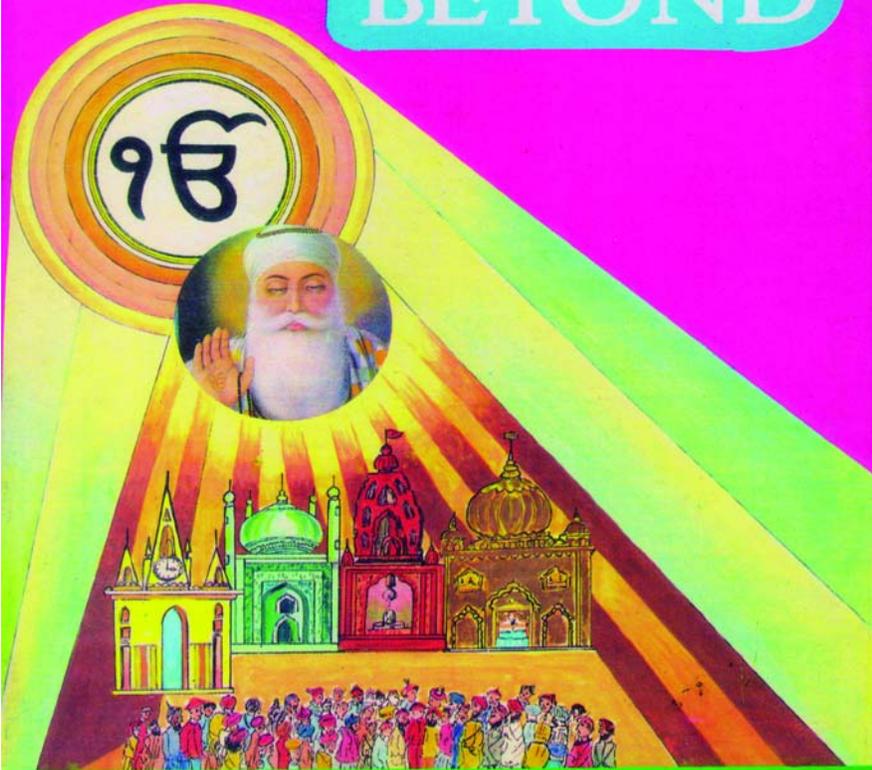


2

DISCOURSES ON THE BEYOND



All humanity is one and the same. The temple and mosque are the same.
The pooja (of Hindu) and Namaz (of the Muslim) are the same.
Deities and non-deities, Yakshas and Gandharvas (semi-celestial beings),
the Muslims and the Hindus - they are influenced by the different lands.

VISHAV GURMAT ROOHANI MISSION CHARITABLE TRUST

'ATAM MARG' PUBLICATIONS

Discourses On The Beyond

2

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Some facts worth knowing

Through the infinite Grace of Guru Maharaj, the readers of Atam Marg, in their search for the true purpose of life and getting their guidance from the magazine Atam Marg are taking great strides forward and forward. We have received full response from the foreign countries and their is a continuous increase in the number of its reader members. Keeping in view the taste of the researchers, preachers and the seekers, proceeding on the path of self-realization, we are presenting the second part of 'The Discourses On The Beyond', which is now printed in the form of a book, for the contemplation of the readers. The third part of the series is also being published at very early date.

Similarly many other publications which propound the principle of *Adhyatm-vad* (spiritual transcendentalism) will soon be in the hands of the readers.

'Discourses On The Beyond' gives no thought to any worldly matter, nor considers any political, economic or social affairs. It inspires and encourages those seekers, who want to achieve divine bliss (salvation) in this life itself. When we study the sayings of the great men and of their spiritual experiences, we get a strong desire in our heart to make the best use of the dawn for prayers and spending at least 2¹/₂ hours remembering God on this programme of search within, we should be blessed with the vision of Waheguru. In this book, great spiritual truths have been explained in a very scientific manner, in an easy narrative style.

'Atam Marg' circle is expanding in extent. From the telephones from the foreign country, we come to know that after reading this magazine seekers have formed *Nam Simrin* societies.

Every Sunday, they collect at dawn and recite God's Name in the congregation. Such ventures are very necessary to reach the inner core of Sikhism. Today (4-9-96) some enthusiasts came from America. From them, we learnt that some 30-40 members collect at 4 A.M. at a fixed place after traversing large distances in order to participate in the *Simran*, collective God-remembering function. They wait for the coming of Sunday impatiently. Since Sikhs in America live at long distances, some have to undertake a whole hour's drive to reach the prayer centre at dawn. The irresistible desire is too strong for being lazy or for the inconvenience of having to drive at the break of the day.

The only emotion in their heart is to reach the congregation as early as possible to take part in prayers of God's Name. Such facts fill us with great joy. They fear lest in this harsh Iron Age, the holy dawn should slip out of their hands and instead of remembering God at that holy hour, they fritter it away with outward programmes.

We study the Bani, we follow the code of conduct and we perform other necessary activities, but we deprive ourself of the supreme bliss that comes from remembering God's Nam. There are so many learned scholars among us, but those who develop discretion from their studies are rare indeed. And rarer still are those, who earn the practising of *bani*, after their extensive studies. The faith that was founded by Guru Nanak *Padshah* (emperor of the world) and was supported by Guru Angad *Padshah* and by the succeeding Guru's (spiritual emperors) conferred the status of the Guru on Guru Granth Sahib; and gave to Guru's disciples the responsibility of spreading this *dharam* wider and wider. They reposed a great trust in us. We following the fashion of our times have adopted the mode of elections; with the result that till today that leadership has never come in the most deserving hands. Such

leaders are adept in ballyhoo; they are hungry for posts. They do not know the ABC of spiritualism. It is they who form the managing committees of all Gurdwaras. They pay no heed to the propagation of spiritual fundamentals. The result is that though Guru Granth Sahib is supremely best of the scriptures of all other religions, we are heading towards deterioration.

This little book 'Discourses On The Beyond' is an humble attempt to that end. Studying it and translating it into action in their lives, the spiritual seekers can obtain the direction in their life. Such is our hope.

S.A.S. Nagar
8-1-1999

Waryam Singh
Founder, Head and Chairman,
Vishav Gurmat Roohani Mission
Charitable Trust

Preface

"The discourses on the Beyond' mainly comprises the dialogues of Sant Ji of Rara Sahib which he gracefully had with the devotees at Chandigarh in the year 1962-63.

The conversation was later on recorded by Sant Ji of Ratwara Sahib and produced in book form under the title 'ਬਾਤ ਅਗੰਮ ਕੀ' in seven volumes. The present work is the English translation of Vol.-II of the series. The first volume was published in June, 1998, in which many fundamental questions of Sikh Theology & Philosophy were dealt with. Many pertinent questions raised by the spiritual seekers were answered by His Holiness & were recorded & produced in these volumes which are being highly appreciated by the readers in India & abroad.

The second volume under print also deals with the intricate problems arising out of the deep study of Guru's word as enshrined in Guru Granth Sahib. In Guru's bani (hymns) God is the creator of the Universe and hence it is not illusory or unreal but it has also been portrayed as a mountain of smoke or a dream that has no reality. Apparently it appears to be a contradiction. What then is the real truth? This is the first basic question dealt very ably by Sant Ji of Rara Sahib in Chapter-1. The conclusion drawn is that except Him, nothing else exists in the world. Names & shapes are all imaginary. The ocean is real but the waves and tides are appearances. The whole visible world is shaped out of one God, all the universe is nothing else but God in different shapes.

The second chapter deals in detail with the fundamental yogic ideology and methodology and Sikh concept of meditation & concentration. Yoga practices have been in vogue since long, in one or the other form for attaining ineffable peace of mind. All the world religions recommend elaborated systems of spiritual

exercises for self-control, for self-restraint, to avoid over indulgence and unbridled sensual pursuits and for correcting the morals of the people. The basic Yogic discipline is the one detailed by Patanjali in the period about 300 A.D. For Yoga celibacy is essential. This discipline is eight fold, involving *Yama*, *niyama*, *pranayama*, *dharna*, *dhyana* and *samadhi*. The aim of Yoga is immobility of body and mental process, the ecstatic experiences of union of *Rajas (Kundalini)* and *Bindu (Siva)* at the various levels and the six *Chakras* in the body, supernatural powers, and final release and bliss. All these are secured by *Asanas*, *Mudras*, *Bandhas*, *Pranayama*, retention of breath and *Bindu*, breath control, cleaning of *Nadis* and miscellaneous practices. The other physical yogic methods adopted are *Dhoti*, *Basti*, *Neti*, *Trataka*, *Manti*, *Kapal*, *Bhati* etc. These and the six '*Chakras*', the *Trikuti*, the *Dasam Darwar*, the *Asampragyat Samadhi*, *Nivikalap Samadhi*, *Kundalini Shakti*, stand fully explained in this chapter in a very simple and lucid style. The conclusion, though brief, points out to the simple way of Nam-Simran, through which one can easily cross all the illusions and reach the region of Truth and experience ecstasy and bliss. Sant Ji has identified some mental means by practising which one can easily cross the ocean of the world. These are *Vivek* (Right knowledge); *Vairag* (non-attachment), *Maya* (illusion), *Sam* (self-control), *Dam* (keeping purity) *Sharada* (faith), *Samadhan*, *Upram*, *Titiksha* (endurance), *Santokh* (contentment), *Vichar* (ideas of Truth), *Satsang* (Holy congregation). He has aptly concluded that 'by remembering God and adopting the above mentioned means, one can achieve one's goal, very quickly indeed. (P. 38)

Chapters II, III, IV, and V are discourses delivered by Sant Maharaj Waryam Singh Ji of Ratwara Sahib and reproduced in the written form in the issues of Atam Marg and later in the book '*Baat Agam Ki*', Part-II. In these discourses the erudite scholar-philosopher-saint has, with apt competence and intelligence, explained the methods of self-realisation and God-realisation through the method of *Surat-Sabad-Yoga*, supported by the hymns

of the Guru Granth Sahib. In a concluding Chapter-III, he writes that one should keep the company of noble souls, listen to the word of the Guru, do the jap of Name, feeling the presence of Waheguru, practise concentration of mind & change the flights of one's mind to merge into the love of God. (P. 71). In the IV Chapter, he proves with quotations and the events from the life of the Saints that there is no difference between the man of God and God Himself. In Chapter-V, His Holiness has emphasised the need of the company of the holy men, the saints, for, they provide the enthusiasm to meditate on Name. Chapter-VI is a marvellous analytical study of Pain & Pleasure. The reason for man's misery is that having come out of the sphere of God's Name, he has joined with Maya (illusion) and forgotten the inner element of God's Name and come under the influence of innate nature which is the root of all troubles. The remedy is to get to Shabad, Naam, Logos, which is inside him, from some competent Guru & with its power, take a turning towards his real nature, he would reach the layers of Name's energy, and thus get immersed in realisation of his soul which is his real self & then will enjoy bliss & happiness perpetually (P.122). The concluding chapter by Dr. Swami Ved Bharati portrays the methodology of remembering God continuously and instantaneously. He concludes that it is He (The Akal Purakh) Who is Himself doing the jap of his Own Name. This God within you is drawing in the breath, and drawing out the breath, again & again and yet again. He alone is doing it (P. 144).

I sincerely hope that this brief volume '*The Discourses on the Beyond*' (Vol - II) will prove to be a great document of human spirit, a testament of faith and a guide to the realisation of real self.

Date 8-1-1999

*Jagjit Singh (Dr.)
Chief Editor*

CHAPTER - I

The Discourse of Sant Maharaj with Sangat (Part - I)

(Answers by the holy Sant Sri 108 Sant Ishar Singh Ji Maharaj, Rarewale)

Question - In 'Asa di Var' (Guru Nanak Dev's Ode composed in rag Asa) in the second slok (hymn) we read, O God, True are your lands; real is the whole universe. All the people too are a reality. True are all your forms. It seems to suggest that the world is real (Truth). As against this, in the Guru gospel, the world is portrayed as a mountain of smoke or a dream that has no reality. What then is the real truth?

Answer - According to circumstances, both the above mentioned fundamentals are the truth in their own sphere. In dream, all things seen there appear to be fully true. In the dreams, one feels joys and sorrows. The wife and children (seen there) seem so dear. If the dream shows separation from them, one starts weeping. Some appear kith & kin, some strangers; gains and losses in the dream cause happiness and sorrow. If in the dream, one is pursued by the dacoits, he keeps hiding moving from place to place to save his life. Their fear is visible in the body; he weeps, he shouts for help, his heart begins to palpitate. When he wakes up, he is surprised to remember the atmosphere of the dream; saying that he had been afraid for nothing (those were dream events) that he had wept for no reason. He rebukes himself for feeling fear and for weeping over the unreal dream events. That was all a dream. Thus commands Guru Maharaj -

This world is as unreal as the dream at night. Whatever is visible is subject to nonexistence Why do you bother?

ਜੈਸਾ ਸੁਪਨਾ ਰੈਨਿ ਕਾ ਤੈਸਾ ਸੰਸਾਰ॥

ਦ੍ਰਿਸ਼ਟਿਮਾਨ ਸਭੁ ਬਿਨਸੀਐ ਕਿਆ ਲਗਹਿ ਗਵਾਰ॥ ਅੰਗ - 808

Further the commandment is -

O fool, you have set your heart on a dream. The kingship victories and enjoyments of the dream vanish into thin air on waking. On waking one is puzzled over his own behaviour. Achievements have run away. Still one pursues one's businesses. No success is achieved. Man is caught in illusion and unreality. What hope is there for the poor thing, the being who misleads his own self.

ਸੁਪਨੇ ਸੇਤੀ ਚਿਤੁ ਮੂਰਖਿ ਲਾਇਆ॥

ਬਿਸਰੇ ਰਾਜ ਰਸ ਭੋਗ ਜਾਗਤ ਭਖਲਾਇਆ॥

ਆਰਜਾ ਗਈ ਵਿਹਾਇ ਧੰਧੈ ਧਾਇਆ॥

ਪੂਰਨ ਭਏ ਨ ਕਾਮ ਮੋਹਿਆ ਮਾਇਆ॥

ਕਿਆ ਵੇਚਾਰਾ ਜੰਤੁ ਜਾ ਆਪਿ ਭੁਲਾਇਆ॥ ਅੰਗ - 707

What we call the waking state is also the big dream of life. The dream in the night lasts for a short time, but this dream (illusion) lasts all through life. In the dream, all happenings appeared to be completely true. In that dream, the whole life's events seemed to be true. But when a man leaves this world and goes to the hereafter the whole life story seems to be a dream.

One kilo of flour is for eating, 2,000 Kg of flour is also for eating. Similarly a night's dream is very short, while the whole life's dream is much longer. But both are mere dreams. Just as things seen in the dream are unreal, similarly this world and this life are only the creation of imagination (imaginary things); nothing more. Just as the tiger of the dream, or dream's deity, and dream's serpent are all nothing more than imaginary things. In the same manner, the tiger, the deity and the serpent of the waking life too have no existence. In fact, they are not there at all. If there is any truth, it is the Self. The soul is formless, changeless, and

complete bliss. It stays steady (unruffled), just as a stone stays in its hardness, the water keeps its flowing quality and the sky (ether) stays in its being the medium of sound. Similarly the soul always stays steady in its soul-hood. Except Him, nothing else exists in the world. Guru Maharaj says -

*Behold the Supreme Being everywhere,
Hear the Supreme Being in all.
Discourse on One and One alone.
The Supreme Being has manifested Himself in all.
He alone is the creator,
Know not any other than Him.*

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

ਅੰਗ - 846

Names and shapes are all imaginary. The water of the ocean appears to rise in high tides; in fact it is nothing but water. What we see as cloth is nothing more than yarn. What we imagine to be pots is only clay. We see thousands of ornaments of different shapes, sizes and names. They are all only one thing - gold (God in the world). Even the whole visible world is shaped out one God. Countless waves rise from water, thousands of ornaments are made from gold; so all the universe is nothing else but God in different shapes. The soul is always free and ever living.

When such a belief lives firmly fixed in the mind, then one obtains complete knowledge (Gyan) and one comes to know about the real nature of the world. The world appears to be nothing more than illusion. The world's existence is not Truth, but is all false in the past, present and future. In reality it is just One soul on all sides. That soul is formless, not subject to change and it lives in the heart of all.

Various ideas are called the mind. These ideas are like the Sky

(ether), which is all blank. What is called the world is the creation of the mind (or imagination). It merges into the soul; nothing else but the soul remains. Owing to illusion, the world appears to be separate from the soul. It is not different from the soul. Just as in the dim light a rope lying in partial darkness appears to be the snake, through our ignorance. With this illusion, we greatly fear and call on others for help. So long as there is darkness (ignorance) we are full of fear and keep trembling with (false) fear. We entertain many imaginary situations in the mind. But when it is broad day light, the rope appears. What it really is - a rope and not the snake; and we laugh at our own ignorance. Thus through the lifelong illusion, we have got into the habit of regarding the world as the complete reality. Because of this ignorance, this world appears to us not the outward form of God (which it is), but as a centre of happiness and misery, joys and sorrows, and full of the opposites and all the home of sorrows. It seems to be a very real thing.

So Guru Maharaj says that just as mountain of smoke is not a fact similarly this world is not the reality. It is One God, visible in different shapes and colours. Whatever we see is God Himself alone and nothing else.

Just as anything that has been created out of one thing partakes of its nature and qualities. Just as a small seed grows into the shape of a huge tree; in fact it is the evolved shape of that very seed. It (tree) may be very beautiful and very expansive, but it is only the spread of that small seed. As Guru Maharaj has ordained -

*I have seen seeds of many sorts being sown.
When the fruit ripens, the seed appears in the same one form.*

ਬੀਜ ਬੀਜਿ ਦੇਖਿਓ ਬਹੁ ਪਰਕਾਰ॥

ਫਲ ਪਾਕੇ ਤੇ ਏਕੰਕਾਰਾ॥

ਅੰਗ - 736

All things are the abode of God Almighty; in whatever dwelling it lives, it is known by the different names. He alone is the Creator and Doer; everything happens according to the Will of God. It has spread in countless waves or tides; it is difficult to recognize different shapes of One God. Whatever intellect He bestows on us, that is our light (knowledge); that God is the sole Maker and is indestructible. Always, always and yet always, He is the Merciful One; remembering Him, one gets into bliss - thus sayeth Nanak.

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ॥
ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੈ ਤੈਸਾ ਤਿਨ ਨਾਉ॥
ਆਪੇ ਕਰਨ ਕਰਾਵਨ ਜੋਗੁ॥
ਪ੍ਰਭ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਹੋਗੁ॥
ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗ॥
ਲਖੇ ਨ ਜਾਹਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗ॥
ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸ॥
ਪਾਰਬ੍ਰਹਮੁ ਕਰਤਾ ਅਬਿਨਾਸ॥
ਸਦਾ ਸਦਾ ਸਦਾ ਦਇਆਲ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲ॥

ਅੰਗ - 275

There are five elements in the world - first is Name, second is shape, third is truth, the fourth is the mind and the fifth one is bliss. Out of these Sat (Truth), Chit (thinking) and Anand (pure happiness) is God Himself. He is called *Sachchidanand* (Truth and thinking and bliss). Name and shape can also be called *Maya* (false appearance) and seem (to exist) for a short period.

Name and form (the physical world) appears resting on universal soul (Sat-Chit-Anand). Name and shape are false concepts. Inside and outside this whole scene, it is all filled with the soul. Name and shape depend on Sat-Chit-Anand (Godly qualities). Sat-Chit-Anand (God Almighty) is ever lasting. Just as

water always exists in the ocean, whatever its shapes and names. Some time they are called waves, bubbles and foam; sometime these are not there. We have to link our mind with Sat-Chit-Anand (God), leaving the names and shapes which are false entities. When our mind is joined to one Universal Soul, it will be the end of all the miseries and sorrows. To the extent, one's mentality gets distanced from names and shapes, to that extent it will be merged in God, the sole Reality. To that extent, one would enjoy happiness and peace of mind.

In the end, after hard practice, when the stage of name and shape is passed; and through the Grace of Gurus and great souls, one's inner eyes are opened and one gets divine vision, then name and shape also become a part of Wahe-Guru. This universe will appear the visible shape of God and one's self will get merged in Wahe-Guru (God Almighty). For example, water and waves are just one thing; the ocean never sees the waves (as separate from itself), for it is steady and calm and is itself (ocean itself) in the shape of waves and waters. Realized souls never feel the titles of names and shapes, for all the universal scene, to them it is all their own self, God Himself. The sum total of all this is called God or Creator.

O my eyes, God has filled His Light in you. So you should see nothing but God in all beings and things. See nothing except God in all. The sighter is blessed with the glimpse of God.

This universe that you see around you is all the form of God, that comes in your sight. Through the grace of the Guru, you see and realize that all is One God -no second. There is no one other than God.

We are blind of eyes (spiritual) sight). If we get some true Guru, he will restore sight to our vision.

**ਏ ਨੇਤ੍ਰੁਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ॥**

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ
 ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ॥
 ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ
 ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ॥
 ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ
 ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥
 ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇੜੁ ਅੰਧ ਸੇ
 ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸ਼ਟਿ ਹੋਈ॥

ਅੰਗ - 922

When God-realized vision is attained one realizes oneself. Nothing is visible except God Himself. All is God and God is all.

Everything is Gobind (God); everything is Gobind. There is nothing other than God.

ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ॥ ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀ ਕੋਈ॥

ਅੰਗ - 485

Question - What is the biggest hurdle in the attainment of True Knowledge?

Answer - The biggest hurdle in the path of attaining true knowledge is our habit of regarding the physical body as our true self. The body is subject to so many ills and full of urine and excreta. Looking upon this body as our true self is certainly the biggest obstruction in the spiritual path.

The atheist philosopher Charvak says that this gross body is our soul. It is visible to all. Something (the soul) which can't be seen, which has no shape, which has no dimensions has no existence at all. This body can be seen by all, hence we call it our own self. All persons say, I am a child, I am a young person, I am an old man, I am a Brahman, I am a Khatri (castes) I am a black, I am a white, I am brown, I am a *Vaish*, I am a *Shudra* (other caste), I am beautiful, I am male, I am female, I am fat, I am lean and thin, I am tall, I am short-statured etc. All that speaks I, I, or I am full of ego mentality. All these qualities are and have

always been associated with gross body. Implying that this body of flesh is our soul, we have attachment to this body and go on saying, I am a young man, I am old, I am a child, I am a Khatri, I am black, I am fair, I am male, I am female, I am fat, I am thin, I am tall, I am short-sized. Our affection is always for the things other than the soul. Anything which is the subject of affection can't be the soul. The soul is far different from these things. We say 'my body'; that implies that I am different from the body, just as we say 'My house'; that means I am separate (owner) and the body is a separate entity. So my body means that in reality I am different and the body is different. We say 'my body'. If myself was identical with body, we would say 'I the body'. Hence we are separate from the body, as 'my house' suggests that I am not the house. I am different. So this grown body can't be the soul. When a person dies, his body is cremated. The soul is never born, never dead. It is immortal, so is learnt from the religious scriptures. To believe that the soul is this body with nine gates (organs) is the height of foolishness.

The body is the covering of the soul; so this covering is called food-based sheath causal (annmayee kosh). Beyond that is the abstract body (Suksham shreer) and the causal self (Karan shareer). In that abstract body, there are three sheaths, namely, vital sheath, mental sheath and intellectual sheath. Out of these three, one is the life-centre, which many people believe to be the soul. About this too, there are two theories. One group regards the sense organs as the soul. I see, I hear, I stay, I walk. Thus the concept of self seems to comprise the soul because I am the seer, I am the hearer, I walk; so some conclude that these, sense organs are the soul. That is my identity. But this is an illusion, because we have affection for these sense organs (eye, ear etc.). Just as we have the love for the body. These sense organs are not the soul. That in which we have the feel of I-ness can't be the soul. In these

organs we have the sense of I-ness, just as I say my eyes are weak, my ears are deaf, my hands shake, my foot is paining. So we call these sense organs my ear, my eye etc. that means that 'the real I' is different from these organs, just 'my house' implies that I am not the house, but separate. Some others believe that life itself is the soul. All organs perform their functions (seeing, hearing etc.) so long as we are alive. When life-breath leaves the body, the body becomes a corpse. The dead body is burnt; some immerse it in water. Without life-breath body is nothing. The body is valued only so long there is life in it. The body is adorned, it is made stout with foods and drinks, so for this reason some think that this life-breath itself is the soul.

People say, 'I am hungry, I am thirsty. Hunger and thirst can be felt only by the living; not by eyes or ears or the nose. I am hungry seems to suggest that life is the soul. Then life would be the soul. Man develops love for life and fears lest my life should leave my body. We say my life; that means that I am separate, and life is separate (it is mine). So life can't be identical with the soul. Others say that if you don't recognize life to be the same as the soul, then mind is surely the soul. Mind should be called the soul, because without the mind, the sense organs can have no knowledge. When we are taking our meals, the house wife enquired if the salt and pepper is in the correct quantity in the pulses. Often times we say, I was eating absentmindedly. I will give reply to your question after I eat the next morsel. The feel of joy and sorrow is experienced by the mind not by the eyes, ears, nose and hands. People say, I am happy, I am feeling miserable, therefore, mind is proved to be soul.

If we accept mind as the soul, that too is a baseless argument. Often we say, my mind is not steady; my mind has no taste for prayers and holy reading. We call the mind as ours; we feel love for it. We say my mind; that proves that I am separate

and mind is separate. Therefore mind too can't be called the soul (it is my mind, like my house, my book), because the soul can't belong to me.

If mind is not the soul, then intellect can be accepted as the soul. The soul which is the abode of bliss. People are heard saying, I enjoy myself, I do this act, I returned there, I would go to the next world. It seems correct to designate the intellect as the soul. But when we say, my intellect is very sluggish; about an other we say that his intellect is very sharp, we talk of my-ness. My intellect means, I develop love for it. My intellect means that I am separate and my intellect is separate (my quality).

We say intellect is not the soul, but inside the intellect lives the soul, which is the centre of bliss. That may be the soul. The sheath of Bliss is also called the source body. It is also called ignorance as well as lack of knowledge. Also such experiences are narrated as; last night I enjoyed sound sleep, full of bliss. I had no consciousness then, I knew nothing. This condition is called ignorance and also absence of knowledge, it is also called illusion (Maya). If someone says that this bliss of illusion (in sound sleep, when we have no consciousness) is the soul it can't be the soul. But if someone says, that the soul is one that is the on-looker of this bliss of unconsciousness; that the soul is the Light which is witness to this ignorance (unconsciousness) then the fact is that the soul is never born, never dead and is the form of perfection. Then we will certainly decide on it as our real self. Such a soul is surrounded by five covers (five sheaths or *Koshes*). It is different from all these. That is one's real self.

The upshot of this whole discussion is that we regard this body, full of urine and excreta as our self and develop affection for it, that is the cause of gross ignorance. The biggest hurdle in the path of true knowledge is believing this dirty body full of urine

and excreta as our real self. Regarding other covers such as life and sense organs, mind and intellect as our soul are other strata of ignorance. These are coverings of ignorance. For achieving divine knowledge, it is very necessary to keep company with great men who are self-realized souls, also perfect faith in Guru Granth Sahib, listening to *Bani*, contemplating it and believing in it with full faith. The man is always forgetting his real self, under the influence of Maya (illusion) -

O my mind, your real self is all light. Realize yourself.

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥ ਅੰਗ - 441

The soul and God are one and the same. Therefore -

Everywhere see God, hear God, speak of only One Reality that is God (there is no second reality). Don't recognize anyone other than God, Who has spread Himself all through the universe.

**ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥
ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ, ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ॥**

ਅੰਗ - 846

On account of ignorance, we regard this dirty body full of urine and excreta as our real self and so we suffer no end of miseries.

*Lord! what can I say? such is illusion
Under its influence are objects not such as thought to be.*

**ਮਾਧਵੇ ਕਿਆ ਕਹੀਐ ਭ੍ਰਮੁ ਐਸਾ॥
ਜੈਸਾ ਮਾਨੀਐ ਹੋਇ ਨ ਤੈਸਾ॥**

ਅੰਗ - 657



Discourse

Part - II

Sant Maharaj (Sri 108 Sant Ishar Singh Ji Maharaj, Rare Sahib Wale used to give audiences in Chandigarh in May, 1961. Today being a holiday, a large number of seekers and also lovers of other religions had collected there. One of the enthusiasts asked me to request Sant Maharaj to give a detailed description of inner circles (chakkars), which the congregation wanted to hear. Accordingly the great saint was requested to accede to their request. On that day, a lot of seekers were present, also many great souls (Mahatmas), including many Hindu *Mahatmas* also were in attendance. Many saints talk of *Kundalini*; also there is a mention of the piercing of the inner *chakkars*. There are different theories about them. Sant Ji was requested to throw light in connection with these 'circles'.

Answer - On hearing this petition of the people, Sant Ji Maharaj said that according to the philosophy of the Gurus, breaking of these chakkars is not necessary at all. Guru Nanak's religion is very convenient and simple. It can be called the path of 'Surat Sabad Marg' (The way of contemplation on Sabad, the holy word, sound) or the Path of the Naam (God's Name). Even a person of the lowest intellect, if he has full faith, can walk on this Path, by taking prayers and recitation of the holy Name and texts and can cross this ocean of the world; whereas it is beyond the capacity of the common people in this Iron Age (Kalyug), to negotiate this tough path (of bursting the chakkars). The reason is that in this Iron Age, people's conduct, behaviour and diet have become very low class. Their body has not that strength which is needed for bursting those Chakkars, nor is there such a favourable atmosphere, where one can sit and practise such penances constantly. If a thousand seekers try practising these austerities,

the heat produced by *pranayam* (breathing exercises) will drive 999 out of them mad. That condition would be beyond cure, even by the doctors. In olden ages, bodies used to be strong and stout. Celibacy was practised fully; and the body had the latent strength to endure these very tough penances. In today's age, there is the forceful churning of the thoughts, and the bonfire of desires renders a man slave to desire for wealth and property. In such an atmosphere man's inner consciousness is unable to think of anything other than *maya* (false pleasures of the world). For this reason, Guru Nanak, the emperor of the universe, keeping in view the foul atmosphere of the world, popularized such methods, as are simple and comfortable, in short, he put the seeker on the path of detachment while working in the world with devotion as the chief way, and knowledge of the fundamentals. To help that programme, he popularized such practices as doing one's duty, sharing what you have with others and repeating the Name of God, the men of the Guru also call it repeating God's Name and bathing in sacred spots. On this path all can walk, educated or uneducated, the rich or poor

Your question is about *hathyog* (ਹਠਯੋਗ) (practices of body torture), so make a detailed study of these. In bygone times, these used to be practised in places of solitude and caves far from the madding crowds. The chief items of that school are *Dhoti*, *Neti*, *Basti*, *Tratak*, *Neoli* and *Kapalbhati* which are explained below.

Dhoti (ਧੋਤੀ) - Take a long bandage of very fine cloth, 4 finger broad and $22\frac{1}{2}$ ft. long. Dip it in luke warm water and practise inserting it inside your mouth, at the rate of $1\frac{1}{2}$ ft. per day. The whole cloth will be pushed inside your body in 15 days. Then holding the outer end of the cloth firmly in your teeth, try to take out the whole cloth bit by bit.

This would clean up the regions of one's liver and the intestines.

Neti (ਨੇਤੀ) - Take a strong cotton thread very fine and soft, as long as the stretched human hand. Push it inside through the nose, by holding the breath and pushing it through the power of the breath. Take it out of the mouth as if you are churning the curds. In this way, the impurities of the nose and the throat can be cleaned.

Basti (ਬਸਤੀ) - Sit in a water tub, dipping yourself upto the navel. Take a bamboo tube 6 finger long and one finger thick. Insert it through anus and by the force of breath push it inside and also pull in water. This is doing enema in water.

Tratak (ਤ੍ਰਾਟਕ) - Focus your eyes without winking on any object concentrating your attention on it till that time, when the eyes through sheer fatigue begin to water. This exercise could destroy all diseases of the eyes. It can break the evil tendencies towards too much sleep and laziness. Just as a very precious article is kept with great care, similarly know that the centre for this exercise are the nostrils or the middle place of the two eyebrows.

Neoli (ਨਿਉਲੀ) - Sit, keeping down both the shoulders, straighten your back, and keep your back bone erect at 90 degrees. With the power of the breath, move the stomach (belly) right and left, up and down, as if you are churning the curd.

Kapal Bhati (ਕਪਾਲਭਾਤੀ) - One has to do Pranayam (breathing exercises) in three stages drawing in the breath, holding it, and releasing the breath (rechak) again and again; like the blacksmith's bellows that keeps fire burning bright.

Pranayam (ਪ੍ਰਾਣਾਯਾਮ) - Controlling the movement of breathing is called Pranayam. According to specialists, there are in the human body 72 crore 72 lakh, 10 thousand and 201 nerves and ducts. Ten out of them are helpful in the breathing exercises. There are many methods of Pranayam which are very difficult. But the two types are more prevalent, moon-limbed and sun-limbed. There are three chief *nadis* (nerves or ducts) in our bodies. They are *Ida*,

to the left of the nose; *Pingala* to the right and the one between the two is called *Sukhmana*.

First by way of *Ida*, repeat *Gurmantar* 16 times, while slowly drawing in the breath (it is called *poork*) then holding breath while repeating *Gurmantar* 64 times (it is called *kumbak*) and then slowly releasing the breath, while repeating *Gurmantar* for 32 times (this is called *rechak*).

Sukhman Nadi runs from *Mooladhar* (lowest spot near naval) upto tenth gate (crown of the head). Inside this *Sukhmana*, there is in a fine form *Kundalini nadi*, which has the sheen and power of crores of electric powers. The mere glimpse of that power brings perfect peace of mind. It can destroy all sins and ignorances. Another nerve called *Bhujang Nadi* has shut the opening to the *Sukhmana nadi*. When the seeker practises *Pranayam* by its force, *Bhujang Nadi* gets a little away from the mouth of the *Sukhmana nadi*. With the power of *Pranayam*, these *Chakkras* (circles) are broken one by one and by living force the life breathe, *prana*, enters the tenth gate. Making a reference to this, *Guru Maharaj* has ordained thus -

One may recite by heart the wisdom of the six schools of philosophy.

He may perform worship, bear the frontal mark and have bath at shrines.

He may practise inner washing feats and adopt eighty-four postures of the yogis. But in these he shall find no peace.

ਖਟੁ ਸਾਸਤ ਬਿਚਰਤ ਮੁਖਿ ਗਿਆਨਾ॥

ਪੁਜਾ ਤਿਲਕੁ ਤੀਰਥ ਇਸਨਾਨਾ॥

ਨਿਵਲੀ ਕਰਮ ਆਸਨ ਚਉਰਾਸੀਹ

ਇਨ ਮਹਿ ਸਾਂਤਿ ਨ ਆਵੈ ਜੀਉ॥

ਅੰਗ - 98

Making the still of the circuitous chord, whosoever practises the inly-washing, inhalation, exhalation and suspension of breath;

Without the True Guru, he obtains not right understanding

*and straying in doubt, he is drowned to death.
The blind one is soiled, yea, so soiled and defiled, that
howsoever he washes himself, his mind's filth departs not ever.
Without the Name, vain are all deeds, like those of the
conjurer, who deceives men through illusion.*

ਨਿਵਲੀ ਕਰਮ ਭੁਅੰਗਮ ਭਾਠੀ ਰੇਚਕ ਪੂਰਕ ਕੁੰਭ ਕਰੈ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਛੁ ਸੋਝੀ ਨਾਹੀ ਭਰਮੋ ਭੂਲਾ ਬੁਢਿ ਮਰੈ॥
ਅੰਧਾ ਭਰਿਆ ਭਰਿ ਭਰਿ ਧੋਵੈ ਅੰਤਰ ਕੀ ਮਲੁ ਕਦੇ ਨ ਲਹੈ॥
ਨਾਮ ਬਿਨਾ ਫੋਕਟ ਸਭਿ ਕਰਮਾ ਜਿਉ ਬਾਜੀਗਰੁ ਭਰਮਿ ਭੁਲੈ॥

ਅੰਗ - 1343

*Thou keepest fasts, sayest vesper-prayers, purifiest thyself and
doest good deeds.
Thou goest on pilgrimages in all directions and eatest not
anything.
Touching no one, thou cookest thy food.
Thou makest a great display of thy inly-washings.
Thou burnest incense and lamps in the temples. All these
equal not God's Name.*

ਬਰਤ ਸੰਧਿ ਸੋਚ ਚਾਰ॥ ਕ੍ਰਿਆ ਕੁੰਟਿ ਨਿਰਾਹਾਰ॥
ਅਪਰਸ ਕਰਤ ਪਾਕਸਾਰ॥ ਨਿਵਲੀ ਕਰਮ ਬਹੁ ਬਿਸਥਾਰ॥
ਪੂਪ ਦੀਪ ਕਰਤੇ ਹਰਿ ਨਾਮ ਤੁਲਿ ਨ ਲਾਗੇ॥ ਅੰਗ - 1229

The gate of Sukhmana is opened with a very great difficulty by means of *Pranayam*. For *Pranayam*, there is the exercise of *Kapal Bhati*. By massaging the tongue, they make it so thin and long that it can come out and touch the forehead. Then making it upside down, it is made to enter the ear and with its tip, it closes the hole, which is above the palate. This step dissipates the great heat created by *pranayam* (which otherwise makes the man mad or dead). According to the ascetics, to the left of the frown-spot, the moon rains *Amrit* (nectar). That nectar is tasted by the tongue. This liquid (*Amrit*) is also called *Amar Varani* (immortal drink).

Now I will briefly explain to you about the 6 chakkars in the body. Those who want to take notes may note them down.

1. Mooldhar Chakkar (ਮੁਲਧਾਰ ਚੱਕਰ) - (Pelvic Plexus) This is the Chakkar in the region of the anus. This contains an inverted yellow lotus with four petals. The four petals are its 3 corners in the shape of the letter ਵ, ਸ, ਖ, ਸ਼, (va, sa, kha, sha). This is the centre of the desire for knowledge. Above where *Kundalini Nadi* is situated, is the throne of sex, where are born the ideas of woman, swan, and mind. At this place, the yogis meditate on God Ganesh.

2. Swadhishthan Chakkar. (ਸਵਾਦਿਸ਼ਠਾਨ ਚੱਕਰ) - (Hypogastric plexus) It lies at the root of the male organ and it contains an upward positioned lotus with 6 petals. Its 6 petals are symbolized by ਬ, ਭ, ਮ, ਯ, ਰ, ਲ ba, bha, ma, ya, ra, la). At this position, the ascetics meditate on God *Brahma* (Creator).

3. Mani Poorak Chakkar (ਮਣੀਪੂਰਕ ਚੱਕਰ) - (Epigastric Plexus or Solar Plexus) - It is located in the region of the navel. It has an inverted lotus of blue colour having 10 petals. Its 10 petals are the letters ਡ, ਢ, ਣ, ਤ, ਥ, ਦ, ਨ, ਪ, ਫ (da, dha, na, ta, tha, da, dha, na, pa, pha). In this position the ascetics think of God Vishnu.

4. Anahat Chakkar (ਅਨਾਹਤ ਚੱਕਰ) (Cardiac Plexus) - It is golden coloured lotus with 12 petals located in the heart. Its 12 sounds are the 12 letters ਕ, ਖ, ਗ, ਘ, ਙ, ਚ, ਛ, ਜ, ਝ, ਞ, ਟ, ਠ (ka, kha, ga, gha, na (as in long) cha, chha, ja, jha, na, ta, tha). These are its 12 petals. Here the yogis meditate upon *Rudra* (Shiva) along with His mountain abode (*Kailash Parbat*).

5. Vishuddha Chakkar (ਵਿਸ਼ੁਧ ਚੱਕਰ) (Carotid Plexus) - Here is smoke-coloured upward looking lotus with 16 petals, which is situated in the throat. Its 16 petals stand for 16th letters namely ਅ, ਆ, ਇ, ਈ, ਉ, ਊ, ਰਿ, ਰੀ, ਲ੍ਰਿ, ਲ੍ਰੀ, ਇ, ਏ, ਓ, ਔ, ਅੰ, ਆਂ (a, aa, i, ee, u, uoo, ri, ree, lri, lree, a, aie, o, ou, ang, aan (n as in long)). It is called jalandhar throne. Here one meditates on the self.

6. Aagiya Chakkar (ਆਗਿਆ ਚੱਕਰ) (Medular Plexus) - It is

located at the root of two eyes and the nose. Here is situated an inverted lotus with 2 petals, white like the moon. Its two letters are ਖਯ, ਗਯ (khya, gya). It is called the *Udiyong* throne. Here the yogis meditate upon God Himself, the Giver of salvation. *Phal* (fruit or result). Whatever fruit (gain) is achieved by the meditation of the various above-mentioned Chakkar, can be obtained by the meditation of this single Chakkar. Hence the great souls lay emphasis on concentrating one's mind on this Chakkar, named *Agya Chakkar*. When living force and mind are stabilized at this place, it has the potentiality of being able to practise *Sampariqyat Samadhi* (Transcendental Meditation).

At this point meet the three *nadis*, named *Ida*, *Pingla* and *Sukhmana*, that start from Mool-dhar Chakkar come by different routes. Hence this confluence of the three Nadis is called *Triveni*. (at *Triveni* at Prayag or Allahabad, meet the three rivers, Ganga, Yamuna and the underground Saraswati). *Ida* is the *Ganga*, *Pingla* is *Yamna*, and *Sukhamna* is the river *Saraswati* of this *Triveni*. This place (*Triveni*) has been designated the king of all pilgrimages; it is also called *Atam Teerth* (place of the pilgrimage of the self or the bath at the sacred tank of Amritsar. By bathing the mind at this confluence, all sins are destroyed. Guru Maharaj has ordained thus -

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

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

ਸਚੁ ਤਾਂ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ॥
ਸਤਿਗੁਰੁ ਨੋ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ॥ ਅੰਗ - 468

This *Agya Chakkar* is also called the *Universal Heart* or the *Heart of all*. It is the same spot, which is mentioned in connection with *Heart of the Holy Name*. One with the gross intellect is called the (fleshly) heart. This is the first step of the opening of the *Divine Eye*.

It is called the Organ of clairvoyance, or the instrument of the Divine sight. It is the spot of *Third Til* (ਨੁਕਤਾ ਏ ਸਵੀਤਾ) (Mole) It is also called the Point of saveeda.

Above Agya Chakkar is the place of mid-forehead. This spot has been variously called as Guru Chakkar, Manas (mental) Chakkar, Forehead Chakkar but all these are included in the seven Chakkars.

Above it is the thousand-petal lotus, called the tenth gate. From the region of the mid-forehead, the physical body finishes. Above it begins the universal self. The crown of the head and the blank Chakkar are its symbolic gross form (cerebral Plexus). Above the palate in the forehead is the Divine Hole. That is the centre of all the powers. With its sheen of multi-coloured lights is the lotus with myriads of petals. On these petals there are all the alphabets from ਆ (a) to ਖ (kha) with all the sounds and letters. At this place, the yogis through the power of the yoga become omniscient, having knowledge of all lores and learnings, and having got that gyan (True Knowledge) they are able to know all the languages, dialects, also all the past, present and future events. At that place is the residence of God Almighty, with all His Powers. At this stage, the mind being stable, one's all tendencies are effectively controlled and one develops the capability of Asampragyat Samadhi ਅਸੰਪ੍ਰਗਿਆਤ ਸਮਾਧੀ (highest form of contemplation of God). Many scholars are of the opinion that it is living place of the Divine, Who is thumb damental. This also is the seat of the sky, on the scale of a thumb. Here one obtains the realization of the self, and it is the place of the Divine Mind, where there is the reflection of the Supreme Divine. When the living force and mind become stable, at this very place, one gets the ability for *Nirvikalp Samadhi* (the Supreme Meditation); and all tendencies are totally controlled. At this place, the light of the soul falls on the intellect. The intelllect or consciousness is causal body and because of its relationship with Supreme Self, it is known as

jiva-atman. The causal body is incorporated in subtle body and the subtle body is part of the physical body. Thus the soul is spread all over the body and by bursting its working self, one can point to all the spots. In short, in the very fine spiritual condition, the place of the soul is said to be the region of the heart because the heart is the chief limb of the body. The entire activities of the body are directed from this heart region. From here all nerves (or ducts) are branching to all parts of the body. When the physical heart stops beating, all activities come to an end. Therefore in the godly state, the seat of the soul can be said to be the heart. In the dream state, the place of the soul is said to be the throat. In the waking state, whatever objects one sees, whatever sounds one hears and whatever enjoyments one tastes have their epi-centre in a *nadi* named *Hita*, which is as fine as the thousandth part of the hair. Hence the knowledge of experienced things is in the throat, in the dream state. During the waking state, the soul with the help of the sense organs is spread all outside. As Guru Maharaj has pointed out in the Gurbani -

*The bride who goes amiss by seeing the body of nine apertures,
obtains not the peerless thing of God's Name.*

ਨਉ ਘਰ ਦੇਖਿ ਜੁ ਕਾਮਨਿ ਭੁਲੀ ਬਸਤੁ ਅਨੂਪ ਨ ਪਾਈ॥

ਅੰਗ - 339

It is the soul, which sees through the eyes. During the meditation, the place of the soul is said to be Agya Chakkar. This is also the place of Divine Vision. Here it obtains the divine eye. During the *Asampragyat Samadhi* (meditation) the soul stays in Divine Hole (ਬ੍ਰਹਮ ਚੁੰਦਰ); because from this centre, the control of all tendencies is possible.

Kundalini Shakti - All the powers that exist in the universe have been collected by Waheguru in this part of the body. But the main triangle of Sukhumna Nadi, rising from the back bone, is spread upwards. In the normal state it remains closed (sleeping). Hence its power remains secret and unknown. Therefore its power

combined with the power of life's airs and joined with *Ida* and *Pingla*, by the way of the left and right and bursting the various Chakkars is spread upward. It keeps on flowing all over the body. In this three-cornered region, this Nadi, extremely fine like the electric power, with its miraculous, divine power lies wound round. We can give the example of such a she-serpent, which is sleeping, coiled three and half times and pressing its tail in its mouth, . This is called the Power of the Kundalini. This remains sleeping, unless awakened by special exercise. None of its functions can be visible to the eye of flesh. For this reason, the physiologists have not been able to discover anything about it. But in olden times, learned men of countries like Greece and Rome, such as Plato and Pythagoras, who were seers of self, have made references to all these in their writings. They state that under the navel, there is such a wondrous power, which by lighting up one's intellect makes manifest such divine powers within the man.

If by any exercise, this Kundalini Nadi unwinds its coils and gets inside the Sukhmana Nadi, then it is said to have come awake. Just as in the house, if you press the electricity buttons all the bulbs, fans, fridges etc. start functioning, similarly if you press the switch of the Kundalini Nadi the electric current carried by the Sukhumna wire travels all over the body and lights all the Chakkars and all the Nadis (nerves or ducts). Wherever the Kundalini power reaches in the body all the lotuses become straight and the mind is stabilized. As Guru Maharaj has ordained -

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

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

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

Nanak is the slave of him, who by searching the Lord's Name obtains this Home of his.

ਉਲਟਿ ਕਮਲ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਇਹੁ ਮਨੁ ਕਤਹੁ ਨ ਜਾਇ॥
 ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ॥
 ਸਭਿ ਸਖੀਆ ਪੰਚੇ ਮਿਲੇ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸੁ॥
 ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ॥

ਅੰਗ - 1291

When this current reaches the Agya Chakkar, it also touches *sampragyat* and Tenth Gate (crown of the head). Then all human tendencies come under complete control and one develops real capability for *Asampragyat* Samadhi (transcendental meditation). In this condition the seeker attains the knowledge of the whole world very quickly. When *Kundalini Power* enters the mouth of *Sukhumna Nadi* one begins to have supernatural experiences. Making a show of them is forbidden. There is a reference to that -

Indulge thou not in ego and abide within thyself. The Knower Himself knows everything.

ਉਚਾ ਨਹੀ ਕਹਣਾ ਮਨ ਮਹਿ ਰਹਣਾ ਆਪੇ ਜਾਣੈ ਜਾਣੈ॥

ਅੰਗ - 580

With so much talk, the time of the meeting was almost over. Sant Maharaj said that above that is the blank place of universe, and there the universes end. The seeker who has crossed all the illusions, reaches the region of Truth (heaven) by the power of repeating God's Name and experiences ecstasy by observing the phenomenon of the Infinite. Above that is experienced the miracle of 'being full of bliss, in the shower of Grace of God' as says Nanak (*ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ*). The Almighty God attracts to Himself man's soul which was separated from Him and merges the individual self in the Universal self. As is ordained -

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

His coming and going end and he attains rest.

Nanak is ever devoted unto the Lord.

ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ॥

ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ॥
ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਰਾਮ॥
ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ॥

ਅੰਗ - 278

For this reason Guru Maharaj has clarified -

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

ਜਿਨਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ॥
ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਈ ਜੇਹਿਆ॥

ਅੰਗ - 397

*That between the saints and the Infinite Lord, there is no
difference.*

ਸੰਤ ਅਨੰਤਹਿ ਅੰਤਰੁ ਨਾਹੀ॥

ਅੰਗ - 486

The same is ordained in Sukhmani Sahib -

*The great god, Shiva, searches for the man, who knows God.
Nanak the Brahm-gyani, is Himself the Exalted Lord.*

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

ਅੰਗ - 273

A saint who reaches this state is called *Brahmgyani* (one who knows God), and gets the title of the Khalsa. But the foolish persons, badly lost in the darkness of ignorance, do not accept this fundamental philosophy of the Guru, get the title of Manmukh (the ignorant) mind oriented. Like the crows, they crow together and spoil the path of Truth. Sceptical to the fundamentals taught in Guru Granth Sahib and having turned their face away from the Guru, they fall a prey to spiritual quacks and do not achieve any good state. They cannot be rid of the circle of births and deaths. Spiritual ideas are the only true ideas. By accepting them, in the light of Gurbani (Holy Writ), is the only path to one's real welfare.

Dear loving devotees, you may be connected with different faiths and communities and though you may have heard the

sermons of many great persons, but so long as you do not pull yourself out of the slush of *Dvait* (Duality or that there is Second Reality other than God) and do not take to the Path of Self-realization through the Divine Word, that long you can't enter the higher strata of Universal Soul. Till then you will keep wallowing in your present condition -

Because of profane affection, the man suffers agony. Death's courier is spying all.

Nanak, the Guruwards are saved by contemplating over the True Name.

In words we are good, but in deeds bad.

Within mind we are impure and black, but white from without.

We emulate with those who stand and serve at Lord's door.

They are imbued with the love of their Bridegroom and enjoy the pleasure of His dalliance.

They remain powerless even when possessing power and are ever humble.

Nanak, our lives become profitable if we associate with them (such brides).

ਗਲੀ ਅਸੀ ਚੰਗੀਆ ਆਚਾਰੀ ਬੁਰੀਆਹ॥

ਮਨਹੁ ਕੁਸੁਧਾ ਕਾਲੀਆ ਬਾਹਰਿ ਚਿਟਵੀਆਹ॥

ਰੀਸਾ ਕਰਹਿ ਤਿਨਾੜੀਆ ਜੋ ਸੇਵਹਿ ਦਰੁ ਖੜੀਆਹ॥

ਨਾਲਿ ਖਸਮੈ ਰਤੀਆ ਮਾਣਹਿ ਸੁਖਿ ਰਲੀਆਹ॥

ਹੋਏ ਤਾਣਿ ਨਿਤਾਣੀਆ ਰਹਿ ਨਿਮਾਨਣੀਆਹ॥

ਨਾਨਕ ਜਨਮੁ ਸਕਾਰਥਾ ਜੇ ਤਿਨ ਕੈ ਸੰਗਿ ਮਿਲਾਹ॥ ਅੰਗ - 85

Thus the whole congregation showed obeisance to the great saint and dispersed to their respective activities, with a keen desire to hear the discourse of the great saint in the evening also.



Discourse (Part III)

Sant Maharaj, Sri 108 Sant Ishar Singh Ji Maharaj, Rara Sahib Wale used to address Diwans (congregation) in the morning at Chandigarh for an hour daily. With his discourses, he used to do favours to the audiences. Today, he was requested thus, Great Sir, yesterday, you imparted to us the knowledge about the various centers of energy in the human body in a very detailed manner. By that, our countless doubts were removed. Many of the seekers among us used to do long *Pranayam* exercises, without consulting anyone. They had the desire to enter these various centers of energy. But all our doubts and misconceptions have now been removed, because these exercises are extremely tough and beyond our capacity. Kindly do us the favour of explaining to us some very simple ways to cross this ocean of the world.

Answer - Sant Maharaj commanded thus: there are some mental means by practising which one can easily cross the ocean of the world, though discharging his worldly responsibilities, carrying on with his job, or with his business or farming or any other occupation, by keeping the company of the realized great souls. He said that the first gate to the spiritual path is called *Vivek* (विवेक) (right knowledge and discrimination). It is most necessary to cross through this door. The second gate is called *Vairag* (वैराग) (non-attachment to the world). So long as one does not develop in one's heart complete non-attachment to the worldly matters, he cannot be rid of the grip of the *Maya* (illusions), the third gate is *Sam* (सम) (self-control) which has six kinds. The fourth one is the strong desire for knowledge. Crossing it, the main gate of Satsang (religious congregation) is gained. Passing through that, one contacts the next methods, which are listening to and meditating on the holy texts, practising their edicts and on to self-

realization. By these means, one can easily cross this worldly ocean of woe. Now you listen, about each one of these methods with concentrated attention.

1. *Vivek* (विवेक) (right knowledge and right understanding). Our soul is immortal. The body is perishable. Anyone who is born in the world must die one day. Hence the body is subject to death. The soul does no activity; this is present in the whole world - in all beings. It is indestructible, even in the same state, beyond all influences, desireless and deathless. All bodily beings, who came to this world, had one day to quit it. His body was destroyed. Fully fixing this idea in one's heart with full faith and consideration is called *Vivek* (Right Knowledge). One's daily action should be to accept Truth and renounce untruth, with the mentality of the royal swan (the swan is said to separate milk from water). If you place milk to drink before the swan it churns the milk with its beak and stands back waiting for the result. The milk is split, the water is separated and becomes cheese separate. The swan moves forward and eats the cheese and leaves the water alone. Similarly in the world one thing is eternal and the other is temporary. The eternal is the soul, all perfect and one's self. That soul is always beyond birth and death, joy and sorrow, gain and loss, praise and censure.

It is unchanging, deathless, desireless self. Nature which has the characteristics of the two, name and shape is always subject to annihilation. No form of it is everlasting. It is a subordinate entity (not the chief item). It is not one's self, the soul has given it existence for a little while. When the time comes, all this paraphernalia is destroyed.

So the fact to be understood is that the soul is non-destructible. It never ceases to be. The world moves in the opposite direction to the soul, hence the world can never be lasting. It is prone to death. Developing unshakable faith in the concept is called *Vivek* (True Knowledge). Just as there are steps to climb a tall

temple similarly Vivek is the first step for the climb to spiritual heights. Till that time when Vivek is born in the heart, it is impossible to climb to the next step (higher stage). Hence it behoves the learner to fully establish Vivek in his heart; and keeping in view the fact that all his worldly relationships such as the sons and daughters relatives and fraternal kins, countries and nations are the chains that bind him. He should totally ignore these insubstantial things and should ever keep himself joined to Waheguru Ji (God Almighty).

2. Bairag (ਬੈਰਾਗ) (non-attachment to the world). The second essential item is bairag. Till there is the birth of Bairag in his mind, he can by no means break the fetters of Maya (illusion). His mind set will always go on desiring small enjoyments, the highest of them being the enjoyments in the heaven. It will go on giving birth to more and more cravings. So long as his mind keeps churning the various desires, it will never attain concentration. The attraction of the desire is so powerful, that despite our million efforts, it never leaves us alone.

On this subject, they narrate a parable. For some reason, (king) Bhartari Hari developed extreme form of disinterest in the world, to the greater and greatest degree. His heart turned away from all the pleasures of the world. He renounced his throne and kingdom, he even left his queens who were paragons of beauty. He put away his ornaments of diamonds and jewellery, retreated to the jungle and started practising penances. He even dispensed with all garments on his body. He completely stopped going to the settlements (towns or villages). He cupped his hands to drink water. He began to live on wild herbs and roots. He wandered in the forest. At all times, he remained in the state of non-attachment to the world. He kept nothing with himself. One day, while he was practising austerities, it was dawn and the dew drops on the blades of grass reflected the sheen of the full moon. It seemed as if every single blade of grass had become the resting place of pearls and

diamonds. On all sides, there was such a pleasant scene of beauty. This scene enraptures the mind. Just then, Bhartari Hari sighted a bright shining object on a small plant. An idea crossed his mind that it was a priceless ruby, the like of which was impossible to find in the world. In this mis-conception he stretched his hand to pick up that invaluable ruby. He was wonderstruck to find that it was no ruby at all, but only a deceptive illusion of nature. It was the spit of someone who was chewing the betel leaf, which in the resplendent rays of the moon seemed to be an invaluable ruby. Understanding all this, Bhartari Hari's mind felt a great distaste for the worldly affairs. He was full of remorse at the thought that it was the end of all his sacrifices; he had renounced his crown and kingdom, he had forsaken the most beautiful lotus like queens. He had left behind luxurious couches. He had turned his back on the pleasures of the world. Still in his mind, deceptive mentality remained alive -

If you conquer the enemy in your mind you have conquered all your enemies. With conquering the enemy in the mind, you have vanquished all your enemies.

ਮਨ ਰਿਪੁ ਜੀਤੇ ਸਭੁ ਰਿਪੁ ਜੀਤੇ॥

ਮਨ ਰਿਪੁ ਜੀਤੇ ਸਭੁ ਰਿਪੁ ਜੀਤੇ॥

(ਬੈਰਾਗ ਸ਼ਤਕ)

If the enemy in the mind is alive, then all the enemies are living. If you conquer your mind, you have conquered all your enemies. On the other hand, when the mind becomes so firm that it looks upon all the pleasures of the world, even on the celestial joys of heaven as dust and filth, that condition is called Bairag (indifference to worldly affairs). About this, there is a quotation from Vichar Sagar as under -

When one rejects all the enjoyments of even heaven, then such state is called Bairag, so say the sages, who know the meanings of the Vedas.

ਬ੍ਰਹਮ ਲੋਕ ਲੋਕ ਭੋਗ ਜੇ ਚਹੈ ਸਬਨ ਕੋ ਤਿਆਗ॥

ਵੈਦ ਅਰਥ ਗਿਆਤਾ ਮੁਨੀ ਕਹਤ ਤਾਹਿ ਵੈਰਾਗ॥

ਵਿਚਾਰ ਸਾਗਰ, ਅੰਗ - 5

The fact to be understood is whether we should renounce home and keep wandering like Bharatri in the jungles. This is not the case, for the whole thing relates to the mind -

M-The mortal's business is with his mind. He who chastens his mind attains perfection. Kabir thus speaks to his self: None like the mind have we found to guide.

ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ॥

ਮਨ ਹੀ ਮਨ ਸਿਉ ਕਹੈ ਕਬੀਰਾ ਮਨ ਸਾ ਮਿਲਿਆ ਨ ਕੋਇ॥

ਅੰਗ - 342

If one has conquered the mind, he can continue to discharge all his responsibilities, but developing the mentality of Bairag and discrimination, he could have even normal relationship with his family members. One's mind should not get engrossed in any matter, one should not allow any desire to enter one's mind. He should give top priority to the attainment of divine condition and should have a firm determination to follow its means.

Thus the above-mentioned methods are the first and second steps, towards reaching his goal.

3. Sam (ਸਮ) - It has six characteristics, Great souls have described them thus -

Shum (not allowing the mind to be inclined towards worldly things) the second is dum (keeping purity in the sense organs and withdrawing from any interest in their functioning).

The third is Shardha (complete faith or earnestness). The fourth is Samadhan (training the mind to be disinterested in worldly matters and have full faith in Gurbani). The next is upram (eliminating of several desires). The sixth one is Titeeksha (tolerance of heat or cold, hunger or thirst alike).

ਸਮ ਦਮ ਸ਼ੁਧਾ ਤੀਸਰੀ ਸਮਾਧਾਨ ਉਪਰਾਮ॥

ਛਠੀ ਤਿਤੀਕਸ਼ਾ ਜਾਨਿਏਂ ਭਿੱਨ ਭਿੱਨ ਯਹ ਨਾਮ॥

ਵਿਚਾਰ ਸਾਗਰ, ਅੰਗ - 5

Withdrawing the mind from the worldly affairs and not letting it to be inclined towards worldly pleasures is called shum.

For instance, not committing violence, not telling a lie, not to steal, to be strictly confined to one's wife, practising higher virtues, to have fortitude, to be full of mercy, being soft-hearted, giving good advice to all, eating less food and every day taking a bath of the body, mind and intellect, these are the virtues. To bathe in water is body's bath. The bath of the mind consists in expelling from the mind - attachment, jealousy, rivalry and enmity, hypocrisy, deceit, fraud. This constitutes the bath of the mind. The bath of the intellect comprises giving a lodging in one's heart to true scriptures, sayings of the great souls, and the fundamentals propounded in Gurbani (Guru's gospel).

So always put a brake on the mind from pursuing worldly pleasures is called Sam.

Dum (ਦਮ) - Dum consists in maintaining purity of all the physical organs and controlling the sense organs from their functions as sound touch, sight taste and smell.

Sharda (ਸ਼ਰਧਾ) - It consists in having unshakable faith in the sayings of the self realized souls, and also in the gospel, expounded in Guru Granth Sahib, regarding it as the final Truth and keeping complete faith in it also in looking upon the Guru as God Himself.

Samadhan (ਸਮਾਧਾਨ) - Looking on this world with indifference and regarding it as the visible form of Waheguru Himself is Samadhan. As Guru Maharaj commands us to look upon the world as the manifestation of God -

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

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ
ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ॥ ਅੰਗ - ੧੨੨

Wherever I see, there I see Him present. He, My Master, is never far from any place.

O my soul, ever remember Him, who is contained in everything.
ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜ਼ੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ॥

ਰਵਿ ਰਹਿਆ ਸਰਬਤ੍ਰ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ॥ ਅੰਗ - 677
He sees, hears, and is ever with me, but I, a fool, deem Him to be distant.

ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੈ ਮੁਰਖ ਜਾਨਿਆ ਦੂਰੀ ਰੇ॥
ਅੰਗ - 612

*Farid, do thou good for evil and harbour not wrath in thy mind.
Thy body shall be infected with no disease and thou shalt obtain everything.*

ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ॥
ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ॥ ਅੰਗ - 1382

*Bear not enmity to anyone.
In every heart the Lord is contained.*

ਵਢਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੂ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੂ॥ ਅੰਗ - 259

*Kabir, I am the worst of all; except me, everyone else is good.
Whosoever realises thus, he alone is my friend.*

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ॥
ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ॥ ਅੰਗ - 1364

Not accepting these principles as the fullest Truth and not forsaking one's preconceived notions are the biggest road-blocks in the path of the faith. They do not let the seeker move forward at all. Uprooting all one's doubts in totality by going in the company of self realized great men is called Samadhan (removal of all doubts).

The exact opposite of this Samadhan is to nourish such doubts under the influence of bad company and by reading the literature of passion and jealousy and allowing them to take root in the heart. Also the exact opposite of Samadhan is to ignore the fundamentals taught by the Guru and to substitute in their place one's own opinions and to believe in them and to express them.

Thus Samadhan generally consists in following the Guru's

teachings in toto and to remove all obstacles in the path of feelingful faith.

Upram (ਉਪਰਾਮ) - Having complete contempt for sexuality and looking on all women as mothers, daughters, sisters is called Upram.

As against this, compromising with the opposite of one's chosen determination is just like taking poison. It also consists of expelling from the mind obscene or vulgar thoughts, and keeping oneself untouched by five thieves namely, sex, anger, greed, illusion and pride and unliking oneself from the five senses, namely sound, touch, sight, taste and smell; having no pride in one's power, property, beauty, caste and youth; also keeping oneself untouched by the four passions - hilarity, vanity, anger and covetousness. All this goes by the name of Uparam.

Titiksha (ਤਿਤਿਕਸ਼ਾ) - Titiksha (Endurance) consists of creating the habit of bearing heat and cold, hunger and thirst at the time of satsang. Also rendering such service to the members of the congregation, attending Guru's meeting as is suitable for the summer or winter according to the season. This is called endurance.

All the above-named methods are called strong desire for liberation (salvation).

These four means are the four stages, or the four destinations or four steps in the four groups in the journey of spiritualism. Just as you can't climb up to the temple without steps, similarly you can't succeed in rising to the next higher stages which are called hearing holy discourses. Contemplating them and practising them unless you adopt these methods. These are the four gates to salvation, which you have to cross to reach your goal, Sat (truth). This stage consists of detaching oneself from all desires, from the worldly anxieties from the memories of by-gone-times, or feeling apprehensive about the future shape of things.

Also one should keep one's mind uncontaminated by the useless thoughts of enmity, opposition, desire and sex, anger, greed, false thinking and so on. Also one should not give way to any grief, nor have any ambition to amass wealth, nor keep on terms of friendship with persons who are given to false show or hypocrisy; one should give up all worries in one's mind regarding one's children, nor think of the attractions of a house-holder's life. Nor one should allow his mind to be enmeshed in the past events, or be troubled by anticipating pointless thoughts of the difficulties that may crop up in future.

Never sit in the company of the fools, fanatics, ignorant fellows, licentious persons enamoured of physical enjoyments and never be influenced by these unworthies. Go on repeatedly chanting the Name of God and earning the best actions. This is the only way to be rid of all the chains of the world. This is only way, very easy cure for the ills of the world. Keep a complete watch over these means with all caution.

Santokh (contentment) (ਸੰਤੋਖ) - Lack of contentment is the biggest hurdle in the path of repetition of God's Name. Without content, one is washed away in desires. There is no happiness like contentment. In whatever job you are fulfil your duty with sincerity and diligence. One should be satisfied with whatever destiny has sent him. That is called contentment.

Guru Maharaj has named only contentment as the best fulfillment of the mind -

Without contentment, no one is sated.

Like the objects of a dream, all his works are vain.

ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ॥

ਸੁਪਨ ਮਨੋਰਥ ਬਿਥੇ ਸਭ ਕਾਜੈ॥

ਅੰਗ - 279

Do thou practise truth, contentment and mercy. The most excellent is this way of life.

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ॥

ਅੰਗ - 51

To imbibe the spirit of forgiveness, is for me the fasting, good conduct and contentment.

So neither ailment nor death pain harasses me.

ਖਿਮਾ ਗਹੀ ਬ੍ਰਤੁ ਸੀਲ ਸੰਤੋਖੰ॥ ਰੋਗੁ ਨ ਬਿਆਪੈ ਨਾ ਜਮ ਦੋਖੰ।
ਅੰਗ - 223

As against this, Guru Maharaj has termed desire to be biggest ailment. An ambitious person goes on searching every door like a dog and he never enjoys contentment of the heart. Desire is a fire that ever keeps on burning in one's heart. A person slave to desires has no wish to achieve God; he is oblivious of death.

They contract this dire disease of greed and in their mind, forget death.

ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ॥
ਅੰਗ - 919

Man's objective in this life was the attainment of God. But a person caught in the web of desires wanders from pillar to post. He is always forgetful of God.

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

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

This desire is such an emotion of this unreal world that one is always harping on the thought of what he would do, if he had a lakh of rupees. When he has achieved a lakh, his ambition is to amass a crore and later an arab (billions). The Guru has ordained that desire is such a fire, that gets more intense with the achievements of the gains. One is blinded and stays deprived of his supreme goal. He leaves for the next world, carrying on unbearable burden of countless desires. Maharaj Ji ordains as under

The craving of even the great kings and the big land-lords is not quenched.

Intoxicated with the pleasure of wealth, they remain engrossed in it and their eyes see not anything else. In sin none has ever been satiated.

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

ਵਡੇ ਵਡੇ ਰਾਜਨ ਅਰੁ ਭੂਮਨ ਤਾ ਕੀ ਤ੍ਰਿਸਨ ਨ ਬੁਝੀ॥

ਲਪਟਿ ਰਹੇ ਮਾਇਆ ਰੰਗ ਮਾਤੇ ਲੋਚਨ ਕਛੁ ਨ ਸੁਝੀ॥

ਬਿਖਿਆ ਮਹਿ ਕਿਨ ਹੀ ਤ੍ਰਿਪਤਿ ਨ ਪਾਈ॥

ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧ੍ਰਾਪੈ ਬਿਨੁ ਹਰਿ ਕਹਾ ਅਘਾਈ॥

ਅੰਗ - 672

There can be a rare person, who has lodged God's Name in his heart and thus all his desires are extinguished. Leaving aside such an exceptional person, the high blazes of ambition go on burning the whole world.

The thirst (desire) of only a few is quenched (stilled). Pause. Man amasses millions and lacs of millions but restrains not his mind. He longs for more and more.

ਤ੍ਰਿਸਨਾ ਬਿਰਲੇ ਹੀ ਕੀ ਬੁਝੀ ਹੇ॥

ਕੋਟਿ ਜੋਰੇ ਲਾਖ ਕ੍ਰੋਰੇ ਮਨੁ ਨ ਹੋਰੇ॥

ਪਰੈ ਪਰੈ ਹੀ ਕਉ ਲੁਝੀ ਹੇ॥

ਅੰਗ - 213

The world keeps on burning in this disease of desires, till it takes the medicine of God's Name, and till one takes refuge in some perfect Guru and practices his sayings. Guru Maharaj has ordained thus -

This world is an earthen puppet,

O Yogi and in it is the dire disease of craving for wealth.

By various efforts and wearing sectarial dresses, this malady is cured not, O Yogi.

God's Name is the medicine, O Yogi, in whatever mind the Lord enshrines it.

He, who becomes resigned to Guru's will, understands this and he alone finds the way of Yoga.

ਇਹੁ ਜਗਤੁ ਮਿਟੀ ਕਾ ਪੁਤਲਾ ਜੋਗੀ
 ਇਸੁ ਮਹਿ ਰੋਗੁ ਵਡਾ ਤਿਸਨਾ ਮਾਇਆ॥
 ਅਨੇਕ ਜਤਨ ਭੇਖ ਕਰੇ ਜੋਗੀ ਰੋਗੁ ਨ ਜਾਇ ਗਵਾਇਆ॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਅਉਖਧੁ ਹੈ ਜੋਗੀ ਜਿਸਨੋ ਮੰਨਿ ਵਸਾਏ॥
 ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਬੁਝੈ ਜੋਗ ਜੁਗਤਿ ਸੋ ਪਾਏ॥ ਅੰਗ - 909

There is an anecdote famous about a poor man who served great saints, in the hope of wiping out his poverty. The great person gave him four candles, instructing him to go east at midnight burning the candle. There you would find a big wealth.

If that does not fully satisfy you, next day at midnight go in the western direction. There too you would get a lot of wealth. Next you go in the northern direction, there also you will discover a treasure. But never go in the south, even by mistake. He returned home very happy. At midnight, he started east, where his candle went out, there he found a treasure of copper. Next day, he went in the northern direction. At the spot where his candle went out, he discovered a treasure of silver. On third day at midnight he went in the western direction. There he found a treasure of gold coins. All this wealth was more than enough for him, but still he was not contented. Next night, he went south, ignoring the instruction of the great person. There he was very badly caught and was arrested. Neither he got any advantage of the previous treasures, rather this mounting ambition enmeshed him in perplexities.

Thus Guru Maharaj has called God's Name as the cure for all this. The world burning in the fire of ambitions are feeling very miserable. One country makes preparations for war, in order to extend its power on another country. The cure for ambitions can be had, only by means of God's Name that comes from contentment.

*The increased sensual desire is stilled with the Lord's Name.
 Through the Gurbani, great contentment wells up and one's*

attention is perfectly attuned to the Lord. Pause

ਕ੍ਰਿਸਨਾ ਬੁਝੈ ਹਰਿ ਕੈ ਨਾਮਿ॥

ਮਹਾ ਸੰਤੋਖੁ ਹੋਵੈ ਗੁਰ ਬਚਨੀ

ਪ੍ਰਭ ਸਿਉ ਲਾਗੈ ਪੂਰਨ ਧਿਆਨੁ॥

ਅੰਗ - 682

So there is no supreme friend in the world as contentment, nor is there any such enemy as ambition. It always causes trouble, it always keeps one on tenter hooks. There is no other enemy such as desire. For the fulfillment of desires one resorts to many contemptible acts, such as grabbing other person's money by fraud, committing thefts, indulging in corruption and robbing people by becoming expert in such forbidden lores as magic, magical formulae, magical charts and posing as the master of the art of calling ghosts; such a one ruins his life by his evil deeds. Hence adopt contentment; it is man's best friend.

Vichar (Ideas of Truth) (ਵਿਚਾਰ) - By the power of thought one should know what in the world is truth and what is untruth. God and soul are the constant truth; also the illusion consisting of name and form is untruth. Also one should consider, who I am? I am neither the body consisting of five elements (earth, water, light, air and ether), nor am I any one of the 25 elements, nor am I consisting of five sense organs (eyes, nose, ears, tongue and skin), nor of the functional organs such as hands, feet etc. nor am I the mind because I say my mind does not feel at ease (my mind, like my house shows that I am separate from the mind or the house). Nor I am intellect, nor am I consciousness. Then what am I? I am certainly existing. Hearing the sayings of great persons, I come to know that I am really the soul, which is the reflection of God Himself. God is All-consciousness, I too am a form of Truth; I too am all bliss like God. The soul is the symbol of God; because of the ills of the world, God Who is Supreme of the Universe is here called the Self (Atma). With these thoughts, one should feel himself as a part of God and should meditate on God, again and again. One should feel it in the body, in the mind, in the intellect

and in I-ness (personal identity). This knowledge brings us deliverance from all troubles. Man realizes his real self.

With acquiring this knowledge the door of salvation is opened for us. For attaining this most difficult stage, one needs hard penances (spiritual earnings). By keeping company with the saints, all metaphysical secrets become revealed.

Satsang (Holy congregation) - The place where people, gathered for the programme of God Truth, True Knowledge and true Dharma is called satsang.

How is the society of saints known?

The Name of One Lord is mentioned there.

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ॥ ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ॥

ਅੰਗ - 72

Without satsang, no effort can bear fruit, nor can there be acquisition of True Knowledge by getting rid of one's doubts. The Supreme method of all ways is taking part in satsang.

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

Says Nanak, he alone obtains it, who is predestined to receive it.

ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ॥

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ॥

ਅੰਗ - 642

Satsang is the seed of all spiritual efforts, or in other words it is the mother that gives birth to Sat (Truth), Santokh (contentment), and Vichar (contemplation). With its help, one is saved from bad company and from evil deeds, and one achieves the profit of life namely prayers and obeisance to God. Those persons who keep company with great self-realized souls find that soon their spiritual efforts fructify; for the reason that the atmosphere of satsang is such as where you have the opportunity

to hear the Truth and to practice unadulterated truth and nothing but truth. Satsang has two categories; one is called *Bahirang Way* (external way) and the other called *Antarang way* (internal one).

Bahirang consists in going to satsang and giving place to the thoughts of the great souls, by excluding one's own ideas and contemplating and thinking over each of the thoughts just as the cow after eating grass sits at ease and chews the cud, in order to digest it in its liver. Similarly one should chew the cud of those divine ideas in one's mind; also bearing with patience and love, whatever difficulties and hardships one encounters in this world into the bargain. For best result one should discuss each thought heard at the satsang, with such a comrade as is contemplative, one whose mind is pure, who has patience and is loved at heart. If one does not lodge great thoughts heard at satsang in one's heart and does not contemplate over them then one cannot attain one's objective. Hence one should go on attending the satsang with a firm determination. One should listen to great one's ideas with rapt attention and also practise them in one's life. After sometime, there will be destruction of one's five big obstacles to realization. Having achieved the advantage and great usefulness of satsang he will in this life itself attain the status of immortality, achieve salvation in this life itself and be united with God (meet God).

The chief method in this Iron Age is repeating the Name of God. As Guru Maharaj has ordained -

O, the Darkage has now arrived.

Sow, sow thou the one Lord's Name.

No, it is not the season for other planting.

Wander and stray thou not in doubt.

ਅਬ ਕਲੁ ਆਇਓ ਰੇ॥ ਇਕੁ ਨਾਮੁ ਬੋਵਹੁ ਬੋਵਹੁ॥

ਅਨ ਰੂਤਿ ਨਾਹੀ ਨਾਹੀ॥ ਮਤੁ ਭਰਮਿ ਭੂਲਹੁ ਭੂਲਹੁ॥

ਅੰਗ - 1185

By remembering God and adopting the above-mentioned means, one can achieve one's goal, very quickly indeed. But one

most essential means is to keep company of the God-realized great persons.

On the other hand if one gets into the company of *Kathakars* (who give talks on holy scriptures) or those who expound them or are preachers or of ignorant persons who have mentality of passion and jealousy, or one studies the books authored by such false religious leaders, it will give rise to a large number of doubts, which are as poisonous as snakes or scorpions. These bogus religious leaders do not possess true knowledge and have no spiritual experiences. Their discourses are the opposite of Guru Granth Sahib. Such persons lacking in true knowledge indulge in running down the genuine saints, great souls and those who have realized God. They regard this (evil) practice of the acme of their speeches and writings.

They themselves drown in the ocean of the world and also help in drowning those, who accept their thoughts and become their fellow-travellers. Bhai Gurdas Ji ordain as under -

A blind leader leads all followers to bewilderment.

ਅੰਨਾ ਆਗੂ ਜੇ ਥੀਐ, ਸਭੁ ਸਾਥੁ ਮੁਹਾਵੈ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 35/2

Thus a long time had elapsed during the discourse of the great saint. While closing his lecture, Maharaj Ji said that the Chandigarh audiences were very, very discriminating. You should all do satsang, rising above the differences of your respective communities and eschewing passions and jealousies all with love. Hearing this, all present expressed hearty thanks to the eminent saint's saying.

We may be belonging to different religions, but the shower of your nectar words is like the water filled clouds, that shower their life-giving rain on all, without any difference of caste or creed. With the grace of God, we have got from you the light of

true knowledge. Like true seekers, we should make efforts to reach the door of God, simple-heartedly.



CHAPTER - II

Simran with concentration

Sing the praise of the Lord, O friendly saints, with alertness and single-mindedness.

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ॥
ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ॥

ਅੰਗ - 295

First descended from Waheguru (God), a transparent ray, the conscious reality, which combining with nature took the epithet of living being. Round this ray, spread a mini globe-like substance, and the ray became resplendant. This state has been termed as the first separation (isolation) by the thoughtful men and has been called the sheath of bliss. After this, with the coming of thinking, one automatically moves into the second circle of Maya (illusion). This is the Miracle of intellect. It was named the intellect sheath. Descending lower still, there awakened the idea of making some achievement of producing something new. Affections and allurements brought this being under their control and pushed him into countless programmes, which are ever-expanding, so that the chain is never broken. The state of mind has been called the mental sheath. One was caught in the circle of resolution and repudiation. Beyond this stage, the cosmic energy pushed it still further down and called it the Circle of Power or the vital sheath. This power was born out of the relationships of the illusion. After this, it assumed some form and went on assuming different forms. As Guru Maharaj has ordained -

*For several births thou became a worm and a moth.
In several birth thou wert an elephant, a fish and a deer.
In several births thou became a bird and a snake.
In several births thou wert yoked as a horse and an ox.*

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ॥
ਕਈ ਜਨਮ ਗਜ਼ ਮੀਨ ਕੁਰੰਗਾ॥
ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ॥
ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ॥

ਅੰਗ - 176

This circle of different bodies is called Annmayee Kosh the sheath of food.

In this way, this pure consciousness (drop) went on amassing round it the tendencies towards illusions. It forgot its real nature and completely lost thought of the fact as to who I am, and wherefrom I have come. Not recognizing oneself as the Pure (Divine) Light, one started looking on oneself as just the body, which is made of five elements and which is subject to all sorts of ills. The wise called this circle as the sheath of the Foods. It forsook its real state of supreme happiness and considering oneself as the being of dust, it from the time immemorial, has been going through the circle of births and deaths and has been experiencing untold miseries. He has been weeping and crying and lamenting. He does not realize how he could be reunited with his original source (God), Who is all Truth, all Consciousness and all bliss; and return to his original stage. So caught in miseries, he keeps on lamenting.

The seers, the prophets, the saints and sages, philosophers, and those who have known the secrets of the Divine have told man many supernatural ways to the real True path. These prophets having come out of the source of all purity appeared in the most holy forms. They by their sayings gave to man the gospel of Vedas and Puranas, Bible and Holy Writ all of which assumed their loftiest form in the shape of Guru Granth Sahib.

The Fifth Emperor of the World Guru Arjan Dev has commanded thus, to free this being from the circle of the world of woe -

Sing the praise of the Lord, O friendly saints, with alertness and single-mindedness.

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ॥ ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ॥

ਅੰਗ - 295

This is a very simple path, treading on which man, over coming countless obstacles one can merge into his realself, which is all Light. To achieve this goal, concentration of mind is extremely necessary. So long as one does not know how to achieve concentration of mind, that long all his prayers and other efforts remain fruitless. There are some tendencies of mind, which do not allow one to achieve concentration of mind. Of these, the first tendency is named Mentality of Evidence.

1. Mentality of Evidence (ਪ੍ਰਮਾਣ ਬਿਰਤੀ) (regarding the outward world as the Supreme Reality) - Whatever is the spread that is visible, they may be children, wife, parents, one's own body the different relationships of the bodies, friends, enemies, things that bring joys or sorrows remaining engrossed in all these things is termed Mindset of evidence. To withdraw the mind from this world of sights and sounds seems extremely difficult. Till one gets the guidance of a perfect Guru, one cannot be liberated from this visible world. Guru Maharaj's sermon is -

All that is seen, shall go not with thee, O man. So abandon thou thy self-conceit and worldly attachment.

ਦ੍ਰਿਸ਼ਟਉ ਕਛੁ ਸੰਗਿ ਨ ਜਾਇ ਮਾਨੁ ਤਿਆਗਿ ਮੋਹਾ॥

ਅੰਗ - 1230

This being knows that he is not to stay in this world for all time, nor are sons and daughters, wife, parents eternal in the world, yet when one of them dies, he is overwhelmed with unbearable grief at their separation and can't rise above this slush.

2. The Reverse Mindset (ਵਿਪਰਜੇ ਬਿਰਤੀ) - The second type of mentality is named the Reverse Mindset. In this stage, everything appear the opposite of what it is; things non-existent appear to

have existed, and things existing seem non-existing. It is like the example of a travelling in summer through the desert, where man being tortured by thirst is desperately in need of water to quench his thirst. In the desert land, he has mirage that a river overflowing with cold water is flowing at some distance from him. This deception seems to give to him some feeling to be a true fact. But when he reaches that place, he finds nothing there. It was just a mirage. Similarly, everyday he sees the world with his eyes and hears it with his ears and regards this outward world as full truth.

Before our very eyes, this world is seen passing away.

ਨੈਨਹ ਦੇਖਤ ਇਹੁ ਜਗੁ ਜਾਈ॥

ਅੰਗ - 325

Still he regards the world as a true reality. On the other hand Waheguru Ji, who is Omnipresent and is immanent everywhere -

Wherever I see, there I see Him present. He, My Master, is never far from any place.

O my soul, ever remember Him, who is contained in everything.

ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜ਼ੂਰ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ॥

ਰਵਿ ਰਹਿਆ ਸਰਬਤੁ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ॥

ਅੰਗ - 677

In the earth, in the Sky

There pervades a light in all.

It can't be added to, nothing can be subtracted from it.

It permits no change.

ਜਿਮੀ ਜਮਾਨ ਕੇ ਬਿਖੈ ਸਮੱਸਤ ਏਕ ਜੋਤ ਹੈ॥

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

According to this holy writ, inside and outside, all is full of God. With His Power, goes on the entire operation of the world; with the Power of His Name, the world appears, man regards this all pervading spirit as untrue. There is not a trace of doubt in such a person. He feels that the world around him is all truth and God, who is All-perfection, spread all-round in the Universe is untrue. This mentality is called the Opposite Mindset. Guru Maharaj

makes a reference to it -

This world is the mountain of smoke.

What thought has made thee deem it real?

ਇਹੁ ਜਗੁ ਧੁਏ ਕਾ ਪਹਾਰ॥ ਤੈ ਸਾਚਾ ਮਾਨਿਆ ਕਿਹ ਬਿਚਾਰਿ॥

ਅੰਗ - 1187

3. The Sleeping Mentality (ਨਿੰਦਾ ਬਿਰਤੀ) - The third type of mentality is called sleeping Mindset. Man knows all and reads all, still he keeps lost under the power of sleep. This stage of forgetting the Reality is called the Sleeping Mentality.

4. Alternative Mentality (ਵਿਕਲਪ ਬਿਰਤੀ) - The fourth kind is named Alternative Mentality. Man does small good acts such as giving charity, the recitation of the Bani and holy singing, and with the aid of these small items, he has hope of great fruit. In other words, under the influence of this mentality, one feels the great effect of desires. Little service and expectation of great rewards, such is his condition. Such an alternative mentality does not allow the mind to achieve full concentration in the prayers to God.

5. Remembering Mentality (ਸਿੰਮ੍ਰਿਤੀ ਬਿਰਤੀ) - The fifth type is the Remembering Mentality. When a person begins prayer and obeisance to God, when he starts recitation of the gospel, and when he tries to unite his consciousness with God's Name, he has memories of long-forgotten things. This memory mindset does not allow him to offer prayers whole-heartedly; his reading of the holy texts won't bear fruit.

Try to understand this fact by means of a parable. When Guru Nanak, the Emperor of the World, while bathing in the Bein River plunged into water and came out after three days, he was repeating only one saying -

I am neither a Hindu, nor a Muslim.

My body and soul belong to Him, who is called God of Muslims and the Lord of Hindus.

ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ॥ ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ॥

ਅੰਗ - 1136

Islam was all in all, all over Bharat. It was Muslim rule. When the above episode reached the Nawab, he summoned Guru Maharaj. Reaching the court, Guru Maharaj expounded the Truth, removing all doubts. At that time, the Nawab came to know assuredly that Guru Nanak is some perfect seer (prophet) and he is common to all. He sees no difference between man and man. The day was Friday and Nawab said, you come along with us to the mosque, to offer Namaz (prayer). So Guru Ji went to the mosque. The Nawab underwent ablutions; the Qazi (leader) also did ablutions (mini bath) and started offering Namaz. Thousands of citizens of the town Sultanpur Lodhi were also saying Namaz. Guru Nanak Padshah stood aloof. After the Namaz, the Nawab in anger spoke thus to the Guru.

Why did you not join us in the Namaz, after reaching the mosque? Hearing the question, Guru Ji smiled a bit and said -

While you were in the mosque your mind was wandering elsewhere

When you were bowing in prayer, your imagination flew to Kandhar.

Your agile mind was busy purchasing young and swift horses. Your false-self was in the mosque, bowing and praying.

ਠਾਂਢੇ ਆਪ ਮਸੀਤ, ਨ ਮਨ ਠਹਿਰਾਇਆ॥

ਹੋ ਸਿਜਦੇ ਸਮੇਂ ਸੰਕਲਪ ਕੰਧਾਰ ਪਠਾਇਆ॥

ਕਰਤਿ ਖਰੀਦ ਤੁਰੰਗ ਤਰਲ, (ਚੰਚਲ) ਮਨ ਤਰਲਿਆ॥

ਕੂਰੇ ਬੀਚ ਮਸੀਤ ਨਿਵੈਂ ਕਬ ਸਰਲਿਆ॥

ਸ੍ਰੀ. ਗੁ. ਪ੍ਰ. ਸੂਰਜ ਗ੍ਰੰਥ, ਅੰਗ - 397

You made all false obeisance in the mosque -

You did not imbibe in your heart the true prayer. You simply wore the garb of meditation while your mind wandered in ten directions.

ਜਿਹ ਕਰਨੀ ਸੋ ਮੂਲ ਨ ਥਿਰ ਉਰ (ਹਿਰਦਾ) ਮਹਿਂ ਕਰਾ।

ਹੋ ਬੇਸ ਬੰਦਗੀ ਧਰਜੋ ਦਸੋ ਦਿਸਿ ਮਨ ਫਿਰਾ।

ਸ੍ਰੀ. ਗੁ. ਪ੍ਰ. ਸੂਰਜ ਗ੍ਰੰਥ, ਅੰਗ - 397

O Nawab Sahib, your mind was busy buying horses in Kandhar and in body you were present in the mosque, offering Namaz. Just then, the Qazi (religious leader) said, Nanak, don't you feel fear mounting this accusation on the Nawab. Also if you did not join the Nawab in saying Namaz, you could have offered Namaz with me. Guru Nanak Padshah once again remarked -

Dear Qazi! you were physically present in the mosque, offering prayers but your mind was away at home. Your mare has delivered a colt, and you were worrying that it may not fall in a pit nearby. You had concentration not even for a moment.

ਬੋਲੇ ਨਾਨਕ ਬੈਨ ਐਨ ਸੁਖ ਗੁਨ ਦਯਾ।

ਕਾਜ਼ੀ ਕਰੀ ਨਿਵਾਜ ਸਦਨ (ਘਰ) ਮੈਂ ਮਨ ਗਯਾ।

ਬੜਵਾ (ਘੋੜੀ) ਜਯੋ ਵਫੇਰ, ਗਰਤ (ਟੋਇਆ) ਤਹਿ ਪਾਸ ਹੈ।

ਹੋ ਤਹਿ ਮੈ ਨਹਿ ਗਿਰ ਪਰੈ, ਬਹੁਤ ਬਿਸਵਾਸ (ਸੰਸਾ) ਹੈ।

ਤਿਹ ਕੇ ਸੰਗ ਮਨ ਫਿਰਤਿ, ਨ ਬਿਰ ਇਕ ਛਿਨ ਭਯਾ।

ਸ੍ਰੀ. ਗੁ. ਪ੍ਰ. ਸੂਰਜ ਗ੍ਰੰਥ, ਅੰਗ - 398

Thus Qazi too was put to much shame. At that time, the Nawab, paying tribute to Truth, bent his head at the feet of Guru Nanak and submitted, O Nanak, you are the prophet of all the prophets. Do remove the pain in my heart. Do remove the pain in my heart because I failed to recognize that you are a great and exalted personality.

You being embodiment of God, possess intuitive knowledge of other people's thoughts.

ਤੁਮ ਖੁਦਾਇ ਕੋ ਰੂਪ ਹੋ, ਅੰਤਰਜਾਮੀ ਸਰਬ।

ਮੈਂ ਅਤਿ ਮੁਢ ਨ ਲਖਿ ਸਕਯੋ ਨਿਜ ਐਸੂਰਜਹਿ ਗਰਬ॥

ਸ੍ਰੀ ਗੁ. ਪ੍ਰ. ਸੂਰਜ. ਗ੍ਰੰਥ, ਅੰਗ - 388

He petitioned to Nanak, Tell me how this unstable mind can be brought under control. On that occasion, Guru Maharaj ordained -

Dear Khan, listen with attention.

*The mind is very powerful and restless.
It is very difficult to control it but once controlled, it becomes
priceless.*

ਸੁਨੋ ਖਾਨ! ਦੈ ਕਾਨ, ਪ੍ਰਬਲ ਮਨ ਲੋਲ (ਚੰਚਲ) ਹੈ।
ਯਾਂ ਕੋ ਰੋਕਨ ਕਠਨ, ਰੁਕੈ ਤ ਅਮੋਲ ਹੈ॥

ਸ੍ਰੀ ਗੁ. ਪ੍ਰ. ਸੂਰਜ ਗ੍ਰੰਥ, ਅੰਗ - 398

The Guru said, Nawab Sahib, mercury can by no means be kept steady under the finger but when it is mixed with medicines and burnt, then it becomes quite steady. Similarly an uncontrollable horse gives a lot of trouble to its rider, but an intelligent rider controls it, by pulling the bite in its mouth and makes it act according to his will. In this way, you have to train your mind too. There is the commandment -

*The mortal's business is with his mind. He who chastens his
mind attains perfection.*

*Says Kabir, I have dealings with my mind alone. I have met
with nothing like the mind.*

This mind is power. This mind is God.

This mind is the life of the five elements of the body.

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

ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ॥

ਮਨ ਹੀ ਮਨ ਸਿਉ ਕਰੈ ਕਬੀਰਾ ਮਨ ਸਾ ਮਿਲਿਆ ਨ ਕੋਇ॥

ਇਹੁ ਮਨੁ ਸਕਤੀ ਇਹੁ ਮਨੁ ਸੀਉ॥ ਇਹੁ ਮਨੁ ਪੰਚ ਤਤ ਕੋ ਜੀਉ॥

ਇਹੁ ਮਨੁ ਲੇ ਜਉ ਉਨਮਨਿ ਰਹੈ॥ ਤਉ ਤੀਨਿ ਲੋਕ ਕੀ ਬਾਤੈ ਕਹੈ॥

ਅੰਗ - 342

There is a parable relating to this fact too. In the Golden Age, once upon a time there was a very powerful king named Paras Nath. He conquered all the rulers of the world and put them in his jail. He took counsel with his minister, saying, I have defeated one lakh rulers and taken them prisoners. So I want to perform *Rajmedh Yagya* (a sacrifice that could be performed only by the ruler who claimed to be the king of the whole world). His wise minister said, your majesty, there is left one king, to whom you have paid

no attention. His power is so great that not to talk of men, even the gods accept defeat at his hands. The king said, why did you not tell me about that king before? Now tell me quickly, where that extraordinary ruler lives, how much army he has, what are his weapons, so that I may vanquish him without any loss of time. The minister said, 'Your majesty! that king (ruler) rules inside the hearts of all men. He is called king Mind. The warriors of his army are indomitable. They are very powerful. They upset the penances of those who practise austerities. They break the *jap* of those, who are repeating God's Name. They drag to earth those who have risen upto the heaven. Their army generals are named anger, covetousness, illusion, pride, jealousy, backbiting, falsehood, false hope, fear etc. Till you subdue this great king, you can't qualify to be called a world-conqueror. So, sir, first conquer that ruler'. Hearing this, Paras Nath put in his maximum efforts; he took to breathing exercises and with the power of breath practised transcendental meditation right up to the tenth gate (crown of head). But whenever he ended his meditations, his mind would relapse into its old restless activities. Thus the desires were gone, but he could not control his mind. At last he lost all hope and according to his statement, he burnt himself in fire in infamy.

On hearing this, the Nawab entreated Guru Maharaj thus: Nanak, Holy Sir, what is the obstacle that does not permit the mind to enter the home of concentration. I have strong inner urge. I make an obeisance at your feet and petition you to take pity on this poor thing and take me under your charge. Kindly favour me with telling about the obstacles that come in the path of establishing control over the mind. Then Guru Nanak, the Emperor, ordained thus. This restlessness is the nature of the mind

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At times, the mind soars high up and at times it falls to the nether regions.

The greedy mind remains not steady and searches for wealth

etc. in all the four directions.

**ਕਬਹੂ ਜੀਅੜਾ ਉਭਿ ਚੜਤੁ ਹੈ ਕਬਹੂ ਜਾਇ ਪਇਆਲੇ॥
ਲੋਭੀ ਜੀਅੜਾ ਬਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੇ॥**

ਅੰਗ - 876

This body is a puppet of mammon. In it is infused the evil ego. In coming and going, birth and death an apostate loses honour.

**ਇਹੁ ਸਰੀਰੁ ਮਾਇਆ ਕਾ ਪੁਤਲਾ ਵਿਚਿ ਹਉਮੈ ਦੁਸਟੀ ਪਾਈ॥
ਆਵਣੁ ਜਾਣਾ ਜੰਮਣੁ ਮਰਣਾ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ॥**

ਅੰਗ - 31

Guru Ji continued, Nawab Ji, the world goes on studying and studying. It never puts those concepts into practice. Since there are countless desires lurking in the mind, it is never at ease. Whether we are waking or sleeping.

What is this desire? In this connection, Rishi Vashisht Ji told Ram Ji thus; any objective that is pursued with strong determination, without caring for its antecedents or consequences giving all importance and passion to it, called desire. Man forgets his real spiritual self, because of this obstacle of the desires.

In this connection, there is a fable : One king went to dinner at the invitation of another king. During the dinner, he over-drank strong intoxicating liquors and lost his consciousness. Under its influence, the king started talking nonsensical words. Hearing it, the wise minister brought the king back to his own palace. As he was entering his palace, he found security guard soldiers marching up and down, performing their duty. The king asked a soldier, 'what are you doing?' He replied, I am on watch duty, round the palace, to protect the king. Hearing this, the king said, I too am a soldier. Now I shall work on watch duty, you take rest. And demanded his (soldier's) uniform.

Seeing the unconscious state of the king, the minister secured for him another uniform of the soldier. The king started patrolling

on his feet. After sometime, he recovered his consciousness and recognized himself. He put down the (soldier's) rifle. The minister intervened, your Majesty, under the influence of strong intoxicating drinks, you forgot your exalted position, wore the soldier's uniform and began patrol duty of the soldier. The king enquired, are there others too who too forget themselves thus? The minister said, your Highness, not to talk of an individual or two, the whole world has forgotten itself, under the strong intoxication of Maya (illusion) and one regards oneself just as the individual consciousness and lower still, regards one self nothing more than the body of flesh. Because of so many desires in the mind, one sees not God in all and all in God Who is Immanent in all things, but regards 6 ft body as the whole reality.

This philosophy has been expounded by Krishan Maharaj thus

O Arjun, son of Kunti whatever thing a man keeps on remembering all through life remains in his thought at the time of his abandoning the body. To that state alone he goes, which he was thinking at the time of death. The strong emotions of life manifest themselves at the time of death. He gets his destiny according to that. This is the advice of Gurbani, strengthening this point -

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

At the last moment, he who thinks the Lord, and if he dies in such a thought;

Says Tirlochan, that man is emancipated and the yellow-robed Lord abides in his heart.

ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ॥

ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ॥

ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ॥

ਬਦਤਿ ਤਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਦੈ ਬਸੈ॥

ਅੰਗ - 526

If these strong desires are kept in check and one is submerged in the sweet remembrance of dear God even though for one moment, even then one achieves the blessed state. Such is the example of the Ajamil, the sinner. The whole life, he went on committing sins. But at the last moment, his desires cried a halt, and he directed all his attention to God, weaving himself in the Name of the Almighty. He got an exalted state, which is often beyond the reach of even great yogis. So great is the influence of the desires, that their memory is not obliterated even through the succession of births.

Once upon a time, Shri Ram Chander Ji was gracing the assembly with his presence. Rishi Vashishtha was giving a discourse. A large number of audience was listening to his sermon. All of a sudden, Shri Ram Chander Ji clapped his hands and started laughing very loudly. Rishi Vasishth interrupted his discourse and asked Ram the cause of this strange behaviour. Rama replied that he had laughed on seeing that worm, that was trying to climb the wall. "But this can't be the whole cause of your loud laughter. Kindly explain the cause of your behaviour, for the enlightenment of the whole audience and remove their doubts. Ram said, Gurdev ere this, this worm has sat on the throne of Indra 14 times. On completing his term, he was hurled down into the world of miseries and troubles and in low births. Now its two legs are broken. In his mind, he still cherishes the ambition to be born a human being once again after completing 84 lakh births. Then he hopes to perform 101 sacrifices (yagyas) and become Indra again. (The belief was that anyone who completes more than a hundred yagyas becomes Indra, the ruler of the universe, dethroning the old incumbent). I laughed at his folly, said Ram. He does not know that there is a state even higher than that of Inder, from which there is no return to the world of miseries and troubles.

So Guru Nanak *Padshah* told the Nawab, that man's mind is so vitiated by desires that he cannot have concentration of mind

even for a moment. The desires are of various kinds. Caught in these, he feels miserable and remains rotating in the various births, like the pots of the Persian wheel well, that keep on going up and down all the time. The chief ambitions (desires) are the following

1. Desire for son - He who has no male issue wanders over many places, in the hope of having a son. To that end, he does not feel any shyness in resorting to anti-religious actions - if he can have a son. There is such a reference in Vichar Sagar.

The Hindu, who has no faith in the mausoleums worships the graves in the hope of getting a son. He approaches Syeds, Khwajas, Peers and Faquirs (all Muslim holy men) he folds his hands to them. He worships many kinds of ghosts and Bhairos (a deity), he goes to prohibited lands or to the cremation grounds in pursuit of his objective. He wears many magical charms and talismen. These he has hung round his neck (in the hope of getting a son).

ਜਾ ਕੋ ਹਿੰਦੂ ਕਬਹੂੰ ਨਹਿ ਮਾਨੇ॥ ਪੁਤ੍ਰ ਹੇਤ ਤਹਿ ਇਸ਼ਟ ਪਛਾਨੇ॥
 ਸਯਦ ਖਵਾਜਾ ਪੀਰ ਫਕੀਰਾ॥ ਮਾਨਤ ਜੋਰਤ ਹਾਥ ਅਧੀਰਾ॥
 ਭੈਰਉ ਭੂਤ ਮਨਾਵਤ ਨਾਨਾ॥ ਧਰਤ ਸ਼ਿਵਾਬਲ ਭੂਮੀ ਮਸਾਨਾ॥
 ਔਰ ਯੰਤ੍ਰ ਤਾਵੀਜ ਘਨੇਰੇ॥ ਲਿਖ ਮੜਵਾਵੇ ਪੁਤ ਗਲ ਗੋਰੇ॥
 ਵਿਚਾਰ ਸਾਗਰ

If finally he does beget a son, then a whole series of problems begin, the baby's rearing up, terrible anxiety if he falls ill; great worry if the boy turns out to be a good-for-nothing; his education and so on. So there is no end to the desires.

2. Desire for Wealth - In order to amass wealth, one goes to foreign countries, resorts to frauds and deceptions, he turns a pick-pocket, indulges in corruption and takes to many other deceptions. In this connection, there is the story of King Karoon. He had such a mad passion for accumulating money, that collecting all the money from his subjects, he had filled forty big stores. He did not leave a single rupee with any person.

Once in order to test if still any rupee had been left with any person, he sent his daughter riding a horse-carriage, travelling all over the town. He issued a proclamation that if any person produces a rupee, his marriage would be solemnized with the princess. Hearing this proclamation, one boy went to his mother and persisted in demanding a rupee. Even when the mother explained the awkward situation the boy did not agree. In desperation, the mother told him that a rupee coin had been put in the mouth of his dead father, when he was buried. So go, dig up his grave and retrieve that rupee. The boy acted accordingly and gave that money to the king's guards in the hope of being married to the princess. Instead, in pursuance of the schemes made by King Karoon he was arrested. On interrogation, he gave out the truth. Accordingly the king ordered all the graves to be dug out to take out a rupee each from the mouth of the dead. He had such an irresistible desire for money. Man does not realize that one day he would have to quit the world and all the hoarded wealth would be left behind here. If one had such a powerful desire for amassing the wealth of the Name of God, he could achieve the highest states. Like this, if one has such a strong desire for wealth at the time of his death, then one is reborn as a serpent.

3. Desire for the body - This consists of decorating the body, busying it in the enjoyment of different juices and salts, regarding oneself nothing other than the body. This is bodily passion. In this connection, Guru Maharaj ordains that one can never achieve peace of mind by more and more enjoyments -

Even though, thou cohabit with hundreds of thousands of ladies and rule over the nine regions of the world.

Even then, without the True Guru, thou shalt not obtain happiness and receive births over and over again.

ਜੇ ਲਖ ਇਸਤਰੀਆ ਭੋਗ ਕਰਹਿ ਨਵਖੰਡ ਰਾਜੁ ਕਮਾਹਿ॥

ਬਿਨੁ ਸਤਗੁਰ ਸੁਖੁ ਨ ਪਾਵਹੀ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ॥

ਅੰਗ - 26

Under this desire, one employs this invaluable body not for accumulating God's Name, but uses it for different pleasures and enjoyments. He wastes his opportunity (this birth) and then repents.

4. Desire to win Public opinion - Everyone in the world wishes that all should praise him, no one should censure him even by mistake. But such a thing never happens, the whole society never wholly praises any person. There are in the world too many fault finders too, as the following tale proves:

Sri Ram Chander Ji, after winning the war of Lanka had returned to his capital Ayodhya, along with Sita Ji. A washerman taunted him. The story goes like this. One day, a washerman's wife received the news that her father was seriously ill. She immediately went to her father's house, which was nearby, without asking the permission of her husband, who was at the far-away washing ghat.

After enquiring about her father's health she returned home without any loss of time. But the washerman, her husband, stopped her from entering the house. Just at that time, Sri Ram Chander Ji was wandering inognito to study the true feelings of the public, at first hand. Noticing this quarrel, Ram Chander Ji intervened and asked the washerman as to why he was not permitting his wife to enter the house. He disclosed his complaint, namely that she had gone to her father's house, without asking his permission. On enquiring the woman pleaded that the washing ghat was too far away, while her father's village was nearby. After enquiring about his health, she had immediately returned home. On hearing this, Sri Ram Chander Ji said, good man, this is no fault. You kindly give her permission to enter the house. At this the washerman made the reply, you consider me to be like Ram Chander, who brought home his wife Sita, after she had stayed at Ravan's house for nine months. Learning this adverse public opinion, Sri Ram sent Sita on her second exile.

Again once upon a time Ram along with brother Lakshman went to the forest. There he saw a farmer, who was wearing on his head a steel helmet; round his neck too, he was wearing a web of iron; and in his feet he was wearing full boots of leather. Over his bullocks too, he had cast a netted covering of coarse cloth. Ram enquired of him why he was wearing such a strange uniform. He replied, Sir, a bird with a very sharp beak lives in this place. If it swoops on one, it pulls out flesh from the body. So I have cast the nets over myself and the bullocks. The why of wearing these full boots is that in this area lives a scorpion, whose bite is fatal. On hearing this, Ram Chander Ji suggested, you leave this place and settle at some other place. We will help you in this. You would be able to live there in peace. The farmer took this suggestion ill; and replied, you consider me to be like Ram Chander? No one leaves his land or his wife. So I cannot act on your advice. Hearing this, Ram Chander Ji told his brother Lachhman thus: now tell me, on one side are people, who look upon my leaving Sita as a good thing, on the other side, there are people who regard the leaving of Sita as a gross evil thing.

So great men ignore the opinions of different people. They are neither afraid of public censure, nor are they attracted by the praises of the people.

There is a parable, relating to it. One rich businessman sent his son to Bhagat Nam Dev to receive education. In the evening when it was time for the child to go home, Nam Dev removed all the ornaments that the child was wearing and kept them in safe custody. Seeing all ornaments gone, the seth's wife jumped to the suspicion that Nam Dev had taken the child's ornaments. She mentioned this to her neighbouring woman and she to another and yet to another. The rumour spread all over the town and Nam Dev received bad opinions of the people.

Next day, when the seth went to Nam Dev's house along with his child, Saint Nam Dev told him never to send the child for

instructions wearing gold ornaments; lest someone should commit the murder of the child, for the greed of ornaments. He returned to the father the bundle containing all the ornaments. Returning home the Seth told his wife that saint Nam Dev had removed the child's ornaments to save his life and kept them in safe custody. He gave that packet of ornaments to his wife. The Seth's wife reported this fact to her neighbour, she to other neighbours and so on. Thus Nam Dev got praises from all in the town. Someone asked Nam Dev, yesterday you were the subject of the censure of all, today all are praising you. What is the secret? Nam Dev was sitting near a heap of ashes. He filled his fists with ashes. Throwing the right handful of ashes, he said, this is for those who were criticizing me yesterday. The left handful of ashes he threw and said, this on the head of those who were all praise for me today. We have no dislike of those who dispraised me, nor regard for those who are now loud in my praises. It is necessary for the seeker to rise above the desire for public opinion.

5. Desire for holy scriptures - Some have a great desire to be well read in the religious books and to sing praises of God with a very mellifluous voice.

There was once a musician named Bharadwaj. He had a constant desire to sing hymns in his mellifluous voice. One great man lifted him out of this desire and told him, mere singing will not suffice, you should attain true knowledge. Narad and Durvasa (sages) were always busy studying holy texts. The sage told Narad, you are like a ladle (long spoon) that is always stirring among different foods, but it has no taste of those foods. In the same way, one who stops at reading scriptures only generally remains bereft of true knowledge. So try to understand the text that is worth consideration. You have not understood the true thoughts of the scriptures. As Guru Maharaj has ordained.

He may continue reading for his entire life and may study

with every breath of his.

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

ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ॥

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ॥ ਅੰਗ - 467

Understanding these texts, you should meditate on God and realize the Truth. Rishi Durvasa used to carry his books on his head. Narad said, here comes an ass laden with burden (of books). He asked Durvasa Ji, why do you carry these books on your head as the donkey carries a load? Try to understand Truth out of these.

Guru Maharaj taught the following lesson to enlighten the world -

Many Shashtras and many Simirtis, have I seen and searched them all.

Nanak, they equal not Lord God's invaluable Name.

ਬਹੁ ਸਾਸਤ੍ਰੁ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਢਢੋਲਿ॥

ਪੂਜਸਿ ਨਾਹੀ ਹਰਿ ਹਰੈ ਨਾਨਕ ਨਾਮ ਅਮੋਲਿ॥ ਅੰਗ - 265

6. Dirty desires or desire for show of religious performance - Taking out short texts (of 40 verses) of magic and charm, seeking to bring people under one's control after gaining control over ghosts and devils is called the desire to show off one's religious achievements.

Similarly there can also be the desire to do good to others. This comes naturally to God-realized great souls. They lead such a life, about which Guru Maharaj commands in -

As everything is underneath Truth, the living with the Truth is superior to all.

ਸਚਹੁ ਓਰੈ ਸਭ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ॥

ਅੰਗ - 62

Good men do good to others not out of any motive. Their life's conduct is like the rose that spreads sweet fragrance around them. Out of these temperament, good to others comes spontaneously. On the other hand, doing good to others is also a

desire. Sage Vyas got an inspiration that he should at times be born in the world to give true interpretation of the holy texts. He would get true salvation with the body after doing good to the world for a whole *kalpa*, which consists of 4,32 crore years. Bound by this desire, he would keep being born in the world for uncounted ages.

Thus Guru Nanak expounded to Nawab Daulat Ali Khan that just as a stubborn horse can be controlled by bridle in the mouth, similarly to control the mind, it is very necessary to have a perfect Guru, from whom to learn shabad (holy writ). With that learning of shabad, the mind comes under control and thereafter can't forsake the sweet taste of the shabad. The upshot of all this is that after one's mind has been brought under complete control then one takes to the praises of God, single mindedly and with full concentration. One repeats the Name of God (jap) and our conscious mind rises to higher and higher stages and reaches one's eternal home; and achieves permanent bliss, forever and forever. This is the transparent drop about which Guru ordains -

*Kabir, the pure rain-drop of heaven mixes with the dust.
Millions of wise men have striven and failed. It can be separated not.*

**ਕਬੀਰ ਨਿਰਮਲ ਬੂੰਦ ਅਕਾਸ ਕੀ ਲੀਨੀ ਭੂਮਿ ਮਿਲਾਇ॥
ਅਨਿਕ ਸਿਆਨੇ ਪਚਿ ਗਏ ਨਾ ਨਿਰਵਾਰੀ ਜਾਇ॥ਅੰਗ - 1375**

Kabir, the immaculate drop from the sky has fallen on the filthy ground.

Know thou thiswise, that without the saints' association, it becomes, like the ashes of furnance.

**ਕਬੀਰ ਨਿਰਮਲ ਬੂੰਦ ਅਕਾਸ ਕੀ ਪਰਿ ਗਈ ਭੂਮਿ ਬਿਕਾਰ॥
ਬਿਨੁ ਸੰਗਤਿ ਇਉ ਮਾਨਈ ਹੋਇ ਗਈ ਭਠ ਛਾਰ॥ਅੰਗ - 1374**

This spotless drop, after getting out of the dirt of Maya (illusion) enters one's eternal home by the power of shabad, becomes one with God and merges in Him. Prayers to God, performed with concentration of mind bear fruit. The seeker must

have unshakeable determination and unshakeable love of the quest.

Then taking shelter under Guru's shabad, one can complete the inner journey according to the law and then he lives in one's eternal home forever.



CHAPTER - III

The experience of Spiritual Devotion

Once the seekers came to the great Guru, the Tenth Master, from far off lands. The congregation made the submission, Great Sir, according to your command, we study the holy texts (Bani), we practise *Japa* (repetition of Name) of the Name of God, but we feel no internal pleasure, love is not awakened in our heart and the mind drifts into dejection, whereas we have heard that Nam (repeating God's Name) brings love intoxication. The worldly drugs give one a kick for sometime and then they wear off, but the intoxication of the Name, once it is in, never goes off. What is the reason?

The intoxication of poppy, wine, opium and bhang wears off at day break, while the intoxication of the Name stays strong day and night.

**ਪੋਸਤ ਮਦੁ ਅਫੀਮ ਭੰਗ ਉਤਰ ਜਾਏ ਪਰਭਾਤਿ॥
ਨਾਮ ਖੁਮਾਰੀ ਨਾਨਕਾ ਚੜ੍ਹੀ ਰਹੇ ਦਿਨ ਰਾਤ॥ (ਜਨਮਸਾਖੀ)**

Hearing this petition, Guru Maharaj ordained that truly there is intoxication in the Nam. Anyone who studies it or hears it feels bliss. It appears that you people do not read the Bani, otherwise there is no reason why you should not feel the divine sentiment. The audience once more made the submission, your order was for us to read five holy texts as our daily routine of prayer, but some heroes among us read as many as twenty text pieces everyday. In addition to our daily religious routine, we also recite Sukhmani Sahib and Asa Di Var. Guru Maharaj once again remarked. No, you don't read the Bani according to the prescribed discipline (as it should be read). This silenced the congregation.

To elucidate his point with an example, Guru Maharaj

ordered to be brought a bucket full of elixir of hashish (ਭੰਗ) and some open utensils all made of iron. The congregation was seated in rows. In the utensils of some worshippers, were poured two draughts each of the liquid, while the other's open pots were filled to the brim. For those whose pots were full, the order was to retire to some distance and rinse their mouths with the elixir only (waters of joy) and take care that not a drop of the liquid passes down the throats while the other category was made to drink two draughts each. When after this experiment, all waited on the Guru, he asked those whose pots were all full if they had felt any intoxication. They replied in the negative, saying, as per your order we only rinsed our mouth and did not allow even a drop of that magic liquid to pass down our throat. How could we feel any intoxication? There was no effect. The second category, when questioned submitted, yes sir, there has been some effect.

Guru Maharaj explained, dear devotees, those who drank any draught of liquid did feel some intoxication, while the other group, though their pots were full felt no effect because they never actually drank that liquid.

Thus there is a difference between the ways of reading the gospel and doing Jap of God's Name.

Upon this, the audience questioned Guru Maharaj to tell them how to recite the holy texts and how to do Jap of God's Name. At this, Guru Maharaj ordained that there are four different types of reading the holy writ; one to repeat any holy text which one has memorized or to read it from some booklet (Gutka). This does not occasion concentration of mind. One reads it, as if one is doing it under some compulsions; two, a novice is advised to pay special attention to the verb forms and other words of the text. That somewhat controls the mind. Three, reading the Bani, understanding its underlying ideas and purport. That also somewhat controls the mind; four, in the fourth stage one recites the Bani in a burst of emotions. Such a one lodges the Bani in

his heart and has complete faith in it. He contemplates on it and then tries to mould his life, according to the instructions contained in it.

If we do the recitation of the Bani everyday, tying our mind to it, then the fundamentals expounded in it would go deep into our consciousness and they would start exerting their influence on our life. Thus our contact with the Formless God inside of us would go more intimate. Also we hear the Bani, through devotional singing. When we keep joining our mind with the Bani that is being sung in congregational singing, then our mind would derive divine sweetness out of it. If in the Bani, the texts of repentance are being sung, then our mental condition keeping an eye on our evil acts will inwardly per force pray for God's pardoning of our sins. And our mind would be surcharged with the atmosphere, in which the mind would seek to be united with the Formless God, inside of us.

Sometime it so happens that the bark of our life gets unsteady, due to some misfortunes; for example as a result of suffering big losses in business, or someone turns our enemy without any rhyme or reason or due to separation (or death) of some kinsman or for any reason we feel enmeshed in various worries, then we pray to *Waheguru* God for help to uplift us from the calamity. We select such a text of the Bani, which contains sentiments of removing the calamities. At that time, our mind with tearful eyes attempts to be united with Waheguru, in the hope that He would surely find some solution to our problems. At such a time, no irrelevant thoughts would cross our mind, we would be submerged in emotions, and cutting ourselves off from the world we would feel going into the presence of Waheguru.

Infact the whole process is related to the mind. If our mind is so inclined, we would easily join ourselves with the Almighty God.

History records the story of Baba Buddha Ji, who at a very tender age became devoted to God. He used to hear the texts of Emperor Guru Nanak with a very stable mind. His mental make up seemed to consist of the idea of disinterest in the world. One day Guru Nanak the Emperor of the world enquired thus, dear son, you are at tender age. How is it that you listen to Bani with such single-mindedness. He made the answer, Maharaj, I feel no surety for life; as you yourself have thus ordained -

We are men of but one breath and know not the appointed time and moment of our departure.

ਹਮ ਆਦਮੀ ਹਾਂ ਇਕ ਦਮੀ ਮੁਹਲਤਿ ਮੁਹਤੁ ਨ ਜਾਣਾ॥

ਅੰਗ - 660

There is no knowing at what uncertain time the tomcat of death may pounce upon us and end our play of life. The Great Guru asked how such ideas were born in his mind. He replied thus. One day my mother said, dear son, I am kneading the flour, since you have to go early so you help me and make fire in the hearth. I collected thick pieces of wood and tried to burn them, but despite of my blowing into them, they did not catch fire. My mother said, this is not the way to light the fire. First you keep small pieces of wood and their choppings in the fire place, then blow into them and they would catch fire. Later you cautiously place big logs on them. I felt as if the fire of death might consume me in my small condition (age). This idea was firmly fixed in my mind.

Great Sir, once there was an attack on our village. They killed or wounded anyone who came in their view, making no distinction between the old men and children. At that time, I developed indifference towards the world. I was greatly afraid of the messengers of death. I was constantly thinking of the future birth. You kindly teach me. Guru Maharaj gave him the message and said, dear son your thinking is not of the children, but of old

matured persons. The fear of death with this thought cast such a dark shadow over his life and he attained a very exalted position. So it is necessary to develop disinterest in the world in one's mind.

The mortal's business is with his mind. He who chastens his mind attains perfection.

Says Kabir, I have dealings with my mind alone. I have met with nothing like the mind.

ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ॥

ਮਨ ਹੀ ਮਨ ਸਿਉ ਕਹੈ ਕਬੀਰਾ ਮਨ ਸਾ ਮਿਲਿਆ ਨ ਕੋਇ॥

ਅੰਗ- 342

This whole world is unreal and is just the creation of the mind. When this mind stops idle thoughts and with the power of God's Name, one experiences Truth, then to him, the whole world looks the shape of God Himself.

The birds of the beautiful trees fly and go in four directions. The more they fly (up) the more they suffer. They ever burn and bewail.

ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ॥

ਜੇਤਾ ਉਡਹਿ ਦੁਖ ਘਣੇ ਨਿਤ ਦਾਝਹਿ ਤੈ ਬਿਲਲਾਹਿ॥

ਅੰਗ - 66

When making big flights, the mind feels very miserable and the whole world appears full of sorrows. Maharaj Ji has ordained thus

The restless mind wanders in ten directions; it needs to be pacified and stabilized; whosoever knows this art deem him thou to be emancipated, says Nanak.

ਚੰਚਲ ਮਨੁ ਦਹਦਿਸਿ ਕਉ ਧਾਵਤ ਅਚਲ ਜਾਹਿ ਠਹਰਾਨੋ॥

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੋ ਜੋ ਨਰੁ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨੋ॥

ਅੰਗ- 685

He ordained that the mind roams in all ten directions. Only a rare disciple of the Guru can control it and keep it stable. Anyone whose mind is steady and free from thought waves, can be said to have achieved salvation in this life itself. If the mind keeps on

running at all times, then all the good acts done by a man come to nought. It is ordained -

He, who bathes at shrines and keeps fasts, but who has not control over his mind;

Be assured that of no avail is his faith to him. I utter nothing but truth for his good.

**ਤੀਰਥ ਕਰੈ ਬਰਤ ਫੁਨਿ ਰਾਖੈ ਨਹ ਮਨੁਆ ਬਸਿ ਜਾ ਕੋ॥
ਨਿਹਫਲ ਧਰਮੁ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ ਕਉ॥**

ਅੰਗ- 831

Such a one's mind remains uninfluenced. On him, there is no effect of studying the Bani, hearing devotional singing, repeating God's Name because inwardly the mind is bereft of the feeling of disinterestedness in the world, does not keep company with him. His mind is ever restless. For such a person the orders are -

As a stone is kept immersed in water, but the water penetrates into it not;

So deem thou that mortal, who is without the Lord's devotional service.

**ਜੈਸੇ ਪਾਹਨੁ ਜਲ ਮਹਿ ਰਾਖਿਓ ਭੇਦੈ ਨਾਹਿ ਤਿਹ ਪਾਨੀ॥
ਤੈਸੇ ਹੀ ਤੁਮ ਤਾਹਿ ਪਛਾਨਹੁ ਭਗਤਿ ਹੀਨ ਜੋ ਪ੍ਰਾਨੀ॥**

ਅੰਗ- 831

Now the question arises as to how to cope with such a state of mind. Keeping the company of the perfect great souls is essential. They give to such a one, their love; narrate to him the sayings of the saints, about the Omniscience of God and create in his mind firm faith in Waheguru; teach him that the world is false (unreal) and that the supreme goal of human life is to meditate upon God. They extend to him their special grace to put to flight his evil tendencies. As says the Gospel.

My mother, my mind is not under my control.

Night and day, it runs after sins. In what way should I restrain it? Pause.

Hearing the teachings of the Vedas, Purnanas, and Simirtis,

*one enshrines them not in the heart even for an instant.
Engrossed with other's wealth and other's women, he passes his
life in vain.*

*He has gone mad with the wine of mammon, and knows not
even a bit of divine knowledge.*

*Within his mind abides the mammon-free Lord, but he knows
not His secret.*

*The moment I entered the saints' sanctuary all my evil intent
was dispelled.*

*O Nanak, then remembered I the wish-fulfilling Lord and my
death's noose was snapped.*

ਮਾਈ ਮਨੁ ਮੇਰੋ ਬਸਿ ਨਾਹਿ॥

ਨਿਸ ਬਾਸੁਰ ਬਿਖਿਆਨ ਕਉ ਧਾਵਤ ਕਿਹਿ ਬਿਧਿ ਰੋਕਉ ਤਾਹਿ॥

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਕੇ ਮਤਿ ਸੁਨਿ ਨਿਮਖ ਨ ਹੀਏ ਬਸਾਵੈ॥

ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਸਿਉ ਰਚਿਓ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ॥

ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੋ ਸੁਝਤ ਨਹ ਕਛੁ ਗਿਆਨਾ॥

ਘਟ ਹੀ ਭੀਤਰਿ ਬਸਤ ਨਿਰੰਜਨੁ ਤਾ ਕੋ ਮਰਮੁ ਨ ਜਾਨਾ॥

ਜਬ ਹੀ ਸਰਨਿ ਸਾਧ ਕੀ ਆਇਓ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੀ॥

ਤਬ ਨਾਨਕ ਚੇਤਿਓ ਚਿੰਤਾਮਨਿ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ॥

ਅੰਗ- 632

Through the grace of the saint one's faith in Waheguru become unshakable and the importance of Nam starts dwelling in the heart. He leads his life in the light of the firm faith in Waheguru, complete confidence in the Guru, and the greatness of Nam. His mind develops distaste for the world; he receives initiation into Nam by the Guru; and as his true consciousness is on the rise and as the tendencies of this remembrance enter into the inner mind, dirt of the mind gradually begins to dissolve, also Omnipotence of Waheguru enters his heart and he is housed in perfect faith. About such a one such is the edict of the Guru.

*Daropadi, the Princess of the King of Panchal remembered the
Lord's Name in the royal court.*

*God, the Embodiment of mercy, removed her suffering and
enhanced his own glory.*

ਪੰਚਾਲੀ ਕਉ ਰਾਜ ਸਭਾ ਮਹਿ ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ॥

ਤਾ ਕੋ ਦੁਖੁ ਹਰਿਓ ਕਰੁਣਾਮੈ ਅਪਨੀ ਪੈਜ ਬਡਾਈ॥

ਅੰਗ - 1008

One joins consciousness with such thoughts. Suppose a pool is filled with dirty water. To clean it if we turn on the tap into it, gradually the dirty water in the pool will be replaced by clean water and the whole pool would have clean water. So says Guru Maharaj -

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

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ॥

ਅੰਗ- 4

The best time for prayer is the dawn. At that time, no untoward thought arises in the mind, and the mind is united with the Bani and the Nam. When the day is up, worldly entanglements overcast the mind. After some more time, one begins to feel pangs of hunger and thirst. Thus ordains Guru Maharaj -

In the second watch, there are many ways in which the attention of mind is scattered.

Many fall into the unfathomable water, suffer immersions and cannot emerge out.

ਦੂਜੇ ਬਹੁਤੇ ਰਾਹ ਮਨ ਕੀਆ ਮਤੀ ਖਿੰਡੀਆ॥

ਬਹੁਤੁ ਪਏ ਅਸਗਾਹ ਗੋਤੇ ਖਾਹਿ ਨ ਨਿਕਲਹਿ॥

ਤੀਜੈ ਮੁਹੀ ਗਿਰਾਹ ਭੁਖ ਤਿਖਾ ਦੁਇ ਭਉਕੀਆ॥ ਅੰਗ - 145

So long as the mind keeps on galloping, one feels no sweetness in Bani nor can he cross the different stages of Nam, nor can he conduct the inner search. In the mind dwell five thieves, who act according to their own accord and rob one of the Amrit (nectar) of Nam. Also there dwell in the mind demonesses like hate enmity, jealousy, hopes and desires.

There is but One God. By True Guru's grace He is obtained.

The five evil passions dwell concealed within my mind.

They remain not still and wander like a deserter.

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

ਭੀਤਰਿ ਪੰਚ ਗੁਪਤ ਮਨਿ ਵਾਸੇ॥
ਥਿਰੁ ਨ ਰਹਹਿ ਜੈਸੇ ਭਵਹਿ ਉਦਾਸੇ॥
ਮਨੁ ਮੇਰਾ ਦਇਆਲ ਸੇਤੀ ਥਿਰੁ ਨ ਰਹੈ॥
ਲੋਭੀ ਕਪਟੀ ਪਾਪੀ ਪਾਖੰਡੀ ਮਾਇਆ ਅਧਿਕ ਲਗੈ॥ ਅੰਗ - 359

*At times, the mind soars high up and at times it falls to the
nether regions.*

*The greedy mind remains not steady and searches for wealth
etc. in all the four directions.*

ਕਬਹੂ ਜੀਅੜਾ ਉਭਿ ਚੜਤੁ ਹੈ ਕਬਹੂ ਜਾਇ ਪਇਆਲੇ॥
ਲੋਭੀ ਜੀਅੜਾ ਥਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੇ॥
ਅੰਗ - 876

*O Saints, this mind cannot be restrained.
The fickle avarice abides with it. Therefore it remains not
stable. Pause.*

ਸਾਧੋ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ॥
ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ ਯਾ ਤੇ ਥਿਰੁ ਨ ਰਹਾਈ॥
ਅੰਗ - 219

Such is the nature of the mind that it does not rest even for
a moment. How can it enjoy the sweetness of Bani?

*Man's mind wanders in ten directions, how can he, then, sing
God's praise?*

*The body organs are greatly engrossed in misdeeds and lust
and wrath ever infest man.*

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

Under such a condition, one finds oneself helpless before his
mind; and keeps weak. Unless he obtains some true Guru's grace,
he cannot fight against the mind.

Even some great people accepted defeat at the hands of the

mind. Here is an anecdote. Rishi Jaimini wrote in one of his books that a man of true knowledge can conquer his mind. When he read out his writing to Ved Vyas, the latter remarked that till one obtains perfect knowledge (gyan), his knowledge derived from the scriptures and other books yet keeps him too powerless before the majesty of the mind. When Rishi Jaimini persisted in his stand, Sage Ved Vyas felt that Jaimini had no idea of the great power of the mind. So Ved Vyas created a whole phenomenon by his spiritual power.

The sun had set. A newly married bride was weeping before his hermitage. Darkness was spreading and the wild beasts were coming out of their dens and wandering in search of their prey. That girl, fear-stricken was lamenting and saying that she had been separated from her companions; she had lost the sense of direction and hence lost her way, someone protect me; I am a helpless woman.

Sage Jaimini was living all alone in his hermitage. He proposed that she should spend the night in his next room. He told her, thus, 'Here sometime wild men come, so don't open your door under any condition whatsoever, even though I may call'. After shutting the door, after sometime, the woman began to sing very sweet tunes of music. Her sweet music attracted the attention of Jaimini, who was resting in the adjoining room. He came out of the room to hear that music. Hearing it for sometime he forgot himself and his stature as an ascetic. Finding the opportunity, mind the great hero launched an attack on him. Jaimini called out to her to open the door, but as directed, she did not open it. He tried to go in, by digging an opening in the roof; because he was completely overpowered by passions. He was thinking of sex. As he tried to come down into the room through that opening, his chest got stuck up there. As his shoulders were caught in the hole, he could neither go in nor come up. He remained hanging in the air like some leaf. He remained hanging like this, for the whole

night.

When the day broke, Vyas Ji withdrew his illusion, and asked Jaimini why he was hanging in the midair. Jaimini felt very much ashamed. Vyas Ji told him that mind can never be brought under control, without the full grace of a real Guru and until the rise of true knowledge. There are many other examples which prove this thesis. For instance, saint Machhandar Nath entered the dead body of King Amru and for fourteen years, remained indulging in sex with the king's many queens, who were beautiful like the lotus. This proves that mind is a very unconquerable hero. As Maharaj Ji has commanded -

O saints, what way should I now adopt, by which all evil thoughts may be dispelled and mind be steeped in the Lord's meditation? Pause.

My mind is entangled in mammon and knows not anything of Divine knowledge.

What Name is that in the world, contemplating which one can obtain the rank of emancipation?

ਸਾਧੋ ਕਉਨ ਜੁਗਤਿ ਅਥਿ ਕੀਜੈ॥

ਜਾ ਤੇ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੈ ਰਾਮ ਭਗਤਿ ਮਨੁ ਭੀਜੈ॥

ਮਨੁ ਮਾਇਆ ਮਹਿ ਉਰਤਿ ਰਹਿਓ ਹੈ ਬੁਝੈ ਨਹ ਕਛੁ ਗਿਆਨਾ॥

ਕਉਨੁ ਨਾਮੁ ਜਗੁ ਜਾ ਕੈ ਸਿਮਰੈ ਪਾਵੈ ਪਦੁ ਨਿਰਬਾਨਾ॥

ਅੰਗ- 902

Describing such a condition, Guru Maharaj explained that when through the grace and favour of the Guru, the whole secret of the Omnipresent and perfect God is realized, then all the virtues and noble acts come naturally. In the case of a person immersed in the praises of the Almighty, the mind turns a companion and helper (rather than an enemy). Then greater the force with which the mind launches the attack, greater becomes the seeker's devotion towards God.

When the holy men became compassionate and kind, then did they tell me this thing;

Know that who-so-ever sings the Lord's praise has performed all religious ceremonies.

**ਭਏ ਦਇਆਲ ਕਿਰਪਾਲ ਸੰਤ ਜਨ ਤਬ ਇਹ ਬਾਤ ਬਤਾਈ॥
ਸਰਬ ਧਰਮ ਮਾਨੋ ਤਿਹ ਕੀਏ ਜਿਹ ਪ੍ਰਭ ਕੀਰਤਿ ਗਾਈ॥**

ਅੰਗ- 902

The gist of all this discussion is that we reach the stage when we have complete faith in the Bani of the Gurus; we do jap of the Nam as a result of the company of the saints. Then our mind becomes stable. In the beginning, one can do the jap of the Nam, with the help of the rosary. When we repeat God's Name with our tongue, our tongue becomes purified; and we begin to feel the sweet taste of the Nam. We breathe in, we breathe out; the jap of Nam is joined with every breath. We reap the fruit tenfold. Constant remembering of God's Name makes God's constant remembrance settled inside of us. We begin to experience vague feelings of our love of God. Beyond this, the Name gets dissociated with each breath and begins to shine in the sphere of the mind. By the reciting of the divine Bani, the echo of the Name gets heard in the inner mind. The fruit becomes ten times more. Beyond this, the sweet sentiment of the Name keeps one constantly inside in a state of intoxication with Nam. One automatically moves, walks and wanders, according to the Divine law. As one increases the exercise of the Name, and it gets deeper, then the inner unstruck music, which are called divine tunes, gets merged with the tune of the Name. Thus advancing further and further, when mind, consciousness and intellect become integrated and go conquering then in the light of the True Knowledge, one can see clearly what is truth and what is untruth. Also the consciousness of one's existence and attachment changes into nonexistence.

Only Supreme pure consciousness remains and in the light of that, one filled with bliss, performs all his acts (duties), keeping in mind both forms of quality-centered (Sargun) God and quality-less God (Nirgun).

When the feel of I-ness is destroyed, no trace of repentance is left behind. In that light, one achieves, self-realization as the soul. All desires are destroyed; and one can see True Reality face to face. It is very essential for the seeker to keep aloof from the company of the separatists, and not throw oneself in the dark after hearing their separatist theories (the truth is that the soul and God are one, not separate). One should try as much as possible the company of great souls. Guru Maharaj ordains thus -

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

ਆਵੈ ਸਾਹਿਬੁ ਚਿਤਿ ਤੇਰਿਆ ਭਗਤਾ ਡਿਠਿਆ॥ ਅੰਗ- 520

The company of the wise ones puts to flight all the illusions and brings in the consciousness of the Truth.

So this is my petition to Waheguru, O Waheguru, bless us with the meeting of God's dear ones. Meeting with them would usher Your presence in my inner self and I should pass the whole of my life, remembering You.

The Tenth Master expounded the philosophy of keeping the mind stable, and in your Gracious Presence, I should do jap of Nam and recite the sacred Bani. The task of doing jap of God's Name is thus allotted to the dear ones of God.

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

**ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ॥
ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ॥ ਅੰਗ - 1373**

Guru Maharaj accords greatest honour to those who inspire others to do the jap of Nam.

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

ਜਨ ਨਾਨਕੁ ਪੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ

ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ॥

ਅੰਗ- 306

The sum and substance is that you should keep the company of noble souls, listen to the Word, do the jap of Name, feeling the presence of Waheguru, practise concentration of mind and change the flights of your mind to merge into the love of God.



CHAPTER - IV

Oneness between Saints and God

"Sri 108 Sant Ishar Singh Ji (Rara Sahib)"

It was October 4, 1905, the day on which was born in the village of Alover, in Patiala district, the great philosopher soul of the 20th Century. His father's name was Ram Singh and his mother was Ratan Kaur. His parents were greatly blessed with the incarnation of the great personality, who realized the Truth. He was given the name of Gulab Singh. His extraordinary behaviour in childhood gave indications that he would live to be a great man. He would sit cross-legged, keeping his back bone erect at 90 degree. His sitting like the yogis (saints) filled all with surprise. Once during his childhood, his parents took him to the great man Beeram Dass of Vidaishi, who was a realized soul and was beyond worldly attractions and desires. The great man took the child in his lap, caressed him and said thus to his father, Ram Singh, "People call me a saint, but your son would do one better. Your son will grow to achieve the knowledge of God; he would do good to the world and would be the centre of pilgrimage for the people." On hearing this prophecy about the future of their son, the parents received a shock and an idea crossed their mind that their son would turn a *sadhu*.

Beeram Das said, Ram Singh you are worried that the child would become a *sadhu*. Listen to me; he would save his parents' family and other families; he would be the saviour of the world. Don't look upon him as an ordinary son. So much is set to your account.

He received primary education in the village school. In the VI class he joined the Model School at Patiala. Children of big

Sardars used to study in that school. Sant Maharaj narrated to me that once the God-realized saint T. L. Vasvani visited their school. He announced in the class that Japu Ji Sahib must be learnt by all by heart. He committed it (Japu Ji) to heart only in two days. He used to stand first in the class. His handwriting was as good as print. Since his student days, he began to keep company of the *sadhus*. Finding sometime, he used to be present at *Kirtan Durbars* (programmes of devotional singing) in the cantonment. The army priest (religious head) of the cantonment was a man of spiritual leanings. Getting up at the dawn, and remembering God was his daily routine. Good food of virtuous quality used to be cooked in the army mess; so much so that even garlic was not allowed there. Many good folk of the army resigned their jobs and became the disciples of that Mahatma. Many of them joined Baba Attar Singh, that perfect, realized soul and began to earn the treasure of God's Name.

The gifted young boy was greatly influenced by those seekers of God. He had perfect faith and perseverance. He kept company of the great souls in the neighbourhood of Patiala, such as Harnam Dass Ji, Ramdas, who had renounced the world, Sant Santokh Singh Ji of Tripari, Sant Sohan Dass of Sudhasar Sarovar and Baba Dhian Singh Ji of Patiala. He gave all respect to all these saints.

Since his VII class period, he used to get up at 2 A.M. in the predawn, used to go to *sudhasagar* and take a bath in that tank and stay in meditation for full five hours like the experienced Yogis. Then he would come to his residence, at the house of his guardian Sardar Dalip Singh Ji, who was his father's sister's son. Then he prepared to go to school.

Once our great man narrated that sometime he felt that he had ascended to the sphere of the Light and was enjoying the undulating movements of the swing of light; or was sitting in meditation moved on a flower on water. Till then, he had not received initiation into the Nam and so he also recited other

hymns in addition to 25 readings of the Japu Ji Sahib and five readings of Sukhmani Sahib, in unspoken consciousness daily. He said that inside the holy recitation of the path (composition of hymns) is going on and began, he used to hear it only as a listener. He never received any idea of worldly interruptions.

Once his brother locked the door to stop him from going outside. When the guardian came from Moti Mahal palace, he found him sitting on the steps, completely immersed in meditation. So he gave him complete freedom to do jap of God's Name. This was the great event, on the foundation of which was to be built the great life of this illustrious person. He was not a scholar of words, but a practitioner of the gospel, come from the Infinite.

A jeweller tells the price of jewels and gems while a man of God removes the sufferings of people.

ਜੌਹਰੀ ਪਾਉਂਦੇ ਕੀਮਤਾਂ, ਦੁਖ ਮਿਟਾਵੇ ਪੀਰ।

In August, 1923, he met with that great man the great knower of Truth and God-realized soul, Sant Attar Singh Ji of Reru Sahib. His fame and fragrance was spreading in the world. It appeared as if Gulab (rose) had itself come to Attar (perfumery). At the first sight the saint recognised him. The saint initiated him and gave him the blessings of the Nam, simple method of achieving the Nam, the secrets of how to concentrate the mind, knowledge of the Path of Nam through concentrating the mind on Sabad, the word, Logos. The saint sent him back to take the (school) examination. But now he had felt the delicious taste of the Nam, and love for the Name and Creator had so obsessed him that at all times, his inner consciousness remained submerged with the bliss of the feel of invisible feet of God. How he appeared in the examination or, who appeared in the examination are not the facts worth knowing. His condition was something akin to this -

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

made in my heart.

**ਕਬੀਰ ਸਤਿਗੁਰ ਸੁਰਮੇ ਬਾਹਿਆ ਬਾਨੁ ਜੁ ਏਕੁ॥
ਲਾਗਤ ਹੀ ਭੁਇ ਗਿਰਿ ਪਰਿਆ ਪਰਾ ਕਰੇਜੇ ਛੇਕੁ॥**

ਅੰਗ - 1374

Laziness, sleep, hunger and items of amusement all were relegated to be things of the dream.

Non-stop tears from his eyes gave evidence of his inner condition.

The devotees of God neither have sound sleep nor do they eat to the fill.

They observe complete celibacy and have no attraction for the women.

They live truthful life and mould the mind accordingly.

Says Chuhar, rare is a person of God, rest all beings are engrossed in worldliness.

**ਸਾਂਈ ਵਾਲੇ ਸੁਖ ਨ ਸੌਂਦੇ ਅਤੇ ਰਜ ਨ ਖਾਂਦੇ ਰੋਟੀ।
ਔਰਤ ਦੇਖ ਓਹ ਨਾਹਿ ਲੁਭਾਵਨਿ, ਚਾੜੀ ਅਸਲ ਲੰਗੋਟੀ।
ਮਨ ਤੇ ਸਭ ਮਨਵਾਵਣ ਅਪਣੀ, ਸਚ ਦੀ ਮਾਰ ਕਸੌਟੀ।
ਚੁਹੜ ਸਾਂਈ ਵਾਲਾ ਕੋਈ, ਹੋਰ ਸਗਲੀ ਖਲਕਤ ਖੋਟੀ।**

ਅੰਗ - 71 (ਰੂਹਾਨੀ ਸੰਦੇਸ਼)

He was totally sold to meditation. From Gulab (Rose) he was advancing towards being Ishar (God). He dedicated himself at his feet. Performing extremely tough duties of this great soul, he merged his identity in his teacher. Like a lifeless person, desiring nothing, and without any personal identity, he continued to perform holy acts according to the commands. One day a devotee at dawn went to have the darshan of Sant Attar Singh Ji. He was surprised to find that at the door of his hermitage, he (Gulab Singh) was sitting in meditation, with not a thought of the world. The dust mark on his forehead indicated, that his forehead might have touched the ground in an effort to combat sleep.

At all times, he was immersed in the strong current of other worldliness. Since April 1924, he kept engrossed in the act of divine

service, remembering the Nam and getting lost in the holy singing of the congregation. In the company of the great men, he embarked on a pilgrimage of Saidu Sahib. Many times told me how a dip in the stream made one so numb with extreme cold, that one was unable to even shut the buttons of his shirt. He set his seat on the bank of the rivulet, it would be 10 o'clock, the sun would be up and impart warmth to the body, numbness would go and he got back into (ordinary) consciousness. The great saint influenced by such a tough penance of his, made him to wear a Kafni (a cloak) treated as the and made a forecast that from now on, you live in the service of the Guru, being dead to the world, you have to make an internal search for God and the soul, remaining untouched by the world's praises or censure, honour and dishonour, respect and disrespect. You have to live in endurance.

The saints ought to have the endurance like the trees.

ਦਰਵੇਸਾਂ ਨੋ ਲੋੜੀਐ ਰੁਖਾਂ ਦੀ ਜੀਰਾਂਦਿ॥ ਅੰਗ - 1381

The earth tolerates its digging and ploughing; the jungles tolerate the cutting and stroking; a sadhu tolerates words of praise and censure. Others cannot tolerate all such actions.

ਖੋਦ ਖਾਦ ਧਰਤੀ ਸਹੇ, ਕਾਟ ਕੂਟ ਬਨਰਾਇ॥

ਬੋਲ ਕਬੋਲ ਸਾਧੂ ਸਹੇ, ਅਵਰ ਪੈ ਸਹਿਆ ਨ ਜਾਇ॥

You have to develop endurance and thanksgiving (to God), you have to develop an equal feeling for iron and gold.

On 21st January 1927, the senior great soul merged in eternity. His separation was intolerable. Day and night, he (Gulab Singh) was the image of other *worldliness* (disinterest in the world).

Kabir, the serpent of separation from the Lord, abides within my mind and it yields to no charm.

He, who is separated from his Lord, lives not. If he lives, then, becomes he insane.

ਕਬੀਰ ਬਿਰਹੁ ਭੁਯੰਗਮੁ ਮਨਿ ਬਸੈ ਮੰਤੁ ਨ ਮਾਨੈ ਕੋਇ॥

ਰਾਮ ਬਿਓਗੀ ਨਾ ਜੀਐ ਜੀਐ ਤ ਬਉਰਾ ਹੋਇ॥ ਅੰਗ - 1368

At all times, he entered into the sphere of Light. Next year, he felt an irresistible attraction for the upland of Rare Sahib, as a result of its accumulation of good deeds. He felt the call for the good of the populace, as a result of their good fortune. He converted this holy land into the land of penance. He chose it as the land of his activities. In order to teach the correct path to the world he began to practise big programmes (works) according to the holy writ of the Gurus. Guru-ka-langar (free food for all comers, in the name of the Guru) was running round the clock. The seekers crowded there, like the bees in search of fragrance of Guru's Name - as a result of the good acts done in the previous births.

He fed himself with sand and swallow-wort and made stones his bedding i.e. he enjoyed poverty too.

He offered his full devotion and then he was fortunate to have proximity to God.

ਰੇਤ ਅਕੁ ਅਹਾਰ ਕਰਿ ਰੋੜਾਂ ਦੀ ਗੁਰ ਕਰੀ ਵਿਛਾਈ

ਭਾਰੀ ਕਰੀ ਤਪਸਿਆ ਵਡੇ ਭਾਗ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 1/24

He had set a clear objective before his endeavour. Many devotees started performing the reading of the Bani (Holy Word) with full concentration of mind. They would perform 25 recitations of Sukhmani Sahib with full concentration; also 108 readings of Japu Ji Sahib. The recitation of Guru Granth Sahib continued for 12 hours at a stretch. Some did non-stop jap of Gur-Mantar, Waheguru (special esoteric word given by Guru to his disciple). Some fixed the picture of the Guru in their mind; some practised contemplation of the holy Word; they experienced *the indescribable story of the man of Gurus in the mind*. Some meditated on the Self; some were engrossed in the thoughts of God and noble acts of love. The devotees took little food, and had very little sleep. Their food was *khicheri* (cooked rice with pulse)

once in a day; also they got a glass of almond drink or whey or milk. No seeker talked to another.

Sant Maharaj, after taking bath at dawn used to sit on sandy dunes. At dawn the sand got parched, hot wind began to blow; and the sand was hot like fire. But his non-stop meditation would go on for days together. If he sat behind a closed door, the door would not be opened for weeks. Unmindful of the close weather of the monsoons (month of Bhadon or August) his consciousness was riveted on the love of Waheguru.

During winter, he would bathe in the ice cold water of the canal and sit on its bank itself. His raiment was a gown of khaddar (home spun cloth) and a sheet of khaddar. This was also the practice of his companions of that time.

In this manner, he practised tough austerities; the two (he and God) became One.

ਇਹ ਬਿਧਿ ਕਰਤ ਤਪਸਿਆ ਭਯੋ॥ ਦੈ ਤੇ ਏਕ ਰੂਪ ਹੋ ਗਯੋ॥

On account of little food and less sleep, his body was reduced to a skeleton. But the halo of his face emitted rays of the light; even at night, his divine rays were shedding light all round. The magnetic influence became so strong in his eyes, that if once he cast his glance, his inward became flooded with light, and he would repeat Waheguru, Waheguru for many days without a break. It did not stop for days.

No one can tell about his inner condition, because great souls do not advertise their inner states.

They come near the Lord but, disclose not their secret to any one.

ਹੋਨਿ ਨਜ਼ੀਕਿ ਖੁਦਾਇ ਦੈ ਭੇਤੁ ਨ ਕਿਸੈ ਦੇਨਿ॥ ਅੰਗ - 1384

But sometime, he would reveal some of his secret phenomena for the good of the seekers. One day, I submitted, Great Sir, one devotee from Delhi has been inspired to write the story of your

life and he has requested me for some facts. He ordained, only a saint can write about the life of a saint, not a professional author. The writer writes only about the external incidents, he has no knowledge of the inner experiences.

On repeated questioning, he condescended to say, for he had not rested his back on the ground for nine years. He had passed the nights not on the couches but on bare ground or the mats. Then he revealed some facts about the different stages of his penance for the Nam. When he was crossing the *Sahasrar* (crown of the head - the seat of supreme power and knowledge) which is described as a lotus with a thousand petals, and after having crossed (broken) the circle of extreme light then he fixed the spiritual powers, which stand at the last boundary of the Timeless Time and whose purpose is to entice away the realized souls from its last purpose. They introduced their own identities each, their voices seemed to say; I am Omniscience, follow me and see my miracles. Another voice said, I am looking far into future. The third voice proclaimed, I am the Power of Inspiration; I have the capacity to bring kings and emperors to bend at your feet. Another voice said, I can transport you through the air across thousands of miles as soon as you will it.

I paid no heed to the offers of these voices, because I had finished all attractions for the world. Then they assumed the form of a pretty woman and appealed to me to accept those beauties. But I was not caught in the meshes of these female deceivers. But when you dwell in the sphere of the Nam, then these powers become your followers.

The nine treasures and eighteen miraculous powers go after him, who ever keeps enshrined the Lord within his mind.

ਨਵਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ
ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ॥

ਅੰਗ - 649

But a God-realized soul never takes any help from these

powers, that are out to tempt him. These powers who offer their services are crooked, heartless temptresses. They collect crowds.

Through his grace, he further commanded thus : When one's consciousness enters the Divine circle, one loses I-ness; one's little self merges in the Universal self. When a saint reaches that exalted stage, he begins to be called by the title, of saint who is Man of God, or God-realized soul. Hence it is said that there is no difference between a realized saint and Lord God Himself. One who has realized God, himself becomes Parmeshwar (God). Guru Maharaj has given this commandment -

What are they like, who forget not the Name?

They are like the Lord. Know that there is absolutely no difference between the two.

ਜਿਨਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ॥

ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੁਲਿ ਸਾਂਈ ਜੋਹਿਆ॥

ਅੰਗ - 397

After having achieved complete self-realization and following the commandment, he put the world on the path of Nam and to that purpose organised groups for devotional singing. He blessed lakhs of seekers in India and abroad with the blessing of a new life. He carried out initiation of over seven lakh people participating by Amrit prepared in the steel pot, with Khanda (double-edged sword) of Prabhu (God). He did not take a holiday even for a day. He used to remark, brothers, you all enjoy holidays, but the Formless (God) has laid such a duty on us that there is no off for us ever. His daily routine consisted of getting up at dawn, passing the day among congregations and spending the nights in divine discourses and devotional singing.

He was a perfect knower of Divine Knowledge. Many devotees would express regret (at not seeing him face to face), when I tell them that we could see God Almighty in him. The like of his nature that gave divine message is described on page 208 of the book 'Roohani Sandesh' -

He was neither joyful at the birth of a babe, nor was he sad at the death of a man. He deemed pain and pleasure alike, and was indifferent to a blessing or a curse. He had no expectations from anyone and always lived amidst sangat - the true devotees. He feared none, and made no distinction between a king or a bankrupt. He always meditated on Divine Name and had a continuous glimpse of God. He had enmity with none. This was his true nature.

ਜਨਮੇ ਦੀ ਖੁਸ਼ੀ ਕਦੇ ਕੀਤੀ ਹੈ ਨ ਆਪ ਜੀ ਨੇ
ਮਰੇ ਤਾਂ ਉਦਾਸੀ ਦਾ ਨਾ ਕਦੇ ਪ੍ਰਭਾਓ ਹੈ।
ਦੁਨੀਆਂ ਦਾ ਦੁਖ ਸੁਖ ਜਾਣਦੇ ਨੇ ਇਕੋ ਜਿਹਾ
ਵਰ ਤੇ ਸਰਾਪ ਦਾ ਨ ਰਖਿਆ ਲਗਾਓ ਹੈ।
ਸੰਗਤ ਨਿਵਾਸ ਰਖੀ ਆਸ ਹੈ ਨ ਕਿਸੇ ਦੇ ਵੀ
ਰਾਜੇ ਰੰਕ ਸੰਦਾ ਨਹੀ ਚਿਤ ਮਹਿ ਡਰਾਓ ਹੈ।
ਜਪਦੇ ਹੀ ਸਤਿਨਾਮੁ ਨਿਤ ਦੇਖੇ ਮੋਹਨ ਹਰਿ
ਕਾਹੂੰ ਸਿਓ ਨ ਵੈਰ ਸੰਤ ਜੀ ਸੁਭਾਓ ਹੈ।

Sant Maharaj was the embodiment of pure love. Anyone who saw him once was attracted to him perforce. The seeker's old nature was changed and he devoted himself to the jap of God's Name. He was totally disinterested in money matters. Four or five times he was invited to Chandigarh, where devotional singing sessions were held; the congregations continued for three weeks at a time. Uncounted crowds collected every time. The Golak (cash boxes) of the (Gurdwara) Committees became overflowing with money offerings. The money-minded committees were going to spend Rs 250 to offer saropa (robe of honour) to that great soul. Sant Maharaj took out Rs. 500 from himself, added it to the Saropa money and returned the whole thing. He fully understood the hunger for cash of the Committees.

In 1974, he held a Kirtan Durbar at the Singh Sabha Gurdwara at Southhall in London. They offered him a Siropa along with the cash of several thousand pounds which today would be equal to lakhs of rupees. He returned it with the remark that with that money, they should construct a bigger hall for the congregations.

Thus he spread the message and Gurmat of Guru Nanak in the far flung lands of Africa, England, and other countries. He united lakhs of the devotees with God's Name.

At last came the day of his death, when millions of his devotees had to suffer separation from his physical body. That was too difficult for them. He had incarnated in the world on August 4, 1905 and shuffled off his mortal coil on August 27, 1975. For his innumerable lovers, his passing away was beyond tolerance. Even today the tears come on flowing. What benefit he brought to the world here who can count them; who can describe them to the finish. They are beyond description. He was the sun of Divine Knowledge, the ocean of love, the store-house of powers, the resort of the helpless, the ultimate goal of the seekers and he was totally immersed in God. He is immortal forever and forever.

The memory of the song of his life is as inspiring today as when he was present in physical body. His followers following the path shown by him and having tasted the nectar of his love are attracted like the honey bees to the fragrance of his message and continue to do good to the religious audiences. Like nose gay of the flowers, they are spreading the fragrance of his message in the world. From Rara Sahib to many other hermitages, his followers are spreading the light of Guru's faith to all corners and are illuminating the dark cells of peoples inner consciousness with godly light, in this Iron Age.

With the march of time, his memory will keep distributing the refulgent light, to show the right path to the travellers of life.

May Waheguru bless us with a particle of his dear memory and may our life be successful with the Grace of the Guru such is our overpowering desire.No difference between Saints and God.



CHAPTER - V

The Company of the Saints

In the saints' society, fervour welled up in my mind and I hymned the praise of the Name jewel.

Remembering the Infinite Lord, my anxiety is dispelled and I have crossed the world ocean, O brother.

**ਸਾਧੂ ਸੰਗਿ ਭਇਆ ਮਨਿ ਉਦਮੁ ਨਾਮੁ ਰਤਨੁ ਜਸੁ ਗਾਈ॥
ਮਿਟਿ ਗਈ ਚਿੰਤਾ ਸਿਮਰਿ ਅਨੰਤਾ ਸਾਗਰੁ ਤਰਿਆ ਭਾਈ॥**

ਅੰਗ - 619

Since the very beginning, when Waheguru created this universe, the creation has spread in countless hues of life. Since then the current of life has flowed on non-stop. The wise have divided into 84 lakh births the creation that has been created on this planet earth. All the eastern ideologies are agreed on this point (84 lakh jonis or births). They are also agreed that in this creation, two separate currents are flowing, which are progressing (evolving). One is called matter and the other is called self or the soul. When that physical body (matter) is dead, it dissolves into its original five elements (earth, water, light, air, ether). In this process, there is no increase or decrease (of the matter).

Only the created form is destroyed (physical body is dead). Its finer elements are merged in their original elements - air in air, ether in ether, fire in fire, and earth in earth. But the other reality, that is self or soul gradually evolves into higher and higher stages. Combining with matter, this self puts on infinite shapes. It goes on progressing towards some exalted state. Great men, who have specialized in this knowledge, have computed the number of these births with different shapes and colours at 84 lakhs. But there is difference of opinion about the count of the constituent

units. All are agreed on only the grand total of 84 lakh births. Someone has said -

There are 20 lakhs kinds of the immovables; 90 lakhs types dwell in water. There are eleven lakh insect variety. The number of kinds of birds is said to be 10 lakh. The kinds of animals are 30 lakh, the categories of monkeys (who are troublesome) numbers 4 lakh. When one has passed through these 84 lakh kinds of birth, then one attains to be a human being (the highest of the 84 lakh kinds of beings). The Jain religion gives their count as follows -

Seven lakh beings of different types dwell on the earth; 7 lakh categories live in water; another 7 lakh types are found in the air. Seven lakh types live in the fire 10 lakhs live in vegetables and edible plants; 14 lakh categories in bushes and trees etc.; 2 lakhs those having skin and two sense organs; 2 lakhs those having 3 sense organs; 2 lakh kinds who have skin and 4 sense organs, who possess nose, mouth and eyes; 4 lakh categories of devas (deities) live in heaven; 4 lakh types of beings dwell in hell; 14 lakh kinds of men who are one-legged or two-legged. There are 4 lakh kinds of quadrupeds.

Though Guru Maharaj has not given details of all this in Gurbani, but he just hints at it and ordains -

We saw (assumed) the forms of numerous trees and plants, and many a time we were born as beasts.

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

ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸ਼ੂ ਉਪਾਏ॥

ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ॥ ਅੰਗ - 156

For several births thou became a worm and a moth.

In several birth thou wert an elephant, a fish and a deer.

In several births thou became a bird and a snake.

In several births thou wert yoked as a horse and an ox.

Meet the Lord of the Universe.

This is the time to meet.

After a long time this human body is fashioned. Pause.

In many births thou wert created in rocks and mountains.

In many birth, thou wert aborted from the womb.

In several births thou wert produced as a branch (vegetation).

Within eighty four lacs of existences thou wert made to wander.

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ॥ ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ॥
ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ॥ ਕਈ ਜਨਮ ਹੋਵਰ ਬ੍ਰਿਖ ਜੋਇਓ॥
ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ॥ ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ॥
ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ॥ ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ॥
ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ॥
ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਾਇਆ॥ ਅੰਗ - 176

After reading such statements of Truth, we come to know, that soul's long journey is so full of troubles, it keeps suffering through great miseries.

At death, the physical constituents get merged in their respective elements, but the self never dies. Carrying some elements from total nature, he is provided with a new body. Every subsequent body that the soul gets is somewhat higher in the scale of consciousness than the previous body (there is evolution). It is as if one throws away one's old clothes and gets new ones. But every dress is not to the liking of the person. Whatever garment (body) which one is made to wear that one he has to wear. Thus the self slowly making progress at last attains (the apex), the human body. About this Guru Maharaj has hinted thus -

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

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

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

ਅੰਗ - 631

Such is the voice of Truth, propounded by great souls about God, the Creator of this earth -

*The human body has come to thy hand.
This is thy chance to meet the Lord of the world.
Other works are of no avail to thee.
Joining the society of saints, contemplate over the Name alone.
Make effort for crossing the dreadful world-ocean.
In the love of worldliness, the human life is passing in vain.*
ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ॥
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥
ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ॥
ਜਨਮੁ ਬਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ॥

ਅੰਗ - 12

Also he makes us conscious of the fact that inside this body lives God Himself to realize Whom, the self has attained this stage, after a very long journey. We should have caution, we should have consciousness of Reality. In that inner consciousness of yours where God dwells, there has accumulated filth through many births and it is filled with evil tendencies of many lives. It is as if a tank should be filled with filth and dirty water which is extremely bad smelling.

The tendencies to indulge in pleasures of the animal nature, enmities and oppositions, sexual desires, the currents of greed, the fearful effects of anger, the strong net of illusions, the waves of vanity, the bonfire of cravings and the hopes expectations are such demonesses and elements which resorting to their evil nature and filling the inner consciousness with rottenness and confusion and grotesque unquietness, do not let the self be free from their unbreakable coils, in any manner whatsoever. Such a being caught in such evils is absolutely unable to listen to the inner voice of truth. He performs such acts, as a result of which he is compelled to go to the circles of hell and there suffer extremely painful fruits (of his actions). After that, he is thrown into the lower births. He

gets involved in a long sojourn. Maharaj Ji's commandment is -

*The mortal thinks not of his Succourer, who is with him.
He bears love to the one who is his enemy.
He abides in the house of sand.
He enjoys joyous sports and pleasures of wealth.
He deems these revelments permanent. This is his mind's faith.
In his heart, the fool thinks not of death.
Enmity, strife, lust, wrath, worldly love, falsehood, sin, excessive
greed and deceit.
In their ways man has passed away many lives.
O Lord, redeem Nanak, by showing Thine mercy.*

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ॥ ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ॥
ਬਲੁਆ ਕੇ ਗ੍ਰਿਹ ਭੀਤਰਿ ਬਸੈ॥ ਅਨਦ ਕੇਲ ਮਾਇਆ ਰੰਗਿ ਰਸੈ॥
ਦਿੜੁ ਕਰਿ ਮਾਨੈ ਮਨਹਿ ਪ੍ਰਤੀਤਿ॥ ਕਾਲੁ ਨ ਆਵੈ ਮੂੜੇ ਚੀਤਿ॥
ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ॥ ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧੋਹ॥
ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ॥
ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ॥ ਅੰਗ - 267

Thus this being, wandering and undergoing great sufferings for countless times, at last gets his turn of the human birth; there too he is once again deceived and robbed; because his sense organs (eye, ear etc.) which were to keep guard on him, (all of them) go to sleep under the influence of *tamo gun*, *rajo gun* and *sato gun* (bad, indifferent and good tendencies). Also this person too keeps sleeping. As Guru Sahib has ordained -

*The world is asleep in three modes and doubt, and in slumber
its night (life) passes away.
By Guru's grace, only those mortals keep awake, in whose mind
the Lord abides and who utter the Nectar-word.*

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ
ਜਿਨਾ ਹਰਿ ਮਨਿ ਵਸਿਆ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥ ਅੰਗ - 920

When he is in the womb of his mother hanging upside down, and keeps alive as his life-breath (pran) enters *Sukhmana Nadi* he gets memories of his hundreds of previous lives. In that condition,

he remembers God's Name and gets a thought-wave, and promises to himself that (in life) he would devote himself to the jap of Nam and would thus free himself from all miseries. Guru Maharaj has ordained thus -

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

The fires of worldly valuables and of the womb are all the same. The Creator has set agoing this play.

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

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

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

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ॥

ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ॥

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ॥

ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ॥

ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੌਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ॥

ਅੰਗ - 921

Once again he gets caught in that web -

At first man cherishes affection for breast's milk.

Secondly he acquires understanding of his mother and father.

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

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

Fifthly he runs after food and drink.

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

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

In the eighth stage his body is wasted in wrath.

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

In the tenth stage he is burnt and becomes ashes.

ਪਹਿਲੈ ਪਿਆਰਿ ਲਗਾ ਬਣ ਦੁਧਿ॥ ਦੂਜੈ ਮਾਇ ਬਾਪ ਕੀ ਸੁਧਿ॥
 ਤੀਜੈ ਭਯਾ ਭਾਭੀ ਬੇਬ॥ ਚਉਥੈ ਪਿਆਰਿ ਉਪੰਨੀ ਖੇਡ॥
 ਪੰਜਵੈ ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ॥ ਛਿਵੈ ਕਾਮੁ ਨ ਪੁਛੈ ਜਾਤਿ॥
 ਸਤਵੈ ਸੰਜਿ ਕੀਆ ਘਰ ਵਾਸੁ॥ ਅਠਵੈ ਕ੍ਰੋਧੁ ਹੋਆ ਤਨ ਨਾਸੁ॥
 ਨਾਵੈ ਧਉਲੈ ਉਭੇ ਸਾਹ॥ ਦਸਵੈ ਦਧਾ ਹੋਆ ਸੁਆਹ॥

ਅੰਗ - 137

He does not wake up from slumber, because the five thieves have made him inhale the sleeping herb (maya) and rendered him senseless. Illusion has permanent sway over him and he never wakes up -

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

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

Blind is the world and blind its dealings. Without the Guru, there is pitch darkness.

ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ
 ਅਹੰਕਾਰਾ॥

ਅੰਮ੍ਰਿਤੁ ਲੁਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੁਝਹਿ ਕੋਇ ਨ ਸੁਣੈ ਪੁਕਾਰਾ॥

ਅੰਧਾ ਜਗਤੁ ਅੰਧੁ ਵਰਤਾਰਾ ਬਾਝੁ ਗੁਰੁ ਗੁਬਾਰਾ॥ ਅੰਗ - 600

All his watchmen are under deep sleep -

The eyes are asleep by casting evil glance towards other's beauty.

The ears are asleep in hearing tales of slander.

The tongue is asleep in the desire for the relish of sweets.

The mind is asleep in the poisonous intoxication of wealth.

Rare is the person, who remains awake in this house. His commodity he receives in entirety.

All the maid companions (senses) are intoxicated with their own relishes.

They know not how to guard their own home.

The five evil passions are the plunderers and highway robbers.

The cheats fall upon the unguarded town.

From them father and mother cannot save. From them friend

and brother cannot protect.

Through wealth and cleverness they are not restrained.

By the society of Saints, those villains come under control.

ਨੈਨਹੁ ਨੀਦ ਪਰ ਦ੍ਰਿਸ਼ਟਿ ਵਿਕਾਰ॥
ਸ੍ਰਵਣ ਸੋਏ ਸੁਣਿ ਨਿੰਦ ਵੀਚਾਰ॥
ਰਸਨਾ ਸੋਈ ਲੋਭਿ ਮੀਠੈ ਸਾਦਿ॥
ਮਨੁ ਸੋਇਆ ਮਾਇਆ ਬਿਸਮਾਦਿ॥
ਇਸੁ ਗ੍ਰਿਹ ਮਹਿ ਕੋਈ ਜਾਗਤੁ ਰਹੈ॥
ਸਾਬਤੁ ਵਸਤੁ ਓਹੁ ਅਪਨੀ ਲਹੈ॥
ਸਗਲ ਸਹੇਲੀ ਅਪਨੈ ਰਸ ਮਾਤੀ॥
ਗ੍ਰਿਹ ਅਪੁਨੇ ਕੀ ਖਬਰਿ ਨ ਜਾਤੀ॥
ਮੁਸਨਹਾਰ ਪੰਚ ਬਟਵਾਰੇ॥
ਸੁਨੇ ਨਗਰਿ ਪਰੇ ਠਗਹਾਰੇ॥
ਉਨ ਤੇ ਰਾਖੈ ਬਾਪੁ ਨ ਮਾਈ॥
ਉਨ ਤੇ ਰਾਖੈ ਮੀਤੁ ਨ ਭਾਈ॥
ਦਰਬਿ ਸਿਆਣਪ ਨਾ ਓਇ ਰਹਤੇ॥
ਸਾਧਸੰਗਿ ਓਇ ਦੁਸਟ ਵਸਿ ਹੋਤੇ॥

ਅੰਗ - 182

In this way, this self passing through the circle of countless births and suffering miseries weeping and crying is at a loss to know how to get liberation from this extreme misery. To that end, he has been making efforts since the very start.

Many of the methods (to attain liberation) are very tough; for instance under *hath yog*, there are (physical) exercises like *Neti*, *Dhoti*, *Basti*, *Kapali*, *Tratak* etc. There are countless ways (acts) such as five *mudras*, *khechari*, *bhoochari*, *charchari*, *aqochari* and *unmani* etc. Such seekers dwell in forests, bearing hunger and thirst. Still other methods are of *Pranayam* (deep breathing exercises), which with the heat of breath removed *bhujang nadi* (a duct) from *muladar chakkar* and from the opening of this *chakkar* (circle) entering the vital airs in the *sukhamana nadi*, and passing through *mool chakkar*, *swadhishtan chakkar*, *mani poorak chakkar*, *anahat chakkar* and *vishuddha chakkar*, taking the vital airs into *Agiya chakkar*. At this place, there are two more nadis *Ida* and *Pingala* which join the *sukhmana nadi*, thus forming a confluence of these

three. From here they push the life force through *trikuti* into *sahasrar* circle (crown of the head) which is like the thousand petal lotus, steadying the life airs at that place, the yogis keep sitting in meditation for very long periods, greatly increasing their life span.

(these are technical terms of *hatha yog* many of which have been explained in other chapters. But they are not the path of Gurbani).

Take an example of a yogi from the period of the Fifth Master. While digging a tank, this yogi was dug out of the earth, where he had lain for lakhs of years in Samadhi (meditation). Slowly so much earth gathered on him and (earth) became higher and higher. This yogi secured liberation (salvation) through the imparting of True Knowledge (Gyan) by Guru maharaj. Another such example relates to the time of the Tenth Master. In the village Yogipur near Muktasar, there was a yogi more than 5,100 years old. He also attained the stage of supreme Bliss, by serving the feet of Guru Maharaj and receiving the Great Truth from the Guru.

Many other yogis practised the vow of silence for the whole life and developed *kalpati* frame of mind. They discarded all clothes and wandered in jungle like the wild beasts. There were many such seekers who used to wander on the earth. Some desired to attain the supreme state, by bathing in the holy waters of the places of pilgrimages. Many started living on the banks of the sacred places, to achieve the goal of life. They took a bath many times in a day, in the holy waters. There were many other seekers, who sought to obtain union with God, by doing acts of charity. Following this principle, they made gifts (daan) of gold, horses and elephants, land; so much so that they gifted away even their wife, laden with all ornaments. Then they bought back their wife from the recipient, after offering a huge price. Some lovers (of God)

practised obeisance to and lying prostrate before the images of God and leading life of purity. They had a strong desire in their mind for meeting God.

They practised 84 *asans* (physical exercises) and greatly lengthened their life in the hope of securing liberation.

All these methods of worship might give one capacities to do uncommon acts or even supernatural deeds (they might bring successes and riches) but they cannot secure the peace of mind, even in the smallest measure.

The dirt and filth of the natures and behaviours of many lives have made their inner consciousness jet black. So long as a part of that dirtiness stays in his inner mind, it is impossible for him to obtain supreme peace.

The above-mentioned methods do not apply to the common masses. Only a rare seeker can practise these methods. For the rest of the vast humanity the methods were adopting Truth, speaking the truth, performing truthful actions, living one's life in the light of the Truth, and doing such actions as performing yagyas (sacrifices), and worship according to the correct norms. In the golden age, all people were truth-speaking. In the next eon, the worshippers hoped to go to the various circles of paradise or Indra's abode or the highest heaven, by performing many types of sacrifices. In the Third Age, people attempted to secure their objective through various kinds of worship. In the present Iron Age because of Time's effect all the good deeds and good actions performed in the past, stayed on only for show. There is lack of sincerity and perseverance in those actions, which remained only for public show. Under these circumstances, Guru Nanak, the Emperor of the World, showed a very easy and simple path to reach our goal. After considering the whole narratives it becomes easy enough to adopt his fundamentals.

Once upon a time, Krishan Maharaj with all the *Pandavas* was feeling depressed. Suddenly these words escaped his lips. Now the Iron Age has really dawned. On hearing this remark, the *Pandavas* were somewhat bamboozled, because Kali Yug (Iron Age) has been considered as a very terrible period. At that time, all joined in the prayer, Great Sir, tell us what is the shape of things in Kali Yug. He replied thus, Tomorrow when you are sitting in transcendental meditation, after establishing full control over you mind, then you will experience the shapes of the future. These will provide you with some events about the goings-on of the Kali Yug.

Next day they all experienced strange spectacles and approached Bhagwan Krishan to know the significance thereof.

Nakul (a *Pandav*) narrated that he had seen a field swaying in the breeze in fresh bloom. He saw that the hedge that was intended to protect the field suddenly put on a mouth and started eating the whole field; that hedge devoured the whole field and the field was completely ruined. What is the significance of all this?

Krishan Maharaj ordained thus : This means that the rulers (kings) in Kaliyug would be butchers, who would eat their subjects and rob them. They would fill their treasuries by imposing many kinds of taxes on the public. When they take out these revenues for spending on the public, they would keep a huge portion of that for their personal use and expenses. The duty of the kings is to administer justice to people; but instead of doing justice, they will only serve their own ends. They would murder the rights of the public. Thus they will behave only as butchers.

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

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

In my search, I have become bewildered.

In darkness, I find no path.

*By taking pride, mortal bewails in pain.
Says Nanak, by what means can the mortal be delivered?*
ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ॥
ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ॥
ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ॥ ਆਧੇਰੈ ਰਾਹੁ ਨ ਕੋਈ॥
ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਹੋਈ॥ ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਬਿਧਿ ਗਤਿ ਹੋਈ॥
ਅੰਗ - 145

O God, in Kaliyug, the mentality of the jiv has become like the mouth of a dog which always seeks the dead to eat.

The kings are sinning as if the protective fence were itself devouring the (crop in the) field.

Bereft of knowledge, the blind people are uttering falsehood.

ਕਲਿ ਆਈ ਕੁੱਤੇ ਮੁਹੀ ਖਾਜੁ ਹੋਇਆ ਮੁਰਦਾਰ ਗੁਸਾਈ।
ਰਾਜੇ ਪਾਪ ਕਮਾਵਦੇ, ਉਲਟੀ ਵਾੜ ਖੇਤ ਕਉ ਖਾਈ।
ਪਰਜਾ ਅੰਧੀ ਗਿਆਨ ਬਿਨੁ, ਕੂੜੁ ਕੁਸਤਿ ਮੁਖਹੁ ਆਲਾਈ।
ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 1/30

In these circumstances the subjects will be lacking in True Knowledge. In the whole life, whole society and in the whole country, there will be ascendancy of the evil and only some rare persons would be champions of goodness and virtue.

Sahdev (the youngest of the Pandavs) narrated that he has seen a cow. When she foaled, she gave birth to a female calf. I was surprised to see that the cow started licking the she-calf. What is the conclusion of all this.

Krishan Maharaj said that in the ancient age, there was *kanya daan* (giving the girl in marriage). And the girl's money or wealth was under no circumstances taken by the parents. But the parents of the Kaliyug put the girls to services, jobs and other types of professions and themselves eat their earnings. As a result men's minds get corrupted and men develop tendencies to commit ignorant (evil) deeds.

Arjun said that he had seen an elephant with many trunks.

With one trunk he was eating the grass, with the other trunk, he was taking meat. Sir, this mystery, is beyond my comprehension. Kindly reveal it.

In reply, Krishan Maharaj said that the administration (officers and employees) of Kaliyug would not be able to provide any justice to anyone. Taking bribes, they would make the true appear false and false true and deprive both sides of justice. Nobody's right would be safe.

Qazis enjoy bribes and getting the same they have lost their high regards and position.

ਕਾਜੀ ਹੋਏ ਰਿਸ਼ਵਤੀ, ਵਢੀ ਲੈ ਕੇ ਹਕ ਗਵਾਈ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 1/30

Bhim Sen (another Pandav) said that he had seen a swan, on whose feathers were written the verses of the Vedas. I was surprised to see that the swan, instead of eating the pearls that were lying near it, was sucking a dirty edible, lying near it. Its significance is beyond my understanding. Kindly throw light on this.

Lord Krishan replied, Bhim Sen, the teachers, saints and sages of Satyug (Golden Age), Treta and Dwapur Yugs (the two ages coming after the Golden Age) used to order their lives according to truth and in accordance with the commands of the holy books. Their character, conduct and thoughts were of the noble nature. But the scholars of the Iron Age will put on opposite meanings on the religious texts and they would feel proud of this misinterpretation. They will remember many quotations from holy books. They will speak words of truth, but will practise to their life in a very damnable manner. Leaving aside, good and wholesome foods they will fully take to wines, meat and womanising. They will preach sinful thoughts to their hearers. They will fall from their religious ideals and noble acts and will interpret the meanings of the words of the great souls, according to their

own (bad) views. Instead of praising goodness and truth, they would feed on meat, wine, immorality and other evils. They will themselves get engrossed in these damnable acts and would lead the world too into these hellish deeds.

Forsaking the Lord's praise and eulogy, the swan is attached to the skeletons, wherefore he receives hundreds of reproaches in a day and thousands in a night.

Accursed is such a life, wherein man distends his belly by eating.

Nanak, without the True Name, all the friends turn into enemies.

ਸਉ ਓਲਾਮੇ ਦਿਨੈ ਕੇ ਰਾਤੀ ਮਿਲਨਿ ਸਹੰਸ॥

ਸਿਫਤਿ ਸਲਾਹਣੁ ਛਡਿ ਕੈ ਕਰੰਗੀ ਲਗਾ ਹੰਸੁ॥

ਫਿਟੁ ਇਵੇਹਾ ਜੀਵਿਆ ਜਿਤੁ ਖਾਇ ਵਧਾਇਆ ਪੇਟੁ॥

ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਸਭੋ ਦੁਸਮਨੁ ਹੇਤੁ॥ ਅੰਗ - 790

In this way, the religious preachers of the Iron Age will fall from their religious duty and noble acts and the reign of evil will spread in the world. They will take themselves and the world far away from the holy deeds and noble acts of the previous ages. Even the so-called sadhus and sants will come fully under the influence of Maya (illusion). They will leave the path of other-worldliness and will busy themselves with setting hermitage. Leaving their exalted godly life, they will wander aimlessly in desperate search of their disciples. The disciples will keep at their residence and the Gurus will take the initiative to recruit (enmesh) them, by false shows.

Now the gurus are dancing variously to the tunes played by the disciples.

The taught now sit at home and the teachers go to their abodes.

ਚੇਲੇ ਸਾਜ ਵਜਾਇੰਦੇ, ਨਚਨਿ ਗੁਰੂ ਬਹੁਤੁ ਬਿਧਿ ਭਾਈ।

ਸੇਵਕ ਬੈਠਨਿ ਘਰਾਂ ਵਿਚਿ, ਗੁਰ ਉਠਿ ਘਰੀਂ ਤਿਨਾੜੇ ਜਾਈ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 1/30

Thus there will be the reign of evil all over the world. The

atmosphere will be that the sins would spread all round and while noble deeds will take a flight everyday. The activities of these religious preachers will be to stage debates and fights between different religions. Some will demolish a temple, others would raze a mosque to the ground. The sacred places will lose their holiness, and there would visibly be the rule of evil all round.

Yudhishter (the eldest of the Pandavas) submitted thus. Sir, I too have felt strange experiences. Be good enough to give your judgement about them too. I saw a big rock roll down the top of a great mountain and as it hurtled down, it shattered and twisted all the trees that came in its way. But when it was going to fall in a big chasm, it caught hold of a straw and it fully held it and stopped it from falling. I wondered what was the great power in that blade of grass.

Lord Krishna replied, the Iron Age has fully demonstrated that in this age, sins are widespread and that in this condition, the power of (remembering) the God's Name is beyond description and brings indescribable knowledge. If a person who has committed the sins for the whole life merges himself in the remembrance of God, with full concentration of his faculties, all his sins are destroyed. God's Name will cancel all his evils. As has been ordained thus -

He who has remembered God even for a moment falls not in the net of mortality.

ਏਕ ਚਿਤ ਜਿਹ ਇਕ ਛਿਨ ਧਿਆਇਓ॥

ਕਾਲ ਫਾਸ ਕੇ ਬੀਚ ਨ ਆਇਓ॥

ਅਕਾਲ ਉਸਤਤਿ

All such ideas reveal the fundamentals (of life) in the light of the Guru's philosophy.

O, the Darkage has now arrived.

Sow, sow thou the one Lord's Name.

No, it is not the season for other planting.

Wander and stray thou not in doubt.

ਅਬ ਕਲੁ ਆਇਓ ਰੇ॥ ਇਕੁ ਨਾਮੁ ਬੋਵਹੁ ਬੋਵਹੁ॥
ਅਨ ਰੂਤਿ ਨਾਹੀ ਨਾਹੀ॥ ਮਤੁ ਭਰਮਿ ਭੂਲਹੁ ਭੂਲਹੁ॥

ਅੰਗ - 1185

So the chief prayer in the Iron Age is the jap of God's Name -

Now listen to the discipline of Kaliyug wherein nobody cares for the rituals.

Without loving devotion none will get any place anywhere.

Because of the disciplined life in the previous ages, the human form has been obtained in Kaliyug.

Now if this opportunity slipped, no occasion and place would be made available. As has been said in the Atharvaveda, listen to the redeeming features of Kaliyug.

Now feelingful devotion only is acceptable; yajna, burnt offering and worship of the human guru was the discipline of the the earlier ages.

If somebody now, in spite of being a doer, erases from his self this sense and prefers to be called lowly, only then he can remain in the good books of the Lord. In Kaliyug, only repeating the name of Lord is considered grand.

ਕਲਿਜੁਗ ਕੀ ਸੁਣ ਸਾਧਨਾ, ਕਰਮ ਕਿਰਤ ਕੀ ਚਲੈ ਨ ਕਾਈ।
ਬਿਨਾ ਭਜਨ ਭਗਵਾਨ ਕੇ, ਭਾਉ ਭਗਤਿ ਬਿਨ ਠਉਰ ਨ ਥਾਈ।
ਲਹੇ ਕਮਾਣਾ ਏਤ ਜੁਗਿ, ਪਿਛਲੀ ਜੁਗੀ ਕਰੀ ਕਮਾਈ।
ਪਾਇਆ ਮਾਨਸ ਦੇਹਿ ਕਉ, ਐਥੋਂ ਚੁਕਿਆ ਠਉਰ ਨ ਠਾਈ।
ਕਲਿਜੁਗ ਕੇ ਉਪਕਾਰ ਸੁਣਿ, ਜੈਸੇ ਬੇਦ ਅਥਰਬਣ ਗਾਈ।
ਭਾਉ ਭਗਤਿ ਪਰਵਾਣ ਹੈ, ਜਗ ਹੋਮ ਤੇ ਪੁਰਬ ਕਮਾਈ।
ਕਰਕੇ ਨੀਚ ਸਦਾਵਣਾ, ਤਾ ਪ੍ਰਭੁ ਲੇਖੈ ਅੰਦਰਿ ਪਾਈ।
ਕਲਿਜੁਗਿ ਨਾਵੈ ਕੀ ਵਡਿਆਈ।

ਭਾਈ ਗੁਰਦਾਸ ਜੀ - ਵਾਰ - 1/16

Thus in the Iron Age, there is supreme greatness of the Nam. Thus is ordained about the methods other than of the Nam of reaching God -

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

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

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

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

With his mind's desire he may go and abide at a place of pilgrimage and place his head under the saw but his soul's impurity departs not thus, even though he may make lakhs of efforts.

He may be a man of bounty and give gifts of many sorts, like gold, women, horses and elephants;

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

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

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

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

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

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

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

ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ॥

ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ॥

ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ॥

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ॥

ਮੌਨਿ ਭਇਓ ਕਰ ਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ॥

ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ॥

ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ॥

ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ॥
 ਕਨਿਕ ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ॥
 ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ ਹਰਿ ਦੁਆਰਾ॥
 ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ ਰਹਤਾ॥
 ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ॥
 ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ ਏ ਭੀ ਕਰਿ ਕਰਿ ਰਹਿਆ॥
 ਵਡੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੈ ਹਰਿ ਸਿਉ ਸੰਗੁ ਨ ਗਹਿਆ॥
 ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮੁ ਅਫਾਰਾ॥
 ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੌਆ ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ॥

ਅੰਗ - 641

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

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

ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ॥
 ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ॥

ਅੰਗ - 642

This great edict makes it clear that the company of the saints and taking part in devotional singing is supremely above all the efforts to achieve God. But this is obtained only by one, on whose forehead this destiny is recorded since eternity.

All the noble deeds that have been recorded in the above great statement is of no importance without the practice of God's Name. So it is necessary to consider the chief means (of obtaining God) as commanded by Guru Maharaj. The existence of the world appears to be because of personal I-ness. This personal I-ness is the mother of Duality (that there are two realities God and I. (Actually there is only God and nothing second). That illusion has divided the whole universe into three categories; One, God; two self and three the outside world. But according to the Guru's ideology, there is only One Reality that is God.

*Everything is the Lord, everything is the Lord.
 There is nothing but God, the world-sustainer.
 As one thread holds hundreds and thousands of beads, so is*

*that Lord in warp and woof. Pause.
The water waves, foam and bubbles are not distinct from
water.*

*This world is the play of the Transcendent Lord and on
reflection man finds it not different from Him.*

**ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀ ਕੋਈ॥
ਸੂਤੁ ਏਕੁ ਮਣਿ ਸਤ ਸਹੰਸ ਜੈਸੇ ਓਤਿ ਪੋਤਿ ਪ੍ਰਭੁ ਸੋਈ॥
ਜਲ ਤਰੰਗੁ ਅਰੁ ਫੋਨੁ ਬੁਦਬੁਦਾ ਜਲ ਤੇ ਭਿੰਨੁ ਨ ਹੋਈ॥
ਇਹੁ ਪਰਪੰਚੁ ਪਾਰਬ੍ਰਹਮ ਕੀ ਲੀਲਾ ਬਿਚਰਤ ਆਨੁ ਨ ਹੋਈ॥**

ਅੰਗ - 645

The *siddhas* asked Guru Nanak Sahib as to how the manifestation of God appears in the shape of this world. Guru Maharaj explained I-ness as the basis of this illusions as is said -

*“In what, what way the world comes into being, O man?
By what, what ills does it perish?
Through self-conceit the world comes into being, O Sire.
Forgetting the Name, it suffers pain and perishes.*

**ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ
ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਈ॥
ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ
ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ॥**

ਅੰਗ - 946

This I-ness (or Vanity) is a spiritual disease, which has fallen to the lot of man -

The disease of pride has humbled man.

ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ॥

ਅੰਗ - 1140

This feel of I-ness has dragged the living being into many troubles and sufferings; because under the consciousness of self he performs inauspicious (evil) acts and is caught in suffering the consequences of his actions. In this way, the living being has been suffering, in various forms, in his various births in different bodies. So long as he does not get the company of the saint, he does not get correct understanding (true knowledge). According to the Guru's philosophy, so long as he does not firmly recognize Guru

Granth Sahib as his Guru according to the set rules, so long as he does not accept the fundamentals taught in the Bani (Guru's Word), till then he does not achieve his welfare; Gurbani has hinted that one cannot get the company of the saint and God's Name, without good acts done in the previous lives. In the company of the saints, God's Name, obtained from the Five Beloveds of God fructifies. For in their company, there is mention of only God's Name.

There is a complete antagonism between the God's Name and the consciousness of personal existence (haumai).

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

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ॥

ਅੰਗ - 560

Different stages of remembering God's Name are as follows; doing *jap* of Nam, lodging the Nam in one's heart, entering the sphere of Nam, experiencing the power of Nam, which is spread everywhere and in the light of the Nam, seeing God in all objects standing with the *jap of Gur-mantar*, Waheguru (secret name, into which a person is initiated by the Guru), one starts with internal progress doing *jap* of Nam with each breath, repeating Nam in the ear, remembering Nam in one's heart, repeating Nam in the navel, entering the circle of wisdom and raising Nam with the sound from the middle of Agya Chakkar and Trikuti (through forehead), also experiencing opening of the internal eye, opening of the divine ear, divine nostrils, divine touch and feeling the divine tongue - all these are called the remembering of Nam. One experiences supreme bliss through hearing the Divine unstruck music of the soul. Nam merges into that sphere about which Guru Maharaj has hinted thus.

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

Within the human body itself is its seat.

There is deep meditation and melody of celestial music there.

The wonder and marvel of it can not be narrated.

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ॥
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ਼ਾਮੁ॥
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦੁ॥
ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦੁ॥

ਅੰਗ - 293

When one's consciousness enters that circle, one loses the feel of I-ness and becomes one with God's Name. So for this reason, the path of the jap of Nam is the best of all the methods to reach God, because the practise of Nam totally destroys the feeling of one's separate existence from God (I-ness) and one sees Reality face to face, seeing it visibly.

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

The Supreme Soul is the Creator of the world. Without the world, I know no other.

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

ਅੰਗ - 846

For reaching that (exalted) stage, it is very essential to cultivate the company of a true saint.

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

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

ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ॥
ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ॥ ਅੰਗ - 1373

This is the path that is called path of the Nam or the path of the concentration on Logos, the Shabad. It is a very easy path for the upliftment of living beings in the Iron Age. One attains God through the company of the saints, devotional singing of God's Name, in a very easy manner.

In the saints' society, fervour welled up in my mind and I

*hymned the praise of the Name jewel.
Remembering the Infinite Lord, my anxiety is dispelled and I
have crossed the world ocean, O brother.*

**ਸਾਧੂ ਸੰਗਿ ਭਇਆ ਮਨਿ ਉਦਮੁ ਨਾਮੁ ਰਤਨੁ ਜਸੁ ਗਾਈ॥
ਮਿਟਿ ਗਈ ਚਿੰਤਾ ਸਿਮਰਿ ਅਨੰਤਾ ਸਾਗਰੁ ਤਰਿਆ ਭਾਈ॥**

ਅੰਗ - 619

Till the time, one obtains the light of knowledge in one's mind, till then one cannot swim across (cross) the ocean of the world. I-ness cannot be destroyed without the light of true knowledge. Good and virtuous acts, done by man in the spirit of I-ness (that he is a separate being) remain round him as chains of self-consciousness. Where there is the feeling of I and mine, there the feeling of I-ness is sure to be present.

This I-ness can be easily destroyed, in the company of God-realized souls.

Presenting himself at the feet of the Tenth Master, Buddhu Shah submitted thus: I practised austerities for six months at a time, I suffered pangs of hunger, I undertook long fasts, I read (big) books, I ran langars (community kitchens), I practised jap, I performed many other religious acts. What is the reason that still I was not able to realize my True Self. The Tenth Master ordained thus -

Buddhu Shah, understand (and remove) the feeling of I-ness. This idea of 'My' is false; your love is false; you have been playing the game of falsehood. Inside you, there is the Light of Truth. All the good acts are dependent on this Truth. Even the good acts, done with the consciousness of myself, bind like chains. You get the light of Truth, by bidding farewell to the false I-ness.

It is due to the false ego that you feel : I recite the Holy Writ. I practise God's Ways, I am a giver of charities. I do noble acts, I am an ideal man, all these experiences are due to this false

ego.

Good acts are being done, under the Will of God. This being has no power. Still he says, I am the doer. But for me, this work would have remained undone.

This ego is the biggest obstacle in achieving God. Recognize (the power of) Nam. The Power of Nam is upholding the whole creation, all the living beings. This ego is an extra, non-existing illusion. When Nam manifests itself the ego evaporates, as the dark night evaporates at the break of day. Falsehood is destroyed by realizing the Truth. Its only remedy is to seek Satsang (congregation of God-devoted persons). The voice of Truth of the saint finishes the darkness of the ego. Hence the being, should finish this feel of separate I-ness, realize his real state. Then his self merges with God. The two become One. By practising this easy method one merges with God and obtains the state of Supreme Bliss.

So the most easy path is earning of God's Name in the company of the saints and the elimination of ego. As soon as the sense of I-ness is liquidated, one is able to realize one's true self in toto. So this is the easiest path by means of which, one can achieve the supreme stage, one is rid of all sufferings and there is the destruction of all the worries. In this terrible Iron Age, this is the way to cross the ocean of the world.



CHAPTER - VI

Happiness and Grief

Since the creation of the world, there has been a strong craving for happiness - consciously or unconsciously - in the hearts of all bodied beings, from the smallest insect to the big elephant and so on. Also at all times, they are trying to achieve happiness, so much so that in our present scientific age, it has been proved, that there is a strong desire for happiness among all, whether it is a tree or a flowering plant or a little fruit tree.

There has been a great botanist from Bengal, by name Dr. J. C. Bose. His researches have proved that a tree or a flowering plant or a small fruit tree receives the musical tunes with great pleasure; and thereby feels happiness. Under the influence of that great pleasure, it fructifies a lot and puts on large flowers. As against this, according to the research based on a television film in America, it has been shown that when a group of persons faces the herbs, plants, trees with a view to watering the harvest, putting fertilizers and doing the digging, the plants and harvests feel wary and start waving with joy. They feel happy. Also when man's feelings (of joy) come into telepathic contact with the consciousness of that plant, he feels the same (joyful) emotions, because there is the same soul that is the source of life and expanse of the entire universe. For this reason, it is the same life force that is present in the lowest category of life too. But when we dwell into the higher and higher shores of life, we deeply develop a feel of our exclusiveness and erect around ourselves an adamant wall of our personal interests, our relationships, our likes and dislikes. We start feeling ourselves separate from the universal energy that embraces all living beings. Since the consciousness of

all living beings is at the same level at the bottom, all constitute one single unit. Since there is a day-and-night difference between these two strata; one divides unity into diversity (each one separate). So when I talked about the tree, the innermost energy of love emanating from man is felt by the trees and they sprout into great joy and growth.

As against this, some wood-cutters approach the trees with cutters and axes. Their vital energy affected by their evil intentions produces in the plants signals of misery and fear. Such experiences in this computer age lift the curtain from the most abstruse philosophy and produce tensions in the human mind.

So whatever living being there is in the world begs a life of happiness. When we cross the creation of trees, herbs, birds, beasts, fish and those that crawl on the earth, those who are born out of eggs, or mother's womb or sweat and rise to the sphere of the human beings, we clearly experience and fully desire, that in the course of our lives, they should have nothing to do with misery, obstructions, vexations and difficulties in life; we should pass only a life of happiness that we should be getting whatever we desire, on no occasion we should be unsuccessful, that success should always attend us in the journey of life and that we should always breathe with happiness. This wish is for our welfare; for we do all our actions for the attainment of joy. Still unwanted misery from somewhere enters our life. Since the dawn of creation great men of wisdom, seers and prophets, men of God, sages, saints and philosophers have been in search to discover from whence joys and sorrows? enter our life, and what is the real form of happiness, and by what means can we be totally rid of all sorrows; who is it who experiences misery? and why man's natural effort is to achieve happiness? These researches gave birth to internal research based on experience. They devoted their whole

life to discover how to earn happiness and having found out the great secret, they shared the fruits of their research for the good of mankind.

These searches are - 1. What is the image of God, Waheguru? What is the real nature of man? What are the elements in this human nature that produce misery or how we suffer from troubles? After deep searches, they recorded their experiences (findings) in the books of research and the world accepted them. In the Indian parlance, they are called different systems of philosophy (scriptures) such as *Nyaya* (logic), *Meemansa* (ritualism) including *Poorav Mimansa* and *Uttar* (later) *Mimansa* otherwise called the Vedant philosophy. *Vaisheshite* scripture (atomic view of the world), *Sandhya Shaster* (evolution of the world, without the need of God) and *yoga* system of philosophy. These six systems of philosophy came after the Vedas. In all these ideologies, the final and the highest stage of happiness is called *Moksh* or salvation. How can we reach this goal, through what means, and how to achieve the state of supreme bliss, after having totally got rid of all sorrows. This is called 'Desire for Liberation'. Every system has its own goal; some very deep, some rather shallow. I don't want to enter this topic, since my subject is the absence of misery and the complete attainment of happiness. These scriptures have popularized different methods (to reach the goal). They are 1. (right) actions 2. Worship. 3. Gyan (True Knowledge). According to these, misery attacks man from three sides; physical trouble, mental trouble and spiritual trouble.

According to Gurmat (philosophy of the Gurus) the above-mentioned woes can be divided into four parts. One misery is due to the eternal law of meeting and parting, a person is parted from some things, relations and interests; after having gained a part of them; for instance, the death of some most beloved relation, the

loss of property, downfall of prestige and respected position. These are included in separation.

Guru Maharaj has listed hunger as the second category of suffering. This hunger includes physical hunger (absence of food), hunger for fleshly enjoyments, hunger for meeting people or of going on some joyous journeys, the hunger to achieve high posts, hunger to obtain great respect - and above all, the highest one is the hunger to earn money and amass property. This hunger has been termed by Guru Maharaj, as the thirst for achieving great things, which has been compared to a blaze of fire. This at all times breaks the supreme peace of the heart and mind. It is a rare person, whose this thirst is quenched, otherwise the whole world is burning in these flames and being reduced to ashes and miseries, though possessing everything.

The thirst (desire) of only a few is quenched (stilled). Pause. Man amasses millions and lacs of millions but restrains not his mind.

He longs for more and more.

ਤ੍ਰਿਸਨਾ ਬਿਰਲੇ ਹੀ ਕੀ ਬੁਝੀ ਹੇ॥
ਕੋਟਿ ਜੋਰੇ ਲਾਖ ਕ੍ਰੋਰੇ ਮਨੁ ਨ ਹੋਰੇ॥
ਪਰੈ ਪਰੈ ਹੀ ਕਉ ਲੁਝੀ ਹੇ॥

ਅੰਗ - 213

So much so that according to Gurmat one can't enjoy peace of mind even after achieving the rule of the whole world -

The craving of even the great kings and the big land-lords is not quenched.

Intoxicated with the pleasure of wealth, they remain engrossed in it and their eyes see not anything else. In sin none has ever been satiated.

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

ਵਡੇ ਵਡੇ ਰਾਜਨ ਅਰੁ ਭੂਮਨ ਤਾ ਕੀ ਤ੍ਰਿਸਨ ਨ ਬੁਝੀ॥
ਲਪਟਿ ਰਹੇ ਮਾਇਆ ਰੰਗ ਮਾਤੇ ਲੋਚਨ ਕਛੁ ਨ ਸੁਝੀ॥
ਬਿਖਿਆ ਮਹਿ ਕਿਨ ਹੀ ਤ੍ਰਿਪਤਿ ਨ ਪਾਈ॥

ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧ੍ਰਾਪੈ ਬਿਨੁ ਹਰਿ ਕਹਾ ਅਘਾਈ॥
ਅੰਗ - 672

This thirst leads to the big mental disease, which gives intense pain. This is due to the spread of the net of Maya (illusion).

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

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

This craving filled with absence of true knowledge at all times keeps on burning the body. The being keeps burning in this fire of the desires, though he possesses everything.

*Spiritual ignorance and desire burn this human body.
ਅਗਿਆਨੁ ਤ੍ਰਿਸਨਾ ਇਸੁ ਤਨਹਿ ਜਲਾਏ॥ ਅੰਗ - 1067*

The whole world, burning in this fire, goes on suffering intense pain. He can think of no remedy, for neither doctors nor Vaidis have a cure for this malady. Because of this thirst, one keeps burning in the fire of desire, passes his life with sighs and groans and is due for the great sufferings of the afterward. He wastes the invaluable human life.

*The world is burning in the fire of desires
In many sins, it burns, burns and is wasted away.
ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਜਲੈ ਸੰਸਾਰਾ॥
ਜਲਿ ਜਲਿ ਖਪੈ ਬਹੁਤੁ ਵਿਕਾਰਾ॥ ਅੰਗ - 1044*

Guru Maharaj has described death or quitting the world as the third major trouble. A person is born in the world. Earlier he is in the womb of his mother. At that time, he is repeatedly praying to God to release him from that terrible hell. Taking your Name does not allow any suffering to touch me in this terrible hell. That Name is saving my life here, by means of producing tunes of (divine) music. I have realized the blessing of taking your

Name. When I enter the world, (I promise) I will not forget your Name even for a moment. About this fact Guru Maharaj has hinted thus -

*Inversed in the pit of the womb, the mortal performed penance.
There, with every breath, he continued to remember the Lord.*

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

ਅੰਗ - 251

When a child comes out of the womb of his mother, the being at once forgets his prebirth promises and is engrossed in Maya (worldly illusion). He develops love for milk (of his mother). Then he establishes relationship with the parents. Then he fixes the remembrance of his relatives like brothers and sisters and others in his inner mind. As he grows up, he loves the sports. Later he is fully interested in the good and bad tastes of the eatables. He is engrossed in sinful foods like meat, fish, wines and such articles. In these enjoyments, he forgets the remembrance of God. Later on, under the influence of the intoxication of the waves of maddening youth, he gets caught in the whirl of enjoyments and is ever pursuing the attractions of the pleasures of the flesh. On account of the excess of bodily indulgences, he ruins his health. Thus he is pushed into the deep well of miseries and falling into it, he catches dangerous diseases like AIDS.

Then he thinks of making provision for his old age. He would need a lot of money for his upkeep, and housing in old age. Then he makes all efforts to amass wealth by all means, fair or foul. The collecting of money with fair or honest means falls within the lot of only a few rare persons. The evils committed by man for amassing so much wealth accumulate in his inner consciousness the ill-smelling filth. Again his family for whose sake he owned a life of dishonest means and wrong doings, do not care for him even in the least. They do not obey him. Under such conditions,

he ruins his bodily health through explosive anger. In fire, he passes his final days filled with diseases sighs. When his final hour arrives, he feels extreme trouble, as he feels himself caught in the most dangerous arms of the agents of death.

Describing his desperate condition, Guru Maharaj has ordained thus -

Enjoying revelments, man himself becomes a heap of ashes and his soul passes away.

When the worldly man dies, a chain is thrown around his neck and he is led away.

There, his good and bad acts are read out to him and seating him, his account is explained to him.

When thrashed, he finds no place of shelter, but none hears his bewailings now.

The blind man has wasted away his life.

ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮੜਿ ਭਉਰੁ ਸਿਧਾਇਆ॥

ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ॥

ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ॥

ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੂਆਇਆ॥

ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ॥

ਅੰਗ - 464

This condition has been fully described in the holy writ. *At first he develops love for (his mother's) breast milk. (P. 137)*

So the sufferings at the hands of agents of death prove extremely fearful. After that, Guru Maharaj enumerates physical ailments. The bodily diseases are the result of man's forgetting God and getting caught in the vortex of physical indulgences, which produce an increased tension. This tension is the result of breaking all moral laws, which leads to the impurity of character and conduct and breaking all bonds and rules. These include those ailments for which the doctor's and *hakims* have no cure.

Apart from these troubles, Guru Maharaj has pointed out the

greatest trouble of them all, of which in ordinary conditions, a cure is impossible; and no cure has been discovered in crores of years at all, unless one meets the right type of Guru. As a result of this great suffering, the self is born and dies again and again. He enters different kinds of bodies in numberless births and lives and suffers with no end. As is ordained -

*For several births thou became a worm and a moth.
In several birth thou wert an elephant, a fish and a deer.
In several births thou became a bird and a snake.
In several births thou wert yoked as a horse and an ox.*

**ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ॥
ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ॥
ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ॥
ਕਈ ਜਨਮ ਹੇਵਰ ਬਿਖ ਜੋਇਓ॥**

ਅੰਗ - 176

Apart from the above-mentioned sufferings, the greatest trouble is the thirst for the fulfillment of the various desires.

Desire always keeps churning his peace of mind inside. For the fulfillment of the desire for money, one submerges in the darkest and dangerous depths of mines, one battles with wild beings, flying in the skies, demonstrates dangerous antics for the sake of money; also they perform different types of numberless adventures risking their lives. Always busy in the pursuit of money, one keeps forgetting God altogether. Also he indulges in various types of crimes by sinful use of one's strength, by fraud and deception, by adulterations, by the smuggling of the drugs - all for amassing more wealth. He performs (bad) actions, totally forgetting the day of judgement, when he will have to account for all his misdeeds. As is the commandment -

*Practising great deceit, man acquires other's wealth.
Coming home, he squanders it on his sons and wife.
O my mind, practise not guile even by mistake. In the end, it is thy own soul that shall have to render an account. Pause.*

ਬਹੁ ਪਰਪੰਚ ਕਰਿ ਪਰ ਧਨੁ ਲਿਆਵੈ॥
ਸੁਤ ਦਾਰਾ ਪਹਿ ਆਨਿ ਲੁਟਾਵੈ॥
ਮਨ ਮੇਰੇ ਭੂਲੇ ਕਪਟੁ ਨ ਕੀਜੈ॥
ਅੰਤਿ ਨਿਬੰਰਾ ਤੇਰੇ ਜੀਅ ਪਹਿ ਲੀਜੈ॥

ਅੰਗ - 656

He does such defiled acts as murdering people by deception; snatching other persons money and uprooting the golden ideals of humanity by entering into condemnable actions. Some very big conquerors like Mahmood Ghaznavi, Changez Khan, Huns and Shakas sought for happiness, by massacring lakhs of people and robbing them of their properties. Thus it is ordained -

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

Concealed in places they look at others women.

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

Over their respective misdeeds, they shall themselves afterwards, regret.

Azrail, the courier of death, shall crush them like the sesame in a mill.

ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ॥
ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ॥
ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ॥
ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ॥
ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ॥

ਅੰਗ - 315

So irresistible grows the desire to collect more and more of wealth, that one crosses even the limits of insanity.

There is mention in the life of Guru Nanak, the Emperor of the world, that a ruler named Karoon had amassed 40 huge treasures of money, but he did not spend even one paise of that limitless wealth, even by mistake on the welfare of his subjects. Once an idea struck him to find out if any of his subjects had kept any wealth hidden in the form of coins of gold or silver. With

this objective, he took out his daughter in a horse-carriage. In front, a proclamation was being made, that any one who brought to him one coin will be married to the princess in the carriage. A boy who was charmed by the beauty of the girl (and wished to marry her) begged a rupee from his mother risking his life and death for it. His mother said that when his father died, he was buried in the grave yard and a coin was put in the mouth of the dead man. So the boy could dig the grave of his father and retrieve that coin from the mouth of the skeleton. When Karoon learnt of this fact, he got all graves dug and coins taken out of the dead people's mouths. Emperor Guru Nanak, taking pity on the miserable plight of his subjects advised the ruler thus -

That alone is one's money, which one spends and eats. He gives it to others and thus pleases God. Don't hoard, nor enjoy it selfishly, share it with others. Such a large-hearted giver of charity goes to heaven.

ਦਮੜਾ ਤਿਸੀ ਕਾ ਜੋ ਖਰਚੇ ਅਰ ਖਾਇ॥
 ਦੇਵੈ ਦਿਲਾਵੈ ਰਜਾਵੈ ਖੁਦਾਇ॥
 ਹੋਤਾ ਨ ਰਾਖੈ ਅਕੇਲਾ ਨ ਖਾਇ॥
 ਤਹਕੀਕ ਦਿਲ ਦਾਨੀ ਵਹੀ ਭਿਸਤਜਾਇ॥ (ਨਸੀਹਤਨਾਮਾ)

He taught wisdom to that ruler and taking him out of his mad love for money made him human. Mahmood Ghaznavi was suffering from paralysis at the time of his death. The strong passion for his looted wealth was pinching him like the pierce of a big needle. He commanded that all the wealth that he brought, looted from different countries should be demonstrated in a heap for miles. Also it should be written there as to which parts of the wealth he had looted from which countries and to get that how many persons had been murdered for each. He was seated in a wheel chair and was shown the entire wealth looted by him. At this, darkness surrounded him on all sides. The lamentings of lakhs of persons killed began ringing in his ears and the faces of the persons murdered by him were giving great fright to him and

were bent on demanding their account from him. He felt himself fallen in the well of darkness. As he somewhat regained consciousness, he wept terribly and said, that this wealth would not accompany him to the next world. It would not go with him as there is a commandment in the *Bani* (Holy Writ) -

Kabir, when this body has to depart, put it thou on to some good path.

Either associate thou with the saints, or sing thou thy God's praises.

ਕਬੀਰ ਇਹੁ ਤਨੁ ਜਾਗਿਗਾ ਸਕਹੁ ਤ ਲੇਹੁ ਬਹੋਰਿ॥

ਨਾਗੇ ਪਾਵਹੁ ਤੇ ਗਏ ਜਿਨ ਕੇ ਲਾਖ ਕਹੋਰਿ॥ ਅੰਗ - 1365

When his consciousness returned, he found himself bound hand and feet in the fetters of the sins, which he had committed. He wept a lot and with tears in his eyes he remarked : Write in my life story that whatever crimes Mahmood committed for robbing and looting all that wealth throughout his life is not going to accompany him to the next world; in their place, the host of crimes that I committed to amass that wealth is going with me to the hereafter to demand their account. Take out my naked hands and feet from my bier, to demonstrate that I am quitting the world empty-handed. Seeing this, any future looter may take a warning not to commit such a blunder again.

Thus the intense desire for wealth never brings any happiness. Similarly there are many other desires in life, which deceive a person into keeping him engaged in sufferings. An ordinary person feels that if he had a lot of wealth, and a great deal of property, if he got high promotions in his service, if his business crosses many times the limits in the matter of profits, also if he attains a great name at home and abroad, that he should have all the gains and he should never feel any shortage in any sphere, then he would feel very happy. But such is never the case. Such is the commandment -

The mammon of many forms, I have seen in many ways

ਬਹੁ ਰੰਗ ਮਾਇਆ ਬਹੁ ਬਿਧਿ ਪੇਖੀ॥

ਅੰਗ - 179

Wealth and Happiness : I saw unlimited wealth earned through many means, I found myself a great author, enunciating scientific theories, economic fundamentals and writing dozens of books dealing with political objectives, I also had an experience of being a high officer, at last I found that I never tasted real happiness, the symbol of peace of mind.

The mammon of many forms, I have seen in many ways

With my pen, I have written ingenious things on paper

I have seen what it is to be a Chief, a King and a Lord.

Through them the mind is not satiated.

ਬਹੁ ਰੰਗ ਮਾਇਆ ਬਹੁ ਬਿਧਿ ਪੇਖੀ॥

ਕਲਮ ਕਾਗਦ ਸਿਆਨਪ ਲੇਖੀ॥

ਮਹਰ ਮਲੁਕ ਹੋਇ ਦੇਖਿਆ ਖਾਨ॥

ਤਾ ਤੇ ਨਾਹੀ ਮਨੁ ਤ੍ਰਿਪਤਾਨ॥

ਅੰਗ - 179

Since there was no mental satisfaction, I kept feeling that there was some lack or shortfall. I enjoyed the best possible transports (vehicles) after my heart, I remained indulging in the pleasures of beautiful women, I saw my favourite plays and arenas, also I heard many types of music, still I never achieved peace of mind. As I got deeper into these objects, my desires multiplied more and more in me. I enjoyed all sorts of pleasures, I got into beautiful gardens. I tasted most delicious fruits. But the mind remained troubled and burning.

I may have wind-fast horses and elephants to ride on.

Otto of Sandal, couches, beautiful ladies, and actors singing for me at dramas in the arena; in them, the mind attain not contentment.

The throne, royal court, ornaments, rugs, all the fruits, the beautiful gardens, hobby of chase, and the kingly entertainments, the heart becomes not happy by such deceptive

efforts.

ਅਸੁ ਪਵਨ ਹਸਤਿ ਅਸਵਾਰੀ॥ ਚੌਆ ਚੰਦਨੁ ਸੇਜ ਸੁੰਦਰਿ ਨਾਰੀ॥
ਨਟ ਨਾਟਕ ਆਖਾਰੇ ਗਾਇਆ॥ ਤਾ ਮਹਿ ਮਨਿ ਸੰਤੋਖੁ ਨ ਪਾਇਆ॥
ਤਖਤੁ ਸਭਾ ਮੰਡਨ ਦੌਲੀਚੇ॥ ਸਗਲ ਮੇਵੇ ਸੁੰਦਰ ਬਾਗੀਚੇ॥
ਆਖੇੜ ਬਿਰਤਿ ਰਾਜਨ ਕੀ ਲੀਲਾ॥ ਮਨੁ ਨ ਸੁਹੇਲਾ ਪਰਪੰਚੁ ਹੀਲਾ॥
ਅੰਗ - 179

All this proves that the greatest of the living beings attempts to achieve happiness and is ever trying for the greatest achievements, so much so that great men tell us that even Inder, the king of heaven, who enjoys countless comforts is no exception to it.

Generally an emperor of the whole world in whose kingdom there never is any revolt, whose treasury is ever overflowing, who never feels old, whose pleasures never leave any (adverse) effect on his health, whose subjects regard him as Lord God himself, whose enemies have no weight, whose army is all-powerful, in whose kingdom there never is any shortage of foodgrains, fruits, milk and other edible articles - such a ruler is believed to be really happy. If you take this state as one unit of happiness, then there are hundred times more joys in the world of angels and also hundred times more than that is found in the realm of the ancestors and more than hundred times of this is found in heaven or paradise; hundred time more happiness is there in Inder's paradise. In this manner the wise ones have enumerated a large number of heavens; such as *Prajapat* heaven, *Karamdev* heaven, *Ajan Dev* heaven, *Brahm Lok*, *Shiv lok* and the last limit of this universe is *Baikunth* - or highest of all the heavens (these are names of heavens higher and higher).

If you regard all the pleasures of the highest heaven (*Baikunth*) as just one drop, then the joys of God's Realm (by remembering God's Name) could be compared to the ocean. The greatest happiness falls to the lot of sadhus, saints, knowers of God,

devotees of the Gurus, spiritual scholars and those who have obtained salvation in this life itself. Such are the stages of happiness current in life. The happiness of the abode of Inder (heaven) is 10 billion times greater than the happiness of the ruler of this earth. Once Inder questioned his Guru thus, I have countless pleasures and enjoyments, what thing is lacking in me? His Guru, replied, Inder, in heaven there are only pleasures of enjoyments. But there never is complete bliss in the pleasures of the senses and the mind keeps on wandering in dissatisfaction. As is said -

Ahalya was the wife of Gotam, the penitent. Seeing her Indra was fascinated.

When he got a thousand marks of vulva on his body, then did he regret in his mind.

**ਗੋਤਮੁ ਤਪਾ ਅਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ ਇੰਦ੍ਰੁ ਲੁਭਾਇਆ॥
ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੁਏ ਤਾ ਮਨਿ ਪਛੋਤਾਇਆ॥**

ਅੰਗ - 1343

This is clear from such holy texts. About enjoyments of the sense, Guru Maharaj has ordained thus -

Even though, thou cohabit with hundreds of thousands of ladies and rule over the nine regions of the world.

Even then, without the True Guru, thou shalt not obtain happiness and receive births over and over again.

**ਜੇ ਲਖ ਇਸਤਰੀਆ ਭੋਗ ਕਰਹਿ ਨਵ ਖੰਡ ਰਾਜੁ ਕਮਾਹਿ॥
ਬਿਨੁ ਸਤਗੁਰ ਸੁਖੁ ਨ ਪਾਵਈ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ॥**

ਅੰਗ - 26

The Guru told Inder thus, you can get the answer to your question by searching for some great soul in the mortal world who has realized the Truth. Because the happiness that such a person enjoys bears no comparison to the joys of any god, non-god, *Gandharv, Yaksh, Kinner* and *Pishach* (super human beings all) in the universe. In this search, *Inder* met with many saints, who told him

*A man may enjoy a beautiful couch, numerous pleasures and all sorts of enjoyments.;
And may possess mansions of gold studded with pearls and rubies and plastered with fragrant sandal dust;
He may further enjoy his heart desired pleasures and have no anxiety whatever, but, if he remembers not that Lord, he is like a worm in excreta.
Without God's Name, there is no peace. In what other way can the soul be comforted?*

**ਸੁੰਦਰ ਸੇਜ ਅਨੇਕ ਸੁਖ ਰਸ ਭੋਗਣ ਪੂਰੇ॥
ਗ੍ਰਿਹ ਸੋਇਨ ਚੰਦਨ ਸੁਗੰਧ ਲਾਇ ਮੱਤੀ ਹੀਰੇ॥
ਮਨ ਇਛੇ ਸੁਖ ਮਾਣਦਾ ਕਿਛੁ ਨਾਹਿ ਵਿਸੁਰੇ॥
ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ॥
ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ॥**

ਅੰਗ - 707

The source of all the joys lies in the Name of God. The man who has forgotten God can be compared with nothing higher than the worm of excreta; because happiness is never possible without the Name of God. Real happiness is never related to the achievement of the physical pleasures. The attainment of real happiness is connected with achieving the Name of God. God's Name is the giver of all the joys of the world. Any being, immersed in the Name of God, though lacking in the achievements of world, still feels himself the king of the entire creation -

*He, who abides in a broken hut, with all his clothes tattered;
And has neither high caste nor honour nor respect and wanders in wilderness;
Has neither a friend, nor a beloved and is without wealth, beauty, relation or kinsman;
He is yet the King of the whole world, if his soul is absorbed in the Lord's Name.*

Yea, with the dust of his feet, one is emancipated because the Lord is well-pleased with him.

ਬਸਤਾ ਤੁਟੀ ਝੁੰਪੜੀ ਚੀਰ ਸਭਿ ਛਿੰਨਾ॥

ਜਾਤਿ ਨ ਪਤਿ ਨ ਆਦਰੋ ਉਦਿਆਨ ਭ੍ਰਮਿੰਨਾ॥
 ਮਿਤ੍ਰ ਨ ਇਠ ਧਨ ਰੂਪਗੀਣ ਕਿਛੁ ਸਾਕੁ ਨ ਸਿੰਨਾ॥
 ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ ਹਰਿ ਨਾਮਿ ਮਨੁ ਭਿੰਨਾ॥
 ਤਿਸ ਕੀ ਧੂੜਿ ਮਨੁ ਉਧਰੈ ਪ੍ਰਭੁ ਹੋਇ ਸੁਪ੍ਰਸੰਨਾ॥ ਅੰਗ - 707

When we contemplate Gurbani, we are confronted with the fundamental truth, that the whole world begs for happiness, there is none who asks for misery. But in the inner layer of happiness, there is the hidden misery which is many times more. Till now, we have not realized how we can achieve perfect bliss. Guru Maharaj has ordained that he is going to put us in the knowledge (of achieving happiness) which secret he has discovered after a long search. He intimates us that in the world there is happiness, which is beyond all weight and measure; which is never destroyed, nor is it ever lost, that is -

*Searching and searching, I have ascertained this reality that the Lord's slave is dedicated unto Him.
 O Nanak, if thou desirest eternal bliss, remember thou ever the Omnipresent Lord.*

ਖੋਜਤ ਖੋਜਤ ਤਤੁ ਬੀਚਾਰਿਓ ਦਾਸ ਗੋਵਿੰਦ ਪਰਾਇਣ॥
 ਅਭਿਨਾਸੀ ਖੇਮ ਚਾਹਹਿ ਜੇ ਨਾਨਕ ਸਦਾ ਸਿਮਰਿ ਨਾਰਾਇਣ॥
 ਅੰਗ - 714

He further ordains thus -

*I have seen the whole world, there is no peace without the Lord's Name.
 The body and wealth shall become dust, but hardly any one understands this.*

ਡਿਠਾ ਸਭੁ ਸੰਸਾਰੁ ਸੁਖੁ ਨ ਨਾਮ ਬਿਨੁ॥
 ਤਨੁ ਧਨੁ ਹੋਸੀ ਫਾਰੁ ਜਾਣੈ ਕੋਇ ਜਨੁ॥ ਅੰਗ - 322

In the world, no one invites misery, but it does come. What is the reason for this? When Guru Nanak the holy emperor, was discussing the deepest philosophy with the Siddhas on the *Sumer Mountain* (according to the book *Suraj Parkash*), the great Guru

expressed his opinion that the whole world is the manifestation of Waheguru, then the Sidhhas said, O Nanak, tell how the birth of this world came about, when only One God was playing his play, according to his joy. As is the commandment -

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

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

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

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

Abiding within, Thou beholdest Thy creation with delight.

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ॥

ਤੂੰ ਜਾਣੋਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ॥

ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥

ਅੰਗ - 463

Guru Nanak, the Emperor, elucidated it thus. That God, Who has manifested Himself in separate creations, assuming countless shapes and colours in different waves, also manifested in the world one element, named 'haumein' (vanity or pride of personal identity) under the influence of which, the single Eternal God (falsely) appears to be divided into three elements; one, God; two, the world; and three, the individual self. Though the indivisibility of the Supreme can never be broken, yet in the final strata of the creations of Nature, He alone is (nothing else exists). In other words, He, as the Universal Soul is the creator of the whole world and in no way allows his singleness to be divided, still the (individual) being, born out of the union of the soul with nature comes under influence of 'haumein' and disrupts his consciousness from the original source (God) and is greatly allured by the visible world. (He falls in love with the world). As is the fundamental

truth -

Searching, searching and searching, ultimately the mortal succeeds.

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

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

Nanak, He Himself is minute and Himself great.

**ਸੋਧਤ ਸੋਧਤ ਸੋਧਤ ਸੀਝਿਆ। ਗੁਰ ਪ੍ਰਸਾਦਿ ਤਤੁ ਸਭੁ ਬੂਝਿਆ॥
ਜਬ ਦੇਖਉ ਤਬ ਸਭੁ ਕਿਛੁ ਮੂਲੁ॥ ਨਾਨਕ ਸੋ ਸੁਖਮੁ ਸੋਈ ਅਸਬੂਲੁ॥**

ਅੰਗ - 281

Under the influence of 'haumein' he forgot his (divine) source, but began to experience diversity in unity (God is the only reality, all else is unreal or false), thus he cut himself off from the Supreme Energy (God) and caught the feel of diversity. Thus he begins to feel as helpless, hopeless and insignificant (not the God which he is) and becomes a being executed by his actions and stricken with various miseries. He is bereft of the music of God's Name, is caught in ignorance. Nature has three qualities - Good, bad and indifferent (*sato, rajo* and *tamo* gunas). These (differentiations) are the basis of all troubles. Thus the consciousness of this being, completely enmeshed in nature began to experience great misery. From unity (with God) he entered into diversity (separateness from God) and finds the burden of the troubles unbearable. He is all sighs and groans, and goes from pillar to post. This great change of his from perfect happiness into the valley of troubles is due to his 'haumein'. The fundamental truth propounded by Guru Maharaj is briefly expressed as follows

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

By what, what ill does it perish?

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

Forgetting the Name, it suffers pain and perishes.

ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ

ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਈ॥
ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ
ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ॥

ਅੰਗ - 946

The upshot of all this is that this being having come out of the sphere of God's Name, has joined with Maya (illusion); he has forgotten the inner element of God's Name, and come under the influence of innate nature - which is the root of all troubles, he is caught in the web and feels extremely miserable. The remedy is to get *shabad* (holy writ) which is inside of him, from some competent Guru and with its power take a turning towards his real nature, he would reach the layer of Name's (great) energy, and thus get immersed in realization of his self (soul) which is his real self, then he will enjoy happiness perpetually.

Why this search after happiness?

Man's reality is Godliness, which is Truth, knowledge and Bliss, but he goes under Maya (illusion), which is always material and dull and which is the source of all troubles. He gets caught in this, outward visible world whose existence is based on a d shape, which robs him of his consciousness and understanding and thus robs him. He gets far away from the sphere of Name and enters the sphere of miseries and troubles and feels miserable always. As is the commandment -

Kabir, the immaculate drop from the sky has fallen on the filthy ground.

Know thou thiswise, that without the saints' association, it becomes, like the ashes of furnace.

ਕਬੀਰ ਨਿਰਮਲ ਬੂੰਦ ਅਕਾਸ ਕੀ ਪਰਿ ਗਈ ਭੂਮਿ ਬਿਕਾਰ॥
ਬਿਨੁ ਸੰਗਤਿ ਇਉ ਮਾਨਈ ਹੋਇ ਗਈ ਭਠ ਛਾਰ॥

ਅੰਗ - 1374

*Kabir, the pure rain-drop of heaven mixes with the dust.
Millions of wise men have striven and failed. It can be separated not.*

ਕਬੀਰ ਨਿਰਮਲ ਬੁੰਦ ਅਕਾਸ ਕੀ ਲੀਨੀ ਭੂਮਿ ਮਿਲਾਇ॥
ਅਨਿਕ ਸਿਆਨੇ ਪਚਿ ਗਏ ਨਾ ਨਿਰਵਾਰੀ ਜਾਇ॥

ਅੰਗ - 1375

This living being has come into existence, under orders of God. His source is God Eternal Himself, Whose elements are Truth, Knowledge, Bliss and Love. In His remembrance, there never can be any lack of happiness. For this reason, the whole creation of variegated shapes and colours, directed by his original reality (God) always rivets the needle of his thinking towards happiness. Hence the consciousness element of the whole creation is inclined towards its real source (God). But due to ignorance, the person deceived by Maya (illusion) keeps groaning under the miseries -

*The birds of beautiful trees fly and go in four directions.
The more they fly (up) the more they suffer. They ever burn
and bewail.*

ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ॥
ਜੇਤਾ ਉਡਹਿ ਦੁਖ ਘਣੇ ਨਿਤ ਦਾਝਹਿ ਤੈ ਬਿਲਲਾਹਿ॥

ਅੰਗ - 66

What is the means for the attainment of happiness?

As is the commandment -

*If thou desirest eternal peace, then, seek thou the refuge of
thy Lord.*

ਜਉ ਸੁਖ ਕਉ ਚਾਹੇ ਸਦਾ ਸਰਨਿ ਰਾਮ ਕੀ ਲੇਹ॥ ਅੰਗ - 1427

*If thou desirest ever-lasting peace, O brother, the Guru
counsels thee to associate with the saints.*

ਜੇ ਲੋੜਹਿ ਸਦਾ ਸੁਖੁ ਭਾਈ॥
ਸਾਧੂ ਸੰਗਤਿ ਗੁਰਹਿ ਬਤਾਈ॥

ਅੰਗ - 1182

*Unto slave Nanak, God has shown His sight. Realising his
own self, he has obtained supreme bliss.*

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਦਰਸੁ ਦਿਖਾਇਆ॥
ਆਤਮੁ ਚੀਨਿ ਪਰਮ ਸੁਖੁ ਪਾਇਆ॥

ਅੰਗ - 375

The natural state of the self (soul) is Truth, Knowledge and Bliss. On the other hand, Maya (illusion) is the cause of misery. The coming together of the innate and the consciousness, based on ignorance, is the fundamental form of misery. The false concept of the material element, which is false knowledge, is the real form of misery, and lack of true knowledge is the cause of misery. Also the misery in the form of lack of true knowledge is the cause of all troubles. The discriminating knowledge of the difference between the material and the spiritual elements is the chief means of liberation from misery.

The final goal of the self is the attainment of the objective of Waheguru, which is the element of Supreme Consciousness, Who is all-knowledge, Omniscient, Omnipresent, Omnipotent, in which there is the extreme absence of misery, materialism and ignorance. Where there is the full store of knowledge, there the self (soul) achieves the discrimination between materialism and God-consciousness. The self, breaking the fetters of ignorance, gets totally relieved of all troubles. Hence there is the supreme need of meeting with a God-realized Guru and the Guru's grace.

With the help of the Guru, one has to achieve in the fullest measure the three instruments (means) namely (Good) act, prayer and knowledge. Thus one has to reach one's objective.

Desireless Action (निस्वकार कर्म) - There is the problem of removing the filth and dirtiness accumulated in one's inner consciousness, through a succession of births. In this, the chief instruments (means) which are the best of all are remembering God's Name, devotional singing in the congregation (Kirtan) and performing actions without desire for fruit (selfless acts). Desireless service (of humanity) blesses the inner consciousness with full purity.

Prayer (ਉਪਾਸ਼ਨਾ) - Prayer consists of withdrawing mental tendencies from all directions and steadying and concentrating the

mind only on God, the Eternal, who is all knowledge, all consciousness and all bliss, in order to achieve the goal of one's life.

For the attainment of the final goal of prayer, all distinctions between the trio, prayer, the maker of the prayer and the objective cease to exist (these three should work in perfect unison). For that purpose, the very indispensable one needed is a competent and experienced Guru, or a Gurmukh (Guru-oriented) the one who has achieved the state of being a perfect man of the Guru, in the service of the Guru fraternity; he should be the servant of God, the preacher of God and one who has realized God, you may address him by title of a perfect Gursikh (the true disciple of the Guru), or a saint or a Sadhu. There is little difference between either of these epithets.

Divine Knowledge (ਗਿਆਨ) - When the mind becomes stable (concentrated) on one's goal, then with the grace of the Guru he is totally rid of the five illusions - namely the total destruction of the false consciousness of having a separate existence (he is one with God), attaining the state of non-duality (with God); eliminating the feel of separateness of the individual being (with God) and, also the difference between Self and God. Only one God is felt to be manifest in all beings and at all places. As is said -

The one Lord is in many manifestations and wherever I look, there is He pervading and filling all.

Fascinating is the marvellous picture of mammon and only a few understand this.

Everying is the Lord, everything is the Lord.

There is nothing but God, the world-sustainer.

As one thread holds hundreds and thousands of beads, so is that Lord in warp and woof. Pause.

ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ॥

ਮਾਇਆ ਚਿਤ੍ ਬਚਿਤ੍ ਬਿਮੋਹਿਤ ਬਿਰਲਾ ਬੁਝੈ ਕੋਈ॥

ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ॥ ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀ ਕੋਈ॥
ਸੁਭੁ ਏਕੁ ਮਣਿ ਸਤ ਸਹੰਸ ਜੈਸੇ ਓਤਿ ਪੋਤਿ ਪ੍ਰਭੁ ਸੋਈ॥

ਅੰਗ - 485

Now the question arises, namely an average person cannot even understand this statement the attainment of bliss with full consciousness, nor can he advance even one step forward fully bound in the fetters and chains of Maya (illusion). He is bound by the unbreakable chains of illusion, various interests, envy, jealousy, hostility, enmity, talking ill of others and back biting, and thus cannot advance even one step. He is fully immersed in five senses namely sound, touch, shape, taste and smell. He is also burning in four fires, namely violence, attachment, anger and greed (ਹੰਸ, ਹੇਤ, ਕੋਪ, ਲੋਭ). Also he is completely fettered by the five robbers, who are authority or power, wealth, beauty, caste and youth. That person is very badly caught and chained in evil intentions, hears everything (all good discourses) with his ears but gives very superficial consideration to them; so he cannot advance even one step (towards his real goal) all through his life. The only cure for these ills is possible in the company of perfect, great souls. In the company (of such men of God), by slow degree, the evils begin to leave him, such as the robbers who have bound him and the thieves like the various physical allurements (described above) for as is said -

'In the company of sadhus and saints all wicked evils fall under complete control (page 182). According to this commandment, all these evils start running away with fear and the consciousness of this person begins to be awakened and the dense darkness collected in his mind starts disappearing, as a result of the meeting with the saints and the doing of services to the saints -

*When, the plumule of the actions of past sprouted, I met Lord,
the Reveller and Detached.
My darkness is dispelled on meeting God. O Nanak, and I am*

awakened after being asleep for numberless births.

ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ॥
ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ
ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ॥

ਅੰਗ - 204

*Of their kindness, the Saints have told me of the True One and
I have obtained all this comfort and joy.
In the Society of Saints sing the praises of God.
Says Nanak, through the greatest good fortune the Lord is
found.*

ਕਰਿ ਕਿਰਪਾ ਸੰਤਨ ਸਚੁ ਕਹਿਆ॥
ਸਰਬ ਸੁਖ ਇਹੁ ਆਨੰਦੁ ਲਹਿਆ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ॥
ਕਹੁ ਨਾਨਕ ਵਡਭਾਗੀ ਪਾਈਐ॥

ਅੰਗ - 179

Is misery really a bad things?.

According to the fundamentals of Gurus philosophy, Guru Maharaj has not taught us to hate misery. Rather he has termed misery as the progenitor of happiness.

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

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ॥

ਅੰਗ - 469

Misery has been termed as a medicine. At one place, Guru Maharaj has commanded thus -

*Imbued with the Lord's praise, O Nanak, one's soul and body
are reverdured.*

*With the fire of pain, the mortals are scorched to death, but
pain is also the cure of all ills.*

ਨਾਨਕ ਸਿਫਤੀ ਰਤਿਆ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਇ॥

ਦੁਖ ਕੀਆ ਅਗੀ ਮਾਰੀਅਹਿ ਭੀ ਦੁਖੁ ਦਾਰੂ ਹੋਇ॥ ਅੰਗ - 1240

Guru Ji has gone to the extent of pronouncing that misery is the gate to Waheguru and the watchman at that is anger. Hope

and fear of misery are both the decorations of that door. So long as a person does not accept misery as happiness and so long as he does not make a compromise with misery, he is not able to pass through that gate. Hence one has to own misery, for the attainment of supreme bliss in his life. As is narrated in the life of the supreme Guru, Guru Nanak Sahib -

At first, Baba Nanak attained the gate of Grace, after that he made the earnings of the supreme merit. His diet was sand and cactus (very bitter thing), his bedding was on sharp pebbles. He practised severe penances. As a very good luck, he achieved God.

ਪਹਿਲਾਂ ਬਾਬੇ ਪਾਯਾ ਬਖਸ਼ ਦਰ, ਪਿੱਛੋਂ ਦੇ ਫਿਰ ਘਾਲ ਕਮਾਈ।
 ਰੇਤ ਅੱਕ ਆਹਾਰ ਕਰਿ, ਰੋੜਾਂ ਦੀ ਗੁਰ ਕਰੀ ਵਿਛਾਈ।
 ਭਾਰੀ ਕਰੀ ਤਪਸਿਆ, ਬਡੇ ਭਾਗ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ।
 ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 1/24

Misery is the result of our separation from God. When a person gets up at dawn and earns severe austerities, then that very misery (hardship) becomes our helper. In Gurus ideology, there is a hint about the state of one, who has attained salvation in this life itself.

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

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ॥
 ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ॥
 ਅੰਗ - 633

So what after all is misery? It is the lowest stage of happiness. This happiness begins to be called trouble, in disguise. The definition of the misery is totally changed, when a person is doing jap (repeating) of God's Name, when he is engaged in service and remembering God, when he is keeping company with the perfectly God-realized souls, also when the consciousness of this individual comes into contact with his original element (God).

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

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

**ਦੁਖੁ ਨਾਹੀ ਸਭੁ ਸੁਖੁ ਹੀ ਹੈ ਰੇ ਏਕੇ ਏਕੀ ਨੇਤੈ॥
ਬੁਰਾ ਨਹੀ ਸਭੁ ਭਲਾ ਹੀ ਹੈ ਰੇ ਹਾਰ ਨਹੀ ਸਭ ਜੇਤੈ॥**

ਅੰਗ - 1302

Man is able to achieve happiness, only after suffering misery. When Bhai Mani Singh was going to have each limb of his cut, at that time the executioner found that though he was facing his last moments, his face was sparkling. Why are (on your face) the signs of supreme equanimity? In reply, Bhai Mani Singh declared, O executioner, on my lips there is the blessing of the touch of the (nectar-filled) cup of Guru's Name; there is the exalted feeling of Guru's Name, there is the intoxication of that Name; also the brilliance (light) of that Name has so deeply permeated my body, that now for me, the distinction between happiness and misery has ended; I am only feeling the supreme joy of carrying out the Order of God. That is giving me intoxication in the shape of feeling of supreme elation.

The deep colour of God's Name as a result of that intoxication is so indelible, that by no means can it be removed or dirtied. As is said -

The effect of poppy, wine, opium and hashish (an intoxicant) wears off by the morning. But the intoxication of God's Name stays perpetually during days and nights - thus speak Guru Nanak.

**ਪੋਸਤ ਮਦੁ ਅਫੀਮ ਭੰਗ ਉਤਰ ਜਾਏ ਪਰਭਾਤਿ॥
ਨਾਮ ਖੁਮਾਰੀ ਨਾਨਕਾ ਚੜੀ ਰਹੇ ਦਿਨ ਰਾਤ॥ (ਜਨਮਸਾਖੀ)**

*Like the durable dye of madder, supremely fast, is the Lord's love, acquired through the saints' association.
The body cloth is torn into many shreds, but the very*

auspicious dye of the Lord's love wears not off.

ਸਤਸੰਗਤਿ ਪ੍ਰੀਤਿ ਸਾਧ ਅਤਿ ਗੂੜੀ
ਜਿਉ ਰੰਗੁ ਮਜੀਠ ਬਹੁ ਲਾਗਾ॥
ਕਾਇਆ ਕਾਪਰੁ ਚੀਰ ਬਹੁ ਫਾਰੇ
ਹਰਿ ਰੰਗੁ ਨ ਲਹੈ ਸਭਾਗਾ॥

ਅੰਗ - 985

*Neither dirty, nor dull, nor ochre nor any other false colour;
Nanak, perfectly red is the true colour of him who is imbued
with the True Lord.*

ਨਾ ਮੈਲਾ ਨਾ ਧੁੰਧਲਾ ਨਾ ਭਗਵਾ ਨਾ ਕਚੁ॥
ਨਾਨਕ ਲਾਲੋ ਲਾਲੁ ਹੈ ਸਚੈ ਰਤਾ ਸਚੁ॥

ਅੰਗ - 1089

When one reaches such a (exalted) stage, he has already crossed the circle of 'haumein' (vanity or feeling of separate individual existence), he has achieved the life eternal. Such beloveds of God only experienced happiness even in the face of cruelest atrocities; each of the limbs of some were severed. Some were beheaded, some were put to a cruel death on the moving wheel, some were burnt alive in fire. All of them felt supreme joy in place of (what others would have felt) extreme torture.

All the troubles if I drink as water and drive the earth before me.

ਸਗਲੇ ਦੁਖ ਪਾਣੀ ਕਰਿ ਪੀਵਾ ਧਰਤੀ ਹਾਕ ਚਲਾਈ॥

ਅੰਗ - 147

Such beloveds of God generally attain this state.

Revealing this secret, we appeal to the blind followers of the world, to the blind persons of ignorance, to the intellectuals, scientists, philosophers the rich and hypocritic politicians and such others as are making efforts for the happiness of the masses to own the fundamentals of the philosophy of the Gurus. Then no need will remain for the devastating atom bomb, Submarines, poisonous gases and chemical weapons. Nor will there remain any cutthroat competition for personal record-making wealth in

business. Embarking on such exploits, one can never see the face of happiness; nor can there ever be any riddance from miseries. The apex of all the joys is the Name of God. That power of God's Name ranks the first in the creation. That power of the Name has been placed by God in the highest being of man. In that state, one feels nonstop music of the spiritual work, also the waves of indescribable intoxications give entry into the very highest Bliss. We should make a search for that from the innermost recesses of our hearts -

*The nine treasures and the Nectar are Lord's Name.
 Within the human body itself is its seat.
 There is deep meditation and melody of celestial music there.
 The wonder and marvel of it can not be narrated.
 He to whom God Himself shows, beholds it.
 Nanak such a man obtains understanding.*

**ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ॥
 ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸੁਆਮੁ॥
 ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ॥
 ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ॥
 ਤਿਨਿ ਦੇਖਿਆ ਜਿਸੁ ਆਪਿ ਦਿਖਾਏ॥
 ਨਾਨਕ ਤਿਸੁ ਜਨ ਸੋਝੀ ਪਾਏ॥**

ਅੰਗ - 293

The consciousness of this state comes only to him, whom the Guru through his grace, brings this experience. When such consciousness is awakened, the intellect changes into the form of purity and realization and man's internal eyes are lighted, then this very world appears to him as one undivided flame of God Himself. Even by mistake no duality remains behind. But for this, the grace of the Guru is essential.

*The Infinite Lord is both within and without.
 The Auspicious Master is contained in every heart.
 He is in earth, sky and the under-world.
 Of all the worlds, he is the Perfect Cherisher.
 In forests, grass blades and mountains, the Supreme Lord is*

contained.

As is His will so are His creatures' acts.

The Lord is in wind, water and fire.

He is permeating the four quarters and the ten directions.

There is no place without Him.

By Guru's grace, Nanak has obtained peace.

ਸੌ ਅੰਤਰਿ ਸੌ ਬਾਹਰਿ ਅਨੰਤ॥

ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ॥

ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ॥ ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ॥

ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ॥ ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ॥

ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ॥ ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ॥

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

ਅੰਗ - 293

Happiness and misery are the two garments which man has to wear. But after attaining complete knowledge, both happiness and misery become the same. This is the greatest achievement of the human life.

Fundamental Principles - 1. Misery and ignorance are the natural habit of innate element. Extreme misery resides in the tendency of the illusion. Name and shape are the two limbs of Maya (illusion). Constant bliss remains unattached and untouched by nature.

2. The character of pure consciousness consists of Truth, True Knowledge and bliss.

3. Getting enmeshed in misery - Getting caught in misery consists in being attached to four states of inner consciousness, namely mind, thought (understanding), intellect and feel of egoistic individual separate existence, also their subjects in the sense organs and the body, namely - sound, form, smell. Until the sense of duality and attachment is destroyed by the light of knowledge, the being stays in misery.

The ending of misery - Achieving the state of total absence of misery comes from realizing the real self which means completely dissociating oneself from the senseless element and dwelling steadfastly in God-consciousness, which is non-changing, non-attached, all pure.

The Remedy (ਉਪਾਅ) - This is the shape of the state in which there is extreme absence of misery. It means regarding yourself at all places separate from the senseless element (material world) and achieving self-realization (of God) who is changeless, without attachment, All Purity; or having unshakable practice of worship and contemplation of God, Who is Truth, Knowledge, and Bliss. It means completely obliterating I-ness. It stands for merging your enlightened self in the Form of God. For that purpose you need the auspicious Grace of a Gurmukh (man of the Guru) who has knowledge of the Eternal, who talks of the Eternal who bears of the Eternal, who is the practitioner of the holy conduct; also the grace of the blessing of spirituality -

They, who deem weal and woe alike and pierce their soul with Name, obtain Divine Solace.

ਸੁਖ ਦੁਖ ਸਮ ਕਰਿ ਜਾਣੀਅਹਿ ਸਬਦਿ ਭੋਟਿ ਸੁਖੁ ਹੋਇ॥

ਅੰਗ - 57

In this manner, a person having ripened his practice, achieves total absence of misery, in full measure; he ends his feel of I-ness and being God intoxicated, he swims in divine frenzy across the ocean of the world. In fact, he assumes the form of Waheguru himself.



CHAPTER - VII

The Mode of Remembering God

(The speech delivered by Dr. Ved Bharati at Annual Gurmat Samagam held on 7th, 8th & 9th Oct. 1994 at Ratwara Sahib)

I bend my forehead before every particle of dust of the feet of those chiefs of the saints, in whose soul always, for 24 hours and for 12 months the flame of God keeps burning, which flame lights thousands upon thousands of sins. I also salute lakhs upon lakhs of the devotees in this vast congregation, who after crossing very large rivers of troubles and inconveniences, have come here to taste the amrit (nectar of sermons) with their ears. Wherever you take the *Bani* (Gurus message) preached in this congregation, in that every village and every town, there will be massive purity. For that purpose, I salute the God, God who dwells as light in each one of this religion's audience, in each man and each woman here; I salute them with all head. The whole of the Gurus message can be summed up in one word. That word is Nam (God's Name) or remembering the Nam. Anyone who passes his life, without remembering God, is a killer of himself. To any one, who develops love for God in his heart, all other loves and attachments appear, too little too small. In his heart, a sort of the ocean of love keeps storming and waving.

Saint devotee Namdev Ji was going on a pilgrimage. He broke his journey in the evening. At that time, in his bundle there was flour just enough to make one loaf of bread. He cooked the loaf

of bread and a dog came in and ran away with that chapati. The saint ran after the dog, carrying his kettle of ghee in his hand, and shouting, O God, don't eat this bread quite dry. That dog ran away, but the whole night Nam Dev kept turning in his bed, regretting that God had gone, taking his dry (ghee-less) bread. For this reason, he is known by the name of Namdev, (a person whose God is the Name of God). I make only one appeal (request) to all the vast number of people present here; immerse yourself in the programme of remembering God. Plunge into that remembrance of God's Name again and again. People submit that these days they have no time (for remembering God). If you have no time, there is an art (of finding the time). The Vedas say that the Name of God is offered as an ablution in the fire of sacrifice of God's Name. How this is practised (finding time when you think there is none) is also an art. That art we can learn by the grace of the Guru. When should we remember this Name of God? Of course, we must remember it in the morning as well as in the evening; but there is also another way. Walking and moving wherever we are standing, also while waiting for the bus, a lot of ideas cross into our mind. Expelling all these (useless) ideas, we should let only the repetition of God's Name enter our heart. You are sitting on a tractor ploughing your land, you keep on thinking of many other thoughts and various other matters, which have no meaning and which are going to bring no benefit to anyone, nor do they cause the slightest gain to yourself. At that time, you get ideas of jealousy and attachment of desire and anger. At that time whatever ideas are entering your mind, expel them all and give a lodgement to only the recitation of God's Name. If you remember God's Name at all time, whether walking or moving or doing any work, then (as a result) you will very soon achieve the highest and the supreme state, which is above all. This suggestion I can share with you.

To the mothers I have to tell one thing. Whatever thoughts are present in your mind, while you are feeding the child with

the breast milk, all these are transmitted into the child's mind with your milk. If we want to produce good citizens in the world, they are produced with the feeding with the mother's milk. Later on, nothing can be done if while feeding the baby, you meditate on the Name, which you got from your Guru at initiation. If you merge that Nam in your milk, if you make it a part of your feed, then that child would grow up to be such a citizen, as would become the leader of the world; he would lead the world on the right path and he would serve the world without any selfish motive.

I am telling you small details. The mother says when I am cooking the chapatis, when I am cutting the potatoes or when I am peeling off the carrots, and the child is lying in the cot in the next room, then while I am doing all these duties one cord or thread from my mind remains tied to that cot. Thus with each breath, with each beating of the heart, if you keep on remembering and repeating the Name of God, of the Almighty and of the Akal Purukh (the Timeless One) then all the (great) deeds of the world, all the desires of the world, whatever different ambitions there are in the world, they stick to your mind and seem to cry a halt to all your breathings. But no sins or jealousy or attachments, ever stick to your mind or your living or to your soul in which God's Name has found a lodgement, and which (God) has been inseparably attached to your mind with all love. Thus while doing all acts in the world or passing through the journey of life, you are making yourself holy by the meditation of the Nam. While you are thus purifying yourself, then that sacred dome of your mind goes on expanding, goes on becoming bigger and bigger and assumes the dimensions of the ocean, in which the tidal waves of the Guru's grace, rise in a tempest. Then that person is full of such an infinite bliss, such a wave rises in his life, which purifies the whole world; and the whole world accepts him as a place of pilgrimage. As you have come here

recognizing Baba Waryam Singh Ji as the Supreme saint and as a centre of a mammoth pilgrimage, you too can be cast in the same mould. The fact is that every person in the world has the potentiality to become a saint. Every man in the world, whatever matrons are there in the world - each and everyone of them can become a saint; can become the place of pilgrimage. The whole world has no need to travel to the confluence of *Ganga* and *Jamna* (Prayag) and to take a holy dip there. There will be no need for that. All will get your sacredness, by coming into contact with you and in your presence. He who meditates on the Nam develops certain characteristics, which are detailed below.

Anyone, who is devoted to the meditation of the Nam feels such a blissful peace in his mind, that he has no interest in talking about the worldly affairs. Then you object that the world wants to talk to us; someone is our relation, someone kin someone is a son or a mother. Even when talking to them, there is a hidden portion of the mind, in which the repetition (*jap*) of the Nam should continue. This is the method, this is the secret, your mind is like a deep cave, the body is like a deep cave, deep inside of which there is a place where while attending to all the affairs of the world, while talking to the world, you can continue your *jap of the Nam*. This is a very dear method, the more you practise it, the deeper (in the divine) you would go. As Sant Ji (Sant Waryam Singh Ji) has explained, in this way, you would reach that innermost secret recess (of your mind) then how does it all happen? You are watching the T.V. in the company of your family, strange pictures pass before your mind. One method is to close your eyes. But there is no need to shut your eyes. Only shut your mind. People think that you are watching (the T. V. or any other spectacle). But inside your mind the rosary of the Nam is moving all the time. This condition is called devotion or penance. And whatever picture comes before your eyes, will not go deeper than the eyes, just as any water on the swan's back does not stay at its feathers.

In this manner, the world will leave no effect on you. While performing the worldly activities, or experiencing worldly things, at the same time you are carrying on the jap of the Nam, it is going on inside you all the time, at all the time you are hearing it, yes hearing it all the time - and the flame of Nam keeps burning in your mind, at all times, this condition is called true worship of God. Thus carrying on with devotion, and listening to the holy scriptures or to the Vedas, the only way, the only final gain is that only one shabad (Guru mantar) remains in your mind which the Guru has put inside you at initiation. You feel remembrance of no other thing; also all the worldly loves that are, all of them are merged in the single love of God. The millions of people of the world would feel, wherever you go or stand, that whatever may befall, they have come there to receive the love of God for the world. That love we have received. Then they would realize what a great change the Nam has wrought inside of them, at what destination they have arrived; and what has become of them.

The remembrance of the Nam has many steps, there are many grades of it; and many destinations. At first, you take part in the devotional singing of the Nam. When we sing in chorus, a stage is reached, when all the other sounds of the world seem to fade away.

At that time, the great love of God that you had kept hidden in your tongue becomes manifest openly. That love of God that you had kept concealed, now appears in the open. Such an atmosphere is created that at that time, all the members of the congregation who are taking part in the devotional singing (kirtan) love one and only one thing, namely God. At that time what is that thing, which is the object of total love of all the congregation? At that time only one thing, love of God is left there, the Nam on which they are meditating and which is the subject of their devotional chorus. They have left behind all the loves of the world

and are concerned only with this love of God. When this love increases so much as to become overpowering, that the throat is choked and the voice is lost. At that time, shut your mouth. The devotional singing will go on in your mind. Walking and moving, that singing would continue in your mind. That is the time, when the real jap is going to begin. When that jap is to begin, at first people will mutter the Nam with the mouth. After that, you close the lips and the jap will go on with your tongue. When the tongue performing the jap is immersed in love (of God), then the tongue too would stop to move. That Nam does not come out of even the throat. It continues only in the mind. It automatically produces in the mind a sort of a current of electricity. This electric current is not visible; but you can feel it if you touch it with hand. It gives you a shock. Similarly this current of the Nam seems to rise in the mind. In that jap, the current of the Nam rises by itself; just as the electric current goes on automatically; no one holds the wire in his hand to operate it. It goes on automatically. When in your mind the current of the Nam starts rising automatically, that stage is called *Ajapa-jap* (jap without anyone consciously performing). That *ajapa-jap* you would feel as you get up in the morning. It had been going on all along, while you were sleeping.

During that continuity of the jap, you had a little sleep, even deep sleep and some dreams (your mind was dreaming of the Nam). That jap of yours continues in your mind. Whatever persons visit you while you are asleep, would seem to hear the tune of Nam from your mouth. As Kabir Sahib has said -

Kabir, from whose mouth, even in dream, issues the Lord's Name, as he mutters;

Let the skin of my body be the shoes for his feet.

ਕਬੀਰ ਸੁਪਨੈ ਹੁ ਬਰੜਾਇ ਕੈ ਜਿਹ ਮੁਖਿ ਨਿਕਸੈ ਰਾਮੁ॥

ਤਾ ਕੇ ਪਗ ਕੀ ਪਾਨਹੀ ਮੇਰੇ ਤਨ ਕੋ ਚਾਮੁ॥ ਅੰਗ - 1367

Kabir Sahib has said that he is ready to give his skin for making the leather for the shoes of such a man, or of a matron,

who has arrived at such an exalted state, that while he is asleep, other persons hear the name of Ram coming out of his mouth. What a statement he has made since after achieving that state, one does not feel any attachment to his body; then you feel that in the world there are no such things as the birth and the death. You realize how far Akal Purakh (God) exists and lives. That we do not know. Invoking Him loudly, we think our voice will reach there. I say unto you, that Akal Purakh is present within you. You can't find Akal Purakh anywhere else. He is to be found inside of you. I tell you another thing when the *ajapa jap* (jap without spoken words) gets started, then one reaches the following stage

The Formless Lord is Himself related and absolute, He Himself is in primordial trance.

Nanak, through His own creation, He, again, meditates on Himself.

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ॥

ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ॥ ਅੰਗ - 290

Then it is Akal Purakh Himself, Who present inside you, is doing the jap of His own Name. How is it so? Because your identity no longer remains (I-ness is gone). Then how will I do jap of whose Nam? When I-ness is gone, then only (God's) Name remains. Then how can I say that it is I who does the jap of Nam or I hear the Nam or I remember the Nam. Not I, but only the Nam remains. That Nam is the form of God. Then that God looks at his own self with full clarity. God sitting inside you says, this seeker was first a fool. He thought that it was he, who was doing (the jap). I sitting inside, am the doer of all actions.

When this stage is reached (when one becomes indistinguishable from God), it will appear to you that in the world, there is no such thing as the birth. Also childhood, youth and old age these are false concepts. That figure has been created; the mind says, it is its childhood. But there is no childhood of a

person, because there is no childhood of Akal Purakh (Timeless Being). Nor has He (God) got any old age, nor any such thing as illness. When there is no birth when one is birthless, then who is to go to death. Uselessly we move through the world trembling with the fear of death. There is no such thing, as the death in the world. A figure (body) was created, it is gone. I am Akal Purakh; never was I born, nor was I ever blackened with evil, nor did any sin cling to me, nor did any impurity touch it. He Who is God never dies. This which is his fire, the bomb of illusion, know it to be a spark of God. At that time, the spark says to itself, I am only a spark, not the big flame (that is God). Its capacity to become a fire finishes. When that spark realizes its true form, that my name is not spark, but the Fire (God Himself), then with that fire you can reduce to the ashes the sins of the jungle of the whole world in a moment. And whatever attachments, jealousies, worries and anxieties existed in you are all reduced to ashes. This takes no time, no period. This Timeless One is Akal Purakh (God Almighty) in that there never is any Time or death.

True He is even now and True He, verily, shall be, O Nanak!

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ॥

ਅੰਗ - 1

Nor is it a fact that there was a time when there was no Truth in that and Truth entered later. We have the same Truth inside us, as was there ever before. This entire Truth, which God's ocean confined in your mind keeps surging; that current will wash you away. When you learn to take a plunge (in that ocean), you will feel that no more time is needed to reach that (final) stage. That does not entail any time. Time is not required to reach the Timeless One. Time has to be left behind. For this reason, those who sit in transcendental meditation lose all sense of time, they do not feel the passing of time. It never occurs to such ones that once I was miserable and now I am happy, that once I feared death, I no longer fear it. Such memories do not stay with them, for the surface of the mind that kept these memories has been left far

behind. Even that state of mind that has dreams has also been left behind. Also left behind is that stage of mind that experiences things or which enjoys sleep at night, that has also become a thing of the past.

Hence he who is a realized soul or supreme saint does never wake up nor does he go to sleep, nor dream - he is all consciousness at all times. To give rest to the body, he makes a show of sleep, but he does not really sleep. As against the state where the mind sleeps there is another state, longer than that, deeper than that and a place of greater depth; just as if you stand on the bank of the ocean you see different waves and various tempests. If you plunge into it, if you go deeper and deeper into it, you would notice, there is no tempest there or waves - these are left on the surface. Here no wave rises, it is all peaceful at once it turns into the sea of silence. The depth of that sea of peace is tremendous - much more than on the surface. At that depth, the state of the mind where one wakes, or dreams or gets sleep is left far behind. Also left far behind is the state where one is troubled by the fear of death, where one is distressed by worldly attachments and jealousies. He no longer has any connection with all I appeal to you only to learn the practice of taking the Nam deeper and deeper.

Excuse me I am not conversant with Punjabi language. I was not born in Punjab. One can learn the language casually by hearing. There is one method; it is called yog-mudra (learning through yoga). Going into that yog mudra, one can learn any language that he wants. I have learnt (Punjabi) through that course. I was in Holland doing my D. Lit; people asked me how I would manage (in that Dutch language) which I did not know. But I started talking in the Dutch language (of Holland) all in seven days and writing in that language. That is the secret of us, the Yogis, there may be some error

in my (Dutch) language; for that I beg your pardon with the folded hands. There is a thing that is higher than the language; at that state, all languages are left behind; no language can reach up to that, nor any word. I want you to learn to enter that great depth of the mind, which is much longer (greater) than the surface of the stage, where different thought currents arise. I tell you one method of reaching that stage yes there is the only way. When you are sitting, keep your spinal chord (back bone) upright, yes perfectly upright, sit perfectly straight, not hunch-backed like a bow (with a stoop) with me. Go home and get a cushion. Place it under you. You are not to sit on the cushion only raise your back portion. That back portion, that (spine) of yours will stay straight. Then place your hand in such a position sitting crossed legged on your knees, where your thumb may just touch the root of the little finger; in any posture you find comfortable you and back should be perfectly upright. After it becomes quite straight, then relax each limb. Only relaxation is not to apply to the spine; that must remain upright. I see that when sitting for prayer, all whether they are Hindus or the Sikhs, sit bending their back like a bow. That is not the correct posture of sitting in prayer. Don't sit in that posture for prayer. Keep your spine straight, so that the great energy, of which you have just heard the description, should rise, should go higher up. If it goes down or flows to lower level, then one gets frequent bouts of sexual passion or desires for other things. By sitting up right that energy rises higher.

Pull your 'prana' (breath) and join it with 'Apan' to cleanse your body and mind.

The same method is revealed, my fellow-devotees, by the discipline of yoga.

rechak or *poorak* (slowly drawing in your breath and holding it in Prayam as in breathing exercises). Let the breathing take their

natural course. When exhaling, fix in your mind the same Nam; the same while inhaling. Sit in perfect peace and observe how the Nam, life force and breathing have merged into a single thing and are flowing like a spring of water. The breathing should never break, the Nam should never be left (continue non-stop). You may slowly open your eyes, but the consciousness of the Nam and the breath should remain constant.

Wherever you are standing, whatever work you are doing, worries may arise, you may feel anger, attachment or jealousy, you may feel sexual passion, or there may come anxieties and worries, whatever may happen, by this method, catch your breath and by its route, enter in the life force and the mind, make your breath and Nam merge and become one. Thus always remember the Nam, with each breath, you may be standing at any place, or you may be sitting anywhere, you may be travelling in buses or by the cars or going in trains you can feel the Nam with each breath. You will feel it again and again; with repeated practice. You would find that you would not feel the march of time; how the time has passed.

I don't know how the time has passed. One hour of the journey of life would seem to take only five minutes.

I tell you a fact of (my) experience. If you are undertaking a journey of ten hours if you go on practising the programme of remembering the Nam, you would feel that 10 hours travel has taken only two hours. Time would fly. Performing such (mental) exercise, you would feel that time has been left behind. In such a state, it is Akal Purakh (God in you) who is himself doing the job of his own Name. This God within you is drawing in the breath and drawing out the breath, again and again and yet again. He alone is doing it (not you). Don't get the (wrong) impression that

you are the doer.

I have had my say. Once again, I salute with my bended head, the whole congregation; I also salute the great saints whose presence has created such a divine atmosphere here, as they have the capacity to bring back the Golden Age, even today. To each and all of them, I once again do my obeisance with a bent head.



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