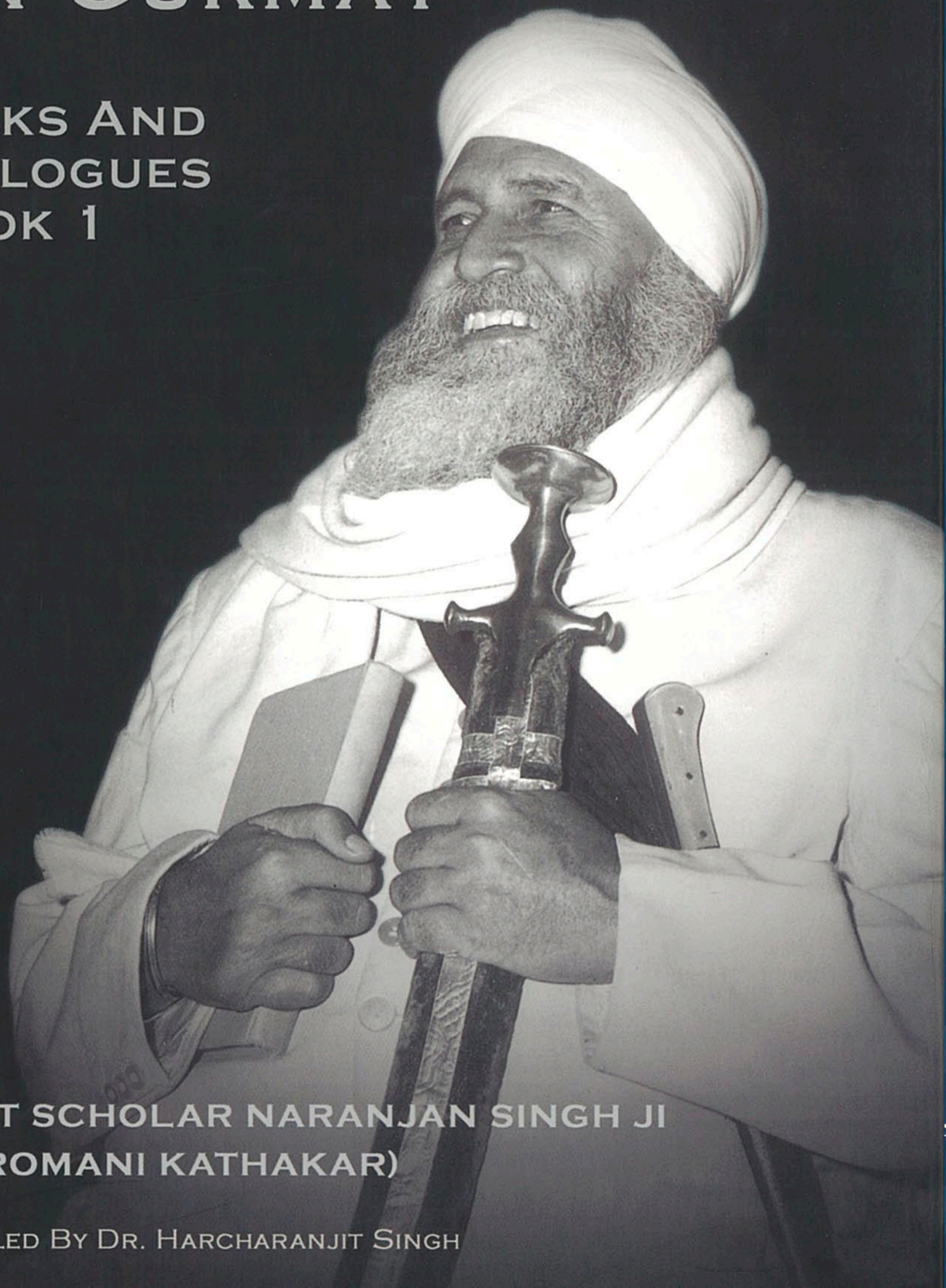


# DIVINE MYSTIC REFLECTIONS ON GURMAT

TALKS AND  
DIALOGUES  
BOOK 1



SAINT SCHOLAR NARANJAN SINGH JI  
(SHIROMANI KATHAKAR)

COMPILED BY DR. HARCHARANJIT SINGH

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## TALKS AND DIALOGUES

### BOOK 1

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(SHIROMANI KATHAKAR)

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ਇਸ ਪੁਸਤਕ ਵਿੱਚ ਗੁਰਬਾਣੀ ਦਰਜ ਹੈ । ਕਿਰਪਾ ਕਰਕੇ  
ਇਸ ਨੂੰ ਪਿਆਰ ਅਤੇ ਸਤਕਾਰ ਨਾਲ ਸੰਭਾਲਨਾ ਜੀ ।

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The price of this spiritual guide is not monetary but spiritual. Kindly read, understand and make an attempt to follow the teachings explained in this book.

## **OTHER INSPIRING BOOKS BY SAINT SCHOLAR NARANJAN SINGH JI**

1. Divine Mystic Reflections on Gurmat – Book 2
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For details, kindly go to the following website

**[www.gurukhoj.com](http://www.gurukhoj.com)**

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# PRAYER FOR WORLD PEACE

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ਸਲੋਕ ਮਃ ੩ ॥  
ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥  
ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥  
ਸਤਿਗੁਰਿ ਸੁਖੁ ਵੇਖਾਲਿਆ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ॥  
ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ ਬਿਨੁ ਬਖਸਣਹਾਰੁ ॥੧॥

O' Lord, the world is in flames;  
Save it with Your Grace.  
Save it, whatever way it can be saved.  
The True Guru shows the path of Peace  
in the meditation of the True Name.  
Nanak says that other than God  
there is no other Liberator.

(Sri Guru Granth Sahib Ji 853)

# A NOTE FROM THE PUBLISHER

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The first edition of this book was published in 1992.

Sant Giani Naranjan Singh Ji left this world on 25 May 1994.

Dr Harcharanjit Singh Ji left his body on 18 February 1996.

We are grateful to all who in one way or another, contributed to the publication of this book.

We edited the original contents for grammatical and typographical errors and are responsible for any errors or omissions that may exist. For this, we beg your forgiveness.

We shall be grateful to receive feedback on errors. Kindly email your feedback to: [contact@gurukhoj.com](mailto:contact@gurukhoj.com)

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We are very grateful to Miss Surjit Kaur Gandhi of Patiala, India, who has been serving Sant Giani Naranjan Singh Ji for more than three decades and is his adopted daughter as well, for providing us with much of the material for the book. Our special thanks to her and may God bless her.

We are also thankful to Miss Anita of New Delhi who was also a great help to us, in the compilation of this book.

We thank Mr Oh Eng Swee from Malaysia who did most of the typing work and my brother-in-law Mr Surinder Singh who took the whole responsibility to get the book published.

Lastly we thank all those people whose help in the compilation of this book was very much necessary, so much so that, without such help this book on Gurmat would not have become a reality.

Harcharanjit Singh.  
1992.

## **APOLOGY**

While compiling this book on Gurmat, I would have made many mistakes while interpreting Sant Ji's teachings for which I ask his forgiveness.

## **REFERENCE BOOKS**

1. Sri Guru Granth Sahib Ji - translation by Bhai Manmohan Singh.
2. Sagal Jamati - magazine published by Guru Nanak Ashram
3. Naam Prakash – Giani Pritpal Singh
4. Pivoh Amrit – Giani Pritpal Singh
5. Jap(Naam) Perkash – Giani Pritpal Singh.

# MESSAGE FROM SANT GIANI NARANJAN SINGH JI

---

Waheguru Ji Ka Khalsa. Waheguru Ji Ki Fateh

Dr. Harcharanjit Singh, a resident of Klang in Malaysia, has worked very hard to compile these notes and lectures on Gurmat, delivered by me on several occasions all over India and abroad.

He has managed to keep the language simple, for every reader to understand the purpose of this compilation in the form of a book. I hope this book will help, lift the curtain of uncertainty and lead the reader towards the actual essence.

“Man does not live by bread alone”, said Jesus Christ. This book, under review is an elaboration of this revelation.

The purpose of this book is to make one worthy of the love of God and to enable him to receive His bounties.

NARANJAN SINGH

1992.

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਅਸਟਪਦੀਆ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Universal Creator God. By The Grace Of The True Guru:

ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ ॥

They read scriptures, and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and control of the breath.

ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ

But they cannot escape from the company of the five passions; they are increasingly bound to egotism.

ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥

O Beloved, this is not the way to meet the Lord;  
I have performed these rituals so many times.

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥ ਰਹਾਉ ॥

I have collapsed, exhausted, at the Door of my Lord Master;  
I pray that He may grant me a discerning intellect. Pause.

ਮੋਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ ॥

One may remain silent and use his hands as begging bowls,  
and wander naked in the forest.

ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ

He may make pilgrimages to river banks and sacred shrines all over the world, but his sense of duality will not leave him.

ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ ॥

His mind's desires may lead him to go and dwell at sacred places of pilgrimage, and offer his head to be sawn off;

ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ

but this will not cause the filth of his mind to depart,  
even though he may make thousands of efforts.

ਕਨਿਕ ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ ॥

He may give gifts of all sorts - gold, women, horses and elephants.

ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ ਹਰਿ ਦੁਆਰਾ

He may make offerings of corn, clothes and land in abundance,  
but this will not lead him to the Lord's Door.

ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ ਰਹਤਾ ॥

He may remain devoted to worship and adoration, bowing his forehead to the floor, practicing the six religious rituals.

ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ

He indulges in egotism and pride, and falls into entanglements, but he does not meet the Lord by these devices.

ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ ਏ ਭੀ ਕਰਿ ਕਰਿ ਰਹਿਆ ॥

He practices the eighty-four postures of Yoga, and acquires the supernatural powers of the Siddhas, but he gets tired of practicing these.

ਵਡੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੈ ਹਰਿ ਸਿਉ ਸੰਗੁ ਨ ਗਹਿਆ

He lives a long life, but is reincarnated again and again; he has not met with the Lord.

ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮੁ ਅਫਾਰਾ ॥

He may enjoy princely pleasures, and regal pomp and ceremony, and issue unchallenged commands.

ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੋਆ ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ

He may lie on beautiful beds, perfumed with sandalwood oil, but this will led him only to the gates of the most horrible hell.

ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥

Singing the Kirtan of the Lord's Praises in the Saadh Sangat, the Company of the Holy, is the highest of all actions.

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ

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

ਤੇਰੇ ਸੇਵਕੁ ਇਹ ਰੰਗਿ ਮਾਤਾ ॥

Your slave is intoxicated with this Love of Yours.

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਹਰਿ ਹਰਿ ਕੀਰਤਨਿ ਇਹੁ ਮਨੁ ਰਾਤਾ ॥

ਰਹਾਉ ਦੂਜਾ ੩॥

The Destroyer of the pains of the poor has become merciful to me, and this mind is imbued with the Praises of the Lord, Har, Har.

Second Pause.

(Sri Guru Granth Sahib Ji 641)

# FOREWORD

---

The main purpose of this book, as Sant Giani Naranjan Singh Ji has said in his message, is to make one worthy of God's love and to enable one to receive his numerous bounties. Gurbani is very clear that this human birth has been given to us for the sole purpose of God realization.

**ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥**

You have got the precious human birth.

**ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥**

This is your only chance of meeting the Almighty Lord.

**ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥**

Doing anything else will be of no avail.

**ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ**

Join the congregation of the Saints  
and sing only the Glory of the Name.

(Sri Guru Granth Sahib Ji 12)

Each of us is given a time period by the Lord and if we waste that time away (sleeping throughout the night and collecting material wealth throughout the day), then, according to Gurbani, we will go back into the cycle of reincarnation ie 8.4 million species(ਚਰਾਸੀ ਲੱਖ). How long is this period? That is anybody's guess. Although we may not believe in the cycle of reincarnation but Guru Ji says it is present.

**This human birth is so precious that even demi-gods aspire for it as this is the only form of life where God- realization can be achieved.**

Bhai Gurdas Ji, who wrote the Adi Granth at the instruction of Sri Guru Arjan Sahib Ji, says Sikhi is an ideal path(ਗਾਡੀ ਰਾਹ). Travelling on this path and keeping Guru Ji as our guide, we are sure to reach our destination – the Lord's mansion.

Sant Giani Naranjan Singh Ji's words on Gurmat(Guru Ji's instructions on the way of life) are like pearls and gems; any one heeding his instructions(ਬੱਚਨ) is sure to win the Grace of the Lord(ਗੁਰਪ੍ਰਸਾਦਿ). Gurbani says that a Saint or Sadhu shows the way and gives the method(ਜੁਗਤ) for repeating the Lord's Name and the Lord is the giver of salvation. Sant(Saint), Khalsa, Brahmngiani, Sadhu, Puran Purush are different names given to a soul who has realized the Ultimate Reality.

The description of such a soul is given in Gurbani:

**ਆਸਾ ਮਹਲਾ ੫ ॥**

**ਆਠ ਪਹਰ ਨਿਕਟਿ ਕਰਿ ਜਾਨੈ ॥**

Twenty-four hours a day, he knows the Lord to be near at hand;

**ਪ੍ਰਭ ਕਾ ਕੀਆ ਮੀਠਾ ਮਾਨੈ ॥**

he surrenders to the Sweet Will of God.

**ਏਕੁ ਨਾਮੁ ਸੰਤਨ ਆਧਾਰੁ ॥**

The One Name is the Support of the Saints;

**ਹੋਇ ਰਹੇ ਸਭ ਕੀ ਪਗ ਛਾਰੁ**

they remain the dust of the feet of all.

**ਸੰਤ ਰਹਤ ਸੁਨਹੁ ਮੇਰੇ ਭਾਈ ॥**

**ਉਆ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਈ ਰਹਾਉ ॥**

Listen, to the way of life of the Saints, O brother;  
their praises cannot be described.

**ਵਰਤਣਿ ਜਾ ਕੈ ਕੇਵਲ ਨਾਮ ॥**

Their occupation is the Naam, the Name of the Lord.

ਅਨਦ ਰੂਪ ਕੀਰਤਨੁ ਬਿਸ਼ਾਮ ॥

Kirtan (Praise of the Lord), the embodiment of bliss, is their rest.

ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ ॥

Friends and enemies are one and the same to them.

ਪ੍ਰਭ ਅਪੁਨੇ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨੈ

They know of none other than God.

ਕੋਟਿ ਕੋਟਿ ਅਘ ਕਾਟਨਹਾਰਾ ॥

They erase millions upon millions of sins.

ਦੁਖ ਦੂਰਿ ਕਰਨ ਜੀਅ ਕੇ ਦਾਤਾਰਾ ॥

They dispel suffering; they are givers of the life of the soul.

ਸੂਰਬੀਰ ਬਚਨ ਕੇ ਬਲੀ ॥

They are so brave; they are men of their word.

ਕਉਲਾ ਬਪੁਰੀ ਸੰਤੀ ਛਲੀ

The Saints have enticed Maya herself.

ਤਾ ਕਾ ਸੰਗੁ ਬਾਛਹਿ ਸੁਰਦੇਵ ॥

Their company is cherished even by the gods and the angels.

ਅਮੋਘ ਦਰਸੁ ਸਫਲ ਜਾ ਕੀ ਸੇਵ ॥

Blessed is their darshan, and fruitful is their service.

ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਕਰੇ ਅਰਦਾਸਿ ॥

With His palms pressed together, Nanak offers His prayer:

ਮੋਹਿ ਸੰਤਹ ਟਹਲ ਦੀਜੈ ਗੁਣਤਾਸਿ ੩੨॥੮੮॥

O Lord, Treasure of Excellence,  
please bless me with the service of the Saints.

(Sri Guru Granth Sahib Ji 392)

What is this code of conduct(ਰਹਿਤ ਮਰਯਾਦਾ) which this super-human being follows?

Sri Guru Arjan Sahib Ji describes such a soul in the above lines. Sri Guru Arjan Sahib Ji says that He Himself makes a supplication with folded hands before the Lord, the Treasure of excellences, to bless Him with the service of the Saints.

Sant Kabir Ji says that if we desire to be of service, then there are two personalities worth serving: one is the Saint and another is the Lord. The Lord is the giver of salvation and the Saint's duty is to make man utter the NAME of the Lord, leading to Immortality.

ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ ॥

Kabir, it is good to perform selfless service for two  
- the Saints and the Lord.

ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ ॥੧੬੪॥

The Lord is the Giver of liberation,  
and the Saint inspires us to chant the Naam.

(Sri Guru Granth Sahib Ji 1373)

In the Holy Bible, it is written what you sow, so shall you reap. Gurbani's view is similar regarding this:

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥

As a man soweth so does he repeath.  
Such is the field of actions and reactions of karmas.

(Sri Guru Granth Sahib Ji 134)

Bhagat Tirlochan Ji says that a person who spends his whole life collecting material wealth and at the last moment of life, thinks about wealth before he leaves this world, is born again and again as a snake.

One who dies thinking about a woman is born again and again as a prostitute. One who dies thinking of his children at his death-bed, is born again and again in the swine species. One who dies thinking about mansions at death, is born a spirit or a ghost.

ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ

At the point of death, one who dies thinking of wealth, shall be reincarnated over and over again, in the form of serpents.

ਅਰੀ ਬਾਈ ਗੋਬਿੰਦ ਨਾਮੁ ਮਤਿ ਬੀਸਰੈ ॥ ਰਹਾਉ ॥

O brother, do not forget the Name of the Lord of the Universe.

ਅੰਤਿ ਕਾਲਿ ਜੋ ਇਸਤ੍ਰੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਬੇਸਵਾ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ

At the point of death, one who dies thinking of women, shall be reincarnated over and over again as a prostitute.

ਅੰਤਿ ਕਾਲਿ ਜੋ ਲੜਿਕੇ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਸੂਕਰ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ

At the point of death, one who dies thinking of his children, shall be reincarnated over and over again as a pig.

ਅੰਤਿ ਕਾਲਿ ਜੋ ਮੰਦਰ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ

At the point of death, one who dies thinking of mansions, shall be reincarnated over and over again as a goblin.

ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

ਬਦਤਿ ਤਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਦੈ ਬਸੈ २॥

At the point of death, one who dies thinking of the Lord, says Trilochan, that man shall be liberated; the Lord shall abide in his heart.

(Sri Guru Granth Sahib Ji 526)

ONLY a person who has spent his entire life meditating on the Lord would remember His Name towards the end of his life and so qualify for salvation or Immortality. We have to pause and contemplate on all these things.

We need power(ਸ਼ਕਤੀ) to accumulate material wealth. Similarly, we need power(ਸ਼ਕਤੀ) to collect spiritual wealth. This will not be possible if we defer the latter to our old age, as our then

weak physical body will not be able to concentrate, let alone collect any spiritual benefit.

So, the time is NOW: to accumulate this precious spiritual wealth while all our faculties are still in proper working order. We should always keep Gurbani as our guide and touch-stone so that we never lose the correct spiritual path. In this dark age of Kaljug, there are very very few who are blessed to follow the correct code of conduct(ਰਹਿਤ ਮਰਯਾਦਾ) of the ten Sikh Gurus.

From the deep recesses of my heart, I thank Sant Giani Naranjan Singh Ji for blessing me with this opportunity to compile his words on Gurmat into the form of a book. Many a time, Sant Ji has also guided me on Guru Ji's way of life. His blessings have kept me steadfast on this Ideal Path.

Sant Giani Naranjan Singh Ji has attained the spiritual heights which are beyond description. He is akin to a ray of light that has merged with the sun, or as a droplet of water that has blended with the ocean or God.

There is an interesting incident which I heard when I went to Guru Nanak Ashram in Patiala for the first time. One of the workmen in the Ashram became mentally deranged and, armed with a knife, ran amok cutting up two to three people before he was over-powered. Two of the three who were seriously injured were disembowelled, one had a knife stuck in his neck. They were rushed to the hospital and placed in the intensive care unit. The doctors in charge of the cases informed their relatives that the two seriously injured patients might succumb to death as their blood pressure and pulse beat were below the survival level.

Sant Ji was informed about the incident and he immediately

rushed to the hospital. According to eye-witnesses, he stood beside the two injured patients and while holding each one's wrist in his hands, continually and slowly repeated something like "My breath your body".

When he left the patients after an hour or so, the doctors were astonished to find that both the patients were already in a stable condition; their blood pressure and pulse beat were again recordable. I was fortunate to meet one of the two seriously injured men who confirmed that the whole incident truly occurred and that Sant Ji had blessed him with a second life. And, on every first Sunday of the month, there is an Akhand Paath ceremony in the Ashram where this person performs all the sewa (physically and financially) in gratitude for being given another chance to live in this world.

In yet another amazing incident, one of Sant Ji's sewadars was bitten by a poisonous cobra. He was immediately taken to hospital, but he left the hospital with a swollen leg. When questioned by Sant Ji as to why he had left the hospital in such a serious situation, he replied that Sant Ji was his doctor. He did not go back to the hospital. However on the following day his leg was back to normal without any treatment.

I could go on citing many such happenings during Sant Ji's life to date, but that is not the aim of this book. The above are merely to enlighten the reader that Sant Ji is not an ordinary soul. His words are the Voice of Waheguru Himself.

All of us are inherently in fear of death, but a man of God becomes fearless like the Almighty God. In the words of a holy man from Punjab, "death of the body is no death, but

death the of conscience is sure death".

I can find no words with which I can thank the Almighty Lord, Waheguru Ji, who inspired me to compile this book and without Whose Divine Grace, the whole project would have been a failure.

Waheguru Ji ka Khalsa, Waheguru Ji ki Fateh.

Dr Harcharanjit Singh

1992.

# SANT NARANJAN SINGH JI

Sant Giani Naranjan Ji is a well known Sikh theologian and a divine figure of Patiala in the State of Punjab, India.

Sant Ji, a Saint Scholar of Guru Nanak Ashram, Patiala, is a man of great learning and humility. His ashram is an abode of peace and solace to seekers of Truth. People from all corners of the world come to this humble man of God and listen to his words of peace, love and reason. **Sant Ji exhorts us to break away from this material world not by action but by thought; to live within this world like a lotus in a pond and yet stay uncontaminated by it, thus maintaining simple living and high mental awareness.**

Sant Ji, who is the current patron of the Sikh Naujawan Sabha, Malaysia has been bestowed with the title of Shiromani Kathakar (Chief Exponent of Sikh Scriptures) by the Shiromani Gurdwara Parbandhak Committee (SGPC), Amritsar for his fifty odd years of contribution to the Khalsa Panth. Sant Ji was also a classmate of His Holiness, the late Sant Sohan Singh Ji of Malacca, Malaysia.

Sant Naranjan Singh Ji was born in Sulisar Sahib, Tehsil Mansa, Dist Bhatinda. Sulisar Sahib is a historical place for the Sikhs.

Sri Guru Tegh Bahadur Sahib Ji (1622-1675) on a journey, was once pursued by two thieves - a Musalman and the other a Hindu, who watched day and night for an opportunity to steal his horse. While the Guru, wearied with travel, lay asleep one dark night, the thieves saw from their place of concealment, a tiger emerge from the lonely forest and make

three prostrations before the sleeping Guru. The Musalman thief became afraid and realized that this is a Divine soul and decided to leave and forget about stealing the horse. The Hindu thief, although cognizant of the Guru's power, nevertheless decided to commit the theft. He was finally caught by Guru Ji's men as he had become blind on stealing the horse and thereby could not find his way out of the forest. In his contrition, he subsequently climbed a Jand tree, broke a portion of a branch and impaled himself on the stump. This place is now called SULISAR.

Sant Ji's father and mother were Sardar Ishar Singh Ji and Mata Harnam Kaur Ji. Mata Ji was the real spiritual guide and teacher to Sant Ji during his early childhood and adulthood. She was a very generous and kind-hearted soul, a pillar of help to Sant Ji.

Sant Naranjan Singh Ji had his early education from Baba Gopal Singh Ji, head priest of Gurdwara Sahib Sulisar and continued his education at Guru Ki Kashi at Dam Dama Sahib and became Principal of Divinity at a very young age of 13. When he was four years old, he was blessed by the Great Saint of Kalyug - His Holiness Sant Attar Singh Ji of Mastuana Sahib. Sant Attar Singh Ji had foretold Baba Ji's mother that this young child would, one day, become a Brahmngiani.

During his childhood, Sant Ji was also blessed by Sant Gulab Singh Ji, Sant Nand Singh Ji of Patiala, Sant Nand Singh Ji of Kalera, Sant Jwala Singh Ji of Harkowal and Sant Teja Singh Ji (Double M.A.).

He had his education of 'Dasam Granth' from Giani Sahib Singh Ji and Sanskrit education from Pandit Kartar Singh Ji.

At the young age of 14, he came to Patiala where he started 'Gur Shabad di Vichar' at the historic Gurdwara Sahib of Sri Guru Tegh Bahadur Sahib Ji. This Gurdwara Sahib is popularly known as Gurdwara Dukh Nivaran Sahib(ਗੁਰਦਵਾਰਾ ਦੁਖ ਨਿਵਾਰਨ ਸਾਹਿਬ). From there, Sant Ji commenced giving religious discourses (ਕਥਾ) for nearly half a century at Patiala and at other towns and cities in India. He has travelled extensively all over India and foreign countries like Canada, U.S.A., Singapore and Malaysia. He spoke to eager audiences wherever he went and rekindled the light of religion in many hearts.

He gives material help and spiritual comfort to those who come to him in need. He himself is a picture of simplicity and giving love to others is part of his nature. He does not find faults in others and says that the happiness you give to others will come back to you.

A great philosopher, a genius and a great thinker, there are also many lighter aspects of his multifarious personality. He is a great humanist and casts a spell on his audience whenever he speaks on any subject. Words come to him in a fluent and ready flow; he weighs every word he utters.

Sant Ji says that every human being is gifted by God with a hidden super eye called the 'third eye'. If this hidden divine eye opens, the wall of duality is shattered, the world of matter loses its entity and will appear to be engulfed in spirit.

He participated in deliberations of the world's religions which was held in Frankfurt, West Germany in August 1986. In his plenary address he explained:

*"In essence all religions of the world are the same, that is, to bring God's blessings to all and not to a chosen few. We are in God, and God is in us. We are His children, we are brethren. We*

*must denounce violence both in thought and in action, and live in perfect harmony. That is the way to ultimate salvation; the others lead to doom and destruction."*

Along with his speech, the Saint Scholar gave the message of Sri Guru Amar Das Sahib Ji, which reads:

**ਸਲੋਕ ਮਃ ੩ ॥**

**ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥**

O'Lord, the world is in flames; save it with your Grace.

**ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥**

Save it, whatever way it can be saved.

**ਸਤਿਗੁਰਿ ਸੁਖੁ ਵੇਖਾਲਿਆ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ॥**

The True Guru shows the path of peace i  
n the meditation of the True Name

**ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ ਬਿਨੁ ਬਖਸਣਹਾਰੁ**

Nanak says that other than God, there is no other Liberator.

(Sri Guru Granth Sahib Ji 853)

Dr. Rabbi Albert from Kent, UK remarked in his speech :

*"In the presence of such a person as Sant Naranjan Singh, I have never felt myself to be a Jew nor he a Sikh. Such is the love flowing from him."*

Sant Ji says, the main purpose or goal of human life is to be in oneness with God or God realization, or, to see the actual form of God. We should try to achieve this goal in this life itself.

**THERE ARE 5 STEPS TO GOD REALIZATION :**

**1. Dharam Khand (Law Of Dharma)**

With the Grace of the Almighty God, man realizes that he should devote his life to God realization and not waste it away in sins. He should get up in the early hours of the morning, at about 3 a.m. and start with Naam Simran. At

the commencement, this practice can be about 2½ minutes. This duration can gradually be increased. This should be followed by recitation of five Banis: Japji Sahib, Jaap Sahib, Savaiye, Benti Chaupai and Anand Sahib.

Out of his honest earnings, he should take out one-tenth (daswand - tithe - ਦਸਵੰਧ) for God's work. One who does not believe in daswand eventually moves towards ways of falsehood or speaks falsehood. Says the super soul of Sri Guru Gobind Singh Sahib Ji to Bhai Nand Lal Ji:

ਦਸਵੰਧ ਗੁਰੂ ਨਹਿ ਦੇਵੈ ਝੂਠ ਬੋਲ ਜੋ ਖਾਇ

ਕਹੈ ਗੋਬਿੰਦ ਸਿੰਘ ਲਾਲ ਜੀ

ਤਿਸ ਕਾ ਕਛੂ ਨਾ ਬਿਸਾਹਿ ॥੨੪॥

He who does not take out his daswand and cheats to survive;  
Says Sri Guru Gobind Singh Ji to Bhai Nand Lal Ji  
"Such a person will never progress".

(Tankahnama Bhai Nand Lal Ji)

## 2. Gian Khand (Region Of Divine Knowledge)

When a person reaches this stage of enlightenment, he detaches from worldly sinful desires of the flesh and sets his mind in his quest of understanding Divine matters; he gets joy and his sensual desires disappear slowly.

## 3. Saram Khand (Region Of Spiritual Beauty/Wisdom)

With Divine knowledge, man tries to understand the teachings of Sri Guru Granth Sahib Ji and puts them into practice. This elevates his soul, leading to purification of the mind, intellect and wisdom.

## 4. Karam Khand (Region Of Divine Grace)

Here, man seeks Divine Grace and receives it and Divine Light appears in him. He is then absorbed in God's Love, 24

hours a day; his evil desires disappear and he is at peace with himself and is always in a state of happiness.

## 5. Sach Khand (Region Of Truth)

In this region, the subtle power, the formless Lord himself resides. Man gets deeply absorbed in God and he sees the peace-giving pure-white Light of the Lord which is truly indescribable. The light of a thousand suns would be overwhelmed by the brightness of this Light and man's wanderings come to an end; he is saved from the cycle of repeated births and deaths.

The process of awakening the Divine Sight(ਦਰਸ਼ਨ) implies looking inwards and leading a disciplined life. This is called breaking the wall of falsehood; one reaches a state of complete inner stillness called meditation. As one progresses in this inner journey, one gets nearer and nearer to the Divine One.

**ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥**

What should be placed before Him whereby His court may be seen?

**ਮੁਹੋਂ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥**

What words should we utter with our mouth  
by hearing which He may begin to bear us love?

**ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵਿਚਾਰੁ ॥**

Early in the morning utter the True Name  
and reflect upon God's greatness.

**ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥**

By good actions the physical robe is obtained;  
by the Lord's benediction, the gate of salvation will open.

(Sri Guru Granth Sahib Ji 2)

At Guru Nanak Ashram, Patiala, the headquarters of Sant Ji, every first Sunday of the month, there is an Akhand Path attended by many people. Amrit Sanchar(ਅੰਮ੍ਰਿਤ ਸੰਚਾਰ) ceremony is held and people are given baptism of the

double-edged sword(ਖੰਡੇ ਦੀ ਪਾਹੁਲ) by Five Pyarays(ਪੰਜ ਪਿਆਰੇ). Frequently, Sant Ji used to take part in the sewa of the Five Pyarays(ਪੰਜ ਪਿਆਰੇ).

Baba Ji has a daughter and a grandson who live with him.<sup>1</sup>

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1 Publisher's Note: This short note on Sant Giani Naranjan Singh Ji was written by the author, Dr Harcharanjit Singh, in the first edition of this book which was published in 1992. Sant Naranjan Singh Ji left this physical world in 1994 while Dr Harcharanjit Singh Ji left in 1996.

# AN APPRAISAL AND A REMEDY

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*This speech was delivered by Saint Scholar Giani Naranjan Singh Ji, on February 6, 1970, in the Inaugural Session of The Fourth World Religions conference, Ramlila Grounds, Delhi.*

“Truth is one, (but) the Learned speak of it in many ways”.

Before going to the crux of the problem facing mankind, I deem it my privilege to thank the organisers who provided me this opportunity to meet the august and choice gathering of the spiritually-advanced people. It is not from the point of view of the egoistic ‘I’ that I extend my welcome and thanks, but I think it won’t be presumptuous to say that some latent purpose of the Almighty’s Grace is compelling us to gather and contemplate some means to save humanity which is presently at the brink of abysmal depths.

Man, at the moment, is at the cross-roads of Eternal Life and utter annihilation. The destructive anarchic powers of ‘materialism’ and ‘atheism’ have been unleashed and are fast desecrating the finer fibre of man. **The ghastly infernal powers of the fiend, to top it all, are functioning in the guise of saintliness. So much so that even religion is being presented in an adulterated and commercialized way.** I wonder if, for them, Caesar’s and God’s domain are not overlapping! I will not hesitate to say that, metaphorically, Caesar seems to be usurping God’s jurisdiction.

**The root-cause of this degeneration so far as my humble thinking is concerned, can be attributed largely to the desecration of Sainthood and that of the sacred premises.**

The responsibility for this state of affairs naturally falls on the people who profess themselves to be saints and sages. If people immersed in the glory of the Divine Grace cannot check the onslaught of this putrefying malady, who is more competent to constrain the infection?

Who, at this crucial moment, will be the blessed one to bridge the cleavage between the is and the ought; the profession and the practice. Of course, I am aware that science and politics can be of some help, but still, they are subservient to a higher faculty and need its constant check. Otherwise, they may fall into the hands of the vicious, selfish and self-styled leaders; who may use it, without any restraint, for worldly purposes. Hence, these instruments of man's progress, too, may turn into the demonic tools causing spiritual hibernation.

Hence, it becomes our ethical and spiritual duty, at this stage to make sincere and concerted efforts to cleanse the Augean Stables. The first step in this direction is to see that we no longer continue to be a burden on earth. According to the Shastras, the real Saint is one from whom noble deeds emanate as spontaneously as does the fragrance from the roses.

Realizing fully well that discriminations and contradictions are prevalent only at intellectual and sensuous levels, we should concentrate all our energies for the regeneration of man en masse.

**Our will should rise clear above the petty considerations of form, dress, sect or creed.**

Once again, we should be rejuvenated by the quintessence of the Bhagavad Gita and heed the fervent and loving explanation of the Lord:

*In any way men love me, in the same way they find my love; For many are the paths of men, but they all in the end come to me.*

(Chapter IV, Sloka II)

So, restoring Sainthood to its pristine glory and allowing no camouflaging, let us take a solemn pledge to do our best for the regeneration of man.

Let us share with the world what is clear to the Knower of the Ultimate that God is manifested in all irrespective of the extraneous coverings of caste, creed and sect.

As Sri Guru Gobind Singh Sahib Ji said:

**ਦੇਹੁਰਾ ਮਸੀਤ ਸੋਈ**

**ਪੂਜਾ ਔ ਨਿਫਾਜ ਓਈ**

**ਮਾਨਸ ਸਬੈ ਏਕ ਪੈ ਅਨੇਕ ਕੋ ਭ੍ਰਮਾਉ ਹੈ ।**

He is in the temple as He in the mosque,  
He is in the Hindu worship as He is in the Muslim prayer,  
All human beings are (essentially) one though they appear different.

**ਦੇਵਤਾ ਅਦੇਵ ਜੱਛ**

**ਗੰਧ੍ਰਬ ਤੁਰਕ ਹਿੰਦੂ**

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

Devtas, demons, Yaksha,  
Gandharva(the celestial musicians), the Muslims and the Hindus  
are all one but appear different due to influence of different  
environments and vestures.

**ਏਕੈ ਨੈਨ ਏਕੈ ਕਾਨ**

**ਏਕੈ ਦੇਹ ਏਕੈ ਬਾਨ**

**ਖਾਕ ਬਾਦ ਆਤਿਸ ਔ ਆਬ ਕੋ ਰਲਾਉ ਹੈ ।**

Everyone of them has the same eyes, the same ears,  
the same body and the same power to speak;  
all of them are made of the same compounded form of the four  
elements - Earth, Air, Fire and Water.

ਅੱਲਹ ਅਭੇਖ  
ਸੋਈ ਪੁਰਾਨ ਅਉ ਕੁਰਾਨ ਓਈ  
ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ  
ਏਕ ਹੀ ਬਨਾਉ ਹੈ ॥੮੬॥

Thus the Abhek of the Hindus and the Allah of the Muslims are one.  
The Koran and the Puranas praise the same Lord.  
They are all the same form.  
The one Lord made them all.

(Sri Guru Gobind Singh Sahib Ji - Akal Ustat - verse 86)

# THE MOOL MANTAR

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## The Fundamental Doctrine

The essence of the entire Sri Guru Granth Sahib Ji is the Japji Sahib and the essence of Japji Sahib is the Mool Mantar(ਮੂਲ ਮੰਤਰ), which is the beginning of the Sri Guru Granth Sahib Ji:

ੴ

There is one God,

ਸਤਿ ਨਾਮੁ

Whose name is True.

ਕਰਤਾ ਪੁਰਖੁ

The Creator;

ਨਿਰਭਉ

Devoid of fear;

ਨਿਰਵੈਰੁ

Devoid of enmity;

ਅਕਾਲ ਮੂਰਤਿ

Immortal;

ਅਜੂਨੀ

Unborn;

ਸੈਭੰ

Self-Existent;

ਗੁਰਪ੍ਰਸਾਦਿ ॥

Known by the Grace of the Guru.

(Sri Guru Granth Sahib Ji 1)

Waheguru(ਵਾਹਿਗੁਰੂ - wonderful Spiritual Light) revealed to Sri Guru Nanak Dev Sahib Ji the 'practical way of life', showed how Brahmgyan(ਬ੍ਰਹਿਮਗਿਆਨ - the knowledge of Brahm ie. God)

can be attained and conveyed to Him the message of the secret of life. These are the literal meanings of Mool Mantar.

In any other religion, the beginning of their scriptures is with an alphabet and not with a numeral. For example, among the eastern religions, the Vedas begin with the word Aum and alphabet A. Likewise, among the Semitic religions, the Muslim religion begins with the alphabet Aleph.

Gurmat begins with the numeral 1(One) ie. ੴ (Ek Ongkaar) - the word Ongkaar is preceded by a numeral.

1(One) means that there is only one Force which exists and there is no other second force or power(ਸ਼ਕਤੀ) running parallel with it. This phenomena is called Aduti, which means that there is no secondary Force running parallel with that one Force or GOD.

The first meaning of the word Ongkaar(ੴ) is sound. Ong means sound(ਧੁਨੀ) and Kaar means this entire universe which is a symbol of that Power. The rounded line(ੴ) on top of the word Ong is the sound of which the entire expanse of creation, this entire structure of Khand Brahmmand(ਖੰਡ-KHAND means half the universe and ਬ੍ਰਹਿਮੰਡ-BRAHMAND means the complete universe) has come into existence.

The second meaning of the word Ongkaar is: that which exists is all-pervading; it is everywhere.

The third meaning is: that Power is also our protector and preserver.

The fourth meaning is that there are three *Gunas* in this universe: Rajogun(ਰਜੋਗੁਨ), Tamogun(ਤਮੋਗੁਨ) and Satogun(ਸਤੋਗੁਨ) - one creates, the second preserves and protects while the third is dissolution. These three constituents of nature are the basis

of all substances. Ongkaar stands for these three *Gunas*.

This Ongkaar(creating power) is Satnam. Nam means existence or being. This existence has two forces: one is mortal or destructible and the other is immortal or indestructible. This indestructible Power or God is beyond time, space and causation (ਤੈ ਕਾਲ ਅਬਾਦ); it is Existence-Consciousness-Bliss (ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥) and whose name is Satnam and whose existence is True.

He is the Creator(ਕਰਤਾ) because everything has come into being because of His Power; it has been created by His energy or His Strength. Sri Guru Gobind Singh Sahib Ji elucidates:

**ਖੰਡਾ ਪ੍ਰਥਮੇ ਸਾਜ ਕੈ ਜਿਨ ਸੈਸਾਰ ਉਪਾਯਾ ॥**

There is only one Force from which everything has been manifested.

(Sri Dasam Granth - Vaar Sri Bhagauti Ji Ki - verse 2)

He is the creating Power (ਕਰਤਾ); He is Perfect or complete (ਪੁਰਖੁ); He is devoid of fear (ਨਿਰਭਉ); He is devoid of enmity (ਨਿਰਵੈਰੁ); He is deathless (ਅਕਾਲ ਮੂਰਤਿ).

He is beyond the cycle of birth and death. Darwin calls the re-cycle of birth and death as the transmigration of the soul (ਅਜੂਨੀ).

The word Saibhang(ਸੈਭੰ) means Swayambhu, ie. He has not been created by anyone; He is self-existent.

He is known by ਗੁਰਪ੍ਰਸਾਦਿ(the Grace of the Guru or God).

# THE SIKH DHARAM

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**Q: What is the Sikh Dharam?**

A: Sant Ji: The beginning of the Sikh Dharam is with the words ੴ (Ek Ongkaar) ie. there is only One Creator. The Sikh Dharam is like a tree whose seed is the Mool Mantar.

The Mool Mantar is

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ

There is one God,  
Whose name is True.  
The Creator;

ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ

Devoid of fear;  
Devoid of enmity; Immortal;

ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

Unborn;  
Self-Existent;  
Known by the Grace of the Guru.

(Sri Guru Granth Sahib Ji 1)

This Mool Mantar tells us that Waheguru(ਵਾਹਿਗੁਰ) or GOD is ONE. Being ONE, He is all pervading. Being all pervasive, He is the embodiment of Truth. The Truth is the Creator. He is Perfect. The seed of the Sikh Dharam (Mool Mantar) is up to the word Gurparsad(ਗੁਰਪ੍ਰਸਾਦਿ). Waheguru(ਵਾਹਿਗੁਰ) literally means Wonderful-Spiritual-Light, i.e. GOD.

In order to live a complete life in this world, both in the external form(worldly life) and the internal form(inner life), it is necessary to be without enmity, without fear, beyond death, beyond the three Gunas(ਰਜੋ ਤਮੋ ਸਤੋ), self existent, to receive

the Guru's Grace and to continue to remain its deserving recipient.

Lastly, one has to be transformed from a Sikh(a seeker or learner) to the form of a Singh-Khalsa. This then, is the aim of the Sikh Dharam. A Sikh(disciple) is one who seeks to receive knowledge. A Singh is one who has gained knowledge and has the power(ਸ਼ਕਤੀ) to execute it.

A Khalsa is one who is all-knowing or is a Brahmngiani - one who is perfect. In short, the endeavour of the Sikh Dharam is to transform a seeker into an all powerful, all-knowing human being.

All the religions of the world agree upon the two fundamental aspects:

1. The goal
2. The method of attaining that goal.

The Goal is to be one with God or God realization or to see the actual form of God in this life itself and to free ourselves from the vicious cycle of repeated births and deaths.

The Method which, according to Guru Ji's philosophy, will enable us to reach that Truth, or in other words, rendering the veil of falsehood to go beyond thinking, to be free of desires, to go beyond the silence of the mind and go beyond one's own wisdom ie to surrender to the Divine Order(ਹੁਕਮ). The inverted form of the Divine Order(ਹੁਕਮ) is ego(ਹਉਮੈ).

**ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥**

By pondering, man cannot have a conception of God even though he may ponder hundreds of thousands of time.

**ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥**

Even though one can be silent  
and remain absorbed constantly he obtains not the mind's silence.

**ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥**

The hunger of the hungry departs not,  
even though he may pile up loads of the world's treasures.

**ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥**

Man may possess hundreds of thousands of wits but,  
not even one iota goes(or benefit) with him in the Lord's court.

**ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥**

How can we be true or how can the screen of untruth be ripped off.

**ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ ੧ ॥**

By obeying, O Nanak! the pre-ordained order of the Lord.

(Sri Guru Granth Sahib Ji 1)

Our thinking is divided into two parts: one part is common thinking and the other is the mind-thinking. The more we think, the deeper our thoughts become. At some stage, we have to forsake it and then realize that man's own thinking is incomplete. When we slowly begin to get attuned to God, our own thinking will begin to cease and God's thinking begins to prevail. Ultimately, our own thinking ceases and only God's thinking prevails.

The word silence(ਚੁਪ) refers to the silence of the mind ie. a state of thoughtlessness (to be without ਸੰਕਲਪ ਵਿਕਲਪ). When we think, it is the conscious mind which operates. We should not let the thought waves enter the conscious-level of the mind. Instead, we should let them remain within the sub-conscious mind. The mind's silence enforced consciously by our will is temporary and therefore incomplete.

'Silence' here means the 'silence of God'. God's work is silent; it is hidden. Once His silence begins to prevail, only

then can His voice be heard. Just as a sun hides itself in the darkness of the night and comes into action every morning, similarly, God's power(ਸ਼ਕਤੀ) is hidden but manifests itself now and then. The hidden sun does not mean that it does not exist in the darkness, so it is with God; He exists everywhere and at all times.

Egoism means a separation from our mooltat(ਮੂਲ ਤੱਤ - our origin or God). The path of egoism results in a recycling of birth and death, fear of death and a degradation of life. Without the abatement of the ego, or 'I', it is extremely difficult to attain freedom from all the attachments or bondages. To understand the Divine Order(ਹੁਕਮ) is to bring an end to ego(ਹਉਮੈ).

The following two questions unfold the secret of life:-

1. How shall man become true before God?
2. How shall this veil of falsehood or untruth be removed?

It is most difficult to know what is true(ਸੱਚ) and what is untrue (ਕੂੜ). Truth is that which exists and untruth is that which is non-existent. It is difficult to know because truth and untruth appear to co-exist everywhere at all times; it is as if sugar(truth) and sand(untruth) are so well mixed and scattered everywhere that it becomes difficult to distinguish between the two. We just cannot distinguish between poison and nectar if they are well mixed.

Thank God the eye can distinguish between a flower and a thorn. However, there are times when we get confused and begin to see the rose bush as one and do not distinguish between the rose and the thorn.

An intense love for God helps us to remove this doubting power of the mind - which covers the human mind and its

intellect.

Many questions arise in the mind:-

1. What should I do or not do?
2. What is correct and what is incorrect?
3. What is darkness and what is light?
4. What is duty and what is non-duty?
5. What is dharma(ਧਰਮ) and what is atheism(ਅਧਰਮ)?
6. What is action and what is inaction?
7. What is life and what is death?

Helpless, we have to say ਗੁਰਪ੍ਰਸਾਦਿ (God's Grace). Guru Ji's Grace then becomes our hope and support. The following words of Guru Ji are rendered true.

**ਗੁਰ ਬਿਨੁ ਘੋਰੁ ਅੰਧਾਰੁ ਗੁਰੂ ਬਿਨੁ ਸਮਝ ਨ ਆਵੈ ॥**

Without the Guru, there is utter darkness;  
without the Guru, understanding does not come.

(Sri Guru Granth Sahib Ji 1399)

**ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥**

If a hundred moons and a thousand suns were to rise in the sky.

**ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰੁ ਅੰਧਾਰ ॥ ੨ ॥**

Even then, in spite of such light, there is pitch darkness of the mind  
which will continue to exist without following the Guru.

(Sri Guru Granth Sahib Ji 463)

Actually, in the Sikh dharma, having a Guru is necessary for, without a Guru, one cannot obtain knowledge ie. one cannot become a disciple(ਸਿੱਖ). A Sikh is one who receives knowledge and a Guru is one who imparts that knowledge. When the two (the Sikh and the Guru) meet, there is a desire for the seed of the Sikh dharma to flower; a desire to acquire the external form of the teacher (Guru) or to have the Vision(ਦਰਸ਼ਨ) of the Guru.

Then ten forms of the ten Sikh Gurus are seen to complete the tree of the Sikh dharma. Sri Guru Nanak Dev Sahib Ji said:

**ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥**  
I am neither Hindu nor a Muslim.

(Sri Guru Granth Sahib Ji 1136)

The implication of these words is very simple; it means that the Sikh dharma or the Sikh doctrine is not a separate religion, the reason being that Sri Guru Granth Sahib Ji does not belong to any one particular sect or any one religion. That is, it does not have the stamp of any one religion on it. It includes the Banis of the Gurus, the Hindu Saints as well as the Muslim Saints.

Sri Guru Granth Sahib Ji is an enquiry into the Truth and of what is meant by 'Dharam'. It is an enquiry about the One God who was, is, and shall be.

Furthermore, it removes all distinctions, all fragmentations among mankind. There is no caste-ism, nor any greed in it.

**ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ ॥**

God created 'Noor' (light) in the beginning  
and all beings have come from His nature, i.e. light.

**ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ ॥ ੧ ॥**

From that one light of God has come this entire universe into existence,  
therefore who are good and who are bad?

(Sri Guru Granth Sahib Ji 1349)

Sri Guru Granth Sahib Ji discusses and criticises the mistakes which are commonly committed by mankind and shows how these can be corrected or removed in order to uplift mankind spiritually. As such, Sri Guru Granth Sahib Ji belongs to all mankind.

# WHAT IS RELIGION?

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The word religion is a western term. Dharam(ਧਰਮ) simply means duty.

In Sukhmani Sahib, Sri Guru Arjan Sahib Ji says:

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥  
ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥

Of all religions the best one is  
to utter sincerely the Name of God: this is the most pious work.

(Sri Guru Granth Sahib Ji 266)

ie. the foremost of all religions is the religion of remembering the Lord and having pure thought and action.

Religion abides in every soul; it is the innermost nature of everything that exists. It is the yearning of man to be perfect. Even without knowing it, we are all moving towards that perfection.

There is only one religion: of the droplet of water merging to become the ocean; of an incomplete man to become complete, of a flame to merge with the fire.

All existence is His Name; there is none without His Name. So, naturally, Naam is imbibed within all matter and in all spirit.

Religion is: to realize that we are nothing but His Naam. Religion is: to realize that we are nothing but HE. The many different religions teach us the same thing; the same message.

But, to most of us, religion has become more of a social symbol, an egotistical issue, wherewith we have a name to

identify ourselves.

Is it right to hang a picture on the wall, call it our religion and leave it at that?

Religion is with us always - within and without. To identify it and realize it is our duty, and the only duty.

**ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥**

You have got the precious human birth.

**ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥**

This is your only chance of meeting the Almighty Lord.

**ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥**

Doing anything else will be of no avail.

**ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥ ੧ ॥**

Join the congregation of Saints and sing only the Glory of the Name.

(Sri Guru Granth Sahib Ji 12)

Religion is not just a habit; it is never stale and is ever new, made afresh every moment. Religion is an ocean unbound, free and perfection complete.

What do we do to it? How do we pollute it?

It is akin to thinking of the ocean as it is for a moment, then creating our own version of the ocean instead of merging our true mind with the Infinite. We allow our adverse thoughts and fears to guide us and to divide us. The result of this, we become a small stagnating and dirty water pond harbouring disease and foul odour. Next, we carry a sample of this polluted content of the pond everywhere and expound it as the 'truth' from the ocean.

We first convince ourselves that we have found it, fool ourselves, waste a lot of energy and effort to convince ourselves, and then find someone to preach it in order to

convince ourselves further.

Religion is to remove our complexes: the good-bad, high- low, holy and unholy and right and wrong attitude of thoughts. These and many other social complexes are to be condemned and removed from our social system in order that we may attain a pure and perfect society.

# WHY SHOULD WE BELIEVE IN RELIGION?

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Why should we embrace the path of God?

A man perceives that every action or every path begets some gain. For example: when a child goes to school or to college, he receives his education from the respective institution. When he grows up, he would procure his livelihood from it (for example, he becomes a farmer), or if he enters a service, he would receive his salary for his work.

Since there is a gain in every path, there must be gain in this path (religion) too. What is that gain? We need to ponder over this?

Gurmat (the teachings of the Guru) enlightens us, and this has also been the personal experience of every individual, that the visible world is imperfect and by obtaining it, we do not attain perfection nor complete satisfaction. Nevertheless, we do need these materialistic things. However, this need is of relative importance and is not of absolute value. That is why, even after the subsequent acquisition of these materialistic things, both perfection and contentment elude us.

In reference to this, Gurmat philosophy says:

**ਪਉੜੀ ॥**

**ਧਨੁ ਸੰਪੈ ਮਾਇਆ ਸੰਚੀਐ ਅੰਤੇ ਦੁਖਦਾਈ ॥**

Amassing of wealth and property eventually becomes distressful.

**ਘਰ ਮੰਦਰ ਮਹਲ ਸਵਾਰੀਅਹਿ ਕਿਛੁ ਸਾਥਿ ਨ ਜਾਈ ॥**

Bedecked homes, mansions and palaces: none of them go with you.

**ਹਰ ਰੰਗੀ ਤੁਰੇ ਨਿਤ ਪਾਲੀਅਹਿ ਕਿਤੈ ਕਾਮਿ ਨ ਆਈ ॥**

Nursing of horses of various colours is of no avail whatsoever.

ਜਨ ਲਾਵਹੁ ਚਿਤੁ ਹਰਿ ਨਾਮ ਸਿਉ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥

O' man, attach your mind to God's Name  
as in the end it shall be your succour.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ ਸੁਖੁ ਪਾਈ ॥ ੧੫ ॥

By Guru's Grace, slave Nanak has remembered the Name  
and he is blessed with peace.

(Sri Guru Granth Sahib Ji 648)

ਵਡੇ ਵਡੇ ਰਾਜਨ ਅਰੁ ਭੂਮਨ ਤਾ ਕੀ ਤ੍ਰਿਸਨ ਨ ਬੂਝੀ ॥

The craving of even the great kings and landlords is unquenchable.

ਲਪਟਿ ਰਹੇ ਮਾਇਆ ਰੰਗ ਮਾਤੇ ਲੋਚਨ ਕਛੂ ਨ ਸੂਝੀ ॥ ੧ ॥

Intoxicated with the pleasures of wealth, they remain engrossed in it  
and their eyes see not else.

ਬਿਖਿਆ ਮਹਿ ਕਿਨ ਹੀ ਤ੍ਰਿਪਤਿ ਨ ਪਾਈ ॥

In sin none has ever been satiated.

ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧ੍ਰਾਪੈ ਬਿਨੁ ਹਰਿ ਕਹਾ ਅਘਾਈ ॥ ਰਹਾਉ ॥

As the fire is satiated not with any fuel,  
so how can mortal be content without The Lord?

(Sri Guru Granth Sahib Ji 672)

Every man knows that material things are incapable of giving him complete satisfaction. Notwithstanding, a balanced viewpoint does not support this argument and consequently materialism has become the root cause of every man's inward unhappiness.

ਗੂੜੀ ਭਾਹਿ ਜਲੈ ਸੰਸਾਰਾ ਭਗਤ ਨ ਬਿਆਪੈ ਮਾਇਆ ॥ ੪ ॥

The world is being consumed by this hidden fire,  
but Maya does not cling to the Lord's devotees.

(Sri Guru Granth Sahib Ji 673)

In contrast to materialism, the Guru's way(ਮਾਰਗ) takes a man towards perfection and enables him to attain fulfillment. Guru Maharaj Ji tells us that the constant remembrance of Akal Purukh alone can make a man perfect because HE Himself is 'Perfect' and through His aradhana(ਅਰਾਧਨਾ - remembrance

of God through prayer and meditation), mankind can thus be liberated from this visible world. Guru Ji says:

**ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸੇ ਹਰਿ ਜਨ ਪੂਰੇ ਸਹੀ ਜਾਣਿ ॥**

Those who do not forget the Lord, while breathing or eating  
- know them to be the perfect servants of the Lord.

(Sri Guru Granth Sahib Ji 651)

Those who do not forget the Lord, even while breathing and eating, are deemed to be the perfect and true slaves of God.

**ਜੋ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਦੇ ਤਿਨ ਚੂਕੀ ਜਮ ਕੀ ਜਗਤ ਕਾਣਿ ॥ ੨੨ ॥**

Those Gurmukhs who worship the Lord in adoration  
end their subservience to the Messenger of Death, and to the world.

(Sri Guru Granth Sahib Ji 651)

They who, through the Guru, meditate on the Lord, their subservience to death's courier and the world comes to an end.

Many people lament that they have been following the path of Dharam for many years and have attended Guru Sadh Sangat (a holy congregation comprising of people who follow the path of the Guru, or live in accordance with the Guru's philosophy) but the secret of this path is not revealed. This is correct. How can we then understand the secret of Gurmat's pathway? This is a problem and a hindrance.

An investigation reveals that people who have the above grievance have indeed been praying to the Guru since a long time. While praying, they remain physically present and conscious. However, they do not attune the vibrations of their mind to the Divine Voice (Order or Commandment of God).

An anecdote is cited in the Janamsakhi. Bhai Bala Ji describes

the intriguing nature of the mind. Nawab Daulat Khan, whilst performing the nawaz, saw Sri Guru Nanak Dev Sahib Ji just standing and not performing the namaz. After completing his prayers, the Nawab asked Guru Ji, "O' Nanak, you had come to perform the namaz, then why haven't you performed it?"

To this, Guru Ji retorted, "You had gone to Kandahar to purchase horses, with whom then should I have prayed?"

Guru Maharaj Ji advises us that such a prayer is unacceptable by God.

Until a seed is sown, it cannot bear fruit. Similarly, until the Gurshabad (Word of God) has penetrated the inner recesses of the mind (or the sub-conscious mind), the path cannot be unfolded.

Without the seed, there cannot be fruit. Without the attunement of the mind with God, there cannot be Oneness with the Eternal Being. The growth is what is within our mind: the rest is all a waste of time.

**ਜੋ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ ਕਹਿਆ ਵਾਉ ॥**

Whatever is in the mind, that comes forth,  
mere words from the mouth are of no use.

(Sri Guru Granth Sahib Ji 474)

**Divine Vision(ਦਰਸ਼ਨ) can only be obtained if one condition is fulfilled: complete mental surrender. Attaining the society of the Guru is not determined by whether the body is physically near or far. Guru Ji meets if the mind remains in His presence. This is the only way to receive the Grace of The Guru.**

ਗੁਰ ਸਭਾ ਏਵ ਨ ਪਾਈਐ ਨਾ ਨੇੜੈ ਨਾ ਦੂਰਿ ॥

The Society of the Guru is not obtained like this,  
by trying to be near or far away.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਾਂ ਮਿਲੈ ਜਾ ਮਨੁ ਰਹੈ ਹਦੂਰਿ ॥ ੨ ॥

O Nanak, you shall meet the True Guru,  
if your mind remains in His Presence.

(Sri Guru Granth Sahib Ji 84)

ਨਾਨਕ ਕਾਮਣਿ ਸਾ ਪਿਰ ਭਾਵੈ ਸਬਦੇ ਰਹੈ ਹਦੂਰੇ ॥ ੨ ॥

O Nanak, that soul bride is pleasing to her Husband Lord, who,  
through the Shabad, remains in His Presence.

(Sri Guru Granth Sahib Ji 568)

Going to the Gurudwara, singing or listening to the Shabad kirtan (singing of Guru's hymns compiled in the Guru Granth Sahib in praise of the Lord) and practising Simran for ripening the state of the mind are means through which we can form a link between our thought and the Almighty for the attunement of our mind.

Nowadays, some people adopt a new ritual zealously. They believe that by spending some money on an Akhand Path(a continuous recitation of the Sri Guru Granth Sahib Ji) and by offering an expensive Rumala(cloth covering Sri Guru Granth Sahib Ji), a vision of the Supreme Being can be obtained. But this is a misconception. Such people are under delusion. Guru Maharaj Ji wants our true love and not our material offerings. If the offerings could assure us a vision of God, then the poor could never aspire to attain it. In the Guru's house, it is believed that:

ਲੇਖਾ ਲਿਖੀਐ ਮਨ ਕੈ ਭਾਇ ॥

The amount of hearty love alone is written there.

ਨਾਨਕ ਭੀਜੈ ਸਾਚੈ ਨਾਇ ॥ ੨ ॥

O Nanak, if one utters the True Name,  
the Lord would be supremely pleased.

(Sri Guru Granth Sahib Ji 1237)

How do we discern the signs of a pious mind? How do we know that it is progressing towards the pathway of the Supreme Power?

Guru Maharaj Ji apprises us that when the mind becomes pure, our desire for worldly things begins to recede and inner stability and contentment emerge; our life becomes sublime, peaceful and filled with graceful bliss.

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸੁਖੁ ਪਾਇਆ ਸਚੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥

Serving the True Guru, peace is obtained,  
contemplating the True Word of the Shabad.

ਅੰਦਰਹੁ ਤ੍ਰਿਸਨਾ ਭੁਖ ਗਈ ਸਚੈ ਨਾਇ ਪਿਆਰਿ ॥

Hunger and thirst have departed from within me;  
I am in love with the True Name.

(Sri Guru Granth Sahib Ji 647)

When will this God, who confers such contentment and happiness, be upon us? Gurbani answers:

ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ ॥

In each and every heart,  
the Lord (of the forest), is permeating and pervading.

(Sri Guru Granth Sahib Ji 597)

Thus, Naam Ras or the root of Divine Bliss is embedded within us in our inner self, but we do not attain this because our self is foolishly or ignorantly attached to worldly pleasures. If we do not uproot the abode of greed for worldly pleasures from within our self, how can we hope to attain Naam Ras or the Spiritual Vision(ਦਰਸ਼ਨ) of God?

Guru Ji questions us:

ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥

The pleasures of gold and silver, the pleasures of women,  
the pleasure of the fragrance of sandalwood,

ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ ॥

the pleasure of horses, the pleasure of a soft bed in a palace, the  
pleasure of sweet treats and the pleasure of meat:

ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥ ੨ ॥

-these pleasures of the human body are so numerous; how can God's  
Name find its dwelling in the heart?

(Sri Guru Granth Sahib Ji 15)

When a person's mind, repeatedly and continuously, concentrates in one-pointedness on a single object, then ultimately, that person will become completely attuned to that point or object. This is affirmed by both psychological and religious philosophy.

And so is the saying of Gurbani:

ਜੈਸਾ ਸੇਵੈ ਤੈਸੇ ਹੋਇ ॥ ੪ ॥

They become just like the One they serve.

(Sri Guru Granth Sahib Ji 223)

meaning: We become a form of that personality whom we serve.

That is why, Gurmat has repeatedly emphasized upon remembrance of God(ਪ੍ਰਭੂ ਸਿਮਰਨ). As our inner self becomes incessantly engrossed in the remembrance of God, a gradual progress on the spiritual plane is ensured and day by day, man begins to be endowed with Godly attributes.

What is the ultimate state?

Gurbani describes that state in the following ways:

ਆਸਾ ਮਹਲਾ ੫ ॥

ਨਾ ਓਹੁ ਮਰਤਾ ਨਾ ਹਮ ਡਰਿਆ ॥

ਨਾ ਓਹੁ ਬਿਨਸੈ ਨਾ ਹਮ ਕੜਿਆ ॥

ਨਾ ਓਹੁ ਨਿਰਧਨੁ ਨਾ ਹਮ ਭੂਖੇ ॥

ਨਾ ਓਸੁ ਦੂਖੁ ਨ ਹਮ ਕਉ ਦੂਖੇ ॥ ੧ ॥

HE (God) dies not, nor do I fear death.

HE perishes not, nor do I grieve.

HE is not poor, nor will I be hungry.

Neither HE is in pain, nor do I suffer agony.

ਅਵਰੁ ਨ ਕੋਊ ਮਾਰਨਵਾਰਾ ॥

ਜੀਅਉ ਹਮਾਰਾ ਜੀਉ ਦੇਨਹਾਰਾ ਰਹਾਉ॥

There is no other Destroyer but God.

My very life is God, the Giver of life to me.

ਨਾ ਉਸੁ ਬੰਧਨ ਨਾ ਹਮ ਬਾਧੇ ॥

ਨਾ ਉਸੁ ਧੰਧਾ ਨਾ ਹਮ ਧਾਧੇ ॥

ਨਾ ਉਸੁ ਮੈਲੁ ਨ ਹਮ ਕਉ ਮੈਲਾ ॥

ਓਸੁ ਅਨੰਦੁ ਤ ਹਮ ਸਦ ਕੇਲਾ ॥ ੨ ॥

He has no entanglements, nor am I in bondage.

Neither has HE any worldly occupation;

nor do I have any engagements.

Neither has HE impurities; nor have I any filth.

HE is in ecstasy; then I am ever happy.

ਨਾ ਉਸੁ ਸੋਚੁ ਨ ਹਮ ਕਉ ਸੋਚਾ ॥

ਨਾ ਉਸੁ ਲੇਪੁ ਨ ਹਮ ਕਉ ਪੋਚਾ ॥

ਨਾ ਉਸੁ ਭੂਖੁ ਨ ਹਮ ਕਉ ਤ੍ਰਿਸਨਾ ॥

ਜਾ ਉਹੁ ਨਿਰਮਲੁ ਤਾਂ ਹਮ ਜਚਨਾ ॥ ੩ ॥

He has no anxiety; nor do I have any care.

HE has no defilement; nor have I pollution.

HE feels no hunger; nor do I have any thirst.

When HE is immaculate, then I do match Him.

ਹਮ ਕਿਛੁ ਨਾਹੀ ਏਕੈ ਓਹੀ ॥  
ਆਗੈ ਪਾਛੈ ਏਕੋ ਸੋਈ ॥  
ਨਾਨਕ ਗੁਰਿ ਖੋਏ ਭ੍ਰਮ ਭੰਗਾ ॥  
ਹਮ ਓਇ ਮਿਲਿ ਹੋਏ ਇਕ ਰੰਗਾ ॥ ੪ ॥ ੩੨ ॥ ੮੩ ॥

I am nothing; HE alone is All-in-All.

In the past and in the future HE alone is.

Nanak, the Guru has dispelled all my doubts and demerits. HE and I, uniting, together we assume identical colour.

(Sri Guru Granth Sahib Ji 391)

God's creation and God's gifts are seen and enjoyed by us. This is good. If the gifts by themselves are so beautiful and enjoyable, then how much more beautiful and endearing must be their Invisible Creator? Consequently, **Gurmat tells us that there is no sin in enjoying God's gifts but, our self or our attachment of the mind must be with the Creator.**

A painting may be very beautiful but it cannot be a substitute for the artist. Similarly, God's creations may be very beautiful but, it cannot be equated with the Almighty Himself. Saint Kabir Ji has said:

ਚਚਾ ਰਚਿਤ ਚਿਤ੍ਰੁ ਹੈ ਭਾਰੀ ॥  
ਤਜਿ ਚਿਤ੍ਰੈ ਚੇਤਹੁ ਚਿਤਕਾਰੀ ॥  
ਚਿਤ੍ਰੁ ਬਚਿਤ੍ਰੁ ਇਹੈ ਅਵਝੇਰਾ ॥  
ਤਜਿ ਚਿਤ੍ਰੈ ਚਿਤੁ ਰਾਖਿ ਚਿਤੇਰਾ ॥ ੧੨ ॥

The Master has painted the great picture of the world.

Leave the painting and remember the Painter.

This wondrous painting is now a bone of contention. Dismiss the picture and keep thy mind on the Painter.

(Sri Guru Granth Sahib Ji 340)

However, there is one other thing: the Superconscious sees the Creator within His Creation. This is the Divine signal.

Just as we remember the artist when we see his painting, similarly we should recall the indescribably beautiful element of the Almighty when we see His creation. This phenomena is called 'Simran through concentration of the mind(ਧਿਆਨ)' and remembrance of the Formless One by meditating upon the Form.

This remembrance is gradually converted into super-consciousness or state of no-thought. Alternatively, a no mind(ਉਨਮਨਿ) state is manifested. The disciple is detached from all worldly directions and is merged with the Immortal Being; his super-thought(ਸੁਰਤ) is detached from the visible world and is deeply absorbed in the Invisible Power. According to Gurmat philosophy, this is the ultimate state of Naam Simran (remembrance of God).

To attain this state, our mind and our senses have to be focused in the right direction and kept under discipline.

Gurbani refers to this in the following ways:-

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰੁ ਨਾਉ ॥  
ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰੁ ਨਾਉ ॥  
Within thy mind, contemplate thou on the Guru,  
and with thy tongue utter the Guru's Name.  
With thine eyes, behold the True Guru  
and with thine ears hear the Guru's Name.

(Sri Guru Granth Sahib Ji 517)

On acquiring this state of mind, both God's gift and God Himself can be realized. Both this world and the next can be attained.

ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲੇ ਸਾਚੇ ਕੇ ਗੁਣ ਸਾਰਿ ॥

In this world and in the world hereafter, radiant are the faces of those who cherish and enshrine the Glories of the True Lord.

(Sri Guru Granth Sahib Ji 46)

This is the supreme gain in adopting the path of God or in adopting the path of Dharam or Spiritualism. The process of maturing the state of mind or achieving one-pointedness can be compared with the dyeing of cloth. To dye a piece of cloth, it is necessary to dip it into a vessel containing the dye. Likewise, before we can commence to tread on the path of True Love of God, it is necessary to surrender both our thought and our action to SATGURU and the Gurshabad, as they then fulfill all the conditions of this spiritual path.

SAT means true, and GURU means perfect light; thus the meaning of Satguru means True-Perfect-Light. A perfect soul or Satguru or God or Khalsa are all one and the same thing, i.e. belonging to one Spiritual Light(ਜੋਤ).

**There are numerous obstacles in this path; the biggest obstacle is our own mind.**

What is the meaning of mind?

The mind is constituent of both thoughts(ਸੰਕਲਪ) and opposite-thoughts(ਵਿਕਲਪ) and are collectively the reservoir of our actions(ਸੰਸਕਾਰ) which a soul carries with it through all its rendered incarnations. These actions of the soul, rendered throughout its past lives, leave their impact in the form of tendencies as thoughts(ਸੰਕਲਪ) and opposite-thoughts(ਵਿਕਲਪ), which tend to dominate the mind. The struggle with this evil forces or tendencies is the essence for which one wishes to adopt the spiritual path.

Simran is the weapon and its strength enables us to struggle with these evil or anti-forces. As this struggle ensues, Divine Force emerges from this very mind, which attracts the mind to its original Creator or to its source or origin. When this

Divine Force becomes all powerful, the evil forces dissipate. The worldly mind thus gradually gets converted into a spiritual mind.

A disciple of this path whose mind is converted to its original state and has become pious and disciplined can be called a Gurmukh, but not a Guru.

The Guru is like a power house which treasures wonderful and limitless excellences or spiritual lights and the Gurmukh Mahapurush is like a bulb. Light manifests itself through the bulb. However, the bulb (which can be of any wattage) cannot be equated to a power house. Similarly, a Gurmukh cannot be equated with a Satguru or The Supreme Being. Those who equate any Gurmukh with a Guru become victims of self-deception and this often culminates in bitter disillusionment and disappointment.

The ascent on this path comes in stages. It is like climbing a stairway, one step at a time, to reach the top.

**ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥**

Along this path to our Husband Lord, we climb the steps of the ladder,  
and come to merge with Him.

(Sri Guru Granth Sahin Ji 7)

After ascending the first step, we get the strength to climb on to the next. In the same way, firmness in Simran practice(ਅਭਿਆਸ) at the initial stage renders us capable of proceeding to the next stage, and progress is made. **Those who talk of self-realisation or of God Enlightenment without actually working on it themselves are like the primary students claiming to be post-graduates.** Such people, instead of evolving, keep wondering and are ultimately lost amidst self-deceiving thoughts.

By obliterating these obstacles, a good beginning in our spiritual development is ensured. Through this spiritual evolvment, the mystery of life is unfolded and our innerself becomes increasingly enriched with contentment, satisfaction, peace, stability of mind and sense of fulfillment.

# HOW DO WE MAKE RELIGION PRACTICAL?

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Religion is practical in itself. In fact, everything without religion is impractical. What is practical? Something which is of some use and which is able to produce results worthy of its good effects.

A businessman sees the worth or the practicality of his idea in terms of profitability. A politician sees it in terms of his popularity. **As a human being, we must see and assure the practicality of our actions in terms of its effect on our life pattern, our thinking and our outlook.**

From birth, the body yearns for food (to maintain growth) and clothing (to keep itself warm). What the foregoing infers is that: we have the body gifted to us and will certainly be provided with the means to sustain and keep ourselves warm. Yet, it is funny that most of us spend our time beyond the bare necessities and human duties; wasting precious time on earth. Guru Ji says:

**ਪ੍ਰਾਣੀ ਤੂੰ ਆਇਆ ਲਾਹਾ ਲੈਣਿ ॥**

**ਲਗਾ ਕਿਤੁ ਕੁਫਕੜੇ ਸਭ ਮੁਕਦੀ ਚਲੀ ਰੈਣਿ ॥ ੧ ॥ ਰਹਾਉ ॥**

O', Human, thou has come to profit (TRUTH),  
Yet involved in useless and trivial affairs, you are wasting your life away.

(Sri Guru Granth Sahib Ji 43)

**Do you see : every moment spent is every moment gone and we are moving closer to the end.** What we have come to earn is within us; freedom of the self from the cycle of Karma (Samsara as Lord Buddha says), from a life of enslavement, to action and reaction, to move towards the cycle of Grace,

to a life of service.

**We are all slaves: some to a system; some to a government. We are slaves to the human creations or any other creation of the mind. But Guru Ji tells us to be slaves to the TRUTH.**

If we take care of a plant, then we have to look after every segment, every leaf, everything which is in it. Similarly, if we are to look after the whole Self, then we have to look after both the material(food and clothing) aspects AND aspects of the spirit. Then, is it not practical to look after religion(the inherent nature of every being)?

Religion is the inborn nature of every being, every soul, of every atom in existence. In taking care of religion, one takes care of all that is and all that ever will be.

Yet, if we spend all our time trying to gather together things which are only of a segment, we will live an incomplete life, a life of a fraction and not the whole.

The world is always moving in harmony but we fail to notice it; we fail to accept the Truth. Action and reaction are natural and they lead the individuals of the world to the respective consequent state. We make a mess of things because we are never in union with the One, the harmony of the world. We always try to put in our vibrations; which are in conflict with the whole. This is ego(ਜਉਮੈ), which emphasizes only the Me(ਮੈਂ) and not Thou(ਤੂੰ).

Because of our ego, if we say this is mine(ਮੇਰਾ), then we are only making a fool of ourselves. **God provides for us. It is only He who does; we do not. Nature is looking after itself; it is the law of procreation.** Creating, sustaining and destroying in this order are the three accepted forces of

existence, which Vedas have named Brahma, Vishnu and Shiva.

Guru Ji had said so clearly:-

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ

Why, O mind, do you plot and plan,  
when the Dear Lord Himself provides for your care? From rocks and  
stones He created living beings;  
He places their nourishment before them.

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ਰਹਾਉ॥

O my Dear Lord of souls,  
one who joins the Sat Sangat, the True Congregation, is saved.  
By Guru's Grace, the supreme status is obtained, and the dry wood  
blossoms forth again in lush greenery.

(Sri Guru Granth Sahib Ji 10)

# RELIGION AND MAN

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What is religion?

Is it a mere practice of sacred rites? Is it merely a matter of following one of the prevalent systems of faith and worship? Is it a question of belonging to one of these established churches?

Is it only an incident of being born into one or the other of the prevalent religions? Sometimes it is a case of deliberately entering into the fold of a particular religion.

Has it been forced on a person? Has that person rallied any choice in the matter?

What is the function of religion in the life of man? How does religion affect human conduct and human attitude? If man has no organized religion to observe, what shall be the quality and level of his existence? Will it be like cats and dogs or in any way better or worse?

All these questions invariably come to mind whenever the necessity of religion for regulating human life is considered. These questions are elementary. Nonetheless, these are relevant and significant for a proper understanding of the subject.

There is no denying that man is older than all religions. He acquired knowledge and wisdom through observation and experience. But this did not leave him fully satisfied with life. His inquisitive mind added to his curiosity and restlessness. He saw the sunrise and the sunset. He lived through seasons which came and went in cyclic rotations. He felt the immensity

of the nature and the vastness of the universe around him. His experience of birth and death aroused in him curiosity to delve into the ultimate meaning of life and its purpose.

Gradually, he came to recognize and acknowledge the fact that there must be some superhuman controlling power and this power was entitled to obedience. This power formed the basis of the concept of a personal God. So, God made man and man made religions. Religion is thus a bridge between man and God. The various religions came into existence in course of time to serve the primary human need to understand the fundamental questions like:

1. Who am I?
2. What am I here for?
3. What do I do so long as I am here?
4. What is my destination or ultimate Goal?

All established religions have tried to provide answers to these fundamental questions.

Some religions have chosen the path of abstract philosophy which is beyond the comprehension of ordinary human beings of average understanding and intelligence. The explanations offered in abstract terms, makes the issues more complicated.

Some other religion's philosophies attempt to provide answers in terms of postulates and dogmas, which call for acceptance without questions. Such philosophies are built on the edifice of belief that is blind and not enlightened; faith that is fanatical and not rational, thoughts that are rooted in superstition and not in enlightened awareness. These ill-informed philosophies call for servility and surrender but without any rewarding compensation. The fundamental questions remain unanswered. Man continues to grope

in the dark. These inadequate and untested philosophies are shackles in which man finds himself imprisoned and helpless. The shackles have to be broken and man has to be emancipated from such false philosophies.

It is not the aim of this short essay to attack any religion but to show how the Sikh religion, as preached by the Sikh Gurus and embodied in the Holy Sri Guru Granth Sahib Ji, comes to the rescue of man, provides convincing and satisfying answers to questions raised above.

Man is the Lord of created things, in all times and in all climes, whether in the East or the West, always and everywhere the same. Man is an embodied soul or ensouled body with no distinction of caste, creed or colour. The inner self of man is the same essence as of God. Man is a part of the Eternal Flame. The entire creation is governed by one creative principle. This principle is that all are born of the light of God and the same light shines forth in all. Man is thus endowed with the spirit of God. He is the crown of all creation. The spirit of God is ever present in man. The answer to the question "Who am I?" is that "I am a part of the Eternal Truth; the all pervading Reality." This reality is One and it bears no Name.

The true nature of this Reality was perceived by Sri Guru Nanak Dev Sahib Ji, the founder of the Sikh Religion. He understood the dual personality of the Jiva(ਜੀਵ - soul), one with relation to matter and the other in terms of the spirit ensouled within every being. He laid great stress on the spiritual aspect, which is eternal, imperishable and everlasting. The physical aspect was connected with matter which is liable to change because of gradual evolution. Accordingly, Sri Guru Nanak Dev Sahib Ji delved into the domain of spirit. He saw the all pervading Reality and revealed its nature in

the sacred formula – Mool Mantar(ਮੂਲ ਮੰਤਰ).

Having thus established the true nature of Brahm(ਬ੍ਰਹਮ - God), Sri Guru Nanak Dev Sahib Ji tells of the nature of individual soul and its relationship with Brahm. The Atma(Purusha) and the Soul(self) is one with Brahm.

The soul is within the Brahm and the Brahm resides in the soul. Both are identical. The soul, when embodied, assumes an individuality and thus appears different from Brahm. In reality, it is a part and parcel of Brahm. The individual soul has its limitations and therefore, it cannot comprehend fully the truth that is Brahm. The imperfections of the soul are due to its association with mind and intellect. Brahm is perfect. Therefore, this soul is to be saved. This inevitably leads to the second question: "What am I here for?" Surely, human existence cannot be without meaning or purpose.

We are here according to some grand design. We are here because of His Will and while we are here, we cannot exist merely like inert matter. We have to go along a definite course. What is that course?

Sri Guru Nanak Dev Sahib Ji provides the answer. He does not approve of ascetic isolation. He lays special emphasis on these values: Naam(nwm - meditation on God), Kirt(ਕਿਰਤ - honest labour) and Wand-Kay- Shakna(ਵੰਡ ਕੇ ਛਕਨਾ - sharing of one's possessions with others). He denounces ill-gotten gain as Haram(ਹਰਾਮ) - like pork to Muslims and beef to the Hindus. He says:

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥

To take what rightfully belongs to another,  
is like a Muslim eating pork, or a Hindu eating beef.

(Sri Guru Granth Sahib Ji 141)

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥

ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥ ੧ ॥

He who toils and earns and then with his hands gives some away,  
that person, O Nanak, can discover the Real way.

(Sri Guru Granth Sahib Ji 1245)

He exhorts that man must live a life of inspiration, service and sacrifice. He emphasised on the performance of good deeds. He preaches that by the repetition of the Naam, one can conquer the five great evils : lust, anger, greed, attachment to worldly affairs and pride. He takes us on the path of spirituality and tells of the importance in the fulfillment of our ultimate aim of existence:

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

I gaze upon all the created beings:

without the karma of good actions, what are they given to receive?

Within the mind are gems, jewels and rubies,  
if you listen to the Guru's Teachings, even once.

(Sri Guru Granth Sahib Ji 2)

In this quest of spirituality, Sri Guru Nanak Dev Sahib Ji stresses on the importance and need of a true Guru who can guide us on the path of right action and help us in attaining salvation. Guru Ji says:

ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ ਸਹਸਾ ਤੂਟੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਈਐ ॥  
ਨਿਝਰੁ ਝਰੈ ਸਹਜ ਧੁਨਿ ਲਾਗੈ ਘਰ ਹੀ ਪਰਚਾ ਪਾਈਐ ॥  
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ

Meeting with the True Guru, doubt is dispelled,  
and the wandering mind is restrained.

Nectar rains down, celestial music resounds,  
and deep within, wisdom is obtained.

Remaining unblemished in the midst of the filth of the world  
- this is the way to attain union with God.

(Sri Guru Granth Sahib Ji 466)

Meaning: If we meet the true Guru, the mind stops wandering. A stream of bliss flows in our being. Spontaneous Divine music pours forth and fearless spiritual state is attained. We remain detached from worldliness and God is realized in our ownself.

ਗੁਰੁ ਦਰੀਆਉ ਸਦਾ ਜਲੁ ਨਿਰਮਲੁ ਮਿਲਿਆ ਦੁਰਮਤਿ ਮੈਲੁ ਹਰੈ ॥  
ਸਤਿਗੁਰਿ ਪਾਇਐ ਪੂਰਾ ਨਾਵਨੁ ਪਸੂ ਪਰੇਤਹੁ ਦੇਵ ਕਰੈ

The Guru is the River, from which the Pure Water is obtained forever;  
it washes away the filth and pollution of evil-mindedness.

Finding the True Guru, the perfect cleansing bath is obtained,  
which transforms even beasts and ghosts into Devtas.

(Sri Guru Granth Sahib Ji 1329)

Meaning: The Guru is like a river with waters always clean. When you meet Him, all dirt is washed away from the sick heart. The true Guru gives us a perfect bath. He turns brutes and demons into angels and devtas.

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥  
ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ

If the Lord grants His Grace,  
one acts according to the Teachings of the Guru's Shabad.  
Nanak says, listen, people: in this way, troubles depart.

(Sri Guru Granth Sahib Ji 466)

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥

ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥

One may read cartloads of books,  
with caravan loads to follow,  
You may read and read boat-loads of books;  
you may read and read and fill pits with them.

ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥

ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥

You may read them year after year;  
you may read them as many months as there are.  
You may read them all your life;  
you may read them with every breath.

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ

Yet Nanak, there is one truth that matters,  
All else is vanity and vexation of the egoistic mind.

(Sri Guru Granth Sahib Ji 467)

Here is a positive philosophy of purposeful living through help, guidance and inspiration of the true Guru. Sri Guru Nanak Dev Sahib Ji beckons man to the righteous path. He tells man that this salvation lies in doing his duty towards God by honouring and loving Him, in observing his duty towards his body, heart, mind and soul and finally, towards the world.

A clean body with a pure heart and an emancipated mind are the essentials for realizing the divinity of the soul. This is made possible by service to humanity and constant meditation on the Grace of the True Name. This positive philosophy is handed to us in Japji Sahib, which undoubtedly is one of the masterpieces of literature. Its poetic pattern is forceful and its refrain is refreshing for the soul. **The recitation of Japji Sahib and meditation on its message enables us to understand not only our relationship with the Creator but also our duties**

**towards society.** It tells us of our final destination when we will forever reside in abiding peace.

According to Sri Guru Nanak Dev Sahib Ji:

**ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥**

**ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥**

Sing, and listen, and let your mind be filled with love.

Your pain shall be sent far away, and peace shall come to your home.

(Sri Guru Granth Sahib Ji 2)

Meaning: If a man sings of God, hears of Him and love of God sprouts within him, then, all his sorrows will depart, and in his soul, God will create abiding peace.

The Sikh religion shows the way that is clear, firm and certain. There are, in this religion, neither questions, nor errors, no doubts. If we understand it properly, it gives us satisfaction in the present and not in any distant future or in life hereafter. With reason, it removes doubt and error. With proper awareness gained through the recitation of Naam, it banishes care and sorrow from our daily lives. It fills our hearts with Divine love and enables us to see the strength of Truth.

The attainment of this state may be slow and laborious, but once victory is gained by following the tenets of the Sikh religion, it can never be wrested back again.

This great religion tells us of the misery suffered by a man who is without God and the happiness of man who is with God.

**Man can be redeemed and the greatest of the redeemers is Sri Guru Nanak Dev Sahib Ji.**

ਸਭ ਤੇ ਵਡਾ ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਜਿਨਿ ਕਲ ਰਾਖੀ ਮੇਰੀ ੧੦॥੫੭॥

Guru Nanak is the greatest of all;  
He saved my honour in this Dark Age of Kalyug.

(Sri Guru Granth Sahib Ji 750)

He is the external lamp that illumines the universe. Our ultimate destination is to merge into the eternal light. The Sikh religion awakens the miracles of His presence within us. We have to be His intimates since not only did He create us but He became one of us too.

Sri Guru Nanak Dev Sahib Ji has taught us this primordial Truth:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ੧ ॥

Before time itself, There was Truth  
When time began to run its course,  
He was the Truth Even now, He is the Truth  
O Nanak, Evermore the Truth shall prevail.

(Sri Guru Granth Sahib Ji 1)

# THE POWER OF NAAM

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Sri Guru Nanak Dev Sahib Ji, the founder of the Sikh religion, laid great stress on the importance and efficacy of Naam. The recitation of Naam is considered a great aid for the awakening of the mind and quickening of the process of self-realization. In the great immensity of nature, we are insignificant beings. We have to submit to His Will. We can have faith in ourselves only by imbibing abiding faith in the Lord's Name. Such is the importance of His Name:

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥

ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥

Through faith in the Name (the believer) finds the door of salvation.

Through faith in the Name

he makes his family and relations seek the true support (of God).

The faithful are saved, and carried across with the Sikhs of the Guru.

ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੫ ॥

Those who have faith in the Name, O Nanak,  
do not wander around begging.

Such is the Name of the Immaculate Lord.

Only one who has faith comes to know such a state of mind.

(Sri Guru Granth Sahib Ji 3)

**The recitation of His Name alone can save mankind.** His Name is the only true support and, therefore, we must enshrine His Name in our hearts. His Name permeates all space. It is our ego which leads us astray and makes us wander aimlessly. **We are led to believe that God is something far away and**

outside us. In fact, He ever dwells in our hearts and this realization dawns upon us only through the practice of the Guru's word (which leads to the door of salvation):

ਤੇਰਾ ਏਕੁ ਨਾਮੁ ਤਾਰੇ ਸੰਸਾਰੁ ॥

ਮੈ ਏਹਾ ਆਸ ਏਹੋ ਆਧਾਰੁ ਰਹਾਉ ॥

Your Name alone, Lord, saves the world.

This is my hope; this is my support.

(Sri Guru Granth Sahib Ji 1128)

Meaning: Thy one Name alone is the saviour of mankind. My only wish is to have Thy Name. Thy Name alone is my sole support.

"The treasure of the Name (Divine Spirit) permeates all space. The egoist wanders aimlessly and thinks that God is somewhere far away. The treasure of Thy Name lies in our hearts; He is saved upon whom thou bestowest Thy Name. Following the Guru's teaching, one's life becomes pure and virtuous."

ਗੁਰ ਕੈ ਸਬਦੇ ਮੋਖ ਦੁਆਰਾ ॥

Through the Word of the Guru's Shabad,  
one finds the door of salvation.

(Sri Guru Granth Sahib Ji 1052)

Meaning: Practice of the Guru's word leads to the door of salvation.

Japji Sahib was composed by Sri Guru Nanak Dev Sahib Ji. It is meant to be recited daily. It offers a spiritual remedy for all our ills. It is a highly inspired verse and the thoughts expressed therein are of eternal value and significance.

Its recitation is useful in more than one way. It enables us to enjoy communion with God. It helps us to realize the Truth and thereby make our life more purposeful and contented.

We realize our real selves.

The recitation of Japji Sahib removes the delusions from our minds and sets us on the road to discover the eternal mind - the creator of the universe. The result is resolved. We know that the enlightened mind is the extension of the Divine Mind:

ਇਸੁ ਮਨ ਕਉ ਕੋਈ ਖੋਜਹੁ ਭਾਈ ॥

ਮਨੁ ਖੋਜਤ ਨਾਮੁ ਨਉ ਨਿਧਿ ਪਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

ਮੂਲੁ ਮੋਹੁ ਕਰਿ ਕਰਤੈ ਜਗਤੁ ਉਪਾਇਆ ॥

ਮਮਤਾ ਲਾਇ ਭਰਮਿ ਭੋਲਾਇਆ ॥ ੨ ॥

O brother, anyone may search his mind,  
Upon searching the mind,

discover the Name (which is more valuable than) the Nine treasures.

The Creator created the world on the foundation of attachment,  
Instilling the desire of possession in the mind, He deluded the world.

ਇਸੁ ਮਨ ਤੇ ਸਭ ਪਿੰਡ ਪਰਾਣਾ ॥

ਮਨ ਕੈ ਵੀਚਾਰਿ ਹੁਕਮੁ ਬੁਝਿ ਸਮਾਣਾ ॥ ੩ ॥

ਕਰਮੁ ਹੋਵੈ ਗੁਰੁ ਕਿਰਪਾ ਕਰੈ ॥

ਇਹੁ ਮਨੁ ਜਾਗੈ ਇਸੁ ਮਨ ਕੀ ਦੁਬਿਧਾ ਮਰੈ ॥ ੪ ॥

From this mind came into being the body and the vital breath.

Having understood the will through intellect one merges in God.

Were the Guru, through God's Grace, to bless the disciple, Then the mind is awakened and its double-mindedness is finished.

ਮਨ ਕਾ ਸੁਭਾਉ ਸਦਾ ਬੈਰਾਗੀ ॥

ਸਭ ਮਹਿ ਵਸੈ ਅਤੀਤੁ ਅਨਰਾਗੀ ॥ ੫ ॥

ਕਹਤ ਨਾਨਕੁ ਜੋ ਜਾਣੈ ਭੇਉ ॥

ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ ॥ ੬ ॥ ੫ ॥

The innate nature of the mind is eternally to remain detached,  
Within all abideth the Mind devoid of attachment and affection, Sayeth

Nanak he who knoweth this secret,  
Is himself the image of the immaculate Primal Being, human mind is  
part of Divine Light or consciousness.

(Sri Guru Granth Sahib Ji 1128)

The mind is everything. It is doomed when it becomes a slave of worldly desires. We have to make a conscious effort by reciting His Name to set the mind free. When it does become truly free, it becomes one with the Lord. When it so unites with the Lord, it attains a state of absolute peace and calm. This can be attained only through the recitation of His Naam. All sins disappear. No difference is left. We become one with Him. He is us. We are Him. Such is the charm of His Naam.

Japji Sahib, the recitation of His Name, is communication between the temporal and spiritual domains. It is a petition of the individual before the Creator. If made with concentration and truth, the individual interest are superseded by a quickening of attention upon the divine qualities and spiritual perspectives for their own intrinsic worth and pre-eminent reality.

Prayer is an act when an individual communes with His Creator across the frontier of his intellect. It rises from his heart and keeps on rising up and up till the individual consciousness meets the ray of the spirit. We contemplate God in His universal qualities and we realize that we are a part of His manifestation. We are on the threshold of Eternal Truth.

The progress of the human spirit through regular recitation of His Naam is phenomenal. It is aptly described by Scheron in 'Perspectives Spiritualless':

"Man prays, and prayer fashions man. The saint has himself become prayer, the meeting place of earth and heaven; he

thus contains the universe, the universe prays with him. He is everywhere where nature prays, and he prays with and in her; in the peaks which touch the void and eternity, in a flower which scatters its petals, or in the lost song of a bird. Whosoever has lived in prayer has not lived in vain."

**For proper, good and gracious living, prayer has to enter into our life, become an inseparable part. In fact, it has to become the very breath of our life.** If we really wish to know what is it to pray sincerely, we have to let the prayer enter into us and then let it come out of each of the pores of our mortal body to reach the spirit of God. We have to cling to our Creator.

His Naam is the breathing of our soul. It is our spiritual food and drink. It helps to clean our hearts from the stains of iniquities and provides an opening to the door of the mysteries. It helps us to turn towards God through the Guru's teachings.

When one achieves this state of Divine tranquility, life flows on without any worry, anxiety or passion. In this blissful state, we have neither attraction nor repulsion towards worldly objects. We carry on the Will of God. There is no attachment whatsoever. At all times, the Vision of God is planted in our mind. This union is the priceless attributes of God, Love, Fearlessness and Truth. Through the recitation of His Naam, we go into a meditative mood and are well set on the road to realization of God. This is the beauty and magic of recitation of His Naam:

"Listening to the Guru's song, mind is concentrated, From such concentration comes true enlightenment. Ineffable is the miraculous story of the Guru's word."

The regular recitation of His Naam helps us to collect, discipline and master our thoughts. These thoughts no longer wander and go astray. By doing so, we rise above the fluctuations of life. Our anxieties disappear. We will have entered the state of Sadhana where nothing but the awareness of God prevails. We are one with Him. We are ready to receive the Divine Perfection. We become still but we are not solitary. The self becomes co-extensive with the universe. Our souls and hearts are uplifted to Him and it is an experience which no words can tell, no tongue can speak, but an experience which only silence can declare. Such is the magic of this Naam but our prayer has to be real.

The recitation of His Naam is efficacious(productive). It gives us wisdom. It instills in us Saintliness. It is the source of courage and contentment. We know of the earth and of that Power that supports it. Death holds out no fear. The magic of His Naam enables us to escape pains and afflictions inherent in this world(ਸੰਸਾਰ).

The path of prayer is the path of Divinity. It is the way to the kingdom of Heaven. It is the ladder which provides the connecting link between earth and heaven. It leads us from error to truth. It takes us from darkness to light. It transports us from sorrow to joy. Restlessness is replaced by peace. Ignorance is replaced by knowledge. We go from death towards immortality. It brings to an end all our sorrows and sins.

**ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥**

By hearing the Word,  
achieve wisdom, saintliness, courage and contentment.

By hearing the Word,  
learn of the earth, the power that supports it and the firmament.

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

By hearing the Word,  
learn of the upper and nether regions of islands and continents.  
By hearing the Word,  
conquer the fear of death and the elements.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੮ ॥

O' Nanak, the Word hath such magic for the Worshippers,  
Those that hear, their sorrows end and sins disappear.

(Sri Guru Granth Sahib Ji 2)

Prayer is power. This power is wonderful. It can do everything for us. We should learn to draw upon it and only then can we experience it's great helpfulness. We do not have to feel defeated as we are ever free to draw upon it's power. If our belief is fully cultivated and strong, we will soon realize that through God's help, we are gaining over our difficulty.

The power of the prayer is constantly available. We have to lay ourselves open to it. When we sincerely and earnestly do so, this power rushes in like a mighty tide. This tremendous inflow of power is of such force that in its inrush, it drives everything before it; casting our fear, hate, sickness, moral defeat and scattering them as though they have never touched us.

This power refreshes and restrengthens our life with health, happiness and prosperity. The power generated by prayer gives us strength which we cannot otherwise possess. The working of this power is the most moving and thrilling experience. No other manifestation of power of any kind is equal to it.

Materialistic power and its achievement is itself a romantic phenomenon. We discover physical laws and formulas and harness physical power to do remarkable things for ourselves.

Spiritual power, the power generated by prayer, is also subject to certain laws. Mastery of these laws works wonders in an area more complicated than any form of machines, namely human nature.

It is one thing to make a machine work right but entirely something else to make human nature work right. It requires greater skill. However, it can be done through the power of prayer. You have to realize and understand that there is a power greater than yourself.

If you turn your will and your life over to the care of God, as you understand Him, He will give you the strength. In fact, God should be the strength of your life. He can be yours only if you surrender to Him completely, absolutely and resolutely.

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣੁ ਮੰਦੁ ॥

By hearing the Word, mortals are raised to Godliness.

By hearing the Word,  
the foul mouthed are filled with pious praise.

By hearing the Word,

ਸੁਣਿਐ ਜੋਗੁ ਜੁਗਤਿ ਤਨਿ ਭੇਦੁ ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦੁ ॥

the secrets of the body and of nature are revealed.

By hearing the Word,

the wisdom of all scriptures is acquired.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੯ ॥

O' Nanak, the Word hath such magic for the worshippers Those that hear, their sorrows end and sins disappear.

(Sri Guru Granth Sahib Ji 2)

The True Name (Satnam) is the realization of truth in God. Sat Nam is first defined in the prime revelation of Japji Sahib as Truth Eternal, as amplified in existence eternal.

ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥  
ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥  
ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥  
ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥

And see, God who writes the scroll of all Creature's fate,  
Is Himself above limitations of lettered time and space.  
And He ordains, so do creatures achieve their lot.  
And creation entirely is verily the imprint of the Name of God.

(Sri Guru Granth Sahib Ji 4)

How then do we realize the Naam or the eternal truth?

The path is shown in the thirty-eight steps of ascent and is clearly defined in Japji Sahib. It treads the distance from the human to the sublime and from the sublime to the Divine. The path is the steady progress towards God realization through a specific process built on a cognitive base. With wisdom and the light of knowledge, all ignorance is dispelled and discipline, built up by the recitation of His Naam, becomes the most suitable and productive practice, leading one towards Union with God. The constant practice of His Naam leads to realization and detachment - desireless action which blossoms into selfless-service(ਸੇਵਾ) on which great emphasis is laid by the Sikh Gurus.

This universe is a vast creation. It is regulated by systemised laws of nature. The work of creation in its vastness is carried on in harmony with these laws. This denotes the creative aspects of the Creator(ਕਰਤਾ). The process of involution reaches spiritual heights from which, inwardly, the vision is obtained by the power of His Naam.

The process of meditation and concentration leads to direct and total awareness of the object conceived. This starts with

the act of devotion remaining distinct all the time. Over a period of persistent practice of the subject, the object and the predicate; the devotee, the object of devotion and act of devotion, become one. This is called the state of Dhian(ਧਿਆਨ) or Simran. This method of realization, through absolute surrender to Him, leads to the emergence of a God-conscious man.

The word Naam represents the conscious spirit working at the back of all creation. It cannot be understood. It is power(ਸ਼ਕਤੀ). The Naam was there from the beginning. It was there before the creation. It was a 'Nameless-something' which was God - the Creator and sustainer of the universe.

What exactly is Naam Japna?

Jaap is the arousing of physical powers by dwelling on a vast, infinite object, on an ocean of thought, through a Word, which when repeated continuously, gives sound-impulse-wave unison with the primal word or Brahm Shabad.

Thus, Jaap has deep significance and Naam is the primal impulse and the continuum of all creation. **Turn to Sri Guru Granth Sahib Ji and we find Naam itself being repeated, again and again. It has a meaning and significance which cannot be belittled by equating it with the word repetition. Naam is a live reality which can be grasped only through Jaap.**

Japji Sahib has great power. This power is beautifully described in the following words:

*"It makes a sour heart sweet, a sad heart merry,  
a poor heart rich, a foolish heart wise, a timid heart brave,  
a sick heart well,  
a blind heart full of sight, a cold heart ardent.*

*It draws down the great God into the little heart. It drives the hungry soul up into the fullness of God.*

*It brings together two lovers, God and the Soul,  
in a wondrous place where they speak much of love."*

The power of Naam is truly wonderful. Its practice leads us into the lap of Divine perfection.

# NAAM AND THE MIND

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1. The erring mind lives in delusion and runs in all directions. In the twinkling of an eye it wanders in all the four directions.

2. The minds of all mankind are burning in a conflagration. The king(mind) himself is a thief. How can his subjects hope for happiness? Day and night the king is engaged in thievery.

His agents are the five passions, assisted by the twenty-five prakritis(ਪ੍ਰਾਕ੍ਰਿਤੀ) or tendencies that govern the temperament. In his kingdom, perpetrations of oppression happen at all hours of the day and night.

The subjects are in the clutches of lust, anger and pride, and they cannot even run away from them. In broad daylight and without any fear, the king puts the halter of greed and attachment around the neck of his subjects, so as to hang them. He coops them up with the help of public opinion and ties them with the knot of the three gunas – indolence, activity and tranquility.

What can the poor subjects do in a country where the king himself is a thief and the land is being consumed by conflagration?

3. What is mind?

Mind is as definite an entity as the material world; in fact it is the Brahm or the Universal Mind that created the three worlds - physical, astral and cause – and hundreds of similar

sets of other worlds. The individual mind, through which one can do all of one's work, has its headquarters in the center of the forehead between the two eyebrows, where it is knotted to the soul. From here, the mind operates, usually in an outward direction.

4. Being part of the Universal Mind, the individual mind does not enjoy the state of happiness in this world, which it had been accustomed to in its primeval home in Trikuti, the headquarters of Brahmand. For this reason, it is always engaged in the search for happiness. However, it makes this search in the wrong direction. It is attracted to material objects and allured by material pleasures which being ephemeral and shortlived, cannot give permanent satisfaction. The mind then starts on a fresh search for happiness. It fails again and launches out on a new and different venture.

5. This pursuit has been going on for unknown ages, but the mind has never succeeded in its object of attaining permanent peace and happiness.

6. In Gurbani, Sri Guru Nanak Dev Sahib Ji emphasizes:

ਮਨੁ ਮੈਗਲੁ ਸਾਕਤੁ ਦੇਵਾਨਾ ॥  
ਬਨ ਖੰਡਿ ਮਾਇਆ ਮੋਹਿ ਹੈਰਾਨਾ ॥  
ਇਤ ਉਤ ਜਾਹਿ ਕਾਲ ਕੇ ਚਾਪੇ ॥  
ਗੁਰਮੁਖਿ ਖੋਜਿ ਲਹੈ ਘਰੁ ਆਪੇ ॥ ੧ ॥

Our mind is like a rogue elephant crazed with notions of its might.  
It lives in a state of delusion and attachment.  
It runs hither and thither in terror of death.  
If it finds the Guru to guide, it will find its sanctuary.

ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਮਨੁ ਨਹੀ ਠਉਰਾ ॥  
ਸਿਮਰਹੁ ਰਾਮ ਨਾਮੁ ਅਤਿ ਨਿਰਮਲੁ  
ਅਵਰ ਤਿਆਗਹੁ ਹਉਮੈ ਕਉਰਾ ਰਹਾਉ॥

Without the Guru's word, the mind will not be stilled;  
Repeat the Name of God; it is utterly pure;  
Abandon other rituals, it is bitterness of the ego.

(Sri Guru Granth Sahib Ji 415)

7. Why is the mind our real enemy? Because the mind's desires are for things created (creation) and not for the Creator, and these desires take us away from the Lord. Whatever we desire, we get attached to it.

If we desire worldly things, we get bound to them and after death, we shall go back to where our desires are. If our desire is for the Lord, we go back, maybe by stages, to choose what we really want - ephemeral pleasures of the senses or eternal spiritual bliss.

8. The desires of the mind are truly insatiable. It's greed for wealth, power and authority is often formidable. In the fulfillment of it's ambitions it may, and often does, commit many unkind and even cruel or criminal actions and for

these we have to pay 'through our nose' in the next birth. Consequently, we return to this world and create more desires and make further payments. Action and reaction is the law of nature and for every harmful or evil act that one commits one has to pay a penalty.

9. Sri Guru Nanak Dev Sahib Ji emphasizes that if we want to get out of the snares of the mind, we should love the Lord as the rain-bird loves the clouds:

**ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਾਤ੍ਰਿਕ ਮੇਹ ॥**

O mind! Love the Lord as the Chatrik loves the clouds.

**ਸਰ ਭਰਿ ਥਲ ਹਰੀਆਵਲੇ ਇਕ ਬੂੰਦ ਨ ਪਵਈ ਕੇਹ ॥**

The pools are overflowing with water, and land is luxuriantly green,  
but what are they to her,

if that single drop of rain does not fall into her mouth?

**ਕਰਮਿ ਮਿਲੈ ਸੋ ਪਾਈਐ ਕਿਰਤੁ ਪਇਆ ਸਿਰਿ ਦੇਹ ॥ ੩ ॥**

Only by His Grace can you meet the Lord;  
otherwise, because of your past actions,  
you have to bear the consequences on yourself(head and body).

(Sri Guru Granth Sahib Ji 60)

10. The saints say that this is the Divine Melody – Audible Life Stream, the Voice of God, the Holy Ghost, the Word, the Logos, the Naam – that ceaselessly reverberates at the third eye. It is by listening to this music of the Word, that the pleasures of the world become insipid and the mind is automatically detached from them.

11. After studying all the four Vedas, the learned have come to the conclusion that the only way to achieve happiness and

salvation is through the recitation of the Lord's Name.

12. The name of the Lord or the Word, is the emanation or outpouring of God's immeasurable spiritual power. It is the Lord, Himself, in active and dynamic form. It sustains the entire creation. It is the omnipotence of the All-pervading Lord. It is the omniscience of the All-knowing One. The book of Mirdad defines God's Word as follows: "The Word of God is Life, and life is a crucible wherein all is made one : oneness indivisible; all is at perfect equilibrium and worthy of its author-God's word is time untimed, and space unspaced. Was there a time when you were not with God? God's word is life unborn, therefore undying. Are you not living by God's life alone?.... God's Word is all inclusive. No barriers nor fences are therein."

13. No suffering comes to the seeker who surrenders himself to the Name of the Lord. This Name alone can create detachment. It can enable one to rise above the temptations of the world. It is the only antidote to Maya and the mind(ਮਨੁ). Sri Guru Arjan Sahib Ji says:

ਨਾਮ ਰਸਾਇਣਿ ਇਹੁ ਮਨੁ ਰਾਤਾ ਅੰਮ੍ਰਿਤੁ ਪੀ ਤ੍ਰਿਪਤਾਈ

This mind is imbued with the sublime elixir of the Naam;  
drinking in the Ambrosial Nectar, it is satisfied.

(Sri Guru Granth Sahib Ji 915)

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪੀਆ ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਆਘਾਏ ਰਸਨ ਚਖਾ ॥

Drinking in the Ambrosial Nectar of the Naam, his mind is satisfied.  
Tasting it, his tongue is satiated.

(Sri Guru Granth Sahib Ji 415)

14. Naam is, in fact, the philosopher's stone. It transforms

base metals into gold. **In the next world, Naam is the ONLY companion.** It is Naam that created the universe. According to Sri Guru Arjan Sahib Ji, it is Naam that sustains all skies and underworlds. Naam alone will continue to live. All else will turn to ashes.

True Naam is, indeed, nameless. It is beyond human language. You cannot read or write about it. It is a profound and an imponderable wonder and mystery.

15. All our physical, intellectual, moral and spiritual qualities are derived from the Name of the Lord. It is the Endower of all our endowments, the Generator of all our power.

16. The Chinese mystics, refer to Naam as Tao and say it is the ultimate Reality, the basic law and the First cause of all existence. It is nameless and inexpressible. It is the sustainer of all that exists. Tao gives life to all creatures—nourishes them, develops them and fosters them, perfects them, matures them, tends to them and protects them.

17. Even the inspiration of art and science is ultimately rooted in the power of Naam. This is manifested in the artist through his art, the writer in his writing, the scientist in his research, the hero in his valour, the statesman in his statesmanship, the labourer in his work. When that power is withdrawn, the writer's pen loses its skill, the painter's brush its dexterity, the sculptor's chisel its deftness, the surgeon's scalpel its sure touch, and the singer's voice its sweetness.

18. The Name is the only power that can conquer the mind and establish supremacy over our passions. The mind cannot control itself by its own efforts. Can we use dirty water to wash? Can a blazing fire quench itself?

19. The Name has two aspects, namely the inner sound and inner light. The melody of the inner sound is so sweet that as the mind gets absorbed in it, it (the mind) loses all interest in the pleasures of the senses and the world; they become insipid.

20. The other aspect of Naam is light, and the light is so fascinating that once our spiritual eye has seen it, all the things that we see in the world seem so vapid that we wonder why we ever hankered after them.

Jesus Christ also mentions that the Word is the:

*True Light which lighteth every man that cometh into the world*  
(John 1:9).

St. Augustine also saw with the eye of his soul, 'the light unchangeable'. He said: he that knows the Truth, knows what the Light is, and he that knows it, knows eternity.

21. Where is the Naam of Holy Spirit to be found? It exists within our own body. **The melody of Naam keeps resounding in our body all the time. Likewise, the light of Naam is flooding our body incessantly.**

But we can neither see nor hear it because the key to Naam is with Guru Ji. Hence, the supreme importance of Shabad Guru. The Shabad GURU removes the veil, blind or screen that conceals the light and prevents us from hearing the spiritual sound.

22. The Divine Melody, the Audible Life Stream, the Voice of God, the Word, the Logos, the Naam, ceaselessly reverberate at the 'third eye'. It is here that the Supreme Giver bestows His gifts and where the Ambrosial Nectar flow. It is to this point that the body consciousness has to be retraced and in the orbit of the ever resounding immanent Power.

23. How does one worship the Name? Hearing the inner voice and seeing the inner light is the way to worship of the Name of the Lord. This inner hearing and inner seeing puts us in direct contact with the Lord. The Name is His command. When we hear it, we know His Will. When we see it, we know the Truth. However, to an enlightened one, both these things mean the same thing.

24. Science has spread skepticism amongst the educated people. The hope of establishing a heaven on earth by means of material progress has led many to ridicule the search for the spiritual path.

The God of material progress demands worship at its shrines. We worship the golden calf. We worship the swift moving machinery of our skills, factories and workshops-the temples of industry; we worship our office, our trade and commerce,

banks and stock exchanges-the churches of high finance; we worship scholarships, our schools and colleges.

And in the midst of all this worship, we have forgotten the worship of the Lord in the temple(the human body - the crowning glory of creation) built by Him.

25. For countless centuries, man has been in search of peace of mind. Harried by anxieties born of causes, both known and unknown to him, troubled by strange and inexplicable fears, disturbed by daily worries that may or may not have any foundation, perplexed by problems transient or permanent, distressed by recurring illness, taken aback by the swift tides of fickle fortune, alarmed and shaken at the passing of near and dear ones, man has for ages tried to conquer the mind and restore peace in his ever-perturbed heart.

26. The damage that the five passions cause is well known. Anger upsets one's equanimity(serenity); lust degrades one to the level of a beast; greed leads to restless days and sleepless nights; worldly attachments bring pain and sorrow, and the ambition to achieve honour and position is of no real or lasting value. Nevertheless, one is unable to rise above these passions. One feels helpless before the strong impulses of the mind.

27. Even if we were to blind our eyes so that feminine beauty might not excite our lust, or pierce our ear drums to guard ourselves against lustful tales, the mind would still remain refractory. Even if we were to cut off our tongue to

check ourself from uttering slanderous or sinful things, our mind would still 'speak' a million words. If we were to sleep on thorny beds so that our hours of rest might not give rise to lustful thoughts, the mind would still not be tamed.

Many have whipped themselves or submitted to flagellation, they have donned sackcloth and ashes, and even castrated themselves to attain supremacy over their mind. But all these methods have proved futile, for the mind cannot be controlled by them. Nor do any of these roads lead to God.

28. Our physical limbs are mere instruments of the mind and it is the mind, not the body, that is the guilty one. Undertaking penances, keeping fasts, exposing oneself to heat and cold, and resorting to other ascetic practices is like punishing the wrong party, while the devil of the mind remains perfectly unaffected, right at the helm of affairs in our little ship - our body.

29. People have given up positions of power, left their families, broken worldly ties, given away rich estates and properties, and yet have been led astray by temptations. The very moment Kaal(काल - the negative power), wants to ensure the downfall of such people, it does so with perfect ease.

A mere glance of Maya has caused the downfall of great sages from their seclusion, famous seers from their mountain tops, and hardened ascetics from their forest retreats.

30. This devotion to the Shabad or Spiritual Sound reveals all real knowledge and brings to light the limitations and failings of material arts and sciences. By its power, we traverse the higher spiritual regions and ultimately meet the Lord face to face.

31. Worship of the Shabad or Word is stressed in all important religious books. Bhagat Kabir Ji, in Vachnavali says,

*"Word pervades the core and the cosmos....Word is the visible and the invisible. Word creates the entire Universe."*

At another place he says,

*"O, how am I to express that secret Word? How can I say that He is not like this and He is like that? If I say He is within me, the universe is ashamed. If I say that He is without me, it is falsehood."*

The essence of the teachings of Adi Granth is that the Naam or the Word of God is the source of true happiness and is the ultimate goal of a true seeker. The Bible frequently exhorts us to "remember the Name of the Lord" and "call upon the Name of the Lord." But, who knows the meaning and content of the Word of God? Only the enlightened ones know it.

32. These mystic terms are often misunderstood and misinterpreted. It is the obvious duty of the seeker to make a search for their true meaning.

33. Mystics exhort us, again and again, to die while living. He who dies this death awakens to life everlasting. If you

die before death arrives, you will have no need to die again. In other words, you will transcend the cycle of births and deaths. Sri Guru Nanak Dev Sahib Ji says:

**ਸੁਧ ਰਸ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਨਿਜ ਘਰਿ ਤਤੁ ਗੁਸਾਂਈ ॥**

The Name of the Lord is sublimely sweet and supremely delicious;  
within the home of my own self,  
I understand the essence of the Lord.

(Sri Guru Granth Sahib Ji 1232)

Through daily meditation, one's mind starts getting absorbed and gradually gets a special spiritual pull from within. This pull is Shabad Guru's Grace through the Master's Grace, which becomes more and more the Divine melody and the Light. What then happens is beyond description. The soul's current is easily withdrawn from the nine gates(ਨੌ ਦੁਆਰੇ) of the body and enters the tenth(ਦਸਵਾ ਦੁਆਰ).

34. Sri Guru Ram Das Ji, the fourth Nanak, comparing the human body to a steed, emphasizes the same point:

**ਸੁਣਿ ਸੁਵਣ ਬਾਣੀ ਗੁਰਿ ਵਖਾਣੀ ਹਰਿ ਰੰਗੁ ਤੁਰੀ ਚੜਾਇਆ ॥**

**ਮਹਾ ਮਾਰਗੁ ਪੰਥੁ ਬਿਖੜਾ ਜਨ ਨਾਨਕ ਪਾਰਿ ਲੰਘਾਇਆ**

Listen with your ears to the Word, uttered by the Guru,  
and attune your body-horse to the Lord's Love.

Servant Nanak has crossed over the long and treacherous path.

(Sri Guru Granth Sahib Ji 575)

35.

ਘੋੜੀ ਤੇਜਣਿ ਦੇਹ ਰਾਮਿ ਉਪਾਈਆ ਰਾਮ ॥

ਜਿਤੁ ਹਰਿ ਪ੍ਰਭੁ ਜਾਪੈ ਸਾ ਧਨੁ ਧੰਨੁ ਤੁਖਾਈਆ ਰਾਮ ॥

ਜਿਤੁ ਹਰਿ ਪ੍ਰਭੁ ਜਾਪੈ ਸਾ ਧੰਨੁ ਸਾਬਾਸੈ ਧੁਰਿ ਪਾਇਆ ਕਿਰਤੁ ਜੁੜੰਦਾ ॥

The transitory body-horse was created by the Lord.

Blessed, blessed is that body-horse which meditates on the Lord God.

Blessed and acclaimed is that body-horse which meditates on the Lord God; it is obtained by the merits of past actions.

ਚੜਿ ਦੇਹੜਿ ਘੋੜੀ ਬਿਖਮੁ ਲਘਾਏ ਮਿਲੁ ਗੁਰਮੁਖਿ ਪਰਮਾਨੰਦਾ ॥

ਹਰਿ ਹਰਿ ਕਾਜੁ ਰਚਾਇਆ ਪੂਰੈ ਮਿਲਿ ਸੰਤ ਜਨਾ ਜੰਵ ਆਈ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਵਰੁ ਪਾਇਆ ਮੰਗਲੁ ਮਿਲਿ ਸੰਤ ਜਨਾ ਵਾਧਾਈ १

Riding the body-horse, one crosses over the terrifying world ocean; the Gurmukh meets the Lord, the embodiment of supreme bliss.

The Lord, Har, Har, has perfectly arranged this wedding; the Saints have come together as a marriage party.

Servant Nanak has obtained the Lord as his Spouse; joining together, the Saints sing the songs of joy and congratulations.

(Sri Guru Granth Sahib Ji 575)

Meaning: God created the body a fleet mare. The body by which God's Name is repeated is blessed. The body by which God's Name is repeated, the result of pre-natal act is to be congratulated and praised.

36. In the second stanza of the Psalm of Peace(ਸੁਖਮਨੀ ਸਾਹਿਬ), Sri Guru Arjan Sahib Ji says:

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ ॥

ਮਨ ਉਹਾ ਨਾਮੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ ॥

Where there is no mother, father, children, friends or siblings  
O my mind, there, only the Naam shall be your help and support.

ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਤ ਜਮ ਦਲੈ ॥

ਤਹ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ ॥

Where the terrible Messengers of Death shall try to crush you,  
there, ONLY the Naam shall go along with you.

ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਭਾਰੀ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਖਿਨ ਮਾਹਿ ਉਧਾਰੀ ॥

Where the obstacles are so very heavy,  
the Name of the Lord shall rescue you in an instant.

ਅਨਿਕ ਪੁਨਹਚਰਨ ਕਰਤ ਨਹੀ ਤਰੈ ॥

ਹਰਿ ਕੋ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਪਰਹਰੈ ॥

By performing countless religious rituals, you shall not be saved.  
The Name of the Lord washes off millions of sins.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥

ਨਾਨਕ ਪਾਵਹੁ ਸੂਖ ਘਨੇਰੇ

As Gurmukh, chant the Naam, O my mind.  
O Nanak, you shall obtain countless joys.

(Sri Guru Granth Sahib Ji 264)

# NAAM PERKASH

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What is Naam?

There are many meanings to Naam, not just one. In reality, this is the Name of the Ultimate Reality. For instance, ice is but one name connected with coldness or with cold things which have solidified. Similarly, Naam makes the existence of the Almighty Lord visible and in many other ways denotes His presence. Naam is 'Waheguru Ji' Himself. Other names of the Lord are Kirtam(ਕਿਰਤਮ ਨਾਮ - name according to what work or action He represents). For example, Gopal means the person who sustains the earth (Go-earth, and Pal-one who sustains).

Naam is foremost; everything rests on Naam. Just like human beings, animals, earth, sky, the planets and the whole Universe - all rest on Naam.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥

The Naam is the Support of all creatures.

The Naam is the Support of the earth and solar systems.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥

The Naam is the Support of the Simritees, Vedas and Puraanas.

The Naam is the Support

by which we hear of spiritual wisdom and meditation.

The Naam is the Support of the Akaashic ethers and nether regions.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥

ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥

The Naam is the Support of all bodies.  
The Naam is the Support of all worlds and realms.

ਨਾਮ ਕੈ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸੁਵਨ ॥

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ ॥

ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੋ ਜਨੁ ਗਤਿ ਪਾਏ ॥ ੫ ॥

Associating with the Naam, listening to it with the ears, one is saved.

Those whom the Lord mercifully attaches to His Naam

O Nanak, in the fourth state, those humble servants attain salvation.

(Sri Guru Granth Sahib Ji 284)

By Naam Japna, we mean to take our super-thought(ਸੁਰਤ) into Akal Purakh Himself. The center of human beings is Naam. To get attached to our center is to blossom, and to get detached from our center is destruction. For example, when it is attached to its center(a branch or a twig), a flower looks beautiful. However, when it is detached from its center, it dries up and fades away. **It is the law of Nature that anything that is severed from its center gets into difficulty and degradation. So it is very important that we get attached to our center 'Naam' and realize all happiness.**

# NAAM AND UNIFORMITY (ਇਕਸਾਰਤਾ)

The most important thing that Gurbani teaches us is that in Sri Guru Nanak Dev Sahib Ji's house there is only Naam.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਿਰਮੋਲਕੁ ਹੀਰਾ ਗੁਰਿ ਦੀਨੋ ਮੰਤਾਨੀ ॥

ਡਿਗੈ ਨ ਡੋਲੈ ਦ੍ਰਿੜੁ ਕਰਿ ਰਹਿਓ ਪੂਰਨ ਹੋਇ ਤ੍ਰਿਪਤਾਨੀ ॥ ੨ ॥

The Ambrosial Naam, the Name of the Lord, is a priceless jewel.

The Guru has given me this advice.

It cannot be lost, and it cannot be shaken off;  
it remains steady, and I am perfectly satisfied with it.

ਓਇ ਜੁ ਬੀਚ ਹਮ ਤੁਮ ਕਛੁ ਹੋਤੇ ਤਿਨ ਕੀ ਬਾਤ ਬਿਲਾਨੀ ॥

ਅਲੰਕਾਰ ਮਿਲਿ ਥੈਲੀ ਹੋਈ ਹੈ ਤਾ ਤੇ ਕਨਿਕ ਵਖਾਨੀ ॥ ੩ ॥

Those things which tore me away from You, Lord, are now gone.

When golden ornaments are melted down into a lump,  
they are still said to be gold.

ਪ੍ਰਗਟਿਓ ਜੋਤਿ ਸਹਜ ਸੁਖ ਸੋਭਾ ਬਾਜੇ ਅਨਹਤ ਬਾਨੀ ॥

ਕਹੁ ਨਾਨਕ ਨਿਹਚਲ ਘਰੁ ਬਾਧਿਓ ਗੁਰਿ ਕੀਓ ਬੰਧਾਨੀ ॥ ੪ ॥ ੫ ॥

The Divine Light has illuminated me,  
and I am filled with celestial peace and glory;  
the unstruck melody of the Lord's Bani resounds within me.

Says Nanak, I have built my eternal home;  
the Guru has constructed it for me.

(Sri Guru Granth Sahib Ji 671)

Mahapurush are people who have controlled their mind by way of Naam Abhiyas (ਅਬਿਆਸ - continuous meditational practise) and have taken their super-thought (ਸੁਰਤ) from worldly thoughts to reach Naam, which is illuminated (ਪ੍ਰਕਾਸ਼) inside them. Such Mahapurush are like the sun's rays as they give the light of knowledge to everybody without discrimination.

The law of Nature is such that distress (ਦੁਖਿ) and happiness (ਸੁਖਿ)

**go together, hand in hand.** Sometimes we ask for happiness but encounter difficulties.

Nobody wants difficulties but, yet, they come; we want happiness but, in return, we get sorrow. Why is it so? The reason being, our mind is in spiritual darkness. Do not desire happiness and all sorrow and difficulties will go away.

If Sri Guru Arjan Sahib Ji desired, He could have ended His life in happiness, but He ended His life on earth in utmost physical distress. By doing so Guru Ji has opened a secret of life to us. In our worldly thinking, gold and iron, happiness and distress, respect and disrespect, wealth and poverty have different values. In Guru Ji's philosophy they are all the same.

# NAAM AND RELIGIOUS BOOKS(ਧਰਮ ਗ੍ਰੰਥ)

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We should read less but contemplate(ਵੀਚਾਰ) more on Gurbani.  
In this way the spiritual path is unfolded.

ਜਿਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਬਾਣੀ ਵੀਚਾਰਿ ॥

ਤਿਨ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥

Those who have the Naam within, contemplate the Word of Gurbani.  
Their faces are always radiant in the Court of the True Lord.

(Sri Guru Granth Sahib Ji 1422)

Just like learning the art(ਵਿਧੀ) of extracting butter from milk,  
we should discover the Truth(ਤੱਤ) and merge with it.

ਹਰਿ ਕਾ ਬਿਲੋਵਨਾ ਬਿਲੋਵਹੁ ਮੇਰੇ ਭਾਈ ॥

ਸਹਜਿ ਬਿਲੋਵਹੁ ਜੈਸੇ ਤਤੁ ਨ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

Churn the churn of the Lord, O brother.

Churn it steadily, so that the essence, the butter, may not be lost.

(Sri Guru Granth Sahib Ji 478)

There are three steps to follow on this spiritual path:

1. To hear correctly
2. To speak correctly
3. To follow correctly and reach the destination.

There are 4 Vedas, 27 Simitris, 18 Puranas and numerous religious books. If, by reading them, we still do not understand what Naam is, then our reading is all fruitless.

ਬੇਦ ਪੁਰਾਨ ਪੜੇ ਕਾ ਕਿਆ ਗੁਨੁ ਖਰ ਚੰਦਨ ਜਸ ਭਾਰਾ ॥

What is the use of reading the Vedas and the Puraanas?  
It is like loading a donkey with sandalwood.

ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਾ ॥ ੧ ॥

You do not know the exalted state of the Lord's Name;  
how will you ever cross over?

(Sri Guru Granth Sahib Ji 1102)

Suppose there is beautiful furniture and many types of beautiful decorations inside a palace. All these appear very beautiful when there is light. However, if there is darkness inside, then all the things inside the palace will appear frightening to us. The fear is not from the things but from darkness. So, there is a need for light to remove the darkness. Any other means will definitely fail. Similarly, there is a need for the illumination(ਪ੍ਰਕਾਸ਼) of Naam in our life, otherwise there is fear everywhere and danger from everything in life.

# NAAM AND HUMAN BIRTH

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Human Birth is a priceless gift from the Almighty Lord; a blessing from God for us to acquire the most valuable Naam.

A dead body can be decorated with much gold and silver. On the other hand, it could be covered with ashes. It does not make any difference to the dead body. Similarly, a human body without Naam has no spiritual value whatsoever.

Where does this Naam stay? Naam is indeed a priceless treasure; it stays in the minds of the Saints.

ਭਗਤ ਜਨਾ ਕੀ ਬਰਤਨਿ ਨਾਮੁ ॥

ਸੰਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ਼੍ਰਾਮੁ ॥

Unto the devotee, the Naam is an article of daily use.  
The minds of the humble Saints are at peace.

(Sri Guru Granth Sahib Ji 264)

Naam cannot dwell in everyone's heart. The milk of a lioness cannot be contained in any vessel except in a golden vessel. In the same way, the Lord's Name can only be in the hearts of the Saints or Bhagats.

Not everyone is fit for Naam. To acquire Naam, Rishi Balmiki spent a thousand years repeating Mra Mra. Sri Guru Amar Das Sahib Ji spent 12 years in the service for his master's bath and other services for his Guru Ji's langgar.

What do we want? Our desire is to enjoy worldly pleasures and also obtain Naam. This is not possible. Here, on earth, there is need for sacrifice to follow the teachings of Guru Ji; lead a moral life following a code of conduct and living in the Will of God.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ

Those who have meditated on the Naam,  
and departed after having worked by the sweat of their brows  
-O Nanak, their faces are radiant in the Court of the Lord,  
and many are saved along with them.

(Sri Guru Granth Sahib Ji 8)

# NAAM, DISTRESS AND HAPPINESS(ਦੁਖ ਅਤੇ ਸੁਖ)

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Everybody is surrounded by difficulties.

When our super-thought(ਸੁਰਤ) gets attached to the Shabad or Naam, there are no more difficulties or worries in our path.

Three things are responsible for our difficulties / distress:

1. Attachment to worldly things.
2. Quarrelsome attitude.
3. Ego - in relation to wealth, knowledge, youth, worldly possessions, and position in society or temple etc.

ਹਮ ਬਡ ਕਬਿ ਕੁਲੀਨ ਹਮ ਪੰਡਿਤ ਹਮ ਜੋਗੀ ਸੰਨਿਆਸੀ ॥ ਗਿਆਨੀ ਗੁਨੀ  
ਸੂਰ ਹਮ ਦਾਤੇ ਇਹ ਬੁਧਿ ਕਬਹਿ ਨ ਨਾਸੀ ॥ ੨ ॥

I am a great poet, of noble heritage;  
I am a Pandit, a religious scholar, a Yogi and a Sannyasi;  
I am a spiritual teacher, a warrior and a giver -  
such thinking never ends.

(Sri Guru Granth Sahib Ji 974)

By severing ourselves from Naam, we invariably encounter difficulties. By getting ourselves attached to Naam, we find happiness and bliss(ਅਨੰਦ).

# NAAM AND GRACE

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By attachment to Naam, we become introvert and make our super-thought(ਸੁਰਤ) subtle and get immersed in the Formless Lord.

But our super-thought(ਸੁਰਤ) or state of mind(ਬਿਰਥੀ) does not become subtle. By getting attached to worldly possessions, it becomes extrovert and gross. Our surat is always surrounded by various attachments and is always on the move.

The most difficult entanglement is the feeling of me(ਮੈ) and mine(ਮੇਰੀ). It is like a heavy chain around a person's neck.

Then how do we perform Naam Japna? Where should we obtain the method(ਵਿਧੀ) of Naam Japna, and what is this method?

There are two important things necessary for us to attain Naam Japna:

1. Grace of the Almighty God
2. Grace of the man of God who has controlled his mind ie. a Brahmngiani.

Such a person is indeed VERY rare. By constant Naam Abhiyas(ਅਭਿਆਸ - continuous meditational practise), he has taken his super-thought(ਸੁਰਤ) above the attachment of the creation and has attached himself to the Creator, the Formless Lord.

# NAAM AND SADHU

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The word Sadhu is not the name of any particular way of dressing. The signs of a Sadhu are given in Gurbani in the Sahaskriti Saloks as follows:

1. The Formless Lord is present in all his creation, the mantra of His Naam is repeated by the Sadhu and he advises others to do the same.
2. The Sadhu tells the people to keep their dhian(ध्यान - focus, concentration) or mind on the all-pervading Lord. Those who advise people to worship living gurus have lost their way, and are not following the Gurmat Maryada.
3. He has acquired the knowledge of staying in the same state of mind in happiness or in distress and teaches other people to do the same.
4. The five evil powers of lust, anger, greed, worldly attachments and ego have all been brought under his control by regular Naam Abhiyas. They are present in him; but they are under his control. He casts the same glance of mercy on all God's creatures.
5. His food is love for the Almighty God. He does not hold a big rosary in his hand to perform Naam Japna, and neither does he say Raam Raam all the time. Like a man and a woman who are extremely in love with each other, the waves of emotion that arise in the couple is Simran. A sadhu is also in such a state, but his intense love is for God. There is constant longing inside him, to meet the Lord and he stays detached from the world like a lotus flower in a pond

of muddy water.

6. He has come to realize this world as unreal - an illusion and so he does not get attached to anything in it. For this reason, he does not make any enemy here. He gives the same advise to everybody. He considers himself full of sin and becomes the dust of everyone's feet. He does not consider anybody bad, and neither does he talk bad about anyone. He knows that talking bad is such a sin in which there is no gain but total loss.

# THE DYE(ਰੰਗ) OF NAAM AND GRACE(ਨਦਰ)

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By staying with such a Sadhu, one gets dyed in the true colour of Naam and obtains the Grace of God. Our regular ardaas should be to be blessed with the company of such a Sadhu or Gurmukh and to get dyed in Naam Rang.

Kirtan is one means(ਸਾਧਨ) made by God and is given a most important place in Kaljug. Gurbani is God's voice and so kirtan is a form of celestial sound.

To hear kirtan or the celestial sounds, our mind should be present and one pointed. If the mind is absent, then the supreme secret which Gurbani wants to reveal to us cannot be disclosed. If our mind is one pointed and directed inwards, and we read and listen to Gurbani with full attention and contemplate on its teachings, then the secret begins to unfold. As the mind becomes one pointed, thought-waves lessen and Naam tat becomes visible. Duality is lost and man then becomes enlightened.

The above state of mind comes to him whose spiritual eye(ਦਿਬ ਦ੍ਰਿਸ਼ਟੀ), Bhramdristi(ਬ੍ਰਹਮ ਦ੍ਰਿਸ਼ਟੀ) or tat dristi(ਤਤ ਦ੍ਰਿਸ਼ਟੀ) opens and the secret of the Nameless One is unfolded. He alone can understand this secret; who overcomes his mind and becomes a powerful and brave warrior.

# NAAM AND KIRTAN

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When her child cries and shrieks due to an injury, a mother leaves everything and runs up to the child and tries to comfort the little one. Similarly, when we cry out in kirtan for the Lord, He rushes up and comes to our aid.

ਵਿਸਰੁ ਨਾਹੀ ਦਾਤਾਰ ਆਪਣਾ ਨਾਮੁ ਦੇਹੁ ॥

ਗੁਣ ਗਾਵਾ ਦਿਨੁ ਰਾਤਿ ਨਾਨਕ ਚਾਉ ਏਹੁ ੨੧੬॥

Never forget me, O Great Giver - please bless me with Your Naam.  
To sing Your Glorious Praises day and night  
- O Nanak, this is my heart-felt desire.

(Sri Guru Granth Sahib Ji 761)

# NAAM AND AMRITVELA

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If we desire to always be in happiness and spiritual bliss, we should never detach ourselves from Naam. For this, the most important sadhan is to save(ਸੰਭਾਲ) the amritvela(ਅੰਮ੍ਰਿਤ ਵੇਲਾ - the last pahar of the night from 3.00 am to 6.00 am). This is the only time when our super-thought(ਸੁਰਤ) or state of mind(ਬਿਰਥੀ) can turn inward and we can become one-pointed and realize bliss.

**ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵਿਚਾਰੁ ॥**

In the ambrosial hours before dawn, chant the True Name,  
and contemplate His Glorious Greatness.

(Sri Guru Granth Sahib Ji 2)

**ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ ਤਾਂ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰ ॥**

The rainbird chirps in the ambrosial hours before dawn

And as a result, its prayers are heard in the Court of the Lord.

(Sri Guru Granth Sahib Ji 1285)

**ਹਰਿ ਧਨੁ ਰਤਨੁ ਜਵੇਹਰੁ ਮਾਣਕੁ ਹਰਿ ਧਨੈ ਨਾਲਿ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਵਤੈ  
ਹਰਿ ਭਗਤੀ ਹਰਿ ਲਿਵ ਲਾਈ ॥**

The Lord's wealth is like jewels, gems and rubies.

At the ambrosial hours before dawn,  
the Lord's devotees lovingly center their attention on the Lord.

**ਹਰਿ ਧਨੁ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਵਤੈ ਕਾ ਬੀਜਿਆ  
ਭਗਤ ਖਾਇ ਖਰਚਿ ਰਹੇ ਨਿਖੁਟੈ ਨਾਹੀ ॥**

The devotees of the Lord plant the seed of the Lord's wealth in the  
ambrosial hours before dawn;  
they eat it, and spend it, but it is never exhausted.

(Sri Guru Granth Sahib Ji 734)

ਫਰੀਦਾ ਪਿਛਲ ਰਾਤਿ ਨ ਜਾਗਿਓਹਿ ਜੀਵਦੜੇ ਮੁਇਓਹਿ ॥

Fareed, if you do not awaken in the early hours before dawn,  
you are dead while yet alive.

(Sri Guru Granth Sahib Ji 1383)

ਪਰਭਾਤੇ ਪ੍ਰਭ ਨਾਮਿ ਜਪਿ ਗੁਰ ਕੇ ਚਰਣ ਧਿਆਇ ॥

ਜਨਮ ਮਰਣ ਮਲੁ ਉਤਰੈ ਸਚੇ ਕੇ ਗੁਣ ਗਾਇ ॥ ੧ ॥

In the early hours of the morning, chant the Name of God,  
and meditate on the Feet of the Guru.

The filth of birth and death is erased,  
singing the Glorious Praises of the True Lord.

(Sri Guru Granth Sahib Ji 1099)

In this world of ours, we are at any time either experiencing happiness or we are experiencing sorrow. Everything in this world does not stay in the same situation. One either moves forward or moves backward. By going towards God, one is walking forward towards happiness and bliss. By moving in the opposite direction from Naam one moves towards destruction. Just like a wall made from mud falls, so does a man forsaking Naam commit spiritual suicide.

# NAAM AND CELESTIAL SOUNDS

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Naam is the sweet and ear-pleasing sound. It is the Voice of God and is present in all creation but it cannot be heard.

ਸਭਿ ਨਾਦ ਬੇਦ ਗੁਰਬਾਣੀ ॥

ਮਨੁ ਰਾਤਾ ਸਾਰਿਗਪਾਣੀ ॥

Gurbani is the sound current of the Naad, the Vedas, everything.  
My mind is attuned to the Lord of the Universe.

(Sri Guru Granth Sahib Ji 879)

A Brahmngiani is one who has found the secret of how to become truthful in God's Court.

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥

ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥

ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ॥

ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥

One who, in his soul, loves the Will of God,  
is said to be Jivan Mukta - liberated while yet alive.

As is joy, so is sorrow to him.

He is in eternal bliss, and is not separated from God.

ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥

ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥

ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥

ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥

As is gold, so is dust to him.

As is ambrosial nectar, so is bitter poison to him.

As is honour, so is dishonour. As is the beggar, so is the king.

ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥

ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ

Whatever God ordains, that is his way.  
O Nanak, that being is known as Jivan Mukta.

(Sri Guru Granth Sahib Ji 275)

A Brahmngiani is one who has removed spiritual darkness and shattered the walls of falsehood. In Sri Guru Gobind Singh Sahib Ji's words:

ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ

ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ।

Only such a man, in whose heart shines the full Divine Light  
is a true and pure Khalsa.

(Sri Dasam Granth Ji - 33 Sawayeh)

How does this spiritual eye(ਦਿਬ ਦ੍ਰਿਸ਼ਟੀ), Bhramdristi(ਬ੍ਰਹਮ ਦ੍ਰਿਸ਼ਟੀ) or tat dristi(ਤਤ ਦ੍ਰਿਸ਼ਟੀ) open and how does Naam come to a person. This has been explained very clearly in Anand Sahib.

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥ ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰ ਅੰਧ ਸੇ

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸ਼ਟਿ ਹੋਈ ॥ ੩੬ ॥

By Guru's Grace, I understand,  
and I see only the One Lord; there is no one except the Lord.  
Says Nanak, these eyes were blind;  
but meeting the True Guru, they became all-seeing.

(Sri Guru Granth Sahib Ji 922)

**Tat dristi opens when the mind becomes one-pointed and turns inward**, and is not associated with outward rituals like bathing at holy places, sitting in silence, fasting, accumulating worldly wealth or by cleverness. These methods will not open the inside lock and spiritual darkness will not be removed.

**This tat dristi opens when the mind learns to move under the**

**Will of the Lord.** To live in the Will of the Lord is to be happy in whatsoever situation He places us; to love Him with all our soul; to be grateful to Him always for the precious human birth and the unaccountable gifts which He has bestowed upon us.

As our desires, thoughts of craving and greed begin to diminish, the spiritual darkness which enshrouds us also begins to dissolve. Those who learn the secret of the Lord's Divine Order(ਹੁਕਮ) will have their ego(ਹਉਮੈ) destroyed, and they will attain happiness and respect in this world and lead an immortal life hereafter. Those who deviate from His Divine Order(ਹੁਕਮ) will get into difficulties, face distress and sorrows in this life and the repeated cycles of birth and death.

**What should be placed before the Lord that He would be pleased with us and shower His Grace upon us?**

**We should get up three to four hours before sunrise and sit in meditation and sing His praises and His greatness. In all humility and love, we should pray to Him with a one-pointed mind and in this way the spiritual eye, or the third eye within us will be opened and we will be able to visualize Him in all His Glory.**

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥  
ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥  
ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

So what offering can we place before Him,  
by which we might see the Darbaar of His Court?  
What words can we speak to evoke His Love?  
In the ambrosial hours before dawn, chant the True Name,  
and contemplate His Glorious Greatness.

(Sri Guru Granth Sahib Ji 2)

The creator is the support of everything visible and invisible; He is the root of everything, and is subtle. His creation is visible, under His Will and Grace.

Devi, Devtas, Pirs, Prophets, Avatars are all His creation. Guru Ji's way(ਮਾਰਗ) is to sing His praises and greatness with our tongue and to hear His praises and greatness with our ears and to walk in His Divine Order(ਹੁਕਮ), ultimately leading us to His Kingdom.

# NAAM AND NAAM JAPNA

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**Q. What do you mean by Naam and Naam Japna?**

**A. Sant Ji: Actually, the whole significance of our life is of Naam (the external being of God) and Naam Japna (Meditation).**

Let us for the time being exclude the word 'Japna' and ponder over the word 'Naam'.

Naam means Power, Force or Energy. Let us try to understand this simply. Our eyes when open always see outward, and our thinking too is outward. Consequently, our energy or force gradually dissipates. For instance, our energy is wasted in speaking, thinking and other actions ; eventually a moment comes when death takes over.

What do they mean by death? Death means cessation of, or the ending of, the force or energy which is generated within us. Naam means a continuation of that force. It does not end at anytime and is thus eternal.

The words Naam and God can be interchangeably used. Let me try to explain clearly with the following example. Consider the sun and the sun's heat; ice and the coldness of ice; water and the steam which evaporates from it.

Now, heat is the quality of the sun, coldness the quality of ice, and steam the quality of water. There is no difference whatsoever between the object and the respective quality that it emanates.

In the same way, Naam is the quality of God. Hence, there

is no difference between Naam and God. Therefore, seeking a connection with Naam is the same as seeking union with God.

God cannot be understood by thought or knowledge. However we can understand His quality, i.e. Naam. From the plethora of words used to denote the unlimited, inexhaustible, limitless and infinite qualities of God, let us take the word Waheguru(ਵਾਹਿਗੁਰੂ) as an example. As Waheguru(ਵਾਹਿਗੁਰੂ) is the quality of God, the word is an example of Naam.

**By constantly repeating or meditating on the word Waheguru(ਵਾਹਿਗੁਰੂ), the quality of the word enters the inner recesses of our mind.**

The meaning of the word is as follows:

Wahe(ਵਾਹਿ) - Wonderful; Guru(ਗੁਰੂ) - spiritual light.

The first step entails a repetition of the NAAM with the tongue. Gradually we leave this and move to the next step, because the mere repetition of Naam is merely Japna; it does not enable us to experience Naam since Naam has to be realized. Thus, realization cannot be attained merely by the repetition of Naam at the tongue ie at the Vaikhri level.

Any person who meditates on the word NAAM does not commit any sin - mental, physical, intellectual or spiritual. Thus, the object of Naam Japna or meditation is the gradual removal of anything wrong, sinful or evil.

**Q. The ultimate state of Naam Japna is attained after a long duration. Until then, we can only aspire and endeavour to attain it. Therefore, to begin with, we are still faced with the conflict of what is right and what is wrong. So, how do we discern between the two?**

A. Sant Ji: Let us try to understand this with an example. Say, you want to dust your room and remove all the dirt from it. You endeavour, and your thinking becomes temporarily one-pointed; you concentrate on the removal of all the dust, filth and other unwanted things in the room. This one-pointed effort or concentration detaches you from everything but the object of cleaning the room.

Let me try to explain this to you with another example. When you notice a piece of soiled cloth, you naturally do not get attracted to it. But, the only thought which may cross your mind is that you would like to wash it in order to clean it. That thought alone is commendable; it gradually converts your dark side (the negative side) into the bright (positive) side; in other words, from your bad qualities to the good. That is all.

Our thoughts are invariably attached to the world of matter around us which is ever changeable (impermanent). This separates our thoughts from the unchangeable. This itself presents us with our biggest hindrance. Separation from God is the biggest sin (our ignorance) and union with the Almighty is the cardinal virtue.

The entire gamut of quality exists in this oneness or union, whatever the virtues may be. In separation from God, all the poor qualities prevail, nothing else. God alone portrays goodness. Any good deed performed is always a sure sign

of Godliness.

**Q. How would you define a good deed?**

A. Sant Ji: That deed that is linked to God through your conscience is good: otherwise, your bad thoughts and volitional act (deed) will lead you astray.

**Q. Suppose a man makes an effort to do good and he also thinks and believes that whatever he is doing is good which, in the eyes of another could be wrong or bad, and since goodness and evil are relative, how would you know that this deed is indeed correct and hence good?**

A. Sant Ji: When you know you are right, you are right; an indication of this is given to you by an 'inner voice', your original conscience, which guides you so that you know that your action is good or bad, correct or incorrect. Gradually, as the mind becomes purified, this inner voice or God's voice manifests itself more apparently or more distinctively. This voice then becomes your 'director'.

**Q. There is, however, one barrier: how do we decipher the voice we hear is in fact the voice of God, because it may well be the voice of the mind, the heart or the world?**

A. Sant Ji: When there is no mind.....first thing is to see that there is no mind. The inner voice guides one not through the mind.

**Q. But to deal with human beings or the world, one has to use one's mind?**

A. Sant Ji: When there is no mind, there is no world or

worldly things; the world ends there; the world then has no existence. Please try to understand this.

There are two opposite ends – darkness and light. When we cross over from one end to the other; i.e. when we attain that ultimate state, then darkness vanishes and there is light; there is no death there but life. In other words, there is a culmination of our negative self and the emergence of our positive self and, all the qualities or virtues that exist begin to prevail within us.

In this material world, and consequently in worldly matters, the positive and negative co-exist; happiness and unhappiness, pleasure and pain, etc... When this world ceases to exist in our thought, then all our pain, suffering and unhappiness is removed and only happiness remains. There is no death, only eternal life.

**Q. With the Kirpa (Grace) of God, we are able to unite with Him, so we can say that we are sent into this world on purpose and our mission is to become one, or merge, with Him. Since we are part of Him, and it is Him who is controlling everything, then why does God send us to this world if we have to ultimately go back to Him?**

A. Sant Ji: This world is like a drama. What can we say about this? Why is there a Creator, and why does this entire creation exist? This is beyond man's puny understanding, but since this creation already exists, we have to realize that we are separated from the Creator similar to drops of water which are separated from its source or origin.

**Q. But why?**

A. Sant Ji : Why have we been separated? This, you will have to ask God when you meet Him.

**Q. Then why do we have to go through this drama?**

A. Sant Ji: We can say there is an illusion or delusion. This is because of our limitations. Since God or that Force is beyond our contemplation, our intellect and human wisdom, it is not possible to define, describe, analyse or conceptualise Him.

**Q. But, eventually, can we understand Him?**

A. Sant Ji: No way. He is beyond our material understanding of the spiritual. Our knowledge, our understanding is incomplete and imperfect and, the imperfect or incomplete entity/phenomena cannot possibly understand a phenomena, or quality of something that manifests in a higher realm – the spiritual realm of perfection. God is perfect, boundless and has no beginning and no end. Hence, we cannot raise this question about Him.

Guru Ji says::

ਕੁਦਰਤਿ ਕਵਣੁ ਕਹਾ ਵੀਚਾਰੁ ॥  
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥  
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥  
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥

What power have I to describe Thee or Thine doctrines?

I cannot even once be a sacrifice unto Thee. Whatever pleases Thee, that is a good pursuit. Thou art ever safe and sound, O Formless One!

(Sri Guru Granth Sahib Ji 3)

That is to say, what great boon have I been bestowed with

that I can even talk about You. I cannot say anything about You.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥  
ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥

How to express, how to praise,  
how to describe and how to know Thee, O Lord?  
O Nanak! All describe Thy discourses,  
and each one is wiser than the other.

(Sri Guru Granth Sahib Ji 4)

Just as a particle of dust cannot express anything about the entire existence; nor can a fish know about the vastness of the ocean, similarly, one cannot say anything about God. All the scriptures, metaphysics, philosophies and the philosophers fail at this point. In the ancient terminology or language, we call this phenomena anarvachini (inarticulateness ie. we are unable to say anything about God).

**Q. Since knowledge and wisdom are incomplete and imperfect, can we then adopt the path of meditation (Naam Japna) and simultaneously endeavour to do good deeds as a beginning.**

A. Sant Ji: Naam Japna itself is a good deed. To be close or near the force is a good deed and to be removed or disconnected from it is a bad deed.

**Q. The aim or fruit of Naam Japna is to obtain a vision of God. What then is the state of a human being at this stage ?**

A. Sant Ji: We cannot say anything about this. First of all, what you see as a human being does not exist at that stage/ state; only a consciousness which has transcended and become super, that is, only super-consciousness remains.

We arrive at two states of the mind. One is the form of God or Jyot Saroop and the other is the worldly mind. When the worldly mind gets involved with intrigues of the world and is not close to Naam, then this mind begins to say that there is no God or, that God does not exist. Such an agnostic mind gets involved in another sort of inquiry – who or what controls this world? All this self generating action, is it automatic or, is there a governing or controlling body behind it?

Guru Maharaj Ji acknowledges the existence of a Creator. Just as a watch has a watch maker, a photograph has a photographer and a book has an author, similarly this world has a controlling power behind it.

Now just observe your ears. The ears are fixed to that part of your face which has been so designed for it that they do not break away at any time from their designated place to get fixed to the feet or any other part of the body. If however they were to break away there would be chaos. Until death the ears remain in their place. Obviously this place has been set by some designer. The eyes too remain in their place. Now, the function of the eyes is to see and not to listen. Likewise, it is the function of the ears to hear and not to see. The same is true for any other part of the body.

**It is indeed quite simple that, between this designer(God) and us, there is only a veil of untruth. This veil can be removed. The endeavour to remove it is called Naam Japna.**

Guru Maharaj Ji has said:-

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥  
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

How can we be true and  
how can the screen of untruth be torn away?  
By obeying, O Nanak! the pre-ordained order of the Lord.

(Sri Guru Granth Sahib Ji 1)

That is to say, how can we remove this veil so that we can come face to face with that truth. This veil of falsehood does not really exist; it has been created by us. Innumerable doctrines have been written about this. Some philosophers assert that the veil of falsehood is a doubt, whereas others say that it is a creation of the mind.

When a no mind state prevails, the world ceases to exist at that level. For instance, when we are in a state of sukhopati, i.e. in deep or sound sleep, the world does not exist for us there.

**Q. This veil of untruth is removed with the Grace of God. But, what role or what is the significance of our effort in this?**

A. Sant Ji: Your effort (or what you call effort) is also a reflection of that Power, Force or Energy. The energy(ਸ਼ਕਤੀ) of God is manifested in each and every particle. Our life and what we call matter is also a manifestation of that power. Our ego prevents us from being close to God. At times, our ego takes us in one direction and at other times, in yet another direction.

**Q. Then, is complete surrender the answer?**

A. Sant Ji: Yes, complete surrender is the answer.

Now the question which arises: how do we surrender? By what method should we surrender? What do we mean by complete surrender and how and when does this come about?

As previously stated above, this mind has two states: one is the worldly mind and the other is the unworldly mind. The existence/prevalence/persistence of the worldly mind creates a barrier to our complete surrender.

It is the mind, the thought(ਸੰਕਲਪ) which has to surrender.

For instance, when you go to the Gurudwara, temple, or church to pray, you bow your head to the Guru, but at that moment your thoughts(ਸੰਕਲਪ) may be wandering elsewhere. The person who has actually surrendered and is actually wanting to bow his head may not even do it physically.

Such is the self-centredness of the ego. This is the biggest evil, the mockery, the hypocrisy which has invaded our religions today. Our religions are restricted or limited only to rituals and tradition, that is, to make offerings to the Gurdwaras, taking or offering kara parshad etc.

# WHAT IS TIME, SPACE AND CAUSE ?

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How are we bound to it? How do we free ourselves from it?

ਕਾਲ ਪਾਇ ਬ੍ਰਹਮਾ ਬਪੁ ਧਰਾ ॥

ਕਾਲ ਪਾਇ ਸਿਵਜੂ ਅਵਤਰਾ ॥

ਕਾਲ ਪਾਇ ਕਰਿ ਬਿਸਨ ਪ੍ਰਕਾਸਾ ॥

ਸਕਲ ਕਾਲ ਕਾ ਕੀਆ ਤਮਾਸਾ ॥੨॥

He put Brahma, Vishnu and Shiva in being  
and put the whole creation in this game.

(Benti Chaupai – Sri Guru Gobind Singh Sahib Ji)

Time, space and cause are the creation; without these there would be no world. There is a time when we are born, a place where we are born and there is always a cause governing our condition. The same is true for all creation.

These dimensions govern all matter and to some extent the Spirits. The free Spirits are free of these three dimensions. They have a mind which lives here and now; they do not have a past to think of, no future to worry about. They always live in the present and they are ever present in the time.

Life is all about freeing ourselves from these three. Imagine a place in the mind where there is ever bliss; there is no past nor future, and no obstructions or hindrances to the bliss.

This state is the Anandpur of which Guru Gobind Singh Ji spoke of. He told his Sikhs to always like and never leave Anandpur. He gave clear orders:

Pita - Gobind Singh; Mata - Sahib Kaur; Vasi - Anandpur Sahib de

ie. father is Sri Guru Gobind Singh Ji, make Mata Sahib Kaur as your mother and reside in Anandpur always. These are the orders He gave so that we all learn to live a life beyond time, space and cause.

Sri Guru Nanak Dev Sahib Ji tells us in Japji Sahib about the obstructions which come in this path while giving us the answer as to how we can reach this state.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

Ritual purification, although million-fold, may not purify the mind.

By remaining silent, inner silence is not obtained,  
even by remaining lovingly absorbed deep within.

The rage of avarice and desire is not quenched,  
even by piling up loads of worldly goods.

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

A thousand million feats of intellect bring not emancipation.

How then are we to become true to the Creator?

How do we demolish the wall of illusion?

Through obedience to His Ordinance and Will.

(Sri Guru Granth Sahib Ji 1)

Meaning: Thinking is not the way to realize this reality. Keeping quiet will not lead us to it. If we have hunger within us, and even if we have the intellect and wisdom, yet it will not lead us to realization. Then what will make us realize the Truth? How do we break up the wall of falsehood? In Divine Order(ਹੁਕਮ) and in its understanding we must all proceed and accept what is written for us and is always with us.

What does this Divine Order(ਹੁਕਮ) mean? What is its nature?

And how do we understand it?

Here lies the key to realization. This is the root from where all religions are made, i.e. understanding His Order because the order is He.

Everything in this Universe is moving in a certain standard acceptable plan. It is in His Order that the moon moves. The sun is in His command. That is why, sun worship is prevalent because it stands up to the nature's laws and commands. Guru Ji says:

**ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥**

Everyone is subject to His Command; no one is beyond His Command.

(Sri Guru Granth Sahib Ji 1)

It is necessary to understand His Order in order to understand Him. How do we do this? How do we understand this, His Order, His Will? To know His Will is to know everything - all creation. What obstructs us from this? What are the hindrances?

It is nothing but our will which does not accept His Will. Our desires which confuse our mind, for, to understand His Will is to be without confusion and in clarity.

The inert matter is dark, but is always in His Order since it does not have a will of its own. Then, naturally it moves either under the will of the natural forces or man disturbs these natural forces to express his existence.

But man has a will and so it becomes difficult for him to understand the natural laws of creation. When man leaves his will, he merges with the Divine Will and walks in harmony with all existence.

Guru Ji says:

ਆਪੁ ਗਵਾਈਐ ਤਾ ਸਹੁ ਪਾਈਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ ॥  
Give up your selfhood, and so obtain your Husband Lord;  
what other clever tricks are of any use?

(Sri Guru Granth Sahib Ji 722)

i.e. when we lose ourselves we find our beloved.

So to become perfect, we have to give up imperfection. To become Light, we have to give up darkness. If we are happy with our present state, then we are wrong.

A person who has understood the Order also becomes all-knowing, becomes a master, a ruler, a part of the Divine, moving in harmony with Him.

To such a person, happiness and sorrow, war and peace, love and hatred, praise and blame, mean the same thing. To him, they are not different, just as Sri Guru Tegh Bahadur Sahib Ji has said:

ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥  
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੋ ਮੂਰਤਿ ਭਗਵਾਨ ॥੧੩॥

One who is not touched by pleasure or pain,  
greed, emotional attachment and egotistical pride  
- says Nanak, listen, o' mind: he is the very image of God.

(Sri Guru Granth Sahib Ji 1427)

After His penance for 26 years, Sri Guru Tegh Bahadur Sahib Ji came with the following revelation: **It is the law of Karma: As much you laugh, that much you will have to cry; as you will be praised, so also you shall be blamed. These are the qualities which always remain in harmony and balance in nature; one rises at the cost of the other.**

To make one enlightened soul, the sacrifices and prayers of many are involved. Man then benefits from this enlightened soul as Guru Ji says:

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

-O Nanak, their faces are radiant, and many are saved along with them!

(Sri Guru Granth Sahib Ji 8)

# BANI

What is Bani? It is the Divine Order(ਹੁਕਮ) of the Cosmic Power or the Divine Force which is stated thus in the MahaVaak(ਮਾਹਾਵਾਕ - Supreme Voice of the Guru or God wherein the Gurus have spoken about in Sri Guru Granth Sahib Ji).

ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥

As the Word of the Lord comes to me, so do I utter O'Lalo.

(Sri Guru Granth Sahib Ji 722)

And this Divine Order(ਹੁਕਮ) has to be understood fully.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

O Nanak, one who understands His Command,  
does not speak in ego.

(Sri Guru Granth Sahib Ji 1)

This Divine Order(ਹੁਕਮ) cannot be comprehended merely by studying books or discussions or through reasoning and arguments. It is realized only when there is a Revelation.

Revelation is a reference to that moment when the super-thought(ਸੁਚਤ) is merged with its own eternal abode and this occurs only when our state of mind(ਮਨੋਬਿਰਤੀ) is unified or becomes one with the All-pervasive Bani.

ਇਹ ਬਾਣੀ ਮਹਾ ਪੁਰਖ ਕੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥੪੦॥

This Gurbani is of the Supreme Being  
and through it one dwells within the home of his inner being.

(Sri Guru Granth Sahib Ji 935)

Bani means the Sound or Voice which is all pervading. It exists in the moon, the sun, the air and everywhere else.

The Sodar Stanza(Pauri 27, Japji Sahib) illustrates that air, water, fire and the entire existence is singing in His Praise

or, in other words, it is manifesting the All-pervasive Bani. Guru Maharaj Ji himself realized the all-pervasive Bani and conferred that experience upon us in the form of Sri Guru Granth Sahib Ji.

For the occurrence of this revelation it is essential that the wandering of the mind should cease.

What is mind? What is its form?

The Shastras have apprised us that the union of thought(ਸੰਕਲਪ) and opposite-thought(ਵਿਕਲਪ) is the mind.

According to psychology, the mind consists of three parts:

1. The Conscious (ਸੁਚੇਤ)
2. The Subconscious (ਉਪਚੇਤਨ)
3. The Unconscious (ਅਚੇਤ)

The unconscious mind is a storehouse of all the mental impressions(ਸੰਸਕਾਰ) or desires of all our previous incarnations. These mental impressions(ਸੰਸਕਾਰ) or desires mould the tendency or the propensity of the mind and, subsequently, it is this very tendency that impels a man. This tendency is also regarded as the impurity(ਮਲੁ). In reference to this impurity, Gurbani says:

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

ਖੰਨਲੀ ਧੋਤੀ ਉਜਲੀ ਨ ਹੋਵਈ ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ ॥

The impurity from countless births is attached to this soul  
and it has become pitch black.

The oily rag cannot be cleaned by merely washing it,  
even if it is washed a hundred times.

(Sri Guru Granth Sahib Ji 651)

How can we erase this impurity from the mind? Guru Maharaj Ji has answered this in Japji Sahib:

ਓਹੁ ਧੋਧੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

The soul, defiled with sins, is cleansed with the love of God's Name.

(Sri Guru Granth Sahib Ji 4)

But this mind is as unclean as the oily rag (which is used in the oil mill) and cannot be cleansed easily through ordinary Simran, nor by telling the beads of a rosary. The vicious circle of actions and reactions(ਕਰਮ ਅਤੇ ਪਰਾਤੀ-ਕਰਮ) incessantly increase this impurity of the mind.

The following MahaVaak indicates this impurity(ਮਲੁ) - which is the cumulative effect of previous karma.

ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਏ ॥

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ ॥

Through doubts the soul is rendered filthy.

By what means can it be cleansed?

Wash your mind by attaching it to the Shabad,  
and keep your consciousness focused on the Lord.

(Sri Guru Granth Sahib Ji 919)

The ancient scriptures have divided this impurity into these categories:-

1. Mael(ਮੈਲ - the dust or dross of our sins)
2. Vikshep(ਵਿਕਸ਼ੇਪ - quarrelsome state of condition of the mind)
3. Avran(ਅਵਰਨ - the veil of ignorance)

If all these impurities can be removed, then the mind will emerge in its original form. This is called:-

ਅਬ ਮਨੁ ਉਲਟਿ ਸਨਾਤਨੁ ਹੂਆ ॥

My mind has now been restored to its original purity.

(Sri Guru Granth Sahib Ji 327)

This transmutation of the mind to its original or primal state is :

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

My soul, thou art the embodiment (image) of Divine Light,  
so know thy source.

(Sri Guru Granth Sahib Ji 441)

ਮੂਲੁ ਨ ਬੂਝਹਿ ਆਪਣਾ ਸੇ ਪਸੂਆ ਸੇ ਢੋਰ ਜੀਉ ॥੩॥

They do not understand their own roots;  
they are beasts. They are just animals!

(Sri Guru Granth Sahib Ji 8)

The mind is not an ordinary phenomena. It is nothing else other than the faculty of thinking.

ਇਹੁ ਮਨੁ ਸਕਤੀ ਇਹੁ ਮਨੁ ਸੀਉ ॥

When the mind thinks of power, it becomes power  
and when it thinks about God it becomes God.

(Sri Guru Granth Sahib Ji 342)

One of the biggest weakness of the mind is that it is unstable and uncontrollable. This has become its innate characteristic. Hence, for disciplining it, it is required to end the wanderlust mind in one way or another.

ਇਹੁ ਮਨੂਆ ਖਿਨੁ ਉਭ ਪਇਆਲੀ ਭਰਮਦਾ ਇਕਤੁ ਘਰਿ ਆਣੈ ਰਾਮ ॥  
ਮਨੁ ਇਕਤੁ ਘਰਿ ਆਣੈ

ਸਭ ਗਤਿ ਮਿਤਿ ਜਾਣੈ ਹਰਿ ਰਾਮੋ ਨਾਮੁ ਰਸਾਏ ॥

One moment, this mind is in the heavens, and the next,  
it is in the nether regions;

the Guru brings the wandering mind back to one-pointedness.

When the mind returns to one-pointedness,  
one totally understands the value of salvation,  
and enjoys the subtle essence of the Lord's Name.

(Sri Guru Granth Sahib Ji 442)

Metaphorically we say:

By destroying the snake-pit, one does not kill the snake.

ਵਰਮੀ ਮਾਰੀ ਸਾਪੁ ਨ ਮਰਈ ਨਾਮੁ ਨ ਸੁਨਈ ਡੋਰਾ ਰਹਾਉ ॥

By destroying the snake-hole, the snake dies not.  
The deaf person does not hear the Lord's Name.

(Sri Guru Granth Sahib Ji 381)

Similarly, by torturing our body, we do not conquer the mind.

ਤਨੁ ਤਪੈ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਬਲੰਨਿ ॥ ਪੈਰੀ ਥਕਾਂ ਸਿਰਿ ਜੁਲਾਂ  
ਜੇ ਮੂੰ ਪਿਰੀ ਮਿਲੰਨਿ ॥੧੧੯॥

My body is cooking like an oven;  
my bones are burning like firewood.  
If my feet become tired, I will walk on my head,  
if I can meet my Beloved.

(Sri Guru Granth Sahib Ji 1384)

This is not required. The real need is to conquer in the mind's thought(ਸੰਕਲਪ) and opposite-thought(ਵਿਕਲਪ). This implies that there is a separation of the mind from its center.

However, if it were to stay at its center, the secret of God's path would begin to unfold. Without this condition the secret will never be revealed.

It is the Divine Order(ਹੁਕਮ) of the tenth Guru:

ਅਪਨੋ ਮਨ ਕਰ ਜਿੰਹ ਆਨਾ ॥

ਪਾਰਬ੍ਰਹਮ ਕੋ ਤਿਨਹਿ ਪਛਾਨਾ ॥

One who seeks with his mind will find the Lord.

(Sri Guru Gobind Singh Ji)

Numerous people lament that they have been following the paath(reading Gurbani aloud) and Jaap(Gurbani recited with the help of a rosary) but have not accomplished anything. Amongst them, there are many who say that there is nothing in religion.

However, according to Guru Maharaj Ji, such people have not cared to analyse or enquire properly, and have not

followed the path accurately as a result of which they become disappointed.

When the mind is clogged with innumerable worries and worldly entanglements, then the thinking power of the mind becomes weak.

On the other hand, when thought-waves diminish day by day, a no-mind state manifests. A one-pointed and powerful mind easily attains perfection.

Gurmat apprises us that the mind is a root power(ਸ਼ਕਤੀ) or force(ਕਲਾ) which should be conserved and purified.

**ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥**

The mortal's business is with his own mind;  
one who disciplines his mind attains perfection.

(Sri Guru Granth Sahib Ji 342)

To nurse inconsequential ambitions; to have meaningless thoughts or to indulge in wishful and vain thinking, or to keep the mind immersed in sensual or worldly desires, is equivalent to wasting this root, or starving it of fundamental power.

A Gurmukh or Mahapurush is one who has complete control of this power, force or energy.

How can we conserve or control this power(ਸ਼ਕਤੀ) or force(ਕਲਾ)?

Gurmat tells us that through Simran and through practicing the Gurshabad, we can control our willpower(ਮਨੋਬਲ).

**ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਿਹਚਲ ਆਸਨੁ ॥**

By remembering God, one obtains an immovable seat, i.e. everlasting place in God's kingdom.

(Sri Guru Granth Sahib Ji 263)

The base(center) of the power(ਸ਼ਕਤੀ) or force(ਕਲਾ) is not acquired in our deed but in the mind. As long as this dissipated or destroyed power(ਸ਼ਕਤੀ) is not conserved, the path is not revealed; Naam Ras cannot be attained.

This then is the secret:

**ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥**

See the brotherhood of all mankind as the highest order of Yogis;  
**conquer your own mind, and conquer the world.**

(Sri Guru Granth Sahib Ji 6)

This is the true theory of Guru Maharaj Ji and it needs to be comprehended and adopted.

There are three meanings of the word Gurushabad:

1. Guru Gyan or the perfect knowledge of the Guru;
2. Shabad Perakash(illumination)- the Divine Light;
3. The voice of God heard by the Guru when He is intuitionally linked to the Almighty and is indicated by the Divine Order(hukm) stanza in Japji Sahib.

**ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥**

**ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥**

**ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥**

By His Command, bodies are created;

His Command cannot be described.

By His Command, souls come into being;

by His Command, glory and greatness are obtained. By His Command,  
some are high and some are low;

by His Written Command, pain and pleasure are obtained.

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

Some, by His Command, are blessed and forgiven;  
others, by His Command, wander aimlessly forever.

Everyone is subject to His Command; no one is beyond His Command.

(Sri Guru Granth Sahib Ji 1)

There is magnetic power in Shabad(THE WORD).

In Gurshabad, there is an art, a force(ਕਲਾ) or a power(ਸ਼ਕਤੀ) which transforms the nature of the mind. Just as an elephant can be controlled with the help of a goad, the mind can be controlled with the Gurshabad.

Gurshabad is the Divine Order(ਹੁਕਮ) of the Almighty God and, when the mind merges with it, its deposition becomes Divine as well.

With merely reading paaths(reading Gurbani aloud) and from the various forms of Yoga or any other activity, the pathway cannot be discovered. Thus Gurbani says:

ਸੁਖੁ ਪ੍ਰਭ ਸਿਮਰਨ ਕਾ ਅੰਤੁ ਨ ਪਾਰ ॥

The peace of the meditative remembrance of God  
has no end or limitation.

(Sri Guru Granth Sahib Ji 263)

# THE TRUE AND AUTHENTIC GURU

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The significance of a Guru is very great in Sikh religious thought. The concept of a Guru is the central point of Sikh philosophy. The Guru is compared to a ladder, boat, raft or a ship to ferry us across the sea of this universe. In His compositions, Sri Guru Nanak Dev Sahib Ji says that He got His cup of Naam from the Divine Court. He says:

ਤਤੁ ਨਿਰੰਜਨੁ ਜੋਤਿ ਸਬਾਈ ਸੋਹੰ ਭੇਦੁ ਨ ਕੋਈ ਜੀਉ ॥

ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥੫॥੧੧॥

The essence, the immaculate Lord, the Light of all

I am He and He is me - there is no difference between us.

The Infinite Transcendent Lord, the Supreme Lord God Nanak has met with Him, the Guru.

(Sri Guru Granth Sahib Ji 599)

Sri Guru Nanak Dev Sahib Ji had His Guru - the Supreme Lord. The need of a Guru for lesser beings is apparent and cannot be denied. It has been truly claimed that **salvation without a Guru is an impossible thought.**

Let us consider the need of a Guru from the angle of existence. When we consider existence, we find that minerals, vegetables, animals and human worlds are all in need of a Guru, an educator or a cultivator.

Earth left uncultivated soon becomes a jungle full of weeds and useless growth. This earth, if tilled and cultivated, produces useful crops and foods for the nourishment of living creatures. Thus, the soil needs a cultivator.

Trees without a cultivator will be without fruit, undeniably useless. Entrust these trees to the care of a gardener. He

tends them, makes use of the required fertilizers and through proper cultivation and grafting, make these very trees yield useful and sweet fruits.

These are self evident proofs of the need of a Guru, an educator, a cultivator for people of the world. These are arguments of reason and cannot be denied.

Let us turn our observation to the animals. A trained animal becomes domesticated. It is equally true of man. **A man without guidance, education and training descends from the human to the bestial(animal) level. If he is left entirely to himself, without any aid or advice by a Guru, he becomes lower than an animal. Through the Guru's Grace, a man realizes himself and may become an angel on this earth.**

For the balanced growth of his total being, a man needs to be educated and guided simultaneously on the three planes: material, human and spiritual.

Material education is for progress and development of the body - by securing for it the requisite sustenance, material comfort, ease and pleasure. The need for this education is common to animals and man. But man is not an animal. He is more than a mere animal. Human education signifies civilization and progress. It embraces various aspects of human activity in diverse fields like government, administration, charitable works, trades and commerce, handicrafts, art and sciences. These activities produce great inventions and lead to discoveries of physical laws. All these activities make human existence tolerable and acceptable to a degree. This is, however, not enough.

Besides his material needs and human requirements, man has spiritual needs which are not less important. The spiritual

needs have to be taken care of to secure the optimal development of human personality. For meeting his spiritual needs, man needs Divine education which enables him to enter the Kingdom of God.

Divine education aims at acquiring Divine Perfection. This can be achieved only under the guidance of a true and authentic teacher. Man's ultimate goal on this earth is to become the manifestation of the Divinity. **Man is made in his Lord's image and is after His likeness. He has to achieve that excellence, not withstanding the number of lives he may have to live through, before achieving the supreme goal - the merging of the finite into the infinite.**

Man thus needs a Guru who is at the same time a material, human and spiritual educator. The authority of such a Guru is valid, effective and operative in all conditions. **No man can claim perfect comprehension and complete intelligence as to be in a position to dispense with the need of a Guru.**

If a man is to deny the need of a Guru, he will be acting no better than a child who may claim, "I need no education. I will act as I please. My reason and my intelligence are my sole guide and by their aid, I will understand the meaning of existence." He will be like a blind person who says, "I need no eyes because many blind persons can manage without them."

It is thus evident that man cannot do without a Guru, and this Guru must be perfect in all aspects. If he is not so, he cannot be a Guru. The Guru provides guidance in material, human and spiritual spheres for integrated development of man. The Guru teaches man how to organize matters to regulate society. He helps the development of intelligence

and thought. He talks of the reality of things, the mysteries of beings and the properties of existence. He aims at orderly and disciplined growth by proper instruction.

The Guru must also impart spiritual education so that intelligence and comprehension may penetrate the metaphysical world. His instruction in the spiritual fields enables man to receive benefit from the sanctifying breeze of the Lord God. By much spiritual instruction, man enters into relationship with his Creator.

It is clear that man, unaided by the teachings of a Guru, is not able to achieve the ultimate Truth. His mission is at once great and noble. Reason alone cannot help him undertake the responsibility of so great a mission. There is compelling need for placing faith in a True Guru. Only the teachings and instruction of an authentic Guru gives life to the world of humanity, changes the quality of life and living, causes intelligence to progress, purifies souls, lays the foundations of a new existence, establishes the basis of marvelous creation, imparts true meaning to religion, delivers man from the world of imperfections and vices, and inspires him with the desires and need of natural and acquired perfections.

Certainly, nothing short of a Divine Power can accomplish so great a task. Sri Guru Nanak Dev Sahib Ji is that Divine Power. He, alone and solitarily, raised the standard of love and righteousness in a world ridden with superstition, doubt and disbelief. The appearance of Sri Guru Nanak Dev Sahib Ji brought about union amongst people of diverse thoughts and drew them together into one faith. He removed the prevalent divergences and became the cause of love between people. He was a Guru – a Divine Teacher. He was the manifestation of the Divine. He laid the foundation of the Sikh religious

faith. By virtue of His Divine Power, He emerged as the greatest educator of all times. His power emanates from true and pure inspiration and this power is above all human power.

According to Sri Guru Nanak Dev Sahib Ji's philosophic thought, the Guru is the mediator and the bridge-builder between man and his Creator. Guru is the enlightener of the whole creation. He unites all who are undergoing misery because of their separation from the Lord. This separation has been due to the wrong channelisation of the forces. **The mind, instead of realizing its original nature, goes astray. It is attracted by worldly enjoyments. It is ensnared by lust, anger, greed, attachment and ego. The senses and sense organs condemn man and drive him to his doom of transmigration, till the True teachings of the Guru come to his rescue.** The Guru purifies the mind and the intellect. Sri Guru Nanak Dev Sahib Ji says:

ਮਨੁ ਕੁੰਚਰੁ ਕਾਇਆ ਉਦਿਆਨੈ ॥

ਗੁਰੁ ਅੰਕਸੁ ਸਚੁ ਸਬਦੁ ਨੀਸਾਨੈ ॥

ਰਾਜ ਦੁਆਰੈ ਸੋਭ ਸੁ ਮਾਨੈ ॥੧॥

The mind is an elephant in the forest of the body.  
The Guru is the controlling stick;  
when the Insignia of the True Shabad is applied,  
one obtains honour in the Royal Palace.

(Sri Guru Granth Sahib Ji 221)

Meaning: The mind is like an elephant and the holy body like a forest. The Guru controls the elephant with his goad of true words.

The Guru helps to unite every separated soul with the Lord. A meeting with a True Guru results in the killing of the ego. The misery born of vices, end. Good fortune is awakened.

A meeting with the True Guru is possible only through the remembrance of the Name of the Lord. The realization of the Lord is not possible without the guidance of the Guru. The Guru takes us out of illusion and puts us on the right path. Realization is possible only through the Guru's Grace. Sri Guru Nanak Dev Sahib Ji says:

ਜਿਸੁ ਜਲ ਨਿਧਿ ਕਾਰਣਿ ਤੁਮ ਜਗਿ ਆਏ ਸੋ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਾਹੀ ਜੀਉ ॥  
ਛੋਡਹੁ ਵੇਸੁ ਭੇਖ ਚਤੁਰਾਈ ਦੁਬਿਧਾ ਇਹੁ ਫਲੁ ਨਾਹੀ ਜੀਉ ॥੧॥

The nectar of immortality for which you came into the world  
is with the Guru.

Give up all robes, garbs and cleverness:  
this fruit is not obtained by duplicity.

(Sri Guru Granth Sahib Ji 598)

On meeting a True Guru, we are blessed with the power of discrimination. This becomes possible only if we surrender our mind completely to the Guru. A True Guru is endowed with love for all. In His company, all vices disappear and true wisdom dawns. This is an eternal Truth:

ਸਤਿਗੁਰੁ ਪੂਰਾ ਜੇ ਮਿਲੈ ਪਾਈਐ ਰਤਨੁ ਬੀਚਾਰੁ ॥  
ਮਨੁ ਦੀਜੈ ਗੁਰ ਆਪਣੇ ਪਾਈਐ ਸਰਬ ਪਿਆਰੁ ॥  
ਮੁਕਤਿ ਪਦਾਰਥੁ ਪਾਈਐ ਅਵਗਣ ਮੇਟਣਹਾਰੁ ॥੧॥

If one meets a perfect true Guru,  
one is blessed with the jewel of discrimination. Such a one surrenders  
his mind to the Guru and he is endowed with love for all  
He is blessed with the commodity of salvation; all vice is swept away.

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥  
ਪੂਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੈ ਬੇਦ ਬਿਆਸੈ ਕੋਇ ਰਹਾਉ ॥

O' brother, true wisdom does not dawn without the Guru You may  
verify it from (the writings of)  
Brahma, Narada or Vayasa.

(Sri Guru Granth Sahib Ji 59)

A meeting with the Guru results in killing of the ego. The misery born of vice ends and good fortune is awakened. One can realize his true self only through the Guru. There is no other way to know the self. It is the Guru who leads through the door of discovery. Dependence upon the Guru is the source of real strength.

It is the function of the Guru to give the Word to the disciple and impart knowledge to him. The only way to control the mind is by knowledge but no knowledge is possible without the blessings of the Guru. The Guru is the benefactor, He is the house of snow (i.e. full of peace) and the light of the three worlds:

**ਗੁਰੁ ਦਾਤਾ ਗੁਰੁ ਹਿਵੈ ਘਰੁ ਗੁਰੁ ਦੀਪਕੁ ਤਿਹ ਲੋਇ ॥**

The Guru is the Giver; the Guru is the House of ice.  
The Guru is the Light of the three worlds.

(Sri Guru Granth Sahib Ji 137)

There can be no honour without the Guru and no emancipation without honour:

**ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਾਹਿ ਪਤਿ ਪਤਿ ਵਿਨੁ ਪਾਰਿ ਨ ਪਾਇ ॥੧॥**

O Nanak, without the Guru, there is no honour;  
without honour, no one is carried across.

(Sri Guru Granth Sahib Ji 138)

There is no holy place of pilgrimage comparable to the Guru:

**ਨਾਨਕ ਗੁਰ ਸਮਾਨਿ ਤੀਰਥੁ ਨਹੀ ਕੋਈ ਸਾਚੇ ਗੁਰ ਗੋਪਾਲਾ ॥੩॥**

O Nanak, there is no place of pilgrimage comparable to the Guru;  
the True Guru is the Lord of the world.

(Sri Guru Granth Sahib Ji 437)

The Guru is like pure water which removes all the dirt. A meeting with the Guru is like a bath which transforms an animal to God. The Guru is an ocean. His teachings are like a stream. It is an honour to take a bath in it:

ਗੁਰੂ ਸਮੁੰਦੁ ਨਦੀ ਸਭਿ ਸਿਖੀ ਨਾਤੈ ਜਿਤੁ ਵਡਿਆਈ ॥

The Guru is the ocean, and all His Teachings are the river.  
Bathing within it, glorious greatness is obtained.

(Sri Guru Granth Sahib Ji 150)

If we think of the True Guru, we benefit by attainment of the gem of the Name of the Lord:

ਸੇਵਹੁ ਸਤਿਗੁਰ ਸਮੁੰਦੁ ਅਥਾਹਾ ॥

ਪਾਵਹੁ ਨਾਮੁ ਰਤਨੁ ਧਨੁ ਲਾਹਾ ॥

So serve the True Guru, the unfathomable ocean,  
and you shall obtain the profit, the wealth, the jewel of the Naam.

(Sri Guru Granth Sahib Ji 1043 )

The Word itself is Guru. It is deep and serene. Without the Word, the world is mad:

ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ ॥

The Word of the Shabad is his Guru and spiritual teacher,  
profound and unfathomable; without the Shabad, the world is insane.

(Sri Guru Granth Sahib Ji 635 )

He, who gets his instruction from Guru Ji, conquers his mind.  
He cognizes himself, meets the Lord, and will not die again:

ਬਾਘੁ ਮਰੈ ਮਨੁ ਮਾਰੀਐ ਜਿਸੁ ਸਤਿਗੁਰ ਦੀਖਿਆ ਹੋਇ ॥

ਆਪੁ ਪਛਾਣੈ ਹਰਿ ਮਿਲੈ ਬਹੁੜਿ ਨ ਮਰਣਾ ਹੋਇ ॥

The tiger is killed, and the mind is killed,  
through the Teachings of the True Guru.  
One who understands himself, meets with the Lord,  
and never dies again.

(Sri Guru Granth Sahib Ji 1410 )

Humanity cannot really do without a Guru(True teacher).  
Sri Guru Nanak Sahib Ji is that Teacher. He is a perfect educator. The present world is in utmost need of His Divine Teachings. Praise be to Him. He is the possessor of all perfection. To understand this perfection, we have

to turn to the one and only true and authentic Guru – SRI  
GURU GRANTH SAHIB JI.

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥ ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ  
ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥੨॥

If a hundred moons were to rise, and a thousand suns appeared,  
even with such light,  
there would still be pitch darkness without the Guru.

(Sri Guru Granth Sahib Ji 463 )

# WHO IS A TRUE GURU?

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## *THE IDEAL OF SRI GURU GRANTH SAHIB JI AND GURU PANTH*

There is a surfeit of gurus these days in our world. So many people claim to be gurus having a divine mission of preaching spiritually in all parts of the world.

Whereas about 60 percent of the world population is subsisting below the poverty line and their foremost demands are food, clothing and other essentials of life, the other 40% have affluence of wealth but not affluence of peace of mind. This rich upper class wants a guru who must not question their corrupt vocational life and yet give them some easy way of salvation.

This demand is met by the modern 'gurus' who readily offer their specialized formulae for meditation. Some attach such esotericism and secrecy to their special methods that they offer to divulge only to those who become their disciples. The formula is then whispered in the ears of a disciple with a strict injunction not to divulge it to others. This procedure makes the personality of a living guru very important and creates a wide circle of his disciples.

Both the guru and the disciple are enabled in this way to achieve their selfish interests, the former getting easy wealth and the latter easy salvation.

Let us now visualize the picture of a Guru who sacrificed his life for the cause of righteousness early in the 17th century. A modern guru of today sits on a soft velvety sofa; flower

petals are showered on his head by his disciples and takes his bath in modern bath rooms and swimming pools. Sri Guru Arjan Sahib Ji, on the other hand, can be seen sitting on an iron sheet, below which fire is burning. Hot sand is being poured on His head, He is made to sit in boiling water, and He still sings:

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥੨॥੪੨॥੯੩॥

Sweet is Thy Will O' God;

Nanak begs for the treasure of the Naam, the Name of the Lord.

(Sri Guru Granth Sahib Ji 394)

And for that purpose, He is gladly suffering all this torture. The Mughal emperor, Jehangir, himself says in his autobiography, Tuzki-i-Jehangiri, that he ordered torture and death of the Guru as he wanted to stop the Guru's preachings which were attracting both Hindus and Muslims.

Sri Guru Arjan Sahib Ji was not prepared to stop His preachings, which constituted the very purpose of which He was called a Guru. That purpose was **to propagate the ideal of devotion and worship of One God by all human beings. This constituted the objective of all the Sikh Gurus from Sri Guru Nanak Sahib Ji to Sri Guru Gobind Singh Sahib Ji.**

The practical example of Sri Guru Arjan Sahib Ji leads us to understand as to who should be treated as a True Guru. History records that the Muslim Saint, Mian Mir, who was very friendly with Sri Guru Arjan Sahib Ji, came to see Him and expressed his great surprise as to why the Guru was not using His Divine powers to destroy the tyrants. Guru Ji replied that the Divine powers are not meant to be used to achieve comforts for the self. Rather, the self is meant to obey Divine Will.

Only He, who realizes the Will of God and does not assert his own selfish will, can be called a Guru. Sri Guru Nanak Dev Sahib Ji had said:

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ  
ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

O Nanak, one who understands His Command, does not speak in ego.

(Sri Guru Granth Sahib Ji 1 )

Meaning: He who realizes the Will of God asserts no more his own selfish will (ਹਉਮੈ).

**This freedom from the sense of selfishness or ego(ਹਉਮੈ) constitutes one essential quality of a true Guru.**

Here, Sri Guru Nanak Dev Sahib Ji has used a new word - haumai(ਹਉਮੈ - ego) in religious parlance, implying something which is opposed to God's Will. This is so because God is the source of all goodness and His Will means all righteousness or Dharma. If man asserts the free will given to him by God, ignoring the Voice of God's Will, the Voice of Righteousness or Dharma, which is indicated to him by his own conscience, and is affirmed and fostered by the teaching of a True Guru, that means assertion of ego(ਹਉਮੈ) which is evil and opposite to God's Will.

In previous religious philosophies, evil is represented by Maya, Satan, Iblis etc. but these are only symbolic words, having no real personified forms. Sri Guru Nanak Dev Sahib Ji has indicated a reality, that evil is inside man as his ego(ਹਉਮੈ).

Sri Guru Arjan Sahib Ji's mind was saturated with the realization of God's Will. By His sacrifice for the cause of righteousness,

He has left His footprints on the sands of time and a great lesson for the world that a True Guru is He who is altogether free from the evil of ego(ਹਉਮੈ).

He also describes the second essential qualification of a True Guru when He says:

ਸਤਿਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉ ॥  
ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥੧॥

He who possesses the knowledge(Gyan) of God  
can be called a True Guru.

Says Nanak, a disciple can achieve liberation from the world  
when such a Guru puts him on the way of love and praises of God.

(Sri Guru Granth Sahib Ji 286)

**The second essential qualification of a true Guru is that He possesses the knowledge(Gyan) of God.**

The word guru has become very common and any teacher, temporal or spiritual is being called a guru. But in its highest sense, as used in the vocabulary of the Sikh religion, **a Guru is one whose advent in this world takes place with the authority of God.**

From time to time, the Almighty sends a Guru with a mission to spread Dharma or righteousness in the world.

Sri Guru Nanak Dev Sahib Ji said:

ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ ॥  
ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰ ਧੁਰਹੁ ਫੁਰਮਾਇਆ ॥

I was a minstrel, out of work, when the Lord took me into His service.  
To sing His Praises day and night,  
He gave me His Order, right from the start.

ਢਾਢੀ ਸਚੈ ਮਹਲਿ ਖਸਮਿ ਬੁਲਾਇਆ ॥

ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ ॥

My Lord and Master has summoned me, His minstrel,  
to the True Mansion of His Presence.

He has dressed me in the robes of His True Praise and Glory.

ਸਚਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਆਇਆ ॥

ਗੁਰਮਤੀ ਖਾਧਾ ਰਜਿ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥

The Ambrosial Nectar of the True Name has become my food.

Those who follow the Guru's Teachings, who eat this food  
and are satisfied, find peace.

ਢਾਢੀ ਕਰੇ ਪਸਾਉ ਸਬਦੁ ਵਜਾਇਆ ॥

ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ ਪੂਰਾ ਪਾਇਆ ॥੨੭॥ ਸੁਧੁ ॥

His minstrel spreads His Glory,  
singing and vibrating the Word of His Shabad.

O Nanak, praising the True Lord, I have obtained His Perfection.

(Sri Guru Granth Sahib Ji 150 )

Sri Guru Nanak Dev Sahib Ji's enlightened spirit worked in ten bodies up to Sri Guru Gobind Singh Sahib Ji to carry out the Divine mission.

A Guru can also be called a Saint, Bhagat or man of God, but not vice versa. A Saint, Bhagat or man of God is not a Guru even though he also is devoted to God and free to a great extent from ego(ਹਉਮੈ) but he rises from manhood towards God and is not invested with any authority from God.

If any of the present day so called gurus are doing a job as a Saint, Bhagat or man of God and spreading God worship in the world, their activities are certainly praise worthy.

But the difficulty is that such gurus are mostly not free from selfishness or ego. They are desperately after their own comforts, wealth and fame. They are not satisfied with

the status of a saint of God and assume a higher status of guruship. If so many saints of God had worked in the world without selfishness, the world would certainly have been better than what it is now. But when the so called gurus are full of selfishness, the disciples cannot be otherwise and in fact selfishness or the evil of ego is on top and this is the dangerous malady afflicting the majority of human beings at all levels - ministers, politicians, officials, businessmen etc.

The greatest work in the life of Sri Guru Arjan Sahib Ji was the compilation of the volume of Sri Adi Granth Sahib Ji. Two things on which highest emphasis is given in this volume are remembrance of God's Name and avoiding the evil of ego.

A human being, by his very nature, flows down towards evil more readily than towards God. He needs a True Guru.

From Sri Guru Nanak Dev Sahib Ji to Sri Guru Gobind Singh Sahib Ji, all Sikh Gurus performed the Divine job assigned to them. Sri Guru Arjan Sahib Ji and Sri Guru Tegh Bahadur Sahib Ji sacrificed their lives. Sri Guru Gobind Singh Sahib Ji sacrificed His father, mother and all His four sons and then Himself at Nanded in Deccan. All the Gurus never cared for their own comforts and were free from ego.

The first five Gurus, it appears, were ordained to produce a book of scriptures which may contain all the spiritual guidance needed by human beings for liberation from the world, and all of them contributed their spiritual compositions of such a scripture.

The latter five Gurus, as is evident from their work, did the main job of creating a strong organization of saint-soldiers

who may be in a position to stand with dignity in this world and propagate the guidance contained in the volume of Sri Adi Granth Sahib Ji, though Sri Guru Tegh Bahadur Sahib Ji also added His contribution to that volume. That guidance, with its twin most important principles ie worship of God and suppression of ego, is the dire need of the world.

Before His physical departure from the world, Sri Guru Gobind Singh Sahib Ji completed both the main jobs undertaken by His predecessor Gurus. He completed the volume of Sri Adi Granth Sahib Ji by adding therein the compositions of Sri Guru Tegh Bahadur Sahib Ji. He also completed the formation of the strong organization of saint-soldiers, the Khalsa Panth, on the Baisakhi day of the year 1699 A.D.

The five Sikhs who offered the sacrifice of their lives on that day, were full of two convictions. Firstly, they were observing the light of God realization in Sri Guru Gobind Singh Sahib Ji and were understanding that His call in the name of Dharma meant spreading God worship in the world.

Secondly, the five had eliminated from their minds all self-interest and were ready to die for Dharma. It is well known that Sri Guru Gobind Singh Sahib Ji Himself bowed before the five Beloved Sikhs, as they were the specimen of the Khalsa, the Sikh Gurus wanted to create. Sri Guru Gobind Singh Sahib Ji said :

ਖਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖਾਸ ॥  
ਖਾਲਸੇ ਮਹਿ ਹੋ ਕਰੋ ਨਿਵਾਸ ॥  
ਖਾਲਸਾ ਮੇਰੋ ਮੁਖ ਹੈ ਅੰਗਾ ॥  
ਖਾਲਸੇ ਕੇ ਹੋਂ ਸਦ ਸਦ ਸੰਗਾ ॥

Khalsa is my special form  
In the Khalsa I dwell  
Khalsa is the very fibre of my being  
I am ever and always with the Khalsa.

(Sarab Loh Granth)

Subsequently, in the year 1708 A.D. when the time came for physical departure of Sri Guru Gobind Singh Sahib Ji from this world, He bequeathed His Guruship in two ways.

Overwhelming evidence of recorded words of history as well as of those Sikhs who were closely connected with Sri Guru Gobind Singh Sahib Ji's life such as Bhai Prehlad Singh, Bhai Chaupa Singh, Bhai Daya Singh, Bhai Nand Lal and others, exists which clearly shows that **Sri Guru Granth Sahib Ji, as the repository of the Guru's spirit, was declared as THE everlasting physical body of Guru Ji, in which the Guru said He continued to live.**

To give only one quotation, Bhai Prehlad Singh records in his Rehatnama the last injunction which Guru Gobind Singh gave to the Sikhs:

ਅਕਾਲਪੁਰਖ ਕੇ ਹੁਕਮ ਤੇ ਪ੍ਰਗਟ ਚਲਾਯੋ ਪੰਥ । ਸਭ ਸਿੱਖਨ ਕੋ ਹੁਕਮ ਹੈ ਗੁਰੂ  
ਮਾਨਿਓ ਗ੍ਰੰਥ । ਗੁਰੂ ਖਾਲਸਾ ਮਾਨਿਓ ਪ੍ਰਗਟ ਗੁਰੂ ਕੀ ਦੇਹ ।

By the Will of God Almighty, the Khalsa Panth is established;  
All Sikhs are ordained to accept Granth Sahib as their Guru,  
and 'Guru Khalsa' as His physical body.

(Mahan Kosh 796)

Ever since the volume of the Sri Adi Granth Sahib Ji was

compiled by Sri Guru Arjan Sahib Ji, He used to show great respect by resting at a lower place and all subsequent Gurus also treated the volume as deserving full respect. They held the simple but most logical principle that their teachings in the form of their words carried all value, not their physical mortal bodies.

One great endeavour of all the Sikh Gurus was to pull back and reduce the importance of their physical selves in favour of the importance of worship of God, devotion to Him, remembrance of His Name - the things which are emphasized most in the contents of Sri Guru Granth Sahib Ji. Ultimately this reduction and withdrawal of physical selves was complete and Sri Guru Granth Sahib Ji became the Guru containing all their teachings.

It is also evident that the Guru Khalsa or Guru Panth was intended to be an integral part of the legacy of Guruship left by Sri Guru Gobind Singh Sahib Ji. The Five Beloved Ones, as ideal Sikhs, Saints and Soldiers were to be leaders of the Sikhs. They and other good Sikhs, Saints and the entire Khalsa were also intended to interpret and propagate the teachings of the Gurus contained in Sri Guru Granth Sahib Ji.

# RELATIONSHIP BETWEEN A GURU AND HIS DISCIPLE

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**Q. How would you describe the relationship between a Guru and a disciple?**

A. Sant Ji: The principle of electricity states that there is both a positive and a negative charge. In precisely the same way, there is a connection or relationship between a teacher and his student. The student plays a primal role in the relationship. Actually, there is a need of students in this path.

When a person is ready to seek or to become a disciple, a Guru appears in his life and this hidden work is done by God.

Quite simply, there is only one condition: the disciple has to be faithful to the teacher and the teacher, in turn, has to be very practical.

**Q. How and when does the teacher and a disciple become one?**

A. Sant Ji: When a student surrenders completely by thought, word and action to his teacher. Consequently, when the thought vibrations of both the teacher and the disciple are in harmony, there is oneness.

**Q. When the student and the teacher are in tune with each other, then does the Guru govern the thoughts of the disciple?**

A. Sant Ji: When the Guru and the disciple are in harmony the question of control does not arise. When a disciple surrenders completely and seeks guidance and shelter from his Guru, a link is formed between the disciple's mind and the super-thought vibrations of the Guru.

Further, when the level of thought of the Guru and the disciple are synchronized, then the Guru's thought-vibrations enter the disciple's mind. This is attained through the Guru's prayers. This is called the Grace of the Guru(ਗੁਰ ਕ੍ਰਿਪਾ). It is called thus because the Guru stays in constant prayer for His disciple.

As an example: suppose we have to climb to the top of a high-rise building. There are two ways of doing this; one way is by climbing the steps, one at a time and the other way is to use the lift. Ascending via the stairway (struggle) is synonymous with one's karam or action whereas the lift or the quicker way is concomitant with the Guru's Kirpa or Grace.

With His prayer or Grace(ਕ੍ਰਿਪਾ), the Guru hastens the progress of spiritual evolvment of His disciple. But this happens only when the disciple's faith in his Guru is complete because only then does a disciple begin to receive his Guru's prayers. Eventually, the separation between the Guru and His disciple ceases.

**Q. After accepting a disciple, does the teacher examine him every now and then?**

A. Sant Ji: it is the duty of the teacher to put the student to test, but the method of examination is quite different. The student's test lies in his affirmation of faith for his Guru. That is the only test, the only condition.

When the disciple has surrendered, it becomes the duty and responsibility of the Guru to help him progress in the subsequent stages of evolvment. I will emphasise once again that the teacher has to be practical and the student has to be truthful. This union between the Guru and the disciple is then the secret of life.

If this condition does not hold or, in other words, if the Guru becomes impractical and the student lacks faith, then no matter how practical a teacher may be, the growth of the student is inhibited and the supreme secret of life does not unfold.

**Q. How and when does one find a Guru?**

A. Sant Ji: This task transpires under the Divine Order(ਗੁਰਮਤਿ). Where, how and when the Guru and the disciple meet is the hidden work of the Almighty, who acts as an inner guide for both of them. A disciple's faith and love for his Master is awakened under certain circumstances created by God himself.

**Q. Are you trying to say that everything is done by God Himself?**

A. Sant Ji: Actually, if we are able to see, then nothing that happens is of our own volition; the force which directs us is

the 'Director' who is within us. Gradually through His Grace, we move closer to this force and we become intuitively receptive to the inner voice or 'Director' and consequently our actions are directed by it.

### **Q. Who is the Guru?**

A. Sant Ji: Shabad is the Guru.

### **Q. Who is the disciple?**

A. Sant Ji: The person who surrenders before the Guru's feet by thought, body and action is a disciple.

### **Q. What does being faithful and being practical mean?**

A. Sant Ji: Virtually, there is no different between the two.

### **Q. What is the difference between faith and blind faith?**

A. Sant Ji: Blind faith is imperfect faith and is always in danger of being broken, whereas faith is perfect and leads a person to the end.

### **Q. Explain the difference between thought vibrations and super-thought vibrations.**

A. Sant Ji: When the mind is diverted towards the material world, we can define vibrations as 'thought vibrations'. But when the mind is focused beyond the material world, then we can define it as super-thought, super-mind or super-consciousness.

**Q. What is this supreme secret which has to be unfolded?**

A. Sant Ji: When the relationship with the visible world is broken and the mind merges with the Pure Mind (Permatma or the Universal mind), then one is free from all bonds and barriers and the Spiritual Free Will emerges.

# GURU AS THE SPIRITUAL PERCEPTOR IN HINDUISM AND SIKHISM

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*On 17th July 1988, a meeting of the Council for the World's Religions was held at Srinagar, India. In a continuing effort to propagate religious understanding, the subject of discussion was Theological and Social Issues in Hindu and Sikh traditions. On this occasion, Sant Giani Naranjan Singh Ji delivered the following address:*

Guru is LIGHT. The literal meaning of the word Guru is luminous and it functions as the remover of darkness. It characterizes the movement(ਚਲਨਾ) from ignorance to the innate and perfect knowledge.

Light is manifested in two forms: One, which is perceptible to the sensory organ directly. The examples of such a light are those which emanate from the sun, is reflected by the moon, stars and which is produced through the electric current. This is the example of external form of the luminous character of the Guru. Second, is the internal light. This is the Spiritual Light and is God Himself. Sri Guru Nanak Dev Sahib Ji has proclaimed this in the following manner:

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥  
ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥੨॥

If a hundred moons were to rise,  
and a thousand suns appeared, even with such light,  
there would still be pitch darkness without the Guru.

(Sri Guru Granth Sahib Ji 463 )

The Spiritual Preceptor informs us through these lines that with our physical eyes, we can see only the material or physical light and that is why Guru Ji says:

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ  
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥  
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥

O my eyes, the Lord has infused His Light into you;  
do not look upon any other than the Lord.  
Do not look upon any other than the Lord;  
the Lord alone is worthy of beholding.

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ  
ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥  
This whole world which you see is the image of the Lord;  
only the image of the Lord is seen.

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ  
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥

ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰ ਅੰਧ ਸੇ  
ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥੩੬॥

By the Guru's Grace, I understand, and I see only the One Lord;  
there is no one except the Lord.  
Says Nanak, these eyes were blind;  
but meeting the True Guru, they can see the Divine Sight.

(Sri Guru Granth Sahib Ji 922 )

Here, the seeker's path is being lighted by the unrevelling of the mystic cue. The seekers are being told to be on the lookout for a spiritual preceptor who alone will enable us to see God, on meeting whom, no darkness shall remain in the mind; and spirit of the knowing self shall prevail.

Who is the Guru? Towards whom shall the seeker open his heart and mind? When and how can the seeker find such a Guru?

In Hindu philosophy, and also in some other traditions, the Guru is considered to be an individual or a person in the human form. But in the Sikh doctrine, the Guru is the

Word(ਸ਼ਬਦ - Shabad).

Here, we may also refer to the famous Christian revelation:

*In the beginning was the Word  
and the Word was with God  
and the Word was God.*

Gospel of St. John 1:1

Sri Guru Nanak Dev Sahib Ji has, in the composition Sidh Gost(ਸਿਧ ਗੋਸ਼ਟ), told us:

**ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥**

Word (Shabad) is the Guru.

The attuned super consciousness is the disciple.

(Sri Guru Granth Sahib Ji 943 )

Elsewhere also, Sri Guru Nanak Dev Sahib Ji has referred to this mystic truth and told us:

**ਕੁੰਭੇ ਬਧਾ ਜਲੁ ਰਹੈ ਜਲ ਬਿਨੁ ਕੁੰਭੁ ਨ ਹੋਇ ॥**

**ਗਿਆਨ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥੫॥**

Water remains confined within the pitcher,  
but without water, the pitcher could not have been made;  
just so, the mind is restrained by spiritual wisdom,  
but without the Guru, there is no spiritual wisdom.

(Sri Guru Granth Sahib Ji 469 )

Sri Guru Nanak Dev Sahib Ji has clearly emphasized that there is no possibility of regulating the mind except through knowledge and enlightenment. But the problem is made even more complex by the fact that without the Guru, there is no possibility of enlightenment.

Here we may recall the views of Sri Guru Gobind Singh Sahib Ji, the tenth and last human Guru in the Sikh tradition. According to Him, Guru means the Timeless God, and there are three forms of the Guru:

1. Nirgun (ਨਿਰਗੁਨ - Formless)
2. Sargun (ਸਰਗੁਨ - with a Form)
3. Gurshabad (Sound ie dhuni - ਧੁਨੀ)

Sri Guru Gobind Singh Sahib Ji has explained these three expressions of God by introducing the concept of jugat(ਜੁਗਤ) and Jyot(ਜੋਤ - Spiritual Light). The word jugat can be rendered as means only in a very loose and somewhat inaccurate sense. We have rendered it as means merely to suggest the concrete tangent character of the jugat.

Actually, in Sikhism, the physical form of the Guru, or jugat is in the Panj Pyarays(ਪੰਜ ਪਿਆਰੇ - the five beloved ones). Jugat then is the method to know the Supreme Being. The wider circle of the Panj Pyarays is the Khalsa. It may be clarified here that the Sikhs have an institution whereby the Five true Sikhs are entrusted the duties of administering the baptism and delivering judgments on the various issues placed before them, or suo moto taken up by them by such judgment. It is the continuation of the doctrine of the Panch Parvan(the Five Elect) expounded by Sri Guru Nanak Dev Sahib Ji. The same was developed by Sri Guru Gobind Singh Sahib Ji into the institution of Panj Pyarays.

The Jyot(ਜੋਤ - Spiritual Light) is the Formless Guru and the Light is the Gurshabad(God's Word). This according to the Sikh tradition and belief is the Sri Guru Granth Sahib Ji.

In the Hindu religion, and in many other religions, there cannot be any spiritual progress of the adept nor can a person attain salvation(ਮੁਕਤੀ) or nirvana without the aid of a living Guru. However, in the Sikh doctrine this is not so. Divine or Perfect Knowledge, or the realization of the Ultimate Reality can be possible through the Gurshabad.

This is so because the mere mind, intellect or other kind of knowledge is, by itself, unable to render any help to the seeker to reach the Ultimate Goal.

A question may be raised as to how the Word or Gurshabad can help us to attain our goal? The Word is linked to the mind, and the mind, through meditation practice of the Gurshabad(Word), can establish its contact with God. Conversely, the mind is connected with the Word and the Word is connected with God. The Word, being the manifestation of the Jyot(ਜੋਤ - Spiritual Light), gradually removes the dust or dross of our sins which have accumulated in our minds over all our previous births. In other words, meditation of the Word transforms the mind to its pure God-like form; such that the mind ultimately realizes its fundamental spiritual origin. Sri Guru Amar Das Sahib Ji says:

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

O my mind, you are the embodiment of the Divine Light -  
recognize your own origin.

(Sri Guru Granth Sahib Ji 441 )

This pure God-like form of the mind (devoid of any particular thoughts) is known as samadhi or meditation.

The Sikhs, in their daily prayers reaffirm the injunction : "We consider the Sri Guru Granth Sahib Ji to be our spiritual Guru (Guru Manio Granth)". They accept teachings and guidance (the Gurbani) to be perfect or complete.

In any other religion, the concept of the Guru being the Shabad has not been acknowledged fully in this manner. According to the tradition laid down from the time of Sri Guru Nanak Dev Sahib Ji, and which continued up to the time of Sri Guru Gobind Singh Sahib Ji, the latter offered

five paisa coins and a coconut to Sri Guru Granth Sahib Ji, prostrated three times before it and said:

ਪਰਚਾ ਸ਼ਬਦ ਦਾ ।

ਦੀਦਾਰ ਖਾਲਸੇ ਕਾ ।

ਧਿਆਨ ਅਕਾਲ ਕਾ ।

Revelation is in the Word,  
Physical meeting is in the Khalsa.  
Meditation is on God.

Thus, Sri Guru Gobind Singh Sahib Ji transmitted His 'Light' or Spirit to the Shabad (Sri Guru Granth Sahib Ji) and the body into the form of the Khalsa. Khalsa means: one who knows the Ultimate Reality.

There are many examples in Guru Maharaj Ji's own Bani, which corroborate this concept of the Guru:

Under the Guru's instructions, God's Word is heard: Under the Guru's instructions its knowledge is acquired.

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥

The Word, the Bani is Guru, and Guru is the Bani.  
Within the Bani, the Ambrosial Nectar is contained.

(Sri Guru Granth Sahib Ji 982 )

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ

ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹਹੁ ਕਢਾਏ ॥

O GurSikhs, know that the Word of the True Guru is absolutely true.  
The Creator Lord Himself causes the Guru to chant it.

(Sri Guru Granth Sahib Ji 308 )

ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ

ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ ॥

The Word of the Shabad is his Guru and spiritual teacher,  
profound and unfathomable; without the Shabad, the world is insane.

(Sri Guru Granth Sahib Ji 635 )

The Guru and God(ਪ੍ਰਮੇਸ਼ਰ) in the Sikh doctrine are both considered to be one and also to be distinct or separate, as is explained in the Sikh fundamental doctrine (Mool Mantar). The Mool Mantar ends with the word Gurparsad which means: "By the Grace of the Guru". The center or method of receiving God's Grace lies both in the Five Pyarays(ਪੰਜ ਪਿਆਰੇ) and in Sri Guru Granth Sahib Ji.

In paying His salutations to God, Guru Ji says:

ਗੁਰੁ ਦਾਤਾ ਗੁਰੁ ਹਿਵੈ ਘਰੁ ਗੁਰੁ ਦੀਪਕੁ ਤਿਹ ਲੋਇ ॥

ਅਮਰ ਪਦਾਰਥੁ ਨਾਨਕਾ ਮਨਿ ਮਾਨਿਐ ਸੁਖੁ ਹੋਇ ॥੧॥

The Guru is the Giver; the Guru is the House of ice.

The Guru is the Light of the three worlds.

O Nanak, He is everlasting wealth.

Place your mind's faith in Him, and you shall find peace.

(Sri Guru Granth Sahib Ji 137)

Guru Nanak has made a very important and meaningful statement about the nature of Guru and God.

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ ॥

ਸਤਿਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ ਕਰਿ ਪਰਗਟੁ ਆਖਿ ਸੁਣਾਇਆ ॥

Without the True Guru, no one has obtained the Lord;  
without the True Guru, no one has obtained the Lord.

He has placed Himself within the True Guru;  
revealing Himself, He declares this openly.

ਸਤਿਗੁਰ ਮਿਲਿਐ ਸਦਾ ਮੁਕਤੁ ਹੈ ਜਿਨਿ ਵਿਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ ॥

ਉਤਮੁ ਏਹੁ ਬੀਚਾਰੁ ਹੈ ਜਿਨਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥

ਜਗਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ ॥੬॥

Meeting the True Guru, eternal liberation is obtained;  
He has banished attachment from within.

This is the highest thought,  
that one's consciousness is attached to the True Lord.  
Thus the Lord of the World, the Great Giver is obtained.

(Sri Guru Granth Sahib Ji 466 )

When we have a desire to see God or when we ask, "Where is God?", Guru Ji replies, "You will see God in the Sangat." By Sangat, we mean spiritual congregation.

The spiritual and physical form of the Guru are the Jyot(ਜੋਤ - Spiritual Light) and jugat(ਜੁਗਤ), Shabad and Sangat, Sri Guru Granth Sahib Ji and the Panth (Sikh way of Life) respectively, and this forms the essentials of the Sikh doctrine on this subject.

All the religious founders and teachers of the world have come to proclaim the same philosophy, that of the existence of the One Truth which is Omnipresent – "Truth is one, but the seers speak of it in many ways" says the ancient Indian wisdom. Sri Guru Granth Sahib is one such revelation of the Truth or the Real. It also teaches the nature of duty(ਧਰਮ). In other words, it is the revelation of the One God, who was, is, and shall exist forever.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

True In The Primal Beginning. True Throughout The Ages.  
True Here And Now. O Nanak, Forever And Ever True.

(Sri Guru Granth Sahib Ji 1)

Dr. Radhakrishnan, in his English translation of the Sri Guru Granth Sahib Ji, regarded the Shabad or Bani as the form of God. He commended:

*"A wide range of emotion, intimate expression of the personal realization of God and rapturous hymns of Divine lore... The barriers of seas and mountains will give way before the call of Eternal Truth which is set forth with a freshness of feeling and fervour of devotion in the Adi Granth."*

The Sikh Gurus have called their hymns as the Shabad, Bani, Divine Order(ਹੁਕਮ) or reflection about God(ਬ੍ਰਹਮ ਵੀਚਾਰ).

Regarding this phenomena, the Sikh Gurus have referred to the revelatory character of the compositions in Sri Guru Granth Sahib Ji. Guru Ji says:

**ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ ॥**

As the Word of the Forgiving Lord comes to me,  
so do I express it, O Lalo.

(Sri Guru Granth Sahib Ji 722 )

The earlier name of the Holy Granth was Sri Pothi Sahib; later called the Adi Granth and after receiving Guruship was called Sri Guru Granth Sahib Ji.

In 1604 A.D., Sri Guru Arjan Sahib Ji installed Sri Guru Granth Sahib Ji at Sri Harmandir Sahib (in Amritsar) and initiated the tradition of great veneration being bestowed upon it. The practice of opening the Holy Book for recitation is called Perakash(ਪ੍ਰਕਾਸ਼- to illuminate).

The arrangement of the Bani sequentially, sifting the Pure Bani from the Impure, and rejecting the latter, collection of the Holy utterances of other Saints, was the work of Sri Guru Arjan Sahib Ji. He was the epitome of learning and knowledge. He had perfect knowledge of poetry, verse and of the Indian Ragas (music in which Bani is composed). Such was the work and merit of Sri Guru Arjan Sahib Ji and, this in itself, is the great Grace of God, or as some say, a miracle.

**Sri Guru Granth Sahib Ji gave to the world a new spiritual outlook, a new spiritual morality and a new religion which does not belong to any one time or age(ਜੁਗ), and is not the sole possession of any one religion, community, country, caste, sect or creed. Sri Guru Granth Sahib Ji is non-consectarian and belongs to the entire human kind.**

Prof. Arnold Toynbee said, **"The Adi Granth is a part of**

mankind's common spiritual treasure. It is important that it should be brought within the direct reach of as many people as possible... In the coming religious debate, the Sikh religion and its scripture, The Adi Granth, will have something special to say to the rest of the world."

Sri Guru Granth Sahib Ji removes all distinctions, all fragmentations among mankind and it converges our thinking upon this one point:

ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ ॥੧॥

From the One Light, the entire universe was created.

So who is good, and who is bad?

(Sri Guru Granth Sahib Ji 1349 )

There is One father and we are all the children of that One Lord. When the followers of all the religions and religious sects give up their divisive claims, rituals and customs, to become fully absorbed only in pure devotion and love to God, then they spontaneously become the true followers of the Pure Teachings of Sri Guru Granth Sahib Ji.

Dr. Radhakrishnan said: "Religious tolerance was one of the salient features of the Bhakti movement; but the Gurus moved one step further in that, not only did they acknowledge the existence of the other religions but also praised them and gave full respect to their bani, as well as included them in Sri Guru Granth Sahib. Another feature of this Holy Granth is that no single language has been accorded a high place, for the Sikh Gurus have included the spoken languages of their time-Punjabi, Hindi, Brij Bhasha, Multani, Sanskrit, Marathi, Persian, Arabic, etc. These features highlight the universal appeal of the Guru Granth Sahib."

Sri Guru Granth Sahib Ji also exposes the mistakes commonly

made by humankind and shows how to remove these and thus uplift everyone spiritually.

Sri Guru Arjan Sahib Ji has compared the Holy Sri Granth Sahib Ji to a huge plate which contains three kinds of spiritual food. Our spirit(ਆਤਮਾ) or our spiritual thirst will be satisfied after taking that food and internalizing it. These three forms of food are an essential guideline to man for living. They are:

1. Truth(ਸੱਤ); Without Truth, one does not beget purity and fearlessness.
2. Contentment(ਸੰਤੋਖ); Without contentment, one remains dissatisfied and ungrateful. Man is not thankful to God for the things that he has received from Him and has a burning desire for the things he has yet not received.
3. The Elixir of Naam(ਅੰਮ੍ਰਿਤ ਨਾਮ) - which comes from contemplation; Without contemplation on the Naam, a person does not progress on this spiritual journey.

ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖ ਵੀਚਾਰੋ ॥  
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ ॥

Upon this Plate, three things have been placed:  
they are **Truth** and **Contentment**; contemplate on this.

**The Ambrosial Nectar of the Naam**

has been placed upon it as well; it is the Support of all.

ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ ॥  
ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੋ ॥  
ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੋ ॥੧॥

One who eats it and enjoys it shall be saved.

This thing can never be forsaken;

keep this always and forever in your mind.

The dark world-ocean is crossed over by grasping the Feet of the Lord;  
O Nanak, it is all the extension of God.

(Sri Guru Granth Sahib Ji 1429 )

Sri Guru Arjan Sahib Ji is of the belief that if anyone partook this spiritual nourishment, he will attain peace and happiness.

In order to follow the teachings of Sri Guru Granth Sahib Ji, there is no need to follow any ritual. The only need is a pure heart and an INTENSE love or desire to meet God.

The Sikh Gurus were living examples of the teachings of the Sri Guru Granth Sahib Ji, for they followed and practiced them perfectly. Sri Guru Arjan Sahib Ji has often reminded us that Gurbani is the one and only means of uplifting mankind during these dark ages(ਕਲਜੁਗ).

An analysis of the concept of the Word in Christianity, Wahi in Islam, Sruti in Hinduism, and Bani in Sikhism, shows that these refer to the various modes of the revelation. The undifferentiated Word, which was God, was sent as Wahi, was heard as Sruti, and recorded and presented as Bani. These processes indicate the same phenomenon.

We are not suggesting any chronological or historical order here as no such order exists in the highest reality. We are merely seeking to invite your attention to the continuous outpourings of the Divine towards man. If the seeker moves towards the Preceptor a metre, the Preceptor moves a metre

and a quarter to clasp his hand and pull him out of the darkness, the movement(ਚਲਨਾ) of the seeker is, thus, move away from the darkness and towards the Grace of the Guru who stands waiting for the seeker.

The test of this movement is two-fold. Every step towards the Light of the Guru releases the seeker from the bondage of fear. The effect of darkness in the person is to overpower and grip him in hesitation and fear. This is the result of his ego and the duality in him. As the seeker walks away from his ego, God's Light shines in his eyes, and fear and duality begin to leave him. The innate light, once freed from the darkness, fear and hesitation, sets up a response of his inner light to His Light, which in reality are one, but appear to be two or different due to the darkness of the ego. The one who reaches this point has the certitude of his experience. He performs no miracle although there is nothing that he cannot do. In the face of increasing Light, all seeming secrets give away to him. His surrendered will then becomes like that of the elephant - who follows the goad of its master or as the iron under the anvil, and then his writ runs in the world, as he participates in the Universal Light.

Light, Consciousness and Energy within the self are the different modes of experiences and expression of the person who listens to the Guru and internalizes whatever he hears. This sound is another form of the Light. It is made gross for an ear which has, till then, not received it. Once the threshold is crossed, the sound assumes a different mode, the communication and response undergoes a new relationship. The Divine, who is transcendent for the self engulfed in darkness, comes in experiencable relation through the mode of Bani and Guru.

Some traditions of Indian non-dualism, such as advaita-Vadanta, implicitly, and Visistadvita, more directly and explicitly, set up the concept of Isvara, partly to enable the jiv to establish its contact with the transcendent. Brahman, or the Absolute.

In Sikhism, God's grace in advancing towards the seeker(Gurmukh) assumes the Guru mode and lifts the seeker out of darkness into this light. As we have said earlier, this is an experiencable and experienced relationship. The fear inspired by the darkness of the ego melts away in the light of the Guru, who performs the Divine function and is the bridge of relationship. **What we must remember, however is that God is not at the other end of the bridge but is also the bridge itself.** His judgement, His relationship, and His Light is one and the same thing. The same get into us as Bani and the material in us loosens its hold over the spirit, and thereafter the ascendent nature of the light within and the light around realize their real relationship of not being far from each other.

Have you often wondered why we seek to be close to our loved ones? Why do we experience the thrill running down our spines as soon as the light is reflected from his or her face and reaches our eyes? The voice of the beloved establishes a set and we await eagerly for him. With every sound of the approaching steps, every peal of the laughter growing louder and signifying the gradual melting away of the distance, all pains, all fear and hesitations may leave. The sound establishes the relationship, reinforces the relationship and then the words uttered sustain the relationship. This analogy is somewhat suggestive of the mystic nature of the Guru, our response to Him, and the resulting fearlessness

and bliss through Him and in Him. He is our bridge to God and is God.

The Council for the World's Religions is the vehicle of God and is now becoming an important world movement in spreading His Light to show people that what they considered to be a big distance between them, was only an illusion created by the lack of light. You all know that the human eye cannot see even the third dimension of depth. Human beings have great potential but their present equipment is in need of initiation and guidance. God's Grace seems to smile upon us through the tireless work of all the people in the Council for the World's Religions. We seek God's blessings and Grace to augment the Council's resources and give them more and more strength to widen the area where God's Light may spread and dispel the darkness. For this we pray.

# INTERFAITH MOVEMENT

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Today, the world stands at a very delicate and crucial crossroad. The ever-prevalent fear of nuclear war; misery resulting from disease, hunger and poverty (which is fast consuming the roots of the third world); world-wide drug addiction; crime and corruption along with the other prevailing social evils are some of the factors which are cumulatively threatening humanity caught within this web, although made by man himself. The world is looking for a solution.

Amongst all the spheres of human development, there is only one path which can now guide us from war to peace, from division to unity, from hatred to love and from darkness to light. The seers and spiritual souls, for whom the world is a family, must now take the helm.

It could be that is why nature took world religious leaders to a meeting of the Council for the World's Religions, where Rabbis, Reverends, professors and thinkers of the world have collected to reflect upon the problems of the present world unrest and the pursuing religious conflicts. The Council for World's Religions held an inter-religious conference in West Germany, in August 1986. The theme of the conference was "The World-Wide Interfaith Movement: Present Situation and Future Prospects". The participants were religious leaders, scholars and people who are actively involved in interfaith work.

The Council aims to bring together, the religions and religious believers of the world in mutual respect, understanding and collaborations' thereby ushering in the age of World Peace. This goal corresponds with that of the Guru Nanak Ashram which is presently situated in Patiala. This ashram, other than being the guiding light for the desperate and the needy, seeks to bring oneness in mankind and World Peace. This understanding is being brought about through the message of the Sikh Gurus, whose mission was to bring humanity under the Unitive Being of God.

The Guru Nanak Ashram is run under the guidance of Saint Scholar Naranjan Singh, who was one of the eight principal speakers to have addressed this conference. Sant Ji, Shiromani Kathakar, spoke the inaugural address.

It is important to mention here that Sant Ji distributed the message of Sri Guru Amar Das Sahib Ji Maharaj - a prayer beseeching God to save this world:-

ਸਲੋਕ ਮਃ ੩ ॥

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥

ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥

ਸਤਿਗੁਰਿ ਸੁਖੁ ਵੇਖਾਲਿਆ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ॥

ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ ਬਿਨੁ ਬਖਸਣਹਾਰੁ ॥੧॥

O' Lord, the world is in flames; Save it with Your Grace.

Save it, whatever way it can be saved.

The True Guru shows the path of Peace  
in the meditation of the True Name.

Nanak says that other than God there is no other Liberator.

(Sri Guru Granth Sahib Ji 853)

## INTERFAITH MOVEMENT AS A JOURNEY IN GOD SIKH HOPE AND INVITATION.

Sri Guru Nanak Dev Sahib Ji (1469-1538), the first of the ten preceptors or the founders (Gurus) of the Sikh religion, entered the water of the rivulet (Beini), near Sultanpur Lodhi in Punjab, seemingly for a bath. When He re-emerged from the flowing waters, He proclaimed "Na Ko Hindu Na Ko Musalman". It was an invitation to men of faiths to shift their gaze from the near and the divisive to the 'Not so far' and the unitive being of God.

Sri Guru Nanak Dev Sahib Ji was seeking the attention of the people to the movement of the flowing waters and what is symbolized. The river was purifying and carrying along with it all the drops of water in one togetherness and mutually

enriching harmony. It was difficult for anyone to distinguish one droplet from the other. I have always been impressed by this meaningful proclamation by Sri Guru Nanak Dev Sahib Ji which came to Him immediately after a spiritual revelation, while He was still in the river Beini.

Sri Guru Gobind Singh Sahib Ji (1666-1708), the tenth and the last human Guru in the Sikh religious tradition, has also taught the essence of man in his 'unitive nature':

**ਮਾਨਸ ਕੀ ਜਾਤਿ ਸਬੈ ਇਕੈ ਪਹਚਾਨਬੋ ।**

Recognise whole human race as of one caste.

(Akaal Ustat - Sri Guru Gobind Singh Sahib Ji)

Before stating this, Sri Guru Gobind Singh Sahib Ji refers to the various modes of human faiths and their respective identifying marks. All these, He says, are due to the influence of place and time. The underlying essence of all men is one and the same.

I have referred to the teachings of the first and the tenth Guru to underscore the point that **in spite of the great persecution of the Gurus, during the history of the growth and development of the Sikh religious tradition, the persecution itself did not embitter the Gurus. They saw the same continuity even in their persecutor. The claim to the truth of the essential unity of the human kind was fundamental and higher than any suffering caused by the misguided and the misdirected.** I have always remembered this message of the Gurus as an invitation to go beyond one's experience of interfaith conflict, and the ensuring suffering and to rise to the higher spiritual experience of oneness which alone is real and comforting.

A keen student of human behaviour (A Sikh literally means a student or a disciple) may be able to perceive that most

of the conflicts, for which the faiths are accused are not necessarily due to the spiritual experience. There are diverse illusions of gains which lead men to initiate or sustain conflicts. **In a large number of cases, the interfaith conflict relations are controlled externally by non-faith factors and internally manipulated by non-religious persons.** This, however, does not mean that there has never been an inter-faith conflict. Instead, what is being submitted here is that such conflicts are very few and ,further, that these conflicts have the potential of being converted into highly co-operative and mutually helpful relationships after the conflict is over.

Let us now refer to the third point exemplified in an incident associated with the life of Sri Guru Gobind Singh Sahib Ji. I am referring this here because it is most widely mentioned in the various congregations of the Sikhs and is very often recalled by Saints and others addressing the seekers of the teachings of the Sikh Gurus.

A devout Sikh, Bhai Kennayah, was assigned the duty of serving drinking water to wounded Sikhs engaged in a defensive battle with the invading armies of the rulers. Bhai Kennayah was carrying out his duties. After sometime, a complaint was made to Guru Ji by the Sikhs who were fighting the invaders. It was submitted by them that Bhai Kennayah was serving drinking water to friends and foes alike. This helped the invaders to regain their lost strength and to attack the Sikhs with revived vigour. The Guru sent for Bhai Kennayah.

When the latter came to the presence of the Guru, the Sikhs repeated their complaint against him. The Guru spoke softly and with affection to Bhai Kennayah and encouraged him to say what he wanted to express about the matter at hand. Bhai Kanahiya bowed to the Guru and said, "I am merely

carrying out Your instructions. You have always taught us that God is everywhere and in everyone. I look at the invader and the defending Sikhs in the light of this teaching and am treating everyone alike, without making the distinction of friend and foe."

The Guru then praised him for realizing the essence of religion. He asked Bhai Kennayah to come near Him and then gave him an ointment which was to be used for healing the wounds of the injured persons. The Guru directed Bhai Kennayah to apply the ointment, in addition to the service of drinking water, to the warring soldiers. Bhai Kennayah was advised to do this work without making any distinction between the men of his own faith and that of the invading soldiers. Bhai Kennayah bowed to the Guru and left for the battlefield with reinforced faith and guidance of the Guru. The Guru then remarked, "Bhai Kennayah has realized what I am teaching."

This widely recalled incident and its teaching has always impressed me in my work for this interfaith movement. I find in this a reflection of Sri Guru Nanak Dev Sahib Ji's revelation. "There is no Hindu, there is no Muslim." Bhai Kanahiya lived this revelation in his actions.

Were I to stop here and utter not a word more, I think, I would have made the view of Sikhism and about its interfaith relationship very clear by the above mentioned statement. Some have often cited this as an example of the Guru's love for all men. A few persons have regarded this as a lesson for us to adopt a friendly attitude even towards our foes. A few others have also upheld this as an example of non-partisan and impartial behaviour towards others. It may be that all these persons are right as their conclusions appear

to be duly entailed by the teaching.

I have, therefore, always regarded this incident as revelatory of the spiritual relationship of all men and all faiths. There is no Hindu. There is no Muslim. There is no Christian: There is God, and God alone is reflected in all of us. Without God, there would be no difference between inert matter and human bodies. Any realization of the spiritual in human relationship is a step towards perceiving the spiritual continuum. The 'false wall' (ਕੁੜ ਪਾਲ) of ego seems to create the veil which disables man from going beyond the mere matter. The wall is not the house nor is it the dweller within. Bhai Kennayah had perceived the 'dweller within' and this perception alone can be the true and everlasting foundation of all human relationships including the ones involved in the interfaith movement.

There is an urgent need to reinterpret the illusory motivation concealed in the slogans of 'struggle for survival' and 'the survival of the fittest'. The appeal of this contemporary understanding or shall I say the nineteenth and twentieth century misunderstanding of man's 'evolution and development' is due to failure to see that growth at different levels, and especially at higher levels, follows overwhelming patterns of cooperative contribution. Far from being a heartless conflict and mutual annihilation programme of man as his fate and future, the spiritual in man confers on him a duty as well as an ability to perform this duty, to grow by contribution to everyone's growth.

I am here tempted to continue with my presentation of the Sikh precepts on the subject of interfaith relationship being grounded in the realization of the value of the spiritual. I may refer to an event of the history of the Sikh religion which has

made a deep mark on my perception of the spiritual and its reflection in human actions. I have been deeply influenced by this from the very early stage of my childhood.

Ours is a family which had accepted the duties of developing and looking after a very important historical Sikh shrine which exists since the earliest stages in the development of the Sikh religion. This Gurudwara(a word used for a religious place) is associated with an event in the life of the Ninth Guru, Sri Guru Tegh Bahadur Sahib Ji. The name of the place where the Gurudwara is situated is known as Kot Dharamwala (literally, a fort of religion) and it is situated at a distance of about one hundred kilometers, north of Patiala, where I have set-up "Guru Nanak Ashram" and am, presently, engaged in spiritual contemplation and social work, including interfaith work. The name of the shrine at Kot Dharamwala is Sulisar. The word Suli signifies the Cross and Sulisar commemorated the crucifixion, or may we say, self-crucifixion. I quote the narration of this event in the words of Max. Arthur Macauliffe, a British writer on Sikh religion and history:

*Guru Tegh Bahadur (1622-1675), the ninth Guru, once set out on a tour. During the course of the journey, he travelled to Kot Dharamwala and was received with affection by the people everywhere.*

*During this journey he was pursued by two thieves, one a Musalman and another a Hindu, who watched day and night for an opportunity to steal his horse. While the Guru, wearied with travel, lay asleep on a dark night, the thieves, it is said, saw from their place of concealment, a tiger appearing from a lonely forest and make three prostrations before the sleeping Guru.*

*The Musalman thief became afraid and said to the Hindu, "The Guru, whom a carnivorous animal not only toucheth not, but boweth to, must be some wonder worker." The Musalman would therefore never steal his horse, but would go home. The Hindu thief could not avoid recognizing the Guru's power, but at the same remained fixed in his resolution to commit the theft.*

*On awaking in the morning, the Guru heard of the theft, and in reply to his men said that the horse and the thief would be found standing on a certain spot to the north of his camp. He accordingly sent his servants and ordered them to bring the horse and the thief before him.*

*The Guru asked the thief why he had stolen the horse and why he had remained standing with the animal instead of running away.*

*The thief told him all that had occurred prior to the theft and added that when he had mounted the horse he became blind and could not see his way. He had traveled several miles but could not find the road, and therefore halted at the place where he was arrested.*

*In his contrition, he afterwards climbed a Jand tree, broke off a portion of a branch, and impaled himself on the stump. The place is now called 'Sulisar'*

Macauliffe, M.A. The Sikh Religion. Vol. 4, page 341

Macauliffe has drawn the conclusion from the above episode that 'thus did the thief gather the fruit of his sins'. As Saint Shaikh Farid says, such is the punishment that awaits those who perpetrate evil deeds.

However, I have always looked at this event very differently. In India, the word Suli has generally revived in our memory the crucifixion of one of the greatest prophets of religion, Jesus Christ. It has often occurred to me that there are two prominent instances of crucifixion in the world. There is the crucifixion of the Holy Christ, who was put on the Cross, so that he may redeem the sins of humanity. His love for the suffering humanity led him to accept the most painful so that choice made by the people who were gathered there when the Roman Governor made the offers to set either their prophet or the thief free. They asked for the freedom of the thief.

I know that Jesus Christ was destined to be crucified, but you just see the human choice. It opted for the base and

the evil, it favoured the one who was unscrupulously seeking the material things, as all thieves do. There was something in other men which directed them to act in terms of their own desire for the matter.

However, the glory of the spiritual did not come to an end with the crucifixion of Jesus of Nazareth. Instead, it has given rise to the great movement of the Christian religion. Thus, the matter failed to be final or higher. The eventual inspiration in all religious movements, is similarly, very powerful and pervasive.

In case of the Sulisar, the thief was also attracted towards the matter. It was the horse which moved him more than the presence of the Guru. He took the horse, but it did not sustain him. It failed to take him anywhere. When the thief came to the presence of the spiritual in the Guru, the spirit in the thief triumphed and the thief suffered his cross by impaling himself on the stump of the tree. The Guru had granted him the pardon and allowed him to go wherever he wanted to go. But even a thief, under the surge of spiritual in him, came to see the matter as lower.

All interfaith movements have a great lesson here. I have always upheld this example in contributing to the spiritual development of all who came in contact with us. Today, the shrine Sulisar stands haloed not because it stands in the memory of a very powerful or successful thief. It is a shrine because it commemorates the Grace of the Guru's visit as also the transformation of a seeker of the material in the face of the kindness of the spiritual.

Somehow, Sulisar always inspires me to believe that inter-faith and intrafaith movements ought to be based in the

principal of selflessly contributing to the spiritual growth of everyone. It signifies that the goal of the spirit is not divisive but unitive. Religious life is an invitation to growth by sharing and cooperating with others. The matter is merely a contributory factor. The real height is gained through surrender. The fabric of interfaith movement is woven with the threads of self-sacrifice and love.

I started at the age of fourteen, the exegetical work and the delivering of the religious discourses in a very important shrine, called Gurdwara Dukh Nivaran Sahib(ਗੁਰਦੁਆਰਾ ਦੁਖ ਨਿਵਾਰਨ ਸਾਹਿਬ - literally, the remover of sufferings), at Patiala. It is managed by the Central Authority of the Sikh Shrines. I have always regarded this opportunity as the Grace of God and the Guru. For years together, I have had the privilege of being heard by millions of people of various faiths. We call this discourse, in Sikhism, as Katha(ਕਥਾ). It is a form of a religious sermon which combines in it the elements of interpreting the teachings of the Gurus as well as the narration of the events of religious history. The purpose of the discourse is to invite human beings to a journey in God. It is also aimed at sustaining those who are already in this path. The men of faith, or of all faiths, are assured that their hope in Him is not unfounded and that this hope has the support in human history. It is a sharing across the barriers of time and the geographical limits of traditions. We ought to follow the 'Signs' of God and we shall meet Him not very far from all of us.

The interfaith movement is a movement in Him. The enobling nature of this movement is due to the spiritual nature of Him who moves us in this togetherness. I pray for God's Blessing for the Council for the World's Religions, whose vision and programmes may become the cues and instruments of God's

Will. May everyone understand the true purpose of God and seek to realize it in their life. Let this alone be the purpose and programme of interfaith movement. This is our prayer. This is our hope. And this is our Invitation.

Waheguru Ji Ka Khalsa. Waheguru Ji Ki Fateh.

The pure is of the Lord. To the Lord is the Victory.

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At the conference, there were many who raised questions:

**Richard J. Payne, publisher (Amity House) in New York, America,** asked many questions. He said:

*"I felt a wondrous energy flow through the atmosphere, when Sant (Giani) Naranjan Singh Ji entered the seminar Hall."*

He asked:

*Q. What else, beside these conferences, can we do, to bring about a change in world attitude?*

Sant Ji: Working for the self is the most important task. Only a glowing lamp can dispel darkness. Any empty tank cannot distribute water. To spread love, unity and peace, develop the self. That is, one who sleeps cannot wake others.

*Q. How do we do this?*

Sant Ji: Break away from the material, not by action, but by thought. Live like a lotus lives in a pond, within this world and yet, uncontaminated by it. Maintain a simple living and high thinking. If we live in the company of Saints, we can learn to live such a life.

*Q. What is the self?*

Sant Ji: The 'Power' or 'Energy' which is within us is the 'Self'. In the old language of the Puranas, it is called the

‘Atma’. It is also called Soul, God, etc – innumerable names have been given to it.

**Rabbi Dr. Albert H. Frielander from Kent, London** remarked in his plenary address:

*“The presence of such a person as Sant (Giani) Naranjan Singh, make me see what interfaith actually means. In his presence, I did not feel myself to be a Jew or him to be a Sikh. Such is the love which flows from within him. One knows when one stands in the presence of greatness. I am fortunate to have met and received the blessings of such a person.”*

**Fr: Albert Nambiaparambi CMI Director UPASANA**, asked:

*Q: How is it that when sufferings come, religious saints run away from the situation?*

Sant Ji: There are three types of sufferings, namely, physical; mental; and spiritual. The Sikh way of life does not advocate escapism, whatever may be the nature of sufferings. Our Guru or Preceptors faced sufferings in the form of tortures of the extreme kind, but they never deviated from the path of Truth. They faced sufferings boldly and did not deviate from the divine path. The same has been the attitude of thousands of their followers. **Let me mention here, that in Sikh parlance, our doctrine is not referred to as “Sikhism”, but as the ‘Sikh Panth’ or the practical way of life. The Sikh doctrine does not stand for philosophical quibblings or dogmas or for any rituals. It stands for life – for living a principled life even in the face of sufferings and having to sometimes die for it.**

*Q. What is the practical way of life?*

Sant Ji: To practice what is Real, means to be ‘practical’. But

first there should be an enquiry about what is 'Real'.

**Rev. Francis H. Clark, senior consultant of the C.W.R.**, bowed to take Sant Ji's blessings. He requested Sant (Giani) Naranjan Singh to become a patron of the organization.

**Dr. Sayimatha Siva Binda Devi** thanked Sant Ji for his visit saying, "Greatness resides within you".

**Retd. Maj. Gen. S.S. Ubban**, paying his respects to Sant Ji said, "the force of your spirit moved everyone."

**Dr. Manfred. H. Vogel** asked:

*How can one get Bhai Kennayah's vision of non-duality, where foes and friends would seem alike? Why are there so many cults in the world when there is only one humanity?*

Sant Ji: The basic postulate, as incorporated in the MOOL MANTRA of the Sikh doctrine is EK ONGKAAR, that is, there is only One Reality who is projecting Himself through this creation or phenomenon. This Real being of God is the Eternal Truth in existence. He is the creating source and energy; is devoid of fear and enmity; is immortal, unborn, self-existing and is known by the grace of the Guru.

Every human being, to whatever religion, race or nation he may belong is gifted by God with a hidden 'Super Eye', which is also known as the 'third eye'. In order that we may see oneness in the world and not division, we need to develop this eye. In reply to a question asked by Arjuna,

as to whether it was possible to see unity in diversity with these physical eyes, Lord Krishna answered:

*na tu ma-m s'akyase drastum anenaiva sva-caksusa  
- divyam dada-mi te caksuh pas'ya me yogam ais'varam*

But you cannot see Me with your present eyes.

Therefore I give you divine eyes.

Behold My mystic opulence!

(Bhagavad Gita 11-8)

In Gurbani it is stated:

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥

O my eyes, the Lord has infused His Light into you;

do not look upon any other than the Lord.

Do not look upon any other than the Lord;

the Lord alone is worthy of beholding.

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 ਨੇਤ੍ਰ ਅੰਧ ਸੇ

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥੩੬॥

This whole world which you see is the image of the Lord;

only the image of the Lord is seen.

By Guru's Grace, I understand, and I see only the One Lord;

there is no one except the Lord.

Says Nanak, these eyes were blind;

but meeting the True Guru, they became all-seeing.

(Sri Guru Granth Sahib Ji 922)

If this hidden divine sight(ਦਿਬ ਦ੍ਰਿਸਟਿ or the third eye) opens and is awakened, the wall of duality is shattered, this world

of matter losses its entity and appears to be engulfed in spirit. Individual entities are seen existing in the Divine Light and the Divine Light in the entities. This wondrous sight is described as:-

ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ

ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ ॥

Your Light is in Your creatures,  
and Your creatures are in Your Light;  
Your Almighty Power is pervading everywhere.

(Sri Guru Granth Sahib Ji 469)

In short, spirit and matter appear so intermingled that the spirit becomes matter and the matter becomes spirit. The process of awakening of the Divine Sight implies looking inwardly, leading a disciplined life and life of introspection. It also means practicing of emptying the mind of worldly thoughts and things, of voices and visions, of feelings and emotions – in short, of everything that is creaturely. In Sikh parlance, this is called breaking the wall of falsehood.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

So how can you become truthful?  
And how can the veil of illusion be torn away?

(Sri Guru Granth Sahib Ji 1)

It is an attainment of a state of worldly thoughtlessness, a state of inner stillness. This deep and complete stillness is MEDITATION. The more one progress in this inner journey, the more one comes nearer to the threshold of the Divine One. In the words of Gurbani:-

ਆਸਾ ਭੀਤਰਿ ਰਹੈ ਨਿਰਾਸਾ ਤਉ ਨਾਨਕ ਏਕੁ ਮਿਲੈ ॥੪॥

In the midst of hope, remain untouched by hope;  
then, O Nanak, you shall meet the One Lord.

(Sri Guru Granth Sahib Ji 877)

That is, you meet the One, when you cease hankering after worldly desires or hopes, though still continuing to live in this world of desire and hope.

Gurbani has two forms:-

1. One form which can be expressed;
2. The other form which cannot be expressed.

Gurbani also has two meanings:-

1. One meaning is dhuni(ਧੁਨੀ - sound);
2. The second meaning is perkash(ਪ੍ਰਕਾਸ਼ - light).

The greatness of Gurbani is that it has come from the realm of Light and it takes a person, who becomes attached to it, back to that realm. The perkash(ਪ੍ਰਕਾਸ਼ - light) is not outside but inside oneself. The light outside is utter darkness in comparison with the Light of knowledge which Gurbani gives.

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥  
ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥੨॥

If a hundred moons were to rise,  
and a thousand suns appeared, even with such light,  
there would still be pitch darkness without the Guru.

(Sri Guru Granth Sahib Ji 463)

Nowadays, very few people contemplate(ਵੀਚਾਰ) Gurbani, but they read and sing much of the Gurbani. In large fields and with the aid of loud-speakers and in many other places, Gurbani is read and sung by many people. Notwithstanding, after all these outward expressions, people are empty inside. Why is this so?

The reason is, we do not contemplate Gurbani, and we do not follow the tenets or the principles of its teachings.

For example, if you plough the field properly and sow the

proper seed at the right time, then the result will be abundance of fruit and vegetables. In the same way, if one follows the teachings of Gurbani and walks in its true path, then Naam Raas is given by Gurbani. **The main purpose of Gurbani is to awaken Naam Raas in us.**

We cannot possibly acquire Naam from inauthentic(ਕੱਚੀ) Bani. It is only Guru Ji's Bani that is true. Those who sing inauthentic hymnal compositions or interpret them are undependable and unreliable.

It is only Gurbani which possesses the power to bestow Naam Raas because it is a transmission from the Lord's Court bringing with it spiritual knowledge for mankind's salvation.

Since Gurbani has come to this material world with its boundless knowledge(ਗਿਆਨ), deserving human souls who get attached to it are ferried back to where it originated.

But, the greatest difficulty is that it is no easy task to get our concentration(ਧਿਆਨ) attached to it. This is the field of super-thought(ਸੁਰਤ) wherein our mind has to make way for us to reach it.

But the mind is invariably on the evil side; it is blind to the spiritual path, engaged in vain deeds, a 'foreigner' (not staying at home but always wandering about outside) coming in for a moment and leaving the house the next.

Sri Guru Nanak Dev Sahib Ji truly asks how could a foolish person keeping the company of such a mercurial mind ever reach the Lord? The buddi(ਬੁੱਧੀ) is fully involved with its own analyses, then how could he meet the Lord?

The Almighty God has made the Laws of Nature which are fixed and they never change. For example: like begets like-

water mixes with water but not with stone; and sand mixes with sand but not with fire, and fire merges with fire but not with water.

If there is talk of a Guru, then without doubt, there should be mention of a Sikh or a disciple. And if there is discussion of Gurbani then there cannot be absence of the super-thought(ਸੁਰਤ) which is the disciple.

Since there is no union(ਸੰਗਮ) of Shabad and super- thought(ਸੁਰਤ), there is no Naam Raas; although we have been going to the Gurdwara without fail for over 50 years!

The union with Shabad has not been possible because we did not cultivate feet of God's fear(ਭੈ ਕੇ ਚਰਨ) to walk on this Ideal path(ਗਾਡੀ ਰਾਹ).

ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੋਇਣ ਸੁਰਤਿ ਕਰੇਇ ॥  
ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਵ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥੨॥

Let the Fear of God be your feet,  
and let His Love be your hands;  
let His Understanding be your eyes.  
Says Nanak, O wise soul-bride,  
In this way, you shall be united with your Husband Lord.

(Sri Guru Granth Sahib Ji 139)

Thus, we could not fashion or shape our consciousness, intelligence, mind and wisdom.

ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ ॥  
ਇਹ ਬਾਣੀ ਮਹਾ ਪੁਰਖ ਕੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥੪੦॥

How rare are those who contemplate the Word of the Guru's Bani;  
they become Gurmukh.  
This is the Bani of the Supreme Being;  
through it, one dwells within the home of his inner being.

(Sri Guru Granth Sahib Ji 935 )

Consciousness, mind and intelligence are shaped if we

contemplate and walk in the teachings of Gurbani. However, reading Gurbani like a parrot is fruitless. It is Guru Ji's advice that we contemplate while reading Gurbani and this will be the revelation of a Gurmukh. By doing so, we get to know our real destination or, the greatness of Naam.

ਜਨ ਨਾਨਕੁ ਬੋਲੇ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥

ਜੋ ਸੁਣੇ ਕਮਾਵੈ ਸੁ ਉਤਰੈ ਪਾਰਿ ॥

Servant Nanak chants the wisdom of God;  
one who listens and practices it, is carried across and saved.

(Sri Guru Granth Sahib Ji 370)

We always talk of Gurbani but we never endeavour to earn it. In Sri Guru Arjan Sahib Ji's Sukhmani Sahib, numerous benefits of Naam Simran are given, but if we do not perform Simran, how are we going to obtain the benefits listed?

Here, in our earthly life, the only way to reach the other shore of immortality is by hard labour performing Simran. From the Sadh Sangat, we get the method(ਜੁਗਤ) of how to perform the Simran. However, each one of us HAS to do Simran ourself.

In this path, there is no necessity to quarrel nor carry on unnecessary talking - as people involved in rituals are usually fond of doing.

The advice given by Gurbani is: Make friends with the Guru, love the Shabad Guru and be absorbed in His teachings. By doing so, we destroy our ego - which is always a hindrance to our union with Guru Ji when we seek His sanctuary.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਨਮੁ ਨ ਛੋਡੈ ਜੇ ਅਨੇਕ ਕਰਮ ਕਰੈ ਅਧਿਕਾਈ ॥

ਵੇਦ ਪੜਹਿ ਤੈ ਵਾਦ ਵਖਾਣਹਿ ਬਿਨੁ ਹਰਿ ਪਤਿ ਗਵਾਈ ॥

ਸਚਾ ਸਤਿਗੁਰੁ ਸਾਚੀ ਜਿਸੁ ਬਾਣੀ ਭਜਿ ਛੂਟਹਿ ਗੁਰ ਸਰਣਾਈ ॥੨॥

Without serving the True Guru, one cannot escape reincarnation,  
even by performing numerous rituals.

Those who read the Vedas, and argue and debate;  
without the Lord, lose their honour.

True is the True Guru, and True is the Word of His Bani;  
in the Guru's Sanctuary, one is saved.

(Sri Guru Granth Sahib Ji 638)

There are two ways in which we can channel our thoughts:

1. Material or worldly thinking
2. Spiritual or Godly thinking.

In the former, material or worldly thinking, a person can only see the creation but not the Creator who is behind it all. Such a person naturally thinks of the creation as everything and, being attached to it, he wastes his life in worldly entanglements. People of this nature cannot possibly see the Almighty Lord present in the Guru.

Those who have been blessed with Godly thinking see the Formless Lord in everything.

ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ ॥

ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ ॥

ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ ॥੧॥

The True One is on his mind, and the True One is upon his lips.  
He sees only the One.

O Nanak, these are the qualities of the God-conscious being.

(Sri Guru Granth Sahib Ji 272)

In their way of thinking, or thoughts, there is nothing but the vision of the Almighty Lord. They can visualize the Lord

in every creature on this earth.

Gurbani wants to bring spiritual or Godly thinking into a human being. The wall of falsehood is in the mind and is unquestionably a hindrance to our union with the Lord. How can this obstacle be removed, if not destroyed?

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥

No one is my enemy,  
and no one is a stranger. I get along with everyone.

(Sri Guru Granth Sahib Ji 1299)

Gurbani gives the answer to this. As our thinking becomes, so can we see. A person who has managed to overcome the evil within him, can see no evil before him through his normal eyes, and, to him every living soul is a friend and brethren.

ਮਨ ਅਪੁਨੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ ॥

ਪੇਖੈ ਸਗਲ ਸ੍ਰਿਸਟਿ ਸਾਜਨਾ ॥

One who eradicates cruelty from within his own mind, I  
looks upon all the world as his friend.

(Sri Guru Granth Sahib Ji 266)

Katha, Kirtan and Simran are ways to get rid of the evil from the mind, the duality and the wall of falsehood created within us. And so, there is the need for Sadh Sangat(holy congregation) towards the development of intense faith in God and to divert the mind from evil thoughts and evil ways. Just as we build a fence to protect our garden or our field, in the same way, to protect our mind, intelligence and consciousness, we need regular Sadh Sangat.

It is for this reason that Gurbani has given Sadh Sangat a high status in Gurmat. The 7th pauri of Sukhmani Sahib mentions the magnanimity of the Sadh Sangat.

# GURMUKH AND MUNMUKH

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One who does not remain under the Guru's Divine Order(ਗੁਰਮੁਖ) is a munmukh. A munmukh takes guidance from the mind; his inner state is always in a turmoil. He stays agitated, unhappy and bewildered.

**A Gurmukh stays in constant practice of the Gurshabad. Even if he fails in his worldly tasks, he does not let that become an impediment in his practice of the Shabad.**

Eventually, with constant perseverance, his weaknesses and worldly desires begin to recede. The ego, which is the root cause of all desires, starts abating.

**ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਲਇਆ ਸਵਾਰਿ ॥**

**ਹਉਮੈ ਵਿਚਹੁ ਤਜੇ ਵਿਕਾਰ ॥੩॥**

Through the Guru this mind is embellished.  
Then one eradicates egotism and sin from within.

(Sri Guru Granth Sahib Ji 159 )

A Gurmukh acquires an inner consciousness of Naam (external being of God). There is a progressive evolvment. As a disciple, slowly and steadily, he practices the Guru's Word and relinquishes his instinct or his bent of mind. Subsequently, the mind abandons its impurity and the path begins to unfold.

Disciplining or reforming the mind is not an easy task. The mind is often uncontrollable.

**ਮਨੁ ਅਸਾਧੁ ਸਾਧੈ ਜਨੁ ਕੋਈ ॥**

The mind is undisciplined;  
only a rare few can discipline it.

(Sri Guru Granth Sahib Ji 665 )

But, whosoever succeeds in controlling his mind merges with the Supreme Being. In the Upanishads, it is said that when the mind's and wisdom's equilibrium stand in their original position or state, then instantly a Vision of God is revealed.

Gurmukhs have controlled their mind with the help of Guru Ji's guidance.

**ਗੁਰਮੁਖਿ ਆਪਣਾ ਮਨੁ ਮਾਰਿਆ ਸਬਦਿ ਕਸਵਟੀ ਲਾਇ ॥**

The Gurmukh has vanquished his mind  
by applying the touch-stone of Gurbani.

(Sri Guru Granth Sahib Ji 87)

A Gurmukh perpetually stays under Guru Ji's Divine Order(ਹੁਕਮ) and consequently maintains an inner stability, peace and happiness.

**ਗੁਰਮੁਖਿ ਸਦਾ ਦਰਿ ਸੋਹਣੇ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥**

**ਅੰਤਰਿ ਸਾਂਤਿ ਸਦਾ ਸੁਖੁ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਹਿ ॥**

Gurmukhs ever look beauteous in the Lord's Court  
and they practice the Guru's Word.

Within them is lasting peace and comfort  
and they receive honour in the True Lord's Court.

(Sri Guru Granth Sahib Ji 591)

Illumination dispels darkness. Similarly, the prime method for obliterating the desires of the mind is to keep it absorbed in the remembrance of God (Naam Simran). Since God is the purest of the Pure, He renders pure the mind that remembers Him.

**ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮਨ ਕੀ ਮਲੁ ਜਾਇ ॥**

**ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇ ॥**

By remembering God the sins of the mind are washed away.

The Ambrosial Naam is absorbed into the heart.

(Sri Guru Granth Sahib Ji 263 )

We can either utilize our willpower to obtain worldly materials

and sensual pleasures or conserve it to attain oneness with the Eternal Being(God). There is however one difference. Those who expand their willpower to obtain worldly materials and pleasures beget separation, distress, anguish etc. Those who use their willpower in Simran for achieving oneness with God become dynamic and transcend a transcendence which cannot be quelled by the anti forces (sense desires) and they remain peaceful, blissful, ecstatic and enraptured.

Gurbani says :

ਸੁਖੁ ਪ੍ਰਭ ਸਿਮਰਨ ਕਾ ਅੰਤੁ ਨ ਪਾਰ ॥

The peace and joy, which are obtained by remembering God,  
are limitless.

(Sri Guru Granth Sahib Ji 263)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ॥

ਐਸੀ ਕਿਰਪਾ ਮੋਹਿ ਕਰਹੁ ॥

ਸੰਤਹ ਚਰਣ ਹਮਾਰੇ ਮਾਥਾ ਨੈਨ ਦਰਸੁ ਤਨਿ ਧੂਰਿ ਪਰਹੁ ॥੧॥ ਰਹਾਉ ॥

Bless me with such mercy, Lord,  
that my forehead may touch the feet of the Saints,  
and my eyes may behold the Blessed Vision of their Darshan,  
and my body may fall at the dust of their feet.

ਗੁਰ ਕੋ ਸਬਦੁ ਮੇਰੈ ਹੀਅਰੈ ਬਾਸੈ ਹਰਿ ਨਾਮਾ ਮਨ ਸੰਗਿ ਧਰਹੁ ॥

ਤਸਕਰ ਪੰਚ ਨਿਵਾਰਹੁ ਠਾਕੁਰ ਸਗਲੋ ਭਰਮਾ ਹੋਮਿ ਜਰਹੁ ॥੧॥

May the Word of the Guru's Shabad abide within my heart,  
and the Lord's Name be enshrined within my mind.

Drive out the five thieves, O my Lord and Master,  
and let my doubts all burn like incense.

ਜੋ ਤੁਮੁ ਕਰਹੁ ਸੋਈ ਭਲ ਮਾਨੈ ਭਾਵਨੁ ਦੁਬਿਧਾ ਦੂਰਿ ਟਰਹੁ ॥

ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਤੁਮ ਹੀ ਦਾਤੇ ਸੰਤਸੰਗਿ ਲੇ ਮੋਹਿ ਉਧਰਹੁ ॥੨॥੩॥੧੧੯॥

Whatever You do, I accept as good; I have driven out the sense of duality.

You are Nanak's God, the Great Giver;  
in the Congregation of the Saints, emancipate me.

ਰਾਗੁ ਸਾਰੰਗ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ॥ ਕਬੀਰ ਜੀ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਹਾ ਨਰ ਗਰਬਸਿ ਥੋਰੀ ਬਾਤ ॥

ਮਨ ਦਸ ਨਾਜੁ ਟਕਾ ਚਾਰਿ ਗਾਂਠੀ ਐਡੋ ਟੇਢੋ ਜਾਤੁ ॥੧॥ ਰਹਾਉ ॥

O mortal, why are you so proud of small things?  
With a few pounds of grain and a few coins in your pocket,  
you are totally puffed up with pride.

ਬਹੁਤੁ ਪ੍ਰਤਾਪੁ ਗਾਂਉ ਸਉ ਪਾਏ ਦੁਇ ਲਖ ਟਕਾ ਬਰਾਤ ॥  
ਦਿਵਸ ਚਾਰਿ ਕੀ ਕਰਹੁ ਸਾਹਿਬੀ ਜੈਸੇ ਬਨ ਹਰ ਪਾਤ ॥੧॥

With great pomp and ceremony, you control a hundred villages,  
with an income of hundreds of thousands of dollars.  
The power you exert will last for only a few days,  
like the green leaves of the forest.

ਨਾ ਕੋਊ ਲੈ ਆਇਓ ਇਹੁ ਧਨੁ ਨਾ ਕੋਊ ਲੈ ਜਾਤੁ ॥  
ਰਾਵਨ ਹੂੰ ਤੇ ਅਧਿਕ ਛਤ੍ਰਪਤਿ ਖਿਨ ਮਹਿ ਗਏ ਬਿਲਾਤ ॥੨॥

No one has brought this wealth with him,  
and no one will take it with him when he goes.  
Emperors, even greater than Raawan, passed away in an instant.

ਹਰਿ ਕੇ ਸੰਤ ਸਦਾ ਬਿਰੁ ਪੂਜਹੁ ਜੋ ਹਰਿ ਨਾਮੁ ਜਪਾਤ ॥  
ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰਤ ਹੈ ਗੋਬਿੰਦੁ ਤੇ ਸਤਸੰਗਿ ਮਿਲਾਤ ॥੩॥

The Lord's Saints are steady and stable forever;  
they worship and adore Him, and chant the Lord's Name.  
Those who are mercifully blessed by the Lord of the Universe,  
join the Sat Sangat, the True Congregation.

ਮਾਤ ਪਿਤਾ ਬਨਿਤਾ ਸੁਤ ਸੰਪਤਿ ਅੰਤਿ ਨ ਚਲਤ ਸੰਗਾਤ ॥  
ਕਹਤ ਕਬੀਰੁ ਰਾਮ ਭਜੁ ਬਉਰੇ ਜਨਮੁ ਅਕਾਰਥ ਜਾਤ ॥੪॥੧॥

Mother, father, spouse, children and wealth  
will not go along with you in the end.  
Says Kabeer, meditate and vibrate on the Lord, O madman.  
Your life is uselessly wasting away.

ਭੈਰਉ ਮਹਲਾ ੫ ॥

ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ ॥ ਕਾਮ ਰੋਗਿ ਮੈਗਲੁ ਬਸਿ ਲੀਨਾ ॥  
ਦ੍ਰਿਸਟਿ ਰੋਗਿ ਪਚਿ ਮੁਏ ਪਤੰਗਾ ॥ ਨਾਦ ਰੋਗਿ ਖਪਿ ਗਏ ਕੁਰੰਗਾ ॥੧॥

Mankind is afflicted with the disease of egotism.

The disease of sexual desire overwhelms the elephant.

Because of the disease of vision, the moth is burnt to death.

Because of the disease of the sound of the bell,  
the deer is lured to its death.

ਜੋ ਜੋ ਦੀਸੈ ਸੋ ਸੋ ਰੋਗੀ ॥

ਰੋਗ ਰਹਿਤ ਮੇਰਾ ਸਤਿਗੁਰੁ ਜੋਗੀ ॥੧॥ ਰਹਾਉ ॥

Whoever I see is diseased.

Only my True Guru, the True Yogi, is free of disease.

ਜਿਹਵਾ ਰੋਗਿ ਮੀਨੁ ਗ੍ਰਸਿਆਨੋ ॥ ਬਾਸਨ ਰੋਗਿ ਭਵਰੁ ਬਿਨਸਾਨੋ ॥  
ਹੇਤ ਰੋਗ ਕਾ ਸਗਲ ਸੰਸਾਰਾ ॥ ਤ੍ਰਿਬਿਧਿ ਰੋਗ ਮਹਿ ਬਧੇ ਬਿਕਾਰਾ ॥੨॥

Because of the disease of taste, the fish is caught.

Because of the disease of smell, the bumble bee is destroyed.

The whole world is caught in the disease of attachment.

In the disease of the three qualities, corruption is multiplied.

ਰੋਗੇ ਮਰਤਾ ਰੋਗੇ ਜਨਮੈ ॥ ਰੋਗੇ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਭਰਮੈ ॥

ਰੋਗ ਬੰਧ ਰਹਨੁ ਰਤੀ ਨ ਪਾਵੈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਰੋਗੁ ਕਤਹਿ ਨ ਜਾਵੈ ॥੩॥

In disease the mortals die, and in disease they are born.

In disease they wander in reincarnation again and again.

Entangled in disease, they cannot stay still, even for an instant.

Without the True Guru, the disease is never cured.

ਪਾਰਬ੍ਰਹਮਿ ਜਿਸੁ ਕੀਨੀ ਦਇਆ ॥ ਬਾਹ ਪਕੜਿ ਰੋਗਹੁ ਕਢਿ ਲਇਆ ॥  
ਤੂਟੇ ਬੰਧਨ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਰੋਗੁ ਮਿਟਾਇਆ ॥੪॥੨॥੨੦॥

When the Supreme Lord God grants His Mercy,

He grabs hold of the mortal's arm,

and pulls him up and out of the disease.

Reaching the Saadh Sangat, the Company of the Holy,  
the mortal's bonds are broken.

Says Nanak, the Guru cures him of the disease.

ਰਾਜਾਸ਼੍ਰਮ ਮਿਤਿ ਨਹੀ ਜਾਨੀ ਤੇਰੀ ॥  
ਤੇਰੇ ਸੰਤਨ ਕੀ ਹਉ ਚੇਰੀ ॥੧॥ ਰਹਾਉ ॥

I do not know the limits of Your Royal Ashram.

I am the humble slave of Your Saints.

ਹਸਤੋ ਜਾਇ ਸੁ ਰੋਵਤੁ ਆਵੈ ਰੋਵਤੁ ਜਾਇ ਸੁ ਹਸੈ ॥  
ਬਸਤੋ ਹੋਇ ਹੋਇ ਸੋ ਉਜਰੁ ਉਜਰੁ ਹੋਇ ਸੁ ਬਸੈ ॥੧॥

The one who goes laughing returns crying,  
and the one who goes crying returns laughing.

What is inhabited becomes deserted,  
and what is deserted becomes inhabited.

ਜਲ ਤੇ ਥਲ ਕਰਿ ਥਲ ਤੇ ਕੂਆ ਕੂਪ ਤੇ ਮੇਰੁ ਕਰਾਵੈ ॥  
ਧਰਤੀ ਤੇ ਆਕਾਸਿ ਚਢਾਵੈ ਚਢੇ ਅਕਾਸਿ ਗਿਰਾਵੈ ॥੨॥

The water turns into a desert, the desert turns into a well,  
and the well turns into a mountain.

From the earth, the mortal is exalted to the Akaashic ethers;  
and from the ethers on high, he is thrown down again.

ਭੇਖਾਰੀ ਤੇ ਰਾਜੁ ਕਰਾਵੈ ਰਾਜਾ ਤੇ ਭੇਖਾਰੀ ॥  
ਖਲ ਮੂਰਖ ਤੇ ਪੰਡਿਤੁ ਕਰਿਬੋ ਪੰਡਿਤ ਤੇ ਮੁਗਧਾਰੀ ॥੩॥

The beggar is transformed into a king, and the king into a beggar.

The idiotic fool is transformed into a Pandit, a religious scholar,  
and the Pandit into a fool.

ਨਾਰੀ ਤੇ ਜੋ ਪੁਰਖੁ ਕਰਾਵੈ ਪੁਰਖਨ ਤੇ ਜੋ ਨਾਰੀ ॥  
ਕਹੁ ਕਬੀਰ ਸਾਧੂ ਕੋ ਪ੍ਰੀਤਮੁ ਤਿਸੁ ਮੂਰਤਿ ਬਲਿਹਾਰੀ ॥੪॥੨॥

The woman is transformed into a man, and the men into women.

Says Kabeer, God is the Beloved of the Holy Saints.

I am a sacrifice to His image.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੋਈ ਕੋਇ ਨ ਦੇਇ ॥

ਲਾਗੂ ਹੋਏ ਦੁਸਮਨਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ ॥

ਹੰਏਨ ਚੋਨਡਰੋਨਟਏਦ ਾਟਿਹ ਟਏਰਰਬਿਲਏ ਹਓਰਦਸਹਪਿਸ,

and no one offers you any support,  
When friends turn into enemies,  
and even your relatives have deserted you,

ਸਭੋ ਭਜੈ ਆਸਰਾ ਚੁਕੈ ਸਭੁ ਅਸਰਾਉ ॥

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ॥੧॥

When all support has given way, and all hope has been lost.  
But if you remember the Supreme Lord,  
even the hot wind cannot touch you.

ਸਾਹਿਬੁ ਨਿਤਾਣਿਆ ਕਾ ਤਾਣੁ ॥

ਆਇ ਨ ਜਾਈ ਬਿਰੁ ਸਦਾ ਗੁਰ ਸਬਦੀ ਸਚੁ ਜਾਣੁ ॥੧॥ ਰਹਾਉ ॥

Our Lord and Master is the Power of the powerless.  
He does not come or go; He is Eternal and Permanent;  
the True God is known through the Guru's Word(Shabad).

ਜੇ ਕੋ ਹੋਵੈ ਦੁਬਲਾ ਨੰਗ ਭੁਖ ਕੀ ਪੀਰ ॥

ਦਮੜਾ ਪਲੈ ਨਾ ਪਵੈ ਨਾ ਕੋ ਦੇਵੈ ਧੀਰ ॥

When you are weakened by the pains of hunger and poverty,  
With no money in your pockets, and no one gives you any comfort,

ਸੁਆਰਥੁ ਸੁਆਉ ਨ ਕੋ ਕਰੇ ਨਾ ਕਿਛੁ ਹੋਵੈ ਕਾਜੁ ॥

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਹਚਲੁ ਹੋਵੈ ਰਾਜੁ ॥੨॥

No one satisfies your hopes & desires, and nothing gets accomplished  
But if you remember the Lord, you shall obtain the eternal kingdom.

ਜਾ ਕਉ ਚਿੰਤਾ ਬਹੁਤੁ ਬਹੁਤਦੇਹੀ ਵਿਆਪੈ ਰੋਗੁ ॥

ਗ੍ਰਿਸਤਿ ਕੁਟੰਬਿ ਪਲੇਟਿਆ ਕਦੇ ਹਰਖੁ ਕਦੇ ਸੋਗੁ ॥

When you are plagued by great and excessive anxiety,  
and diseases of the body;

You are entangled in the attachments of household and family,  
sometimes feeling joy, and at other times sorrow;

ਗਉਣੁ ਕਰੇ ਚਹੁ ਕੁੰਟ ਕਾ ਘੜੀ ਨ ਬੈਸਣੁ ਸੋਇ ॥

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ ॥੩॥

You are wandering around in all four directions,  
and you cannot sit or sleep even for a moment

But if you remember the Supreme Lord,  
then your body and mind shall be cooled and soothed.

ਕਾਮਿ ਕਰੋਧਿ ਮੋਹਿ ਵਸਿ ਕੀਆ ਕਿਰਪਨ ਲੋਭਿ ਪਿਆਰੁ ॥

ਚਾਰੇ ਕਿਲਵਿਖ ਉਨਿ ਅਘ ਕੀਏ ਹੋਆ ਅਸੁਰ ਸੰਘਾਰੁ ॥

When you are under the power of  
sexual desire, anger and worldly attachment,  
or a greedy miser in love with your wealth;  
If you have committed the four great sins and other mistakes;  
even if you are a murderous fiend

ਪੋਥੀ ਗੀਤ ਕਵਿਤ ਕਿਛੁ ਕਦੇ ਨ ਕਰਨਿ ਧਰਿਆ ॥

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਮਖ ਸਿਮਰਤ ਤਰਿਆ ॥੪॥

who has never taken the time to listen to  
sacred books, hymns and poetry

But if you remember the Supreme Lord,  
and contemplate Him, even for a moment, you shall be saved.

(Sri Guru Granth Sahib Ji 70)

# KHALSA

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What is Khalsa?

In our ardaas, we regularly say

**ਰਾਜ ਕਰੇਗਾ ਖਾਲਸਾ ਆਕੀ ਰਹੇ ਨ ਕੋਇ ॥**

The Khalsa shall rule, and its opponents will be no more.

(Tankahnama Bhai Nanad Lal Ji)

What is the definition of this Khalsa we are talking about. What does this word actually mean? Let us see what Sri Guru Gobind Singh Ji's definition of Khalsa is:

**ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ ॥**

**ਪ੍ਰਭ ਮਹਿ ਮੋ ਮਹਿ ਤਾਸ ਮਹਿ ਰੰਚਕ ਨਾਹਿਨ ਭੇਵ ॥੧॥ਰਹਾਉ॥**

He is the Khals Dev(Khalsa Supreme)

who has attained/recognised Atam Ras(Spiritual Bliss) Between God, myself (Guru Gobind Singh) and him (the Khalsa)  
there is no difference (i.e. upon attainment of Atam Ras).

(Sarab Loh Granth)

Meaning: the person who knows the Ultimate Reality or in whom the Pure Light(ਪੂਰਨ ਜੋਤ) shines, should be called a Khalsa or Brahmngiani. Guru Gobind Singh Ji makes it clearer by saying that, between the Formless One, Guru Gobind Singh Ji(Himself) and Khalsa, there is no difference at all. In fact, you can call such a Khalsa as Akal Purukh Himself.

**ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ**

**ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ।**

Only such a man, in whose heart shines the full Divine Light  
is a true and pure Khalsa.

(Sri Dasam Granth Ji - 33 Sawayeh)

So, we have to be very careful before we call ourselves

Khalsa; it is like a person who has never studied all his life and is asking for a university degree.

'Aki'(ਆਕੀ) means to rebel. When the pure rule the world, there would be no rebellion against the Laws of God. The pure(Khalsa) can be from any religion. When such pure souls take over the reins of the world, there would be peace and happiness everywhere and no more sin.

ਖ਼ਾਲਸਾ ਅਕਾਲ ਪੁਰਖ ਕੀ ਫੌਜ ॥  
ਪ੍ਰਗਟਿਓ ਖ਼ਾਲਸਾ ਪ੍ਰਮਾਤਮ ਕੀ ਮੋਜ ॥  
ਜਬ ਲਗ ਖ਼ਾਲਸਾ ਰਹੇ ਨਿਆਰਾ ॥  
ਤਬ ਲਗ ਤੇਜ ਦੀਉ ਮੈਂ ਸਾਰਾ ॥  
ਜਬ ਇਹ ਗਹੈ ਬਿਪਰਨ ਕੀ ਰੀਤ ॥  
ਮੈਂ ਨ ਕਰੋਂ ਇਨ ਕੀ ਪ੍ਰਤੀਤ ॥

Khalsa is the army of the undying Creator.  
Khalsa was formed with the blessing of God.  
As long as Khalsa remains distinct,  
so long will I give Him all my glory.  
But, if he should adopt the ways of others;  
I put no trust nor faith in him then.

(Sarab Loh Granth)

ਖ਼ਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖ਼ਾਸ ॥  
ਖ਼ਾਲਸਾ ਮਹਿ ਹੋਂ ਕਰੋਂ ਨਿਵਾਸ ॥  
ਖ਼ਾਲਸਾ ਮੇਰੋ ਮੁਖ ਹੈ ਅੰਗਾ ॥  
ਖ਼ਾਲਸੇ ਕੇ ਹੋਂ ਸਦ ਸਦ ਸੰਗਾ ॥

Khalsa is my special form.  
In the Khalsa I dwell.  
Khalsa is the very fibre of my being.  
I am ever and always with the Khalsa.

(Sarab Loh Granth)

ਖ਼ਾਲਸਾ ਸੋਇ ਜੋ ਨਿੰਦਾ ਤਿਆਗੇ ॥

ਖ਼ਾਲਸਾ ਸੋਇ ਲੜੇ ਹੋਇ ਆਗੈ ॥੪੪॥

Khalsa is one who renounces slander.  
Khalsa is one who fights in the front line.

(Tankahnama Bhai Nand Lal Ji)

ਖ਼ਾਲਸਾ ਸੋਇ ਪਰਦ੍ਰਿਸ਼ਟਿ ਕੋ ਤਿਆਗੇ ॥

ਖ਼ਾਲਸਾ ਸੋਇ ਨਾਮ ਰਤ ਲਾਗੈ ॥੪੫॥

ਖ਼ਾਲਸਾ ਸੋਇ ਗੁਰਬਾਣੀ ਹਿਤ ਲਾਇ ॥

ਖ਼ਾਲਸਾ ਸੋਇ ਸਾਰ ਮੁੰਹਿ ਖਾਇ ॥੪੬॥

Khalsa is he who renounces desire for another's woman.

Khalsa is one who is blessed with the love of Naam.

Khalsa is one who loves Gurbani.

Khalsa is one who fights bravely in battle.

(Tankahnama Bhai Nand Lal Ji)

ਖ਼ਾਲਸਾ ਸੋਇ ਨਿਰਧਨ ਕੋ ਪਾਲੈ ॥

ਖ਼ਾਲਸਾ ਸੋਇ ਦੁਸ਼ਟ ਕੋ ਗਾਲੈ ॥੪੭॥

Khalsa is one who helps the needy.

Khalsa is one who overpowers the enemy.

(Tankahnama Bhai Nand Lal Ji)

ਖ਼ਾਲਸਾ ਸੋਇ ਜੋ ਚੜੇ ਤੁਰੰਗ ॥

ਖ਼ਾਲਸਾ ਸੋਇ ਜੋ ਕਰੇ ਨਿਤ ਜੰਗ ॥੪੮॥

Khalsa is one who rides horses ie becomes a crusader.

Khalsa is one who constantly fights  
(against lust, anger, attachment, slander etc).

(Tankahnama Bhai Nand Lal Ji)

ਖ਼ਾਲਸਾ ਖ਼ਾਸ ਕਹਾਵੈ ਸੋਈ । ਜਾਂ ਕੈ ਹਿਰਦੈ ਭਰਮ ਨ ਹੋਈ ।  
ਭਰਮ ਭੇਖ ਤੇ ਰਹੈ ਨਿਆਰਾ । ਸੋ ਖ਼ਾਲਸ ਸਤਿਗੁਰੁ ਹਮਾਰਾ ।

*Khalsa is known as the one who excels;  
Within his heart there is no doubt.  
In the midst of skepticism and dishonesty;  
he remains distinct and pure.  
That pure one is my true Guru.*

(Seynapat Krit Gur Sobha )

The Khalsa is the legion of the Timeless God. Sri Guru Gobind Singh Sahib Ji refers to the Khalsa as His body and soul, His very life and merged His identity with 'Khalsa'. Guru Ji Himself writes about the baptized Sikh (Khalsa) in Sarab Loh Granth:

ਖ਼ਾਲਸਾ ਮੇਰੋ ਰੂਪ ਹੈ ਖ਼ਾਸ ॥  
ਖ਼ਾਲਸੇ ਮਹਿ ਹੋ ਕਰੋ ਨਿਵਾਸ ॥

*Khalsa is my own form.  
I reside in my Khalsa.*

(Sarab Loh Granth)

The word Khalsa has its origin in the Persian language. In one of His hymns, Bhagat Kabir Ji used it for devotees of God. He says:

ਕਹੁ ਕਬੀਰ ਜਨ ਭਏ ਖ਼ਾਲਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ ਜਾਨੀ ॥੪॥੩॥

*Says Kabeer, those humble people become pure(Khalsa) –  
who know the Lord's loving devotional worship.*

(Sri Guru Granth Sahib Ji 655)

In the year 1699 (April 13, 1st Vaisakh), in response to Sri Guru Gobind Singh Sahib Ji's call, five Sikhs came forward and offered their head. He baptized them with a double-edged sword(ਖੰਡੇ ਦੀ ਪਾਹੁਲ) and called them the five beloved ones(ਪੰਜ ਪਿਆਰੇ - Panj Piaray).

That is the reason why Bhai Gurdas Ji writes:

ਵਾਹ ਵਾਹ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰ ਚੇਲਾ ॥

Wonderful is Guru Gobind Singh Ji who is Guru as well as a disciple.

(Bhai Gurdas Ji Vaar 41 Pauri 1)

ਖ਼ਾਲਸਾ ਅਕਾਲ ਪੁਰਖ ਕੀ ਫੌਜ ॥

ਪ੍ਰਗਟਿਓ ਖ਼ਾਲਸਾ ਪ੍ਰਮਾਤਮ ਕੀ ਮੌਜ ॥

Khalsa is the army of the Eternal Lord,  
raised by Him out of His pleasure.

(Sarab Loh Granth)

Khalsa, after baptism, are members of the regular forces of God and have to be attired in a set of uniform comprising of the five K's

1. Kesh Natural hair, unshorn and untrimmed. Gives a person a holy appearance and signify complete submission to God.
2. Khanga Comb to clean the hair twice a day.
3. Kara Iron bangle: abstain from acts of theft and other immoral acts.
4. Kachera Under-pants; a reminder to live a chaste life.
5. Kirpan It represents Kirpa(Grace of God). It is the power(ਸ਼ਕਤੀ) of God and Sri Guru Gobind Singh Sahib Ji says His Divine Sight(ਦਰਸ਼ਨ) can be obtained in the Kirpan. A Guru's Sikh always keeps it close to his body by means of a gatra. It is to be used for self-defence, self-respect and freedom from oppression.

From Sri Guru Nanak Dev Sahib Ji to Sri Guru Tegh Bahadur Sahib Ji, the baptism used to be Charan Pahul(ਚਰਨ ਪਾਹੁਲ - Water touched by Guru Ji's toe was considered holy water and was drunk by those who wanted to join the Sikh religion). Sri Guru Gobind Singh Sahib Ji changed this to the Baptism of the double-edged sword(ਖੰਡੇ ਦੀ ਪਾਹੁਲ).

ਪੀਵਹੁ ਪਾਹੁਲ ਖੰਡੇਧਾਰ ਹੁਇ ਜਨਮ ਸੁਹੇਲਾ ।

Drink Amrit(ਅੰਮ੍ਰਿਤ) of the double-edged sword (ਖੰਡੇ ਦੀ ਪਾਹੁਲ)  
and become immortal.

(Bhai Gurdas Ji Vaar 41 Pauri 1)

Khalsa means complete, unconditional surrender of self to Guru Ji, who represents God Himself. It is then, and only then, that one can claim to be Waheguru Ji ka Khalsa(ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ - The Khalsa of Waheguru).

# GOD'S LOVE

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There is only one very important thing we have to do in this world; i.e. to either join or break away from God. To join Him leads one to happiness(ਅਨੰਦ) and immortality; to leave the Lord amounts to buying misery(ਦੁੱਖ). When we say "I have many difficulties", the reason is our thoughts are many and divided. When we say "Today we are in happiness", then the mind is not divided but is one-pointed.

One way of making the mind one-pointed is to get up in the early hours of the morning(ਅੰਮ੍ਰਿਤ ਵੇਲਾ), take a cold bath and then go to the Sat Sangat. If a person keeps himself away from the Sangat and Gurbani, does not observe amritvela, and forgets his early morning bath, his mind starts becoming divided and is no more one-pointed.

**When we sit in the Sat Sangat, we should sit with full attention(ਸਾਵਧਾਨ) and with a one-pointed mind (ਏਕਾਗਰ ਚੀਤ).** Sri Guru Arjan Sahib Ji says in Sukhmani Sahib:-

**ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥**

**ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥**

Sing the Praises of God, O Saints, O friends,  
With full attention and concentration of mind.

(Sri Guru Granth Sahib Ji 295)

One day, a king came to Gautama Buddha and offered a gift(ਭੇਟਾ) of diamonds and pearls to the Enlightened One. Buddha told the king to throw those valuables into the river. The king was astonished and shocked at such a suggestion and was surprised that the Mahatma did not realize the value of the diamonds and pearls. Buddha then explained to

him that what he had come for (ਬ੍ਰਹਮਗਿਆਨ / ਤੱਤ ਗਿਆਨ) cannot possibly be bought by offering material wealth or gold.

ਸੰਮਨ ਜਉ ਇਸ ਪ੍ਰੇਮ ਕੀ ਦਮ ਕ੍ਰਿਹੁ ਹੋਤੀ ਸਾਟ ॥  
ਰਾਵਨ ਹੁਤੇ ਸੁ ਰੰਕ ਨਹਿ ਜਿਨਿ ਸਿਰ ਦੀਨੇ ਕਾਟਿ ॥੧॥

O Samman, if one could buy this love with money,  
then consider Raawan the king.  
He was not poor, but he could not buy it,  
even though he offered his head to Shiva.

(Sri Guru Granth Sahib Ji 1363 )

If God's love could be bought with gold or dollars, then Rawan had lots of gold and wealth. He could have made his Lord happy by offering Him lots of gold. But **on this path, the condition is entirely of a different kind. Here, we have to give our head to be accepted in the Lord's court.** Ravan did not have ten heads as was commonly believed by many people. To please his Lord, he cut his head ten times. Here, the offering(ਭੇਟਾ) to the Almighty Lord is the head.

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥  
ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥  
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥  
ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥੨੦॥

If you desire to play this game of love with Me,  
then place your head in the palm of your hand,  
and come unto my path.

When you place your feet on this Path,  
offer your head, and pay no attention to anything else,  
or even think that you have given your head.

(Sri Guru Granth Sahib Ji 1412)

Some people criticise that Sri Guru Gobind Singh Sahib Ji, who handed the Sikhs the sword, deviated from the philosophy of Sri Guru Nanak Dev Sahib Ji and the principles of Gurmat (Guru's philosophy). However, the study of Gurbani (Sri Guru

Granth Sahib Ji) makes us realize that this criticism is baseless.

The essence of Guru Ji's philosophy enlightens us with the fact that the Divine Light(ਜੋਤ) which manifested itself in all the ten Gurus, was also the same supreme path or way of life (ਜੁਗਤ) adopted by each of them, the change being only their body.

ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥

They shared the One Light and the same way;  
the King(Guru Nanak) just changed His body.

(Sri Guru Granth Sahib Ji 966 )

Thus, from the first to the tenth Guru, the Divine Light(ਜੋਤ) and the method(ਜੁਗਤ) has remained the same. This has been affirmed by Sri Guru Gobind Singh Sahib Ji in his own Bani Akaal Ustat(Divine Voice or Divine Sound).

ਸ੍ਰੀ ਨਾਨਕ ਅੰਗਦਿ ਕਰਿ ਮਾਨਾ । ਅਮਰਦਾਸ ਅੰਗਦ ਪਹਿਚਾਨਾ ।

ਅਮਰਦਾਸ ਰਾਮਦਾਸ ਕਹਾਯੋ । ਸਾਧਨਿ ਲਖਾ ਮੂੜੁ ਨਹਿ ਪਾਯੋ ॥੯॥੨੦੮॥

The holy Nanak was revered as Angad  
Angad was recognized as Amar Das.

And Amar Das became Ram Das.

The pious saw this, but not the fools.

ਭਿੰਨ ਭਿੰਨ ਸਬਹੂੰ ਕਰ ਜਾਨਾ ।

ਏਕ ਰੂਪ ਕਿਨਹੂੰ ਪਹਿਚਾਨਾ ।

ਜਿਨ ਜਾਨਾ ਤਿਨ ਹੀ ਸਿਧ ਪਾਈ ।

ਬਿਨੁ ਸਮਝੇ ਸਿਧ ਹਾਥ ਨਾ ਆਈ ॥੧੦॥੨੦੯॥

Who thought them all distinct;

But some persons recognized that they were all one.

They, who understood this, obtained perfection.

Without understanding, perfection cannot be obtained.

ਰਾਮਦਾਸ ਹਰਿ ਸੋ ਮਿਲਿ ਗਏ ।  
ਗੁਰਤਾ ਦੇਤ ਅਰਜੁਨਹਿ ਭਏ ।  
ਜਬ ਅਰਜੁਨ ਪ੍ਰਭ ਲੋਕਿ ਸਿਧਾਏ ।  
ਹਰਿਗੋਬਿੰਦ ਤਿਹਠਾਂ ਠਹਿਰਾਏ ॥੧੧॥੨੧੦॥

When Ram Das was blended with God,  
He gave the Guruship to Arjan.  
When Arjan was going to God's city,  
He appointed Har Gobind in His place.

ਹਰਿਗੋਬਿੰਦ ਪ੍ਰਭ ਲੋਕ ਸਿਧਾਰੇ ।  
ਹਰੀਰਾਇ ਤਿਹ ਠਾਂ ਬੈਠਾਰੇ ।  
ਹਰੀਕ੍ਰਿਸ਼ਨ ਤਿਨ ਕੇ ਸੁਤ ਵਏ ।  
ਤਿਨ ਤੇ ਤੇਗ ਬਹਾਦਰ ਭਏ ॥੧੨॥੨੧੧॥

When Har Gobind went to God's city,  
Har Rai then took over His place.  
Har Krishnan His son after Him became Guru.  
After Him came Tegh Bahadur ...

...ਜਬ ਹਮ ਧਰਮ ਕਰਮ ਮੋ ਆਏ  
ਦੇਵਲੋਕਿ ਤਬ ਪਿਤਾ ਸਿਧਾਏ ॥੩॥੨੮੨॥  
When I arrived to perform my religious duties,  
my father departed to God's city...

ਰਾਜ ਸਾਜ ਹਮ ਪਰ ਜਬ ਆਯੋ ।  
ਜਥਾ ਸਕਤਿ ਤਬ ਧਰਮ ਚਲਾਯੋ ।....॥੧॥੨੮੩॥  
...When I obtained sovereignty,  
I promoted religion to the best of my power.

(Bachitar Natak)

# DRINK THE HOLY AMRIT

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ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਦਾ ਚਿਰੁ ਜੀਵਹੁ ਹਰਿ ਸਿਮਰਤ ਅਨਦ ਅਨੰਤਾ ॥  
ਰੰਗ ਤਮਾਸਾ ਪੂਰਨ ਆਸਾ ਕਬਹਿ ਨ ਬਿਆਪੈ ਚਿੰਤਾ ॥੩॥

Drink the Ambrosial Nectar and live forever,  
and the meditation of the Lord will give you infinite delight.  
Joy and pleasure will be yours; your hopes will be fulfilled,  
and you will never be troubled by worries.

(Sri Guru Granth Sahib Ji 496)

It is the saying of Sri Guru Gobind Singh Sahib Ji that, where there are five ਰਹਿਣੀਵਾਲੇ (they who follow the moral code of conduct) Sikhs, there, He is Himself physically present.

Those who distribute the Amrit during the Amrit ceremony are known as the Five Pyarays(ਪੰਜ ਪਿਆਰੇ). These Five Pyarays(ਪੰਜ ਪਿਆਰੇ), on giving the Amrit to the Sikhs, tell them of the Divine Order(ਹੁਕਮ) of the Almighty Lord. By doing so, they assist the soul which has separated from the Lord by aeons of birth, to get united with Him again.

The Mool Mantar is the root of the whole teachings of Sri Guru Granth Sahib Ji, and the Five Pyarays(ਪੰਜ ਪਿਆਰੇ) make the new Amritdhari Sikh repeat it five times after them. **The Mool Mantar is the mantar which was handed down by the Almighty Lord to Sri Guru Nanak Dev Sahib Ji for the salvation of all mankind.**

Gurbani also very clearly says that Akal Purukh(God) is the Guru of Sri Guru Nanak Dev Sahib Ji:

ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ ॥੫॥੧੧॥

The Infinite Transcendent Lord, the Supreme Lord God  
- Nanak has met with Him, the Guru.

(Sri Guru Granth Sahib Ji 598)

The meaning of Mool is 'the beginning' or root, and the meaning of Mantar is dhuni(ਧੁਨੀ - sound). Since God is the beginning of everything, and since His visible form is the Shabad or dhuni, then this Mool Mantar is His visible form in spoken language.

The Lord Himself became the Guru of Sri Guru Nanak Dev Sahib Ji. Guru Ji heard the Mantar from the Lord, Himself, and brought it to this world for human beings to repeat and thereby escape the vicious cycle of birth and death.

By drinking Amrit from the Five Pyarays(ਪੰਜ ਪਿਆਰੇ) and receiving this Mantar, a Sikh then becomes a Guruwala which means that, from then on, he has a Spiritual Guru to guide him. Success and happiness in this world and immortality hereafter are the boons that Guru Ji gives those who follow His teachings after taking the Amrit from the Five Pyarays.

Those who fail to take the Amrit are without a Guru. Gurbani says:

ਬਿਨੁ ਗੁਰ ਭਰਮੈ ਆਵੈ ਜਾਇ ॥

ਬਿਨੁ ਗੁਰ ਘਾਲ ਨ ਪਵਈ ਥਾਇ ॥

Without the Guru, one wanders, coming and going in reincarnation.  
Without the Guru, one's work is useless.

ਬਿਨੁ ਗੁਰ ਮਨੁਆ ਅਤਿ ਡੋਲਾਇ ॥

ਬਿਨੁ ਗੁਰ ਤ੍ਰਿਪਤਿ ਨਹੀ ਬਿਖੁ ਖਾਇ ॥

Without the Guru, the mind is totally unsteady.  
Without the Guru, one is unsatisfied, and eats poison.

ਬਿਨੁ ਗੁਰ ਬਿਸੀਅਰੁ ਡਸੈ ਮਰਿ ਵਾਟ ॥

ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਘਾਟੇ ਘਾਟ ॥੩੮॥

Without the Guru,  
one is stung by the poisonous snake of Maya, and dies.  
O Nanak without the Guru, all is lost.

(Sri Guru Granth Sahib Ji 942)

The aim of the human life is to merge with the Supreme Being. The Lord's qualities have been expressed in the Mool Mantar. The Lord's form represents the Mool Mantar and as we repeat it with full faith, it begins to dwell in our heart. As the saying goes, "as a man thinks within his heart, so he becomes".

As the Mool Mantar starts dwelling in us, the accumulated sins from many births will start disappearing and the soul becomes pure and clear like a mirror.

ਅਉਖਧ ਮੰਤ੍ਰ ਮੂਲੁ ਮਨ ਏਕੈ ਜੇ ਕਰਿ ਦ੍ਰਿੜੁ ਚਿਤੁ ਕੀਜੈ ਰੇ ॥

ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਕਰਮ ਕੇ ਕਾਟਨਹਾਰਾ ਲੀਜੈ ਰੇ ॥੧॥

O mind, there is only the One medicine, mantra and healing herb  
- center your consciousness firmly on the One Lord.  
Take to the Lord, Destroyer of sins/karma of past incarnations.

(Sri Guru Granth Sahib Ji 156)

The next stage is that the Lord Himself, showers His Grace on a Sikh who faithfully and with love repeats His Name, from whence he will begin to see the Lord in His Glory and Creation(ੴ).

ਕਹੁ ਨਾਨਕ ਗੁਰ ਮੰਤ੍ਰੁ ਚਿਤਾਰਿ ॥

ਸੁਖੁ ਪਾਵਹਿ ਸਾਚੈ ਦਰਬਾਰਿ ॥੪॥੩੨॥੧੦੧॥

Says Nanak,  
remember the GurMantra;  
you shall find peace at the True Court.

(Sri Guru Granth Sahib Ji 186)

The person then starts to gain the knowledge that God cannot be destroyed, and that God, Himself, is running His Creation with His power(ਸ਼ਕਤੀ). His Name is Truth; He is the Creator.

The Lord Himself, is complete and He makes complete the soul which remembers Him with love and faith. However, this will take place gradually.

As long as we do not achieve completeness, we are always under some form of fear. As the Simran of Akal Purukh (who is fearless - ਨਿਰਭਉ) increases in us, the fear in our heart slowly diminishes. So, the soul which remembers the Lord, is devoid of fear.

Due to our incompleteness or imperfection, we engender enmity with many in this world. By remembering Him, who has enmity with no one, we will emulate Him who has no enemy anywhere. The Lord is devoid of enmity(ਨਿਰਵੈਰੁ).

Those who pray to the powers of the incomplete will themselves remain incomplete. Devi and Devtas are incomplete and are still under the power of death(ਕਾਲ). Anyone who meditates on them will still remain in the cycle of birth and death.

The Supreme Being is such a Power that He is self existent and is Himself the Light and does not need any other Light. He is beyond the power of death(ਕਾਲ). He is not influenced by time. He is Deathless(ਅਕਾਲ ਮੂਰਤਿ). So, whoever remembers and follows Him shall not fall into the clutches of Kaal.

The Lord is beyond time(ਅਜੂਨੀ), birth and death, and self created(ਸੈਭੰ) and self effulgent. He can be met by the Grace of Guru Ji(ਗੁਰਪ੍ਰਸਾਦਿ) and by following His teachings ie. the teachings of Sri Guru Granth Sahib Ji.

By partaking of Amrit, we then take guidance from Guru Ji. We receive, through Him, God's Grace and His happiness. God, who is an ocean of mercy, showers His mercy on all His creation at all times. We need to always recognize the presence of the Lord within ourself.

The Lord is always present, but we are generally always absent. We continually receive His Grace and Mercy when we consider Him always near us.

Mool Mantar and Gurmantar(ਵਾਹਿਗੁਰੂ) are two forms of expression of the same ONE REALITY.

The Lord is the living Truth and the Sikh has to remember Him always day and night.

**ਜਾਗਤ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਸਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੇ ॥**

Day and night meditate on the Living Spirit (God) and do not bring to mind (even for a while) any other being.

(Sri Dasam Granth - 33 Sawayeh)

The Mool Mantar and the Gurmantar are the way(ਵਿਧੀ) by which the living Truth (the Lord) can be visualized. As the simran in a Sikh increases, day by day, he will begin to feel the presence of the Formless Lord. Such a person becomes engulfed in bliss inside him.

**ਮਨਮੁਖ ਸਉ ਕਰਿ ਦੋਸਤੀ ਸੁਖ ਕਿ ਪੁਛਹਿ ਮਿਤ ॥**

**ਗੁਰਮੁਖ ਸਉ ਕਰਿ ਦੋਸਤੀ ਸਤਿਗੁਰ ਸਉ ਲਾਇ ਚਿਤੁ ॥**

**ਜੰਮਣ ਮਰਣ ਕਾ ਮੂਲੁ ਕਟੀਐ ਤਾਂ ਸੁਖੁ ਹੋਵੀ ਮਿਤ ॥੬੬॥**

If you make friends with the self-willed munmukhs,

O friend, who can you ask for peace?

Make friends with the Gurmukhs,

and focus your consciousness on the True Guru. The root of birth and death will be cut away, and then, you shall find peace, O friend.

(Sri Guru Granth Sahib Ji 1421)

For Simran to develop, there is utmost need for the company of holy persons who, themselves, have reached the highest spiritual state of bliss.

Besides the moral code of conduct to be followed, it is also extremely essential to maintain in one the 5-K's : unshorn hair; iron bangle; comb; kirpan and the underpants. It has been written in some Rehatnamas that the Khalsa is the physical form of Almighty God.

Sri Guru Gobind Singh Sahib Ji says that He is a form of Power(ਸ਼ਕਤੀ), and the kirpan is part of that Power(ਸ਼ਕਤੀ), so the kirpan is part of Guru Ji himself.

To be successful in both the material and spiritual worlds, it is extremely important for the mind to be powerful. In this spiritual field, the war with our mind is a lifelong process.

ਖ਼ਾਲਸਾ ਸੋਇ ਜੋ ਨਿੰਦਾ ਤਿਆਗੇ  
ਖ਼ਾਲਸਾ ਸੋਇ ਲੜੇ ਹੋਇ ਆਗੈ ॥੪੪॥  
ਖ਼ਾਲਸਾ ਸੋਇ ਜੋ ਪੰਚ ਕੋ ਮਾਰੈ  
ਖ਼ਾਲਸਾ ਸੋਇ ਕਰਮ ਕੋ ਸਾੜੈ ॥੪੫॥

Khalsa is one who renounces slander,  
Khalsa is one who fights in the front line.

Khalsa is one who remains aloof from the 5 evils(lust, anger, etc), Khalsa is one who burns past karma.

(Tankahnama Bhai Nand Lal Ji)

The war in this field is primarily against evil tendencies such as selfishness, greed, anger, lust, worldly attachments and ego. By ridding ourselves of evil thoughts, we burn up all our bad karmas.

The significance of wearing of the five kakars is to always be prepared and be in tune with the Almighty.

The target of our life is to become a 'spiritual spark' of the Lord. By taking Amrit and following a strict moral code of conduct and the precept of the 5-K's, the Sikh, by way of Simran, will one day attain the spirit of the Formless God.

The visible form of the Lord is the Shabad in which there is Power. Our super-thought(ਸੁਰਤ) is part of that Power(ਸ਼ਕਤੀ). This super-thought(ਸੁਰਤ) is present in all creatures; some less, some more.

**ਸੁਰਤਿ ਵਿਹੂਣਾ ਕੋਇ ਨ ਕੀਅ ॥**

None have been created without this awareness.

(Sri Guru Granth Sahib Ji 24)

Only by way of super-thought(ਸੁਰਤ) will we be able to obtain a glimpse of the Lord. By regular meditational practise(ਅਥਿਆਸ) with a one-pointed mind, our super- thought(ਸੁਰਤ) will merge with the Shabad.

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

With one's consciousness focused on the Word of the Shabad, one crosses over the terrifying world-ocean.

O Nanak, chant the Naam, the Name of the Lord.

(Sri Guru Granth Sahib Ji 938)

This is the whole gist of the teachings of Guru Ji, and this is the jugat(way) to merge with the Lord.

As a person's meditational practise(ਅਥਿਆਸ) of Mool Mantar and Gurmantar increases, he gradually gets dyed in the true colour of the Lord and this spiritual progress is associated with a decline in his difficulties; worries become less and less, and that person's individual esteem increases day by day.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਭਾਹਿ ਨ ਜਲੈ ॥

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਾਇਆ ਨਹੀ ਛਲੈ ॥

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਨਹੀ ਡੂਬੈ ਜਲਾ ॥

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਸੁਫਲ ਫਲਾ ॥੧॥

One who is attuned to the Lord, shall not be burned in the fire. One who is attuned to the Lord, shall not be enticed by Maya. One who is attuned to the Lord, shall not be drowned in water.

One who is attuned to the Lord, is prosperous and fruitful.

ਸਭ ਭੈ ਮਿਟਹਿ ਤੁਮਾਰੈ ਨਾਇ ॥

ਭੇਟਤ ਸੰਗਿ ਹਰਿ ਹਰਿ ਗੁਨ ਗਾਇ ॥ ਰਹਾਉ ॥

All fear is eradicated by Your Name.

Joining the Holy Congregation, sing the Praises of the Lord.

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਿਟੈ ਸਭ ਚਿੰਤਾ ॥

ਹਰਿ ਸਿਉ ਸੋ ਰਚੈ ਜਿਸੁ ਸਾਧ ਕਾ ਮੰਤਾ ॥

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਜਮ ਕੀ ਨਹੀ ਤ੍ਰਾਸ ॥

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਪੂਰਨ ਆਸ ॥੨॥

One who is attuned to the Lord, is free of all anxieties.

One who is attuned to the Lord is blessed with Mantra of the Holy. One who is attuned to the Lord, is not haunted by the fear of death.

One who is attuned to the Lord, sees all his hopes fulfilled.

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਦੂਖੁ ਨ ਲਾਗੈ ॥

ਹਰਿ ਸੰਗਿ ਰਾਤਾ ਅਨਦਿਨੁ ਜਾਗੈ ॥

ਹਰਿ ਸੰਗਿ ਰਾਤਾ ਸਹਜ ਘਰਿ ਵਸੈ ॥

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਭ੍ਰਮੁ ਭਉ ਨਸੈ ॥੩॥

One who is attuned to the Lord, does not suffer in pain.

One who is attuned to the Lord remains awake/aware, night and day.

One who is attuned to the Lord dwells in the home of intuitive peace.

One who is attuned to the Lord, sees his doubts and fears run away.

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਤਿ ਊਤਮ ਹੋਇ ॥  
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਨਿਰਮਲ ਸੋਇ ॥  
ਕਹੁ ਨਾਨਕ ਤਿਨ ਕਉ ਬਲਿ ਜਾਈ ॥  
ਜਿਨ ਕਉ ਪ੍ਰਭੁ ਮੇਰਾ ਬਿਸਰਤ ਨਾਹੀ ॥੪॥੧੦੯॥

One who is attuned to the Lord has a sublime exalted intellect.  
One who is attuned to the Lord, has a pure and spotless reputation.  
Says Nanak, I am a sacrifice to those who do not forget my God.

(Sri Guru Granth Sahib Ji 201)

In this spiritual path, a person has to be subconsciously awake day and night. He should endeavour to maintain firm control over his mind and should not allow evil thoughts and tendencies to subjugate his mind, so much so that even in his dreams, evil thoughts should not overwhelm him.

ਕਾਮ ਕ੍ਰੋਧ ਹੰਕਾਰ ਲੋਭ ਹਠ ਮੋਹ ਨ ਮਨ ਸਿਉ ਲਯਾਵੈ ॥  
ਤਬ ਹੀ ਆਤਮ ਤਤ ਕੋ ਦਰਸੇ ਪਰਮ ਪੁਰਖ ਕਹ ਪਾਵੈ ॥੩॥੧॥

Lust, anger, ego, greed, stubbornness and attachment: never let these arise in your mind.

Only then will you realise the Truth and meet God.

(Shabad Hazare Sri Guru Gobind Singh Sahib Ji)

A person should spend one-tenth of the day (about 2½ hours) for spiritual practise (ਅਭਿਆਸ). Naam Simran should be done with abundant love, devoid of ego, and consistently with contemplation (ਵੀਚਾਰ) of Gurbani.

ਜੋ ਹਮ ਕੋ ਪਰਮੇਸਰ ਉਚਰਿ ਹੈ । ਤੇ ਸਭ ਨਰਕ ਕੁੰਡ ਮਹਿ ਪਰਿ ਹੈ ।  
ਮੋ ਕੋ ਦਾਸ ਤਵਨ ਕਾ ਜਾਨੇ । ਯਾ ਮੈ ਭੇਦੁ ਨ ਰੰਚ ਪਛਾਨੇ ॥੩੨॥

Those who call me God will all fall into the deep pit of hell.  
Know me as His servant and nothing is further than that truth.

(Bachitar Natak 247)

From the above lines, it is very clear that, if a person becomes a living guru, with a large following of disciples, how can he possibly escape from Hell? For this same reason

Sri Guru Gobind Singh Sahib Ji took Amrit from the Five Pyarays(ਪੰਜ ਪਿਆਰੇ) and thus became, for the first time, a Guru and a disciple himself.

ਵਾਹ ਵਾਹ ਗੋਬਿੰਦ ਸਿੰਘ ਆਪੇ ਗੁਰ ਚੇਲਾ ॥

Wonderful is Guru Gobind Singh Ji  
who is Guru as well as a disciple.

(Bhai Gurdas Ji Vaar 41 Pauri 1)

Believing in the Amrit is the way to happiness(ਸੁੱਖ) and immortality. This is the ONLY way to the Lord given to us by the father of the Khalsa Panth.

Anybody who abandons this ideal path for the sake of living gurus and Devi Devtas buys himself an endless cycle of birth and death with its attendant difficulties and sorrows.

One-tenth of a day should be spent on Naam Abhiyas(ਨਾਮ ਅਭਿਆਸ). Similarly, one-tenth of our honest earnings should be set aside for Guru Ji's work.

ਦਸਵੰਧ ਗੁਰੁ ਨਹਿ ਦੇਵੈ ਝੂਠ ਬੋਲ ਜੋ ਖਾਇ

ਕਹੈ ਗੋਬਿੰਦ ਸਿੰਘ ਲਾਲ ਜੀ ਤਿਸ ਕਾ ਕਛੂ ਨਾ ਬਿਸਾਹਿ ॥੨੪॥

He who does not take out his daswand and cheats to survive;  
Says Sri Guru Gobind Singh Ji to Bhai Nand Lal Ji "Such a person will  
never progress".

(Tankahnama Bhai Nand Lal Ji)

A Sikh's way of life is not complete without his partaking of Amrit from the Five Pyarays(ਪੰਜ ਪਿਆਰੇ); without contemplation(ਵੀਚਾਰ) of Gurbani; and without full faith and undivided love for the Formless Lord.

ਹਰਿ ਜਪਿ ਪੜੀਐ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ ॥

ਹਰਿ ਜਪਿ ਪੜੀਐ ਹਉਮੈ ਮਾਰਿ ॥

ਹਰਿ ਜਪੀਐ ਭਇ ਸਚਿ ਪਿਆਰਿ ॥

ਨਾਨਕ ਨਾਮੁ ਗੁਰਮਤਿ ਉਰ ਧਾਰਿ ॥੮॥੩॥੨੫॥

Meditate on the Lord, and read and reflect upon the Guru's Shabad.

Subdue your ego and meditate on the Lord.

Meditate on the Lord,

and be imbued with fear and love of the True One. O Nanak, enshrine  
the Naam within your heart, through the Guru's Teachings.

(Sri Guru Granth Sahib Ji 424)

# PRAYER

Prayer is a complete surrender to Guru Ji or God. It is the heart's burning desire to be one with the Ultimate Goal or Centre. Prayer is a stepping stone towards reaching that goal.

Prayer is connected with the heart. It is not connected with any mental thought nor with any particular word. Just like a small child cries to see his mother, this crying becomes continuous. In the same way, prayer is quite simply, such a continuous crying or continuous yearning. Guru Ji says:

ਮਾਝ ਮਹਲਾ ੫ ॥

ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰਹੈ ਮੇਰਾ ਮਾਤਾ ॥ ਤੂੰ ਮੇਰਾ ਬੰਧੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ ॥  
ਤੂੰ ਮੇਰਾ ਰਾਖਾ ਸਭਨੀ ਥਾਈ ਤਾ ਭਉ ਕੇਹਾ ਕਾੜਾ ਜੀਉ ॥੧॥

You are my Father, and You are my Mother.

You are my Relative, and You are my Brother.

You are my Protector everywhere; why should I feel any fear or anxiety?

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੁਧੁ ਪਛਾਣਾ ॥ ਤੂੰ ਮੇਰੀ ਓਟ ਤੂੰਹੈ ਮੇਰਾ ਮਾਣਾ ॥  
ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ਅਖਾੜਾ ਜੀਉ ॥੨॥

By Your Grace, I recognize You.

You are my Shelter, and You are my Honour.

Without You, there is no other;  
the entire Universe is the Arena of Your Play.

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ॥ ਜਿਤੁ ਜਿਤੁ ਭਾਣਾ ਤਿਤੁ ਤਿਤੁ ਲਾਏ ॥  
ਸਭ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਹੋਵੈ ਨਾਹੀ ਕਿਛੁ ਅਸਾੜਾ ਜੀਉ ॥੩॥

You have created all beings and creatures.

As it pleases You, You assign tasks to one and all.

All things are Your Doing; we can do nothing ourselves.

ਨਾਮੁ ਧਿਆਇ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ॥

ਹਰਿ ਗੁਣ ਗਾਇ ਮੇਰਾ ਮਨੁ ਸੀਤਲਾਇਆ ॥

ਗੁਰਿ ਪੂਰੈ ਵਜੀ ਵਾਧਾਈ ਨਾਨਕ ਜਿਤਾ ਬਿਖਾੜਾ ਜੀਉ ॥੪॥੨੪॥੩੧॥

Meditating on the Naam, I have found great peace.  
Singing Glorious Praises of the Lord, my mind is cooled and soothed.  
Through the Perfect Guru, congratulations are pouring in  
- Nanak is victorious on the arduous battlefield of life.

(Sri Guru Granth Sahib Ji 103)

Thus when we pray before God, we say "Since you are everything for me, now my life is at your feet." When this happens there is no I(ਮੈਂ) or mine(ਮੇਰੀ) and then we become like a drop which merges with the ocean.

The Ultimate Goal is reached by the Grace of Guru Ji. In order to receive that Grace, first there must be a definite conviction of faith and only then can we say God is my father, my mother and my everything.

Sri Guru Gobind Singh Sahib Ji says:

ਸਰਬ ਕਾਲ ਹੈ ਪਿਤਾ ਹਮਾਰਾ ਦੇਵ ਕਾਲ ਹੈ ਮਾਤ ਹਮਾਰਾ ॥

(Sri Guru Gobind Singh Sahib Ji)

What is the sign that we begin to receive this Grace or that our prayer is being answered? There is no fear nor anxiety; our pain is converted to pleasure and all that is negative is converted to positive. Another sign is that such a person, who is in prayer, begins to see the God-force in the whole Universe. Since his mind is perpetually connected with the entire Universe he himself merges with the Lord. We can say that such a prayer is universal and only then can we pray before God.

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥

O' God, this world is in flames, Protect it with Your Grace.

(Sri Guru Granth Sahib Ji 853)

# SENSUAL PLEASURES AND NAAM RAS

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**Q. What are sensual pleasures? What is Naam Ras?**

A. Sant Ji: There are two kinds of pleasures(ਰਸ). One type is connected with the world and is called sensual pleasure; the other is connected to the Spiritual Power or God and is called Naam Ras.

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 ॥੨॥

The pleasures of gold and silver,  
the pleasures of women,  
the pleasure of the fragrance of sandalwood, the pleasure of horses,  
the pleasure of a soft bed in a palace, the pleasure of sweet treats  
and the pleasure of hearty meals  
-these pleasures of the human body are so numerous; how can the  
Name of the Lord find its dwelling in the heart?

(Sri Guru Granth Sahib Ji 15)

(The above verse was the answer by Sant Ji when he was asked on the controversial topic of meat eating).

These are sensual pleasures connected with the human body. The enjoyment or pleasure obtained from them is also physical and sensual and is changeable. Since the physical system or the human body is mortal, the pleasures derived from it are also transitory, perishable and destructible.

Very often we say, "Oh! I really enjoyed myself today and I am very happy." But this feeling of pleasure is temporary and impermanent.

Leaving aside this transitory pleasure, the enquiry, search or investigation should be made to seek a pleasure which is permanent and eternal in nature. This investigation is what we call practice(ਅਭਿਆਸ), meditation(ਸਿਮਰਨ), knowledge(ਗਿਆਨ), devotion(ਭਗਤੀ), union(ਯੋਗ) and spiritual company(ਸੰਗਤ).

Now let us find out why we enjoy these worldly pleasures. The reason behind this enjoyment or taste or pleasure that we obtain from these worldly sensual delights is because of our ignorance. In reality, there is no bliss in these sensual pleasures. It is just a reflection of that external feeling. It is because of our ignorance that we say we enjoyed in the club or we enjoyed watching a film or we enjoy making money, or enjoyed the unnumerable sensual pleasures of the flesh that exist.

As a consequence, Guru Ji has explained to us that all these sensual pleasures are connected with our body and are impermanent and illusory. If not today, then tomorrow or ultimately, we will have to forsake them. We should acquire that pleasure or bliss which is eternal. Guru Ji has said that the eternal pleasure(ਰਸੁ) is Naam Ras and instead of seeking worldly delights, we must endeavour to seek the pleasure of Naam.

Naam and God are one and the same thing. Naam is the quality of God, just as we would associate: a stream is to water, fragrance is to flower, heat is to Sun or light is to bulb. Through Naam, we can attain knowledge of the One God - whose quality is Naam.

There are different stages of Naam. Firstly, we seek it through the Word or Gurshabad and we meditate on the Word. Then, comes the Spirit of the Word, and lastly the Jyot behind the

Spirit abiding in the mind.

### Q. Why should we read Bani?

A. The tenth Guru, Sri Guru Gobind Singh Sahib Ji was sitting with his Sikhs and the same question was put to him. He gave an example, by way of reply.

Many people used to bring a lot of gifts of various kinds to Guru Ji. One day, a yogi came and presented Guru Ji with the wings of a bird. The Sikhs questioned Guru Ji, remarking that it was a strange gift. Guru Ji took the wings and attached them to an arrow and shot the winged arrow into the sky. He then asked his Sikhs to go out and search and to bring the arrow back to him.

They searched far and wide but could find no trace of the arrow. They came and reported that, despite an exhaustive search, they could not find the arrow anywhere. Apparently, the arrow had vanished.

Guru Ji then replied that the wings which he had attached to the arrow were from a bird which was not from this earth but from another realm in the sky. The arrow had gone back to where the bird had come from.

Now he explained clearly to his Sikhs that, just as the arrow had been transported to another realm by being attached to the wings of the sky-bird, in the same manner **any one who is attached to Gurbani will be ferried to the land from which the Bani originated.**

**ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥**

The Bani of His Word emanated from the Primal Lord  
and it has effaced all anxiety.

(Sri Guru Granth Sahib Ji 628)

# MAYA

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Q. What is Maya?

ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥

This is Maya, by which the Lord is forgotten;  
emotional attachment and love of duality build up.

(Sri Guru Granth Sahib Ji 921)

A. Sant Ji: The word Maya means to count or to measure. We are all in the activity of measuring. He who does not measure is the Supreme being, He is God or the 'Self' realized. When we stop measuring, we see the Infinite, the Immeasurable. The world has also generally been accepted as 'illusion' which is also right, for measuring is an illusion.

A businessman measures. A shopkeeper measures. They believe in the give and take of accounts and not in love, for love is the infinite. In love, there can never be any counting. Where there is an account, there is mine(ਮੇਰੀ) and not Yours(ਤੇਰੀ). When there is no account, there is no mine(ਮੇਰੀ), only Yours(ਤੇਰੀ); nothing but love and its expanse. Jesus Christ had truly said, "Love is God".

When we say "I gave that ...", we are giving nothing but increasing our ego(ਹਉਮੈ); we are creating a new wall before the Truth.

If we follow the same procedure when we bow before Guru Ji, then we have deviated from being a disciple or a seeker to a giver. We have already started giving and he who gives cannot receive – we cannot do both things at the same time. His Grace is ever abiding and ever present, but we refuse

it, we negate it or we do not accept it.

Sudamma took nothing but Satoo to Lord Krishna, but they were offerings of love, or true prayer and so they were received. Guru Ji also looks out for truth, just as a true disciple looks out for a true Guru.

Sri Guru Gobind Singh Sahib Ji has clearly said:

ਸਾਚੁ ਕਹੈ ਸੁਨ ਲੇਹੁ ਸਭੈ  
ਜਿਨ ਪ੍ਰੇਮੁ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਪਾਇਓ ॥੨੯॥

I speak the Truth - listen everyone...  
Only those who love ... realize God.

(Akal Ustat – Sri Guru Gobind Singh Ji)

When there is no counting, there is God. Only he can love, who has ceased counting; he who has given all that he has. He who counts has not accepted the Grace for he is still giving.

For twelve years, Baba Amar Dass (who later became Sri Guru Amar Dass Sahib Ji) carried the Gaghar(a water utensil for carrying water) and for twelve years, He used to count the years that He had served. Then, when he ceased counting, He became the Guru.

Sri Guru Nanak Dev Sahib Ji, when working in the shop of Daulat Khan the store-keeper, counted up to 12 and would then repeat the number 13(ਤੇਰਾਂ) again and again, without counting any higher, and be absorbed in the Truth.

In the house of Guru Ji, there is a famous belief that, he who walks this path for 12 years, receives the gift of realization.

We do not accept wisdom. The world is moving away from Truth. We do not receive such personalities who can give such teachings with the due respect.

Jesus was not well received by people of His time. The Bible says that a prophet is never proclaimed in his own country. Nor were other prophets before and after him.

Nor do we accept the Gurus with reverence. Look at the persecution that the Gurus had to undergo. The fifth Guru had to sit on a hot plate. The small children of Sri Guru Gobind Singh Sahib Ji and His mother were condemned to death by none other than people like us. His father, Sri Guru Tegh Bahadur Sahib Ji, with a blood soaked sheet covering Him, sat inside a cage to await execution.

This is what we are, a society that would do cruel things to these followers of Truth, and many more. Then what do we have in store? We don't need a soothsayer to tell us the consequences of it all. Today we can only pray and implore His Grace for forgiveness.

Sri Guru Amar Das Sahib Ji says:

ਸਲੋਕ ਮਃ ੩ ॥

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥

ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥

ਸਤਿਗੁਰਿ ਸੁਖੁ ਵੇਖਾਲਿਆ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ॥

ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ ਬਿਨੁ ਬਖਸਣਹਾਰੁ ॥੧॥

O' Lord, the world is in flames; Save it with Your Grace.

Save it, whatever way it can be saved. The True Guru shows the path of Peace in the meditation of the True Name.

Nanak says that other than God there is no other Liberator.

(Sri Guru Granth Sahib Ji 853)

# UNION WITH GOD

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**Q. Is it possible to meet or unite with God in one lifetime?**

A. Sant Ji: Of course! Yes ! It is not a matter of a lifetime. One can meet, see or realize God in a second or in a moment.

**Q. How shall man become true before God? How can the veil of falsehood or untruth be dispelled?**

A. Sant Ji: When the veil of falsehood or untruth is discovered and lifted, we get the Divine Sight(ਦਰਸ਼ਨ) of God. An eye specialist is able to remove the membrane(a cataract) from our physical eye. Similarly, we have a third spiritual eye, or the inner eye, which remains closed. The rishis says that there is a tube/channel or pipe at the lower extremity of our spine which is linked to the third eye. This can be opened through the practice of Kundalini Yoga.

But, according to our Guru Ji's philosophy, this can be opened through the practice of Gurshabad; however much 'dust' has accumulated in our mind, it should be removed and the mind purified.

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

O my mind, you are the embodiment of the Divine Light  
- recognize your own origin.

(Sri Guru Granth Sahib Ji 441)

Here, it is very clearly revealed that the mind, in its purified state, forms the transcendental link to God(Jyot Saroop). However, our mind is disconnected from the 'mool' i.e. God and is far away from it, just as a drop of water is severed

or separated from the ocean. If water is separated from its source (stagnant water), it gets infested or polluted with bacteria and dirt.

**Q. What does one mean by Naam Japna(Meditation)?**

A. Sant Ji: if you had studied the Law of Refraction, you will know that when you immerse a stick in water, the water seems to be divided and is separated. If one removes the stick from the water, the water will become one again. Like the stick, we create a barrier between God and ourselves. The 'stick' is within us and the stick represents our ego.

**Therefore, Naam Simran or meditation is the means to the removal of this stick of ego which then ensures our oneness with God. It is all up to you when you desire to remove this obstacle. If you so desire you may remove it in the stillness and silence of the night.**

**However, there is one condition and that is, you have to convert your super-thought(ਸੁਰਤ). You cannot retain both your worldly thoughts and your thoughts in God; you will ultimately have to forsake one or the other in your thoughts.** Guru Ji has said that your thoughts must be in union with Him, and as you progress in this material world, maintain your physical actions intact and do not allow this to weaken.

The primitive or old school of Sadhus preach that we should refrain from volitional action and solely concentrate on thought, always staying in the realm of thought. However, Guru Ji has exhorted us to "become a man of action, contribute physical effort in your work but remember to keep some time for meditation(ਅਭਿਆਸ) – one pahar(ਪਹਿਰ - 3 hours) or one hour, it is up to you." As long as we have this physical body,

which has been blessed in accordance with our karams, we have to fulfill our duties which have been ordained to us.

Apparently, there is a choice; some sages limit their action to their food, i.e. eating and drinking whereas others sit in samadhi, like Sri Guru Gobind Singh Ji who spent years meditating in HemKunt Sahib.

**Q. If, for instance, one has attained enlightenment, then what does one do in action?**

A. Sant Ji: Yes, one has to act. However, at that stage there is no difference between action and inaction as they are the same. There is detachment in action just like the sun which transmits its rays to everyone; that is its action, but the Sun has no attachment to that action. Again, a flower emits its fragrance but it is unaware that it is acting.

The above is also what is meant by Brahmngiani; He has no attachment to his action.

# THE MEANING OF ONE

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There are two paths in life. One of them leads man towards death, impels him towards total destruction and destroys both Lok and Parlok(this world and the next world). This path disconnects man from his real purpose in life. Life is gifted with limitless faculties but the destructive path prevents these from developing.

We call a tree that part of which is visible to us, but in fact it is the roots which is the tree. If the roots are healthy, then the tree remains green, but if the roots dry up then the tree withers away and ultimately it dies. Similarly, all the empirical and scientific knowledge which exists has its foundation – its root – in Akal Purukh(the Immortal Being of God). In order to manifest this existence of God, the All-Pervading Creator gave a Divine Order(ਹੁਕਮ) to Sri Guru Nanak Dev Sahib Ji.

Guru(perfect spiritual light) is one who imparts knowledge and Sikh(disciple) is one who receives it.

The Mool Mantar i.e. the fundamental doctrine which was conveyed to Sri Guru Nanak Dev Sahib Ji tells us that He was a 'Sikh' and that He received His knowledge from the Supreme Being.

What was the form of that knowledge? It is the Mool Mantar.

The entire Sri Guru Granth Sahib Ji is the explanation of the Mool Mantar.

The combination of a Personal and Impersonal God is the Mool Mantar.

An analysis of the subject of God is impossible because it is beyond description and is inexpressible. This subject cannot be understood by the mind nor by the intellect because it is beyond their scope.

Explained inexplicitly, 'ONE' means the existence of a Force that has no other equivalent force running parallel to it. When we say 'ONE' it means 'One without a second'.

From the spiritual viewpoint, that which exists is the only 'ONE'. Although the wave and the ocean both consists of water, it sometimes creates a disillusion to the eye which beholds them to be distinct. Just as gold takes the form of many ornaments, similarly God's force is One, but it also manifests in many forms.

Oneness means that each and every particle in this Universe – the Cosmos – is connected with one another. Each and every leaf of a tree is related to each and every other leaf. We can therefore say that there is complete harmony in Nature.

**Q. Why do you say that God is beyond the limit of the mind and the intellect?**

A. Sant Ji: God is omnipotent ie. having limitless authority and influence. The mind and intellect being limited cannot know that which is limitless.

**Q. What is the difference between a revelation and a thought?**

A. Sant Ji: Do not say revelation, instead call it Divine Order(ਗੁਰਮਤਿ). The Divine Order(ਗੁਰਮਤਿ) is what Sri Guru Gobind Singh Ji heard while meditating in the mountains. We cannot

describe or say anything about this. All we can say is that there is a sound(ਸੁਨੀ) which cannot be heard with our auditory sense or the physical ears. This Divine Order(ਹੁਕਮ) or sound can only be heard if we practice to lead the spiritual life.

Many millions of years ago, and even nowadays, some people leave the comfort of their homes and their loved ones to go into the jungles and other places of pilgrimage to meditate and become sanyasis(hermits).

There is a story of King Bhathari who left his kingdom, wives and all the pomp and glory of his kingdom to become a disciple of Gorakhnath.

He was in such a 'vairag' that, on seeing one of his wives committing adultery, he left everything on the spur of the moment and went into the jungle to become a sanyasi.

Another incident involved Bhagat Dhru. At a young age of five, he left his kingdom and parents to meet God. One day while sitting on the lap of his father, and in a very happy mood, his stepmother came in and pulled him from his father's lap and in an angry voice, told him to go away to his mother and not come back.

Literally in tears and in a state of shock, he asked his mother why his step-mother had done such a thing. He questioned his mother and asked whether she was really a queen or a slave? His mother replied that she was a queen in name only; she had not performed enough meditation(ਭਗਤੀ) in her last birth, therefore, although born a queen in this birth, she had no powers.

Dhru immediately decided to go into the jungle to perform meditation and acquire powers. In the face of many difficulties, he did such bhakti that the Almighty God became pleased

with him and gave him His darshan.

The tenth Nanak, Sri Guru Gobind Singh Sahib Ji says that Dhru was an 'outside' Sanyasi. He wants his Sikhs to be 'inside' sanyasis and not to leave their homes and go into the jungles. In His Bani, Guru Ji explains to us what type of sanyaas He would require of His Sikh:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਮਕਲੀ ਪਾਤਸਾਹੀ ੧੦ ॥

ਰੇ ਮਨ ਐਸੋ ਕਰਿ ਸੰਨਿਆਸਾ ॥

ਬਨ ਸੇ ਸਦਨ ਸਬੈ ਕਰਿ ਸਮਝਹੁ

ਮਨ ਹੀ ਮਾਹਿ ਉਦਾਸਾ ॥੧॥ਰਹਾਉ॥

O man, practice ascetism in this way:  
Let your own house to be the forest,  
And live as a hermit within yourself.

ਜਤ ਕੀ ਜਟਾ ਜੋਗ ਕੋ ਮੱਜਨੁ ਨੇਮ ਕੇ ਨਖਨ ਬਢਾਓ ॥

ਗਿਆਨ ਗੁਰੂ ਆਤਮ ਉਪਦੇਸਹੁ ਨਾਮ ਬਿਭੂਤ ਲਗਾਓ ॥੧॥

Let chastity by your matted hair; Union with God your purification.  
And let your daily spiritual practice be your uncut nails.  
Let divine knowledge be your Guru, And instruct yourself.

ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦ੍ਰਾ ਦਯਾ ਛਿਮਾ ਤਨ ਪ੍ਰੀਤਿ ॥

ਸੀਲ ਸੰਤੋਖ ਸਦਾ ਨਿਰਬਾਹਿਬੋ ਹੂਬੋ ਤ੍ਰਿਗੁਣ ਅਤੀਤਿ ॥੨॥

Let the Naam be the ashes which you apply to your body.  
Eat little, sleep little, Practice mercy and forbearance.

ਕਾਮ ਕ੍ਰੋਧ ਹੰਕਾਰ ਲੋਭ ਹਠ ਮੋਹ ਨ ਮਨ ਸਿਉ ਲਯਾਵੈ ॥  
ਤਬ ਹੀ ਆਤਮ ਤਤ ਕੋ ਦਰਸੇ ਪਰਮ ਪੁਰਖ ਕਹ ਪਾਵੈ ॥੩॥੧॥

Practice patience, be forever fearless,  
And attain freedom from the three qualities.  
Lust, anger, egotism, greed and worldly love;  
Do not attach your mind to these.  
Thus, you shall see the Essence of the Soul,  
And obtain the Supreme soul, the LORD.

(Shabad Hazare Patshahi 10)

# COMPANY OF A SAINT OR SADHU

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This is an incident from the Suraj Perakash Granth. A gurmukh used to serve holy people; inviting them to his house, serving them food and giving them clothing etc. On their departure from his house, he had only one question to ask of them; a question which he never failed to ask any visitor who was about to depart. The question was: What is the fruit or benefit which one gets on meeting and serving the saints?

Their answers would invariably be that God will bless you with property and riches, healthy children, long life, good wife etc. He was never satisfied with any of their answers although they used many different ways to explain to him.

One day, Sri Guru Nanak Dev Sahib Ji came to this gurmukh's house and was invited to stay the night in his humble home. The following day, when Guru Ji was about to depart, he put forward the same question to Guru Ji. He told Guru Ji that he had put the same question to many sadhus who he had called at his house but he had not been satisfied with the answers he received from them.

Sri Guru Nanak Dev Sahib Ji replied "I will answer your question and then explain to you the fruit of serving holy persons(sadhus), if you would listen carefully and do what I request you to do. Early in the morning, leave your house and keep on walking until you come to a deep jungle. Don't stop until you come across a tall and beautiful tree in the midst of the deep jungle. Sit down under the shade of the big tree and say Waheguru(ਵਾਹਿਗੁਰੂ)."

Sri Guru Nanak Dev Sahib Ji was Akal Roop and could have

explained to him everything in his house itself, but He wanted to show the Sikh the practicality of the answer.

ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ ॥

ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ ॥੧੯੨॥

Kabir, the houses in which the saints are not served and houses where God is not contemplated.

Those houses are like the cremation ground and demons dwell in them.

(Sri Guru Granth Sahib Ji 1374)

The gurmukh did as he was told to do and sat under the tree and said "Waheguru(ਵਾਹਿਗੁਰੂ)". His sight fell on a branch of the tree where two black crows perched. Within seconds, he observed the pair of black crows changing into white cranes. He sat under the tree for sometime and then made his way home.

He bowed before Guru Ji and told Him that he received no answer despite following Guru Ji's instructions. Actually, he had already received the answer but could not comprehend its meaning. He had anticipated an oral answer to his question.

Guru Ji told him to rest for the night and then to go back again in the morning when he would surely get his answer. Off he went and sat under the same tree, not forgetting to repeat the Gurmantar "Waheguru(ਵਾਹਿਗੁਰੂ)". His eyes again focused on the tree branch and within a fleeting moment, he saw the pair of cranes transforming into a pair of swans(ਹੰਸ) which appeared to be very beautiful. The food of cranes is fish, frogs etc. but the swans pick up pearls and rubies.

He went back to Guru Ji and said that he still did not get his answer. Guru Ji again asked him to go back the following morning and said that he would definitely obtain an answer this time.

Obediently he went back into the jungle and sat under the tree saying, "Waheguru(ਵਾਹਿਗੁਰੂ)". The pair of swans, upon seeing him, transformed into human beings and sat under the same tree. The gurmukh approached and bowed down before them, as was the maryada then, and asked them the same question ie. what is the fruit or benefit a person gets for meeting and serving a sadhu?

The couple(who were husband and wife) told him that they would explain to him - that which he had not understood so far.

They said that they were born a pair of crows because of their karma, and on meeting him (the gurmukh), they became a couple of cranes. The next day, when they saw him, they became a pair of swans and now they have been transformed into human beings. They have been blessed. Otherwise, **it would have taken them millions of births to become human beings from their lives as crows. But, on meeting a sadhu (the gurmukh), it took them just a few days to be transformed into human beings. That was the fruit of meeting a sadhu.**

Fallen men and persons of evil tendencies have been saved from the wheel of birth and death on meeting a sadhu. The couple then requested the gurmukh to take them to meet his Guru.

They all came to Guru Ji and in a few moments were blessed by Him. Guru Ji then asked the Sikh whether there was still any doubt left in his mind. The Sikh clasped his hands together in prayer and received the Light(ਪ੍ਰਕਾਸ਼). Akal Purakh, Himself had come, in the form of Sri Guru Nanak Dev Sahib Ji, to his house.

Guru Ji then told the Sikh and the two human beings that they were now free from the cycle of birth and death which had been severed through their meeting and serving the saint.

ਸੰਤਤ ਹੀ ਸਤਸੰਗਤਿ ਸੰਗ ਸੁਰੰਗ ਰਤੇ ਜਸੁ ਗਾਵਤ ਹੈ ॥

In the company of saintly people,  
the persons fall in love with the Name of God and realize the truth.

(Sri Guru Granth Sahib Ji 1404)

# QUESTIONS AND ANSWERS

# VIBRATIONS

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## Q. What is the theory of Vibrations?

A. Sant Ji: An atom vibrates on its own haphazard motion. In everything that exists, there are atoms and they all vibrate at different speeds and amplitudes. When we speak, the air particles transmitting the sound vibrate at an amplitude. The more subtle the vibration, the purer it is considered.

The science of using stones to cure some ailments is also based on this same principle. When someone wears a gemstone, being in constant touch with it, his body maintains the same frequency of vibrations as that of the gemstone.

This is true for all of us; we all vibrate at our own frequency. The more evolved a soul is, the more subtle is its vibrations. When we speak, we actually transmit our vibrations to the person or persons spoken to.

In spiritually developed individuals, the nearness (to God) itself denotes that the soul is arriving at a higher level of vibration, to a higher plane of existence.

Sri Guru Gobind Singh Sahib Ji had ordered His Sikh disciples to eat and drink from iron utensils for the reason that the iron element possesses the most widely accepted quality of strength. It is for this reason that we should use iron utensils in our kitchens as some amount of iron would be absorbed from these utensils into our body.

# LIFE

## Q What is life?

A. Sant Ji: There are two distinct forms of life; one is mortal or what we call external life, and the other is the immortal or the internal life. Our investigation has to be on how one can lead an immortal life.

## Q. What is inner life?

A. Sant Ji: To know thyself.

## Q. How can one lead this immortal life?

A. Sant Ji: Know thyself.

## Q. What is the Self?

A. Sant Ji: The Power or Energy that is within us is the self. In the old language of the Puranas it is called atma. It is also called soul, God, etc. Innumerable names have been given to it.

## Q. Our investigation or inquiry can lead us to adopt say, the Hindu way of life, or the Sikh way of life...

A. Sant Ji: No, do not say Hindu, Sikh, etc. There is only one Dharam; there is only one philosophy in this world of ours.

### Q. What is Dharam?

A. Sant Ji: There is Reality and Unreality. Dharam means to seek the Real ie. God. Dharam also means duty.

### Q. What do you mean by the 'practical way of life'?

A. Sant Ji: To be practical means to practice what is real. However, there should first be an inquiry as to what is real. Life is a spiritual university. All Saints have been students at one time or another. Out of the millions of seekers who chose to tread on this spiritual path, only a few ever achieved perfection. Many seekers do not achieve their goal because worldly affairs become their barriers.

# KNOWLEDGE

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## Q. What is the importance of gaining knowledge?

A. Sant Ji: We need to acquire knowledge because it helps us to understand that which is Perfect. That Power is subtle and in order to understand the Perfect, we must endeavour to make our thinking as subtle as possible. Knowledge is thought or thinking through our internal mind and our inner life is linked to and is being moulded in accordance with that super-thought or super power which exists.

Knowledge is the primary step towards attaining oneness with that Power. We must acquire as much knowledge as we possibly can. Our intellect or wisdom should become so acute, so subtle, that our mind can understand, to begin with, the subtle or abstract questions. Then we can forsake that knowledge and our wisdom will rise above it.

However, it would be wrong to say that we do not need that knowledge. A post-graduate student abandons the books that he studied in the primary & secondary levels. Also, he stops playing the games that he had played during his childhood and does not enjoy looking at them now. In the same way, at a later stage, we have to shelf our knowledge and rise beyond it.

# ILLUSION

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Sant Ji: This world is an illusion or reflection or a shadow of God. The shadow and whom it belongs to (the Creator and creation) are not different.

Ancient philosophy dictated that the world is one thing and God is another; they are two separate entities.

But Guru Ji has said:

ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥

This world is the chamber of the TRUE ONE.  
The TRUE ONE resides in it.

(Sri Guru Granth Sahib Ji 643)

This world is the palace or abode of Waheguru(God). God stays within the world and does not stay out of it or separate from it.

# THE EXTERNAL SYMBOLS

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Sant Ji says: When the external symbols get connected with internal life (the ultimate Reality or Truth), then these symbols become meaningful. But, if there is no enquiry, search or growth of the internal life, then they become superficial or meaningless.

One day, Sri Guru Gobind Singh Sahib Ji and the Khalsa had gathered for a congregation. Bhai Daya Singh Ji asked Guru Ji about the meaning of these external symbols. Guru Ji narrated the following story:

Somebody placed a dead tiger's skin on a donkey. This donkey went to the market place and the people on seeing the tiger's skin began to fear the donkey and paid attendance to him.

On another such trip to the market, the tiger skin slipped off from the donkey's back and the same people who had earlier feared him, now ceased fearing him and started to beat him. The external symbols are like the skin of the tiger, explained Guru Ji, and the Spirit is the real tiger. Without the Spirit, the external symbols are meaningless and are like the tiger's skin on a donkey's back.

# GOOD AND EVIL

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**Q. How would you define good and evil?**

A. Sant Ji: There is nothing good or bad(evil). It is the thinking or the pattern of thinking through which goodness or evil originates. We have to examine the thought of man – of how wrong or right it is. What is right and what is wrong? There is no touchstone by which we can examine this.

However, there is one other way: Goodness is when we are linked to the Almighty and evil is when we are disconnected from that Force. Goodness is the measure of nearness or closeness that we have with that hidden force of Godly power. Separation from God is sin. There is nothing else that is virtuous or sinful, good or evil.

**Q. But in worldly matters, how do we know whether we are right or wrong?**

A. Sant Ji: There is an 'inner voice' within us. When our thinking becomes super, this voice indicates to us whether our thought in worldly matters is wrong or right.

**Q. Should we be guided by that 'inner voice'?**

A. Sant Ji: Yes.

**Q. Sometimes, there is a conflict and we hear two voices, how do we know which one is the true guide?**

A. Sant Ji: When you think dualistically or are double-minded

and not single-minded, then there are two forces working within us. One of the two is the Director or God. When your mind is undecided or divided or is fragmented, there is a conflict. At that moment, you must understand that you are then not receiving the direction from God.

According to Guru Ji's ideology, the mind is a big devil. In the mind there are both constructive and destructive forces prevailing all the time. The mind is mainly destructive. The no-mind state is God or pure thought or, what we would call super-consciousness. There are two states within us - consciousness and super-consciousness.

Our war, or the struggle within us, is between these two states. If, ultimately we do not get good company (Sat Sangat) or a teacher, then the destructive forces start prevailing and begin to dominate our mind.

# ANTI-FORCES

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**Q. What are anti-forces(ਅਸੁਰ ਸ਼ਕਤੀ)?**

A. Sant Ji: The anti-forces are within us and they are:

- 1) Lust(ਕਾਮ)
- 2) Anger(ਕ੍ਰੋਧ)
- 3) Greed(ਲੋਭ)
- 4) Attachment(ਮੋਹ)
- 5) Ego(ਹੰਕਾਰ)

There are two forces(ਸ਼ਕਤੀ). One of them is the constructive force (which connects us to God) and the other is the anti-force (which separates us from Him).

Suppose we wish to wake up at the early morning hours(ਅੰਮ੍ਰਿਤ ਵੇਲਾ) for meditation(ਸਿਮਰਨ) but some power prevailing within us prevents us from doing so. This is one of our anti-forces.

There are five types of ਬਿਰਥੀ(attitude of the mind) in our mind. One brings us a feeling of unhappiness and the other happiness; one is destructive and the other constructive; one separates us from God and the other leads us to Him. The constructive forces are the good or positive forces while the destructive ones are the evil or negative forces.

These good forces make us sentimental(ਬੈਰਾਗੀ) about seeking for God. Gradually, this separation from Him becomes intolerable and, in consequence, we sleep little and spend most of our time in meditation(ਸਿਮਰਨ).

## Q. What is ego?

A. Sant Ji: Ego is abstract. For example, a stick, when immersed in water, brings about disillusionment of the water levels. When we remove the stick, the water becomes one.

A magnet attracts a needle towards it. But when dust collects on the needle, it prevents the needle from being attracted to the magnet. In the same way, Permatma(ਪਰਮਾਤਮਾ) attracts the Atma(ਆਤਮਾ). Here, the dust is the ego.

# FEAR

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## Q. What is fear?

A. Sant Ji: Fear is the outcome of separation from the Supreme Power. When you are one with that force or energy, then there is no fear. For example, darkness signifies absence of light. When a man walks in accordance with Guru Ji's theories, he becomes fearless.

Fear is the root cause of all obstacles: physical, mental and intellectual. These become barriers in the path of development of life. When we repeatedly meditate on the fearless Power, we automatically become fearless.

# SOUL or ATMA

The word soul does not belong to Indian philosophy; it belongs to Western philosophy. The word Atma is from Indian philosophy. In fact, there are two: Atma(ਆਤਮਾ) and Permatma(ਪਰਮਾਤਮਾ).

It is ego which separates the Atma from Permatma, the former being called the veil of untruth or the veil of egoism.

As an example, take a river which we will call Permatma. From this river, if we collect a little water in a pot: The water in the pot is Atma. The pot represents the human body. Similarly, our Atma is sheltered in the body and it does not merge with the Permatma(God) because of the 'veil of egoism'.

That God or Permatma is akin to a Power House and we are like electric bulbs. The electricity which flows from the power house into the bulbs is the Atma.

Take the example of the ocean and droplets of water. The ocean is Permatma and we are the droplets. Only when the droplets merge with the ocean will there be oneness.

The secret is to merge the Atma with Permatma through meditation(Naam Japna). This body of ours has been given a golden opportunity to seek that oneness with God.

# SPIRIT AND SPIRITUAL

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**Q. What does spiritual mean?**

A. Sant Ji: Spiritual means the ability to see the spirit, the nature of, or relating to the spirit, the higher faculties – the Atma. When the evil of falsehood is removed, then the spirit manifests. The spirit is the force of God; it is the energy within one, which is a part of the whole.

To know the spirit is to see God. Jyot and spirit are two words, but their meaning is the same.

Atma is the spirit.

With God's Grace, people begin to self-investigate. An elderly person takes longer; younger people take lesser time to find Him. Firstly you must have the desire, and then proceed to know the method(साधन).

# BELIEF AND FAITH

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**Q. What is the difference between belief and faith?**

A. Sant Ji: Belief will sometime and someday be shaken, whereas faith exists forever, and is eternal.

Now, we have a belief that all is well in this place, however any untoward incident which occurs or may occur here will break or shake our confidence in that belief, but faith exists in spite of the incident. Therefore, faith is something which stays forever, but belief tends to break from time to time.

# DHIAN

Q. What is dhian(ਧਿਆਨ)?

A. Sant Ji: Normally, our effort or thought is dualistic and not one-pointed. When our thought becomes one-pointed, that is dhian.

# SWORD

**Q. Why do you carry a sword?**

A. Sant Ji: Strength is life; weakness is death. The sword is a symbol of Godly power or force. The sword also signifies God's Grace(ਕਿਰਪਾ).

# RELIGION AND SPIRITUALISM

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**Q. What is the difference between religion and spiritualism?**

A. Sant Ji: There is no difference, ultimately they are one. Religion or Dharam means to seek the Real or Spirit or Divine Light(ਜੋਤ) or God.

# DESIRE

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## Q. What is Desire?

A. Sant Ji: Desire is the thought-wave which begets craving in the mind. It unsettles the calmness in the mind; just as a pebble (desire) when dropped into a still pond (the mind) creates waves. In a similar way, when desire is aroused, it creates waves and unsettles the mind.

# JYOT AND JUGAT

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There are two fundamental principles in Guru Ji's doctrine:

1. Divine Light(ਜੋਤ)
2. Method(ਜੁਗਤ) of being ONE with the Divine Light(God).

Khalsa is the physical form of the Guru and Sri Guru Granth Sahib Ji is the Divine Light(ਜੋਤ). The union or combination of the two(Khalsa and the Divine Light)is Gurmat. This outlook or view point of the ten Gurus should be spread throughout the world in a scientific manner.

In other words, we need to reflect upon the following questions:

**Q. How do we show to the world that Khalsa is the physical embodiment of Guru Ji? Our eternal abode is Sri Anandpur Sahib. Theoretically, this is correct but, what is the way or method, the secret in which we can make this practical?**

A. Sant Ji: This method is by surrendering before the Five Pyarays(ਪੰਜ ਪਿਆਰੇ) and following Guru Ji's way of life.

**Q. How do we ensure that the thinking of the modern man be made to rise above materialism and be directed towards spiritualism?**

A. Sant Ji: By following the teachings of Sri Guru Gobind Singh Sahib Ji, man can rise above materialism, leading him ultimately to perfection.

**Q. How do we stop science from being destructive?**

A. Sant Ji: When one becomes Guru Ji's disciple, very soon his destructive tendencies become constructive in nature.

**Q. How do we combine science with spiritualism?**

A. Sant Ji: When scientists forsake all evil ideas of destruction which shadow scientific inventions and channel their thinking into progress, universal peace and goodwill to all mankind, then science and religion will become one.

**Q. How do we combine religion and politics?**

A. Sant Ji: In Guru Ji's way of thinking, there is no difference in religion and politics.

**Q. When would there be total destruction?**

A. Sant Ji: When religions become nil or zero, then there will be total destruction.

**Q. How do we attach our thinking to Sri Keshgarh Sahib?**

A. Sant Ji: By surrendering to Sri Guru Gobind Singh Sahib Ji's principles in our way of life – by our thoughts, our body and our actions ie. complete surrender.

# THE SIKH WAY OF LIFE

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Q. What is the Sikh way of life?

A. Sant Ji:

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥

Truth is higher than everything; but higher still is truthful living.

(Sri Guru Granth Sahib Ji 62)

The Sikh art of living or the code of conduct(ਖਾਲਸਾ ਰਹਿਤ) only can be understood properly if we know what truth is all about.

Sikhism believes in oneness of God and oneness of Humanity.

The goal of human life is to realize the Eternal Truth. To be a Sikh, we have to adopt this path. Sikhism does not believe in Karam Kand(rituals).

A Sikh is physically associated with the Khalsa, and spiritually he is immersed in the WORD or SHABAD of Sri Guru Granth Sahib Ji.

ਪਰਨਾਰੀ ਜੂਆ ਅੱਸਤ ਚੋਰੀ ਮਰਦਾ ਜਾਨ ।  
ਪਾਂਚ ਐਬ ਯੇ ਜਗਤ ਮੋ ਤਜੈ ਸੁ ਸਿੰਘ ਸੁਜਾਨ ।

(Rehatnama Bhai Desa Singh Ji)

# WHAT IS SEWA OR SERVICE?

A. Sant Ji: Sewa is an old and ancient concept in India. It is written in Sri Guru Granth Sahib Ji that we are all servants of God. The whole universe and every part of creation is in His service. The Lord is One and He is the Master. Guru Ji says:

ਸੇਵ ਕਰੀ ਪਲੁ ਚਸਾ ਨ ਵਿਛੁੜਾ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥੪॥

I will now serve You forever,  
and I shall never be separated from You, even for an instant.  
Servant Nanak is Your slave, O Beloved Master.

(Sri Guru Granth Sahib Ji 97)

In Japji Sahib, Sri Guru Nanak Dev Sahib Ji has given the stages of listening:

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

Listening-Siddhas, spiritual teachers, heroic warriors, yogic masters.  
Listening-the earth, its support and the Akaashic ethers.

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

Listening-oceans, lands, nether regions of the underworld.  
Listening-Death cannot even touch you.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥

O Nanak, the devotees are forever in bliss.  
Listening-pain and sin are erased.

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥

Listening-Shiva, Brahma and Indra.  
Listening-even foul-mouthed people praise Him.

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥

Listening-the technology of Yoga and the secrets of the body.  
Listening-the Shaastras, the Simritees and the Vedas.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

O Nanak, the devotees are forever in bliss.

Listening-pain and sin are erased.

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥

Listening-truth, contentment and spiritual wisdom.

Listening-take your cleansing bath at the 68 places of pilgrimage.

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

Listening-reading and reciting, honour is obtained.

Listening-intuitively grasp the essence of meditation.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

O Nanak, the devotees are forever in bliss.

Listening-pain and sin are erased.

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥

Listening-dive deep into the ocean of virtue.

Listening-the Shaykhs, religious scholars,  
spiritual teachers and emperors.

ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥

Listening-even the blind find the Path.

Listening-the Unreachable comes within your grasp.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

O Nanak, the devotees are forever in bliss.

Listening-pain and sin are erased.

(Sri Guru Granth Sahib Ji 2)

Next, the four stages of obeying:

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

The state of the faithful cannot be described.

One who tries to describe this shall regret the attempt.

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥

No paper, no pen, no scribe can record the state of the faithful.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

Such is the Name of the Immaculate Lord.

Only one who has faith comes to know such a state of mind.

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

The faithful have intuitive awareness and intelligence.

The faithful know about all worlds and realms.

ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥

The faithful shall never be struck across the face.

The faithful do not have to go with the Messenger of Death.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥

Such is the Name of the Immaculate Lord.

Only one who has faith comes to know such a state of mind.

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥

The path of the faithful shall never be blocked.

The faithful shall depart with honour and fame.

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥

The faithful do not follow empty religious rituals.

The faithful are firmly bound to the Dharma.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥

Such is the Name of the Immaculate Lord.

Only one who has faith comes to know such a state of mind.

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥

The faithful find the Door of Liberation.

The faithful uplift and redeem their family and relations.

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥ ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥

The faithful are saved, and carried across with the Sikhs of the Guru.

The faithful, O Nanak, do not wander around begging.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥

Such is the Name of the Immaculate Lord.

Only one who has faith comes to know such a state of mind.

(Sri Guru Granth Sahib Ji 3)

The final stage:

ਪੰਚ ਪਰਵਾਣੁ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥

The chosen ones, the self-elect, are accepted and approved.

The chosen ones are honoured in the Court of the Lord.

(Sri Guru Granth Sahib Ji 3)

There are four stages of listening and the four stages of obeying. Then a person becomes an acceptable servant.

We all keep servants and pay them salaries but those servants who belong to the house of Guru Ji do not take money, instead they ask for His Grace.

Sri Guru Amar Das Sahib Ji served in the house of Guru Angad Dev Ji for 12 years and received enlightenment and subsequently Guruship. How did this happen? How did this service become such a big gift?

Swami Vivekananda says, "the idea of religion is an idea of dehypnosis; we are all hypnotized by the world, some by riches, some by women, some by gold." To break away from all this is what he termed religion.

Guru Ji says: Attach your mind to service; keep your thought always in service and if you do thus, then, with constant practice it will break you away from the world of attachments. Then, when your service becomes your meditation, leave the service and be free.

This is how the Gurus propose to get rid of attachments in the present age. You need not go to the mountains or to the forests. Sewa is the way to enlightenment in this present time.

# GOD'S GRACE?

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## Q. What is God's Grace

A. Sant Ji: Everyone cannot be worthy of receiving His Grace. It is only a rare person who stays under the Will of God; only such a person is deserving of this Grace.

His Grace, like a continuous flow of nectar(ਅੰਮ੍ਰਿਤ), is being showered equally upon every one and at all times, but man does not receive it because a human being, as a result of his many actions, is like a utensil(ਕਟੋਰੀ) that is overturned. That is why he does not receive the Grace.

Now, the question arises as to how can we make ourselves worthy of receiving this Grace? Guru Maharaj Ji tells us that God does shower Grace upon us but we are unable to retain it, or that we do not honestly remain its deserving recipients because this human 'vessel' usually contains unworthy contents and is in worldly bondage or in materialistic entanglements. But Guru Ji says:

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥  
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥

Nothing else will work.

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

(Sri Guru Granth Sahib Ji 12)

But despite knowing all this, we get so deeply involved in worldly formalities. It is the evil forces (the most insidious being our own five devils: lust, anger, greed, ego and the worldly attachments derived from our six senses) that invariably overpower us and reduce our self-confidence.

However, with the Grace of God, we get a chance to meet a Puran Purush, a Sat Purush, or a Brahmngiani and with the kindness of such perfect beings, all our wrong deeds and actions receive corrective transformation.

This is so because he unites us with the Naam Bani and Simran and thereupon the effect of our evil forces are obliterated, and self-confidence increases. Then, in the company of a Brahmngiani, we begin the practice of meditation (ਸਿਮਰਨ ਅਭਿਆਸ).

Sri Guru Nanak Dev Sahib Ji says in Japji Sahib:

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

Such is the karma of those upon whom He has cast  
His Glance of Grace.

O Nanak, the Merciful Lord, by His Grace, uplifts and exalts them.

(Sri Guru Granth Sahib Ji 8)

Normally, people say that this world is an abode of sorrow, so much so that even a Siddarth like Gautama Buddha proclaimed that the world is suffering.

Baba Farid said: It would have been good if, at birth, my head had been cut off along with my umbilical cord as I would then not have had to live in such pain and sorrow, nor would I have to undergo so much hardship.

ਫਰੀਦਾ ਜਿ ਦਿਹਿ ਨਾਲਾ ਕਪਿਆ ਜੇ ਗਲੁ ਕਪਹਿ ਚੁਖ ॥

ਪਵਨਿ ਨ ਇਤੀ ਮਾਮਲੇ ਸਹਾਂ ਨ ਇਤੀ ਦੁਖ ॥੨੬॥

Fareed, if on that day when my umbilical cord was cut,  
my throat had been cut instead,  
I would not have fallen into so many troubles,  
or undergone so many hardships.

(Sri Guru Granth Sahib Ji 1381)

Every house is burning in sorrow, so much so that

Sri Guru Nanak Dev Sahib Ji says:

ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥

O Nanak, the whole world is suffering.

(Sri Guru Granth Sahib Ji 954)

But, in the next line, He enlightens us:

ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ ॥

He alone is victorious, who believes in the Lord's Name.

(Sri Guru Granth Sahib Ji 954)

# CRITICISM

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It is very easy to indulge in criticizing others. Guru Ji tells us that criticism is in fact a reflection of the evil or the wrong in our own self.

Criticism has a dual nature; it can be both positive and negative: negative criticism is destructive and harmful. Positive criticism fosters growth and development. Guru Ji commends that each one of us should endeavour to cleanse ourselves.

**ਮਨ ਅਪੁਨੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ ॥ ਪੇਖੈ ਸਗਲ ਸ੍ਰਿਸਟਿ ਸਾਜਨਾ ॥**

One who eradicates cruelty from within his own mind,  
He who expels evil from his heart regards the whole world as his friend.

(Sri Guru Granth Sahib Ji 266)

When such a state is attained, we will cease to see evil in everyone. According to Guru Ji's doctrine, 'no one is bad'. Bhagat Kabir Ji says that if you really wish to criticize another, then direct the criticism towards yourself:

**ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੇ ਸਭੁ ਕੋਇ ॥**

**ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੂਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥੨॥**

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

(Sri Guru Granth Sahib Ji 1364)

# WAHEGURU GURMANTAR

ਵਾਹਿਗੁਰੂ ਪਦ ਅਖਛਰ ਚਾਰ ॥ ਚਾਰ ਜੁਗਿ ਕੋ ਜਾਪ ਨਿਰਧਾਰ ॥  
ਕ੍ਰਿਤ ਤ੍ਰੇਤਾ ਦਵਾਪਰ ਕਲਿ ਜਾਨੁ ॥ ਵਾਵਾ ਹਾਹਾ ਗੱਗਾ ਠਾਨੁ ॥੧॥  
ਰਾਰਾ ਚਤੁਰਥ ਅਖਛਰ ਚਾਰ ॥ ਵਾਸੁਦੇਵ ਹਰਿ ਗੋਬਿੰਦ ਧਾਰ ॥  
ਰਾਮ ਸੁਧਾਖਚਰ ਤਾਰਕ ਸਾਰ ॥ ਚਾਰਹੁ ਮਿਲਿ ਵਾਹਿਗੁਰੂ ਉਚਾਰ ॥੨॥  
ਸਾਰ ਮੰਤ੍ਰ ਚਾਰਹੁ ਕਾ ਚਾਰ ॥ ਵਾਹਿਗੁਰੂ ਮੰਤ੍ਰ ਨਿਰਧਾਰ ॥  
ਕਲਪ ਕਲਪ ਪ੍ਰਤਿ ਅਖਚਰ ਕਹੀ ॥ ਸ੍ਰੀ ਗੁਰੁ ਨਾਨਕ ਜਾਪਯੋ ਸਹੀ ॥੩॥  
ਨਿਜ ਆਤਮ ਪਰਮਾਤਮ ਦਰਸਿਓ ॥ ਚਾਰ ਕਲਪ ਮਹਿ ਮੰਤ੍ਰ ਸਰਸਿਓ ॥  
ਸਾ ਮੰਤ੍ਰ ਪ੍ਰਭੁ ਖਾਲਸਹ ਦੀਨਾ ॥ ਵਾਹਿਗੁਰੂ ਪਦ ਪਾਵਨ ਕੀਨਾ ॥੪॥

(Sarab Loh Granth)

It took 36 ages(ਜੁਗ) for the Waheguru(ਵਾਹਿਗੁਰੂ) Gurmantar to be ready. There are four letters in it. It took 9 ages to get one letter Wa(ਵਾ) to be completed.

The greatness of the Gurmantar can only be understood by a fundamental knowledge of it. If we are not thirsty, then we would have no desire to drink water. If we are not hungry, then even if there are 36 different types of food available, we would not feel like eating.

ਜਿਨ ਕਉ ਲਗੀ ਪਿਆਸ ਅੰਮ੍ਰਿਤੁ ਸੇਇ ਖਾਹਿ ॥

Those who feel thirst for You,  
take in Your Ambrosial Nectar.

(Sri Guru Granth Sahib Ji 961)

Firstly, there should be a thirst – a desire for water. There should be a desire for food – to eat. This is the Law of Waheguru(ਵਾਹਿਗੁਰੂ). When we are thirsty, God provides some means to satisfy the thirst. When there comes a desire in us, or thirst to meet God, He provides the means.

It took another 9 ages to get the next letter He(ਹਿ) ready. Then, another nine ages for the next letter Gu(ਗੁ). Finally, in another nine ages came the last letter Ru(ਰੂ).

Gurbani says that there was total darkness for 36 ages. In that 36 ages, the Waheguru(ਵਾਹਿਗੁਰੂ) Gurmantar was ready.

**ਜੁਗ ਛਤੀਹ ਗੁਬਾਰੁ ਤਿਸ ਹੀ ਭਾਇਆ ॥**

For 36 ages, God remained in utter darkness, as He pleased.

(Sri Guru Granth Sahib Ji 1282)

**ਜੁਗ ਛਤੀਹ ਕੀਓ ਗੁਬਾਰਾ ॥**

For thirty-six ages, utter darkness prevailed.

(Sri Guru Granth Sahib Ji 1061)

**ਕੇਤੇ ਜੁਗ ਵਰਤੇ ਗੁਬਾਰੈ ॥ ਤਾੜੀ ਲਾਈ ਅਪਰ ਅਪਾਰੈ ॥**

**ਧੁੰਧੁਕਾਰਿ ਨਿਰਾਲਮੁ ਬੈਠਾ ਨਾ ਤਦਿ ਧੰਧੁ ਪਸਾਰਾ ਹੇ ॥੧॥**

For many ages, only darkness prevailed;  
the infinite, endless Lord was absorbed in the primal void.  
He sat alone and unaffected in absolute darkness;  
the world of conflict did not exist.

**ਜੁਗ ਛਤੀਹ ਤਿਨੈ ਵਰਤਾਏ ॥ ਜਿਉ ਤਿਸੁ ਭਾਣਾ ਤਿਵੈ ਚਲਾਏ ॥**

**ਤਿਸਹਿ ਸਰੀਕੁ ਨ ਦੀਸੈ ਕੋਈ ਆਪੇ ਅਪਰ ਅਪਾਰਾ ਹੇ ॥੨॥**

Thirty-six ages passed like this.

He causes all to happen by the Pleasure of His Will.  
No rival of His can be seen. He Himself is infinite and endless.

(Sri Guru Granth Sahib Ji 1026)

When the Voice(ਧੁੱਨ) came from Wa-He-Gu-Ru(ਵਾਹਿਗੁਰੂ), the darkness of the 36 ages faded away! Can you now imagine the greatness of the Waheguru(ਵਾਹਿਗੁਰੂ) Gurmantar?

Wahe(ਵਾਹਿ) denotes Wonderful; Guru(ਵਾਹਿਗੁਰੂ) denotes Spiritual Light. The meaning of the word Waheguru is: Wonderful Spiritual Light.

*In Satjug, God is called by the name Vishnu;  
In Duapur, He is called by the name Hari;*

*In Tretajug, He is called by the name Raam;  
In Kaljug, He is known as Gobind.*

With the combination of the alphabets: W.H.G.R. the word WAHEGURU(ਵਾਹਿਗੁਰੂ) was formed.

While meditating on the Gurmantar Waheguru(ਵਾਹਿਗੁਰੂ), we are in essence, meditating also on the Avatars of the four ages(ਜੁਗ) and hence, we move from the realm of darkness and proceeds slowly towards the realm of light.

**ਸਤਿਜੁਗ ਸਤਿਗੁਰ ਵਾਸਦੇਵ ਵਾਵਾ ਵਿਸ਼ਨਾ ਨਾਮ ਜਪਾਵੈ॥**

*In Satyug, Vishnu in the form of Vasudev is said to have incarnated and 'W' Of Waheguru reminds of Vishnu.*

**ਦੁਆਪਰ ਸਤਿਗੁਰ ਹਰੀਕ੍ਰਿਸ਼ਨ ਹਾਹਾ ਹਰਿ ਹਰਿ ਨਾਮ ਧਿਆਵੈ॥**

*The true Guru of dvapar is said to be Harikrsna and 'H' of Waheguru reminds of Hari.*

**ਤ੍ਰੇਤੇ ਸਤਿਗੁਰ ਰਾਮ ਜੀ ਰਾਰਾ ਰਾਮ ਜਪੇ ਸੁਖ ਪਾਵੈ॥**

*In the treta was Ram and 'R' of Waheguru tells that remembering Ram will produce joy and happiness.*

**ਕਲਿਜੁਗ ਨਾਨਕ ਗੁਰ ਗੋਬਿੰਦ ਗਗਾ ਗੋਵਿੰਦ ਨਾਮ ਜਪਾਵੈ॥**

*In kalijug, Gobind is in the form of Nanak and 'G' of Waheguru gets Govind recited.*

**ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣ ਵਿਚ ਜਾਇ ਸਮਾਵੈ॥**

*The recitations of all the four ages subsume in Panchayan i.e. in the soul of the common man.*

**ਚਾਰੋਂ ਅਛਰ ਇਕ ਕਰ ਵਾਹਿਗੁਰੂ ਜਪ ਮੰਤ੍ਰ ਜਪਾਵੈ॥**

*When joining four letters Waheguru is remembered,*

**ਜਹਾਂ ਤੇ ਉਪਜਿਆ ਫਿਰ ਤਹਾਂ ਸਮਾਵੈ ॥੪੯॥੧॥**

*The jiv merges again in its origin.*

*(Bhai Gurdas Ji Vaar 1 Pauri 49)*

# AMRIT

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## Q. What is Amrit?

A. Sant Ji: There are two ways of life; mortal and immortal. In this world, everyone or everything is mortal. Our enquiry or investigation should be: What is the method, the means or the way by which we can be immortal?

We are mortal because of our attachment, our association or connection with all things mortal in this world. Only God's energy is immortal. When we are connected to that Immortal Power, we will also become Immortal.

Amrit literally means to be immortal. Our goal is to seek perfection.

ਪੀਵਹੁ ਪਾਹੁਲ ਖੰਡਧਾਰ ਹੁਇ ਜਨਮ ਸੁਹੇਲਾ ।

Drink Amrit(holy water) of  
the double-edged sword (Khande di pahul) and become immortal.

(Bhai Gurdas Ji Vaar 41 Pauri 1)

The Amrit has to be taken from the Five Pyarays(ਪੰਜ ਪਿਆਰੇ) who should, themselves, be following the proper code of conduct. **Mool Mantar and Gurmantar are given to the baptized Sikh by the Five Pyarays(ਪੰਜ ਪਿਆਰੇ). Thenceforth a Sikh starts on the journey towards God.**

In Sri Guru Granth Sahib Ji, it is written:-

ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਦਾ ਚਿਰੁ ਜੀਵਹੁ ਹਰਿ ਸਿਮਰਤ ਅਨਦ ਅਨੰਤਾ ॥

ਰੰਗ ਤਮਾਸਾ ਪੂਰਨ ਆਸਾ ਕਬਹਿ ਨ ਬਿਆਪੈ ਚਿੰਤਾ ॥੩॥

So drink in forever the Ambrosial Nectar; may you live long,  
and may the meditation of God afford thee endless delight.  
May joy and delightful pleasure be yours; may your hopes be fulfilled,  
and may you never be troubled by worries.

(Sri Guru Granth Sahib Ji 496)

Without Amrit, a person is without a Guru. This is what Sri Guru Granth Sahib Ji says about such a person:

ਬਿਨੁ ਗੁਰ ਭਰਮੈ ਆਵੈ ਜਾਇ ॥

ਬਿਨੁ ਗੁਰ ਘਾਲ ਨ ਪਵਈ ਥਾਇ ॥

Without the Guru, one wanders in transmigration.  
Without the Guru, the service bears no 'fruit', brings no reward.

ਬਿਨੁ ਗੁਰ ਮਨੁਆ ਅਤਿ ਡੋਲਾਇ ॥

ਬਿਨੁ ਗੁਰ ਤ੍ਰਿਪਤਿ ਨਹੀ ਬਿਖੁ ਖਾਇ ॥

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

ਬਿਨੁ ਗੁਰ ਬਿਸੀਅਰੁ ਡਸੈ ਮਰਿ ਵਾਟ ॥

ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਘਾਟੇ ਘਾਟ ॥੩੮॥

Without the Guru,  
one is stung by the poisonous snake of mammon and dies.  
Nanak, without the Guru, the mortal suffers utter loss.

(Sri Guru Granth Sahib Ji 942)

ਰਹਿਣੀ ਰਹੈ ਸੋਈ ਸਿਖ ਮੇਰਾ । ਓਹੁ ਠਾਕੁਰੁ ਮੈ ਉਸ ਕਾ ਚੇਰਾ ।

One who abides by the code of conduct, he is my Sikh.  
He is the Master, and I am his disciple.

ਰਹਿਤ ਬਿਨਾਂ ਨਹਿ ਸਿਖ ਕਹਾਵੈ । ਰਹਿਤ ਬਿਨਾ ਦਰ ਚੋਟਾਂ ਖਾਵੈ ।

Without rehit(Code of Conduct), he should not be called a Sikh.  
Without the Rehit, he faces blows in Dargah(God's Court).

ਰਹਿਤ ਬਿਨਾ ਸੁਖ ਕਬਹੂੰ ਨ ਲਹੈ । ਤਾਂ ਤੇ ਰਹਿਤ ਸੁ ਦ੍ਰਿੜ ਕਰ ਰਹੈ ।

Without the Rehit, he will never obtain peace.  
But, by this Rehit, he is preserved forever.

(Rehetnama Bhai Desa Singh Ji )

# SANGAT

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## Q. What is Sangat?

A. Sant Ji: Literally, SANGAT means supreme power or final authority. When there is a question before Guru Ji on what to do, or not to do, or to know what is the final for everything, then Guru Ji, in turn, takes the final decision from the Sangat (spiritual collective congregation).

When we want to see God or when we ask, "Where is God?" Guru Ji replies, "You will see God in my Sangat."

**ਮਿਲਿ ਸਤਸੰਗਤਿ ਖੋਜੁ ਦਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਸੈ ਜੀਉ ॥੨॥**

Joining the True Congregation, I ask about the Path to God.  
In that Congregation, the Lord God abides.

(Sri Guru Granth Sahib Ji 94)

Guru Gobind Singh Ji says:

**ਇਨ ਹੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈਂ ਨਹੀ ਮੋ ਸੇ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ॥੨॥**

Due to the kindness of the Khalsa,  
I am now sitting on the throne (The Immortal Throne),  
Otherwise I'm just another of those millions that exist.

(Sri Dasam Granth Ji)

In other words, Khalsa here does not mean a singular entity, but in the form of Sarbat Khalsa (the whole congregation which believes in Guru Ji's philosophy).

Guru Ji's definition of the KHALSA is:

**ਜਾਗਤ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ।**

The Khalsa meditates on the Ever-radiant Light, day and night,  
and rejects all else but the one Lord from the mind.

ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੌਰ ਮੜੀ ਮਟ ਭੂਲ ਨ ਮਾਨੈ ।

He decorates himself with perfect love and faith, believes not in fasts, tombs, crematoriums and hermit cells, even by mistake.

ਤੀਰਥ ਦਾਨ ਦਇਆ ਤਪ ਸੰਜਮ ਏਕ ਬਿਨਾ ਨਹਿ ਏਕ ਪਛਾਨੈ ।

He knows none except the one Lord in the performance of acts of pilgrimage, charities, compassion, austerities and self-control.

ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ।

Only such a person, in whose heart shines the full Divinely Radiant Light is a true and pure Khalsa.

(Sri Dasam Granth Ji - 33 Sawayeh)

Meaning: A Khalsa is one who knows the Ultimate Reality or a God-enlightened soul. One who is inspired by devotion and awake to the Light, singing perpetually the Name of the Lord; having no faith in any but the One Lord, absorbed in His Splendour, absorbed in His Love. Even amidst error, never believing in fasts and tombs, temples and idols, or in anything but devotion to the One; caring not even for compassion or charity if God's love be not in them; not for penances, nor for bathing in the holy places, nor for the Yogi's self-maceration; not in anything but devotion to the One. This things mean nothing if God's Light is not in you. When one's inner self is thoroughly illuminated with Celestial Light, then and only then can one truly be considered as KHALSA.

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ ॥

ਪ੍ਰਭ ਮਹਿ ਮੋ ਮਹਿ ਤਾਸ ਮਹਿ ਰੰਚਕ ਨਾਹਿਨ ਭੇਵ ॥੧॥ਰਹਾਉ॥

He is the Khals Dev(Khalsa Supreme)

who has attained/recognised Atam Ras(Spiritual Bliss)

Between God, myself(Guru Gobind Singh) and him(the Khalsa) there is no difference (i.e. upon attainment of Atam Ras).

(Sarab Loh Granth)

# MIND

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## Q. What is mind?

A. Sant Ji: The mind is divided into two: thought(ਸੰਕਲਪ) and opposite-thought(ਵਿਕਲਪ). Thought(ਸੰਕਲਪ) is the 'conscious mind' which tells us what to do. Opposite-thought(ਵਿਕਲਪ) is the 'watchful mind', which observes and checks what to do or not to do but it has no control over the action; it is the sub-conscious mind that controls the actions.

Lastly, the 'no mind' stage is called meditation or samadhi.

The mind is the whole universe – the body. In Sri Guru Granth Sahib Ji it is written:

ਤਨ ਮਹਿ ਮਨੁਆ ਮਨ ਮਹਿ ਸਾਚਾ ॥

The mind is in the body, and the True Lord is in the mind.

(Sri Guru Granth Sahib Ji 686)

They are both intermingled. We can observe this in our daily life. When we eat certain heavy foods, we become lethargic. When we have a load on our mind, our activity becomes slow. We often see people betting; they want to bet before they play, before they see a match. They do this so that they will be able to watch the match with interest. If we are participating, we play with more alertness. We stimulate the mind and by doing so, we stimulate the body.

How else were the Gurus able to withstand so much tortures? Sri Guru Arjan Sahib Ji sat on a hot plate with a fire raging under it and yet He said that He was in a state of bliss(ਅਨੰਦ). They had achieved mind control ie. they had conquered the

mind and consequently, the body was also under control.

In most of us, the body and its desires dominate the mind and hence we eat and drink and involve ourselves in other pleasures and oversleep, which is also unnecessary. Sri Guru Nanak Dev Sahib Ji said: to win the mind is to conquer the whole world.

**ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥**

See the brotherhood of all mankind as the highest order of Yogis;  
**conquer your own mind, and conquer the world.**

(Sri Guru Granth Sahib Ji 6)

In the mind is the whole world. An architect has a thought and then a house is constructed – the outcome of his thought. All of us have thoughts and thoughts breed desires. The thought and its various expressions produce the various languages, the governments, the inventions, the laws and everything else.

# SAT SANGAT and SADH SANGAT

**Q. What is the meaning of the word Sat Sangat?**

A. Sant Ji: It means spiritual congregation where the praises of the Almighty Lord are sung and heard and where there is contemplation(ਵੀਚਾਰ) of the Greatness of the Lord's Name only.

**Q. What is the meaning of Sadh Sangat?**

A. Sant Ji: Spiritually high souls who have controlled their minds are called Saints or Sadhus. The presence of such souls in the spiritual congregation is known as Sadh Sangat.

# ARDAAS

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**Q. Why is it that normally our Ardaas does not bear fruit?**

A. Sant Ji: One reason is we are never one-pointed when we do ardaas before the Lord. Our mind will be running in ten directions. Furthermore, we keep our demands in front of us but the person to whom we are addressing our demands, is kept behind us. We completely forget about Him during our ardaas.

**ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥**

The prayer of the Lord's humble servant is never offered in vain.

(Sri Guru Granth Sahib Ji 819)

We have to learn to become Jan or sewak. Then our ardaas will bear fruit. Our's is always:

**ਸੇਵਾ ਥੋਰੀ ਮਾਗਨੁ ਬਹੁਤਾ ॥**

His service is insignificant, but his demands are very great.

(Sri Guru Granth Sahib Ji 738)

Our service is very little and our demands are many. So, such ardaas is never answered by the Lord.

# DASWAND

**Q. Can you please say something about Daswand?**

A. Sant Ji: Daswand is one-tenth of our honest earnings taken out or reserved for God's work. It should be given to God's house out of our free will, for example if one earns one thousand per month, hundred will be his daswand.

Sri Guru Gobind Singh Sahib Ji says that a person who does not believe in Daswand would earn money by falsehood and such a person will speak falsehood.

Says the super soul of Sri Guru Gobind Singh Sahib Ji to Bhai Nand Lal Ji:

**ਦਸਵੰਧ ਗੁਰੂ ਨਹਿ ਦੇਵੈ ਝੂਠ ਬੋਲ ਜੋ ਖਾਇ ॥**

**ਕਹੈ ਗੋਬਿੰਦ ਸਿੰਘ ਲਾਲ ਜੀ ਤਿਸ ਕਾ ਕਛੂ ਨਾ ਬਿਸਾਹਿ ॥੨੪॥**

He who does not take out his daswand and cheats to survive;

Says Sri Guru Gobind Singh Ji to Bhai Nand Lal Ji

"Such a person will never progress".

(Tankahnama Bhai Nand Lal Ji)

# WHO IS A SIKH?

**Q. Who is a Sikh?**

A. Sant Ji: Let us listen to Sri Guru Ram Das Sahib Ji's definition of a Sikh.

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

One who calls himself a Sikh of the True Guru should arise in the early hours of the morning (Amritvela) and meditate on the Name of the Lord.

**ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥**

He should firstly take two baths: one with cold water, followed by a spiritual bath in the tank of Nectar, that is, Amritsar (Pool of Nectar).

**ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ॥**

He should sit and repeat the Gurmantar Waheguru with full attention and concentration of the mind (one-pointed mind).

By doing so, all sins, misdeeds and negativity shall depart.

**ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿਨਾਮੁ ਧਿਆਵੈ॥**

Then, at sunrise he should sing Gurbani and while sitting or standing meditate on the Lord's Name: Waheguru(ਵਾਹਿਗੁਰੂ).

**ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥**

That Gursikh becomes pleasing to the Lord who meditates upon the Lord with every breath and morsel.

**ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ॥**

On whom the Lord God becomes merciful, upon such Gursikh are bestowed the Guru's teachings.

**ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ**

**ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥**

Sri Guru Nanak Dev Sahib Ji, showering praises on such a Gursikh, says he begs for dust of such a Gursikh who himself chants the Name

and inspires others to repeat the Name of the Almighty Lord.

(Sri Guru Granth Sahib Ji 305)

# PURPOSE OF THE HUMAN BODY

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**Q.** If we desire to tread upon the path, what, then should we do in the beginning? If we have not taken 'AMRIT' then what should we do in the meantime?

A. Sant Ji: Ardaas and Sangat. In the beginning, we commence with the following four things:

1. Ardaas
2. Sangat
3. Faith
4. Love.

One must have absolute faith that God exists. Faith means that you do not deny His presence and existence and also a profound expression of love for God.

God has given us this body with every opportunity to meet and unite with Him. At first, you gain the knowledge that in our lifetime in this world, this is our ONLY chance to meet Him and we may not have another opportunity to do so later or ever again ie. this is our turn(ਬਰੀਆ) to seek communion with God.

**Q.** What is the objective or significance in giving us this body?

A. Sant Ji: The purpose of this body is so that we can obtain the Divine Vision(ਦਰਸ਼ਨ) of God. We cannot secure the Divine Vision(ਦਰਸ਼ਨ) in any other form(ਜੁਨੀ). We are blessed with this body only so that we can commune with Gobind(God). Guru Maharaj Ji said:

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

This human body has been given to you.  
This is your chance to meet the Lord of the Universe.

(Sri Guru Granth Sahib Ji 12)

If a person has attachment and love for God, He responds and reciprocates because He is a living Spirit. In the Realm of the Formless too, there is love and feeling. The philosophers have rightly said that 'Love is God and God is Love'.

Sri Guru Gobind Singh Sahib Ji too has said the same thing:

ਸਾਚੁ ਕਹੌਂ ਸੁਨ ਲੇਹੁ ਸਭੈ  
ਜਿਨ ਪ੍ਰੇਮੁ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਪਾਇਓ ॥੨੯॥

I speak the Truth - listen everyone...  
Only those who love. .realize God.

(Akal Ustat – Sri Guru Gobind Singh Ji)

**Q. If there is even a slight inclination towards spiritualism, then does God help us to evolve ourselves?**

**A. Sant Ji:** Yes; then the 'Grace of God' is bestowed upon you.

# SAMADHI

## Q. What do you mean by Samadhi?

Sant Ji: Samadhi means (the struggle between) ਸਵਾਸ(breath, breath control/breathing), ਸ਼ਬਦ (Shabad, Word) and ਸੁਰਤ(thought). The struggle between these three is called ਅਭਿਆਸ(meditational practice).

ਸਵਾਸ + ਸ਼ਬਦ + ਸੁਰਤ = ਅਭਿਆਸ

breath + Shabad + thought = meditational practice

The worldly mind, through self-realization or God-realization, is transmuted into its real or original form, which is described as the Divine Light(ਜੋਤ).

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

Such is the Name of the Immaculate Lord.

Only one who has faith comes to know such a state of mind.

(Sri Guru Granth Sahib Ji 3)

Meaning: It is the mind that realizes what is Naam; what is Simran; what is Word; and thereby attains oneness with God.

The Word(ਸ਼ਬਦ) is linked to the mind. God and God Word(ਗੁਰਸ਼ਬਦ) are both the same. The mind in turn, through that meditational practice of the Word(ਸ਼ਬਦ), gets linked to God. Meditation then has three aspects/parts to it: God, Word and mind. The mind is connected to the Word, and the Word is connected to God.

Right now, our link is not with God but with the world.

This world is changeable and mortal. The purpose/aim of meditational practice(ਮਧਿਆਸ) is to cut off the mind from this world and to attain oneness with God through the practice of 'Gurshabad'. There is Oneness of the 'Word' with God.

The mind is separated from God. What then, is the work or the significance of the Word? **There is a light in the Word, which gradually removes the dust or dross of our sins(ਪਾਪ) which have been accumulating in our mind over all our previous births. In other words, meditation of the 'Word' transforms the mind to its Pure or God- like state such that the mind and God become one.**

Samadhi or meditation is the thoughtless state of mind.

# THOUGHT

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**Q. What is the connection between mind, thought, imagination and dream?**

Sant Ji: You should actually use one word for all these and that is, THOUGHT. In fact, thought is the centre, the base of our dreams, our imagination of our past lives, our future and our present. Even our life and death or what we refer to as the transmigration of the soul is based on our thought.

According to our Guru's philosophy, the mind is the union, the confluence, the synthesis of thought(ਸੰਕਲਪ) and opposite- thought(ਵਿਕਲਪ). A thought arises in your mind; say for example, when you had a desire to come and meet me; this is thought(ਸੰਕਲਪ). If, however, some event takes place in your house which becomes an impediment, which in turn gives light to an opposite thought which tells us that we should not go, it is opposite-thought(ਵਿਕਲਪ).

Alternately, we can say that the mind is a combination of positive and negative thinking. All you have to do is to understand these two forces which are always working in our mind.

Dream is connected with sleep. There are four stages in this:

1. Jagrat(ਜਾਗ੍ਰਤ)
2. Supan(ਸੁਪਨ)
3. Sukopat(ਸੁਕੋਪਤ)
4. Turiya(ਤੁਰੀਆ)

Turiya means three. When we cross or go beyond the first

three stages and reach the fourth stage of turiya, our spirit (atampad) gets connected with the atma, or, the thought gets merged with whatever there is - a connection between atma and Permatma. Atma is very often termed as soul. But soul is an incomplete word.

### Q. What is imagination?

Sant Ji: Imagination is one of the waves which originate/arise from our thought. This wave which becomes very strong and very sharp is imagination.

### Q. Can imagination be positive as well as negative?

Sant Ji: Yes, it can be. Invariably our imagination is negative or destructive. This world is mostly negative; this world's movement, which is based on thinking, is mostly negative. There is an endeavour to make this thinking positive. This endeavour is what is called 'Bhajan', 'Naam' and 'Simran'. This positiveness or the positive power is God or 'Waheguru', or 'Naam'. The feeling of sadness, madness, nothingness, or of committing suicide is the resultant of the mind which is being dominated by negativity.

### Q. Then, what is 'positive' imagination?

Sant Ji: There is no form of positive imagination; there is only an effort, a 'yog' which with the help of prayers, gradually renders our mind 'neutral' or that our mind gets cut off from the world. What this means is, that this world is negative and/but the Power which controls this world is positive. The two, i.e. the world and the Power are inter-connected and cannot be disconnected.

**Q. Say, for example, when we are hearing a story and during its narration we start imagining some scenes, how will you explain this?**

Sant Ji: No, no. That is momentary. Our mind catches an idea from outside and this idea is repeated by the intellect in our mind.

Our philosophy tells us that whatever we hear, see and speak is automatically recorded by the conscious mind(ਸੁਚੇਤ), then it is recorded by subconscious mind (ਉਪਚੇਤਨ) and lastly it is recorded by the unconscious mind(ਅਚੇਤ). The unconscious mind is a storehouse of our senskars(ਸੰਸਕਾਰ - tendencies or bent or vibrations of the mind) of all our previous incarnations.

Whatever we think of today, or what we thought at the time of our birth, or before our birth – are all stored in the unconscious mind. As you meditate or start becoming one-pointed, all these tendencies come up on the subconscious and the conscious mind simultaneously. These tendencies are destroyed here and any nonsensical thoughts from which there is no gain in life are also destroyed. This process is called self-purification or an endeavour to attain the mind's pure state. In this way, mind's impurities are thus removed.

**What is Simran? It is like a mental soap or mental water which purifies our mind. Our mind bathes in it, takes rest through it and then slowly and gradually becomes closer to that power which is controlling it.**

We are separated from God. This I(ਮੈ) or mine(ਮੇਰੀ) or ego(ਹਓਮੈ) is the root cause of our separation from God. Through Simran, the ego(ਹਓਮੈ) begins to abate.

Initially, while hearing a story, the mind gets easily diverted. The more you listen, the more engrossed the mind becomes in the story.

This mind is such an element that it records each and every action and thought vibration. Whatever thoughts that have arisen, or whatever actions we have taken so far in our life come up in our dreams from time to time. This is so because there would be certain things which have been left uncompleted by us, or that our desires have remain unfulfilled, then our dream endeavours to complete them. The mind does not sleep and, therefore, wishes to complete its desires through dreams.

# SPIRITUAL VISION (DARSHAN)

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## Q. What is a vision?

Sant Ji: Our Guru's spiritual philosophy and all the Brahmngianis tell us that we have one more eye, other than these two eyes, which is called the Spiritual eye(ਦਿਬ ਦ੍ਰਿਸ਼ਟੀ) or the third eye or the inner eye. When the spiritual eye opens there is a vision. For the opening of this spiritual eye, there is 'yog' which we may call God Love, God Faith, God Knowledge or by several other names.

## Q. Once this eye opens, what does one experience or feel?

Sant Ji: Guru Maharaj Ji has told us in His Bani that we see that Power, or that Force just as we see this electric light. The only difference between the two is that we can see this electric light with our physical eyes, but we cannot see the 'Spiritual Light' with our physical eyes. For that light, Guru Maharaj Ji has said:

ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਨੁ ਕੰਨਾ ਸੁਨਣਾ ॥  
To see without eyes; to hear without ears;

(Sri Guru Granth Sahib Ji 3)

ie. we see that light without our eyes and we hear that voice or sound(ਅਕਾਸ਼ਬਾਣੀ) without our ears.

Sri Guru Gobind Singh Sahib Ji sat in samadhi for a very long time at Hemkunt and while in meditation, He heard God's Voice(ਅਕਾਸ਼ਬਾਣੀ).

**Q. With the opening of the Third eye, do we have self awareness?**

Sant Ji: No, spirit awareness.

**Q. Then, after attaining self-enlightenment, does our way of looking at this world change?**

Sant Ji: Yes! This world will seem like a shadow to you, or it may seem unreal. Right now we consider the world to be real.

So, now there are two questions:

1. What is real?
2. What is unreal?

The Real, the Reality, the Truth, God: are the words used by the Mahapurush(great sages and saints) for that self-existent Force or Power, as is illustrated in JapJi Sahib.

**ਗਾਵੈ ਕੋ ਤਾਨੁ ਹੋਵੈ ਕਿਸੈ ਤਾਨੁ ॥**

Some sing of His Power-who has the power to sing of His might?

(Sri Guru Granth Sahib Ji 1)

ie. God (ਪਰਮੇਸ਼ੁਰ) is a power(ਸ਼ਕਤੀ).

**Q. Then, we can say that nothing is everything and everything is nothing?**

Sant Ji: No, nothingness is indifferent, but since the world is changeable, we can say that there is nothing. Guru Ji has said that it is a dream, or that this world is a state of dream. Whenever we attain Brahmgyan, we see this world as real and not unreal..... It is truth and truth alone:

ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥

This world is the chamber of the True One, the True One resides in it.

(Sri Guru Granth Sahib Ji 3)

This truth exists like this; it is as if, when we enter a room, the room becomes non-existent, and it is we who prevail in it. Similarly, the world is not God; it is God that is pervading in it. That is why we call Him All-Prevading because he pervades, exists, in each other and every particle.

Sri Guru Nanak Dev Sahib Ji has said:

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥

ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

Amongst all is the Light-You are that Light.  
By this Illumination, that Light is radiant within all.

(Sri Guru Granth Sahib Ji 13)

**Q. Then, what separates us from Him?**

Sant Ji: It is this veil of untruth or what we call 'ego'. The ego is like a cloud which when it drifts across the sun, it prevents us from seeing it (the sun). This veil of falsehood is our mind's thought(ਸੰਕਲਪ) and opposite-thought(ਵਿਕਲਪ); we have to remove this.

**Q. How do we do this?**

Sant Ji: JapJi Sahib tells us how it can be done:

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥  
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

So how can we become truthful?  
And how can the veil of illusion be torn away?  
O Nanak, it is written that you shall obey His Command,  
and walk in the Way of His Will.

(Sri Guru Granth Sahib Ji 1)

ie. how do we remove this veil of untruth, this barrier, this wall? How do we see that Reality which is submerged; how does it unfold?

This, then, is the fundamental question. I keep saying, 'No Mind'; because so long as this mind exists the world shall exist for us. The entire world is the creation of the Mind.

**Q. Is the purpose of our life to seek self-enlightenment or, to open that 'third eye'?**

Sant Ji: This phenomena is called Vision(ਦਰਸ਼ਨ) in our terminology. Bani calls it the Divine Vision(ਦਰਸ਼ਨ) of Akal Purukh.

Divine Vision(ਦਰਸ਼ਨ) means an opening of that vision; and to attain that, Guru Maharaj Ji has asked us to meditate (Naam Japna or Simran) during Amritvela.

Guru Ji's method is very simple. He says that when you sit in meditation, meditate upon, say, for example, this four letter word Wa He Gu Ru(ਵਾ ਹਿ ਗੁ ਰੂ)with your tongue. Gradually your thoughts will get merged with the gist or the quintessence of this word. The notation Wahe(ਵਾਹਿ) stands for that wonderful power which exists, and Guru(ਗੁਰੂ) means that a light exists. By meditation upon this, our mind transcends to that level where there is a merger of qualities of the word Waheguru(ਵਾਹਿਗੁਰੂ)

with your super-thought(ਸੁਚਤ).

## Q. Please elaborate upon the different types of 'Vanis'?

Sant Ji: There are four types of vanis, namely: Para, Pashyanti, Madhama and Vaikhri.

Para – is from where the kundalini starts. This is also the base of our thought and breathing, and both originate together from here (lower abdominal region). You may have observed that when we hear of some bad news, our mind gets disturbed and simultaneously our breathing cycle becomes more rapid. Our blood circulation becomes more rapid too and this can cause blood pressure problems or heart trouble. All diseases start from here.

If we want to remain healthy without taking to medication or going to a doctor, then we should first try to control our thought. Try not to link the thought(मिक्लप) to the heart but, instead try to connect thought directly with action. We must try to keep the heart's function independent of thought. When the mind is under pressure and is connected with the heart, then heart or blood pressure problems start.

The thought(मिक्लप) which originates from here (the lower abdomen) is called para. The thought-waves or vibrations of the mind start from here. As an example: when I speak, the sound passes through the ear(of the listener), the brain receives it, as a consequence the thought-waves (i.e. the answer) rise from para. When it comes to the chest region it becomes pashyanti.

Pashyanti – means : to realize or to feel that voice or thought.

It thinks here: now what did the voice say, or what was that sound which I heard? Is it a frightening thing or something peaceful? Then from the chest region these vibrations further spread all over and rise towards the throat. At the throat, it becomes Madhama.

Madhama – means: the middle or the medium between the thought vibrations at pashyanti and the thought vibrations when they are expressed via the tongue. At the tongue it becomes Vakhri. Vakhri means open.

**Q. Then, how can we control this thought at para?**

Sant Ji: Try to stop the thought wave from rising up to the pashyanti and the madhma. Later, when you will sit in samadhi, the thought will stop at para. This is the region where the kundalini is located - from where yoga starts. We begin to have 'darshan' from here itself and this is also the beginning of our centres. We have six centers. The 'light' of these centers begins to unfold at the para. This is the place where we have the lotus flower which lies inverted because of which we are distressed and anguished. When this flower turns and faces upward, then there is bliss; there is no death or separation. This is the theory of it. When we practice it, we shall then go into detail (Vaikhri).

**Q. Isn't the origin of the thought in the mind?**

Sant Ji: The mind and thought are one and the same. The thought or the mind begins from the para, otherwise the mind is nothing.

### Q. Can we call it the brain?

Sant Ji: No, no, not even the brain. The brain and the mind are one and the same and are connected. The mind is divided into four divisions:

1. Ego
2. Mind
3. Intellect
4. Thinking.

### Q. Are you trying to say that the brain is in the abdomen?

Sant Ji: No, the brain is in the head. A part of the brain is in this region. It starts from this region.

### Q. Is this region the same as which you call the solar plexus?

Sant Ji: Yes, if this can be understood at a young age, then all I can say is that one would become like gold, or like a pearl. This young age is the golden age and if you can look after yourselves, it is indeed very commendable. At an older age, the energy has been consumed and (for this task) one needs a lot of energy.

### Q. Then how can we keep the mind or the heart separate?

Sant Ji: Make an effort and try not to put the pressure of the mind upon your heart. Try not to make your thinking too heavy or serious because, as soon as the mind starts its thinking, the heart attaches itself immediately to it.

Do not allow your mind to indulge in vain thinking. As far as possible avoid thinking. Think only when it is really necessary.

JapJi Sahib tells us four things:

**ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥**

By thinking, He cannot be reduced to thought,  
even by thinking hundreds of thousands of times.

**ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥**

By remaining silent, inner silence is not obtained,  
even by remaining lovingly absorbed deep within.

**ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥**

The hunger of the hungry is not appeased,  
even by piling up loads of worldly goods.

**ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥**

Hundreds of thousands of clever tricks,  
but not even one of them will go along with you in the end.

(Sri Guru Granth Sahib Ji 1)

Try to leave wisdom as well, because this is also a form of a disease. For one, it gives us an ego and secondly, it becomes a barrier to our progress towards reaching that Absolute Being(ਪਰਮਤੱਤ) or Waheguru(ਵਾਹਿਗੁਰੂ).

You should reflect upon these four points daily.

# YOGA

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**Q. What does the word Yoga mean?**

A. Sant Ji: Yoga means union of Oneness with the Force called God or Waheguru(ਵਾਹਿਗੁਰੂ).

**Q. Do all these various yogas like Dhyan-yoga, Karma-yoga etc. lead us to the same destination?**

Sant Ji: Yes, all of them lead us to the same goal. But 'time' has been divided into four parts: Satjug; Tretajug; Doaparjug and Kaljug. This present time is Kaljug. In Kaljug, all the other yogas are redundant. Only Naam or bhagti(ਭਗਤੀ - devotion) bear fruit. Bhagti(ਭਗਤੀ) means intense love with God.

Keeping Kaljug in mind, Guru Maharaj has attributed a very simple method for attaining that union or Oneness with God. He has told us to stay within this world and not seek renunciation or asceticism. While fulfilling our worldly duties or actions, we should endeavour to seek Him or enquire about Him. Socrates' equivalent of this enquiry was 'Know Thyself'.

Christian Philosophy and Hindu Philosophy have called this enquiry into the self as I(ਮੈਂ) and I am God(ਮੈਰੂੰ).

There is a difference between the Hindu Philosophy and Guru Ji's Philosophy. Guru Ji said You(ਤੂੰ) or You are everything(ਤੂੰਹੀ) instead of I(ਮੈਂ). Sri Guru Gobind Singh Sahib Ji said my salutations to You(ਨਮਸਤਵੰ).

Quite simply, Guru Ji's theory says that we are the river

and this river should go towards the ocean(God), and this Oneness is attained through Naam.

### Q. How do we achieve this through Naam ?

Sant Ji: We are presently disconnected or are separated from God. God is the powerhouse and we are like bulbs. When the electrical wires connecting the bulb to the powerhouse are disconnected, the bulb does not light up. Similarly, there is a disconnection or separation between God (the source) and us and this connection is attainable through Simran or Naam.

Simran or Naam Abhiyas(ਅਭਿਆਸ - meditational practice) should be started at a young age because, as we grow older, practicing it becomes more and more difficult. When we are older, our character is submerged totally by the world and its tasks, and it becomes increasingly difficult to detach ourselves from it.

Detachment does not imply renunciation; it means detachment from attachment. 'Attachment' and 'Detachment' will move alongside/always co-exist.

ਉਸਤਤਿ ਮਨ ਮਹਿ ਕਰਿ ਨਿਰੰਕਾਰ ॥

ਕਰਿ ਮਨ ਮੇਰੇ ਸਤਿ ਬਿਉਹਾਰ ॥

Praise the Formless Lord in your mind.  
O my mind, make this your true occupation.

(Sri Guru Granth Sahib Ji 281)

ie. you must try to link yourself with the Formless One(ਨਿਰੰਕਾਰ) and fulfill or complete all your worldly duties that have been allotted to you.

My experience on this path has been that if, at amritvela(early

morning hours), you can meditate or become one-pointed (even if it is for only two minutes), every action of yours is rendered with a new idea and you can complete, fulfill, undertake, accomplish it with renewed energy.

For example, if you are a businessman or a doctor, this simran practice helps you to better your profession. Otherwise, whatever action you perform or undertake, it disconnects you from that 'Source' and your energy dissipates.

Simran means to regain or restore that dissipated energy. Our energy is utilized or alternately wasted in seeing, speaking, in hearing or in doing our duties or in enjoying or entertaining ourselves. This dissipation of energy is caused by our ignorance.

When you watch a movie, after some time, your mind gets so engrossed in viewing it. As the movie attracts you towards it, your energy(ਸ਼ਕਤੀ) is utilized in its viewing. Yes, you may enjoy watching it, but you subsequently lose a lot of your energy.

I do not say that you should not see movies, this is just an example, see it with all pleasure but, before doing that, try to store or gain a lot of energy through Naam, Simran or Meditation because, then you will not accept any reaction from seeing it.

The first step of Bhagti(ਭਗਤੀ) is : do not accept any reaction. Someone may criticize, offend or provoke you; which could trigger-off a reaction of vengeance or annoyance in you. Do not accept that reaction. This is the first step of Naam.

But how can this be achieved? There is a very simple method(ਸਾਧਨ) for it – meditating in the early morning hours

(the last pahar of the night). This time is called the amritvela, and it is the most suitable. **In the beginning, try to meditate daily for five minutes or only two and a half minutes.** In the beginning, if you meditate for hours or recite the Bani for hours, it would cause a strain on your mind. Recitation or meditation or usage of Bani is to remove the already existent strain, if any, on your mind. If recitation of the Bani is a strain in itself, the purpose of reciting it becomes self-defeating.

This strain on your mind could be caused by, or the result of, the dust/impurities of the mind, pessimism or sadness caused by a tragedy, etc.

The world itself means that there are always two forces prevailing in it; happiness(ਸੁਖ) and unhappiness(ਦੁਖ). The enquiry is to eliminate the destructive force which causes unhappiness so that only happiness and bliss prevails.

# KIRTAN

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In Kaljug, Kirtan is a very exalted form of the Lord's praise.

ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥੮॥

Singing the Kirtan of the Lord's Praises in the Saadh Sangat  
is the highest of all actions.

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

(Sri Guru Granth Sahib Ji 642)

Sri Guru Gobind Singh Sahib Ji told His Sikhs that kirtan is like a son and katha is the mother. Don't leave either the katha or kirtan. A mother looks nice if she has a son on her lap, and where would the son go to if there is no mother? If there is kirtan alone, then there is only son, no mother. If there is only katha, then there is mother without a son.

Nowadays, kirtan has been turned into a 'sagan' or occasion. Kirtan has now come into machines. People listen to kirtan in their cars through a cassette player. **It is a sure thing that we cannot obtain salvation(ਮੁਕਤੀ) by listening to tape recorded kirtan. We cannot receive Brahm Gyan this way. The lock which has been put on the tenth door(ਦਸਮ ਦੁਆਰ) cannot be opened by listening to kirtan from the radio because Guru Ji has joined the kirtan to Sadh Sangat. Without Sadh Sangat, we cannot change for the better, and without changing for the better, there is no question of salvation or immortality.**

ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਸਾਧੂ ਗਾਵਹਿ ਤਹ ਮੇਰਾ ਮਨੁ ਲਾਗੈ ॥੮॥੯॥

Wherever Your Holy Saints sing the Kirtan of Your Praises,  
my mind gets attached to that place.

(Sri Guru Granth Sahib Ji 610)

Guru Ji says that where Saints sing the praise of the Lord, there, the mind gets attached.

ਕੋਈ ਗਾਵੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦੀ ਬਹੁ ਭਾਤਿ ਕਰਿ  
ਨਹੀ ਹਰਿ ਹਰਿ ਭੀਜੈ ਰਾਮ ਰਾਜੇ ॥

Some sing of the Lord, through musical Ragas and the sound current of the Naad, through the Vedas, and in so many ways.  
But the Lord, Har, Har, is not pleased by these, O Lord King.

(Sri Guru Granth Sahib Ji 450)

Some people do kirtan very beautifully, and sing praises of God through musical tunes, with different musical instruments and others read different types of religious books and call themselves preachers but by these methods God, the King, cannot be pleased.

ਜਿਨਾ ਅੰਤਰਿ ਕਪਟੁ ਵਿਕਾਰੁ ਹੈ ਤਿਨਾ ਰੋਇ ਕਿਆ ਕੀਜੈ ॥

Those who are filled with fraud and corruption within - what good does it do for them to cry out?

(Sri Guru Granth Sahib Ji 450)

Waheguru(ਵਾਹਿਗੁਰੂ) is not pleased because in them exist evil and fraud, what fruit can their false bewailing earn for them?

ਹਰਿ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਸਿਰਿ ਰੋਗ ਹਥੁ ਦੀਜੈ ॥

The Creator Lord knows everything, although they may try to hide their sins and the causes of their diseases.

(Sri Guru Granth Sahib Ji 450)

The Almighty Creator knows everything that we do in this world, so what is the use of concealing our sins.

ਜਿਨਾ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਧੁ ਹੈ  
ਹਰਿ ਭਗਤਿ ਹਰਿ ਲੀਜੈ ॥੪॥੧੧॥੧੮॥

O Nanak, those Gurmukhs whose hearts are pure, obtain the Lord, Har, Har, by devotional worship.

(Sri Guru Granth Sahib Ji 642)

Those whose hearts are pure obtain the gift of sincere meditation.

Guru Ji gave His Sikhs the following advice:

1. Get up at Amritvela(the last pahar of the night) and take a bath to freshen the body and then sit down and meditate on the Waheguru(ਵਾਹਿਗੁਰੂ) Gurmantar; initially for two and a half minutes and gradually progressing to one or two hours, followed by the recitation of Gurbani.

2. A Guru's Sikh should then go to the Gurudwara and sit in the Sangat. The mind starts to become one-pointed as one comes to the sangat regularly. If a person keeps away from Sangat and Gurbani and forgets amritvela, then that person's mind becomes diverted, leading to duality(ਦੁਬਦਾ).

Chitar Gupt read the deeds(good and evil) of everyone before Dharam Raj. According to the deeds they have committed, some get closer to the Lord while others drift further away. Those who had done meditation on the Name and have undergone the severe, rigorous austerities(toiled hard), their faces shine bright and even those who keep their company are eventually emancipated (freed from the cycle of births and deaths). Sri Guru Nanak Dev Sahib Ji says:

**ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥**

**ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥**

Good deeds and bad deeds

- the record is read out in the Presence of the Lord of Dharma.

According to their own actions,

some are drawn closer, and some are driven further away.

**ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥**

**ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥**

Those who have meditated on the Naam, the Name of the Lord, and

departed after having worked by the sweat of their brows  
-O Nanak, their faces are radiant in the Court of the Lord, and many are  
saved along with them!

(Sri Guru Granth Sahib Ji 8)

# LECTURES ON GURMAT

# Lecture on Gurmat 1

In Gurbani, Guru Ji explains that one is a picture and the other is the painter(maker) of the picture.

Which is greater, the picture or the painter?

Maharaj Ji says that it is the painter who is great, not the picture, and He advises us to **get attached to the Creator and not to His creation**. Guru Ji tells us that the way to meet the Lord is:

1. By listening(ਸੁਣਿਐ) – 4 pauris in Japji Sahib.
2. By obeying(mMnY) – 4 pauris in Japji Sahib.
3. Then we become Panch Parwan(ਪੰਚ ਪਰਵਾਣ). We become Brahmngiani and become accepted(prvwn) and are given respect in God's court. The most important thing is to have faith(ਪਰਤੀਤ) in Guru Ji. Faith is God or Waheguru.

Once, Maharaja Ranjit Singh, the king who ruled Punjab a few hundred years back, wanted to cross a flooded river. His Generals advised him not to take the risk, as all of them would surely drown.

Maharaja Ranjit Singh turned his face towards Amritsar and prayed to the House of Sri Guru Ram Das Sahib Ji for help. Then he started his horse towards the flowing river. Just as his horse entered the water, it(the water) started to recede and finally its level came down to that of his horse's knee. The king crossed the river with his whole army intact. Guru Ji exhorts us to have faith in the Lord. Waheguru(ਵਾਹਿਗੁਰੂ) always listens.

When Sikhs came and told Sri Guru Arjan Sahib Ji that Suli

Khan was bringing a large army to capture Him and also to destroy Sri Harmandir Sahib, Guru Ji went into a deep thought.

The first thought that came into His mind was to write a letter to Suli Khan advising him not to attack Sri Harmandir Sahib, the temple of the Almighty God. Guru Ji reflected that the egoistic Suli Khan would not even read the letter, and would take the message as a sign of weakness.

The next thought that crossed His mind was to send two highly spiritual souls (Brahmgianis), Bhai Gurdas Ji and Baba Buddha Ji, to reason with Suli Khan. Guru Ji immediately abandoned this thought too, as He knew very well that Suli Khan would not listen to the holy men and may humiliate them instead.

The third course left was to defend the city against the attack of Suli Khan's imperial forces.

Guru Ji finally decided against all the above three ways. He prayed and left everything to the Mercy of the All-Powerful Lord. He placed all His faith in the hands of the Lord to help Him in His hour of distress.

At this point, news came that Suli Khan and his horse had fallen into a brick kiln and had been burnt to ashes. Sri Guru Arjan Sahib Ji said that He thanked Waheguru for coming to His aid.

ਪ੍ਰਥਮੇ ਮਤਾ ਜਿ ਪਤ੍ਰੀ ਚਲਾਵਉ ॥  
ਦੁਤੀਏ ਮਤਾ ਦੁਇ ਮਾਨੁਖ ਪਹੁਚਾਵਉ ॥  
ਤ੍ਰਿਤੀਏ ਮਤਾ ਕਿਛੁ ਕਰਉ ਉਪਾਇਆ ॥

First, they advised me to send a letter.

Second, they advised me to send two men.

Third, they advised me to make the effort and do something.

ਮੈ ਸਭੁ ਕਿਛੁ ਛੋਡਿ ਪ੍ਰਭ ਤੁਹੀ ਧਿਆਇਆ ॥੧॥

ਮਹਾ ਅਨੰਦ ਅਚਿੰਤ ਸਹਜਾਇਆ ॥

ਦੁਸਮਨ ਦੂਤ ਮੁਏ ਸੁਖ ਪਾਇਆ ਰਹਾਉ ॥

But I have renounced everything, and I meditate only on You, God.

Now, I am totally blissful, carefree and at ease.

The enemies and evil-doers have perished, and I have obtained peace.

(Sri Guru Granth Sahib Ji 371)

Guru Ji says: Don't tell your difficulties to human beings because they themselves are in distress.

ਜਿਸੁ ਮਾਨੁਖ ਪਹਿ ਕਰਉ ਬੇਨਤੀ ਸੋ ਅਪਨੈ ਦੁਖਿ ਭਰਿਆ ॥

Whoever I approach to ask for help,  
I find him full of his own troubles.

(Sri Guru Granth Sahib Ji 497)

Only three 'persons' are capable of removing our difficulties(ਦੁਖ):

1. God Himself
2. Guru Ji
3. Brahmngiani.

Tell God your problems or difficulties. He listens. He can stop the difficulties(ਦੁਖ).

Sri Guru Arjan Sahib Ji says, "The result is, I say and Waheguru(ਵਾਹਿਗੁਰੂ) listens. So, there are no more difficulties(ਦੁਖ). HE cures them."

Guru Ji says that Waheguru(ਵਾਹਿਗੁਰੂ) has become His friend.

What is the sign of this friendship?

The sign is: God removes the difficulties of His friends.

The soul(ਜੀਵ) is in distress because of its karma. "As you sow, so shall you reap". If you plant thorns, one day you are going to be pricked by them.

ਫਰੀਦਾ ਲੋੜੈ ਦਾਖ ਬਿਜਉਰੀਆਂ ਕਿਕਰਿ ਬੀਜੈ ਜਟੁ ॥

ਹੰਢੈ ਉਨ ਕਤਾਇਦਾ ਪੈਧਾ ਲੋੜੈ ਪਟੁ ॥੨੩॥

Fareed, the farmer plants acacia trees(ਕਿੱਕਰ), and wishes for grapes.  
He goes about spinning wool but wishes to wear silk.

(Sri Guru Granth Sahib Ji 1379)

Guru Ji explains that the farmer, after planting kikar tree expects to reap bunches of grapes and dates; while spinning wool he desires to wear silk.

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

Actions repeated, over and over again, are engraved on the soul.  
You shall harvest what you plant.

(Sri Guru Granth Sahib Ji 4)

## Lecture on Gurmat 2

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God's name is a priceless diamond. Any diamond available in the world has a value. The most valuable diamond in the world, the Koh-I-Noor, is a priceless gem. This Koh-I-Noor diamond was taken from Maharaja Ranjit Singh's treasury and now adorns the crown of the Queen of England. There is a price tag on this diamond. Guru Ji says that the Lord's Name is a priceless diamond(ਹੀਰਾ).

Seles Rai, a jeweller, brought a diamond as a gift to Sri Guru Nanak Dev Sahib Ji. Guru Ji told him to throw it into a river and come back. Guru Ji would then tell him about the 'diamond' which was truly priceless. Seles Rai did as he was told. Guru Ji explained to him that every breath that he was taking was more precious than any diamond and that this human birth, which he had obtained from God, was priceless. Even the demi-gods(ਦੇਵਤੇ) are waiting in line for this birth.

**ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਿਰਮੋਲਕੁ ਹੀਰਾ ਗੁਰਿ ਦੀਨੋ ਮੰਤਾਨੀ ॥**

The Ambrosial Naam, the Name of the Lord, is a priceless jewel.  
The Guru has given me this piece of advice.

(Sri Guru Granth Sahib Ji 671)

Waheguru(ਵਾਹਿਗੁਰੂ) has given us this human birth so that our soul can become a form of Waheguru(ਵਾਹਿਗੁਰੂ) again. This is something which the soul or the spirit of any other plane of birth (such as plants, animal, etc.) cannot attain. A human being should accumulate this spiritual wealth in his early life and not abandon it until the evening of his life - whence it would be difficult, if not impossible, to harness such spiritual wealth because it needs energy to do so, just as one would

need energy to accumulate material wealth.

Because of this, we must not forget Waheguru(ਵਾਹਿਗੁਰੂ) Simran, initially for 2½ minutes and gradually increasing this to an hour or so after an early morning bath. The appropriate time for this is 3.00am, starting of the last pahar(3 hour period) of the night. The ultimate result will be that the ray of light will merge with the sun, when droplets will become the ocean, and death(kwl) would be gone forever.

## Lecture on Gurmat 3

We should always try our best to read Bani correctly. To ensure this, we should do regular practice(ਅਧਿਆਸ). This is because mistakes can be equivalent to a falling star, or like an earthquake.

There are two kinds of knowledge:

1. Worldly knowledge.
2. Spiritual knowledge.

Spiritual knowledge is found in Bani. In Bani, our intellect, wisdom and the mind cannot function; it is beyond all these. Only Panch(the pure who have the qualities described in the listening(ਸੁਣਿਐ) and obeying(ਮੰਨੈ) stanzas of Japji Sahib) are accepted(ਪਰਵਾਨ) in God's court. And Panch is supreme(ਪਰਧਾਨ) over there.

Sri Guru Arjan Sahib Ji says in Sukhmani Sahib that you cannot drink all the water in the ocean. You can only drink the amount of water which you have thirst for. The amount of food you can eat is dependent on your hunger.

People often ask, "How do we perform Naam Japna?" Guru Ji says that you have to set aside the talk of Naam. In the first place, do you have the hunger for Naam?

Historians normally write saying that Guru Ji was born on such and such a date and died on such and such a date. In reality, **Guru never dies, and is never born. Guru comes into this world as Divine Light(ਪ੍ਰਕਾਸ਼).** The meaning of the word Guru is perfect light. This is not the light from the bulb, nor is it the light from the sun. With our eyes, we cannot see

that light because, as Guru Ji says, we are generally blind to that spiritual light.

Our eyes cannot even see objects in the darkness of a room; we have to switch on the light to be able to see clearly. If the human eyes cannot perceive anything in darkness, how then can they perceive the Immortal One? For that, Guru Ji says:

ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਨੁ ਕੰਨਾ ਸੁਨਣਾ ॥  
To see without eyes; to hear without ears;

(Sri Guru Granth Sahib Ji 139)

We have to contemplate(ਵੀਚਾਰ) on this. We always say that we went to see Guru Ji. What did we have darshan of? The rumala? The Menji Sahib?

In the Sat Sangat, there is neither high nor low status, nor rich nor poor – all are equal. One day, a Sikh came from Lahore and requested Sri Guru Arjan Sahib Ji to come to his house. He had love for Guru Ji and wanted Guru Ji to bless his business. Guru Ji asked him what is it that he wanted. He replied that he had a brick kiln and requested that the bricks should come out properly done and not half-baked. The Sikh beseeched Guru Ji to bless him so that his business would flourish.

Guru Ji and the Sat Sangat both prayed for the Sikh's bricks to be fully-baked so that he could make a handsome profit. But when the brick kiln was opened, all the bricks were half-done. Not even one brick was properly calcined. The Sikh's faith in Guru Ji began to wane and his doubt increased. He could not understand why the bricks turned out partially calcined when both Guru Ji and the Sangat had done ardaas for him.

He said he would not go to Guru Ji and neither would he want to see the Sangat again. However, his wife did not lose faith in Guru Ji. She insisted that he should at least go to Amritsar once more and question Guru Ji regarding the whole matter. Perhaps Guru Ji would be able to offer an explanation or some reason for the failure. The Sikh visited Guru Ji and informed Him that His word had not been fulfilled, nor had the Sangat's words(ਬੱਚਨ). Guru Ji smiled and enquired whether his faith had been broken. The Sikh replied that his faith in the prayer had been shattered. While losing confidence, he had become much depressed. The Sikh further told Guru Ji that both Guru Ji's word and those of the Sangat's had not come true.

Guru Ji asked the Sikh to try and recall whether there was any Sikh standing outside whom he did not invite into his house before the prayer. Truly curious, and much surprised, the Sikh confessed that he had not invited one person to come into his kitchen(ਲੰਗਰ). His name was Lakhu. Guru Ji then asked the Sikh what Lakhu had remarked. The Sikh told Guru Ji that Lakhu had kept repeating ਆਵਾ ਕੱਚਾ ਹੈ(that the bricks would be partially calcined). Lakhu continued repeating this from outside the house. Guru Ji told the Sikh that He could not do anything then. It is the truth; Guru Ji said "You can become a non-believer(ਨਾਸਤਕ) if you want to be."

We are just like that. Sometimes when our ardaas is not accepted by Guru Ji, we start to complain that we had done so many prayers(ਪਾਠ), given so many rumalas and we had given Guru Ji so many dollars, etc. etc. Guru Ji told the Sikh that Lakhu's words could not be erased by Him. When Lakhu spoke, Sri Guru Nanak Dev Sahib Ji was speaking through him because he was focused(ਧਿਆਨ) on Guru Ji. So, Guru Ji

told the Sikh that He could not make his bricks properly cured because a Sadhu's words had made the bricks half-cured. Guru Ji however consoled the Sikh that the bricks would yet be sold at the same price as the properly cured ones. Hence, the Sikh made a handsome profit.

We are contemplating on the thirst for Naam.

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥

ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥

ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥

ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੁਖ ॥੧॥

Chanting it, I live; forgetting it, I die.  
It is so difficult to chant the True Name.  
If someone feels hunger for the True Name,  
that hunger shall consume his pain.

(Sri Guru Granth Sahib Ji 9)

Guru Ji says Divine Sight(ਦਰਸ਼ਨ) is great but following the Order(ਬਚਨ) is even greater. We can only go towards Guru Ji when we have learned the secret of walking towards Guru Ji 'without using our feet'.

ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥

ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ ॥

ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥੧॥

To walk without feet; to work without hands;  
to speak without a tongue  
- like this, one remains dead while yet alive.  
O Nanak, recognize the Divine Order(ਹੁਕਮ) of the Lord,  
and merge with your Lord and Master.

(Sri Guru Granth Sahib Ji 139)

When are we going to understand all this?

Bhagat Dhru understood this at the age of five. Bhai

Lehna Ji understood this secret after coming into Sri Guru Nanak Dev Sahib Ji's service.

**ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥**

When the seed of the karma of past actions sprouted,  
I met the Lord; He is both the Enjoyer and the Renunciate.

(Sri Guru Granth Sahib Ji 204)

When the seeds, which we planted in our previous births, start to bear fruit, we will meet a Puran Purush. This is also a law of Nature. We have to learn all this while we are alive. The moment we die, we do not know what is going to happen to us.

**ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥੧॥**

O Nanak, only one thing is of any account:  
everything else is useless babbling and idle talk in ego.

(Sri Guru Granth Sahib Ji 467)

We have billions of dollars and huge palaces to live in, but without Naam, we would go empty handed from this world.

Guru Ji says that where people pray to God, consider those houses as being made of gold. But, where they do not pray or meditate, even if their worldly abodes are spacious and luxuriously furnished, in the eyes of the Lord, those houses resemble deserts and are devastated places.

**ਚਿੰਤ ਭਵਨਿ ਮਨੁ ਪਰਿਓ ਹਮਾਰਾ ॥**

**ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਾ ॥੩॥**

My mind has fallen into the whirlpool of anxiety.  
Without the Naam, how can I cross over to the other side?

(Sri Guru Granth Sahib Ji 478)

We received this human birth for Naam Japna. Guru Ji says: without Naam, all other works are of no benefit to you.

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥  
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥

Nothing else will work.

Join the Saadh Sangat, the Company of the Holy;  
vibrate and meditate on the Jewel of the Naam.

(Sri Guru Granth Sahib Ji 12)

A human being eats an enormous variety of food, but in return he does evil. Instead of thanking the Lord for blessing him with so many good things in life (eg. bungalows, money, cars, good health, children etc.), he forgets the Benefactor – the Lord.

ਖਾਇ ਖਾਇ ਕਰੇ ਬਦਫੈਲੀ ਜਾਣੁ ਵਿਸੁ ਕੀ ਵਾੜੀ ਜੀਉ ॥੨॥

Know this well, that one who eats and eats while practicing evil,  
is like a field of poisonous plants.

(Sri Guru Granth Sahib Ji 105)

We have to reach the Lord's palace step by step.

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

Along this path to our Husband Lord,  
we climb the steps of the ladder, and come to merge with Him.

(Sri Guru Granth Sahib Ji 7)

Sant, Khalsa, Guru, Waheguru become One.

ਹਰਿ ਹਰਿਜਨ ਦੁਈ ਏਕ ਹੈ ਬਿਬ ਬਿਚਾਰ ਕਛੁ ਨਾਹਿ ॥  
ਜਲ ਤੇ ਉਪਜ ਤਰੰਗ ਜਿਉ ਜਲ ਹੀ ਬਿਖੈ ਸਮਾਹਿ ॥੬੦॥

God and His servant are one

- there is no difference between them For eg. waves arise from the  
water and merge back into the water.

(Bachitar Natak – Sri Guru Gobind Singh Sahib Ji)

Guru Ji and His Sewak ultimately become One. Just like the waves; they arise from the ocean and merge back into the ocean. However, human beings do not go near true Sangat or company of holy persons; they keep the company of evil

persons. The human birth, which was obtained after having undergone many births in the lower species, is thus lost in evil deeds.

ਸੰਤਾ ਸੇਤੀ ਰੰਗੁ ਨ ਲਾਏ ॥ ਸਾਕਤ ਸੰਗਿ ਵਿਕਰਮ ਕਮਾਏ ॥

ਦੁਲਭ ਦੇਹ ਖੋਈ ਅਗਿਆਨੀ ਜੜ ਅਪੁਣੀ ਆਪਿ ਉਪਾੜੀ ਜੀਉ ॥੩॥

One who does not feel love for the Saints,  
misbehaves in the company of the wicked and faithless cynics; he  
wastes this human body, so difficult to obtain.  
In his ignorance, he tears up his own roots.

(Sri Guru Granth Sahib Ji 105)

We should not get involved in controversy as to where God is. He is everywhere and in everything, in land, in the sea, in the air, in the earth and in the sky, in the billions of universes.

Guru Ji says that **we should listen to Bani with a one-pointed mind, even if it is only for a short spell.** We cannot sit still for long hours; even if we manage to do so, the mind will not be still, it will run in all directions.

Jesus Christ says in the Bible: knock and it shall be opened unto you. **Guru Ji says: our duty is to keep knocking at God's door and He will definitely take pity and open the door for us.** We should always ask for sanctuary in God's court. We ask for happiness in the form of material wealth but happiness will come only by getting attached to the Lord. We should always ask for only the ability to sing praises of the Lord. We should not sing praises of human beings but only of the Almighty God.

One day, Bhagat Farid Ji went to get some fire as he wanted to heat up water for his Guru. He passed by a woman's house and saw fire burning in the hearth. Although she was a prostitute, he went in and asked her for some sticks of fire.

The woman wanted something in return. Bhagat Farid Ji told her that he had nothing to give in return as he was a poor man wearing tattered clothing. The woman told him that she wanted one of his eyes.

Without hesitation, Bhagat Farid Ji took a knife, removed one of his eyes and offered it to the woman. In return, he took a flaming stick from her. His love for his Guru Ji was so great that no sacrifice was too big.

Upon seeing the blood stained cloth covering Bhagat Farid Ji's eye, his Guru asked for an explanation. Farid Ji said that the eye was in pain. The Guru asked Bhagat Farid Ji to remove the cloth from his injured eye.

When Bhagat Farid Ji did so, he was astonished to find that he was able to see normally again, although a little while ago, his eye had been removed and given to the woman.

Bhai Gurdas Ji says that we have to take one step towards Guru Ji and He would take millions of steps to meet us.

ਚਰਨ ਸਰਨਿ ਗੁਰ ਏਕ ਪੈਡਾ ਜਾਇ ਚਲ  
ਸਤਿਗੁਰ ਕੋਟਿ ਪੈਡਾ ਆਗੇ ਹੋਇ ਲੇਤ ਹੈ ॥

If you take one step towards Guru Ji,  
Guru Ji takes millions of steps to receive you.

(Kabit Bhai Gurdas Ji 77/127)

Guru Ji does not say that we should bring lots of money before Him – unclean money collected by evil means and from black business dealings. A single cent of honest and hard earned money is a sign of devotion and love.

ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਕਉਡੀ ਅਗ੍ਰਭਾਗਿ ਰਾਖੈ

ਤਾਹਿ ਗੁਰ ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਦੇਤ ਹੈ ॥

Even a shell(ਕੌਡੀ) is acceptable by Guru Ji, provided it is given with love,  
and Guru Ji opens all treasures to His Sikh.

(Kabit Bhai Gurdas Ji 77/127)

When we wake up early in the morning and open our eyes, we should repeat, five times, the words Dhan Sri Guru Granth Sahib Ji before proceeding to do anything else. This will ensure that we will always be connected to Guru Ji, and our link will not be disconnected. Truly, we resemble small bulbs connected to the powerhouse (Guru Ji or Waheguru).

## Lecture on Gurmat 4

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According to the yogic way of thinking, a human being takes varying amounts of air in breathing, for the various types of activities. When sitting, he takes 12 breaths; sleeping 18 breaths; walking 24 breaths and 20 to 30 breaths for sinful activities or evil actions.

If a man has 10,000 dollars in the bank, and he always keeps withdrawing the money, he would eventually be left with a zero bank balance. In the same way, the Almighty God has blessed us with the precious human body and has given us a bank balance in the form of breaths.

Sri Guru Nanak Dev Sahib Ji told Seles Rai, a jeweller, that each breath is equivalent to, or is as precious as, a diamond. Once gone, we can never get it back.

A person who is involved in evil or sinful activities, or who is at all times in sorrow, is distressed, in sadness or depressed, that person will exhaust his life's breaths faster. However, a yogi who withdraws his life's breaths to the tenth door(ਦਸਮ ਦੁਆਰ) can live for ages.

When you visit the city of Amritsar, you would come across five sacred pools. They are:

1. Santokh Sar
2. Bebek Sar
3. Kaul Sar
4. Amrit Sar
5. Ram Sar.

The first of these five sacred pools(ਸਰੋਵਰ) is Santokh Sar. When

work(ਕਾਰ ਸੇਵਾ) was going on for this sacred pool during the time of Sri Guru Arjan Sahib Ji, a box(ਸੰਦੂਕ) was found at the site of this sarowar. When the box was opened, they found a sadhu inside. He had pulled his life's breath to the tenth door(ਦਸਮ ਦੁਆਰ) by way of yoga. This sadhu was in samadhi.

Baba Buddha Ji informed Sri Guru Arjan Sahib Ji, who suggested massaging the sadhu's forehead with almond oil etc.

Upon doing so, the yogi became conscious and opened his eyes.

The first question the yogi asked was, "What age(ਜੁਗ) is this? Is it Satjug, Tretajug, Duapur or Kaljug?"

The second question was, "Who is sitting on the spiritual throne of Sri Guru Nanak Dev Sahib Ji?"

Baba Buddha Ji informed the yogi that the age was Kaljug and Sri Guru Nanak Dev Sahib Ji's spiritual throne was now occupied by Sri Guru Arjan Sahib Ji.

The yogi bowed down before Sri Guru Arjan Sahib Ji and said that he was sitting in the box since Satjug. He had asked his guru for Brahm Gyan and wanted to meet Waheguru(ਵਾਹਿਗੁਰੂ).

But his guru said that he could only give him material benefits, wealth, sons, etc. but not the Divine Sight(ਦਰਸ਼ਨ) of Waheguru(ਵਾਹਿਗੁਰੂ). The yogi's guru said, "I cannot give you immortal life." The yogi replied that he did not want any material benefit. His guru then told him that he would tell the yogi the way(ਜੁਗਤ) to get salvation.

His guru told the yogi to sit in samadhi till Kaljug. Then the fifth Guru on Sri Guru Nanak Dev Sahib Ji's spiritual throne

would give him salvation.

So, the yogi sat from Satjug to Kaljug in samadhi. Sri Guru Arjan Sahib Ji gave the yogi Brahm Gyan and the yogi obtained immortality, for which he had long desired. His light blended with the Universal Light.

## Lecture on Gurmat 5

We should read Bani less and contemplate(ਵੀਚਾਰ) on it more.

**ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ ॥**

How rare are those who contemplate the Word of the Guru's Bani;  
they become Gurmukh.

(Sri Guru Granth Sahib Ji 936)

Sri Guru Granth Sahib Ji is a big plate in which are three important things: Truth(ਸੱਤ), Contentment(ਸੰਤੋਖ) and the Elixir of Naam(ਅੰਮ੍ਰਿਤਨਾਮ). And Guru Ji says vicharo(ਵੀਚਾਰੋ). You please contemplate them.

**ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥**

**ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਈਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ ॥**

Upon this Plate, three things have been placed:  
they are Truth and Contentment; contemplate on this.

**The Ambrosial Nectar of the Naam**

has been placed upon it as well; it is the Support of all.

(Sri Guru Granth Sahib Ji 1429 )

Shastras say that, together with the mind, there is also buddi(ਬੁੱਧੀ), which discriminates between what is right and what is wrong. The easiest way for us is the way of ardaas before the Lord.

We should first learn how to go before Guru Ji. Bhai Nand Lal Ji says that, when you go in the presence of Guru Ji, never forget the respect due to Guru Ji. Guru Ji will bless you with everything if you do not forget it.

Many people go on asking what is Naam? How do we perform Naam Japna? Read what Guru Ji has to say about it: the very easy way. If there is thirst for Naam, then go to the presence

of Sri Guru Granth Sahib Ji, and this is what you should say:

**ਸਤਿਗੁਰ ਪਾਸਿ ਬੇਨੰਤੀਆ ਮਿਲੈ ਨਾਮੁ ਆਧਾਰਾ ॥**

I offer this prayer to the True Guru,  
to bless me with the sustenance of the Naam.

(Sri Guru Granth Sahib Ji 746)

We should tune our lives. **Why are there so much worries and troubles in our lives? Because our lives are not in harmony, or in tune; our physical and mental vibrations are not in accord with our spiritual self.**

Some people often ask, "What does Waheguru(ਵਾਹਿਗੁਰੂ) do?"

**ਤੁਠਾ ਸਚਾ ਪਾਤਿਸਾਹੁ ਤਾਪੁ ਗਇਆ ਸੰਸਾਰਾ ॥੧॥**

When the True King is pleased, the world is rid of its diseases.

(Sri Guru Granth Sahib Ji 746)

He becomes pleased and blesses. When He casts a glance of Grace, He can elevate an ant to the status of a King. But, when He diverts His Grace, kings become beggars.

Everyone seeks peace of mind. When there is a fire, there is the fire-brigade to extinguish it. Guru Ji says the whole world is on fire. Whether rich or poor, in the minds of everyone, there are five types of fires burning. They are lust, anger, greed, attachment and ego.

Waheguru(ਵਾਹਿਗੁਰੂ) has a very strict policy(ਅਟੱਲ ਨੀਅਤ). Whatever kind of thirst one has, He satisfies. If a man asks for two cents, he will not receive more than that, because his mind is centred on only that much.

What then should we ask for?

ਵਿਨੁ ਤੁਧੁ ਹੋਰੁ ਜਿ ਮੰਗਣਾ ਸਿਰਿ ਦੁਖਾ ਕੈ ਦੁਖ ॥

ਦੇਹਿ ਨਾਮੁ ਸੰਤੋਖੀਆ ਉਤਰੈ ਮਨ ਕੀ ਭੁਖ ॥

To ask for any other than You, Lord, is the most miserable of miseries.  
Please bless me with Your Name, and make me content;  
may the hunger of my mind be satisfied.

(Sri Guru Granth Sahib Ji 958)

Meaning: If we ask for anything other than Naam, then we will receive difficulties(ਦੁਖ).

Guru Ji says that even if you sit on the throne of Inder Devta and possess a bank balance of billions of dollars, you will still not find peace of mind.

ਮੋਤੀ ਤ ਮੰਦਰ ਊਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥

ਕਸਤੂਰਿ ਕੁੰਗੁ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ ॥

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੧॥

If I had a palace made of pearls, inlaid with jewels,  
scented with musk, saffron and sandalwood, a sheer delight to behold  
-seeing this, I might go astray and forget You, and Your Name would  
not enter into my mind.

(Sri Guru Granth Sahib Ji 14)

Meaning: If you can build a palace with diamonds, pearls etc. you will still not be able to obtain peace without God's Name.

Sri Guru Gobind Singh Sahib Ji says:

ਏਕ ਚਿੱਤ ਜਿਹ ਇਕ ਛਿਨ ਧਿਆਇਓ ।

ਕਾਲ ਫਾਸਿ ਕੇ ਬੀਚ ਨ ਆਇਓ ॥੧੦॥

One who remembers Him with concentration (even for a split second)  
frees himself from the noose of death.

(Akal Ustat 10)

This is the secret, the key to all happiness. Shin(ਛਿਨ) is the time it will take for a needle to pass through the leaf of the

pipal tree.

But, when we hold the prayer book(ਗੁਟਕਾ) to read Bani, how much time do we spend in concentration? While sitting and listening to kirtan, how much are we in tune?

Bhai Gurdas Ji says that when we go to the Gurdwara, we should sit in deep concentration(ਸਹਿਜ ਸਮਾਧ); in the same way that a swan(ਹੰਸ) sits in a lake(ਮਾਨਸਰੋਵਰ). Jog(ਜੋਗ) is when the mind becomes one-pointed. When the vibrations of the mind disappear it is known as samadhi.

**ਮਾਨਸਰੋਵਰ ਆਖੀਐ ਉੱਪਰ ਹੰਸ ਸੁਵੰਸ ਵਸੰਦੇ॥**

**ਮੋਤੀ ਮਾਣਕ ਮਾਨਸਰ ਚੁਣ ਚੁਣ ਹੰਸ ਅਮੋਲ ਚੁਗੰਦੇ॥**

On Manasarovar(lake) resides swans of the highest breed.

In the Manasarovar are pearls and rubies  
and there invaluable jewels are picked up by swans to eat.

**ਖੀਰ ਨੀਰ ਨਿਰਵਾਰਦੇ ਲਹਿਰੀਂ ਅੰਦਰ ਫਿਰਨ ਤਰੰਦੇ॥**

**ਮਾਨਸਰੋਵਰ ਛਡ ਕੈ ਹੋਰਤ ਥਾਇ ਨ ਜਾਇ ਬਹੰਦੇ॥**

These swans separate water from milk and go on floating on the waves.

Leaving Manasarovar, they go nowhere to sit or reside.

**ਗੁਰਮੁਖ ਸੁਖਫਲ ਸਾਧ ਸੰਗ ਪਰਮ ਹੰਸ ਗੁਰ ਸਿਖ ਸੁਹੰਦੇ॥**

**ਇਕ ਮਨ ਇਕ ਧਿਆਇੰਦੇ ਦੂਜੇ ਭਾਇ ਨ ਜਾਇ ਫਿਰੰਦੇ॥**

The pleasure fruit of gurmukhs is the congregation of holy persons  
wherein gurmukhs in the form of superior swans adorn the place.

With single-minded devotion they concentrate upon the Lord  
and do not go astray to any other thought.

**ਸ਼ਬਦ ਸੁਰਤਿ ਲਿਵ ਅਲਖ ਲਖੰਦੇ ॥੮॥**

Merging their consciousness into the Word they behold that  
imperceptible Lord.

(Bhai Gurdas Ji Vaar 16 Pauri 8)

Sometimes a person becomes highly spiritual, but then slips down. Sometimes after doing many rosaries or reading Gurbani, we may fall down again.

A vulture or crow flies in the air but, when it sees dead meat, it swoops onto the dirt.

It is very surprising that we often ask Waheguru(ਵਾਹਿਗੁਰੂ) for things like: curing headache; problems in the court, and matters pertaining to everyday life.

Bhai Gurdas Ji asks whether one has ever seen sugar going after an ant, or a flower going after a bee. It is always the other way around. Similarly, raaj and salvation(ਮੁਕਤੀ) follows a Gurmukh.

In Guru Ji's house, there is no such thing as mine(ਮੇਰਾ); it is always You(ਤੂੰ) or Yours(ਤੇਰਾ). When he was keeping a shop Sri Guru Nanak Dev Sahib Ji stopped at thirteen and repeatedly started to say Tera(ਤੇਰਾ).

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂੰ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥

ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂੰ ॥੨੦੪॥

Kabeer, repeating, ""You, You"", I have become like You.

Nothing of me remains in myself.

When the difference between myself and others is removed, then wherever I look, I see only You.

(Sri Guru Granth Sahib Ji 1375)

In Akal Ustat, Sri Guru Gobind Singh Sahib Ji calls Waheguru(ਵਾਹਿਗੁਰੂ) Only You! Only You(ਤੂੰਹੀ ਤੂੰਹੀ). He said this sixteen thousand times(though it is written only sixteen times in the Bani). Some people claim, "I am God". In Guru Ji's house it is not so; it is always You(ਤੂੰ).

Always give respect to the person who does chaor(ਚੌਰ) over Guru Ji. What have we made them into?

An English ambassador was seated in Maharaja Ranjit Singh's court. A Granthi Singh came from the Darbar Sahib(Gurdwara). Sher-e-Punjab(Maharaja Ranjit Singh) got up from his throne

and wiped the Granthi Singh's feet with his beard. The ambassador was so shocked that he asked the King whether there is anybody higher than the King in his court. The King replied that he had got the throne from Waheguru(ਵਾਹਿਗੁਰੂ) with the blessings(ਕ੍ਰਿਪਾ) and ardaas of the Granthi Singh.

What value do we put on a Granthi Singh?

A low ranking police officer calls and we become most respectful before him, but when the Granthi Singh comes or when we meet Rehniwale Sikhs(Sikhs who follow Guru Ji's prescribed code of conduct), our attitude towards them is most disrespectful.

We come across two types of people; one type who ask a lot from Guru Ji and the other type who do the sewa without asking for anything in return. Some of us place a few dollars before Guru Ji, give rumala, wipe shoes etc. and ask a lot in return.

Guru Ji says this is:

ਸੇਵਾ ਥੋਰੀ ਮਾਗਨੁ ਬਹੁਤਾ ॥

ਮਹਲੁ ਨ ਪਾਵੈ ਕਹਤੋ ਪਹੁਤਾ ॥੧॥

His service is insignificant, but his demands are very great.  
He does not obtain the Mansion of the Lord's Presence,  
but he says that he has arrived there.

(Sri Guru Granth Sahib Ji 538)

Our sewa is very little but we want a lot in return.

Guru Ji says, in this way we cannot possibly reach the Lord's palace.

Sant Attar Singh Ji says: a **Sikh may bow down before Sri Guru Granth Sahib Ji many thousand times but his bowing is only fruitful(ਸਫਲ) when he stands up after bowing and sees**

all the ten Gurus in Sri Guru Granth Sahib Ji. These are the words(ਵਾਕ) of a Puran Brahmngiani.

## Lecture on Gurmat 6

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The mind does not remain still even for a moment; it tends to wander outside all the time. Just as the eyes see objects externally around us, and the ears hear external sounds emanating from around us, so does the mind register objects of consciousness outside the body. It is like a person who prefers not to enter his house but keeps roaming around outside.

Our ears are meant to hear the outside sounds around us but there is Shabad inside which the mind does not care to train itself to register in its consciousness. There is naad or dhuni inside but the mind does not have the interest to contemplate on it. The nose senses the external smells, fragrances or odours, and the tongue distinguishes the various tastes. Through the eyes, ears, nose, tongue and skin, the mind gets attached to the worldly things. The mind is within our body, yet it registers consciousness with the help of the above organs.

When the mind is in one-pointed concentration, the eyes see; when the mind is not fully concentrated or one-pointed the eyes do not register anything. One may have experienced sometimes that someone who happened to be passing by us, and is known to us, was not recognized. This was so because our focus(ਧਿਆਨ) was not there. In the case of the eye the mind's power(ਸ਼ਕਤੀ) was not present at the moment the object was viewed.

Similarly, our ears only hear when the mind's power(ਸ਼ਕਤੀ) is attached to a sound that happens to reach our ears at that

moment. And again, when one has something in mind which one would like to express or voice, the urge or shakti is not there and the power to speak is stayed.

Water and stone cannot be mixed. Water mixes with water. The subtle cannot be mixed with the gross. The mind is subtle, but the eyes, ears, tongue, nose and tactile senses are gross, so they do not get attached directly to the mind. They do not go along with the mind. Separated from the mind, buddhi(ਬੁੱਧੀ), chit and the ego, is the soul. Although Guru Ji says that there is such a thing as the soul, some people do not believe in it. All Shastras agree that there is a soul. Bhagwan Krishna says to Arjun in the Bhavagad Gita: Friend Arjun, the soul is there. You have to find that atma or soul.  
nainam chindanti shastrani

*nainam dahati pavakah na cainam*

*kledayanty apo na sosayati marutah*

The soul cannot be cut by weapons, fire cannot burn it,  
air cannot fly it away, water cannot drown it.

Bhagavad Gita 2-23

Sri Guru Gobind Singh Sahib Ji says that a person who gets detached from the mind(ਮਨਿ ਅਤੇ ਬੁੱਧੀ) and finds the Divine Light(ਪ੍ਰਕਾਸ਼) of the soul is considered a Khalsa.

**ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ ॥**

**ਪ੍ਰਭ ਮਹਿ ਮੋ ਮਹਿ ਤਾਸ ਮਹਿ ਰੰਚਕ ਨਾਹਿਨ ਭੇਵ ॥੧॥ਰਹਾਉ॥**

He is the Khals Dev(Khalsa Supreme)

who has attained/recognised Atam Ras(Spiritual Bliss)

Between God, myself(Sri Guru Gobind Singh Ji) and him(the Khalsa)  
there is no difference (i.e. upon attainment of Atam Ras).

(Sarab Loh Granth)

All search of the Shastras, Yoga, Sant's way etc. goes towards finding the soul.

Simran(ਸਿਮਰਨ), abhiyas(ਅਭਿਆਸ), bhagti(ਭਗਤੀ), gyan(ਗਿਆਨ), vairaag(ਵੈਰਾਗ), Satsang(ਸਤਿਸੰਗ), Gurudwara(ਗੁਰੂਦਵਾਰਾ) - these are all the sacred doors through which, one day, our locks - which have remained fastened since many, many ages(ਜੁਗ) - will be opened, or the knot can be loosened and we can have Divine Sight(ਦਰਸ਼ਨ) of the Lord.

Guru Ji says that the door of salvation is as small as one-tenth of a rahi(black mustard) seed. The mind has become likened to an elephant. How can an elephant pass through such a minute door?

The mind, although it always wanders outside the body, never gets satisfied. The eyes do not get satisfied through seeing; the teeth finally decay and fall away through constant eating for years, and the ears ultimately become deaf through the process of hearing all its life.

Guru Ji says the eyes should not see evil but only see the vision of God's form in everything. The ears should refrain from hearing bad about others, and should listen to Bani; they should never hear anything that is wrong. The human being tends to spend his whole life following evil ways and invariably never gets any satisfaction in the end.

The human being came to this earth to earn spiritual wealth but he wasted his precious human birth by eating, sleeping and aimlessly roaming around. Thus, his whole life passes away – sleeping by night and eating by day, and the jewel of human existence is lost merely for a few cents.

Without seeking the sanctuary of Guru Ji, the secret is never going to be revealed. **Without becoming Guruwale, the door to salvation and eternal life will not be opened unto us.**

Who is the Guru? What are His distinguishing features? Who is the Sikh? What are his distinguishing features? Who is Giani? What are his distinguishing marks?

Only Guru Ji can explain these answers to us when our mind is diverted inwards and when it ceases to roam outside the body. Without Satguru's Grace, the mind will not stop its running around. Man complains that he has no peace of mind. When we do not rest, how then can our happiness reach a restive state? Outside of our body, there is no peace. However, we vainly search for it in material wealth:

ਬਿਖਿਆ ਮਹਿ ਕਿਨ ਹੀ ਤ੍ਰਿਪਤਿ ਨ ਪਾਈ ॥

ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧ੍ਰਾਪੈ

ਬਿਨੁ ਹਰਿ ਕਹਾ ਅਘਾਈ ॥ ਰਹਾਉ ॥

In sin none has ever been satiated.

As the fire is satiated not with any fuel,  
so how can mortal be content without The Lord?

(Sri Guru Granth Sahib Ji 672)

A fire is never satisfied with firewood alone. Similarly, a human being endeavours to find peace in the pleasures of worldly things but fails.

To cross the ocean of life, we must first seek the sanctuary of Satguru Ji. Then, we should follow Guru Ji's Order(ਬੱਚਨ) ie. follow what Gurbani says. In this way, the mind will stop running around outside and will start searching inside for the Divine Light(ਪ੍ਰਕਾਸ਼) or soul. There is pure happiness(ਅਨੰਦ). In there, is all rest. In there, the real home would be found.

Bhai Dya Singh Ji says "...like the deer in the desert searching for water. It gets disillusioned as the rays of sunlight falls on the desert sand and creates a mirage. The deer thinks it is a pool of water. But there is no water, only hot sand. To the

deer, it is water and it goes towards it, but when it does not find the water, it continues going further and further. This is mirg trisna. The deer ultimately dies of thirst in the desert."

Another example: A deer has a precious and valuable kasturi(ਕਸਤੂਰੀ - perfume) in its body, but the deer does not have any awareness of this. It runs around following the fragrant smell of kasturi in the air but fails to look at its umbilical region, where the kasturi is lodged. When, by chance, it was lying on its side, the deer's nose espied its umbilicus and it instantly went into samadhi. It died in the samadhi state.

In a similar way, when human beings see the Divine Sight(ਦਰਸ਼ਨ) of Waheguru(ਵਾਹਿਗੁਰੂ), they become spiritually enlightened, and forever, they rise above the cycle of birth and death.

Blessed are those who begin to enquire about God realization, who search within their body for Brahma, Hemkunt - the temple of God.

**Waheguru sits within the temple of the human body, yet we search in vain for him outside.**

As a human being, we should contemplate(ਵੀਚਾਰ) the essence(ਤੱਤ) by practise(ਅਭਿਆਸ) and Naam Japna. When the mind becomes still, there is a Ras called Naam Ras or Atman Ras or Brahm Ras, or Bhagti Ras. Then, there is all happiness. This is called anpau perkash(ਅਨਭਵ ਪ੍ਰਕਾਸ਼). It is here that we come face to face with the Lord.

**ਕਹੁ ਨਾਨਕ ਸੰਤ ਰੇਨ ਮਾਗਉ ਮੇਰੇ ਮਨੁ ਪਾਵੈ ਬਿਸ੍ਰਾਮ ॥੨॥੧॥੬॥**

Says Nanak, I beg for the dust of the feet of the Saints, so that my mind may find peace and tranquility.

(Sri Guru Granth Sahib Ji 713)

The loving Light, the Param Gyan or the Param Tat, Param

Parbrahm, Sat-Chit-Anand – we should contemplate(ਵੀਚਾਰ - vichaar). After vichar, we should do Naam Japna. These are two ways of getting enlightenment: Vichaar and Naam Japna.

The fruit of this will be that the mind, which for ages(ਜੁਗ) has been looking for a resting place(which can be called the tenth Door or ਦਸਵਾ ਦੁਆਰ or ਨਿਜ ਘਰਿ), will finally reach its destination. Waheguru Ji is anpau perkash(ਅਨਭਵ ਪ੍ਰਕਾਸ਼) and by contemplation(ਵੀਚਾਰ) and Naam Japna, HE becomes visible.

Who is the Creator(ਕਰਤਾ)? One is God Himself. The other, apparently, is the human being. How does the human being become a creator? Simple - he keeps saying, "I did this" and "I did that". This egoistic feeling makes him think that he is the creator. But, there is only ONE Creator(ਕਰਤਾ) and that is Waheguru(ਵਾਹਿਗੁਰੂ).

We should always try to make our mind(ਬਿਰਥੀ) one-pointed. A sick person has faith in his doctor. Similarly, we must have faith in the Word of God. The patient's sickness goes away through his firm faith that the doctor is very good in his work and would cure him of his illness.

Secrets of life are revealed in direct proportion to the amount of faith we have in Guru Ji. A Guru should be of pure calibre like Sri Guru Arjan Sahib Ji. While sitting on a hot plate, with hot sand poured over His body, He asked Mian Mir why he was crying. Guru Ji told Mian Mir that He was in bliss(ਅਨੰਦ) and that the Will of the Almighty Lord was sweet to Him.

ਜਪੁਉ ਜਿਨ੍ ਅਰਜੁਨ ਦੇਵ ਗੁਰੂ ਫਿਰਿ ਸੰਕਟ ਜੋਨਿ ਗਰਭ ਨ ਆਯਉ ॥੬॥

Whoever meditates on Guru Arjan Dev,  
he passes not again through the pains of births and the womb.

(Sri Guru Granth Sahib Ji 1409)

ਭਨਿ ਮਥੁਰਾ ਕਛੁ ਭੇਦੁ ਨਹੀ

ਗੁਰੁ ਅਰਜੁਨੁ ਪਰਤਖੁ ਹਰਿ ॥੨॥੧੯॥

So speaks Mathuraa: there is no difference between God and Guru;  
Guru Arjun is the Personification of the Lord Himself.

(Sri Guru Granth Sahib Ji 1409)

We always declare: this body is mine(ਮੇਰਾ); this house is mine; this wealth is mine; this car is mine. With our heart, we never ever say the word yours(ਤੈਰਾ). Guru Ji says: you are lying; nothing is yours, neither body nor mind is yours; neither wealth is yours, neither the wife nor the children are yours.

Then, whose are they? Sri Guru Arjan Sahib Ji says, "You contemplate(ਵੀਚਾਰ)! Who do they all belong to?"

ਜਿਸ ਕਾ ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਤਿਸ ਕਾ ਸੋਈ ਸੁਘੜੁ ਸੁਜਾਨੀ ॥

ਤਿਨ ਹੀ ਸੁਣਿਆ ਦੁਖੁ ਸੁਖੁ ਮੇਰਾ ਤਉ ਬਿਧਿ ਨੀਕੀ ਖਟਾਨੀ ॥੧॥

Body, mind, wealth and everything belong to Him;  
He alone is all-wise and all-knowing.

When He hears my weal and woe,  
it is then that my condition takes a turn for the better.

(Sri Guru Granth Sahib Ji 671)

Sri Guru Nanak Dev Sahib Ji was in Raja Sivanab's palace. The king was in great emotional longing(ਵੈਰਾਗ). He told Guru Ji that he wanted to give Guru Ji a gift. Guru Ji asked him what kind of gift: elephants, horses, gold, palace or material wealth? Guru Ji told him that those gifts were not the king's. Then the king said that he will give his sons and his wives to be in Guru's service. Guru Ji replied that those gifts were also not the king's. The king then came down from his throne and implored Guru Ji to make him His humble servant and to give him duties such as cleaning Guru Ji's shoes, giving Guru Ji His bath etc. The king was enlightened by Guru Ji as to what really was needed before the king could tread

on that path.

If you want to meet Waheguru(ਵਾਹਿਗੁਰੂ), you must first discard all sensual desires of your body, then those in your mind. So long as you cling to your physical and mental cravings, you cannot possibly bring yourself across to the other side.

Jesus Christ was a very great Saint. Millions of people bow before him daily. In the Holy Bible, he has said a very beautiful thing:

*A servant cannot serve two masters ...  
you cannot serve God and mammon.*

Luke 16:13

He, who puts his feet into two boats, will certainly drown. As long as we do not take one support(ਟੋਕ) or do not follow the path with a one-pointed mind, the secret of life will not be revealed to us.

There is a katha about a certain woman who prayed to Brahma, Shiv Ji, Hanuman, Ganesh Ji and many other Devtas. She used to place flowers before one, fruits before another and sweetmeats before yet another, and so on. While she was on the way home one day, she had to cross a river which was then overflowing and she was on the verge of drowning. She prayed to all the Devtas. Not one came to her aid; each Devta thought that the other would help the woman, with the result that she drowned. The reason being, she did not put all her faith in One.

Draupadi's katha is also similar to the one mentioned above. She asked the Avtar of the Juga, Krishn Bhagwan, as to why he had made her cry so much before coming to her rescue - when she was being stripped of her clothing in Duryodana's court.

Krishn Bhagwan told her that it was her own fault that He did not come to her rescue sooner; she initially had placed her faith in her husbands – the five mighty Pandava brothers. When they sat with their heads bowed, she had then turned her plea at the critical moment to the great saint of that Juga, Bhisham Patama. When he turned down her plea for help, she turned towards Dronacharya, the Guru of both the Karavas and the Pandavas. When no help came from him she depended on her own hands to help her in her distress.

Finally, when nothing seemed to work and she knew that she would be stripped completely before the gathering of people, she turned to Him(Krishn Bhagwan) for help. Krishn Bhagwan said "You then cried and called My Name and I came immediately to your help."

## Lecture on Gurmat 7

Gurudwara literally means Light House. We are supposed to go to the Gurudwara to receive light.

There are certain places where I have been where they have gone to the extent of dividing the Gurudwara; they call it Gurudwara for the Jats, and for the Majha, Gurudwara for the Mian Duab etc. We can divide material things such as dollars, property etc., but can we divide Light?

In a building, there are normally two ways of reaching the higher floors:

1. By using the stairway
2. By means of an elevator – a lift.

In our desire to attain spiritual enlightenment, the first method is both tedious and time consuming. This is akin to going up by our karmas. The second faster method (akin to using an elevator) is to use special ways(ਸਾਧਨ) like Sat Sangat.

There are certain questions which we always ask: What is death, and what is not death? Why do we die: who dies and who does not die? There is always the talk of death, like that of birth. The process of birth is connected with the process of death; they cannot be separated.

Is there any way that we could possibly live forever and never die? No one in his sane mind wants to die: it is a natural instinct to want to be alive. Similarly, to be scared of death is also a natural instinct. Were it not for this, then everyone would not hesitate to take this easy way out of his problems, and the whole process of living is reduced to nought. But

Bhagat Kabir Ji says:

ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੇ ਮਨਿ ਆਨੰਦੁ ॥

ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ ॥੨੨॥

Kabeer, the world is afraid of death

- that death fills my mind with bliss.

It is only by death that perfect, supreme bliss is obtained.

(Sri Guru Granth Sahib Ji 1365)

Arjun was himself faced with the same doubt at the battlefield of Kurukshetra. He was not willing to fight and had laid down his arms. He was not willing to fight, as arrayed on the opposing side were his nephews, his brothers-in-law, brothers, uncles and his Gurus.

His problem was that he did not want to kill his relatives and teachers like Dronacharya and Bhisham Petama, who had give him all knowledge. He said that by doing so he would become a sinner.

Lord Krishn enlightened him before the battle started because Arjuna had come to Lord Krishn's sanctuary(ਸ਼ਰਨ) and wanted to be his disciple; Lord Krishn enlightened Arjuna that they are all souls wearing different clothing. Even if Arjuna does not kill them, they would still have to change their human clothing. Lord Krishn told Arjuna that they would all die even if he does not lift a hand to do it. He further explained to Arjuna that intelligent persons will realize that clothing will eventually become old and tattered and the wearer will have to discard them and wear new clothing. Waheguru has given this precious human birth which man destroys day and night; he does not try to get any benefit from it.

One day, a Sikh named Kadhari, went to see Sri Guru Angad Sahib Ji. He had come in emotional longing(ਵੈਰਾਗ); bowed

down before Guru Ji and asked Guru Ji the following question: "The five enemies of mankind, namely lust, anger, greed, worldly attachment and ego have surrounded the whole world. How can we save ourselves from their deadly clutches? If we can know them, then, some defense against them is possible, but most of the world is not even aware of their existence."

Sri Guru Angad Sahib Ji, by way of answer, gave an example(ਪ੍ਰਮਾਣ). He told the Sikh that, when a jungle catches fire, most of the animals are unable to run to safety and so they perish. But there is one animal, a deer(ਹਿਰਨ), which can run very fast and so reaches safety when the jungle is on fire; it runs towards a river, submerges itself in the cold water and escapes being burnt. The fire cannot reach it and it gets peace(ਸੁੱਖ) there. Man is also surrounded by the fire of Kaal(ਕਾਲ) but he is unable to avoid this fire, unlike the deer.

Millionaires are in trouble; they have no peace of mind. In a house where the five robbers of lust, greed, worldly attachments and ego have entered - can that house be saved? Surely not, because only a few, like the deer, are saved. The river of cold water is the Sat Sangat. Guru Ji further explained that Sat Sangat is where only praise is showered in God's Name.

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥  
ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥੫॥

How is the True Society to be known?  
There, only the Name of the One Lord is chanted.  
The One Name is the Lord's Command;  
O Nanak, the True Guru has given me this understanding.

(Sri Guru Granth Sahib Ji 72)

In such a 'river of Sat Sangat', the five evil forces of the mind

are destroyed and Guru Ji's Shabad or Light provides the coldness against the world's fire.

Guru Ji further explained that, sometimes water and milk get mixed up. Swans(ਹੰਸ) have been provided with a special beak by the Almighty God with which they can separate the milk from the water; They are able to discriminate between the water and the essence of the milk. Similarly, inside us there is milk; our body is water – they are mixed up.

Bhagat Kabir Ji calls it Ram ki Ansh(ਰਾਮ ਕੀ ਅੰਸ - ray of light of God).

**ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ ॥**

Says Kabeer, this is formed of the same essence as the Lord.

(Sri Guru Granth Sahib Ji 871)

Guru Ji further emphasizes that everything is inside us - pearls in the form of atma or soul; nothing is outside. **It is most surprising that while everything is inside our body, we try to find it outside – we wander here and there in search of God.**

Guru Ji says: blessed are they who have the gift of contemplation(ਵੀਚਾਰ) or power of discrimination(ਬੀਬੇਕ ਬੁੱਧੀ). Just as we peel the orange rind and remove the orange, so does an intelligent person delve within the covering of the human body and discovers the soul - which is the orange.

But some people are satisfied with the external human self alone. This human body will not last forever. Even demigods like Brahma, Shiva and Indra, to name a few, come under the clutches of death(ਕਾਲ). The life of every person is full of difficulties and suffering. The life of every person will ultimately fade away.

Param Hans(ਪਰਮਹੰਸ), like swans, are very rare - one in millions. They separate the essence or soul from body while in the living state. They discard what is false, i.e. the body and find the atma which is imperishable – it is immortal.

**Guru Ji says that if you desire to go deeper into the mystery of life, then, when a man dies, observe that his feet and hands do not move; his eyes too do not see, his ears do not hear. Then what is that thing that has departed from the body? FIND THAT THING.**

Param Hans(ਪਰਮਹੰਸ) inquire or investigate into such things. People like us do not. As such, we are like the crows and not like the swans; we are trying to find happiness outside. By collecting many dollars or bungalows, we think we have found happiness, but that is not happiness. It is not possible to seek happiness this way; difficulties will beset us. Your happiness will resemble the rainbow which you can only see but can never reach. Param Hans(ਪਰਮਹੰਸ) find the soul which is Sat-Anand-Chetan.

Guru Ji offers another example: You have a house. You go into the room of the house and make use of the bed, chair, or any other facilities in the room. When you feel like it, you come out of the room and out of the house. But if you get attached to the wall of the house, that would be something quite different. Now, the human body resembles the house in which the soul has come into.

**Param Hans(ਪਰਮਹੰਸ) are those people who separate the two - the soul and the body. They do this by regular Simran and practise(ਅਭਿਆਸ).**

Without doubt, the human body will be discarded in the end. A Brahmngiani leaves the attachment to the body earlier

by Simran, Naam Abhiyas(ਅਭਿਆਸ - continuous meditational practise) and God's grace. A Brahmngiani separates the soul from the body during the body's life time.

The gist(ਤੱਤ) of the milk is butter, and the watery portion is the lasi. The soul is the gist(ਤੱਤ) and the body is the lasi.

There are millions of people in this world, but very few of them are like swans. In the body is the atma, the ray from God. Brahmngiani is one who does not sustain them as one inseparable unit of soul and body but make them two during the process of living because the opportunity to become a human being may not arise again.

The formula for attaining Brahm Gyan (or to become a Brahmngiani) is to surrender yourself before Guru Ji and dedicate your life in the service of Guru Ji. The secret cannot be obtained without total and unconditional surrender before Guru Ji.

Nowadays, everyone has the tendency to proclaim "I know". We say we are Gianis, Kathakars etc. However, the moment the sin of ego comes in, we immediately sever ourselves from God.

Guru Ji says that humans seem to remember everything but forget death. Normally, a person is classified as dead when the breath of his life ceases. However, Guru Ji says that the person upon whom Waheguru(ਵਾਹਿਗੁਰੂ) showers His Grace(ਕਿਰਪਾ), that person becomes dead while still alive(ਜੀਵਨ ਮਿਰਤਕੁ).

**ਕਬੀਰ ਐਸਾ ਏਕੁ ਆਪੁ ਜੋ ਜੀਵਤ ਮਿਰਤਕੁ ਹੋਇ ॥**

Kabeer, rare is such a person, who remains dead while yet alive.

Sugar may get mixed with sand. How do we separate them? What is the method(ਵਿਧੀ or ਜੁਗਤ)? An elephant cannot pick it up, whereas an ant can do so. **Guru Ji says: become like an ant and discard all ego, and become the dust of everybody's feet.**

## Lecture on Gurmat 8

ਲੇਖੈ ਕਤਹਿ ਨ ਛੂਟੀਐ ਖਿਨੁ ਖਿਨੁ ਭੂਲਨਹਾਰ ॥  
ਬਖਸਨਹਾਰ ਬਖਸਿ ਲੈ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ ॥੧॥

Because of the balance due on his account, he can never be released;  
he makes mistakes each and every moment.

O Forgiving Lord, please forgive me, and carry Nanak across.

(Sri Guru Granth Sahib Ji 261)

Guru Ji says that Waheguru(ਵਾਹਿਗੁਰੂ) always showers His Grace on everyone. Atheists do not believe this. Nastik means 'no' ie. there is no God. Astik means 'yes', there is God.

If anyone prays with a pure heart, his ardaas does not go in vain.

ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥

The prayer of the Lord's humble servant is never offered in vain.

(Sri Guru Granth Sahib Ji 819)

Waheguru(ਵਾਹਿਗੁਰੂ) even hears what an ant has to say. Every human being thinks for his best(ਫੈਦਾ). Then he starts to think for the good of his wife, his son and relatives. Then he becomes more merciful and starts thinking good for his neighbours, and then for his town, and finally for his country.

A Puran Purush, who comes to this world thinks of this world as his family. When Sri Guru Nanak Dev Sahib Ji was in Sultanpur, working in a shop, a heavenly Voice came to Him telling Him that God did not send Sri Guru Nanak Dev Sahib Ji to become a shop-keeper; the Voice told Him that God has sent Him down to earth to spread the Message and to teach people about Sat Kartar. The world is on fire and crores of people are crying.

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥

The world is in flames; shower it with Your Mercy, and save it.

(Sri Guru Granth Sahib Ji 853)

Without Sat Sangat, life is worthless and we would get into countless difficulties.

Sri Guru Gobind Singh Sahib Ji says that, to begin with, a person gets the sangat of Gurmukhs, leading to the sangat of Bani. The highest sangat is that of Bani or Shabad. Gurbani is attached to the Almighty and the person who gets attached to Bani gets connected to Waheguru(ਵਾਹਿਗੁਰੂ).

What should we ask from Waheguru?

Guru Ji says: Neither kingdom nor anything else, Understanding has come to me never to ask for anything; never ask for wealth, nor happiness, nor anything connected with earthly matters because all these will ultimately lead one to difficulties(ਦੁਖ).

Then what should we ask for?

Guru Ji says: Only Naam and the support(ਟੇਕ or ਆਧਾਰ) of Naam. Other supports which we normally would depend upon in our earthly life will eventually be separated from us. Even if we accept the support of a rich and powerful or influential man, in the end, he may disappoint us, or he himself may pass away. The support of Naam will always be with us.

What should be our ardaas before Guru Ji?

ਸਤਿਗੁਰ ਪਾਸਿ ਬੇਨੰਤੀਆ ਮਿਲੈ ਨਾਮੁ ਆਧਾਰਾ ॥

ਤੁਠਾ ਸਚਾ ਪਾਤਿਸਾਹੁ ਤਾਪੁ ਗਇਆ ਸੰਸਾਰਾ ॥੧॥

I offer this prayer to the True Guru,  
to bless me with the sustenance of the Naam.

When the True King is pleased, the world is rid of its diseases.

(Sri Guru Granth Sahib Ji 746)

Who is a Sant or Saint? Who is a Bhagat? That person, who has ONLY the support of the Lord.

**ਭਗਤਾ ਕੀ ਟੇਕ ਤੂੰ ਸੰਤਾ ਕੀ ਓਟ ਤੂੰ ਸਚਾ ਸਿਰਜਨਹਾਰਾ ॥੧॥ਰਹਾਉ॥**

You are the Support of Your devotees,  
and the Shelter of the Saints, O True Creator Lord.

(Sri Guru Granth Sahib Ji 746)

The difference is this: In the olden days Sadhus use to say I(ਮੈਂ); Guru Ji says You(ਤੂੰ).

All the difficulties(ਦੁਖ) that we harvest in this world are a result of our ignorance - which separates us from Waheguru(ਵਾਹਿਗੁਰੂ). It is like when the bulb's connection is severed from the powerhouse - then darkness envelopes us.

Guru Ji says: I am a sacrifice to him who serves this world thinking it to be an orchard of the Lord.

Lord Krishn enlightened Arjuna by saying: What is the use of Raj of Indralok, Shivalok and Brahmlok if the mind does not become peaceful?

Sri Guru Arjan Sahib Ji says that there is only one way to obtain peace of mind. All one's wishes can be granted provided one gets attached to the One who grants all wishes – The Formless Lord.

**ਸਭੇ ਇਛਾ ਪੂਰੀਆ ਜਾ ਪਾਇਆ ਅਗਮ ਅਪਾਰਾ ॥**

All desires are fulfilled,  
when the Inaccessible and Infinite Lord is obtained.

(Sri Guru Granth Sahib Ji 746)

Bhai Gurdas Ji says that, if a Sikh takes one step forward, Guru Ji will take crores of steps to come and meet him. If you do simran once, Guru Ji will do your simran on and on. You place a cent before Guru Ji with love and Guru Ji will

open the whole treasure-house for you.

ਚਰਨ ਸਰਨਿ ਗੁਰ ਏਕ ਪੈਡਾ ਜਾਇ ਚਲ  
ਸਤਿਗੁਰ ਕੋਟਿ ਪੈਡਾ ਆਗੇ ਹੋਇ ਲੇਤ ਹੈ ॥

If you take one step towards Guru Ji,  
Guru Ji takes millions of steps to receive you.

(Kabit Bhai Gurdas Ji 77/127)

ਏਕ ਬਾਰ ਸਤਿਗੁਰ ਮੰਤ੍ਰ ਸਿਮਰਨ ਮਾਤ੍ਰ  
ਸਿਮਰਨ ਤਾਹਿ ਬਾਰੰਬਾਰ ਗੁਰ ਹੇਤ ਹੈ ॥

If we do simran just once  
Guru Ji does our simran repeatedly.

ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਕਉਡੀ ਅਗ੍ਰਭਾਗਿ ਰਾਖੈ  
ਤਾਹਿ ਗੁਰ ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਦੇਤ ਹੈ ॥

Even a shell(kOfI) is acceptable by Guru Ji,  
provided it is given with love,  
and Guru Ji opens all treasures to His Sikh.

(Kabit Bhai Gurdas Ji 77/127)

In the Bhagavad-Gita, Lord Krishn told Arjun a priceless thing and told him to remember it always with faith. Lord Krishn says:

As a devotee prays to me, so do I pray for him;  
I do his simran.

## Lecture on Gurmat 9

For 12 years, Baba Amar Das Ji served his Guru, Sri Guru Angad Sahib Ji, and finally became Guru himself. He sat on the spiritual throne at Goindwal Sahib as the third Nanak. He would get up before 3.00 a.m. and sit in samadhi (where there is no thought); in Kabir Ji's words, a state of aunmin(no mind).

One day, Sri Guru Amar Das Sahib Ji heard the sound of wailing in Goindwal. He called one of His Sikhs and asked him to find out who was crying, as He could not concentrate in His prayers. The Sikh replied that such mothers cry everyday and did benti before Guru Ji to continue with His meditation.

Guru Ji resisted saying, "Not until I know the cause of this crying and wailing." The Sikh informed Guru Ji that the previous night, the son of the crying woman had died and she was wailing over his dead body.

Guru Ji told His Sikh to inform the mother that her son would be alive again by morning and requested her to cease her crying. Guru Ji said that He could not bear to hear the crying of a mother who had lost her son.

**At critical moments in our life, we can only depend upon Guru Ji and accept His guidance. We should do our ardaas and benti ONLY before Sri Guru Granth Sahib Ji.**

When we do not have happiness and peace of mind and when our mind is in distress, we should do ardaas - in the form of an appeal to Him.

We cannot attain peace of mind from just reading holy books,

especially if our mind refuses to remain quiet; it wanders as before. In such a state, the only answer is to do ardaas before Guru Ji, because Guru Ji listens to our appeal and is capable of removing our sorrows.

In this world we may – initially be victorious but later it will be followed by defeat. We may experience some happiness but this will be overcome by sorrow.

**ਅਬ ਹਮ ਚਲੀ ਠਾਕੁਰ ਪਹਿ ਹਾਰਿ ॥**

**ਜਬ ਹਮ ਸਰਣਿ ਪ੍ਰਭੂ ਕੀ ਆਈ ਰਾਖੁ ਪ੍ਰਭੂ ਭਾਵੈ ਮਾਰਿ ਰਹਾਉ ॥**

Now, I have come, exhausted, to my Lord and Master.

Now that I have come seeking Your Sanctuary, God,  
please, either save me, or kill me.

(Sri Guru Granth Sahib Ji 527)

Guru Ji says that we have to go into the sanctuary of Waheguru(ਵਾਹਿਗੁਰੂ). Waheguru(ਵਾਹਿਗੁਰੂ) can give us happiness or sorrow. Waheguru(ਵਾਹਿਗੁਰੂ) can cause us separation or distress. What can we mortals do? He can save us, or He can destroy us. We have fallen at His doorstep and have surrendered completely to Him.

Guru Ji says that when somebody says good about you, or praises you, or when somebody says bad of you, ignore them both. Burn both praise and slander 'in the fire'.

**ਲੋਕਨ ਕੀ ਚਤੁਰਾਈ ਉਪਮਾ ਤੇ ਬੈਸੰਤਰਿ ਜਾਰਿ ॥**

**ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ ਦੀਓ ਹੈ ਢਾਰਿ ॥੧॥**

The clever devices and praises of the world; I have burnt in the fire.

Some speak good of me, and some speak ill of me,  
but I have surrendered my body to You.

(Sri Guru Granth Sahib Ji 527)

Guru Ji says that when nothing works and all efforts fail then do this ardaas:

ਜੋ ਆਵਤ ਸਰਣਿ ਠਾਕੁਰ ਪ੍ਰਭੁ ਤੁਮਰੀ ਤਿਸੁ ਰਾਖਹੁ ਕਿਰਪਾ ਧਾਰਿ ॥  
ਜਨ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਲਾਜ ਮੁਰਾਰਿ ॥੨॥੪॥

Whoever comes to Your Sanctuary, O God, Lord and Master,  
You save by Your Merciful Grace.

Servant Nanak has entered Your Sanctuary, Dear Lord;  
O Lord, please, protect his honour.

(Sri Guru Granth Sahib Ji 527)

Those who take your sanctuary, on them You shower Your Grace.

Bhai Gurdas Ji's bani has been declared by Guru Ji as the key that would open the lock to the treasures hidden in Sri Guru Granth Sahib Ji. If we can find the key, then the lock can be opened. When we see a lock, we instantly look around for the key to open the lock. Let us look and meditate on the key that opens Sri Guru Granth Sahib Ji.

Whatever we read, we should analyse, meditate and contemplate(ਵੀਚਾਰ) over it. We should read less and contemplate more. Mahapurush always give us such guidelines. What is the gist of all that we have read? What is the essence(ਤੱਤ) or truth in it?

Bhai Gurdas Ji was present during the lifetime of the first six Gurus – from Sri Guru Nanak Dev Sahib Ji to Sri Guru Hargobind Sahib Ji. He wrote the whole Adi Granth at the instruction of Sri Guru Arjan Sahib Ji.

Such a high intellectual and learned soul, it is his bani which says that if you take one step towards Guru Ji, Guru Ji will take millions of steps towards you.

ਚਰਨ ਸਰਨਿ ਗੁਰ ਏਕ ਪੈਡਾ ਜਾਇ ਚਲ  
ਸਤਿਗੁਰ ਕੋਟਿ ਪੈਡਾ ਆਗੇ ਹੋਇ ਲੇਤ ਹੈ ॥

If you take one step towards Guru Ji,  
Guru Ji takes millions of steps to receive you.

(Kabit Bhai Gurdas Ji 77/127)

There was an 85 year old lady living in Kashmir. Her ardaas was for Guru Ji to come from Akal Takht in Amritsar and visit her in Kashmir. Her son told her that there are thousands of women like her who do ardaas everyday. Guru Ji will not come as He is involved in religious warfare in Amritsar. The old lady said that she had a dream at night telling her that Guru Ji will come to meet her.

When the sun arose the following morning, there was again a difference of opinion between the mother and her son as to the coming of Guru Ji to meet her. Suddenly, both mother and son espied Guru Ji's horse in the courtyard. Guru Ji came into the house and requested the old lady to bring the garment(ਚੋਲਾ) which she had sewn for Him. Guru Ji requested her permission to wear it.

ਏਕ ਬਾਰ ਸਤਿਗੁਰ ਮੰਤ੍ਰੁ ਸਿਮਰਨ ਮਾਤ੍ਰੁ ਸਿਮਰਨ  
ਤਾਹਿ ਬਾਰੰਬਾਰ ਗੁਰ ਹੇਤ ਹੈ ॥

If we do simran just once Guru Ji does our simran repeatedly.

ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਕਉਡੀ ਅਗ੍ਰਭਾਗਿ ਰਾਖੈ  
ਤਾਹਿ ਗੁਰ ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਦੇਤ ਹੈ ॥

Even a shell(ਕੋਡੀ) is acceptable by Guru Ji, provided it is given with love,  
and Guru Ji opens all treasures to His Sikh.

(Kabit Bhai Gurdas Ji 77/127)

Bhai Gurdas Ji says that the greatness of Guru Ji is beyond description.

ਸਤਿਗੁਰ ਦਇਆ ਨਿਧਿ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧਿ  
ਨਮੋ ਨਮੋ ਨਮੋ ਨਮੋ ਨੇਤ ਨੇਤ ਨੇਤ ਹੈ ॥

Guru Ji is an ocean of mercy and there is no limit to His Greatness; We salute and Praise Guru Ji with all our heart, mind and soul.

(Kabit Bhai Gurdas Ji 77/127)

## Lecture on Gurmat 10

Guru is the Shabad. Sri Guru Gobind Singh Sahib Ji says that He can appear in any one of the three forms in which He gives His Divine Sight(ਦਰਸ਼ਨ): one is the physical form or the Khalsa.

ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ ॥

ਪ੍ਰਭ ਮਹਿ ਮੋ ਮਹਿ ਤਾਸ ਮਹਿ ਰੰਚਕ ਨਾਹਿਨ ਭੇਵ ॥੧॥ਰਹਾਉ॥

He is the Khals Dev(Khalsa Supreme)  
who has attained/recognised Atam Ras(Spiritual Bliss) Between God,  
myself (Guru Gobind Singh) and him (the Khalsa)  
there is no difference (i.e. upon attainment of Atam Ras).

(Sarab Loh Granth)

Sri Guru Gobind Singh Sahib Ji explains in the above verse that, between God, Him and Khalsa there is no difference; not even the size of a rahi(black mustard) seed which is invisible to the naked eye.

In Chamkaur Sahib, Sri Guru Gobind Singh Sahib Ji bowed down before the Five Pyarays(ਪੰਜ ਪਿਆਰੇ) as earlier He had said:

ਖਾਲਸਾ ਮੇਰੋ ਸਤਿਗੁਰ ਪੂਰਾ ॥

The Khalsa is my True Guru.

(Sarab Loh Granth)

Then the Khalsa, in the form of the Five Pyaray, told Sri Guru Gobind Singh Sahib Ji that He had to listen to Them and obey Their order(ਬਚਨ). They told him to leave Chamkaur Sahib immediately because He had to reconstruct the Khalsa Panth (make it blossom again) and get ready the Sri Guru Granth Sahib Ji.

Some people are of the opinion that only a living(human)

guru can give Naam. There are so many organizations that say "Come and take naam from us."

However, Guru Ji has revealed the method(ਵਿਧੀ) in Japji Sahib. **If you want to know the secret about Naam then try to understand the meaning of the four pauris of obeying(ਮੰਨੈ).** Find out about their essence(ਤੱਤ). In it is explained that God Himself is Naam as He is not under the influence of Maya.

**ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥**

Such is the Name of the Immaculate Lord.

(Sri Guru Granth Sahib Ji 3)

There is no difference between Naam and God Himself.

Where does God live? There are lots of discussions regarding this topic. Some religions believe that He lives in the underworld(ਪਾਤਾਲ); some say He stays in the ocean in a very beautiful kingdom; some say that He dwells in the 14th sky(ਅਕਾਸ਼). These are their own different outlooks, let us not quarrel with them. However, Guru Ji says:

**ਨਾਵੈ ਅੰਦਰਿ ਹਉ ਵਸਾਂ ਨਾਉ ਵਸੈ ਮਨਿ ਆਇ ॥੫॥**

I dwell deep within the Name;  
the Name has come to dwell within my mind.

(Sri Guru Granth Sahib Ji 55)

i.e. He lives in Naam. The Lord says that where this Naam goes and rests, there He is present. He is in Naam and not outside it.

Sri Guru Gobind Singh Sahib Ji says that He stays in His Khalsa.

Similarly, Gurbani says:

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥  
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

Such is the Name of the Immaculate Lord.  
Only one who has faith comes to know such a state of mind.

(Sri Guru Granth Sahib Ji 3)

This knowledge(ਗਿਆਨ) that Waheguru(ਵਾਹਿਗੁਰੂ) is present in Naam, is explained in the four pauris of obeying(ਮੰਨੈ) in Japji Sahib. But, without listening(ਸੁਣਿਐ), we cannot obey. However, once we become what the four pauris of listening(ਸੁਣਿਐ) say, then we are qualified for the next step to receive Naam.

Guru Ji says that the state of the mind of the person who obeys(ਮੰਨੈ) cannot be expressed. Should one attempt to give a description of it, he ultimately regrets because he fails as, the state is beyond description. Neither is there pen and paper nor is there any one capable of writing it although many sit down to discuss it or go into contemplation about it.

Gurbani has explained very clearly that we should not get attached to pictures because pictures are not reality: they are merely the artistic creation of man.

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥

Neither is He installed nor is He created by any one;  
He is free from delusion(ਮਾਯਾ)  
and is created and installed all by Himself.

(Sri Guru Granth Sahib Ji 2)

For example, you may refer to a gold bracelet as gold or as a bracelet. The difference is only when we say it is a bracelet, but actually it is gold – there is no difference between the two. Similarly, the waves arising from the ocean is water, the whole ocean is composed of water; then the waves return to the ocean. Just so is this Naam.

In Japji Sahib, Guru Ji says that, in order to be able to meet Waheguru(ਵਾਹਿਗੁਰੂ), one has to climb steps.

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

Along this path to our Husband Lord,  
we climb the steps of the ladder, and come to merge with Him.

(Sri Guru Granth Sahib Ji 7)

In this way, the devotee's soul climbs the steps of the Lord's abode and merges with Him. **Four steps are of listening(ਸੁਣਿਐ) and the other four steps are obeying(ਮੰਨੈ).** Firstly, one listens, and then one obeys. Naam is the essence(ਤੱਤ) in the whole of Sri Guru Granth Sahib Ji.

When Sri Guru Gobind Singh Sahib Ji was doing meditation at HemKunt Sahib in His previous birth, He was summoned to God's chamber. He was told by Waheguru(ਵਾਹਿਗੁਰੂ) to go back to earth and start a new Panth and call it Khalsa.

It is most wonderful and surprising that He is the first person who is both a Guru and a disciple(ਚੇਲਾ) Himself. He has by virtue of this, broken that fixed law of disparity between a Guru and a disciple.

Everybody needs a spiritual Guru sometime or other. Raja Bhartari went to Gorakh Nath to become his disciple. Kabir Ji and Namdev Ji went to Ramanand Ji to become his disciples. Nowadays some of us feel that we do not need to have a Spiritual Guru at all.

Sri Guru Gobind Singh Sahib Ji called the Khalsa as His Guru:

ਖਾਲਸਾ ਮੇਰੋ ਸਤਿਗੁਰ ਪੂਰਾ ॥

The Khalsa is my True Guru.

(Sarab Loh Granth)

When Pure Light(ਪੂਰਨ ਜੋਤ) lights in a MahaPurush, he is called

a Khalsa.

When the Five Pyarays(ਪੰਜ ਪਿਆਰੇ) give Amrit to a person, he is told that, from that day, his father is Sri Guru Gobind Singh Sahib Ji, and his mother is Mata Sahib Kaur Ji, and his birth place is Sri Keshgarh Sahib and his residence is Sri Anandpur Sahib.

Everything in this world has its own center. The center of a droplet of water is the Ocean. The center of a spark of fire is the fire itself. The center of a speck of dust is the earth. The center of a fish is water. The center of a stone is the mountain.

The center of man is Waheguru(ਵਾਹਿਗੁਰੂ), but man does not want, nor is he interested to meet his center.

**ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥**

This is your chance to meet the Lord of the Universe.

(Sri Guru Granth Sahib Ji 12)

You have got a human body. This is your **ONLY** opportunity of meeting the Lord Almighty.

Guru Maharaj Ji says: Stay in your house but in such a way as if you are staying in the jungle. You should not show the fact that you are a 'hermit'(ਉਦਾਸੀ) to anyone; it will then affect your daily actions(ਕਰਮ). You have to stay in the world and lead a disciplined life and this action(ਕਰਮ) becomes your duty. The actions(ਕਰਮ) should not turn into a spider's web that you get caught in.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਮਕਲੀ ਪਾਤਸਾਹੀ ੧੦ ॥

ਰੇ ਮਨ ਐਸੋ ਕਰਿ ਸੰਨਿਆਸਾ ॥

ਬਨ ਸੇ ਸਦਨ ਸਬੈ ਕਰਿ ਸਮਝਹੁ ਮਨ ਹੀ ਮਾਹਿ ਉਦਾਸਾ ॥੧॥ਰਹਾਉ॥

O man, practice ascetism in this way:  
Let your own house to be the forest,  
And live as a hermit within yourself.

ਜਤ ਕੀ ਜਟਾ ਜੋਗ ਕੋ ਮੱਜਨੁ ਨੇਮ ਕੇ ਨਖਨ ਬਢਾਓ ॥

ਗਿਆਨ ਗੁਰੂ ਆਤਮ ਉਪਦੇਸਹੁ ਨਾਮ ਬਿਭੂਤ ਲਗਾਓ ॥੧॥

Let chastity by your matted hair; Union with God your purification.  
And let your daily spiritual practice be your uncut nails.  
Let divine knowledge be your Guru, And instruct yourself.  
Let the Naam be the ashes which you apply to your body.

ਅਲਪ ਅਹਾਰ ਸੁਲਪ ਸੀ ਨਿੰਦ੍ਰਾ ਦਯਾ ਛਿਮਾ ਤਨ ਪ੍ਰੀਤਿ ॥

ਸੀਲ ਸੰਤੋਖ ਸਦਾ ਨਿਰਬਾਹਿਬੋ ਹੂਬੋ ਤ੍ਰਿਗੁਣ ਅਤੀਤਿ ॥੨॥

Eat little, sleep little,  
Practice mercy and forbearance.  
Practice patience, be forever fearless,  
And attain freedom from the three qualities.

ਕਾਮ ਕ੍ਰੋਧ ਹੰਕਾਰ ਲੋਭ ਹਠ ਮੋਹ ਨ ਮਨ ਸਿਉ ਲਯਾਵੈ ॥

ਤਬ ਹੀ ਆਤਮ ਤਤ ਕੋ ਦਰਸੇ ਪਰਮ ਪੁਰਖ ਕਹ ਪਾਵੈ ॥੩॥੧॥

Lust, anger, greed, egotism and worldly love;  
Do not attach your mind to these.  
Thus, you shall see the Essence of the Soul, And obtain the Supreme  
soul, the LORD.

(Shabad Hazare Patshahi 10)

Guru Ji says that a Sikh sanyasi should eat less, sleep less, be compassionate and forgiving. Gluttony and excessive sleep ultimately leads to a state of death. If a person is dead most of the time, what spiritual benefit is he going to earn? Thus Bani says:

ਫਰੀਦਾ ਪਿਛਲ ਰਾਤਿ ਨ ਜਾਗਿਓਹਿ ਜੀਵਦੜੇ ਮੁਇਓਹਿ ॥

Fareed, if you do not awaken in the early hours before dawn,  
you are dead while yet alive.

(Sri Guru Granth Sahib Ji 1383)

If you desire to meet God in THIS lifetime itself, then get up before 3.00 am, take a bath, and sit down to meditate on the greatness of the Lord. That person, who does not awake in the last pahar of the night and meditate on the Almighty God, is actually a dead person.

The body is the temple of God. You are destroying the very body in which you would one day have the vision(ਦਰਸ਼ਨ) of Waheguru(ਵਾਹਿਗੁਰੂ). Lust, anger, greed, false attachments and ego are all evil actions that are destroying the body.

Gurbani says:

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥

ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ ॥

Sexual desire and anger waste the body away,  
as gold is dissolved by borax.

(Sri Guru Granth Sahib Ji 932)

Just as borax dissolves gold, lust and anger destroy the human body. Some people, after destroying their bodies, want the Divine Sight(ਦਰਸ਼ਨ) of the Formless Lord. How do you expect to have the Divine Sight(ਦਰਸ਼ਨ) when you have destroyed the very temple where God was staying?

To reach the fourth state or 'Sehaj' state, Guru Ji explains that a person has to give up the following:

1. Lust
2. Anger
3. Ego
4. Greed

5. Obstinate self-hood
6. Love for worldly things.

A person has to give up the above to meet the Lord, otherwise there is no chance of him meeting Waheguru(ਵਾਹਿਗੁਰੂ). Without meeting the Lord, a human being will keep coming and going in the 8.4 million(ਚੌਰਾਸੀ ਲੱਖ) species.

We should awake in the early hours of the morning and, after a bath to freshen the body, we should meditate for an hour or so on the Gurmantar Waheguru(ਵਾਹਿਗੁਰੂ). If we find the mind straying, we should immediately pray to the Lord as is given in Sukhmani Sahib:

**ਅੰਧ ਕੂਪ ਮਹਿ ਪਤਿਤ ਬਿਕਰਾਲ ॥ ਨਾਨਕ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਦਇਆਲ ॥੪॥**

They have fallen into the deep, dark pit.  
Nanak: lift them up and save them, O Merciful Lord God!

(Sri Guru Granth Sahib Ji 267)

The biggest sin is to give advice(ਉਪਦੇਸ਼) to others but not follow the advice ourselves. You should give advise to your own mind; you should fight with your own mind. There is a very big battle-field inside the human body. Only fools fight outside.

**ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਕਰੈ ॥ ਆਵਤ ਜਾਵਤ ਜਨਮੈ ਮਰੈ ॥**

One who does not practice what he preaches to others, shall come and go in reincarnation, through birth and death.

(Sri Guru Granth Sahib Ji 269)

When we go to the Gurudwara Sahib or Guru Ji's house, what should we ask from Guru Ji?

Waheguru(ਵਾਹਿਗੁਰੂ) is the biggest donor, and He gives the gifts according to our desires. That is the reason why a criminal is also successful in committing a crime since God answers his desire to do an evil act. Of course, the criminal has to

pay for his evil actions later.

Guru Ji says that we should only ask one thing from the Lord. We should ask for kaal rehet(ਕਾਲ ਰਹਿਤ ਜੀਵਨ) life ie. immortal life, so that we do not have to die again and again.

# Lecture on Gurmat 11

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In order to enchant the Husband(God), philosophers have created the need for beautification. They have recognized the value of adornment. The question that arises now is: which is that form of beautification, which is that form of dress, and which is that form of jewellery that is acceptable by the Husband(God)? Guru Maharaj Ji has explained thus:

ਜਿਨ ਕੇ ਚੋਲੇ ਰਤੜੇ ਪਿਆਰੇ ਕੰਤੁ ਤਿਨਾ ਕੈ ਪਾਸਿ ॥

Those whose shawls are so dyed, O Beloved,  
their Husband Lord is always with them.

(Sri Guru Granth Sahib Ji 722)

The ordinary seeker has one noble quality in him; that is, he desires to seek a vision of God(ਦਰਸ਼ਨ) or wants to unite with the Lord. However, there are very few seekers who have this knowledge that, before he can attain Oneness with the Lord, there is need to improve or correct 'the self'. Without correcting or improving, or rendering the mind pure, one cannot possibly seek a vision of God, or in other words, it is impossible to have the Divine Vision(ਦਰਸ਼ਨ) of Akal Purukh(the Immortal Being) because it is the Law of God(Divine Law), that, before the drinking of water, the thirst for water is a prerequisite. Similarly, before partaking of food, it is essential that one must first be hungry.

There are three categories of people who cannot follow the path of seeking oneness with God:

1. The lazy.
2. The sick
3. Those having a wavering mind.

A lazy person cannot meet God because, in order to follow this path a person has to be alert. Guru Ji calls this 'awareness'. When the time comes to meet God, a lazy person falls into a deep sleep and the moment of attainment passes away.

An ill person is also not granted a vision of God because his mind, his thought, is mainly centred in his illness. Until the connection of his thought breaks away from his obsession in his illness, he cannot possibly see God, because the Immortal Being is beyond all this. So, whosoever desires to meet God must firstly become like Him, become as God, and only then can he attain oneness with Waheguru(ਵਾਹਿਗੁਰੂ).

A **wavering mind** or a dualistic mind or a doubtful mind is unable to keep his thoughts upon God, because, in order to meet God, a condition has to be fulfilled – one's mind must be single-pointed, or one-pointed towards God.

During the eight watches(ਘੜਿ) of the day and night, man should make an attempt to destroy eight things. What are those eight things which one must destroy or overcome? They are the five deadly sins; lust, anger, greed, worldly attachments and the ego(ਹਉਮੈ), and the three gunas: Rajogun(ਰਜੋਗੁਨ), Tamogun(ਤਮੋਗੁਨ) and Satogun(ਸਤੋਗੁਨ).

The body (which we all call 'my body' and we take care of so much with beautiful clothing, perfume etc.) has to be broken, subdued and its evil removed. In this very body are nine treasures of the unique Lord's Name. Not everyone can search for this priceless treasure. Only 'Tat Betay' treasure of gunas or the virtuous are qualified to search for this treasure of treasures. They get the method(ਜੁਗਤ) from Guru Ji who in His Grace makes them sing the praises of the Lord.

In the last watch(ਘੜਿ) of the night (ie. early morning), men

of highly spiritual understanding get up as their super-thought(ਸੁਚਤ) becomes awake and they join themselves with the Shabad. They take a physical bath and make 'friendship' with water and then meditate on the Lord. There, Amrit is being distributed and the very fortunate people of good karma receive the Amrit of Lord's Name. The bodies of such people take on varying spiritual colours and become like gold. When God, the Merciful, casts His Graceful Glance upon such people, they become immortal while in their current cycle of life and do not repeat in future cycles of birth and death.

During the remaining seven watches(ਪਹਰ) of the day, it is advisable to sit with people of Divine-exalted souls(ਤੱਤ ਗਿਆਨੀ). Keeping their company, we would not deviate from speaking the Truth. There, good and evil are discriminated. Thus, evil tendency starts to fade and goodness and virtue prevail.

Finally, in God's court, the false or evil persons are cast out and the good and pious souls are blessed. Without real Brahmgyan, mere talks are all in vain and of no use. Sri Guru Nanak Dev Sahib Ji says: Happiness and distress are all in the hands of the powerful Lord.

**ਅਠੀ ਪਹਰੀ ਅਠ ਖੰਡ ਨਾਵਾ ਖੰਡੁ ਸਰੀਰੁ ॥**

During the eight watches of the day and night,  
O mortal, destroy eight evil things  
(the five deadly sins and the three Gunas or bad attributes)  
and the ninth place conquer thy body.

**ਤਿਸੁ ਵਿਚਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਏਕੁ ਭਾਲਹਿ ਗੁਣੀ ਗਹੀਰੁ ॥**

Within the body are nine treasurers of the unique Lord's Name.  
The virtuous and profoundly devout persons  
search earnestly for those treasures.

ਕਰਮਵੰਤੀ ਸਾਲਾਹਿਆ ਨਾਨਕ ਕਰਿ ਗੁਰੁ ਪੀਰੁ ॥

Those blessed with the karma of good actions praise the Lord.  
O Nanak, they make the Guru their spiritual teacher.

ਚਉਥੈ ਪਹਰਿ ਸਬਾਹ ਕੈ ਸੁਰਤਿਆ ਉਪਜੈ ਚਾਉ ॥

In the fourth watch of the early morning hours,  
a longing arises in their higher consciousness.

ਤਿਨਾ ਦਰੀਆਵਾ ਸਿਉ ਦੋਸਤੀ ਮਨਿ ਮੁਖਿ ਸਚਾ ਨਾਉ ॥

They make friendship with the streams  
(not lazy to bath to stay awake – esp at amritvela), and in their mind  
and mouth is the true Name.

ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਕਰਮੀ ਹੋਇ ਪਸਾਉ ॥

The Ambrosial Nectar is distributed,  
and those with good karma receive this gift.

ਕੰਚਨ ਕਾਇਆ ਕਸੀਐ ਵੰਨੀ ਚੜੈ ਚੜਾਉ ॥

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

ਜੇ ਹੋਵੈ ਨਦਰਿ ਸਰਾਫ ਕੀ ਬਹੁੜਿ ਨ ਪਾਈ ਤਾਉ ॥

If the Jeweller casts His Glance of Grace,  
they are not placed in the fire again.

ਸਤੀ ਪਹਰੀ ਸਤੁ ਭਲਾ ਬਹੀਐ ਪੜਿਆ ਪਾਸਿ ॥

Throughout the other seven watches of the day,  
it is good to speak the Truth, and sit with the spiritually wise.

ਓਥੈ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੀਐ ਕੂੜੈ ਘਟੈ ਰਾਸਿ ॥

There, vice and virtue are distinguished,  
and the capital of falsehood is decreased.

ਓਥੈ ਖੋਟੇ ਸਟੀਅਹਿ ਖਰੇ ਕੀਚਹਿ ਸਾਬਾਸਿ ॥

There, the counterfeits are cast aside and the genuine are applauded.

ਬੋਲਣੁ ਫਾਦਲੁ ਨਾਨਕਾ ਦੁਖੁ ਸੁਖੁ ਖਸਮੈ ਪਾਸਿ ॥੧॥

Speech is vain and useless.

O Nanak, pain and pleasure are in the power of our Lord and Master.

(Sri Guru Granth Sahib Ji 146)

## Lecture on Gurmat 12

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What is the easiest thing to do?

The easiest thing to do is to talk bad about others. Guru Ji says that the evil is in OUR mind. Since the evil originates from our mind, it is the reflection of the evil in our mind when we talk bad about others.

ਮਨ ਅਪੁਨੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ ॥ ਪੇਖੈ ਸਗਲ ਸ੍ਰਿਸਟਿ ਸਾਜਨਾ ॥

One who eradicates cruelty from within his own mind,  
looks upon all the world as his friend.

(Sri Guru Granth Sahib Ji 266)

Meaning: He who expels the evil from his heart shall regard the whole world as his friend. This should be remembered always. When a person removes evil from his mind then he does not see evil or badness in anybody in this world. Guru Ji's theory is that there is nobody who is bad.

Bhagat Kabir Ji says:

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੇ ਸਭੁ ਕੋਇ ॥

ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੂਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥੨॥

Kabeer, I am the worst of all.

Everyone else is good. Whoever understands this is a friend of mine.

(Sri Guru Granth Sahib Ji 1364)

Bhagat Kabir Ji says that he is the worst person in this world and besides him, every one is good. He further says that if anyone can understand this mystery, that person is his friend. Life itself is a mystery. That is the reason it is written in the Gurbani that:

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

The Guru has given me this one understanding.

(Sri Guru Granth Sahib Ji 2)

This mystery has to be understood; not just read. Reading is something else but understanding or solving the secret or mystery of life is something else. Guru Ji says, that person is his friend, who has solved this mystery and understood that everyone is good in this world except himself.

A small ant was running very fast. Vyas, a Maharishi, was passing by and with his spiritual powers was able to talk with the ant. The rishi was a highly Saint of that Jug. Pralad became a Saint at the age of five. Dhru also became a Saint when he was five years old.

We do not go near God or towards our religion, even when we are nearing death. Some time please try to remember Fatehgarh Sahib where the two younger sons of Guru Gobind Singh Ji were bricked up alive. They were very young. Sahib Fateh Singh Ji was only about six or seven years of age.

Governor asked them what they had decided? If you change your religion, we will give you palaces, wealth and later you can marry the most beautiful women in the land. They replied they will do what their father had always done. They will go the same way as their two older brothers had gone – Sahib Ajit Singh Ji and Sahib Jujhar Singh Ji. How young they were! The place where they were entombed alive is now known as Jyoti Saroop Gurdwara. Try to get the dust from there some time, if you can spare some time for your Guru Ji. Even now, they are light or a lighthouse. From there, you can get as much spiritual light as you want.

When the ant was able to talk after receiving spiritual power

from Maharishi Vyas, the rishi asked it why it was running so fast? The ant replied that, if the rishi wants to know the answer, he has to run with it. The ant said that a king was coming with his army and it might get crushed under the feet of the many horses, elephants and chariots. The ant replied that it was running to find a safe place to hide so that it would not be crushed to death by the king's army.

Guru Ji says that everything is in fear.

**ਸਗਲ ਸਮਗ੍ਰੀ ਡਰਹਿ ਬਿਆਪੀ ਬਿਨੁ ਡਰ ਕਰਣੈਹਾਰਾ ॥**

The entire expanse of the Universe is in the Fear of God;  
only the Creator Lord is without this Fear.

(Sri Guru Granth Sahib Ji 999)

The whole Creation is in fear of God. Everyone is in fear except a Mahatma or Mahapurush who becomes puran. He becomes fearless like the Lord.

Just as there is darkness outside, there is darkness or fear inside us. **Fear of death is always there. When will that fear go away? Answer: When Spiritual Light comes in.**

Just as there is a need of the sun's light outside, we need this Spiritual Light inside us. To remove the darkness from a room, we can easily turn a switch on and flood the room with light. However, we do not know what to do about the darkness inside ourselves. Should you be fortunate enough to meet a Mahapurush or a Saint, ask him for ONLY one thing: how do we turn on the inner switch so that our inner being can be flooded with Spiritual Light? Shabad is the Light.

Guru Ji tells us not to keep the company of a sakat(ਸਾਕਤ) - person who has forgotten God.

ਕਬੀਰ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਦੁਰਹਿ ਜਾਈਐ ਭਾਗਿ ॥

ਬਾਸਨੁ ਕਾਰੋ ਪਰਸੀਐ ਤਉ ਕਛੁ ਲਾਗੈ ਦਾਗੁ ॥੧੩੧॥

Kabeer, do not associate with the faithless cynics;  
run far away from them.

If you touch a vessel stained with soot,  
some of the soot will stick to you.

(Sri Guru Granth Sahib Ji 1371)

Guru Ji says, if you see a sakat coming, run away from there so that you can avoid meeting him.

Sri Guru Gobind Singh Sahib Ji says:

ਜਾਕੀ ਰਹਤਿ ਨ ਜਾਣੀਐ ਗੁਰਮੰਤ੍ਰੁ ਨਹੀ ਚੀਤ ।

ਉਨਕਾ ਭੋਜਨ ਖਾਇਕੈ ਬਿਸਰਹਿ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤ ।

One who has no Rehit  
and does not meditate on the Gurmantar;  
If you eat his food,  
you will lose your love for God.

(Rehetnama)

Watch yourself! Guru Ji says that you should avoid partaking food in the house of a faithless cynic(ਸਾਕਤ) - one who does not meditate on the Waheguru(vwihgurU) Gurmantar, and is not a follower of the code of conduct prescribed by the tenth master.

Why?

Draupadi asked the highest saint of Doapur Jug, Sant Bhisham Pitama, why he had not come to her rescue when she was stripped of her clothing in Duryodana's court. She queried him, saying that if he was a Saint, why did he not raise his voice when evil was going on before his very eyes in Duryodana's court. He started to cry and said, "Daughter, I shall tell you the truth; my mind became clouded by darkness as I had eaten in Duryodana's house."

Let us proceed towards Spiritual Light and away from darkness. It is a very high price to pay to meet God. We cannot bargain with gold, dollars or any material wealth; we cannot buy Him with such things. The commodity is such that it cannot be bought at any such price. What should we give to meet Him? What offering(ਭੇਟਾ) is acceptable to Him?

This is only ABC - when we pay our respects to Guru Ji, bow down before Him, or present Him with a beautiful rumala. There is but one in millions who will surrender himself completely before the Lord. Only five responded to the naked sword flashed by Guru Gobind Rai Sahib Ji on that fateful day when He demanded heads instead of horses, gold and silver. Let us hear the story of love from Guru Ji Himself:

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ ॥  
ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ॥੨੦॥

If you desire to play this game of love with Me,  
then step onto My Path with your head in hand.

When you place your feet on this Path,  
give Me your head, and do not pay any attention to public opinion.

(Sri Guru Granth Sahib Ji 1412)

If intense desire(ਵੈਰਾਗ) comes to you to meet the Lord, then only this offering(ਭੇਟਾ) is acceptable: YOUR HEAD. Do not come just like that, empty handed. If you come empty handed into this path of love, you will get nothing.

Before Sri Guru Amar Das Sahib Ji became the Third Nanak, he met a sadhu who once ate in his house. On leaving, when the sadhu realized that Bhai Amar Das was without a Guru, the sadhu became angry and told Bhai Amar Das Ji that, by eating with him, he(the sadhu) had lost all his spiritual wealth which he had earned after many years of meditation.

Bhai Amar Das Ji cried the whole night.

Dhan Bibi Amro; Dhan Bibi Phani; Dhan Mata Sahib Kaur Ji – some women are blessed(ਧੰਨ). They are great.

Is Guru Ji lying when He says, give yourself up with your ego and ONLY THEN come into this path?

ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥  
ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥੧॥

First, accept death and give up any hope of life.  
Become the dust of the feet of all,  
**ONLY THEN**, you may come to me.

(Sri Guru Granth Sahib Ji 1102)

How difficult it is for us to become the dust of everyone's feet; when we are not even willing to become the dust of one person's feet. Guru Ji makes it very clear when He says:

...ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥੧॥  
... **ONLY THEN**, you may come to Me.

ie. come only when you are willing to become the dust of everyone's feet.

How really difficult it is indeed to be ready to surrender ourselves. By surrendering ourselves, nothing remains ours; everything becomes God's. Two things definitely cannot stay together: mine(ਮੇਰਾ) and Yours(ਤੇਰਾ). In the house of the Lord, only Yours(ਤੇਰਾ) is acceptable.

Those who contemplate, say: if there is a 'means', then there is an 'end'. The end or goal of life is God-realization. God knows what a person really wants. He gives only that much and not more. A person who desires to meet the Lord does not want anything from this world, neither salvation, immortality nor heaven.

Some people say God does not speak at all, so what can we do? Guru Ji says He does; Waheguru(ਵਾਹਿਗੁਰੂ) speaks. When Sri Guru Gobind Singh Sahib Ji was in samadhi at Hemkunt Sahib in His earlier birth, Waheguru(ਵਾਹਿਗੁਰੂ) spoke to Him and told Him to go and start a new Panth, i.e. Khalsa.

We have to proceed step by step. Firstly, we have to ask for God's Grace so that we can become Guruwale(belonging to the Guru). Once we become Guruwale, then we will do Naam Japna and will not question how to do Naam Japna.

We ask for Naam as the first step. We have not even learnt the alphabets of A to Z, how can the University offer us a degree? The same is applicable in the study of the Spiritual path.

We are such that when we are showered with a lot of happiness(ਸੁਖ), we tend to forget everything. We forget the Giver of all the happiness, cars, bungalows, palaces, children, wife, etc.

Gurbani warns us to be ever careful. If there is happiness(ਸੁਖ), it is bound to be followed by difficulty(ਦੁਖ). They are akin to the clothing we change everyday; neither happiness nor unhappiness remain with us forever. Gurbani teaches us that, even in sorrow and distress, we should never forget the Giver of these two states.

Guru Ji reveals the secret of life further. If we have to go hungry for many days, still, we should be satisfied in our thoughts that we are not feeling the hunger. We should refrain from going around telling everyone that we are hungry for so many days.

If we should lose hundreds of thousands of dollars in business,

naturally, our appetite for food will go away. It is a disaster, but we have to take it as happiness(ਸੁਖ).

Now, how are we to understand all these?

Nonetheless, we have to know all these and understand them; we always pray for sunshine in our earthly life, but we also have rainy days and the occasional heavy storms. Be that as they may, **we must ensure that we do not burden our soul with earthly trifles before it leaves our body.**

While he was being sawn into two, Bhai Mati Das Ji was asked by the *devil* (wearing the clothings of a human being), "O' Sikh of the Guru, how do you feel being cut into two halves by my saw? Are you in pain? I can stop this provided you are willing to change your religion." Bhai Mati Das was still able to speak and replied that he was in bliss(ਅਨੰਦ) and requested the devil not to stop his work.

Sri Guru Teg Bahadur Sahib Ji was caged in a steel contraption. Any slight movement of His body and the sharp spikes would pierce Him to the extent that the white blanket covering His body was soaked with blood.

Bhai Mati Das Ji told the human devil, "Take a look at my Guru. Notice that He is in a state of bliss." Bhai Mati Das Ji then told the devil that he was in a similar state of mind as his Guru. As he was sawn into two, Bhai Mati Das Ji kept reciting Japji Sahib; which he completed before his soul left his body for God's kingdom(ਸੱਚਖੰਡ).

**We do not even look at Japji Sahib, much less read it once a day. Yet, the Almighty keeps blessing us with big bungalows, cars etc. First thing in the morning, we read the newspaper and then we ask for the Divine Vision(ਦਰਸ਼ਨ) of the Lord.**

Read the newspaper by all means, but please do so only AFTER having first read the Japji Sahib; this is my humble request(ਬੇਨਤੀ).

When their time comes, Sikhs like Bhai Mati Das Ji will go where Sri Guru Nanak Dev Sahib Ji lives. We should not ask where that place is because it is difficult to describe it in words.

What should we put as an offering(ਭੇਟਾ) before somebody who can guide us to the Lord?

ਤਨੁ ਮਨੁ ਕਾਟਿ ਕਾਟਿ ਸਭੁ ਅਰਪੀ  
ਵਿਚਿ ਅਗਨੀ ਆਪੁ ਜਲਾਈ ॥੪॥

I would cut my mind and body apart into pieces,  
and offer them all to You;  
I would burn myself in fire for him.

(Sri Guru Granth Sahib Ji 757)

ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ  
ਹਉ ਤਿਸੁ ਪਹਿ ਆਪੁ ਵੇਚਾਈ ॥੫॥

If only someone would lead me to meet my Darling Beloved;  
I would sell myself to him.

(Sri Guru Granth Sahib Ji 757)

Here, there is no question of wealth. Rich people feel that by placing a lot of wealth before the Lord, He will be pleased. The Lord only wants the offering(ਭੇਟਾ) of body and mind. Sometimes we surrender our body but keep the mind to ourselves. The mind does not surrender. Have you ever thought what would take place when we reach the end of our road? Well, the body will be burnt to ashes which will be scattered by the wind in four direction. We wouldn't know where the wind is going to deposit us finally. It would be much better if we could find some fire while we are still alive and burn our ego into ashes. This burning of our ego

will lead us to the Lord's mansion.

Even our Gurudwaras are divided; some Gurudwaras are called Majheh da; some are called Doabay da. We can divide property, wealth, dollars etc. but can anyone divide Light? The definition of Guru is Spiritual Light.

Don't you think we should get together and discuss how we are going to abandon such thinking? It is not befitting to a Guru's Sikh to harbour such ignorance.

It is already five hundred years since Guru Ji said:

ਫਕੜ ਜਾਤੀ ਫਕੜ ਨਾਉ ॥

Pride in social status is empty;  
pride in personal glory is useless.

(Sri Guru Granth Sahib Ji 83)

meaning: there is nothing in caste, nothing in the big name you are maintaining for yourselves.

When you go to the Gurudwara, what should you do?

ਨਾਨਕੁ ਗਰੀਬੁ ਢਹਿ ਪਇਆ ਦੁਆਰੈ ਹਰਿ ਮੇਲਿ ਲੈਹੁ ਵਡਿਆਈ ॥੬॥

Poor Nanak has fallen at the Lord's Door;  
O Lord, please unite me with Yourself, by Your Glorious Greatness.

(Sri Guru Granth Sahib Ji 757)

Sri Guru Nanak Dev Sahib Ji says: become humble and surrender before the Lord. This is the whole teaching of Gurbani: how to surrender completely before God. This is the only way to get salvation from all difficulties, pain and suffering. By surrendering, Bhai Lehna Ji became the second Nanak, Bhai Amardas Ji became the third Nanak.

A high price was placed by Lord Krishn when Sudama placed some boiled grains(ਛੋਲੇ) before him as an offering(ਭੋਟਾ).

Half eaten berries by Pelini were eaten by Raam Ji himself

– the Avatar of Treta yug.

Bhai Lalo's simple home-made bread was eaten by Sri Guru Nanak Dev Sahib Ji; who rejected Malik Bhago's blood-stained food.

The reason being, all these people had completely surrendered themselves before the Almighty Lord. They ultimately dyed themselves in God's true colour.

In a Sikh's way of life, the Guru is the one who gives the Orders. Sikhs follow those Orders. There is no such thing as WHY in Sikhi. Sometimes we ask, "WHY did Guru Ji do such a thing?" That person is not a Sikh who puts such a question. A true Sikh will never ever question his Guru.

If Guru Ji says you have to eat the dead, the Sikhs will say yes without the least bit of hesitation. Bhai Lehna Ji was asked by Guru Nanak Dev Ji to eat the dead. Without any hesitation, he asked Guru Ji, "Which end – the head or from the leg?" – as he removed the covering. Bhai Lehna found that it was Kara Prasad(ਕੜਾਹ ਪ੍ਰਸਾਦ). He had passed the final test. Sri Guru Nanak Dev Sahib Ji made him the second Nanak and bowed down before Bhai Lehna(Sri Guru Angad Sahib Ji).

There is intense love (which cannot be described in words) between a Guru and His Sikh. A Sikh would consider any sacrifice so small a price to obey and please his Guru. The Guru in return showers such greatness on His Sikh that words uttered by His Sikh cannot be erased even by the Guru Himself.

Sri Guru Gobind Singh Sahib Ji, showering praises and giving greatness to His Sikh says:

ਖਾਲਸਾ ਮੇਰੋ ਸਤਿਗੁਰ ਪੂਰਾ ॥

The Khalsa is my True Guru.

(Sarab Loh Granth)

## Lecture on Gurmat 13

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*In this lecture, Saint Scholar Naranjan Singh Ji refers to Sant Baba Sohan Singh of Melaka, Malaysia. Both of them spent their early years together in India.*

The Kohinoor diamond is the most valuable and highly priced precious stone in the world. Even that has a price tag. However, the Ras(ਰੱਸ) or happiness(ਅਨੰਦ) which you get by listening to Kirtan is priceless. Guru Ji says:

**ਕੀਰਤਨੁ ਨਿਰਮੋਲਕ ਹੀਰਾ ॥**

The Kirtan of the Lord's Praise is a priceless diamond.

(Sri Guru Granth Sahib Ji 893)

The diamond which Bahadur Shah, the last Moghul emperor, presented to Sri Guru Gobind Sahib Singh Ji and which the latter threw into the river, also had a price on it. Guru Ji says that Kirtan is that diamond(ਹੀਰਾ) which is priceless because no price can be put on it.

A Sikh has one principal duty and thought. A person who obeys whatever Guru Ji says is considered a Sikh. A Sikh never questions the Guru and never asks Him to give this order or not to give that order; those who question or demand are left behind.

Tuhi Nirankar(ਤੂਹੀ ਨਿਰੰਕਾਰ) i.e. Sri Guru Granth Sahib Ji is Nirankar.

**ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥**

Waaho! Waaho! is the Bani, the Word, of the Formless Lord.  
There is no other as great as He is.

(Sri Guru Granth Sahib Ji 515)

ie. Bani is Waheguru(ਵਾਹਿਗੁਰੂ) Ji Himself. If we listen to the Bani without concentration(ਧਿਆਨ), our physical presence is accepted, but it bears no fruit. We should endeavour to reach for the fruit. While listening to kirtan you are either present or absent. In other words, **if your mind is not attentive at the kirtan, then you are marked as absent in God's book.** Guru Ji reads our thoughts and is not much interested in our physical presence.

## DHAN SRI GURU GRANTH SAHIB JI

Repeat this five times everyday without fail and you will always be in Divine harmony with Guru Ji – like electric bulbs connected to the power supply; the power supply resembles Sri Guru Granth Sahib Ji and we are the bulbs.

Sant Sohan Singh Ji was my classmate for many years – my Gursikh brother. He once came to meet me in India and wanted me to accompany him to Malaysia. Regrettably then, I was unable to accompany him. Now, on my visit to Malaysia he has gone to Sachkhand and I dearly miss his friendship. He was already a Mahapurush during his student life. He used to go into a state of samadhi during those days. Then he came to Malaysia and he used to write to me, occasionally. Now he is gone. We have to live in the Will of the Lord.

**ਜਿਸੁ ਠਾਕੁਰ ਸਿਉ ਨਾਹੀ ਚਾਰਾ ॥ ਤਾ ਕਉ ਕੀਜੈ ਸਦ ਨਮਸਕਾਰਾ ॥**

Our Lord and Master cannot be moved by force.  
Unto Him, bow forever in adoration.

(Sri Guru Granth Sahib Ji 268)

This Sikh Naujawan Sabha, Malaysia's seed, has been planted by Sant Sohan Singh Ji himself. A very good seed was planted.

All of us will have to go someday. Guru Ji says that this world is like a tree and human beings are like the birds who

come and perch on the branches of the tree. When we have completed our life span on this earth, then we will have to leave for the next life as ordained by Waheguru. Baba Sohan Singh Ji was such a good friend, a Gursikh and a Sant. His words were sweet to our ears, and he was a picture of profound humility.

We can meet and make many friends in our journey on this earth, but rarely indeed do we meet such a friend who can guide us to the Lord's mansion.

We should make every effort to find such friends or Godly souls who would give us a helping hand to cross this ocean of life. Our association with the wrong type of friends would irretrievably lose us this priceless human birth. If we keep company with the wrong type of 'friends', then one day, we might be betrayed 'for 30 silver dollars', as a great Saint(Jesus Christ) was once betrayed a long time ago. We should be sure to have friends of the calibre of Sant Baba Sohan Singh Ji, who will always be ready to help us not only here but also in the hereafter.

For this reason, I have also maintained a loving friendship with this Naujawan Sabha because its seed was planted by my very good friend. Now I feel I am dutybound to nurture the plant's growth until it begins to fruit.

Sant Sohan Singh Ji is not dead; he has merely changed his clothing. Mahapurush never die; they live eternally beyond the cycle of births and deaths.

**ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ ॥**

Those generous, humble beings are above both birth and death.  
They come only to help others.

(Sri Guru Granth Sahib Ji 748)

It is very difficult to find such a good friend. But, if with very good karma and the Grace of God, we do meet such a soul, then what should we give as offering(ਭੇਟਾ)?

ਹੈ ਕੋਊ ਐਸੇ ਹਮਰਾ ਮੀਤੁ ॥

ਸਗਲ ਸਮਗ੍ਰੀ ਜੀਉ ਹੀਉ ਦੇਉ ਅਰਪਉ ਅਪਨੋ ਚੀਤੁ ਰਹਾਉ ॥

Do I have any such friend?

I would give him all my property, my soul and my heart;  
I would devote my consciousness to him.

(Sri Guru Granth Sahib Ji 674)

Then I shall give my mind, body and heart to such a good soul for a vision of the Lord. Waheguru(ਵਾਹਿਗੁਰੂ) cannot be seen initially, the beginning is only an idea, and then it becomes clearer and clearer.

What are the qualities(ਗੁਣ) of such a good friend?

ਬੰਧਨ ਤੇ ਛੁਟਕਾਵੈ ਪ੍ਰਭੂ ਮਿਲਾਵੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁਨਾਵੈ ॥

Is there anyone who can release me from my bondage,  
unite me with God, recite the Name of the Lord?

(Sri Guru Granth Sahib Ji 674)

There are three qualities of such a friend:

1. He breaks all entanglements of the soul.
2. He makes a person meet the Almighty Lord.
3. He makes us listen to all-pervading Naam.

Bhai Ratan Singh Phangu writes in Panth Prakash: Sri Guru Gobind Rai Ji took a naked, shining sword in His right hand and, flashing it in the air, asked:

ਹੈ ਕੋਈ ਸਿਖ ਬੇਟਾ ਜੋ ਕਰੇ ਸੀਸ ਭੇਟਾ ॥

Is there any of my Sikh, my son, who would give me his head?

This incident happened in Anandpur Sahib city. Do not ever forget this incident which took place a few hundred years ago at Sri Kesgarh Sahib. We should get attached to Sri

Kesgarh Sahib.

If we do not do something in time, our children may some day break away from Sri Kesgarh Sahib. Our people will drift away from Amrit, from the iron bangle, from the kirpan, from Sri Guru Gobind Singh Sahib Ji, from Anandpur Sahib, from Mata Sahib Kaur Ji. We will be separated from our father and mother, and will become orphans.

When we meet such a high soul or Brahmngiani, the question we have to ask is:

**ਅਸਥਿਰੁ ਕਰੇ ਨਿਹਚਲੁ ਇਹੁ ਮਨੁਆ ਬਹੁਰਿ ਨ ਕਤਹੂ ਧਾਵੈ ॥੧॥**

How do we make this mind steady and stable,  
so that it no longer wanders around?

(Sri Guru Granth Sahib Ji 674)

Instead, we begin by criticizing others; this is the whole problem. Guru Ji's teachings exhorts us never to say bad things about anybody.

Sri Guru Gobind Singh Sahib Ji gave three instructions(ਵਾਕ) on Gurmat:

**ਆਤਮ ਉਪਦੇਸ ਭੇਸੁ ਸੰਜਮ ਕੋ ਜਾਪ ਸੁ ਅਜਪਾ ਜਾਪੇ ॥**

1. Admonish your own mind
2. Don the garb of restraint
3. Utter the Name in quietness.

(Shabad Hazarey Sri Guru Gobind Singh Sahib Ji)

We should contemplate on the above three points. What, then, would happen if we follow the above advice?

**ਸਦਾ ਰਹੈ ਕੰਚਨ ਸੀ ਕਾਯਾ ਕਾਲ ਨ ਕਬਹੂੰ ਬਯਾਪੇ ॥੩॥੨॥**

The body will ever shine like gold and time(kaal) will have no effect.

(Shabad Hazarey Sri Guru Gobind Singh Sahib Ji)

The body will assume the colour of gold, just like the body of Sri Guru Gobind Singh Sahib Ji.

ਹੱਕ ਹੱਕ ਅੰਦੇਸ਼ ਗੁਰ ਗੋਬਿੰਦ ਸਿੰਘ ॥

ਬਾਦਸ਼ਾਹ ਦਰਵੇਸ਼ ਗੁਰ ਗੋਬਿੰਦ ਸਿੰਘ ॥੧੨੫॥

Guru Gobind Singh Ji understands the True  
God Guru Gobind Singh Ji is a King and a Saint as-well.

(Ganj Nama - Bhai Nand Lal Ji)

# Lecture On Gurmat 14

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It is very important to find out how we can meet the Lord. The pre-requisite is to love the Lord and to have implicit faith in Him. Everybody has love for someone, e.g. a mother loves her son. At the seaside, we can observe endless rolling waves before us. The waves create much noise and sound. Such waves (to meet the Lord) should start within our heart.

How would we know that love for the Lord has blossomed inside us?

Just as a thirsty person will cry for water, a fish separated from its water would want to be put back into the water. Just so, those who desire to meet the Lord or to be God's beloved ones, or those who have developed full faith in Him, must realize that this human birth has been created solely to seek oneness with the Lord, there is no other divine purpose in this life, just like the rivers which guide their waters to the sea or ocean.

Within the person's mind and body, there is a thirst or desire to meet the Lord. He craves not for anything like mukti, raaj or dollars, property or wealth; he only needs the Divine Sight(ਦਰਸ਼ਨ) of the Lord. Wherever he may go, wherever he sits or speaks he talks only about one thing:

ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ  
ਹਉ ਤਿਸੁ ਪਹਿ ਆਪੁ ਵੇਚਾਈ ॥੧॥

If only someone would lead me to meet my Darling Beloved;  
I would sell myself to him.

(Sri Guru Granth Sahib Ji 757)

i.e. : for someone to come and to guide him to the Lord.

The thirst for the Divine Sight(ਦਰਸ਼ਨ) of the Lord has now started but there is still no Divine Sight(ਦਰਸ਼ਨ). He is searching everywhere and the thirst is becoming more and more acute; he is truly desperate, but still there is no Divine Sight(ਦਰਸ਼ਨ). Then, what questions arise in his mind? His only answer is that he should meet such a beloved person of the Lord who can show him the way to obtain Divine Sight(ਦਰਸ਼ਨ). Day and night he is in emotional longing(ਵੈਰਾਗ) to meet the Almighty Lord.

Sri Guru Arjan Sahib Ji replies that: swans(ਹੰਸ) are very rare, and the crows and other birds can be seen everywhere. Similarly, if you can meet Puran Purush or Hans(ਹੰਸ) whom they address as "Sant", like Sant Baba Attar Singh Ji, they can show you the way.

If you give wealth, gold, bungalow, etc. to such a human being, who has the thirst for the Lord's Divine Sight(ਦਰਸ਼ਨ), his thirst would not be quenched. Only Divine Sight(ਦਰਸ਼ਨ) of the Lord would quench his thirst.

Sri Guru Arjan Sahib Ji says that real peace(ਸੁਖ) comes on meeting the Lord. We do ardaas for peace, but we receive turmoil(ਦੁਖ) instead. It is a divine and an unchangeable law of God that these two shall go together. Where there is union, there shall also be separation. We can get real happiness only by returning to our center, that is to God Himself.

There are very few people who do not get involved in the pleasures of the body but go towards gaining Naam Ras. If we take breakfast, then we have to take our lunch, and then followed by dinner. We wear a fresh suit of clothes today; tomorrow we exchange them for another fresh suit. All these are temporary. But once a person has Naam Ras,

he becomes so satiated with the Divine side of life that he does not desire anything else in the material world.

Guru Ji now enlightens us that there is one way(ਜੁਗਤ):

**ਆਪੁ ਗਵਾਈਐ ਤਾ ਸਹੁ ਪਾਈਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ ॥**

Give up your selfhood, and so obtain your Husband Lord;  
what other clever tricks are of any use?

(Sri Guru Granth Sahib Ji 722)

Is there anyone out there who would be prepared to destroy his position and his ego, and to declare that he is nobody?

Sri Guru Amar Das Sahib Ji finished himself and served for 12 years wearing a piece of cloth every year on his head which was given to him by Sri Guru Angad Sahib Ji as saropa.

After 12 years, when he removed all the pieces of cloth from his head, it was festured with maggots. He only remembered one thing - to bring water from the river and to give his Guru Ji His daily morning bath. He used to bring a vessel full of water everyday and, after 12 years of service, he fell down accidentally one day when his foot tripped over a piece of wood lying across his path. He prevented the water from spilling off the vessel but himself fell and did not worry at all of the fact that he would be physically injured.

Bhai Manjh once fell into a well and the All-knowing Sri Guru Arjan Sahib Ji, realizing that His Sikh had fallen into the well, did not even bother to wear His shoes; with bare feet, He ran towards the well. On reaching it, Guru Ji consoled Bhai Manjh, telling him that help was at hand to fetch him out of the well. Bhai Manjh however, requested that the bundle of wood he was carrying on his head should be brought out first as it belonged to Guru Ji; little did he worry that he could drown in the well.

Likewise, we must give precedence to the Lord's services, forgetting ourselves and our body. Guru Ji advises that we should always perform ardaas before the Lord, for us to seek oneness with Him. We are separated and lost without Him, wandering aimlessly like a thirsty man looking for water. We are all going to be separated from each other someday. But Guru Ji says that he whom God unites with Himself, for that person there is no more separation from Him; he has earned eternal happiness with Him and shall face no more suffering(ਦੁਖ).

Sri Guru Arjan Sahib Ji says that, without the sanctuary of the Lord, there is no one else who can assist a person to gain emancipation from his transgression in this world and hereafter. Those people upon whom the Almighty Lord has cast His Gracious Glance, will live happily ever after.

## Lecture On Gurmat 15

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Two Sikhs, Jaku and Bhagta, went to see Sri Guru Nanak Dev Sahib Ji in Kartarpur. They bowed down before Guru Ji with profound love and stood up in front of Him in all humility, in ardaas.

The first step of a Sikh is to bow down before the Guru and surrender himself totally. **Bowing down before Guru Ji means to give oneself to Guru Ji.**

They confessed that they had not studied any books, religious or otherwise, and were without any knowledge. They were in the delusion that a well read person was able to obtain immortality; through reading he would secure some spiritual knowledge, or that the spiritual eye might be opened with book knowledge.

They said that they were people who were completely illiterate. Their question before Guru Ji was whether an illiterate person could also obtain salvation?

Guru Ji replied that **to get salvation or immortality, cease being a slave to the mind's desires.** He did not go into the topic of literacy and illiteracy at all, because it was entirely irrelevant to the process of gaining salvation. Guru Ji said that, once they have stopped following the desires and cravings of their mind, they will definitely get salvation. Therefore, do not go into the topic of who is literate and who is illiterate.

Then, the two Sikhs asked Guru Ji what would be the distinguishing signs of a *munmukh*(ਮਨਮੁਖ) - person who is a

slave of the mind?

Guru Ji replied that **the first sign of a munmukh is jealousy**. It is however, wrong to assume that jealousy is less conspicuous in educated people. In fact, it has become predominant in educated people. A munmukh craves for all the happiness in this world which he has conceived in his mind, such as wealth, property etc. If he sees somebody's beautiful house or palace, he suffers a pang in his heart, become distressful and fills himself with sorrow.

Next, he thinks everyone is his enemy for no logical reason. He never thinks of doing a good deed at anytime. Then he becomes egoistic, has no feeling of sympathy or mercy for anyone in distress.

How does his ego(ਹਉਮੈ) originate?

Guru Ji says that when such a person observes somebody with less wealth or property, or who is materially in a poor state, the egoistic person laughs and ridicules the poor person instead of helping him. Then he may assume that he is intellectually a superior person and that others are way below him in intelligence.

Then again, such a person may make it a habit of making derogatory remarks about others and listen to gossip about others.

Guru Ji then asked the two Sikhs: where was the need of literacy or illiteracy in all that they were discussing? Guru Ji told them that they have to contemplate(ਵੀਚਾਰ) on the above things, which have nothing to do with literacy or illiteracy. It would be good to be able to read and gain knowledge but, if you are illiterate, then there is nothing wrong in it,

provided you learn to distinguish what is the truth(ਤ੍ਰੁਤ) from the untruth.

A munmukh likes to praise a person who is above him in material wealth, but talks bad about poor people and hold them in low esteem. When such a person hears somebody being praised, he gets jealous immediately. Guru Ji says that this attitude is also not good: getting jealous and creating enmity with a person of equal standing and talking ill of him; telling another that he is a nobody and that you are everything, well educated and very wealthy.

Another sign of a munmukh, says Guru Ji, is that such a person is fond of giving a lecture regarding religion which is unnecessary, not of interest to that gathering and not appreciated. What is the use of talking or lecturing when nobody wants to listen? Munmukh becomes obstinate and refuses to stop lecturing although nobody heeds his advice. Guru Ji says, these are all the qualities of a munmukh, and one who is keen on salvation should abandon all the above qualities from his mind. Guru Ji says these qualities should be abandoned like a tree which sheds all its leaves during the 'wintering' season of the year – the tree becomes denuded of its foliage.

Guru Ji says that there is another very important point to contemplate. A Gursikh should never be regarded as an individual of low standing. Guru Ji says that such souls may be equal to Him. At times, Guru Ji himself praises His Sikhs and would offer him an exalted position. Sometimes, Guru Ji elevates His Sikh or His Sikhi to a position higher than His own. Like Waheguru(ਵਾਹਿਗੁਰੂ) Himself, who says that His Bhagat is higher than Him.

Guru Ji further said that a person seeking salvation has to earn an honest living in this world, and out of his honest earnings he has to set aside one-tenth of his wages and his time for the Lord's work.

This is the Gyan or knowledge of Guru Ji. Literacy and illiteracy are inconsequential in Guru Ji's philosophy. Like water which flows under a bridge; the bridge is above. Guru Ji says that the Lord's way is different. Roads are all different but ultimately they meet at some place. Rivers also finally flow into the sea; starting from different sources, their centre is the sea or the ocean. The centre of human souls is the Almighty Lord.

## Lecture On Gurmat 16

Sri Guru Angad Sahib Ji was in Khadur Sahib. A Sikh, whose name was Gujar, went to meet Guru Ji. He bowed down and did ardaas and benti before Guru Ji. He was a blacksmith by profession and spent the whole day at his workshop. He said he was worried about something; he said that blessed(ਧੰਨ) were the Sikhs who were in the Guru Ji's service, where they could see Guru Ji every day and obtain his blessings. How could people like him who worked the whole day escape from the cycle of birth and death?

In reply, Guru Ji told the Sikh to read the Japji Sahib in the early hours of the morning with a one-pointed mind and with full concentration. Guru Ji further told Gujar that reading Japji Sahib once a day was absolutely necessary but, if he repeats the reading a number of times, the fruit of his efforts would then be very great.

Guru Ji advised Gujar that, whenever he reads the Japji Sahib, he should contemplate(ਵੀਚਾਰ) on its meaning. He then should not think that he had done the paath, or how many times he had read the Japji Sahib.

The next thing Guru Ji told the Sikh was that, should he come across a poor person, he must help that person at all costs. It would be, indeed, much better if he does not take any money from the poor for any help or service rendered to them.

Guru Ji also advised the blacksmith to always practice mercy, especially to the poor. Also, if he sought a lot of material benefit, then he must then never forget to set aside one-

tenth(ਦਸਵੰਧ - daswand) of his honestly earned wealth for God's work. If he earned a hundred, then ten is not his; it is the Lord's and should be utilized for His work. This Daswand should be given on his own free will, remembering always that this is the Order(ਹੁਕਮ) of Guru Ji.

If anyone comes to his house, especially religious men, he should serve them with love and devotion, never forgetting his hospitality to anyone.

Gujar bowed down before Guru Ji and accepted his advice, promising to follow it with good faith. He commenced living a life of devotion and love for the Lord and leading his life on the lines laid down by Guru Ji. Whilst leading such a life of prayer, meditation and service to mankind, a day arrived when the Lord created a situation for Gujar, the blacksmith's final test.

A number of prisoners had broken out from the local jail-house where the Sikh resided nearby. The prisoners found their way to Gujar's house as they knew that he was the local blacksmith. They were fettered in iron chains shackled to their hands and feet which they wanted removed.

The Sikh was, for a moment of time, in a dilemma. He pondered in his mind and was in a quandary; if he removed the chains from the prisoners, the king of that country, who by nature was a cruel man, would punish him and his family, possibly putting them all to death. On the other hand, if he refused to help the prisoners, then he would be going against the advice of his Guru Ji ie. to aid anyone who asks for help.

His decision was made; he broke the chains of the prisoners who thanked him from the deep recesses of their heart. They went away singing his praises.

The Sikh, in his moment of solitude, realized after they had left, that his whole being was filled with a blissful state and he felt within his body that a light brighter than a thousand suns was filling his every pore. He had received the reward which every human being deeply yearns but only a very few with absolutely good karmas ever receive – the Divine Vision(ਦਰਸ਼ਨ) of the Lord Himself.

# Lecture on Gurmat 17

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Consciousness(ਸੁਰਤਿ), mind(ਮਨਿ) and intelligence(ਬੁਧਿ): Guru Ji refers to these three in Japji Sahib:

**ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥**

The faithful have intuitive awareness and intelligence.

(Sri Guru Granth Sahib Ji 3)

meaning: by faith and devotional contemplation, consciousness awakens in the mind and wisdom develops.

We have to abandon our will and merge with the Will of God. Gurbani says that by obeying God's Will, neither mind(ਮਨਿ) nor intelligence(ਬੁਧਿ) stay on their own but come under the control of consciousness(ਸੁਰਤਿ).

**ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥**

The intuitive consciousness, intellect and understanding of the mind are shaped there.

(Sri Guru Granth Sahib Ji 8)

Meaning: Consciousness, intelligence, mind and wisdom are shaped in the domain of Spiritual beauty and wisdom(ਸਰਮ ਖੰਡ).

On the road to God realization, consciousness(ਸੁਰਤਿ) plays the role of our eyes. With our human eyes we cannot see God. As long as the mind(ਮਨਿ) stays, the consciousness(ਸੁਰਤਿ) cannot do anything, let alone see God.

If the mind(ਮਨਿ) becomes no mind(ਉਨਮਨਿ), then realization is possible.

**ਪਵਨਪਤਿ ਉਨਮਨਿ ਰਹਨੁ ਖਰਾ ॥ ਨਹੀ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ ਰਹਾਉ ॥**

The mind, the master of the breath, abides in the state of supreme bliss. There is no death, no re-birth, and no aging for me now.

(Sri Guru Granth Sahib Ji 971)

Without consciousness(ਸੁਰਤਿ), it is not possible to merge with the Shabad. The Shabad is the Guru and consciousness(ਸੁਰਤਿ) is the disciple.

**ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥**

The Shabad is my Guru,  
my consciousness is the disciple.

(Sri Guru Granth Sahib Ji 942)

Sri Guru Gobind Singh Sahib Ji said that one of His forms is Shabad, and that the Sound(ਧੁਨਿ), which is present in the whole of creation, can be heard when the consciousness(ਸੁਰਤਿ) merges with the Shabad Guru. The Sound(ਧੁਨਿ) cannot be described as it is beyond description, or we can say that the Sound(ਧੁਨਿ) or Voice is the Divine Order(ਹੁਕਮ) of Akal Purukh. Sri Guru Gobind Singh Sahib Ji heard this Voice of God at Hemkunt Sahib. The Voice said that He(God) has made Sri Guru Gobind Singh Sahib Ji, His son. Then the Voice told Him to go and start a new Panth and call it Khalsa.

**ਆਗਿਆ ਭਈ ਅਕਾਲ ਕੀ ਤਬੀ ਚਲਾਯੋ ਪੰਥ ॥**

**ਸੱਭ ਸਿੱਖਨਿ ਕੋ ਹੁਕਮ ਹੈ ਗੁਰੂ ਮਾਨਿਓ ਗ੍ਰੰਥ ॥**

The order came from the Eternal Lord to start the Khalsa Panth.

It is Almighty Order to all Sikhs to  
obey the Sri Guru Granth Sahib Ji as the Eternal Guru.

**ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਿਓ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ ॥**

**ਜੋ ਪ੍ਰਭ ਕੋ ਮਿਲਬੋ ਚਹੈ ਖੋਜ ਸ਼ਬਦ ਮੈਂ ਲੇਹ ॥**

With full faith believe Sri Guru Granth Sahib Ji  
as the embodiment of ten Gurus.

One who wishes to meet the Lord,  
he should look to the Shabad – the Word.

(Sri Guru Gobind Singh Sahib Ji)

Scientists are attempting to discover how far away are the sun, moon and the other planets in our galaxy. But a man of God with full faith in the Lord, by contemplation and devotion,

comes to know about all the universe, stars and planets, that is, millions of underworlds(ਪਾਤਾਲ) and heavens(ਆਕਾਸ਼).

**ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥**

The faithful know about all worlds and realms.

(Sri Guru Granth Sahib Ji 3)

A person who obeys God's Will knows, in his consciousness(ਸੁਰਤਿ) and by way of focusing(ਧਿਆਨ), about everything that is going on in the whole Universe of God's creation. A Brahmngiani knows everything that goes on in the creation.

Sri Guru Tegh Bahadur Sahib Ji was in a cave in Baba Bekala. Makhan Shah was far away sailing in a ship. A Sikh was reading Bani in the ship, and Makhan Shah asked him whose Bani he was reading. The Sikh replied that it was Sri Guru Nanak Dev Sahib Ji's Bani.

The ship was caught in a heavy rainstorm and high winds, and there was possibility that it might sink. The Sikh stood up to do ardaas and requested Makhan Shah to do the same. Makhan Shah, with utter love and faith, prayed to the house of Sri Guru Nanak Dev Sahib Ji for help. Sri Guru Tegh Bahadur Sahib Ji came to his rescue. Makhan Shah's prayer and ardaas was done so very far away, yet Guru Ji heard it in Baba Bekala.

They, whom the couriers of Death take to Yam Raj, shall have to settle the accounts of their karmas. They may likely have to go into the 8.4 million(ਚੌਰਾਸੀ ਲੱਖ) species subject to their karmas.

Baba Farid Ji says that if you want to meet the Almighty Lord, you must not forget one thing; you should never hurt anybody's feeling in this world by unkind words. Draupadi, by saying a few unkind words to Duryodan ignited the flame

of the Mahabharat War in which hundreds of thousands of people died. She had made fun of him when he fell into a pool of coloured water and called him the blind son of a blind father.

ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥

ਫਿਕੋ ਫਿਕਾ ਸਦੀਐ ਫਿਕੇ ਫਿਕੀ ਸੋਇ ॥

○ Nanak, speaking insipid words, the body and mind become insipid.  
He is called the most insipid of the insipid;  
the most insipid of the insipid is his reputation.

ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਥੁਕਾ ਫਿਕੇ ਪਾਇ ॥

ਫਿਕਾ ਮੁਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ ॥੧॥

The insipid person is discarded in the Court of the Lord,  
and the insipid one's face is spat upon.

The insipid one is called a fool;  
he is beaten with shoes in punishment.

(Sri Guru Granth Sahib Ji 473)

Our intelligence(ਬੁਧਿ) can discriminate between right and wrong, truth and untruth. It's work is to discriminate between various things. The next is the mind(ਮਨਿ). These two are like brother and sister. If the intelligence(ਬੁਧਿ) is stronger, it makes the mind(ਮਨਿ) follow its dictate.

What is the work of the mind(ਮਨਿ)? It is constantly thinking about multifarious things. It is a combination of thought(ਸੰਕਲਪ) and opposite thought(ਵਿਕਲਪ).

Like the Sikh who was reading Japji Sahib; however, his mind was centered on a horse. Guru Ji wanted to give him the Spiritual throne of Sri Guru Nanak Dev Sahib Ji for reading the Gurbani correctly and by heart. Since his thinking fell on a horse, so he was given the horse by Guru Ji. What a difference; on one hand, the horse and, on the other, the spiritual throne of Sri Guru Nanak Dev Sahib Ji. The Sikh's

mind centered on the one-quarter lakh-worth horse, so he lost.

When Sri Guru Gobind Singh Sahib Ji left for God's court(ਸੱਚਖੰਡ) he told the Sikhs not to cry and wail. He explained to them that the body should not be regarded as the Guru. The Guru is always the Shabad. He told them that if they would like to see His physical form, He would be found in His Khalsa and His light(ਜੋਤ) could be seen in Sri Guru Granth Sahib Ji. So, **the light(ਜੋਤ) is Sri Guru Granth Sahib Ji, and the way(ਜੁਗਤ) is Khalsa.**

## Lecture on Gurmat 18

Gold is exposed to a certain degree of heat to make it pure. The jeweller only removes the gold from fire when all dirt has been removed. Just like the gold, a human being is incomplete(ਅਦੂਰਾ). Who then is to make him complete(ਪੂਰਨ), and how? What is the sign of completeness in a human being?

The test of completeness in a human being is by way of his virtues. For a person to become a complete person(ਪੂਰਨ ਪੁਰਸ਼ - Puran Purash) or Brahmngiani, certain qualities should be present in him. The signs of a complete human being or Puran Purash, as expounded by Sri Guru Tegh Bahadur Sahib Ji, are as follows:

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ਰਹਾਉ ॥

That man, who in the midst of pain, does not feel pain,  
who is not affected by pleasure, affection or fear,  
and who looks alike upon gold and dust.

ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥੧॥

Who is not swayed by either slander or praise,  
nor affected by greed, attachment or pride;  
who remains unaffected by joy and sorrow, honour and dishonour;

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥੨॥

who renounces all hopes and desires  
and remains desireless in the world;  
who is not touched by sexual desire or anger  
- within the heart of such a person, God dwells.

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥  
ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥

That man, blessed by Guru's Grace, understands this way.  
O Nanak, blends with Lord, as water mingles with water.

(Sri Guru Granth Sahib Ji 633)

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ is the state of mind which one achieves after a long time spent at meditational practise(ਅਭਿਆਸ).

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

O Nanak, it is written that you shall obey His Command,  
and walk in the Way of His Will.

(Sri Guru Granth Sahib Ji 1)

By way of contemplation(ਸਿਮਰਨ) and meditational practise(ਅਭਿਆਸ), when a state of no mind(ਉਨਮਨਿ) occurs, then the mind becomes purified. When the consciousness(ਸੁਰਤਿ) crosses the mind(ਮਨਿ) and intelligence(ਬੁਧਿ); and recedes inside, the voice that comes from this purified state is the voice of the Lord's Order(ਹੁਕਮ). To follow the advice of that voice and direct one's life accordingly, is to obey His Order(ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ). To listen to this voice is the instruction given in the four pauris of listening(ਸੁਣਿਐ) in Japji Sahib.

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥

Listening and believing with love and humility in your mind,

(Sri Guru Granth Sahib Ji 1)

This is explained in detail in the four pauris of listening(ਸੁਣਿਐ) and obeying(ਮੰਨੈ) in Japji Sahib.

Next is being accepted(ਪੰਚ ਪਰਵਾਣ), in which there is opening of the third or spiritual eye and Divine Vision(ਦਰਸ਼ਨ) of the Lord. As Gurbani says:

ਜਬ ਲਗੁ ਹੁਕਮੁ ਨ ਬੂਝਤਾ ਤਬ ਹੀ ਲਉ ਦੁਖੀਆ ॥

ਗੁਰ ਮਿਲਿ ਹੁਕਮੁ ਪਛਾਣਿਆ ਤਬ ਹੀ ਤੇ ਸੁਖੀਆ ॥੩॥

As long as he does not understand the Command of God's Will,  
till then he remains miserable.

Meeting with the Guru, he comes to recognize God's Will,  
and then, he becomes happy.

(Sri Guru Granth Sahib Ji 400)

What is Truth(ਸੱਤ)?

Truth(ਸੱਤ) is that which is the beginning of everything but who Himself has no beginning. It is that which is the end of everything, yet Itself has no end of its own. All of creation is impermanent, perishable and destructible, and is under the influence of the Power, but what is "Sat" or "Satnam" is Eternal and no change comes in Him.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥

The Primal One, the Pure Light, without beginning, without end.  
Throughout all the ages, He is One and the Same.

(Sri Guru Granth Sahib Ji 6)

meaning: He is the source of the beginning of everything, is devoid of colour or form, is without a beginning and without end (is eternal) and Who undergoes no change whatsoever with the passage of time.

What is the way(ਜੁਗਤ) to sense the presence of this Power? It is by way of Satsang. **The meaning of going to Satsang is for the shabad and super-thought(ਸੁਰਤ) to meet each other ie. the Guru and the disciple should become one in Spirit.** When they become one, the presence of the Lord is felt everywhere by the individual. **So, when we go to the Satsang, we should keep our super-thought(ਸੁਰਤ) directed only toward the shabad and not anywhere else.**

On the other hand, there are people who go to Satsang and

do just the opposite; they spend their time there talking bad about others, and questioning the teachings of the Gurbani. By doing so, instead of obtaining some spiritual benefit, they do harm to themselves and depart from the Lord.

The meaning of Satsang is: how to make the mind focus on higher Spiritual matters. By Satsang, the vibrations created by each individual sitting there benefit everyone present.

In the field of human life, Satsang is also the seed and it protects one from evil, and life becomes satiated with bliss and free of anxiety.

By coming to Satsang one also gets the opportunity to do ardaas collectively, and if nothing else, the mind will at least be free from its thought(ਸੰਕਲਪ) and opposite-thought(ਵਿਕਲਪ) and their numerous actions and reactions within this short period of time. The only moments of our life that are positively accounted(ਸਫਲ) are those which are spent in remembrance of the Lord with one-pointedness of mind and in the company of Satsangis.

Satsang and Kirtan are ways of fighting the mind of supremacy of its thought-vibrations and making an effort to win over the mind. By doing so, a time will come when God will shower His Grace on the individual and show the way to win the mind from inside. If one does not have faith, it is nevertheless worth trying and experiencing for oneself. In Gurbani, this is also known as understanding(ਬੁਝਨਾ) or solving the mystery. In this way, as the directions become more and more introversive, one's faith in the Lord increases by leaps and bounds. This is the fruit of Satsang.

Gurbani says:

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥  
ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ਰਹਾਉ ॥

O my Dear Lord of souls,  
one who joins the Sat Sangat, the True Congregation, is saved.  
By Guru's Grace, the supreme status is obtained,  
and the dry wood blossoms forth again in lush greenery.

(Sri Guru Granth Sahib Ji 10)

## Lecture on Gurmat 19

Once Sri Guru Nanak Dev Sahib Ji was asked His name. He replied: Nanak Nirankari i.e. Nanak the Formless. The Formless had taken on a form to spread the Light of Truth in this evil ridden world.

ਜਪੋ ਖਾਲਸਾ ਜੀ ਜਾਗਦੀ ਜੋਤ ਨੂੰ (Japo Khalsa Ji, Jagdi Jyot Nu) - Khalsa Ji, meditate on the Living Spirit (Sri Guru Granth Sahib Ji), the Light of Waheguru (ਵਾਹਿਗੁਰੂ).

Guru Ji gives the Waheguru (ਵਾਹਿਗੁਰੂ) Gurmantar and a Sikh is one who will receive it. **Guru Ji has harsh words for a person who has not received the Gurmantar from the Five Pyarays (ਪੰਜ ਪਿਆਰੇ):**

ਗੁਰਮੰਤ੍ਰ ਹੀਣਸੁ ਜੋ ਪ੍ਰਾਣੀ ਪ੍ਰਿਗੰਤ ਜਨਮ ਭ੍ਰਸਟਣਹ ॥

ਕੂਕਰਹ ਸੂਕਰਹ ਗਰਧਭਹ ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ ॥੩੩॥

That mortal who lacks the Guru's Mantra  
- cursed and contaminated is his life.

That blockhead is just like  
a dog, a pig, a donkey, a crow, a snake.

(Sri Guru Granth Sahib Ji 1356)

The simran of the Waheguru (ਵਾਹਿਗੁਰੂ) Gurmantar bears much fruit. The cycle of births and deaths goes away forever.

Once the soul leaves the body, the vicious cycle of repeated births and deaths starts again. Guru Ji says there are 8.4 million (ਚੌਰਾਸੀ ਲੱਖ) species of living beings created by the Lord. Half of them (4.2 million) are on earth and the other half in water or sea.

Human beings do not believe in this vicious cycle (ਚੌਰਾਸੀ ਲੱਖ ਜੂਨ), but Gurbani says, it is activated as soon as the soul leaves

the body.

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

This human body has been given to you.  
This is your ONLY chance to meet the Lord of the Universe.

(Sri Guru Granth Sahib Ji 12)

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

In many many incarnations, you were a worm and an insect;  
in many many incarnations, you were an elephant, a fish and a deer.

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥  
ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥੧॥

In many many incarnations, you were a bird and a snake.  
In many many incarnations, you were yoked as an ox and a horse.

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥  
ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ਰਹਾਉ ॥

Meet the Lord of the Universe - NOW is the time to meet Him.  
After so very long, this human body was fashioned for you.

ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ ॥  
ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ ॥

In many many incarnations, you were rocks and mountains;  
in many many incarnations, you were aborted in the womb;

ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ ॥  
ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਾਇਆ ॥੨॥

in many many incarnations, you developed branches and leaves;  
you wandered through 8.4 million incarnations.

ਸਾਧਸੰਗਿ ਭਇਓ ਜਨਮੁ ਪਰਾਪਤਿ ॥  
ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ ਗੁਰਮਤਿ ॥

Through the Saadh Sangat, you obtained this human life.  
Do sewa; follow Guru Ji's Teachings, and vibrate the Lord's Name.

ਤਿਆਗਿ ਮਾਨੁ ਝੂਠੁ ਅਭਿਮਾਨੁ ॥

ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ ਪਰਵਾਨੁ ॥੩॥

Abandon pride, falsehood and arrogance.  
Remain dead while yet alive,  
and you'll be welcomed in the Lord's Court.

ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਤੁਝ ਤੇ ਹੋਗੁ ॥

ਅਵਰੁ ਨ ਦੂਜਾ ਕਰਣੈ ਜੋਗੁ ॥

Whatever has been, and whatever shall be, comes from You, Lord.  
No one else can do anything at all.

ਤਾ ਮਿਲੀਐ ਜਾ ਲੈਹਿ ਮਿਲਾਇ ॥

ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥੪॥੩॥੨੨॥

We are united with You, when You unite us with Yourself.  
Says Nanak, sing the Glorious Praises of the Lord.

(Sri Guru Granth Sahib Ji 176)

Why did Guru Ji stress such importance and high priority for the human body? The reason is that an opportunity has been given to us to meet the Lord. The way to meet Him is through the Waheguru(ਵਾਹਿਗੁਰੂ) Gurmantar. The jaap of the Waheguru(ਵਾਹਿਗੁਰੂ) Gurmantar will lead one to immortality.

In the beginning, there was total darkness. Then Waheguru(ਵਾਹਿਗੁਰੂ) Gurmantar was prepared in 36 jugas. There are four words which are combined to make the Gurmantar. The first word WA(ਵਾ) took nine jugas to get ready. The next letter HE(ਹਿ) took another nine jugas, followed by another nine jugas for GU(ਗੁ) and finally, nine jugas for RU(ਰੂ). Then the darkness of 36 jugas disappeared.

The word Gaga(ਗੁ) stands for darkness. Just like there is darkness outside, there is spiritual darkness inside us. There are difficulties, suffering and sorrows in darkness. In darkness there is fear. When a person says he is in difficulty, then he should realize that he is in darkness, i.e. our consciousness(ਸੁਰਤਿ)

or state of mind(ਮਨੋ ਬਿਰਤੀ) is in darkness. Can you imagine how much darkness there will be when you are undergoing the vicious cycle of 8.4 million species(ਚੌਰਾਸੀ ਲੱਖ ਜੂਨ)?

How long is the life of a crow?

How many births do we have to complete within the species of snakes alone?

This is not mythology. The darkness can ONLY be removed by Light.

The word Rara(ਰੂ) stands for Divine Light(ਪ੍ਰਕਾਸ਼) – not the light from the Sun or the Moon but Spiritual Light. Someone said to Guru Ji, "We are repeating Waheguru, Waheguru, but no secret has yet been revealed to us."

Why is the barrier not removed between people and the Lord?

**ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥**

So how can you become truthful and righteous?  
And how can the veil of illusion(falsehood) be torn away?

(Sri Guru Granth Sahib Ji 1)

Guru Ji answers:

**ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥**

O Nanak, it is written that you shall obey the Hukam of His Command, and walk in the Way of His Will.

(Sri Guru Granth Sahib Ji 1)

Wahe(ਵਾਹਿ) means wonderful, that which cannot be described in words. This Wahe(ਵਾਹਿ) is everywhere: in rocks and mountains, in all creation and also in our thoughts. Wahe(ਵਾਹਿ) is the shakti(ਸ਼ਕਤੀ - power) of the Almighty Lord which is omnipresent everywhere.

Guru Ji says we cannot get the Divine Vision(ਦਰਸ਼ਨ) of the Lord

with our material eyes. Divine Vision(ਦਰਸ਼ਨ) is only possible when

ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ ॥

The True One is on his mind,  
and repeats His Name with his tongue.

(Sri Guru Granth Sahib Ji 272)

Guru Ji says, "What is the power(ਸ਼ਕਤੀ) that causes flowers to emit different and varied pleasant fragrance: milk to come in the breast of mothers and from the udders of cows; food taken by us to be converted to blood in our body? What is the power which makes us see, hear and speak and the brain to think of various things in this world?"

We should always never fail to contemplate(ਵੀਚਾਰ) on these wonderful things and to discover the answers. As we contemplate(ਵੀਚਾਰ), we climb the spiritual ladder and, one day, we will reach the top and be one with Him.

## Lecture on Gurmat 20

The incident narrated in these pages concern Sri Guru Hargobind Sahib Ji, who was the sixth to occupy the spiritual throne of Sri Guru Nanak Dev Sahib Ji. A handsome man, strongly built and looking brave and powerful, He put the fear of God in His enemies when He marched against them in the Name of the Lord. He won many battles and brought glory to the Sikh panth. His headquarters was at Kiratpur Sahib, a town which is about half of an hour's journey from the present city of Anandpur Sahib.

He was the only son of Sri Guru Arjan Sahib Ji and Mata Ganga Ji, and born with the blessings of Baba Buddha Ji. Baba Buddha Ji graced the Guru's Court since the time of Sri Guru Nanak Dev Sahib Ji till the time of Sri Guru Hargobind Sahib Ji. He had applied the tilak of Guruship from Sri Guru Angad Sahib Ji down to Sri Guru Hargobind Sahib Ji. Baba Buddha Ji passed away during the spiritual reign of Sri Guru Hargobind Ji and was cremated by Guru Ji himself.

Sri Guru Hargobind Sahib Ji had five sons (Baba Gurditta Ji, Baba Suraj Mal, Baba Ani Rai, Baba Atal Rai and Sri Guru Tegh Bahadur Sahib Ji) and one daughter named Bibi Biro.

His Guruship marked a turning point in Sikh history. On account of the circumstantial needs of the country, the Sikh Panth had become militant. Guru Ji was armed with two swords; one defined the Piri (ਪੀਰੀ - Spiritual Power) and the other marked the Miri(ਮੀਰੀ - military power). The mission of the Sikhs henceforth was the liberation of the masses from religious and political tyranny. The use of the sword among

the Guru's followers became the popular tradition for the emancipation of the people in the defence of freedom and justice.

Emperor Jehangir imprisoned Guru Ji in the Gwalior fort. This action merely enhanced Guru Ji's reputation further and he was released. Guru Ji had to fight four battles against the Moghul forces under Shah Jahan for oppression of the Sikhs.

One day, Guru Ji returned from one of His expeditions appearing and behaving normally as if nothing untoward had happened. However, when one of the Guru's followers assisted Him in removing His military uniform He was found to have sustained seventy-two wounds all over His body. He treated them lightly although His Sikhs were greatly worried for His safety.

Sri Guru Hargobind Sahib Ji laid the foundation of Sri Akal Takht at Amritsar in 1665 A.D.

Baba Atal Rai Ji, one of the sons of Sri Guru Hargobind Sahib Ji, carried a wise head over his young shoulders. It is said that when he was nine years old, he brought back to life a playmate, Mohan, who had died of snake-bite. Sri Guru Hargobind Sahib Ji did not like such miracles and reprimanded him. Baba Atal Rai Ji laid down his life to atone for his mistake. Today, in commemoration, there is a Gurdwara Baba Atal near the Golden Temple in Amritsar City, a nine-storeyed octagonal tower representing nine years of Baba Atal Rai Ji's life.

Baba Gurditta Ji, the eldest son of Sri Guru Hargobind Sahib Ji and Mata Damodari Ji, received his early religious and military education from his father. Baba Gurditta Ji had two

sons: Baba Dhirmal and Sri Guru Har Rai Sahib Ji.

This is an incident from the life of Baba Gurditta Ji. Baba Ji spent most of his time in Kiratpur and was a very spiritual soul. He was a Brahmngiani and spent his entire life in the service of the Sikh Panth.

One day, when Baba Ji was passing through the mountainous region of Kiratpur, he came across a cow killed by a hunter by mistake, thinking it to be some jungle animal. Many people had gathered there and, on Baba Ji's arrival they informed him that it was a serious offence as the cow was considered sacred by the Hindus. They told Baba Ji that there might be a revolt and the consequences could be serious.

They commented that as Baba Ji was the son of a Guru, he had all the powers to make the cow come back to life again. They told Baba Ji that if he could bring the cow back to life, the whole matter would be closed and everyone would be happy. They told him that Sri Guru Hargobind Sahib Ji will not be informed of the matter. Baba Gurditta Ji was a very pious and merciful soul. Baba Ji reasoned with himself and decided that what the people were asking was reasonable; although he knew in his heart that Sri Guru Hargobind Sahib Ji, his father, would not be pleased with him should He come to know about the incident.

Baba Ji dismounted from his horse, came near the cow and sat down beside it. Baba Ji normally always kept a neem stick with him. He placed the stick on the cow's head and called on Sri Guru Nanak Dev Sahib Ji for assistance. He spoke to the cow, "Mata, why are you sleeping so long, please get up". The cow came back to life, stood up, and started to graze. The people of the village became very

joyous; they praised Baba Gurditta Ji and the House of Sri Guru Nanak Dev Sahib Ji.

Following the incident, Baba Ji set towards his house in Kiratpur with a very heavy heart. He knew that his father, the Guru, would be displeased with him. On reaching his house, he found that his father's attitude towards him had changed. Guru Ji did not look at His son with the same loving glance that He used to do. Baba Gurditta asked Guru Ji for forgiveness and explained the whole incident to his father.

Sri Guru Hargobind Sahib Ji reprimanded his son and told him that Sri Guru Nanak Dev Sahib Ji's house did not tolerate miracles. Guru Ji further told His son that he had gone against the Will of the Lord. He asked His son what would he do if all the people of the village started to bring their dead to be brought back to life again? Could you bring them all back to life and thereby interfere in the works of the Lord?

Guru Ji told His son that there was only one solution and that one of them had to leave this earth for the heavenly abode. Baba Gurditta Ji stood up in all humility before his Guru father and asked His forgiveness again, and informed his father that he was the rightful person who should pay for this deed; he asked his father's permission to leave his body for his heavenly journey.

Guru Ji gave His blessings and Baba Gurditta Ji walked back to the mountain near Kiratpur without informing any other member of his family. He picked a place on the mountain, on a grassy stretch. He placed a blanket and laid down on it and then covered himself completely with another blanket from head to toe. He took his breath to the Dasam Duvar(ਦਸਮ ਦੁਆਰ - tenth door) and from there his soul left the body.

A heavenly ship(विष्णु) came and took Baba Ji's soul with great respect into the realm of the Devta Lok. There was rejoicing in the realm of Devtas and finally Baba Ji's soul reached and presented itself before his grandfather, Sri Guru Arjan Sahib Ji and was welcomed to the land of the Immortals.

Sri Guru Hargobind Sahib Ji was informed of His son's supreme sacrifice. Guru Ji went with His Sikhs and His family to the mountain top where the lonely figure was lying on the grassy knoll. The members of the family were crying, all the Sikhs were crying, and everyone present there was in a state of sorrow at Baba Ji's departure from this earth.

Guru Ji cradled His son's head on His lap and looked from his son's body to the neem stick lying nearby. Guru Ji picked up the neem stick, cremated His son with His own hands and left the mountain top carrying the stick back with Him.

There is a neem tree at the place where Baba Ji was cremated. Thousands of people would go there and ask for their heart's wishes.

It is a sad story of supreme sacrifice by a father and his son; the father had laid down his son's life to please his Lord – a heart-rending father's sacrifice for his son's interference in the Laws of Creation laid down by the Lord. The son, on the other hand, had laid down his life in a moment, obeying his father's command without questioning his judgement.

# Lecture on Gurmat 21

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Where is Waheguru(ਵਾਹਿਗੁਰੂ)?

Let us ask Guru Ji for the answer. Guru Ji says that Bani has come from the Formless One.

ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥

Gurbani has come from the Primal One,  
and it has effaced all the anxiety.

(Sri Guru Granth Sahib Ji 627)

This Bani is the order of the Formless One ie Akal Purukh. From Sri Guru Nanak Dev Sahib Ji to Sri Guru Gobind Singh Sahib Ji, the Gurus heard the Sound(ਧੁਨੀ) or Order of the Lord, which was then expressed in the form of Gurbani.

Our centre is the Shabad, and the Shabad is in Sri Guru Granth Sahib Ji. We have to seek union of ourselves with this centre.

Tuhi Nirankaar (ਤੂੰਹੀ ਨਿਰੰਕਾਰ - you are the Almighty Lord). Sri Guru Gobind Singh Sahib Ji calls Him Tuhi Tuhi(ਤੂੰਹੀ ਤੂੰਹੀ - Only You) sixteen thousand times. In His Bani, Akal Ustat, He told Bhai Mani Singh Ji (who was writing Guru Ji's dictation of the Bani) to write it only sixteen times because nobody will be able to say it sixteen thousand times.

Gurmat starts from One, ie Ek Ongkar(ੴ). Teachings of the Vedas start from Om. Semantic scriptures start from Aleph. We have to vichar or contemplate on this.

Sri Guru Nanak Dev Sahib Ji used to be quiet most of the time, but there is something which he used to say very often and that is Sat Kartar(ਸਤਿ ਕਰਤਾਰ - God is the Truth).

In the Old Testament, it is written:

*In the beginning was the Word  
and the Word was with God  
and the Word was God.*

Guru Ji says that we can always get the Divine Vision(ਦਰਸ਼ਨ) of Almighty God.

**ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥**

Waaho! Waaho! is the Bani, the Word, of the Formless Lord.  
There is no other as great as He is.

(Sri Guru Granth Sahib Ji 515)

Bani is Nirankar (the Formless One), and nothing is equal to or more supreme than Gurbani. Guru Ji says that when you get into an emotional state(ਵੈਰਾਗ) and desire to see Akal Purukh, then you can see Him in Gurbani. We need only faith or conviction that Gurbani is Nirankar Himself.

For example: When a bulb is connected with wires to the powerhouse, then light glows from the bulb. Similarly, when we are connected to, or attuned to, or in vibrational frequency with Sri Guru Granth Sahib Ji, then the Divine Light(ਜੋਤ) becomes manifest in us.

Sometimes we say that we have lots of worries today, or that we have many problems to face today, or we are in distress or anxiety. It means that painful memories invade our mind. These are waves that arise in our mind and they give us pain.

Man goes around searching for God everywhere. Wherever anyone directs him, he goes there. Sometimes he spends his entire life in a fruitless search for God. Thus, we spend the most important portion of the time given to us by God in futile search in every corner around the world.

Sri Guru Gobind Singh Sahib Ji teaches us to look for the Formless One in Sri Guru Granth Sahib Ji.

Guru Ji says that His Spiritual form is in Sri Guru Granth Sahib Ji and another Divine Vision(ਦਰਸ਼ਨ) is in the Sadh Sangat. Sometimes a highly spiritual soul may be sitting in the Sadh Sangat, in which case we get tuned to his vibrations. When these vibrations of the spiritual soul are on the same wavelength or frequency with our mind, a new spiritual life begins for us.

ਪ੍ਰਭ ਮਿਲਬੇ ਕਉ ਪ੍ਰੀਤਿ ਮਨਿ ਲਾਗੀ ॥

The loving desire to meet my Beloved has arisen within my mind.

(Sri Guru Granth Sahib Ji 204)

We should contemplate(ਵੀਚਾਰ): What we have attached ourselves to? What things do we have love for (wealth, bungalows, cars, dollars. etc).

We should do ardaas or benti before Waheguru(ਵਾਹਿਗੁਰੂ). Would such love for the Lord (as referred to by Guru Ji in the line above) ever arise in our mind? We should try to correct ourselves before it is too late.

Guru Ji says that Gurbani is above wisdom and intellect. If we try to understand Gurbani with wisdom and human intelligence, then we will gain nothing. We can only understand Gurbani by faith and conviction.

Guru Ji further adds that even if we have an intense desire to meet the Lord, we will still be unable to meet Him. We need a guideline, a guidance.

ਪਾਇ ਲਗਉ ਮੋਹਿ ਕਰਉ ਬੇਨਤੀ ਕੋਊ ਸੰਤੁ ਮਿਲੈ ਬਡਭਾਗੀ ਰਹਾਉ ॥

I touch His Feet, and offer my prayer to Him.  
If only I had the great good fortune to meet the Saint.

(Sri Guru Granth Sahib Ji 204)

At the conclusion of the Bhavagad Gita, Lord Krishn tells Arjun: If you forget the teachings of the Gita, or forget all the spiritual knowledge you have gained during your whole life, do not become distressful and say where has your knowledge gone or where has your rosary or concentration(ਧਿਆਨ) or meditation gone.

Sometimes, we also confess that we are unable to do our Nitnem when required to do so, or fail to get up in the early hours of the morning for Amritvela.

Lord Krishn told Arjun never to lose faith in Him and love for Him. Arjun then need to have no worry about anything thereafter.

Lord Krishn told Arjun that Arjun was His beloved friend and disciple. He advised Arjun not to treasure material wealth such as palaces, etc.

He told Arjun that, if by good karmas and by the Grace of God, he should meet a perfect soul, or knower of the essence(ਤੱਤ), or a Brahmngiani, then, by complete surrender before such a soul, the reward would be that he would obtain the way(ਜੁਗਤ) to reach the Almighty God. Lord Krishn also told Arjun that it is extremely difficult to meet a perfect soul and sometimes it may even be impossible.

Guru Ji says: if you can meet a perfect soul, or Sant or Brahmngiani (such as Sant Baba Attar Singh Ji, or Sant Baba Nand Singh Ji), who is very rare to find (one in millions), then such a soul can explain the way(ਜੁਗਤ), method(ਵਿਧੀ), theory

or formula to meet the Lord.

There are four questions in Japji Sahib. Guru Ji says that the whole secret of life is in Japji Sahib. We are going to contemplate on two questions here.

**ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥**

So what offering can we place before Him,  
by which we might see the Darbaar of His Court?

(Sri Guru Granth Sahib Ji 2)

meaning: what offering shall we place before Him so that we may see His Court or we may get an audience with Him.

We sometimes feel happy and satisfied with what little we offer to Guru Ji by way of a beautiful rumala. It is a good gesture. Sometimes we place a few dollars before Guru Ji as offering(ਭੇਟਾ). Guru Ji explains that this gesture is only the ABC of Gurmat. This is to say that, for maybe many years, some of us have not progressed beyond the stage of reading ABC. In other words, this is only the beginning of the teaching of Gurmat.

The second question in Japji Sahib is:

**ਮੁਹੰ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥**

What words can we speak to evoke His Love?

(Sri Guru Granth Sahib Ji 2)

Meaning: what shall we say by word of mouth, and by hearing which, He may show His love.

What are the answers to these two questions given by the Lord?

**ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥**

In the ambrosial hours before dawn, chant the True Name,  
and contemplate His Glorious Greatness.

(Sri Guru Granth Sahib Ji 2)

Amritvela or Immortal time is the time when there is no death(ਕਾਲ). If you desire that death should not come, as nobody likes death, then Guru Ji says, there is one way(ਜੁਗਤ) by which you will never die. That way is amritvela - the time when death cannot approach. In a 24 hour day, there is one pahar(ਪਹਿਰ - 3 hour period) wherein death cannot prevail, and that is the pahar of amritvela which falls between 3.00 a.m. and 6.00 a.m. in the morning.

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥੧॥

O Nanak, only one thing is of any account:  
everything else is useless babbling and idle talk in ego.

(Sri Guru Granth Sahib Ji 467)

We should contemplate on this: **Only one thing counts and that is, how much Naam Simran, Meditation(ਅਭਿਆਸ) or Bhagti we did after taking Amrit from the Five Pyarays(ਪੰਜ ਪਿਆਰੇ).** Guru Ji says the rest is all ego and vain talk.

Even big sinners in this world have lots of wealth, big houses, and live in luxurious opulence. Some people consider beauty as everything, but Guru Ji does not regard beauty as everything in this world. Such a thought should not ever come into our mind as to how beautiful we are because, within seconds, beauty can turn to ugliness through mishap. Vanity is an expression of our ego.

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

ਤੇਰਾ ਤੁਝ ਕਉ ਸਉਪਤੇ ਕਿਆ ਲਾਗੈ ਮੇਰਾ ॥੨੦੩॥

Kabeer, nothing is mine within myself.

Whatever there is, is Yours, O Lord.

If I surrender to You what is already Yours, what does it cost me?

(Sri Guru Granth Sahib Ji 1375)

When mine(ਮੇਰਾ) goes out, yours(ਤੇਰਾ) comes in. We try to put two swords into one scabbard, but this is not possible; either

it is God(ਤੂੰ) or we(ਮੈਂ). This is the law of the Formless One.

In Guru Ji's house, no importance is placed on wealth. We give a few dollars to Ragi Singhs(kirtanees), and they become so happy. We also become satisfied that we have done a very thoughtful deed. Wealth is nothing. Money can be lost or gained within a very short space of time.

**Guru Ji says that, the first thing you should place as an offering(ਭੇਟਾ) before Waheguru(ਵਾਹਿਗੁਰੂ) is not wealth but your mind.**

Some people declare that they have abandoned wealth and do not have anything to do with it. They say that they do not even touch money anymore. Let's see what our Guru Ji has to say:

**ਮਨੁ ਅਰਪਉ ਧਨੁ ਰਾਖਉ ਆਗੈ ਮਨ ਕੀ ਮਤਿ ਮੋਹਿ ਸਗਲ ਤਿਆਗੀ ॥**

I surrender my mind to Him; I place my wealth before Him.  
I totally renounce my selfish ways.

(Sri Guru Granth Sahib Ji 204)

Meaning: to abandon one's own way of thinking and to place the wealth before Guru Ji.

Raja Bhatari abandoned 700 queens when some tragedy occurred in the palace. He left all his wealth, horses, elephants, pomp and glory, and went and fell at the feet of Guru Gorakh Nath. He became the disciple of Gorak Nath and ultimately achieved salvation.

We should never follow the thinking of our mind: by doing so we will become munmukh. A munmukh is a person who takes guidance(ਮਤਿ) from the mind(ਮਨਿ). Give this up and take up Guru Ji's way of thinking.

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

Within the mind are gems, jewels and rubies,  
if you listen to the Guru's Teachings, even once.

(Sri Guru Granth Sahib Ji 2)

Meaning: If we heed one single teaching of Guru Ji, we will discover precious jewels(Naam) in our intellect.

In our mind, there are many precious 'jewels and rubies' but we do not have time to find them. Even in the Gurdwaras, we use our own guidance(ਮਤਿ) instead of using Gurmat(guidance from Guru Ji).

Many people do katha everyday. But if somebody were to tell us that this is the road to God, follow this road and you will reach your destination, would you do so? If a perfect soul is available to guide us, then what should our attitude be to such a soul? Let us see what Guru Ji says about this:

ਜੋ ਪ੍ਰਭ ਕੀ ਹਰਿ ਕਥਾ ਸੁਨਾਵੈ ਅਨਦਿਨੁ ਫਿਰਉ ਤਿਸੁ ਪਿਛੈ ਵਿਰਾਗੀ ॥੧॥

One who teaches me the Sermon of the Lord God  
- night and day, I shall follow Him.

(Sri Guru Granth Sahib Ji 204)

Meaning: If anybody can guide me to the Lord's mansion, I would keep his company day and night in emotional longing(ਵੈਰਾਗ).

We can meet such a highly spiritual soul or Brahmngiani - if good deeds, planted in our previous births, bear fruit.

ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥

ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ

ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥੨॥੨॥੧੧੯॥

When the seed of the karma of past actions sprouted,  
I met the Lord; He is both the Enjoyer and the Renunciate.  
My darkness was dispelled when I met the Lord. O Nanak,  
after being asleep for countless incarnations, I have awakened.

(Sri Guru Granth Sahib Ji 204)

In Sukhmani Sahib, Sri Guru Arjan Sahib Ji says:

ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਊਹਾ ਸੰਗਿ ਤੋਸਾ ॥

On that path where the miles cannot be counted,  
there, the Name of the Lord shall be your sustenance.

(Sri Guru Granth Sahib Ji 264)

Meaning: On the way after death, where the soul has to travel, the distance is immeasurable. There, on such a long journey, the Name of God will serve you as provisions.

ਜਿਹ ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ ॥

On that journey of total, pitch-black darkness,  
the Name of the Lord shall be the Light with you.

(Sri Guru Granth Sahib Ji 264)

Meaning: After death when the soul has to pass through pitch darkness, there the Name of God will accompany you and give you light.

Sri Guru Arjan Sahib Ji says, we all have to travel on that road one day. We should start worrying about it now - while we have time. Sri Guru Arjan Sahib Ji is not lying when he wrote in His Bani. We should take heed of His words, otherwise we will regret it the moment we are on that road.

By falling at Guru Ji's feet, that darkness will fade away and spiritual light or gyan will supersede it.

Many thousands of years ago there reigned a king by the name of Raja Janak. He was a very religious king.

One day he summoned all the sadhus from his kingdom and asked them whether there was any amongst them who could show him the Lord.

One of them said that the King will have to meditate for 25 years; another said he would need at least 12 years. A third said that the king himself will have to meditate four thousand years.

However, there was one sadhu who accepted the king's challenge to show him the Lord. His body was distorted at eight places. He was called Astabakar(ਅੱਸਤਾਬੱਕਰ - bent at 8 places).

Astabakar asked the king what reward would be given in return for fulfilling his desire. The king replied that anything which Astabakar wanted in the Kingdom: wealth, horses, elephants, in fact his whole kingdom - for meeting God.

At this point, the king was about to mount his horse when Astabakar caught hold of the king's hand and reminded him that since nothing belonged to him anymore, why was he climbing on that horse.

Astabakar further told the king, "Even you belong to me now, even your mind and thoughts belong to me. Since the horse belongs to me, you have no right to mount on it."

In a flash, the king received the answer for which he had searched for so long. Since nothing was his and everything belongs to the Lord, the King was happily placed on the road to salvation which he long desired.

We, nowadays, believe in the principle of 'give and take'. But Guru Ji's principle is different from ours; Guru Ji exhorts us to always give and never to take.

## Lecture on Gurmat 22

Sri Guru Nanak Dev Sahib Ji was in Kartarpur Sahib after He completed His travels(ਉਦਾਸੀ) and settled down to attend to His fields.

One day, two Sikhs came to visit Him. Their names were Bhai Shehah and Bhai Gajan. They had some questions in their mind and were anxious to seek the answers from Guru Ji. They had heard the greatness of Guru Ji.

This is the katha of the Sikhs. When there is katha of the Sikhs, the Guru definitely comes in. Likewise, in a katha of the Gurus, the Sikhs must be present. Guru Ji is there because of the Sikhs. Synonymously, because of Guru Ji, there is Sikhi and because of Sikhi there is Guru Ji.

Bhai Shehah and Bhai Gajan sought the sanctuary of Guru Ji. By having the Divine Sight(ਦਰਸ਼ਨ) of Guru Ji, they sensed the glowing happiness and bliss.

They bowed before Guru Ji and did ardaas before him. These two Sikhs then requested that they be saved in both this(ਲੋਕ) and the next(ਪਰਲੋਕ) worlds. They sought the four boons, namely: faith(ਧਰਮ), wealth, fulfillment of desires and salvation. Then they sought release from the cycle of births and deaths(ਚੌਰਾਸੀ ਲੱਖ ਜੂਨ).

Sri Guru Nanak Dev Sahib Ji is the human embodiment of the Almighty Lord. He can transform an ant into the king of Indralok or heaven, and the king into grass, if He so desires.

Guru Ji, in His profound mercifulness, advised the two Sikhs to unfailingly repeat the Waheguru(ਵਾਹਿਗੁਰੂ) Gurmantar with

a one-pointed mind. They will get the four boons they had requested for.

Guru Ji then taught the Sikhs the meaning of the Waheguru(ਵਾਹਿਗੁਰੂ) Gurmantar and commanded them, as intelligent people, to pay heed to Kaljug's Gurmantar, Waheguru(ਵਾਹਿਗੁਰੂ) by doing its simran.

## Meaning of the word Waheguru(ਵਾਹਿਗੁਰੂ)

Waheguru(ਵਾਹਿਗੁਰੂ) is derived from the composition of four words; the first consonant of each word thus: Wa, then He of the second word, followed by Gu of the third word and Ru of the fourth word or ਵਾ, ਹਿ, ਗੁ and ਰੂ.

The first consonant of Waheguru(ਵਾਹਿਗੁਰੂ) is Wawa(ਵ). Guru Ji explained that the meaning is Vishnu. God was known as Vishnu in Satjug. So we have WA(ਵਾ).

The second consonant HE(ਹਿ) in Waheguru(ਵਾਹਿਗੁਰੂ) mantar is Haha(ਹ) meaning Hari, God was known as Hari in DuoparJug.

The third consonant is Gaga(ਗ): God is known as Gobind in Kaljug, representing GU(ਗੁ).

The fourth is Rara(ਰ): God was known as Raam Ji in Treta-jug, which represents RU(ਰੂ).

The above four names or words compose the Waheguru(ਵਾਹਿਗੁਰੂ) Gurmantar. When we express the composite word WA HE GU RU(ਵਾ ਹਿ ਗੁ ਰੂ) once, we are in fact uttering the four japs simultaneously, i.e. we are expressing: Vishnu, Hari, Gobind and Ram. So, by saying Waheguru(ਵਾਹਿਗੁਰੂ) once, we are infact saying four japs.

**By repeating the Waheguru(ਵਾਹਿਗੁਰੂ) Gurmantar, which is the**

**Maha Mantar of Kaljug, no more difficulties or problems will beset a person - providing the Sikh receives the Gurmantar from the Five Pyarays(ਪੰਜ ਪਿਆਰੇ).**

The second meaning of the Waheguru mantra is Wahe(ਵਾਹਿ) (which means wonderful, something indescribable in words) is beyond the comprehension of the mind(buddi - ਬੁੱਧੀ) and consciousness. God is not only wonderful but there is also power(ਸ਼ਕਤੀ) in Him.

Some people, mostly the intellectuals, refer to God as Energy. Guru Ji says that if we do not possess power(ਸ਼ਕਤੀ) in us, we can accomplish nothing. We can observe the creations of the Lord around us because of His Power. Guru Ji says that it is well high impossible to fathom this Power. Therefore, it is factually impossible to know Him by way of the human mind, intelligence, etc.

Guru Ji further explains that the Power's presence can be sensed but only by one amongst millions of people.

However, such a person cannot describe the bliss he obtains through his close proximity to the Power. It is akin to a dumb man who has taken something very sweet but, when asked to describe its reaction, can only shake his head.

**ਹਰਿ ਗੁਨ ਕਹਤੇ ਕਹਨੁ ਨ ਜਾਈ ॥ ਜੈਸੇ ਗੁੰਗੇ ਕੀ ਮਿਠਿਆਈ ਰਹਾਉ ॥**

The Glorious Praises of the Lord cannot be spoken by speaking.  
They are like the sweet candies given to a mute.

(Sri Guru Granth Sahib Ji 659)

Let us discuss the meaning of the second half of Waheguru(ਵਾਹਿਗੁਰੂ).

Gu(ਗੁ) means spiritual darkness. Guru Ji further explains that spiritual darkness defines our ignorance in considering this

body of ours to be imperishable. Nevertheless, it is going to perish someday. An ordinary man does not believe in his mortality. If he believed in his impending death, he would not hesitate to accumulate spiritual wealth, and so would find some way to get salvation.

Ru(ਰੂ) means spiritual light or light of knowledge. Even in ordinary darkness, we need some source of light. Similarly, in spiritual darkness we need the light of spiritual knowledge(ਗਿਆਨ).

Guru Ji then explained to the Sikhs that by getting fully engrossed in the material world, we might achieve one or two of the boons mentioned earlier, but a man of God who repeats the Gurmantar Waheguru(ਵਾਹਿਗੁਰੂ) will discover the four boons falling into his lap.

Worldly people come to the man of God and bow down before him, placing their wealth before him. And then they ask all kinds of benefit from him, and also gifts.

Guru Ji told the Sikhs that the giver(ਦਾਤਾ) is Waheguru(vwihgurU) Himself. He told them that if they repeat the Waheguru(ਵਾਹਿਗੁਰੂ) Gurmanter with a one- pointed mind, the power(ਸ਼ਕਤੀ) in the word Waheguru(ਵਾਹਿਗੁਰੂ) will come out and help them because the word Waheguru(ਵਾਹਿਗੁਰੂ) is God, Himself. Some are just words, but in Waheguru(ਵਾਹਿਗੁਰੂ), it is HE, Himself present in all His Powers. That Power present in Waheguru(ਵਾਹਿਗੁਰੂ) will become visible by Naam Simran and meditation practise(ਅਭਿਆਸ ਕਮਾਈ).

Guru Ji said that we must repeat the Waheguru(ਵਾਹਿਗੁਰੂ) Gurmantar keeping our mind always centered on the meanings given above.

The Sikhs were told that the four cardinal boons are under Naam or Waheguru(ਵਾਹਿਗੁਰੂ). Guru Ji said that if they repeat the Gurmantar with full faith and one-pointedness, their worldly difficulties will fade away and happiness and bliss will come into their life; darkness will go away and spiritual light will manifest.

Guru Ji then explained to them the way(ਜੁਗਤ) to repeat the Waheguru(ਵਾਹਿਗੁਰੂ) mantrar. Lots of people go around asking for the method(ਵਿਧੀ) of Naam Japna or Simran. They travel to faraway places just to get the answer to this question.

Guru Ji then explained that our breathing is an involuntary process composing of:

1. Inhalation(breathing in of air).
2. Exhalation(breathing out of air).

Guru Ji says that:

1. When we breathe in, couple the inward breath with Wahe(ਵਾਹਿ).
2. When we exhale, to couple it with Guru(ਗੁਰੂ).

The cycle of one breath(in and out) and the four consonants of the word Waheguru(ਵਾਹਿਗੁਰੂ) of the Gurmantar should become one.

When this is repeated in continuing breathing cycles with contemplative one-pointedness of the mind, the surat(ਸੁਰਤ) manifests and the shakti(ਸ਼ਕਤੀ - power) of Waheguru(ਵਾਹਿਗੁਰੂ) becomes visible. As the person keeps repeating this mantrar during meditation, doing good deeds at the same time in his daily life, he will ultimately lead himself to the realm of immortality.

The Sikhs followed the advice given to them, that is, to get up from sleep in the last pahar(ਪਹਿਰ - 3 hours) of the night between 3.00-6.00 am and repeat the Waheguru(ਵਾਹਿਗੁਰੂ) mantar. During the day, they earned their living honestly and, they never failed to help any of the poor who came to them, with money, food and clothing.

# BARA MAHA

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Sri Guru Arjan Sahib Ji wrote the Bara Maha paath - in which there is ardaas and benti.

ਬਾਰਹ ਮਾਹਾ ਮਾਂਝ ਮਹਲਾ ੫ ਘਰੁ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੁੜੇ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ ॥

ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸ ਭ੍ਰਮੇ ਥਕਿ ਆਏ ਪ੍ਰਭ ਕੀ ਸਾਮ ॥

By the actions we have committed, we are separated from You.

Please show Your Mercy, and unite us with Yourself, Lord.

We have grown weary of wandering to the four corners of the earth  
and in the ten directions (ie many many births).

We have come to Your Sanctuary, God.

ਧੇਨੁ ਦੁਧੈ ਤੇ ਬਾਹਰੀ ਕਿਤੈ ਨ ਆਵੈ ਕਾਮ ॥

ਜਲ ਬਿਨੁ ਸਾਖ ਕੁਮਲਾਵਤੀ ਉਪਜਹਿ ਨਾਹੀ ਦਾਮ ॥

Without milk, a cow serves no purpose.

Without water, the crop withers, and it will not bring a good price.

ਹਰਿ ਨਾਹ ਨ ਮਿਲੀਐ ਸਾਜਨੈ ਕਤ ਪਾਈਐ ਬਿਸਰਾਮ ॥

ਜਿਤੁ ਘਰਿ ਹਰਿ ਕੰਤੁ ਨ ਪ੍ਰਗਟਈ ਭਠਿ ਨਗਰ ਸੇ ਗ੍ਰਾਮ ॥

If we do not meet the Lord, our Friend,

how can we find our place of rest?

Those homes, those hearts, in which the Husband Lord is not manifest-  
those towns and villages are like burning furnaces.

ਸੂਬ ਸੀਗਾਰ ਤੰਬੋਲ ਰਸ ਸਣੁ ਦੇਹੀ ਸਭ ਖਾਮ ॥

ਪ੍ਰਭ ਸੁਆਮੀ ਕੰਤ ਵਿਹੁਣੀਆ ਮੀਤ ਸਜਣ ਸਭਿ ਜਾਮ ॥

All decorations, the chewing of betel to sweeten the breath,  
and the body itself, are all useless and vain.

Without God, our Husband, our Lord and Master,  
all friends and companions are like the Messenger of Death.

ਨਾਨਕ ਕੀ ਬੇਨਤੀਆ ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਨਾਮੁ ॥  
ਹਰਿ ਮੇਲਹੁ ਸੁਆਮੀ ਸੰਗਿ ਪ੍ਰਭ ਜਿਸ ਕਾ ਨਿਹਚਲ ਧਾਮ ॥੧॥

This is Nanak's prayer:  
Please show Your Mercy, and bestow Your Name.  
O my Lord and Master, please unite me with Yourself,  
O God, in the Eternal Mansion of Your Presence.

(Sri Guru Granth Sahib Ji 133)

All decorations of the body are vain without the Lord. If by meditation(ਅਭਿਆਸ) and Naam Simran, Waheguru(ਵਾਹਿਗੁਰੂ) cannot be seen, then such meditation(ਅਭਿਆਸ) is of no use.

From time immemorial, it has been the maryada or tradition(ਪਰੰਪਰਾ) to hear, on the day of Sangrand(first day of the month), the significance of this month from a Mahapurush. It is considered very auspicious to hear the Mahapurush's sermon or discourse, which never fail to bear fruit.

Guru Ji has written two Bara Maha(ਬਾਰਾਮਾਹਾ) paaths in Sri Guru Granth Sahib Ji. The first is in Tukhari(ਤੁਖਾਰੀ) Raag. To contemplate(ਵੀਚਾਰ) on it, to read and discover their profound meanings, to explain their meanings or even to listen to their meanings is difficult. It is recorded that Sikhs did ardaas before Sri Guru Arjan Sahib Ji, pleading that they were busy people having to perform their daily chores and that they did not have the time to read and contemplate its contents; they requested that Guru Ji make this Bara Maha simple, so that everyone could understand it, irrespective of whether the person is literate or not.

Guru Ji then wrote another Bara Maha in Magh(ਮਾਘ) Raag. We are different from the other religions in regard to a new year. Guru Ji has accepted the month of Chet(ਚੇਤਿ) as the beginning of the year.

ਚੇਤਿ ਗੋਵਿੰਦੁ ਅਰਾਧੀਐ ਹੋਵੈ ਅਨੰਦੁ ਘਣਾ ॥

In the month of Chayt, by meditating on the Lord of the Universe,  
a deep and profound joy arises.

(Sri Guru Granth Sahib Ji 133)

The second month is Vaisakh(ਵੈਸਾਖਿ):

ਵੈਸਾਖਿ ਧੀਰਨਿ ਕਿਉ ਵਾਢੀਆ ਜਿਨਾ ਪ੍ਰੇਮ ਬਿਛੋਹੁ ॥

In the month of Vaisaakh, how can the bride be patient?  
She is separated from her Beloved.

(Sri Guru Granth Sahib Ji 133)

The third month is Jeth(ਜੇਠ), and so forth.

# 1 CHET(ਚੇਤਿ)

*First Month Of The Sikh Calender (Mid-March To Mid-April)*

ਚੇਤਿ ਗੋਵਿੰਦੁ ਅਰਾਧੀਐ ਹੋਵੈ ਅਨੰਦੁ ਘਣਾ ॥

ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਈਐ ਰਸਨਾ ਨਾਮੁ ਭਣਾ ॥

In the month of Chet, by meditating on the Lord of the Universe,  
a deep and profound joy arises.

Meeting with the humble Saints, the Lord is found,  
as we chant His Name with our tongues.

ਜਿਨਿ ਪਾਇਆ ਪ੍ਰਭੁ ਆਪਣਾ ਆਏ ਤਿਸਹਿ ਗਣਾ ॥

ਇਕੁ ਖਿਨੁ ਤਿਸੁ ਬਿਨੁ ਜੀਵਣਾ ਬਿਰਥਾ ਜਨਮੁ ਜਣਾ ॥

Those who have found God  
- blessed is their coming into this world.

Those who live without Him, for even an instant,  
- their lives are rendered useless.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਰਵਿਆ ਵਿਚਿ ਵਣਾ ॥

ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਕਿਤੜਾ ਦੁਖੁ ਗਣਾ ॥

The Lord is totally pervading the water, the land, and all space.  
He is contained in the forests as well.

Those who do not remember God - how much pain must they suffer!

ਜਿਨੀ ਰਾਵਿਆ ਸੋ ਪ੍ਰਭੁ ਤਿੰਨਾ ਭਾਗੁ ਮਣਾ ॥

ਹਰਿ ਦਰਸਨ ਕੰਊ ਮਨੁ ਲੋਚਦਾ ਨਾਨਕ ਪਿਆਸ ਮਨਾ ॥

Those who dwell upon their God have great good fortune.  
My mind yearns for the Blessed Vision of the Lord's Darshan.  
O Nanak, my mind is so thirsty!

(Sri Guru Granth Sahib Ji 133)

In the Bara Maha Bani, there are 12 paaths. Each of these twelve months brings a message from Guru Ji to His Sikhs.

Where is Anand? Where is the pure bliss? Guru Ji says that,

in the month of Chet, without the Lord's simran or without remembering the Lord, there is no happiness anywhere.

The next question is: How does one perform the Naam Simran? Guru Ji says that in the company of holy people or Saints, one should utter the Name of the Lord and endeavour to attach oneself to Him.

O' Guru Ji, where is the Almighty Lord?

He is everywhere; He is present in the waters; on the drylands; in the forests and omnipresent on earth and in every living creature. Naam Ras is actually what we have to come to this world to seek, but our tongue has got attached to other tastes.

ਏ ਰਸਨਾ ਤੂ ਅਨ ਰਸਿ ਰਾਚਿ ਰਹੀ ਤੇਰੀ ਪਿਆਸ ਨ ਜਾਇ ॥

O my tongue, you are engrossed in other tastes,  
but your thirsty desire is not quenched.

(Sri Guru Granth Sahib Ji 921)

ਪਿਆਸ ਨ ਜਾਇ ਹੋਰਤੁ ਕਿਤੈ ਜਿਚਰੁ ਹਰਿ ਰਸੁ ਪਲੈ ਨ ਪਾਇ ॥

Your thirst shall not be quenched by any means,  
until you attain the subtle essence of the Lord.

(Sri Guru Granth Sahib Ji 921)

Oh, my tongue, your thirst shall not go by any means until you have found the Lord's elixir.

Our coming to earth is fruitful only to those of us who have attached ourselves to Naam. Useless is the life of a person who does not meditate and remember the Lord.

Every being, from a little ant to the king of heaven(Inder Devta), wants happiness(ਸੁਖ). Nobody wants difficulties(ਦੁਖ). We go to the Gurdwara with only a desire for happiness.

ਸੁਖ ਕਉ ਮਾਗੈ ਸਭੁ ਕੋ ਦੁਖੁ ਨ ਮਾਗੈ ਕੋਇ ॥

Everyone begs for happiness; no one asks for suffering.

(Sri Guru Granth Sahib Ji 57)

Every one craves for happiness; no one asks for misery.

ਸੁਖੈ ਕਉ ਦੁਖੁ ਅਗਲਾ ਮਨਮੁਖਿ ਬੂਝ ਨ ਹੋਇ ॥

But in the wake of happiness, there comes great suffering.  
The self-willed munmukhs do not understand this.

(Sri Guru Granth Sahib Ji 57)

Immense anguish comes in the wake of pleasures, but the self-willed do not understand that.

Why do we receive difficulties(ਦੁਖ) although we want only happiness(ਸੁਖ)? Guru Ji says that is because of our deeds(ਕਰਮ - karam) in previous and current births.

We promised Waheguru(ਵਾਹਿਗੁਰੂ) before we left Him that we would go to earth and remember Him, ie. do Simran and meditation(ਅਭਿਆਸ). But now, when we have come to the world, we have completely forgotten our promise and instead involve ourselves in desires(ਤ੍ਰਿਸਨਾ) or greed.

ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥

Love for the Lord wears off, and the child becomes attached to desires; the script of Maya runs its course.

(Sri Guru Granth Sahib Ji 922)

When we were in our mother's womb, we had intense love for the Lord. Immediately after being born that love ceased and intense desire for the worldly things overwhelmed us under the powerful influence of maya(ਮਾਇਆ - the phenomenon of illusion and delusion).

ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥

This is Maya, by which the Lord is forgotten;  
emotional attachment and love of duality well up.

(Sri Guru Granth Sahib Ji 922)

What is maya(ਮਾਇਆ) -the phenomenon of illusion and delusion?

Maya is what causes us to forget the Lord and sink into infatuation for the love of the flesh, focusing all loving attention to worldly things and forgetting the Lord.

Guru Ji says: in the month of Chet always keep the company of holy people and cross the ocean of life. To be in their company is very necessary as, they have coloured themselves through God's love. Their third eye(ਦਿਬ ਦ੍ਰਿਸ਼ਟੀ) is open and they can see the Lord, thus their coming to earth is fruitful.

ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰ ਅੰਧ ਸੇ ਸਤਿਗੁਰਿ ਮਿਲਿਐ  
ਦਿਬ ਦ੍ਰਿਸ਼ਟਿ ਹੋਈ ॥੩੬॥

Says Nanak, these eyes were blind;  
but meeting the True Guru, they became all-seeing.

(Sri Guru Granth Sahib Ji 922)

## 2 VAISAKH(ਵੈਸਾਖਿ)

*Mid-April To Mid-May*

ਵੈਸਾਖਿ ਧੀਰਨਿ ਕਿਉ ਵਾਢੀਆ ਜਿਨਾ ਪ੍ਰੇਮ ਬਿਛੋਹੁ ॥

ਹਰਿ ਸਾਜਨੁ ਪੁਰਖੁ ਵਿਸਾਰਿ ਕੈ ਲਗੀ ਮਾਇਆ ਧੋਹੁ ॥

In the month of Vaisaakh, how can the bride be patient?

She is separated from her Beloved.

She has forgotten the Lord, her Life-companion, her Master;  
she has become attached to Maya, the deceitful one.

ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਨ ਸੰਗਿ ਧਨਾ ਹਰਿ ਅਵਿਨਾਸੀ ਓਹੁ ॥

ਪਲਚਿ ਪਲਚਿ ਸਗਲੀ ਮੁਈ ਝੂਠੈ ਧੰਧੈ ਮੋਹੁ ॥

ਇਕਸੁ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਅਗੈ ਲਈਅਹਿ ਖੋਹਿ ॥

Neither son, nor spouse, nor wealth shall go along with you  
- only the Eternal Lord.

Entangled and enmeshed in the love of false occupations,  
the whole world is perishing.

Without the Naam, the Name of the One Lord,  
they lose their lives in the hereafter.

ਦਯੁ ਵਿਸਾਰਿ ਵਿਗੁਚਣਾ ਪ੍ਰਭ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

ਪ੍ਰੀਤਮ ਚਰਣੀ ਜੋ ਲਗੇ ਤਿਨ ਕੀ ਨਿਰਮਲ ਸੋਇ ॥

Forgetting the Merciful Lord, they are ruined.

Without God, there is no other at all.

Pure is the reputation of those  
who are attached to the Feet of the Beloved Lord.

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਪ੍ਰਭ ਮਿਲਹੁ ਪਰਾਪਤਿ ਹੋਇ ॥

ਵੈਸਾਖੁ ਸੁਹਾਵਾ ਤਾਂ ਲਗੈ ਜਾ ਸੰਤੁ ਭੇਟੈ ਹਰਿ ਸੋਇ ॥੩॥

Nanak makes this prayer to God:

"Please, come and unite me with Yourself."

The month of Vaisakh is beautiful and pleasant,  
when the Saint causes me to meet the Lord.

(Sri Guru Granth Sahib Ji 133)

Guru Ji says that in the month of Vaisakh, those separated from the Lord need to be infinitely patient. Their fruit of spiritual bliss would be very much sweeter, if they would meditate on the Lord with love in their heart. The torment for those who miss their Lord from their heart cannot be described in words.

Many people, in the course of their life, lose holy communion with their Lord and get entangled deeper and deeper in material wealth(ਮਾਇਆ).

Let us bear in mind that nothing goes back with us when we leave this world; neither wife nor children nor wealth shall accompany us to that eternal shore. Despite this undeniable truth, we continue to entangle and enmesh ourselves in this false labour. The Immortal Lord, who would accompany the soul beyond the valley of death, is hardly remembered by us.

Without the Sat Sangat, we are lost in this world and invariably get ourselves involved in false pursuits. The whole world is deeply immersed in this false materialistic occupation and hardly spares a thought for Him. Are we so callous as to forget Him; much worse, are we forsaking Him?

Guru Ji explains that all happiness is in Naam, forgetting which, all difficulties(ਦੁਖ) come. We keep saying: this is mine, that is mine. However, all that is false. Pure are those who are attached to the Lord. Guru Ji advises us to keep their company and thus enable us to unite with the Lord.

**ਵੈਸਾਖੁ ਸੁਹਾਵਾ ਤਾਂ ਲਗੈ ਜਾ ਸੰਤੁ ਭੇਟੈ ਹਰਿ ਸੋਇ ॥੩॥**

The month of Vaisakh becomes beautiful  
when Saints assist me to meet God.

(Sri Guru Granth Sahib Ji 133)

### 3 JETH(ਜੇਠਿ)

*Mid May To Mid June*

ਹਰਿ ਜੇਠਿ ਜੁੜੰਦਾ ਲੋੜੀਐ ਜਿਸੁ ਅਗੈ ਸਭਿ ਨਿਵੰਨਿ ॥

ਹਰਿ ਸਜਣ ਦਾਵਣਿ ਲਗਿਆ ਕਿਸੈ ਨ ਦੇਈ ਬੰਨਿ ॥

In the month of Jeth, the bride longs to meet with the Lord.

All bow in humility before Him.

One who has grasped the hem of the Lord, the True Friend  
- no one can keep him in bondage.

ਮਾਣਕ ਮੋਤੀ ਨਾਮੁ ਪ੍ਰਭ ਉਨ ਲਗੈ ਨਾਹੀ ਸੰਨਿ ॥

ਰੰਗ ਸਭੇ ਨਾਰਾਇਣੈ ਜੇਤੇ ਮਨਿ ਭਾਵੰਨਿ ॥

ਜੋ ਹਰਿ ਲੋੜੇ ਸੋ ਕਰੇ ਸੋਈ ਜੀਅ ਕਰੰਨਿ ॥

God's Name is the Jewel, the Pearl. It cannot be stolen or taken away.

In the Lord are all pleasures which please the mind.

As the Lord wishes, so He acts, and so His creatures act.

ਜੋ ਪ੍ਰਭਿ ਕੀਤੇ ਆਪਣੇ ਸੋਈ ਕਹੀਅਹਿ ਧੰਨਿ ॥

ਆਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ਵਿਛੁੜਿ ਕਿਉ ਰੋਵੰਨਿ ॥

They alone are called blessed, whom God has made His Own.

If people could meet the Lord by their own efforts,  
why would they be crying out in the pain of separation?

ਸਾਧੂ ਸੰਗੁ ਪਰਾਪਤੇ ਨਾਨਕ ਰੰਗ ਮਾਣੰਨਿ ॥

ਹਰਿ ਜੇਠੁ ਰੰਗੀਲਾ ਤਿਸੁ ਧਣੀ ਜਿਸ ਕੈ ਭਾਗੁ ਮਥੰਨਿ ॥੪॥

Meeting Him in the Saadh Sangat, O Nanak, celestial bliss is enjoyed.

In the month of Jeth, the playful Husband Lord meets her,  
upon whose forehead such good destiny is recorded.

(Sri Guru Granth Sahib Ji 133)

Guru Ji says that the month of Jeth is as hot as the heat from a furnace for people who have forgotten the Lord. The weather is extremely hot in this month. Guru Ji says, in this month, seek union with Him, before whom all bow down.

Without Naam, everything is problematic. Difficulties come to people when they leave the sanctuary of the Almighty God and start depending upon human kind for help. He, who is attached to the Lord, is free of any bondage. The Lord's Name is priceless – the gems and pearls which nobody can steal.

Whatever delights we desire can be found in Waheguru(ਵਾਹਿਗੁਰੂ). God bestows His Divine goodness whenever it pleases Him.

Praiseworthy are those people whom God has made His own. Guru Ji says that this is possible if we keep the company of Saints or pious souls. Those who are blessed with good karma shall meet the Lord in the month of Jeth.

In the company of a Sadhu, sins are removed, just as darkness fades in the presence of light. Such beings then do not come under the jurisdiction of the Lord of Death(ਧਰਮਰਾਜ), for they have become immortal.

There is one very important thing to understand. Firstly there should be a thirst; we wish to drink water only when we are thirsty. Similarly, we should have the profound desire to meet Waheguru(ਵਾਹਿਗੁਰੂ), for only then would our 'thirst' be quenched.

Those who earnestly seek the blessed shelter of the Lord's sanctuary shall be saved in the month of Jeth.

When the light of human life fades away, man repents. Guru Ji comforts us by telling us not to be distressed; even sinners like Ajamal were saved by keeping the company of holy persons. Man sows and reaps whatever is written on his forehead.

Guru Ji exhorts all people never to 'put their feet in two

boats'; if they do so, they will surely drown. Those who continue to live a life of duality(ਦੁਬਦਾ) will ultimately come to ruin.

Guru Ji finally says that Jeth is a pleasant month for those in whose heart the Word of the Lord resides.

## 4 ASSAD(ਆਸਾੜੁ)

*Mid June To Mid July*

ਆਸਾੜੁ ਤਪੰਦਾ ਤਿਸੁ ਲਗੈ ਹਰਿ ਨਾਹੁ ਨ ਜਿੰਨਾ ਪਾਸਿ ॥

ਜਗਜੀਵਨ ਪੁਰਖੁ ਤਿਆਗਿ ਕੈ ਮਾਣਸ ਸੰਦੀ ਆਸ ॥

The month of Assad seems burning hot,  
to those who are not close to their Husband Lord.  
They have forsaken God the Primal Being, the Life of the World,  
and they have come to rely upon mere mortals.

ਦੁਯੈ ਭਾਇ ਵਿਗੁਚੀਐ ਗਲਿ ਪਈ ਸੁ ਜਮ ਕੀ ਫਾਸ ॥

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਮਥੈ ਜੋ ਲਿਖਿਆਸੁ ॥

ਰੈਣਿ ਵਿਹਾਣੀ ਪਛੁਤਾਣੀ ਉਠਿ ਚਲੀ ਗਈ ਨਿਰਾਸ ॥

In the love of duality, the soul-bride is ruined;  
around her neck she wears the noose of Death.

As you plant, so shall you harvest;  
your destiny is recorded on your forehead.

The life-night passes away, and in the end, one comes to regret and  
repent, and then depart with no hope at all.

ਜਿਨ ਕੋ ਸਾਧੂ ਭੇਟੀਐ ਸੋ ਦਰਗਹ ਹੋਇ ਖਲਾਸੁ ॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ਤੇਰੇ ਦਰਸਨ ਹੋਇ ਪਿਆਸ ॥

Those who meet with the Holy Saints  
are liberated in the Court of the Lord.

Show Your Mercy to me, O God;  
I am thirsty for the Blessed Vision of Your Darshan.

ਪ੍ਰਭ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਕੋ ਨਹੀ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥

ਆਸਾੜੁ ਸੁਹੰਦਾ ਤਿਸੁ ਲਗੈ ਜਿਸੁ ਮਨਿ ਹਰਿ ਚਰਣ ਨਿਵਾਸ ॥੫॥

Without You, God, there is no other at all.  
This is Nanak's humble prayer. The month of Assad is pleasant,  
when the Feet of the Lord abide in the mind.

(Sri Guru Granth Sahib Ji 133)

Guru Ji says this month is hot for those people who are away

from God, the husband.

They have forsaken the life-giver of this whole world and attached themselves to Maya(the negative power of God). Instead of God, they place their hopes on human beings and get lost in duality. They turn their face away from the Lord and get into the clutches of death. Around their neck, the halter of Kaal is put by the messengers of Death.

Guru Ji says the world is a field of action and reaction. As a man sows, so he reaps. Whatever is written on a person's brow and what he sows, that he reaps.

When the night of human life passes away, man repents and goes to parlok without any hope.

Guru Ji says there are some who escape the couriers of death. Who are they? Those who keep the company of the saints and listen to their teachings are accepted in God's court.

Guru Ji says, "Show Thy mercy, O'Lord that I may thirst for Thy Sight."

Sri Guru Nanak Dev Sahib Ji makes a supplication, "O'Lord! there is not any other beside Thee."

## 5 SAWAN(ਸਾਵਣਿ)

Mid July To Mid August

ਸਾਵਣਿ ਸਰਸੀ ਕਾਮਣੀ ਚਰਨ ਕਮਲ ਸਿਉ ਪਿਆਰੁ ॥

ਮਨੁ ਤਨੁ ਰਤਾ ਸਚ ਰੰਗਿ ਇਕੋ ਨਾਮੁ ਅਧਾਰੁ ॥

In the month of Sawan, the soul-bride is happy,  
if she falls in love with the Lotus Feet of the Lord.  
Her mind and body are imbued with the Love of the True One;  
His Name is her only Support.

ਬਿਖਿਆ ਰੰਗ ਕੂੜਾਵਿਆ ਦਿਸਨਿ ਸਭੇ ਛਾਰੁ ॥

ਹਰਿ ਅੰਮ੍ਰਿਤ ਬੂੰਦ ਸੁਹਾਵਣੀ ਮਿਲਿ ਸਾਧੂ ਪੀਵਣਹਾਰੁ ॥

ਵਣੁ ਤਿਣੁ ਪ੍ਰਭ ਸੰਗਿ ਮਉਲਿਆ ਸੰਮ੍ਰਥ ਪੁਰਖ ਅਪਾਰੁ ॥

The pleasures of corruption are false. All that is seen shall turn to ashes.  
The drops of the Lord's Nectar are so beautiful!  
Meeting the Holy Saint, we drink these in.

The forests and the meadows are rejuvenated and refreshed with the  
Love of God, the All-powerful, Infinite Primal Being.

ਹਰਿ ਮਿਲਣੈ ਨੋ ਮਨੁ ਲੋਚਦਾ ਕਰਮਿ ਮਿਲਾਵਣਹਾਰੁ ॥

ਜਿਨੀ ਸਖੀਏ ਪ੍ਰਭੁ ਪਾਇਆ ਹੰਉ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰ ॥

My mind yearns to meet the Lord.  
If only He would show His Mercy, and unite me with Himself!  
Those brides who have obtained God  
- I am forever a sacrifice to them.

ਨਾਨਕ ਹਰਿ ਜੀ ਮਇਆ ਕਰਿ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ ॥

ਸਾਵਣੁ ਤਿਨਾ ਸੁਹਾਗਣੀ ਜਿਨ ਰਾਮ ਨਾਮੁ ਉਰਿ ਹਾਰੁ ॥੬॥

O Nanak, when the Dear Lord shows kindness,  
He adorns His bride with the Word of His Shabad.  
Sawan is delightful for those happy soul-brides  
whose hearts are adorned with the Necklace of the Lord's Name.

(Sri Guru Granth Sahib Ji 133)

In the month of Sawan, happy is the human soul who keeps

the love of God's feet in her heart. Her mind and body are coloured with the true colour of God's love. False colour fades but true Naam Rang does not fade.

Bhai Mati Das Ji came under the saw but he refused to leave the lotus feet of the Lord.

All sinful pleasures are false and temporary, and they ultimately become ashes.

The all-pervading Lord is present everywhere, in the forest and in the blades of grass.

Guru Ji says, "My mind yearns to meet the Lord but He is met only through His Grace. I am sacrifice to them who have found the Lord."

The Lord, in His Mercy, blesses a person with His Name. The person who possesses the necklace of the Lord's Name receives all the respect in this world.

The chatrik bird waits for one rain drop although there may be so much water available. When one meets a Purun Purush then one gets the droplets of God's nectar and then man gets peace and happiness.

Sawan is delightful for those happy wives whose mind is bedecked with the necklace of the Name of the all-pervading God.

## 6 BHADON(ਭਾਦੁਇ)

*Mid August to Mid September*

ਭਾਦੁਇ ਭਰਮਿ ਭੁਲਾਣੀਆ ਦੂਜੈ ਲਗਾ ਹੇਤੁ ॥

ਲਖ ਸੀਗਾਰ ਬਣਾਇਆ ਕਾਰਜਿ ਨਾਹੀ ਕੇਤੁ ॥

In the month of Bhadon, she is deluded by doubt,  
because of her attachment to duality.

She may wear thousands of ornaments, but they are of no use at all.

ਜਿਤੁ ਦਿਨਿ ਦੇਹ ਬਿਨਸਸੀ ਤਿਤੁ ਵੇਲੈ ਕਹਸਨਿ ਪ੍ਰੇਤੁ ॥

ਪਕੜਿ ਚਲਾਇਨਿ ਦੂਤ ਜਮ ਕਿਸੈ ਨ ਦੇਨੀ ਭੇਤੁ ॥

ਛਡਿ ਖੜੋਤੇ ਖਿਨੈ ਮਾਹਿ ਜਿਨ ਸਿਉ ਲਗਾ ਹੇਤੁ ॥

On that day when the body perishes-at that time,  
she becomes a ghost.

The Messenger of Death seizes and holds her,  
and does not tell anyone his secret.

And her loved ones-in an instant, they move on, leaving her all alone.

ਹਥ ਮਰੋੜੈ ਤਨੁ ਕਪੇ ਸਿਆਹਹੁ ਹੋਆ ਸੇਤੁ ॥

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥

She wrings her hands, her body writhes in pain,  
and she turns from black to white.

As she has planted, so does she harvest; such is the field of karma.

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਚਰਣ ਬੋਹਿਥ ਪ੍ਰਭ ਦੇਤੁ ॥

ਸੇ ਭਾਦੁਇ ਨਰਕਿ ਨ ਪਾਈਅਹਿ ਗੁਰੁ ਰਖਣ ਵਾਲਾ ਹੇਤੁ ॥੨॥

Nanak seeks God's Sanctuary;

God has given him the Boat of His Feet.

Those who love the Guru, the Protector and Saviour, in Bhadon, shall  
not be thrown down into hell.

(Sri Guru Granth Sahib Ji 133)

Guru Ji says, in the month of Bhadon, people who are in duality or doubt are lost. In doubt, people commit crores

of faults. A lady (soul) tries to beautify herself in many ways. Millions of decorations are of no value because, one day the body will ultimately decay and die. The same people who loved you so much, will now call you a ghost. The owner, a master of the house, will be removed from the very house which he had previously called his own and wherein he lived like a big landlord.

Jum(couriers of the Lord of Death) will catch hold of the soul and they would not tell anyone where they are taking him to, or which juni(being born again in another form or species) the soul will repose.

Sri Guru Gobind Singh Sahib Ji asked Madho Das where his guru is. Madho Das replied that his guru is in Sachkand with Waheguru(ਵਾਹਿਗੁਰੂ). Guru Ji told him to pluck a fruit from a tree which the Guru indicated and to cut it into two pieces: take out the small insect inside it. Guru Ji then gave power to the insect to speak. The insect spoke in the voice of Sadho Das, the Guru of Madho Das. Instantly, Madho Das fell at the feet of Guru Gobind Singh Ji.

Those people whom we love so much, leave us in seconds. The soul refuses to come out of the body, and the body writhes in pain; he wrings his hands. But, as man sows so shall he reap.

There is one way to save ourselves. Guru Ji says 'make a ship' out of Waheguru's(ਵਾਹਿਗੁਰੂ) feet and cross the ocean of life. Those people will not go to hell in the month of Bhaadon who take the Guru as their guide.

## 7 ASSU(ਅਸੁਨਿ)

*Mid-September To Mid-October*

ਅਸੁਨਿ ਪ੍ਰੇਮ ਉਮਾਹੜਾ ਕਿਉ ਮਿਲੀਐ ਹਰਿ ਜਾਇ ॥

ਮਨਿ ਤਨਿ ਪਿਆਸ ਦਰਸਨ ਘਣੀ ਕੋਈ ਆਇ ਮਿਲਾਵੈ ਮਾਇ ॥

In the month of Assu, my love for the Lord overwhelms me.

How can I go and meet the Lord?

My mind and body are so thirsty for His Blessed Vision.

Won't someone please come and lead me to Him, O my mother.

ਸੰਤ ਸਹਾਈ ਪ੍ਰੇਮ ਕੇ ਹਉ ਤਿਨ ਕੈ ਲਾਗਾ ਪਾਇ ॥

ਵਿਣੁ ਪ੍ਰਭ ਕਿਉ ਸੁਖ ਪਾਈਐ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥

ਜਿੰਨੀ ਚਾਖਿਆ ਪ੍ਰੇਮ ਰਸੁ ਸੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਇ ॥

The Saints are the helpers of the Lord's lovers; I fall and touch their feet.

Without God, how can I find peace?

There is nowhere else to go.

Those who have tasted the sublime essence of His Love, remain satisfied and fulfilled.

ਆਪੁ ਤਿਆਗਿ ਬਿਨਤੀ ਕਰਹਿ ਲੇਹੁ ਪ੍ਰਭੂ ਲੜਿ ਲਾਇ ॥

ਜੋ ਹਰਿ ਕੰਤਿ ਮਿਲਾਈਆ ਸਿ ਵਿਛੁੜਿ ਕਤਹਿ ਨ ਜਾਇ ॥

They renounce their selfishness and conceit,  
and they pray, "God, please attach me to the hem of Your robe."

Those whom the Husband Lord has united with Himself,  
shall not be separated from Him again.

ਪ੍ਰਭ ਵਿਣੁ ਦੂਜਾ ਕੋ ਨਹੀ ਨਾਨਕ ਹਰਿ ਸਰਣਾਇ ॥

ਅਸੁ ਸੁਖੀ ਵਸੰਦੀਆ ਜਿਨਾ ਮਇਆ ਹਰਿ ਰਾਇ ॥੮॥

Without God, there is no other at all.

Nanak has entered the Sanctuary of the Lord.

In Assu, the Lord, the Sovereign King, has granted His Mercy,  
and they dwell in peace.

(Sri Guru Granth Sahib Ji 133)

In the month of Assu, Guru Ji says, "An intense longing(ਵੈਰਾਗ)

has arisen or becomes awake in me; How shall I go and meet the Lord?"

There is a great thirst or desire in me to see the Lord, Guru Ji asks whether anybody can become a go-between and make him meet the Lord?

Just as a fish loves water intensely, so did 'papiha' wait for the precious sivantī boond(ਸਵਾਂਤੀ ਬੂੰਦ); how the papiha cries for that rain drop. Guru Ji says that on this path, only those who have already reached there can help us.

Happiness and peace comes only on meeting the Lord. There is no happiness or peace anywhere else.

Those who have tasted God's love become satiated. Love(ਪ੍ਰੇਮ) is difficult to express in words. A Sadhu by the name of Mansoor was asked, "Where is the limit of Love?" He replied, "When I go to the gallows, I will give a reply to this question." So, when he was about to be hanged, he said "There is a limit to everything e.g. what we donate etc. but there is no limit to love."

Guru Ji says the method(ਵਿਧੀ) or way(ਜੁਗਤ) is to abandon ego and pray to the Lord in intense longing(ਵੈਰਾਗ) "O' Lord, unite me with Thyself."

Sri Guru Gobind Singh Sahib Ji says in His Bani that: God listens to the elephant's cry later, but listens first to the ant's.

Guru Ji says: our aim is to become Jyoti Saroop(ਜੋਤ ਸਰੂਪ) or Akal Roop(ਅਕਾਲ ਰੂਪ), and then there is no separation after that.

In Assu, the Lord's love is over-flowing from within me. How shall I go and meet God?

In Assu, they dwell in peace on whom are bestowed the  
Grace of God, the King.

## 8 KATAK(ਕਤਿਕ)

*Mid-October to Mid-November*

ਕਤਿਕਿ ਕਰਮ ਕਮਾਵਣੇ ਦੋਸੁ ਨ ਕਾਹੂ ਜੋਗੁ ॥

ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆਂ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗੁ ॥

In the month of Katak, do good deeds.

Do not try to blame anyone else.

Forgetting the Transcendent Lord, all sorts of illnesses are contracted.

ਵੇਮੁਖ ਹੋਏ ਰਾਮ ਤੇ ਲਗਨਿ ਜਨਮ ਵਿਜੋਗੁ ॥

ਖਿਨ ਮਹਿ ਕਉੜੇ ਹੋਇ ਗਏ ਜਿਤੜੇ ਮਾਇਆ ਭੋਗੁ ॥

ਵਿਚੁ ਨ ਕੋਈ ਕਰਿ ਸਕੈ ਕਿਸ ਥੈ ਰੋਵਹਿ ਰੋਜੁ ॥

Those who turn their backs on the Lord shall be separated from Him  
and consigned to reincarnation, over and over again.

In an instant, all of Maya's sensual pleasures turn bitter.

No one can then serve as your intermediary.

Unto whom can we turn and cry?

ਕੀਤਾ ਕਿਛੁ ਨ ਹੋਵਈ ਲਿਖਿਆ ਧੁਰਿ ਸੰਜੋਗੁ ॥

ਵਡਭਾਗੀ ਮੇਰਾ ਪ੍ਰਭੁ ਮਿਲੈ ਤਾਂ ਉਤਰਹਿ ਸਭਿ ਬਿਓਗੁ ॥

By one's own actions, nothing can be done;  
destiny was pre-determined from the very beginning.

By great good fortune, I meet my God,  
and then all pain of separation departs.

ਨਾਨਕ ਕਉ ਪ੍ਰਭੁ ਰਾਖਿ ਲੇਹਿ ਮੇਰੇ ਸਾਹਿਬ ਬੰਦੀ ਮੋਚੁ ॥

ਕਤਿਕ ਹੋਵੈ ਸਾਧਸੰਗੁ ਬਿਨਸਹਿ ਸਭੇ ਸੋਚੁ ॥੯॥

Please protect Nanak, God;

O my Lord and Master, please release me from bondage.

In Katak, in the Company of the Holy, all anxiety vanishes.

(Sri Guru Granth Sahib Ji 133)

In the month of Katak, Guru Ji explains that we should not blame others for our troubles or difficulties, these are due

to our past karams. He says that we get into difficulties by forgetting God.

In Katak, do good deeds and don't blame others for your difficulties.

By forgetting the Supreme Lord, all ailments cling to man.

To turn away from the Lord leads one to separation and to the eternal sufferings in births and deaths.

All the maya, wealth etc. are lost in a single moment; nothing from our earthly abode can help the soul in the sanctum of God. Whatever He has written, that is man's destiny, it cannot be erased. God can forgive one's transgression only by His Grace or Kirpa.

Guru Ji says that we must say ardaas before Waheguru(ਵਾਹਿਗੁਰੂ). He will come to us as our saviour. By then, the false wall of ego separating the soul from the Supreme Soul would be broken. Whatever karams we have acquired in our journey through life we have to pay for them in the end. But if we seek shelter in the company of sadhu or holy person, or Sat Sangat, then all our anxieties shall depart.

Sri Guru Nanak Dev Sahib Ji says that by securing the sanctuary of the Lord, there is then no more birth and death. This is only possible with Jyot(ਜੋਤ - Spiritual Light) and Jugat(ਜੁਗਤ). Jyot is Sri Guru Granth Sahib Ji, and Jugat is the company of Sadhus(pious souls)- Khalsa.

## 9 MAGHAR(ਮੰਘਿਰਿ)

*Mid-November to Mid-December*

ਮੰਘਿਰਿ ਮਾਹਿ ਸੋਹੰਦੀਆ ਹਰਿ ਪਿਰ ਸੰਗਿ ਬੈਠੜੀਆਹ ॥

ਤਿਨ ਕੀ ਸੋਭਾ ਕਿਆ ਗਣੀ ਜਿ ਸਾਹਿਬਿ ਮੇਲੜੀਆਹ ॥

In the month of Maghar,  
those who sit with their Beloved Husband Lord are beautiful.  
How can their glory be measured whom  
Their Lord and Master blends them with Himself.

ਤਨੁ ਮਨੁ ਮਉਲਿਆ ਰਾਮ ਸਿਉ ਸੰਗਿ ਸਾਧ ਸਹੇਲੜੀਆਹ ॥

ਸਾਧ ਜਨਾ ਤੇ ਬਾਹਰੀ ਸੇ ਰਹਨਿ ਇਕੇਲੜੀਆਹ ॥

ਤਿਨ ਦੁਖੁ ਨ ਕਬਹੂ ਉਤਰੈ ਸੇ ਜਮ ਕੈ ਵਸਿ ਪੜੀਆਹ ॥

Their bodies and minds blossom forth in the Lord;  
they have the companionship of the Holy Saints.  
Those who lack the Company of the Holy, remain all alone.  
Their pain never departs,  
and they fall into the grip of the Messenger of Death.

ਜਿਨੀ ਰਾਵਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ਸੇ ਦਿਸਨਿ ਨਿਤ ਖੜੀਆਹ ॥

ਰਤਨ ਜਵੇਹਰ ਲਾਲ ਹਰਿ ਕੰਠਿ ਤਿਨਾ ਜੜੀਆਹ ॥

Those who have ravished and enjoyed their God,  
are seen to be continually exalted and uplifted.  
They wear the Necklace of the jewels, emeralds  
and rubies of the Lord's Name.

ਨਾਨਕ ਬਾਂਛੈ ਧੂੜਿ ਤਿਨ ਪ੍ਰਭ ਸਰਣੀ ਦਰਿ ਪੜੀਆਹ ॥

ਮੰਘਿਰਿ ਪ੍ਰਭੁ ਆਰਾਧਣਾ ਬਹੁੜਿ ਨ ਜਨਮੜੀਆਹ ॥੧੦॥

Nanak seeks the dust of the feet of  
those who take to the Sanctuary of the Lord's Door.  
Those who worship and adore God in Maghar, do not suffer the cycle  
of reincarnation ever again.

(Sri Guru Granth Sahib Ji 133)

Guru Ji explains that, in the month of Maghar, those human

brides who sit beside their Lord, their praise is beyond description; their bodies and minds are one with the Lord.

In Maghar, beautiful are they who sit beside their beloved God.

How can their glory be measured whom the Lord blends with Himself?

Those who are without the company of pious persons invariably get into difficulties which do not leave them easily. They become lonely, and their pains and problems never depart and, ultimately they fall into the hands of the Lord of Justice.

Those who meditate on the Lord are always standing in His service. Their necks are adorned with jewels; rubies and emeralds of God's Name. They who meditate and attain the highest degree of contemplation do not return to the cycle of birth and death anymore; they become one with the Lord of Universal Creation.

The company of a Sadhu helps to remove many of life's difficulties. They, who meditate on the Lord, are always alert(ਸਾਵਧਾਨ). Guru Nanak Ji says that He earnestly desires the dust of the feet of such souls who are one with the Lord.

## 10 POH(ਪੋਖਿ)

*Mid-December to Mid-January*

ਪੋਖਿ ਤੁਖਾਰੁ ਨ ਵਿਆਪਈ ਕੰਠਿ ਮਿਲਿਆ ਹਰਿ ਨਾਹੁ ॥

ਮਨੁ ਬੇਧਿਆ ਚਰਨਾਰਬਿੰਦ ਦਰਸਨਿ ਲਗੜਾ ਸਾਹੁ ॥

In the month of Poh, the cold does not touch those, whom the Husband Lord hugs close in His Embrace.

Their minds are transfixed by His Lotus Feet.

They are attached to the Blessed Vision of the Lord's Darshan.

ਓਟ ਗੋਵਿੰਦ ਗੋਪਾਲ ਰਾਇ ਸੇਵਾ ਸੁਆਮੀ ਲਾਹੁ ॥

ਬਿਖਿਆ ਪੋਹਿ ਨ ਸਕਈ ਮਿਲਿ ਸਾਧੂ ਗੁਣ ਗਾਹੁ ॥

ਜਹ ਤੇ ਉਪਜੀ ਤਹ ਮਿਲੀ ਸਚੀ ਪ੍ਰੀਤਿ ਸਮਾਹੁ ॥

Seek the Protection of the Lord of the Universe;

His service is truly profitable.

Corruption shall not touch you,

when you join the Holy Saints and sing the Lord's Praises.

From where it originated, there the soul is blended again.

It is absorbed in the Love of the True Lord.

ਕਰੁ ਗਹਿ ਲੀਨੀ ਪਾਰਬ੍ਰਹਮਿ ਬਹੁੜਿ ਨ ਵਿਛੁੜੀਆਹੁ ॥

ਬਾਰਿ ਜਾਉ ਲਖ ਬੇਰੀਆ ਹਰਿ ਸਜਣੁ ਅਗਮ ਅਗਾਹੁ ॥

When the Supreme Lord God grasps someone's hand,  
he shall never again suffer separation from Him.

I am a sacrifice, 100,000 times to

the Lord, my Friend, the Unapproachable and Unfathomable.

ਸਰਮ ਪਈ ਨਾਗਾਇਣੈ ਨਾਨਕ ਦਰਿ ਪਈਆਹੁ ॥

ਪੋਖੁ ਸੋਹੰਦਾ ਸਰਬ ਸੁਖ ਜਿਸੁ ਬਖਸੇ ਵੇਪਰਵਾਹੁ ॥੧੧॥

Please preserve my honour, Lord; Nanak begs at Your Door.

Poh is beautiful, and all comforts come to that one,  
whom the Carefree Lord has forgiven.

(Sri Guru Granth Sahib Ji 133)

Poh is a very cold month. If we meet the Lord, we would

not feel the coldness of the month of Poh.

In Poh, cold affects not those whom God, the husband, hugs to His bosom.

Maya causes many difficulties. In the month of Poh, we wear warm clothing and sit in the sun, so that we don't feel the cold. Guru Ji says that those who are united with their Lord would not be aware of the cold; their mind and body are merged with the Spiritual Being, whose overwhelming presence cleanses the souls of their sins.

They who are spiritually absorbed in the Lord will ultimately become the form of the Lord; just as all rivers flow and finally meet the ocean, so will human lives be like the rivers – Waheguru(ਵਾਹਿਗੁਰੂ) is the ocean.

Those who seek the Lord's sanctuary become fearless. Depending solely and faithfully in the Lord, they are blessed by Him and are kept close to Him. The sins of the mind and the body represent the coldness of Poh and they are wiped away by the Grace of God - coldness does not touch the soul. Waheguru(ਵਾਹਿਗੁਰੂ) bestows His divine support in the exuberant atmosphere of divine happiness.

Guru Ji says that, notwithstanding the coldness in the month of Poh, the season offers a beauteous nature of its own and gives great peace to those human souls to whom the care-free Lord grants His pardon and blessings. They, who praise the Lord and spend time in the company of Saints, are not affected by maya, trishna, sins etc..

# 11 MAGH(ਮਾਘ)

Mid-January to Mid-February

ਮਾਘ ਮਜਨੁ ਸੰਗਿ ਸਾਧੂਆ ਧੂੜੀ ਕਰਿ ਇਸਨਾਨੁ ॥  
ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਸੁਣਿ ਸਭਨਾ ਨੋ ਕਰਿ ਦਾਨੁ ॥

In the month of Maagh,  
let your cleansing bath be the dust of the Saadh Sangat.  
Meditate and listen to the Name of the Lord,  
and give it to everyone.

ਜਨਮ ਕਰਮ ਮਲੁ ਉਤਰੈ ਮਨ ਤੇ ਜਾਇ ਗੁਮਾਨੁ ॥  
ਕਾਮਿ ਕਰੋਧਿ ਨ ਮੋਹੀਐ ਬਿਨਸੈ ਲੋਭੁ ਸੁਆਨੁ ॥  
ਸਚੈ ਮਾਰਗਿ ਚਲਦਿਆ ਉਸਤਤਿ ਕਰੇ ਜਹਾਨੁ ॥

In this way, the filth of lifetimes of karma shall be removed,  
and egotistical pride shall vanish from your mind.  
Sexual desire and anger shall not seduce you,  
and the dog of greed shall depart.  
Those who walk on the Path of Truth  
shall be praised throughout the world.

ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ ॥  
ਜਿਸ ਨੋ ਦੇਵੈ ਦਇਆ ਕਰਿ ਸੋਈ ਪੁਰਖੁ ਸੁਜਾਨੁ ॥

Be kind to all beings-this is more meritorious than bathing at the  
sixty-eight sacred shrines of pilgrimage and the giving of charity.  
That person, upon whom the Lord bestows His Mercy, is a wise person.

ਜਿਨਾ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ਨਾਨਕ ਤਿਨ ਕੁਰਬਾਨੁ ॥  
ਮਾਘ ਸੁਚੇ ਸੇ ਕਾਂਢੀਅਹਿ ਜਿਨ ਪੂਰਾ ਗੁਰੁ ਮਿਹਰਵਾਨੁ ॥੧੨॥  
Nanak is a sacrifice to those who have merged with God.  
In Maagh, they alone are known as true,  
unto whom the Perfect Guru is Merciful.

(Sri Guru Granth Sahib Ji 133)

In this month, Guru Ji says to bathe in the dust of Saint's

congregation. During this month there is a big mela known as Kumb da Mela. Thousands of highly spiritual souls or sadhus gather together for this mela.

Guru Ji says that a sadhu's company is the biggest holy bath. One gets knowledge(ਗਿਆਨ) as to how to meditate on the Lord.

Guru Ji asks us to remember the Name of the Lord and to bestow it as alms to others. In this way millions of sins are washed away and ego(ਹਉਮੈ) leaves the mind. Lust(ਕਾਮ), anger(ਕ੍ਰੋਧ) and greed(ਲੋਭ) can do no harm to the soul then. Guru Ji says that when we follow the true path, then we will receive the respect of everyone.

Mercy shown to living beings is more praiseworthy than bathing at the sixty-eight places of pilgrimage and the giving of alms.

In Magh, deem the bath in the dust of the saints' company as an ablution at the shrines.

Remember and hear God's Name and bestow it as alms to all.

On whom the Lord casts His Graceful Glance(ਕ੍ਰਿਪਾ), these human souls attain 'Tat Gian'. In this holy month, they are considered great and pure, whom God blesses with His Graceful Glance.

Guru Ji says, for purity of body, such a bath is essential. Therefore, in the company of saints, listening to their bachan and obeying them, they thus receive a Spiritual bath.

We should refrain from listening to nindah or evil gossip about others; one should train oneself to listen to Bani.

Guru Ji explains that the karmas, or the sinful actions of one's previous births and also of this birth will be washed away if one keeps the company of pious souls.

Guru Ji says that He is a sacrifice to them who are blessed by God. Their coming to this world is fruitful and they are pure to whom God has become merciful.

## 12 PHAGAN(ਫਲਗੁਣਿ)

*Mid-February to Mid-March*

ਫਲਗੁਣਿ ਅਨੰਦ ਉਪਾਰਜਨਾ ਹਰਿ ਸਜਣ ਪ੍ਰਗਟੇ ਆਇ ॥

ਸੰਤ ਸਹਾਈ ਰਾਮ ਕੇ ਕਰਿ ਕਿਰਪਾ ਦੀਆ ਮਿਲਾਇ ॥

In the month of Phagan, bliss comes to those,  
unto whom the Lord, the Friend, has been revealed.

The Saints, the Lord's helpers, in their mercy, have united me with Him.

ਸੇਜ ਸੁਹਾਵੀ ਸਰਬ ਸੁਖ ਹੁਣਿ ਦੁਖਾ ਨਾਹੀ ਜਾਇ ॥

ਇਛ ਪੁਨੀ ਵਡਭਾਗਣੀ ਵਰੁ ਪਾਇਆ ਹਰਿ ਰਾਇ ॥

ਮਿਲਿ ਸਹੀਆ ਮੰਗਲੁ ਗਾਵਹੀ ਗੀਤ ਗੋਵਿੰਦ ਅਲਾਇ ॥

My bed is beautiful, and I have all comforts.

I feel no sadness at all.

My desires have been fulfilled-by great good fortune,  
I have obtained the Sovereign Lord as my Husband.  
Join with me, my sisters, and sing the songs of rejoicing  
and the Hymns of the Lord of the Universe.

ਹਰਿ ਜੇਹਾ ਅਵਰੁ ਨ ਦਿਸਈ ਕੋਈ ਦੂਜਾ ਲਵੈ ਨ ਲਾਇ ॥

ਹਲਤੁ ਪਲਤੁ ਸਵਾਰਿਓਨੁ ਨਿਹਚਲ ਦਿਤੀਅਨੁ ਜਾਇ ॥

There is no other like the Lord-there is no equal to Him.

He embellishes this world and the world hereafter,  
and He gives us our permanent home there.

ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਰਖਿਅਨੁ ਬਹੁੜਿ ਨ ਜਨਮੈ ਧਾਇ ॥

ਜਿਹਵਾ ਏਕ ਅਨੇਕ ਗੁਣ ਤਰੇ ਨਾਨਕ ਚਰਣੀ ਪਾਇ ॥

ਫਲਗੁਣਿ ਨਿਤ ਸਲਾਹੀਐ ਜਿਸ ਨੋ ਤਿਲੁ ਨ ਤਮਾਇ ॥੧੩॥

He rescues us from the world-ocean;

never again do we have to run the cycle of reincarnation.

I have only one tongue, but Your Glorious Virtues are beyond counting.

Nanak is saved, falling at Your Feet.

In Phagan, praise Him continually; He has not even an iota of greed.

(Sri Guru Granth Sahib Ji 133)

Guru Ji says that, in the month of Phagan they become happy onto whom the Lord manifests in real form(ਪ੍ਰਤੱਖ).

But, how does the Lord become visible and as a friend?

Guru Ji says that by keeping the company of Saints, Waheguru's(ਵਾਹਿਗੁਰੂ) vision(ਦਰਸ਼ਨ) will be obtained. Then, all difficulties(ਦੁਖ) will go away and all desires will be fulfilled. Then, we would be successful(ਸਫਲ) in both this and the next world. Waheguru(ਵਾਹਿਗੁਰੂ) Ji will then reveal such a place to us from where there will be no fear of falling; God will protect the deserving, from life's ocean; birth & death shall forever be removed.

The Formless Lord is free from desires. Those who meditate on the Lord shall become desireless themselves. They shall someday be present in the Court of the Almighty with bright faces.

Love and devotion to the Lord will enable man to cross the dreaded ocean of life; no more shall he be subjected to further births and death: God's excellence are manifold, but man has only one tongue to utter His greatness. A human being will be saved if he will humble himself by falling at the feet of the Lord.

Guru Ji advises us that in the month of Phagan fail not in one's prayers to praise the Almighty Lord who is without avarice.

In Phagan, they alone obtain happiness unto whom The Lord, the Friend, manifests Himself.

The Saints, who render man assistance of the Pervading Lord, have mercifully united me with Him.

Those who are dyed in the colour of the Lord are always one with Him. All days of his life will be good for him unto whose soul Waheguru(ਵਾਹਿਗੁਰੂ) has cast His Grace.

If we desire to ask something from the Lord, what should we ask? No kingdom, nor salvation(ਮੁਕਤੀ) but the Love of Your Lotus Feet or Your Vision(ਦਰਸ਼ਨ).

ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ ॥

I do not seek power, and I do not seek liberation.

My mind is in love with Your Lotus Feet.

(Sri Guru Granth Sahib Ji 534)

# CONCLUSION OF BARA MAHA PAATH

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ਜਿਨਿ ਜਿਨਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕੇ ਕਾਜ ਸਰੇ ॥

ਹਰਿ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਦਰਗਹ ਸਚਿ ਖਰੇ ॥

Those who meditate on the Naam, the Name of the Lord  
- their affairs are all resolved.

Those who meditate on the Perfect Guru, the Lord-Incarnate  
- they are judged true in the Court of the Lord.

ਸਰਬ ਸੁਖਾ ਨਿਧਿ ਚਰਣੁ ਹਰਿ ਭਉਜਲੁ ਬਿਖਮੁ ਤਰੇ ॥

ਪ੍ਰੇਮ ਭਗਤਿ ਤਿਨ ਪਾਈਆ ਬਿਖਿਆ ਨਾਹਿ ਜਰੇ ॥

ਕੂੜ ਗਏ ਦੁਬਿਧਾ ਨਸੀ ਪੂਰਨ ਸਚਿ ਭਰੇ ॥

The Lord's Feet are the Treasure of all peace and comfort for them;  
they cross over the terrifying and treacherous world-ocean.

They obtain love and devotion, and they do not burn in corruption.

Falsehood has vanished, duality has been erased,  
and they are totally overflowing with Truth.

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸੇਵਦੇ ਮਨ ਅੰਦਰਿ ਏਕੁ ਧਰੇ ॥

ਮਾਹ ਦਿਵਸ ਮੂਰਤ ਭਲੇ ਜਿਸ ਕਉ ਨਦਰਿ ਕਰੇ ॥

ਨਾਨਕੁ ਮੰਗੈ ਦਰਸ ਦਾਨੁ ਕਿਰਪਾ ਕਰਹੁ ਹਰੇ ॥੧੪॥੧॥

They serve the Supreme Lord God,  
and enshrine the One Lord within their minds.

The months, the days, and the moments are auspicious, for those upon  
whom the Lord casts His Glance of Grace.

Nanak begs for the blessing of Your Vision, O Lord.  
Please, shower Your Mercy upon me!

(Sri Guru Granth Sahib Ji 133)

# SANT BABA ATTAR SINGH JI'S PRICELESS WORDS ON GURMAT

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1. We must do Nitnem regularly everyday. Nitnem is a Sikh heritage as well as wealth and property. It is the religious duty of every Amritdari Sikh to recite, at least five banis in the early hours of the morning. The five Banis are:

1. Japji Sahib
2. Jaap Sahib
3. Savaiyes (Patshahi 10)
4. Chaupai Sahib
5. Anand Sahib.

The Bani to be recited in the evening is the Rehraas Sahib. The Bani to be recited before going to bed is the Kirtan Sohila. We should go to the Gurudwara after performing our morning prayers.

2. Naam Japna is every human being's most important religious duty.

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥  
ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥

Of all the religions, the best religion is to repeat the Name of the Lord,  
and this is the most pious deed.

(Sri Guru Granth Sahib Ji 266)

3. Naam Japna should be done with full faith and in God's presence as it generates shakti or Power. Naam or the Power

runs the crores of sun, moons, universe, planets and all creation.

**ਨਾਮੁ ਜਪਤ ਕੋਟਿ ਸੂਰ ਉਜਾਰਾ ਬਿਨਸੈ ਭਰਮੁ ਅੰਧੇਰਾ ॥੧॥**

By Naam Simran there is light of millions of suns,  
and the darkness of superstition disappears.

(Sri Guru Granth Sahib Ji 700)

4. The method(ਵਿਧੀ) or way(ਜੁਗਤ) of Naam Simran :

It should be done with full faith that God is ever present and is listening to your prayers. First, it should be performed with your lips and tongue moving slowly and saying: Waheguru(ਵਾਹਿਗੁਰੂ). The next stage is to repeat it by super-thought(ਸੁਰਤ) in the mind. The third stage is to repeat by way of breathing: take one inward breath saying Wahe(ਵਾਹਿ) and in the outward breath, Guru(ਗੁਰੂ).

When Simran is performed in this way, after sometime, you will reach the fourth stage, or Sahaj State, in which your super-thought(ਸੁਰਤ) and the shabad become merged into one. In the foregoing stages of Naam Simran, the most important thing to bear in mind is to do it in the presence of the Lord and remembering that He is present at all times and is listening to your prayer.

**ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥**

**ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ ॥**

Meditate on the image of the Guru within your mind;  
let your mind accept the Word of the Guru's Shabad, and His Mantra.

ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ ॥

ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ ॥੧॥

Enshrine the Guru's feet within your heart.

Bow in humility forever before the Guru, the Supreme Lord God.

(Sri Guru Granth Sahib Ji 964)

5. Ridhis and Sidhis are nothing. Immortality is far far away from these things.

ਰਿਧਿ ਸਿਧਿ ਸਭੁ ਮੋਹੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥

Riches and the supernatural spiritual powers  
are all emotional attachments;

through them, the Naam does not come to dwell in the mind.

Riches and miracles are all worldly attachments and,  
hence, the Name does not abide in the mind.

(Sri Guru Granth Sahib Ji 593)

ਅਚਰੁ ਚਰੈ ਤਾ ਸਿਧਿ ਹੋਈ ਸਿਧੀ ਤੇ ਬੁਧਿ ਪਾਈ ॥

ਪ੍ਰੇਮ ਕੇ ਸਰ ਲਾਗੇ ਤਨ ਭੀਤਰਿ ਤਾ ਭ੍ਰਮੁ ਕਾਟਿਆ ਜਾਈ ॥੧॥

If man eats up the uneatable then he becomes the perfect person,  
and through perfection he attains wisdom.

When the arrow of the Lord's affection strikes the body  
then alone is doubt dispelled.

(Sri Guru Granth Sahib Ji 607)

6. Without Sewa, we cannot become humble.

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥ ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥

One who performs selfless service, without thought of reward,  
shall attain his Lord.

(Sri Guru Granth Sahib Ji 552)

7. Rising above the three gunas: the Tamo, Rajo and Satto, one reaches trikuti and achieves the turiya state. When one's birti or super-thought(ਸੁਰਤ) reaches the Formless Lord, it is

known as the opening of the tenth door(ਦਸਮ ਦੁਆਰ).

ਤਿਕੁਟੀ ਛੂਟੈ ਦਸਵਾ ਦਰੁ ਖੂਲੈ ਤਾ ਮਨੁ ਖੀਵਾ ਭਾਈ ॥੩॥

When the knot of the three qualities is untied, then the Tenth Gate opens up, and the mind is intoxicated, O Brother.

(Sri Guru Granth Sahib Ji 1123)

੮.

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.

(Sri Guru Granth Sahib Ji 943)

From the above, it is very clear that, from the beginning to the end, Shabad is the Guru. The human body has never been a Guru and never shall be. For this reason, to pray and to bow down before a human body thinking it to be the Guru is very wrong indeed.

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ  
ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥

The Word, the Bani is Guru, and Guru is the Bani.  
Within the Bani, the Ambrosial Nectar is contained.

(Sri Guru Granth Sahib Ji 982)

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ  
ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

Waaho! Waaho! is the Bani, the Word, of the Formless Lord.  
There is no other as great as He is.

(Sri Guru Granth Sahib Ji 515)

9. All Jantra, Tantra are nothing before Gurbani.

ਸੁਨਤ ਜਪਤ ਹਰਿ ਨਾਮ ਜਸੁ ਤਾ ਕੀ ਦੂਰਿ ਬਲਾਈ ॥  
ਮਹਾ ਮੰਤ੍ਰੁ ਨਾਨਕੁ ਕਥੈ ਹਰਿ ਕੇ ਗੁਣ ਗਾਈ ॥੪॥੨੩॥੫੩॥

He who hears and utters the Lord's praises,  
his calamities are warded off,  
Nanak utters the supremely sublime Gurbani  
and signs the Lord's praise.

(Sri Guru Granth Sahib Ji 814)

ਰਾਮ ਨਾਮੁ ਜੋ ਜਨੁ ਜਪੈ ਅਨਦਿਨੁ ਸਦ ਜਾਗੈ ॥  
ਤੰਤੁ ਮੰਤੁ ਨਹ ਜੋਹਈ ਤਿਤੁ ਚਾਖੁ ਨ ਲਾਗੈ ਰਹਾਉ ॥

That humble being who chants the Lord's Name,  
remains always awake and aware, night and day.  
He is not affected by charms and spells,  
nor is he harmed by the evil eye.

(Sri Guru Granth Sahib Ji 817)

10. The meaning of Panth is: the Guru's way of life. Quantity does not mean Panth. Those who follow the path of the Tenth Guru, Sri Guru Gobind Singh Ji, they are the Panth.

ਚਰਨ ਚਲਉ ਮਾਰਗਿ ਗੋਬਿੰਦ ॥ ਮਿਟਹਿ ਪਾਪ ਜਪੀਐ ਹਰਿ ਬਿੰਦ ॥

With your feet, walk in the Way of the Lord.  
Sins are washed away by chanting the Lord's Name,  
even for a moment.

(Sri Guru Granth Sahib Ji 281)

11. In the presence of Sri Guru Granth Sahib Ji, no appeal should be made for money. If all the Guru's Sikhs take out their daswand (one-tenth of the honestly earned wealth) there would be no shortage of funds for all Guru's works, like Gurmat parchaar etc.

ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ ॥

ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ ॥੧॥

He who eats what he earns through his earnest labour  
and gives something in charity,  
he alone, O'Nanak, knows the true way of life.

(Sri Guru Granth Sahib Ji 1245)

12. Ardaas and Benti should be always short.

ਵਿਨੁ ਬੋਲਿਆ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਕਿਸੁ ਆਗੈ ਕੀਚੈ ਅਰਦਾਸਿ ॥

ਨਾਨਕ ਘਟਿ ਘਟਿ ਏਕੋ ਵਰਤਦਾ ਸਬਦਿ ਕਰੇ ਪਰਗਾਸ ॥੫੮॥

He knows everything, without being told;  
unto whom should we offer our prayers?

O' Nanak, the One Lord is prevailing and permeating each and every  
heart; the Word of the Shabad brings illumination.

(Sri Guru Granth Sahib Ji 1420)

Sant Ji also used to say that during ardaas, to take out a  
naked sword in Guru Ji's presence is tantamount to showing  
disrespect to the Guru Ji. With folded hands one should do  
ardaas before the Lord of the two worlds (the material and  
the spiritual).

13. With one's tongue and lips one should utter the Lord's  
praises. One should not talk bad about others with the same  
tongue and lips; neither should one curse anybody.

ਰਸਨਾ ਜਪੈ ਨ ਨਾਮੁ ਤਿਲੁ ਤਿਲੁ ਕਰਿ ਕਟੀਐ ॥

The tongue which does not chant the Naam  
ought to be cut out, bit by bit.

(Sri Guru Granth Sahib Ji 1362)

14. It is doing a great penance to withstand the good or

bad when somebody speaks well or speak ill about one.

ਲੋਕਨ ਕੀ ਚਤੁਰਾਈ ਉਪਮਾ ਤੇ ਬੈਸੰਤਰਿ ਜਾਰਿ ॥

ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ ਦੀਓ ਹੈ ਢਾਰਿ ॥੧॥

I have burnt in the fire the clever devices and praises of the world.  
Whether someone speaks well or speak bad of me,  
I have surrendered by body unto Thee.

(Sri Guru Granth Sahib Ji 528)

15. Religious duties are duties by which one achieves the sahej or Fourth State or Immortality.

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥

Of all the religions, the best religion is to repeat God's Name,  
and this is the most pious deed.

(Sri Guru Granth Sahib Ji 266)

16. People would get together and love each other only when they become attached to Gurbani and Kirtan:

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥

ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ਰਹਾਉ ॥

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥

I have totally forgotten my jealousy of others,  
since I found the Saadh Sangat, the Company of the Holy.  
No one is my enemy, and no one is a stranger, and I am a friend of all.

(Sri Guru Granth Sahib Ji 1299)

17. One who feels like giving a lecture should refrain from doing so. But one who does not desire to give a lecture should do so. For one who like to give a lecture, he does so to feed his ego and cleverness. But one who is not inclined

to lecture, the Lord Himself comes to his assistance and words will come forth from his inner soul.

ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬ੍ਰਤ ਪੂਜਾ ॥

ਜਾ ਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੂਜਾ ॥੧॥

ਰੇ ਜਨ ਮਨੁ ਮਾਧਉ ਸਿਉ ਲਾਈਐ ॥

ਚਤੁਰਾਈ ਨ ਚਤੁਰਭੁਜੁ ਪਾਈਐ ॥ ਰਹਾਉ ॥

What use is chanting,  
and what use is penance, fasting or devotional worship,  
to one whose heart is filled with the love of duality?  
O humble people, link your mind to the Lord.  
Through cleverness, the four-armed Lord is not obtained.

ਪਰਹਰੁ ਲੋਭੁ ਅਰੁ ਲੋਕਾਚਾਰੁ ॥

ਪਰਹਰੁ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਕਰਮ ਕਰਤ ਬਧੇ ਅਹੰਮੇਵ ॥

ਮਿਲਿ ਪਾਥਰ ਕੀ ਕਰਹੀ ਸੇਵ ॥੩॥

Set aside your greed and worldly ways.  
Set aside sexual desire, anger and egotism.  
Ritual practices bind people in egotism;  
meeting together, they worship stones.

ਕਹੁ ਕਬੀਰ ਭਗਤਿ ਕਰਿ ਪਾਇਆ ॥

ਭੋਲੇ ਭਾਇ ਮਿਲੇ ਰਘੁਰਾਇਆ ॥੪॥੬॥

Says Kabeer, He is obtained only by devotional worship.  
Through innocent love, the Lord is met.

(Sri Guru Granth Sahib Ji 324)

18. Peace will only come when every human being awakes in the early hours of dawn (Amritvela), takes a bath to freshen his body and gets attached to Gurbani and Kirtan.

19. The wall of illusion is not destroyed until the pride and love for the body is not broken. Then and only then, can

one attain immortal life.

ਸਾਧੋ ਇਹੁ ਤਨੁ ਮਿਥਿਆ ਜਾਨਉ ॥

ਯਾ ਭੀਤਰਿ ਜੋ ਰਾਮੁ ਬਸਤੁ ਹੈ ਸਾਚੋ ਤਾਹਿ ਪਛਾਨੋ ਰਹਾਉ ॥

O Holy Saints, know that this body is false.  
The Lord who dwells within it - recognize that He alone is real.

(Sri Guru Granth Sahib Ji 1186)

20. As long as love for the creation is not broken, until then shall one not get attached to the Formless Lord and become one with Him.

ਦ੍ਰਿਸਟਿਮਾਨੁ ਹੈ ਸਗਲ ਮਿਥੇਨਾ ॥

ਇਕੁ ਮਾਗਉ ਦਾਨੁ ਗੋਬਿੰਦ ਸੰਤ ਰੇਨਾ ॥

All that is visible is an illusion.  
I beg for this one gift,  
for the dust of the feet of the Saints, O Lord of the Universe.

(Sri Guru Granth Sahib Ji 1083)

ਇਹੁ ਜਗੁ ਧੂਏ ਕਾ ਪਹਾਰ ॥

ਤੈ ਸਾਚਾ ਮਾਨਿਆ ਕਿਹ ਬਿਚਾਰਿ ॥੧॥

This world is just a mountain of smoke.  
What makes you think that it is real?

(Sri Guru Granth Sahib Ji 1186)

21. Gursikhi is to live in the Will of the Lord, and to obey His order. Whatever the Lord says is right. To live in the Will of God leads one to all happiness.

ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ ॥

He alone is a Sikh, a friend, a relative and a brother,  
who walks in Guru Ji's Will.

(Sri Guru Granth Sahib Ji 601)

ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ ॥

By obeying His command, man become acceptable  
and then obtain the Master's mansion.

(Sri Guru Granth Sahib Ji 471)

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

O Nanak, it is written that you shall obey His Command,  
and walk in the Way of His Will.

(Sri Guru Granth Sahib Ji 1)

ਜੋ ਹੋਆ ਹੋਵਤ ਸੋ ਜਾਨੈ ॥ ਪ੍ਰਭ ਅਪਨੇ ਕਾ ਹੁਕਮੁ ਪਛਾਨੈ ॥

They know the past and present and recognize the Order of his Lord.

(Sri Guru Granth Sahib Ji 286)

22. In the presence of Sri Guru Granth Sahib Ji, discussing any subject which might lead to a quarrel should not be allowed.

ਬਹੁਤਾ ਬੋਲਣੁ ਝਖਣੁ ਹੋਇ ॥

ਵਿਣੁ ਬੋਲੇ ਜਾਣੈ ਸਭੁ ਸੋਇ ਰਹਾਉ ॥

To speak too much and babble is useless.  
Even without our speaking, He knows everything.

(Sri Guru Granth Sahib Ji 661)

23. We should always reach the Gurudwara in time, be it raining or in violent storm.

ਝਖੜੁ ਝਾਗੀ ਮੀਹੁ ਵਰਸੈ ਭੀ ਗੁਰੁ ਦੇਖਣ ਜਾਈ ॥੧੩॥

ਸਮੁੰਦੁ ਸਾਗਰੁ ਹੋਵੈ ਬਹੁ ਖਾਰਾ

ਗੁਰਸਿਖੁ ਲੰਘਿ ਗੁਰ ਪਹਿ ਜਾਈ ॥੧੪॥

Even in violent storms and torrential rain,  
I go out to catch a glimpse of my Guru.  
Even though the oceans and the salty seas are very vast,  
the GurSikh will cross over it to get to his Guru.

(Sri Guru Granth Sahib Ji 757)

24. When the Langar(Guru Ji's kitchen) becomes common, then there will be peace and the country will become a place of happiness.

ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥੩॥

All share in Your Grace; Thou art seen as alien to none.

(Sri Guru Granth Sahib Ji 97)

25. When serving food from the Guru's kitchen to the Sangat it should be done with profound faith and love, and Naam Simran should be practiced while serving and no shortage of food will ever result.

ਤਿਚਰੁ ਮੂਲਿ ਨ ਥੁੜੀਏ ਜਿਚਰੁ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ॥

ਸਬਦੁ ਅਖੁਟੁ ਬਾਬਾ ਨਾਨਕਾ ਖਾਹਿ ਖਰਚਿ ਧਨੁ ਮਾਲੁ ॥੨੦॥

The mortal does not run out of capital,  
as long as the Lord Himself is merciful.

Inexhaustible is the treasure of the Lord of Sire Nanak,  
this wealth and capital never runs out,  
no matter how much it is spent and consumed.

(Sri Guru Granth Sahib Ji 1426)

26. Death(ਕਾਲ) turns this human body into ash. As long as the time has not arrived and the human being has not completed his life-span on earth, so long will Kaal ensure the protection of the human body.

ਜਿਸ ਨੋ ਸਾਜਨ ਰਾਖਸੀ ਦੁਸ਼ਮਨ ਕਵਣ ਬਿਚਾਰ ॥ ਛਵੈ ਨ ਸਕੈ ਤਿਹ ਕੋ  
ਨਿਹਫਲ ਜਾਇ ਗਵਾਰ ॥

(Sri Guru Gobind Singh Sahib Ji)



Waheguru Ji Ka Khalsa  
Waheguru Ji Ki Fateh