੁਰ ਕੀ ਬਚਨੀ ਹਾਟਿ ਬਿਕਾਨਾ ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ ਲਾਗਾ ॥

ਤੇਰੇ ਲਾਲੇ ਕਿਆ ਚਤੁਰਾਈ ॥

ਸਾਹਿਬ ਕਾ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

ਮਾ ਲਾਲੀ ਪਿਉ ਲਾਲਾ ਮੇਰਾ ਹਉ ਲਾਲੇ ਕਾ ਜਾਇਆ ॥

ਲਾਲੀ ਨਾਚੈ ਲਾਲਾ ਗਾਵੈ ਭਗਤਿ ਕਰਉ ਤੇਰੀ ਗਾਇਆ ॥

ਪੀਅਹਿ ਤ ਪਾਣੀ ਆਣੀ ਮੀਰਾ ਖਾਹਿ ਤ ਪੀਸਣ ਜਾਉ ॥

ਪਖਾ ਫੇਰੀ ਪੈਰ ਮਲੋਵਾ ਜਪਤ ਰਹਾ ਤੇਰਾ ਨਾਉ ॥

ਲੂਣ ਹਰਾਮੀ ਨਾਨਕੁ ਲਾਲਾ ਬਖਸਿਹਿ ਤੁਧੁ ਵਡਿਆਈ ॥

ਆਦਿ ਜੁਗਾਦਿ ਦਇਆ ਪਤਿ ਦਾਤਾ ਤੁਧੁ ਵਿਣੁ ਮੁਕਤਿ ਨ
ਪਾਈ ॥ ਪੰਨਾ - 991

*'Kabir, weak is the man-deer and this world 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 ॥

ਲਾਖੁ ਅਹੇਰੀ ਏਕੁ ਜੀਉ ਕੇਤਾ ਬੰਚਉ ਕਾਲੁ ॥

ਪੰਨਾ -

1363

Holy congregation! Today, with the inspiration of Guru Maharaj you have come from distant places to attend the holy discourse. Those who have attended the earlier three discourses have tried to understand much in brief, I shall recapitulate for the benefit of the surging of newcomers so that they may be able to follow today's discourse. The 'jeev' (man) has a big programme of activities before him, which he has to complete in this very life. In short, it is like this. Having fallen into the snares of 'ego', this 'jeev' (man) has got alienated from God. Guru Sahib says, "My dear, just think when you embarked on this journey and since when you have been journeying :

'Hear, O man, who art thou and where comest thou

from?

Even this much thou knowest not how long hast thou to stay here. Thou hast no tidings regarding thy departure.'

ਸੁਨਹੁ ਰੇ ਤੂ ਕਉਨੁ ਕਹਾ ਤੇ ਆਇਓ॥

ਏਤੀ ਨ ਜਾਨਉ ਕੇਤੀਕ ਮੁਦਤਿ ਚਲਤੇ ਖਬਰਿ ਨ ਪਾਇਓ॥

ਪੰਨਾ - 999

Guru Sahib further says that *Waheguru* (God) in His own pleasure has created this universe. He was True in the prime, True in the beginning of ages. When Time and space began, True is He even now as is the edict :

'Whatever is seen is Thy manifestation,

O my Beautiful Lord, the Treasure of merit and the Master of universe.

ਜੋ ਦੀਸੈ ਸੋ ਤੇਗ ਰੂਪੁ॥

ਗੁਣ ਨਿਧਾਨ ਗੋਵਿੰਦ ਅਨੂਪ॥

ਪੰਨਾ - 724

When there was nothing in the world, then also God was eternal. Try to understand it well that God has created the universe out of Himself and He manifests Himself in both the immanent and transcendent aspects. Whatever is visible is He Himself but to play His sport He created the element of 'ego' and that 'ego' He put in all living beings :

'He, the powerful creator, who has made thy make, has also put 'ego' into thee

The ego it is that is born and dies;

That too transmigrates.'

ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਪੁਰਖਿ ਬਿਧਾਤੇ ਨਾਲੇ ਹਉਮੈ ਪਾਈ॥

ਜਨਮ ਮਰਣੁ ਉਸਹੀ ਕਉ ਹੈ ਰੇ ਓਹਾ ਆਵੈ ਜਾਈ॥ ਪੰਨਾ -

999

This '*jeev*' (being) has been for a long time. Now Guru Sahib tells man to understand fully the chance of human life and end his long travel by aligning himself with *Waheguru* (God) through remembrance and enjoy supreme bliss by attaining the exalted state of '*sat*' (truth), '*chit*' (consciousness), and '*anand*' (bliss). The Guru's edict is :

'Grown weary of wandering about for many yugas (ages), man has obtained the human body.

Says Nanak, there is now a chance to meet the Lord. Why rememberest thou not Him, o man?'

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ॥

ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ॥ ਪੰਨਾ

- 632

Aeons have passed. This 'jeev' (individual) has been wandering for ages without finding a permanent abode. He dies in one body and carries with him the load of actions done in 'ego' and to suffer the consequences thereof is born again. Every time the 'jeev' (individual) suffers pain and anguish. Neither does the cycle of actions end, nor does his coming and going. He comes to suffer the consequences of 'karam' (actions). These actions are called 'pralbadh karma' (destined actions). The actions the 'jeev' does in this life are called 'Kiryamaan karam' (active deeds). They continue adding up to the 'jeev's' cumulative 'karma' (deeds). Owing to 'karmas' innumerable desires are born in the 'jeev' and bound by them he has been wandering for millions and billions of years and many times, he is born in lower lives. Many times he enjoys the bliss of paradise. Many times he becomes a 'Pandit' (Brahmin scholar) he imparts wisdom to the people. Many times he becomes a great sinner and causes pain and suffering to the people. So this is the long story of every 'jeev' (being).

'In many births wert thou made rocks and stones.'

ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ॥

ਪੰਨਾ - 176

Sometimes he becomes a stone that may live for thousands of years. Many times he is born as a serpent, which, it is said, has a life span of millions of years. According to one estimate, its life span is 8-9 crore years. Similarly, he becomes a tree :

'We assumed the forms of numerous trees and plants, and

many a time were we born as beasts.

Many times we entered the family of serpents, and many times we were flown as birds.'

ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸ਼ੂ ਉਪਾਏ ॥

ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ ॥ ਪੰਨਾ -

156

So according to our estimate, if the average span of every life is ten years, then one cycle alone will require a period of 8 crore 40 lakh. This kind of cycle the element of 'ego' has saddled this 'jeev' with that after wandering through the cycle of 84 lakh lives, he gets human life in which alone through deeds, worship and divine knowledge he can attain his ultimate goal. Guru Sahib says that there are very many hunters out to trap him and shackle him which have been described in detail in previous discourses. There is an edict in Gurbani that this 'jeev' cannot on his own, strength escape hunters like 'kaam' (lust), *krodh* (anger), *lobh* (greed), *moh* (attachment) etc. His only hope lies in *Waheguru* (wondrous Guru or God) that He may be kind to him and make him meet the '*Samrath Guru*' (capable and powerful) with whose help this 'thin and lean deer' may come out of mire :

'Kabir, weak is the man-deer and this world is surrounded by verdure of temptations.

There are lakhs of hunters after the one being. How long can it escape death?'

ਕਬੀਰ ਹਰਨਾ ਦੂਬਲਾ ਇਹੁ ਹਰੀਆਰਾ ਤਾਲੁ ॥

ਲਾਖੁ ਅਹੇਰੀ ਏਕੁ ਜੀਉ ਕੇਤਾ ਬੰਚਉ ਕਾਲੁ ॥ ਪੰਨਾ -

1363

Being thin, lean and weak, this 'jeev' cannot face any of the hunters that are after him. He falls an easy pray to one and all. Each one of them is big and powerful. One is simply amazed at their strength and influence. What can the poor and helpless 'jeev' do when hunted by these formidable foes? This means that the 'jeev' can do nothing

against them. Try to understand it. Very formidable are the five thieves - *kaam* (lust), *krodh* (anger), *lobh* (avarice), *moh* (attachment) and *ahankar* (pride). If we assess the power of 'kaam' (lust) alone, we find from ancient tales how great sages saints, gods, three-headed gods, Lord Brahma etc. fell into its clutches. Today if we can talk about it, we can only do so on the basis of earlier writings. In one such book it is written that Lord Brahma's daughter was extremely beautiful. One day when she came to the *Sabha* (court), Lord Brahma was charmed on seeing her. The girl moved away from the gaze of Lord Brahma. He started looking at her with lust with his other face also. She moved away from the second face also but encountering the same lustful look there too she moved away to the fourth face. But on all faces of Brahma there was lust. So she flew towards the sky. Creating another face, Lord Brahma started looking at the sky. Lord Shiva was watching the entire scene. He chopped off Brahma's fifth head with his trident. This head got stuck to his head. Many efforts were made to remove this skull from Lord Shiva's palm. The head was rubbed off, but its scar did not leave the palm. Some parts of Brahma's skull got so deeply embedded that they became a part of the hand. It was only when Lord Shiva came to bathe at the pilgrimage centre of *Kapal Mochan* and washed his hand with its sacred water that the scar was removed from his hand. There is reference to it in Gurbani also :

'Shiva, the destroyer of innumerable sins and the master of three worlds wandered from shrine to shrine, yet found not he the end of then.

The sinful art 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॥

ਪੰਨਾ - 695

Similarly, there are stories about Lord Shiva and Lord Vishnu. This is the history of the gods. In human history too, we read many such incidents. Allaudin got thousands men killed in fighting in order to obtain Raja Bhim Singh's faithful wife queen Padmini. Padmini performed 'jauhar' (self-sacrificing ceremony by women folk of Rajput warriors in medieval times) and burnt herself to death, and King Allaudin gained nothing. The king preserved neither the reputation of his kingdom nor of his personal character. He behaved like beasts. Similarly there are many other similar stories.

Only a few days ago I had read in the newspaper the story of a young girl who poisoned her parents and other members of her family in order to elope with her lover. Thus when just one 'thief' has so much power, then how should the 'jeev' find escape? In anger, man loses the capacity to think. His sense of judgement between right and wrong disappears. In a fit of anger man engages in fruitless wars killing thousands of people. The Guru's edict is :

'Go not near such as harbour in their minds revolting wrath.'

**ਓਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲ ॥
ਪੰਨਾ - 40**

So in this way we see how 'kaam' (lust) and 'krodha' (anger) affect the minds of the highest gods and the lowest creatures. The elephant is quite an intelligent animal, but when he sees a she-elephant made of paper he is blinded with sexual desire and falls in a pit covered with straw and leaves and slaves for man all his life. In avarice, one forgets all principles of good conduct. There is an edict in Gurbani :

'Trust not anyone that is avaricious, as far as in your power may lie:

In the end shall he drag you where no succour may reach.

Association with the egoist may bring branding and blackening of the face.

Black are the faces of the avaricious -

They depart this life, making waste of it.

Lord! Unite me to holy company wherein the Name in the self may be lodged;

Where, saith Nanak, servant of God, the impurity of birth and death may be shed,

And the Lord's praise be chanted.'

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 ਤਿਨ ਲੋਭੀਆਂ ਜਾਸਨਿ ਜਨਮੁ ਗਵਾਇ॥

ਸਤਸੰਗਤਿ ਹਰਿ ਮੇਲਿ ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥

ਜਨਮ ਮਰਨ ਕੀ ਮਲੁ ਉਤਰੈ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ॥

ਪੰਨਾ - 1417

'Man like a rabid dog in ten directions runs

The avaricious man, of discrimination bereft, eats what is permissible, alongwith what is forbidden.

ਜਿਉ ਕੂਕਰ ਹਰਕਾਇਆ ਧਾਵੈ ਦਹ ਦਿਸ ਜਾਇ॥

ਲੋਭੀ ਜੰਤੁ ਨ ਜਾਣਈ ਭਖੁ ਅਭਖੁ ਸਭ ਖਾਇ॥ ਪੰਨਾ - 50

There is a story to illustrate this point. Once four friends were going on a journey to a far off place. As they were passing through a jungle, they noticed a bag of gold coins lying there, which was quite heavy. They decided to divide it equally among themselves. A little away from the path, they sat under a cluster of trees. They thought that, first of all, they should eat something. Two of them were sent to the town to get food, while the two guarded the bag of gold. The two who had gone to the town entertained the thought of sharing the bag of gold between themselves. They decided to take their meals and mix poison in the food of their friends. In the forest, those who sat guard over the bag of gold thought of beheading their two friends as soon as they returned with the food. This is what they did. They killed their friends and picking up

the bag went to a place some distance away. As soon as they ate the food, the poison was so strong that they died instantly. Thus the bag of gold lay there while the four friends overcome with greed killed one another. In this manner, out of greed we kill our dear and near ones. Even more powerful than these (avarice and lust) is attachment, overcome with attachment man is born and dies again and again at the same place. To show this, a great holy man used to tell a story. Once a sage was going. A farmer saw him and his companions going. He called out to them : 'Holy men! Just now I have got from home *missa* loaves (made of mixed flour, usually wheat and gram), butter and '*lassi*' (butter milk), share the breakfast with me so that you may continue your journey." The sage, finding the place charming, stopped by a working well. The farmer served breakfast very lovingly. The sage thought of bestowing some thing good on him and said, 'old man! should we give you '*mukti*' (salvation)?" At this he was annoyed and said, "considering you holymen, I have served you breakfast. What is my fault that you want to do my '*mukti*' (ie. want to kill me)?" He construed '*mukti*' as death. When he said 'no' to the sage's repeated offers, he went on his way. After a long time, when he (sage) happened to pass by that place again, the field was being ploughed by a pair of oxen. One bullock was working with all its strength. When the sage inquired about the old farmer, he was told that he was no more. Through insight he saw that the hard-working ox was infact the old farmer reborn. The sage asked the youngman to stop ploughing as he wanted to have a word with the ox. Using his spiritual powers the sage said, "Now that you have become an ox, get your '*mukti*' (salvation) done." But he (ox) again declined the offer and said, "If I die, my children will have to buy another ox, and they don't have money to buy one. So I don't want '*mukti*' (salvation)."

Thereafter, the old farmer was reborn as a dog. Even then, when he was asked to get himself liberated he refused saying that he guarded their house. "Negligent children go to sleep. If I am not there, thieves will take away everything." The sage again went away. In this way, the old farmer spent many lives in one and the same house. Finally, becoming a worm of dirty drain he watched his grand children play, conscious of all his births. When the sage came to his house and saw him as a dirty worm, he took pity on him and liberated him. This is an example of 'moh' (attachment), when this incident actually happened or not is immaterial, but it helps us in understanding the thief of 'moh' (attachment). There have been many kings and rulers, who finding the passing away of their relatives unbearable gave up their own life. In this way, other thieves are very powerful. What should this poor 'jeev' (man or soul) do? How should this weak man-deer escape from the verdure of temptations?

'In the lake there is but one bird, but there are fifty snares,

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 ਗਭੁ ਥਿਆ ਸਚੇ ਤੇਰੀ ਆਸ ॥੫੧੧-1384

In the previous discourses, the forces that entrap the 'jeev' (soul) were discussed in detail. I shall again refer to them briefly.

Waheguru (God) is the pure conscious Being or Power. He is without fear and rancour. Of Timeless Form (free from death to which all other are subject) and Immanent Reality is He the Creator, who ever remains the same. True in prime was He before the world was created. True was he in the beginning of ages when time and space were created and True He is even now, and True, He verily

shall be :

*'Saith Nanak; when this play He terminates,
The Sole Supreme Being alone abides.'*

**ਭਣਤਿ ਨਾਨਕੁ ਜਬ ਖੇਲੁ ਉਝਾਰੈ ਤਬ ਏਕੈ ਏਕੰਕਾਰਾ॥ਪੰਨਾ
- 999**

Only He shall be eternal. He Himself created the world out of His Being. He Himself is the doer and cause of all action. There is no force other than Him; neither any 'Maya' (mammon) nor any spirit; neither any god nor any demon; they are all illusions. In fact, *Waheguru Ji* (God) Himself has created the entire play out of His own Self. He manifested His creative nature and impulse in it, and in the created being was felt consciousness the measure of which is commensurate with every individual's capacity :

'As is the understanding God imparts, so is the enlightenment.

Himself is the Lord-Creator beyond mortality.'

ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸ॥

ਪਾਰਬ੍ਰਹਮ ਕਰਤਾ ਅਬਿਨਾਸ॥

ਪੰਨਾ - 275

God's creative nature was reflected in the 'jeev' (man's soul) and started acting in him and made him conscious of his being. His consciousness made him establish his separateness and he (the *jeev*) became more and oblivious of and distant from his source or origin. He became so forgetful of his divinity that, even though being a part of God, who is *sat* (Truth), *chit* (Consciousness), *anand* (Bliss) he started regarding himself as a six foot long physical form and himself became a creator. As soon as this doer-feeling grew within him, he became totally shackled in new bonds. These bonds cannot be broken unless the 'jeev' (man's soul) follows the edict of the Perfect *Satguru* (True Preceptor) and meditates on God's Name in the holy company of perfect saints and sages. At the mental or intellectual level, the 'jeev' (soul) comes to learn many things and enjoys flights of fancy but since he cannot rid

of the notions that he is a physical body, he infact does not know even himself. The reason is that he is shackled in innumerable bonds and he regards those bonds as an integral part of his being. But, in fact, he is pure conscious element, and being a part of God his self is pure. He seems to have come into being like a drop of ocean. Last time I had advised you to think over this and try to understand it yourself. If I describe each and every bond man is bound in, it will take a lot of time. Since on your stage only two more discourses are to be delivered, I won't describe in detail and shall refer only to a few of the bonds. In the previous discourse, I had stated that their number is 281. The 'jeev' has three bodies - 'sathool' (material), 'sukhsham' (abstract or subtle), and 'karan' (causal). For the journey below in this world, he has climbed down through five 'koshas' (treasures) and he has started considering himself a body. 'Chatushta antashkaran' (four-faced inner-self or conscience) where abide 'mann' (mind), 'chit' (heart), 'budh' (intellect) and 'I-ness'; five 'praans' (life-breaths) five 'karam indris' (organs of action), five 'gyan indris' (sense organs) which spiritualists generally call 'agyan indris' (organs of misinformation) because we have no experience of five 'dibya indris' (organs of divine knowledge) which are symbols of the knowledge of truth; five 'sukh bhoot' (the subtle entities) - word, touch, form, taste, smell; five 'sthool bhoot' (material entities) - sky, air, fire, water and earth; 25 'prakritis' (natures), five thieves, five 'thugs', five kinds of prides, countless sensual desires etc. - in all about 281 had I counted. This 'jeev' (man's soul) is lying unconscious in those tornadic forces and has become so oblivious that he regards himself like furnace-ash. It is because he has forgotten his original and basic self, which was 'shabad' (God's hymn) and he is totally immersed and absorbed in things material :

'Kabir, the immaculated drop from the sky has fallen on

the filthy ground.

Know thou this wise that without the saint's association, it becomes like ashes of a furnace.'

**ਕਬੀਰ ਨਿਰਮਲ ਬੁੰਦ ਅਕਾਸ ਕੀ ਪਰਿ ਗਈ ਭੂਮਿ ਬਿਕਾਰ ॥
ਬਿਨੁ ਸੰਗਤਿ ਇਉਂ ਮਾਂਨਈ ਹੋਇ ਗਈ ਭਠ ਛਾਰ ॥ ਪੰਨਾ-
1365**

Enmeshed in these material bonds, the 'jeev' (sentient being) has no power to extricate himself from them and realise his real self. Hinting at it, Guru Sahib says :

*'My self! in aspect art thou image of Divine Light :
Thy own exalted origin realize.'*

**ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥
ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥ ਪੰਨਾ-
441**

The 'jeev' is in a very pitiable condition consequent upon his falling from his exalted state, he has become unconscious. A little consciousness makes him wander in dreams. Seeing these dreams, he feels distressed. He wails but there is none to hear his cries :

'On the merge of the lake sits a solitary bird, with numerous snares around.

This body is caught among the waves of desire. O True Lord, my hope is in Thee alone.'

**ਸਰਵਰ ਪੰਖੀ ਹੇਕੜੋ ਫਾਹੀਵਾਲ ਪਚਾਸ ॥
ਇਹੁ ਤਨੁ ਲਹਰੀ ਗਛੁ ਬਿਆ ਸਚੇ ਤੇਰੀ ਆਸ ॥ ਪੰਨਾ-
1384**

If this one hope rises in his (jeev's) heart, then Waheguru (God), who is ever kind and benevolent and comes to the rescue of His children, then He (God) out of compassion makes the 'jeev' meet a truly enlightened holy man who has realized the ultimate spiritual Reality. The company of such a saintly person enables him (the 'jeev') to wake from the deep stupor of the three attributes of mammon; otherwise the 'jeev' ever continues to wander in a wayward manner. If the saintly person kindly injects

into him an antidote to his intoxication, which Guru Sahib has likened to poison, he can become sober. Since this poison contain the elements of 'haumein' (ego) and 'maya' (mammon), the 'jeev' fails to realize himself even after millions and billions of years. Before him is the elementary religious code, that of self discipline and he gets confined within its walls. Neither does the 'jeev' show the courage of talking about this self-created prison, nor does he make any effort to come out of it. Bound in bonds, he does not enter higher spiritual states. This is also a psychological factor. That is why it is repeatedly mentioned in Gurbani that a perfect saint (who has realised the Ultimate Spiritual Reality) will come to the rescue of a 'jeev' and dispel the darkness enveloping his heart and mind that he (the 'jeev') shall meet such a saint according to his virtuous deeds in earlier births, or he should day and night pray to God. "O God, bless me so that I may meet those beloved saints, who, taking pity on my pitiable condition, pull me out of this mire and help me achieve the exalted eternal state. Thou art kind and merciful. Thou blest a little child like Dhruv with this exalted state; so be merciful to me too." Such is the Guru's edict :

'When the plumule of the actions past sprouted, I met the Guru, the Reveller and Detached.

My darkness is dispelled on meeting him. O Nanak, I am awakened after being sleep for numberless births.'

**ਪੁਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੋਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥
ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ
ਜਾਗੀ ॥ ਪੰਨਾ - 204**

Another edict is :

'Sometimes man obtains saints society.

From that place he returns not again.

Within his mind dawns the light of Divine knowledge.

That abode is imperishable.

His soul and body are tinged with the love of God's Name.

He ever abides with the Supreme Lord.

As water comes and gets blended with water, so does his lights blend with the Supreme Light.

His coming and going end and he attains rest.

Nanak is ever devoted unto God.'

ਕਬਹੂ ਸਾਧਸੰਗਤਿ ਇਹੁ ਪਾਵੈ॥

ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ॥

ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ॥

ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ॥

ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਰੰਗਿ॥

ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ॥

ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ॥

ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ॥

ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਰਾਮ॥

ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ॥

ਪੰਨਾ - 278

So, holy congregation, try to understand this situation in all earnestness. We are all going through this situation and are not out of it. Just think that going through life and death is painful and distressing. Again and again, we hang upside down in the mother's womb. In the heat of the mother's womb, where it is difficult to breathe even, we bide our time in a half-conscious state with the support and assistance of God's Name, and when we come into the world we forget everything (our painful experiences). Holy men try to make him understand but the 'jeev' speaks ill of them and says that he does not need any knowledge and wisdom and claims that he is wiser and more knowledgeable than even holymen. He boasts that he does not need any knowledge and wisdom. These are faults resulting from the dross covering his conscience or inner self. All of you, who have been attending earlier congregations, know that we are examining the life of one person from which we are going to find the path of truth. In short, it is about Bhai Tiloka, a 20-22 year old son of Bhai Bhagirath, who was a perfect *Gursikh* in the time of Guru Nanak Sahib, and who had gained acceptance with Guru Sahib

from his very childhood. The son was a 'Gurmukh' (an ideal Sikh) who had attained a certain spiritual level. Realizing his soul element, he had destroyed the five illusions and saw the soul and the Supreme Soul as one. In the Guru, he saw the immanent form of God which is solely dependent on truth, as is the Guru's edict :

*'The ocean of the self have we churned,
Therein a unique object did we behold.
Saith Nanak : The Master is the Lord's image;
The Lord in the Master pervasive
Between them brother! no difference is.'*

**ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੂਪ
ਦਿਖਾਈ ॥**

ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥੫੦॥

- 442

In order to see supremely exalted beloved *Gurumukhs* Bhai Phirna Ji and Bhai Jodh Ji, this boy, travelling a long distance from near Sultanpur, reached the banks of river Jhanan. Seeing a beautiful forest, he felt a powerful desire to stop there and meditate on God and merge with Him. He sits there with this aim in mind. The ruler of this place is a brave warrior. His only daughter the princess alongwith her friends is wandering in the forest. She mistakes Bhai Tiloka Ji for a tiger and without much thought shoots an arrow at him. Being a sure shot the arrow hits Bhai Tiloka Ji in his groin. When the princess approaches him, for the first time she feels that she has done something wrong. Seeing Bhai Tiloka Ji's handsome youthful body and muscular and serene face she is attracted to him. She feels that she must get him treated. So putting him in a palanquin, she takes him to her palace, and there rests him in her own room. But she is wondering that never before had she seen such a handsome, calm and serene youngman. After careful treatment of several days, when Bhai Tiloka Ji opened his

lips, he uttered a sweet word. The princess heard it and understood it to be the word 'Waheguru'. He neither shows any agitation nor any pain and suffering. His face too does not reveal his physical pain. Only God knows what happened? The princess was totally attracted towards him. The princess was in her early youth but she was entirely pure and chaste. Immorality was alien to her nature. She had never even thought of committing immoral acts, because she had been brought up in such an environment, where there was nothing but joy and happiness. As Bhai Tiloka Ji opens his eyes the princess says, "O virtuous man! it is I who have injured you. You have regained consciousness after many days. I have done something which can be called a 'sin'. This word 'sin' I used to hear from the learned priest of our family." Bhai Tiloka Ji replied calmly, "Good girl! Don't feel sorry. My *Guru Maharaj* (revered preceptor) tells me that one should not blame anyone for one's suffering because it is one's own deeds that are taking revenge, you are not to blame even in the slightest degree. My True Guru's edict is :

Impute not blame to anyone.

The fault is of thy own deeds.

Whatever I did, for that I have suffered. I blame no one else.'"

ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰਮਾ ਆਪਣਿਆ ॥

ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥

ਪੰਨਾ - 433

On hearing this, she tried to understand Bhai Tiloka's words. He said to her, "Good girl! It was my own '*karma*' (deed) that God inspired me to sit in the clean and beautiful forest. Again it was my '*karma*' (deed) that brought you in the forest and urged you to hit me with an arrow. You are not to blame. Kindly rid yourself completely of this feeling of guilt." Thereafter, as and when he regained consciousness under the influence of medicine,

he made many utterances on the subject of spiritualism about which we have talked according to time and situation, and in a simple language, in the course of the last three 'diwans' (congregations) spanning over nine hours. Although the subject of the 'soul' is very abstruse, yet he (Bhai) Tiloka Ji) explained it to the princess in a beautiful manner. The princess, who did not know that man dies and what happens after death, was taken into the soul-world by Bhai Tiloka Ji. He kept explaining to her the 'true state'. He said to her, "Good girl! we are now going to abandon this physical body". She wondered how he could leave when he was not yet fully recovered. She tried to understand what he meant by saying that he was going to leave his body. Then she recollected what he had told her that the body is different from the soul who comes to live in the body and then leaves it in accordance with God's command. Bhai Tiloka Ji said, "Now God's command has come and I shall leave this body in a few days". Holy congregation! This 'jeev' has no power of his own, neither of taking birth, nor of dying. Such is the Guru's edict :

'The mortal's power is not in his own hands.

The cause of causes is the Lord of all.'

ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਗਾਥ ॥

ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ ॥

ਪੰਨਾ - 277

The 'jeev' comes into the world according to God's command and leaves it as per His will. He who comes to have knowledge of the order of inaccessible infinite regions, learns in advance that his sojourn in this body is ended. He also knows on which day, at what time and place he is going to leave this mortal frame.

Baba Karam Singh Ji of *Hoti Mardan* was passing through the ocean of existence while preaching truth to the devotees. Suddenly one day he said, "Write to the devotees that I am going to pass away after seven days." His disciples carried out his instructions and prominent

Sikhs were informed. Many people gathered at Hoti Mardan and there were tears in the eyes of those who loved and revered Sant Maharaj, because most painful to bear is separation from a true saint. All their hopes and expectations rest upon their true saint. When a saint leaves the world, his devotees and disciples feel as if the world has become completely dark for them. They feel that it is now no use living in this mundane world. Devotees always wish that their beloved Saint should ever live in the world in physical form, and he should continue giving them comfort and courage with his utterances. It is quite natural for the devotees to shed tears over the passing away of their beloved saint. They are not foolish or ignorant; they are bound in strings of love. He who does not shed a few tears over the passing away of his beloved saint, is stone-hearted. It is improper to call him enlightened. Man's heart is full of living and vibrant emotions. By stifling them, he cannot become impassive and hard-hearted.

Finding separation from Guru Nanak Sahib unbearable, Guru Angad Sahib shut himself in a room at Mai Bharai's house at Khadoor Sahib and lost himself in deep meditation. Although Guru Sahib was still living in physical form, yet Guru Angad Dev Ji could see the spectacle of the former's passing away. When Baba Budha Ji and all *Gursikhs* got the bricked door opened, Guru Angad Sahib was informed that Guru Nanak Sahib abandoned his mortal frame. At that moment his first words were :

'Die before the Beloved with whom thou hast love.

To live after him is to lead an accursed life in this world.'

ਜਿਸੁ ਪਿਆਰੇ ਸਿਉ ਨੇਹੁ ਤਿਸੁ ਆਗੈ ਮਰਿ ਚਲੀਐ ॥

ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ਤਾ ਕੈ ਪਾਛੈ ਜੀਵਣਾ ॥ ਪੰਨਾ - 83

So, in this way, feeling the pangs of impending separation from Baba Ji, the '*sangat*' (devotees) was finding

it difficult to bear the pain of separation. On the last day, they supplicated before him, "Revered Sir! our thirst for your glimpse is still unquenched, while you have decided to abandon your mortal frame. You are all powerful, kindly stay here for sometime more for our sake." The chief spokesman of these petitioners was *Shrimaan* Baba Lal Singh Ji. The holyman felt great pity on seeing the sad and miserable state of dear devotees and was deeply moved because holymen are softer than butter. So hearing the moving appeal, he said to Baba Lal Singh Ji, "On hearing your entreaty I have been deeply moved. I cannot change God's command. Bhai Lal Singh Ji! you are fated to die after two years, two months and two days. You may die now in my place, and I shall die in your place." So this is what happened. On that very day, at 4.30 in the evening, Bhai Lal Singh Ji sat among the congregation. He recited *Jap Ji Sahib* with deep devotion and concentration of mind in 25 minutes. He bowed at the feet of the holyman, got a pat on his back from him and sat with his consciousness entering the soul-world. In five minutes, his soul flew out of his body to abide in the realm of Truth. Exactly, in the same manner after two years, two months and two days, the holy man went to Saidon which is quite far from Hoti Mardan.' There lived an old woman who was ninety years old, who had very lovingly knitted a garment for him (holy man). Baba Ji visited her house and said, "Bring the garment you have knitted for me, mother I shall wear it at the time of leaving this world. You are also going to leave along with me. I shall take you with me." Nightlong Gurbani '*kirtan*' (singing) was going on around the house when strange sights were seen at 2 a.m. Sant Maharaj (Sant Ishar Singh Ji Rarewale) told us that in the wee hours of the morning, a light appeared in the sky and with this complete peace and silence ruled everywhere; every one became quiet and with physical ears

was heard an extremely pleasing melody from the sky and musical instruments were being played very sweetly. When prominent persons from the 'sangat' opened the door, they saw that the old woman had passed away after putting her head at the feet of the holy man and the holy man himself had passed away in the sitting posture for meditation. It is a very big spiritual achievement which the holy men of the Rara Sahib used to manifest quite easily and naturally.

Sant Maharaja Brahm Gyani Attar Singh Ji of Reru Sahib, before leaving his mortal frame, had got a compartment reserved in a train from Doraha Railway Station to a place near Hoti Mardan. He had told Mr. Zaildar (close to him) that he was going to pass away that day and that the coffin was lying ready and that his body was to be immersed in water at Hoti Mardan. *Gurmukhs* coming into and going from the world is quite easy and peaceful. They are above birth and death. They just enter the body and of their own will leave it, about which the Guru's edict is :

'One who is Guru-directed, is born and dies from fear of yama free.'

ਗੁਰਮੁਖਿ ਆਵੈ ਜਾਇ ਨਿਸੰਗੁ ॥

ਪੰਨਾ - 932

'Both above birth and death are the philanthropic persons who come to do good to others.

They give the gift of spiritual life, apply men to divine devotion and with God grant union.'

ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥

ਜੀਅ ਦਾਨੁ ਦੇ ਭਗਤੀ ਲਾਇਨਿ ਹਰਿ ਸਿਉ ਲੈਨਿ ਮਿਲਾਏ ॥

ਪੰਨਾ - 749

So, in this way Bhai Tiloka said to the Princess, "Good girl! now it is time for us to give up this mortal body. I am going to leave this world. Don't carry any burden on your mind. All this is happening according to

God's will. It is in His will that men get dominions to rule; it is in His will that they are obliged to beg. Everywhere it is God's command that prevails, and he who comprehends this order, enters the kingdom of God."

On hearing this utterance, the princess was deeply agitated, darkness came before her eyes and she fainted. When she regained senses, she said, "O extremely lovable man! If you pass away, I won't live even for a moment. I shall pierce my heart with an arrow and die with you. If you have pardoned me and if you state truly from your heart that I have committed no crime, then I have one and only one request to make to you that you let me have refuge at your feet and let me die alongwith you by stabbing myself with an arrow. If this is not acceptable to you, then you should continue to live with me. My parents also love you very much. I love you with all my being and I won't be able to bear parting from you. Kindly accede to my request. I shall live all my life working like a slave to you and atoning for my sins. Please believe me; you are the very basis and fount of my life. I tell you verily that I cannot live without having a glimpse of you. My position will be exactly like that of fish out of water.

Holy congregation! This is the pinnacle of love, a state of extreme love which is described in Gurbani in the following verses :

*'As without water the fish finds not life;
As without the drop of rain the chatrik (a tiny bird)
feels not content;
As the deer attracted by sound rushes to face the hunter;
As the humming-bee, greedy for fragrance of the lotus,
gets bound
Thus is love for the Lord in the heart of His devotees:
By His sight feel they fulfilled.'*

ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ ॥

ਬੁੰਦ ਵਿਹੁਣਾ ਚਾੜ੍ਹਕੋ ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ ॥
ਨਾਦ ਕੁਰੰਕਹਿ ਬੇਧਿਆ ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ ॥
ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ਮਿਲਿ ਆਪੁ ਬੰਧਾਵੈ ॥
ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ ॥ ਪੰਨਾ
- 708

The world seems to be empty without one's dear ones. When Sant Maharaj (Sant Ishar Singh Ji Rare Wale) passed away, I alone and other devotees know what our state of mind was at his parting from us :

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

ਲਾਗੀ ਹੋਇ ਸੁ ਜਾਨੈ ਪੀਰ ॥

ਰਾਮ ਭਗਤਿ ਅਨੀਆਲੇ ਤੀਰ ॥

ਪੰਨਾ - 327

For a whole year was I stupefied with grief and gradually did I feel consoled and assured that holy men do not pass away; rather, from the realm of the unseen, they get noble causes accomplished by giving inspiration to their devotees and disciples. You yourself see how many films have been made (700 films have been made so far) which are being shown all over the world. These are in obedience to Sant Maharaj's command given to me in 1973 that I should perform 'kirtan' (singing of Gurbani) and get its video films made. I sincerely feel that I had neither the strength or ability to do anything, nor do I have any strength in me now. All this the holy man is getting accomplished from the realm of the unseen by giving me strength. I am surprised that none believes me when I say this. They continue giving credit to me that I have done so much preaching of *Gurbani* and *Gurmat*, that I organise a big religious function, but which, in fact, the holy man himself is getting done. That is why I say that holy men never disappear; the manifest form gets mingled with the elements, whether they are visible or invisible, they are ever busy doing good to the world.

On hearing, that he would leave the world, the Princess had become half-unconscious. When she regained consciousness, she once again entreated with folded hands, "O noble person, I have not asked you anything about yourself. I don't feel the need either to do so because you seem to be some much my own that on learning of your relationship with anyone else will not give me any joy. I have felt that your entire existence, which you describe as soul, belongs to me and none else has any claim on it. Wherever you wish to go, I am happy in your will, but I want to see you with me." At this Bhai Tiloka Ji observed, "Good girl, it is with God's grace that the feeling of alienation in you has vanished and you are uttering this sentence out of pure love. I have revealed to you a highly abstruse thing that I am '*atma*' (soul) and the same '*atma*' (soul) abides in you. This is the truth but if we descend a little from this state, then owing to the influence of '*haumein*' (ego), we consider ourselves isolated and the label of '*jeev-atma*' (individual) sticks to us. We do all kinds of deeds - good and evil. We continually meet Him and separate from Him. We get bound in relationships. We enter one life and after going through it enter another. We suffer this circle (of life and death, coming and going) because we have become oblivious, of our true, form, which is called '*atam sarup*' (soul form), and come to regard it as a '*doing being*'. It would have been very good if we had stayed at this level or state, but we have descended still further and started considering ourselves a highly filthy body of five elements measuring three and a half cubit. This body is very beautiful and precious if it is used to realise ourselves and to gain knowledge of our '*soul form*' otherwise, good girl think for yourself and see how much dirty and filthy water is flowing from the body. Man partakes of beautiful things which after sometime flow out of him as ordure. The Guru's edict is :

*'Thou art ordure, bones and blood wrapped up in skin.
It is on this that thou art harbouring pride.
If thou understandest one thing, then, alone thou shalt be
pure.*

Without knowing the Lord, thou shalt ever be impure.'

ਬਿਸਟਾ ਅਸਤ ਰਕਤੁ ਪਰੇਟੇ ਚਾਮ॥

ਇਸੁ ਉਪਰਿ ਲੇ ਰਾਖਿਓ ਗੁਮਾਨ॥

ਏਕ ਵਸਤੁ ਬੁਝਹਿ ਤਾ ਹੋਵਹਿ ਪਾਕ॥

ਬਿਨੁ ਬੁਝੇ ਤੂੰ ਸਦਾ ਨਾਪਾਕ॥

ਪੰਨਾ - 374

For instance, when you have to go to the jungle, you go there riding the best horse. There you wander and do hunting. Your body performs there wonderful feats because you are riding a horse. Now think yourself and let me know if you have ever regarded yourself as the horse. In reply she said, "Am I intoxicated that I should forget myself and in a state of forgetfulness regard myself as the horse? O good man! the horse is the creature that I ride, and to serve my purpose." At this Bhai Tiloka Ji remarked, "Now, good girl, you have understood everything. Just as you perform your tasks by riding the horse, similarly the 'jeev atma' (individual soul) while riding this body sees with the eyes, hears with the ears, smells through the nose, enjoys the pleasure of touch through the sensitivity of the body, and sweetness and bitterness through the tongue, but you are distinct from the body. Even what I call 'jeev atma' (individual soul) is not your true being. It is only a delusion of our intellect that when the 'atma' (soul) gives strength to the body and creates consciousness in it, then that consciousness instead of discerning its true form sees itself separate from it (soul), and owing to this notion getting deeply ingrained, falls from the 'soul-state' and becomes an 'individual soul.' But what is your origin, what you are, that is called 'soul'. That is your soul and mine; that is also the soul of your servants, your parents, the people in your state, the horse in your stables and of your

elephants. One and only one soul permeates all. On hearing this, the princess said, "O noble man! I have now understood what you call '*jeev atma*' (individual soul) and now I see myself a little distinct from the body because when you had told me these things in the beginning, I was very much disturbed and confused, but after listening to your utterances repeatedly I have become this much convinced that I am not a body but the individual soul abiding in it and that I am the doer of all my deeds. The body acts according to my commands; my horse obeys my commands. Now if I kill myself by piercing an arrow into my body, after listening to your utterances I have come to know this much that I, the individual soul, will continue to live and will with you wherever you do abide." Bhai Tiloka Ji remarked : "Good girl! this too is wrong thinking on your part. I shall tell you a very simple and easy thing. But first tell me that when you do hunting you assert, 'I killed a deer, I loved a friend, I gave charity to a poor man, I fed a hungry person' and in the case of all other actions also you claim seeing my good deeds, my father is very much pleased with me and showers affection on me and urges me to do nobler deeds.' Bhai Tiloka Ji further said : "Good girl, when you claim that you do both good and evil deeds then these deeds cling to you. When you forsake this body (that is, die) then each one of these deeds will cling to you to bear fruit in the same manner as the seeds sown in wet land which are bound to sprout." She said, "Yes, this I watch daily. Whatever seeds we sow in the land sprouts." Bhai Tiloka Ji observed, "This is what I wanted you to understand that when we do deeds, we sow their seeds in our consciousness which is like a fine land. As time passes, these seeds sprout forth, some of which are good, and some bad. The fruit of good deeds we have to enjoy at easy and comfortable places, just as you have become the daughter

of a 'Raja' (ruler) and you are enjoying the fruit of your good deeds through comforts and riches; but if, instead, you had indulged in deception, trickery and roguery, you would have suffered their consequences by being born in utmost poverty and misery. Then we are born again, do new deeds and assume new form. If our deeds are very bad, then to suffer their consequence we are born as dogs, cats, cows, buffaloes, mice, scorpions etc. Then the individual soul does not get the life of a human being, and it gets absorbed in whatever venture it gets. So listen carefully to what I have to tell you. That is, if you kill yourself with an arrow, then in order to suffer the fruit of your deeds you will have to go elsewhere, and you will not be able to reach where I have to go. The edict in Gurbani is :

'Beloved friend! Our companions towards the Beloved are taking departure -

How shall they now find Union with Him?

Should they carry merits in their pack,

The Lord union to them shall grant.'

ਸਾਜਣ ਚਲੇ ਪਿਆਰਿਆ ਕਿਉ ਮੇਲਾ ਹੋਈ॥

ਜੇ ਗੁਣ ਹੋਵਹਿ ਗੰਠੜੀਐ ਮੇਲੇਗਾ ਸੋਈ॥ ਪੰਨਾ - 729

So start doing what I do. Then you abandon this body as per God's will, you will come to me wherever I shall be. Therefore, I warn you not to be taken in. Don't commit the folly of thinking that you will start living with me by killing yourself. Good girl! this is not going to happen. So long as you do not do deeds like mine you cannot reach me. So I tell you again in brief that the region where holy men or saints live is called '*sach-khand*' (the Realm of Truth). There those persons do not live who after doing deeds say, 'I do deeds'. Don't we say, 'I helped him with so much money; I gave clothes to his children; they were starving, and I gave them foodgrains and pulses for they were very poor. I bought them books, gave money

for the marriage of the poor man's daughter'. Just ponder and let me know if we don't think like this," She replied, "Good man! there isn't any need to think over this. All of us make such assertions. I have already told you this. If we help someone and he does not express thanks, we feel annoyed; 'I spent so much, gave him so much help, but he did not acknowledge it.' O good man! but why don't you say like this?" At this Bhai Tiloka Ji said, "Here lies the difference between you and me. Whatever good deeds are done by our body are not favours on anyone. They are done naturally. Look at the rose. How much beauty does it dispense among the people! How much fragrance it has! Has it ever said to anyone - I give so much fragrance and beauty to the viewers? Is it not happening naturally and effortlessly? Similarly, whatever is happening through this being, is taking place naturally and spontaneously. I have never thought that I have done this or that. Here lies the difference between you and me. When you claim that you are doing a deed you will get bound to it and you will have to bear its consequences under all circumstances." Holy congregation! Guru Sahib tells us daily; listen attentively. We also assert like the princess: we did this and that. I rendered service in the gurdwara by carrying cement bags on my head; we served food when it was extremely hot. What happens is that we accumulate our deeds within ourselves and until they are repaid by the persons concerned we remain annoyed with them. I did so much good to him, but he paid scant regard to it. In this context, Guru Sahib says :

'So long as he thinks that he does something, till then he has absolutely no peace.

As long as this man deems that he is the doer of something, until then he wanders in the womb existences.

As long as he deems one man an enemy and another a

friend, so long his mind is not at rest.

So long as the man is intoxicated with the love of mammon,

Till then Dharamraja shall continue to inflict punishment on him.

By Divine grace alone are man's bonds snapped.

By the Guru's grace, saith Nanak, is egoism discarded.'

ਜਬ ਲਗ ਜਾਨੈ ਮੁਝ ਤੇ ਕਛੁ ਹੋਇ ॥

ਤਬ ਇਸ ਕਉ ਸੁਖੁ ਨਾਹੀ ਕੋਇ ॥

ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥

ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ ॥

ਜਬ ਧਾਰੈ ਕੋਉ ਬੈਰੀ ਮੀਤੁ ॥

ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ॥

ਜਬ ਲਗੁ ਮੌਹ ਮਗਨ ਸੰਗਿ ਮਾਇ ॥

ਤਬ ਲਗੁ ਧਰਮ ਰਾਇ ਦੇਇ ਸਜਾਇ ॥

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਤੁਟੈ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਉ ਛੁਟੈ ॥

ਪੰਨਾ - 278

But, on the other hand, those who have realised their soul, they, even while doing everything, never say 'I do anything'. They never ask anyone to repay them for their good or bad deeds, because virtue in them is like an artisan well that flows spontaneously, just as a spring continues to flow effortlessly from which people fulfil their needs. So good girl! those persons who are of the first type that claim that they do things, continue to take birth and die. Many times they meet one another in different lives and then separate. Sometimes the father becomes the son, and sometimes the son becomes the father. Guru Sahib's edict is :

'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 man, the son of many and the Guru and the disciple of many.

One cannot make count of the 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 ॥
ਕੋਤਿਆ ਕੇ ਬਾਪ ਕੋਤਿਆ ਕੇ ਬੋਟੇ ਕੋਤੇ ਗੁਰ ਚੇਲੇ ਹੁਏ ॥
ਆਗੈ ਪਾਛੈ ਗਣਤ ਨ ਆਵੈ ਕਿਆ ਜਾਤੀ ਕਿਆ ਹੁਣਿ ਹੁਏ ॥
ਪੰਨਾ - 1238

So if you think that after my death by killing yourself with an arrow, you will be able to meet me, you are mistaken, because my thinking and way of life are different from yours as I do not consider myself a creature. In my innermost consciousness or soul I am united with my Guru (Holy Preceptor). As yet you do deeds and regard yourself as a body. Although, at my telling you have understood that owing to the individual soul's (that gives power to the body) being bound with the deeds, it takes a different path where it has to suffer the consequences. I do not have the 'ego' of doing any deed. So deeds do not cling to me. Therefore, my path is different from yours. Only if you have thoughts similar to mine, you can meet me." On hearing this, the princess was very much surprised that she was finding the utterances of the noble man so lovable and true. He was not telling lies; nor was he playing any trick. She had prepared herself to believe this much that she was not that beautiful body but the soul living in it. However, she often forgot it. She regarded herself as the figure that was reflected in the mirror. Then she asked Bhai Tiloka Ji, "I have accepted all that you say as truth, but tell me the path by which I can reach where you abide."

On hearing Bhai Tiloka Ji's utterances, the princess is lost in very deep thoughts and she is trying her best to comprehend them and imprint them in her memory lest she should forget them. Bhai Tiloka Ji rested for a while and then opened his eyes again. From his lips came out the words - 'Waheguru', blessed is Guru Nanak. The princess tried to comprehend him. Bhai Tiloka Ji gauged

the conflict going on within her mind and said, "Good girl! what I have stated, you have understood very well. I shall tell you a little more. To enjoy the fruit of good deeds that beings do here, they go to heaven after death."

Holy congregation! some devotees are such as straightaway pronounce the verdict that there is no Divine Court. They imagine thus according to the limited thinking and environment of this small planet, but when, they read the '*dhur ki bani*' (utterance of the Prime one) of *Guru Maharaj* and reflect over it they realize that after departing from the world when the individual soul bound by his deeds leaves the body to suffer their consequences, he enjoys pleasure and undergoes pain according to his deeds. *Guru Sahib's* edict is :

'Creating the beings, God has installed the Righteous Judge to record their accounts.

There only the truth is adjudged.

True and the sinners are picked up and separated out.

The false find no place there and go to hell with blackened faces.

They who are imbued with Thy Name win, O Lord. They who are cheats lose the day.

God has installed Dharamraj to record accounts.'

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥

ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ॥

ਬਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ॥

ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ॥

ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥

ਪੰਨਾ - 463

Guru Sahib also says :

'The Righteous Judge is under command to sit and administer even-handed justice.

The evil souls professing love for duality; they are thine subjects.

God, the Treasure of excellence abides within the heart of the spiritual wayfarers and they meditate on One Lord,

the enemy of evil.

The Righteous Judge does their service. Felicitous is the Lord their adorer.'

ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ॥

ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ॥

ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ॥

ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਹਣਹਾਰ॥ ਪੰਨਾ -

38

Dharamraj (the Righteous Judge) has been created and installed by God Almighty Himself. Before him appear apostates, atheists, ungrateful persons and sinners. After considering their deeds their souls are sent to hell. Guru Sahib's edict is :

'The egoist keeps being born and dying,

And ever and again buffets bears.

As many as are the hells, by the egoist are suffered; the God-directed not a whit by there are touched.

ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ॥

ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ ਖਾਵੈ॥

ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਪੁ ਨ ਮਾਸਾ ਹੇ॥

ਪੰਨਾ - 1073

Guru has said 'as many as'. It seems, it is because some creeds refer to 18 hells, a half hell on the earth, while some creeds mention 84 hells. Guru Sahib did not get involved in numbers; he had to convey one thing that the self-willed has to go to hells to suffer the consequences of his actions. At another place, we have the following edict :

'Forgetting the Name, one endures misery of evil ways.

When the order to depart has been issued, how can one stay here?

Man flounders in the well of hell and suffers like a fish out of water.

The mammon-worshipper passes through eighty four lakh of hells.

As he does, so shall he suffer.

Without the True Guru, there is no liberation.

Bound and seized by deeds, one becomes helpless.

Very narrow, like the sharp edge of a sword, is the way to the yonder world.

Man's account shall be called, and he shall be crushed like sesame.

Mother, father, wife and son shall befriend him not.

Without the Lord's love, man is emancipated not.'

ਨਾਮੁ ਵਿਸਾਰਿ ਦੋਖ ਦੁਖ ਸਹੀਐ ॥

ਹੁਕਮੁ ਭਇਆ ਚਲਣਾ ਕਿਉ ਰਹੀਐ ॥

ਨਰਕ ਕ੍ਰੂਪ ਮਹਿ ਗੋਤੇ ਖਾਵੈ

ਜਿਉ ਜਲ ਤੇ ਬਾਹਰਿ ਮੀਨਾ ਹੇ ॥

ਚਉਰਾਸੀਹ ਨਰਕ ਸਾਕਤੁ ਭੋਗਾਈਐ ॥

ਜੈਸਾ ਕੀਚੈ ਤੈਸੋ ਪਾਈਐ ॥

ਸਤਿਗੁਰ ਬਾਝਹੁ ਮੁਕਤਿ ਨ ਹੋਈ

ਕਿਰਤਿ ਬਾਧਾ ਗ੍ਰਸਿ ਦੀਨਾ ਹੇ ॥

ਖੰਡੇ ਧਾਰ ਗਲੀ ਅਤਿ ਭੀੜੀ ॥

ਲੇਖਾ ਲੀਜੈ ਤਿਲ ਜਿਉ ਪੀੜੀ ॥

ਮਾਤ ਪਿਤਾ ਕਲਤ੍ਰ ਸੁਤ ਬੇਲੀ ਨਾਹੀ

ਬਿਨੁ ਹਰਿ ਰਸ ਮੁਕਤਿ ਨ ਕੀਨਾ ਹੇ ॥

ਪੰਨਾ - 1028

So, inspite of such clear edicts, it is their own fancy to say that heaven and hell are here on this earth and nowhere else. The Guru's edict is :

'The merits and demerits shall be read in the presence of the Righteous Judge.

According to their respective deeds, some shall be near and some distant (from the Lord).'

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

ਪੰਨਾ - 8

Dharamraja (Righteous Judge) has the power to reward the virtuous and punish the sinners. God's lovers, who, after coming into the world, have accumulated the wealth of God's Name and considering the world an image of God, have served the people, have spent their life fruitfully in the service of the Guru, they do not appear before Dharamraja, but go to the Guru's world. God's creation is infinite, about which none can say anything.

We can say whatever little is known. Many things are such which manifest and prove the above utterances.

There is a story about Baba Sahib Singh Bedi of Una (who was from Guru Nanak's lineage). One Bhai Bhan Singh used to work in his '*langar*' (kitchen). His mother used to come to the '*langar*' (kitchen), wash utensils, sweep the floor, wash clothes and do many other tasks. Suddenly she died. Some Gursikh went to Baba Ji and informed him that Bhai Bhan Singh cook's mother had passed away. Baba Ji got lost in deep meditation and said, "My dear, don't cremate her without my permission; her body should be kept. After a lot of time, the old woman started breathing again. She got up uttering - *Waheguru, Waheguru*. When she came back to her senses fully, she expressed the desire to pay respects to Baba Ji. On that occasion, the old woman alongwith Bhai Bhan Singh and a number of other devotees went into the presence of Baba Ji, who asked her, "Mother! Tell us what the other world is like." The old woman said, "Sir, death's messengers did not come to take me to the divine court; they were good beings. When I was taken to the divine court of Dharamraja, the Chitraguptas were asked to take account of my deeds, but my name was not found in their registers. Dharamraja, with his power, at once realised that I was the woman who rendered service in the Guru's abode and read Gurbani, and so I could not come to his court. She was to go to Guru Nanak's Divine Court. So they started serving me very well. They spoke to me gently and lovingly and expressed regrets over their mistake. Dharamraja sent his messengers to bring the soul of my namesake who also lived somewhere near about, but they treated me very affectionately." On hearing these words, Baba Ji observed, "Holy congregation! Look, did you think over this matter? According to Guru Nanak Sahib's '*bani*' (utterances) :

'God, the Treasure of excellences abides within the heart of the spiritual wayfarers and they meditate on One Lord, the enemy of evil.

The Righteous Judge does their service. Felicitous is the Lord, their adorer.'

**ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਗਾਰਿ॥
ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮ ਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ॥ ਪੰਨਾ -
39**

'The Righteous Judge performs service for him, who associates with the saints.

**ਸਾਧ ਸੰਗਿ ਧਰਮਰਾਇ ਕਰੇ ਸੇਵਾ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਸੋਭਾ ਸੁਰ ਦੇਵਾ॥ ਪੰਨਾ - 271**

This is the fruit of keeping company of the saints and serving the holy congregation. Such persons do not go to the court of Dharamraja (Righteous Judge), but this does not mean that there is no Righteous Judge and his court. Dharamaraja's court exists for atheists, self-willed and ungrateful persons and those who commit deceptions, frauds, villainies and partake of others' wealth. They have to appear there. Our Indian saints and sages have given detailed accounts of heavens and hells. In our Guru-history also comes the story of the Sixth Guru Sahib and Pandit Nitanand, where Guru Sahib has given a detailed account. So spiritually experienced great men have given the number of heavens also, just as - *Gandharav lok, Dev gandharb lok, Pitar Lok, Swarag Lok, Inder lok, Prajapat lok, Karamdev lok, Ajaan dev lok, Braham lok, Shiv lok, and Baikunth Dham*, but nothing belonging to *Waheguru* (God) can be counted because everywhere the principle of infinity works. As is the Guru's edict :

*'Innumerable are God's qualities,
Endless their count.*

*Innumerable His doings, His bounty.
Endless what He sees, hears*

*Inscrutable His purpose.
Endless the forms created by Him.*

Invisible their limit.

Many yearn His extent to know,

Yet it ever eludes them.

None knows His limit -

*The more it is expressed, the farther it beggars
description.*

He is the Supreme Master.

Exalted His station; Supreme above all His Name.

Only one as exalted as Himself might know His extent.

To Him alone is His extent known.

*Saith Nanak : Devotion to Him is a blessing coming
through His glance of grace.'*

*ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ
ਅੰਤੁ ॥*

*ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ
ਮੰਤੁ ॥*

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥ ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥

ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥ ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥

*ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ
ਦਾਤਿ ॥*

ਪੰਨਾ - 5

Thus there is no end to the number of universes or of heavens and hells or of lives and species. But whatever little can be understood, our forefathers have tried to describe.

Bhai Tiloka Ji said, "Good girl! Ahead lie many heavens, which cannot be counted. The animate being goes to the heavens according to his deeds and in this abode of God enjoys the fruit of his virtuous deeds :

*'Good and evil that they sow, is by Dharamraja is
adjudged.*

*Without the holy Preceptor's guidance no release from
Yama, agent of death comes.*

Such involved in duality, make waste of life.'

ਪੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮ ਰਾਇ ਕੈ ਜਾਈ॥
ਬਿਨੁ ਸਤਿਗੁਰੂ ਜਮਕਾਲੁ ਨ ਛੋਡਈ ਦੂਜੈ ਭਾਇ ਖੁਆਈ॥
ਪੰਨਾ - 1414

So the animate being goes to the higher worlds called heavens, according to the amount of his good and charitable deeds. None can describe their size and dominion, and the number of 'jeevatmas' (individual-souls) that come to abide there. So good girl! Just think that in a such a big place who can search another. One who is separated is separated forever, and one thing more, one who comes to abide in lower heavens cannot enter the higher ones. While those abiding in higher heavens have the right to come down to the lower ones, those who are denizens of lower heavens cannot ascend to the higher ones. There is no end to God's Creation, nor to regions and universes. Whatever I am saying is meant for making you understand. The Formless One's own court is the Realm of Truth, where abide God's ardent worshippers, those warriors who have gained victory over *Maya* (mammon) and those who have identified themselves and become one with God, on whom always falls God's loving glance. I am trying to explain this in accordance with human condition. From our surroundings alone, we cannot ourselves make estimates; we make rough guesses from the experiences we come across in life.

A few years ago, nobody knew about computers, internet, how everything is stored in the memory of a machine, how by pressing a button, it brings all the detailed information before us, but today we understand everything. Similarly, said Bhai Tiloka Ji, "What I am telling you is that God's divine court is vast, but one thing is certain that if two individual souls have similar qualities, they happen to meet, but this meeting is such that you will not at all be able to understand yet. That is, after self-realisation, after knowing our true form, there is constant

union with the Dear One, and no separation. Herein too lies a deep mystery which I do not want to reveal to you because you will get lost. I am telling you only what you can understand. Holy men clearly indicate :

'Ask the wise whether or not there is union ahead.'

**ਪੁਛਹੁ ਜਾਇ ਸਿਆਣਿਆ ਅਗੇ ਮਿਲਣ ਕਿ ਨਾਹਿ॥ ਪੰਨਾ -
1087**

I have told you about it in great detail. If I tell you more, it will be difficult for you to understand because it is with great effort that I have been able to make you understand about the soul. My physical strength is decreasing and such detailed utterances come from the realm of the intellect but when you come to experience it in reality you will gain understanding even without my explaining to you and after gaining that understanding you will ascend to the state of bliss. So, once again I shall explain to you briefly that this body is 'your' vesture; 'you' are not the body. This castle made up of five elements, having nine gates, is your house, but mistakenly intoxicated with 'maya' (mammon or material riches) having lost your understanding, you are regarding this house with nine gates as your real self. Just as if a person living in a big palace starts regarding the palace as himself, he is making a big mistake. He is not the palace but the one who lives in it. Just think how disturbed you were when I told that you are not the body but the soul, how afraid you were of the soul and how many times you asked me not to call you a soul and that you were what you appeared to me. Thank God, you have now understood me. Your body which is created as a result of the meeting between your mother and father, is a part of their bodies. Similarly, you, whom you have now come to know as 'jeevatma' (individual soul), are a part of 'Parbrahm Parmeshar' (God the Transcendent One). On hearing this, she was again disturbed, and said, "O good man! you are telling me one

difficult thing after another. What is this '*Parbrahm Parmeshar*' (God, the Transcendent One)? I know God." Bhai Tiloka Ji said, "Good girl! '*Parbrahm Parmeshar*' is also '*Parmeshar*'. He is the Master of all creation. I shall tell you another thing. Listen to me attentively, you know the sky all right. I shall give you a simple example. Just think that on one side are things which are seen with the eyes, while on the other are those which are not visible to the eyes. What you call the 'sky' is, in fact, nothing; it is empty space which appears to have been divided by houses and other things. Doesn't it appear to us to be divided? Look! the empty space in the pitcher is called '*ghata akash*'.

And the empty space in your palace is called '*matta akash*'. It is in this that we are standing. If it were full, where would we have stood? If there are clouds, then the empty space between the earth and the clouds is called '*megha akash*'.

When there is no empty space in the sky it is called '*mahan akash*'.

Now think that the sky has been divided into four parts. But if we break the pitcher, where does that empty space go?" The princess at once replied, "There is no need to ask about it. That empty space mingles with the empty space in the room." Bhai Tiloka Ji then said, "If the room is demolished and there are clouds in the sky, what?" She replied, "What is there to think about? The space occupied by the room will merge with the empty space below the clouds." Then he asked, "If the clouds disappear, no clouds are left, then what?" She replied, "Then only the big sky will be left." At this he was pleased and remarked, "Good girl! now you have started understanding. Now I shall tell you that when the '*upadhi*' (wall or obstacle) disappears, its name changes, just as '*ghata akash*', '*mata akash*' and '*megha akash*'. In fact all this is one sky." At that time she

said, "This thing I have understood very well." Holy congregation! Guru Sahib's edict is :

*'In a thousand water-pots, one sky is reflected,
On the bursting of the water-pots the sky pegeant alone
is left.'*

**ਸਹਸ ਘਟਾ ਮਹਿ ਏਕੁ ਆਕਾਸੁ ॥
ਘਟ ਫੂਟੇ ਤੇ ਓਹੀ ਪ੍ਰਗਾਸੁ ॥**

ਪੰਨਾ - 736

Holy congregation! What has been stated above we have understood with our intellect, but if, on their *basis*, it is said that one and the same soul, because of various '*biyadhis*'(defects), appears to be different and to different bodies gives light according to intellect and nature bestowed on them. According to the illustration given in respect of the sky, the same one soul appears to be divided among good and bad, rich and poor, black and white, happy and unhappy, various castes, religions, species and colours. But all this is the wall of ignorance owing to which man is extremely unhappy and the level of his thinking is very low. In fact, about the True state, Guru Sahib's edict is very clear :

'This body is all seat of righteousness.

Bearing the holy Eternal light.

*In it are hidden jewels, that only a God-directed devotee
may dig out.*

*Thereby may he have vision everywhere of Divine Self,
Pervasive everywhere.*

Then on the vision flashes the Sole Reality;

The mind in the Sole Reality fixes faith;

The ears to the Sole Reality listen.

Saith Nanak, servant of God :

laud thou the Name -

Thus shalt thou serve the holy Eternal Lord.'

**ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ ॥
ਗੁਰਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਢੈ
ਖੋਤਿ ॥**

ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਤਾਂ ਇਕੁ ਰਵਿਆ ਇਕੋ ਓਤਿ

ਪੌਤਿ ॥

ਇਕੁ ਦੇਖਿਆ ਇਕੁ ਮੰਨਿਆ ਇਕੋ ਸੁਣਿਆ ਸ੍ਰਵਣ ਸਰੋਤਿ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਸਚੁ ਸਚੇ ਸੇਵਾ ਤੇਰੀ ਹੋਤਿ ॥
ਪੰਨਾ - 309

Secondly, Guru Sahib's edict is very clear that when this world appears in its real form free from 'upadhis' (walls or hindrances), then it is nothing but God Himself :

'Now I see the Lord, hear of the Lord and narrate but the one Lord.

The Supreme Soul is the Creator of the world. Without, the Lord, I know no other.'

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

But our awareness is at a very low level which cannot establish contact with the state of truth based on true principles. In spite of making many efforts, we remain at the same level. As is said by many wise persons, it is like the dog's tail which does not straighten even when kept in a press. Kept in a plastic tube or a bamboo stick, it may appear to be straight but the moment it is taken out, it becomes curled again. Similarly, we talk endlessly of knowledge and meditation; we listen to the utterances of great men who have gained knowledge of the Ultimate Reality; after listening to them, we narrate their utterances to the people in the world. We appear to the world as remarkable persons without a peer. But when the personal life of such a person is scanned, it is found that neither is he enlightened, nor is he free from attachment and animosity, that he sees people as his own and aliens, that the entire manifestation of 'maya' appears to be true to him and that he himself and his dear and near ones are caught up in the vortex of 'maya' (mammon). Guru Sahib has not approved of such a one. He calls him a leading theologian and does not regard him as a truly living person. Rather

Guru Sahib calls him a dead person, as is the edict :

'Though one be very handsome, of high birth, wise, a leading theologian and wealthy, he shall be called as dead,

O Nanak, if he has not love for the Auspicious Master.'

ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਛਿਆਨੀ ਧਨਵੰਤ ॥

ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ ॥੫੧੧॥

- 253

So holy congregation! none can equal us in talking knowledge. We are afraid of acknowledging what is true. We have just read in the examples given above that -

'In a thousand water-pots, one sky is reflected.

On the bursting of the water-pots the sky pageant alone is left.'

ਸਹਸ ਘਟਾ ਮਹਿ ਏਕੁ ਆਕਾਸੁ ॥

ਘਟ ਫੂਟੇ ਤੇ ਓਹੀ ਪ੍ਰਗਾਸੁ ॥

੫੧੧ - 736

This thing has been explained in detail. Bhai Tiloka Ji is talking about profound spiritual principles to that girl who does not know even the A B C of religion. She is completely ignorant about it. He is explaining to her in various manners and we are also comprehending his utterances. Guru Sahib is saying - 'My dear, here *Waheguru* (God) is manifesting Himself in the world'. The basic principle that *Gur Sahib* has bestowed upon us is :

'The Supreme Soul is the Creator of the world. Without the Lord, I know no other.'

ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ ॥੫੧੧॥
846

We are not rid of the notion that we are physical bodies. While talking, we behave as if we are fully knowledgeable, but we never forget the body. If somebody asks us, 'what is your name?' We at once reply, 'I am so and so Singh or Ram or Mohammed.' In fact, we talk as if we are really a body. It is because we have known those things in the light of the intellect. Orally we always

talk of religious and spiritual knowledge, but ourselves we spend our lives in darkness. Mere talking will do us no good for we have already spent millions of lives like this. We read in 'Sukhmani Sahib' that :

*'This mortal's power is not in his hands.
The cause of causes is the Lord of all.
The helpless mortal is at Lord's command.'
Whatever He wills, happens.*

**ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ ॥ ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ ॥
ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਥੀਉ ॥
ਪੰਨਾ - 277**

'Sometimes man abides in exaltation and sometimes in debasement.

Sometimes he is grieved with sorrow and sometimes he laughs with delight and joy.

Sometimes slander and worry are his occupation.

Sometimes he is up in heaven and sometimes down in the underworld.

Sometimes he is the knower of Lord's knowledge.

Nanak, the Lord is the Uniter of man with Himself.'

**ਕਬਹੁ ਉਚ ਨੀਚ ਮਹਿ ਬਸੈ ॥ ਕਬਹੁ ਸੋਗ ਹਰਖ ਰੰਗਿ ਹਸੈ ॥
ਕਬਹੁ ਨਿੰਦ ਚਿੰਦ ਬਿਉਹਾਰ ॥ ਕਬਹੁ ਉਭ ਅਕਾਸ ਪਇਆਲ ॥
ਕਬਹੁ ਬੇਤਾ ਬ੍ਰਹਮ ਬੀਚਾਰ ॥ ਨਾਨਕ ਆਪਿ ਮਿਲਾਵਣਹਾਰ ॥
ਪੰਨਾ - 277**

and -

'Sometimes man dances in various ways.

Sometimes he remains asleep day and night.

Sometimes he is terrible in his mighty wrath.

Sometimes he is the dust of all men's feet.

Sometimes he sits as a great king.

Sometimes he wears the attire of a lowly beggar.

Sometimes he falls into evil repute.

Sometimes he is called extremely good.

As the Lord keeps him, so does he remain.

By the grace of the Guru, Nanak tells the truth.'

**ਕਬਹੁ ਨਿਰਤਿ ਕਰੈ ਬਹੁ ਭਾਤਿ ॥ ਕਬਹੁ ਸੋਇ ਰਹੈ ਦਿਨੁ ਰਾਤਿ ॥
ਕਬਹੁ ਮਹਾ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥ ਕਬਹੁ ਸਰਬ ਕੀ ਹੋਤ ਰਵਾਲ ॥**

ਕਬਹੂ ਹੋਇ ਬਹੈ ਬਡ ਰਾਜਾ॥ ਕਬਹੂ ਭੇਖਾਰੀ ਨੀਚ ਕਾ ਸਾਜਾ॥
ਕਬਹੂ ਅਪਕੀਰਤਿ ਮਹਿ ਆਵੈ॥ ਕਬਹੂ ਭਲਾ ਭਲਾ ਕਹਾਵੈ॥
ਜਿਉ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਵ ਹੀ ਰਹੈ॥ ਗੁਰਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਚੁ ਕਹੈ॥
ਪੰਨਾ - 277

We can take this 'ashtpadi' for special consideration. So long as there isn't light of Knowledge in us and we do not recite God's Name in the real sense, our coming to and going from the world will never end.

*'Sometimes this man obtains saints' society;
From that state he returns not again.
Within his mind dawns the light of Divine Knowledge.
That abode is imperishable.
His soul and body are tinged with the love of God's Name.
He ever abides with the Supreme Lord.
As water comes and gets blended with water, so does his light blend with the Supreme Light.
His coming and going end and he attains rest.
Nanak is ever devoted unto the Lord.'*

ਕਬਹੂ ਸਾਧਸੰਗਤਿ ਇਹੁ ਪਾਵੈ॥
ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ॥
ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ॥
ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ॥
ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਰੰਗਿ॥
ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ॥
ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ॥
ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ॥
ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਰਾਮ॥
ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ॥

ਪੰਨਾ - 278

So Guru Sahib's edict is :

*'Not by idle chatter is enlightenment obtained,
Hard as steel is its discourse.'*

ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ॥ ਪੰਨਾ -
465

To gain this Divine Knowledge is the chief aim of man's life. By becoming acquainted with it through

intellect, we think that we have been redeemed. But our nature does not change, and we remain as before. We ever recognise a friend from a foe. About kins and aliens also we know. We do not realize God's command; we rather dictate Him, "O God! do this and don't do that. Act according to my will, for I cannot act according to your will. But Guru Sahib says :

'As long as he deems one man an enemy and another a friend,

So long his mind is not at rest.

So long as he is intoxicated with the love of mammon, till the Dharamraja (the Righteous Judge) inflicts punishment on him.

By Lord's grace, mortal's shackles are shattered.

By Guru's kindness, O Nanak, is egotism effaced.'

ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਰੀ ਮੀਤੁ ॥

ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ॥

ਜਬ ਲਗੁ ਮੋਹ ਮਗਨ ਸੰਗਿ ਮਾਇ ॥

ਤਬ ਲਗੁ ਧਰਮਰਾਇ ਦੇਇ ਸਜਾਇ ॥

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਤੁਟੈ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਉ ਛੁਟੈ ॥

ਪੰਨਾ - 278

Therefore, knowledge is not a thing of mere words. Until one is enlightened with it through the recitation of the Guru's 'Shabad' (word or hymn), it (spiritual knowledge) is not obtained. To illustrate it, Bhai Gurdas has stated in detail :

'By saying sugar, sugar, the tongue tastes not, sweet.

By saying fire, fire, there is neither chill nor heat.

By saying doctor, doctor, the disease is cured not.

By saying liquid, liquid, there is no pleasure of liquid got.

By saying sandalwood, sandalwood, no fragrance of sandalwood come might.

By uttering moon, moon, we can have no light.

Spiritual conduct is achieved not by discussing spirituality simply.

Deeds are supreme like the Sun that illumines the sky.'

(Kabit Bhai Gurdas Ji)

ਖਾਂਡ ਖਾਂਡ ਕਹੈ ਜਿਹਬਾ ਨ ਸੁਆਦ ਮੀਠੋ ਆਵੈ,
 ਅਗਨਿ ਅਗਨਿ ਕਹੈ ਸੀਤ ਨ ਬਿਨਾਸ ਹੈ।
 ਬੈਦ ਬੈਦ ਕਹੈ ਰੋਗ ਮਿਟਤ ਨ ਕਾਹੂੰ ਕੋ,
 ਦੁਬ ਦੁਬ ਕਹੈ ਕੋਊ ਦੁਬਹਿ ਨ ਬਿਲਾਸ ਹੈ।
 ਚੰਦਨ ਚੰਦਨ ਕਹੈ ਪ੍ਰਗਟੈ ਨ ਸੁਭਾਸ ਬਾਸੁ,
 ਚੰਦ ਚੰਦ ਕਹੈ ਉਜਿਆਰੋ ਨ ਪ੍ਰਗਾਸ ਹੈ।
 ਤੈਸੇ ਗਗਾਨ ਗੋਸਟਿ ਕਰਤ ਨ ਰਹਤ ਪਾਵੈ,
 ਕਰਨੀ ਪ੍ਰਧਾਨ, ਭਾਨ ਉਦਤਿ ਅਕਾਸ ਹੈ॥

ਕਬਿੱਤ ਭਾਈ

ਗੁਰਦਾਸ ਜੀ

Therefore, by singing and listening, by shutting the eyes and by becoming learned and scholarly, one cannot achieve the Supreme state. The path of *Gurmat* is one of doing good deeds and gaining spiritual knowledge. No progress is possible on this path without fashioning our lives in accordance with the utterances of enlightened persons in the light of the edicts of *Sri Guru Granth Sahib*. As long as you do not get sugar, how can you taste sweetness? It is a dark night. We are stumbling on our way. It is so dark that we cannot see anything. We do not know whether the next step will land us in a pit. But if we simply utter with our mouth - light, light - just think if there will be any light. Similarly, when we read books full of knowledge, hear utterances of saints and sages about the ultimate knowledge and call ourselves learned, just think for yourself, can one who is learned in speech have knowledge of the Ultimate Reality? Unless after realising ourselves we in reality mingle with the light of the Guru, how can we call ourselves learned and scholarly? Guru and God are one. He who sees them as two can never be redeemed. Therefore, knowledge that is gained through worship and devotion is real knowledge. How can he, who by reading books, by listening to discourses and by cramming them is cheating himself by doling them out to the people, be truly learned? All his knowledge is oral. It is not grounded in words and deeds. In Guru's abode, deeds are of prime importance. That is

why saints of ancient times used to speak in aphorisms or briefly. Their utterances were so powerful that they affected the listeners through and through, as is the following edict :

'Kabir, the warrior True Guru has shot an arrow at me. As soon as it struck me, I fell to the ground and a hole was made in my heart.'

ਕਬੀਰ ਸਤਿਗੁਰ ਸੂਰਮੇ ਬਾਹਿਆ ਬਾਨੁ ਜੁ ਏਕ॥
ਲਾਗਤ ਹੀ ਭੁਇ ਗਿਰਿ ਪਰਿਆ ਪਰਾ ਕਰੇਜੇ ਛੇਕੁ॥ ਪੰਨਾ-
1374

So we should try to understand it. Bhai Gurdas Ji says :

'Just as by saying 'sugar, sugar', the mouth doesn't become sweet

Unless sugar is eaten with the tongue;

Just as in a dark place, darkness is not dispelled by saying 'lamp, lamp' unless it is lit;

Just as by saying, 'knowledge, knowledge' is knowledge not gained, unless knowledge is imbibed from the Guru; Similarly, by saying 'meditate on the Guru', is contemplation of the Guru not obtained, unless one has a glimpse of the Guru and merges in him.'

ਜੈਸੇ ਖਾਂਡੁ ਖਾਂਡੁ ਕਹੈ ਮੁਖਿ ਨਹੀ ਮੀਠਾ ਹੋਇ,

ਜਬ ਲਗ ਜੀਭ ਸੁਾਦਿ ਖਾਂਡੁ ਨਹੀ ਖਾਈਐ।

ਜੈਸੇ ਰਾਤ ਅੰਧੇਰੀ ਮੈ ਦੀਪਕ ਦੀਪਕ ਕਹੈ,

ਤਿਮਰ ਨ ਜਾਈ ਜਬ ਲਗ ਨ ਜਰਾਈਐ।

ਜੈਸੇ ਗਯਾਨ ਗਯਾਨ ਕਹੈ ਗਯਾਨ ਹੂੰ ਨ ਹੋਤ ਕਛੁ,

ਜਬ ਲਗ ਗੁਰ ਗਯਾਨ ਅੰਤਰਿ ਨ ਪਾਈਐ।

ਤੈਸੇ ਗੁਰੁ ਧਯਾਨ ਕਹੈ ਗੁਰੁ ਧਯਾਨ ਹੂੰ ਨ ਪਾਵਤ,

ਜਬ ਲਗ ਗੁਰੁ ਦਰਸ ਜਾਇ ਨ ਸਮਾਈਐ। ਕਬਿੱਤ, ਭਾਈ
ਗੁਰਦਾਸ ਜੀ

So one should tread watchfully on the path of the soul by keeping these ideas in mind. Bhai Tiloka Ji is making his utterances, go deep down into the heart of the princess. He knows that she is free from any guile and trickery, is of a simple nature and is an embodiment of

love in whom no sensual love has so far manifested itself. What she understands she does. What she listens, she fully imbibes in her heart and is seeking to change herself. She is listening to him not just to gain knowledge but is marvelling at everything he is saying. However, she is trying her best to understand what he is saying. The reason is that she has been deeply influenced by Bhai Tiloka Ji's life and conduct, and she has developed great veneration and devotion for him - a stranger. She has been so much charmed by his utterances that she has not felt the need of asking his name and the place he belongs to. Her entire thinking is absorbed in his being. She does not argue about any of his utterance. When she does not understand anything, she tells him plainly about it. When on the first day, Bhai Tiloka Ji told him that she was a soul, she felt disturbed and wept and cried what he had made of her and that she was a princess who wore beautiful clothes. He had said to her, "You are desireless. You need not love anybody for you yourself are love." Then also she had cried saying, "I have love for my mother, my father and they too love me and take me in their arms." My dear congregation, this is the difference between us and her. We listen to the discourses of holy men in order to have more knowledge. We just pay lip service to what they say and seldom act on their advice.

The difference between man and animal is that the former has reasoning power, while the latter hasn't. In man's heart, teachings find a place. He has the ability of '*surat shabad*' (awareness of the word). If man does not have these things, he is an animal.

'Difference between man and animal is that the former has intellect, awareness and speech, while the latter hasn't.

The animal when told listens not.

In man's heart teaching does find a place.

*Animal is speechless, his tongue cannot speak.
 Man makes countless utterances.
 Man has word, awareness and intellect, and can speak,
 listen and understand.
 Animal like 'pret' has neither speech nor awareness.'*
 Kabir, Bhai Gurdas Ji

ਪਸ਼ੂਆ ਮਨੁਖ ਦੇਹ, ਆਂਤਰ ਅੰਤਰੁ ਇਹੈ
 ਸਬਦ ਸੁਰਤਿ ਕੋ ਬਿਬੇਕ ਅਬਿਬੇਕ ਹੈ।
 ਪਸ਼ੂ ਹਰਿਆਉ ਕਹਿਓ, ਸੁਨਿਓ ਅਨ ਸੁਨਿਓ ਕਰੈ
 ਮਾਨਸ ਜਨਮ ਉਪਦੇਸ ਰਿਦੈ ਟੇਕ ਹੈ।
 ਪਸ਼ੂਆ ਸਬਦ ਹੀਨ, ਜਿਹਬਾ ਨ ਬੋਲਿ ਸਕੈ,
 ਮਾਨਸ ਜਨਮ ਬੋਲੈ ਬਚਨ ਅਨੇਕ ਹੈ।
 ਸਬਦ ਸੁਰਤਿ ਸੁਨਿ, ਸਮਝਿ ਬੋਲੈ ਬਿਬੇਕੀ,
 ਨਾਤੁਰ ਅਚੇਤ ਪਸ਼ੂ ਪ੍ਰੇਤਹੂੰ ਮੈ ਏਕ ਹੈ॥ ਕਬਿੱਤ, ਭਾਈ
 ਗੁਰਦਾਸ ਜੀ

So reading, writing, mugging up knowledge and preaching have no importance. If anything has importance, it is the deeds, Guru Sahib says :

*'First, his mind should he instruct; thereafter to his teaching draw others.
 As rises sound of the Name Divine from his heart,
 To others he expresses it.'*

ਪ੍ਰਥਮੇ ਮਨੁ ਪਰਬੋਧੈ ਅਪਨਾ ਪਾਛੈ ਅਵਰ ਗੀਝਾਵੈ॥
 ਰਾਮ ਨਾਮ ਜਪੁ ਹਿਰਦੈ ਜਾਪੈ ਮੁਖ ਤੇ ਸਗਲ ਸੁਨਾਵੈ॥ਪੰਨਾ -
 381

*'Instruct your mind, learn the truth about God;
 None listens to what one without enlightenment may preach.
 Learning God's truth brings imperishable joy.'*

ਆਪਣਾ ਮਨੁ ਪਰਬੋਧਹੁ ਬੁਝਹੁ ਸੋਈ॥
 ਲੋਕ ਸਮਝਾਵਹੁ ਸੁਣੇ ਨ ਕੋਈ॥
 ਗੁਰਮੁਖਿ ਸਮਝਹੁ ਸਦਾ ਸੁਖੁ ਹੋਈ॥ ਪੰਨਾ - 230

That is why, a thing should be understood fully, for as is the Guru's edict :

'M - The mortal's business is with his mind. He who chastens his mind attains perfection

Says Kabir, I have dealings with my mind alone. I have met nothing like the mind.'

ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥

ਮਨ ਹੀ ਮਨ ਸਿਉ ਕਰੈ ਕਬੀਰਾ ਮਨ ਸਾ ਮਿਲਿਆ ਨ ਕੋਇ ॥

ਪੰਨਾ - 342

The notions that have become grounded within us cannot be removed without practising the Guru's 'Shabad' (word). In spite of our best efforts, the moment we see our body in the mirror or our photo, we form the notion, 'It is I', though in conversation, we may say, 'I am not the body.' It is here that our utterances are at variance with the truth. This is the mistake or illusion that makes us a 'jeev atma' (individual soul) from 'atma' (Supreme Soul) and from an individual soul to a physical body and establishes all relationships of the body. Guru Sahib says, "My dear! God manifests in all beings. It is with His power that God is running the entire creation to which we give the name of 'hukam' (order). But the realisation or understanding that is born in man is incomplete because his understanding has been greatly influenced by mammon and his pure consciousness has been entranced by the herb of deception. So the world is in a state of trance. Our intellect is not real. Under the influence of 'maya' (mammon) it is egoistic consciousness owing to which things appear to be mine and thine, good and evil. The whole world is sporting under God's command. Guru Sahib has given the first principle in *Jap Ji Sahib*.

'True in the prime, True in the beginning of ages.'

He is even now, and True He verily shall be, O Nanak!

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

ਪੰਨਾ - 1

The darkness within us has been likened to the wall of untruth, and Guru Sahib has himself told us how to rend this wall of untruth :

'How then to become true to the Creator?'

How demolish the wall of untruth?

Through obedience to His Ordinance and Will.'

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥ ਪੰਨਾ - 1

Bani's command is very clear :

'O ignorant man, forget thou thy haughty intellect.'

ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰਿ॥

ਪੰਨਾ - 1168

We do read this edict, but it is not within our power to forget thoughts of egoism. We are like that lame ass who is caught in mire. If he does not get help to come out, he gets more and more stuck into. So the 'jeev' (sentient being) needs a capable Guru (Holy Preceptor). He needs the Guru's grace and kindness. Without the Guru's grace, he cannot, in any manner, extricate himself from the quagmire of 'maya' (mammon). *Gurbani* tells us various ways. The sum and substance of all of them is : You should try to understand God's command and will. If you understand God's ordinance, ego will disappear automatically and the region of God's Name on its own will become evident, but the 'jeev' (sentient being) cannot discover the Divine ordinance without the grace of the capable Guru (Holy Preceptor). That is why 'Guru' has been mentioned repeatedly in Sri Guru Granth Sahib and through illustrations from every day domestic life, it has been stated very clearly :

'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 may make various other efforts.'

ਜਿਸ ਕਾ ਗ੍ਰਿਹੁ ਤਿਨ ਦੀਆ ਤਾਲਾ ਕੁੰਜੀ ਗੁਰ ਸਉਪਾਈ॥

ਅਨਿਕ ਉਪਾਵ ਕਰੇ ਨਹੀ ਪਾਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਸਰਣਾਈ॥

ਪੰਨਾ - 205

Guru Sahib has also said that without the Guru's

word (Shabad), which is capable of making one realise oneself, there is nothing but darkness within, and the soul though abiding within is millions of miles away because nothing can be seen in darkness. In this darkness, light comes only from the Guru's word (Shabad). It is because the capable Guru has the skill and ability with which he splits a man's ego, and gives light in the great darkness.

'Without the Word 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 is the Guru met.'

ਬਿਨੁ ਸਬਦੈ ਅੰਤਰਿ ਆਨੇਰਾ॥

ਨ ਵਸਤੁ ਲਹੈ ਨ ਚੁਕੈ ਫੇਰਾ॥

ਸਤਿਗੁਰ ਹਥਿ ਕੁੰਜੀ ਹੋਰਤੁ ਦਰੁ ਖੁਲੈ ਨਾਹੀ

ਗੁਰੁ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਵਣਿਆ॥

ਪੰਨਾ - 124

There is another edict also in Gurbani :

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

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ॥

ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰੁ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ॥ਪੰਨਾ - 463

So the conclusion of the entire discussion is that owing to the flaw of ignorance, our intellect, grown weak and helpless, from the very beginning started considering itself a body six foot long and the duties of the body as its duties. If, by chance, some holy man or saint was met, then the only progress was that it became the 'jeev atma' (individual soul), but unless the appellation of 'jeev' (individual) is removed, there is no enlightenment within man. The image of God's Soul, due to the dross of 'maya' (mammon), forgot its original form and became 'jeev' (sentient being) and body. As if this were not enough, it declined further and became a Hindu, a Sikh and a Muslim. The world got divided into tribes, states and countries; it got divided into races and species. Now just

think yourself! How should this 'jeev' (sentient being) turn towards his source or fount and realise his real self? As a result of the impure reflection of '*maya*' (mammon) on the power of '*Parbrahm Parmeshar*' (God Almighty), He became just '*Ishwar*' (God), although this '*Ishwar*' is also '*Waheguru*'. In fact, there is nothing here except '*Waheguru*', but due to the veils of '*maya*' (mammon), the Real One started appearing in various forms. Countless veils have fallen on the '*jeev*' (individual). If we start looking beyond them, we can know the 'essence' or the 'real', but that too with the help of a capable Guru (preceptor) by meditating on his '*Shabad*' (hymn or word).

Guru Nanak Sahib was staying with a Raja in a hilly region. While teaching him about the 'Essence', he said, "O King! you should cultivate the tendencies of a tiger, and not of a dog." The Raja asked Guru Sahib to explain what he meant. Guru Sahib said, "If a dog barks at you, you hit him with a rod. The dog will leave you and attack the rod instead. If you hit him with a brick or stone, he will attack the brick or stone. But sitting on a high '*machan*' (improvised loft used for big game hunting) if you shoot an arrow at a tiger or throw a sword or a spear at him, he (the tiger) will neither attack the arrow nor the sword, but he will attack the assailant and try to kill him. So 'dog tendency' is paying attention to the world created by God and not thinking beyond it, while 'tiger tendency' is to see beyond the manifest world that is visible and beyond its *rajo gun* (passion), *tamo gun* (evil or undesirable propensity) and *sato gun* (virtuous trait or goodness) attributes and focusing attention on God the Creator who in His transcendent form, is doing all kinds of wondrous acts. This means to focus one's attention constantly on the Supreme Power, which is beyond shape, colour and form, and permeates in full grandeur all objects of all thought,

on the strength of which this world is functioning, countless universes and beings created and are existing in complete harmony. Behind all things and beings is the Eternal Light which is giving power to them and making them play. In this context, the Guru's edict is :

'In all things of earth and sky is One Light.

Neither is it less, nor is it more, and nor does it become less or more.'

ਜਿਮੀ ਜਮਾਨ ਕੈ ਬਿਖੈ ਸਮਸੱਤ ਏਕ ਜੋਤ ਹੈ

ਨਾ ਘਾਟ ਹੈ ਬਾਢ ਹੈ ਨ ਘਾਟ ਬਾਢ ਹੋਤ ਹੈ॥

ਅਕਾਲ

ਉਸਤਤਿ

So a person with a 'dog tendency' remains engrossed in and satisfied with the visible world, while a person with a 'tiger tendency' remains involved with the Eternal Light of God, the Creator, which Guru Sahib made the world realise by giving the following message :

'There is but one God.

True is His Name, creative His personality and immortal His Name, He is without fear sans enmity, unborn and self-illumined.

By the Guru's grace He is obtained.'

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ

ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

This is the difference between the two. Seekers of Truth see this complete Light present in all things and beings and while so realizing merge themselves in this Light and lose their own individual existence. All bickering of 'I' and 'you' disappear; no distinction of high and low is left. Guru Sahib says even this :

'My self! to any that his doubt has shed,

None appears strayed; in all he envisions the Supreme Being.

He whose mind in holy company is joyful, all creation to him appears joyful.'

ਮਨ ਮੇਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ॥

ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੂਲਾ ਜਿਨਿ ਸਗਲੋ ਬ੍ਰਹਮੁ ਪਛਾਤਾ ॥
ਪੰਨਾ - 610

That is why Guru's edict is :

'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 ॥ ਪੰਨਾ
- 846

So under the influence of these thoughts we should have faith and instead of looking at ourselves as a shadow we should ever try to see the True Soul Form. Whatever is appearing to your eyes; whatever you are thinking; whatever you are imagining; whatever noble and ignoble emotions are rising in your heart; whatever intricate knots have been formed in your mind regarding one's own self and others; put all of them aside and discard them. When you see things after rising above them, you will witness only one Light of Truth lit in all which is called 'Atma' (Soul) from which has emanated the entire creation. Without getting into any controversy the complete Essence is manifested everywhere in the Word form of 'Ek Onkar' [The Sole Supreme Being]. Dear congregation, for the attainment or realisation of truth all the visible things of the world and the feelings associated with them have to be given up. That is why when holy men deliver the sermon of truth, they demand something from the seeker which is completely superfluous with him; it is dust which he has needlessly gathered, about which the Guru's edict is :

'Surrender all your body, soul and wealth unto the Guru and submit to his will. Thus shall you obtain the Lord.'

ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ ॥
ਪੰਨਾ - 918

Surrender all your body to the Guru and alongwith

the body all things associated with it, like property, relatives etc. should you surrender to the Guru. All things associated with the heart and intellect, like books, lectures, meditation, prayers and reading of scriptures, whatever comes under the influence of mind and intellect, should you surrender to the Guru. Then you should surrender 'I' which is totally superfluous with you and which is the cause of extreme pain and grief. Thereafter, the complete power which is neither mine nor yours, and uniformly manifests everywhere and by giving power to the visible world makes it active, you are that power - call it 'atma' (soul); call it 'Brahm' (the creator god); experience or realise this power. This 'power' is 'sat' (truth), 'chit' (consciousness), 'anand' (bliss) [epithets of God] and is purely an embodiment of love; this is Supreme bliss and exists for ever in its glory. The image of this very Supreme Power which falls on the basic 'maya' (material world) and the forms associated with this basic 'maya', and the consciousness born out of it, that in the first stage is called 'jeevatma' (individual soul) and under the influence of ego, by giving power to the body and making it do deeds clings it to itself. As a result, the 'jeev atma' (individual soul) becomes completely entangled in actions, and under this very feeling experiences joys and sorrows. This is our story in which we have been doing rounds for millions of years and suffering, and assuming one form after another. Guru Sahib has described this tale of man in the following edict :

'Hear O man, who art thou and where comest thou from?

Even this much thou knowest not how long thou hast to stay here.

Thou hast no tidings regarding thy departure.'

ਸੁਨਹੁ ਰੇ ਤੂ ਕਉਨੁ ਕਹਾ ਤੇ ਆਇਓ ॥

ਏਤੀ ਨ ਜਾਨਉ ਕੇਤੀਕੁ ਮੁਦਤਿ ਚਲਤੇ ਖਬਰਿ ਨ ਪਾਇਓ ॥

ਪੰਨਾ - 999

Then about 'ego', Guru Sahib tells us that it has been created by God Himself. It clings to every consciousness, whether god, demon or man, whether beast or bird. Its 'biyadhis' (walls) play a dirty game in the world. It is under its influence that the circle of life and death is continuing, as is the Guru's edict :

*'The Supreme Creator who made the cosmos
Into it also introduced egoism;
The ego it is that is born and dies;
That too transmigrates.'*

ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਪੁਰਖਿ ਬਿਧਾਤੈ ਨਾਲੇ ਹਉਮੈ ਪਾਈ॥
ਜਨਮ ਮਰਣੁ ਉਸ ਹੀ ਕਉ ਹੈ ਰੇ ਓਹਾ ਆਵੈ ਜਾਈ॥ਪੰਨਾ -
999

This is your history; this is my history, and the history of others like me. This is a long story which never comes to an end. A new story starts with every new life; we have to come out of it. If we remain enmeshed in it, we will never be able to get out of the circle of life and death, howsoever big preachers, explicators, philanthropes, servitors of all we may be. So long as we do not gain knowledge, we cannot get out of the circle of life and death. As has been stated earlier: if a person gets the company of a holy man, his mind is illumined with knowledge, he enters the region of God's Name, his feeling of duality and alienation ends and he attains to his original form. Just as water mingles with water, similarly he mingles with the Supreme Light and concludes his journey. Since he originated from Waheguru (God), and in between sported like a 'jeev' (sentient being), when he returned home he got absorbed there.

*'Utterance of the holy Name without sound, neglected shall never be,
And the self in eternity be absorbed.'*

ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ॥ ਪੰਨਾ -

1291

These words are meant for highly intelligent persons. In this way Bhai Tiloka Ji again said to the princess, "Good girl! what I was talking to you is that you are not just a physical body. Considering yourself merely a body is a big delusion. This body is just a place for you to live in. The name you have is not yours; it is the name of your body. In this world, you have only one name - 'atma' (soul). The entire world has one name; or if we can rise a little further, its name is 'Parmeshar' (God), and if we rise still higher, it has neither any name nor place or abode. It is the Supreme Light except which there is none or nothing in the world. My *Satguru* (true guru) gave this very sermon to the world :

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

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

ਪੰਨਾ - 1

Good girl, all the rest is illusion. I have explained to you in detail that owing to delusion, a piece of string appears to be a snake, in a dry plain sunlight desert appears to be a river; these are just illusions. In Sri Guru Granth Sahib, it is stated clearly that this body is like a fort with nine doors and is made up of five elements. Then there are sense organs made up of 25 inherent tendencies. In this body work three natures - *rajo gun* (passion), *tamo gun* (evil propensity) and *sato gun* (virtuous trait).

In them dwell both demonic sects, which are also called satanic powers and Divine powers which are always helpful in life. God's Light, which keeps all under control, also dwells with them. But man's light is ever under the illusion that it is different from God. Many scholars have described man's light as 'soul'. But the soul is one. There is no difference between God and man's soul, as is clear from the following edict of Guru Sahib :

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

**ਨਉ ਦਰਵਾਜ਼ੇ ਕਾਇਆ ਕੋਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ ॥
ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥
ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ ॥
ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ ॥ ਪੰਨਾ -
954**

And in the last verse, it is stated very clearly that -

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

**ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ ॥ ਪੰਨਾ -
954**

Explaining more specifically, the Guru's edict is :

*It is neither man, nor is it a demi-god.
It is neither called a celibate, nor a worshipper of Shiva.
Neither is it a yogi, nor a renouncer.
Neither has it mother, nor is it anyone's son.
Then who is it, that abides in this body temple?
Its limit no one can ever find. Pause
Neither is it a householder, nor an anchorite.
Neither is it a king, nor a beggar.
It has no body, nor a particle of blood in it.
Neither is it a Brahmin, nor is it a Khatri
It is neither an ascetic, nor a Sheikh.
Neither does it live, nor is it seen to die.
If someone weeps over its death; whosoever weeps, he
loses his honour.
By Guru's grace, I have found the way.
My birth and death have both been erased.
Says Kabir, this soul is the Lord's offspring. It is stable
like the ink, which can be erased not from the paper.'*

ਨਾ ਇਹੁ ਮਾਨਸੁ ਨਾ ਇਹੁ ਦੇਉ ॥ ਨਾ ਇਹੁ ਜਤੀ ਕਹਾਵੈ ਸੇਉ ॥
 ਨਾ ਇਹੁ ਜੋਗੀ ਨਾ ਅਵਧੂਤਾ ॥ ਨਾ ਇਸੁ ਮਾਇ ਨ ਕਾਹੁ ਪੂਤਾ ॥
 ਇਆ ਮੰਦਰ ਮਹਿ ਕੌਨ ਬਸਾਈ ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਕੋਊ ਪਾਈ ॥
 ਨਾ ਇਹੁ ਗਿਰਹੀ ਨਾ ਓਦਾਸੀ ॥ ਨਾ ਇਹੁ ਰਾਜ ਨ ਭੀਖ
 ਮੰਗਾਸੀ ॥

ਨਾ ਇਸੁ ਪਿੰਡੁ ਨ ਰਕਤੁ ਰਾਤੀ ॥ ਨਾ ਇਹੁ ਬ੍ਰਹਮਨੁ ਨਾ ਇਹੁ
 ਖਾਤੀ ॥

ਨਾ ਇਹੁ ਤਪਾ ਕਹਾਵੈ ਸੇਖੁ ॥ ਨਾ ਇਹੁ ਜੀਵੈ ਨ ਮਰਤਾ ਦੇਖੁ ॥
 ਇਸੁ ਮਰਤੇ ਕਉ ਜੇ ਕੋਊ ਰੋਵੈ ॥ ਜੋ ਰੋਵੈ ਸੋਈ ਪਤਿ ਖੋਵੈ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਡਗਰੋ ਪਾਇਆ ॥ ਜੀਵਨ ਮਰਨੁ ਦੋਊ
 ਮਿਟਵਾਇਆ ॥

ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ ॥ ਜਸ ਕਾਗਦ ਪਰ ਮਿਟੈ ਨ
 ਮੰਸੁ ॥ ਪੰਨਾ - 871

The question was : 'Who dwells in the body?' Some seekers who were trying to discover the inner being came to Saint Kabir and said, "Sir, you have completed the discovery of the inner being. Your utterances are true. We have to seek guidance from holy men and so we have come into your refuge. We are at a loss to understand it." Then Saint Kabir said, "Brothers, if anyone of you has a question to ask or some doubt, we shall try to answer and resolve it according to our ability." At this the seekers submitted, "Sir, by keeping company of holy men, we have experienced one thing that we are not a body, a fort with nine gates. But the one dwelling within thinks of 'mine' and 'thine'. We have been hearing this also from saints, but still we are at sea." Then Kabir Sahib observed, "None can fully comprehend One who dwells in this temple-like body." At this they submitted again, "Sir, is it a man or a god, a celibate or a worshipper of Shiva, a yogi or a householder or an anchorite? We cannot understand anything?" Kabir Sahib was pleased to hear this and understanding their curiosity said, "My dear seekers, it is neither man, nor celibate, nor yogi nor an-chorite; it has neither any father nor it has any son. The Tenth Guru has also corroborated it :

'He has neither father nor mother; indivisible and beyond thought is his form.'

Dasam Granth, P. 27

ਨ ਤਾਤ ਹੈ ਨ ਮਾਤ ਹੈ ਅਖੜਾਲ ਅਖੰਡ ਰੂਪ ਹੈ॥ਦਸਮ ਗ੍ਰੰਥ,
ਪੰਨਾ 27

'He has neither distinguishing signs, nor marks, nor caste nor lineage.'

ਨ ਜਾਤ ਹੈ ਨ ਪਾਤ ਹੈ ਨ ਚਿਤ੍ਰ ਚਿਹਨ ਬਰਨ ਹੈ॥ ਦਸਮ
ਗ੍ਰੰਥ, ਪੰਨਾ 27

*'He has neither father, mother or caste, nor has He lineage, distinguishing signs and marks.'**Dasam Granth,*

ਨ ਤਾਤ ਮਾਤ ਜਾਤ ਹੈ ਨ ਪਾਤ ਚਿਹਨ ਬਰਨ ਹੈ॥ਦਸਮ ਗ੍ਰੰਥ,
ਪੰਨਾ 26

He is neither a householder, nor a follower of any Hindu or Sikh sect of monks. He is neither a king, nor a beggar. He has neither a body nor a grain of blood. He is neither a Brahmin, nor a Khatri. He is neither an ascetic, nor a Muslim Sheikh. He is neither born, nor dies. Considering him dead, an ignoramus weeps. But when he comes to know who actually dwells in the body, then birth and death end for him. He who dwells in the body is the image of Rama (God). Lord Krishna too has stated in chapter XV of the *Gita*. "O Arjuna, all 'jeevs' (beings) in the mortal world are my progeny or a part of me. This has been so since the beginning of time. Mind etc. are six kinds of organs which are attracted by nature. That which dwells in all is a part of Rama (God)." Many persons can have doubts on this score and may wonder how all this has happened. Saints say that as a result of the image of 'sat' (virtue) falling on the evil part of 'maya' (mammon, or illusory material world), this 'jeev' (sentient being) became the veil of the soul. On the consciousness of this 'jeev' (sentient being) fall eight powerful bonds owing to which he becomes oblivious of his true form. In the '*Gita*' as has been stated above, the 'jeevs' (sentient beings) have

been journeying since the beginning of times. But *Gurmat* does not agree with this principle. '*Gurmat*' regards neither nature nor '*jeev*' as an independent entity or element. The '*jeevs*' (sentient beings) come into the world by Divine Ordinance. When the '*jeev*' accepts the Ordinance, he merges with his original or true form and becomes *Waheguru* (God) and does not remain distinct from Him. Just as raindrops falling in the ocean become the ocean and they have no separate existence, the same is the case with the '*jeev*' (sentient being). The Guru's edict is :

'By Divine Ordinance are all forms manifested;

Inexpressible is the Ordinance.

By Divine Ordinance are beings created;

By Ordinance are some exalted.'

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥ ਪੰਨਾ - 1

All beings are subordinate to Divine Ordinance. God has manifested His own '*maya*' as is the Guru's edict :

'Himself has He spread His maya - Himself the beholder thereof.

He assumes many forms of different hues, yet He remains distinct from all.'

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥

ਨਾਨਾ ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥ ਪੰਨਾ - 537

This means that all this issues forth from God Himself. It is a miracle indeed that He Himself is the '*maya*' and sentient being. Everything is taking place under Divine Ordinance. When the '*jeev*' (sentient being) understands Divine Ordinance by meeting the capable *Satguru* (True Holy Preceptor), then it is quite natural for his, ego' to be destroyed. At that time, the '*jeev*' (sentient being) mingles with his origin. Guru's edict is :

'Saith Nanak : should man realize the might of Ordinance,

His ego he most certainly would disclaim.'

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ॥ ਪੰਨਾ - 1

God has created His own sport as has been stated earlier :

'The Lord of Himself created His own self and assumed He Himself the Name.

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

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਭਿਠੋ ਚਾਉ॥ ਪੰਨਾ -

463

It is a very complex and interesting riddle. In order to understand it, one needs the company of a holy man who has realized the Ultimate Spiritual Reality because only a 'jeev' (sentient being) has access to the highest point of intellect. He by himself cannot enter the soul-world. Guru Sahib says that man, lost in darkness, has lost his intelligence and understanding but when the Guru's Word (*Shabad*) illumines his mind and heart then his darkness is dispelled, as is the Guru's edict :

'The True Guru's word is the light of the lamp.

With that the darkness of the body-mansion is dispelled and the beauteous cabin of jewels is opened unto me.

When I saw within, I was astonished and astounded.

Its glory I can narrate not.

I am enraptured and inebriated with that sight and am clung to it like warp and woof.

No worldly involvements and bonds affect me and not even an iota of haughty-intellect is left within me.

O Lord, Thou art the highest of the high. Between me and Thee no curtain is stretched. I am Thine and thou art mine.

The One Unique Lord has made the world. The One Lord is Illimitable and Infinite.

The One Lord is extended in the creation, The One Lord is fully contained everywhere And the One Lord is the support of life.

The most immaculate of the immaculate, the purest of the pure, stainless and the truest of the true He is. Says Nanak, there is no end to the Lord's limit. Ever Infinite and the highest of the high He is.'

ਸਤਿਗੁਰ ਸਬਦਿ ਉਜਾਰੋ ਦੀਪਾ ॥

ਬਿਨਸਿਓ ਅੰਧਕਾਰ ਤਿਹ ਮੰਦਰਿ ਰਤਨ ਕੋਠੜੀ ਖੁਲੀ ਅਨੂਪਾ ॥

ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਜਉ ਪੇਖਿਓ ਕਹਨੁ ਨ ਜਾਇ ਵਡਿਆਈ ॥

ਮਗਨ ਭਏ ਉਗਾ ਸੰਗਿ ਮਾਤੇ ਓਤਿ ਪੋਤਿ ਲਪਟਾਈ ॥

ਆਲ ਜਾਲ ਨਹੀ ਕਛੁ ਜੰਜਾਰਾ ਅਹੰਬੁਧਿ ਨਹੀ ਭੋਰਾ ॥

ਉਚ ਨ ਉਚਾ ਬੀਚੁ ਨ ਖੀਚਾ ਹਉ ਤੇਰਾ ਤੂ ਮੋਰਾ ॥

ਏਕੰਕਾਰੁ ਏਕੁ ਪਾਸਾਰਾ ਏਕੈ ਅਪਰ ਅਪਾਰਾ ॥

ਏਕੁ ਬਿਸਥੀਰਨੁ ਏਕੁ ਸੰਪੂਰਨੁ ਏਕੈ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥

ਨਿਰਮਲ ਨਿਰਮਲ ਸੂਚਾ ਸੂਚੋ ਸੂਚਾ ਸੂਚੋ ਸੂਚਾ ॥

ਅੰਤ ਨ ਅੰਤਾ ਸਦਾ ਬੇਅੰਤਾ ਕਹੁ ਨਾਨਕ ਉਚੋ ਉਚਾ ॥ ਪੰਨਾ

- 821

He, in whose heart is lit the lamp of Guru's word (Shabad), is rid of the darkness of ignorance. He acquires the jewel house of good qualities like non-attachment and freedom from worldly desires without any longing for praise. Seeing what he has experienced as a result of the inner light in his mind and heart, he gets lost in divine ecstasy, which cannot be described in any manner. Lost in spiritual bliss he gets totally engrossed in it. Nothing can shackle him. All entanglements cease to exist for him. No trace of intellect tinged with ego is left in him. All veils and walls do vanish. He comes to belong to 'Waheguru' (God) and merges in Him. He has clearly seen that the entire visible world is a manifestation of God, created by Him out of Himself. None can know the full extent of God. God alone has created this world. Only one Form is manifested in all things and is the basis of all life and pervades all. Through the true teaching of the capable Guru when the 'jeev' (sentient being) is purified and rid of all vices and flaws and then meditates on God's pure Name, he becomes the most pious of the pious. None can

know the full extent of Waheguru (God). He was in the past, incompassable, He is incompassable now, and incompassable He shall be in the future. So, for the path which the saints have prescribed for reaching this exalted state, purity of heart and mind is essential, just as the Guru's edict is :

'Without acquiring excellences (Lord's) devotional service cannot be performed.'

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ॥

ਪੰਨਾ - 4

This includes non-violence of the mind, word, intellect and body. Man should neither inflict physical injury on anyone, nor should he utter such words as break anyone's heart, and nor should he harbour malicious thoughts against anyone. Remaining ever careful, he should wish good to all as is in the Sikh prayer :

*'Nanak, God's Name is ever exalting,
And may all prosper by Thy grace, O Lord.'*

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ।

Neither should he harm or cheat anyone with the sharpness of his intellect, nor should he, by acquiring mental power through the force of chants, cause harm to anyone. He should lead a truthful life and not resort to any kind of thieving. 'He should be true to his wife, and regard other women as sisters and daughters.' He should stick to this principle : *"Seeing other good women one should regard them as mothers and sisters."* He should practise patience and his heart should be full of the milk of human kindness.

Here is an incident from the life of Mahatma Buddha. Once he was going in a jungle when it became sunset, and he wanted to reach a helmet. In the jungle, he met a shepherd who was driving the sheep rather hastily. One of them was a young lamb who was trying to keep pace with the flock by running. The shepherd rather hit him

hard on his leg with a stick. The lamb started limping. He tried to keep pace by running and every time he was again left behind. When Mahatma Buddha's eyes fell on him, he asked the shepherd, "Brother, if you have no objection, may I pick up the lamb because he (lamb) is finding it difficult to walk? You are hitting him again and again." Mahatma Buddha felt as if the shepherd was hitting him. He picked up the lamb in his arms. The lamb's heart was beating fast. At first, he appeared to be nervous and afraid. Gradually, he came to know that Mahatma Buddha had no intention of beating him and so he (lamb) started licking his (Buddha's) hand. Mahatma Buddha pressed the lamb to his heart with love. Love is such a force that overpowers everyone. The lamb tried to lick Buddha's face also. In the meantime, the flock reached the shepherd's fold. He secured his flock in the fold that had a thorny fence. He took the lamb from Mahatma Buddha and put him also in the flock. The lamb gazed at Mahatma Buddha and as he started leaving, the lamb came running to him by limping. Mahatma Buddha caressed him lovingly and told him that he was then safe and should go back to his flock. The shepherd watched this wonderful incident happening before his eyes. At the same time, a change was also coming in him. He asked the Mahatma, "No sheep of my flock loves me. But the lamb is coming to you running although he (lamb) has met him only briefly. What is the mystery?" At this Mahatma Buddha observed, "O shepherd! Kindness is a great force in man which reveals good qualities in him. It enables him spiritually to complete the 'soul journey'. A person without kindness or mercy in his heart is worthless, even if he is a great '*sidh*' (divine) and is considered highly religious. A divine without mercy is a butcher.

In this manner, there are many such historical tales. One of them is of a slave named Subkatdin of Afghanistan.

Progressing gradually, he became the general. One day he went on a hunt and caught the young one of a doe. He tied the young one to the saddle of his horse. The mother followed the horse for several miles. He noticed that the doe, not caring for her own life, was following simply out of motherly love. Suddenly this scene got transformed into his own child being carried away by someone and his wife running after the child. He was filled with mercy and kindness. He released the young one of the doe, and it ran towards its mother. The mother sniffed its young one, licked it lovingly and raised its face towards the sky. It seemed to him as if she was praying for him to God. When Subkatdin lay on his bedstead at night, he had a dream that some angels had brought an emperor's crown. They put the crown on his head and said, "O Subkatdin! Your merciful deed has found acceptance in the court of God. We are bestowing this emperor's crown on you in accordance with God's command. Now you will be the ruler of this country." This is a historical incident which teaches us that a merciful deed is an act of piety. In Gurbani is the following edict :

'To take pity on the sentient beings is more acceptable than bathing at sixty eight places of pilgrimage and giving all alms.'

ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ ॥ ਪੰਨਾ - 136

'Then alone is man known as true, if he receives the true instruction.

He shows mercy to living beings, and gives something in charity.'

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ ॥

ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ ॥ ਪੰਨਾ - 468

'Cause not annoyance to any being, and go to thy Home with honour.'

ਦੁਖੁ ਨ ਦੇਈ ਕਿਸੈ ਜੀਅ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਵਉ ॥ ਪੰਨਾ -

322

About mercy and forgiveness, truth and contentment, Guru Sahib says :

'They, who make truth their fasting, contentment their pilgrim-station, cognition and meditation their ablution, compassion their deity and forgiveness their rosary; the most sublime are those persons.'

**ਸਚੁ ਵਰਤੁ ਸੰਤੋਖੁ ਤੀਰਥੁ ਗਿਆਨੁ ਧਿਆਨੁ ਇਸਨਾਨੁ ॥
ਦਇਆ ਦੇਵਤਾ ਖਿਮਾ ਜਪਮਾਲੀ ਤੇ ਮਾਣਸ ਪਰਧਾਨ ॥ ਪੰਨਾ -
1245**

So these are divine traits. Similarly, man should have a tender heart, should make sweet utterance, should eat less and should be honest and true in thoughts, words and deeds. It is about this 'truth' that there is mention in Gurbani :

'Says Nanak, meditate thou on the truth.

By purity of heart alone shalt thou attain the True One.'

ਕਹੁ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ ॥

ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ ॥

ਪੰਨਾ - 472

Guru Sahib has not given any importance to the purity of body alone. In the heart should be the spirit of service. One should be satisfied and contented with what one earns with honest hard work and the fire of avarice one should avoid. One should be determined to see God in all beings. One should regularly take out tithe from one's honest earnings. One should listen to the Guru's utterances with love and devotion, reflect over them and mould one's life according to them. In one's thoughts, one should not allow the haste of '*rajo gun*' (passions) and anger etc. of '*tamogun*' (evil propensities). On the contrary, one should have a pious nature, one should share one's earnings with others and should be capable of experiencing the Divine Soul that abides in the body. When a '*jeev*' (sentient being) practices spiritual meditation after acquiring these qualities, then, being inclined towards

truth, he continues advancing towards the truth. Coming face to face with the Supreme Being, who is an embodiment of 'sat' (truth), 'chit' (consciousness), 'anand' (bliss), and love, he becomes engrossed in His love and enjoys Name-nectar. The Guru's word (Shabad) opens the stony gates of his mind and illumines it as has been stated above :

'The True Guru's word is the light of the lamp.

With that the darkness of the body-mansion is dispelled and the beauteous cabin of jewels is opened unto me.'

ਸਤਿਗੁਰ ਸਬਦਿ ਉਜਾਰੋ ਦੀਪਾ ॥

ਬਿਨਸਿਓ ਅੰਧਕਾਰ ਤਿਹ ਮੰਦਰਿ ਰਤਨ ਕੋਠੜੀ ਖੁਲੀ ਅਨੂਪਾ ॥

ਪੰਨਾ - 821

Our fault is that, first of all, we do not have this tendency or nature that we should realize our true form. It is because the company of the ignorant persons ever continues to push us towards darkness. We listen to the utterances of those who have themselves not overcome the preoccupations of the body. So let alone helping others to overcome physical pre-occupations, they rather urge them to become engrossed in physical activities. Guru Sahib tells the *Gursikh* that he should pray both in morning and evening, "O God! save me from the company of those who are alienated from Thee. Bestow upon me the company of those who are living in the world after having realized Brahma, the Ultimate Spiritual Reality." You may call them by any name - *sant*, *Gurmukh*, *Gursikh*, lovers of God - it does not make any difference. The importance is of the spiritual stage or level attained by them, because a spiritually ignorant person is neither able to extricate himself from bodily rituals, nor lets others to do so. Earlier I had stated that when on the evil aspect of 'maya' falls the reflection of the Supreme Light, then the soul-power which gives awareness to this body in a limited sense, consciousness comes to be called sentient being. The 'jeev',

entangled in material traits descends further into darkness, where he starts considering himself a body of five elements. He is shackled in bonds – bonds which have been described in detail earlier. You have been listening for the last several days. Now I shall tell you in brief that the first bond is of 'avidya' (ignorance or false knowledge). It is that which makes the real unreal or imitation and makes us believe that the imitation is real. For example, the entire world is an image of God Himself. It is God who is sporting in various forms. But if man is kept away from this truth, is thrown into darkness and instead of knowing and experiencing this truth is fettered in duality, and is made to fall into the illusions of friend and foe, one's own and others, happy and unhappy etc., it is 'avidya' (ignorance or false knowledge) and it is called complete darkness. The second bond is that instead of considering himself complete 'atma' (soul), he regards himself as a 'jeev' (sentient being) and going down even further, he regards himself as a dirty body made up of five elements and 'I-feeling' or ego is so much roused in him that in no way can it be put out. Even if he becomes spiritually very high, he seeks complete joy and comfort by keeping himself separate from God. This 'I-feeling' is called 'haumein' (ego). So long as this 'ego' clings to this 'jeev' (sentient being), he cannot be liberated from the cycle of birth and death, as is the Guru's edict :

'By egoism is man's individuality fixed : involved in egoism, in actions he engages.

Bound in egoism's bonds, man again and again takes birth.'

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥ ਪੰਨਾ - 466

Feelings or emotions are aroused in him as a result of his reading various kinds of scriptures and books and listening to discourses, and logic creates doubts in him.

This 'jeev' is never ready to accept that the visible world is a manifestation of God Himself, even if Guru Sahib has said repeatedly.

*'Listen, my eyes! to you has the Lord granted light :
Nothing beside Him behold!*

By His grace Him have I beheld;

*This poison-laden world that you behold, is the Divine
image -*

In it is beheld the Lord's image.

By the Master's grace has this realization come :

*Wherever I look, God alone I see; nothing but God is
visible.*

Saith Nanak : Blind of sight were my eyes;

*By the holy Preceptor's touch have they found
illuminated vision.'*

ਏ ਨੇਤ੍ਰੁ ਹੁ ਮੇਰਿਓ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ

ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ

ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥

ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰੁ ਅੰਧ ਸੇ

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥ ਪੰਨਾ - 922

This 'jeev' (sentient being) is not willing to obey the Guru's edict. He regards the Guru as his Guru but does not obey his commands. He considers his own intelligence greater and higher than the enlightening experience of the Guru and sometimes goes to the extent of quoting references from books and accepts as true views that are contrary to the Guru's word and doctrine. Furthermore, he accepts as true and correct various kinds of rituals, religious beliefs or convictions and the path of spiritual progress outlined through them. He has no understanding of the 'atam marg', the path of the soul, nor is he keen or inclined to follow this path. He studies everything, reflects over everything but

does not give up his self-will. While living in the world, various kinds of sensual desires continue to be born in his innermost consciousness. Desires of former life rise in him again and again, and bound by them, he is tossed on the waves of bewilderment in the ocean of existences and feels wretched. Sensual desires have a deep influence as is borne out by the following story.

Once a spiritual assembly was in progress in the court of Sri Ram Chander Ji. Saint Vashishat was delivering a discourse, when suddenly Sri Ram Chander Ji broke into laughter. On being asked he said, "I had laughed on observing this worm. This worm has sat on Indra's throne fourteen times but the powerful sensual desires are still continuing in him. He still remembers them. He does not know that he should meet a perfect saint in order to achieve the exalted state, which is eternal. Otherwise he will take birth, perform deeds and die and then take birth again in order to suffer the consequences of his deeds. This circle (of life and death) is unending."

Strange indeed is the story of 'jeev' (sentient being). He does not make any efforts for his liberation. The 'jeev' sense becomes so powerful in him that holy men wake him up again and again and tell him that he is not 'jeev' (sentient being) but a 'soul-form', but he - caught in five elements, five lusts, five thieves, five 'thugs' - remains in an unconscious state and forgetting his soul-form continues to remain a physical body. The following is the main object of human life :

'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॥

ਪੰਨਾ - 12

The Lord lives in this very body, as is the Guru's edict :

'Farid, why wanderest thou from forest to forest breaking down the thorns of the trees?

The Lord abides in the heart, why seekest, thou Him in the forest?'

**ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੋੜੇਹਿ ॥
ਵਸੀ ਰਬੁ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਢੂਢੇਹਿ ॥ ਪੰਨਾ -
1378**

In Guru Granth Sahib, it has been stated in great detail that Waheguru (God) abides in this very body. Due to many veils, the 'jeev' (sentient being) has got entangled, as stated earlier :

'There are lakhs of hunters after the one being. How long can it escape death?'

**ਲਾਖ ਅਹੇਰੀ ਏਕੁ ਜੀਉ ਕੇਤਾ ਬੰਚਉ ਕਾਲੁ ॥ ਪੰਨਾ -
1367**

To follow this path (of the soul), it is very essential to listen and then to abide by what one listens. Saints just throw vague hints and through them reveal mysteries, just as once *Sain Bulley Shah* went to *Pir Anayat Shah*. The latter was a householder and did household work like cultivation etc. with his own hands. *Sain Bulley Shah* went to his house and asked where he (*Pir Ji*) would be available. He was directed to go towards the east where he was planting onions in his field. The field was quite near. *Bulley Shah* went to the field and paid obeisance to him, reverentially. *Pir Ji* asked him, "Brother, who are you? What for have you come here?" He replied, "I have come to attain God." *Pir Ji* said, "O *Bulley Shah*! what is there in attaining God?" Making a gesture he said, "It is like removing a nursery plant from one place and planting it in another place." In this manner, he made him understand that attaining God means withdrawing one's mind from things of the world and focusing it on God's feet. By doing so one can meet and attain God. We listen

to many things but act according to our own will. So Pir Ji explained to Bulleh Shah through a gesture that he should rise above the 'jeev-sense' (state of being a sentient being) and enter 'soul-sense' (sense of being a soul) in which state man can realise God from his within, as is the Guru's edict :

'His soul, he makes one with the Supreme Soul.

His mind's duality is reabsorbed in the mind or is effaced.'

ਆਤਮਾ ਪਰਾਤਮਾ ਏਕੋ ਕਰੈ ॥

ਅੰਤਰ ਕੀ ਦੁਬਿਧਾ ਅੰਤਰਿ ਮਰੈ ॥

ਪੰਨਾ - 661

In a nut shell, out of ignorance we have been passing through various body-forms. This notion has got fixed in our mind : "I am a body and those related to the body are mine, and things related to me are mine." So in the darkness of 'I' and 'mine' we have forgotten that we are not a physical body but a '*jeev-atma*' (individual soul). Only the capable Guru has the ability to dispel this darkness of ignorance. This one simple thing we are not trying to comprehend. Again and again, declining from our higher state, we regard ourselves as a physical body only. This is owing to '*avidya*' (ignorance or false knowledge) and the darkness of our mind. Just as we commit the error of regarding a piece of string lying in the dark as a snake and this misconception is removed when there is light, similarly the darkness of our mind keeps us alienated from our God. God manifests everywhere about which Guru Sahib says :

'The Infinite Lord is both within and without.

The Auspicious Master is contained in every heart.

He is in earth, sky and the underworld of all the worlds,

He is the Perfect Cherisher.

In forests, grass blades and mountains, the Supreme Lord is contained.

As is His will, so are His creatures' actions.

*The Lord is in wind, water and fire.
He permeates 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 ਦਹਦਿਸੇ ਸਮਾਹਿ ॥
ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ ॥

ਪੰਨਾ - 293

But these utterances of the Guru we are ever oblivious of. Why is it so? It is because 'avidya' (ignorance or false knowledge) affects every part of our body. We are not ready to obey the Guru's utterance. All the bonds referred to above are broken when we obtain the Guru's 'Shabad' (word or hymn). After receiving the 'mantra' (religious) initiatory formula or mystic hymn) from the Perfect Guru (preceptor) and following the inner disciplines mentioned above, when we do meditation, then our consciousness comes out of darkness and starts entering the region of light. But if we do not follow inner disciplines, then perversities start entering our inner consciousness. It is very much like water entering a ship which has small holes in its body. This will ultimately lead to the sinking of the ship. Similarly, if perversities are not checked and controlled and we do not plug the holes in our moral fibre with virtuous traits, we cannot progress on the spiritual 'atam-marg' (path of the soul). Owing to our mental weaknesses, evil propensities continue entering our innerself. We have to control them completely by coming into the company of the Guru. Remaining vigilant, we have to guard ourselves.

In philosophy, these 'rehat's' (codes of conduct) are also called 'sum' and 'dum'. When we conduct ourselves carefully, then with every step we continue to advance towards our goal or centre. The stony gates are opened; the True Guru's word (*Shabad*) gives us light and treading this incomparable path we discover God from within. Without the word (*Shabad*), this physical body is of no significance, as is the Guru's edict :

'The body is the invaluable citadel of gold, wherein permeating is the Infinite Name.

The Guru-ward sings ever the Lord's praise and meeting his Love obtains peace.

The body is the Lord's mansion, God Himself embellished it.

Within that abides the Sire Lord, the enemy of ego.

By the Guru's instruction the merchants deal with Him and by His grace the Lord unites them with Himself.'

ਕਾਇਆ ਕੰਚਨ ਕੋਟੁ ਅਪਾਰਾ ॥

ਜਿਸੁ ਵਿਚਿ ਰਵਿਆ ਸਬਦੁ ਅਪਾਰਾ ॥

ਗੁਰਮੁਖਿ ਗਾਵੈ ਸਦਾ ਗੁਣ ਸਾਚੇ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਦਾ ॥

ਕਾਇਆ ਹਰਿਮੰਦਰੁ ਹਰਿ ਆਪਿ ਸਵਾਰੇ ॥

ਤਿਸੁ ਵਿਚਿ ਹਰਿ ਜੀਉ ਵਸੈ ਮੁਰਾਰੇ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਵਣਜਨਿ ਵਾਪਾਰੀ ਨਦਰੀ ਆਪਿ ਮਿਲਾਇਦਾ ॥

ਪੰਨਾ - 1059

This body is like a great shop wherein abides God's invaluable Name, about which the edict is :

'The Master's Name is invaluable.

None knows its worth.

Those who have good luck recorded on their brows, they, O Nanak, enjoy God's love.'

ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੋ ॥

ਜਿਨਾ ਭਾਗ ਮਥਾਰਿ ਸੇ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਦੋ ॥ ਪੰਨਾ -

81

So it is the store of nine treasures of Name-Nectar. Man's mind profits by it by being a trader and to do this trade the '*sangat*' (holy congregation) is the proper market,

as is the Guru's edict :

'This body is the jeweller's shop and the unrivalled Name is the stock therein, O Brother.

The merchant who deliberates over the Guru's instruction,

O brother, he securely secures this merchandise.

Nanak, blessed is the trader, who on meeting the Guru, engages in this trade.'

ਇਹੁ ਤਨੁ ਹਾਟੁ ਸਗਫ ਕੋ ਭਾਈ ਵਖਰੁ ਨਾਮੁ ਅਪਾਰੁ ॥

ਇਹੁ ਵਖਰੁ ਵਾਪਾਰੀ ਸੋ ਦ੍ਰਿੜੈ ਭਾਈ ਗੁਰ ਸਬਦਿ ਕਰੇ ਵੀਚਾਰੁ ॥

ਧਨੁ ਵਾਪਾਰੀ ਨਾਨਕਾ ਭਾਈ ਮੇਲਿ ਕਰੇ ਵਾਪਾਰੁ ॥ ਪੰਨਾ -

636

But without keeping the company of a capable holy man, these things are very difficult to obtain. The assistance of a Guruward person is very much needed. The Guru's edict is :

'In this body are countless articles.

Through the Guru, if I attain to Truth, then alone can I see them.

He, who soars above the nine gates, hears the playing of celestial strain of the tenth one and is emancipated.'

ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਵਸਤੁ ਅਸੰਖਾ ॥

ਗੁਰਮੁਖਿ ਸਾਚੁ ਮਿਲੈ ਤਾ ਵੇਖਾ ॥

ਨਉ ਦਰਵਾਜੇ ਦਸਵੈ ਮੁਕਤਾ ਅਨਹਦ ਸਬਦੁ ਵਜਾਵਣਿਆ ॥

ਪੰਨਾ - 110

We regard ourselves as having a Guru and so fortunate. But in fact, most of us are doing nothing. The majority haven't found a Guru; while we have. Our position is like that of a very thirsty person, who in search of water, comes to the edge of water with great difficulty. He does come to the edge of water but does not drink it by cupping with his hands and there he dies out of thirst. In this way, we have found a capable Guru. In our *Gursikhi*, we regard *Guru Granth Sahib* as the Perfect True Guru (Preceptor). The Perfect True Guru commands us to

go to a perfect holyman. We sing that edict with great fervour and ecstasy. Our explicators explain it by giving ever new examples, but we do not advance even a single step. Our mind is full of arguments by listening to half-baked utterances of incompetent or immature persons. We are not prepared to agree that the company of *Guruwards* is essential. Guru Maharaj tells us again and again that we should go into the company of the *Gurmukhs* (Guruwards) that we should keep company of those who have realised *Waheguru* (God), but in the din and confusion around us, we are at a loss to understand what we should do. Then surely, this is our misfortune. We have found the Guru all right, but we do not obey his commands. We are just entangled in one thing that we have found the Guru. Guru Sahib says, "O loved ones! If you do not obey the Guru, then what should the Guru do?" We are like that bamboo stick in which if you blow from one side, the air moves out from the other end. If we blow on the earth, it raises dust; if we blow on a dying fire, it lights again; if we blow on water, we fill the water with carbon dioxide. On the contrary, if we blow into a bamboo flute with one end closed, very sweet notes emanate from its holes. If it is blown according to some method or system, then we get to hear heady tunes. The bamboo is the same but its uses are different. O my dear devotees! try to understand what the Perfect True Guru should do when you lack faith and devotion and have no intense desire to obey his commands. You are all the time in doubt that there is no saint in the world, and that there is no saint in *Guru-ghar*. For a little while I also agree that by putting on a religious garb one cannot become a saint. Being a saint is submitting to a certain manner of living and conduct which has been explained in detail in *Gurbani*, and about which we have been discussing in the congregation also. The sect in which a '*jeev*' (man's soul)

has not been able to reach the the exalted state, its teaching is incomplete. Such a sect is in itself a very big danger. It is true that shameness and hypocrisy have increased greatly in the world. Those who want to make money are cheating the seekers by putting on different garbs and calling themselves saints :

'By putting on religious garbs, they ensnare and cheat people :

When finally they die, they will be condemned to hell.'

Dasam Granth

ਭੇਖ ਦਿਖਾਇਓ ਜਗਤ ਕਉ ਲੋਗਨ ਕਉ ਬਸ ਕੀਨ॥

ਅੰਤ ਕਾਲ ਕਾਤੀ ਕਟਿਓ ਬਾਸ ਨਰਕ ਮਹਿ ਲੀਨ॥ (ਦਸਮ ਗ੍ਰੰਥ)

But this does not mean that *Gurmukh* (Guruwards) are totally non-existent in *Guru-ghar* (Guru's abode). The *Gurmukhs* (Guruwards) do not try to show off their spiritual attainments; they rather keep them hidden. They do not arrange lectures on themselves; they do not advertise in the newspapers; they never ask people to follow them. Their stage is like the one described in the following edict of Guru Sahib :

'They come near the Lord but disclose not their secret to anyone.'

ਹੋਨਿ ਨਜੀਕਿ ਖੁਦਾਇ ਦੈ ਭੇਤੁ ਨ ਕਿਸੈ ਦੇਨਿ॥ ਪੰਨਾ - 1384

Company of the soul that has found acceptance in the Divine Court is essential for another reason also that when we listen to the dark and deluding utterances of the ignorant, we shall stray from our path. These words I address to the devotees of all sects, "O loved ones! without the company of the perfect holy man, we cannot find the path. Their glimpse has such a magnetic pull that :

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

ਆਵੈ ਸਾਹਿਬੁ ਚਿਤਿ ਤੇਰਿਆ ਭਗਤਾ ਡਿਠਿਆ॥ ਪੰਨਾ -

520

In their company, the soul is traded in. Decimating all sorrows and afflictions they (the saints or Gurumukhs) enable us to enter the state of Supreme Bliss as is recorded in Gurbani :

*'In holy company is distributed Divine amrita
That brings joy.*

*One quaffing it treads not Yama's path, nor meets
transmigration.*

*Whoever by it has got joy of devotion, alone has borne
its might.*

From the utterances of the holy

Issue fountains of amrita :

At sight of them has Nanak found true life,

As their words in mind he has lodged.'

ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਸੁਖੀਆ ਹਰਿ ਕਰਣੇ ॥

ਜਮ ਕੈ ਪੰਥਿ ਨ ਪਾਈਅਹਿ ਫਿਰਿ ਨਾਹੀ ਮਰਣੇ ॥

ਜਿਸ ਨੋ ਆਇਆ ਪ੍ਰੇਮ ਰਸੁ ਤਿਸੈ ਹੀ ਜਰਣੇ ॥

ਬਾਣੀ ਉਚਰਹਿ ਸਾਧੋ ਜਨ ਅਮਿਉ ਚਲਹਿ ਝਰਣੇ ॥

ਪੇਖਿ ਦਰਸਨੁ ਨਾਨਕੁ ਜੀਵਿਆ ਮਨ ਅੰਦਰਿ ਧਰਣੇ ॥ ਪੰਨਾ-

320

So there is an edict in Gurbani :

*'Kabir, what can the True Guru do, when his disciples
are at fault?*

*Not even one word of the Guru is imbibed by the
purlblind ones.*

*It is like wind blown through bamboo, making not
sound.'*

ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੈ ਜਉ ਸਿਖਾ ਮਹਿ ਚੁਕ ॥

ਅੰਧੇ ਏਕ ਨ ਲਾਗਈ ਜਿਉ ਬਾਂਸੁ ਬਜਾਈਐ ਫੁਕ ॥ ਪੰਨਾ -

1372

When one is determined not to obey the Guru's edict and to consider one's intelligence higher than Guru Sahib's experience, then how can one make any spiritual achievement? The Guru says, "My dear, if we wish to tread on the soul-path, then surrender yourself to me - body, mind and wealth. Become totally bereft of

everything. Retain neither thy body, nor mind, nor wealth, nor intellect, nor heart, nor 'I-feeling'. You should fully agree to die and only then will you be entitled to tread on this path.

'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 ਰੈਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥ ਪੰਨਾ-

1102

So, my submission is, holy congregation, that Guru Sahib is no doubt perfect but our state of mind is not like that of a flute. No utterance influences us, but we do take pride in claiming - "I do 15 paths' (readings) of Jap Ji Sahib daily; I read 30 to 40 pages of Guru Granth Sahib in an hour; I do explication of Gurbani and my explication creates a deep impact on the listeners. Still not a single utterance of Guru Sahib influences me." There are numerous such stories.

In the Sixth Guru Sahib's court are sitting devotees. Guru Sahib is addressing them and his words are making deep influence on them. One of the congregation was a Sikh named Suthara Shah. He used to deliver sermons in a humorous manner. On hearing the Guru Ji's utterances, he sat with his back towards him. Many Sikhs noticed and said to him, "O Suthre! you are showing so much disrespect that you are sitting with your back towards Guru Sahib." But he did not listen to anyone and kept sitting as heretofore. When somebody said something to him on this score, he gave only one reply, "I cannot bear beating with shoes on my face." While Guru Sahib was addressing the congregation, he cried with pain in a low voice. When Guru Sahib concluded his sermon, a Sikh submitted to him, "O Sovereign! This Suthra always acts wrongly. Today we were tired of telling him repeatedly

that he should not sit with his back towards Guru Sahib, but he paid no heed to us and kept crying with pain." Guru Sahib called him into his presence and asked, "O Suthra Shah! what is the matter with you, my dear?" Hearing these words. Suthra Shah burst into tears and said, "O True Sovereign! Your Sikhs are very strong. I am weaker than all of them. When your sermon-like shoe-blows fell upon me, I could bear only a few. So I turned my back upon you, but the shoe-blows continued falling upon my back and I kept crying with pain. O True Sovereign! blessed are your Sikhs who kept sitting face to face with you inspite of receiving so many blows." Therefore, my dear devotees, Guru Sahib is chiding us and giving us so many blows. We are deeply moved and sway with great feeling, but we are not ready to follow any of the edicts of Guru Sahib. We are incorrigible. We do not try to improve ourselves and change for the better. Guru Sahib says in respect of such persons, "What should the perfect Satguru do about such persons. The Perfect Satguru is going to let us have a glimpse of God, for such is the mark of the Perfect Satguru :

*'He that in our self may reveal vision of our true abode
Is the enlightened Holy Preceptor!*

**ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੌ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥
ਪੰਨਾ - 1291**

He, who just casually says that he is the Guru and you are the disciple, is not the Perfect True Guru.

The Guru has the gift of God's Name to bestow upon us. In Guru's Abode, Five Beloved ones in the august presence of Sri Guru Granth Sahib give the '*mantar*' (chant or Shabad), but when we converse with Guru Sahib, then comes his powerful edict or command, "O loved ones! keep the company of those who are wedded to the Lord and have met with Him. Go to such saints or holy men and seek their help for they have imbibed our teaching in their

lives and in accordance to the spiritual experience garnered by them they will light the lamp of the 'Shabad' in your hearts and remove the darkness." In the Guru's Abode, there have been numerous exalted souls who aligned lakhs of devotees with God and enabled them to have a glimpse of Him. If persons bereft of exalted spiritual experience reiterate that the company of a *Gurmukh* (Guruward) is not needed, well, it is up to them to make such a claim; nothing can be said to them. If Guru Maharaj causes them to utter these words, then we have no complaint against them. In the same, foregoing 'Shabad' (hymn) Guru Sahib says :

'By the Guru's 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 Lord's Name obtains this Home of his.'

ਸਭਿ ਸਖੀਆ ਪੰਚੇ ਮਿਲੇ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥

ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ॥ ਪੰਨਾ - 1291

According a high status to those loved Gurmukhs (Guruward) who themselves meditate on God's Name and cause others also to do so, Guru Sahib says :

'Servant Nanak asks for the dust of the feet of that Sikh of the Guru who himself contemplates on God's Name and makes others contemplate thereon.'

ਜਨੁ ਨਾਨਕੁ ਧੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ

ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥ ਪੰਨਾ - 306

The Preceptor (Guru) shows the Lord's abode within 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, under-worlds, 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 Guru's 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 Lord's Name obtains this Home of his.'

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੌ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥

ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ਤਹ ਬਾਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥

ਦੀਪ ਲੋਅ ਪਾਤਾਲ ਤਹ ਖੰਡ ਮੰਡਲ ਹੈਰਾਨੁ ॥

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 ॥ ਪੰਨਾ-

1291

Such is the edict of Gurbani about him who enables us to have a glimpse of Lord's abode in this very life :

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

Within the city of the Tenth Gate, is the abode of the True Lord.

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

ਕਾਇਆ ਨਗਰੁ ਨਗਰ ਗੜ ਅੰਦਰਿ ॥ ਸਾਚਾ ਵਾਸਾ ਪੁਰਿ ਗਗਨੰ ਦਰਿ ॥

ਅਸਥਿਰੁ ਥਾਨੁ ਸਦਾ ਨਿਰਮਾਇਲੁ ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ ॥

ਪੰਨਾ - 1033

Further, Guru Sahib says that in this place there are

such precious things, such beautiful marts where soul is traded in but for the safety of these precious things, there are stony gates the key to which is held by the Guru. The Guru opens the gates with the key of his 'Shabad' :

'Within the fortress are balconies and bazars,

The Lord Himself takes care of the goods.

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

ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟਨਾਲੇ ॥ ਆਪੇ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ ॥

ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ ਗੁਰ ਸਬਦੀ ਖੋਲਾਇਦਾ ॥ ਪੰਨਾ

- 1033

When these gates are opened with the help of Guru's word, then one finds the way easily and naturally, as is the edict in Gurbani :

'Within the fortress is the cave of Tenth Gate, the Lord's Home place.

By His order, the Lord of will has established nine apertures to the body-mansion.

In the tenth abides the Supreme Being, indescribable, limitless, who Himself the inaccessible makes accessible.'

ਭੀਤਰਿ ਕੋਟ ਗੁਫਾ ਘਰ ਜਾਈ ॥

ਨਉ ਘਰ ਥਾਪੇ ਹੁਕਮਿ ਰਜਾਈ ॥

ਦਸਵੈ ਪੁਰਖੁ ਅਲੇਖੁ ਅਪਾਰੀ ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ ॥ ਪੰਨਾ

- 1033

So Guru Sahib has pointed out what His signs are. But He is met only when He is sought in the company of and with the assistance of the *Gurmukh* (Guruward) :

'By the Guru's 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 Lord's Name, obtains this home of his.'

ਸਭਿ ਸਖੀਆ ਪੰਚੇ ਮਿਲੇ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥

ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ॥ ਪੰਨਾ -

1291

Guru Granth Sahib does tell us but we continue with one refrain : 'O True Sovereign! there is neither any Gurmukh (Guruward) nor any '*Sant*' (holy man)'. We do not become aware of our innerself by ourselves. Man has various fancies and feelings owing to which he does not get proper direction. The soul-path is esoteric experience (knowledge) which cannot be described in words.

Bhai Sahib Bhai Randhir Singh Ji writes that when the stony gates within him were oopened, then there was neither any roof, nor any space, nor any other hurdle left for him. Inside and outside, he saw only one light, the sight of which he could not stand and he flew and touched the ceiling.

Bibi Ranjit Kaur's father whom Bhai Sahib Bhai Randhir Singh Ji has described as Sant Hira Singh Ji Daudpuri was once sitting in attendance behind Sri Guru Granth Sahib holding and waving a whisk over Guru Sahib, when he rose and touched the ceiling. The '*Shabad*' (hymn) created such light that his body not enduring the power of the '*Shabad*' (hymn) rose and touched the ceiling of the gurdwara. Then he came down and once again rose and touched the ceiling. Slowly floating over the '*Sangat*' (congregation), he came down and lay prostrate before Sri Guru Granth Sahib. Balls of light emanated from his body and spread in the gurudwara. The entire '*sangat*' (congregation) experienced spiritual vibrations which were unbearable. This state continued for six hours. S. Hira Singh was able to bear this state. Why was he able to bear this state. Why was he able to do so? It was because when the Light manifested in self the following state came over him : 'When I saw within, I was wonderstruck on beholding it. Its glory I cannot narrate.' (P. 821) So the conclusion is that the veil of ignorance or sham knowledge on a *jeev*'s (sentient being) mind gets rent and shattered

only by coming into the company of a saint or holyman who has realised the Ultimate Spiritual Reality, otherwise, under the veil of 'maya' the 'jeev' (sentient) is caught up in a whirlpool, as is the Guru's edict :

'Heavy is Maya's veil; therein caught shall the mind in whirlpool be revolved.

Sin and evil are heavy as iron;

With sin shall swimming across be impossible.

*God's fear and non-attachment to the world is the ship
The Master who is pilot, by the holy word shall ferry
you across.*

By the Name Divine is encountered the Lord;

By the Name shall the self in the Lord be absorbed

*In ignorance is the self asleep; by the enlightenment
given by the Master shall it be awakened.*

Saith Nanak : As be His will, being He guides along.'

ਮਾਇਆ ਪਟਲ ਪਟਲ ਹੈ ਭਾਰੀ ਘਰੁ ਘੁਮਨਿ ਘੋਰਿ ਘੁਲਾਵੈਗੋ ॥

ਪਾਪ ਬਿਕਾਰ ਮਨੁਰ ਸਭਿ ਭਾਰੇ ਬਿਖੁ ਦੁਤਰੁ ਤਰਿਓ ਨ ਜਾਵੈਗੋ ॥

ਭਉ ਬੈਰਾਗੁ ਭਾਇਆ ਹੈ ਬੋਹਿਬੁ ਗੁਰੁ ਖੇਵਟੁ ਸਬਦਿ ਤਰਾਵੈਗੋ ॥

ਰਾਮ ਨਾਮੁ ਹਰਿ ਭੇਟੀਐ ਹਰਿ ਰਾਮੇ ਨਾਮਿ ਸਮਾਵੈਗੋ ॥

ਅਗਿਆਨਿ ਲਾਇ ਸਵਾਲਿਆ ਗੁਰ ਗਿਆਨੈ ਲਾਇ ਜਗਾਵੈਗੋ ॥

ਨਾਨਕ ਭਾਣੈ ਆਪਣੈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈਗੋ ॥ ਪੰਨਾ-

1308

*'Awake, O man, be awake; why art thou sleeping
heedlessly?*

*The body that was born with thee, even that shall not go
with thee.*

*Mother, father, sons and relatives, to whom thou bearest
love, they will throw thy body into fire, when the soul
separates from it.'*

ਜਾਗ ਲੇਹੁ ਰੇ ਮਨਾ ਜਾਗ ਲੇਹੁ ਕਹਾ ਗਾਫਲ ਸੋਇਆ ॥

ਜੋ ਤਨੁ ਉਪਜਿਆ ਸੰਗ ਹੀ ਸੋ ਭੀ ਸੰਗਿ ਨ ਹੋਇਆ ॥

ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ ਜਨ ਹਿਤੁ ਜਾ ਸਿਉ ਕੀਨਾ ॥

ਜੀਉ ਛੁਟਿਓ ਜਬ ਦੇਹ ਤੇ ਭਾਰਿ ਅਗਨਿ ਮੈ ਦੀਨਾ ॥ ਪੰਨਾ -

727

So we are lost in the slumber of three attributes. We are sleeping in ignorance. The *Satguru* (True Preceptor)

gives the injection of knowledge and wakes one up and seeing both soul and God (Supreme Soul) in one form, we can comprehend this thing clearly.

'Then who is it that abides in this body temple?

Its limit no one can ever find.'

ਇਆ ਮੰਦਰ ਮਹਿ ਕੌਨ ਬਸਾਈ॥

ਤਾ ਕਾ ਅੰਤੁ ਨ ਕੋਊ ਪਾਈ॥

ਪੰਨਾ - 871

When one wakes up then the entire world of dreams. Disappears, for waking up, the Guru, by bestowing the gift of God's Name, tells us the different stages of its achievement. When God's Name comes to abide in the heart, then one's divine sight is lighted and one is able to see the Reality.

There is a very strange story to exemplify this. When Saint Namdev received the gift of God's Name from holy man, then the entire world appeared to him to be a manifestation of God. Once lost in such a mood, he prepared 'khichri' (a dish of rice mixed with lentil) and to put 'ghee' (clarified butter) into it, he went to the adjoining room for getting 'ghee'. A dog picked up the vessel of 'khichri' in his mouth. When Namdev turned his face, he saw the dog carrying the vessel of 'khichri'. He was deeply absorbed in God's meditation, as is the edict in Gurbani :

'In the Lord's love I have acquired profound concentration.

That bliss the enjoyer alone knows.'

ਸਹਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ ਸੋ ਰਸੁ ਸੋਈ ਜਾਣੈ ਜੀਉ॥

ਪੰਨਾ - 106

Suddenly, he uttered these words, "O God, do not eat the 'khichri' without 'ghee' (clarified butter)". The dog ran into the fields, but it did not leave the vessel. Going far away, the vessel fell from the dog's mouth. Saint Namdev Ji picked up the vessel, put the 'khichri' in the bowl and started mixing ghee in it and said repeatedly, "O God, if

you were that hungry, I would have mixed ghee in 'khichri' earlier, but it was a big lapse on my part that you picked up butter-less 'khichri'." What he saw then was that there was neither any dog nor anything else. God in manifest form, whom he used to worship as Vithal, was speaking to him smilingly, "O Namdev! you were able to recognise me even in a dog." Who abides in this body? The edict of the Gurbani is :

'Then who is that abides in the body temple?

Its limit no one can ever find.'

ਇਆ ਮੰਦਰ ਮਹਿ ਕੌਨ ਬਸਾਈ॥

ਤਾ ਕਾ ਅੰਤੁ ਨ ਕੋਊ ਪਾਈ॥

ਪੰਨਾ - 871

Such were the feelings in the heart of Namdev on that occasion :

'Within all the hearts the Lord speaks, the Omnipresent Lord speaks,

Save the Lord, who is it that speaks? Pause

The same clay is in the elephant, the ant and the many varieties of vessels.

In immobile life, mobile beings, worms, moths and in every heart, the Lord is contained, O man.

Think thou of One Infinite Lord and abandon all other hopes, O man.

Supplicates Namdev, I have become desire-free and in this state who is the Lord, and who the servant, O man?'

ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ॥

ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ॥

ਏਕਲ ਮਾਟੀ ਕੁੰਜਰ ਚੀਟੀ ਭਾਜਨ ਹੈਂ ਬਹੁ ਨਾਨਾ ਰੇ॥

ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਮ ਘਟਿ ਘਟਿ ਰਾਮ ਸਮਾਨਾ ਰੇ॥

ਏਕਲ ਚਿੰਤਾ ਰਾਖੁ ਅਨੰਤਾ ਅਉਰ ਤਜਹੁ ਸਭ ਆਸਾ ਰੇ॥

ਪ੍ਰਣਵੈ ਨਾਮਾ ਭਏ ਨਿਹਕਾਮਾ ਕੋ ਠਾਕੁਰੁ ਕੋ ਦਾਸਾ ਰੇ॥ ਪੰਨਾ

- 988

This story if understood with the intellect of a sentient being creates some doubts, but its resolution is that when one's divine foresight is awakened, then omnipresent God

can be seen manifest in everything animate and inanimate. Then this body cannot veil or hide this Perfect Light because in every particle of the body too permeates that Supreme Divine Light :

"O mine eyes, God has infused light in ye. Without the Lord, see ye not another, therefore.

Save the Lord, see ye not any other.

The Merciful Master-Lord alone is worthy of beholding. This entire world, which ye behold is the Lord's manifestation.

God's image alone is seen in it.

By Guru's grace, when I realise the reality, I perceive but one God.

Without the Lord, there isn't any other.

Says Nanak, these eyes were blind, on meeting the True Guru, they have become omniscient.'

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ ਗਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ

ਗਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥

ਗਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਗਰਿ ਨਿਹਾਲਿਆ ॥

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ

ਏਹੁ ਗਰਿ ਕਾ ਰੂਪੁ ਹੈ ਗਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥

ਗੁਰੁ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਗਰਿ ਇਕੁ ਹੈ

ਗਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥

ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰੁ ਅੰਧ ਸੇ

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥

ਪੰਨਾ - 922

Man's sight is full of darkness and under the influence of 'maya' (mammon) he sees diversity in one's own and another's, high and low, happy and unhappy, friend and foe etc., but he whose divine foresight has been awakened, he sees unity in diversity. There is some difference in sight, which we should understand and appreciate. For example, I had undergone an eye operation recently. After a month when I started practising to look at a light for a longer period, the circular point of light appeared to be elliptical. A light emerging from the light-point appeared to be separately joined with it. I was very much surprised that

my eye was the same but owing to less vision, there was this distortion. In fact, this was not the real form. Light was a circular point, but owing to defect in the eye, I was seeing something else. Similarly to a squint-eyed person lying on a bed, a star appear to be two in place of one, and so does he see two moons instead of one. If he trusts his eyesight then the moons are two, but when he listens to persons having perfect vision, then he accepts their view that there is infact one moon, the fault is in his vision. So holy congregation, our eyes remain the same; they do not change, but such a sight (divine) is born in them that spies God who is present in every being, just as :

'The Guru with my eyes has shown me vision of the Divine.

*Divine Enchanter, in this world and thereafter,
In each being Thou art pervasive.'*

ਗੁਰਗਿ ਦਿਖਾਇਓ ਲੋਇਨਾ॥

**ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ ਤੁੰਗੀ ਤੁੰਗੀ ਮੋਹਿਨਾ॥
ਪੰਨਾ - 407**

To all the *Singhs* in the battlefield, all the armed men appeared to be enemies, but what kind of sight Bhai Kanahiya had that he saw in every armed soldier an image of the Tenth Guru and imbued with love for him (Tenth Guru), he was offering water to everyone and quenching his thirst? He was not feeling tired. All the *Singhs* were saying, "O Bhai Kanahiya, you are giving water to the enemies", but Bhai Kanahiya said only one thing :

'No one now is my enemy, nor is anyone a stranger to me, and I am the friend of all.'

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ

ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ॥

ਪੰਨਾ - 1299

Truly, his eyes were seeing none other than the Tenth Guru Sahib. Bhai Kanahiya has been a great scholar known for his noble deeds and spiritual achievements. He

rigorously lived in God's will. In the battlefield he had offered water to Mughal Khan, General of the Mughal forces, and revived him. After some passage of time, he came to Bhai Kanahiya Ji where he used to serve water to the way-farers. When that general met Bhai Kanahiya Ji, he was sitting on the river bank lost in the contemplation of the Self Supreme. General Mughal Khan offered him 'paras' (philosopher's stone, which could transmute base metals into gold or silver). But he returned it saying that he did not require a false philosopher stone for he had the best philosopher stone which a thief cannot steal, fire cannot burn, water cannot sink and which is merged in his self :

'The Master's Word with the self abides -

Water drowns it not, nor thief steals, nor fire consumes.

To the destitute is it as wealth, as stick to the blind -

Like mother's milk to the babe.

Saith Nanak : In the ocean of existence God's Name have I found the ship,

As the Lord His grace manifested.'

ਗੁਰ ਕਾ ਬਚਨੁ ਬਸੈ ਜੀਅ ਨਾਲੇ ॥

ਜਲਿ ਨਹੀ ਡੁਬੈ ਤਸਕਰੁ ਨਹੀ ਲੇਵੈ ਭਾਹਿ ਨ ਸਾਕੈ ਜਾਲੇ ॥

ਨਿਰਧਨ ਕਉ ਧਨੁ ਅੰਧੁਲੇ ਕਉ ਟਿਕ ਮਾਤ ਦੁਧੁ ਜੈਸੇ ਬਾਲੇ ॥

ਸਾਗਰ ਮਹਿ ਬੋਹਿਬੁ ਪਾਇਓ ਹਰਿ ਨਾਨਕ ਕਰੀ ਕ੍ਰਿਪਾ

ਕਿਰਪਾਲੇ ॥

ਪੰਨਾ - 679

"What need have I of this 'paras' of stone? The Guru has bestowed on me that gift which is more precious than all the wealth of the world, because it is so invaluable that none can estimate it :

'The Master's Name is invaluable.

None knows its worth.

Who have good luck recorded on their brow, they, O Nanak, enjoy God's love.'

ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੋ ॥

ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ ਸੇ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਦੋ ॥ ਪੰਨਾ -

81

So these philosopher stones etc. are meant for householders and men of the world. O Mughal Khan! you should better keep it yourself." He requested him repeatedly, "O Sir! I shall feel great joy in presenting this precious gift to you. You have gifted me life, though I can never repay for your great act of kindness. The water consecrated by your touch was no ordinary water; it was the elixir of life. Since then I have become your boughten slave." Bhai Kanahiya Ji picked up the philosopher stone and threw it into the river. At this Mughal Khan felt very sad and unhappy that it was a very precious possession which had been preserved by their family from generation to generation. Bhai Kanahiya Ji said, "O Mughal Khan, if you want your philosopher stone, you can have it." Pointing to the river, he stopped its flow. Many stones appeared on its surface. He said, "O Mughal Khan, identify your philosopher stone from the many that you see there." Mughal Khan swam to the middle of the river. Examining the stones, he was astonished to find that all the stones were philosopher stones. Coming back, he fell at the feet of Bhai Kanahiya, "O Sir, bless me with that thing which you possess and which you have called invaluable." On that occasion, Bhai Kanahiya Ji bestowed upon him the understanding of God's Name and he emerged as a successful 'pir' (holy man). He went to *Hardwar* and set up his seat there from where many of his succeeding generations preached truth.

So Bhai Kanahiya's vision was based on truth. He had realised the Ultimate Spiritual Reality. Here *Waheguru* (God) Himself is sporting, as is the Tenth Guru's edict :

*Now Thou art Conscious as to embellish consciousness,
And then, Thou seemest Unconscious and Carefree and
Asleep.*

Here, Thou playest the role of a beggar,

And there, of the great Giver who only but giveth.
Now Thou bestowest infinite gifts upon the King of
kings.

And then, Thou takest away all that Thou givest.
Now attached to the Veda-conduct, now a dissenter,
Now devoid of three Modes, now invested with all Good
art Thou.

Here, Thou art a heavenly singer, a matchless
instrumentalist, a Yaksha, the wise one, and there a
snake, a ghost or a goblin.

Here, Thou art a Hindu dwelling in silence, upon the
Gayatri (the basic Hindu 'mantram in praise of the Sun-
god. This 'mantram' can be recited only by the high-caste
Hindus), and there a Turk shouting out your call to
prayer.

Now, Thou art attached as a pundit to the Puranas,
And then Thou findest the final word in the Quran.
Now attached to the Veda-conduct, now a dissenter,
Now devoid of the three modes, now invested with all
Good art Thou.

At one place, one finds Thee amid gods, at another
Thou fillest the mind of demons with ego.

And finally,

Now blessest, now cursest Thou, yet in all ages, all over,
Thou art no other, but the same.'

ਕਤਹੂੰ ਸੁਚੇਤ ਹੁਇਕੈ, ਚੇਤਨਾ ਕੋ ਚਾਰ ਕੀਓ,
ਕਤਹੂੰ ਅਚਿੰਤ ਹੁਇਕੈ, ਸੋਵਤ ਅਚੇਤ ਹੋ ॥
ਕਤਹੂੰ ਭਿਖਾਰੀ ਹੁਇਕੈ, ਮਾਂਗਤ ਫਿਰਤ ਭੀਖ,
ਕਹੂੰ ਮਹਾਂ ਦਾਨ ਹੁਇਕੈ, ਮਾਂਗਿਓ ਧਨ ਦੇਤ ਹੋ ॥
ਕਹੂੰ ਮਹਾਰਾਜਨ ਕੋ ਦੀਜਤ ਅਨੰਤ ਦਾਨ,
ਕਹੂੰ ਮਹਾਰਾਜਨ ਤੇ ਛੀਨ ਛਿਤ ਲੇਤ ਹੋ ॥
ਕਹੂੰ ਬੇਦ ਗੀਤ, ਕਹੂੰ ਤਾ ਸਿਉ ਬਿਪ੍ਰੀਤ,
ਕਹੂੰ ਤ੍ਰਿਗੁਨ ਅਤੀਤ, ਕਹੂੰ ਸਰਗੁਨ ਸਮੇਤ ਹੋ ॥
ਕਹੂੰ ਜੰਛ ਗੰਧ ਉਰਗ ਕਹੂੰ ਬਿਦਿਆਧਰ,
ਕਹੂੰ ਭਏ ਕਿੰਨਰ, ਪਿਸਾਚ ਕਹੂੰ ਪ੍ਰੇਤ ਹੋ ॥
ਕਹੂੰ ਹੁਇਕੈ ਹਿੰਦੁਆ, ਗਾਇਤ੍ਰੀ ਕੋ ਗੁਪਤ ਜਪਿਓ,
ਕਹੂੰ ਹੁਇਕੈ ਤੁਰਕਾ ਪੁਕਾਰੇ ਬਾਂਗ ਦੇਤ ਹੋ ॥
ਕਹੂੰ ਕੋਕ ਕਾਬ ਹੁਇਕੈ, ਪੁਰਾਨ ਕੋ ਪੜ੍ਹਤ ਮਤ,
ਕਤਹੂੰ ਕੁਰਾਨ ਕੋ, ਨਿਦਾਨ ਜਾਨ ਲੇਤ ਹੋ ॥

ਕਹੂੰ ਬੇਦ ਗੀਤ, ਕਹੂੰ ਤਾ ਸਿਉ ਬਿਪ੍ਰੀਤ,
 ਕਹੂੰ ਦਾਨਵਾਨ ਕੋ ਗੁਮਾਨ ਮਤ ਦੇਤ ਹੋ॥
 ਕਹੂੰ ਬਰ ਦੇਤ, ਕਹੂੰ ਫਲ ਸੇ ਛਿਨਾਇ ਲੇਤ,
 ਸਰਬ ਕਾਲ ਸਰਬ ਠਉਰ ਏਕ ਸੇ ਲਗਤ ਹੋ॥ਅਕਾਲ ਉਸਤਤਿ

So this is the divine sight with the manifestation of which one sees God in all beings and things and all bodies appear to be acting owing to His sport. So when Saint Namdev called out the dog, it was as a result of his gaining the divine sight. He was in fact calling out the Truth and that very Truth after becoming embodied partook of Namdev's 'khichri', (a dish of rice mixed with lentil).

So when the Guru, after imparting knowledge, awakens a person, then he becomes enlightened :

"Then who is it that abides in the body temple?

Its limit no one can ever find."

ਇਆ ਮੰਦਰ ਮਹਿ ਕੌਨ ਬਸਾਈ॥

ਤਾ ਕਾ ਅੰਤੁ ਨ ਕੋਊ ਪਾਈ॥

ਪੰਨਾ - 871

At that time the following 'shabad' (hymn) automatically escapes from one's lips :

'Since the time I have attained unto the society of the saints, I have altogether forgotten to be jealous of others.

No one now is my enemy, nor is anyone a stranger to me and I am the friend of all.

Whatever the Lord does, that I deem as good. This sublime wisdom I have attained from the saints.

Amongst all, the One Lord is pervading; seeing and beholding Him, Nanak is greatly pleased.'

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ॥

ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ॥

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ

ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ॥

ਜੋ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ॥

ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੈ ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ

ਬਿਗਸਾਈ॥

ਪੰਨਾ - 1299

Now in this connection, an idea crops up that some persons, after listening to and talking to others and imbibing the utterances of holy men who have realised the Ultimate Spiritual Reality, talk about *Braham* (the Creator) and cite the following verse from Gurbani :

'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 ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ ॥

ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ ॥ ਪੰਨਾ

- 846

This is a principle but man, surrounded by the pitch darkness of duality, cannot gain this experience. His materialistic experience, he can never get rid of. So long as he does not come into the refuge of a holy man, who has realized the Ultimate Spiritual Reality, and does not fully destroy his ignorance by becoming perfect in God's meditation, it does not behove him to utter these verses.

When Bhagat Kahna of Lahore came to the Fifth Guru Sahib to get his compositions included in *Sri Guru Granth Sahib*, he uttered the following words :

'I am the one about whom the Vedas and Puranas sing. Finding He is not found by any; worshipped is He by Narad and Sarad.

He is worshipped by gods and goddesses, Brahma, Vishnu and Mahesh too, who serve Him.

Saith Kanha, such is His form that is Infinite, Invisible and Unique.'

ਓਹੀ ਰੇ ਮੈ ਓਹੀ ਰੇ, ਜਾਂਕਉ ਬੇਦ ਪੁਰਾਨਾ ਗਾਵੈ
ਖੋਜਤ ਖੋਜ ਨ ਕੋਈ ਰੇ, ਜਾਂਕੋ ਨਾਰਦ ਸਾਰਦ ਸੇਵੈ
ਸੇਵੈ ਦੇਵੀ ਦੇਵਾ ਰੇ, ਬ੍ਰਹਮਾ ਵਿਸਨੁ ਮਹੇਸ ਅਰਾਧੈ
ਕਰਦੇ ਜਾਂਕੀ ਸੇਵਾ ਰੇ, ਕਹਿ ਕਾਨ੍ਹਾ ਮਮ ਅਸ ਸਰੂਪ
ਅਪਰੰਪਰ ਅਲਖ ਅਭੇਵਾ ਰੇ ॥

Guru Sahib did not like his utterance, because,

although he had said these words, yet he had not attained that high spiritual state. Bhagat Kahna was no doubt a yogi, but he was neither *Brahm Srotri'* nor *'Brahm neshti'* nor *'Brahm vakta'* nor an experienced person. He was simply uttering these sentences to preserve his existence. This is just oral or verbal knowledge and such a one is called a scholar of verbal knowledge. When Guru Sahib declined to include his *'bani'* in *Sri Guru Granth Sahib*, he (Bhagat Kahna) was quite angry with Guru Sahib and used harsh words also for him. If he were really in that exalted state, then, like Bhai Kanahiya and Bhagat Namdev, he would have seen none other than He (God). Those who achieve the high spiritual state, about them the Guru's edict is :

'He, within whose mind is the True Name, who with his mouth utters the True Name and who beholds no other but the unique Lord,

Nanak, these are the qualities of the Brahm-Gyani who knows God.'

ਮਨ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ ॥

ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ ॥

ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ ॥ ਪੰਨਾ - 272

So Guru Sahib says, "My dear congregation, until you have realized that Truth from within and without, to say that God is omnipresent, it is like the knowledge of a crow; it is little knowledge." At one point Guru Sahib says :

'Man is like a crow, who utters for the gnosis with his mouth-beak.

Without the Name, the gilding shall wear off, O fool.

Serving the True Guru, the Name is enshrined in the mind and heart.

Meeting the Guru, God's Name is contemplated.

Without the Name, false are other loves.

O man, do thou the work, which the Guru enjoins upon thee.

Meditating on the Name, thou shalt come into the Home

of bliss.

Through the True Name, thou shalt be blessed with glory,

He, who understands not himself, but instructs people, is mentally blind and does blind deeds.

How can he obtain an abode in the Lord's court, home and mansion?

Let us serve the Venerable Lord, the Inner-knower, whose light is diffused in all the hearts.

How can hiding avail with Him?

The True Name is realized through the True Gurbani.

The Lord Himself meets Him who stills his ego.

The Guru-ward, ever ever utters the Name.

Serving the True Guru, duality and evil understanding are eradicated, demerits are effaced and sinful mind is cleansed.

Man's body sparkles like gold and his light merges in the Supreme Light.

Meeting with the True Guru, the mortal is blessed with great glory.

The Guru rids him of his pain and enshrines the Name in his mind.

Imbued with the Name, he ever attains peace.

Following the Guru's instruction, immaculate becomes man's way of life.

Believing in the Guru's instruction the door of salvation is obtained.

Nanak, they who act on the Guru's counsel, are saved with their family.'

ਜਗੁ ਕਊਆ ਮੁਖਿ ਚੁੰਚ ਗਿਆਨੁ ॥

ਅੰਤਰਿ ਲੋਭੁ ਝੂਠੁ ਅਭਿਮਾਨੁ ॥

ਬਿਨੁ ਨਾਵੈ ਪਾਜੁ ਲਹਗੁ ਨਿਦਾਨਿ ॥

ਸਤਿਗੁਰ ਸੇਵਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਚੀਤਿ ॥

ਗੁਰੁ ਭੇਟੇ ਹਰਿ ਨਾਮੁ ਚੇਤਾਵੈ ਬਿਨੁ ਨਾਵੈ ਹੋਰ ਝੂਠੁ ਪਗੀਤਿ ॥

ਗੁਰਿ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ ॥

ਸਬਦੁ ਚੀਨਿ ਸਹਜ ਘਰਿ ਆਵਹੁ ॥

ਸਾਚੈ ਨਾਇ ਵਡਾਈ ਪਾਵਹੁ ॥

ਆਪਿ ਨ ਬੁਝੈ ਲੋਕ ਬੁਝਾਵੈ ॥

ਮਨ ਕਾ ਅੰਧਾ ਅੰਧੁ ਕਮਾਵੈ ॥

ਦਰੁ ਘਰੁ ਮਹਲੁ ਠਉਰੁ ਕੈਸੇ ਪਾਵੈ ॥
 ਹਰਿ ਜੀਉ ਸੇਵੀਐ ਅੰਤਰਜਾਮੀ ॥
 ਘਟ ਘਟ ਅੰਤਰਿ ਜਿਸ ਕੀ ਜੋਤ ਸਮਾਨੀ ॥
 ਤਿਸੁ ਨਾਲਿ ਕਿਆ ਚਲੈ ਪਹਨਾਮੀ ॥
 ਸਾਚਾ ਨਾਮੁ ਸਾਚੇ ਸਬਦਿ ਜਾਨੈ ॥
 ਆਪੇ ਆਪੁ ਮਿਲੈ ਚੂਕੈ ਅਭਿਮਾਨੈ ॥
 ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਦਾ ਸਦਾ ਵਖਾਨੈ ॥
 ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਦੂਜੀ ਦੁਰਮਤਿ ਜਾਈ ॥
 ਅਉਗਣ ਕਾਟਿ ਪਾਪਾ ਮਤਿ ਖਾਈ ॥
 ਕੰਚਨ ਕਾਇਆ ਜੋਤੀ ਜੋਤਿ ਸਮਾਈ ॥
 ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਵਡੀ ਵਡਿਆਈ ॥
 ਦੁਖੁ ਕਾਟੈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਈ ॥
 ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਪਾਈ ॥
 ਗੁਰਮਤਿ ਮਾਨਿਆ ਕਰਣੀ ਸਾਰੁ ॥
 ਗੁਰਮਤਿ ਮਾਨਿਆ ਮੋਖ ਦੁਆਰੁ ॥
 ਨਾਨਕ ਗੁਰਮਤਿ ਮਾਨਿਆ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥ ਪੰਨਾ - 832

The edict is loud and clear. Some persons are absorbed in '*maya*' or the material world and are attached to lust, anger, greed, love, pride, words, touch, beautiful form, smell and taste, but they have not gained real knowledge. Without any personal experience, they start saying one thing that here in the world there is none other than Waheguru (God). But simply by repeating this statement they are not going to gain true knowledge. If they continue repeating, "I am '*atma*' (soul) and nothing but '*atma*' (soul) and not a body", it is nothing but false fancy. Though they are 'bodies', they call themselves as '*atma*' (souls). If you pinch them a little, they will exclaim at once." Why have you pinched me?" Then they will forget that they are '*atma*' (soul), they are beyond touch, and are unreachable; they are - *sat* (truth), *chit* (consciousness) and *anand* (bliss). So this is a distinct state. So without any spiritual attainment and on the strength of superficial knowledge they claim to have realised the Ultimate Spiritual Reality. The Guru's edict is :

'Everyone says that the Lord is but one, but everyone is engrossed in ego and pride.

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

**ਏਕੋ ਏਕੁ ਕਹੈ ਸਭੁ ਕੋਈ ਹਉਮੈ ਗਰਬੁ ਵਿਆਪੈ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਪਛਾਣੈ ਇਉ ਘਰੁ ਮਹਲੁ ਸਿਵਾਪੈ ॥ਪੰਨਾ**

- 930

So Saint Namdev and Bhai Kanahiya were not pretentious prattlers without real merit. They had really attained Divine Sight and could see the Lord in manifest form. They had completely lost their sense of having a distinct self and were an image of God, the Creator and through their physical form, God Himself was acting. The reality is that whatever we see is 'Brahm' (God the Creator) and is an extension of His self. Intoxicated with 'maya', and slumbering in the sleep of the three attributes, we continue writing words of knowledge like mutterings of a dream. Therefore, you have to understand who abides in the body. It is really difficult to understand it unless and until we go into the refuge of the Perfect Guru, meditate on God's Name and become honest disciples by decimating ourselves. This state cannot be achieved by mere superficial talking. Guru Sahib's edict is :

'In words we are good, but in deeds bad.

Within mind we are impure and black, but white from without.

We emulate 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.'

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॥ਪੰਨਾ-85

Then the attitude to the world suffers a change because earlier even when sleeping, we saw enemies.

We saw some as our own, while others, alien. In ignorance, man remains asleep, but when the Guru gives the injection of knowledge, he wakes up. The Guru's edict is :

'Attached to ignorance, man is lulled to sleep and, yoking him to gnosis, the Guru awakens him.'

O Nanak, in His will, the Lord makes man walk in the same way as it pleases Him.'

ਅਗਿਆਨਿ ਲਾਇ ਸਵਾਲਿਆ ਗੁਰ ਗਿਆਨੈ ਲਾਇ ਜਗਾਵੈਗੋ॥
ਨਾਨਕ ਭਾਣੈ ਆਪਣੈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਜਲਾਵੈਗੋ॥ਪੰਨਾ -
1308

So, O holy congregation, in this way, the big and strong veil, bond, and chain that man is bound with is that of 'avidya' (ignorance). You may reason with him as much as you like, but he does not understand. The other is the sense of being a 'sentient creature' made up of five elements. Just think over it, whenever man stands before a mirror, he always calls himself 'I'. The sense of 'I-ness' has become so strong in him that he cannot get rid of it. Forgetting his 'soul-form', he has become completely transformed into an 'animate being'. He who regards himself simply a 'body' is good-for-nothing and worthless because he does not listen. When will he listen? Saints call aloud to him but he does not wake up :

'Farid, despite loudest shrieking warnings and exhortations to good,

For the heart led astray by Satan

How can they turn their mind towards God.

ਫਰੀਦਾ ਕੁਕੇਦਿਆ ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ ਨਿਤ॥
ਜੋ ਸੈਤਾਨਿ ਵੰਵਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ॥ ਪੰਨਾ-1378

Whenever he talks, he speaks of the physical body. So long as we regard ourselves as physical body, we cannot say how many mistakes we will continue making and then we succumb to traditions. We are influenced by religions, brotherhoods, considerations of high and low, many complexes and divisions of countries because we regard ourselves as physical body. That is why *Guru Sahib* has said that the entire world is sleeping. Gone astray and lost in sleep man is leading his life. Secondly are those who have realised that they are going to leave the body: "When I had not come into the world, my body had not been born, then also I did 'exist', and when the body ceases to be, then also I will remain in one form or the other." This is called the sense of being a 'living creature', which sense becomes firm and strong on this earth. The body of five elements remains engrossed in the delights of word, touch, beauty, taste and smell. Man remains engrossed in these delights. As a result, he remains oblivious of his 'soul-form'. All the time he is busy with his family, material things, kothis, factories, lands, farms, jobs and positions. As a result of his absorption in these things, he forgets that he is a 'soul'. *Guru Sahib* awakens us again and warns us: 'When your true form is the soul, why do you regard yourself as a body?' *Guru Sahib* cautions us, "O my dear, then you complain that you have not been shown the path? The *Guru* is telling you continuously but you do not listen to him. If you do listen, you do not believe in his words. If you do believe, then you do not act upon his advice. If you follow his advice, you do not recognise thyself. When you do all the four things then :

*'Thou hast got the *Guru* meeting whom vanish attachment and fever from the body.'*

ਗੁਰ ਲਾਗਾ ਤਬ ਜਾਣੀਐ ਮਿਟਹਿ ਮੌਹ ਤਨ ਤਾਪ ॥

Thus :

'This body, in whose heart is the light of the True one, is wholly meant to practice virtue.

Within it are hid the mysterious jewels. Some rare slave, through the Guru, mines them out.

When the mortal realises the All-pervading Soul, then, does he see the One Lord contained everywhere and the only One, interwoven like warp and woof.

He sees the One Lord, and with his ears, he hears the tidings of the Lord alone.'

ਇਹ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ ॥

**ਗੁਰਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕ ਕਢੈ
ਖੋਤਿ ॥**

**ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਤਾਂ ਇਕੁ ਰਵਿਆ ਇਕੋ ਓਤਿ
ਖੋਤਿ ॥**

**ਇਕੁ ਦੇਖਿਆ ਇਕੁ ਮੰਨਿਆ ਇਕੋ ਸੁਣਿਆ ਸੁਣ ਸਰੋਤਿ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਸਚੁ ਸਚੇ ਸੇਵਾ ਤੇਰੀ ਹੋਤਿ ॥**

ਪੰਨਾ - 309

Through the Guru and by obeying the Guru's commands, a devotee by meditating on God's Name may dig out the hidden jewels in it. At one place, Guru Sahib says:

'The body has the form of a fortress.

In it is extended the expanse of the love of mammon.

Without the Name, the body is a heap of ashes and ultimately dust mingles with dust.'

ਕਾਇਆ ਕੋਟੁ ਹੈ ਆਕਾਰਾ ॥

ਮਾਇਆ ਮੋਹੁ ਪਸਰਿਆ ਪਾਸਾਰਾ ॥

**ਬਿਨੁ ਸਬਦੈ ਭਸਮੈ ਕੀ ਢੇਰੀ ਖੇਹੁ ਖੇਹ ਰਲਾਇਦਾ ॥ ਪੰਨਾ-
1059**

If the Guru's word is not in the body, it is like a heap of ashes and nothing else. It is with the Guru's word that the body lives. The word is most potential :

'By the Name are sustained all the creatures.

By the Name are supported the regions of the earth and solar systems.

By God's Name are supported the Smritis, the Vedas and the Puranas.

By the Name's support, the mortals hear of Divine knowledge and meditation.

Lord's Name is the prop of the skies and underworlds.

Lord's Name is the prop of all the bodies.

By the Name are supported all the worlds and spheres.

Men have been saved by associating with the Name and hearing it with their ears.

Whom the Master mercifully attaches to His Name, O Nanak, the servant obtains salvation and gets into the fourth state of beatitude.'

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥

ਨਾਮ ਕੇ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸ੍ਰਵਨ ॥

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ ॥

ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੋ ਜਨੁ ਗਤਿ ਪਾਏ ॥ ਪੰਨਾ - 284

That Word Power (Name Power) has assumed this body. If the Name Power is not within it, then it becomes nothing but a heap of ashes :

'The body is the invaluable citadel of gold, wherein is permeating the Infinite Name.

The Guru-ward sings ever the Lord's praise and meeting his love obtains peace.

The body is the Lord's mansion.

God Himself has embellished it.

Within that abides the Sire Lord, the enemy of ego.

By the Guru's instruction the merchants deal with Him and by His grace the Lord unites them with Himself.'

ਕਾਇਆ ਕੰਚਨ ਕੋਟੁ ਆਪਾਰਾ ॥

ਜਿਸਿ ਵਿਚਿ ਰਵਿਆ ਸਬਦੁ ਅਪਾਰਾ ॥

ਗੁਰਮੁਖਿ ਗਾਵੈ ਸਦਾ ਗੁਣ ਸਾਚੇ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਦਾ ॥

ਕਾਇਆ ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਆਪਿ ਸਵਾਰੇ ॥

ਤਿਸੁ ਵਿਚਿ ਹਰਿ ਜੀਉ ਵਸੈ ਮੁਰਾਰੇ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਵਣਜਨਿ ਵਾਪਾਰੀ ਨਦਰੀ ਆਪਿ ਮਿਲਾਇਦਾ ॥

ਪੰਨਾ - 1059

The body is called God's temple. But he puts wine into it. It is like throwing a dead cat into this temple and its holy tank. It is a tank of nectar but he puts the dead cat of slander and jealousy into it and he also throws into it the dead rats of enmity and antagonism. Then, will this temple remain pure and holy? Certainly not. The holiness of this temple is owing to virtuous qualities. For outer temples of brick and stone we draw swords, but what about the temple within us which we have been defiling continuously? Why have we not comprehended Guru's 'bani' (utterance) and developed faith in it? We are very far from developing faith in Guru's 'bani' (utterance). We have our own faiths and beliefs. What we have been listening from the blind pseudo scholars and pretenders to spiritual knowledge has become ingrained in us.

'Blind is the world and blind its dealings, without the Guru there is pitch darkness.'

ਅੰਧਾ ਜਗਤੁ ਅੰਧੁ ਵਰਤਾਰਾ ਬਾਝੁ ਗੁਰੁ ਗੁਬਾਰਾ ॥ ਪੰਨਾ - 600

He, who is without knowledge of God is blind. Darkness cannot be dispelled without the Guru, even if there is great light, as is the Guru's edict :

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

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥

ਏਤੇ ਚਾਨਣ ਹੋਦਿਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥ ਪੰਨਾ - 463

Spiritually blind persons, who seek to show the path, never reach ashore. Such persons simply waste their life in the world. One cannot find the spiritual path without the Guru's guidance :

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

Why should he, O Nanak, who can see, stray into wilderness?'

ਅੰਧੇ ਕੈ ਰਾਹਿ ਦਸਿਐ ਅੰਧਾ ਹੋਇ ਸੁ ਜਾਇ॥

ਹੋਇ ਸੁਜਾਖਾ ਨਾਨਕਾ ਸੋ ਕਿਉ ਉਭੜਿ ਪਾਇ॥ਪੰਨਾ - 954

The advice of the blind is also blind or misleading :

'If there is a blind leader, the entire company is doomed and drowned.'

**ਅੰਨ੍ਹਾ ਆਗੂ ਜੇ ਥੀਐ ਸਭੁ ਸਾਥੁ ਮੁਹਾਵੈ॥ ਭਾਈ ਗੁਰਦਾਸ
ਜੀ, ਵਾਰ 35/2**

If we choose a blind leader, the entire company is drowned. At very many places does the *Gurbani* advise us to clean the temple ourselves. It has 215 thousand million cells. The means of communication to keep it living is that of blood which continues flowing in it. It has, for this purpose 72 crore 72 lakh and two hundred veins. Of them 20 are very big through which flows the current. Five motors are working in it - *praan, upaan, sumaan, biyan, udaan* - and there are five kinds of '*praans*'. There are five openings in it for the winds. There are five '*karam indris*' (organs of action) and five '*gyan indris*' (organs of knowledge) made up of 25 '*prakritis*'. One thing is quite evident that this body has been fashioned with great care.

'The body is the Lord's mansion.

God Himself has embellished it.'

ਕਾਇਆ ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਆਪਿ ਸਵਾਰੇ॥ ਪੰਨਾ - 1059

God Himself has fashioned and cleaned this body, and He comes to dwell in it :

'Within that abides the Sire Lord, the enemy of ego.

By the Guru's instruction the merchants deal with Him and by His grace the Lord unites them with Himself.'

ਤਿਸੁ ਵਿਚਿ ਹਰਿ ਜੀਉ ਵਸੈ ਮੁਰਾਰੇ॥

**ਗੁਰ ਕੈ ਸਬਦਿ ਵਣਜਨਿ ਵਾਪਾਰੀ ਨਦਰੀ ਆਪਿ ਮਿਲਾਇਦਾ॥
ਪੰਨਾ - 1059**

Those who are dealers in God's Name come to the Guru and seek the '*shabad*' (word or hymn). They come into the presence of the Five Beloved ones and pray, "O Sir! we have come to receive the '*shabad*' (word or hymn)." Thus, the *Panj Piaras* bestow the '*shabad*' on the seeker. Now those, who are dealers in God's Name, receive the gift, take the commodity. They make a solemn promise to preserve it with care, just as a pledge has to be filled in and signed for taking loan from a bank. The bank wants a guarantee. We take a guarantor and the bank officials examine the guarantor's assets - land, property etc., and then alone the bank sanctions loan. In the same manner, the '*Panj Piaras*' (Five Beloved ones) are the guarantors. First they purify and rectify him by telling him not to do certain things and take a pledge from him. It is an honourable pledge by a good and virtuous person that he will not go back on it. These prohibitions are called '*rehats*' [mode of living prescribed for Sikhs] and while enumerating '*kurehats*' (wrong living or breach of *Sikh* code of conduct) advise him not to speak ill of others, do backbiting, feel jealous of others, take away somebody's rightful due, commit evil actions with eyes, ears or hands, nor even go to a wrong place. If he breaks the pledge, what happens? Then he has gone wrong and ceases to be an honest dealer in God's Name. So the Guru bestows the gift of God's Name and the true dealers and merchants join hands and they deal in God's Name together in groups and caravans but man continues to remain forgetful of God. He becomes oblivious of his true form and talks of nothing but his body again and again, because he is living in illusion. On one hand is the reign of the whole world, and on the other is knowledge of self or soul. If you ask a discerning seeker of truth and knowledge, what does he want - world's dominions or knowledge of self or soul? He will reply - I kick the rule

of the world, for it is nothing :

'Such an empire is of no avail by which the mortal is appeased not.'

ਐਸੋਂ ਰਾਜ ਨ ਕਿਤੇ ਕਾਜਿ ਜਿਤੁ ਨਹਿ ਤ੍ਰਿਪਤਾਏ ॥ ਪੰਨਾ -
745

The Sovereign Guru has advised us in the following hymn that we should not go astray on seeing material riches of the world :

*'Palaces with pearls erected, with gems embellished;
With musk, saffron, agar and sandalwood paste
plastered,*

A sheer joy to the heart -

Lest in these delights involved I forget Thee,

Thy Name from the mind effaced.

May I burn in flames, should I without the Lord live.

My Preceptor (Guru) have I consulted,

No shelter without the Lord may be found.'

ਮੋਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥

ਕਸਤੂਰਿ ਕੰਗੁ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ ॥

ਮਤੁ ਦੇਖਿ ਭੁਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥

ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥

ਮੈਂ ਆਪਣਾ ਗੁਰੁ ਪੁਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ ਥਾਉ ॥ ਪੰਨਾ -

14

In his utterance, Guru Sahib has described the extreme charms of the world in comparison to God's Name - on one hand is God's Name, while on the other is the natural social world which is capable of charming us in every manner. For a seeker it is extremely difficult to renounce the highly precious material riches of the world. For petty material gains we fall from our principles. We are so much engrossed in 'maya' (mammon or material riches) that we become oblivious of our real form and do not feel attracted to the Light abiding within us. Our thought wanders in the material world, the world of mammon. In the above mentioned hymn, Guru Sahib gives four examples. The first example is of the acquisition of

highly precious wealth for which the whole world yearns madly and literally kills it in acquiring it. If the needs of man are analysed, they end up with three things - food, clothing and shelter. A small place to live in, a little food to eat and a few clothes to guard his body against heat and cold. But God has lit such a fire in man which is never extinguished. The more it is fed with material things, the more intensely it burns and cannot be put out. Its job is to keep man totally forgetful of his passing away from the world, that is, his death. Attachment for things always rules the mind. Guru Sahib has called it the malady of 'desire' or 'thirst'. His edict is :

'Gripped by the great malady of desire, death have they forgotten.'

**ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ॥
ਪੰਨਾ-919**

'Rare are such as have their fire of thirst for the world assuaged.

Hoarding of millions upon millions yet turns not the mind away from it.

Involved in seeking more and more'.

ਤਿਸਨਾ ਬਿਰਲੇ ਹੀ ਕੀ ਬੁਝੀ ਹੇ।

ਕੋਟਿ ਜੋਰੇ ਲਾਖ ਕ੍ਰੋਰੇ ਮਨੁ ਨ ਹੋਰੇ॥

ਪਰੈ ਪਰੈ ਹੀ ਕਉ ਲੁਝੀ ਹੇ॥

ਪੰਨਾ - 213

Its cure too Guru Sahib has prescribed. It can be quenched only by acquiring God's Name. When the wealth of God's Name manifests in this body and quietens it and enables it to enter the sphere of truth, intellect and bliss, then the fire of desire cannot touch him. If God's Name has not emerged in the body, man remains badly enmeshed in the web of avarice and desire, and to acquire riches he leaves his own country and struggles in alien lands. He devises various means to earn wealth. Day and night thoughts of greed confound him because enmeshed

in desires he cannot extricate himself from the struggle for acquiring more and more wealth. Guru Sahib says :

'Mammon has spread out its net and in it has placed the bait.

The avaricious bird is snared and cannot escape, O my Mother!'

ਮਾਇਆ ਜਾਲੁ ਪਸਾਰਿਆ ਭੀਤਰਿ ਚੌਗ ਬਣਾਇ॥

ਤ੍ਰਿਸਨਾ ਪੰਖੀ ਫਾਸਿਆ ਨਿਕਸੁ ਨ ਪਾਏ ਮਾਇ॥ ਪੰਨਾ - 50

At another place, Guru Sahib says :

'The craving of even great kings and big landlords is not quenched.

Intoxicated with the pleasure of wealth, they remain engrossed in it and their eyes see not anything else. In sin none has ever been satiated.'

ਵਡੇ ਵਡੇ ਰਾਜਨ ਅਰੁ ਭੂਮਨ ਤਾ ਕੀ ਤ੍ਰਿਸਨ ਨ ਬੁਝੀ॥

ਲਪਟਿ ਰਹੇ ਮਾਇਆ ਰੰਗ ਮਾਤੇ ਲੋਚਨ ਕਛੁ ਨ ਸੁਝੀ॥ ਪੰਨਾ

- 672

As we continue putting in the fuel of material things, the fire of desire becomes intense. Guru Sahib says that all animate beings in this world are the puppets of 'maya' and to make them moving and running they have been afflicted with the disease of greed or desire. They know no peace either during the day, or at night. The question of meditating on God and worshipping Him does not arise. This is called a big malady like T. B. which consumes a person, but Guru Sahib has prescribed its medicine also specifically for our good. It is that if a person ailing with greed by chance comes into the refuge of holy man who has realised the Ultimate Spiritual Reality and the latter bestows his grace on him, then he (holy man) creates the medicine from within him (the afflicted one). And in this way, he is able to get rid of his disease of avarice, as is the Guru's edict :

'This world is an earthen puppet,

O yogi and in it is the dire disease of craving for wealth.

By various efforts and wearing sectarial dresses, this malady is cured not, O Yogi.'

God's Name is the medicine,

O yogi, in whatever mind the Lord enshrines it.

He, who becomes resigned to the Guru's will, understands this and he alone finds the way of yoga.'

**ਇਹੁ ਜਗਤੁ ਮਿਟੀ ਕਾ ਪੁਤਲਾ ਜੋਗੀ ਇਸੁ ਮਹਿ ਰੋਗੁ ਵਡਾ
ਤ੍ਰਿਸਨਾ ਮਾਇਆ ॥**

ਅਨੇਕ ਜਤਨ ਭੇਖ ਕਰੇ ਜੋਗੀ ਰੋਗੁ ਨ ਜਾਇ ਗਵਾਇਆ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਅਉਖਯੁ ਹੈ ਜੋਗੀ ਜਿਸ ਨੋ ਮੰਨਿ ਵਸਾਏ ॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਬੁਝੈ ਜੋਗ ਜੁਗਤਿ ਸੋ ਪਾਏ ॥ ਪੰਨਾ -

909

When he earns the Name medicine, the fire of desire starts getting extinguished and mind and body start becoming calm and cool :

'Ignorance and desire consume the body :

Assuaged are these by living the Master's word :

Then are body and mind made cool, wrath lifted.

And with egoism annulled in the Supreme is the self absorbed.'

ਅਗਿਆਨੁ ਤ੍ਰਿਸਨਾ ਇਸੁ ਤਨਹਿ ਜਲਾਏ ॥

ਤਿਸ ਦੀ ਬੁਝੈ ਜਿ ਗੁਰ ਸਬਦੁ ਕਮਾਏ ॥

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਕ੍ਰੋਧੁ ਨਿਵਾਰੇ ਹਉਮੈ ਮਾਰਿ ਸਮਾਇਆ ॥

ਪੰਨਾ - 1067

In this connection, there is a remarkable story in Gurus' history. Once the Tenth Guru was riding his blue horse (Neela) accompanied by his followers. On either side of him rode five armed Singhs, the beloved ones. The horse was ambling in a sprightly manner. It was rather a silent atmosphere when Guru Sahib heard a sound. It was the sound of a partridge. On hearing its sound, the following words spontaneously escaped from Guru Sahib's lips :

'The Landlord ever contends for his land.

He has to abandon it and depart, but his desire is not extinguished.

Says Nanak, the real thing I consider is this, that, without God's meditation, there is no deliverance.'

ਭੁਮੀਆ ਭੁਮਿ ਉਪਰਿ ਨਿਤ ਲੁਝੈ ॥
 ਛੋਡਿ ਚਲੈ ਤਿਸਨਾ ਨਹੀ ਬੁਝੈ ॥
 ਕਹੁ ਨਾਨਕ ਇਹੁ ਤਤੁ ਬੀਚਾਰਾ ॥
 ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਾਹੀ ਛੁਟਕਾਰਾ ॥

ਪੰਨਾ - 188

All the dear devotees heard this '*shabad*' (hymn) that suddenly escaped from Guru Sahib's lips. A devotee very humbly made a request to Guru Sahib, "Sir, when words escape from your lips they have usually a purpose behind them. Some deep secret is hidden in it that you have uttered this '*shabad*' (hymn) when you are riding the horse and are on your way." On that occasion Guru Sahib said, "My dear devotees, do you hear what the partridge is saying?" Many interjected by saying that the partridge was speaking its bird-language. But it could not be deciphered what it was saying. Many gifted with spiritual understanding, on hearing the partridge opined that the bird was saying :

'Great is Thy nature,
 Great is Thy nature.'

ਸੁਬਾਨ ਤੇਰੀ ਕੁਦਰਤ - ਸੁਬਾਨ ਤੇਰੀ ਕੁਦਰਤ।

But others expressed a different opinion. On hearing all these conjectures, Guru Sahib smiled and said, "My dear *Gursikhs*, these are your own individual guesses. Only a veteran who understands the language of various birds and animals can know what the bird is saying. Holy congregation, it is a very strange thing. We wonder and refuse to accept that these animals or beasts say something, that a dog merely barks, a tiger roars, an elephant trumpets, a peacock sings and so does a *koel*. We cannot understand the seriousness and import of their speech. But when we get a chance of living with birds and animals for a long time, we start understanding their speech and learn what they say. Cows and buffaloes low. Their speech is of two kinds. One is when they want to be impregnated, secondly, when they need fodder, thirdly, when their

companion leaves them - either their young one or companion goes away. When their udders are filled with milk they call out to be milked. Similarly, when they are frightened, their sound is different. Suddenly, if a snake comes near them they indicate by breathing loudly. Many holymen think that when a person is about to die, then these animals see the messengers of death sent by the righteous judge and seeing their faces they are frightened and try to break the strings with which they are tethered to the stakes. Dogs bark and other birds and beasts also are terrified. Such a scene can be often seen in the villages.

When my mother was about to die, she was reciting 'Waheguru, *Waheguru*, but the cattle tethered close by were disturbed and frightened. Our pet dogs started crying. They created an atmosphere of fear and terror. Seeing their conduct, my mother said that she was going to breathe her last and so they should either recite God's Name or *Gurbani*.

In the same vein, I give here another personal experience. When we bought land in U.P. we had to clear dense forests to make the land cultivable. Tigers, leopards, cheetahs were quite common in those forests. Daily we came across some tiger or other cat. The forests were also infested with big snakes as long as 20-22 feet and six feet thick. When the tiger left its lair in search of prey, the peacocks on seeing it cried loudly and their cawing could be heard for miles in the stillness of the night. Even small forest animals like squirrels made sounds. On hearing their nervous cries, we could guess where the tiger was in the forest at that particular moment. Similarly, deer which is called 'moon', danced and made sound much ahead of the tiger. On hearing the deer's sound, the tiger would get much agitated because it warned the other beasts in the forest who tried to listen to the tiger's tread, and thought of how to escape. Almost everyman experiences these

things. Through guess, we come to know what the birds and animals are saying, so much so, even sparrows, on seeing a charitable person who daily brings grain for them, ask for birdseed by speaking their own language. This is about indications but a perfect holy man fully understands the language of different birds and animals. This is because language has four parts. One is '*baikhari*' language which we speak loudly. The second is one that is spoken in the throat. This language one speaks to oneself. This is called whispering or speaking in a low tone. Another language is which is expressed through the feelings of the heart. The fourth language is that which emerges from the deep layers within us. The names of these language are - *baikhari*, *madhma*, *pasanti*, and *pra*. What we call '*pasanti*' is the language of emotions. These days, with the help of computers such machines have been made which are called 'lie detectors' which express the feelings in the heart in the form of a graph. But within holymen there is remarkable equipoise and they are able to understand what is going on within the mind of every living creature. This they can do even from hundreds of miles away. We can find many such examples in our history.

Guru Nanak Sahib was seen to be lying on the bed with a cloth sheet on him in *Rai Bhoi Ki Talwandi*. Mother Tripta prepared food for him. Thinking that he should take the food while it was still hot, she asked Tulsan, a maidservant to call Guru Nanak Sahib. When she came to the bed she had the illusion that Guru Sahib was sleeping. She did not know that saints and holy men do not sleep like ordinary men of the world; they are in fact doing something with their subtle body. Maid Tulsan, instead of calling out to Guru Sahib, touched his toe at the '*agya chakra*' place with her brow. With this touch there was such a light within her that distances of time

and space vanished and she saw that Guru Nanak Sahib, on hearing the prayer of a Sikh, had gone far off to help him. That Sikh's name was Mansukh. His ship had been caught in the sea and Guru Sahib was extricating it, which was in Sangla-deep far away from Rai Bhoi Ki Talwandi. But hearing the language of the Sikh's feelings, Guru Sahib had responded and was busy extricating the ship.

Similarly, Guru Tegh Bahadur Sahib pulled Makhan Shah Lobana's ship out of sandy island. So these examples clearly show that '*pasanti bani*' (language of emotions or feelings) and '*pra bani*' (language that emerges from deep within a person) are not hidden from perfect saints and holy men. The Tenth Guru says :

*'While the elephant's trumpet reaches after sometime,
But an ant's cry is heard at once.'*

ਹਾਥੀ ਕੀ ਚਿਘਾਰ ਪਲ ਪਾਛੈ ਪਹੁਚਤ ਤਾਹਿ

ਚੀਟੀ ਕੀ ਚਿਘਾਰ ਪਹਿਲੇ ਹੀ ਸੁਨੀਅਤ ਹੈ। ਅਕਾਲ ਉਸਤਤਿ

According to this, it is stated in *Gurbani* that once an elephant was caught by an octopus. When the elephant was helpless, he remembered God through the language of emotions. God manifested Himself and released him and then freed he (elephant) came out of water. The Guru's edict is :

*'No sooner did the elephant take the protection of the
Ocean of Mercy, than he escaped from the octopus
How far can I describe the praise of the Name?
Whosoever utters the Lord's Name, his bonds are
broken.'*

**ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ ਤੇ ਛੁਟਾ॥
ਮਹਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੁਟਾ॥
ਪੰਨਾ - 632**

Similarly, there are countless examples; many have happened in my life too. In silence, we pray to Guru Sahib and his feet we absorb in our heart and mind. He hears

our prayer offered in the language of feelings and does our work. I have explained this in detail because some persons with atheistic bent of mind, who have no knowledge of these matters, at once remark, "How did Guru Sahib come to know what the partridge was saying?" This is a mark of their ignorance because they do not understand these mysteries. Saints and holy men are such persons as can see past events like a video film that has been reversed and that we can see again. Bhai Bhikhari Ji had full knowledge of things that were going to take place. He knew in advance that his son would pass away after his marriage. Persons with such rare insight can see clearly that in this world neither is anybody born, nor does anybody die.

Mother Jito was sitting in a state of deep meditation. She was watching the future events which included the abandoning of *Anandpur Sahib*, disintegration of the family and martyrdom of the *Sahibzadas*, when she made a submission to the Tenth Guru Sahib, he said, "Yes, what you are seeing is according to the will of Timeless God and they are going to happen in the like manner." So, neither past, nor future is hidden from the gaze of holy men and saints. Their divine eyes see things that we cannot imagine.

So holy congregation, I was saying that on hearing the partridge Guru Sahib started reciting, the '*Shabad*' beginning with - 'The landlord ever contends for his land.' (P. 188) When the *Singhs* asked Guru Sahib, he said, "This partridge is blind of one eye. He was the *Raja* (ruler) of a small area in the region through which we are passing. He had kept this land for his personal use. He used to grow various things here. In the modern language, he used to run a farm. He had countless pairs of oxen which pulled the plough and the leveller. He had got dug up many wells for watering the land. He was ever attached

to this land. At the time of his death, his mind was focused on his land and after his death he had assumed many births. Bound in desire, he is proclaiming loudly, 'These are my fields. Why are you passing through them?' Look, how deep does lust go into a being that it does not die even after several births! The bird bound in desire and remembering his past life is making this utterance to us." Guru Sahib had cited the hymn from Gurbani seeing this mental state. The *Singhs* were ordered to catch the partridge which in fact turned out to be blind of one eye.

Therefore, this malady of desire has been called big and serious because it traps a creature in several lives, as was stated above :

'Maya (mammon) has spread out its net and in it has placed the bait.

The avaricious bird is snared and cannot escape, O my Mother.'

ਮਾਇਆ ਜਾਲੁ ਪਸਾਰਿਆ ਭੀਤਰਿ ਚੋਗ ਬਣਾਇ ॥

ਤ੍ਰਿਸਨਾ ਪੰਖੀ ਫਾਸਿਆ ਨਿਕਸੁ ਨ ਪਾਏ ਮਾਇ ॥ ਪੰਨਾ - 50

That is why Guru Sahib uttered the following edict :

'In the flames of desire is the world burning.

In manifold sins is it burnt and destroyed.'

ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਜਲੈ ਸੰਸਾਰਾ ॥

ਜਲਿ ਜਲਿ ਖਪੈ ਬਹੁਤੁ ਵਿਕਾਰਾ ॥

ਪੰਨਾ - 1044

So long as the True Guru is not met, one is not cured of the malady of desire. God's Name is the medicine, which is to be had from the True Guru :

'Consumed by desire, the world is burnt to death. It burns, burns and bewails.

If the peace-giving True Guru meets, it burns not again, a second time.'

ਤ੍ਰਿਸਨਾ ਦਾਧੀ ਜਲਿ ਮੁਈ ਜਲਿ ਜਲਿ ਕਰੇ ਪੁਕਾਰ ॥

ਸਤਿਗੁਰ ਸੀਤਲ ਜੇ ਮਿਲੈ ਫਿਰਿ ਜਲੈ ਨ ਦੂਜੀ ਵਾਰ ॥ ਪੰਨਾ

- 588

He, who, with the Guru's grace, gains knowledge of self, he who realises himself in this body and enters the region of God's Name, his fire of desire is extinguished.

'He who by the Guru's grace has realization of the self, know his thirst is quenched.'

ਗੁਰ ਪ੍ਰਸਾਦਿ ਆਪਨ ਆਪੁ ਸੁਝੈ ॥

ਤਿਸ ਕੀ ਜਾਨਹੁ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥

ਪੰਨਾ - 281

So Guru Sahib, describing an extremely avaricious person says :

'Shall I have palaces built of rubies, set with gems and plastered with musk, saffron and saw dust of agar and sandalwood by which yearning ambition may arise in the mind?

No, lest by seeing them, I may go astray, forget Thee, O God! and Thy Name may not enter my heart.'

ਮੌਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥

ਕਸਤੂਰਿ ਕੁੰਗੁ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ ॥

ਮਤੁ ਦੇਖਿ ਭੁਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ਪੰਨਾ

- 14

Describing the attainment of God's Name more significant than the acquisition of the material things of the world, Guru Sahib cautions us that, seeing palaces of pearls, we should not forget God's Name and that without God's Name we will be burnt and peace will elude us. But for God's Name, there is no other place where peace can be found. That extremely cool place is God's Name and love for Him, as is the Guru's edict :

'Without God my soul is scorched and burnt down.

I am convinced after consulting my Guru that there is no other place (except God).'

ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥

ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੂਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ ਥਾਉ ॥ ਪੰਨਾ -

14

The second big thing towards which Guru Sahib draws our attention is the world of enjoyment, which is

very enchanting and captivating. From this world of pleasure, only a great warrior can come out unscathed. Again and again, he gets drowned in this world of maladies and he suffers agonies birth after birth. He decays in hells, for such is the edict in Gurbani :

'Behind closed doors and numerous screens man with others' women has indulgence.

*When the celestial Reckoners call thy reckoning,
Who then shall give thee cover?'*

ਦੇਇ ਕਿਵਾੜ ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਪਰ ਦਾਰਾ ਸੰਗਿ ਫਾਕੈ ॥
ਚਿਤੁ ਗੁਪਤੁ ਜਬ ਲੇਖਾ ਮਾਗਹਿ ਤਬ ਕਉਣੁ ਪੜਦਾ ਤੇਰਾ
ਢਾਕੈ ॥ ਪੰਨਾ - 616

He indulges in the pleasures of the flesh. Besides this, there are many other pleasures about which Guru Sahib says :

*'The pleasure of gold, pleasure of silver and damsel,
pleasure of fragrance of sandal, pleasure of horses,
pleasure of common cushion with a houri and a palace,
pleasure of sweets and pleasure of meats; so many are
the relishes of the human body. How can then God's
Name secure an abode within the heart?'*

ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥
ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ ॥
ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥ ਪੰਨਾ - 15

These pleasures become the causes of many physical ailments because, becoming indisciplined and reckless, man gets drowned in them and forgets God and no sooner does he forget God than his body starts becoming enfeebled and slipping into disease automatically. The Guru's edict is :

'Man forgetful of the Lord in delights has involved himself.

Thereby is the body with maladies infected.'

ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ ॥
ਤਾ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ ॥ ਪੰਨਾ - 1256

'As many are the joys of the body, so many are the pains

which cling to it.'

ਜੇਤੇ ਰਸ ਸਰੀਰ ਕੇ ਤੇਤੇ ਲਾਗਹਿ ਦੁਖ॥ ਪੰਨਾ - 1287

Enjoyment of pleasures is very sweet but it ends in bitterness. Man believes that he is having bodily delights but ignoring their consequences, his joys change into pains. Such is the Guru's edict :

'Deeming it sweet they eat the bitter.

That bitter thing grows disease in the body.

If, even afterwards, they are blessed with the sweet Name, then shall depart their bitterness, O mother.'

ਮਿਠਾ ਕਰਿ ਕੈ ਕਉੜਾ ਖਾਇਆ॥

ਤਿਨਿ ਕਉੜੈ ਤਿਨਿ ਰੋਗੁ ਜਮਾਇਆ॥

ਜੇ ਫਿਰਿ ਮਿਠਾ ਪੇੜੈ ਪਾਇ॥

ਤਉ ਕਉੜਤਣੁ ਚੁਕਸਿ ਮਾਇ॥

ਪੰਨਾ - 1243

Another edict is :

'For a moment's sexual pleasure, thou shalt suffer torture for millions of days.

For an instant and a trice, thou shalt enjoy revelments but afterwards, thou, shalt repent again and again.'

ਨਿਮਖ ਕਾਮ ਸੁਆਦ ਕਾਰਣਿ ਕੋਟਿ ਦਿਨਸ ਦੁਖੁ ਪਾਵਹਿ॥

ਘਰੀ ਮੁਹਤ ਰੰਗ ਮਾਣਹਿ ਫਿਰਿ ਬਹੁਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵਹਿ॥

ਪੰਨਾ - 403

Guru Sahib has also said :

'Though the floor be a mosaic of diamonds and rubies, the couch be encased with gems and a fascinating houri with emerald bedecked face invites me to the couch with love and capturing gestures.

May it not be that on beholding them I may go amiss, forget Thee and remember not Thy Name.'

ਧਰਤੀ ਤ ਹੀਰੇ ਲਾਲ ਜੜਤੀ ਪਲਘਿ ਲਾਲ ਜੜਾਉ॥

ਮੋਹਣੀ ਮੁਖਿ ਮਣੀ ਸੋਹੈ ਕਰੇ ਰੰਗਿ ਪਸਾਉ॥

ਮਤੁ ਦੇਖਿ ਭੁਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ॥ ਪੰਨਾ

- 14

Since the beautiful woman longs for pleasures and completely forgets God and she loses sight of her true

form, she does not feel inclined to meditate on God's Name. One feels lazy in the wee hours of the morning. One gets absorbed in sins and feels more inclined towards doing evil deeds. When it is time to do good deeds, one is overcome with sloth, as is the Guru's edict :

'To do good is man slothful; in doing evil quick as a tiger. Know, thoughtless man, in a day or two shall snare enclose thy feet.'

**ਚੰਗਿਆਈ ਆਲਕੁ ਕਰੇ ਬੁਰਿਆਈ ਹੋਇ ਸੇਰੁ ॥
ਨਾਨਕ ਅਜੁ ਕਲਿ ਆਵਸੀ ਗਾਫਲ ਫਾਹੀ ਪੇਰੁ ॥ ਪੰਨਾ - 518**

At another place, there is a similar edict :

'The mortal rises immediately for evil deeds, When it is time to contemplate the Lord's Name, he sleeps leisurely.'

**ਬੁਰੇ ਕਾਮ ਕਉ ਉਠਿ ਖਲੋਇਆ ॥
ਨਾਮ ਕੀ ਬੇਲਾ ਪੈ ਪੈ ਸੋਇਆ ॥ ਪੰਨਾ - 738**

In this manner, enjoyment of pleasures invites ailments. On the contrary, Name medicine eradicates them :

'The woman desires beautiful pleasures of the flesh. Betel-leaves, flower-garlands and sweet dainties lead to maladies.

The more she sports and enjoys, the more she comes to grief.

If she enters the Lord's refuge, what she wishes to do comes to pass.

She wears robes and puts on many adornments.

The body is but the dust moulded flower, and beauty leads to sins.

Hopes and desires have barred the door to God.

Without God's Name, forlorn is one's heart and home.'

**ਕਾਮਨਿ ਚਾਹੈ ਸੁੰਦਰਿ ਭੋਗੁ ॥
ਪਾਨ ਫੂਲ ਮੀਠੇ ਰਸ ਰੋਗੁ ॥
ਖੀਲੈ ਬਿਗਸੈ ਤੇਤੋ ਸੋਗੁ ॥
ਪ੍ਰਭ ਸਰਣਾਗਤਿ ਕੀਨਸਿ ਰੋਗੁ ॥
ਕਾਪੜੁ ਪਹਿਰਸਿ ਅਧਿਕੁ ਸੀਗਾਰੁ ॥
ਮਾਟੀ ਫੂਲੀ ਰੂਪੁ ਬਿਕਾਰੁ ॥**

ਆਸਾ ਮਨਸਾ ਬਾਂਧੋ ਬਾਰੁ ॥

ਨਾਮ ਬਿਨਾ ਸੁਨਾ ਘਰੁ ਬਾਰੁ ॥

ਪੰਨਾ - 1187

Without God's Name, the world of physical pleasures is the cause of ailments. So describing the extreme form of fleshly pleasures and evil desires, Guru Sahib says :

'Even though thou cohabit with hundreds of thousands of women and rule over the nine regions of the world, Even then, without the True Guru thou shalt not obtain happiness and shall be born again and again.'

ਜੇ ਲਖ ਇਸਤਰੀਆਂ ਭੋਗ ਕਰਹਿ ਨਵ ਖੰਡ ਰਾਜੁ ਕਮਾਹਿ ॥
ਬਿਨੁ ਸਤਗੁਰ ਸੁਖੁ ਨ ਪਾਵਈ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥
ਪੰਨਾ - 26

So, Guru Sahib, telling us about the importance of God's Name, says :

'May it not be that on beholding them I may go amiss, forget Thee and remember not Thy Name.'

ਮਤੁ ਦੇਖਿ ਭੁਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥
ਪੰਨਾ-14

After this, talking about mysterious powers, Guru Sahib says that sometimes occult powers are also acquired by a man and he becomes renowned also all over the world, but they are of no avail :

'Becoming a man of occult powers were I to work miracles and command and summon wealth; were I to become non-apparent at will, and thereby may have regard for me.

May it not be that on beholding them I may go amiss, forget Thee and remember not Thy Name.'

ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ ॥
ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੁਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥
ਪੰਨਾ-14

Clarifying it further Guru Sahib says in Jap Ji Sahib :

*'Though a man's age be equal to four yugas and grows even ten times more,
And he be known in the nine regions and all were to*

follow in his train.

Though he were to assume good name and obtain praise and renown in the world.

If His gracious glance falls not on him, then no one would care for him, he will be accounted a vermin among worms and even sinners will level accusations against him.

O Nanak! God grants virtue to the non-virtuous and bestows piety on the pious.'

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥

ਪੰਨਾ-2

Occult powers are developed with the concentration of mind. They delude a seeker very badly and lead him astray. The world praises him with the reputation that he can disappear and appear again and again and can give anything to a person from his closed fist.

When in October, 1978, I came to Chandigarh after selling my farm, one day I was sitting at the house of Bibi Devinder Kaur who is working as the Mission's Secretary and now-a-days she is working as Financial Manager also. She mentioned a holy man (Tantrik) who had come to their house. He used to show many occult powers and it was in this that he enjoyed great recognition. He asked them what they wanted. The lady's husband Col. Harnam Singh said, "We want to eat hot *gulab jamuns*." He covered a big plate with a piece of cloth and asked him (Col.) to hold the plate in his hand. After sometime he asked him if he felt any heat from the plate and then got the piece of cloth removed. They were surprised to see the plate full of hot *gulab jamuns*.

Dr. Swami Ram Ji writes in his autobiography : Once, taking a Brahmin alongwith me, I went to see a 'sadhu' (holymen) on the high mountains a few miles from Srinagar in Tehri Garhwal (U.P.). The sadhu abused the Brahmin saying, "On the way you have been speaking ill of me to the Swami and now you are paying obeisance to me." Thereafter, he said to the Brahmin, "Take this knife. Down below a dead body is coming floating in the *Ganga*, cut out two seers (about 2 kg.) of flesh from the body and bring it to me." Let alone cutting flesh, the Brahmin had not cut even vegetables. He was unnerved, but the sadhu's command was so severe that he could not but obey him. When he started cutting flesh from the corpse, two of his own fingers got cut and hung loosely. When he returned with the flesh and the sadhu took his hand in his own hand, we were amazed to see that the Brahmin's fingers were intact, when he was cooking the meat, we said, "We are vegetarians." He replied, "I won't make you partake of meat." When the meat was getting cooked, he asked us to bring some leaves. The Brahmin brought leaves and whispered into my ear." If he asks me to eat meat, I will kill myself by jumping into the Ganga." The holy man asked sternly, "Brahmin! What are you saying? You will have to eat what I have cooked." Our surprise knew no bounds when he served us very tasty rasgullas (spongy sweets) on the leaves. We asked each other if he had hypnotised us that meat might be appearing '*rasgullas*' to us. He remarked, "I have not hypnotised you. Mr. Swami! when you were passing through Srinagar, the thought of eating '*rasgullas*' had crossed your mind. So I have only fulfilled your wish." We were greatly surprised. I stayed there for the night while the Brahmin returned to Srinagar. At night, I asked him how he had acquired that power. He said, "I am a Ph.D. in Sanskrit. I had read in the *Atharva Veda* that through

practising meditation the basic atoms of nature could be changed. On the strength of my knowledge I can transform everything." When I asked him about the number of persons who knew this art, he replied that in India the number of such persons was three including himself. According to Swami Ji, he emphasised upon him to learn this art. When Swami Ji asked him about the time it would take to learn it, he replied that he had learnt it in 20 years. At this Swami Ji told him that he did not wish to waste so much on it because such things did not give any peace of mind. "The fount of peace is God's Name; it is the Name-Nectar that provides equipoise to the mind," he said.

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

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ ॥੫੧॥
- 707

In this way, Guru Sahib did not approve of acquiring occult powers and comparing them with the power of God's Name proclaimed that one should not go astray on seeing occult powers, for God's Name is of inestimable value :

'May it not be that on beholding them I may go amiss, forget Thee and remember not Thy Name.'

ਮਤੁ ਦੇਖਿ ਭੁਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥
੫੧-14

The fourth power is - political. For gaining political power, politicians resort to all kinds of trickeries and deceptions. Outwardly they make friends but in their hearts they are totally different and attain high positions. Guru Sahib says : "What does it matter? These high offices do not quieten the mind, as has been stated earlier :

'Without God my soul is scorched and burnt down.

I am convinced after consulting my Guru that, there is

no other place (except God).

ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥

ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੁਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ ਥਾਉ ॥ ਪੰਨਾ-

14

State power is insignificant before God's Name. Guru Sahib says that the True king is one who is obeyed by air, water, fire, birds and animals and the gods in heaven :

'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 ॥

ਪੰਨਾ - 186

Guru Sahib also tells us that one with God's Name is the king of kings, whatever his actual material condition may be.

'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 ਰੁਪਹੀਣ ਕਿਛੁ ਸਾਕੁ ਨ ਸਿੰਨਾ ॥

ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ ਹਰਿ ਨਾਮਿ ਮਨੁ ਭਿੰਨਾ ॥

ਤਿਸ ਕੀ ਧੁੜਿ ਮਨੁ ਉਧਰੈ ਪ੍ਰਭੁ ਹੋਇ ਸੁਪ੍ਰੰਸਨਾ ॥ ਪੰਨਾ -

707

At other places also there are similar edicts in Gurbani :

'Amongst scholars, warriors, canopied kings and others, there is none equal to the Lord's devoted slave.'

ਪੰਡਿਤ ਸੂਰ ਛਤ੍ਰਪਤਿ ਰਾਜਾ ਭਗਤ ਬਰਾਬਰਿ ਅਉਰੁ ਨ ਕੋਇ ॥

ਪੰਨਾ - 858

'Nanak, false are other empires.'

They alone are the true kings, who are imbued with the Lord's Name.'

**ਨਾਨਕ ਹੋਰਿ ਪਤਿਸਾਹੀਆ ਕੁੜੀਆ ਨਾਮਿ ਰਤੇ ਪਾਤਿਸਾਹ ॥
ਪੰਨਾ - 1413**

'On whomsoever He confers the blessing of His devotion,

Saith Nanak, should be reckoned as king of kings.'

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥

ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥

ਪੰਨਾ - 5

So Guru Sahib while addressing, this oblivious being, says, 'O dear! These political powers do not last for ever. The real thing is God's Name. One who is imbued with God's Name is the real king :

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

He in whose mind the Name is, his tasks are accomplished.'

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋਈ ਵਡ ਰਾਜਾ ॥

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਪੂਰੇ ਕਾਜਾ ॥

ਪੰਨਾ - 1155

It is because his command is obeyed by the entire nature and all the gods. Even God does not say 'no' to his word. The Guru's edict is :

'My saint can release one bound by me, but I cannot release one bound by my saint.

If, at any time, my saint seizes and binds me, then even I, cannot raise any objection.'

ਮੇਰੀ ਬਾਧੀ ਭਗਤੁ ਛੁਡਾਵੈ ਬਾਧੈ ਭਗਤੁ ਨ ਛੁਟੈ ਮੋਹਿ ॥

ਏਕ ਸਮੈ ਮੋ ਕਉ ਗਹਿ ਬਾਧੈ ਤਉ ਫੁਨਿ ਮੋ ਪੈ ਜਬਾਬੁ ਨ ਹੋਇ ॥

ਪੰਨਾ - 1253

So the fourth edict of Guru Sahib is :

'Were I to become an emperor, raise a huge army, set my foot on the throne; and seated on the throne, were I to issue commands and collect revenue,

O Nanak! all this is liable to pass away like a puff of the wind.'

ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੇਲਿ ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ ਪਾਉ ॥
ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ ਸਭ ਵਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੁਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ਪੰਨਾ
- 14

So Guru Sahib's command is very clear that without God's Name man's mind is burnt to ashes.

Earlier you have heard me telling you that from one God has manifested Himself in diverse forms and is living in all of them. This is the state of truth. Cautioning the seekers a little, these words also have I uttered that some persons, knowing about this truth from intellect, start making such utterances in the manner of truly holy persons (who have realised the Ultimate Spiritual Reality), but themselves suffer pains lost in darkness. They have no peace in the mind or heart. Living a life of physical pleasures, they utter these words just orally : "Brother, there is but one God and none else." These words can rightly be said only by those who, like Saint Namdev and Bhai Kanahiya Ji, have really experienced God's reality. Their life style is totally different from that of others, such as :

'They, who are pleasing to God become God's servants. Their's is a special tale.

They come and go not, nor do they die ever. They abide with the Supreme Lord.'

ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ ਤਿਨ ਕੀ ਕਥਾ ਨਿਰਾਰੀ ਰੇ ॥
ਆਵਹਿ ਨ ਜਾਹਿ ਨ ਕਬਹੂ ਮਰਤੇ ਪਾਰਬ੍ਰਹਮ ਸੰਗਾਰੀ ਰੇ ॥
ਪੰਨਾ - 855

Once Baba Bhag Singh Ji (who has been in the superior sect of Bhai Daya Singh Ji, after Baba Sahib Singh Ji Bedi and prior to Param Sant Baba Bir Singh Ji) when he was a 22 year old youth, was going on a pilgrimage to Sri Hazoor Sahib with great love and devotion. Many persons think that perfect saints need not go to places of pilgrimage and those hallowed by the Gurus visits, like

Kabba, Mecca, Medina, Badrinath, Haridwar etc. When they have seen God in every being, then why do they undertake long journeys? In this connection, Kabir Sahib's advice is very clear :

'Kabir, I was going on a pilgrimage to the Mecca and God met me on the way.

The Lord started quarrelling with me, saying, "Who told you that I am in that place alone?"

**ਕਬੀਰ ਹਜ ਕਾਬੇ ਹਉ ਜਾਇ ਥਾ ਆਗੈ ਮਿਲਿਆ ਖੁਦਾਇ॥
ਸਾਈ ਮੁਝ ਸਿਉ ਲਰਿ ਪਰਿਆ ਤੁਝੈ ਕਿਨਿ ਫੁਰਮਾਈ ਗਾਇ॥
ਪੰਨਾ - 1375**

God says, "O Kabir, when you are seeing me in everything and creature, when I am present in every particle, when every mountain, plant, moon, and sun, all the stars and planets, air, water and fire are infused with Me, then what for are you going to *Kabah*? Who has told you that I am living in *Kabah*?" These words of truth are meant for us. They tell us that we are in the wrong to think that God lives at holy pilgrim centres. Under this notion, we visit places of pilgrimage and places associated with the Gurus. Many seekers feel that they will have a glimpse of the Gurus, saints and prophets at pilgrim centres or gurdwaras associated with the Guru Sahibaan. All these beliefs belong to the world of emotions. Reality is something very different. It is that saints and holymen visit pilgrim centres because they have been entrusted with the duty of pulling the world out of darkness and bring it into the light of God. By visiting places of pilgrimage, they, through their true utterances, show the path of truth to the seekers. There is an edict in Gurbani that the Guru is present in all :

'The Guru is ever with and near me.

I continuously contemplate over Him and ever remember Him.'

ਗੁਰ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮਾਲੇ ॥ ਪੰਨਾ - 394

So doubts on this score are needless. Baba Bhag Singh was a perfect saint from his very birth. He made programmes of visiting 'Gurdhams' (Sikh places of pilgrimage; places connected with one or more of the Sikh Gurus) in obedience to his instinctive inspiration which works in truly holymen as a Divine command, just as the third Guru visited holy places for the salvation of humanity :

'In order to save the world did the Guru undertake the pilgrimage to this holy place.'

**ਤੀਰਥ ਉਦਮੁ ਸਤਿਗੁਰੁ ਕੀਆ ਸਭ ਲੋਕ ਉਧਰਣ ਅਰਥਾ ॥
ਪੰਨਾ - 1116**

During his pilgrimage once Baba Bhag Singh Ji of Puri, after having crossed the Vindhyaachal' mountains, was passing through a jungle. He came to a place where many tigers lived. People from the nearby villages were hurriedly going through the forest as the sun was about to set. They noticed that a '*balyogi*' (young ascetic) was sitting beside a pool of water where tigers, leopards and other wild beasts used to come for drinking water because it was the only source of water in a low lying area. Rain water from all sides flowed into it making it a big pool. Many well-wishers said to Baba Ji, "O '*balyogi*', accompany us to the nearby town. Don't sit here because tigers and other wild animals come here at night to drink water. They may harm you." But Baba Ji, who had the firm conviction that the same Light pervaded everywhere and in everything and that Light, assuming different forms, was sporting there and who had himself become one with that Supreme Light, was seeing it in all manifest forms :

'One Light pervades on the entire earth and in the whole sky,

It is neither less, nor more, nor does it grow less or more.'

ਜਿਮੀ ਜਮਾਨ ਕੇ ਬਿਖੇ ਸਮਸੱਤ ਏਕ ਜੋਤ ਹੈ

ਨਾ ਘਾਟ ਹੈ ਨਾ ਬਾਢ ਹੈ ਨਾ ਘਾਟ ਬਾਢ ਹੋਤ ਹੈ ॥ ਅਕਾਲ
ਉਸਤਤਿ

Baba Ji said, "Dear friends, don't worry about me. Those whom you call tigers, leopards, panthers, jackals etc. are in my eyes various manifestations of God. My eyes have fully recognised *Brahma* (Creator). Don't worry about this body because Name-light has been revealed in it. Where there is Name, all are his own and none is an alien. You may take it that he is God's form himself." These utterances were beyond the comprehension of these denizens of the forests. They left Baba Ji in that state. The night passed. In the morning they thought of finding out what had happened to the '*balyogi*', whether he was alive or had become food for the tigers. Their amazement knew no bounds, when they found that Baba Ji was sitting in a state of deep meditation. He was totally oblivious of his surroundings. Many old persons noticed the pugmarks of many tigers approaching the '*balyogi*'. It appeared as if they had gone back after sniffing him. After sometime, the holy man rose from his state of meditation. The glow of his face and the brilliance of his eyes were simply unbearable. They were so much impressed that they all sat down with folded hands to have his glimpse. They tried to know from him, "O *balyogi*, tigers and leopards are dark creatures; they are carnivorous. We see that some of them approached you also. Their footprints are clearly visible. But why did they not eat you?" At that moment the holy man in an extremely generous mood and knowing their simple nature said, "My dear friends, if you are hungry and you have nothing to eat, then do you satisfy your hunger by eating your own arm?" All replied in one voice, "No, *balyogi*. We may die of hunger but we can never eat our own arm because that pain (of eating our arm) will be more intense than that of hunger." On hearing this the holy man said, "The same is the case here.

I shall reply your question in two ways. First is that the power of God's Name controls the whole world. God's Name is a great power which is immeasurable, which keeps the entire universe in a state of balance. That Name pervades everywhere and in everything. God's Name is present in you, and me, in birds and animals, waters and winds, in dens and deep seas and the vast sky. Name is that power or energy which cannot be compared with anything. It is present in every particle of my being, as is the Guru's edict :

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

Within the human body itself is its seat.

There is deep meditation and melody of celestial music there.

The wonder and marvel of it cannot be narrated.'

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥

ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਮੁ ॥

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥

ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥

ਪੰਨਾ - 293

The world has completely forgotten this great Name-Power. The world is trading in dead paddy-straw and does not care even to look at the essential grain. Man has come into the world to garner the wealth of God's Name, but mistakenly he is gathering chaff. The human being, in whom this Name-Power is revealed, finds that he has got divine sight, and he sees God's Light in every particle and this Light has manifested itself in diverse forms, just as Guru Sahib has said :

'God is one, yet visible in many forms.

He enacts the world sport, yet finally all forms do end and merge in Him.'

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ ॥

ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰ ਏਕ ॥ ਜਾਪੁ ਸਾਹਿਬ

The tiger is a marvel of this Power and so is our body. It is His strict command that operates in the world.

Whatever is happening in this world is according to His Will. What pleases Him comes to pass. But we do not have faith in Him and think that if we do not do this thing or that how we will be able to get on in the world. We do not realise that every breath we take is in accordance with His command. We are so foolish that we always say, "I am doing this thing." This notion alienates man's mind from God, and humbled and enfeebled, he spends his life in sighing and sorrowing. My dear friends, this you can learn from keeping continuous company of holymen. Now I shall tell you briefly that these tigers were also my form; so how could they eat me?

Holy congregation, if you realise this, then it is right for you to say that there is none here other than *Waheguru* (God). Both big and small self would be transformed into the Supreme Self. Then at such a moment if you are told that you yourself are God, it will not be any exaggeration, just as :

'What are they like, who forget not God's 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॥ ਪੰਨਾ - 397

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

Nanak, the Brahmgyani, is Himself the Exalted Lord.'

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ॥

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ॥ ਪੰਨਾ - 273

If one has not realised this, then it is a delusion of the mind in one who wishes to be called a *Brahmgyani* by saying this much :

'Divine knowledge is not sought by mere words. To explain it is hard like iron.'

ਗਿਆਨੁ ਨ ਗਲੀਈ ਦੂਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ॥ ਪੰਨਾ-

465

'Everybody talks of Divine knowledge and Divine knowledge.

Talking and talking one enters into controversies and suffers pain.

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

Without being imbued with the Name-Nectar, emancipation cannot be obtained.'

ਗਿਆਨੁ ਗਿਆਨੁ ਕਥੈ ਸਭੁ ਕੋਈ॥

ਕਥਿ ਕਥਿ ਬਾਦੁ ਕਰੇ ਦੁਖੁ ਹੋਈ॥

ਕਥਿ ਕਹਣੈ ਤੇ ਰਹੈ ਨ ਕੋਈ॥

ਬਿਨੁ ਰਸ ਰਾਤੇ ਮੁਕਤਿ ਨ ਹੋਈ॥

ਪੰਨਾ - 831

Guru Sahib says that Divine knowledge can never be obtained by merely talking about God. Though the world is tired of explaining and describing it. Remaining at the level of waywardness, they talk about Divine knowledge. They reveal stories and fables of the Inaccessible and Unknowable, but themselves are totally bereft of Divine knowledge. They make such statements on the basis of superficial knowledge because the knowledge of Truth cannot be attained without the Guru (Holy Preceptor). The Guru's edict is :

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

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

ਗਿਆਨੁ ਧਿਆਨੁ ਸਭੁ ਗੁਰ ਤੇ ਹੋਈ॥

ਸਾਚੀ ਰਹਤ ਸਾਚਾ ਮਨਿ ਸੋਈ॥

ਪੰਨਾ - 831

He who gains Divine knowledge changes his mode and conduct of life completely. Divisions of rituals and religions disappear for him. Geographical borders also disappear for him. Different forms and shapes do not appear to be different to his eyes. He distributes his self. Sometimes in the form of 'langars' (free kitchens) he serves food to the hungry; he gives clothes to the unclad.

Sometimes he tries his best to run educational institutions; sometimes he builds religious places of worship where free kitchens run day and night. Every person is free to partake of food there so much so, even birds and animals do not escape his loving care.

This is the story of such a devoted person of Sudhar town in Ludhiana District. About 60-70 years ago, a *Gursikh Nihang* used to render voluntary service. What he used to do was to collect bricks from wherever he found. When he was asked he used to say that with these bricks, one day colleges would be constructed. Looking towards the sky, he would say, "Look, how many planes are flying in the sky!" Nobody recognised his divining eyes that could see into future. With the passage of time, Halwara Aerodrome, Guru Hargobind Sahib Khalsa College and Gurdwara Sahib happened to be constructed there. His task was to go to the village with a basket and collect food. He would then ask the travellers to partake of food. A bitch used to live with him. Calling it a watchwoman, he would ask it to guard the food, while he served it to the travellers or passersby. After this he would call the birds, "O doves, sparrows and magpies, come, sit in a row and partake of food." The birds would descend upon the ground and he would serve food to them. Then he called the crows, "Now it is your turn. Please come and partake of food." After having given food to the birds, he would go to the village pond and call the fish. On hearing his call, the fish came to the edge of the pond just as cows used to come from far and near on hearing the sound of Lord Krishna's flute. To the fish, he gave bread crumbs and said, "Go and remember God. May Waheguru abide in your heart!" Coming back, he gave some loaves to the bitch who kept watch. Finally, he ate whatever little was left behind. This is the way of life of those who see God in all beings. So Guru Sahib says that everybody talks of

knowledge of God and they squabble how they are perfect in this knowledge and how the world was created. According to the level of their intelligence, they engage themselves in arguments and counter-arguments and come to conclusions which lead to pain and distress. Guru Sahib says, "My dear, all talk of knowledge of God and while so doing they quarrel, and none lags behind but until the relish for God's Name abides in the heart and until one sees with divine eyes that salvation does not come simply by saying that there is but one God, there is no true knowledge. The key to this knowledge is with the Perfect True Guru, about which the Guru's edict is :

'He, whose House 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॥
ਪੰਨਾ - 205

Guru Sahib also says :

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

Through the true mode of life,

He, the True Lord, abides within the mind.

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

Forgetting the Name, man obtains no place of rest.'

ਗਿਆਨੁ ਧਿਆਨੁ ਸਭੁ ਗੁਰ ਤੇ ਹੋਈ॥

ਸਾਚੀ ਰਹਤ ਸਾਚਾ ਮਨਿ ਸੋਈ॥

ਮਨਮੁਖ ਕਥਨੀ ਹੈ ਪਰੁ ਰਹਤ ਨ ਹੋਈ॥

ਨਾਵਹੁ ਭੁਲੇ ਥਾਉ ਨ ਕੋਈ॥

ਪੰਨਾ - 831

Learned men write big essays and articles. The miracles of the world of intellect are very strange, but they themselves are slaves to their heart. Although they are obsessed with backbiting, jealousy, pride and avarice, yet

they talk of Divine knowledge. Guru Sahib says, that a perverse person has nothing but idle talk because he remains oblivious of God's Name. Knowledge of Divine Name is an actual experience. Those persons in whose eyes God's glimpse abides at all times and in all beings and objects never become oblivious of Him (God). They do not indulge in su tions. As has been said earlier about Baba Bhag Singh Ji. The Guru's edict is :

'Mammon has bound the man to the snare of the world's pool.

Amongst all the hearts this net is spread with the bait of sin.'

ਮਨੁ ਮਾਇਆ ਬੰਧਿਓ ਸਰ ਜਾਲਿ ॥

ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਓ ਬਿਖੁ ਨਾਲਿ ॥ ਪੰਨਾ - 831

In the chains of the world is man bound, within and without the perverse man the venom of ego permeates every paticle of his being and he can never get out of his personal self. Whosoever comes into the world, has to finally leave the world and for the achievement of his object he has to remember Waheguru (God).

'Whosoever has come, he is seen under the sway of death.

Contemplate thou the Lord in thy mind, and thou shalt achieve thy object."

ਜੋ ਆਂਜੈ ਸੋ ਦੀਸੈ ਕਾਲਿ ॥ ਕਾਰਜੁ ਸੀਧੋ ਰਿਦੈ ਸਮਾਲਿ ॥ ਪੰਨਾ - 831

The wayward lives in the world of ego and leaves the world after losing his dignity. His labours and his views are not his own and owing to his borrowed views he leaves the world unhonoured. Guru Sahib says that the learned is one who is engrossed in meditating on God's Name. The Guru's edict is :

'Such alone are truly enlightened, as to the holy Word are attached.

The egoist egoism-gripped loses honour.'

ਸੌ ਗਿਆਨੀ ਜਿਨਿ ਸਬਦਿ ਲਿਵ ਲਾਈ॥

ਮਨਮੁਖਿ ਹਉਮੈ ਪਤਿ ਗਵਾਈ॥

ਪੰਨਾ - 831

In this way, *Gurbani* gives us knowledge of the Unfathomable. So the state of enlightenment comes from the attainment of God's Name. The different states talked above become clear in this manner. One in whom ego has created a wall, becomes alienated from Waheguru (God) and distinct in the cosmic diversity. As a result he feels his separate existence and lives experiencing pain and pleasure, joy and sorrow, poverty and riches. Every action, good or bad, that he does bears fruit for him. The little self come within the bounds of 'ego' is called 'jeev' (sentient being). 'Ego' too has been created by Waheguru (God), through which runs the sport of diversity :

'He, the powerful Creator, who has made thy make and has also put ego into thee;

He alone comes and goes.'

ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਪੁਰਖਿ ਬਿਧਾਤੈ ਨਾਲੇ ਹਉਮੈ ਪਾਈ॥

ਜਨਮ ਮਰਣੁ ਉਸ ਹੀ ਕਉ ਹੈ ਰੇ ਓਹ ਆਵੈ ਜਾਈ॥ਪੰਨਾ - 999

But those who have realised the truth and have seen One (God) both within and without, have attained wisdom capable of understanding the subject of the soul, have their 'jeev' (sentient being) sense broken; they reach the stage of the end of existence and start feeling the little self to be the Supreme Self. In simple words, this little self dying of 'ego' revives in cosmic self and becomes God Himself and becomes unity in diversity. He becomes the oneness of the entire diversity, as is the edict in *Gurbani* :

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

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

ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ॥

ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ॥ਪੰਨਾ -

1369

Merging with greatness, he becomes great. The true principle experienced from the soul-region is that *Waheguru* (God) Himself is sporting in diverse forms. Here none other than He exists. Ego, being the virtuous and the sinner, the happy and the sad, the rich and the poor -- all these appear to be so due to duality, but the truth is that God Himself assumes all these different forms and is sporting Himself, as is the Guru's edict :

Thou art sometimes the singer of songs and player of veena,

While sometimes Thou art the dancer and assume forms of Brahma, Vishnu and Shiva.

Sometime, Thou art the utterance of the Vedas and sometimes the tale of Koka,

And sometimes Thou art a king or a queen or a woman. Sometimes Thou art a veena-player and sometimes a cowherd,

And sometimes Thou art the stealer of butter and sometimes a handsome prince.

Thou art sometimes the glory of purity and sometimes the life-force of the saints.

Thou art sometimes the Supreme Giver and sometimes the Formless One free from any blemish.'

ਕਹੂੰ ਗੀਤ ਕੇ ਗਵਯਾ ਕਹੂੰ ਬੇਨ ਕੇ ਬਜਯਾ

ਕਹੂੰ ਨ੍ਰਿਤ ਕੇ ਨਚਈਆ ਕਹੂੰ ਨਰ ਕੋ ਅਕਾਰ ਹੋ ॥

ਕਹੂੰ ਬੇਦ ਬਾਨੀ ਕਹੂੰ ਕੋਕ ਕੀ ਕਹਾਨੀ

ਕਹੂੰ ਰਾਜਾ ਕਹੂੰ ਰਾਨੀ ਕਹੂੰ ਨਾਰ ਕੇ ਪ੍ਰਕਾਰ ਹੋ ॥

ਕਹੂੰ ਬੇਨ ਕੇ ਬਜਯਾ ਕਹੂੰ ਧੇਨ ਕੇ ਚਰਯਾ

ਕਹੂੰ ਲਾਖਨ ਲਵਯਾ ਕਹੂੰ ਸੁੰਦਰ ਕੁਮਾਰ ਹੋ ॥

ਸੁਧਤਾ ਕੀ ਸਾਨ ਹੋ ਕਿ ਸੰਤਨ ਕੇ ਪ੍ਰਾਨ ਹੋ

ਕਿ ਦਾਤਾ ਮਹਾਦਾਨ ਹੋ ਕਿ ਨ੍ਰਿਦੋਖੀ ਨਿਰੰਕਾਰ ਹੋ ॥ ਅਕਾਲ ਉਸਤਤਿ

In Gurbani occurs the following edict :

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

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

Everything is the Lord, everything is the Lord. There is nothing but God, the world-sustainer.

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

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

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

False doubts and dream-objects man deems as true valuables.

The Guru instructed me to entertain the desire to do good deeds and my awakened mind accepted it.

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

In every heart and within all is but one Lord, the enemy of pride.'

ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ॥
ਮਾਇਆ ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਬਿਮੋਹਿਤ ਬਿਰਲਾ ਬੁਝੈ ਕੋਈ॥
ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ॥ ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀ ਕੋਈ॥
ਸੂਤੁ ਏਕੁ ਮਣਿ ਸਤ ਸਹੰਸ ਜੈਸੇ ਓਤਿ ਪੋਤਿ ਪ੍ਰਭੁ ਸੋਈ॥
ਜਲ ਤਰੰਗ ਅਰੁ ਫੇਨ ਬੁਦਬੁਦਾ ਜਲ ਤੇ ਭਿੰਨ ਨ ਹੋਈ॥
ਇਹੁ ਪਰਪੰਚ ਪਾਰਬ੍ਰਹਮ ਕੀ ਲੀਲਾ ਬਿਚਰਤ ਆਨ ਨ ਹੋਈ॥
ਮਿਥਿਆ ਭਰਮੁ ਅਰੁ ਸੁਪਨ ਮਨੋਰਥ ਸਤਿ ਪਦਾਰਥੁ ਜਾਨਿਆ॥
ਸੁਕ੍ਰਿਤ ਮਨਸਾ ਗੁਰ ਉਪਦੇਸੀ ਜਾਗਤ ਹੀ ਮਨੁ ਮਾਨਿਆ॥
ਕਹਤ ਨਾਮਦੇਉ ਹਰਿ ਕੀ ਰਚਨਾ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੀ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਕੇਵਲ ਏਕ ਮੁਰਾਰੀ॥ ਪੰਨਾ

- 485

Such also is the Guru's edict :

'Lord, the Creator is contained in water on the land and in the sky.

In manifold ways, the One Lord has diffused Himself, O Nasnak.'

ਜਲ ਥਲ ਮਹੀਅਲਿ ਪੁਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰੁ॥
ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ॥ਪੰਨਾ - 296

So these words from the realm of truth show that nothing except Waheguru (God) exists here, and hinting at this spectacle, Guru Sahib 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.'

ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ ॥

ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ ॥ ਪੰਨਾ

- 846

So Guru Sahib says, 'My dear, forgetting this truth, and becoming indifferent to this great state of truth, if we adopt animal tendencies, we will be deprived of the supreme bliss. Experiencing this totality is called the attainment of God's Name, which is manifest everywhere. There is no difference between Name and God :

'I abide in the Name and the Name has come to abide within my mind.'

ਨਾਵੈ ਅੰਦਰਿ ਹਉ ਵਸਾ ਨਾਉ ਵਸੈ ਮਨਿ ਆਇ ॥ ਪੰਨਾ - 55

But this truth cannot be realised without the grace of the Guru. When the Guru graciously bestows the *gurmantra* (religious initiatory formula) and cuts the web of ego, and destroys it and leaves no trace of it behind, then by meditating on the Name, the darkness of ego is completely dispelled.

'Without the Guru, there is complete darkness and without God's Name, understanding is not obtained.'

ਬਾਬੁ ਗੁਰੁ ਗੁਬਾਰੁ ਹੈ ਬਿਨੁ ਸਬਦੈ ਬੁਝ ਨ ਪਾਇ ॥ ਪੰਨਾ - 55

When by meditating on the '*shabad*' (word) man imbibes its teachings, then he gets permanently and inalienably absorbed in *Waheguru* (God), where time cannot enter, that is, in this state, the notion of time ceases to exist. It is a timeless state, because with the disappearance of ego-sense, light mingles with the Supreme Light, the little personal self merges with the Supreme Self :

'Without the Guru, there is complete darkness, and without God's Name, understanding is not gained.

By Guru's instruction Divine Light shines and the mortal

remains absorbed in True Lord's love.

Death enters not there and man's light blends with the Supreme Light.'

ਬਾਝੁ ਗੁਰੁ ਗੁਬਾਰੁ ਹੈ ਬਿਨੁ ਸਬਦੈ ਬੁਝ ਨ ਪਾਇ॥

ਗੁਰਮਤੀ ਪਰਗਾਸੁ ਹੋਇ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ॥

ਤਿਥੈ ਕਾਲੁ ਨ ਸੰਚਰੈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ॥ ਪੰਨਾ - 55

So on one hand is this Supreme exalted state, and on the other hand, Guru Sahib tells us about the attainment of a materially perfect state where a man may have temples made of pearls and plastered with musk and sandalwood paste, he may be living where there are parks with shimmering diamonds and pearls which charm everyone; he may have beautiful women with faces shining in the light of *manis*' (jewels, or the topmost vertebra of certain species of snake); he may have acquired mundane as well as miraculous or spiritual powers while living a life of comfort and luxury and may be capable of working miracles; he may be highly respected by the people and may have acquired the highest position in the world and may be called an emperor whose writ runs all over the world and he may be enjoying pleasures after his heart, but Guru Sahib says that if such a man is forgetful of the existence of *Waheguru* (God), his small joy as compared with Divine bliss is like the great suffering and pain of a worm of ordure. That is why Guru Shaib's edict is :

'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 ਸੋਜ ਅਨੇਕ ਸੁਖ ਰਸ ਭੋਗਣ ਪੂਰੇ॥

ਗ੍ਰਿਹ ਸੋਇਨ ਚੰਦਨ ਸੁਗੰਧ ਲਾਇ ਮੰਤੀ ਹੀਰੇ॥

ਮਨ ਇਛੇ ਸੁਖ ਮਾਣਦਾ ਕਿਛੁ ਨਾਹਿ ਵਿਸੁਰੇ ॥
 ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ ॥
 ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ ॥ਪੰਨਾ
 - 707

It is because without God's abiding in the heart and without knowledge of reality, the lotus of the heart gets burnt and all joys and comforts are destroyed :

*'Without God my soul is scorched and burnt down.
 I am convinced after consulting my Guru that there is no other place than God.'*

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

By forgetting God, first he becomes a 'jeev' (animate being), then he regards himself as a body 5¹/₂ foot long and made up of the five elements. So this 'animate-sense' is a kind of veil. The first veil I had told you of mammon and ignorance. To remove this veil, man has to become a seller or a trader. This body is a shop. You can regard it as a shop-cum-flat. In this shop, like body, the most precious object is the Name, which is of inestimable worth, which is kept hidden and to secure which, stony gates have been put up and which is not accessible to everyone. Such are the Guru's edicts :

*'The nine treasures and the nectar are God's Name.
 Within the human body itself is its seat.
 There is deep meditation and melody of celestial music there.*

The wonder and marvel of it cannot be narrated.'

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

In the world there are nine treasures which are --
 'padam, mahapadam, shankh, makar, kuchhap, mukund, kund,

neel and vach.

'In Lord's meditation are wealth, mystical powers and the nine treasures.'

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ ॥ ਪੰਨਾ - 262

Different attributes of these treasures have been described, for example, 'padam' treasure is virtuous, which adds to one's progeny and one acquires precious metals like gold and silver. In 'mukund' treasure, passions and emotions are predominant, from which one learns the art of music, and poets and singers are ever in attendance. 'Makar' treasure is darker in character from which a person learns the use of arms and weapons and he rules over others. Similarly, all other treasures have their respective attributes. All of them are subrodinate to 'Name-Nectar', which is invaluable and abides in the body. Stores of miraculous spiritual powers lie in the body; the mind is a trader and stores of rare things are lying in the body-shop, as is the Guru's edict :

'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 are they opened wide.'

ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟਨਾਲੇ ॥ ਆਪੇ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ ॥

ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ ਗੁਰ ਸਬਦੀ ਖੋਲਾਇਦਾ ॥ ਪੰਨਾ

- 1033

Only that trader can trade in these goods who has surrendered his mind and heart to the Guru, who has kindly opened the stony gates for him through the Guru's word (hymn). My dear holy congregation! you attend the congregation; this is the bazar where you can trade; you have in reality come into the bazar to trade in these goods; a religious congregation is called the bazar of spirituality. The buyer here is man's mind and heart. If after coming to the congregation, the mind buys, it is acting rightly. If

the mind does not buy, then it is nothing but window-shopping. Guru Sahib's edict is :

'This body is the jeweller's shop and the unrivalled Name is the stock therein, O brother.

The merchant who deliberates over the Guru's instruction,

O brother, he securely secures this merchandise.'

ਇਹੁ ਤਨੁ ਹਾਟੁ ਸਗਫ ਕੋ ਭਾਈ ਵਖਰੁ ਨਾਮੁ ਅਪਾਰੁ ॥

ਇਹੁ ਵਖਰੁ ਵਾਪਾਰੀ ਸੋ ਦ੍ਰਿੜੈ ਭਾਈ ਗੁਰ ਸਬਦਿ ਕਰੇ ਵੀਚਾਰੁ ॥

ਪੰਨਾ - 636

Remaining unknown to this invaluable Name, the 'jeev' (man) is getting engrossed in worldly pleasures, and forgetting his soul-form in miraculous powers, political powers, world of pleasures and properties and confined within the bounds of 'ego' for millions and billions of years, he, having fallen from the Supreme Self to the individual self, has been going through the cycle of birth and death. This 'maya' (mammon) is very charming and attractive, very beautiful from outside, but inwardly very clever and illusive and enthralls a person. He who does not enjoy the grace of a great sage finds it extremely difficult to face it (*maya*). After gaining a little supremacy, man falls again and again.

Today, we feel surprised - where has the 'saint-ideal' vanished? Even after exploring the world, we find very rare souls who appear to be firm in holiness or saintliness, whose greatness has been very honourably described in Sri Guru Granth Sahib, but now only the garb is prominent. Many are the persons wearing long cloaks -white, blue, black, green, light brown and saffron -- which are very attractive, but bodies that they cover do not deserve to be called saintly. Instead of complete love for God, it is love for 'maya' that is becoming powerful in them. They do not live calmly in one place but run from one place to another

and the tinkle of dollars and pounds attracts them again and again. Who will look after those persons who have neither money to offer, nor any spiritual understanding? They are living in utter folly. They neither feel inclined to hold religious congregations, nor do they know how to revere those who sing praises of God and deliver religious discourses. They do not know what Guru Sahib's command is regarding those who talk about God :

'Says Nanak, what shall I give him, who gives me a message of that Master of mine?

Cutting off my head I will give it to him to sit on, and without head, I will perform his service.'

**ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ ॥
ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥ ਪੰਨਾ
- 558**

And :

'He, who narrates to me the anecdote of my Beloved God, he alone is my brother, and he the friend.'

**ਮੇਰੇ ਹਰਿ ਪ੍ਰੀਤਮ ਕੀ ਕੋਈ ਬਾਤ ਸੁਨਾਵੈ ਸੋ ਭਾਈ ਸੋ ਮੇਰਾ
ਬੀਰ ॥ ਪੰਨਾ - 862**

Such ignorant persons do not know how to revere and honour God's lovers and devotees. If money is all important in everything, then who will take care of the ignorant persons? God sends the saints into the world to enlighten those living in darkness and ignorance, for such is the Guru's edict :

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

**ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ ॥ ਪੰਨਾ -
1373**

How much laudation does Guru Sahib bestow upon the person who himself meditates on God's Name and inspires others to do so!

'Slave Nanak asks for the dust of the feet of that Sikh of the Guru, who himself contemplates on God's Name and

makes others contemplate thereon.'

ਜਨੁ ਨਾਨਕੁ ਧੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ
ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥ ਪੰਨਾ - 306

Regarding the honour due to a saint who aligns us with God, the Guru's edict is :

*'I surrender my mind unto him.
Before him, I place my wealth, and my waywardness, I
all renounce.*

*Who preaches unto me the gospel of Lord God, absorbed
in love, night and day, I follow him.'*

ਮਨੁ ਅਰਪਉ ਧਨੁ ਰਾਖਉ ਆਗੈ
ਮਨ ਕੀ ਮਤਿ ਮੋਹਿ ਸਗਲ ਤਿਆਗੀ ॥
ਜੋ ਪੁਭ ਕੀ ਹਰਿ ਕਥਾ ਸੁਨਾਵੈ
ਅਨਦਿਨੁ ਫਿਰਉ ਤਿਸੁ ਪਿਛੈ ਵਿਰਾਗੀ ॥ ਪੰਨਾ - 204

So saints come into the world only for aligning wayward persons with God, and not for making money because the seeker pleads that in his heart there is a powerful yearning for meeting God. So due to this longing and thirst, he is day and night thinking that someone will enable him to have a glimpse of God from close quarters. He wishes to serve God's slaves in all ways and requests them to help him meet God. He is willing to sacrifice all his comforts for the fulfilment of this yearning because before God's glimpse all the sufferings of the world are nothing. The Guru's edict is :

*'To see the vision of God, my soul remembers Him.
In the hope and thirst of seeing my Lord, day and night I
think of Him. Is there any saint, who may intimately
unite me with Him?*

*I serve the slaves of Lord's slaves, and in many ways, I
supplicate Him.*

*Putting in the scale, I have weighed all the comforts,
without God's sight, they are all deficient.'*

ਹਰਿ ਖੇਖਨ ਕਉ ਸਿਮਰਤ ਮਨੁ ਮੇਰਾ ॥
ਆਸ ਪਿਆਸੀ ਚਿਤਵਉ ਦਿਨੁ ਰੈਨੀ ਹੈ ਕੋਈ ਸੰਤੁ ਮਿਲਾਵੈ
ਨੇਰਾ ॥

ਸੇਵਾ ਕਰਉ ਦਾਸ ਦਾਸਨ ਕੀ
ਅਨਿਕ ਭਾਂਤਿ ਤਿਸੁ ਕਰਉ ਨਿਹੋਰਾ॥
ਤੁਲਾ ਧਾਰਿ ਤੋਲੇ ਸੁਖ ਸਗਲੇ
ਬਿਨੁ ਹਰਿ ਦਰਸ ਸਭੋ ਹੀ ਬੋਰਾ॥

ਪੰਨਾ - 204

Such holymen are indeed very rare because it has been observed that most of the so-called 'mahatmas' (exalted souls) have been charmed by 'maya' (mammon) and the jingle of dollars does not let them come out of its vulgar music. They do meditation and practise penances and austerities. They observe 'chilas' (period usually of 40 days of solitary meditation and prayer) to attain 'sidhis' (spiritual and miraculous powers). They captivate the people with their mammonic powers, but Guru Sahib says, "O dear divine, 'ridhi-sidhi' (spiritual and miraculous powers) will follow you like humble slaves. So you should not undertake 'chilas' (period usually of 40 days of solitary meditation and prayer) for attaining them. Don't do 'Shabad Sidhi' (mastery of the word). In this way, you will get entrapped in 'ridhi-sidhi' (spiritual and miraculous powers)." And so Guru Sahib cautions the man :

'Becoming a man of occult powers were I to work miracles and command and summon wealth; were I to become non-apparent at will, and thereby people may have regard for me;

May it not be that on beholding them I may go amiss, forget Thee and remember not Thy Name.'

ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ॥

ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ॥

ਮਤੁ ਦੇਖਿ ਭੁਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ॥ ਪੰਨਾ

- 14

Holy congregation! spiritual and miraculous powers are very charming. When we read about Sri Ram Rai, the Guru's son, we learn that at Aurangzeb's bidding, he displayed 72 'sidhis' (spiritual and miraculous powers). Mention of 18 'sidhis' is found in *Gurbani* in the following

edict :

'The nine treasures and eighteen miraculous powers go after him, who ever keeps enshrined the Lord within his mind.'

ਨਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ
ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ॥ ਪੰਨਾ - 649

Describing 'sidhis' (spiritual and miraculous powers), sages have stated that there are 18 chief 'sidhis' -- *anima* (assuming another person's form), *mahima* (increasing the size of one's body), *laghima* (reducing the size of one's body), *prapti* (partaking of enjoyments after one's heart), *prakmya* (knowing another person's thoughts), *ishita* (persuading others to abide by your wishes), *vashita* (controlling others), *anurami* (having no hunger or thirst), *doorsarvoan* (hearing from a distance) *door darshan* (seeing distant scenes), *manu veg* (travel fast like one's thoughts), *kaam roop* (assuming a form after one's heart), *parkaey parvesh* (entering another person's body), *swachham mriytyu* (to die when one wishes to), *sur krira* (sporting and enjoying with the gods), *sankalp sidhi* (fulfilment of what one wishes), and *apratihgati* (going wherever one likes without any let or hindrance).

There are eight bodily powers also. Here '*sarirak sidh'* is being described. The non-violation of its principles means that the earth with its hardness cannot hinder the physical actions of a 'yogi'; he can pass even through stone; water cannot make him wet. Fire cannot burn him. Strong wind cannot blow him away. His body is hidden in the uncovered sky and he is invisible even to the 'sidhas' (persons with spiritual and miraculous powers).

Guru Sahib says : "Were I to be a '*sidhaa'* (an accomplished yogi) using '*sidhis'* (spiritual and miraculous powers), concealing and manifesting my form at will, all the world may be impressed by my miraculous powers, but

if my mind strays from God's Name, these miraculous powers are of no importance." That is why Guru Sahib says again and again that, keeping before one's mind these powers over nature, one should not alienate one's enamoured mind from God's Name, because God's Name is of inestimable value. Laying special emphasis on this point, Guru Sahib says :

'The merchandise thou hast come into the world to obtain,

That Name of the omnipresent Lord, is found in the house of the saints.

ਜਿਸੁ ਵਖਰ ਕਉ ਲੈਨਿ ਤੂ ਆਇਆ॥

ਰਾਮ ਨਾਮੁ ਸੰਤਨ ਘਰਿ ਪਾਇਆ॥

ਪੰਨਾ - 283

'This body is the jeweller's shop and the unrivalled Name is the stock therein, O brother.'

ਇਹੁ ਤਨੁ ਹਾਟੁ ਸਰਾਫ ਕੋ ਭਾਈ ਵਖਰੁ ਨਾਮੁ ਅਪਾਰੁ॥ ਪੰਨਾ - 636

Only that person can do this trade with steadfastness, who contemplates on the Guru's '*shabad*' (word or hymn). Blessed indeed is that trader. He is blessed in this world as well as in God's court. The Guru's edict is :

'Blessed, blessed will everyone call thee.

Thy face shall be bright in that God's court.'

ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਸਭੁ ਕੋਇ॥

ਮੁਖ ਉਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ॥

ਪੰਨਾ - 283

Guru Sahib also says :

'Nanak, blessed is the trader, who on meeting the Guru, engages in this trade.'

ਧਨੁ ਵਾਪਾਰੀ ਨਾਨਕਾ ਭਾਈ ਮੇਲਿ ਕਰੇ ਵਾਪਾਰੁ॥ ਪੰਨਾ - 636

But this trade is done by very rare ones :

'Rare are those that in such commerce engage.

To such is Nanak ever sacrifice.'

ਇਹੁ ਵਾਪਾਰੁ ਵਿਰਲਾ ਵਾਪਾਰੈ॥

ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ॥

ਪੰਨਾ - 283

We should be ever devoted unto him, who, coming into the world, has traded in the wealth of God's Name, who, turning his back on spiritual and miraculous powers, has fulfilled the goal of human life. Guru Sahib says that infinite objects become visible to this merchant of God's Name in the shops of the inner bazaar of his body. Such is his edict :

'In this body are contained endless objects.

Those are viewed only with the wisdom by the Guru imparted.'

ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਵਸਤੁ ਅਸੰਖਾ ॥

ਗੁਰਮੁਖਿ ਸਾਚੁ ਮਿਲੈ ਤਾ ਵੇਖਾ ॥

ਪੰਨਾ - 110

In this body are stores of compassion, heaps of patience; immense tenderness and contentment are also in this body; peace-giving qualities like modesty and gentleness are also in this self; sweetness of tongue too is it gifted with. We know not how many things there are in the self. These are indeed countless. But when this self is engaged in the search for Truth, which state is called valley of search, which we also call the region of exploration, that we can attain only after meeting the capable Guru. After exploring mind and body, and with the help of the Guru, we can attain that priceless thing -- God's Name -- which is placed in this body. It is while referring to this that Guru Sahib says :

'If man searches his body and soul, then, does he find God's Name .

He restrains his wandering mind and keeps it under his control.

Gurbani he sings night and day and is naturally engaged in Lord's devotional service.'

ਤਨੁ ਮਨੁ ਖੋਜੇ ਤਾ ਨਾਉ ਪਾਏ ॥

ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥

ਗੁਰ ਕੀ ਬਾਣੀ ਅਨਦਿਨੁ ਗਾਵੈ ਸਹਜੇ ਭਗਤਿ ਕਰਾਵਣਿਆ ॥

ਪੰਨਾ - 110

It is by rising above the lure of the nine treasures and by reaching the tenth door that God's Name is attained. There abides the unbroken and continuous melody of the 'shabad' (word or hymn). This melody is so enchanting that even *Akal Purkh* (Timeless God) is ever intoxicated and exhilarated by it. Beyond this point, the shape of the place is within the mind and soul, which is realised by the very rare with the Guru's grace. Nectar-pools of easily understandable knowledge of the Ultimate Reality are lying there. It is only with the Guru's grace that one receives this 'amrit' (nectar) and quaffs it. This heart-like abode is a wonderful place where the spiritual-bliss-like unstruck mystic melody is ever enchanting. In that place there are many congregational halls where do meet those who have attained 'sehaj awastha' (state of spiritual calm). The companion saints of 'Waheguru' (God) abide there. It is a place of infinite joy and no sorrow. This place is attained by those who have received the grace of the capable Guru. He, who attains to this place, is indeed blessed. Guru Sahib has explained it thus :

'The Lord of unknowable form has abode in the heart of man.

By Guru's grace, some rare one understands it.

There are nectar-pools of Lord's sermons.

He, who has access to them, finds the nectar and quaffs it.

The celestial music of Guru's hymn resounds in the unique place.

With the melody thereof even the Lord is charmed.

There are diverse and numberless abodes of peace.

There abide the companion saints of the Supreme Lord.

There is infinite joy, and no sorrow and duality.

That abode, the Guru has conferred on Nanak.'

ਅਗਮ ਰੂਪ ਕਾ ਮਨ ਮਹਿ ਥਾਨਾ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਨਾ॥

ਸਹਜ ਕਥਾ ਕੇ ਅੰਮ੍ਰਿਤ ਕੁੰਟਾ॥
 ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸੁ ਲੈ ਭੁੰਚਾ॥
 ਅਨਹਤ ਬਾਣੀ ਬਾਨੁ ਨਿਰਾਲਾ॥
 ਤਾ ਕੀ ਧੁਨਿ ਮੋਹੇ ਗੋਪਾਲਾ॥
 ਤਹ ਸਹਜ ਅਖਾਰੇ ਅਨੇਕ ਅਨੰਤਾ॥
 ਪਾਰਬ੍ਰਹਮ ਕੇ ਸੰਗੀ ਸੰਤਾ॥
 ਹਰਖ ਅਨੰਤ ਸੋਗ ਨਹੀ ਬੀਆ॥
 ਸੋ ਘਰੁ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਆ॥

ਪੰਨਾ - 186

So this place is attained after passing through the nine gates, as is the Guru's edict :

*'In this body are contained endless objects.
 Those are viewed only with the wisdom by the Guru
 imparted.*

*He, who soars above the nine gates, hears the celestial
 strains of the tenth one and is emancipated.'*

ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਵਸਤੁ ਅਸੰਖਾ॥

ਗੁਰਮੁਖਿ ਸਾਚੁ ਮਿਲੈ ਤਾ ਵੇਖਾ॥

ਨਉ ਦਰਵਾਜੇ ਦਸਵੈ ਮੁਕਤਾ ਅਨਹਦ ਸਬਦੁ ਵਜਾਵਣਿਆ॥

ਪੰਨਾ - 110

But an ignorant one has no knowledge of this place for he is wandering about gathering the poison of 'maya' (mammon). Bound by ego, he is born and he dies and he is unable to get rid of this cycle (of birth and death) :

*'The worldly-minded know not the truth about good and
 evil;*

And absorbed in Duality, and delusion are they lost.

The purblind unenlightened know not the way,

And in transmigration are again and again involved.

ਪਾਪ ਪੁੰਨ ਕੀ ਸਾਰ ਨ ਜਾਣੀ॥

ਦੂਜੈ ਲਾਗੀ ਭਰਮਿ ਭੁਲਾਣੀ॥

ਅਗਿਆਨੀ ਅੰਧਾ ਮਗੁ ਨ ਜਾਣੈ ਫਿਰਿ ਫਿਰਿ ਆਵਣ
 ਜਾਵਣਿਆ॥

ਪੰਨਾ - 110

The devotee who serves the Guru by surrendering himself completely to him, who becomes a disciple by decimating his own existence, who sells himself to the Guru, who obeys him with all his heart and serves him

without any desire for reward, attains to the Lord. Such is the Guru's edict :

*'The servant (or disciple) who lives in the Guru's house,
Should heartily obey the Guru's 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 the 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 ਕਾਰਜੁ ਰਾਸਿ ॥

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥

ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥

ਪੰਨਾ - 286

Expressing this very thought, Guru Sahib also says :

*'From the Guru's service I have obtained everlasting
peace, and my egotism and egoism are stopped and
stayed.*

*By the Guru's instruction, my darkness is dispelled and
the adamant shutters are opened stilling my self-
conceit,*

I have placed God in my mind.'

ਗੁਰ ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥

ਹਉਮੈ ਮੇਰਾ ਠਾਕਿ ਰਹਾਇਆ ॥

ਗੁਰ ਸਾਖੀ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਬਜਰ ਕਪਾਟ ਖੁਲਾਵਣਿਆ ॥

ਪੰਨਾ - 110

Maya's (mammon's) extremely adamant stony doors of hope and apprehension are opened with the Guru's 'shabad' (word). The Guru's 'shabad' destroys ego completely and when ego is destroyed then the one Transcendent God, who is present in all, becomes firmly seated in the heart. With Guru's grace both body and mind

are purified and the pure Transcendent God is attained with the Pure Name, as is the Guru's edict :

*'Stilling my self conceit, I have placed God in my mind.
On Guru's feet, I have ever fixed my mind.
By the Guru's grace are my soul and body rendered pure
and immaculate Name do I meditate upon.'*

ਹਉਮੈ ਮਾਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥

ਗੁਰ ਚਰਣੀ ਸਦਾ ਚਿਤੁ ਲਾਇਆ ॥

ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ

ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥

ਪੰਨਾ - 110

So such merchants of God's Name have been called 'blessed' by the Guru. In this body-shop, the soul is the merchant, who is to deal in truth after receiving the Guru's teachings. But, holy congregation, this soul or mind, instead of trading in the real merchandise (i.e. truth), gathers heaps of poison. Of what significance are the attainments of 'maya' (mammon)? They are an illusion; while accumulating them, one day he departs leaving everything behind. No one takes wealth along with him, but the sins and crimes that man commits while accumulating wealth, do go with him to the other world. In the Divine Court, he will have to weep and repent while accounting for every evil action, but who will listen to his weeping? Blindly he has wasted his life. Guru Sahib says :

*'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
seating him, his account is explained to him.*

*When thrashed, he finds no place of shelter, but none
hears his bewailing 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 ॥
ਬਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੁਆਇਆ ॥
ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥ ਪੰਨਾ - 464

This merchant in human form had come here to deal in truth, but entangled in 'maya' (mammon), engaged in various tasks and lost in the notion of mine and thine, he misses his supreme goal. If, however, this animate being is made to appreciate that his Supreme goal is to deal in truth, then, as Guru Sahib has said :

'Make thy mind the ploughman, good deed the farming, modesty the water and thy body the field.

Let Lord's Name be thy seed, contentment the earth-crusher and garb of humility thy fence.

Doing deeds of love, the seed shall germinate and flourishing, then thou shalt see such a home.'

ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥

ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥

ਭਾਉ ਕਰਮ ਕਰਿ ਜੰਮਸੀ ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ ॥ ਪੰਨਾ - 595

About material acquisitions, Guru Sahib says :

'O sire, wealth goes not with man.

This mammon has bewitched the world and only some rare person understands this.'

ਬਾਬਾ ਮਾਇਆ ਸਾਥਿ ਨ ਹੋਇ ॥

ਇਨਿ ਮਾਇਆ ਜਗੁ ਮੋਹਿਆ ਵਿਰਲਾ ਬੁਝੈ ਕੋਇ ॥ ਪੰਨਾ - 595

'Maya' (mammon) does not merely mean money and property. Except God's Name every other visible thing is 'maya' (mammon, illusion), in which the 'jeev' (animate being) is ever entrapped. His state is like that of a lame ass caught in a marsh. If some God's devotee takes pity on this lame ass, he can gradually pull him out by putting a rope round his neck. We come to a religious congregation, listen to discourses, but the mind or soul does not commerce in truth. Sometimes the soul rises, and sometimes it goes down. The soul does not feel at home

in the holy congregation and weaves a world of its own and in day dreams it continues wandering.

Holy congregation, the mind keeps on running about hither and thither, sometimes leaping in one direction and sometimes in another. It is said that it is a merchant. The mind has come to the holy congregation to buy precious stones, pearls and rubies. Whereas jewels and gems have a price, he has come to buy something invaluable. But if he does not do any commerce, then what happens? So when he enters the physical or bodily bazar, there are numerous things. First, there is the tongue. How can one do commerce with the tongue? Its method is to recite God's Name which is True, Supreme and Timeless. The tongue does commerce by uttering the '*shabad*' (hymn), by reciting God's Name. Then there is commerce of breathing. While breathing, utter '*Wahe*' when you inhale, and '*Guru*' when you exhale. God's Name has to be meditated with concentration of the mind, in the '*trikuti*' [middle of the forehead just above the eyebrows] and the command center in the brain. The mind or soul has to commerce in God's Name in this very body, but it is the mind that is the merchant. If the merchant does not work, who will do commerce or trade? What if he reads *Jap Ji Sahib* but his fancy is romping outside? What if he reads '*bani*' (Guru's utterances) and recites God's Name, but his thoughts wander hither and thither? Then there is no merchant here, so Guru Sahib says :

'In this body-shop, this mind is a merchant, who through poise deals in truth.'

ਤਨੁ ਹਟੜੀ ਇਹੁ ਮਨੁ ਵਣਜਾਰਾ॥

ਨਾਨਕ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰਾ॥

ਪੰਨਾ - 942

It is said that Waheguru abides in the holy company, and when the mind gets concentrated in God's Name, then

does one enjoy the pleasure of it. Taste this pleasure :

'The Name Divine is amrita (nectar).

By guidance of the Perfect Guru taste of joy in God.'

**ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਰਸੁ ਚਾਖੁ ॥ਪੰਨਾ
- 997**

God's Name is 'amrita' (nectar) :

*'Egoists are desire-filled; their minds in ten directions
wandering, hoping to amass many lakhs.*

*Without the Name accursed is human life. The
waywards are made to abide in ordure.'*

**ਮਨਮੁਖ ਤਿਸਨਾ ਭਰਿ ਰਹੇ ਮਨਿ ਆਸਾ ਦਹ ਦਿਸ ਬਹੁ ਲਾਖੁ ॥
ਬਿਨੁ ਨਾਵੈ ਯੁਗੁ ਜੀਵਦੇ ਵਿਚਿ ਬਿਸਟਾ ਮਨਮੁਖ ਰਾਖੁ ॥
ਪੰਨਾ - 997**

The life spent in obedience to one's desires is like living in
offal :

*'They come and go and are whirled into many existences.
They eat the foul-smelling ordure.'*

**ਓਇ ਆਵਹਿ ਜਾਹਿ ਭਵਾਈਅਹਿ ਬਹੁ ਜੋਨੀ ਦੁਰਗੰਧ ਭਾਖੁ ॥
ਪੰਨਾ - 997**

They come and go; they are born and they die and
abide in offal. So in this way, until we make the mind the
merchant of truth, there is no hope. So what do we have
to shape and mould in the true mint (*taksal*) of *Sri Guru
Granth Sahib*? We have to shape the 'shabad'.

But to shape something, first of all material is
required. If a 'shabad' is to be created, a coin is to be
minted, material is needed. According to seasoned holy
men, if material in full measure is received, then there is
sure success.

The first requirement is faith in the Guru. Even by
mistake, never criticise your Guru's actions. Regard the
Guru in no way less than God and continue lauding him.

There are many such devotees, who make some
attainments with the Guru's grace and kindness by

listening to his utterances. They do not make any mention of their Guru and give the impression that they have become perfect on their own. Such persons, who hide their Guru, and win encomiums by showing off their qualities and pretend that they have attained all this on their own without any labour, seldom make mention of their Guru. They turn their back upon the Guru. Even this has been observed that when their fame increases very much, they stop respecting their Guru, and considering him (the Guru) an ordinary person, avoid having any dealings with him and do not praise the qualities of the Guru even by mistake. Such persons are guilty of showing disrespect to the Guru as goes a story. Once a devotee, owing to his qualities and on having imbibed the Guru's teachings started getting people's praise and appreciation. He said to himself, "My voice is as sweet and beautiful as that of the Guru. I can mould it according to a particular '*raga*' (musical measure or metre). When I explicate the scripture, I can quote from other '*granth*s' (scriptures) also, due to which I am being greatly honoured." Gradually, he stopped revering the Guru. One day it so happened that some prominent persons were present in the congregation. When the Guru came, he deliberately started looking in some other direction and neglected showing due reverence to the Guru and gave the impression that he had not noticed the Guru's arrival. At that time, the Guru invoked a curse on him saying, "You are a complete demon. Violating all canons of good conduct, you have behaved like a demon. You have insulted the Guru-tradition. Go away! May you forget all your knowledge and learning and become a demon!" He knew that his Guru was capable and naturally possessed all those spiritual powers which he himself did not have. He was frightened by the Gurus curse, and falling at his feet, said, "Sir, I am a fool. Out of pride, I failed to revere you. Kindly forgive me

because your utterance is bound to come true. None can ward off your curse." There is an edict in Guru Granth Sahib also to this effect :

'Egg-born shall die, the foetus-born shall die, and so shall die the earth-born and sweat-born.

The four vedas shall perish and the six Shahstras too shall perish. The saint's word alone is immutable.

The optimists will die, the egotists will die, and the pessimists will die as well.

All that comes to view will pass away. Only the saint's word is unfathomable.'

ਅੰਡ ਬਿਨਾਸੀ ਜੇਰ ਬਿਨਾਸੀ ਉਤਭੂਜ ਸੇਤ ਬਿਨਾਧਾ॥

ਚਾਰਿ ਬਿਨਾਸੀ ਖਟਹਿ ਬਿਨਾਸੀ ਇਕਿ ਸਾਧ ਬਚਨ ਨਿਹਚਲਾਧਾ॥

ਰਾਜ ਬਿਨਾਸੀ ਤਾਮ ਬਿਨਾਸੀ ਸਾਤਕੁ ਭੀ ਬੇਨਾਧਾ॥

ਦ੍ਰਿਸਟਿਮਾਨ ਹੈ ਸਗਲ ਬਿਨਾਸੀ ਇਕਿ ਸਾਧ ਬਚਨ ਆਗਾਧਾ॥

ਪੰਨਾ - 1204

The Guru's word was an infallible arrow which could not be averted in any manner. Seeing his pitiable condition, the Guru's heart melted. He said, "You are bound to become demon, but you will be liberated by a very capable *Satguru* (True Guru)." He asked, "How shall I be able to recognise the *Satguru*? I am going to become a demon. The demon not only drink wine and eat meat but also eat human flesh, that is, they are cannibals. When I start killing human beings and eating their flesh, I shall bring greater sin on myself. Sir, I went astray and committed an offence greater than which is none other, because neglect and disregard of the Guru is the biggest offence and no other sin is so serious as this offence" :

(It is said that) The killing of brahmin, cow and the man of one's own family is a deadly sin.

The drunkards gamble and look at the wives of others.

The thieves and decoits loot others wealth. These all are treacherous, ungrateful, sinners and killers.

If such persons are gathered in infinite number; even they

all are not equal to the single hair of the apostate.

ਬਾਮੁਣ ਗਾਂਈ ਵੰਸ ਘਾਤ ਅਪਰਾਧ ਕਰਾਰੇ।

ਮਦ ਪੀ ਜੁਏ ਖੇਲਦੇ ਜੋਹਨਿ ਪਰ ਨਾਰੇ।

ਮੁਹਨਿ ਪਰਾਈ ਲਖਮੀ ਠੱਗ ਚੋਗ ਚਗਾਰੇ।

ਵਿਸਾਸ ਧੋਹੀ ਅਕ੍ਰਿਤਘਣ ਪਾਪੀ ਹਤਿਆਰੇ।

ਲੱਖ ਕਰੋੜੀ ਜੋੜੀਅਨਿ ਅਨਗਿਣਤ ਅਪਾਰੇ।

ਇਕੱਤ ਲੁਇ ਨ ਪੁੱਜਨੀ ਬੇਮੁਖ ਗੁਰਦੁਆਰੇ। ਭਾਈ ਗੁਰਦਾਸ
ਜੀ, ਵਾਰ 34/16

He, who keeps company of such a person, is also guilty of committing sin because he is a renegade who has been cursed by the Guru. If somebody argues, 'Sir, we only talk with him and are not influenced by what he says,' its reply is given by Bhai Gurdas Ji in Var 34, stanza 15 :

If someone enters a room full of soot his face is sure to be blackened.

If seed be sown in the alkaline field, that will go useless.

If somebody swings in a broken swing, he will fall and kill himself.

If a man who does not know how to swim, leans on the shoulders of another equally ignorant, how shall he cross a deep river?

Move not with him who sets fire to his own house and then goes to sleep.

Such is the society of the deceitful and apostates wherein man is ever in fear of his life.

ਵੜੀਐ ਕਾਲਖ ਕੋਠੜੀ ਮੁਹੁ ਕਾਲਖ ਭਰੀਐ।

ਕੱਲਰ ਖੇਤੀ ਬੀਜੀਐ ਕਿਹੁ ਕਾਜ ਨ ਸਰੀਐ।

ਟੁੱਟੀ ਪੀਘੇ ਪੀਘੀਐ ਪੈ ਟੋਏ ਮਰੀਐ ॥

ਕੰਨਾ ਫੜਿ ਮਨਤਾਰੂਆਂ ਕਿਉ ਦੁੱਤਰੁ ਤਰੀਐ।

ਅਗਿ ਲਾਇ ਮੰਦਰਿ ਸਵੇ ਤਿਸ ਨਾਲਿ ਨ ਫਰੀਐ।

ਤਿਉਂ ਠੱਗ ਸੰਗਤਿ ਬੇਮੁਖਾਂ ਜੀਅ ਜੋਖਹੁ ਡਰੀਐ। ਭਾਈ
ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 34/15

Even this is also said that, if someone becomes friends with a renegade and has dealings with him, he becomes blameworthy because he (renegade) has been cursed by the Guru. Guru Sahib goes to the extent of saying even

this much that if a devotee becomes angry, the anger pollutes 215 thousand million cells of his body and invisible flames of anger come out of every particle of him. If somebody touches him, he too is affected. Guru Sahib has not regarded anyone as untouchable on the basis of caste, but he does regard an angry person as an untouchable, because his entire blood gets infected. Such waves come out of him that easily enter the person who shakes hands with him or embraces him. If someone is meditating on God's Name and is absorbed in it, he at once comes to know why he received the shock, and why his concentration was broken. He knows that he has not done anything by which his concentration should be broken. But he does not know that waves from the angry man have entered his body. That is why Guru Sahib has said :

'Draw not near and in the neighbourhood of those in whose heart is the pariah of wrath.'

**ਓਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲ ॥
ਪੰਨਾ - 40**

Whether it is an angry person, or a greedy person, or a proud person, all exercise a bad influence on others. That is why there is a command in the 'rehatnama' (Sikh code of conduct) that if unknowingly, you eat something from the hands of one about whose vocation and thoughts, you do not know anything, your absorption in God's Name will be disturbed and you will not be able to concentrate on God's Name for many days. Even if there is love for God surging within you, it will become subdued. The following is the edict in the 'Rehatnama' :

'He whose 'rehat' is not known and reading of Gurbani is not his wont,

Partaking of food from his hand makes one forget love of God.'

**ਜਾ ਕੀ ਰਹਿਤ ਨ ਜਾਣੀਐ ਗੁਰਬਾਣੀ ਨਹੀ ਗੀਤ।
ਤਿਸ ਦੇ ਹਥੁੰ ਖਾਧੀਐ ਵਿਸਰੇ ਹਰਿ ਕੀ ਪ੍ਰੀਤ (ਰਹਿਤਨਾਮਾ)**

'How can one go across by holding on to the sheep's tail?
By befriending a ghost
One daily fears for one's life.
Tree on a river bank is ever uncertain.

By marrying a dead man how can a woman have bliss of married life?

By sowing poison, how can one have 'amrita' (nectar)?
Friendship with a renegade invites Yama's punishment.'

ਭੇਡੇ ਪੁਛਲਿ ਲੱਗਿਆਂ ਕਿਉਂ ਪਾਰ ਲੰਘੀਐ।

ਭੂਤੇ ਕੋਰੀ ਦੋਸਤੀ ਨਿਤ ਸਹਸਾ ਜੀਐ।

ਨਦੀ ਕਿਨਾਰੈ ਰੁੱਖੜਾ ਵੇਸਾਹੁ ਨ ਕੀਐ।

ਮਿਰਤਕ ਨਾਲਿ ਵਿਵਾਹੀਐ ਸੋਹਾਗੁ ਨ ਥੀਐ।

ਵਿਸੁ ਹਲਾਹਲ ਬੀਜਿ ਕੈ ਕਿਉਂ ਅਮਿਓ ਲੀਐ।

ਬੇਮੁਖ ਸੇਤੀ ਪਿਰਹੜੀ ਜਮ ਡੰਡ ਸਹੀਐ। ਭਾਈ ਗੁਰਦਾਸ ਜੀ
ਵਾਰ, 34/7

So, the Guru's edict about him who disregards the Guru is :

'If anyone turns away from the Guru

Then he obtains not salvation

Without the True Guru.

He shall not obtain salvation anywhere else. Go and consult men of discrimination.

He shall wander in many existences and obtain not deliverance without the True Guru.

He shall ultimately acquire emancipation, attaching himself to the feet of the True Guru, when he shall recite to him the Lord's Name.

Says Nanak, reflect over this and see that without the True Guru deliverance is attained not.'

ਜੇ ਕੋ ਗੁਰ ਤੇ ਵੇਮੁਖੁ ਹੋਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਵੈ ॥

ਪਾਵੈ ਮੁਕਤਿ ਨ ਹੋਰਥੈ ਕੋਈ ਪੁਛਹੁ ਬਿਬੇਕੀਆ ਜਾਏ ॥

ਅਨੇਕ ਜੁਨੀ ਭਰਮਿ ਆਵੈ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥

ਫਿਰਿ ਮੁਕਤਿ ਪਾਏ ਲਾਗਿ ਚਰਣੀ ਸਤਿਗੁਰੁ ਸਬਦੁ ਸੁਣਾਏ ॥

ਕਹੈ ਨਾਨਕੁ ਵੀਚਾਰਿ ਦੇਖਹੁ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥

ਪੰਨਾ - 920

So, holy congregation, turning away from the Guru is a rank sin. Sages have counted six kinds of killings --

(i) killing of a pious and religious person who has knowledge of '*Brahma*' (the Ultimate Spiritual Reality) and reflects over '*Brahma*'; (ii) killing of a person with a gentle cow-like disposition who wishes good to everyone; (iii) killing of one's daughter; (iv) killing by betraying one's trust; (v) to deny having taken a loan and refusing to pay one's debt -- this is called debt-killing; (vi) to be ungrateful. These are the six big and serious killings and he who is guilty of committing them is called a killer. One killing is equal to 960 million ordinary sins or crimes. The punishment for six killings is equal to the punishment for 576 crore sins. Patricide is equal to 100 killings, while matricide is equivalent to 1,000 killings. Such is the opinion of seasoned holy men. That is why Bhai Gurdas Ji has written that even if crores of sinners guilty of having committed big and serious crimes are added up, they do not become equal to the sin of showing disregard to the Guru.

So, in this way, that scholarly person became a demon by showing disregard to his Guru (spiritual teacher), who in history is mentioned as Kauda Rakshah (demon). When he carried away Mardana and was going to fry him in a cauldron of boiling oil, Guru Nanak Sahib reached there and saved him and the cauldron of boiling oil became cold like ice. He was amazed. He saw two persons standing before him. A single glance of Guru Sahib made the boiling oil cold like ice. He went running inside and brought a mirror in which he saw Guru Nanak Sahib's image, and placed his head at Guru Sahib's feet. No sooner did he do so, he was rid of all his evils and bad thoughts and he realised that the one capable of pardoning his great sin was standing before him. Prostrating himself at the feet of Guru Nanak Sahib, he prayed, "O Sovereign! Save me, I am a great sinner." Guru Nanak Sahib imparted him good teaching and

bestowing on him the treasure of God's Name absolved him of all his sins and placing his hand on his head rid him of all evils and God's Name started ringing from every pore of his body. Let us recite Guru's edict :

'Magnify and praise the True Guru, in whom there are great greatnesses.

If the Lord causes man to meet the Guru, then, beholds he the Guru's greatness.

When it pleases Him, then, He enshrines them in man's mind.

The Guru puts his hand on man's forehead, and by his order beats out wickednesses from within him.'

ਸਤਿਗੁਰੁ ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਿਚਿ ਵਡੀਆ
ਵਡਿਆਈਆ ॥

ਸਹਿ ਮੇਲੇ ਤਾ ਨਦਰੀ ਆਈਆ ॥

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਮਨਿ ਵਸਾਈਆ ॥

ਕਰਿ ਹੁਕਮੁ ਮਸਤਕਿ ਹਥੁ ਧਰਿ ਵਿਚਹੁ ਮਾਰਿ ਕਢੀਆ
ਬੁਰਿਆਈਆ ॥ ਪੰਨਾ - 473

When he adopted 'Gursikhi' (becoming a Sikh of the Guru), then Bhai Mardana asked Guru Sahib, "Sir, why had he brought out the mirror? Why did he offer greetings to you after looking in the mirror?" Guru Sahib said, "Bhai Mardana Ji, you should better ask Kauda Rakshash about it." By then, he was no more Kauda Rakshah. Every particle of his being had been transformed. All his evil proclivities had been made pure and clean as if a basin of dirty water had been emptied and filled with clean water. Bhai Kauda Ji then disclosed, "Sir, I have been guilty of committing a big mistake just as Bhai Mardana has, when deserting the capable Guru and turning his back upon him, he was returning home. Whenever I ate a man, I first looked at his image in this mirror and he appeared to be either an animal or a noble man. I never ate a man. So Mardana too on turning his back upon the Guru appeared to me to be different from a human being.

True Sovereign, I was a very learned man. I committed a very big mistake. I showed disrespect to my Guru, who invoked a curse on me. When, on my weeping and wailing, he was moved to pity, he said, 'I shall give you a mirror. Look at the image of a person in this mirror and it will tell you whether the person is worse than a beast or a noble man.'

*'Though of the human species,
Yet are man's actions beast-like --
Day and night in putting up a false show before the
world engaged.
Outside has he assumed a false disguise, within him lies
'maya'-impurity.
Know, by concealment is nothing concealed.
For show he engages in learned discourses, meditation
and ritual baths; within is lying canine-greed.
Within him is fire of evil desires,
His limbs for outward show smeared with dust.
To his neck tied a stone - how may he swim across the
limitless ocean?
Such as have lodged within their selves the Lord,
Saith Nanak, into poise are absorbed.'*

ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥
ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥
ਬਾਹਰਿ ਭੇਖ ਅੰਤਰਿ ਮਲੁ ਮਾਇਆ ॥
ਛਪਸਿ ਨਾਹਿ ਕਛੁ ਕਰੈ ਛਪਾਇਆ ॥
ਬਾਹਰਿ ਗਿਆਨ ਧਿਆਨ ਇਸਨਾਨ ॥
ਅੰਤਰਿ ਬਿਆਪੈ ਲੋਭੁ ਸੁਆਨੁ ॥
ਅੰਤਰਿ ਅਗਨਿ ਬਾਹਰਿ ਤਨੁ ਸੁਆਹ ॥
ਗਲਿ ਪਾਥਰ ਕੈਸੇ ਤਰੈ ਅਥਾਹ ॥
ਜਾ ਕੈ ਅੰਤਰਿ ਬਸੈ ਪ੍ਰਭੁ ਆਪਿ ॥
ਨਾਨਕ ਤੇ ਜਨ ਸਹਿਜ ਸਮਾਤਿ ॥

ਪੰਨਾ - 267

*'They are animals wrapped up in human skin and are
black from within.
The True Lord is pervading all, and through the True
Name is He seen.'*

ਪਸੂ ਮਾਣਸ ਚੰਮਿ ਪਲੋਟੇ ਅੰਦਰਹੁ ਕਾਲਿਆ ॥

ਸਭੋ ਵਰਤੈ ਸਚੁ ਸਚੈ ਸਬਦਿ ਨਿਹਾਲਿਆ॥ ਪੰਨਾ - 1284

"So, Sir, I used to eat men after seeing their image in this mirror. When I beheld you in the mirror, I saw only light. My Guru had told me that when my emancipator came, I would see only radiant light in the mirror. So sovereign, when I had a glimpse of your image, I could not bear your majesty and grandeur. There is none in the world who can endure your radiance." Seeing his humility, Guru Sahib got him the gift of God's Name from Bhai Mardana Ji. The pleasure that he got from the attainment of God's Name, he was ordered to distribute and disseminate in the world. He came to be known as the 'Pir' (Spiritual or religious guide) of his community. It cannot be stated with certitude where his place is. Some say that it is in Assam, but at Jabalpur, there is a gurdwara named after him - Gurdwara Kauda Sahib.

The devotee who does not sing praises of his Guru, can never tread the 'atam-marg' (road of self-realisation). So this is very essential. One should not regard one's Guru as less than God Himself. About the Guru, there are four convictions : (i) My Guru is an excellent saint. (ii) My Guru is the greatest and best of all saints. (iii) My Guru is very much like God Himself. (iv) My Guru is manifest Transcendent God. Gurbani confirms this :

'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 ਅਨੂਪੁ
ਦਿਖਾਈ॥

ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥ਪੰਨਾ

- 442

So only after reposing complete faith in the Guru does one have faith in the 'gurmantra' (initiatory chant or

formula). If one does not have faith in the Guru, whatever 'chant' he may give, it does not prove to be fruitful. Trust, devotion, faith, conviction are different names for one and the same thing. At one place, mention comes of a simple and innocent devotee who after attending a 'satsang' (holy congregation) became an ascetic and in this state of renunciation went to a holyman or exalted soul. There were many other devotees also who rendered voluntary service. The holy man served in the kitchen also and used there the milk yielded by his own cattle. He did not like begging and ran the kitchen with his own honest labour. He was perfect in making honest earnings. This devotee approached him and said, "Sir, I want to cross the ocean of existence. Kindly tell me the method of doing so." The holy man noticed that he was a simple and honest person. First he said to him, "My dear, do voluntary service. Look after the cattle. Great care has to be taken of the cattle. Their sheds have to be kept clean. The dung should be removed immediately and thrown on the dung-hill. See that the cattle do not sit on their dung. Keep them clean. Then we shall get pure and clean milk. If the cattle are smeared with dung, then the dung sticking to the tail happens to fall in the milk. In this way, it becomes unfit for offering to God." So, that devotee kept rendering service very carefully and watchfully. Eight years passed in this manner. One day, somebody asked him, "Has the holy man given some 'mantra' (chant or formula)?" He replied that he had been asked to render service. That man said, "In order to meet God, it is essential to get a 'mantra' from the Guru. This 'mantra' (chant) has to be recited day and night. So much recitation should be done that if one forgets it (meditation), one should feel as if one is not living." About such a state, Guru Sahib has said :

'As without water the fish finds not life;

As without the drop of rain the 'chatrik' (a tiny bird)

feels not content;

*As the deer attracted by sound rushes to face the hunter;
As the humming-bee, greedy for fragrance of the lotus,
Gets bound -*

*Thus is love for the Lord in the heart of His devotees
By His sight feel they fulfilled.'*

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 ॥ ਪੰਨਾ

- 708

On hearing this utterance, that keen devotee, who was completely guileless and knew no argument and had complete faith in the Guru's word, went to his Guru. He said to him humbly, "Sir! As per your command I have been looking after the cattle for the last eight years. It is your grace and kindness that you have bestowed this service on me. But sir, my 'Gurbhais' (fellow disciples) have told me that I haven't so far got the 'Guru-mantra' (initiatory formula or chant) by reciting which God is attained, though God can be reached or attained only with the Guru's grace, for none has ever attained God with his own strength and effort. Kindly bestow the 'Gurmantra' upon me and tell me the method also of reciting it." It was evening time, the sun was setting. At this time, we read or recite *Sri Rehras Sahib*, the Hindus read the '*Sandhya*' while the Muslims say their evening '*Namaz*' (Muslim Prayer). The holy men said to him, "For getting '*Gurmantar*' come in the morning at 8 o'clock." This devotee was very much pleased at this. He reached the place of his service. At night, he could not sleep, lest he should be late. He finished half the work during the night itself, and threw the dung on the dung-hill. By chance he asked somebody what time it was. He replied that it was about to strike eight o'clock. Hurriedly with soiled clothes, he set out to

meet the Guru. Then, it so happened that some officials of the king came to the holy man and said that the Raja (king) wished to see him (holy man) exactly at 8 o'clock next morning. The holy man said, "Brother, what has the Raja got to do with me; I am a '*Sadhu*' (holy man) free from worldly attachments. We have only a mat to lie upon. If your Raja is ready to sit on it, he may come at 8 o'clock." The officials said, "Although our Raja can very well sit on the mat, yet we wish to spread something for him." Early in the morning they brought some good carpets and spread them. Before the arrival of the Raja, that devotee, after taking care of his cattle, set out with mud smeared feet to receive the '*mantra*' (chant) from the holy man. The holy man was standing with ease in the door of his cottage. When he saw the devotee, he raised his hand and said, "*Parey - parey - parey* (away)." This meant, "Your feet are smeared with mud; remain away from this carpet." That devotee was very much pleased thinking that he had got the '*gurmantra*' (initiatory religious chant). From that very moment he started reciting it (*parey, parey*). He recited it so much that got completely immersed in its meditation. With hands and feet he rendered service, but with his heart and mind he kept repeating '*parey, parey*'. His meditation became so powerful that he started hearing '*parey, parey*' from within himself. When the wind blew and the birds sang, he heard the sound of '*parey, parey*' out of them. Neither did the holy man call him again, nor did he ever suspect that his '*mantra*' (chant) was wrong, and he regarded '*parey, parey*' as immaculate and all-knowing God. One day it so happened that the holy man called him and said to him, "A friend of mine lives at a distance of 40 miles from here. Take this letter to him and bring his reply also at the earliest. You don't have to stop there. Just rest for a while

and then return immediately." He took the letter from the holy man and went to his hut. A thought crossed his mind that by going from there he might not forget reciting 'parey, parey' and the pleasure he was getting from it. Seeing his anxiety, his hut was filled with light and God manifested Himself before him. God said to him, "My dear devotee, give the letter to me. I shall get its reply at once." He submitted very respectfully, "Sir, I haven't seen you before. How will you go so far?" God replied, "I am bound by love. I am above 'mantras' (chants). I value a person's feelings and sentiments. Seeing your endless devotion, I have shown you my immanent aspect. All the world asks for something or the other from me and I continue granting their wishes. But this world does not love 'Me' in return. Pleased and satisfied with my gifts, it forgets Me completely. Such is the Guru's edict :

*'Man loves gifts and forgets the Giver.
He entertains not the thought of death.'*

ਦਾਤਿ ਪਿਆਰੀ ਵਿਸਰਿਆ ਦਾਤਾਰਾ॥

ਜਾਣੈ ਨਾਗੀ ਮਰਣੁ ਵਿਚਾਰਾ॥

ਪੰਨਾ - 676

God took the letter and in a short while returned with the holy man's reply and gave it to him.

This devotee was very much pleased and wondered, "How good is this 'parey, parey'! He has done the task that I was supposed to do." In Gurbani comes the following edict :

*'The Lord automatically accomplishes the tasks of those,
to whom the Name of God is dear.'*

ਅਚਿੰਤ ਕੰਮ ਕਰਹਿ ਪ੍ਰਭ ਤਿਨ ਕੇ ਜਿਨ ਹਰਿ ਕਾ ਨਾਮੁ ਪਿਆਰਾ॥

ਪੰਨਾ - 638

So taking the reply of the holyman's; friend he went to him again. Suddenly, the holy man said to him, "Much time has passed. You were asked to get reply to my letter

and you haven't even got ready to go?" He replied, "Sir, I have got the reply to your letter. Kindly go through it." The holy man took the letter from him and was greatly surprised. He wondered, "My friend lives at a distance of 40 miles. It will take 12 hours to go and 12 hours for the return journey and then sometime for taking meals and for rest. How has he brought the reply so quickly?" So he said to him, "My dear disciple! It is beyond my understanding how you have brought the reply. It has been brought by my 'parey, parey'." The holy man was surprised, "Whom do you call 'away, away'?" He replied, "Sir it was you who gave me the 'mantra' of 'parey, parey'." The holy man had forgotten all about it. He reminded him of the day when he had asked him to come for the '*mantra*' (chant) at 8 o'clock in the morning. The Raja too was to come to see you that very day. Standing outside the cottage you were waiting for me and when, in haste, I reached near the carpets spread there, then very kindly you gave me the '*mantra*' (chant) - 'parey, parey, parey'. The holyman was surprised at all this. After bidding farewell to the devotee, he was lost in meditation to know what had happened and meditated on God. At all times, he experienced God's Transcendent aspect completely. At that time a voice came from heaven, "O holyman, don't be surprised. This name of 'parey, parey' is My Name because I am beyond all visible things, all nature and every object and creature and that is why My Name is '*Aprampar Parbrahm Parmeshar*' [Boundless Transcendent God]. So this devotee has meditated on Boundless Name. I am always delighted at seeing the devoted worship of my devotees. So bound by his love, I have brought the reply to your letter." These stories have been heard from the lips of perfect holymen who were exalted souls. They prove that by reposing complete faith in the Guru, a seeker crosses the ocean of existence.

Therefore, he who does not praise such a Guru, and keeping the latter's name hidden, shows himself off and claims that his Guru is nothing and is incapable of treading the path of spirituality, cannot attain anything and is bound to suffer.

In his 'Gurmukh Prakash Granth', Brahmgyani Sant Gurbachan Singh Ji has given some material for creating the 'shabad' (hymn) of the 'True Mint' [*Sachi Taksal*]. It is recorded therein :

'They do not praise their own merits.

**ਅਪੁਨੇ ਗੁਣ ਕੀ ਸਿਫਤ ਨਾ ਕਰਨੰ ॥
ਧਰਮ ਨਿਜ ਜਸੁ ਹੇਤ ਨ ਬਰਨੰ ॥**

Man imbibes several talents through diligence and application. Intelligent persons praise those attributes. A virtuous person on hearing praise of his merits, is overcome with humility and he is of the opinion that people needlessly praise him and that it is owing to the Guru's grace and kindness who has bestowed on him the strength and ability to speak, who has given him good brain knowledge and learning and therefore, the Guru should be eulogised and not he.

Holy congregation, he who himself praises his merits cannot travel on the path of '*atam marg*' (spirituality). He can cheat the world but this is not to the liking of God. These days it has been often seen that ordinary men of the world are not tired of praising themselves. During elections it is seen that candidates praise themselves highly even though during their rule they may have taken huge bribes and done many wrong things. Forgetting them, they sing their praises. In earlier times, if someone praised himself, he was called 'self-praiser', but these days, this is a common practice that everyone indulges in self-praise, so much so, even holymen are given to praising themselves. They describe their miracles in detail. If

something happens to be said, it is a different matter, but it does not behove a holy person to describe or praise his spiritual powers. Bhai Gurdas Ji's edict is :

Now feelingful devotion only is acceptable; yajna, burnt offering and worship of the human guru was the discipline of the earlier age.

If somebody now, in spite of being a doer, erases from his self this sense and prefers to be called lowly, only then he can remain in the good books of the Lord.

ਭਾਉ ਭਗਤਿ ਪਰਵਾਨ ਹੈ ਜੱਗ ਹੋਮ ਤੇ ਪੁਰਬ ਕਮਾਈ।
ਕਰਕੇ ਨੀਚ ਸਦਾਵਣਾ ਤਾਂ ਪ੍ਰਭੁ ਲੇਖੈ ਅੰਦਰ ਪਾਈ। ਭਾਈ
ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 1/16

'Sans the Guru, virtues shine not and sans virtues Lords' devotional service cannot be performed.'

ਬਿਨੁ ਗੁਰ ਗੁਣ ਨ ਜਾਪਨੀ ਬਿਨੁ ਗੁਣ ਭਗਤਿ ਨ ਹੋਇ॥
ਪੰਨਾ - 67

When a man praises his qualities, he is oblivious of the fact that all virtues are in God, and he whom God blesses receives those virtues :

'O Nanak! God grants virtue to the non-virtuous and bestows piety on the pious.'

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ॥ਪੰਨਾ -
2

God is the treasure house of all virtues. The right thing to say is : O God, your grace is boundless that you have bestowed virtues on me due to which the world is praising me and it is you who has given me understanding and wisdom. Of all the gifts you have given man if you take away just one thing, he becomes worthless. If a person is stricken with paralysis, what can he do? It is God's grace that He has given one a healthy body. All these are His gifts, invaluable qualities or virtues. Intelligence too is God's gift, but when bad days befall man, he loses his reason and understanding.

So all these qualities have been gifted by God. A virtuous person should not praise his qualities or merits even by mistake. He should regard them as God's gifts.

A pious man has many good qualities. When he practises them in his daily life, he comes to be known as a religious and pious man. These qualities are - tolerance, forgiveness, mercy, gentleness, purity, charity, patience, politeness, service etc. A pious man never speaks ill of anybody. He has gained complete control over the tendency of slandering others, and he is wedded to four subtle things - compassion, friendship, hope and appreciative-attitude (ਕਰਣਾ, ਮੁਕਤਾ, ਪੈਤਰੀ, ਅਪੇਖਿਆ). Consequently, he neither speaks ill of anyone, nor becomes inimical to anyone, nor feels jealous of anyone. He loves his equal, praises his superior and helps the poor. Instead of becoming inimical to anyone, he adopts a forgiving attitude and withdraws gradually. Guru Sahib has also said that meritless people gamble away their life, while God's lovers and devotees cultivate virtues. Such is the Guru's edict :

'Lust, wrath, conceit of wealth and jealousy, all these I have lost in the game of gambling.

Chastity, contentment, compassion, faith and truthfulness, these I have admitted into my home.'

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ

ਏ ਖੇਲਤ ਸਭਿ ਜੁਐ ਹਾਰੇ ॥

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸਚੁ

ਇਹ ਅਪੁਨੈ ਗ੍ਰਿਹ ਭੀਤਰਿ ਵਾਰੇ ॥

ਪੰਨਾ - 379

Guru Sahib has repeatedly cautioned us to cultivate or purchase good qualities. Guru Sahib advises us not to think of any person's demerits, for every person has some virtue or the other. Over-looking his demerits, we should imbibe his virtues, as is the Guru's edict :

'Should one bear a casket of fragrant merits,

Occasionally one must open it, the fragrance to take in. Should one's friends bear merits, must these be shared. Sharing merits, discarding demerits should one tread life's way.

Wearing silks of merits, decking oneself, should one occupy one's place on the stage.'

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 ॥ਪੰਨਾ -
765

When he lives in obedience to these merits, he finds favour with God, as is the Guru's edict :

*'With faults within me lodged am I pining -
How without merit may one reach one's true home?
Those with merit, through their merit with the Lord find
union -*

How with love may I to them be united?

*Such as they I must become, by contemplating in my
heart the Lord.*

*The self of demerits is full - abiding therewith too are
merits.*

*Without the True Guru's guidance are not manifested
merits,*

Till one to the holy word be devoted.'

ਮੈ ਤਨਿ ਅਵਗਣ ਝੁਰਿ ਮੁਈ ਵਿਣੁ ਗੁਣ ਕਿਉ ਘਰਿ ਜਾਹ ॥
ਗੁਣੀਆ ਗੁਣ ਲੇ ਪ੍ਰਭ ਮਿਲੇ ਕਿਉ ਤਿਨ ਮਿਲਉ ਪਿਆਰਿ ॥
ਤਿਨ ਹੀ ਜੈਸੀ ਥੀ ਰਹਾਂ ਜਪਿ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ ॥
ਅਵਗੁਣੀ ਭਰਪੂਰ ਹੈ ਗੁਣ ਭੀ ਵਸਹਿ ਨਾਲਿ ॥
ਵਿਣੁ ਸਤਗੁਰ ਗੁਣ ਨ ਜਾਪਨੀ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਬੀਚਾਰੁ ॥
ਪੰਨਾ - 936

Only by meeting the True Guru are merits born in one. So it is very necessary to imbibe and cultivate good qualities. It should also be remembered that merits are imbibed from keeping company with the Satguru. The True Guru bestows on us understanding of God's Name and God's Name is full of all virtues. Therefore, virtues or

merits are God's gifts, and if someone praises his merits, he cannot be called a wise person. On the other hand, all demerits are like chains that bind one's neck. If with God's grace, one is able to meditate on God's Name, one is rid of one's demerits. Such is the Guru's edict :

'Saith Nanak : All evils are like chains thrown round the neck.

These by good qualities are snapped, who are our true brothers and helpers.'

ਨਾਨਕ ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ॥

ਜੇ ਗੁਣ ਹੋਨਿ ਤ ਕਟੀਅਨਿ ਸੇ ਭਾਈ ਸੇ ਵੀਰ॥੧੧੧ - 595

One merit is that of compassion which appeals to God, as is the Guru's edict :

'Taking pity on sentient beings is more acceptable than bathing at sixty-eight places of pilgrimage and giving all alms.'

ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ॥੧੧੧ - 136

Guru Sahib has accorded a high position to compassion. He has mentioned a very exalted place for recognising *Wahguru* (God). If a man has compassion in his heart and regards all creatures as manifestations of God, then he does charitable deeds naturally. But he who slaughters animals and eats them, his thinking also becomes like those of animals. How painful is his action of slaughtering animals thoughtlessly and eating their flesh? He will appreciate it if, he visualises the case of a doe having two fawns whom she suckles secretly hiding from the hunter. If some hunter shoots her, then he has made her fawns orphans who fed on her milk. Such young ones fall a prey to jackals, dogs, wolves etc. This is a sin which that thoughtless man has committed in order to eat venison. Similarly, take the case of a bird which has hatched chicks. It is thoughtless to kill them for one's food. What a big sin has been committed! What is the fault of

the poor chicks? What happens by eating meat. First, man's thinking becomes cruel. Secondly, he forgets God who has created all beings. God has created foodgrains and cereals for man and has made him the chief of all creation. It is not the duty of the chief to loot and persecute his subjects. As is the Guru's edict :

*'All other creatures to thee are drawers of water;
On the earth is thy dominance established.'*

ਅਵਰ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ॥

ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ॥

ਪੰਨਾ - 374

All other creatures have been created to serve man. Some species yield nectar-like milk. What are bees? How assiduously do they collect honey for him! Horses carry him on their back and save him in battles. The cows yield milk. They should be treated kindly and not killed for food. Killing of cows is no mark of religiosity. Man is so clever that he describes killing of simple animals as a sacrifice and eating their flesh as religion. In Gurbani occurs a verse : "O man, you term slaughtering of animals for eating their flesh as religion; then what will you term as irreligion? You have given unto yourself an exalted position. You call yourself a very religious and pious man; then whom will you call a butcher? So my dear, give up these pretensions and stop causing pain and suffering to the living creatures." It is right and proper to be merciful to simple and innocent creatures. Those creatures which are harmful to life ought to be destroyed, for example, many insects attack crops and destroy them. If crops are not saved from them, then the farmer will be considered negligent in doing his duty. If the ruler does not defend his subjects, he is considered guilty. If army soldiers do not defend their country, they will be accused of dereliction of duty. Similarly, bacteria of diseases and things which cause diseases have to be faced, but it is irreligious and impious to kill and eat those creatures which are helpful in life

and have the feeling of love in them, which have a longing for meeting the Lord and love Him. That is why Guru Sahib says :

'Thou killest life and deemest that as a religious act. Tell me then, O brother, what callest thou an irreligious act? Thou callest thyself an excellent Sage. Then whom callest thou a butcher?'

**ਜੀਅ ਬਧਹੁ ਸੁ ਧਰਮੁ ਕਰਿ ਬਾਪਹੁ ਅਧਰਮੁ ਕਹਹੁ ਕਤ ਭਾਈ॥
ਆਪਸ ਕਉ ਮੁਨਿਵਰ ਕਰਿ ਬਾਪਹੁ ਕਾ ਕਉ ਕਹਹੁ ਕਸਾਈ॥
ਪੰਨਾ - 1103**

Therefore, showing pity and compassion is an excellent virtue. It is compassion that finds favour with God. Mercy, pity or compassion is a cardinal human virtue, which creates peace in man. It creates sympathy and fellow-feeling in him. In order to know and realise Waheguru (God) on this earth, sympathy is an essential principle of conduct, as is the Guru's edict :

'Then alone is the mortal deemed to be true, when he imbibes the true instruction.

He shows mercy to living beings and gives something in charity.'

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ॥

**ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ॥ ਪੰਨਾ -
468**

After causing pain and suffering to living creatures, when a man has to suffer the consequences of his actions, then he weeps and wails terribly because he has used his strength and power to kill these innocent creatures and made them his food. Man may strengthen himself by eating meat, but he will have to repent when he is called upon to account for his actions :

'Enjoying revelments man himself becomes a heap of ashes and his soul passes away.

When the worldly man dies, a chain is thrown round his neck and he is led away.

There, his good and bad acts are read out to him and seating him, his account is explained to him.

When thrashed, he finds no place of shelter, but none hears his bewailings then.

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 ॥

ਬਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੁਆਇਆ ॥

ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥ ਪੰਨਾ - 464

So those who have been kind and merciful are affectionately remembered even today. If a powerful person sometimes does a deed of mercy, it is rewarded by God. Once there lived a man named Subkutdin in Afghanistan. One day he caught the young one of a deer. Its mother followed him. Seeing the pitiable state of the mother, he released the fawn. The fawn ran to its mother. At night, he had a dream that an angel had come to place the crown on his head. The angel said to him, "O Subkutdin, God has bestowed on you the kingship of India because your kind act has been liked and approved by Him." Subkutdin was a slave. He conquered India and founded the 'Slave Dynasty'. That is why Guru Sahib says :

'Cause not suffering to any being, and go to thy Home with honour.'

ਦੁਖ ਨ ਦੇਈ ਕਿਸੈ ਜੀਅ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਵਉ ॥ ਪੰਨਾ - 322

So, we preserve some creatures. Tigers and elephants are not killed. He who kills a tiger is punished. But nobody thinks about preserving other creatures. Deer are killed and eaten. Violent people have destroyed various species of animals. But my dear holy congregation, always remember that you are not going to live for ever in the world. It occurs in our religious books that Dhritrashter killed a hundred young swans. As a result, his 100 sons were killed in the battlefield. By revealing this, Lord Krishna

answered his (Dhritrashter's) questions. Guru Sahib has mentioned some spiritual embellishments designed to please God, as is the Guru's edict :

'In thy eyes put collyrium of fear, and with love deck thyself.

*Then alone would one be reckoned happily-wedded,
When her spouse bears love for her.'*

**ਭੈ ਕੀਆ ਦੇਹਿ ਸਲਾਈਆ ਨੈਣੀ ਭਾਵ ਕਾ ਕਰਿ ਸੀਗਾਰੋ ॥
ਤਾ ਸੋਹਾਗਣਿ ਜਾਣੀਐ ਲਾਗੀ ਜਾ ਸਹੁ ਧਰੇ ਪਿਆਰੋ ॥ ਪੰਨਾ
- 722**

At another place, while referring to the embellishments of the spouse accepted by God, Guru Sahib has said :

'With every breath, remember I my Lord and go not to another's door ever.

Obtaining the accredited vision of the Guru, shed I my self-conceit and worldly love.

I embellish myself with truthfulness, contentment, compassion and piety.

Fruitful has become my married life, O Nanak, by becoming pleasing to my Lord.'

**ਸਾਸਿ ਸਾਸਿ ਨਹ ਵੀਸਰੈ ਅਨ ਕਤਹਿ ਨ ਧਾਵਉ ॥
ਸਫਲ ਦਰਸਨ ਗੁਰੁ ਭੇਟੀਐ ਮਾਨੁ ਮੋਹੁ ਮਿਟਾਵਉ ॥
ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸੀਗਾਰੁ ਬਨਾਵਉ ॥
ਸਫਲ ਸੁਹਾਗਣਿ ਨਾਨਕਾ ਅਪੁਨੇ ਪ੍ਰਭ ਭਾਵਉ ॥ ਪੰਨਾ - 812**

Guru Sahib has approved of the embellishment of compassion for one to find acceptance of God. It finds mention where good actions are referred to :

'Do thou practise truth, contentment and mercy. The most excellent is this way of life.

He, whom the Formless Lord blesses, renounces his self-conceit and becomes the dust of all.'

**ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ ॥
ਆਪੁ ਛੋਡਿ ਸਭ ਹੋਇ ਰੇਣਾ ਜਿਸੁ ਦੇਇ ਪ੍ਰਭੁ ਨਿਰੰਕਾਰੁ ॥
ਪੰਨਾ - 51**

So in this way, it is one kind of life to act religiously.

The virtues mentioned above are essential for leading a pious life. This piety should be practised in order to please God and not for winning others' praise. One should not make a false show of religiosity in order to win praise :

*'Do not cause pain or suffering to any creature;
Pardon the offence of the weak.'*

**ਦੁਖ ਕਿਸੇ ਨਹਿ ਜੀਵ ਕੋ ਦੇਨਾ।
ਨਿਰਬਲ ਕਾ ਅਪਰਾਧ ਸਹਿ ਲੇਨਾ।**

If Waheguru (God) has bestowed power on a person, it is his duty that, considering the world as God's creation, he should try to give joy and comfort to all and remain everready to do noble deeds and not to cause suffering to anyone even by mistake. Guru Sahib says, "O dear man, one who acts ignobly and causes pain and suffering to other creatures, does not find favour with God. He is insulted and humiliated in the Divine court." It is because this body is the field of actions. What does one sow, so does one reap. Man should not forget that he abandons the body all right but the 'jeev' (soul) abiding in the body carries alongwith it merits and demerits. If the capital of merits is wasted or lost, then burdened with demerits, he has to cross a very difficult and steep valley. Ahead in the True Divine Court, his actions are accounted and evaluated, because such is the law laid down by Timeless God :

'The Righteous Judge (Dharamraj) is under God's command to sit and administer even-handed justice.

The evil souls professing love for duality; they are your subjects.'

ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ॥

ਦੁਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ॥ਪੰਨਾ - 38

To the Dharamraj's court go those who seek reward for the good deeds done by them. Secondly, go those who are taken there bound in chains who by their bad deeds cause pain and suffering to the people. The Guru's edict is :

'Saith Nanak : Creating the beings, God has installed the Righteous Judge to record their accounts.

There only the truthful is adjudged true and the sinners are picked up and separated.

The false find no place there and they go to hell with blackened faces.

They who are imbued with Thy Name win, O Lord. They who are cheats, lose the day.

God has installed Dharamraj (the Righteous Judge) to record the accounts.'

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥

ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ॥

ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ॥

ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ॥

ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥

ਪੰਨਾ - 463

Guru Sahib says, "Now you commit sins stealthily, but in the Divine Court, all your sins will be revealed. Then you will have to weep because your sins as well as good actions will go with you after death." Such is the Guru's edict :

'Leaving comely raiment and beauty in this world, man departs.

Man himself obtains the fruit of his bad and good deeds.

In this world man may have issued commands to others at will;

But he shall proceed by the narrow path hereafter.

All-naked when he goes to hell, he, then, looks very hideous indeed.

He regrets the sins he committed.'

ਕਪੜੁ ਰੂਪੁ ਸੁਹਾਵਣਾ ਛਡਿ 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॥

ਪੰਨਾ - 470

Here is an illustrative story from the 'Mahabharata'. The Kauravas were defeated in the war. On that occasion,

the Five *Pandavas* alongwith Lord Krishna went to *Dhritrashtra* to condole with him. He asked Lord Krishna why he was blind by birth and owing to what '*karama*' (action) he had led his present life without eyes. Lord Krishna said to him, "O king, 104 births earlier you were playing with children. The children caught grasshoppers and played with them. You also caught a grasshopper and with a thorn you pierced both its eyes and threw it away. It died writhing with pain. As a result of that action, you have been obliged to live as a blind in your present life, because according to Divine Providence, no good or bad action remains hidden from God's eyes. In the Divine Court all actions are exposed." Such is the Guru's edict :

'Closing doors and behind many screens man enjoys with another's woman.

When God's agents call for your account, who will screen thee then?'

ਦੇਇ ਕਿਵਾੜ ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਪਰ ਦਾਰਾ ਸੰਗਿ ਫਾਕੈ ॥
ਚਿਤ੍ਰ ਗੁਪਤੁ ਜਬ ਲੇਖਾ ਮਾਗਹਿ ਤਬ ਕਉਣੁ ਪੜਦਾ ਤੇਰਾ
ਢਾਕੈ ॥ ਪੰਨਾ - 616

This 'jeev' (sentient being) has to suffer the punishment for his actions. Then he feels very unhappy and miserable. Therefore, one should not cause pain or suffering to any creature. That is why, it has been said :

'Do not cause pain or suffering to any creature.'

ਦੁਖ ਕਿਸੇ ਨਹਿ ਜੀਵ ਕੋ ਦੇਨਾ।

Further have the saints said :

'Pardon the offence of the weak.'

ਨਿਰਬਲ ਕਾ ਅਪਰਾਧ ਸਹਿ ਲੈਨਾ।

This sentiment is called 'forgiveness.'

Once Maharaja Ranjit Singh was passing through a place. Nearby small children were trying to shake off berries by pelting brick pieces at the berry trees. A child pelted a brick-piece which hit Maharaja Ranjit Singh on

his shoulder. His bodyguards caught the child and brought him to the Maharaj. The Maharaja asked him the whole thing. He not only excused the child but also gave him two villages as a 'jagir' (rent-free land grant) and said to his companions, "Look, those children hit the berry tree with brick-pieces and the tree gives them berries. Now when they have hit me with a piece of brick, I should also give them something. What remarkable conduct! It is worthy of pondering over.

Maharaja Ranjit Singh fought many big battles all his life and did not sentence a single person to death. To the defeated enemy, he used to leave such a huge estate that he could live very well and with honour. God is the refuge of the weak. None else in the world can give him support and help. Looting, killing, harassing and insulting a person owing to his weakness is not a laudable thing. Rather, it is something bad. There is a common saying :

'Bad is the beating of the poor, bad is his curse.

The skin of a dead sheep can even iron reduce to ash.'

'Remain guileless for ever dear. With body, soul and riches serve Thy Preceptor.'

ਬੁਰਾ ਗਰੀਬ ਕਾ ਮਾਰਨਾ, ਬੁਰੀ ਗਰੀਬ ਕੀ ਆਹ
ਮੁਏ ਬਕਰੇ ਕੀ ਖਾਲ ਸੇ, ਲੋਹਾ ਭਸਮ ਹੋ ਜਾਏ।
ਅਕੂਟਲੰ ਰਹਿਣਾ ਨੀਤ ਪਿਆਰੇ
ਗੁਰ ਸੇਵਾ ਤਨ ਮਨ ਧਨ ਵਾਰੇ।

Crookedness or perverseness is a very serious demerit in man. Such persons appear to be one thing in their dealings and another in their heart. Outwardly they smile, claim to be friends, but in their heart they harbour ill-will and wish your total ruin. In life, there are many demerits, about which the Guru's edict is :

*'These to another shall not give a handful of water,
But revile who brought down the Ganga.'*

ਆਪਿ ਨ ਦੇਹਿ ਚੁਰੂ ਭਰਿ ਪਾਨੀ॥
ਤਿਹ ਨਿੰਦਹਿ ਜਿਹ ਗੰਗਾ ਆਨੀ॥

ਪੰਨਾ - 332

They themselves will not give a handful of water to another person and do not fulfil anybody's need. Rather they feel happy to see another in pain and difficulty. Raja Bhagirath through his meditations and austerities obtained the Ganga from the sky and for the welfare of India brought it into the plains, but crooked and perverse persons do not hesitate to slander even one who brought down the Ganga. Although, with the coming of the Ganga millions obtained pure water, fields and crops became green, on its banks grew many towns and cities and this river became a source of pride for India, yet the perverse do not hesitate to slander it.

'Sitting or standing, crooked are their ways.

They themselves are ruined, to others too they bring ruin.'

ਬੈਠਤ ਉਠਤ ਕੁਟਿਲਤਾ ਚਾਲਹਿ॥

ਆਪੁ ਗਏ ਅਉਰਨ ਹੁ ਘਾਲਹਿ॥

ਪੰਨਾ - 332

These persons all the time, sitting and rising, and meeting others, conduct themselves in a crooked manner. They themselves are mean and low, and worthless, and they try to make others also tread the same path. They ruin other people's lives also. Such persons know nothing else but arguing, quarrelling and nepotism. Even if Brahma (Creator, God) Himself were to come, they would not listen to Him. They do not heed even the greatest scholar and sage. Themselves they drown, and they make others also drown. Themselves they slumber drunk with sensual delights, and they ruin others also with their evil counsels. They laugh at others, even though their own life may be very low and mean as compared with that of others. Saint Kabir says that we should be ashamed of such persons. Such is the edict :

'Save evil talk, they know nothing else.

They obey not even Brahma's bidding.

They themselves are gone amiss, and they mislead others

too.

Setting their house on fire, they sleep therein.

They make fun of others, though they themselves are one-eyed.

On beholding them, Kabir is ashamed.'

ਛਾਡਿ ਕੁਚਰਚਾ ਆਨ ਨ ਜਾਨਹਿ ॥

ਬ੍ਰਹਮਾ ਹੂ ਕੋ ਕਹਿਓ ਨ ਮਾਨਹਿ ॥

ਆਪੁ ਗਏ ਅਉਰਨ ਹੂ ਖੋਵਹਿ ॥

ਆਗਿ ਲਗਾਇ ਮੰਦਰ ਮੈ ਸੋਵਹਿ ॥

ਅਵਰਨ ਹਸਤ ਆਪ ਹਰਿ ਕਾਨੇ ॥

ਤਿਨ ਕਉ ਦੇਖਿ ਕਬੀਰ ਲਜਾਨੇ ॥

ਪੰਨਾ - 332

So these demerits or defects do not let a person move on the soul-path. Therefore, we should act very carefully and watchfully in order to remain free from crookedness or perversity, and by serving the Guru, we should achieve our chief goal for which man has come into the world. The Guru's edict in this behalf is :

'By devotion in this world, shall ye get a place at the Divine Portal.

Then, says Nanak, in joy may you gambol.'

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥

ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥

ਪੰਨਾ - 26

Therefore, we should ask for service, for through service and devotion alone can we achieve God, our life's goal :

'Beg this boon of the Lord : service of God's devotees, company of the holy,

And attainment of the Supreme state by repetition of the Name Divine.'

ਐਸੀ ਮਾਂਗੁ ਗੋਬਿਦ ਤੇ ॥

ਟਹਲ ਸੰਤਨ ਕੀ ਸੰਗੁ ਸਾਧੂ ਕਾ ਹਰਿ ਨਾਮਾਂ ਜਪਿ ਪਰਮ ਗਤੇ ॥

ਪੰਨਾ - 1298

And such also is the edict in Gurbani :

'Come, O mate, to the saints and let us apply ourselves to their service.

Let us grind their corn, wash their feet and shed our self-conceit.

Let us shed our ego and display not ourselves. Thus is our trouble removed.

Let us grasp Guru's protection, obey him and be happy with whatever he does.'

ਆਉ ਸਖੀ ਸੰਤ ਪਾਸਿ ਸੇਵਾ ਲਾਗੀਐ ॥

ਪੀਸਉ ਚਰਣ ਪਖਾਰਿ ਆਪੁ ਤਿਆਗੀਐ ॥

ਤਜਿ ਆਪੁ ਮਿਟੈ ਸੰਤਾਪੁ ਆਪੁ ਨਹ ਜਾਣਾਈਐ ॥

ਸਰਣਿ ਗਹੀਜੈ ਮਾਨਿ ਲੀਜੈ ਕਰੇ ਸੋ ਸੁਖੁ ਪਾਈਐ ॥ ਪੰਨਾ - 457

Without serving the Guru, neither can self-knowledge be obtained, nor can one tread on the path of God's worship, as is the Guru's edict :

'Without serving the Guru, Lord's meditation is embraced not.

How can man of himself know the Lord?

Slandering others, he abides in hell. Within him is the obscure darkness of spiritual unawareness.'

ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵੀ

ਕਿਉ ਕਰਿ ਚੀਨਸਿ ਆਪੇ ॥

ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਨਰਕ ਨਿਵਾਸੀ

ਅੰਤਰਿ ਆਤਮ ਜਾਪੇ ॥

ਪੰਨਾ - 1013

Guru Sahib urges us to serve the Guru by offering our self, life-force and wealth at the Guru's feet :

'God's devotee may I serve with drawing water, waving of fan, grinding of grain;

Rubbing his feet their dust on my forehead may I rub.'

ਹਉ ਪਾਣੀ ਪਖਾ ਪੀਸਉ ਸੰਤ ਆਗੈ

ਪਗ ਮਲਿ ਮਲਿ ਧੂਰਿ ਮੁਖਿ ਲਾਈਐ ॥

ਪੰਨਾ - 881

From the service of the Guru does man obtain joy, and by singing praises of God in the Guru's company does he achieve a very exalted state. He himself is liberated and he liberates his dynasty also. Guru Sahib says :

'In Guru's service, the mortal always obtains joy.

And in the holy company he sings God's praises.

He, who meditates on the Name of the Lord, saves himself, and saves his lineage as well.'

ਗੁਰ ਕੀ ਸੇਵਾ ਸਦਾ ਸੁਖੁ ਪਾਏ ॥

ਸੰਤਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਗੁਣ ਗਾਏ ॥

ਨਾਮੇ ਨਾਮਿ ਕਰੇ ਵੀਚਾਰੁ ॥

ਆਪਿ ਤਰੇ ਕੁਲ ਉਧਰਣਹਾਰੁ ॥

ਪੰਨਾ - 362

Another edict is :

'I myself am emancipated, swim across my comrades, and my lineage and family are also saved.

Fruitful is the bright Guru's service, which has rendered me pure in the Lord's court.'

ਆਪਿ ਮੁਕਤੁ ਸੰਗੀ ਤਰੇ ਕੁਲ ਕੁਟੰਬ ਉਧਾਰੇ ॥

ਸਫਲ ਸੇਵਾ ਗੁਰਦੇਵ ਕੀ ਨਿਰਮਲ ਦਰਬਾਰੇ ॥

ਪੰਨਾ -

814

So we should serve the Guru by sacrificing our body, mind and wealth. About physical cleanliness, the holy men have written that man should keep his body also clean because in the body, God has kept 35 million pores from which fearful kinds of excrescences are coming out all the time. This body cannot be purified even with washing. He himself gets infected with diseases due to this dirt, and infects others also. In the Guru's abode, both physical and mental cleanliness is essential. For remaining disease-free, it is essential to take bath and then align one's mind with God's feet, as is the Guru's edict :

'After taking bath, remember thou thy Lord; thus your soul and body shall be disease-free.

In the Lord's refuge, millions of obstacles are removed and good fortune dawns.'

ਕਰਿ ਇਸਨਾਨੁ ਸਿਮਰਿ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨ ਤਨ ਭਏ ਅਰੋਗਾ ॥

ਕੋਟਿ ਬਿਘਨ ਲਾਥੇ ਪ੍ਰਭ ਸਰਣਾ ਪ੍ਰਗਟੇ ਭਲੇ ਸੰਜੋਗਾ ॥ ਪੰਨਾ -

611

Impurity of mind, which in Guru's abode has been called impurity of judgement and this has also been called the impurity of conscience, is ever filled with the dross of

attachment, envy, mine and thine feeling, good and bad etc. To remove this dross, it is necessary to meditate on God's Name and to read and recite Gurbani because if there is dross in the mind, then every thing remains impure and filthy :

'When the mind is filthy, everything is filthy.

By washing the body, the mind becomes not pure.'

**ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੇ ਮਨੁ ਹਛਾ ਨ ਹੋਇ ॥
ਪੰਨਾ - 558**

A holy man writes :

'Clean the body of dirt with water.

Clean the mind by giving up love and hatred.'

**ਜਲ ਮਾਟੀ ਤੇ ਤਨ ਸੁਧ ਕੀਜੈ।
ਰਾਗ ਦੁਖ ਤਜ ਮਨ ਸੁਧ ਕੀਜੈ।**

About removing the impurity of mind, Guru Sahib says :

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

**ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਏ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥
ਪੰਨਾ - 4**

'Soul-path', which is called the path of 'liberated soul' also - to tread on this path there should be a strong determination in the mind and one should lead a life of moderation and discipline. One should always exercise restraint in eating and drinking. Restraint should be exercised in dress, speech and sleep also. A holy man writes.

'One should have firm determination in treading the path of liberation;

One should exercise physical moderation and discipline.

One should give up sensual pleasures.

Giving up pride one will become very fortunate.'

ਮੁਕਤਿ ਮਾਰਗ ਮੇਂ ਦ੍ਰਿੜ ਭਰੋਸਾ।

ਸੰਜਮ ਸਦਾ ਸਰੀਰ ਰਖੋਸਾ।

ਇੰਦ੍ਰੀ ਵਿਸ਼ੇ ਤੇ ਕਰ ਵੈਰਾਗਾ।

ਨਿਰਹੰਕਾਰ ਹੋਇ ਵਡਭਾਗਾ।

One should give up pleasures of the sense organs, for example, the pleasure of the eyes is beauty, of the nose is scent, of the tongue is relish, of the ears is word, and of the copulatory organs is touch. We should avoid them because a single sensual pleasure can lead to total ruin. Describing them further Guru Sahib has said :

'The malady of pride has humbled man.

The elephant by the malady of lust is subdued.'

ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ ॥

ਕਾਮ ਰੋਗਿ ਮੈਗਲੁ ਬਸਿ ਲੀਨਾ ॥

ਪੰਨਾ - 1140

Each single sensual pleasure is deadly, as is the malady of egoism afflicting man. This 'jeev' (sentient being) is a part of God and it is an integral and inseparable part of Him. It has no existence of its own but is God Himself, but owing to the malady of egoism or pride, its consciousness which is in the body being separate, has assumed the name of 'jeev'. Consequently, this 'jeev atma' continues to be born and to die and enjoys or suffers the fruit of his deeds. When he gains this knowledge, then owing to the consciousness of God within him, his sense of separateness disappears. The 'illusion of company' is also removed. After shattering the self, all illusions are destroyed and there is enlightenment in his heart or mind. Then what he sees is that the same Waheguru (God) is manifesting Himself everywhere, as is the Guru's edict :

'As much is the sound in the mind, that much is Thy tune,

O God, and all the forms are Thy body.

Thou Thyself art the tongue and Thyself the nose, O Lord.

Talk not of any other, O mother mine.

My Lord is but one. He is one alone, O brother. He is one in one.

He Himself annihilates and himself releases. He of Himself takes and of Himself gives.

He Himself beholds and Himself rejoices. He Himself casts His merciful glance.'

ਜੇਤਾ ਸਬਦੁ ਸੁਰਤਿ ਧੁਨਿ ਤੇਤੀ ਜੇਤਾ ਰੂਪੁ ਕਾਇਆ ਤੇਰੀ॥

ਤੂੰ ਆਪੇ ਰਸਨਾ ਆਪੇ ਬਸਨਾ ਅਵਰੁ ਨ ਦੂਜਾ ਕਹਉ ਮਾਈ॥

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ॥

ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ॥

ਆਪੇ ਮਾਰੇ ਆਪੇ ਛੋਡੈ ਆਪੇ ਲੇਵੈ ਦੇਇ॥

ਆਪੇ ਵੇਖੈ ਆਪੇ ਵਿਗਸੈ ਆਪੇ ਨਦਰਿ ਕਰੇਇ॥ ਪੰਨਾ - 350

So, only because of ego this 'jeev' assumes a separate existence. For millions of lives he suffers pain and misery. He suffers until he is cured of the malady of ego.

What a powerful animal the big elephant is! But overcome with sexual desire, he falls into the hands of man. To trap him, a huge pit is dug and it is covered with a roof of straw. On this roof is put up a she-elephant made of paper. The elephant stricken with lust runs towards it thoughtlessly and falls into the pit, and then man controls him. The moth is afflicted with the malady of sight. Seeing the flame of the lamp it is attracted towards it and burns itself to death.

'By the malady of sight are moths destroyed.

By the malady of listening to sound is the deer killed.'

ਦ੍ਰਿਸ਼ਟਿ ਰੋਗਿ ਪਚਿ ਮੁਏ ਪਤੰਗਾ॥

ਨਾਦ ਰੋਗਿ ਖਪਿ ਗਏ ਕੁਰੰਗਾ॥

ਪੰਨਾ - 1140

To catch a deer, the hunter creates the sound of bell, on hearing which it is charmed and starts rolling on the earth. The hunter catches it and eats it. Similarly, the fish suffers from tongue or taste-malady. To catch it, the fisherman puts flour or meat on the hook and suspends it in water. The fish bites at the hook and gets caught. The fisherman pulls it out. Similarly, the 'bhanwra' (a black bee sucking a large flower) suffers from scent-malady. It sits in the flower. In the evening, the flower shuts its petals and the black bee dies of suffocation. So the entire world is afflicted with love or attachment. Bound by the

attributes of *rajo* (passion), *tamo* (evil) and *sato* (virtue), he feels miserable. The Guru's edict is :

'Through the malady of tongue or taste the fish is caught.

Through the malady of smelling the black bee is destroyed

By the malady of attachment is the whole world gripped.

In the malady of Three Qualities do evils find increase.'

ਜਿਹਵਾ ਰੋਗਿ ਮੀਨੁ ਗ੍ਰਸਿਆਨੋ ॥

ਬਾਸਨ ਰੋਗਿ ਭਵਰੁ ਬਿਨਸਾਨੋ ॥

ਹੇਤ ਰੋਗ ਕਾ ਸਗਲ ਸੰਸਾਰਾ ॥

ਤ੍ਰਿਬਿਧਿ ਰੋਗ ਮਹਿ ਬਧੇ ਬਿਕਾਰਾ ॥

ਪੰਨਾ - 1140

Therefore, holy men command us to give up sensual pleasures and pride, because all the five enjoyments - word, touch, beauty, relish, smell - ever keep the five sense organs enchanted :

'One should renounce sensual pleasures;

And giving up pride, become fortunate.

Birth, death and all worldly maladies

Are considered flaws by a Gurmukh.

He gives up attachment for wife and son,

And renounces he his son etc. and joy and sorrow.'

ਇੰਦ੍ਰੀ ਵਿਸ਼ੇ ਤੇ ਕਰ ਵੈਰਾਗਾ।

ਨਿਰਹੰਕਾਰ ਹੋਇ ਵਡਭਾਗਾ।

ਜਨਮ ਮਰਨ ਜਗ ਰੋਗ ਜੋ ਦੁਖਾ।

ਦੋਖ ਰੂਪ ਸਮਝੇ ਗੁਰਮੁਖਾ।

ਇਸਤ੍ਰੀ ਪੁੱਤ੍ਰ ਮੋਹਿ ਤਿਆਗੇ।

ਪੁਤ੍ਰ ਆਦਿ ਸੁਖ ਦੁਖ ਬੈਰਾਗੇ।

Birth and death are big sorrows. Therefore, by giving up family attachment and doing one's duties, can one tread on the soul-path. Overcome with attachment for the family, a 'jeev' (man or soul) continues to be born in the same house in various forms :

'Live with both good and bad with an equal mind.

Renounce everything except God adorning thy heart.'

ਭਲੇ ਬੁਰੇ ਸੰਗ ਸਮ ਚਿਤ ਰਹਿਣਾ।

ਹਰਿ ਬਿਨ ਤਿਆਗ ਇਕ ਮਨ ਹਰਿ ਗਹਿਣਾ।

One should renounce all other things except God. In God's love should one live wearing it like an ornament. One should live amicably both with good and bad persons. One should not consider other person's flaws or weaknesses. This is the code of conduct for treading on 'atam-marg' (soul-path). Keeping oneself in a happy state of mind and meditating on God with concentration in seclusion, one should keep the company of *Gurmukhs* (Guruwards) by giving up the company of those living a superficial and meaningless life :

*'With a happy mind should one live in solitude,
And renounce the company of extroverts.'*

ਚਿਤ ਪ੍ਰਸੰਨ ਹਿਤ ਰਹੈ ਇਕਾਂਤੀ।

ਬਾਹਰ ਮੁਖ ਜਨ ਤਿਆਗ ਸਗਾਤੀ।

Meditating on God with concentration of mind, contemplating about one's true form and eschewing ego, considering oneself a soul, which is true, doing practise for imbibing it strongly and firmly, living by rising above the whole world - all these qualities are the treasure of knowledge by achieving which we can create the true mint of '*shabad*' (hymn, or word).

These twenty qualities are very essential with which '*shabad*' (hymn) in the true mint can be created. The creation of the '*shabad*' has been explained by Guru Sahib by giving the illustration of the goldsmith. A goldsmith needs a shop to make ornaments; without the shop he cannot make ornaments in any manner. A very comfortable place is made in the shop where he can sit and work all the day long. Sometimes, he melts gold in the furnace. To the molten gold, he gives the specific shape of the ornament. To make that ornament beautiful he

makes different kinds of flowers, trees etc. by using several skills that he knows. All this work can be done only if the goldsmith has a beautiful place to sit and work in. From this illustration we can very well understand that first of all, a nice and beautiful place is required. Just as the goldsmith needs other materials, similarly, to create a 'shabad' (hymn) good qualities or virtues are needed such as - forgiveness, gentleness, *sauch* cleanliness, contentment, mercy, politeness in speech, rendering voluntary service, giving charity and doing good to other even by suffering personal inconvenience, sharing one's honest earnings with others, truly wishing others wells etc. If these virtues are lacking, it is very difficult for a person to realise his soul, just as without a shop a goldsmith make a furnace, nor can coal be put in a furnace and nor can coal in the furnace give full heat without bellows. If these are not there, gold will remain unmelted in the crucible. When the piece of gold does not melt, how can it be shaped into an ornament. So Guru Sahib says that just as without a shop, a goldsmith cannot do his work, similarly to tread on the path of spirituality, first of all we need celibacy or control over our passions. With the help of celibacy we can accomplish our tasks. These days many persons do not attach any importance to celibacy or chastity and they are so much absorbed in the stupefying and intoxicating indulgence of sensuality that they cannot appreciate the value of celibacy. So long as the body is not strong and healthy we cannot toil diligently. For meditating on God's Name, concentrating one's mind and reflecting on the Guru, one needs good health. If with a little meditation or contemplation one starts sneezing and gets cold, then how shall we concentrate our mind. There is a proper method for doing everything, just as for making anything from wood, a person should know all the proper technique with which he can fashion wood easily. The

same is true of a mechanical engineer making a machine, or a computer engineer making a computer. Only by using proper techniques can they accomplish their tasks. Besides, all the raw materials and tools are required for successfully completing the work. Guru Sahib says that for making an ornament, a goldsmith first of all needs a place where he can sit and work. He cannot fashion an ornament in the air, because he has to make a furnace also, see the direction of wind, he needs bellows also. Similarly for making or composing a '*shabad*' (hymn), first of all, a healthy body is needed and for keeping the body healthy we have to follow the principle of celibacy. Nutritionists tell us that the food we eat contains many things like flour, vegetables, fruit, salt, butter etc. but after it goes into the stomach, the real thing that we get is the blood. The rest of the nutrients are needed for different organs. From this blood after rigorous hardwork of a month, a little quantity of semen is formed. From daily food, it continues to be formed in very small measures and after full maturity, it assumes the shape of power or strength which is called effulgence or radiance. It gives brightness to the face, makes it beautiful, and makes the eyes charming and attractive. Due to brightness in the eyes, they fascinate and attract everyone. The bones become strong and this strength continues increasing. By storing this semen in the body perversities or immoralities disappear from the mind and will power becomes strong. The body is able to bear hunger and thirst for a long time. Bones become so strong that they cannot be broken easily. A kind of gusto or sap fills the body; insipidity or dullness disappears. In ancient times, our forefathers framed rules of conduct for the youth that they should not waste semen and should indulge in sex with moderation. Sex was practised only for procreation. In those days, there were men with great strength and energy. Even at the age of 70 years Baba Bir

Singh easily used to wield a 'Khanda' (a type double-edged sword) weighing 18 seers (about 9 kg). When Maharaja Ranjit Singh had a meeting with the English on the banks of the river at Ropar, his soldiers showed remarkable feats. For playing polo the English pitched wooden stakes, which the Singhs pulled out easily. When it was the Singhs' turn, instead of stakes they placed iron 'gadwas' (a medium-sized pitcher-like vessel) which they pierced with spears. While they galloped, the rider piercing the 'gadwa' (iron vessel) with the spear picked it up. The English were greatly surprised at these remarkable feats and wondered at their strength and prowess. Horses are used to pull cannons, but when the Singhs had to fix the cannons on the hill-tops, then they carried the cannons to the hill singly. The English were struck with wonder. In the battle of Chellianwali, the Sikh soldiers would kill the English gunner and singly pull the cannon on their side. These were the feats of strong bodies. On the other hand, there have been such exalted persons on the path of spirituality who made great achievements. It was due to their celibacy. About Bhai Sahib Bhai Randhir Singh, it is said that when he was weighed after a ninety day fast, there was no change in his weight, neither less nor more. All this was owing to his celibacy. There are some principles of celibacy. Only by following them, one can remain celibate. In the Guru's abode :

'Man should cohabit only with one wife, all others he should regard as sisters and daughters.'

**ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ। ਭਾਈ
ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 6/8**

and that too within limits. Without practising celibacy, it is very difficult to keep one's inner light burning in full glory. If he reflects on the Guru, his face shines like a mirror and emits light. When a sensual person contemplates, then in his contemplation the object (of

contemplation) does not appear fully. The Tenth Guru while talking to a 'sanyasi' (ascetic) on the subject of realising the soul, has described the virtues required for attaining 'sanyas' :

*'Grow not matted hair or long nails,
But practise celibacy and control thy sense organs.
Meeting the knowledgeable Guru do self-contemplation
and apply the ashes of God's Name.'*

ਜਤ ਕੀ ਜਟਾ ਜੋਗ ਕੋ ਮਜਨ ਨੇਮ ਕੇ ਨਖਨ ਬਢਾਓ।
ਗਿਆਨ ਗੁਰੂ ਆਤਮ ਉਪਦੇਸਹੁ ਨਾਮ ਬਿਭੂਤ ਲਗਾਓ।
ਰਾਮਕਲੀ ਪਾਤਸ਼ਾਹੀ ੧੦

The Gurbani's edict is :

*'Continence, chastity, restraint and noble conduct hast
thou not maintained -*

*In this goblin-like frame hast thou become insensitive as
wood -*

*Good deeds, charity, holy bathing or self-restraint hast
thou not done.*

Devoid of holy company, fruitless has been thy birth.'

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸੀਲੁ ਨ ਰਾਖਿਆ
ਪ੍ਰੇਤ ਪਿੰਜਰ ਮਹਿ ਕਾਸਟੁ ਭਇਆ ॥
ਪ੍ਰੰਨੁ ਦਾਨੁ ਇਸਨਾਨੁ ਨ ਸੰਜਮੁ
ਸਾਧਸੰਗਤਿ ਬਿਨੁ ਬਾਦਿ ਜਇਆ ॥

ਪੰਨਾ - 906

*The Guru has enshrined in me continence, chastity,
restraint and truth and I am absorbed in the elixir of the
True Name.'*

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਾਚੁ ਦ੍ਰਿੜਾਇਆ
ਸਾਚ ਸਬਦਿ ਰਸਿ ਲੀਣਾ ॥

ਪੰਨਾ - 907

*'The yogi who practises celibacy, chastity, sobriety and
righteousness is blessed with immaculate mind and
becomes the friend of the three worlds, O Nanak.'*

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਚੁ ਸੁਚੀਤੁ ॥
ਨਾਨਕ ਜੋਗੀ ਤ੍ਰਿਭਵਣ ਮੀਤੁ ॥

ਪੰਨਾ - 903

So in this way, Gurbani urges us to practise celibacy, as does the following edict :

'By placing Lord God in the mind, continence, truthfulness and penance are obtained and the body becomes pure.

Such a person ever remains happy day and night and gets peace by meeting the beloved.'

ਜਤੁ ਸਤੁ ਤਪੁ ਪਵਿਤੁ ਸਗੀਰਾ ਹਰਿ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥
ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ ॥
ਪੰਨਾ - 31

In religious history, there is mention of great celibates and ascetics, for instance, Laxman always looked at Sita's feet and not at her face. Until he was married, he remained a perfect celibate. Bhisham Pitama by giving a promise to his father, remained a celibate throughout his life. At the time of the war of Mahabharata, he was 175 years old. He was a very strong and powerful man. That is why, unless a goldsmith has a place or shop, where he can sit and work, his next task cannot be accomplished. Guru Sahib has used shop or place as the symbol of continence and goldsmith of 'patience or fortitude.'

*'Make continence thy furnace, patience thy goldsmith, understanding thy anvil,
Divine knowledge thy tools,
God's fear thy bellows, practising of penance thy fire and
Lord's love thy crucible, wherein filter the nectar of
God's Name.*

Thus in the true mint is the holy word fashioned.'

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥

ਜਪੁ ਜੀ ਸਾਹਿਬ

Guru Sahib has put great emphasis on patience, because it is patience that is to fashion the holy word (hymn). The furnace or smithy should be neat and clean from which air should not leak from any side and all the

air from the bellows should go into the furnace to make coal fire burn more intensely.

So continence is of many kinds of which we are to make the furnace.

Continence of Speech : Let not your tongue touch anything false or unreal. Do not utter anything untrue. This is called continence of speech.

Continence of the eyes :

'Let his eye not cast a glance at the women folk of others.'

ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰੁ ॥ ਪੰਨਾ - 274

Continence of the ears :

'Let his ear listen not to the slander of others.'

ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੁ ਕੀ ਨਿੰਦਾ ॥ ਪੰਨਾ - 274

Continence of the body : The body should not indulge in sinful or immoral actions.

Continence of the mind : One should keep the mind pure and chaste and totally free from sensual pleasures and thoughts.

Continence of intellect : Adopting a prudent and discerning attitude and constantly trying to sift truth from untruth.

Continence of the sense organs : Special emphasis has been laid on it. Such is the edict :

'Man should cohabit only with one's wife; all others he should regard as sisters and daughters.'

ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ ॥ ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 6/8

'Seeing other good women folk, a man of continence should regard them as mothers, sisters and daughters.'

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

Guru Sahib says that those who look at other women folk lustfully are punished in the Divine court. They are crushed like sesame in an oilpress. Such is the Guru's edict :

'Taking halters, men go out at night to strangle others, but the Lord knows all, O mortal.

Concealed in places they look at others' women.

They break into places, difficult of access, and enjoy wine deeming it sweet.

Over their respective misdeeds, they shall themselves afterwards regret.

Azrail, the courier of death, shall crush them like the mill full of sesame.'

ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ॥

ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ॥

ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ॥

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ॥

ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ॥ ਪੰਨਾ - 315

Guru Sahib says that those who, forgetting God, indulge in sensual pleasures and who, at the time of their death, think of loving others' women suffer severe punishment in the Divine Court. Pillars of the shape of women are heated and they are made to embrace them, such as :

'Forgetting the Lord, in evil passions dost thou indulge.

Thou shall be made to embrace red hot pillars.

O man, why goest, thou to another's woman?'

ਬਿਸਾਰਿ ਹਰਿ ਜੀਉ ਬਿਖੈ ਭੋਗਹਿ

ਤਪਤ ਬੰਮ ਗਲਿ ਲਾਇ॥

ਰੇ ਨਰ ਕਾਇ ਪਰ ਗ੍ਰਿਹਿ ਜਾਇ॥

ਪੰਨਾ - 1001

Seasoned holymen, in order to avoid this weakness, have described eight kinds of immoral lust, such as :

ਸਰਵਣ, ਸਿਮਰਨ, ਕੀਰਤਨ, ਚਿਤਵਨ, ਬਾਤ ਇੰਕਤ

ਦ੍ਰਿੜੁ ਸੰਕਲਪ, ਪ੍ਰਯਤਨ ਤਨ, ਪ੍ਰਾਪਤ ਅਸਟ ਕਹੰਤ।

This means hearing erotic or salacious things about women, and then harbouring the woman in the heart and thinking of her beauty, hearing obscene songs from women

and thinking of the woman again and again, listening to sexually exciting things by taking the woman to a lonely place where there is none else, making firm determination in the mind to have sex with a woman, to make efforts to have her body and have sexual intercourse with her by taking her to a lonely spot. These are the eight conditions of lustful pleasure. He, who escapes these eight conditions, escapes lechery; otherwise, lust overpowers everyone. Gradually, degeneration comes in man and he becomes degraded. Its cure lies in God's Name or thinking objectively. First think of the very existence of woman or of the man. Just reflect over it. There is a thin plastic-like skin over this body beneath which there is blood. There is excreta in this body; there is urine in it. This body is full of bad odour. If a person does not take bath for three or four days, he starts giving out foul smell. If he does not brush his teeth for a couple of days, bad odour starts coming from his mouth, which is unbearable. From the nose comes such a foul discharge that we do not like to see. From the mouth comes out spittle. Guru Sahib says :

*'Thou art ordure, bones and blood wrapped up in skin.
It is on this that you are harbouring pride.'*

ਬਿਸਟਾ ਅਸਤ ਰਕਤੁ ਪਰੇਟੇ ਚਾਮ॥

ਇਸੁ ਉਪਰਿ ਲੇ ਰਾਖਿਓ ਗੁਮਾਨ॥

ਪੰਨਾ - 374

When we look at women with such thoughts, then our heart will be filled with hatred and we can save ourselves from immoral sex. But it is very difficult because when man and woman look at each other they are intoxicated with sexual desire. But after committing the immoral act they have to repent greatly which we see daily. The Tenth Guru says in the 'Dasam Granth' :

*When I attained young age, my Guru advised me thus :
Give me a solemn pledge that till the last breath of your
life,*

You will have love with your wife alone but you will

never share bed of another woman even in a dream.

ਸੁਪਿ ਜਬ ਤੇ ਹਮ ਧਰੀ ਬਚਨ ਗੁਰ ਦਏ ਹਮਾਰੇ ॥

ਪਤ ਇਹ ਪ੍ਰਨ ਤੋਹਿ ਪਾਨ ਜਬ ਲਗ ਘਟ ਥਾਰੇ ॥

ਨਿਜ ਨਾਰੀ ਕੇ ਸਾਥ ਨੈਹੁ ਤੁਮ ਨਿਤ ਬਢੈਯਹੁ ॥

ਪਰ ਨਾਰੀ ਕੀ ਸੇਜ ਭੁਲਿ ਸੁਪਨੇ ਹੁੰ ਨ ਜੈਯਹੁ ॥ ਦਸਮ ਗ੍ਰੰਥ

They aren't many who believe in this principle of the Guru. The present time is that of intense 'Kalyuga' (the age of darkness, the last of the four eons in Indian philosophy). Sex is being talked about openly. In some countries nudity among women has increased so much that a single glimpse of them is capable of bewitching man. But admirable and blessed were our *Gursikh* forefathers who tried to lead an exalted life.

Here is an incident from Sikh history. When the *Gursikhs* were suffering repression at the hands of the rulers, Ahmed Shah Abdali launched fierce attacks on the *Panjab* and the neighbouring areas with heavy forces. Thousands of youth were put to death. Young women were made captives. Abdali took them to his country to be sold like slaves. Many persons of that time who could not protect their daughters killed them at the time of birth in order to save them from leading an immoral life on growing up. This custom was quite prevalent in the Punjab and the rest of India because repeated invasions were made from the western side and there weren't any powerful kings in India to face them.

Once Ahmed Shah Abdali trampled the country upto Mathura. He was carrying along with its wealth and youth. These included 30,000 Hindu women, who, suffering the cruelty of the tyrants, wailed and cried helplessly. Coming into the Punjab they called upon the *Singhs* (Sikhs) to come to their rescue. One of the sayings prevalent at that time is given below :

'O my woman is being carried away to Basra.

O stick-weilding Sardar bring her back;
O stick-weilding Sardar come to our rescue.'

ਗਈ ਗਈ ਰੰਨ ਬਸਰੇ ਨੂੰ ਗਈ
ਮੋੜੀਂ ਬਾਬਾ ਡਾਂਗ ਵਾਲਿਆ ਸਰਦਾਰਾ!
ਬਹੁੜੀਂ ਬਾਬਾ ਡਾਂਗ ਵਾਲਿਆ ਸਰਦਾਰਾ!

The hapless women used to call upon the Singhs (Sikhs) for help. Once they (the invaders) were carrying away 30,000 weeping and wailing women as captives. The Singhs' '*langar*' (community kitchen) was without provisions. This was quite a common feature, because the *Khalsa* did not raid villages and loot provisions. They used to have provisions against payment. Singhs and their *Jathedars* (Heads) used to be men of high moral character. They could suffer hunger but never looted anyone. On that day (when the invaders were taking away women and looted wealth) they had been without food for seven days. They had been able to get some foodgrain and they were camping in a jungle. They were all very happy because they were going to get food after a week. Earlier they had been eating boiled leaves. The food was ready. They were ordered to sit in rows. All the Sikhs sat in rows and sang hymns of thanksgiving. All were very happy that they were going to get proper food after having lived on leaves and '*kandmool*' (jungle fruit) for seven days. The '*langri Singh*' (cook) Mr. Sriman offered '*ardas*' (prayers) of the food. The '*Sewadar Singhs*' (Sikhs rendering voluntary service) put loaves in baskets and cooked lentils in buckets ready to serve. The food was yet to be served when the sound of very pitiful weeping was heard from a distance. Everybody's attention was directed towards it. The *Jathedar* motioned to the '*Sewadars*' not to serve food. A weeping and crying man appeared before the *Jathedar*. He was a Brahmin; he was weeping bitterly. The *Jathedar* said to him, "My dear, let us know the cause of your weeping. When there is the *Khalsa* to help, nobody should weep

because Guru Sahib has fashioned the Khalsa as '*Akal Purkh Ki Fauj*' (God's army), and it has been created by God Himself. The Khalsa belongs to Waheguru (God); that is why the Khalsa is always victorious. Tell us what grieves you." He replied, "Sir, Ahmed Shah Abdali attacked Mathura. There was a great massacre and the Raja of Mathura was defeated. Abdali sent out his soldiers, who were in lakhs, to loot the city. Alongwith the looted goods, women were also made captives. They dishonoured them and brought them to their camp. The number of these helpless women is said to be 30,000. They are weeping and wailing loudly but there is none to hear their crying. I am a well-connected and resourceful man. I had made a request to the Rajput Raja (ruler). On hearing my request, he became speechless. I made requests to many big chieftains, but none listened to me. I supplicated before the gods, wept bitterly and beat my breast but I got no response from them. Now taking refuge and shelter of Sri Guru Gobind Singh Ji, who destroyed sinners and delivered holymen, I have come to you for help. Kindly liberate these girls from the clutches of the invaders. Now there is no help other than the *Khalsa*. The Jathedar was moved to pity and he said, "O Singhs! while we have not taken food for seven days; we won't take now also. We have to liberate these girls. Get ready at once. The enemy is passing close by us. I have got this information from our spies just now. Besides, seeing so much pain and misery, how can we take food? Now we will take food only when we liberate the unfortunate women and serve them also food." After making preparations, the Jathedar sent two Singhs to get full information about the captive women. The Singhs said, "Mr. Jathedar, if we are able to tolerate the sight, we shall come back. If you hear the report of our guns, then you

should take it to mean that we have laid down our lives while fighting." The Singhs went away as directed. They could not tolerate the weeping and crying of the women. They were filled with pity. They were fully prepared to sacrifice their life for removing the pain and suffering of the afflicted. The sound of their guns was heard because they could not bear to see women being dishonoured before their eyes. The ruffians were treating the women in the carts in such a manner that these Singhs could not tolerate. So they killed some of them and themselves embraced martyrdom. At that very moment, the Jathedar ordered his Singhs to attack the villains. They killed the guards of the carriages and liberating the women took them into the jungles. When Ahmed Shah Abdali came to know about it, he avoided fighting against the Singhs in the jungle as he had already witnessed their self-sacrificing valour. He knew very well, "It is not a child's play to fight against the Singhs for they are everready to sacrifice their lives, while my soldiers try to save their lives while fighting. It hardly matters if they (Singhs) have been able to liberate women this time. Next year, we shall carry away a larger number of them."

Taking the unfortunate women into the jungle, they served them food. The surviving Singhs were also served food. Arrangements were made for cremating the dead, while the wounded ones were bandaged. The Jathedar ordered his men to find out the addresses of the women and deliver them to their families. At that moment, the women pleaded with an anguished heart, "Don't deliver us to those cowards before whose eyes we were dishonoured and they were repeating the refrain - God willing everything will be all right; this was writ in their fate. Secondly when you take us to our villages, they will regard us as defiled and untouchables. The fault of their

own weakness they will foist on us that they have been defiled by the barbarous army. No one will take care of us and we will have to lead a life of neglect and deprivation. Please marry us off to these Singhs whom we will serve devotedly." At this the Jathedar said, "You are our daughters and sisters. No Singh can fall from this ideal, because Bhai Gurdas Ji has also said :

'Man should cohabit only with one wife; all others he should regard as daughters and sisters.'

ਏਕਾ ਨਾਰੀ ਜਤੀ ਹੋਇ ਪਰ ਨਾਰੀ ਧੀ ਭੈਣ ਵਖਾਣੈ। ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 6/8

On hearing these things, not a single Singh felt tempted. So this is called the 'furnace of continence'. Guru Sahib says, "If you want to follow the soul-path, create the 'shabad' (hymn), then 'make continence thy furnace'. While writing the 'Jangnama', Qazi Noordeen has written therein, "Don't call them (Singhs) dogs, for they are lions in the real sense. Call them 'Singhs' (lions). While describing various attributes of the 'Singhs', he has also written that they do not look at another's woman lustfully and respect them even more than their own mothers and sisters and address them all as 'budhis' (old women). "So, holy congregation, such was the high character of our forefathers, who, in order to realise the soul-state, had fully made 'continence their furnace'. That is why, Guru Sahib has laid stress on 'making continence one's furnace.' When the Pandit (Brahmin priest) was offering 'janeu' (sacred thread worn by Hindus) to Guru Nanak Sahib, he advised the Pandit :

'Make compassion the cotton, contentment the thread, continence the knot and truth the twist.

This is the sacred thread of the soul and if thou hast it, O Brahmin, then put it on me.

This thread neither snaps, nor is soiled;

Neither burnt, nor lost.

Blessed are the mortals, O Nanak, who go wearing such a thread round their neck.'

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥

ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥

ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥

ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ।ਪੰਨਾ - 471

So for making an ornament, just as the goldsmith needs a proper place, similarly the wayfarer of the 'soul-path' needs continence to fashion the Divine word in the true mint. Thereafter, it is the goldsmith who fashions the ornament, but the soul or Divine word is fashioned with penance or patience.

Here, Guru Sahib has made patience or penance the symbol of the goldsmith, so that we may understand and appreciate that, in order to reach the region of the soul or the spirit, it is essential to fashion the Divine word (hymn) for which various ingredients and tools are required, just as, to fashion an ornament, the goldsmith needs crucible, bellows, charcoal, furnace, hammer, borax, forecaps and needle-like screw drivers and he does his honest work quietly, calmly, untiringly, is deeply engrossed in fashioning his ornament of unique design, and is totally oblivious of what is happening around him. Even if he is speaking with his mouth, his mind is focused on his work. Whatever conception of the ornament he has in his mind - flower designs, trees, plants, animal figures etc. - remains embedded there. As is the edict in Gurbani :

'Pierced with the Lord's Name, my mind is so stuck in it, as is of the goldsmith, in his gold craft.'

ਮਨੁ ਰਾਮ ਨਾਮਾ ਬੇਧੀਅਲੇ ॥

ਜੈਸੇ ਕਨਿਕ ਕਲਾ ਚਿਤੁ ਮਾਂਡੀਅਲੇ ॥

ਪੰਨਾ - 972

Just as the goldsmith keeps his mind deeply engrossed in his craft and he does not take off his mind from his work until he accomplishes it; this is the state of patience.

That is why, for creating the Divine word on the soul-path or the path of spirituality, while giving the illustration of the goldsmith, Guru Sahib has laid special stress on penance or patience. A patient man remains unperturbed and keeps an equal mind in the face of joy and sorrow, praise and blame, loss and gain, peace and war, as is the Guru's edict :

'Feel not elated at the sight of treasures and weep not at the sight of adversity.

As is wealth, so is poverty, and what the Lord proposes, that is accomplished.'

ਸੰਪੈ ਦੇਖਿ ਨ ਹਰਖੀਐ ਬਿਪਤਿ ਦੇਖਿ ਨ ਰੋਇ ॥

ਜਿਉ ਸੰਪੈ ਤਿਉ ਬਿਪਤਿ ਹੈ ਬਿਧ ਨੇ ਰਚਿਆ ਸੋ ਹੋਇ ॥੫੧੧॥

- 337

A patient man is tolerant and treats both friends and foes in the same manner. Saintly persons tolerate both honour and dishonour equably. Both friend and foe are equal in their eyes, whether an armed person comes to kill them, or a caluminator comes to speak ill of them, they treat everybody in the same manner. They are free from love and hatred. A patient man does not waver in the face of calamity :

'Tolerant and sweet-tempered are the saints.

O Nanak, to them are alike the friends and the evil-seekers and even those who offer them viands of various kinds or are slanderers with arms to attack.'

ਸਹਣ ਸੀਲ ਸੰਤੰ ਸਮ ਮਿਤ੍ਰੁਸ ਦੁਰਜਨਹ ॥

ਨਾਨਕ ਭੋਜਨ ਅਨਿਕ ਪ੍ਰਕਾਰੇਣ ਨਿੰਦਕ ਆਵਧ ਹੋਇ
ਉਪਤਿਸਟਤੇ ॥ ਪੰਨਾ - 1356

A caluminator does not disturb them; one who heaps insult on them does not make them angry. They are ever absorbed in meditating on God's Name and never give up their gentleness and humility.

'The saints are not dishonoured, nor is their respect shattered;

Repute they lose not; nor do the world's sufferings touch them.

In the company of the holy the Name Divine they repeat:

Saith Nanak, such creatures in joy abide.'

ਤਿਰਸਕਾਰ ਨਹ ਭਵੰਤਿ ਨਹ ਭਵੰਤਿ ਮਾਨ ਭੰਗਨਹ॥

ਸੋਭਾ ਗੀਨ ਨਹ ਭਵੰਤਿ ਨਹ ਪੋਹੰਤਿ ਸੰਸਾਰ ਦੁਖਨਹ॥

ਗੋਬਿੰਦ ਨਾਮ ਜਪੰਤਿ ਮਿਲਿ ਸਾਧ ਸੰਗਹ

ਨਾਨਕ ਸੇ ਪ੍ਰਾਣੀ ਸੁਖ ਬਾਸਨਹ॥

ਪੰਨਾ - 1356

Patience or forbearance is a very special quality. On the other hand, committing a wrong in the darkness of haste always proves to be harmful. It is the patient man who works for hours together, does not become impatient and spends years waiting for God. Those who do not practise patience often come to grief, as is the oft-repeated proverb - 'Hurry spoils curry' or 'Haste makes waste'. Impatient men take decisions without careful thought, and afterwards repent for having taken a wrong decision. The wise man is of the opinion that we should never give credence to what is heard with the ears. With our ears we often hear many things which contain the opinions of the speaker. It is said that once a man saw a feather flying high in the wind. He talked about it to another person who told a third person that many feathers were flying in the air and it was understandable what had happened and that it appeared as if many birds had been killed whose feathers were flying. When the third person talked about it, he said that flocks of birds were flying in the sky. This is the state of hearsays. Whenever a person talks about another, his own motive is always there. He makes his own addition to the real thing. He talks in a mysterious manner so that his own purpose may be served. So only foolish persons take decisions on the basis of rumours or hearsays. Wise persons do not give any credence to rumours. Even better than this is not to trust even one's eyes until you have examined the whole thing carefully.

In this connection, an incident is often talked about a very noble king of India. His name was Raja Manjh. He had a nephew named Bhoj. Bhoj was a very famous king; in his court were 'Nine Jewels'. Famous dramatist and poet Kalidas was also an ornament of his royal court. There were many great men in his court. Raja Bhoj was a great patron of scholars. Eminent scholars learned in the Vedas and the scriptures adorned his court. Once a world-renowned scholar carrying his books on camels was moving about in the country. Wherever he heard of a scholar, he challenged him to a religious debate and if he won he would take all the books of his rival, and if the latter won, he himself would give away all his books, to him. He heard that there were 'Nine Jewels' in Raja Bhoj's royal court, and that they were great scholars. He thought that if he defeated Raja Bhoj's eminent scholars he would be acclaimed as a 'world-victor'. He came to Raja Bhoj's court with this intention. He declared it through a public crier that a scholar had come into the kingdom who wanted to have a religious debate with Raja Bhoj's men of letters. When Raja Bhoj learnt about it, he summoned his scholars and told them to have a religious debate with him and justify the fat salaries he paid them. He warned them that if they were defeated, he would punish them. The frightened scholars, thought that the scholar from outside was more knowledgeable than they were, and lest they should be defeated and the king should be annoyed with them, they hit upon a plan. In that city lived a very talkative oilman named Ganga who indulged in vain prattling with every Tom, Dick and Harry and never conceded defeat and kept talking. This too is a very mean and cheap method. While debating do not stop talking. Many persons are impressed with mere talking and consider that person reliable who speaks too much. For this reason people avoid such a person. Raja Bhoj's scholars

called Ganga oilman and asked him to engage in a religious debate with the scholar from outside. He agreed readily and said, "My mother has given me very good advice – son, in debate never stop talking even when you think that you are losing. Speak loudly so that the other person does not understand you." Similarly it has been seen that many persons engage that lawyer who speaks loudly in the court. On the other hand, there are lawyers, who have points to make in the court. They speak coolly and confidently. The villagers engage the lawyer who speaks loudly. He satisfies them by saying that he tried his best, but the judge gave a different judgement; even though the other lawyer spoke next to nothing. This is the general notion of the people.

So Ganga said, "People don't understand anything and it becomes difficult for them, to decide who won and who lost." After getting Ganga's consent, the new scholar was invited to the court and the time for the religious debate was fixed.

These scholars dressed Ganga like a Pandit (scholar), put a sacred mark on his forehead, and made him put on embroidered and painted country shoes. He put on an expensive 'dhoti' (garment round the waist covering lower part of the body) and a tusser silk turban on his head. He thought that his velvet embroidered shoes were very expensive and lest they should be stolen, he removed them, wrapped them in a scarf and put them under his arm. It appeared as if he was carrying a book. When he reached the gathering he sat opposite the scholar (Pandit). The Pandit asked Ganga, "Pandit Ji! Which '*shastra*' (scripture) do you have?" Ganga replied impressively, "*Kantak - Churan*". The Pandit thought that he had not read that scripture and if he asked a question from it, he might be defeated. So he asked Ganga if he wanted the debate to

be silent or through speech. Ganga replied that he could have the debate as he wished. The Pandit was highly pleased and felt that he would surely win the competition. He decided to have a debate sans words. He proposed to ask only three questions. Whosoever won the first two questions would be declared victorious and then the third question would not be asked. The rules for the debate were settled. The Pandit asked Ganga to put the first question. Ganga replied, "No please. You have come from outside; it is your right. You will ask all the three questions." Everybody was watching them. The Pandit said, "Now, I shall ask the question." Saying this, he raised one finger. Ganga at once raised two fingers. The Pandit lowered his hand and to ask the second question, he raised his arm and put up all the fingers in the form of a slap. Ganga at once raised his arm in the form of a fist. The Pandit conceded his defeat because he had been outdone in both the questions. In the gathering, nobody followed what had happened. People applauded Ganga and all the books of the Pandit were confiscated. When the meeting ended, some scholars surrounded Ganga, while others surrounded the Pandit. They asked the Pandit what questions he had put to Ganga for they had not understood anything. The Pandit explained, "I said that there is only one unique Brahma (Creator) in the world and in token thereof I raised one finger. Ganga at once raised two fingers in reply. I understood that only Brahma is not enough. Here to create duality Maya (mammon) is very important. I appreciated his reply that the affairs of the world cannot go on without Maya. Then I put my second question. By raising my five fingers I asked if the world is created with the five elements. In place of the open hand, he raised his fist and replied that it is not made up of individual elements but all of them together and united. Since I had lost in the first two questions, I was not supposed to ask

the third question." Thereafter, leaving the weeping Pandit, the scholars went to Ganga oilman, "How did you answer the Pandit's questions, since you do not know even the ABC of philosophy?" He at once replied, "What was there to think about the questions? When the Pandit raised one finger, I at once understood that he was telling me that he would gouge my one eye. In reply I raised two fingers. How dare you gouge my eye! I shall gouge both your eyes. Then raising his hand he conveyed that he would slap me on my face. I at once showed him my fist telling him I would thrash him badly. So my dear scholars, he was bound to be defeated, and I won." Thus the Pandit (scholar) coming from outside had made wrong guesses in haste. If he had been a little thoughtful, if he had not acted in haste and remained patient, he would have reached some good conclusions. Perhaps, he would not have been defeated because he would have finally come to know that an inexperienced person had come before him in the garb of a Pandit (Scholar). Bhai Gurdas Ji too has described this incident in the following words :

'Engaged in religious debate with the Pandit (scholar) did the world watch Ganga oilman.

*When the Pandit raised one finger, Ganga raised two.
When the Pandit raised five fingers, Ganga raised his fist.*

Cheated by Ganga's garb, the Pandit conceded defeat and fell at his feet.

Both Immanent and Transcendent are the aspects of one God.

The five elements are there but they work as one unit.

In a moment shall I break both your eyes.

If you slap me, I will beat you with my fist.

The foolish Pandit was cheated by appearances.'

ਗੋਸ਼ਟ ਗਾਂਗੋ ਤੇਲੀਐ ਪੰਡਿਤ ਨਾਲਿ ਹੋਵੈ ਜਗੁ ਦੇਖੈ॥

ਖੜੀ ਕਰੈ ਇਕ ਅੰਗੁਲੀ ਗਾਂਗਾ ਦੁਇ ਵੇਖਾਲੈ ਰੇਖੈ॥

ਫੇਰ ਉਚਾਇ ਪੰਜਾਂਗੁਲਾ ਗਾਂਗਾ ਮੁੱਠ ਹਲਾਇ ਅਲੇਖੈ॥

ਪੈਰੀ ਪੈ ਉਠ ਚੱਲਿਆ ਪੰਡਿਤ ਹਾਰ ਭੁਲਾਵੈ ਭੇਖੈ॥

ਨਿਰਗੁਨ ਸਰਗੁਨ ਅੰਗ ਦੁਇ ਪਰਮੇਸਰ ਪੰਜ ਮਿਲਨ ਸਰੇਖੈ ॥
ਅੱਖੀ ਦੋਵੇਂ ਭੰਨਸਾਂ ਮੁੱਕੀ ਲਾਇ ਹਲਾਇ ਨਿਮੇਖੈ ॥ ਮੂਰਖ ਪੰਡਿਤ
ਸੁਰਤ ਵਿਸੇਖੈ ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 32/18

And such is the edict in Gurbani :

'The miser weeps when his amassed wealth parts company with him.

The learned man cries when his learning fails him.'

ਰੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ ਜਾਇ ॥

ਪੰਡਿਤ ਰੋਵਹਿ ਗਿਆਨੁ ਗਵਾਇ ॥

ਪੰਨਾ - 954

In Raja Bhoj's life occurred an incident which brings out the importance of patience and tolerance even more clearly. Raja Bhoj's father died when he (Raja Bhoj) was very young. He left him under the care of his younger brother Manjh, who himself usurped the throne. But time took a turn, and Raja Bhoj once again sat on the throne. Raja Bhoj's *wazir* (minister) was a very wise person. Giving him many good counsels he said, "O king! Patience can save man from many crises because if a man of patience gets wealth, he does not become overjoyed and if he loses wealth, he does not mourn over his loss much. He does not lose his cool on seeing wealth or in the face of misfortune. Whatever lot is destined for him by God must come to pass." Such is the Guru's edict :

'Feel not elated at the sight of treasures and weep not at the sight of adversity.

As is wealth so is poverty, and what the Lord proposes that is accomplished.'

ਸੰਧੇ ਦੇਖਿ ਨ ਹਰਖੀਐ ਬਿਪਤਿ ਦੇਖਿ ਨ ਰੋਇ ॥

ਜਿਉ ਸੰਧੇ ਤਿਉ ਬਿਪਤਿ ਹੈ ਬਿਧ ਨੇ ਰਚਿਆ ਸੋ ਹੋਇ ॥ ਪੰਨਾ

- 337

A patient man is a storehouse of tolerance. He regards friends and foes as equal, and before doing anything he thinks carefully. He never believes hearsays. He does not trust even what he has seen with his own eyes until he

has enquired about it fully.

Once it so happened that Raja Bhoj was attacked by another ruler. A fierce battle was going on, and Raja Bhoj's youthful Prince was conducting the fight very bravely. Raja Bhoj remained in the battlefield throughout the day and riding a horse, he returned to his palace late in the night. There he rested and went back to the battlefield early in the morning. The war had been going on for several months. One day it so happened that a person came into the queen's bedroom and slept on the royal bed and covered his face with a rug. When the queen came, she thought that the Raja was sound asleep and without disturbing the man he lay beside him quietly. As was the Raja's practice, he returned at midnight, he saw another person sleeping beside his queen on the bed. On seeing this, he was infuriated. He pulled out his sword and thought of killing the both. But he had heard a lot about the importance of patience from his Minister. He said to himself that he should show patience, but then this thought troubled him again and again that he had not heard it with his ears, and that the queen was sleeping with another man before his very eyes. He summoned his Minister at once and sought his advice. He too saw another man lying with the queen on the bed. At that moment, the Minister, who was a storehouse of patience, said, "O King! Sometimes even what you see with your eyes is deceptive. Everything should be done after careful thought. Look, listen to me patiently. The queen is a faithful wife. Who is the man sleeping beside her? This we will decide in a short while. If he is guilty, we will punish him. Besides, we will make enquiries from the queen too."

The morning came and the queen woke up from her sound sleep. She looked at the other bed. She thought that the Raja was still sleeping and decided to let him sleep.

As she got up. Raja Bhoj and the Minister entered the bedroom at once. The queen was astonished. She was shocked to see Raja Bhoj standing before her and wondered who was then sleeping on the bed. The Raja pulled out his sword in haste and said to his Minister, "I will behead the queen and the man sleeping on the bed with my own hands. But the Minister stopped the Raja and suggested that they should make enquiries from the queen. On being asked the queen said, "As usual, I came into the bedroom to sleep. I saw that you were sleeping on the bed and your face was covered with a rug as is covered the face of this man now. I did not wake him thinking that you were sleeping. The reason for not waking him is that when I was married to you, my mother had advised me, "The rulers get sleep with great difficulty because their minds are filled with all kinds of thoughts. They often take drugs to get sleep. So you should never wake up the Raja when he is asleep." I took this advice seriously and slept beside this man under an illusion. I thought him to be you; I did not wake him and slept on the bed. Now you are standing before me. I am myself amazed who this man is." The Minister stepped forward. As soon as he removed the rug from the man's face, everyone was surprised to see that he was their own prince. Raja Bhoj was also stunned. He was thinking that if he had not shown patience, a very bad deed would have been committed by him. He was all praise for his Minister's counsel which was invaluable. On waking up, when the Prince was asked, he said, "I had been fighting for several months. Today I thought of meeting my parents. I was extremely tired and went to sleep on your bed. Thereafter, I do not know what happened. Now I am seeing you standing before me."

So patience is a great virtue. Treading the path of spirituality, a patient man is always at an advantage. Just

think that Baba Farid did austere penance for 36 years. Living only on leaves, he became an emaciated skeleton of bones. He hung himself upside down in a well and suffered heat and cold. But he never showed haste in meeting God, but he did keep on pleading earnestly, and on seeing his condition, he said :

'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 man.'

**ਫਰੀਦਾ ਤਨੁ ਸੁੱਕਾ ਪਿੰਜਰੁ ਥੀਆ ਤਲੀਆਂ ਖੁੰਡਹਿ ਕਾਗ॥
ਅਜੈ ਸੁ ਰਬੁ ਨ ਬਾਹੁੜਿਓ ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਗ॥ ਪੰਨਾ -
1382**

The crows were pecking at his half-dead body. But he checked them also very lovingly that they should not eat his eyes, because then he would not be able to have a glimpse of God :

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

O crows, touch ye not these two eyes, as I hope to behold my Beloved.'

**ਕਾਗਾ ਕਰੰਗ ਢਢੋਲਿਆ ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ॥
ਏ ਦੁਇ ਨੈਨਾ ਮਤਿ ਛੁਹਉ ਪਿਰ ਦੇਖਨ ਕੀ ਆਸ॥ ਪੰਨਾ -
1382**

Describing his condition, he says :

'My body is heated like an oven and my bones burn like firewood.

Were my feet to tire, I would walk on my head, if I can meet my Beloved.'

**ਤਨੁ ਤਪੈ ਤਨੁਰ ਜਿਉ ਬਾਲਣੁ ਹਭੁ ਬਲੰਨਿ॥
ਪੈਰੀ ਥਕਾਂ ਸਿਰਿ ਜੁਲਾਂ ਜੇ ਮੂੰ ਪਿਰੀ ਮਿਲੰਨਿ॥ ਪੰਨਾ - 1384**

After this, for full 14 years, he served selflessly his Perfect Teacher. So after the hardwork of 50 years, he was able to have a glimpse of God. How patient was Baba

Farid!

So giving the symbol of the goldsmith Guru Sahib teaches us patience. The Guru has taught us to make this body an abode of patience. So patience is a very important spiritual virtue, which is helpful in meeting God. For achieving the spiritual state, the Tenth Guru has laid great emphasis on the cultivation of intrinsic virtues. He has stated that there is no need to renounce one's home and family and repair to the jungles for practising penances and austerities. First, one runs away from home out of fear of worldly responsibilities. Secondly, one living in loneliness naturally becomes more choleric and peevish. We find many such examples. For example, Baba Farid practised rigorous austerities and penances. When he was coming to see his mother, on the way, he sat under a shady tree to escape the heat of the sun. On the branches sat birds who in their own bird-language were gratefully singing God's praises after having their feed. Farid Ji did not like the noise and said angrily, "O sparrows, die." At this, all the birds fell down dead. This was symptomatic of anger which is naturally born among ascetics who live in solitude.

The Tenth Guru says : "Don't give up worldly acquisitions. As a son, revere your parents; as a brother, give good advice to your sisters; as husband or wife, be true to your spouse and try to understand the principle of being faithful to your wife or husband. Instead of seeking solitude in the jungle, live like a householder and when the entire family is sleeping, you should get up and after bathing yourself meditate on God and absorb your mind in Him. By doing honest labour, you will have virtuous propensities, your mind will be pure. Follow asceticism fully. There is no need to keep long matted hair or grow your nails. Always remain prepared to control

your sense organs. Don't waste time by getting engrossed in mere rituals. After meeting the capable or perfect Guru, do self-contemplation and ever apply unto yourself the ashes of Name-love and understanding of God's Name. Eat less and sleep less. Lead a life of moderation and self-control. Don't get carried away by anything. Lead a life of peace and tranquility. Imbibe the virtues of mercy, forgiveness, modesty, contemplation, charity, austerity, contentment, sweet speech and beneficence. Do not let anger, greed, pride, obstinacy and lust enter your mind. When, in the company of great mystics and sages, we meditate on God's Name in this manner, we will have a glimpse of the Spiritual Reality and will mingle with God. Guru Sahib's edict is :

'O my self, practise such asceticism

That you should regard the home as the jungle and meditate with thy mind.

Grow not matted hair or long nails,

But practise celibacy and control thy sense organs.

Meeting the knowledgeable Guru do self-contemplation and apply the ashes of God's Name.

Eat less, sleep less and imbibe mercy, forgiveness and love for all.

Ever live with moderation and contentment rising thus above the three attributes. 'Bring not in thy mind lust, anger, pride, greed, obstinacy and attachment.

Only then can one have a glimpse of the Spiritual reality and merge, with the Supreme Self.'

ਰੇ ਮਨ ਐਸੋ ਕਰ ਸੰਨਿਆਸਾ ॥

ਬਨ ਸੇ ਸਦਨ ਸਭੈ ਕਰ ਸਮਝਹੁ, ਮਨ ਹੀ ਮਾਹਿ ਉਦਾਸਾ ॥

ਜਤ ਕੀ ਜਟਾ ਜੋਗ ਕੋ ਮੰਜਨ ਨੇਮ ਕੇ ਨਖਨ ਬਢਾਓ ॥

ਗਿਆਨ ਗੁਰੂ ਆਤਮ ਉਪਦੇਸਹੁ ਨਾਮ ਬਿਭੂਤ ਲਗਾਓ ॥

ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦਾ ਦਯਾ ਛਿਮਾ ਤਨ ਪੀਤਿ ॥

ਸੀਲ ਸੰਤੋਖ ਸਦਾ ਨਿਰਬਾਹਿਬੈ ਹੁੰਬੈ ਤ੍ਰਿਗੁਣ ਅਤੀਤਿ ॥

ਕਾਮ ਕ੍ਰੋਧ ਹੰਕਾਰ ਲੋਭ ਹਠ ਮੋਹ ਨ ਮਨ ਸਿਉ ਲਜਾਵੈ ॥

ਤਬ ਹੀ ਆਤਮ ਤਤ ਕੋ ਦਰਸੇ ਪਰਮ ਪੁਰਖ ਕਹਿ ਪਾਵੈ ॥

ਰਾਮਕਲੀ ਪਾਤਸ਼ਾਹੀ ੧੦

To follow the 'soul-path', it is essential to imbibe these virtues. Man's mind never remains in the same state. It is ever-changing and wavering, just as a boat continues swaying even if there are small ripples in water. Similarly, the flame of a lamp also continues flickering with the blowing of the wind. Guru Sahib says that a Gursikh's mind should remain ever fixed on the principle of *Gurmat* in every situation, in joys and sorrows and while listening to the views of the votaries of other sects and religions. So, those who attain the *Gurmukh* (*Guruward*) state, their mind or belief ever remains stable. The prospect of loss or gain, good or evil cannot shake them. A *Gurumukh's* conviction is firm. None can shake it. He is free from any doubts and fears. Such is the Guru's edict :

'Nanak, the divine has conquered the world, but the world has conquered all others.

Through the Name his affairs flourish and whatever takes place, that takes place by God's will.

Through the Guru's teaching his mind is steadfast and none can shake it.'

ਨਾਨਕ ਗਿਆਨੀ ਜਗੁ ਜੀਤਾ ਜਗਿ ਜੀਤਾ ਸਭੁ ਕੋਇ॥

ਨਾਮੇ ਕਾਰਜ ਸਿਧਿ ਹੈ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਇ॥

ਗੁਰਮਤਿ ਮਤਿ ਅਚਲੁ ਹੈ ਚਲਾਇ ਨ ਸਕੈ ਕੋਇ॥ ਪੰਨਾ -

549

And -

'If merits and demerits are discriminated by hearing the Vedas and the Puranas, doubt is created.

Doubt ever abides within the mind, who can dispel my pride.'

ਕਰਮ ਅਕਰਮ ਬੀਚਾਰੀਐ ਸੰਕਾ ਸੁਨਿ ਬੇਦ ਪੁਰਾਨ॥

ਸੰਸਾ ਸਦ ਹਿਰਦੈ ਬਸੈ ਕਉਨੁ ਹਿਰੈ ਅਭਿਮਾਨੁ॥ਪੰਨਾ - 346

Guru Sahib says further also :

'Make understanding thy anvil and Divine knowledge thy tools.'

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ॥

ਪੰਨਾ - 8

To make tools, iron is heated, the blacksmith places it on the anvil and beats it with the hammer to shape tools or weapons of his liking, but the hammer has no effect on the anvil. In the same manner, the faith of the seeker who treads on the path of *Gurmat* remains steadfast.

You know the story of Bhai Manjh. When he adopted *Gurmat*, Guru Sahib sent him to his home after testing him. He was a prominent person of his region. Hundreds of acres of cultivable land formed his personal estate. He had dozens of pairs of oxen to cultivate his land. Dozens of servants worked for him. He had so many cows and buffaloes that streams of milk flowed in his house. Every visitor took food from his household. For riding he had kept many horses, mares etc. Many chariots also he owned which made a humming sound when they moved. From a distance, people came to know that Chaudri Tiratha (Manjh) was going somewhere. People came out to welcome and greet him with folded hands. Everybody honoured him because he used to take a huge group of devotees to the shrine of Sarwar.

When after having earned and imbibed Sikhism from Guru Sahib, he returned home, all his relatives in the village advised him not to embrace Sikhism for there was nothing in it. "Look, we have faith in Sakhi Sarwar; we are his followers; Sarwar grants our wishes, bestows health on our children, destroys all obstacles in our way; you are our brother and our 'Chaudhri' (leader); don't desert us in this manner. What will you gain by embracing Sikhism?' Utterances of this kind he heard daily. Then his oxen started dying. Gradually, all his cows, buffaloes, horses and mares died one by one. His cattle-sheds and stables became empty. Still his well-wishers repeatedly said to him, "O brother Tiratha! What did you gain by following the Guru? Look, how happy and comfortable we are by

reposing our faith in Sarwar Pir! Sarwar Pir is very much annoyed and unhappy with you. If the Guru were more powerful, he would have defended you. O brother Tiratha! listen to us and follow our advice. Accompany us to the shrine of Sarwar Pir alongwith other devotees as you used to do earlier. There we will make a vow. Sarwar is very kind. Even if you have embraced Sikhism, Sarwar Pir will forgive you. You have a great deal of land. With a single good crop, you can buy cattle, horses, mares etc. again. As compared with us, ever since you have become a Sikh, Sarwar Pir has been annoyed with you. He made an attack on you, but the Guru did not defend you. You talk of the other world; well, who has seen the other world. Everybody says, 'This world is sweet; who has seen the world hereafter'. Now you will lead a difficult and painful life; when will the other world come? Just as four persons will carry us to the cremation ground, in the same manner will you be cremated. But we will die after having lived comfortably in this world. So far as the other world is concerned, it is just a false promise of saints and holymen, for none has come back from the other world to tell us what it is like. The ghosts also speak. They too become ghosts after death. They also do not tell us anything about the other world. To it appears that one who is happy and comfortable here in this life will be born happy and comfortable in the next life." These utterances were falling upon Bhai Manjh's firm conviction like hammer blows and were creating very unseemly thoughts. But he was unmoved. He remained engrossed in his love for the Guru. He said only one thing, "My dear, my Guru is all powerful. There is no difference between him and God. It is by remaining in his refuge that I have come to the conclusion that *Guru* and God are one. Such is the Guru's edict :

'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 ॥

ਗੁਰੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥ ਪੰਨਾ

- 442

"My dear, your eyes are shut. You cannot see anything beyond this material world. With these eyes of mine, I have seen the other world. With the Guru's grace, when my mind or concentration reached the realm of righteousness, I beheld the Dharamraj (the Righteous Judge) examining the accounts of the deeds of thousands of souls and awarding them punishments also.

'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 ਹਾਏ ॥

ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਾਧਾਣੀਆ ਤਿਉ ਮਥੇ ਧ੍ਰਮ ਰਾਇ ॥ ਪੰਨਾ

- 1425

Look, Baba Farid who was Sakhi Sarwar's fellow Muslim, a votary of Islam, also says :

'Farid! as is the eroded bank of a river, so does look like the shore of death.

Beyond is the burning hell and cries of shrieks and wailings are heard.

Some understand it fully, while some still wander about heedlessly.

The deeds, which man does in the world, they bear witness in the Lord's court.'

ਫਰੀਦਾ ਮਉਤੈ ਦਾ ਬੰਨਾ ਏਵੈ ਦਿਸੈ ਜਿਉ ਦਰੀਆਵੈ ਢਾਹਾ ॥

ਅਗੈ ਦੋਜਕੁ ਤਪਿਆ ਸੁਣੀਐ ਹੁਲ ਪਵੈ ਕਾਹਾਹਾ ॥

ਇਕਨਾ ਨੋ ਸਭ ਸੋਝੀ ਆਈ ਇਕਿ ਫਿਰਦੇ ਵੇਪਰਵਾਹਾ ॥

ਅਮਲ ਜਿ ਕੀਤਿਆ ਦੁਨੀ ਵਿਚਿ ਸੇ ਦਰਗਹ ਓਗਾਹਾ ॥ ਪੰਨਾ

- 1383

So what I have seen with my own eyes and have tested, I cannot disbelieve. I do not believe your immature assertions. This 'pir' (Muslim holy man) is himself wandering without any direction. Your 'pir' (Muslim holy man) has not found a place in the Divine Court. Baba Farid is the one who has attained the Divine Court. This Pir Sarwar was a miracle man. His name was Ahmed whom his own brothers had put to death. If he had any spiritual power he would have defended himself. How can he who could not defend himself protect you? He was an illusionist absorbed in miraculous or occult powers, who killed somebody's cattle, made another's child ill, wrecked someone's home or caused estrangement between a man and his wife. Are these the deeds of a virtuous person? My dear friends, I am a follower of *Gurmat* and Guru's teaching is the best of all. Even if I am suffering some loss, I am not worried about it, because it is happening according to the will of my Guru. No harm has come to me with the death of my cattle. You are planning to usurp my house and land, but this too will not do any harm to me. All the village *Panchayats* are plotting to turn me out of my house; this also is not going to make any difference to me. I am saying all these things because the Guru has bestowed on me such a precious gift which is of inestimable value - and that is God's Name. These mundane things have no significance or value as compared to God's Name. So don't say these immature things to me because they don't appeal to me. As regards your plans to turn me out of my home, they have no effect on me. Do whatever you like." At that time a huge *Panchayat* assembled which included the *Panches* or *Panchayats* of many villages. They were all followers of Sarwar and believed in him. They were jealous of Gursikhs. So they decided that if Bhai Tiratha (Manjh)

remained in the village, the Pir would be annoyed with all of them. So all his property should be taken away from him and divided among themselves. They should not give him food and water and he should be expelled from the bounds of all the Panchayats. Then the Pir would be pleased with them. So this immature decision was taken by these men of immature wisdom and together they forcibly turned Manjh out of his home. About this incident, the author of 'Sri Guru Partap Suraj Granth', has written as follows :

'All his collatrels usurped his house, wealth and chiefship and expelled him.

Accompanied by his faithful wife and daughter, Manjh left to live at some other place.'

ਛੀਨ ਲੀਨ ਗ੍ਰਿਹੁ, ਧਨ, ਸਿਰਦਾਰੀ।

ਸਰਬ ਸ਼ਰੀਕਨਿ ਦੀਨ ਨਿਕਾਰੀ।

ਲੇ ਕਰਿ ਨਿਜ ਪਤਿਝੁਤਾ ਸੁ ਦਾਰਾ।

ਰਹ ਜੋ ਜਾਇ ਕਿਸਿ ਪੁਰੀ ਮਝਾਰਾ॥ ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਾਪ ਸੂਰਜ ਗ੍ਰੰਥ, ਪੰਨਾ 1817

They locked his house and said, "Go away, and take everything from your Guru. We will not let you remain the chief. We will find another chief. We will go to the *Nawab* and request him to bestow the chief's turban on someone else."

Holy congregation, on hearing what has been written above, an ordinary person is bound to be frightened and succumbs to other people's bidding but wonderfully blessed was Bhai Manjh who left the village, and the villagers did not let him drink even a mouthful of water. Even the persons whom Bhai Manjh had given money for the marriages of their daughters, whom he had bought pairs of oxen, whose land revenue he had paid from his own pocket, refused to speak to him (Bhai Manjh). It is indeed very surprising that man is so selfish that he takes not even a minute to forget the good turn or favour done to

him by another. There is a common saying - 'As soon as one crosses the river, the *Khwaja* (Muslim divine) is forgotten.' Guru Sahib also says :

'Man loves the gift and the Divine Giver has forgotten.'

ਦਾਤਿ ਪਿਆਰੀ ਵਿਸਰਿਆ ਦਾਤਾਰਾ॥ ਪੰਨਾ - 676

When Bahi Manjeh tried to sit under a tree, the villagers did not permit him and turned him away. If he tried to advise them they said, "Don't talk rot with me." If he remained silent, they made fun of him saying, "Look, he is running away. What has he done? He has damned himself." This entire plight of Bhai Manjeh has been described in a hymn of '*Janam Sakhi*' in the following manner :

If I speak out they say that too much do I prattle.

If I become silent they remark that I have little knowledge and understanding.

If I sit down, they say he is mourning.

ਏਸ ਕਲੀਓ ਪੰਜ ਭੀਤਿਓ ਕਿਉ ਕਰਿ ਰਖਾ ਪਤਿ॥

ਜੇ ਬੋਲਾਂ ਤਾਂ ਆਖੀਐ ਬੜ ਬੜ ਕਰੈ ਬਹੁਤ॥

ਚੁਪ ਕਰਾਂ ਤਾਂ ਆਖੀਐ ਇਤ ਘਟਿ ਨਾਹੀ ਮਤਿ॥

ਜੇ ਬਹਿ ਰਹਾ ਤਾ ਆਖੀਐ ਬੈਠਾ ਸਥਰ ਘਤ॥

Moving from place to place, he reached a town. The people of the town had come under the influence of Gursikhs. Taking him for a Gursikh they made Bhai Manjeh stop in their town. The town chief heard his entire story and asked him to stay in the town. They gave him land to build a hut for himself and his family. Bhai Manjeh built the hut and started living there. For his living he started cutting grass. Everyday he sold the bundle of grass in a neighbouring town. He got four *paisas* for the grass, out of which he kept two *paisas* for the Guru's 'langar' (community kitchen) and with the remaining two *paisas* he made his both ends meet. Getting up in the wee hours of the morning, he enjoyed the bliss of the wet night and

became totally absorbed in the Guru. He enshrined the Guru's loving form within himself, as is the edict in Gurbani :

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

ਗੁਰ ਕੀ ਮੁਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ ॥

ਪੰਨਾ - 864

So through this reflection and concentration he remained ever aligned with Guru Sahib in the manifest form. With every breath, he attracted Guru Sahib through his heart. By further enlightening his wife and his daughter about Gurmat, he aligned them also with the Guru. They read and recited the *moolmantra*. In the evening they did reading of *Rehraas Sahib* and of '*Kirtan Sohila*' while going to bed at night. It appeared as if it were the hut of a great saint or sage. It appeared as if a great saint had suddenly revealed himself in the Kalyuga (age of darkness, the last of the four ages in Hindu philosophy).

A considerable period of time passed in this manner. One day, Guru Arjan Dev Ji sent a '*mewra*' Sikh, to Bhai Manjh. This Sikh remained close to Guru Sahib and used to offer '*ardasa*' (prayer). He used to announce the names of the devotees who came with their offerings on the fulfilment of their desires. He used to declare what offering each devotee had made. He was sent with a '*hukamnama*' (edict) to Bhai Manjh with the instruction that in such and such village, a SIKH by the name of Manjh was living in a hut under a banyan tree on the village outskirts. He was instructed to give the '*hukamnama*' (edict) to him, if he gave twenty rupees to have its glimpse.

Bhai Manjh had so far collected only a very small amount as the Guru's sacred trust. Everyday he used to

keep separate half of his earnings for the Guru. In 32 days, a rupee was collected. Having no other money at that time, Bhai Manjh started thinking what he should do. But seeing his predicament, his daughter said to him, "Respected father, you should not worry about twenty rupees. I am young and can do all household work; I can mud-plaster a house, pick cotton, wash clothes, clean utensils. There isn't any physical work that I cannot do. You should, without any worry, mortgage my labour and take an advance of Rs. 20 to pay to the Guru's Sikh. Guru Sahib himself will protect me. I shall live by remembering him. Our Satguru (True or Prefect Guru) is all powerful. He himself will safeguard my chastity; I have full faith in him; you should not now think of anything else." His wife also supported the suggestion and said that it was right and proper and that they should earn twenty rupees by working hard. So after thinking over all these things, Bhai Manjh went to a gentleman and explained the whole thing to him. He demanded twenty rupees from him. After giving the money gladly, he said, "O Bhai Manjh, you should earn your Guru's pleasure. Don't worry about your daughter. We shall treat her as our own daughter. So taking twenty rupees from the gentleman, he gave the money to the *mewra* Sikh, offered him food. He took the 'hukamnama' from him and read it. It was written therein - 'O Bhai Manjh! Repeat the Guru's Name Reflect on him. *Waheguru* (God) is ever with you, as is the Guru's edict :

'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 as 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 ਪੇਖਉ ਤਹ ਹਜ਼ੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ॥

ਰਵਿ ਰਹਿਆ ਸਰਬਤੁ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ॥

ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੋ ਸੰਗੀ ਗਨੀਐ॥

ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ ਸੋ ਅਲਪ ਸੁਖੁ ਭਨੀਐ॥

ਪ੍ਰਤਿਪਾਲੈ ਅਪਿਆਉ ਦੇਇ ਕਛੁ ਉਨ ਨ ਹੋਈ॥

ਸਾਸਿ ਸਾਸਿ ਸੰਮਾਲਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਸੋਈ॥ ਪੰਨਾ - 677

The 'mewra' (messenger Sikh) bade farewell to Bhai Manjh. More time passed. After some days, Guru Sahib sent another 'hukamnama' which too was to be given to Bhai Manjh for twenty rupees. When, as on the first occasion, the Gursikh started handing over the 'hukamnama', he said, "O Bhai Manjh! I know that your financial condition has become very poor. Your daily earnings must be barely sufficient for your meals, and you must be remaining worried about it. It should be very difficult for you to give twenty rupees for the Guru's 'hukamnama'." Bhai Manjh replied, "O Gurmukh Sikh! Gurbani is eternal, and its principles are also unchanging. As is the Guru's edict :

'Why waverest thou, O mortal, the Creator Himself shall protect thee.

He, who gave thee birth, will, also provide thee with sustenance.'

ਤੂੰ ਕਾਰੇ ਡੋਲਹਿ ਪ੍ਰਾਣੀਆ ਤੁਧੁ ਰਾਖੈਗਾ ਸਿਰਜਣਹਾਰੁ॥

ਜਿਨਿ ਪੈਦਾਇਸਿ ਤੂੰ ਕੀਆ ਸੋਈ ਦੇਇ ਆਧਾਰੁ॥ ਪੰਨਾ -

724

Daily we read or recite :

'My self! why art thou fallen into this brooding?

The Lord Himself on thy behalf is making endeavour.

In rocks and stones has He created living creatures,

Whose sustenance He there provides.'

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ
ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ॥
ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ
ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ॥ ਪੰਨਾ - 10

Look! on what long flights do the cranes come! Behind they leave their eggs. They bring up their little ones with their power of meditation on God. They impart all the instruction with their meditation power, as is the Guru's edict :

'The flamingoes come having flown over hundreds of miles, their younglings they leave behind.

Who feeds them and who causes them to peck?

They feed them through simran, remembrance of God.

ਉਡੇ ਉਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਫਰਿਆ॥

ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ
ਕਰਿਆ॥ ਪੰਨਾ - 10

So the sustainer is God who gives sustenance to all creatures. O unmindful one! When God gives sustenance even to the worm in the stone, why won't He provide for you?

So on hearing of the offering of Rs. 20 from the *Gursikh* Bhai Manjh became silent for a moment. His wife was very true and faithful to him. She lived according to will of her husband. She did not give him her advice or opinion. She regarded him as an image of God. By surrendering her mind and body to him fully, she had achieved conformity with him. She could not bear to see her husband in any kind of trouble or difficulty. So she said to her husband, "Don't feel worried. Just as, earlier you had managed to raise twenty rupees by mortgaging our daughter's labour, similarly, now you should mortgage my labour to some gentleman. I shall look after his children, milk his cattle and do all other tasks for him diligently. Guru Sahib shall safeguard me. He ever abides with me; this is what I am feeling." So Bhai Manjh

mortgaged his wife's labour for Rs. 20 and took the 'hukamnama' on which was written, "Come to us as soon as you see it." So Bhai Manjh shut his hut and himself he set out for the Guru's abode, and reposing full faith and confidence in Guru Sahib, he neither felt worried about his daughter, nor he even thought about his wife. If he had any thought, it was that he should be able to get on with Guru Sahib.

Red-legged partridge (chakor) loves moon and hence stares at it without even losing its glance.

Ruddy sheldrake (chakavi) loves sun, and in sunlight, meeting its beloved feels elated.

Lotus loves water and shows the water its blossomed face.

Rain birds and peacocks also shriek when they see the clouds.

Wife loves her husband and mother takes care of the son. Similarly the Sikh loves Guru and this love accompanies him to the end.

ਚੰਦ ਚਕੌਰ ਪਰੀਤ ਹੈ ਲਾਇ ਤਾਰ ਨਿਹਾਲੇ।

ਚਕਵੀ ਸੂਰਜ ਹੇਤ ਹੈ ਮਿਲ ਹੋਣ ਸੁਖਾਲੇ।

ਨੇਹੁੰ ਕਵਲ ਜਲ ਜਾਣੀਐ ਖਿੜ ਮੂੰਹ ਵਖਾਲੇ।

ਮੌਰ ਬਬੀਹੇ ਬੋਲਦੇ ਦੇਖ ਬੱਦਲ ਕਾਲੇ।

ਨਾਰਿ ਭਤਾਰ ਪਿਆਰ ਹੈ ਮਾਂ ਪੁੱਤ ਸਮੁਾਲੇ।

ਪੀਰ ਮੁਰੀਦਾਂ ਪਿਰਹੜੀ ਓਹ ਨਿਬਹੈ ਨਾਲੇ। ਭਾਈ ਗੁਰਦਾਸ
ਜੀ, ਵਾਰ 27/4

Walking slowly, Bhai Manjh reached Amritsar. Guru Sahib was sitting in the holy congregation. He saluted Guru Sahib from a distance and sitting in a solitary corner started listening to the Guru's discourse. Thereafter, devotees who had come from distant places, started paying obeisance to Guru Sahib. Bhai Manjh also went to Guru Sahib to pay obeisance. Guru Sahib neither called Bhai Manjh, nor looked at him. Bhai Manjh expressed thanks and lost in the Guru's glimpse, went away with the congregation and started living there. He rendered

voluntary service day and night. A lot of time passed in this manner. His service included carrying fuel wood, sprinkling water, grinding wheat, waving fan, cleaning utensils and looking after the needs of the visiting devotees. Day and night he was busy rendering service. If he got time, he sat in solitude and got absorbed in meditation and prayer. He got up in the wee hours of the morning and got lost in meditation. He did not think of the past happenings even by mistake. He was so much absorbed in meditation and service that in the anvil, there being iron there could be a blemish, it could be uneven, but blessed and remarkable was Bhai Manjh who was ever of one equable mind.

A long time passed. One day Guru Sahib said, "A Sikh by the name of Manjh is here. Where does he live?" Somebody said, "O True Sovereign! He is an embodiment of service. He renders service day and night, and does meditation. He does not waste even a single minute. There is a remarkable attraction or charm in his eyes. Love and devotion for you drips from his eyes." Guru Sahib, "Tell me, wherefrom does he take his meals?" At this *Gursikh* replied, "When the food is ready in the Guru's '*langar*' (community kitchen), he takes it, offers prayers and partakes of it while thanking God. After taking food, he again offers prayer." At this Guru Sahib remarked, "Then he is not a Sikh, he is a labourer. He renders service, and gets wages. Go and tell him that he won't get food from the '*langar*'. He should make some other arrangement for food." That *Gursikh* conveyed this instruction to the *langar* incharge.

Food was being served. Bhai Manjh was also sitting in a row. When his turn came, the *Gursikh* placing utensils did not place utensils before him (Bhai Manjh), neither for '*dal*' (cooked dish of pulse) nor for water. When the *Gursikh* serving food came, he gave loaves to *Gursikhs*

sitting in rows on either side, but when Bhai Manjh extended his hands, the server said, "Bhai Manjh! Please leave the row. It is Guru Sahib's command that you should make your own arrangement for food. You shall not get food from the '*langar*' (community kitchen)."

Holy congregation, it was such an occasion, when his faith could have wavered and he would have repented that for embracing *Sikhism* he sacrificed all his belongings and mortgaged his daughter and wife's labour to unknown persons. Thinking that nobody had acted like him, and yet the *Guru* was insulting him, he might have wavered in his faith. We, the modern Sikhs, have faith as frail as a thread. If Guru Sahib does not listen to our prayers, does not grant our wishes, we forsake him (the *Guru*) and go to the threshold or person where our wishes are fulfilled. As regards insult, we do not tolerate at all.

I remember that once a gurdwara building was being constructed. Its incharge was very hard-working. He himself used to carry bricks. His wife also used to work with him and throughout the day they were covered with dust and mud. Seeing their service, everybody admired them. But there were some elements, who rendered no manual service, but only gave directions from a distance. When the gurdwara construction was completed, it was inaugurated. There were large scale celebrations. Those who spoke from the stage, showered praises on the incharge construction. After a few days, elections were held. Big parties did not elect him even as a member. This hurt him so much that he stopped going to the gurdwara and gradually he fell mentally ill. His wife came to me. I said to her, "You wanted praise in return for service. It was on the strength of praise that your life was going on. You took it as a food. The sense of pride became more and more intense in you. When the new committee did

not give you any office or position, you stopped coming to the gurudwara. You were doing all this service because you were thriving on the strength of respect and honour you were getting. About the 'Sewadars' (voluntary servants), the Guru's edict is :

*"As the elephant offers his head to the goad and as the anvil offers itself to the hammer,
So place, thou, thy soul and body before the Guru and ever stand and serve him.*

In this way, having effaced his ego, the Guru-ward assumes the sovereignty of the whole world.

Nanak, when the Lord casts His gracious glance, then alone man understands this, through the Guru.'

ਹਸਤੀ ਸਿਰਿ ਜਿਉ ਅੰਕਸੁ ਹੈ ਅਹਰਣਿ ਜਿਉ ਸਿਰੁ ਦੇਇ ॥

ਮਨੁ ਤਨੁ ਆਗੈ ਰਾਖਿ ਕੈ ਉਭੀ ਸੇਵ ਕਰੇਇ ॥

ਇਉ ਗੁਰਮੁਖਿ ਆਪੁ ਨਿਵਾਰੀਐ ਸਭੁ ਰਾਜੁ ਸ੍ਰਿਸਟਿ ਕਾ ਲੇਇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥ ਪੰਨਾ -
647

So we want honour and recognition. Just compare your treatment with that of Bhai Manjh. Even after such a big sacrifice, he was asked to leave the 'pangat' (row in a dining hall). It was neither cruelty nor antipathy on the part of Guru Sahib. Guru Sahib wanted to raise him very high, some questions of the test were still remaining and Guru Sahib wanted him to score 100% marks and so he was enacting such miracles. Bhai Manjh did not waver in his faith at all and he said, "Blessed is my Satguru (True Preceptor) who remembers a poor, humble and powerless Sikh like me. Surely, Guru Sahib's command must be for my good because 'puja dhan' (money or material derived from the offerings of the devotees) has been very much forbidden in the following edict of Bhai Gurdas Ji :

'Just as beef is forbidden to the Hindus,

And to the Muslims is forbidden pork.

Just as for a father-in-law water is like alcohol in his son-in-law's house.

For a scavenger eating of rabbit is forbidden even when destitute.

*Just as for a bee dying on sweetness, makes it futile,
Similarly, expectation for a temple's offerings is like
poison coated with sugar.'*

ਜਿਉਂ ਮਰਿਜਾਦਾ ਹਿੰਦੂਆਂ ਗਉ ਮਾਸ ਅਖਾਜੁ।

ਮੁਸਲਮਾਣਾਂ ਸੁਅਰਹੁੰ ਸਉਗੰਦ ਵਿਆਜੁ।

ਸਹੁਰਾ ਘਰਿ ਜਾਵਾਈਐ ਪਾਣੀ ਮਦਰਾਜੁ।

ਸਿਹਾ ਨ ਖਾਹੀ ਚੁਹੜਾ ਮਾਇਆ ਮੁਹਤਾਜੁ।

ਜਿਉਂ ਮਿੱਠੇ ਮੱਖੀ ਮਰੈ ਤਿਸੁ ਹੋਇ ਅਕਾਜੁ।

ਤਿਉਂ ਧਰਮਸਾਲ ਦੀ ਝਾਕ ਹੈ ਵਿਹੁ ਖੰਡੁ ਪਾਜੁ। ਭਾਈ

ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 35/12

At last, such a time also came that if Bhai Manjh got a loaf, he ate, otherwise, he suffered hunger while remaining absorbed in the Guru's love. He did not wish to take out any time for earning his living from the self dedicated to the Guru.

On this particular day, he had gone far into a jungle for collecting dry fuelwood for the 'langar' (community kitchen). Till 4 O'clock in the evening, he collected fuelwood. He tied them into a heavy bundle and with the help of a pitchfork put the bundle on his head. Hardly had he set out when a severe duststorm started blowing from the west. The speed of the wind was so much that it was uprooting both big and small trees. It pushed Bhai Manjh away from his path and dust blinded his eyes. With great effort and difficulty he was inching towards Amritsar. On the way happened to be an abandoned well. Its 'mann' (raised wall around it) was broken. It was a jungle well, which some charitable person had got dug sometime ago. Bhai Manjh did not notice the well and fell into it. As soon as he fell, he secured the fuelwood and put it on his head, lest it should get wet. Only the sound of 'Satnam Waheguru' (True is God's Name) was repeatedly coming from the well.

Guru Sahib, who knows everybody's heart and mind, possesses the faculty of knowing others' thoughts and is possessor of all virtues and master of all arts, was at that time delivering a discourse to the congregation in a village nearby. Suddenly Guru Sahib got up from his seat and set out in great hurry. He told the devotees to follow him with ropes. In haste, "he did not even put on his shoes. He was moving so fast as if he was running. Nobody was understanding what had happened, and it appeared as if 'Bound by true love the Lord was coming after leaving His throne'. Such is the Guru's hymn :

'The Lord Himself preserves the honour of His slave, and of Himself He causes him to repeat His Name.

Whithersoever the business and affair of His slave is, thither does the Lord run.

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

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

ਅਪੁਨੇ ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੈ ਆਪੇ ਨਾਮੁ ਜਪਾਵੈ ॥

ਜਹ ਜਹ ਕਾਜ ਕਿਰਤਿ ਸੇਵਕ ਕੀ ਤਹਾ ਤਹਾ ਉਠਿ ਧਾਵੈ ॥

ਸੇਵਕ ਕਉ ਨਿਕਟੀ ਹੋਇ ਦਿਖਾਵੈ ॥

ਜੋ ਜੋ ਕਹੈ ਠਾਕੁਰ ਪਹਿ ਸੇਵਕੁ ਤਤਕਾਲ ਹੋਇ ਆਵੈ ॥ ਪੰਨਾ

- 403

Coming to the edge of the well, Guru Sahib stopped. The whisk-bearer, and the horse-keeper followed him requesting, "O Sovereign! there are broken bricks and stones on the way, there are thorns also, kindly put on your shoes atleast. The horse-keeper requested him to ride the horse. But he (Guru Sahib) ignored everyone's pleas because he himself was completely bound in love. God is possessed by the saints or the devotees with love. Such is the Guru's edict :

'All are in Thy power, O my Inaccessible and Inapprehensible Lord.

Thou, O Lord, art in the power of Thy devoted slaves.

Thou art the strength of Thy saints.'

ਸਭੁ ਕੋ ਤੇਰੈ ਵਸਿ ਅਗਮ ਅਗੋਚਰਾ॥

ਤੂ ਭਗਤਾ ਕੈ ਵਸਿ ਭਗਤਾ ਤਾਣੁ ਤੇਰਾ॥ ਪੰਨਾ - 962

It is the nature of the *Satguru* (True Preceptor) that he does not let any harm come to his slave or devotee, such as :

'Aware of His innate nature, the Lord lets not His slave see a moment of difficulty.

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॥ ਪੰਨਾ - 682

Guru Sahib told the *Gursikhs* accompanying him to find out who was uttering '*Satnam Waheguru*' (True is God's Name) from the well. *Guru Sahib* did not speak out even there. On being asked came the reply from the well, "I am an humble Sikh of the Perfect *Satguru* who is an image of God, the Transcendent One. It was a severe duststorm. My *Satguru* (True Guru) knows that I have fallen into the well." The *Gurusikhs* who had come with *Guru Sahib* suspended ropes into the well and asked him to come out by holding on to it. At this *Bhai Manjh* said, "My dear, if you are to pull me out, first take out the load of fuelwood meant for the Guru's '*langar*' (kitchen); don't worry about me." Another rope was suspended into the well. *Bhai Manjh* came out of the well. When he had a glimpse of *Guru*, he could not bear the majesty of his face and at once fell at his feet. His love for the *Guru* vent out and tears started streaming from his eyes. It appeared as if rainwater was flowing from his entire body. *Guru Sahib* bent down and lifting him with the hand took him into his arms and pressed him against his chest. At that moment, tears of parental love were flowing from *Guru Sahib's* eyes. It appeared as if the sea were at full tide to merge the river and give it its own form. From that

surging tide of love emanated a heart-piercing utterance :

*'Manjh is dear to the Guru, and the Guru to Manjh.
Manjh is Guru's ship to cross the world-ocean.'*

**ਮੰਝ ਪਿਆਰਾ ਗੁਰੂ ਨੂੰ, ਗੁਰੂ ਮੰਝ ਪਿਆਰਾ
ਮੰਝ ਗੁਰੂ ਕਾ ਬੋਹਿਥਾ, ਜਗ ਲੰਘਣਹਾਰਾ।**

On that occasion, Guru Sahib said, 'O Bhai Manjh! Ask for whatever you want, we shall get it for you from the Guru.' At that moment, Bhai Manjh requested, "O Sovereign! It is the time of '*kalyuga*' (age of darkness). You have described a Gurmukh's faith as an 'anvil', but O Sovereign, today our beliefs are weak and not firm; we waver at every step; there is none who can pass your test. Kindly pass your Sikhs by giving grace marks." Guru Sahib observed, "O Bhai Manjh, the Guru wishes that the *Gursikh* should become his (Guru's) image. He wishes that there should be no difference left among the *Guru*, God and *Gursikh*. My dear, until the *Gursikh* passes the Guru-prescribed test like a '*marjiwara*' (one ready to lay down one's life for a cause), the Guru continues trying to purge him of dross and heats (tests) him again and again. Just as by heating gold again and again, it is made pure gold, similarly, the Guru wants to see his *Sikh* become impeccable and complete. So this is an instance of anvil-like unchanging opinion, which is like a lighthouse for us. So the Guru's edict is :

*'Make continence the smithy, poise the goldsmith;
The mind awakened the anvil, spiritual light the tools;
God's fear the bellows, austerity and heat are fire.'*

**ਜਤੁ ਪਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥**

ਪੰਨਾ - 8

Guru Sahib was so much pleased with Bhai Manjh's hard and honest labour or service that he sent him back to his village after bestowing on the gifts of '*Brahmgyan*' (knowledge of the Ultimate Spiritual Reality) and mundane

as well as miraculous spiritual powers. On his return, those who had given him money in return for the services of his wife and daughter, felt repentant over their mistake. "We do not know what went wrong with our understanding and intelligence", they said. Similarly, when he reached his village, all the villagers bowed at his feet and said, "O Bhai Manjh! What an excess we committed against you! First, please, you should pardon us yourself; then you should take us to the Guru whose '*Sikh*' (disciple) you have become. Please take back your land. We will sow crops for you; we will work with you and in a matter of days we will make up all the losses. You are blessed indeed to have sacrificed your all for the Guru. You were to redeem your all family no doubt, but now many more will be redeemed through you." With Bhai Manjh's kindness *Gursikhi* prospered and spread, and abandoning *sakhi Sarwar*, they received the boon of God's Name from the Guru and started meditating on Him. This is an illustration of an anvil-like faith. After this, Guru Sahib described religious books like *Vedas* etc. as tools. The instruction contained therein is forged into anvil-like faith with honest hard labour.

There is a special command to assume or adopt anvil-like faith. The knowledgeable utterances of the *Vedas*, *Shastras*, the utterances of saints and sages based on their spiritual attainments, and of greatmen who have realised the Ultimate Spiritual Reality fall on one's mind like hammer-blows. For shaping ornaments dies are made. The corners of a die do not break; it remains fixed in its place and does not shift this way or that way. All utterances or instructions other than '*Gurmat*' do not fit into this die. They do not affect it. A firm faith like that of *Gurmat* cannot be shaken by any other religious faith or opinion.

But my dear holy congregation! Just think what kind

of will or faith we have! On hearing about the fate of a '*nigura*' (one who has no spiritual guide or mentor), we decide to adopt '*Guru*'. We go the *Guru*'s abode (*gurdwara*) and partake of '*amrit*'. But afterwards we fall into bad company and very soon become apostate. We drink wine, eat meat and succumb to '*kurehats*' (violations of Sikh code of conduct). Why does this happen? It is because our faith or will is not strong and firm; it is not like an anvil.

A devotee partook of '*amrit*' with great zeal and adopted *Sri Guru Granth Sahib* as '*Guru*'. When he came to me after sometime, I was surprised to notice that he no longer had his former love and zeal. I guessed that he must have come under some bad influence. I said to him, "You used to render service with great zeal, and you advised others also to partake of '*amrit*'. What has happened to you now? You are not wearing all the five '*kakaars*' either [the five symbols of *Sikh* faith, all with '*k*' in initial position - *kaach* (drawers); *kara* (steel bangle); *kirpan* (sword); *kesh* (untrimmed hair); and *kangha* (comb)]?" First, he remained silent, but on my asking him repeatedly he said, "I have drunk wine, due to which I have become confused and lost my sense of judgement. I have become apostate." I said, "What has happened? You used to advise others not to drink wine." He replied, "I went to attend a marriage. There I met a person who was wearing all the five '*kakaars*' (five symbols of *Sikh* faith). He had tied a blue turban too. It was quite natural for me to get attracted towards him because I had found a person with a thinking similar to mine; the others dancing there were all apostates. He took me outside the village on his fields. The tubewell was working and water was flowing into the fields. The worker was watering the fields at some distance. My companion looked around and from his bag he took out a tumbler. I noticed that he had kept

a wine quarter also in his bag. Giving me wine in the glass he said, "We have come to attend a marriage. The entire atmosphere is gay. Why should we remain sober? So have a drink. "I replied, "I am an *amritdhari*." He observed, "Are you a bigger '*amritdhari*' than I am? I deliver discourses also. You appear to have adopted '*Sikhi*' recently. What is wrong with wine? You think over it and let me know. Look, it is water; '*kikkar*' bark has been put in it, I had put grapes also in the pitcher, besides several other fruits. When the liquid got fermented, I distilled it. Is there any harmful ingredient in it? There is no tobacco in it. What is the harm in drinking it? That drinking is bad which makes one rowdy. We are going to drink in a small measure to share the joy of the occasion. In spite of my refusal, he put the glass to my lips. Out of courtesy for the man I drank. Thereafter, I started drinking daily. Now how should I come to you and attend the holy congregation? I feel ashamed of myself. After making me drink, he made me eat meat also saying, "Meat is an integral part of drinking. All '*Singhs*' (Sikh) eat meat. Have you become a *Radhasoami* that you are refusing to eat meat? Meat is the food of the *Singhs*. *Singhs* are lions; do lions ever eat bread? Lions always eat meat." I replied, "Respected brother, the lion is a dark or evil creature. *Guru Sahib* has made us pious and virtuous." I gave many arguments but owing to drink I myself was unstable and wavering. I also felt like eating meat. 'If he is not adversely affected by meat-eating what can happen to me?' I reasoned with myself.

He further said, "I used to read and recite *Gurbani* with great love and devotion. All the holy congregations I had attended, the discourses I had listened to and convictions were forgotten. And now my state is such that I do not wish to come to the holy congregation at all. I thought that superficial *Sikhi* was of no use and that it

was cheating the people. So now I have given up 'kakkars' also."

I told that devotee, "The path of spirituality is very slippery. Even high and mighty slip on this path and hurt themselves. The brave is one who rises even after having fallen and suffering injuries. Partake of 'amrit' from the 'Panj Piaras' (Five Beloved ones) again. Suffer the punishment they impose on you. Your account will be settled here and now."

This is one of the hundreds of such cases happening all around. This example shows that so long as one's understanding is immature, one's faith also is weak. Guru Sahib says, "If you have the desire to enter the 'Dasam Duar' (The Tenth door beyond the nine openings in the body) and the 'sachkhand' (Realm of Eternity) to fashion the Divine word, then you should follow these rules of conduct, keep your faith firm and not let it waver. Only then can this desire be fulfilled." Remember the sacrifices of those *Gursikhs* who suffered innumerable tortures, were racked on the wheel, were skinned alive, were boiled in water and burnt alive, but they did not give up *Gurmat* and its teachings. They sacrificed their lives but did not adopt another religion. So, on listening to the Guru's teachings when one imbibes an anvil-like faith then the Divine word starts getting fashioned in the true mint, for which several other things are also required.

God is omnipresent. We should meditate on His Name and even live in His esteem or awe with the firm belief that He always watches us, He knows whatever we speak, He hears what we whisper to one another, He knows and hears what we think or imagine and that He lives both within and without us. Our body is like a vessel in which 'nectar' is to flow. Guru Sahib has described 'esteem' for God or as God's awe. This esteem or 'awe of

God' is not the kind of fear we have of thieves, robbers, enemies diseases and storms. It is also not the kind of fear we have of losing money or suffering punishment at the hands of the state, for all these fears are evil and undesirable. God is ever kind and merciful. Holding Him in high esteem and reverence is a pure and pious kind of awe. About this 'awe' there is another edict also :

'Put the salve needles of God's fear into thy eyes and deck thyself with the Lord's love.

Then alone shalt thou be known as devoted wife, attached to thy spouse, if thou bearest him love.'

ਭੈ ਕੀਆ ਦੇ ਸਲਾਈਆ ਨੈਣੀ ਭਾਵ ਕਾ ਕਰਿ ਸੀਗਾਰੋ ॥

ਤਾ ਸੋਹਾਗਣਿ ਜਾਣੀਐ ਲਾਗੀ ਜਾ ਸਹੁ ਧਰੇ ਪਿਆਰੋ ॥ ਪੰਨਾ

- 722

Guru Sahib says that he who lives in Gods' awe finds the door of deliverance or liberation in the Divine court. He gets united with the fearless Lord and mingles with His light. An arrogant person who does not hold God in awe cannot reach God's Abode. The Guru's edict is :

'He (who lives in God's awe) obtains peace and glory here and the gate of salvation in God's court.

Through fear of God is attained the Lord without fear, And union with the Light infinite found.

Saith Nanak : That bride alone is good, who is pleasing to her Lord.

Such merit only by Divine grace comes.'

ਐਥੇ ਸੁਖੁ ਵਡਿਆਈਆ ਦਰਗਹ ਮੋਖ ਦੁਆਰ ॥

ਭੈ ਤੇ ਨਿਰਭਉ ਪਾਈਐ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ ਅਪਾਰ ॥

ਨਾਨਕ ਖਸਮੈ ਭਾਵੈ ਸਾ ਭਲੀ ਜਿਸ ਨੋ ਆਪੇ ਬਖਸੇ ਕਰਤਾਰੁ ॥

ਪੰਨਾ - 516

Lord's praise abides only in that heart who lives in God's awe and love. Only those who hold God in reverence feel love for Him, and he who leads an irreverent and arrogant life finds it very difficult to swim across the world-ocean :

'God's virtues dwell in his mind within whom is the Lord's fear and love.

Without the Lord's fear, no one is blessed with His love and without fearing, the Lord no one ferries across.'

ਹਰਿ ਗੁਣ ਹਿਰਦੈ ਟਿਕਹਿ ਤਿਸ ਕੈ

ਜਿਸੁ ਅੰਤਰਿ ਭਉ ਭਾਵਨੀ ਹੋਈ ॥

ਬਿਨੁ ਭੈ ਕਿਨੈ ਨ ਪ੍ਰੇਮੁ ਪਾਇਆ

ਬਿਨੁ ਭੈ ਪਾਰਿ ਨ ਉਤਰਿਆ ਕੋਈ ॥

ਪੰਨਾ - 1116

'Through God's fear, man crosses the dreadful world-ocean, reflecting on the Guru's instruction.

Through His fear, the mortal attains unto the fearless Lord, whose end and limit cannot be known.

The egocentrics knew not the worth of the Lord's fear and they wail burning in desire,

Saith Nanak : Through the Lord's

Name and by enshrining the Guru's instruction within my mind have I obtained peace.'

ਭੈ ਤੇ ਭੈਜਲੁ ਲੰਘੀਐ ਗੁਰਮਤੀ ਵੀਚਾਰੁ ॥

ਭੈ ਤੇ ਨਿਰਭਉ ਪਾਈਐ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥

ਮਨਮੁਖ ਭੈ ਕੀ ਸਾਰ ਨ ਜਾਣਨੀ ਤ੍ਰਿਸਨਾ ਜਲਤੇ ਕਰਹਿ ਪੁਕਾਰ ॥

ਨਾਨਕ ਨਾਵੈ ਹੀ ਤੇ ਸੁਖੁ ਪਾਇਆ ਗੁਰਮਤੀ ਉਰਿ ਧਾਰ ॥

ਪੰਨਾ - 1288

'Attained is God's holy fear; chanted is Divine praise, And seen is the Lord truly manifest.

The Lord, image of the self is pervasive all over;

In all creation is beheld the Lord to pervade.'

ਨਿਰਮਲ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ ਵੇਖੈ ਰਾਮੁ
ਹਦੁਰੇ ॥

ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਸੁਆਮੀ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ ॥

ਪੰਨਾ - 774

So this holy fear, the symbol of reverence, is not the kind of fear which will make the heart or body tremble or increase blood pressure; it is the symbol of reverence for the beloved Lord, because love cannot be had until we have holy fear :

'Without one Lord's fear man cannot perform His service,

nor can he love the Name.

Meeting with the True Guru, Lord's fear wells up and with the Lord's fear and love man's form is embellished. He whose body and soul are dyed with the Lord's love, stills his ego and desires.

The soul and body of him, whom the Lord, the Enemy of ego, meets, become pure and very beautiful.

Fear and love all belong to Him.

He, the True Lord is pervading the universe.'

ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਭਉ ਉਪਜੈ ਭੈ ਭਾਇ ਰੰਗੁ ਸਵਾਰਿ ॥

ਤਨੁ ਮਨੁ ਰਤਾ ਰੰਗ ਸਿਉ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ॥

ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਅਤਿ ਸੋਹਣਾ ਭੇਟਿਆ ਕ੍ਰਿਸਨ ਮੁਰਾਰਿ ॥

ਭਉ ਭਾਉ ਸਭੁ ਤਿਸ ਦਾ ਸੌ ਸਚੁ ਵਰਤੈ ਸੰਸਾਰਿ ॥ ਪੰਨਾ -

788

The bellows of fear intensifies fire in the furnace due to which gold melts and gold ornaments are fashioned by patience-goldsmith. Guru Sahib has described fire as the symbol of continence and austerity. Only the intense fire in the furnace is capable of melting gold. In the Guru's abode, continence and austerity mean - getting up early in the morning, bathing, rendering service to the Guru, serving food and rendering various other kinds of voluntary services. Holy men's 'ashrams' (hermitages) and places of worship are the symbols of rendering voluntary service, just as at Ratwara Sahib, the huge farm is self-cultivated. Ploughing, weeding, watering and crop-spraying and producing different vegetables for the 'langar' (Community kitchen) and keeping cattle for milk to be used in the langar - all these constitute 'sewa' (voluntary service). At Ratwara Sahib, the daily consumption of milk is 125 kilolitres and of *desi ghee* (melted butter), 5 kg. Daily many devotees come for the 'path' (reading) of Sri Guru Granth Sahib and listening to Gurbani Kirtan. It is essential for everyone to get up at 2 A.M. At 3 A.M. they assemble in the gurdwara for 'Naam Simran' (meditating on God's

Name). Then they listen to *Gurbani Kirtan* for an hour. Thereafter, they go to the river bank and sitting under the trees, they engage themselves in non-stop recitation or repetition of God's Name. From 7 to 9 A.M., they perform 'Kar Sewa' (voluntary service). Thereafter, they do various types of other work which they are ordered to do. In the evening they read '*Rehraas Sahib*' and after discussing or reflecting over books, they rest for sometime. Then again the same routine starts in the wee hours of the morning. This is called continence and austerity. Just as by lighting fire in a furnace, gold is melted, and the bellows makes the coal burn intensely, similarly, rendering service reverentially is rigorous hard labour, owing to which, while engaged in service, the consciousness turns inward. Gradually, while engaged in arduous labour, with the help of the sound of '*Shabad*' (word), the consciousness passes through the order Divine and pierces the '*trikuti*' (middle of the forehead just above the eyebrows). Then the mind (concentration) reaches the '*Dasam Duar*' (the tenth door beyond the nine openings in the body) assumes the form of *Brahma* (God, Creator), and partakes of the Supreme Bliss of the stream of '*amrit*' (nectar) flowing from these in the form of the echoing unstruck sounds of the indivisible Name of God. The vessel fashioned with love unites with *Waheguru Ji* (God) and holds the flow of the nectar of the knowledge of the Ultimate Reality. While engaged in this spiritual labour the devotee sees God in His immanent form. Having complete trust in the *Guru* (Holy Preceptor), he never lets his faith waver and all the time feels that *Waheguru Ji* (God) is manifest everywhere both within and without. He imbibes within himself this teaching of the *Guru*. To illustrate this further, there is a tale about a saint or a holy man, who had many disciples. Sensing that his end was near, he summoned a huge gathering. To assess the merit of his two chief disciples,

he gave them a test. The '*sangat*' (congregation or devotees) favoured and liked both of them. The holy man said, "Holy congregation! As a body, I am disappearing, but to continue this congregation, this meeting of the true, I wish to give my seat to either of these two chief disciples." He got two pigeons and giving one to the either said, "Kill the pigeon where none sees you. He who comes back first after accomplishing this task shall get my seat."

One disciple took the pigeon and going behind a house looked around if there was anyone. He broke the pigeon's neck and reported back to the holy man. The second disciple came back after a long time and returned the pigeon alive. The holy man said to him, "My dear, you have taken so much and yet returned with the pigeon still living?" He said, "Revered sir, I could not find any place where none was watching me. I sat in the crops and in the dense sugarcane field also. I went into the nearby jungle also. I sat in a pit also. I bandaged my eyes too because they was looking at me and I was looking at them. But I clearly remembered your teaching; it was firmly embedded in my mind :

'He (God) sees, hears and is ever with me, but I, a fool, deem Him to be distant.'

**ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੈ ਮੁਰਖ ਜਾਨਿਆ ਦੁਰੀ ਰੇ ॥
ਪੰਨਾ - 612**

'O my soul, think not God to be afar. Ever behold Him just close to thee.

Ever He hears, ever he beholds and fully pervading is He in the world.'

**ਏ ਮਨ ਮਤ ਜਾਣਹਿ ਹਰਿ ਦੁਰਿ ਹੈ ਸਦਾ ਵੇਖੁ ਹਦੁਰਿ ॥
ਸਦ ਸੁਣਦਾ ਸਦ ਵੇਖਦਾ ਸਬਦਿ ਰਹਿਆ ਭਰਪੁਰਿ ॥ ਪੰਨਾ -
429**

*'The Infinite Lord is both within and without.
The Auspicious Master is contained in every heart.
He is in earth, sky and the underworld.*

*Of all the worlds, He is the Perfect Cherisher.
In forests, grassblades and mountains, the Supreme Lord
is contained.*

As is His will so are the acts of His creatures.

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 ਦਹ ਦਿਸੇ ਸਮਾਹਿ ॥

ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ ॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖ ਪਾਉ ॥

ਪੰਨਾ - 294

Revered sir, there is no place where God is not. He is seeing through all eyes; He is hearing through all ears; He is working through all hands; He is walking with all feet. Then, please tell me how there can be any place in the entire universe where none sees or hears. So I haven't killed the pigeon. Sir, I do not need your seat." The holy man then remarked, "Holy congregation, look at the faith of this person. He, who sees God present everywhere, alone can lead you on the path of spirituality. The other person, who has come back after killing the pigeon is a materialist, a mammon-worshipper. He is blind, and if a blind person becomes the leader, he sinks all his followers. The second man is enlightened; his eyes are open for he sees God manifest everywhere."

"Holy congregation! Firmly believing the Guru's word as true, you should enshrine it fully within your heart because *Waheguru Ji* (God) is manifest everywhere. He who

has made his mind and understanding strong like an anvil, does not waver on hearing the utterances of the ignorant or the pseudo-learned. In the light of the Guru's word, and developing unflinching faith in it, you should make spiritual progress with an equable mind :

'The Lord hears and sees everything. How can then man deny truth?

They, who commit sins upon sins, putrefy and die in sins.

That Lord they perceive not.

The self-willed obtain not understanding.

He alone, whom God shows, sees Him. O' Nanak, through the Guru He is obtained.'

ਸਭ ਕੁਝ ਸੁਣਦਾ ਵੇਖਦਾ ਕਿਉ ਮੁਕਰਿ ਪਇਆ ਜਾਇ ॥

ਪਾਪੋ ਪਾਪੁ ਕਮਾਵਦੇ ਪਾਪੇ ਪਚਹਿ ਪਚਾਇ ॥

ਸੌ ਪ੍ਰਭੁ ਨਦਰਿ ਨ ਆਵਈ ਮਨਮੁਖਿ ਬੁਝ ਨ ਪਾਇ ॥

ਜਿਸੁ ਵੇਖਾਲੇ ਸੌਈ ਵੇਖੇ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇ ॥੫੧॥ - 36

Becoming oblivious of God, the 'jeev' (individual soul) does deeds. When he is awarded punishment for his sins, he cries aloud, but nobody listens to him, as is the Guru's edict :

'Man prides on his sons and wife.

But it is from him that the Lord shall take an account.

Whom shalt thou, O man, afterwards address, 'O dear one, O dear one, save me'?

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਕਾ ਕਰਹਿ ਅਹੰਕਾਰੁ ॥

ਠਾਕੁਰੁ ਲੇਖਾ ਮਗਨਹਾਰੁ ॥

ਫੇੜੇ ਕਾ ਦੁਖੁ ਸਹੈ ਜੀਉ ॥

ਪਾਛੇ ਕਿਸਹਿ ਪੁਕਾਰਹਿ ਪੀਉ ਪੀਉ ॥ ਪੰਨਾ - 1196

So spiritual labour is to be done in Gurmat. In this respect, Guru Sahib has very kindly told us a very easy path. His edict is :

'Now has Kali-yuga come;

Sow you only the Sole Name,

For no other crop is this the season -

Be not lost in delusions.'

ਅਬ ਕਲੁ ਆਇਓ ਰੇ ॥ ਇਕੁ ਨਾਮੁ ਬੋਵਹੁ ਬੋਵਹੁ ॥
 ਅਨ ਰੁਤਿ ਨਾਹੀ ਨਾਹੀ ॥ ਮਤੁ ਭਰਮਿ ਭੁਲਹੁ ਭੁਲਹੁ ॥ ਪੰਨਾ -
 1185

Another edict of Guru Sahib is :

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

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

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

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

He, unto whom my Master becomes merciful, to that disciple of his the Guru imparts his instruction.

Slave Nanak asks for the dust of the feet of that Sikh of the Guru, who himself contemplates on God's Name and makes others contemplate thereon.'

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ
 ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
 ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ
 ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵੈ ॥
 ਉਪਦੇਸਿ ਗੁਰੁ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ
 ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥
 ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ
 ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
 ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ
 ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੁ ਮਨਿ ਭਾਵੈ ॥
 ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ
 ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੁ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥
 ਜਨੁ ਨਾਨਕੁ ਧੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ
 ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥

ਪੰਨਾ - 305

Sleeping a little, eating a little, getting up early in the morning, and bathing are regarded as continence and penance in *Gurmat*. The chief among them is the

concentration of mind, and even superior to this is to keep one's thinking firmly focused on one point and to remember that in this world nothing else but God exists, and He has assumed multitudinous forms :

*One Reality unfolds Himself in many shape
He Himself is playing the drama of the universe and
ultimately inverts this play in Himself resulting in One
Reality.*

ਏਕ ਮੂਰਤ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ ॥

ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰ ਏਕ ॥ ਜਾਪੁ ਸਾਹਿਬ

So this is a very great austerity or penance - keeping the needle of the mind fixed on Immanent God and not letting duality come near and having firm faith that -

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

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥

ਪੰਨਾ - 1

So, in this manner, one should use the wind of arduous spiritual labour to intensify the fire of continence and penance, with the concentration of mind, one should feel the everlasting presence of *Waheguru* (God) and render voluntary service, which is the greatest penance :

*'Guru's service is the essence and the excellent penance
of all the penances.*

*The reverend Lord then abides in man's mind and all his
suffering departs.*

Then at the True Gate he looks true.

*By Guru's service, man acquires the knowledge of the
three worlds and recognising his own self, he obtains
that God.*

*Through the True Gurbani, the mortal gets into the
Lord's palace.'*

ਗੁਰ ਸੇਵਾ ਤਪਾਂ ਸਿਰਿ ਤਪੁ ਸਾਰੁ ॥

ਹਰਿ ਜੀਉ ਮਨਿ ਵਸੈ ਸਭ ਦੁਖ ਵਿਸਾਰਣਹਾਰੁ ॥

ਦਰਿ ਸਾਰੈ ਦੀਸੈ ਸਚਿਆਰੁ ।

ਗੁਰ ਸੇਵਾ ਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ ॥

ਆਪੁ ਪਛਾਣਿ ਹਰਿ ਪਾਵੈ ਸੋਇ ॥

ਸਾਚੀ ਬਾਣੀ ਮਹਲੁ ਪਰਾਪਤਿ ਹੋਇ ॥

ਪੰਨਾ - 423

Guru Sahib has said that it is through his service that one passes through the 'trikuti' (middle of the forehead just above the eyebrows) and gains knowledge of the three worlds. One comes to recognise God. Through Guru's service one obtains God's palace where abides the *Sultan* (emperor) of the True Throne :

'Through the True Gurbani, the mortal gets into the Lord's palace.'

ਸਾਚੀ ਬਾਣੀ ਮਹਲੁ ਪਰਾਪਤਿ ਹੋਇ ॥

ਪੰਨਾ - 423

Service of the Guru liberates the devotee's whole tribe :

*'By Guru's service, man saves all his generations,
And keeps the Immaculate Name in his mind.*

He is bedecked with true glory in the True court.

Very fortunate are those whom the Guru puts to his service.

Night and day they remain absorbed in the Lord's meditation and firmly grasp the True Name.

Through the Name all their forebears are emancipated.'

ਗੁਰ ਸੇਵਾ ਤੇ ਸਭ ਕੁਲ ਉਧਾਰੇ ॥

ਨਿਰਮਲ ਨਾਮੁ ਰਖੈ ਉਰਿਧਾਰੇ ॥

ਸਾਚੀ ਸੋਭਾ ਸਾਚਿ ਦੁਆਰੇ ॥

ਸੇ ਵਡਭਾਗੀ ਜਿ ਗੁਰਿ ਸੇਵਾ ਲਾਏ ॥

ਅਨਦਿਨੁ ਭਗਤਿ ਸਚੁ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ॥

ਨਾਮੇ ਉਧਰੇ ਕੁਲ ਸਬਾਏ ॥

ਪੰਨਾ - 423

So, in this way penance can be of many kinds - dark penance, penance of passions, virtuous penance.

Dark Penance : It includes making and maintaining fire to practise austerities, sitting in water currents, remaining hungry, sleeping on thorns and causing pain and suffering to one's body.

Penance of Passions : It includes suppressing one's sense organs. For suppressing sense organs, it is essential to employ several means in which the chief is practising '*pranayam*' (a system of breathing exercise and regulating

respiration). This is useful in controlling the impulse of sense organs.

Violence : Violence is of many kinds. The first is physical violence, such as - beating, belabouring, breaking somebody's limb or killing him. Contrary to this is giving comfort or solace to another person, and providing medication or treatment to a person suffering from some ailment or pain. This is called physical non-violence.

The second kind of violence is called the violence of speech. Making bitter utterances, taunting others, speaking ill of a person, indulging in backbiting, harming another person, and misleading others are all violence of speech. This violence often leads to serious consequences. Its biggest illustration is that of the war of *Mahabharat*. Violence of speech in the form of taunts and gibes was one of the causes of the war. The story runs like this. The *Pandavas* were given a very small area to rule. They worked very hard and built a small palace called '*Maya Mahal*'. Some stones used in a part of the palace made it appear as if fire was burning, while in a part were used such azure-coloured stones that gave the impression that it was full of water. On the contrary, they used such stones that made a place full of water look dry. On the walls were used such stones that made a closed door look open and an open door look closed. The *Kauravas* were invited at its inauguration.

Daryodhana, alongwith his brothers, was coming to attend the feast. When he approached the palace, he was deluded. The dry path appeared to be watery. As he tried to avoid it and take the path that appeared to be dry (but was in fact watery), he fell into water and his clothes became wet. Getting up, as he tried to enter the palace, he mistook the closed gate to be open and his forehead hit against the wall. Daraupadi, sitting in the balcony,

watched all this, and she could not help remarking. She said loudly, "After all a blind man's son has proved to be blind." Dhritrashtra, his father was blind by birth. This was such a taunt on hearing which Daryodhana decided that he would avenge this insult by disrobing Daraupadi in the royal court, and that then he would ask her if he was blind, or was witnessing her nudity. It is a very sad event in India's history. The destruction that was caused due to a taunt was a very unfortunate incident. Similarly, many wars between kings and queens were owing to the violence of speech.

A story comes in books of political science that once a lion and a *Pandit* (priest) were friends. The lion often visited the *Pandit's* house. Meat generally remains stuck in a lion's teeth, because a lion does not brush his teeth. Little sparrows pick out meat from the lion's teeth. This comforts him and so the lion keeps his mouth open. Otherwise, his mouth smells like dead rats.

One day the *Pandit's* wife said to him, "Sir, your friendship is awkward and unseemly. Friends should have similar hopes, deity, worship, food and dress.

*'Hope, deity, worship, food and dress,
If similar, saith Tulsī, are the marks of friendship.'*

**ਆਸਾ ਇਸਟ ਉਪਾਸਨਾ ਖਾਣ ਪੀਣ ਪਹਿਰਾਣ।
ਤੁਲਸੀ ਖਟ ਲੱਛਣ ਮਿਲੇ ਮਿਤ੍ਰਤਾ ਪਹਿਚਾਣ।**

The lion is a dark beast with evil propensities. He cannot live without meat, while you are a *Brahmin* careful about maintaining purity and cleanliness. Your friendship with him is not fit and proper. By chance, the lion happened to come to the *Pandit's* door, and he heard the entire conversation with his own ears. As soon as he entered the house, he said to the *Brahmin*, "Dear friend, today I am full of anger. Your wife had a very serious

observation about me. But since I have become your friend, I cannot harm either of you inspite of being a dark and evil animal. Otherwise, I feel like killing and devouring both of you. Please do one thing. Fetch an axe and hit me on my forehead with all your strength. If you do not do so, you will yourself be responsible for this lapse of yours. Per force, the *Brahmin* hit the lion with an axe with all his strength. The head started bleeding profusely and the lion walked away into the jungle.

Two-three months passed; the lion did not return, but one day suddenly the lion came and said to the *Brahmin*, "My friend, just see if my forehead wound has been healed or not." The *Brahmin* examined his forehead and said, "Not only has the wound been healed, but it has been covered with hair also. Now it appears as if there were no wound on your forehead." At this the lion observed, "Look, how deep was the wound! But in two-three months, it has been healed completely. But your wife's bitter utterance is still there in mind. I have not been able to forget it. It is as fresh as before and causes me mental suffering." So this violence of speech is very bad and it has many facets.

The third type of violence is that of the mind. Wishing ill or harm to another and thinking that his son should fail in the examination. This fellow has bought a new car; may it get involved in an accident. Entertaining such thoughts in the mind is called the violence of the mind. In such a mental state man often does such acts that may cause harm to another person.

Such an incident happened to us also. Our field was on roadside. We were ever busy putting a strong thorny hedge. There was a deep trench which covered four-five feet wide land on two sides of the field. In the month of *Magh* (January-February) we planted 30-40 *sheesham* trees

and made them green and grow by watering them regularly. Soon they started giving out shoots or branches. We tended them daily and removed weeds and grass from their shoots. But when my own brother, who had separated from the family, looked at the Sheesham trees, he heaved sighs and felt, "These *sheesham* saplings will grow into big trees. It is a field on the roadside. The loss of crop will be small, but they will fetch good price."

One night, he came with a sickle and angrily started pulling out the sheesham saplings one by one. Some he succeeded in pulling out, but those he could not pull out, he cut them at the roots. Next day, the green *sheesham* saplings were no longer visible through the hedge. The trench became desolate and denuded. Going near, when the place was examined closely, the footprints of the depredators could be seen clearly. We comforted ourselves with the thought - when we had not planted the saplings, even then we were subsisting. But that gentleman's conduct had been of this type from the very beginning. When somebody made progress, he lost his appetite and suffered from indigestion. He often took medicine from the *vaids*. So this is also a type of violence, finding joy in seeing someone's progress hindered. Two kinds of feelings are at work behind this type of conduct - jealousy and violence. To save from this violence Guru Sahib has taught us to work for universal welfare. For this, after reading *Gurbani*, we pray to God with all the concentration of our mind :

*'Nanak, God's Name is ever exalting,
And may all prosper by Thy grace, O Lord.*

**ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ
ਤੇਰੇ ਭਾਣੇ ਸਰਬੰਤ ਕਾ ਭਲਾ।**

The fourth violence is that of intellect or intelligence. With the help of intellect or intelligence, hatching

conspiracies, inciting people against others, creating disunity in the family, alienating a person from his friends and harming him by resorting to all kinds of tricks, causing him loss by giving wrong advice, making his children take to drugs etc. All this violence is perpetrated on the strength of intellect.

The fifth violence is that of using black magic or sorcery against others, for example, stalling somebody's work with the help of a magic formula or incantation by going to a '*Tantrik*' (sorcerer). So becoming a practitioner of non-violence by eschewing all these violent practices is a kind of code of conduct which is very necessary for controlling sense organs.

Truth : Truthful living is such that is completely free from hypocrisy or pious fraud, in which there is no room for falsehood. It is such a living in which there is no room for evil or ignoble things. Truth is that self-discipline in which man is able to take firm decisions and stick to them and follow them forever. In this connection there is a story that Guru Amar Das Ji was rendering service in the spiritual court of Guru Angad Dev Ji Maharaj. Once when he (Guru Amar Das) was going with him (Guru Angad Dev Ji), his (Guru Amar Das) long arm extended a little ahead of Guru Angad Dev Ji. He felt that he was guilty of serious misconduct. At that very moment, he took a vow that in future he would always keep his arms pressed to his chest and that he would not wave them. In Indian history, we have several instances of persons who led a life totally committed to truth, who, having once taken a vow, never broke it even if they had to sacrifice their life. Bhisham Pitama had taken a vow that he would never attack a woman. When during the war of *Mahabharata*, he was fighting against Arjuna, he, all of a sudden, stopped shooting arrows, because the latter's charioteer

was Sikhhandi, who in his former birth was the daughter of the Raja of *Kashi*. Knowing that Shikhandi was a girl in his former birth, he stopped shooting arrows at Arjuna, and he himself received so many arrows on his body that his body appeared to be resting on them and his body did not touch the earth. He sacrificed his body but did not give up his vow.

Similarly, Guru Har Rai was yet a child, when he was having a stroll with Guru Hargobind Sahib in the garden. In that garden, the gardener had grown a very big rose. The Sixth Guru was much delighted to behold it. Behind him was coming young (Guru) Har Rai. He [Har Rai (Guru)] was fond of wearing a huge cloak, from his childhood. A strong wind was blowing and his cloak got caught in the rose and it got plucked. He sat there and became lost in very deep thinking. When Guru Hargobind Sahib came there after having a round, he asked young Har Rai (Guru), "What is the matter?" In reply he said, "O True Sovereign! This flower has got severed because my cloak flew and was caught in it." Guru Sahib observed, "If you are to wear long cloaks, you should manage or hold them properly while walking." It finds mention in Guru-history that from that day Guru Sahib always used to gather his cloak and put it on his arm while walking. He stuck to this vow all his life. So all these virtues fall within the ambit of 'truth'.

Next in order comes 'stealing'. One should not commit any kind of theft. Thieving is of various kinds - pocketing somebody's belongings, and breaking into a house when the owner is asleep and committing theft. This is called physical or material theft. Similarly, thieves also commit different kinds of thefts. Claiming somebody's poem as your own or rewriting it with a few changes is called literary theft or plagiarism. Similarly, some persons resort

to appropriating other people's ideas. You hear somebody's 'kirtan' (singing of Gurbani), adopt his tunes and win people's praise. This is also a kind of theft.

Acharya Rajnish used to call such thieves of ideas 'parrots'. When somebody said to him, "O *Bhagwan* (God)! such and such disciple of yours delivers discourses exactly like you and that disciple in particular copies you so well that it seems as if you are speaking." He laughed at this and said, "Dear devotees! I have many parrots. The one you are referring to is a very intelligent parrot. He is able to memorise word for word. These parrots are also a kind of thieves. They seek their own praise. They present the discourses of their holy teacher as their own. These thieves cause great harm. They have no spiritual experience or attainment of their own, and there is darkness within them. They win name for themselves with the help of another's light and knowledge. So these are thieves of ideas.

The third kind of thieves are those of heart or mind. Outwardly their life is very different. Outwardly, they appear to renounce wealth, but inwardly they always wish to patronise rich devotees and perform '*katha*' (explication of the scripture) and '*kirtan*' (singing of Gurbani) for them or at their homes, so that they might get a lot of money from them. They wish to go to foreign countries because from there they get pounds and dollars, which on coming here become 36 and 60 times in terms of rupees. Besides, under the veneer of piety and religiosity they all kinds of sinful deeds, but they do not let anybody know about them. About such persons Saint Kabir says :

'Kabir, whatever sins the mortal commits, he tries to keep them hidden under a cover.

At last they are all disclosed, when the Lord-Justiar holds an inquiry.'

ਕਬੀਰ ਜੇਤੇ ਪਾਪ ਕੀਏ ਰਾਖੇ ਤਲੈ ਦੁਰਾਇ॥
ਪਰਗਟ ਭਏ ਨਿਦਾਨ ਸਭ ਜਬ ਪੂਛੇ ਧਰਮ ਰਾਇ॥ ਪੰਨਾ -
1370

The real thieves are those, who inspite of having been blessed with human-birth, do not do any worship and meditation. Though they enjoy themselves by receiving gifts of good food, clothes and vehicles from *Waheguru Ji* (God), yet they remain ever oblivious of Him. They are called stealers of worship and meditation.

'He, who utters not the Lord's Name, is like a thief, abiding in the fortress (body) of five desires.'

ਤੇ ਤਸਕਰ ਜੋ ਨਾਮੁ ਨ ਲੇਵਹਿ ਵਾਸਹਿ ਕੋਟ ਪੰਚਾਸਾ॥ ਪੰਨਾ -
1328

Then celibacy is such a virtue that enables a person to have a strong body, about which, it has been written in detail earlier. In the Guru's Abode, one having one wife or woman is called a celibate.

About celibacy, there is mention of a good man in '*Triya Charitar*' (Women's wiles). It is like this. In Jahangir's army there was a young soldier who was extremely handsome. He had a charming appearance. Once Jahangir's daughter had a glimpse of him when he was doing sentry duty. She fell in love with him at first sight and decided in heart of hearts that she would have him. Day and night, she was obsessed with this idea. Gradually, her mother came to know everything about it. Finding an opportune moment, she broached this subject with Jahangir and said, "This soldier named Sant Ram is a Hindu by caste. But if he is converted to Islam, he is given a big estate and made rich, then there appears to be no harm in marrying off our daughter to him. Jahangir agreed with this suggestion. Jahangir's bodyguard who was standing close by, heard this conversation between Jahangir and his wife. When he was free from duty, he congratulated Sant Ram and said, "While now you are a

mere soldier like us, in a few days you will become a big man. The emperor is planning to appoint you to a high office and then make you governor of a province. Bringing you into Islam, he is planning to marry off his daughter to you." When he (Sant Ram) heard this, he got extremely worried. At night, he fled secretly with the object of leaving Jahangir's kingdom and live his life while retaining his faith and celibacy. He did not care for high offices and big estates. Only to save his religion, he ran far away. But when Jahangir came to know about it, he alerted Police everywhere. Description of his features and appearance was sent to various states and it was said that he should be brought before him under all circumstances. At last the Sikh of the Guru was caught at Peshwar. He was brought before Jahangir. Jahangir asked him to embrace Islam. He was also told that he would be made governor of a province and the king's daughter would be married to him. But Bhai Sant Ram did not accept the emperor's proposal. At last, he was beheaded. When the Princess learnt about it, she expressed great grief and said that she wanted to see his face. His head was brought to Jahangir in a silver tray and the Princess was called. When she tried to touch the head, came near the tray and extended her arms, everybody was amazed to see the head rising above. It rose to a height where her hands could not reach. Jahangir wondered, "How firm these persons are in their faith!" And he did not permit his body to be touched even after death :

'The head rose a glishtha and quarter (about 11¹/₄ inches) and even then did not accept the woman.'

ਸਦਾ ਗਲਿਸ਼ਠ ਸਿਰ ਉਠਿਯੋ ਤਬ ਨ ਕਬੁਲੀ ਨਾਰ॥

So, this is an amazing example of celibacy and chastity. Similarly, there is another virtue, that is of patience or fortitude, which too has been discussed earlier. Forgiveness, compassion, tenderness, feeling (for others) and eating only

a little are essential qualities. Helping a person in distress is called pity or compassion. Eating little and sleeping a little are the marks of a disciplined life. In the same manner, there is another virtue which is called physical purity or personal hygiene. These include bathing properly, sponging the body with a clean towel, wearing clean clothes, paring nails regularly, keeping eyes, ears and nose clean and not touching them again and again, not scratching the head all the time and yawning frequently. Not telling lies or uttering bitter words. Talking lovingly, avoiding use of rude or impolite speech and not saying insulting words to anyone – these constitute purity of speech. To keep the mind pure, one should keep it free from attachment and enmity, not feel jealous of others and not harbour ill-will and enmity following the Guru's edict :

*"W : Bear not enmity against anyone,
For in every heart the Lord is contained."*

ਵਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੁ ॥

ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੁ ॥

ਪੰਨਾ - 259

If somebody does an evil turn to you, then even to him one should not think of doing ill in return. On the other hand, in keeping with one's pure and virtuous nature one should pray to *Waheguru*, "O Lord Bestower! This man under the weight of sins has become oblivious of you. May he become a good human being!" Wishing him well is an excellent virtue. Such as –

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

Thus will thy body be free of maladies and thou shalt obtain everything.'

ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ ॥

ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ ॥ ਪੰਨਾ - 1382

Such is the saying of the wise :

'Considering them good, God arranges the affairs of even the bad.'

ਭਲੇ ਭਲੇ ਕਰ ਮੰਨੀਅਨਿ
ਬੁਰਿਆਂ ਦੇ ਹਰਿ ਕਾਜ ਸਵਾਰੇ।

There is another proverb also :

*'Many wise persons forgive those who do ill to them.
But doing good even to the evil-doers -
This only Guru Nanak does know.'*

ਬੁਰਿਆਂ ਨਾਲ ਬੁਰਿਆਈ ਕਰਦੇ
ਮਾਫ ਕਰਨ ਕਈ ਸਿਆਣੇ,
ਬੁਰਿਆਂ ਨਾਲ ਭਲਿਆਈ ਕਰਨੀ
ਇਹ ਗੁਰੂ ਨਾਨਕ ਜਾਣੇ।

Enshrining this kind of sentiment in the heart to keep it pure, listening to the discourses of great men who have realised the Ultimate Spiritual Reality for the purity of intellect, keeping the mind pure by listening to the utterances of the *Guru* (Holy Preceptor) - this is called purity. Similarly, to control the sense organs, there are other qualities also which are called penance, patience or contentment, theistic, intellect, charity, worship, imbibing the *Guru's* word, regular practice, sacrifice, faith etc. Virtuous meditative tendency means keeping the mind focused on God's Name. The next virtue is that of patience. This means working hard and feeling satisfied and contented with what one gets in return for one's labour. This quenches the fire of desire and greed. One should not become a half-baked contented person. Half-baked contented person is one, who on not getting a thing continues to yearn for it all the time, in whose heart the fire of desire continues burning, yet outwardly he claims that he is contented.

Then comes the virtue of being theistic or believing in God. Having complete faith in God, believing that He is omnipresent and adoring Him - these constitute a theistic mind or intellect. Besides these, charity is also a very great virtue, but this too is of three kinds. One is evil charity - the mind does not wish to give charity at all, but on being

compelled, one gives more charity than one can afford and then feels angry. It profits neither the receiver nor the giver.

Second is ostentatious charity. In this kind of charity, the giver has a hidden motive. He wants name and fame by giving charity and by getting public praise, he wants to achieve his own aim. Such a charity gets no reward in the Divine Court. This is only for this world. Getting a stone plaque fixed, praising one's charity – such a charity does not prove to be fruitful because it has not been sown (given) in the proper manner. The third is virtuous charity – regarding one's wealth as a gift of God, taking out tithe from one's earnings for charitable purposes and keeping this charity secret and not making it public. This charity is fruitful here as well as in the Divine Court. But one care has to be taken about it. One should give it only to the deserving, for such is the Guru's edict :

'Who while casting the seed of his charity, the deserving recipient recognises.'

ਖੇਤੁ ਪਛਾਣੈ ਬੀਜੈ ਦਾਨੁ ॥

ਪੰਨਾ - 1411

Granting us awareness and understanding Guru Sahib has told us how to give charity :

'Service only of the deserving is desirable,

Service of others is not approved by God.

Only charity given unto them is right and proper.

Charity given to others (undeserving) is not fruitful.

It fructifies in the world hereafter and gets praise in this world.

Charity given to others is fruitless.

in My home, my mind, body and wealth are 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 ॥

ਗਿਆਨ ਪ੍ਰਬੋਧ ਪਾਤਸ਼ਾਹੀ ੧੦

So giving charity or donation through a holyman who engages in meditation and prayer proves to be million times more fruitful and efficacious. Generally, ordinary charity fructifies ten times in this world and seventy times in the Divine Court. The followers of Islam usually subscribe to this view. To exemplify this there is a story about Saint Namdev. Once in the course of his travels Saint Namdev reached Delhi, where he was liberating the devout and saving them from sin. Large number of people assembled to listen to his true utterances. His routine used to be like this. In the morning, he bathed in the *Yamuna's* holy waters, and thereafter, finding a clean place he sat in meditation on the sandy bank. On that day, he was sitting in deep concentration and meditation. The relatives of a dead young Brahmin boy carrying his hearse passed by him. (Saint Namdev) According to the custom prevailing at that time, his wife decked with ornaments followed him. Before committing '*sati*' she had to bathe in the water kept in the cremation ground. The custom was to remove all her clothes and ornaments and distribute them among the poor. She covered her body with a single piece of cloth. Thereafter, she sat on the funeral pyre which used to be in a pit dug in the ground. Fire was lit in it. Then 8 to 10 persons threw firewood on the pyre. Some five to seven hefty men stood there with long bamboos to push the '*sati*' into the fire and prevent her from coming out. It was a very sad and unfortunate custom in India. Nobody knows how and when this



custom started. Guru Sahib does not approve of it. He has said that women who burn themselves on the funeral pyre do not commit 'sati' in the real sense of the word. Those who die owing to separation from their beloved are the true 'satis' or the woman who lives like a celibate after the death of her husband is a 'sati' :

'Not these are the true 'satis' that perish on their husbands funeral pyres;

Saith Nanak : Those are true 'satis' who suffer agony of separation.

Such too are known as 'satis' as pass life in noble conduct and content.'

ਸਤੀਆ ਏਹਿ ਨ ਆਖੀਅਨ ਜੋ ਮੜਿਆ ਲਗਿ ਜਲੰਨਿ ॥

ਨਾਨਕ ਸਤੀਆ ਜਾਣੀਅਨਿ ਜਿ ਬਿਰਹੇ ਚੋਟ ਮਰੰਨਿ ॥

ਭੀ ਸੋ ਸਤੀਆ ਜਾਣੀਅਨਿ ਸੀਲ ਸੰਤੋਖਿ ਰਹੰਨਿ ॥ ਪੰਨਾ -

787

So this was the custom prevailing at that time. It was the English viceroy Lord William Bentick who abolished 'sati'. The young woman decked with ornaments who was following the young *Brahmin's* hearse thought that as she would commit 'sati' after a short while, she should pay respects to the holy man. So she came to Saint Namdev and paid obeisance to him. Saint Namdev was in a state of deep concentration and meditation. On hearing the jingling or ornaments, he said, "Daughter, may you enjoy a happy married life!" At this, the young woman said, "Sir, my husband is lying there on the funeral pyre." A *Sadhu's* (saint) word is irrevocable, as is the Guru's edict :

'Egg-born shall die, the foetus-born shall die, and so shall die the earth-born and sweat-born .

The four Vedas shall perish, and the six Shastras too shall perish,

The Saint's word alone is immutable.'

ਅੰਡ ਬਿਨਾਸੀ ਜੇਰ ਬਿਨਾਸੀ ਉਤਭੁਜ ਸੇਤ ਬਿਨਾਧਾ ॥

ਚਾਰਿ ਬਿਨਾਸੀ ਖਟਹਿ ਬਿਨਾਸੀ ਇਕਿ ਸਾਧ ਬਚਨ ਨਿਹਚਲਾਧਾ ॥
 ਰਾਜ ਬਿਨਾਸੀ ਤਾਮ ਬਿਨਾਸੀ ਸਾਤਕੁ ਭੀ ਬੇਨਾਧਾ ॥
 ਦ੍ਰਿਸਟਿਮਾਨ ਹੈ ਸਗਲ ਬਿਨਾਸੀ ਇਕਿ ਸਾਧ ਬਚਨ ਆਗਾਧਾ ॥
 ਪੰਨਾ - 1204

From within, Saint Namdev had a divine inspiration, "Don't worry, for God's Name possesses infinite powers. Your utterance too has great power. Utter Ram's Name. Catch the boy from his shoulder and raise him." Namdev did so and the *Brahmin* boy got up alive. There was a commotion in the whole city. The fanatics, who included both bigoted *Mullanas* and conceited Pandits did not like it. Besides, they included perverted intellectuals who were atheistic. One day, a complaint was lodged with Sultan Salem Shah who was the ruler of Delhi, "Look, what a sham Namdev has enacted by carrying a man as a corpse on a hearse to the cremation ground! His wife, who was going to commit 'sati' as arranged earlier, went to pay respects to Namdev, who caught the Brahmin boy by the shoulder and made him rise from the hearse. All the people in Delhi are thinking about this story. Sir, what a big fraud! To what a condemnable level these holy men can stoop! The obvious proof in this is that of reviving a deadman. If he can really revive a dead person, ask him to revive a slaughtered cow." Saint Namdev was sent for and asked to revive a slaughtered cow. This is described in detail in *Sri Guru Granth Sahib Ji*, which begins with the following verses :

'The emperor said, "Hear thou, O Nama, let me see the doings of thy Lord."

The emperor had Nama arrested, and said, "Let me see thy beloved God.

Restore to life this slaughtered cow, otherwise I shall strike off thy head on this very spot.'

ਸੁਲਤਾਨੁ ਪੁਛੈ ਸੁਨੁ ਬੇ ਨਾਮਾ ॥ ਦੇਖਉ ਰਾਮ ਤੁਮਾਰੇ ਕਾਮਾ ॥

ਨਾਮਾ ਸੁਲਤਾਨੇ ਬਾਧਿਲਾ ॥ ਦੇਖਉ ਤੇਰਾ ਹਰਿ ਬੀਠੁਲਾ ॥

ਬਿਸਮਿਲ ਗਉ ਦੇਹੁ ਜੀਵਾਇ ॥ ਨਾਤਰੁ ਗਰਦਨਿ ਮਾਰਉ ਠਾਂਇ ॥

ਪੰਨਾ - 1165

Saint Namdev kept singing praises of God for three hours due to which God appeared before him in manifest form and said, about which Gurbani says :

'Thus had passed seven 'gharis' [one 'ghari' is equal to 24 minutes].

Still the Lord of the three worlds did not appear.

With the sound of pinions, came the Lord riding on the Garuda. [A legendary bird, mount of Vishnu. Vishnu in the form of Vithal is Namdev's name for God]

His devotee did He cherish,

As the Lord came riding on the Garuda.

Said the Lord : Shouldst thou wish, the earth I shall turn upside down.

Shouldst thou so wish, on high I shall place it.

Shouldst thou so wish, the dead cow may I bring to life, That all may see and be assured.

Nama prayerfully milking the cow,

And bringing close to her the calf, milked her.'

ਸਾਤ ਘੜੀ ਜਬ ਬੀਤੀ ਸੁਣੀ॥ ਅਜਹੁ ਨ ਆਇਓ ਤ੍ਰਿਭਵਣ ਧਣੀ॥

ਪਾਖੰਤਣ ਬਾਜ ਬਜਾਇਲਾ॥ ਗਰੁੜ ਚੜੇ ਗੋਬਿੰਦ ਆਇਲਾ॥

ਅਪਨੇ ਭਗਤ ਪਰਿ ਕੀ ਪੁਤਿਪਾਲ॥ ਗਰੁੜ ਚੜੇ ਆਏ ਗੋਪਾਲ॥
ਕਹਹਿ ਤ ਧਰਣਿ ਇਕੋਡੀ ਕਰਉ॥ ਕਹਹਿ ਤ ਲੇ ਕਰਿ ਉਪਰਿ ਧਰਉ॥

ਕਹਹਿ ਤ ਮੁਈ ਗਉ ਦੇਉ ਜੀਆਇ॥ ਸਭੁ ਕੋਈ ਦੇਖੇ ਪਤੀਆਇ॥

ਨਾਮਾ ਪ੍ਰਣਵੈ ਸੇਲ ਮਸੇਲ॥ ਗਉ ਦੁਹਾਈ ਬਛਰਾ ਮੇਲਿ॥

ਪੰਨਾ - 1166

So in this way, Sultan Salem Shah saw with his own eyes how God comes to the rescue of His Saints. The king became a great devotee of Namdev Ji. He presented a bedstead studded with diamonds and pearls to Namdev Ji. The latter said, "O king! I do not need such a precious cot. Persons like me continue meditating on God and worshipping Him even while lying on the bare earth. Such

beautiful beds are meant only for kings." But through repeated entreaties, the king handed over the bedstead to Namdev Ji and to carry it to his (Namdev's) abode he (the king) sent his servant. When Namdev Ji came to the bank of the Yamuna he took the cot from the servant and putting it on his head entered the river and threw it into waist-deep water. The servant narrated the entire incident to the king. At this he came to Namdev Ji and said, "By mistake, I gave you the Prince's bedstead. Kindly return it to me, so that I may give a new cot which has not been slept upon by anyone so far." Namdev Ji understood the whole thing that the king was telling a lie. At that time, he stood on the bank of the Yamuna and called out to the river to throw up the cot. There was strange kind of disturbance in the river and before everyone's eyes 72 similar bedsteads came out of the river and lay on the sandy bank. Namdev Ji said to the king, "Please pick up your cot." The king was astonished and said, "O holy man! I had given you only one cot, but these are 72 in number." At this Namdev Ji made a gesture and 62 cots disappeared in the river and ten remained lying on the bank. Namdev Ji said, "O King! For giving one cot in charity, you were to receive 72 cot in the world hereafter. Since you have asked for the return of the cot in this world itself, you should take ten cots to your palace. There is a slight reference to this in Gurbani in the following edict :

'When the Guru-God is compassionate, the temple turns towards the mortal.

When the Guru-God is merciful, then the thatched hut is built.

When the Guru-God is compassionate, the cot comes out of water."

ਜਉ ਗੁਰਦੇਉ ਦੇਗੁਰਾ ਫਿਰੈ ॥

ਜਉ ਗੁਰਦੇਉ ਤ ਛਾਪਰਿ ਛਾਈ ॥

ਜਉ ਗੁਰਦੇਉ ਸਿਰਜ ਨਿਕਸਾਈ ॥

ਪੰਨਾ - 1167

So, in this way only by giving charity to the deserving does it fructify. But this charity should be pure and virtuous which is called holy charity. Among other virtues are doing worship by concentrating on the Guru in the mind, reading or reciting Gurbani, doing 'nitnem' (reading Gurbani compositions prescribed for daily reading) indulging in no pretension or hypocrisy in one's life, leading a virtuous and humble life, speaking or talking gently and sweetly, not letting mind wander while doing worship and reading *Gurbani* (scripture), and not talking while doing 'path' (reading or reciting Gurbani). Many devotees do not take these precautions while doing worship or engaged in daily commerce of life.

About 20 years ago once there was a devotee. It was well-known about him that he did a lot of 'path' (reading or reciting of Gurbani). When I went to his house he was holding a 'gutka' (Sikh handbook of Prayers) in his hand. After having his glimpse, I sat down. I noticed when he opened the 'gutka' that its pages were torn and oily. He was doing 'path'. A glass was lying by him from which it appeared that he had just drunk water or some other thing. At that time, he called out to his son asking him to study or in connection with something else. His sons did not give a proper reply. At this, this devotee got angry and hurled a few obscene ities. When the boy again said something, he (the father) threw the glass at him. I caught him by the hand and said, "At present you are reading Gurbani. Your mind was aligned with 'bani'. Be careful lest you should make an evil utterance." So this kind of 'path' (reading or reciting of Gurbani) is repeating like a parrot. Such persons are not able to focus their concentration on their innermost consciousness. Therefore, while doing 'path'

(reciting Gurbani), the mind should be speechless instead of being speechful. Further, giving food, water etc. to the hungry is called '*Brahm-hom*' (making sacrifice or offering to Brahma, the Creator). Besides these qualities, there are other means also which are called '*pranayam*' (a system of breathing exercise and regulating respiration). There are three organs - *rechak* (ਰੇਚਕ), *poorak* (ਪੂਰਕ), and *kumbhak* (ਕੁੰਭਕ) Then there is '*pratihaar*' (ਪ੍ਰਤੀਹਾਰ), which means repeatedly restraining the mind from the five carnal desires and engaging it in meditation on God, concentrating it on the Guru's image and focusing on one's object or goal. This means :

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

ਗੁਰ ਕੀ ਮੁਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥

Further ahead is the state of '*samadhi*' [mystic trance or deep meditation, or internalisation of the senses]. '*Samadhi*' is of three types. First is '*vikalp samadhi*' in which man is conscious of '*dhiata*' (meditator), *dhian* (attention or contemplation), and '*dhay*' (object or goal of contemplation). Second is '*nirvikalp samadhi*' in which one gets absorbed in '*Braham - bhav*' (sense of Brahma, the Creator). Above this state is '*rajmedh samadhi*' through which one is absorbed in the Perfect God. This is achieved through Guru's grace. All that has been described above is called '*tap-tau*' (meditation and penance) which falls within the ambit of rigorous austerities and penances. Superior to all the meditations and austerities is rendering service to the *Guru* (Holy Preceptor), which has been described earlier. Recite the Guru's edict again :

'Guru's service is the essence and the excellent of all the penances.

The reverend Lord then abides in man's mind and all his suffering departs.

And he, all purity at the holy Portal appears.

By serving the Guru comes awareness of the three

worlds;

By self-realization is attained the Lord

By contemplating the holy word, is the Divine Mansion approached.'

ਗੁਰ ਸੇਵਾ ਤਪਾਂ ਸਿਰਿ ਤਪੁ ਸਾਰ॥ ਹਰਿ ਜੀਉ ਮਨਿ ਵਸੈ ਸਭ
ਦੁਖ ਵਿਸਾਰਣਹਾਰੁ॥

ਦਰਿ ਸਾਚੈ ਦੀਸੈ ਸਚਿਆਰੁ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ
ਹੋਇ॥

ਆਪੁ ਪਛਾਣਿ ਹਰਿ ਪਾਵੈ ਸੋਇ॥ ਸਾਚੀ ਬਾਣੀ ਮਹਲੁ ਪਰਾਪਤਿ
ਹੋਇ॥ ਪੰਨਾ - 423

Giving importance to this very service Guru Sahib describes obedience to the Guru's commands as a very big service :

'The servant who lives in the Guru's home, should heartily obey Guru's command.

He ought not to show himself off 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 right.

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

He, on whom the Guru himself showers his grace

That slave acts up to the instruction of the Guru."

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॥

ਅਪਨੀ ਕ੍ਰਿਪਾ ਜਿਸੁ ਆਪਿ ਕਰੇਇ॥ ਨਾਨਕ ਸੋ ਸੇਵਕੁ ਗੁਰ ਕੀ
ਮਤਿ ਲੇਇ॥

ਪੰਨਾ - 286

Once the Sixth Guru Sahib was sitting in Kartarpur. He said casually, "Devotees are expected to come. Take

out stones from the river. At this, Bhai Chuhar Ji got up and started taking out stones. He rested neither during the day, nor at night. He took his food while doing work. He was extremely tired, but he raised a heap of stones. Guru Sahib noticed that only he (Bhai Chuhar Ji) was taking out stones. So he said to him, "Bhai Chuhar, you should have engaged other Gursikhs alongwith you." He replied, "O True Sovereign! Everybody had heard your command. I dared not order anybody after you had commanded." Guru Sahib was very much pleased with his service and bestowed on him the gift of 'Brahmgyan' (Realisation of the Ultimate Spiritual Reality).

In this manner, Bhai Khushhali Ji also kept cutting elephant grass and bringing it. He also rendered service while remaining hungry and thirsty. The Sixth Guru was away to Kashmir. One day when he was passing through a jungle, some persons submitted that the way ahead was very perilous and tigers infested the area and sat on mountain peaks, and when wayfarers passed below them they pounced upon them suddenly and killed them. The other route, they said, was safe. Bhai Nihala was also accompanying Guru Sahib. He was an accomplished *Sikh* of spiritual attainments. Guru Sahib said to him, "Bhai Nihala, wait here until we return." Following the other path, Guru Sahib reached the place where he was putting up but Bhai Nihala bound by the Guru's command kept standing there. He neither ate, nor drank anything. After two days, Guru Sahib said, "Where is Bhai Nihala? I haven't seen him." All said in one voice, "O Sovereign! you had ordered him to stand there until you returned." At once Guru Sahib mounted his horse and rode there. He said Bhai Nihala standing there and uttering in a low voice, "Satnam Sri Waheguru - Satnam Sri Waheguru." [True is the Name of Supreme God.] Dismounting, Guru

Sahib embraced him and said, "O Gursikh, blessed art thou, for you are obeying the Guru's command." Guru Sahib opened the adamant stony gates of his mind and bestowed on him the gift of '*Brahmgyan*' [knowledge of the Ultimate Spiritual Reality].

This is the penance of rendering service to the Guru. A receptacle of love is essential for keeping '*amrit*' (Name-nectar). We shall talk about the receptacle of love at some other time, for now time does not permit us. For full three hours all of you have been sitting here in congregation. The detailed discussions we have done in the last four '*diwans*' (religious gatherings) including that of today focus on the truth that we are not a physical body. Bhai Tiloka Ji explains it to the princess in a very simple language by giving several examples. We shall discuss it further till we understand it fully.