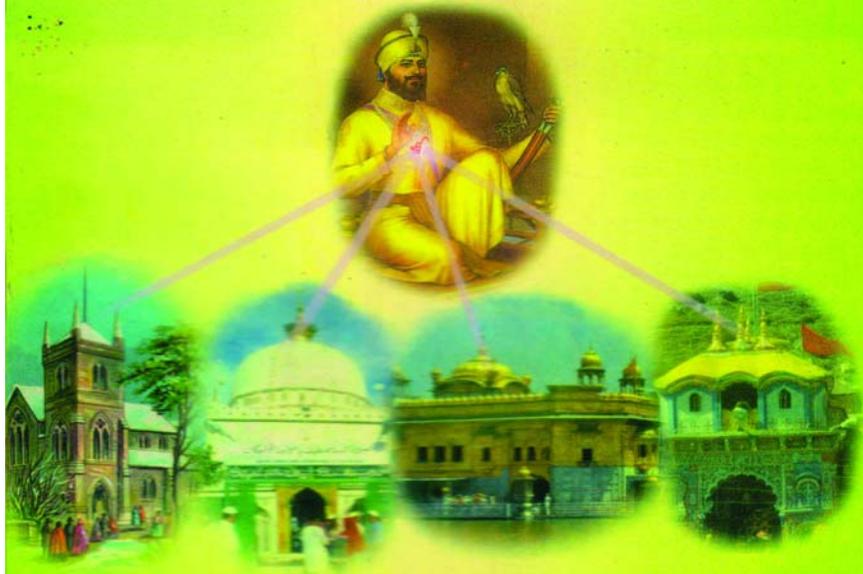


3

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 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

3

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



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

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

Email id - atammarg1@yahoo.co.in

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

Two parts of the book 'Discourses on the Beyond' (ਬਾਤ ਅਗੰਮ ਕੀ) are already in your hands. Now the third part has been published for you. This volume discusses in great detail the sublime words, the ennobling spiritual experience and the exalted living of some of the most enlightened Souls, moreover it elaborately explains the efficacy of some meditative practices and the utility of the holy congregations. The effort in the series is to collect and collate the precious words and utterances of great seers and saints at one place in the form of a book to make them easily accessible to the practitioners of Nam (ਨਾਮ) and the preachers - the disseminators of Truth, who I hope will find the book a source of great help and worth for them, because it is not easy to locate the sayings of the great men lying strewn in the numerous past issues of "Atam Marg". Here in this volume the quintessence of the teachings of these spiritually great men is presented to you.

By reading and then by pondering over these nuggets of supernal wisdom many seekers will be able to find the true and right path and thus transform their lives.

We do hope that the perusal of these noble words will remove the false concepts, evil tendencies and the negative karmic impressions accumulated since long, from the minds of the readers, because these words are "the precious life blood of Master Spirits" and the quintessence of their ennobling spiritual experience, which they have articulated for the common good of the world at large.

Ratwara Sahib
30-1-2000

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

Preface

'The Discourses on the Beyond' (Volume-III) has six chapters; the first three are the recorded discourses of His Holiness Sant Ishar Singh Ji delivered to the audience which used to assemble at a private lodge where Sant Ji stayed in the year 1961. In these discourses the fundamental questions of religio-mystic-philosophy have been discussed and the path leading to the transcendental state of mind is explained in a style that makes the inaccessible accessible. Here the words of profound knowledge steeped in the Divine Experience of Sant Ji Maharaj flow spontaneous like the mountain spring.

In the first Chapter entitled "*Sacred Sermons of Sant Ji*", the mode of contemplation is discussed. The next Chapters are devoted to the deep study of the concept of '*Shabad*' with its many ramifications. The word *Shabad* (Sanskrit *Sabda*) literally means sound. Theologically it means the Holy Word, the Logos and also a sacred hymn as frequently used in Gurbani. Its equivalent substitutes used in *Guru Granth Sahib* are *dhun* or *dhuni*, *nad*, *anahat nad*, *bachan*, *bani*, *kavao*. *Shabad* is often linked with the word *Guru* to form *gurushabad* or *gur ka sabad* (Guru's word). In the hymns of *Guru Granth Sahib* the term *Shabad* occurs independently 1271 times and linked with *Guru*, '*gur shabad*' occurs 572 times. Mostly *Shabad*, in *Gurbani*, stands for 'divine revelation'. The word, the *Shabad*, is the spoken voice of *EKONKAR*. It may also be the Divine voice of the mystical *Guru*. The *Guru*'s voice as preserved in *Guru Granth Sahib* is referred to as *Guru Shabad* or *Gurbani*. Mystically the *Shabad* originally belongs to God, the *Guru* being the instrument through which it is articulated. It is, therefore mentioned as *Dhur ki bani* (the word ultimate) *Khasam ki bani* (the utterance of the Lord Master (G.G.S. P. 722). *Shabad* is also identified with God, *Guru*

and also the Divine *Naam*. God reveals Himself and speaks through the *Guru*, and makes Himself known through *Shabad*, The Word, so that The Word is the *Guru*, (*Shabad Guru Surat Dhun Chela* P. 943). God reveals Himself through The Word and makes the path of liberation known through *Shabad, Nam & Guru*.

The real significance of the *Shabad* is revealed through its functions. One of the shades of *Shabad* is *hukam*, the Divine Cosmic Order or the Divine Creative Energy. ***Keeta pasao eko kavao, tis te hoe lakh dariao*** - with one word Thou didst effect the worldly Expanse, where by lacs of rivers began to flow (P. 3). The word itself is the Creative & Dissolutive Power, ***"By the Divine Word comes about Creation and dissolution; By the Divine Word again comes about creation - utpati parlo Sabde hove; Sabade hi phiri opati hovai. P. 117***). Again *Shabad, Nam* and *Hukam*, the three words stand for God's Operative power that Creates, Preserves and dissolves and is immanent in sustaining all the creation.

*Chaudis hukam vartai prabh tera
Chaudis namu patalang;
Sabb mai sabad vartai prabh sachha
Karami milai bialang.*

P. 1275

Only a mystic divine of Sant Ji's calibre can unfold the deep meanings of this basic concept. He is of the view that ***'human intellect cannot hold fast to the Shabad. The Holy Word is not a letter of alphabet, it is God's energy enriched in Divine Melody which is identical with God Himself (P. 14)***.

'What has been described as primal sound is actually *Shabad*. This is called *anabad Nad* (unstruck melody) : it is produced in the body without any effort of the individual self, by establishing its relationship with vital airs & ether (P. 20). His Holiness has identified thirteen sounds emanating from *Shabad* viz; *kingri, singi, bheri, toor, beena, Ek shabad, neesanu, garud shabad, ghanta, ghungru, tanti shabad, runjhun & babiha* (P. 20-23). It is really a very interesting

and fascinating study for the students of theology.

The fourth chapter of the book is the discourse of His Holiness Sant Waryam Singh Ji of Ratwara Sahib in which some glorious glimpses of a true saint are depicted. The last two chapters of the book record the speeches of Dr. Swami Ram, the saint scholar of International fame & also the founder of Himalayan Institute of Medical Sciences, Dehradun. These speeches were delivered at the annual *samagam* of Vishav Gurmat Roohani Mission Charitable Trust at Ratwara Sahib in the Oct., 1995. Swami Ram is a profound scholar of mysticism & religious philosophy and a great admirer of Sikh Gurus & Guru Granth Sahib.

I must thank Prof. P. D. Shastri for the translation and Prof. P. S. Sidhu for vetting this book. I know it is a stupendous task to translate the mystic thoughts; you can only imbibe them, if you have a faith. This book I do hope will definitely help to enrich your inner & real self.

Ratwara Sahib
12-3-2000

Dr. Jagjit Singh
Chief Editor

Sacred Sermons of Sant Ji

(Part - I)

During the course of series of Dewans - holy gatherings, at Chandigarh in 1961, one day, at dawn a large number of devotees both Sikh and Hindu brethren of almost all persuasions turned up. On that occasion a question was put to the holy great man.

*"By what means and by what discipline of life,
Tell me, O Nobleman, Is He attained?
And by what methods is He to be contemplated."
By touching the feet of the saints is attained the Wondrous Lord
To the feet of the holy therefore, attach thyself.*

**ਕਿਤੁ ਬਿਧਿਐ ਕਿਤੁ ਸੰਜਮਿ ਪਾਈਐ ॥
ਕਹੁ ਸੁਰਜਨ ਕਿਤੁ ਜੁਗਤੀ ਧਿਆਈਐ ॥**

ਅੰਗ - 822

The holy man pointed to the preceding lines of the great statement quoted above and asked the enquirer to ponder over the hint contained therein :

*"Beyond our reach, the eternal Creator
The purifier of sinners,
Contemplate Him even for an instant."*

**ਅਗਮ ਰੂਪ ਅਬਿਨਾਸੀ ਕਰਤਾ ਪਤਿਤ ਪਵਿਤ ਇਕ ਨਿਮਖ ਜਪਾਈਐ ॥
ਅਚਰਜੁ ਸੁਨਿਓ ਪਰਾਪਤਿ ਭੇਟਲੇ ਸੰਤ ਚਰਨ ਚਰਨ ਮਨੁ ਲਾਈਐ ॥**

ਅੰਗ - 822

By associating with the holy men who are in direct communion with the Divine, and by showing deep devotion to them, one can realise God. As Guru Maharaj avers in this connection :

*Those who utter Lord's Name with their tongue
And hear with ears the ambrosial word
Nanak says he is sacrifice unto them
Who are rapt in the Lord Transcendent."*

**ਰਸਨਾ ਉਚਰੰਤਿ ਨਾਮੰ ਸ੍ਰਵਣੰ ਸੁਨੰਤਿ ਸਬਦ ਅੰਮ੍ਰਿਤਹ ॥
ਨਾਨਕ ਤਿਨ ਸਦ ਬਲਿਹਾਰੰ ਜਿਨਾ ਧਿਆਨੁ ਪਾਰਬ੍ਰਹਮਣਹ ॥**

ਅੰਗ - 709

Ordinarily one can realise the God-head by recitation of Nam (ਨਾਮ), by being in the holy company of saints, and by deep devotion to God. Once, when through deep contemplation the interior visualisation of the Divine finds a lodgement in one's heart, then with the help of the enlightened saints the ultimate Consciousness of the Divine can be attained. The Gurmukhs, the Saints, and the spiritually endowed divines can easily discern and judge the spiritual worth of the seekers, who can be classified into three categories of high, middle and low according to their spiritual merit and standing. Then the means adopted to instruct them according to their respective merit fructify faster and show results quickly. The number of levels among these three categories of seekers multiply manifold, when their individual propensities imbibed from the three Gunas of *Rajo*, *Tamo* and *Sato* are taken into consideration.

For the seekers of the highest order and merit the most suitable method recommended is the worship and the contemplation of God purely as a non dual transcendent reality without attributes. For the middle level seekers there are three modes of contemplation. First type is called *prateek* (ਪ੍ਰਤੀਕ) , the second is called *Sampat* (ਸੰਪਤ) and the third is called *Angraih* (ਅੰਗ੍ਰਹਿ) (these terms are explained later). These three kinds are summed up under the title *dhyān* (ਧਿਆਨ). For the lower (third category) seekers, remembering and repeating the Name of God, with the tongue; then doing *jap* in the heart, and finally *ajapa jap* (repeating God's Name in the mind only). These three kinds are summed up under the designation of *Jaap* (ਜਾਪ). In these is included nine-fold devotion (*bhagti*). Devotion is of two kinds : one is called devotion of the Beyond, that is the highest form of devotion. It is called devotion to One Supreme only. Devotion which is constant and is full of passion (love of God) is called devotion to The Beyond. To this only a person of True knowledge is entitled - none else. The second type is called

devotion of Non-Beyond (ਅਪਰਾ ਭਗਤੀ). This is a non intensive devotion of Duality. All the four kinds of seekers, the *Artha Aarbi* (ਅਰਥ ਆਰਥੀ), The *Aarat* (ਆਰਤ), The *Atur* and *Giani* can use this mode of worship. Some great souls have mentioned four types of seeker devotees.

1. **Kanishta (ਕਨਿਸ਼ਟ ਭਜਨੀਕ)** are the lowest type : Those who cannot concentrate and control their wayward mind, during recital of scriptures and prayer. They read and recite the scriptures without concentration. They meditate in fits and starts and without bothering whether the mind is attentive or indulging in flights of imagination. These seekers in the company of other devotees do acquire the habit and inclination to pray, to observe the daily meditative routine, and how to read and recite the holy texts, but they remain completely oblivious of the fact that :

*"Praise the Lord O Saintly friends
With mind concentrated and fully awakened."*

**ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥
ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥**

ਅੰਗ - 295

Such devotee-worshippers try to shun evil acts and thoughts, they listen to the discourses of the great souls in the religious meetings - superficially they are also engaged in *sewa* (ਸੇਵਾ) (service of people), they also talk of great thoughts more or less. But they do not enquire from the great persons the methods to control the mind. Rather they persevere in their own way. These persons are somewhat better than those who do not worship at all. The persistence in their own wayward manner of worship does in the long run, bear fruit, if they are lucky enough to encounter some enlightened soul, from whom by learning the most appropriate mode of worship, they may acquire the propensity to pray and meditate with full concentration of mind. It is also possible that in the wholesome company of saints they may make an effort to control and stabilize their minds. It will not be wrong if they are called

the students of first standard in a Primary school of devotional worship. But they are certainly better than those who do not pray at all.

2. Middle level Devotees (ਮਧਮ ਭਜਨੀਕ) - The consciousness of these seekers has been somewhat awakened. When in prayer or reading the holy text they make an attempt to control their mind. When they are reading the Holy text, they pay attention to the spellings and thus try to stop the mind from wandering. They make an attempt to understand the meaning of the sacred text, and for that brief moment, they are able to stop the mind from its flights. Sometime, they get absorbed in the substance (meaning) of the holy text for a short while and even begin enjoying the Bani in a small measure. When doing the *jap of gur-mantra* (the secret word given to them by the Guru), they know that their mind is making the flights and they try various expedients to control it. Sometimes, their mind does become stable and for a little while, they are able to achieve concentration and feel its divine taste - and they make up their mind, that in future when they sit for prayer, they will not allow their mind to wander. But mind is elusive like mercury. You can't hold mercury under your finger. To control mercury, you need some chemical, similarly to control your mind you need some proper method. Such a devotee is classed as the middle type. These are much better than the aforesaid ones (lower level devotees). If they work hard, they can very soon make progress. These can be termed as devotees, who have studied upto the matriculation standard.

The Best devotees (ਉਤਮ ਭਜਨੀਕ) - The beloved devotees of this class are full of love for the Holy Gurus and for their beloved Saints. They regard their words as sublime and worth veneration. Their time of the prayer is firmly fixed. They recite the Bani with rapt attention and in a perfect manner; and they sit for prayer at a

proper place. At that time, they never allow any other thought to enter their mind. They get completely engrossed in the *shabad* (The holy word). By slow degrees they forget their surroundings and become a part of the *Shabad* itself. They spontaneously obtain the knowledge of the secret internal activities. With full faith, they cross the internal stages and get on the road to progress. By keeping company with the great souls, they soon arrive at their desired destination. In their mind, there is a strong urge to do good to others to perform desireless actions, to bring the people who have lost their way on the right path. They themselves do the *jap of the Nam* and also inspire others to do the same. They organise the meetings and devotional programmes by bringing Godly great persons there. If for any reason, their inner consciousness is disturbed, they inwardly begin to feel the change at once just like a drug addict, who feels disturbed when he can't get the intoxicant he needs. About this the Bani says :

I slept not with my spouse to-night and every part of my body is pining in pain.

Go and ask thou the deserted one, as to how does she passes her night.

ਅਜੁ ਨ ਸੁਤੀ ਕੰਤ ਸਿਉ ਅੰਗੁ ਮੁੜੇ ਮੁੜਿ ਜਾਇ॥

ਜਾਇ ਪੁਛਹੁ ਡੋਹਾਗਣੀ ਤੁਮ ਕਿਉ ਰੈਣਿ ਵਿਹਾਇ॥ ਅੰਗ - 1379

Such devotees begin to experience the inner light, and inwardly and outwardly they feel it as the Light of God. But still, the complete destruction of ignorance has not taken place. They sometime feel five types of illusions : (i) the illusion of duality, (ii) doubt about one's duty (iii) illusion about one's companions (iv) illusion about change and (v) illusion about what is Reality. The influence of these five illusions still remains in their mental make up; sometimes, the darkness of ignorance overpowers them, due to the natural force of habit; and often that darkness is relieved by the light of True knowledge. Such devotees need the guidance of God realised great souls at all times who have the capacity to

destroy the five illusions.

Such devotee seekers have risen to the Master's (Post graduate) level of their spiritual quest and knowledge.

4. The highest level of seekers : - In their case all the five illusions have been destroyed, and after acquiring the ultimate knowledge of The Absolute, their minds more often abide in the fourth, fifth and sixth stage of Super-consciousness. Because of the total absence of the I'ness (ego) they become god like *Brahmagyanis* (gnostics), and are often honoured by such exalted appellations as *Guru Dashmesh Maharaj* gracefully confers : -

*He who knows the Spiritual Bliss
He is the pure godly Khalsa,
Between God, myself and him
Not a grain of difference is there, then.*

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

Such seekers have made Spiritual progress to the highest doctoral (D. Lit.) level.

Mentioned above are the four characteristic levels of the devotee-seekers. Those who are at the bottom to start with, then improve to middle level and then rise to the best categories, they can also reach their spiritual destination, provided they put in hard effort.

Now I will explain this to you in greater detail. Since it is difficult to remember all this, therefore, make a note of it in your note book. You may at your leisure discuss it among yourselves. By repeated studies, this knowledge becomes confirmed for those seekers who take part in holy meetings (*satsang*), recite the *Bani* (Holy texts) and who by studying the words and lives of greatmen, *Gursikhs* (ਗੁਰਸਿਖ), *Sadhus*, Spiritual adepts (ਸਾਧਕ) and *Arijs* (mystics - ਆਰਯ), and the spiritually enlightened souls were inspired by their

deeds and achievements to seek the Divine. Therefore, it is essential that they should control their mind, free their mind from the meshes of the false worldly pleasures and should forsake desires of all sorts. According to the philosophy of *Gurmat*, when a soul is born in the world in the shape of man, then his livelihood, joys and sorrows, praise and censure, gain and loss, have all been written in the shape of destiny since the beginning of time according to the inexorable law of Karma. Even the familial relationships and ties of their present life are determined as written by the eternal law of *Samyoga* and *Viyoga*. (The process of union and separation).

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

ਜੈਸੀ ਕਲਮ ਵੁੜੀ ਹੈ ਮਸਤਕਿ ਤੈਸੀ ਜੀਅੜੇ ਪਾਸਿ॥ ਅੰਗ - 74

About these writs of Destiny more clarifications are given us under -

The writ, scribed by the Creator, O my mate, can be erased not. The Creator, who Himself has created the universe, mercifully places His foot (realization) in man's mind.

ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ॥

ਆਪੇ ਕਾਰਣੁ ਜਿਨਿ ਕੀਆ ਕਰਿ ਕਿਰਪਾ ਪਗੁ ਧਾਰਿ॥ ਅੰਗ - 937

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

He Himself is without a writ.

Creating the creation, the Lord beholds it and Himself, causes His writ to be executed.

ਸਰਬ ਜੀਆ ਸਿਰਿ ਲੇਖੁ ਧੁਰਾਰੂ

ਬਿਨੁ ਲੇਖੈ ਨਹੀ ਕੋਈ ਜੀਉ॥

ਆਪਿ ਅਲੇਖੁ ਕੁਦਰਤਿ ਕਰਿ ਦੇਖੈ

ਹੁਕਮਿ ਚਲਾਏ ਸੋਈ ਜੀਉ॥

ਅੰਗ - 598

It is very essential for all seekers that by having firm faith in these statements of the Gurus they should forsake the desires for wealth, women and children, and then should associate with the

well known Saints, savants and mystics.

Out of the godly men whom you have adopted, keep the company of such as are full time practitioners of the transcendental meditation of the Infinite and who are seekers of the Word Divine. By keeping their company, the seeker can advance on the path of Name Divine. In order to make progress in one's practice of Nam, it is necessary under all conditions to practise such virtues as non-attachment to the world, right thinking, contentment, fortitude, forgiveness and belief in God and so on. One should totally leave all those actions in which these virtues do not figure.

Do thou not ever do such a deed, of which thou may have to repent in the end.

ਐਸਾ ਕੰਮ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ॥

ਅੰਗ - 918

Farid, the deeds, which are of no avail, abandon thou those deeds, lest thou be put to shame in the court of the Lord.

ਫਰੀਦਾ ਜਿੰਨੀ ਕੰਮੀ ਨਾਹਿ ਗੁਣ ਤੇ ਕੰਮੜੇ ਵਿਸਾਰਿ॥

ਮਤ ਸਰਮਿੰਦਾ ਥੀਵਹੀ ਸਾਈ ਦੈ ਦਰਬਾਰਿ॥

ਅੰਗ - 1381

For achieving the supreme state, self-control, meditation and taking part in holy congregation are absolutely essential. Adopting these virtues alone is called an endeavour to reach the goal. The real fact is that to the thoughtless man the world seems real. As against this, to the thoughtful person, who is engrossed in Him, this very world looks the manifest form of God Himself. The world is the creation of the mental imagination. When this falsehood is destroyed and one achieves the mindless state, then this world appears as the manifest form of God.

For the seeker of the Supreme, to start with, it is very necessary to feel love for the gross form of the Guru. By such a love for the guru, the secret wire inside gets connected to the reality of the Almighty. With His Grace, this wire reaches the heart and kindles earnest desire for achieving God. Gradually as, the love

for the Guru finds a lodgement in the heart, in that measure the dirt of the inner mind begins to be washed away. Duality is absolutely finished. When with incessant practice, one's consciousness becomes refined, then love for the formless being of the Guru springs forth. Because our path is :

As a lotus-flower remains unaffected in water, as also a duck swims against the stream's current and becomes not wet, so with fixed intent on the Guru's word and uttering the Name, O Nanak, the dreadful world-ocean is crossed.

**ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ॥
ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੈ॥੫੧੧ -
938**

The purpose is to gain mastery of the *Shabad* (Holy Word). *Shabad* is all. There is nothing else but the *Shabad*. *Shabad* has assumed all shapes by becoming manifest. *Shabad* is the beginning, middle and end of all. For this reason, it is necessary to practise *Shabad*. As is hinted in Gurbani -

*The creation and deluge occur through the Lord's Word.
Through the Word the creation evolves again.
Guru's slave knows that the True Lord Himself does everything.
The Guru-centric realises that having created He merges all in Himself.*

**ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ॥ ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ॥
ਗੁਰਮੁਖਿ ਵਰਤੈ ਸਭੁ ਆਪੇ ਸਚਾ ਗੁਰਮੁਖਿ ਉਪਾਇ ਸਮਾਵਣਿਆ॥
ਅੰਗ - 117**

By being in touch with the great and enlightened savants who are well-versed in the revealed Divine Word one can overcome the human infirmities and weaknesses created by the overwhelming evil perversions, the long accumulated veneer of dirt of generations, the discriminatory human segregation, and cloud of mental obscurity. His internal life is characterised by *satogun* (noble quality) and he experiences happiness. But in order to reach one's destination, the steep climb of the consciousness is accomplished, only by the practice of the *Shabad* (holy word). Hence it is

necessary for us to wait upon the great souls, who have realised the Truth and we should be ever busy in their service. The beloved Sikhs should adore the *Bani* of *Guru Granth Sabib* and should listen to it, read it and have faith in it.

Meeting with thy Guru, remain thou ever wakeful.

ਹੋਹੁ ਸਾਵਧਾਨ ਅਪੁਨੇ ਗੁਰ ਸਿਉ ॥

ਅੰਗ - 895

They should devote themselves to Him body and soul and render service to Him humbly without any trace of personal vanity. It is also imperative to be in close communion both inwardly and outwardly with such a saint every day for an hour or two. One should gaze straight into his eyes without batting one's eye lids. Thus one should go on practising this every day. While doing so, a day will come when the sight of that great soul (saint) will focus on you. Then there will be a cleaning of your mind and the evil of your mind would vanish. In this way, when he preaches to you of his own accord about the higher states, then, automatically your mind will reach the higher stages. This means that for establishing complete rapport with your guru, you should remain ardently eager for catching his eye. The grace and the miracle of Guru's power would start moulding your inside and you would make daily progress (on the spiritual path), with your effort and constant practice. One should not be in a haste to accomplish this nor should one feel restless (for immediate success), because the steady, step by step practice gradually bears fruit. Some over eager enthusiasts who as soon as they meet a saint, start practising spiritual routine at once. They leave the whole thing in the middle and one does not know where they have evaporated. Any act done in haste cannot last for long. This creates obstacles in your path, at the instance of *satan*. Whatever action is performed under the glance of grace of the Guru remains permanent. Just as a golden principle is demonstrated for the remembrance (of God).

God's churn, churn thou O my brother.

Steadily churn it, that the butter may not be lost.

ਹਰਿ ਕਾ ਬਿਲੋਵਨਾ ਬਿਲੋਵਹੁ ਮੇਰੇ ਭਾਈ॥

ਸਹਜਿ ਬਿਲੋਵਹੁ ਜੈਸੇ ਤਤੁ ਨ ਜਾਈ॥

ਅੰਗ - 478

Then the great man remarked, what I have narrated to you are the external means. Now I will tell you about the upliftment (raising) of internal consciousness by degrees which is achieved by the *fakirs*. Please listen to it carefully. When your consciousness sees the heavens in the head; then stars, planets, many moons, and countless suns will appear in a clear and clean sky. Also you would have the resplendent glimpse of the form on which you used to meditate in the *Agya-Chakkar* in this sky. Many seekers being satisfied with these glimpses stop here and feel satisfied when they see the light of these destinations. When you put in hard labour to practise through *Baikhari* (ਬੈਖਰੀ), *Madhyama* (ਮਧਮਾ) (middling) *Pasanti* (ਪਸੰਤੀ) and Final *Para* (ਪਰਾ) (beyond) forms of the *Bani* (divine Word) and put the pressure of your breath on the last-Bani, whose dwelling is in the navel (ਨਾਭੀ), then the prayer to God would burst out of every pore of your body. Then generally this is the condition : A man of God meditates on God with every fibre of his being (P. 941). Beyond that when the saints after having decided all points, would counsel you to raise your consciousness to a greater height, only then one should resort to practice in the right way. First of all in *Agya Chakkar*, you have with great effort to steady your meditation between the two eyes at the root of the nose. As is said -

I see the fruitful vision of the Saint-Guru and this is the idea, that I have entertained in my mind.

The Lord has become merciful unto Nanak and he has entered the sanctuary of the Saint Guru.

ਸਫਲ ਮੁਰਤਿ ਪਰਸਉ ਸੰਤਨ ਕੀ ਇਹੈ ਧਿਆਨਾ ਧਰਨਾ॥

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਠਾਕੁਰੁ ਨਾਨਕ ਕਉ ਪਰਿਓ ਸਾਧ ਕੀ ਸਰਨਾ॥

ਅੰਗ - 531

Here you would meditate on the Concrete Form of God. Gradually you would see the light and you would get the glimpse, the form would look transparent. When your being is merged in this figure of God, then you would experience that your own body is exactly like the Form of your meditation. Then the difference of meditation, meditator and meditated would break and the seeker would become worthy of the higher destination.

Warning - Since the path of Shabad consciousness is esoteric, it is not to be made public. You have to have firm faith in the instructions of the great *souls*. There are countless roads to reach Waheguru, there are endless means (methods); you should firmly stick to the formula, by means of which you can find the solution to your problem. Many votaries going on this path, without much experience, raise the objection that it is idolatry, it is false ideology. But Guru Maharaj has ordained thus -

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

**ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ ॥**

ਅੰਗ - 864

The meditation consists of three parts, depending on the stage of the development of the seeker. They are 1. *Prateek Dhyan* (ਪ੍ਰਤੀਕ ਧਿਆਨ) 2. *Sampat Dhian* (ਸੰਪਤ ਧਿਆਨ) and 3. *Abamgrahi Dhyan* (ਅਹੰਗ੍ਰਹਿ ਧਿਆਨ) (explained below).

1. *Prateek Dhyan* (ਪ੍ਰਤੀਕ ਧਿਆਨ) - (meditation on an object fully believed to be God) Take whatever object you seek to worship as God (Holy Book or Guru or idol) then build your unshakable faith in it, by regarding it as a direct source and the manifest proof of godliness and the visible form of God Himself. This is called meditating on a set image. As has been ordained -

Deem thou the Guru and God as One.

ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ ॥

ਅੰਗ - 864

Look at the Guru as the image of God Himself and feel the presence of divinity in him. This is called the worship of a manifest image of God.

2. *Sampat Dhyan* (ਸੰਪਤ ਧਿਆਨ) - (Meditation of an image as God) Leave aside the visible shape and develop consciousness of godhood in the object of your worship and find in it only the presence of God (not its visible shape). This is called *Sampat Dhyan*. The commandment is -

*The Guru and God are one and the Divine imbues all.
They who are pre-destined, reflect over the Lord's Name.*

**ਗੁਰੂ ਪਰਮੇਸਰੁ ਏਕੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ॥
ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸੇਈ ਨਾਮੁ ਧਿਆਇ॥ ਅੰਗ - 53**

*My mind, none else is so great as the Guru.
I can think of no other place. The Guru alone can cause me to meet
the True Lord.*

**ਮੇਰੇ ਮਨ ਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥
ਦੂਜਾ ਥਾਉ ਨ ਕੋ ਸੁਝੈ ਗੁਰ ਮੇਲੇ ਸਚੁ ਸੋਇ॥ ਅੰਗ - 49**

*I have served the Guru, the Supreme Lord and the dispeller of
dread and my agony is eliminated.
The True Guru is the profound and unfathomable Ocean of Peace
and the destroyer of sin.*

**ਗੁਰੂ ਪਰਮੇਸਰੁ ਸੇਵਿਆ ਭੈ ਭੰਜਨੁ ਦੁਖ ਲਖੁ॥
ਸਤਿਗੁਰੁ ਗਹਿਰ ਗਭੀਰੁ ਹੈ ਸੁਖ ਸਾਗਰੁ ਅਘਖੰਡੁ॥ ਅੰਗ - 49**

*The Guru is God, and Guru, the Lord of the universe.
The Guru is bounteous, compassionate and forgiving.
He, whose mind is attached to the Guru's feet, be, O slave Nanak,
has perfect destiny.*

**ਗੁਰੂ ਪਰਮੇਸਰੁ ਗੁਰੁ ਗੋਵਿੰਦੁ॥
ਗੁਰੁ ਦਾਤਾ ਦਇਆਲ ਬਖਸਿੰਦੁ॥
ਗੁਰ ਚਰਨੀ ਜਾ ਕਾ ਮਨੁ ਲਾਗਾ॥
ਨਾਨਕ ਦਾਸ ਤਿਸੁ ਪੂਰਨ ਭਾਗਾ॥ ਅੰਗ - 897**

*The Guru's feet, I have enshrined within my mind and the Lord,
has mercifully united me with Himself.*

**ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਵਸਾਏ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਏ ॥**

ਅੰਗ - 1270

Meditating on some Form of God is very important in this mode of Worship; because human intellect cannot know the Godliness of the *Shabad* (holy Word). You cannot hold fast to the *Shabad*. Uniting the consciousness with the Holy Word is possible only for the very advanced seekers. Only such a seeker is fit for the meditation of the *Shabad* who has totally withdrawn himself from all the affairs of the world and has merged himself with the all-pervading Waheguru. The Holy Word is not a letter of alphabet, it is Divine Energy in tune with the *melody of the Shabad*; it is complete identity with God.

So at the time of contemplation of God by being in tune with the divine meoldy of the *Shabad*. The contemplation of *Shabad* means total realisation of the perfection (Godhood) of Waheguru. Many seekers wrongly start meditating on the letters (of the alphabet) which does not lead to progress.

Another matter is that to whatever school you have been admitted, you have to follow the formulas of the teacher of that institution. To indulge in the criticism and fault finding of these will destroy the six phases of having achieved indifference to the world. And all the gains hither to made by the seeker lose their usefulness. In this way, many seekers exposing their atheism, persist in their assertion that there is no need of a guru or a saint to guide them on this path of spiritualism. This argument of theirs is valid upto some extent, for many pretenders and hypocrites are proclaimed as saints or *sadhus*. But they are bogus ones; they have absolutely no knowledge of the ultimate goal. They are themselves spiritually blind. If anyone becomes their follower, he too will fall in the pit of ignorance.

If a blind one leads the way, he would lead the whole company to

destruction.

ਅੰਨਾ ਆਗੂ ਜੇ ਥੀਐ, ਸਭੁ ਸਾਥੁ ਮੁਹਾਵੈ॥

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 35/2

For this reason, by showing devotion to the saints, to Guru's true Sikhs, and to those who have realised the Ultimate, one establishes love with the True Guru or Waheguru. Because the genuine saints are rare, therefore, clues to identify them are as under

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

ਆਵੈ ਸਾਹਿਬੁ ਚਿਤਿ ਤੇਰਿਆ ਭਗਤਾ ਡਿਠਿਆ॥ ਅੰਗ - 520

If meeting with a holy man, you feel that the *wave* of *Gur-mantar* is automatically bursting out of your heart, like water gushing out of a spring, then you can be sure that you are sitting in the company of a true saint.

Make thou friendship with the pious person, and attach thy mind with the True Guru.

Thiswise, thy root of birth and death shall be cut and then thou shalt be blest with peace, O friend.

ਗੁਰਮੁਖ ਸਉ ਕਰਿ ਦੋਸਤੀ ਸਤਿਗੁਰ ਸਉ ਲਾਇ ਚਿਤੁ॥

ਜੰਮਣ ਮਰਣ ਕਾ ਮੂਲੁ ਕਟੀਐ ਤਾਂ ਸੁਖੁ ਹੋਵੀ ਮਿਤ॥ ਅੰਗ - 1421

The ward is the Guru,

And the mind rapt in it is the disciple.

ਸਬਦੁ ਗੁਰੁ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ॥

ਅੰਗ - 943

But in fact, an intellectual seeker, whose mind is not stable, cannot grasp the *Shabad* (divine word). Those seekers who attained spiritual merit in their previous birth, now start from the stage, where they left it in their previous life and now come into the world in a new body. They are able to link their consciousness with the *Shabad*. But the seeker, who is in first or second level (of this school of spiritualism) and has just started following the Guru and is treading on the path of Nam, but who has just come out of the life of sensual enjoyments and moral disorders, can under no

condition understand the technique of the M. A. class. If such a one wishes to reach his spiritual destination, then he will have to avoid false argumentation, and should concretise the lessons given by great souls and will have to pass through the preliminary stages of 'trikuti' mode of meditation and the object of meditation (God or Guru). Otherwise not having succeeded, through lack of success in this field, this life of his also would end fruitlessly.

The great divines have ordained further that in *Agya Chakkar*, there is the confluence of the three *Nadis* (ducts) namely *Ira*, *Pingla* and *Sukhmana* (these terms have been explained earlier). This is the spot for bathing of the mind in the tank of *Amrit* (nectar).

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

Priyag is there, where the three streams the Ganges, Jamna and Saraswati, meet. My mind bathes at that place.

O saints, the Immaculate Lord abides there. Going to the Guru, some rare one understands this.

The Immaculate Omnipresent Lord is seen in that place. Pause.

ਇੜਾ ਪਿੰਗੁਲਾ ਅਉਰ ਸੁਖਮਨਾ ਤੀਨਿ ਬਸਹਿ ਇਕ ਠਾਈ॥

ਬੇਣੀ ਸੰਗਮੁ ਤਹ ਪਿਰਾਗੁ ਮਨੁ ਮਜਨੁ ਕਰੇ ਤਿਥਾਈ॥

ਸੰਤਹੁ ਤਹਾ ਨਿਰੰਜਨ ਰਾਮੁ ਹੈ॥

ਗੁਰ ਗਮਿ ਚੀਨੈ ਬਿਰਲਾ ਕੋਇ॥

ਤਹਾ ਨਿਰੰਜਨੁ ਰਮਈਆ ਹੋਇ॥

ਅੰਗ - 974

Out of these three *nadis*, the two go on showing countless kinds of the lights of the stars, the moon and the sun. At this spot, during spiritual practice a kind of dance is discerned, which reveals to the consciousness unlimited phenomena of the unstruck melody and reverberance of the divine words. Generally five types of sounds can be heard from the divine tunes. But as the consciousness makes progress and becomes finer the sound of the various kinds of instruments seem to intoxicate it. There is nothing in the third *Nadi*, but darkness. But sometimes, the consciousness rises to higher level through this *nadi*, without hearing the divine

Word and without that dance and without seeing the (above-mentioned) illuminations, the phenomena are something like this as

The Lotus (ਕੰਵਲ) :

The things, which ever caused me great anxiety, they all have now vanished.

I now sleep in peace, abide in the supreme spiritual bliss and my inverted heart lotus has bloomed.

ਜਿਨਾ ਬਾਤ ਕੋ ਬਹੁਤੁ ਅੰਦੇਸਰੋ ਤੇ ਮਿਟੇ ਸਭਿ ਗਇਆ॥

ਸਹਜ ਸੈਨ ਅਰੁ ਸੁਖਮਨ ਨਾਰੀ ਉਧ ਕਮਲ ਬਿਗਸਇਆ॥ ਅੰਗ - 612

He, in whose inverse heart lotus, the Divine light dawns, sees the pure Lord amongst all.

ਉਧ ਕਵਲੁ ਜਿਸੁ ਹੋਇ ਪ੍ਰਗਾਸਾ

ਤਿਨਿ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ ਜੀਉ॥

ਅੰਗ - 108

My doubt is dispelled. I have obtained peace and rest. The Lord has appeared unto me and my heart-lotus has blossomed.

ਭ੍ਰਮੁ ਖੋਇਓ ਸਾਂਤਿ ਸਹਜਿ ਸੁਆਮੀ

ਪਰਗਾਸੁ ਭਇਆ ਕਉਲੁ ਖਿਲਿਆ॥

ਅੰਗ - 249

When there is the manifestation of the lotus. The commandment is -

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

ਉਲਟਿ ਕਮਲੁ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ

ਇਹੁ ਮਨੁ ਕਤਹੁ ਨ ਜਾਇ॥

ਅੰਗ - 1291

The mind becomes, thought waves cease, the desires are destroyed and one easily gets into meditation. One catches the glimpse of one's beloved deity even with the open eyes :

Their mind lotus blooms and their attention remains fixed (in the Lord) in a State of Equipoise.

ਹਿਰਦੈ ਕਮਲੁ ਪ੍ਰਗਾਸਿਆ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨੁ॥

ਅੰਗ - 26

The Stars :

The comet has arisen. How can the Lord be seen with the eye?

The True Guru shows the Lord to the perfectly fortunate slave of his.

ਤਾਰਾ ਚੜਿਆ ਲੰਮਾ ਕਿਉ ਨਦਰਿ ਨਿਹਾਲਿਆ ਰਾਮ॥
ਸੇਵਕ ਪੂਰ ਕਰੰਮਾ ਸਤਿਗੁਰਿ ਸਬਦਿ ਦਿਖਾਲਿਆ ਰਾਮ॥

ਅੰਗ - 1110

*In the (heart) lotus chamber are the jewels.
There they glitter like lightning.
The Lord is near, not far.
He completely permeates my mind.*

ਰਤਨ ਕਮਲ ਕੋਠਰੀ॥ ਚਮਕਾਰ ਬੀਜੁਲ ਤਹੀ॥
ਨੇਰੇ ਨਾਹੀ ਦੂਰਿ॥ ਨਿਜ ਆਤਮੈ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਅੰਗ - 657

*The lightning flashes and bliss reigns in the place.
ਬਿਜਲੀ ਚਮਕੈ ਹੋਇ ਅਨੰਦੁ॥* ਅੰਗ - 1162

The Moon :

Thy bounties, O Lord, illumine the soul and the moon of gnosis shines in the body.

By the Lord's gifts, the moon of Divine knowledge shines and the darkness of pain is removed.

ਚੰਦੋ ਦੀਪਾਇਆ ਦਾਨਿ ਹਰਿ ਕੈ
ਘਟਿ ਚਾਨਣਾ ਤਨਿ ਚੰਦੁ ਦੀਪਾਇਆ॥ ਅੰਗ - 765

By Guru's grace, I have easily obtained the home of bliss. The darkness is dispelled and the moon of wisdom has risen. Pause.

ਗੁਰ ਪਰਸਾਦਿ ਸਹਜ ਘਰੁ ਪਾਇਆ
ਮਿਟਿਆ ਅੰਧੇਰਾ ਚੰਦੁ ਚੜਿਆ॥ ਅੰਗ - 393

My soul in bloom attains sixteen perfectious of power.

ਸੋਲਹ ਕਲਾ ਸੰਪੂਰਨ ਫਲਿਆ॥ ਅੰਗ - 1081

The Sun :

*On the twelfth Lunar day
Twelve suns seem to blaze (in the mind).*

ਬਾਰਸਿ ਬਾਰਹ ਉਗਵੈ ਸੂਰ॥ ਅੰਗ - 344

Such is my Lord, for whom millions of suns shine.

ਕੋਟਿ ਸੂਰ ਜਾ ਕੈ ਪਰਗਾਸ॥ ਅੰਗ - 1162

The sun has risen and its light has illumined everything.
ਪ੍ਰਗਟਿਆ ਸੂਰ ਜੋਤਿ ਉਜਿਆਰਾ॥ ਅੰਗ - 737

The Sun God sayeth thus to the sage Yagvalk; at first one would see something like the light of the stars, then as the constellations in the mirror, then something like the lunar sphere, then like the light of the nine jewels, thereafter like the rising sun, then like the light of the jewel shining like the circle of fire, after that the five heavens flash upon your sight.

Along with this, the sound of the five elements and five types of the celestial harmonies manifest themselves. As the consciousness, passes through the very fine *Nadis*, the music associated with them is heard.

*There are water, fire, air, dust, and the sky.
In that house of five elements abides the mortal.*

**ਅਪੁ ਤੇਜ ਵਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ॥
ਤਿਨ ਮਹਿ ਪੰਚ ਤਤੁ ਘਰਿ ਵਾਸਾ॥ ਅੰਗ - 1031**

My Salagram is God, whose bell is heard in the world's four corners.

Whose seat is ever in the heaven.

**ਘੰਟਾ ਜਾ ਕਾ ਸੁਨੀਐ ਚਹੁ ਕੁੰਟ॥
ਆਸਨੁ ਜਾ ਕਾ ਸਦਾ ਬੈਕੁੰਠ॥ ਅੰਗ - 393**

He overwhelms his desire, enshrines the Lord within his mind and reflects on the True Guru's word.

Within him spontaneously rings the lute of Divine knowledge and he sees Thy Light amongst all the hearts. O Lord.

**ਮਨਸਾ ਮਾਰਿ ਮਨੈ ਮਹਿ ਰਾਖੈ ਸਤਿਗੁਰ ਸਬਦਿ ਵੀਚਾਰੀ॥
ਸਿੰਝੀ ਸੁਰਤਿ ਅਨਾਹਦਿ ਵਾਜੈ ਘਟਿ ਘਟਿ ਜੋਤਿ ਤੁਮਾਰੀ॥ ਅੰਗ - 907**

Make thine hands the cymbals, thine eyes the kettle-drums and thy forehead the rebeck to harp upon God's goodness.

Chime thou the sweet music of the flute in thine ears and with thy tongue sing thou the celestial strain.

Bringing the articles like the anklets, dance thou, O man, with the rhythmical movements of thy hands.

ਕਰ ਕਰਿ ਤਾਲ ਪਖਾਵਜੁ ਨੈਨਹੁ ਮਾਥੈ ਵਜਹਿ ਰਬਾਬਾ॥
 ਕਰਨਹੁ ਮਧੁ ਬਾਸੁਰੀ ਬਾਜੈ ਜਿਹਵਾ ਧੁਨਿ ਆਗਾਜਾ॥
 ਨਿਰਤਿ ਕਰੇ ਕਰਿ ਮਨੁਆ ਨਾਚੈ ਆਣੈ ਘੁਘਰ ਸਾਜਾ॥ ਅੰਗ - 884

The Lord is manifest in the tenth gate, where the celestial strain resounds to the accompaniment of the sound of the five musical instruments.

Struck with wonder, one sees all the islands, universes, underworlds, continents and spheres there.

ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ਤਹ ਬਾਜੈ ਸਬਦੁ ਨੀਸਾਣੁ॥
 ਦੀਪ ਲੋਅ ਪਾਤਾਲ ਤਹ ਖੰਡ ਮੰਡਲ ਹੈਰਾਨੁ॥ ਅੰਗ - 1291

The celestial strain of the five musical instruments resounds within me and I abide ever with the Lord of the world.

ਪੰਚੇ ਸਬਦ ਅਨਾਹਦ ਬਾਜੈ ਸੰਗੇ ਸਾਰਿੰਗ ਪਾਨੀ॥ ਅੰਗ - 1350

What has been described as the primal sound is actually the *Shabad* (Divine Word). This is called *Anahad Nad* - the unstruck melody which is produced in the body without any effort of the individual self and by the spontaneous vibrance of the vital airs (life breath) with the ether. It is of ten kinds in the body -

1. *Kingri* (ਕਿੰਗਰੀ) - Single string musical instrument

My Guru, the detached Yogi, has fascinated all and has played the lyre of the Lord's love in every heart.

ਮੋਹਿ ਗਇਆ ਬੈਰਾਗੀ ਜੋਗੀ ਘਟਿ ਘਟਿ ਕਿੰਗੁਰੀ ਵਾਈ॥ਅੰਗ - 907

My mind and breath, I have made the two gourds of my fiddle and the Lord of all the ages I have made its frame.

Stable has become the string and breaks not, and the fiddle plays spontaneously.

ਮਨੁ ਪਵਨੁ ਦੁਇ ਤੂੰਬਾ ਕਰੀ ਹੈ ਜੁਗ ਜੁਗ ਸਾਰਦ ਸਾਜੀ॥

ਥਿਰੁ ਭਈ ਤੰਤੀ ਤੂਟਸਿ ਨਾਹੀ ਅਨਹਦ ਕਿੰਗੁਰੀ ਬਾਜੀ॥

ਅੰਗ - 334-35

The flute resounds night and day within all the hearts which bear sublime love to God's Name.

ਘਟਿ ਘਟਿ ਵਾਜੈ ਕਿੰਗੁਰੀ ਅਨਦਿਨੁ ਸਬਦਿ ਸੁਭਾਇ॥ ਅੰਗ - 62

2. *Singi* (ਸਿੰਡੀ) - Yogi's hollow horn, a kind of trumpet

Within him spontaneously rings the lute of Divine knowledge and he sees Thy Light amongst all the hearts, O Lord.

ਸਿੰਠੀ ਸੁਰਤਿ ਅਨਾਹਦਿ ਵਾਜੈ ਘਟਿ ਘਟਿ ਜੋਤਿ ਤੁਮਾਰੀ॥

ਅੰਗ - 907

3. *Bheri* (ਭੇਰੀ) - Kettle-drum

The celestial strain is the sounding of temple drums.

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ॥

ਅੰਗ - 663

4. *Toor* (ਤੂਰ, ਰਣਸਿੰਘਾ) - An S shaped trumpet.

All the desires are fulfilled. And unblown trumpets blow within the man.

ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ॥ ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ॥

ਅੰਗ - 629

Prays Nanak, repairing to the Guru's Feet, the unblown bugles play for the mortal.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ॥ ਅੰਗ - 922

Says Nanak, for him, whose Satguru is perfect, the unblown trumpets of bliss play.

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੂਰਾ॥ ਵਾਜੇ ਤਾ ਕੈ ਅਨਹਦ ਤੂਰਾ॥

ਅੰਗ - 393

5. *Beena* (ਬੀਣਾ) - A type of string, instrument, lute or lyre

The Yogi who plays on the flute of God's Name, sees the sight of the infinitely beautiful Lord.

ਬੀਣਾ ਸਬਦੁ ਵਜਾਵੈ ਜੋਗੀ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰਾ॥

ਸਬਦਿ ਅਨਾਹਦਿ ਸੋ ਸਹੁ ਰਾਤਾ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ॥ ਅੰਗ - 351

Within me ever plays the flute of Divine bliss.

ਨਿਤ ਬਾਜੇ ਅਨਹਤ ਬੀਣਾ॥

ਅੰਗ - 622

Then, the flute, in tranquillity, plays heavenly music.

ਤਉ ਅਨਹਦ ਬੇਣੁ ਸਹਜ ਮਹਿ ਬਾਇ॥

ਅੰਗ - 344

6. *Ek Shabad* (ਏਕ ਸ਼ਬਦ) - Sound of one Word (The primal sound)

The One word abides in my mind and I shall not be born again.

- ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ॥
ਅੰਗ - 795
- He lops off the three branches (qualities) and embraces love for One Word.*
- ਸਾਖਾ ਤੀਨਿ ਨਿਵਾਰੀਆ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਇ॥ ਅੰਗ - 66
7. *Neesanu* (ਨੀਸਾਣੁ) - Drum
I shall meet Lord with the beat of drum.
ਮਿਲਉ ਗੁਪਾਲ ਨੀਸਾਣੁ ਬਜਾਈ॥ ਅੰਗ - 1164
8. *Garud Shabad* (ਗਰੁੜ ਸ਼ਬਦ) - The mantra that effaces the poisonous effects.
If he hears the Supreme Guru's charm, believing in the Name his soul becomes contented.
ਗੁਰਮੁਖਿ ਗਾਰੜੁ ਜੇ ਸੁਣੇ ਮੰਨੇ ਨਾਉ ਸੰਤੋਸੁ॥ ਅੰਗ - 1009
As with Garudas spell in the mouth, one fears not the snake.
ਗਰੁੜ ਮੁਖਿ ਨਹੀ ਸਰਪ ਤ੍ਰਾਸ॥ ਅੰਗ - 987
9. *Ghanta* (ਘੰਟਾ) - Bell or Gong
My Salagram is god, whose bell is heard in the world's four corners.
ਘੰਟਾ ਜਾ ਕਾ ਸੁਨੀਐ ਚਹੁੰ ਕੁੰਟ॥ ਅੰਗ - 393
10. *Ghungru* (ਘੁੰਗਰੂ) - small tinkling bells
*If the mind is fixed, then, that is the tinkling of small bells
Then, what can the Death's courier, do unto me, hereafter?*
ਘੁੰਘਰੂ ਵਾਜੈ ਜੇ ਮਨੁ ਲਾਗੈ॥
ਤਉ ਜਮੁ ਕਹਾ ਕਰੇ ਮੈ ਸਿਉ ਆਗੈ॥ ਅੰਗ - 356
He plays upon the rebeck, tambourine, cymbals and anklets and thus he hears the Divine music.
ਰਬਾਬੁ ਪਖਾਵਜ ਤਾਲ ਘੁੰਘਰੂ
ਅਨਹਦ ਸਬਦੁ ਵਜਾਵੈ॥ ਅੰਗ - 381
11. *Tanti Sabad* (ਤੰਤੀ ਸ਼ਬਦ) - Sound of vibrating strings
If thou become virtuous, then shall the string play. In this way thy

desire shall depart.

ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਤਾ ਤੰਤੀ ਵਾਜੈ ਇਨ ਬਿਧਿ ਤ੍ਰਿਸਨਾ ਖੰਡੀ॥

ਅੰਗ - 908

12. *Runjhun* (ਰੁਣ ਝੁਣ) - Tinkling sound, jingle, chime

Whosoever reaches the Fearless Lord's Home, He ever hears the sweet and melodious celestial strain.

ਅਨਹਦ ਰੁਣ ਝੁਣਕਾਰੁ ਸਦਾ ਧੁਨਿ ਨਿਰਭਉ ਕੈ ਘਰਿ ਵਾਇਦਾ॥

ਅੰਗ - 1033

13. *Babihā* (ਬਬੀਹਾ, ਪਪੀਹਾ) - Music of the rain - bird

The pied-cuckoo chirps in the ambrosial hour of morning and then is his prayer heard in God's Court.

ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ ਤਾਂ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰ॥

ਅੰਗ - 1285

There are five kinds of sounds which are described as *Tanti* (ਤੰਤੀ), *Mridang* (ਮ੍ਰਿਦੰਗ), *Ghanta* (ਘੰਟਾ), *Ghata* (ਘਟਾ) (cloud), *Nafiri* (ਨਫੀਰੀ) etc.

In the *Hans Upanishad*, where there is the mention of *Anahad Shabad* (the unstruck melody), it is written that first is the sound of *Chatka* (ਚਟਕਾ), on hearing which all the hair stand on ends. The second is the sound of *Punn*, *Punn*, *Chann*, *Chann*, (ਪੁੰਨ-ਪੁੰਨ, ਚੰਨ-ਚੰਨ) on hearing which all the limbs of the body are in bloom. The third is the sound of the bell, on hearing which one's mind and intellect are filled with love. The fourth is the sound of the Conch, on hearing which, one's head begins to whirl like that of an intoxicated person. The fifth is the sound (note) of the harp, by concentrating one's consciousness on that, one feels supreme bliss and nectar seems to rain from the divine hole (top of the head). The sixth is sound of *Niratkari* (ਨਿਰਤਕਾਰੀ), on hearing which one feels *Amrit* (nectar) in one's throat. If the consciousness rises to the greatest height, then there is the sound of the flute, an extremely sweet note which fills every fibre of one's body with

sweetness; there is hardly any trace of the disturbance of the consciousness. For hours, for a whole day, for many days, one is enraptured with this sweet music; there are no thought-waves and one feels like one intoxicated. He forgets the world and remains absorbed in this sweet Word. By hearing that, one begins to experience strange powers; such as knowing other's inner thoughts; hearing distant sounds and seeing distant things in one's inner mind and such like miracles.

The eighth is the sound of *Pakhavaj* (ਪਖਾਵਜ). If one is merged in it, one achieves the power to feel the musical phenomenon which is operating in one's body or that which a seeker hears within himself and begins to know its meaning (or significance). The ninth divine word (Energy) is of the small *nafiri* (musical instrument). One begins to hear this sound after putting in very great effort. In this sound, one is saturated with energy to the full and one acquires extremely strong power. One acquires the power to reach any place one desires physically or mentally. If his path is obstructed by some obstacles or by a big river, he can cross all with a single step. He can enter any house and by becoming invisible, he gets the knowledge of all things there. The tenth is the sound of the cloud, on hearing which, one sees the Divine face to face. One actually becomes one with God. All these thoughts have been described in many scriptures, according to the reach of the writers. But what is commonly called Anhad Shabad (The Divine Word, the unstruck music) is the sum total of the five 'sounds'. As is stated in Bani :

*Where rings the orchestra harmony of five sounds
Where the drum-beat of The Word is sounded
There, one sees all the continents, regions, underworlds,
Spheres, climes and all the universes struck with awe.*

**ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ਤਹ ਬਾਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥
ਦੀਪ ਲੋਅ ਪਾਤਾਲ ਤਹ ਖੰਡ ਮੰਡਲ ਹੋਰਾਨੁ ॥ ਅੰਗ - 1291**

These five sounds are -

1. *Tata* (ਤੱਤ) - the sound of vibrating strings - (ਤੰਤੀ)
2. *Vitu* (ਵਿਤੁ) - the sound produced by percussion on a stretched leather or membrane - (ਮ੍ਰਿਦੰਗ)
3. *Ghan* (ਘਨ) - The sound produced by striking solid bronze metal - (ਘੰਟਾ)
4. *Nad* (ਨਾਦ) - the sound produced by thundering clouds - (ਘਟਾ)
5. *Shishur* or *Shikhar* (ਸ਼ਿਖਰ) - the sound produced by blowing wind (breath) through hollow holes. (Shehnai) - (ਨਫੀਰੀ)

Tat is the sound of vibrating strings

Vitu that of percussion on stretched leather.

Ghan is the sound of bronze metal

Thundering clouds produce Nad.

Shishur is the sound by blowing wind

This is what you need to know.

ਤਤ ਤੰਤੀ ਵਿਤੁ ਚਰਮ ਕਾ ਘਨ ਕਾਂਸੀ ਕੋ ਜਾਨ॥

ਨਾਦ ਸਬਦ ਘਟ ਕੋ ਕਹੈ ਸਵਾਸ ਸ਼ਿਖਰ ਪਹਿਚਾਨ॥

The sound is the quality of the ether; and its soul (essence) is the word, the letter of alphabet. There are two kinds of it. It would require a lot of time to explain in detail about the Divine Word, because all the seekers of the consciousness of the Word, write about their experience and about the means in numerous standard books. The sum total of all this is that the seeker should not get involved in the estimates of these words; rather after he achieves concentration of mind, he would naturally hear the reverberations of the *Anahad Nad* (divine music) Beyond these words the power that has the capacity to give significance to the sound is God (*Brahm*) Himself (His Power), Who is All-consciousness, All-Perfection, the most loved embodiment of all love, Who is all Truth, All Knowledge and all Bliss. Any seeker who experiences all these sounds and words, feels in them the

presence of God, and all his doubts come to an end.

The mind is an extremely fine entity. No one can estimate its extreme fineness which is beyond imagination. Even then, according to the estimate made of this fineness, it is like this : If you divide a hair into one lakh parts, and then if you divide that one part into further one lakh parts; and then if you divide the remainder into two parts, then the last unit is the estimate of the fineness of the mind (half of the billionth part of the hair). But because the mind is the illusive phenomenon of *Maya* (illusion), it is the product of five elements (earth, water, fire, air and ether - these constitute the body), it can be weighed and measured on some scale. One can achieve the state of godliness only after destroying this subtle mind. God is immanent in all beings - just as fragrance lives in the flowers, like fat in the milk and like the oil in the seeds or like the jewels or gems among the stones; He is like the thread running through all the gems or jewels of a necklace like the soul that lives in all the shapes that we see. A divinely realised person, who is the knower lives in that *Brahm* (the Infinite) with a stable intellect (never doubting). Such a person is called a self-realised or a liberated soul (He has achieved salvation in this life itself).

Many men of learning of today, being devoid of divine experience and who remain in the dark state of intellectualism, where neither the divine music is heard, nor the Light of Divine Word is seen, assert, that there is no Divine Word nor is there any divine music, nor is there any *Anabad* sound nor any (divine) Light. As opposed to all this, Guru Maharaj proclaims as under -

In the cave of celestial poise, I have acquired a seat.

God, the embodiment of lights, has played for me the celestial music.

ਸਹਜ ਗੁਫਾ ਮਹਿ ਆਸਣੁ ਬਾਧਿਆ॥

ਜੋਤਿ ਸਰੂਪ ਅਨਾਹਦੁ ਵਾਜਿਆ॥

ਅੰਗ - 370

My soul is bewitched by the unstruck melody, wondrous is whose

relish.

**ਅਨਹਦ ਧੁਨੀ ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ
ਅਚਰਜ ਤਾ ਕੇ ਸੁਾਦ॥**

ਅੰਗ - 1226

My inner-fire is quenched and I am cool and content. Hearing the celestial strain, I am wonder-struck and astonished.

**ਤਪਤਿ ਬੁਝੀ ਸੀਤਲ ਆਘਾਨੇ
ਸੁਨਿ ਅਨਹਦ ਬਿਸਮ ਭਏ ਬਿਸਮਾਦ॥**

ਅੰਗ - 1218

*What is the sign of the Lord's abode?
There is played the unbeaten music of the Name.*

**ਦੇਵ ਸਥਾਨੈ ਕਿਆ ਨੀਸਾਣੀ॥
ਤਹ ਬਾਜੇ ਸਬਦ ਅਨਾਹਦ ਬਾਣੀ॥**

ਅੰਗ - 974

There in the saints' society are the full sounds of the melody of the five musical instruments.

Without being struck, they play wondrously and marvellously.

**ਪੰਚ ਸਬਦ ਤਹ ਪੂਰਨ ਨਾਦ॥
ਅਨਹਦ ਬਾਜੇ ਅਚਰਜ ਬਿਸਮਾਦ॥**

ਅੰਗ - 888

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

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

**ਅਨਹਤ ਬਾਣੀ ਬਾਨੁ ਨਿਰਾਲਾ॥
ਤਾ ਕੀ ਧੁਨਿ ਮੋਹੇ ਗੋਪਾਲਾ॥**

ਅੰਗ - 186

One achieves salvation through knowledge of self, but the knowledge of self can never be attained without doing a lot of spiritual penance, never by the imagination of the intellectual sphere. The fire of yoga speedily destroys all the sins and the inner mind is made stainless (sinless) there the light of true knowledge begins to flash. When the mind is controlled by the power of penance, it does not run after the pleasures of the world and is merged in the Infinite; it attains the state of liberation. To the people, burning with worldly hopes and ambitions, the world appears like a burning fire. When the mind has forsaken

all desires, then the same world appears the image of *Brahm* (God) and seems cool and soothing.

The description of the Divine Word as given above is a very difficult path of earning godly merit. The state of equanimity can never be achieved by mere talk, for this, there is a great need of a lot of practice in the heart.

Kabir, strait is the gate of salvation, its breadth is one tenth part of a mustard seed.

Thy mind has overgrown like an elephant. How can it pass through?

**ਕਬੀਰ ਮੁਕਤਿ ਦੁਆਰਾ ਸੰਕੁਰਾ ਰਾਈ ਦਸਏਂ ਭਾਇ॥
ਮਨੁ ਤਉ ਮੈਗਲੁ ਹੋਇ ਰਹਿਓ ਨਿਕਸੋ ਕਿਉ ਕੈ ਜਾਇ॥**

ਅੰਗ - 1367

But if one gets the grace of a competent (God-realised) Guru and one is fortunate to get his pleasure, then all these exalted states are capable of being attained

O Kabir, if I meet such a Guru, who in his mercy blesses me with the gift, then the door of salvation would open wide and I will easily pass through it.

**ਕਬੀਰ ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤੁਠਾ ਕਰੇ ਪਸਾਉ॥
ਮੁਕਤਿ ਦੁਆਰਾ ਮੋਕਲਾ ਸਹਜੇ ਆਵਉ ਜਾਉ॥** ਅੰਗ - 1367

As has been stated above, by concentrating one's mind for a long time on the *Trikuti* - the spot where the three *nadis* meet and which in Gurbani is called *Triveni* (the confluence of three rivers), and by remaining in the company of the great souls, one has to put in a lot of hard effort, because there are internal iron gates, which have to be opened, about which the Gurbani says -

Within the fortress are balconies and bazars.

The Lord Himself takes care of the goods.

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

Through the Guru's word, they are wide-opened.

ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟਨਾਲੇ॥ ਆਪੇ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ॥

ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ ਗੁਰ ਸਬਦੀ ਖੋਲਾਇਦਾ॥

ਅੰਗ - 1033

*The body fortress has nine doors. The tenth is kept unseen.
The admantine shutters of the tenth gate open not. Through the
Guru's word alone they get opened.
The melodious celestial strain rings there.
By the Guru's word it is heard.
The Divine light shines in the mind of those who bear the music of
the tenth door. Such persons meet God, by embracing meditation.
The One, who created the world, does pervade all.*

ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ॥

ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ॥

ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ॥

ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ॥

ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ॥ ਅੰਗ - 954

*When the knot of three qualities is unfastened, then opens the
Tenth door and the mind becomes inebriated, O brother.*

ਤ੍ਰਿਕੁਟੀ ਛੁਟੈ ਦਸਵਾ ਦਰ ਖੁਲੈ ਤਾ ਮਨੁ ਖੀਵਾ ਭਾਈ॥

ਅੰਗ - 1123

Further the Gurbani ordains that the meditator, the meditation and the object of meditation, as also the knower, the knowledge, and the object of knowing - these are the two triads or trines (*trikutis*). If one is able to get out of these, then one is able to get a lodgement in One's own Home - The Divine Home :

The unbaked earthen vessel shall definitely break.

He, who is rid of three qualities, dwells in his own home.

ਕਾਚੀ ਮਟੁਕੀ ਬਿਨਸਿ ਬਿਨਾਸਾ॥

ਜਿਸੁ ਛੁਟੈ ਤ੍ਰਿਕੁਟੀ ਤਿਸੁ ਨਿਜ ਘਰਿ ਵਾਸਾ॥

ਅੰਗ - 374

Beyond *Trikuti* is the tenth door. The activity there is simply wonderful; it is beyond description or writing - it can only be experienced -

*Through the Guru's, blessing and faith, He shows the tenth gate.
The Lord of manifold forms and the Names and of nine treasures is
there. Beyond access is His limit.*

ਗੁਰਦੁਆਰੇ ਲਾਇ ਭਾਵਨੀ
ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ॥
ਤਹ ਅਨੇਕ ਰੂਪ ਨਾਉ ਨਵ ਨਿਧਿ
ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਈ ਪਾਇਆ॥

ਅੰਗ - 922

*Unknowable, beyond limit is the Tenth door
The abode of the Supreme being.
Supreme over all is the house if the body
Over it is the niche of the head,
In this niche lodges gnosis.*

ਦਸਮ ਦੁਆਰਾ ਅਗਮ ਅਪਾਰਾ ਪਰਮ ਪੁਰਖ ਕੀ ਘਾਟੀ॥
ਉਪਰਿ ਹਾਟੁ ਹਾਟੁ ਪਰਿ ਆਲਾ ਆਲੇ ਭੀਤਰਿ ਥਾਤੀ॥ ਅੰਗ - 974

*Supported is the western door with a stone.
Over that stone, there is an another window.
Over the window is the "Tenth gate".
Says Kabir, beyond limit and boundless is that abode.*

ਪਸਚਮ ਦੁਆਰੇ ਕੀ ਸਿਲ ਓੜ॥
ਤਿਹ ਸਿਲ ਉਪਰਿ ਖਿੜਕੀ ਅਉਰਿ॥
ਖਿੜਕੀ ਉਪਰਿ ਦਸਵਾ ਦੁਆਰੁ॥
ਕਹਿ ਕਬੀਰ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ॥

ਅੰਗ - 1159

Beyond the Tenth Gate, there is the sphere of Void. Any soul that reaches there, becomes one with God Himself -

*Everyone talks of void the dispassionate Absolute
But how is One to attain this void,
And who are they who are imbued
With this endless void?
They are like Him from whom they emanated
Neither are they born nor do they die neither they come nor do
they go
It is through the Guru's Grace
O Nanak! their minds are instructed and enlightened.*

ਸੁੰਨੋ ਸੁੰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ॥
ਅਨਹਤ ਸੁੰਨੁ ਕਹਾ ਤੇ ਹੋਈ॥
ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ॥
ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੈਸੇ॥
ਓਇ ਜਨਮਿ ਨ ਮਰਹਿ ਨ ਆਵਹਿ ਜਾਹਿ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਹਿ॥

ਅੰਗ - 943

*In the cave of primordial trance,
There is the seat, where abides
Only the unique perfect Lord.*

**ਸੁੰਨ ਸਮਾਧਿ ਗੁਫਾ ਤਹ ਆਸਨੁ॥
ਕੇਵਲ ਬ੍ਰਹਮ ਪੂਰਨ ਤਹ ਬਾਸਨੁ॥**

ਅੰਗ - 894

Thus after becoming perfectly pure when the soul travels beyond the sphere of void, it becomes one with God. It transcends the three qualities (sato, rajo, tamo) of the good, the ordinary and the evil, as also the three modes of being (the physical, the causal, and the subtle), moreover it transcends all the four modes of articulation and all the delusive false appearances. The soul merges with God, just as the water mixes with water and becomes its indistinguishable part -

*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

*The three qualities are harassing the world and some rare one
attains the fourth state of bliss.*

Nanak, the saints, within whose mind, He abides, become pure.

ਤੀਨਿ ਬਿਆਪਹਿ ਜਗਤ ਕਉ ਤੁਰੀਆ ਪਾਵੈ ਕੋਇ॥

ਨਾਨਕ ਸੰਤ ਨਿਰਮਲ ਭਏ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ॥

ਅੰਗ - 297

A soul which advances to this divine state reaches its ultimate destination is called a *Sant* (saint). Hypocritical persons, are full of ignorance hence are blind. They insist on calling themselves saints. They sink themselves and will also drown those who follow them. There is hardly any difference between a genuine saint and the Infinite. In other words, the visible body which has a name and in which dwells the real self has been totally annihilated; now only

Waheguru resides in that. Waheguru dwelt in that body earlier too, but the ignorant *jiva*, which is just the shadow of the Divine had started considering himself separate (distinct) from that Supreme Brahm. When he practised very severe austerities and earned a huge merit - as it has been said -

*The Guru subsisted by feeding in sand and mad-wort,
And slept on the bed of stones & pebbles;
He meditated rigorously and was fortunate to have propitiated
and pleased The Lord.*

**ਰੇਤ ਅੱਕ ਆਹਾਰ ਕਰਿ, ਰੋੜਾਂ ਕੀ ਗੁਰ ਕਰੀ ਵਿਛਾਈ।
ਭਾਰੀ ਕਰੀ ਤਪਸਿਆ, ਬਡੇ ਭਾਗ ਹਰਿ ਸਿਉਂ ਬਣਿ ਆਈ॥
ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 1/24**

and then by destroying his egoistic-self, and in that annihilated state, nothing remains except only Waheguru. Finally, one feels the taste of the sphere of the domain of Truth. The atmosphere of that place is unique, as some glimpses of that state have been given in the Japuji Sahib -

*In the realm of Truth abides the Formless Lord.
God beholds the creation which He has created and makes them
happy will His merciful glance.
In that realm there are continents, worlds solar systems. If some one
tries to describe them, then, know that there is no limit or bound of
them.
There are universes upon universes and creations over creations.
As is the Master's mandate, so are their functions.
The Lord beholds His creation and feels happy by contemplating
over it.
O' Nanak! to describe (the realm of truth) is hard like iron.*

**ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ॥
ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ॥
ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ॥
ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ॥
ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ॥
ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ॥**

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ॥

ਅੰਗ - 8

Guru Ji tells us that it is extremely difficult to give any description of that state of reality. Innumerable prophets, saints and miracle men are standing with folded hands, and waiting for the command of that Inscrutable Power, the Unreachable and the Indestructible, Supreme *Brahm* -

At whose door

*Lakhs of Mobamads, Brabmas, Vishnus and Maheshas,
Lakhs of exalted Ramas with a lakhs of faiths of innumerable
shapes.*

*Lakhs of Gorakhs and Naths and Super Naths,
Lakhs of gods, goddesses and lakhs of demons abide,
With lakhs of Pirs, prophets, apostles, Kazis, Mullahs and Sheikhs,
But none was able to attain tranquility without the Gospel of the
True Enlightener.*

*Countless are the Sadbaks, Sidhs and beyond many lakhs are they,
Profane are all these without the knowledge of the Word of the true
Guru,*

Over and above all Lords is only one Lord

The Eternal Lord Creator,

*Nanak avers that infinite and limitless is He and beyond
reckoning His Value.*

ਜਿਤੁ ਦਰਿ ਲਖ ਮੁਹੰਮਦਾ ਲਖ ਬ੍ਰਹਮੇ ਬਿਸਨ ਮਹੇਸ॥

ਲਖ ਲਖ ਰਾਮ ਵਡੀਰੀਅਹਿ ਲਖ ਰਾਹੀ ਲਖ ਵੇਸ॥

ਲਖ ਲਖ ਓਥੈ ਗੌਰਖਾ ਲਖ ਲਖ ਨਾਥਾ ਨਾਥ॥

ਲਖ ਲਖ ਓਥੈ ਆਸਣਾ ਗੁਰ ਚੇਲੇ ਰਹਿਰਾਸ॥

ਲਖ ਲਖ ਦੇਵੀ ਦੇਵਤੇ ਲਖ ਦਾਨੰ ਲਖ ਨਿਵਾਸ॥

ਲਖ ਪੀਰ ਪੈਗੰਬਰ ਅਉਲੀਏ ਲਖ ਕਾਜ਼ੀ ਮੁਲਾ ਸੇਖ॥

ਕਿਸ ਹੀ ਸਾਂਤਿ ਨ ਆਈਆ ਬਿਨੁ ਸਤਿਗੁਰ ਕੇ ਉਪਦੇਸ॥

ਸਾਧਕ ਸਿਧ ਅਗਨਤ ਹੈ ਕੇਤੇ ਲਖ ਅਪਾਰ॥

ਏਤੜਿਆ ਅਪਵਿਤ ਹੈ ਬਿਨ ਸਤਿਗੁਰ ਕੇ ਸਬਦ ਬੀਚਾਰ॥

ਸਿਰ ਨਾਥਾ ਕੈ ਇਕ ਨਾਥ ਸਤਿਨਾਮ ਕਰਤਾਰ॥

ਨਾਨਕ ਤਾਕੀ ਕੀਮਤ ਨ ਪਵੈ ਬੇਅੰਤ ਬੇਸੁਮਾਰ॥

Whatever words the saints utter are neither the result of any reading or study, nor are heard from some one; they have seen the Truth, face to face, and speak according to their own spiritual

experience, for the welfare of mankind, as is ordained -

Hear thou the true testimony of the saints.

They say only that what they see with their eyes.

ਸੰਤਨ ਕੀ ਸੁਣਿ ਸਾਚੀ ਸਾਖੀ॥

ਸੋ ਬੋਲਹਿ ਜੋ ਪੇਖਹਿ ਆਖੀ॥

ਅੰਗ - 894

Sant Maharaj ordains that after having achieved this godly state all the saints observe complete silence. The status of the prophet, the *saint*, the *sadhu* and of the one who has realised the *Brahm* (God) is so great that is beyond even the Veda to describe

The Vedas know not the praise of the holy men.

They describe them as much, as they have heard regarding them.

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ॥

ਜੇਤਾ ਸੁਨਹਿ ਤੇਤਾ ਬਖਿਆਨਹਿ॥

ਅੰਗ - 272

Such an impossibly exalted (divine) state falls only to the lot of those seekers who have an absolute unshakable faith and who with the grace of the perfect Saints, *sadhus*, prophets, God-realised souls have attained *Brahm*. The luckless persons can never have belief in these sayings, because to do so is not in their fate.

We are making these observations after observing your unshakeable faith in these spiritual matters. You may belong to any faith or creed, these utterances of the God-realised souls are meant for all humanity - they are common teachings of the prophets of all religions. Any person who puts these words into practice will attain the state of salvation in this life itself he need not wait for liberation after his death.

A bogus *sadhu* or a man of high learning can not experience the real significance of these sayings. Such a person will only earn his livelihood, by cramming and narrating high thoughts, which he has heard from the saints.

After uttering these words Sant Ji bade those present good bye

with this salutation :

*Wahaguru Ji Ka Khalsa,
Wahaguru Ji Ki Fateh.*

*(Khalsa belongs to God
God is ever victorious).*

In gratitude, all the congregation, with humility and reverence offered salutation to the great, Sant Ji. After that, they silently went to their homes to do their routine duties, without indulging in any trite talk with each other.

(These words are meant only for very advanced seekers. They can read and re-read them again and again and thus benefit themselves. Chairman - Atam Marg)



Sacred Sermons of Sant Ji

(Part -II)

In 1961 there used to be big gatherings in Chandigarh to listen to the words of infinite wisdom of Sri 108 Sant Ishar Singh Ji Maharaj of Rara Sahib wale. Sant Ji Maharaj, during those days, very often spared an hour or so to give an audience to a group a very highly motivated ardent seekers. While relaxing in a chair in the company of these devoted seekers Sant Ji gave some religio-spiritual discourses for their benefit. Among the audience there used to be Hindu brethren, brothers belonging to Radha Soami; sect and followers of many other great men and spiritual beliefs. But all of them had this firm faith :

God's Name is the only Nectar in the Darkage.

This treasure is obtained from the Lord's saint.

ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਕਲਿ ਮਾਹਿ॥

ਏਹੁ ਨਿਧਾਨਾ ਸਾਧੂ ਪਾਹਿ॥

ਅੰਗ - 888

With this belief, these devotees aspiring for the many higher stages of spiritualism used to collect there in large numbers. The minds of all present were unbued with the nobility of this sentiment.

Nanak, he on whom the Guru-God is merciful; he perceives the presence of Lord in all the hearts.

ਨਾਨਕ ਗੁਰੁ ਗੋਵਿੰਦੁ ਜਿਸੁ ਤੁਠਾ॥

ਘਟਿ ਘਟਿ ਰਮਈਆ ਤਿਨੁ ਹੋ ਡੀਠਾ॥

ਅੰਗ - 888

Many enthusiasts had noted in their note books some points about the Divine Words that were propounded in yesterday's discourse (Chapter-1). These seekers were discussing among themselves the points, on which the great saint had thrown light yesterday. They were trying to raise their consciousness to higher and still higher states. One devotee drew the attention of his fellows

to Sant Maharaj's sermon, in which interalia he had talked about the Divine sphere (*Sach-ekhand* or Realm of Truth), about which Guru Maharaj, the Fifth Master has ordained thus :

There in the saints' society are the full sounds of the melody of the five musical instruments.

Without being struck, they play wondrously and marvellously.

There saints, God's people play with their Lord.

Remaining perfectly detached, the saints contemplate their Supreme Lord.

Saints' congregation is the seat of peace, poise and pleasure.

The galaxy of the saints sit and sing the Lord's praises.

There no malady, no sorrow, no birth and death is there. (Pause).

There, only the Lord's Name is meditated upon.

Rare are they, who attain to that seat of repose.

The Lord's love is their food and the singing of His praise their support.

They acquire permanent seat in the Infinite mansion.

From there no one falls, wavers or goes anywhere.

By Guru's grace, a few attain this lofty mansion.

They are affected not by doubt, dread, worldly love and secular entanglements.

Through the Lord's grace, they enter into the serene trance.

He, the Lord, is boundless without limit.

Himself He is unmanifest and Himself manifest.

He, who within his mind relishes the God's Name; his wondrous state can be described not, O Nanak.

ਪੰਚ ਸਬਦ ਤਹ ਪੂਰਨ ਨਾਦ॥ ਅਨਹਦ ਬਾਜੇ ਅਚਰਜ ਬਿਸਮਾਦ॥

ਕੇਲ ਕਰਹਿ ਸੰਤ ਹਰਿ ਲੋਗ॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਨਿਰਜੋਗ॥

ਸੁਖ ਸਹਜ ਆਨੰਦ ਭਵਨ॥

ਸਾਧਸੰਗਿ ਬੈਸਿ ਗੁਣ ਗਾਵਹਿ ਤਹ ਰੋਗ ਸੋਗ ਨਹੀ ਜਨਮ ਮਰਨ॥

ਉਹਾ ਸਿਮਰਹਿ ਕੇਵਲ ਨਾਮੁ॥ ਬਿਰਲੇ ਪਾਵਹਿ ਓਹੁ ਬਿਸਮਾਮੁ॥

ਭੋਜਨੁ ਭਾਉ ਕੀਰਤਨ ਆਧਾਰੁ॥ ਨਿਹਚਲ ਆਸਨੁ ਬੇਸੁਮਾਰੁ॥

ਡਿਗਿ ਨ ਡੋਲੈ ਕਤਹੁ ਨ ਧਾਵੈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਇਹੁ ਮਹਲੁ ਪਾਵੈ॥

ਕ੍ਰਮ ਭੈ ਮੋਹ ਨ ਮਾਇਆ ਜਾਲ॥ ਸੁੰਨ ਸਮਾਧਿ ਪ੍ਰਭੂ ਕਿਰਪਾਲ॥

ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ ਆਪੇ ਗੁਪਤੁ ਆਪੇ ਪਾਸਾਰੁ॥

ਜਾ ਕੈ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਸੁਆਦੁ॥ ਕਹਨੁ ਨ ਜਾਈ ਨਾਨਕ

ਬਿਸਮਾਦੁ॥

ਅੰਗ - 888-89

They were discussing among themselves the noble words quoted above and were full of high praise for the lofty words of the noble and personal experience of the great souls. Thus they were appreciating the nobility of the saints sentiments.

*I wash and drink the wash of the saints feet,
I live by having a glimpse of the saint.
My mind's hope rests on the saints.
The saints are my immaculate wealth.*

**ਸੰਤਹ ਚਰਣ ਧੋਇ ਧੋਇ ਪੀਵਾ॥
ਸੰਤਹ ਦਰਸੁ ਪੇਖਿ ਪੇਖਿ ਜੀਵਾ॥
ਸੰਤਹ ਕੀ ਮੇਰੈ ਮਨਿ ਆਸ॥
ਸੰਤ ਹਮਾਰੀ ਨਿਰਮਲ ਰਾਸਿ॥**

ਅੰਗ - 889

While such a discussion was going on, Sant Maharaj, came at the appointed hour and graced his seat. As in the past, noticing the Sant Ji's mood, someone with extreme humility asked this question - sir, we were discussing among ourselves the states of inner consciousness, on which you had shed light yesterday. We felt that we were advancing on a spiritual path - which can also be called Atam Marg (the path of self), by rising above the distinctions of religions, castes and creeds and sects. Many members of the audience here are followers of many different creeds and have taken *Gurmantar* (esoteric secret formula) from different Gurus and are engaged in the inner search of self or God. It seemed that the seekers of God have similar experiences. This has led us to the conviction in our mind that all the paths are really one, but what we need is we have to receive instruction, by getting admissions in different schools. We came to the conclusion that the different methods led to the same goal of God-realisation; they were different systems, having different names. The teachings of any great self-realised saint who has climbed the steps or of Godliness and who has gained spiritual heights are virtually the same and are meant for all humanity. You are kindly requested to throw more light on this very path, based on your own experience. Today we have no questions to ask; there is no questioner. By merely having your

glimpse, we are feeling such a bliss, that all our thought-waves have quietened down and we seem to be united with the inner reality (God). Perforce our eyes are closing and our consciousness is getting united with the Inner Centre. Inwardly we seem to be drinking some nectar and mild electric seem to be touching all over our body. The following lines of *Gurbani* are echoing in our heart :

*In the society of saints one faces not any misery.
By beholding and meeting the saints, the mortal becomes happy.*

ਸਾਧ ਕੈ ਸੰਗਿ ਨਹੀ ਕਛੁ ਘਾਲ॥

ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਨਿਹਾਲ॥

ਅੰਗ - 272

Hence this is our prayer that you may, kindly give us some discourse based on your own experience and be kind enough to explain some practical method of the spiritual practice. On hearing this request, the great Saint smiled slightly and then ordained thus : Higher seekers listen to the sermons and then reflect on them and then make an effort to put them into practice. Thus they reach their goal. Your present state that you have explained, refers to only the advance category of seekers. In all the persons whether a person is a Christian, a Musalman or a Hindu or an adherent of some other faith, there is the same sound or Name of God. Apostles, saints and great souls have expounded different linguistic names of the same Eternal Reality, just as the credal formula of some is *Allah-hoo*, some have *Panch Nam*, or *Jot Niranjana*, or *Satnam* or *Omkar* etc. which they repeat reverentially to acquire concentration of mind. Some say Ram Ram, some Omkar, some Allah hoo, some say Sohang, means by which reciting various credal formulas they refine and sublimate their consciousness.

Thus by endeavouring hard with the Jap (recitation) of any of the Names one's consciousness and meditative concentration is so refined and sublimed that one begins to hear automatically the *sonorous* aspect of the Name from one's innerself. This is the constantly continuing tune of the *Oankar* (the creative energy) and is the First Shabad (divine Word). No one can say anything about

This First Word; because that Divine Sound is not subject to alphabetical letters. As there can be no name of Waheguru (Supreme Power), and to know the existence of Waheguru the Beyond and the Unreachable is a difficult subject, so is true of the Divine Sound, about which the Holy Guru, the Tenth Master, ordains thus :

*In the beginning He uttered Omkar
And that Creative Sound
Resounds in the whole world.*

ਪ੍ਰਥਮ ਓਅੰਕਾਰ ਤਿਨ ਕਹਾ। ਸੌ ਧੁਨ ਪੂਰਿ ਜਗਤ ਮੋਹ ਰਹਾ।

ਅੰਗ - 158 (ਦਸਮ ਗ੍ਰੰਥ)

The *Muslimans* call him by the word 'Kunn' (meaning 'let it be'). Bhai Gurdas has thus recorded his views about it :

*The Formless (Nirankar) assumed the Form (Akar)
And proclaimed Himself as Boundless Ekamkar
From Ekamkar the sound of 'The Word' emanated
And the manifest form of Omkar came into being.*

**ਨਿਰੰਕਾਰ ਆਕਾਰ ਹੋਇ ਏਕੰਕਾਰ ਅਪਾਰ ਸਦਾਇਆ।
ਏਕੰਕਾਰਹੁੰ ਸਬਦ ਧੁਨ ਓਅੰਕਾਰ ਆਕਾਰ ਬਨਾਇਆ।**

ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 26/2

Where there is this Divine Sound (*Shabad*) there the immanent form of *Ekankar* is perceptibly manifest.

*Just as Omkar is manifest
In numerous kinds of Forms
So is the devotional love of
Congregation during the Kirtan.*

**“ਜਾ ਕੈ ਓਅੰਕਾਰ ਕੈ ਅਕਾਰ ਹੈ ਨਾਨਾ ਪ੍ਰਕਾਰ,
ਕੀਰਤਨ ਸਮੇ ਸਾਧ ਸੰਗਤ ਸੌ ਲਗਨ ਹੈ॥”** (ਕਬਿੱਤ 237ਵਾਂ)

*Just as subtle and gross are the forms of the same Omkar
So are the Brahmchari (seekers)
And the knowledge of the Braham.*

**“ਸੁਖਮ ਸਬੂਲ ਓਅੰਕਾਰ ਕੈ ਅਕਾਰ ਹੁਇ,
ਬ੍ਰਹਮ ਬਿਬੈਕ ਬੁਧਿ ਭਏ ਬ੍ਰਹਮਚਾਰੀ ਹੈ॥”** (ਕਬਿੱਤ 458ਵਾਂ)

Innumerable are the forms extant of Omkar

*So in calling Nand (father) as Nandan (son)
Where is the greatness?*

**“ਅਨਿਕ ਅਕਾਰ ਓਅੰਕਾਰ ਕੈ ਬਿਬਾਰ ਤਾਂਹਿ,
ਨੰਦ ਕੋ ਨੰਦਨ ਕਹੇ ਕੌਨ ਪ੍ਰਭਤਾਈ ਹੈ॥”** (ਕਬਿੱਤ 556ਵਾਂ)

Thus the Divine Sound (Nam) is not subject to the letters of the alphabet. This is the Divine musical sound which is the perceptible form of Qualitative God. Behind this sound, there is the Presence of the Supreme God, Ekankar which none can fathom or qualify. There is also the Commandment of Guru Maharaj -

In the Lord's love is the spiritual vision and through the spiritual vision the Lord is comprehended. By Guru's grace, this ineffable discourse is known.

**ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ
ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ॥**

ਅੰਗ - 879

Here you have to be cautious about this thing; One, when this Divine Sound flashes on the seeker, then he begins to regard this Sound to be everything; he remains unconscious of the latent presence of Supreme Truth in this Form. Two, there are some advanced seekers, who are so merged in the contemplation of Ekankar the Supreme Reality reflected in that Divine Sound, that advancing through meditation on immanent God, and by their continuous hard effort, and by passing through the stages of meditation they make progress to *Sahaj Samadhi*, spontaneous meditation, which is the state of God-realisation beyond duality. They are completely liberated souls, they achieve salvation. About this Sahaj Samadhi, Guru Maharaj has this to say :

In the Lord's love I have acquired profound concentration. That bliss the enjoyer alone knows.

**ਸਹਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ
ਸੋ ਰਸੁ ਸੋਈ ਜਾਣੈ ਜੀਉ॥**

ਅੰਗ - 106

These higher spiritual states are not within the ambit of discussion or description. For experiencing this state what is necessary is the constant companionship of God-realised souls, the

highest spiritual practitioners of speech, thought & action and those who have achieved Godhood. Now the question arises, whether such exalted spiritual heights can be achieved by mere talk, or whether we can get that experience by getting into the labyrinth of books. These states begin where the flights of the intellect end. From the time of admission to this spiritual course, till the complete fulfillment there are indisputable instructions in 1430 pages of the Holy *Guru Granth Sahib*. It is practically impossible for the seeker to have the understanding of these holy texts solely by his own efforts. Even if one or two persons out of tens of millions do get such understanding of holy gospel, that is the result of the effort made by them in the previous births. For the common people, attaining such states is the fruit of one's love for and association with perfect men of God and joining their congregational prayers.

After speaking these words, Sant Maharaj suddenly stopped his sermon. He closed his eyes and seemed to be absorbed savouring some nectar inside him the state beyond all description. The seekers too were experiencing the state of utter silence. It seemed as if they were waiting for some flashes of inspiration and experience of those divine states within themselves. Sant Maharaj unexpectedly broke that silence and said :

O loving seekers, in order to reach the destination of this path, one has, under all circumstances, to rise higher above the traditional rituals propounded by one's religion and adopt mental edicts which are universal. According to these, one has to organise one's life, in keeping with the practices of '*sam*' (equanimity) and '*dam*' (self-control), which have been explained in detail. We begin with the instruction of the primary class. These teachings are extremely necessary under all conditions for the success of the human body; namely that the seeker must keep aloof from bad company. The teachings of the great men on the subject are worthy of consideration with the greatest care.

Kabir, associate thou not with the infidel and flee far away from him.

If thou touch a black vessel, then, some blot must attach to thee.

ਕਬੀਰ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਦੂਰਹਿ ਜਾਈਐ ਭਾਗਿ॥

ਬਾਸਨੁ ਕਾਰੋ ਪਰਸੀਐ ਤਉ ਕਛੁ ਲਾਗੈ ਦਾਗੁ॥ ਅੰਗ - 1371

The talk of a materialistic and egoistic person drives one away from the path of the Guru. The ideas of such persons seem to be full of logic. They have no faith in any scripture - such as the *Guru Granth Sahib* and they do not strengthen one's faith in the holy books. They do not go beyond reading and teaching religious books. They do not permit a person to enter into a spiritually higher life, by going into the depths of the holy texts. The blinding ideology of those men turn one into an atheist. This is explained thus in the Gurbani :

Kabir, I am destroyed and ruined by the evil company, like the plantain near the wild caper.

The former waves and the latter is pierces it by its thorns. So see thou not even, the sinner's society.

ਕਬੀਰ ਮਾਰੀ ਮਰਉ ਕੁਸੰਗ ਕੀ ਕੇਲੇ ਨਿਕਟਿ ਜੁ ਬੇਰਿ॥

ਉਹ ਝੁਲੈ ਉਹ ਚੀਰੀਐ ਸਾਕਤ ਸੰਗੁ ਨ ਹੇਰਿ॥ ਅੰਗ - 1369

The seeker's time is wasted. After listening to the worldly wise man's logic of words he is shaken out of his godly beliefs. For many weeks and for months together, his consciousness does not return to the higher original state where he left; since he started keeping company with the atheistic friend. Hence the scriptures command us to keep clear of bad company at all costs. In its place it is necessary to always feel love and affinity for the saintly persons. Just as an amorous person all the time has attraction for his beloved, similarly a seeker should have attraction beyond all limits for the great souls. In such godly company, numberless brain-waves, countless desires and vices automatically begin to be effaced and peace of mind is restored.

The fact is that when with determination we take the first step

to go and meet men of God, right at the start we feel the disappearance of vices; and in their place, one starts repeating *Gurmantar* with his tongue and the inner peace is enhanced. The meaningless innumerable questions and doubts get solved by themselves. As soon as we come into contact with the great saints, we start repeating the Name of God, with delight. All doubts are answered and resolved. Their answers automatically flash inside us. In the company of the great souls, our wayward attention is automatically quietened and nothing remains to question or enquire, and within there is the lodgement of the Great Lord :

*Thou, O Lord, comest into my mind, when I behold Thine saints.
By abiding in the society of saints, the filth of mind is removed.
The fear of birth and death is dispelled by acting upto or remembering His Serf's instruction.*

*The saints untie the bonds and the demons all vanish away.
The saints make us love Him, Who has installed the entire universe.*

The highest of the high is the seat of the Inaccessible and Infinite Lord.

With clasped hands, night and day, remember Him with every breath of thine.

When the Lord Himself becomes merciful, then the society of His devotees attained.

ਆਵੈ ਸਾਹਿਬੁ ਚਿਤਿ ਤੇਰਿਆ ਭਗਤਾ ਡਿਠਿਆ॥

ਮਨ ਕੀ ਕਟੀਐ ਮੈਲੁ ਸਾਧਸੰਗਿ ਵੁਠਿਆ॥

ਜਨਮ ਮਰਣ ਭਉ ਕਟੀਐ ਜਨ ਕਾ ਸਬਦੁ ਜਪਿ॥

ਬੰਧਨ ਖੋਲਨਿ ਸੰਤ ਦੂਤ ਸਭਿ ਜਾਹਿ ਛਪਿ॥

ਤਿਸੁ ਸਿਉ ਲਾਇਨਿ ਰੰਗੁ ਜਿਸ ਦੀ ਸਭ ਧਾਰੀਆ॥

ਉਚੀ ਹੁੰ ਉਚਾ ਬਾਨੁ ਅਗਮ ਅਪਾਰੀਆ॥

ਰੋਣਿ ਦਿਨਸੁ ਕਰ ਜੋਤਿ ਸਾਸਿ ਸਾਸਿ ਧਿਆਈਐ॥

ਜਾ ਆਪੇ ਹੋਇ ਦਇਆਲ ਤਾਂ ਭਗਤ ਸੰਗੁ ਪਾਈਐ॥ ਅੰਗ - 520

Guru Maharaj ordains that the company of the saints and the devotees is extremely difficult to come by without the grace of Waheguru. Such saints are supreme friends, but they are rare. As *Guru Maharaj* has ordained -

*They, a sight of whom banishes, evil-inclinations, are my friends.
I have searched the whole world through, but O Serf Nanak very
rare are such persons.*

**ਜਿਨਾ ਦਿਸੰਦੜਿਆ ਦੁਰਮਤਿ ਵੰਵੇ ਮਿਤ੍ਰ ਅਸਾਡੜੇ ਸੇਈ॥
ਹਉ ਢੂਢੇਦੀ ਜਗੁ ਸਬਾਇਆ ਜਨ ਨਾਨਕ ਵਿਰਲੇ ਕੋਈ॥**

ਅੰਗ - 520

Further on, when the seeker listens to the devotional singing and sermons of the great souls with full faith, then vices in his life begin to vanish. Then he does not indulge in slander, he is not given to jealousy, he does not resort to enmity, he does not practise hypocrisy, he does not wish ill to anyone, he does not covet another's wealth, he goes on sharing with the needy his earnings which he has got with the sweat of his brow. There is no jealousy in him nor the fire of material ambition, he keeps content with whatever Waheguru has willed for him. He does not resort to any type of ostentations or false pretences. In short, all his evils are destroyed, and his consciousness is purified more or less. Therefore, the commandment -

Kabir, associate thou only with the saint, who shall emancipate thee in the end.

Associate thou not with the mammon worshipper, through which, thou shalt be ruined.

ਕਬੀਰ ਸੰਗਤਿ ਕਰੀਐ ਸਾਧ ਕੀ ਅੰਤਿ ਕਰੇ ਨਿਰਬਾਹੁ॥

ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਜਾ ਤੇ ਹੋਇ ਬਿਨਾਹੁ॥ ਅੰਗ - 1369

Sant Ji Maharaj said that the key to the lock of the spiritual path can be obtained only from the company of the perfect great souls.

After a brief silence, he resumed his sermon, saying, dear brothers, for the purification of the mind, there is very great need of contemplation (spiritual effort), the jap of *Gurmantar* and the service of the fellow beings.

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

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ॥ ਅੰਗ - 4

The foulest dirt, which cannot be washed away even by an effort of the crores of years is the darkness of 'Haumain' (I-ness or self-pride). Self-pride and God's Name these two have never gone together. Where there is the lodgement of vanity, there God's Name remains concealed unobserved :

*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 ਬਿਸਾਮੁ॥
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦੁ॥
ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦੁ॥
ਤਿਨਿ ਦੇਖਿਆ ਜਿਸੁ ਆਪਿ ਦਿਖਾਏ॥
ਨਾਨਕ ਤਿਸੁ ਜਨ ਸੋਝੀ ਪਾਏ॥**

ਅੰਗ - 293

The Name remains unobserved on account of the dirt of I-ness. When with the power of the Nam and the Grace of the holy saint, one's inward eyes are opened, and there is the Light of Waheguru, which permeates every pore and fibre of one's being, then the darkness of I-ness begins to dissolve. Many other kinds of dirt and filth get removed automatically along the dirt of I-ness and then there is complete enlightenment inside. To attain such an exalted state, every Sikh and every other seeker too should complete one reading of the Guru Granth Sahib in one month at least. If there is any illiterate person among you, a doubt is sure to arise in his mind as to how he can reap the fruit of the reading of the Guru Granth Sahib. Sant Ji ordained that two daily readings of the Sukhmani Sahib or ten daily readings of the Japuji Sahib will get you the same merit which one gets by one complete reading of the Guru Granth Sahib. If even this is beyond anyone, then

daily six recitations on the rosary of 108 beads of the *Mool Mantar* starting with '*Ekonkar*' and going up to '*bosi bhi sach*' will get one the same benefit. If however someone pleads that even the recitation of *Mool Mantar* is too difficult for him, then he should keep counting 40 rosaries (of 108 beads each) of *Satnam Wabeguru Mantara* or 80 rosaries of *Wabeguru gurmantra*.

This is absolutely essential. Without this any spiritual progress is difficult to achieve. The second point is that one should devote at least $2\frac{1}{2}$ hours every day with full concentration of mind either to holy reading or to the *Jap* (repetition) of *Gur Mantar*. That too is very helpful. Apart from this anyone who has an intense intent, he should learn from the great souls special methods of remembering of the *Nam Simran* and spend extra time in the inner search for the self. If you are unable to get time for this programme at dawn then it is necessary for you to practise it, whenever you get time. Thus you keep clear of bad company and in a year or two, your ideas will be sufficiently purified and you will develop intense love for spiritual path. Firmness and devotion will come to you automatically.

In the beginning, seekers who do *jap* of the *Gurmantar* take the help of the rosary. You must count the beads of at least $2\frac{1}{2}$ rosaries of 108x108 beads or 270 rosaries of 108 beads. After you have advanced beyond this step too, and your love of the *Nam* has become so overpowering that your tongue continues doing the *jap*, even while you are performing your normal activities and also when forgetting the *jap* you feel as if something important is missing inside you, then it is time for you to consult some great soul to learn the method of how to continue the *jap* with each breath. When the Divine tune (music) of remembering *Nam* with each breath has been awakened and the breath gets dissociated from the

Nam, that is called the state of *ajapa jap* (spontaneous non-stop *jap*). In this condition, the flavour of an extremely sweet elixir begins to be felt in every fibre of one's body. Owing to that sweet sensation, no stray thoughts arise in one's mind. Such states are achieved by the grace of the saints, sages, great souls and God-realised persons. This *jap* consists of four parts - named *Baikhari*, *Madhma*, *Pasanti* and *Para*. And above (these four), this activity, with the help of *anahad-nad* (divine music) continues in an extremely delicious manner. When the seeker's practice of *parabani* becomes ripe, then by exerting a little pressure on one's navel, the flow of the music of the *Nam* begins to issue forth from every fibre of the body. When the sound of the *Nam* begins to be heard from every fibre (of the body), then one should control one's consciousness and pull it towards the Tenth Gate, *Dasam Dwar*, crown of the head.

After these words, the great saint added that when the listeners on reaching their home would ponder over these thoughts, they would be rewarded very greatly. One devotee made this submission, "Sir, if any seeker with all his heart and soul starts with the lessons of the first primary class and continues his journey on the path of Spiritual learning fully observing all the rules and conditions, how much time will it take for the seeker to reach his goal? In reply the great saint said that this question is subject to very detailed exposition and so this would be taken up at some other future time. All those present thanked the great saint and dispersed to attend to their daily chores of life.



Sacred Sermons of Sant Ji

(Part - III)

Great religious congregations were held in Chandigarh in 1961. At that time, there used to be one-hour long sermons of Sri 108 Sant Ishar Singh Ji Maharaj of Rara Sahib based on his mystic experience. To listen to him, many Hindu brethren, owing allegiance to some other great Saints, as also Sikh devotees used to collect in large numbers. After listening to the sermons of Sant Ji Maharaj (Chapter-II), one devotee who had intimate connection with Hira Nand Puri, a great saint of Hoshiarpur, made this submission : "Sir, how much time will a seeker who is full of perseverance and who is totally keen to tread the spiritual path, and who shuns bad company, take to reach his destination?" Then the great saint condescended to reply as under : The Vedas, scriptures and experienced saints have not made any rules to set any time limit to reach one's goal; because each individual keeps on doing good and bad acts, according to his nature, which constantly exert their influence on his inner mind. Evil deeds deposit grime on the inner consciousness, while virtuous deeds keep on washing off that filth. In the last discourse, an attempt was made to clarify how the dirt of the mind can be removed. To that end, every seeker should complete the recitation of Guru Granth Sahib, once a month, or of *Sukhmani Sahib*, *Japuji Sahib*, *Mool Mantar* and *the Gurumantar*. It was pointed out that these help in removing the darkness of the mind. It is very difficult to judge how much perseverance, firmness, withdrawal from the materialism of the world and simplicity there is in each individual. Nothing definite can be said about that. Every person is affected by the three elements (good, bad and indifferent) in his nature. Thus the whole thing is related to the purity of the mind, the purity of the intellect, and the purity of the inner

consciousness. Just as every person has a different appetite, different power of endurance of suffering, different capacity to control desires and anger. The capacity to face the allurements of greed and attachment also differs from man to man. Each person is different according to the measure of his pride (or vanity) according to his financial condition, educational attainments, physical strength, mental acumen, and political power. All these qualities make a difference. For these reasons, it is absolutely difficult to decide about the time schedule needed to reach one's goal. In spite of all that some judgement about time limit can be made if the seeker comes within the orbit of some great soul, if he keeps company with those saints and fully obeys the commands of those great souls. We have spoken about the need to do a recitation (path) of Guru Granth Sahib. To start with, it is very necessary to know about the differences among the various kinds of paths. The recitation of Guru Granth Sahib is performed also by the professional readers, whose objective is limited to the receipt of their remuneration. The effect on these readers is as much as the effect of packet of fragrant food in a worker who carries it from one place to another. His nostrils certainly feel the delicious flavour of the foods, but nothing more. He is totally bereft of having a taste of that food. Or take the example of the long ladle, that stirs the tasty eatables. It has no connection with any taste of the delicious foods. Such is the position of the reciters, who work with the mercenary motive. They do recite the *Bani*, which is so divine that no one can estimate its fruitful beneficent effect. These professional readers are selling priceless jewels, as worthless cowrie shells. The true fruit of the *Path* (recitation of the holy book) comes to those devouts, who meditate upon it, with sincere devotion, listen to it with complete concentration of mind, then do service and with spirit of humility.

The second category of the devotees are those, who when

engaged in the reading of the holy book are full of concentration of mind. They have completely withdrawn their five mental elements from the world, merged with the holy Word, have disinterest in worldly affairs and make the holy reading as, loving devotees of the Guru. Such readers feel the maximum impact of the *Path* (reading) and the filth of the mind, accumulated for many generations begins to vanish, since they have given their hearts to Satguru.

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

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

**ਜਨਮ ਜਨਮ ਕੀ ਇਸ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥
ਖੰਨਲੀ ਧੋਤੀ ਉਜਲੀ ਨ ਹੋਵਈ ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ ॥**

ਅੰਗ - 651

Thus there is a difference between the recitation of *Mool Mantar* and *Gur Mantar*. All these differences can be known by keeping the company of the great pious men. The second essential convention to observe is to keep with full devotion the company of the truth-realised persons, those who relish their withdrawal from the worldly affairs, those who study *Brahm* (Eternal Reality), those who listen to *Brahm* and those who speak on *Brahm*.

The third principle which is very necessary is that the seeker should keep his health in perfect trim, keeping it free from the ailments of wind, phlegm and cough etc. If the body is in perfect health, mind remains spiritually receptive and concentrated. Otherwise any imbalance of these elements makes the body prone to ailments.

The fourth spiritual principle that is needed is the necessity to nurture the capacity for cultivating virtues. For that you have to distance yourself from three types of violence: (i) Never to think in the mind to cause any harm to anyone, (ii) never to speak

any bitter words that hurt feelings and, (iii) never to threaten and cause anyone physical harm, with one's physical power. Never cause any hurt to any person by exploiting your physical strength or by the power of your *mantras*, magical secrets or super-natural tricks. Secondly, under no circumstances resort to falsehood, either in ordinary talk or in any matter concerning your life. One should never seek support from untruth. Always observe the vow of Truth.

The fifth thing is never to steal any material, mental or intellectual property.

Always keep a watch on your principle of sticking to one wife and observing self restraint. Also remain steady and unruffled between joy and sorrow, gain and loss, happiness and unhappiness. Maintain mental poise under all conditions. Forgive the faults of others, and practise the habit of forgiveness. Help anyone you meet, who is in trouble, to the extent of your capacity; and treat him with kindness. Always give good piece of advice to all according to your ability and extend tenderhearted treatment to all. Keep the body clean with a daily bath and keeping the mind clean from the ills of attachment and jealousy. Also keep your intellect pure by pondering over the teachings of scriptures of truth. Engage yourself in the service of others and live in contentment; accepting without any reservation or argument the words of the Guru, as coming from the Eternal Master; also always live having full faith in *Wabeguru* have complete and unshakable faith in God, believing that He the Eternal One is ever in love with you and is always with you and has fascination for you. Always believe that, "I am His and He is mine; He is my beloved." He pardons my mistakes (wrong acts) as one forgives the mistakes of the innocent child. He is my shield at all places; He is my Friend and Well-wisher. He is mine, I am His. Keep this idea always in your mind. Recognise no difference between Him and the Guru. Always think of Him in your inward consciousness. Perform the daily religious routines. Never go near

the false and bogus things; never be a hypocrite. Behave in the world with humility. Utter sweet words. The above-mentioned things are the virtues, without practising which it is very difficult to enter the hallowed circle of spiritualism.

Without good deeds no devotion is possible.

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

“One cannot achieve devotion to God without practising the virtues. Says Jesus Christ, “Sooner would an elephant pass through the eye of the needle than a proud person enter the kingdom of God.”

Leading such a life, inner self of a seeker is purified, normally in a period of two years. When the stream of the *Bani* flows constantly in your heart like the spring of water, then you can conclude that crores of your sins have been destroyed. By the grace of the great men the seeker becomes entitled to *Ajapa Jap* so that with each breath, the stream of the *Nam* flows continuously within and without, a sweet drizzle of divine shower, turns into a quivering and tremulous stream and intoxicates the mind. Such a divine state can be achieved only with the grace of the Saintly souls. Four *Banis* make the devotion - these four are *Baikhari*, *Madhama*, *Psanti* and *Para* (these are explained elsewhere).

The hymnodic chanting and recitation of *Para-Bani* is an extraordinary and marvellous phenomenon. The melodic notes and strains of the symphony of *Nam* neither struck nor played, is experienced as a spontaneous flow of divine energy coursing through every pore and fiber of the body. A heavenly state of bliss envelops you both inwardly and outwardly as mentioned by Guru Nanak in Japuji Sahib, "God's devotees are ever in bliss". The resonance of the music of the unstruck melody is heard echoing like the orchestral harmony of myriads of musical strains and notes of numerous musical instruments. In other words it appears as if the repetition of the *Gur Mantar* has lifted up and elevated your

consciousness from the mundane worldly matters to the celestial music of the divine sphere, where the reverberations of the immortal strains of ten primeval sound is always resound in your ears. About this Tenth Master says :

*First He uttered Omkar,
And that creative sound reverbrate the whole world.*

ਪ੍ਰਥਮ ਓਅੰਕਾਰ ਤਿਨ ਕਹਾ ॥

ਸੋ ਧੁਨ ਪੁਰਿ ਜਗਤ ਮੋਹ ਰਹਾ ॥

ਦਸਮ ਗ੍ਰੰਥ, ਅੰਗ - 158

This melody is called the music of the Omkar. Since this tune has its origin in the Ekamkar, it is all-powerful, all knowing and all-consciousness which sustains crores of the universes. This is the operational aspect of the Supreme God. To realise that, there are some means, which are being explained within the limits of time -

Select a secluded place clean it and sit down to pray, keep your backbone straight upright at an angle of 90 degrees, relax your shoulder, chest and so on; and be without any tension, sit in an easy posture, close your eyes, keep on hearing the sounds that ring in your ears. Everyday sit in this posture at least for 2¹/₂ hours; where no outside sound should be heard. Thus keep on hearing the sound, reverberating in both the ears and be intoxicated with it. One should hear these sounds with complete concentration for 8-10 days and remain absorbed in them. After that, one should direct one's consciousness on the right ear. An extremely fine and sweet sound would begin to be heard from the right ear. After about ten days, one should withdraw one's consciousness and cease to hear the sounds, ringing in the two ears. After some effort, one would be able to hear a sound from the *Agya-chakkar* (at the root of the two eyes and the nose). It is the same sound, which was earlier heard from the right ear.

After concentrating one's consciousness in *Agya-chakkar*, one should keep hearing this music for a month or two and recognise it as the symbol of the Formless God. One will be so enraptured

by this divine music that even after 2¹/₂ hours, one would not like to wean away one's mind from it. One would love to hear this tune for many hours at a stretch. Many devotees become so adept in this practice, that even in the midst of their worldly activities, they would suddenly close their eyes and keep hearing this symphony. Then one should uplift one's consciousness. One should listen to the music from the point, where the eye-brows begin. After practising for 2-3 months, with full concentration one should raise the consciousness upto the head, to the point where the four parts of the oranium join, which is called palate. This point is also called the tenth gate. After carrying out this practice for three months he should keep on hearing this music on the back of his head, at the point where the backbone (spine) touches the Sukhmana Nadi. One should practise this at this point for five to six months. After that, when the seeker becomes fully adept, he should concentrate his consciousness on the tip of the nose. At this point, he would see strange supra-worldly sights and one acquires various kinds of power. This practice would take some two years. But there is the supreme need to keep a watch on the instructions, ordained here. Eager enthusiasm is required, beyond limit. Under these activities, one would see different kinds of lights, strange sights of secret worlds and hear strange musical strains. One comes in contact with secret powers too.

After this strenuous practice, consciousness would abandon these sights too. After leaving these, the consciousness enters into the sphere of discrimination, where one starts to make a distinction between the truth and untruth. One's ego is eradicated, even the last trace of I-ness begins to end. This part of meditational practice is called Self contemplation or Self reflection. In manifest form, nature seems to be dissolving into its source elements. At this stage, one depends on the grace of the great men, and the God-realised persons prove the helpers. With their help one's consciousness loses

one's individual conscious self, and one thus merges with the supreme consciousness, Omnipotent God, in such a manner just as the waves rising in the sea become tranquil and merge into that infinite expanse of water. In this state, Truth is revealed in all its brilliance, just as the dark, dreadful night dissolves into the light, when the sun rises. The spark of self, the pure droplet of Self separated from its eternal source for generations merges into its source and is manifested and realised as the real eternal form.

Now the same being, rid of his individual existence appears to be in his real godly form. What he is in reality now appears in reality (godly being). In brief, put it like this that, after God, has played his divine game, and the individual has put on the garb of ignorance, the self realises his real self. Now he is freed from the Duality and the vicissitudes of life, under which he was suffering from joy and sorrow, gain and loss. Now that being, who was in deep slumber of good, evil and indifference has been awakened into truth through the limitless grace of the God-realised Gurus. He has now realised his true self, and has been delivered from all miseries, now emerges in his realself as a God Himself.

*Kabir, thou hast obtained the place, which thou wert searching.
Thou thyself hath turned to be the One, whom thou thought to be
different from thee.*

**ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ॥
ਸੋਈ ਫਿਰਿ ਕੈ ਤੁ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ॥ ਅੰਗ - 1369**

After saying these words, the great Saint (Sant Ishar Singh Ji Maharaj, Rara Sahib Wale) seemed to be rapt in some divine state, and since the time was up, he retired from the congregation. After the departure of the great saint, it was felt among the vast audience, as if all present were imbibing the drizzle of Amrit. After bidding farewell to each other, they went away to attend to their normal activities and duties.

How wonderful were these days, it is difficult to describe. It

seemed as if *Akal Purukh* (Immortal God) through His grace had brought down the realm of truth (*Sach khand*) from high heavens to this earth. Now those glorious days remain only as a wonderful memory. Even today, the memory brings forth the old showers of bliss, love and detachment from the worldly affairs. Those deep days when the great Saint was present in the bodily form and was giving wondrous discourses to be heard as priceless vibrance now remain only as the memory of the bygone days; by no means can those days return. Only a desire, a longing for such days keeps tugging one's heart always. Waheguru knows when this would bear fruit and when we would experience the rapture of a glimpse of that great saint, our beloved who was the image of God Himself.



A Saint (Sant, A pious Person)

*Hear My Brother the Way of the Saint;
His Greatness cannot be Described.*

**ਸੰਤ ਰਹਤ ਸੁਨਹੁ ਮੇਰੇ ਭਾਈ ॥
ਉਆ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਈ ॥**

Waheguru has created the world, of various kinds, of innumerable colours and of countless shapes. The gigantic stream of life has been flowing constantly since time immemorial. Many times, this earth was peopled with human beings and many a time, it was annihilated, and there remained not a trace of any living being. In place of the water, there arose tall mountains, in place of the land, rivers began to flow; populated towns and settlements were submerged under the ocean; and new lands arose out of the sea. How many times did this spread of creation take place and how many times did it cease to be? No one can say anything definite about these matters. The human race has been classified into four types of men according to their nature.

1. Pamar (ਪਾਮਰ) - (People with animal tendencies). In this category are included those who could never find time enough to ponder over questions like whether they had any existence before birth and whether they will have any existence after death, and what is the purpose of life? Those who never give a thought to such matters are termed *Pamar*. The aim of their life is not much superior to that of the animals; because their thinking stays at the animal level. They are concerned with their personal life, their life is only for the fulfillment of their personal desires. They know nothing about doing good to others. Their only objective is : eat, drink and be merry, for tomorrow we shall have to die. Eat, drink and enjoy life, for you would not come on this earth a second time. Their mentality is narrow; they have no thought whether before coming into this life, they had any existence and whether any part of them

would remain beyond their death. Their thinking is limited, but they are somewhat sharper in intellect than the animals. They can do greater harm to others than the animals can. If out of this class, some genius or great man is born, he will make such discoveries as to how the whole world can be destroyed at once with one stroke. Such persons are more dangerous than even beasts, for they don't have any thought about God, about spiritualism, about doing noble deeds, about performing noble acts. Having lived such a self-centered life, they pass away from the world.

2. *Visbaee* - (persons engaged in physical pleasures) They are at a somewhat higher level than the animal-men (*Pamar*). But their mentality is limited to worldly pleasures : sweet sounds, soft touch, seeing beautiful shapes, pleasurable taste and sweet smells. They can be likened to a deer, an elephant, a moth a fish and a honey bee respectively because these have the overpowering pleasures of these animals. Each one of these 'pleasures' is fully capable of causing destruction to all such persons.

A deer attracted by the mirage of sound follows the sound and loses its life. It gets so intoxicated that it does not notice the surroundings and the hunter can catch it by his mere hand.

The second physical joy is that of touch. It has the power to make an elephant a slave for whole life. All his life, man has control over him. The method is to dig a pit in the earth, put over it a roof of grass and plants, and place over it a she-elephant of paper. The elephant, overpowered by the desire to touch her, without any thought advances towards the she-elephant. It falls into that hidden pit and a man takes control of it; and it suffers life-long slavery of man. It loses its forest life of roaming freely with the herd in the forests, bathing, with its free will, in the rivers and eating whatever food it likes. It becomes a complete slave to man. It has to suffer the sharp strokes of the goad on its head from its Mahavat.

A 100 watt bulb is lighted. Its heat is confined inside it. But the moth, captivated by the beautiful shape, blindly rushes forward. If a big candle is burning then the moth burns itself to ashes in its fire.

The fish gambol in the open waters and enjoy a happy life. The fisherman either sits on the bank or sitting in a boat goes into deep water. Here he lowers into water his line, stuffed with some bait. Seeing that the fish, attracted by the bait loses all its senses and swallows the line along with the bait. It is caught in the net and is brought out of the water, where it dies, writhing in great pain. As Guru Maharaj has ordained :

The fish did not pay attention to the net in the brackish and unfathomable sea.

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

Because of her doing (folly) she was caught. Death cannot be averted from over her head.

O Brother! do then deem death hovering over thy head like this.

As is the fish, so is the man. Death's noose falls over him, unawares.

ਮਛਲੀ ਜਾਲੁ ਨ ਜਾਣਿਆ ਸਰੁ ਖਾਰਾ ਅਸਗਾਹੁ ॥

ਅਤਿ ਸਿਆਣੀ ਸੋਹਣੀ ਕਿਉ ਕੀਤੇ ਵੇਸਾਹੁ ॥

ਕੀਤੇ ਕਾਰਣਿ ਪਾਕੜੀ ਕਾਲੁ ਨ ਟਲੈ ਸਿਰਾਹੁ ॥

ਭਾਈ ਰੇ ਇਉ ਸਿਰਿ ਜਾਣਹੁ ਕਾਲੁ ॥

ਜਿਉ ਮਛੀ ਤਿਉ ਮਾਣਸਾ ਪਵੈ ਅਚਿੰਤਾ ਜਾਲੁ ॥

ਅੰਗ - 55

Smell, the fragrance of the flowers attracts the honey bee to itself. Sitting on the flower, it enjoys tasting its honey. The day is over, the sun has set. Some flowers close their petals at night and open out the next morning, where they hear the music of the dripping dew drops. This honey bee, being ignorant of this phenomenon, is caught inside the petals; and is found dead in the morning, smothered in the petals of the flower. Its life is finished under the spell of attraction, which is called the sweet smell.

These five sensualities of sound, touch, shape, taste and smell bewitch the animals. Only one of these five enraptures different species separately. But a man without discretion, is fully caught in all these attractions. There is no lack of these sensualities for man. He has all the enjoyments (physical pleasures), he has sons and daughters, women, kith and kin, friends and mates, society and fraternity - he has all these allurements. Secondly there is the craving for gold and silver, diamonds and jewels, cash and bank balances. Thirdly, there are lands and wealth, industries and many kinds of properties. He has also the desire for name and fame and renown. For amassing these properties, and wealth, he has to resort to so many falsehoods, deceits and crooked practices. On the occasion of marriages and big dinners, he tries to impress the public by ostentation. Often in an effort to win big renown, he gets into big debts. Similarly there is the pleasure of reading, writing and of excellent conversation, the desire to achieve high political positions, travel and sight seeing, and going on high picnics. Then there is pleasure to go in for drinks, drugs, meat, of eating and drinking, to wear fashionable dresses and looking smart. The pleasure of sex with other's wives or husbands, developing illicit relationships with them become the chief objectives of his life. Even in his dreams he does not think and believe that the supermost bliss of life is the perennial pleasure of Nam, once you savour it then the desire to enjoy all the other worldly pleasures are gone forever. Because so great is the pleasure of Nam that its intoxication lasts throughout one's life and it never wears off. As is stated in the *Janam Sakhi* :

*'The poppy, wine, opium and hemp,
Their intoxication does disappear at dawn;
But the inebriation of the Name Divine.
Says Nanak, lasts all through day and night.*

**ਪੋਸਤ ਮਦੁ ਅਫੀਮ ਭੰਗ ਉਤਰ ਜਾਏ ਪਰਭਾਤਿ॥
ਨਾਮ ਖੁਮਾਰੀ ਨਾਨਕਾ ਚੜੀ ਰਹੇ ਦਿਨ ਰਾਤ॥**

(ਜਨਮਸਾਖੀ)

Anyone who acquires this bliss rises above the level of human

beings and becomes god-like.

*He who knows the spiritual bliss
He is the pure heavenly Khalsa.
Between God, myself and him
Not even a grain of difference is there.*

**ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ, ਸੋ ਹੈ ਖ਼ਾਲਸ ਦੇਵ॥
ਪ੍ਰਭ ਮਹਿ, ਮੈ ਮਹਿ, ਤਾਸ ਮਹਿ, ਰੰਚਕ ਨਾਹਨ ਭੇਵ॥**

(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)

One can attain this bliss in the company of the saints. It is invaluable.

All other flavours are insipid, with them the body and soul are rendered tasteless.

Without the Lord who does anything; accursed is his life.

ਹੋਰਿ ਸਾਦ ਸਭਿ ਫਿਕਿਆ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ॥

ਵਿਣੁ ਪਰਮੇਸਰ ਜੋ ਕਰੇ ਫਿਟੁ ਸੁ ਜੀਵਣੁ ਸੋਇ॥ ਅੰਗ - 218

Except this taste of Nam, all other pleasures render the life tasteless :

The value of Lord's ambrosia cannot be told.

Lord's ambrosia is contained in the saints' shop.

With lacs and millions of rupees, no one can receive it.

He, who is destined to obtain it, Him alone the Guru gives.

ਹਰਿ ਰਸ ਕੀ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ॥

ਹਰਿ ਰਸੁ ਸਾਧੁ ਹਾਟਿ ਸਮਾਇ॥

ਲਾਖ ਕਰੋਰੀ ਮਿਲੈ ਨ ਕੇਹ॥

ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸ ਹੀ ਦੇਹਿ॥

ਅੰਗ - 377

This is the commandment of Guru Maharaj :

All other pleasures, which thou relishes, O my tongue, with them thy thirst departs not, even for an instant.

If thou tastest the sweetness of God's elixir, thou shalt be taken by surprise on tasting it.

ਆਨ ਰਸਾ ਜੇਤੇ ਤੈ ਚਾਖੇ॥ ਨਿਮਖ ਨ ਤਿਸਨਾ ਤੇਰੀ ਲਾਖੇ॥

ਹਰਿ ਰਸ ਕਾ ਤੂੰ ਚਾਖਹਿ ਸਾਦੁ॥ ਚਾਖਤ ਹੋਇ ਰਹਹਿ ਬਿਸਮਾਦੁ॥

ਅੰਗ - 180

Thus those who hanker after physical pleasures remain totally

unaware of that great bliss, which once for all ends the cycle of life and death. They completely ruin their life, caught as they are in these lowly worldly pleasures. So these worldly persons, having forgotten the spiritual joys, inflict their lives with many kinds of anxieties and diseases, as a result of indulging in the physical pleasures. They know nothing about the Beyond, nor do they know for what purpose have they been born in the world, nor do they know where they would go after death. Their life is no higher than that of the animals. *Guru Maharaj* compares these evil persons and animal level persons with the animals saying that in some respects the animals are better, for they eat the grass and give milk in return. Such men involve others too in difficulties, ill of others and are engaged in jealousy, discord, enmity and hostility. Not only they themselves are miserable but they also seek to bring misery to others.

These two types - the evil ones and the animal level persons are called *manmukhs* (self centred). They go wherever their unenlightened minds leads them. *Guru Maharaj* has this to say about their conduct :

They think not of the Name and ponder not on Guru's hymns. This is the conduct of the perverse persons.

**ਨਾਮੁ ਨ ਚੇਤਹਿ ਸਬਦੁ ਨ ਵੀਚਾਰਹਿ
ਇਹੁ ਮਨਮੁਖ ਕਾ ਆਚਾਰੁ ॥**

ਅੰਗ - 509

Self-conceit has separated the way-ward from the Lord and has bound them to poisonous sins.

They are being burnt by the sense of ego, O my soul.

As a pigeon, on his own, falls into a net, O my soul, similarly all the self-willed come under the spell of death.

Faithless, foolish and devilish are the mortals, O my soul, who fix their mind on worldly love and wealth.

ਮਨਮੁਖਿ ਹਉਮੈ ਵਿਛੁੜੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ

ਬਿਖੁ ਬਾਧੇ ਹਉਮੈ ਜਾਲੇ ਰਾਮ ॥

ਜਿਉ ਪੰਖੀ ਕਪੌਤਿ ਆਪੁ ਬਨਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ

ਤਿਉ ਮਨਮੁਖ ਸਭਿ ਵਸਿ ਕਾਲੇ ਰਾਮ॥
ਜੋ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ
ਸੇ ਮਨਮੁਖ ਮੁੜ ਬਿਤਾਲੇ ਰਾਮ॥

ਅੰਗ - 538

These self-willed people are alienated from God, due to their ego. They have been bound by lust to earthly pleasures. Like the pigeon which unthinkingly, through greed is trapped, trying to get the feed under the hunter's net, these self-willed, pleasure-seeking men get into the jaws of death. Such self-centered men have been given the title of demons and fools, by *Guru Maharaj*. These *manmukhs* (the self centred) can see nothing beyond their immediate selfish living. About them, it has been said :

*The blind apostate has no understanding.
He is the self-killer and the world-butcher.
By continually slandering others he carries a sinful burden.
Without wages he carries the other's load.
This world is a garden and my Lord is its Gardener.
He ever takes care of it. No part of it is exempt from His care.
As is the fragrance with which the Lord imbues the flower so does it prevail there-in. The fragrant flower is known by its fragrance.*

ਮਨਮੁਖਿ ਅੰਧੇ ਸੁਧਿ ਨ ਕਾਈ॥
ਆਤਮ ਘਾਤੀ ਹੈ ਜਗਤ ਕਸਾਈ॥
ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਬਹੁ ਭਾਰੁ ਉਠਾਵੈ
ਬਿਨੁ ਮਜ਼ੂਰੀ ਭਾਰੁ ਪਹੁਚਾਵਣਿਆ॥
ਇਹੁ ਜਗੁ ਵਾੜੀ ਮੇਰਾ ਪ੍ਰਭੁ ਮਾਲੀ॥
ਸਦਾ ਸਮਾਲੇ ਕੋ ਨਾਹੀ ਖਾਲੀ॥
ਜੇਹੀ ਵਾਸਨਾ ਪਾਏ ਤੇਹੀ ਵਰਤੈ
ਵਾਸੁ ਵਾਸੁ ਜਣਾਵਣਿਆ॥

ਅੰਗ - 118

Those who lead such a life live in a thick fog of ignorance; impelled by greed they betray the trust to grab money. They remain miserable in the mind and what is called happiness has not fallen to their lot; because all happiness depends on remembering God and doing *jap* of His *Nam*. They are estranged from God. *Guru Maharaj* ordains thus :

In their mind is the pitch darkness of avarice and none draws near

them.

They themselves are miserable and obtain not peace ever. They die and continue coming and going.

ਅੰਤਰਿ ਲੋਭੁ ਮਹਾ ਗੁਬਾਰਾ
ਤਿਨ ਕੈ ਨਿਕਟਿ ਨ ਕੋਈ ਜਾਹਿ॥
ਓਇ ਆਪਿ ਦੁਖੀ ਸੁਖੁ ਕਬਹੂ ਨ ਪਾਵਹਿ
ਜਨਮਿ ਮਰਹਿ ਮਰਿ ਜਾਹਿ॥

ਅੰਗ - 652

In the cabin of the apostates is the darkness of ignorance and in their home the diamond is not seen.

These fools die wandering in wilderness and taste the poison of the serpent mammon.

ਮਨਮੁਖ ਕੋਠੀ ਅਗਿਆਨੁ ਅੰਧੇਰਾ
ਤਿਨ ਘਰਿ ਰਤਨੁ ਨ ਲਾਖਾ॥
ਤੇ ਉਝੜਿ ਭਰਮਿ ਮੁਏ ਗਾਵਾਰੀ
ਮਾਇਆ ਭੁਅੰਗ ਬਿਖੁ ਚਾਖਾ॥

ਅੰਗ - 696

Such aimless persons without any goal in life, collect poison and feed on it. They do not know that within them there dwells the divine Name, which can give perfect peace of mind and is more precious than millions of jewels. Thus both these types of persons, remaining completely ignorant of devotion to God pass their whole life, like animals.

3. Seekers - Very few people belong to this category; one among thousands. Who reflect and ponder as to what was their condition before attaining this life and what would be the modes of their existence after the end of this life. Such persons in their life shun evils such as selfishness and sin. By listening to the *Bani* of Immortal Divines they develop firm faith in this maxim :

*For several births thou became a worm and a moth.
In several births 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 opportunity to meet Him.
After a long time this human body is fashioned.*

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॥

ਅੰਗ - 176

And they have complete faith that the supreme purpose of this invaluable body is to realise Him and to be united with the immanent *Wabeguru* inside them.

*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 ਕਿਤੇ ਨ ਕਾਮ॥
 ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥
 ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ॥
 ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ॥

ਅੰਗ - 12

Within them is awakened the desire to establish relationship with those who can cope with the problems they encounter in their quest, and who can guide them to their destined goal, namely to reach the celestial sphere of realm of God. For the chronic lepetic ailment of I'ness (The ego) the noble persons could suggest a cure and prescribe a medicine, which may make the seeker aware of the path to self realisation, and help him attain the real state of Supreme Bliss by overcoming his countless miseries.

In order to realise their duty as human beings; and impulse does arise in their hearts that instead of indulging in personal pleasures, they should help the miserable, the suffering and the needy. They have a relationship of love with the prophets, seers,

Gurus, saints, sadhus and realised souls. They go to their congregations, with great devotion and do service there with heart and soul. They put in all possible efforts for the fulfillment of their purpose of life. Such persons are called the seekers. There are grades even among them; good, indifferent and bad. But through the *satsangs* (interaction with the holy) they rise to the rank of the top seekers. Persons of this category are rare, though one among the thousands, they always at all times pray for the good of the world.

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

ਨਾਨਕ ਨਾਮ ਚੜਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੇ ਸਰਭਤ ਦਾ ਭਲਾ ॥

Such persons wake up at the ambrosial hour of dawn. At that time, they read the *Bani* and with diligence practice the meditative routine. Thus they lead a life of love service and cooperation. They themselves enjoy happiness and they dispense joys among those, who are in contact with them. Their inward prayer, 'O God (*Wahguru*), send to us and let us see those who are the beloveds of God, who could remove all darkness of ignorance within us, and whose meeting would signal to us meeting with you in our heart, so that we break off our attachment to the world, to establish all our love with you. Such persons always put in their best efforts for attaining the Name. They are always eager for meeting the saints. They keep themselves aloof from the company of the non-believers, of the self-willed, self centred and those who indulge in sensual worldly pleasures.

The Fourth Category consists of those godmen, who are at all times one with God and who show to the seekers the path to Godhead and teach them how to be united with Him. These are called *saints* and *sadhus*, *Faquir*, *Arijs*, *Brahmangianis* and *Gurmukhs*. They are knowers and possessors of the knowledge of God; they are also called the men of the Guru. In short, their consciousness

is at all times absorbed in God. Every moment they are engaged in thinking about God, talking about God, propounding the knowledge about God. Their mind sees God everywhere, in the both in the visible and the unseen world. To them, the world is the visible form of God, they have direct sight of God. Their ignorance is completely eliminated, so there is no scope for I-ness (personal vanity). They accept whatever happens as the Will of God. As Guru Maharaj says :

*The vision of saints perceives Brahm everywhere
And their heart is imbued all with faith.
Ever the holy man hears good words.
He merges into the All-pervading Lord.
This is the way of life of him who knows the Lord.
True are all the words which the saint utters.
Whatever happens, he takes that for the best.
He deems that the Lord is the doer of deeds.
He abides within and He is also found without.
Nanak, on beholding His sight, every one is charmed.*

**ਸੰਤ ਜਨਾ ਕਾ ਪੇਖਨੁ ਸਭੁ ਬ੍ਰਹਮ॥ ਸੰਤ ਜਨਾ ਕੈ ਹਿਰਦੈ ਸਭਿ ਧਰਮ॥
ਸੰਤ ਜਨਾ ਸੁਨਹਿ ਸੁਭ ਬਚਨ॥ ਸਰਬ ਬਿਆਪੀ ਰਾਮ ਸੰਗਿ ਰਚਨ॥
ਜਿਨਿ ਜਾਤਾ ਤਿਸ ਕੀ ਇਹ ਰਹਤ॥ ਸਤਿ ਬਚਨ ਸਾਧੂ ਸਭਿ ਕਹਤ॥
ਜੋ ਜੋ ਹੋਇ ਸੋਈ ਸੁਖ ਮਾਨੈ॥ ਕਰਨ ਕਰਾਵਨਹਾਰੁ ਪ੍ਰਭੁ ਜਾਨੈ॥
ਅੰਤਰਿ ਬਸੇ ਬਾਹਰਿ ਭੀ ਓਹੀ॥ ਨਾਨਕ ਦਰਸਨੁ ਦੇਖਿ ਸਭਿ ਮੋਹੀ॥**

ਅੰਗ - 294

There is normally no violence in the nature of the saint; neither the violence of the body, nor of speech, nor with mind nor with intellect, nor with the acquired power. A saint does no violence with word, mind or deed. He never tells a lie nor indulges in any kind of stealing. Stealing is of many kinds, like stealing someone's ideas, or someone's poetry, or of his writings (plagiarism); theft by eyes is to look at beauty, theft by ears is to hear someone's secret, theft by hands is the stealing of someone's money. He is given to none of these forms of theft. The greatest of all thieves is he who does not do *jap* (recitation) of God's Nam.

He, who utters not the Lord's Name, is like a thief, abiding in the fortress (body) of five desires.

ਤੇ ਤਸਕਰ ਜੋ ਨਾਮੁ ਨ ਲੇਵਹਿ ਵਾਸਹਿ ਕੋਟ ਪੰਚਾਸਾ ॥

ਅੰਗ - 1328

The saints forsake non-truth; they adopt the life of truth. They are self-restrained, having conquered their sense organs.

Whose eyes see not the beauty of others wives.

Who with his ears, hears not slander of anyone.

ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰੁ ॥

ਕਰਨ ਨੇ ਸੁਨੈ ਕਾਹੁ ਕੀ ਨਿੰਦਾ ॥

ਅੰਗ - 274

In the mind, they never think of any vice; their minds are stable. To forgive a wrong-doer is the adornment of their self. They take pity on all beings, they render service to others); their words are gentle and soft to the greatest extent. They practise the maxim; eat less and have little sleep. They always keep the atmosphere of purity around them; rendering selfless service is their objective. They do not indulge in vulgarity. That is, they are the embodiment of purity in mind, word and deed. They are completely free from desire. Always with dedication, they lead the misguided persons unto the path of God. Themselves they have firm faith in *Wabeguru* and inspire others too about this faith. They are embodiment of selfless service. They are ever ready to do good to the world even by putting themselves into much bother. They are never imposters; they never put on a pose, nor do they take part in any bogus activity. They totally forsake their personal importance (ego). They never indulge in any sort of fake deed, to promote their own greatness. They behave always in an ethical, noble manner. Humility is the ornament of the saints. They win the hearts of others, by their honeyed words and feelings full of oneness for others. They run the *langar*, the community kitchen and devote all their time in the service of others. Even far the very foolish ignorant persons, who from their high positions with bad gestures hurl wild

accusations against the saints, they only express their good will and pray to God to bless even these misguided persons.’ Such ways of these great men remain mysterious and beyond our ordinary comprehension. The more we admire their way of life, the more good we do to ourselves, because Waheguru loves the praises of the God-intoxicated persons and relishes any service done to them. They never lose their inner cool, even if evil persons hurl bitter, unsavoury and poisonous words at them. They never forsake their composure.

Kabir, the saint abandons not his saintliness, even though, he meets with millions of impious persons.

Sandal is entwined with serpents, even then it leaves not its coolness.

ਕਬੀਰ ਸੰਤੁ ਨ ਛਾਡੈ ਸੰਤਈ ਜਉ ਕੋਟਿਕ ਮਿਲਹਿ ਅਸੰਤ॥

ਮਲਿਆਗਰੁ ਭੁਯੰਗਮ ਬੇਢਿਓ ਤ ਸੀਤਲਤਾ ਨ ਤਜੰਤ॥

ਅੰਗ - 1373

About this subject, there is a fable. Sant Buddha Ji used to live in the west Punjab near the town of Shahpur. He had taken upon himself the duty of managing the *langar*. This saint was the possessor of all supernatural powers, but never even by mistake did he make a use of these powers. Once a *Yogi* (sadhu) came to him. This man was endowed with the powers to produce wealth, gold etc. by supernatural methods. He captivated the people by making a show of his supernatural powers. Thus he collected a large following. That beloved sadhu noticed that Sant Buddha Shah had to spend a lot of money on langar and allied activities. He thought that if I teach to him (Buddhu Shah) the formula for making silver, that would easily take care of all his expenses and then he would become my follower as well. So he took Sant Buddha Shah aside and said, since you have to incur a lot of expense; I want to give you some help for that. I want to tell you the formula for making silver. You kindly pay a little attention to this matter. To this Buddha Shah replied, ‘Dear one, whatever service of people I am

doing it is by the command of God, and it is being done by His humble servant. It is He, who sends the provisions, it is He who also sends the money. I only try to make the proper use of whatever things are sent by God. That money is spent where it is needed most. Otherwise too, Guru Nanak, the King of kings has bestowed on us the invaluable boon of God's Name.

This Nam has infinite power. No one in the world can know its full value. In this Name are concentrated all the super natural powers. These powers of the occult are eager to be willing slaves of the man in whose heart dwells the Name Divine of God, they willingly put all their services at his disposal, but the man of God does not covet them and does not even eye them casually. Because Occult is the last of the deluding and captivating powers of the world of *Maya*, which has the power to entice and trap the seekers of the Divine who want to rise from the mundane spheres of the phenomenal world to the Timeless sphere of the Infinite. These powers have been condemned as a curse by the great Gurus. Whereas the devotee of the Nam has been praised and applauded. Therefore, my beloved friend! we do not require any silver or gold. You keep this recipe for making gold to yourself. The *Yogi* was averse to listen to such words and did not make any effort to understand these words of the *Sadhu*. There and then and in no time by using some chemicals like mercury and tin he made some silver, he went to the market and sold the silver, and tried to offer the money realised from its sale at the feet of the great man, Budhu Shah. The great soul stopped him and said, we accept only that money that has been earned by the sweat of the brow of the giver. Only the tithe, the tenth part of the earning made by one's physical labour can fructify. That ascetic wrote down the formula on a piece of paper and asked Buddhu Shah to guard the secret formula well. Sant Buddhu Shah made him to put that formula in the almirah; he paid no special heed to it, nor did he lock that

almirah; nor did he conceal it anywhere. That ascetic, after urging Buddhu Shah to keep the formula under lock and key, departed. After he had hardly covered a couple of miles, an idea struck him lest that valuable formula should fall into wrong hands; and this one man produce silver and spend it on vices & sinful enjoyments. So he came back to the great Sant Buddhu Shah. He found that the almirah where the silver making formula was kept was unlocked and open. So he approached the great saint and after pointing out the worth of that formula, appealed to him to take very good care of that. At that time Sant Buddhu Shah was engaged in service of sweeping the outer part of the Gurdwara. He guessed the money-making ability of that ascetic. In order to break his cupidity for money, Buddhu Shah said, O Beloved one, kindly bring me one brick from the heap lying there. Accordingly the *sadhu* removed one brick and when he carefully looked at it, he noticed that the brick was all gold. He was totally surprised at the thought that such a very costly thing had been carelessly kept over the heap of bricks. It is valued at thousands and lakhs of rupees. Sant Buddhu Shah took that gold brick and told the ascetic, if you don't mind the labour, kindly get me four or five bricks from the heap. As he approached the heap he was wonder-struck to notice that the whole heap consisted of shining gold bricks. As he looked at the Gurdwara his wonder knew no bounds when he noticed that whole building was made of gold bricks, which sparkled with bright yellow sheen in the light of the setting sunshine. He fell at the feet of the great man (Buddhu Shah) and said. Great sir, I was filled with pride at my possessing the formula to convert baser metal into silver. Today I have come to my senses and have realised that it is only God's Name as you have mentioned which is beyond, any value. No one can describe the greatness of its worth, it is invaluable. Kindly bestow on me the gift of that *Nam* and let me live in the shadow of your feet.

Such great souls were blessed with the stock of unending patience in their heart. As *Guru Maharaj* has ordained :

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

ਬੁਧਮ ਗਿਆਨੀ ਕੈ ਧੀਰਜੁ ਏਕ॥

ਜਿਉ ਬਸੁਧਾ ਕੋਊ ਖੋਦੈ ਕੋਊ ਚੰਦਨ ਲੇਪ॥

ਅੰਗ - 272

Keeping in mind, the way-farers who passed that way, Buddhu raised a small hut at the road-crossing and set up a *tandoor* (oven to bake chapatis), to run a *langar* always. For the needy way-farers he prepared the food and served it to them. One day some proud Moghul soldier came there and shouted, O Budhhu, bring the dinner for us. With all love, he served *chapatis* and vegetables to the guest. On one chapati, there was a slight burn, due to overbaking. He shouted at the top of his voice, you have brought me burnt chapati. Don't you know who I am? Saying so, he gave a sharp slap on the cheek of Buddu Shah. Buddhu Shah turned the other cheek to him and submitted, Khan Sahib, I am very deficient in wisdom; hence my mother gave me the name of Buddhu. Do teach me some wisdom.' The soldier gave another slap on Buddhu's other cheek, with his other hand and also hit him with his leg with all his force. Buddhu once again prepared the food with all care and made him eat it. After partaking of food, the soldier rode on his horse and went away. He hardly had traversed a distance of 100 yards when his horse went berserk; he fell down from his horse and fractured his thigh bone, and he shouted for help. Hearing his hue and cry, Buddhu Shah reached there, carrying a bed on his head. With the help of one or two volunteers, he was made to lie on the bed, and Buddhu Shah took the trouble of calling a bone setter from somewhere. He got his thigh bandaged and with love served him for many months at a stretch. When he was cured, he felt deeply repentant over his misbehaviour. Before departing from there, the soldier said, O godly mendicant, I have received the

punishment for my misdeed, but I will broadcast one fact in the world, namely that the *sadhus* of Guru Nanak's faith are pure angels; for them all are dear and no one is stranger. Their hearts are pure without any thought of revenge. Their hearts shine bright like the sun. From today onward, I will give all respect to the disciples of Guru nanak. You have taught me a lesson of good sense.

Thus there are many instances in the lives of countless saints to show that the saints never forsake their cool (patience), even if the arrogant and proud treat them with ill will and malice. It is ordained thus :

*Cool is not the moon-god,
Nor is cool the white sandal tree.
Cold is not the winter-season.
O Nanak, cool are only the friendly saints.*

**ਨਹ ਸੀਤਲੰ ਚੰਦ੍ਰ ਦੇਵਹ ਨਹ ਸੀਤਲੰ ਬਾਵਨ ਚੰਦਨਹ॥
ਨਹ ਸੀਤਲੰ ਸੀਤ ਰੁਤੇਣ ਨਾਨਕ ਸੀਤਲੰ ਸਾਧ ਸੁਜਨਹ॥**

ਅੰਗ - 1357

Therefore Guru Maharaj has ordained that we should keep company with such saints, as are strangers to jealousy and attachment. Keeping company with such persons whose contact produces attachment and animosity, who mislead the world with false preachings for the fulfillment of their selfish ends, is completely forbidden by *Guru Maharaj* :

True is the society of those, in whose company, the Name is meditated upon.

Nanak, associate not with those, who have their own self-interest.

**ਸਚੀ ਬੈਸਕ ਤਿਨਾ ਸੰਗਿ ਜਿਨ ਸੰਗਿ ਜਪੀਐ ਨਾਉ॥
ਤਿਨ ਸੰਗਿ ਸੰਗੁ ਨ ਕੀਚਈ ਨਾਨਕ ਜਿਨਾ ਆਪਣਾ ਸੁਆਉ॥**

ਅੰਗ - 520

But such noble saints are extremely rare. One meets such men of God, only when one's virtuous deeds bear fruit.

They, a sight of whom banishes, evil-inclination, are my friends.

I have searched the whole world through, but Serf Nanak says very rare are such persons.

**ਜਿਨਾ ਦਿਸੰਦੜਿਆ ਦੁਰਮਤਿ ਵੰਵੈ ਮਿਤ੍ਰੁ ਅਸਾਡੜੇ ਸੇਈ॥
ਹਉ ਦੂਢੇਦੀ ਜਗੁ ਸਬਾਇਆ ਜਨ ਨਾਨਕ ਵਿਰਲੇ ਕੇਈ॥**

ਅੰਗ - 520

These liberated souls are sent to the world, under orders of Waheguru, to show the straight path to the world; but they are very rare. In one of his verses, Bhai Nand Lal says, that whatever men of God come to the world, they are sent by God to put on the right path those who have lost their way. In other words if your eyes are keen to have a glimpse of God, know it that devotees of God come into this world to infuse the faith of God in mankind :

*Whenever the pious godly men come into the world,
They come to guide those who have lost their way,
'Goya avers', if these eyes ardently long for God,
The God men come to give them the glimpse of The Divine.*

**ਦਰ ਦਹਰ ਕਿ ਮਰਦਾਨਿ ਖੁਦਾ ਆਮਦਹ ਅੰਦ॥
ਬਰ ਗੁਮ ਸੁਦਗਾਂ ਰਾਹਨੁਮਾ ਆਮਦਹ ਅੰਦ॥
'ਗੋਯਾ' ਅਗਰ ਈ ਚਸ਼ਮਿ ਤੋ ਮੁਸ਼ਤਾਕਿ ਖੁਦਾ ਅਸਤ॥
ਮਰਦਾਨਿ ਖੁਦਾ ਖੁਦਾਨੁਮਾ ਆਮਦਹ ਅੰਦ॥**

(ਦੀਵਾਨਿ ਗੋਯਾ ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ)

The word 'Sant' occurs in Guru Granth Sahib more often than in the scriptures of any other religions of the world. And it has been made fully clear that for the seekers the company of a saint had been ordained. Also identity marks of one whom to call the saints have been given in detail; namely his mode of life, his behaviour with others, the way he talks and how he lives his life. This is the commandment of Guru Maharaj :

*Who with every breath and morsel of food, forget not God's Name
and within whose mind is this spell, they alone are the blessed and
they alone are the perfect saints, O Nanak.*

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ॥

ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤੁ॥

ਅੰਗ - 319

Another command is :

God's saint is the embodiment of the Lord God, he, who within his mind enshrines the Name of God.

He, on whose forehead his destiny is writ, through the Guru's instruction he contemplates within his mind God's Name.

ਹਰਿ ਕਾ ਸੰਤੁ ਹਰਿ ਕੀ ਹਰਿ ਮੁਰਤਿ

ਜਿਸੁ ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਮੁਰਾਰਿ॥

ਮਸਤਕਿ ਭਾਗੁ ਹੋਵੈ ਜਿਸੁ ਲਿਖਿਆ

ਸੋ ਗੁਰਮਤਿ ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਸਮਾਰਿ॥

ਅੰਗ - 1135

Bhagat Ravidas says this about the *Sants* - "O Waheguru, I have recognised those *Sants*, who are your form and spirit, whose company is your life and breath, and who have been imparted True Knowledge, given by the *Satguru* (True Teacher). O God of all gods, bless me with the company of such *Sants*, also teach me to feel bliss in the sayings of the those saints and teach me the love of the great saints. Let me have the knowledge of the activities of the *Sants*, and of their preachings, about the spiritual path; also do me the favour so that I may serve the servants of such *Sants*. Another thing I beg of Thee - O Waheguru, keep me far aloof from meeting those who are sinners and who are forgetful of you. That person alone is wise who realises that there is no difference between the *Sants* and the Absolute and Formless God :

Thine saints are Thy body, and their association is my life.

By the True Guru's given gnosis, I deem the saint as god of gods.

The society of saints, the relish of saints' converse and the love of saints, Grant unto me, O Lord of the gods. Pause.

Saints' character, the way of life of the Saints and the service of the servant of the saints, I ask for. I pray for one thing more, the desire-fulfiller gem of Thine devotion.

Show me not the wicked and the sinner.

Ravidas says, "He alone is wise who knows this.

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

ਸੰਤ ਤੁਝੀ ਤਨੁ ਸੰਗਤਿ ਪ੍ਰਾਨ॥

ਸਤਿਗੁਰ ਗਿਆਨ ਜਾਨੈ ਸੰਤ ਦੇਵਾ ਦੇਵ॥
 ਸੰਤ ਚੀ ਸੰਗਤਿ ਸੰਤ ਕਥਾ ਰਸੁ
 ਸੰਤ ਪ੍ਰੇਮ ਮਾਝੈ ਦੀਜੈ ਦੇਵਾ ਦੇਵ॥
 ਸੰਤ ਆਚਰਣ ਸੰਤ ਚੋ ਮਾਰਗੁ
 ਸੰਤ ਚ ਓਲ੍ਹਗ ਓਲ੍ਹਗਣੀ॥
 ਅਉਰ ਇਕ ਮਾਗਉ ਭਗਤਿ ਚਿੰਤਾਮਣਿ॥
 ਜਣੀ ਲਖਾਵਹੁ ਅਸੰਤ ਪਾਪੀਸਣਿ॥
 ਰਵਿਦਾਸੁ ਭਣੈ ਜੋ ਜਾਣੈ ਸੋ ਜਾਣੁ॥
 ਸੰਤ ਅਨੰਤਹਿ ਅੰਤਹੁ ਨਾਹੀ॥

ਅੰਗ - 486

For meeting such saints, we bow in a prayer at the feet of *Wahguru*.

Be Thou merciful, O my Lord that I may pass my life in the society of saints. They, who forget Thee, are born to die again and again and their sorrows end not ever.

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਸੰਤਾਂ ਸੰਗਿ ਵਿਹਾਵੇ॥
 ਤੁਧਹੁ ਭੁਲੇ ਸਿ ਜਮਿ ਜਮਿ ਮਰਦੇ
 ਤਿਨ ਕਦੇ ਨ ਚੁਕਨਿ ਹਾਵੇ॥

ਅੰਗ - 961

At another place, it is stated that the Sant is a person, by contacting whom one can swim across the worldly ocean. The angels of death do not come near him, and one is saved from getting into the cycle of eighty four lakh births and deaths. This great ocean, which we call the world, is full of poison and in it when we forsake and forget God we suffer. One can cross this sea of poison only by interacting with men of God. As is said :

The person who seeks the shelter of the saints, that person is saved. By slandering the saints, O Nanak, the one is born again and again.

ਸੰਤ ਸਰਨਿ ਜੋ ਜਨੁ ਪਰੈ ਸੋ ਜਨੁ ਉਧਰਨਹਾਰ॥
 ਸੰਤ ਕੀ ਨਿੰਦਾ ਨਾਨਕਾ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ॥

ਅੰਗ - 279

Guru Ji also proclaims that those who are caught in the web of attachment and jealousy, love & enmity, who think in terms of mine and thine, due to their not having the knowledge of God, and those who talk ill of others, in be-little their; only waste their

time in such evil propensities; the society of such avaricious charlatans is misleading and deceptive. Guru Maharaj has ordained that one should shun such persons.

Kabir associate thou not with the infidel and flee far away from him.

If thou touch a black vessel, then, some blot must attach to thee.

ਕਬੀਰ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਦੂਰਹਿ ਜਾਈਐ ਭਾਗਿ॥

ਬਾਸਨੁ ਕਾਰੋ ਪਰਸੀਐ ਤਉ ਕਛੁ ਲਾਗੈ ਦਾਗੁ॥ ਅੰਗ - 1371

Nanak, break thou with the false and seek for the saints, who are the true friends.

They, the false, shall leave thee while alive and they, the saints, shall forsake thee not even when dead.

ਨਾਨਕ ਕਚੜਿਆ ਸਿਉ ਤੋੜਿ ਢੂਢਿ ਸਜਣ ਸੰਤ ਪਕਿਆ॥

ਓਇ ਜੀਵੰਦੇ ਵਿਛੁੜਹਿ ਓਇ ਮੁਇਆ ਨ ਜਾਹੀ ਛੋੜਿ॥ਅੰਗ - 1102

Since it is beyond us to recognise men of God, the Gurus, saints, monks, mendicants, knowers of divine knowledge, and those who have been admitted to the house of God. Therefore, Guru Maharaj has given us some guide lines, by carefully following which it would be possible for us to identify such godly persons. The words of Guru Granth Sahib at all times make us aware of realised souls and those who have been accepted and approved by God. The sacred words of our Guru the holy Guru Granth Sahib always remind us and insist upon us the necessity of ever having communion with such liberated and noble souls. Below we give the very key words of saint tradition, of the saint behaviour, of the thinking habits of the saints. Meditate on them with all care and make an attempt to arrive at the right judgement :

Throughout the eight watches, the saint realises the nearness of the Lord.

ਆਠ ਪਹਰ ਨਿਕਟਿ ਕਰਿ ਜਾਨੈ॥

ਅੰਗ - 392

Waheguru is all perfection and in this world, we can see no one other than the Absolute. Hence we get the hint from Gurbani that these worldly men, those who seek power, and those who are

self-centered, cannot see Waheguru, because the thick cataract in their eyes has blinded them. This whole world is the manifestation of Waheguru. He is the only Reality behind this world.

*The Guru has shown Thee to mine eyes, O Lord.
Here and there, in every soul and in every body, Thou, only Thou alone art present, O Bewitcher.*

**ਗੁਰਹਿ ਦਿਖਾਇਓ ਲੋਇਨਾ॥
ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ॥
ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ॥**

ਅੰਗ - 407

O mine eyes, God has infused light in ye. Without the Lord, see ye not another, therefore.

Save the Lord, see ye not any other. The Merciful Master-Lord alone is worthy of beholding.

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

**ਏ ਨੇਤਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ
ਹਰਿ ਬਿਨੁ ਅਵਹੁ ਨ ਦੇਖਹੁ ਕੋਈ॥
ਹਰਿ ਬਿਨੁ ਅਵਹੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ॥
ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ
ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ॥**

ਅੰਗ - 922

Because there is total absence of ignorance in the hearts of the saints, to them all persons - good or bad - look the image of God. The cataract of duality having been fully removed, they look at the world, but they see only one form in it - that of God. As is commanded :

In one person Thou art haughty, and in another person meek.

In one person, Thou art all by Thyself, and in another person Thou art poor.

In one person Thou art a scholar, and preacher, and in another Thou art a fool.

In one body Thou graspest at everything and in any body Thou acceptest nothing.

What can the poor wooden puppet do? The Play-master knows everything. As is the dress, the Puppeteer clothes the puppet with, so is the part which that puppet plays.

*The Lord has fashioned various chambers of many descriptions,
and Himself is their Guard.*

*As is the mansion, wherein the Lord places the mortal, in the
likewise he abides. What can this poor mortal do?*

*He, who has made something, and who has created all this
contrivance, understands it.*

Says Nanak, Infinite is the Lord.

The worth of His works He Himself knows.

ਏਕ ਮਹਲਿ ਤੂੰ ਹੋਹਿ ਅਫਾਰੋ ਏਕ ਮਹਲਿ ਨਿਮਾਨੋ ॥

ਏਕ ਮਹਲਿ ਤੂੰ ਆਪੇ ਆਪੇ ਏਕ ਮਹਲਿ ਗਰੀਬਾਨੋ ॥

ਏਕ ਮਹਲਿ ਤੂੰ ਪੰਡਿਤੁ ਬਕਤਾ ਏਕ ਮਹਲਿ ਖਲੁ ਹੋਤਾ ॥

ਏਕ ਮਹਲਿ ਤੂੰ ਸਭੁ ਕਿਛੁ ਗ੍ਰਾਹਜੁ ਏਕ ਮਹਲਿ ਕਛੁ ਨ ਲੇਤਾ ॥

ਕਾਠ ਕੀ ਪੁਤਰੀ ਕਹਾ ਕਰੈ ਬਪੁਰੀ ਖਿਲਾਵਨਹਾਰੋ ਜਾਨੈ ॥

ਜੈਸਾ ਭੇਖੁ ਕਰਾਵੈ ਬਾਜੀਗਰੁ ਓਹੁ ਤੈਸੋ ਹੀ ਸਾਜੁ ਆਨੈ ॥

ਅਨਿਕ ਕੋਠਰੀ ਬਹੁਤੁ ਭਾਤਿ ਕਰੀਆ ਆਪਿ ਹੋਆ ਰਖਵਾਰਾ ॥

ਜੈਸੇ ਮਹਲਿ ਰਾਖੈ ਤੈਸੇ ਰਹਨਾ ਕਿਆ ਇਹੁ ਕਰੈ ਬਿਚਾਰਾ ॥

ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋਈ ਜਾਨੈ ਜਿਨਿ ਇਹੁ ਸਭੁ ਬਿਧਿ ਸਾਜੀ ॥

ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਸੁਆਮੀ ਕੀਮਤਿ ਅਪੁਨੇ ਕਾਜੀ ॥ ਅੰਗ - 206

The great Guru, the Tenth Master pointing unity in diversity
ordains -

*Just as from one fire millions of sparks arise
dispersed separately they again merge into fire,
Just as from dust the whole space with dust is filled
And then those myriads of particles revert into dust.*

*Just as from one stream numerous waves arise
Waves of waters these, unto the water they subside again.
Similarly from the world various subtle forms arise
Born of the same world they relapse into it again.*

**ਜੈਸੇ ਏਕ ਆਗ ਤੇ ਕਨੁਕਾ ਕੋਟ ਆਗ ਉਠੇ,
ਨਿਆਰੇ ਨਿਆਰੇ ਹੋਇ ਕੇ, ਫੇਰਿ ਆਗ ਮੈ ਮਿਲਾਹਿੰਗੇ ॥**

**ਜੈਸੇ ਏਕ ਧੁਰ ਤੇ, ਅਨੇਕ ਧੁਰ ਪੁਰਤ ਹੈ,
ਧੁਰਿ ਕੇ ਕਨੁਕਾ ਫੇਰ ਧੁਰਿ ਹੀ ਸਮਾਹਿੰਗੇ ॥**

**ਜੈਸੇ ਏਕ ਨਦ ਤੇ, ਤਰੰਗ ਕੋਟ ਉਪਜਤ ਹੈ
ਪਾਨ ਕੇ ਤਰੰਗ, ਸਬੈ ਪਾਨ ਹੀ ਕਹਾਹਿੰਗੇ ॥**

ਤੈਸੇ ਬਿਸੁ ਰੂਪ ਤੇ, ਅਭੁਤ ਭੁਤ ਪ੍ਰਗਟ ਹੋਇ,

ਤਾਹੀ ਤੇ ਉਪਜ, ਸਬੈ ਤਾਹੀ ਮੈ ਸਮਾਹਿੰਗੇ॥ (ਅਕਾਲ ਉਸਤਤਿ)

So for all the twenty four hours of the day, feel Him to be near you. This is usually the first part of the tradition of the saints :

There is a parable, relating to it - during the times of the Tenth Master, when a terrible battle was raging at Anandpur Sahib. A powerful seige had been laid around the town. The war went on waging for many months. Many clashes of the armies used to take place. During this war, one devotee of God named Bhai Ghaneya gave water to drink to the thirsty, without discriminating between friend and foe. None of the soldiers of the two opposing armies fired on him with a rifle, nor made him a target of his arrow, nor the idea of stabbing him crossed any soldier's mind. The Sikhs made a complaint against him to Guru Maharaj. He was summoned and asked to whom he was serving water. That great man (Bhai Ghaneyya) was full of complete knowledge; he saw God (full of attributes or without them) in all beings; at all places he saw the expanse of Satguru's eternal light. He viewed the whole universe as the image of God, with his universal consciousness. His nature was totally without egoism. He never saw duality in any object (God was the only reality that he saw in all). For him, none was a friend, none was a foe. He was completely merged in the Absolute. When asked to whom he had been serving water, he replied, O Divine Being, there exists no one other than you. The giver of the water was you and the drinker too was you. Wherever I cast my eyes, I see the light of your formlessness spread all round in the manifest form. Bhai Vir Singh has clarified this point in one of his poems :

*Somebody complains to Guru Kalgidhar,
That when the Sikhs seriously wound the Turks,
Then Bhai Kanahiya at once offers water to the injured;
He being our own is doing something wrathful,
His job is to offer water to the fighting Sikh army,
Not to cuddle the foe as sons on the raging battle field;*

*The strategy of war is to 'kill' the enemy by whatever means
 He who loves the foe is to be regarded as enemy too;
 The Guru summoned Kanabiya and him he questioned,
 The faithful devotee bowed his head and pleaded thus -
 "Only to you I offer water, only to you my venerable Lord,
 I do not see any Turk or Non Turk, only you I see,
 I serve only him in whose love I am deeply bound,
 I see only him, I serve only him, and only to him I offer water"
 The Guru laughed and embraced him and gave him a box,
 'Apply this salve where needed with the water you offer'.*

ਕਲਗੀਧਰ ਦੇ ਪਾਸ ਕੋਈ ਆ ਪਿਆ ਸ਼ਿਕੈਤ ਲਗਾਵੇ -
“ਮਾਰ ਮਾਰ ਕੇ ਸਿਖ ਤੁਰਕ ਨੂੰ ਕਾਰੀ ਫਟ ਜਦ ਲਾਵੇ,
“ਭਾਈ ਕਨ੍ਹੱਯਾ ਤਦੋਂ ਤੁਰਕ ਨੂੰ ਪਾਣੀ ਆਣ ਪਿਲਾਵੇ।
“ਅਪਣਾ ਹੋ ਕੇ ਭਾਈ ਕਨ੍ਹੱਯਾ ਦੇਖੋ ਕਹਿਰ ਕਮਾਵੇ।
“ਉਸਦਾ ਕੰਮ ਆਪਣੇ ਲਸ਼ਕਰ ਸਿੱਖਾਂ ਨੀਰ ਪਿਲਾਣਾ,
“ਨਾ ਕੇ ਵੈਰੀ ਨੂੰ ਰਣ ਤੱਤੇ ਪ੍ਰੱਤਾਂ ਵਾਂਙ ਖਿਡਾਣਾ?
“ਰਣ ਤੱਤੇ ਦੀ ਨੀਤੀ - ‘ਮਾਰਨ’ ਜਿਉ ਕਿਉਂ ਦੁਸ਼ਮਨ ਕੋਹੀਏ।
“ਜੋ ਵੈਰੀ ਨੂੰ ਪਯਾਰ ਕਰਾਵੇ, ਉਸਨੂੰ ਦੁਸ਼ਮਨ ਕਹੀਏ”।
ਸੱਦ ਕਨ੍ਹੱਯੇ ਗੁਰਾਂ ਪੁੱਛਿਆ ਸਾਰੀ ਗੱਲ ਸੁਣਾਈ।
ਸੀਸ ਨਿਵਾਇਆ ਰੰਗ ਰਤੜੇ ਨੇ ਬਿਨਤੀ ਮੁਖੋ ਅਲਾਈ -
“ਤੇਨੂੰ ਪਿਆ ਪਿਲਾਵਾਂ ਪਾਣੀ ਸਿਰ ਮੇਰੇ ਦੇ ਸਾਂਈਂ!
“ਤੁਰਕ ਅਤੁਰਕ ਨ ਦਿਸਦਾ ਮੈਨੂੰ ਤੂੰ ਸਾਰੇ ਦਿਸ ਆਈਂ।
“ਪਿਆਰੇ ਦੇ ਇਕ ਪਿਆਰ ਪ੍ਰੱਤਾ ਉਸਦੀ ਸੇਵ ਕਰਾਵਾਂ,
“ਉਸ ਨੂੰ ਦੇਖਾਂ, ਉਸ ਨੂੰ ਸੇਵਾਂ, ਪਾਣੀ ਉਨੂੰ ਪਿਲਾਵਾਂ”।
ਹੱਸੇ ਤੇ ਗਲ ਲਾਇਆ ਪਯਾਰਾ ਡੱਬੀ ਹੱਥ ਫੜਾਈ -
“ਪਾਣੀ ਨਾਲ ਮਲ੍ਹਮ ਬੀ ਰੱਖੀਂ ਲੋੜ ਪਈ ਤੇ ਲਾਈ”।

ਅੰਗ - 245-46 (ਸ੍ਰੀ ਕਲਗੀਧਰ ਚਮਤਕਾਰ)

So this is the mental make up of the saints. They always feel the living presence of God around them.

The second tradition of the saints is -

To His sweet will he resigns himself.

ਪ੍ਰਭ ਕਾ ਕੀਆ ਮੀਠਾ ਮਾਨੈ॥

ਅੰਗ - 392

About this too, there is a parable, full of great love. A devoted Sikh named Gurumukh approached the Fifth Master and prayed, O True Emperor we do read this verse :

To His sweet will he resigns himself.

ਪ੍ਰਭ ਕਾ ਕੀਆ ਮੀਠਾ ਮਾਨੈ॥

ਅੰਗ - 392

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

As is joy, so is sorrow for him.

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

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ॥

ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ॥

ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ॥

ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ॥

ਅੰਗ - 275

But O True Emperor, We will call ourselves very fortunate, if we could see such a dear *Gurmukh* (man of the Guru). *Guru Maharaj* commanded, if you want to meet such a *Gurmukh*, and if this is your wish, even in this congregation, there are many Sikhs of the Guru, who are worthy of this epithet (*Gurmukh*), but you would not be convinced unless you meet him face to face. So you just now go to Gujrat. There in Gujrat lives a *Gurmukh*, Bhai Bikhari by name, who is leading his normal life. His state is :

With thine hands and feet, you may perform all jobs, but, let thy mind be with the immaculate Lord".

ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ॥ ਅੰਗ - 1376

You go and have his darshan (sight). You will automatically acquire the knowledge of that state. As commanded, this person reached the house of that *Gursikh*. Seeing his palaces and buildings, he inferred that he was greatly blessed by the Guru, in the matter of wealth. In the drawing room, that *Gurmukh* sat repairing a mat. He seated his guest (named *Gurmukh*) at a high seat, with all respect. He offered him water to drink with his own hands. *Gurmukh*, the guest, noticed that an atmosphere of auspiciousness and joy pervaded the house which indicated that they were preparing for some marriage; suddenly his sight fell on other articles in the room - there was a bier for the dead body and a new earthen

pitcher and there was also a blade of wheat all required for a meant for cremation ceremony. He was troubled by the doubt, as to what the matter was. On one side, sweets are being prepared, new clothes are being got tailored and there is the rush of the kith and kin, there is so much joyous enthusiasm that people seem to be beside themselves with joy. On the other hand, there are preparations for performing the obsequies of the dead. Why?

Next day after the wedding, the marriage party was returning to their home. The bride and bridegroom were being brought in a bridal chariot. Suddenly on the way there arose an intense but fatal pain in the stomach of the bridegroom, and by the time they approached the gate of their house the boy expired. Mother was waiting to welcome the newly wedded couple with a vessel full of water which she would drink after revolving it around their heads. Sisters were waiting to mockingly block their passage into the house as per traditional custom. But when the boy was taken out of the chariot he was dead and a mere corpse. Such a moment usually proves to be very shocking and unbearable for the sentimental and the near and dear ones. But Bhai Bhikari Ji exhorted every one to resign to the will of God and thus quietened all of them. All the members of the family changed from their wedding dresses into mourning clothes and sat on the piece of matting (in mourning) which Bhai Bhikari had repaired a little earlier.

Bhai Gurmukh (the guest) wondered how come there was not the slightest trace of grief on the face of Bhai Bhikhari. At that time, that bier, which had been readied before hand was taken out, and the dead body of the boy was taken to the cremation ground where his cremation was performed, amidst the chanting of the Gurbani. At night, finding a little free time Bhai Gurmukh questioned Bhai Bhikhari, if he had the fore knowledge of that death and that the will of God was inescapable then why he went in for the marriage. If you have had to perform the marriage, you

should have prayed to Guru Maharaj for the long life of the boy. Bhai Bhikhari replied thus : Dear brother, this world is not worth living in. Here in this universe of chance a man is born, under the Will of God, and finally quits the world, according to His Will. All this had to happen; the marriage too was destined to take place; the bride was to have been widowed in this manner, and the boy too had to shuffle off his mortal coil, at this very place and in this manner." Noticing the unshakable faith of Bhai Bhikhari, Bhai Gurmukh after paying obeisances to Bhai Bhikhari departed. So this is the way of the saints - to them the Will of Waheguru sounds sweet, whatever it may be. They don't want to put any obstacle in the destined programme of their beloved God.

The third tradition of the saints is to depend on the *Nam*. There are countless bases sustaining life; some depend on their sons and daughters; some hanker after gold and silver; some have an infatuation for lovely vehicles (for transport); many depend on their friends, many on high positions. If any of these foundations of their life is shattered, their wailing and crying is beyond endurance; because the very foundation of their life is broken. If the son dies, his separation is unbearable, but he too was the foundation of the life of some. Thus there are many types of supports props for different persons; for their life rests on that support. But the support of the saints' life is the Infinite Nam of Waheguru. Without that Nam, it becomes difficult for them to live on. The separation becomes as intolerable as the fish when taken out of water can not live :

How can a fish maintain life without water?

How can a pied cuckoo be satisfied without rain drops?

As the deer, fascinated by music runs straight towards the huntsman as the bumble-bee greedy after the flowers' fragrance, finding it, enmeshes itself into it so do the holy men love their God and are sated by seeing His vision.

ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ ॥

ਬੁੰਦ ਵਿਹੁਣਾ ਚਾਤ੍ਰਿਕੋ ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ॥
 ਨਾਦ ਕੁਰੋਕਹਿ ਬੇਧਿਆ ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ॥
 ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ਮਿਲਿ ਆਪੁ ਬੰਧਾਵੈ॥
 ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ॥ ਅੰਗ - 708

So Guru Maharaj says this regarding the saintly traditions :

The One Name is the support of His saints.

ਏਕੁ ਨਾਮੁ ਸੰਤਨ ਆਧਾਰੁ॥ ਅੰਗ - 392

The next tradition, which shows the mindset of the saints is :

They deem themselves to be the dust of the feet of all.

ਹੋਇ ਰਹੇ ਸਭ ਕੀ ਪਗ ਛਾਰੁ॥ ਅੰਗ - 392

This tradition clarifies that the saints never call themselves to be great, even by mistake. They never have the slightest vanity, over their goodness. Their firm determination generally is :

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

They earnestly believe the whole world to be the manifestation of Waheguru :

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

ਮਨ ਮੇਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ॥
 ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੁਲਾ ਜਿਨਿ ਸਗਲੋ ਬ੍ਰਹਮੁ ਪਛਾਤਾ॥
 ਅੰਗ - 610

According to the Guru's hymn :

I am not good and no one is bad.

Prays Nanak, He the Lord alone, is the mortal's Saviour.

ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ॥
 ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਤਾਰੇ ਸੋਇ॥ ਅੰਗ - 728

Brimming with the love of God, they never use or misuse the great power, bestowed on them by Waheguru. Rather, they regard themselves, as the dust of the feet of the humblest of the humble.

One awakened saintly soul lived among the armed group of *Nihangs* and did service to them, He was the *jathedar* of *Shahidi Bagh* at *Anandpur Sahib* before Baba Gurdit Singh Ji. Then the Shahidi Bagh (the Martyrs Park) was in the possession of a *Zaildar* of a neighbouring village. It was the period of the British Govt. At that time, the Sikhs conceived the proposal to construct a memorial at the spot, where during the bloody *Anandpur Sahib* battle the cremation of the Sikh fighters had taken place. Beyond the Anandpur Fort, the land for miles was covered with the bushes, stones and undergrowth. Of that land, there had been no proper ownership for the last hundred years. After consulting Baba Ji , they unfurled the *Nishan Sahib* (Sikh's religious flag) at the place, where the cremation of the martyr Sikhs had taken place. The report of this incident reached the *Zaildar* in the neighbouring village; who for no reason called himself the owner of that land. He reached this spot, accompanied by a large number of armed persons, to fight the Sikhs. He uprooted the *Nishan Sahib*. The *Nihangs* felt very angry and sought the permission of Baba Ji to fight and throw the invaders out. But the *Jathedar* evaded the fight by saying, Brothers, that Sikh should not give up feeling of love and sense of humility and resort to fight just out of sheer arrogance and pride. He did not allow any altercation. The *Nihang* Sikhs said, "Baba Ji do we carry these arms weighing about 100 lbs for nothing? You regard yourself as nothing. If you order us, we will teach him a lesson. Baba Ji replied, the one to impart wisdom is *Waheguru* himself. He unfurled the *Nishan Sahib* (the Sikh Flag) for the third time, and said, now the Tenth Master and the Sikh martyrs would know what is His will and how we should act now. Our work finishes with the unfolding of the *Nishan Sahib*. That *Zaildar*, accompanied by force of many armed persons came there to put to flight these *Nihang* Singhs, so that they may run away, forsaking that spot. He could be seen from a distance coming towards them with a large

band of armed men. The Singhs sought Baba Ji's permission to forget him. Now he is coming towards us, with the intention thrashing us. We are well armed Singhs. We must use our arms for our own defence. We have to teach a lesson to this mean person. The Jathedar told the Nihang Singh, that brothers, it is a fight between them and our Sikh martyrs. You just watch and recite the name of the Guru. All eyes were fixed on his men. All of a sudden, the Zaildar's horse took fright and stood on its hind legs, and the Zaildar tumbled down, but his foot was caught in the stirrup. His body struck against the stones and was torn to smithereens. As he engaged in a fight with the divine powers he died a miserable death and went to hell. The Sikhs shouted the *jaikaras*, the war-cries but the *Jathedar* Nihang Sadhu Singh started offering a prayer, for his welfare. Thus the *Sants*, though capable of all supernatural powers, remain humble the lowly dust of the feet of the people. Such is the commandment of Guru Maharaj :

The excellence of the code of conduct which the great saints practice defies description. Even the Vedas fail to do justice. There is the commandment.

*My brother, bear thou the way of living of the saints.
Their praise one cannot describe.*

**ਸੰਤ ਰਹਤ ਸੁਨਹੁ ਮੇਰੇ ਭਾਈ॥
ਉਆ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਈ॥**

ਅੰਗ - 392

The *Sant* merges himself indistinguishably in the *Wahguru* and behaves by having surrendered himself to Him. Hence it is reiterated again and again in *Gurbani* :

*The Vedas know not the greatness of the holy men.
They describe them as much, as they have heard regarding them.
The greatness of the saints is beyond the three qualities.
All pervading is the praise of the saints.
There is no limit to the glory of the saint.
Ever infinite is the renown of the saint.
The glory of a saint is the greatest of the great.*

ਸਾਧ ਕੀ ਸੋਭਾ ਸਾਧ ਬਨਿ ਆਈ॥
 ਨਾਨਕ ਸਾਧ ਪ੍ਰਭ ਭੇਦ ਨ ਭਾਈ॥
 ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ॥
 ਜੇਤਾ ਸੁਨਹਿ ਤੇਤਾ ਬਖਿਆਨਹਿ॥
 ਸਾਧ ਕੀ ਉਪਮਾ ਤਿਹੁ ਗੁਣ ਤੇ ਦੂਰਿ॥
 ਸਾਧ ਕੀ ਉਪਮਾ ਰਹੀ ਭਰਪੂਰਿ॥
 ਸਾਧ ਕੀ ਸੋਭਾ ਕਾ ਨਾਹੀ ਅੰਤ॥
 ਸਾਧ ਕੀ ਸੋਭਾ ਸਦਾ ਬੇਅੰਤ॥
 ਸਾਧ ਕੀ ਸੋਭਾ ਉਚ ਤੇ ਉਚੀ॥
 ਸਾਧ ਕੀ ਸੋਭਾ ਮੁਚ ਤੇ ਮੁਚੀ॥

ਅੰਗ - 272

Hence of the place where the saints live also becomes sacrosanct :

Let no one slander the saints. The Lord and the saint are one.

ਸੰਤਾ ਕਉ ਮਤਿ ਕੋਈ ਨਿੰਦਹੁ ਸੰਤ ਰਾਮੁ ਹੈ ਏਕੋ॥ ਅੰਗ - 793

Only two entities are sublime enough

Who deserve service

The saint and the Lord Himself.

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

ਕਬੀਰ ਸੇਵਾ ਕਉ ਦਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ॥

ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮ॥ ਅੰਗ - 1373

In the circle of the saints, only God's Name is practised :

Their occupation is the Name alone.

The praise of the God, the Embodiment of bliss, is their repose.

ਵਰਤਣਿ ਜਾ ਕੈ ਕੇਵਲ ਨਾਮ॥

ਅਨਦ ਰੂਪ ਕੀਰਤਨੁ ਬਿਸ੍ਰਾਮ॥

ਅੰਗ - 392

The rest by the saints implies that they are engaged in the devotional singing, rapt in the love of the Lord. They are never tired, while performing the divine chanting. Rather there is so much increase in their energy that every fibre and pore of their body is animated with a lively vibrance of delightful sensations, which do not allow any fatigue to affect them. All the 2.15 billion cells of the body get fully charged and it becomes totally disease-free. Guru Maharaj says that for the saints there is neither any friend nor any

foe. They belong to all and they look upon all as their own. The commandment :

*Friends and foes are alike to them.
Save their Lord, they know not another.*

**ਮਿਤ੍ਰ ਸਤ੍ਰੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ॥
ਪ੍ਰਭ ਅਪੁਨੇ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨੈ॥**

ਅੰਗ - 392

Some purblind ignorant fools criticise this catholic attitude of the saints and accuse them that all kinds of people attend their religions congregation particularly they do not like the presence of the people who are opposed to their interests. They also slander the saintly souls by accusing them of hobnobbing with ministers, great officials the business tycoons and the criminals. They misinterpret these normal interactions of the public men and drew wrong conclusions about the noble saints, because of their utter ignorance and low level of understanding. People do not accuse the doctors for coming in contact with people suffering from Cancer (ਕੈਂਸਰ) or AIDS. These are all baseless accusations because they try to judge and measure the divinity the Saints by their own inferior and selfish yardsticks. They expect the saintly souls to meet only those who belong to their interest groups. They seek to guide the Sants by their own advice, which is saturated with ignorance. They find fault with the writings of the saints and also in their lectures from the stage. These fools are incapable of understanding the true worth of the *Sants*. The *Sants* have no favourites, nor are they against anyone. To them, a political person is neither their man, nor a stranger. The duty of the saints is to preach nobility in their sermons and to make them aware about their duties. They never dance attendance on anyone; they remain indifferent, because wealth and worldly glory attends on them, with folded hands. They never cast an eye on her. They can never tolerate subordination to anyone, except to their Waheguru.

Except the Lord, the saints know not any other.

They, on whose side is the Lord, ever remain free from care, in the God's love.

ਸੰਤਨ ਅਵਰ ਨਾ ਕਾਹੂ ਜਾਨੀ॥

ਬੇਪਰਵਾਹ ਸਦਾ ਰੰਗਿ ਹਰਿ ਕੈ ਜਾ ਕੋ ਪਾਖੁ ਸੁਆਮੀ॥

ਅੰਗ - 711

The saints know nothing beyond the Name of God. Those who are personally helped by Waheguru have scant care for the worldly people. They move in the world as the masters of all the power; the helping hand of Waheguru is always upon them. What harm could his father Hiranya Kashipa and his forces do to Prahlad the great saint of God? All this makes it clear that a detractor can do no harm to one, whose life style has the approval of Waheguru. The detractor drowns himself and just wastes his own life. The saints wish well of him also :

In Lord's love they laugh, in Lord's love they weep and keep silent too.

They care not for anything, except their True Spouse.

ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ॥

ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ॥

ਅੰਗ - 473

The sameness between a friend and a foe exists only in the heart of a saint (he alone regards a friend and a foe equally). The rest of the entire world has been corrupted by the thoughts of animosity, opposition and revenge.

Baba Bir Singh of Naurangabad was one of the foremost pillars of *Sikh Panth*. Once when Maharaja Ranjit Singh, accompanied by a huge army marched to conquer the Jamrud fort, he reached the banks of river Attock (river Sindh or Indus), the river was in high flood. It was overflowing its banks. (How could the army cross the river?). An appeal for help was made to Baba Ji, Baba Bir Singh Ji. He took as much time as one takes to recite Sukhmani Sahib (about one hour) and the river yielded the way. The river Attock (*attak* in Panjabi means 'obstruction') subsided and

the armies were able to cross over. A company of other troops, who had no faith in this miracle, were washed away by the flooded river. Such a patron of the poor and the have-nots (Baba Bir Singh) ran a non-stop *langar* (community kitchen) to provide food to the poor. In his langar, there were such gigantic cauldrons which could cook food, sufficient for one lakh persons. Four persons could stand together in those cauldrons and do the cleaning and even a small cot could be spread there. Upon the establishment of such a noble saints who had such a supernatural powers, a one lakh strong anti-Guru army launched an attack. They had one lakh men with cavalry and cannon. When Baba Bir Singh was informed of this attack, he reached the banks of river Beas and gave orders for the preparation of *Karah Parshad* in those cauldron for one lakh persons. When the enemy forces reached there, Baba Ji stopped his followers from making an attack on them and said, dear ones, remember the commandment of Guru Maharaj :

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

**ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਰੀ ਮੀਤੁ ॥
ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ॥**

ਅੰਗ - 278

*I have forsaken all jealousy,
Since the society of saints have I attained
I deem none as my foe nor a stranger unto me,
With all I am in friendly accord.*

**ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ ॥
ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ ॥
ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ
ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥**

ਅੰਗ - 1299

In the eyes of the saints, there is nothing other than Waheguru in the whole world. Guru Maharaj avers thus :

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

ਵਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੂ ॥

ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੁ ॥

ਅੰਗ - 259

In view of these brilliant ideals, none among us is to take up arms against the new comers. We are to render service to these brethren. They have come all the way from Lahore. They did not eat any food on the way. This is the *langar* of Guru Nanak. These brothers of ours should be served food, first of all.

When some Singh Sardars raised the objection saying, Baba Ji, these persons have come armed with cannon to blow us off, then Baba Ji made this reply, dear brother, they too are the image of God.

If our body is destined to be blown off by the cannon, that would be according to the Will of the Lord. Whatever destiny is written on our forehead is sure to happen. Then why regret and show this anger? For a man of the Guru, there is no enemy. Sincerely we make this prayer :

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

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ ॥

Baba Ji was martyred; He was blown up by a cannon. But when the cursed army of the God forsaken reached the *langar* area, persons on duty there served them food with extreme love, even though their eyes were brimful with tears over the passing away of the Baba Ji. There are many such examples of nobility in the house of the Guru. The saints do not recognise any difference between a friend and an enemy. They perceive Truth and feel the presence of the Divine Lord among all.

In the hermitage of Baba Aya Singh, of Hoti Mardan, the milch cattle were taken away by the Baloch marauders. Early next morning, when Baba Ji learnt of this incident, he sent through his workers all the calves (male and female) of the milch cattle left behind by the cattle-lifters, along with the foot-print experts to

follow their track. He impressed upon them to leave these calves with the cattle-thieves. Otherwise it would become difficult for the separated cattle to yield milk. As the cattle lifters were trying to cross the border, they were arrested by the police. They brought all the cattle-lifters along with their stolen cattle, to the hermitage of Baba Ji at Hoti Mardan. When the police questioned Baba Ji, if those cows and calves belonged to him, and if these cattle-thieves had taken them away, then Baba Ji's reply was, "For us there is no thief, all are the image of God. We are not the owners of these animals. Those persons, with whom these animals were surplus left them tied here; and now these persons who needed them more have taken them away. We have felt not the slightest sorrow over their loss, rather we felt happy at the prospect that hence forth, without loss of time, we would be able to use all our time in prayers. This is the noble outlook of the saints, which has been praised by Guru Maharaj again and again. Guru Maharaj has said that the ground the holy feet of the Saints tread upon is sanctified by the touch. The dust of their feet becomes so sacred that all the sixty eight deities seek it and pray to almighty God, "O Master bestow on us the sacred dust of the feet of the saints, so that numberless sins which have darkened our visage are removed :

The Ganges, the Jamna, the Godawari and the Saraswati; they make effort for the dust of the saint's feet.

They say, "The mortals full with the filth of sins take dip into us. The dust of the saints' feet washes away our filth.

Instead of sixty eight holies, bathe thou, O man, in the Lord's Name.

When the dust of the saints' congregation rises and falls into the eyes, it removes all the filth of evil-intellect. Pause.

Bhagirath, the penitent, brought down the Ganges and Shiva established Kidar Nath.

Krishan grazed cows in Banaras. Through touch of the Lord's slaves, these places attained glory.

As many are the pilgrim-stations established by gods, so many all

*long for the dust of the saint's feet.
 If I meet with the Lord's saints or a holy man of the Guru, I shall
 apply the dust of his feet to my countenance.
 As many as are the creatures of Thine, O my Lord, so many all
 crave for the dust of the saints' feet.
 Nanak, he on whose forehead it is so writ; blessing him with the
 dust of the saints' feet, the Lord ferries him across.*

**ਗੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸੁਤੀ
 ਤੇ ਕਰਹਿ ਉਦਮੁ ਧੁਰਿ ਸਾਧੂ ਕੀ ਤਾਈ॥
 ਕਿਲਵਿਖ ਮੈਲੁ ਭਰੈ ਪਰੇ ਹਮਰੈ ਵਿਚਿ
 ਹਮਰੀ ਮੈਲੁ ਸਾਧੂ ਕੀ ਧੁਰਿ ਗਵਾਈ॥
 ਤੀਰਥਿ ਅਠਸਠਿ ਮਜਨੁ ਨਾਈ॥
 ਸਤਸੰਗਤਿ ਕੀ ਧੁਰਿ ਪਰੀ ਉਡਿ ਨੇਤ੍ਰੀ
 ਸਭ ਦੁਰਮਤਿ ਮੈਲੁ ਗਵਾਈ॥
 ਜਾਹਰਨਵੀ ਤਪੇ ਭਾਗੀਰਥਿ
 ਆਣੀ ਕੇਦਾਰੁ ਥਾਪਿਓ ਮਹਸਾਈ॥
 ਕਾਂਸੀ ਕ੍ਰਿਸਨੁ ਚਰਾਵਤ ਗਾਉ
 ਮਿਲਿ ਹਰਿ ਜਨ ਸੋਭਾ ਪਾਈ॥
 ਜਿਤਨੇ ਤੀਰਥ ਦੇਵੀ ਥਾਪੇ
 ਸਭਿ ਤਿਤਨੇ ਲੋਚਹਿ ਧੁਰਿ ਸਾਧੂ ਕੀ ਤਾਈ॥
 ਹਰਿ ਕਾ ਸੰਤੁ ਮਿਲੈ ਗੁਰ ਸਾਧੂ
 ਲੈ ਤਿਸ ਕੀ ਧੁਰਿ ਮੁਖਿ ਲਾਈ॥
 ਜਿਤਨੀ ਸ੍ਰਿਸ਼ਟਿ ਤੁਮਰੀ ਮੇਰੇ ਸੁਆਮੀ
 ਸਭ ਤਿਤਨੀ ਲੋਚੈ ਧੁਰਿ ਸਾਧੂ ਕੀ ਤਾਈ॥
 ਨਾਨਕ ਲਿਲਾਟਿ ਹੋਵੈ ਜਿਸੁ ਲਿਖਿਆ
 ਤਿਸੁ ਸਾਧੂ ਧੁਰਿ ਦੇ ਹਰਿ ਪਾਰਿ ਲੰਘਾਈ॥**

ਅੰਗ - 1263

Guru Maharaj further says that Waheguru has bestowed such blessings on the saints, that they are ever working for the uplift of those sinners, who have passed through sinful life of lower births. They are the benefactors; who remove the suffering of all living beings; they dispense and bestow joys; they are ever ready to do good to others, by removing the pain of the those who are suffering. They are an endless spring of devotion to the welfare of others. Just as the sweet scent emanates from a rose, similarly in the conduct of the saints, doing good to others issues forth

spontaneously :

They are the erasers of millions upon millions of sins.

They dispel anguish and are the givers of Divine life unto man.

ਕੋਟਿ ਕੋਟਿ ਅਘ ਕਾਟਨਹਾਰਾ॥

ਦੁਖ ਦੂਰਿ ਕਰਨ ਜੀਅ ਕੇ ਦਾਤਾਰਾ॥

ਅੰਗ - 392

There are numerous of legends about similar acts of benevolence by the saints.

The Great Saint of Rara Sahib Sri 108 Sant Ishar Singh Ji Maharaj when came to the place called Dhakki to undergo very strict and mortifying meditative practice, he dug a pit in the ground and covered it with a thatched roof to provide shade; there day and night with steady uninterrupted concentration of mind, mute and silent, he absorbed himself in prayer, rapt in communion with God. During that period a snake daily came to his pit and stood there with his hood spread out. The attendants were worried. They sought to secure the orders of Sant Ji to kill that snake. The great soul told them : this snake is soon going to die a natural death. You remain unfazed. The snake died its natural death and was found near the hut. Sant Ji revealed that during the life time of the Sixth Master, this serpent was a very haughty Choudhri (village headman). Later when it (serpent) heard of the advent of the Guru Maharaj, Guru Gobind Singh, it came for the Guru's glimpse. It sought to climb to the cot of Guru Maharaj. The Sikhs accompanying the Guru tried to stop it from doing so and it went back, without bending his head before the majesty of the Guru. Later when it died, it was reborn as a serpent and was greatly troubled, being full of poison. He had got the *darshan* (glimpse) of Guru Maharaj, it was yet to receive its full reward. Bound by that noble act of seeing Guru Ji, it came daily before us to perform repentance for its old sins; and was thinking of its own welfare. So today its body lies quiet lifeless; it has been liberated from such a degraded birth.

In a similar instance, when Baba Jawala Singh of Harkhowal sat to pray, and later when he got up after the prayers, a serpent used to be sitting under his seat. Many a time, the saint used to leave him in the sand at some distance, after carrying it, in the seat cover.

After many days, the serpent died. On being questioned, Sant Ji revealed that, that snake was once a devotee in a Gurdwara. He was mentally deranged because he had pilfered the grain offered in charity to a Gurdwara. In place of offering prayers, he was lured by the desire to amass wealth. He died thinking of obtaining riches. He was born as a serpent. Now it has secured its deliverance.

None but these great saints can perform such exalted tasks; certainly not the worldly leaders or preachers; it is not within the capacity of the *Ragis*. Because they are the prisoners of the mundane world and lost in the egoistic world they wander rudderless. They are always motivated to achieve a big name and earn a lot of money for themselves. Elucidating this point, *Guru Maharaj* further says that the words of saints are very potent and have immense power in them. *Maya* does not affect the saints, though it has many shapes, whatever is visible, what has a form and whatever has a name is all *Maya*.

Saints are valiant and men of word.

These saints have cheated the poor mammon.

ਸੁਰਬੀਰ ਬਚਨ ਕੇ ਬਲੀ॥ ਕਉਲਾ ਬਪੁਰੀ ਸੰਤੀ ਫਲੀ॥

ਅੰਗ - 392

While after long worship of Waheguru, one's consciousness withdraws from the world and gets in-ward-centered, is focussed on Guru's form and Guru's Light, then one begins getting into contact with the mighty power inside. When the threefold distinction between the meditator, meditation and the Meditated (God) completely vanishes and the consciousness after passing through the sphere of wisdom, and crossing through the thousand

petalled lotus enters the Tenth Gate, then it becomes indistinguishable from the Invisible God, then the cosmic energy makes such a terrific entry into the body of the saint, that it becomes very difficult to control it despite all efforts, and it becomes extremely difficult to bear this unbearable cosmic energy. Such a state is very common among the practitioners of *Nam*.

Bhai Sahib Bahi Randhir Singh has been a great man and an outstanding saint of his time. Receiving inspiration from him, thousands of devotees were enthused to practise and learn harsh austerities of *Nam*. They achieved very high states. The great saint wrote many books; one of these titled '*Rangle sajjan*' (noble souls with God's hue) writes about Sri Bhai Sahib Sant Hira Singh of Daudpur (Khanna). During continuing devotional singing, Divine Energy used to enter his body, it erupted irresistibly and became hard to control. The saint would break out of the earth's gravity and by degrees rose higher and higher and touched the ceiling and then came down, falling prostrate before Guru Granth Sahib. At one place, he writes that rays of resplendent light began to emanate out of Sant Hira Singh's body and spread all over the Gurdwara and the members congregation present there experienced some mystic emotional upheaval inside them; they felt being imbued with some mysterious bliss. For six hours, Sant Hira Singh remained in this state of divine ecstasy; and then resumed control over himself and was able to assimilate that boundless energy. This spiritual goal is achieved by many great saints after practising numberless austerities of *Nam*. The feeling of I-ness becomes totally absent from their lives; the shadow of self departs from their body and only the Immortal Supreme Reality remains behind. As is the commandment :

When there was egoism in me, Thou wert not within me, then; now that Thou art there, there is no egoism.

As huge waves are raised by the wind in the great ocean, but they are, only water in water.

**ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂ ਹੀ ਮੈ ਨਾਹੀ॥
ਅਨਲ ਅਗਮ ਜੈਸੇ ਲਹਰਿ ਮਇ ਓਦਧਿ
ਜਲ ਕੇਵਲ ਜਲ ਮਾਂਹੀ॥**

ਅੰਗ - 657

This is the state of Power that comes to Sants, sadhus and mystics (God-realised souls). If any word casually escapes their lips, it becomes true in the course of time.

During the time of the Tenth Master there lived in Malwa a Sikh Bhai Godaria. He achieved perfection through spiritual endeavour. When he came to have a glimpse of Guru Maharaj in Malwa, then Guru Maharaj ordained thus : dear brother, this Godaria has naturally enough capacity to lead the whole of Malwa to salvation. He has achieved perfection as a man; he remains in an undistinguishable state with us.

There is a mention in history that one Bhai Gaura Brar, who was the son of Bahi Bhagtu used to render service to Gaudariya in feeding his horses with fodder. On one occasion, Bhai Gaura got very angry with the Sikh and harshly rebuked him and even gave him a slap. At that time Bhai Godaria was grinding corn for feeding the horses. He heard the loud sound of slap. Speaking from where he was sitting Bhai Godaria said, brother Gaura, why are you thrashing this man? What mistake has been committed by him? Then Bhai Gaura said, Bhai Godariya, you go on doing your own work; these are worldly matters, you don't understand them. In reply, Gaudaria said, brother Gaura, you are much puffed up. You seem to be much bloated over your authority and wealth and over your physical strength. He had hardly spoken those words, when his words began to have effect on Bhai Gaura. He started suffering from flatulence (a disease) and began to roll on the ground writhing in pain. The pain of distension of stomach became unbearable. The physicians prescribed many medicines, but there was no relief. One wise Sikh who understood the reality said, Bai Gaudaria had cursed him as such, therefore, he alone can cure it. When Bhai Godariya

was approached for relief, he gave him some flour stuck to the pin of the grindstone and told him to swallow it with water. This would cure his flatulence. By this step, his disease was all gone. Bhai Gaura was greatly scared by his great power and relieved him of his duties and accorded him full respect by offering him the robe of honour.

After that, he returned home. It was the month of Chet (March-April). The mustard fields had ripened and were swaying all yellow. His sons and daughters sent Bhai Gaudaria to reap the harvest. But sent for him neither the morning breakfast, nor the afternoon lunch, nor even the drinking water. It was a mustard farm, near it passed a foot path, which the travellers used as a short cut instead of the longer route, to save distance. When his acquaintances who were passing over the nearby foot path, they recognised Bhai Gaudaria. They stopped nearby and asked Gaureaji, brother, what is this work that you are doing? It is a custom among us to enquire 'what one is doing even though we see everything with our own eyes. In this fashion, they questioned him. In reply, Bhai Gaudaria said, I am uprooting the mustard plants. At that time, he was not reaping the field with a scythe, but was uprooting it. But by mistake, he chanced to say, I am pulling out roots of my family. Instead of uttering mustard, he had spoken of the roots of the family. (His words must come out to be true). And in seven days, the entire family passed away. Submitting to all this as the Will of God, he said thank God, my relations are gone. I am rid of all bondages.

Now he turned to be a wandering monk. One day, a woman recognised him, while he was sitting in the *dharamsala* (religious place). She brought a bowl of curd for Gaudharia to eat. Hearing lest he should ask for more, she had put too many red chillies in it. Bhai Gaudaria ate it all. When the woman came to collect the utensils she asked Gauriya if the curds was tasty. He replied that

the curds was very tasty, but some person worthy of being bitten by a serpent had put hot red chillies in it. Even now my lips are burning with the chillies. The woman, after collecting the utensils, went home. The words of the Sant had power to be true. To heat the milk, she went inside a cell to fetch the cow-dung cakes, there she was bitten by a black snake and she died. The word spoken by a saint has great power given to it by God and so it comes true.

Baba Ram Singh Ji Namdhari was another such saint, worthy of all respect and popular among all. He was pained to notice the lack of character among the Sikh army men. He remarked that this Sikh kingdom had been established after making sacrifices of the countless heads. But its soldiers have completely forsaken the character of Guru Sikhs. They are treading the path of evil practices. Drinking liquor and eating meat had taken their lives to a condemnable state, cutting their hair and trimming the beards had become a common practice among them. Instead of reciting Gurbani they had started besieging and killing their own Sikh brethren (Sikh leaders). Hooliganism was rampant. Seeing all this, he spontaneously uttered the ominous words that the sun of the Sikh kingdom is going to set soon. These words he repeated three or four times; because the spectacle of the impending battles of Pheru and Mudki flashed on and loomed large before his divine sight. Seeing the miserable conditions all around, he was uttering the words of truth. These terrible words were heard by his near relative, brother-in-law Kabul Singh and were reported to the commander. Bhai Ram Singh was considered a mad man and was tied to the mouth of a cannon. He said, Kabul Singh, why are you tying me to the mouth of the cannon? This cannon is destined to blow you off in the coming war. With the passing of time there was the war and Kabul Singh was blown off by the same cannon, by the conquering British armies when they attacked Lahore,

capital of Sikh Raj. His words had destined inevitability. Such prophetic words were spoken by Baba Khuda Singh when Lahore armies, who were inimical to the Guru got a great man like Bir Singh blown off by the cannon. The good man had got ready a *langar* (community kitchen) for over one lakh Sikh soldiers to eat. There are many such prophesies.

There is spiritual force in the language (of the man) of the realm of grace.

(Except those mentioned below) no one else resides in that domain. The very powerful warriors and heroes dwell there.

Within them the might of the Pervading Lord remains fully-filled.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ॥

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ॥

ਅੰਗ - 8

Great men, who belong to this sphere, spontaneously utter such statements, and *Wahaguru* has to turn these spontaneous utterances into reality. As is the commandment :

My saint can release one bound by me, but I can release not one bound by my saint.

If, at any time, my saint seizes and binds me, then even I can raise not any objection.

ਮੇਰੀ ਬਾਂਧੀ ਭਗਤੁ ਛੁਡਾਵੈ ਬਾਂਧੈ ਭਗਤੁ ਨ ਛੁਟੈ ਮੋਹਿ॥

ਏਕ ਸਮੇ ਮੈ ਕਉ ਗਹਿ ਬਾਂਧੈ

ਤਉ ਫੁਨਿ ਮੈ ਪੈ ਜਬਾਬੁ ਨ ਹੋਇ॥

ਅੰਗ - 1252

The beloved devotees of Guru are indistinguishable from God Himself. Under the loving spell of *Wahaguru*, what ever words these saints speak have to be proved true by *Wahaguru*, even though that may mean making a change in the laws of Nature :

They, who are imbued with the love of the Lord's Name, accept that whatever the Lord does.

They who repair to the Lord's feet; they are honoured everywhere.

My Lord, no one is so great as God's saints.

The devotees remain pleased with their Lord and see Him in water, land nether region and firmament. Pause.

Millions of sinners are saved in the saints' society and death's minister draws not near them.

He who is separated from his God since many births; him the saint unites with the Lord.

The Lord banishes the love of wealth, doubt and dread of him, who enters the saints' sanctuary.

With whatever desire the mortal contemplates, that he obtains from the saints.

To what extent, should I narrate the glory of the Lord's slaves, who are pleasing to Him.

Says Nanak, they who meet with their True Guru; they become independent of one and all.

ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਪ੍ਰਭ ਮਾਨਹਿ ਓਇ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤੇ॥

ਤਿਨ ਕੀ ਸੋਭਾ ਸਭਨੀ ਥਾਈ ਜਿਨ ਪ੍ਰਭ ਕੇ ਚਰਣ ਪਰਾਤੇ॥

ਮੇਰੇ ਰਾਮ ਹਰਿ ਸੰਤਾ ਜੇਵਡੁ ਨ ਕੋਈ॥

ਭਗਤਾ ਬਣਿ ਆਈ ਪ੍ਰਭ ਅਪਨੇ ਸਿਉ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਈ॥

ਕੋਟਿ ਅਪ੍ਰਾਧੀ ਸੰਤਸੰਗਿ ਉਧਰੈ ਜਮੁ ਤਾ ਕੈ ਨੇੜਿ ਨ ਆਵੈ॥

ਜਨਮ ਜਨਮ ਕਾ ਬਿਛੁੜਿਆ ਹੋਵੈ ਤਿਨ ਹਰਿ ਸਿਉ ਆਣਿ ਮਿਲਾਵੈ॥

ਮਾਇਆ ਮੋਹ ਭਰਮੁ ਭਉ ਕਾਟੈ ਸੰਤ ਸਰਣਿ ਜੋ ਆਵੈ॥

ਜੇਹਾ ਮਨੋਰਥੁ ਕਰਿ ਆਰਾਧੇ ਸੋ ਸੰਤਨ ਤੇ ਪਾਵੈ॥

ਜਨ ਕੀ ਮਹਿਮਾ ਕੇਤਕ ਬਰਨਉ ਜੋ ਪ੍ਰਭ ਅਪਨੇ ਭਾਣੇ॥

ਕਹੁ ਨਾਨਕ ਜਿਨ ਸਤਿਗੁਰੁ ਭੋਟਿਆ ਸੇ ਸਭ ਤੇ ਭਏ ਨਿਕਾਣੇ॥

ਅੰਗ - 748

Sant Faqir Chand, who was related to the Bedi family of Guru Nanak used to live in Dera Baba Nanak. All the time, he was absorbed in the love of the Almighty; and he used to earn his livelihood by physical labour. One day, while tending the buffaloes, he came near a pond in the village. The buffaloes entered the water, but since the water in the pond was very shallow, all the cattle got badly smeared with the sticky mud. Seeing this pitiable condition of the buffaloes, Faqir Chand called upon the river Ravi, since all the ponds of this village had gone dry. Please fill them, because I want to bathe my buffaloes." The current of the river rose high and without any rain in the catchment area, all the ponds were filled with water under the orders of the saint. In addition, the water entered the houses of the residents there. Since water

used to enter their houses, the residents of Dera Baba Nanak were put to a lot of inconvenience. When Baba Sahib Singh visited Dera Baba Nanak, the residents made this prayer to him. According to the pronouncement of Faqir Chand all the ponds of the place are filled with water, but the water also enters our homes. Thereupon Baba Ji ordained thus - prepare a huge couldren of Karah Parshad on the bank of river Ravi, in a proper prescribed manner. They prayed to the river thus - O river Ravi. You have been bound by the words of a saint (Faqir Chand), now with the blessings of the Guru and with full faith in him I release you from your commitment. After that time, river Ravi was never in spate there nor did water ever enter the houses of the residents there.

In the time of Sant Maharaj of Rara Sahib, one devotee of the Guru used to render him service at Sant Ji's instance. At that time, the village of Rara Sahib was complete wilderness. Only a few huts had been constructed in the settlement of Sardar Gyan Singh Rare Wallah. This Baba with the grace of the God had achieved divine sight. The walls of the past and the future crashed before his eyes as he could clearly visualise past and future events. At that time there were very high topped sand dunes near the Dhakki (the wild woodland), of Rara Sahib. This Baba, climbing those sand dunes, used to make strange prophesies. One day, the great Baba took Sant Kishan Singh Ji Maharaj along with him and climbed on the top of a sand dune. Gesticulating with his hand, he pointed out to the Saint, Reverend Sir since you can see these future sights but they are making me much wonderstruck. I foresee a pucca road from the village Ghudani towards the canal. On the sides of this road, see what tall buildings have come up. Look on this side. What a magnificent Gurdwara has been built on the canal bank. It looks very lovely. *Maharaj* Ji, look that way. In front, I can see the clock Tower. On this side there are hospitals. Banks have opened there and many shops have come up, facing the canal.

At a distance of a mile, you can see a big college. Children are coming out of the college after studies. Look *Maharaj*, how much the habitation has increased here. The automobiles, cars, trucks and motorcycles are plying here. Roads from Ludhiana are meeting here. (All this was the shape of things to come in future, at that time, the whole place was a wilderness). Then the junior *Sant* told the *Baba* of *Rarewalla* - your words will surely prove true. Your consciousness is having a glimpse of God, at all places. At all times, you speak spontaneously, looking towards God. Your habitation is in the Divine region. Whatever you speak can never go wrong. Thus it is said, "*Saints are valiant and men of word. These saints have cheated the poor mammon.* **ਸੂਰਬੀਰ ਬਚਨ ਕੇ ਬਲੀ ॥ ਕਉਲਾ ਬਪੁਰੀ ਸੰਤੀ ਫਲੀ ॥** Kaula Bapuri refers to *Maya* (false appearances or illusions). This *Maya* completely separates man from the sight of God Who pervades every heart. This *Maya* (delusion) has divided God's Light into three parts. One is called *Waheguru Ji*, the second is called the living beings and the third is called the world. Since the power of illusion pervades the whole world, to such an extent that man has forgotten God's living presence permeating him. Though the Bani repeats this fact again and again, yet man overpowered by *Maya*, cannot bring himself to believe, that God is ever present in and around him. *Guru Maharaj* commands :

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

O my soul, ever remember Him, who is contained in everything. He alone is accounted a companion, who separates not here and hereafter.

Paltry is said to be the pleasure, which passes off in an instant. Pause.

Giving sustenance, the Lord cherishes all and He is short of nothing.

Every moment, that Lord of mine takes care of His creatures.

ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਗੁਰਿ ਦੁਰਿ ਕਤਹੁ ਨ ਜਾਈ ॥

ਰਵਿ ਰਹਿਆ ਸਰਬਤੁ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ॥
 ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੋ ਸੰਗੀ ਗਨੀਐ॥
 ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ ਸੋ ਅਲਪ ਸੁਖੁ ਭਨੀਐ॥
 ਪ੍ਰਤਿਪਾਲੈ ਅਪਿਆਉ ਦੇਇ ਕਛੁ ਉਨ ਨ ਹੋਈ॥
 ਸਾਸਿ ਸਾਸਿ ਸੰਮਾਲਤਾ ਮੇਰਾ ਪ੍ਰਭ ਸੋਈ॥ 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

But to the *Sants*, *Wahguru* is visible with certitude, present and all-pervading, manifest and glorious, outside and at all places :

*The Infinite Lord is both within and without.
 The Auspicious Master is contained in every heart.
 He is in earth, sky and the under-world.
 Of all the worlds, he is the Perfect Cherisher.
 In forests, grass blades and mountains, the Supreme Lord is contained.
 As is His will so are His creatures' acts.
 The Lord is in wind, water and fire.
 He is permeating the four quarters and the ten directions.
 There is no place without Him.
 By Guru's grace, Nanak has obtained peace.*

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ॥
 ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ॥
 ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ॥
 ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ॥
 ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮ॥
 ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮ॥
 ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ॥
 ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ॥
 ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ॥ ਅੰਗ - 293

To gain the company of such great saints, group of gods from heaven come to meet them. These include gods from Brahma's (Creator's) universe, Shiva's (Destroyer's) region and residents of the

highest heaven like Brahma, Shiv and Vishnu.

*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

*Their association is cherished even by gods of gods.
Accredited is their sight and fruitful their service.*

**ਤਾਕਾ ਸੰਗੁ ਬਾਛਹਿ ਸੁਰ ਦੇਵ॥
ਅਮੋਘ ਦਰਸੁ ਸਫਲ ਜਾਕੀ ਸੇਵ॥**

ਅੰਗ - 392

The fruit of meeting such *Sants* never goes in vain. For this reason, the gods ever crave to have a glimpse of such *Sadhus*. Such incidents occur in the lives of all saints in their practical life of spiritualism. When they give sermons before the congregation or take part in the chorus of devotional singing, then the God-realised souls, gods and martyrs grace those meetings with their presence. The effect of their presence over the audience is that there is utter silence, and the consciousness of the audiences gets completely yoked to the *Shabad* (divine words). On the other hand (at meetings) where the iron age rules the roost, there the speakers utter poisonous words, deliver poisonous discourses, and words of falsehood and insincerity, these create the emotions of attachment, jealousy, slander, censure, restlessness and enmity. The iron age, with all its forces seems to hold its sway over those gatherings. Guru Maharaj has told us how to pray to be able to discriminate between good and evil religious persons.

*With joined hands Nanak makes a supplication, O Lord, the
Treasure of excellences, bless me with the service of the saints.*

**ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਕਰੇ ਅਰਦਾਸਿ॥
ਮੋਹਿ ਸੰਤਹ ਟਹਲ ਦੀਜੈ ਗੁਣਤਾਸਿ॥**

ਅੰਗ - 392

Gurbani extols in very clear and beautiful words the personal nature, the bearing, the conduct and the mental make up and inclination of *Sants*. As :

With the sharp weapon, man cuts down the tree and it feels not enraged in its mind.

ਸਸਤਿ ਤੀਖਣਿ ਕਾਟਿ ਡਾਰਿਓ ਮਨਿ ਨ ਕੀਨੋ ਰੋਸੁ ॥ ਅੰਗ - 1017

During his address to the congregation once the Fifth Master (Guru Arjan Dev Ji) said, when God is pleased and kind then he blesses the devotee with the bliss and the grace of the most coveted thing the company of the *Sants*. The saints at all times keep their attention concentrated on the God Almighty; what ever words they speak are the words of the Almighty, which therefore must prove true. God's speech is fully revealed to them :

*Salutation to Him the creator of Maya the Primal word,
Which is truth, Beauty and ever Blissful.*

ਸੁਅਸਤਿ ਆਬਿ ਬਾਣੀ ਬਰਮਾਉ ॥

ਅੰਗ - 4

When Waheguru's Grace descends on one, then he gains the company of such realised *Sants*. Also the Guru ordained that when the time comes for the good acts of the previous life to have their effect, then one meets such noble men of God. On hearing their message, the deep somnolence of illusion induced by the three qualities, *satv*, *rajas* and *tamo gun* (good, bad and indifferent) gives place to awakening (in True knowledge); the darkness of ignorance is dispelled; Omnipresent God begins to shine upon one. Such a society of the noble (*satsang*) becomes available only with the Grace of God.

When God becomes merciful, then does slave Nanak attain to the saint's soceity and meditates on his Lord.

**ਜਉ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਤਾ ਸਾਧਸੰਗੁ ਪਾਇਆ
ਜਨ ਨਾਨਕ ਬ੍ਰਹਮੁ ਧਿਆਇਓ ॥**

ਅੰਗ - 1017

Hearing these words, a devotee present in the congregation said, "O Guru Maharaj, according to *Gurbani*, you are the manifest embodiment of God, as you have clarified in *Bani* :

I have churned the body ocean and a beauteous thing came to view.

The Guru is God and God is the Guru, O my brother Nanak.

There is no difference between the two.

**ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੁਪ ਦਿਖਾਈ॥
ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥ ਅੰਗ - 442**

After studying the *Janam Sakhis* (stories about the lives of the Guru), we have centered our firm faith on this fact, that when in your previous existence, you were present at the Court of *Akal Purukh* (Supreme God), which court is also called the Abode of Truth, then the *Akal Purukh* being very happy with your spiritual earnings made this statement that you (the Guru) had drunk deep the nectar of God's Name. I am the Supreme God and you are Guru, the God. You go into the world and bestow this treasure of the *Nam* on the people of the world and teach them to get out of the darkness of the iron age. You have attained the title of the great Saint, by great spiritual effort attained the status God the Guru. Again and again, it has been reiterated in the Gurbani, to be in the company of men of God, and never even by mistake, to fall into the company of bogus gurus - those atheistic persons, who have turned their face away from God, who are frauds and hypocrites, and who are given to talking nonsense. In order to enable us to discriminate between a true saint and a fake one, it has been ordained as under :

Be Thou merciful, O my Lord, that I may pass my life in the society of saints.

They, who forget Thee, are born to die again and again and their sorrows end not ever.

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਸੰਤਾਂ ਸੰਗਿ ਵਿਹਾਵੇ॥

ਤੁਧਹੁ ਭੁਲੇ ਸਿ ਜਮਿ ਜਮਿ ਮਰਦੇ

ਤਿਨ ਕਦੇ ਨ ਚੁਕਨਿ ਹਾਵੇ॥

ਅੰਗ - 961

He has greatly sung the praises and the glories of the true saints. This is the command :

My forehead falls at the saints' feet.

Many a time, I prostrate before the saints.

This soul is a sacrifice unto the saints, under whose protection, I

*have attained peace and who have mercifully been saved.
I wash the saints' feet and drink that wash.
I live by seeing, seeing the saints' sight.*

**ਸੰਤਹ ਚਰਨ ਮਾਥਾ ਮੇਰੋ ਪਉਤ॥ ਅਨਿਕ ਬਾਰ ਸੰਤਹ ਡੰਡਉਤ॥
ਇਹੁ ਮਨੁ ਸੰਤਨ ਕੈ ਬਲਿਹਾਰੀ॥
ਜਾ ਕੀ ਓਟ ਬਾਰ ਗਹੀ ਸੁਖੁ ਪਾਇਆ ਰਾਖੇ ਕਿਰਪਾ ਧਾਰੀ॥
ਸੰਤਹ ਚਰਣ ਧੋਇ ਧੋਇ ਪੀਵਾ॥ ਸੰਤਹ ਦਰਸੁ ਪੇਖਿ ਪੇਖਿ ਜੀਵਾ॥**

ਅੰਗ - 889

*Remain thou united with the holy Guru, the saint of the saints,
who utters the Lord's praise for the public good.
Meeting with the Guru, the holiest of the holy, my soul blossoms
like the lotus, which is embellished by obtaining the water.*

**ਸੰਤਨ ਸੰਤ ਸਾਧ ਮਿਲਿ ਰਹੀਐ ਗੁਣ ਬੋਲਹਿ ਪਰਉਪਕਾਰੇ॥
ਸੰਤੈ ਸੰਤੁ ਮਿਲੈ ਮਨੁ ਬਿਗਸੈ ਜਿਉ ਜਲੁ ਮਿਲਿ ਕਮਲ ਸਵਾਰੇ॥**

ਅੰਗ - 983

*This is the strange way of the saints, that they ever see the
Transcendent Lord with them.*

**ਸੰਤਾ ਕੀ ਇਹ ਰੀਤਿ ਨਿਰਾਲੀ॥
ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ ਦੇਖਹਿ ਨਾਲੀ॥**

ਅੰਗ - 1085

Dear Sir, such genuine saints put on no ostentation. They make no personal publicity. They make total effort to keep themselves out of lime light. They live as the dust of all persons' feet. Then how then should we know who is that real saint, about who are alluded to repeatedly in the *Gurbani*. At that time, *Guru Maharaj* did the favour to explain the way of the true saints. He gave some illustrations from this phenomenal world. He took the examples of 1. A sandal tree; 2. a boat, 3. the earth, 4. the sky, 5. the sun, 6. the wind and 7. the fire. Through these illustrations, he tried to shed light on the nature of the saints. Firstly, the sandal tree or any other tree is cut with some sharp weapon or somebody cuts it with an axe. But this good tree felt no anger in his heart. Rather, it tried to improve on the work of the woodcutter and felt not a bit angry. It did not find even the smallest fault with the action of the wood-cutter. Dear brother, listen to the nature of the

saints. Saints, who are good-samaritans and are like the sandal tree, do not feel any resentment over those who utter bitter words of disgrace against them, who slander them, and try to hurl meaningless accusations at the saints, out of sheer jealousy because of the honour and respect they command. They bear no grudge even against those who tried to scandalize them. The saint has good wishes in his heart even for such a person, who had gone astray. He wishes him well. He neither pronounces any curse on such a wicked person, nor does he nurse negative thoughts about him. As against this, he rather prays for the welfare of the sinner, says Nanak. God's Name raises us to the highest level and May God ordain the welfare of all. As the Guru says :

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

ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ। ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ।

The sharp weapon cleaves the tree

But it grumbles not,

And serves him who harms it

And blames him not the least

O my mind utter ever the Name of the Lord

For the God is compassionate, merciful and sustainer

And listen that too is the nature of Saints.

ਸਸਤ੍ਰਿ ਤੀਖਣਿ ਕਾਟਿ ਡਾਰਿਓ ਮਨਿ ਨ ਕੀਨੋ ਰੋਸੁ॥

ਕਾਜੁ ਉਆ ਕੋ ਲੇ ਸਵਾਰਿਓ ਤਿਲੁ ਨ ਦੀਨੋ ਦੋਸੁ॥

ਮਨ ਮੇਰੇ ਰਾਮ ਰਉ ਨਿਤ ਨੀਤਿ॥

ਦਇਆਲ ਦੇਵ ਕ੍ਰਿਪਾਲ ਗੋਬਿੰਦ ਸੁਨਿ ਸੰਤਨਾ ਕੀ ਗੀਤਿ॥

ਅੰਗ - 1017

The second example is of the boat or the ship. Suppose one has to sail across the ocean and one is dead tired after covering a long distance on foot. But when he rides the boat and occupies a comfortable seat, he feels no discomfort and easily sails across the ocean. This example signifies that when a traveller of life gets on to the boat of the company of the saints, then all the suffering of the body which he had undergone through births and deaths of

millions of lives is gone. As is said in Gurbani :

For several births thou were a worm and a moth.

For several birth thou were an elephant, a fish or a deer.

For several births thou were a bird and a snake.

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

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

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ॥ ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ॥

ਅੰਗ - 176

Thus in the journey of life, through the grace of the saints one is enabled to cross the ocean of the world, by listening to the sermons of the saints, their exhortations, by making spiritual efforts, by way of his noble actions, worship, prayer and true knowledge, which destroy the veneer of filth (in the mind), discords, and ignorance. He is freed from all these sufferings.

O saint, thus is crossed the world-ocean.

He who practises the word of the saints, he is ferried across by Guru's grace.

ਸੰਤਹੁ ਸਾਗਰੁ ਪਾਰਿ ਉਤਰੀਐ॥

ਜੇ ਕੋ ਬਚਨੁ ਕਮਾਵੈ ਸੰਤਨ ਕਾ ਸੋ ਗੁਰ ਪਰਸਾਦੀ ਤਰੀਐ॥

ਅੰਗ - 747

Trampling it under his feet, man sits in the boat and is rid of his bodily fatigue.

The great ocean affects him not and in a moment he lands on the yonder shore.

ਚਰਣ ਤਲੈ ਉਗਾਹਿ ਬੈਸਿਓ ਸੁਮੁ ਨ ਰਹਿਓ ਸਰੀਰਿ॥

ਮਹਾ ਸਾਗਰੁ ਨਹ ਵਿਆਪੈ ਖਿਨਹਿ ਉਤਰਿਓ ਤੀਰਿ॥ ਅੰਗ - 1017

The third is the example of the earth and it is explained thus

:

Sandal, aloe, camphor-paste; the earth loves them not.

In its mind it hates him not, who digs it bit by bit or dumps ordure and urine in it.

ਚੰਦਨ ਅਗਰ ਕਪੂਰ ਲੇਪਨ ਤਿਸੁ ਸੰਗੇ ਨਹੀ ਪ੍ਰੀਤਿ॥

ਬਿਸਟਾ ਮੂਤ੍ ਖੋਦਿ ਤਿਲੁ ਤਿਲੁ ਮਨਿ ਨ ਮਨੀ ਬਿਪਰੀਤਿ॥

ਅੰਗ - 1018

Some one passes urine on the earth, and some defecate, some digs it bit by bit but the mother earth never has any harsh thoughts about him over this violation. The earth does only good to him. Houses are built for man's dwelling, the earth produces various kinds of foodgrains to feed him, the earth grows many trees which supply him with fruits. The honey bees produce nectar and sweet honey from the flowers which grow on the surface of the earth. Man walks on the earth and earns his livelihood. There are tubewells at so many places. Man pierces the belly of earth, which offers him clean water, which it had hidden within its bosom. This water is used for the crops as well as for drinking. On no score, does the earth think ill of the man. Brother, hear from me, such is the nature of the saints. Though some one may sing the praises of the saints, like pasting the earth with fifty two types of sandals and camphor, but the saints feel no special love after hearing so many praises from such worshippers; on the other hand, the saints have no enmity for such a wicked person like the one who urinates and defecates on earth and he who is ever weaving plans to do harm to the saints and over trifles and trivialities, he tries to bring false accusations to the saints. But the peace and equanimity of the Saints is never disturbed on hearing the poisonous remarks which fill the heart of the slanderer. Nor do the saints ever think of doing any harm to that bad man. Rather they do good to him, by trying to bring him into the company of the saints.

*The earth bears all sorts of digging by men but objects not,
The trees are axed but they protest not,
Likewise saints & seers bear all slander,
Which we mortals can bear not.*

**ਖੋਦ ਖਾਦ ਧਰਤੀ ਸਹੈ ਕਾਟ ਕੂਟ ਬਨਰਾਇ॥
ਬੋਲ ਕਬੋਲ ਸਾਧੂ ਸਹੈ ਅਉਰ ਪਹਿ ਸਹਿਆ ਨ ਜਾਇ॥**

This is the noble tradition of the way of life of the saints. For this reason, even slanderers and those who turn their face away from God develop needless enmity against the saints. If they just

have the sight of the saints, even that will bear fruit for them.

In the annals of the Gurus, there occurs an instance like this. Once, Emperor Akbar with a great faith went to meet Guru Amar Das. He also partook of the food at Guru's *langar* (community kitchen). At that time, he (Akbar) was accompanied by his younger brother Qasam Beg. Not realising the greatness of the Guru, he took him to be a common human being and grossly criticized the humility and devotion that Akbar extended to the Guru. He talked ill of the Guru. It so happened that at night, while at dinner, a bone got stuck in his throat, as a result of which he died; and due to his jealous nature, he was born in the lower category of life. With the passing of time, Guru Har Gobind Sahib, in the company of Jehangir once went for the hunting of a very ferocious tiger. Hearing the roar of that tiger, the horses got frightened and the elephants took fright and began trumpeting and started to go back. No brave man could pluck up courage to face that terrible tiger. At that time, the Sixth Master Guru Har Gobind gave a battle to the tiger with his sacred sword and killed him. Jehangir saw its soul in a light and on enquiry Guru Maharaj told him that this tiger was guilty of running down the Third Master Guru Amardas and had spoken words of extreme resentment against the Guru. As a result of that, it had to wander through many lower births, but it was yet to receive the fruit of Guru Maharaj's darshan (sight); that fruit was to be obtained by the tiger at this time. It had to meet its death at the sacred lotus hands of the Guru, so he is saved from going into hell. This is the way in which the saints conduct themselves in the world. In this context, Guru Maharaj has also given the fourth illustration of the sky.

The peace-giving canopy of the sky is evenly stretching over all the high, low, bad and good.

Friend and foe it knows not, and all the beings are alike to it.

ਉਚ ਨੀਚ ਬਿਕਾਰ ਸੁਕ੍ਰਿਤ ਸੰਲਗਨ ਸਭ ਸੁਖ ਛਤ੍ਰ॥

ਮਿਤ੍ਰ ਸਤ੍ਰ ਨ ਕਛੁ ਜਾਨੈ ਸਰਬ ਜੀਅ ਸਮਤ॥

ਅੰਗ - 1018

Dear brother, listen to the nobility of the saints' code of conduct. The saints treat equally both the sinners and virtuous, the proud and humble. They have neither any attachment nor any enmity with anyone. They never have the feeling of enmity against anyone. They look at all with the same eye but the worldly folk behave contrarily. So they criticise the saints' attitude of having no attachment or enmity with anyone. They regard some as their enemies, that is, in their mind some persons have an image of an enemy and they have decided to practise enmity against them, like the present day political parties. They seek in the saints their own hearts desire namely that they (saints) should talk only about their good (and not show any love or pity for their enemies), and they should not permit anyone of their political enemies to attend their congregation in the service of Guru Granth Sahib. And if such a person does attend, they criticise the saint saying that he (saint) has now joined that party. The minds of such fools is completely pervaded by darkness, because they know neither the nature of the saints nor do they have any knowledge of the ideals of the *Bani*. On this point, Guru Maharaj says :

So long as he deems one as a friend, another foe

It is mind stays not in peace.

So long as he is attached to Maya

He receives punishment from the Lord of the Law.

ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਰੀ ਮੀਤੁ ॥ ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ॥

ਜਬ ਲਗੁ ਮੋਹ ਮਗਨ ਸੰਗਿ ਮਾਇ ॥ ਤਬ ਲਗੁ ਧਰਮਗਾਇ ਦੇਇ ਸਜਾਇ ॥

ਅੰਗ - 278

The saints' nature is like that of the sun and the sky. They know neither any kin nor any stranger. This faculty has been totally destroyed in their heart by hard and incessant practice of teachings of Guru Granth Sahib :

Since the time, I have attained unto the society of the saints, I have altogether forgotten to be jealous of others. Pause.

No one now is my enemy, nor is anyone a stranger to me and I am

the friend of all.

ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ॥

ਜਬ ਤੇ ਸਾਧਸੰਗਤਿ ਮੋਹਿ ਪਾਈ॥

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ

ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ॥

ਅੰਗ - 1299

Thus the saints have neither friendly partiality towards any person, nor the feeling of enmity for anyone. They look on all with the same eye. The next concrete example given is that of the sun.

The sun rises and sheds dazzling light, wherewith darkness is dispelled.

Touching the pure and the impure, the sun's rays feel not mental pain.

ਕਰਿ ਪ੍ਰਗਾਸੁ ਪ੍ਰਚੰਡ ਪ੍ਰਗਟਿਓ ਅੰਧਕਾਰ ਬਿਨਾਸ॥

ਪਵਿਤ੍ਰੁ ਅਪਵਿਤ੍ਰੁਹ ਕਿਰਣ ਲਾਗੇ ਮਨਿ ਨ ਭਇਓ ਬਿਖਾਦੁ॥

ਅੰਗ - 1018

The rays of the sun fall equally well on the holy and unholy spots, on the flower gardens as well as on the heaps of the filth. Just there is no reservation in the heart of the sun :

The knower of God is ever stainless as the Sun gives comfort to all.

ਬ੍ਰਹਮਗਿਆਨੀ ਸਦਾ ਨਿਰਦੋਖ॥ ਜੈਸੇ ਸੂਰੁ ਸਰਬ ਕਉ ਸੋਖ॥

ਅੰਗ - 272

The saints, like the intense rays of the sun, destroy darkness from the deep recesses of one's consciousness with the light of true knowledge. They employ a variety of figures of speech to explain their message which destroys the darkness of ignorance. Their sermons like the beams of the sun equally illumine the inner minds of the persons of purity as well as the filthy hearts ungodly folk and make all of them realise their own true divine reality. The world inflicts numerous kinds of sufferings on the saints, just as saintly persons like Namdev, Kabir Sahib, Prahlad, Ravidas had to undergo so much pain, but the saints' following their on innate nature like the sun, changed them into the devotees of God, by focussing on them the rays of their Divine knowledge. There is

never any feeling of resentment in the hearts such noble preachers and the saints; nor do they keep any count of such activities. They do not notice how some bad man has injured the feelings of the devout. Being indifferent to such sentiments, they pray for the welfare of one and all.

The sixth example is that of the wind. In the heat of the summer, cool breeze seems so sweet. There are all sorts of things - good and bad - on this earth, just as in the world, there are persons of all sorts of mentality - good and bad; some are God-lovers, others are away from God, some are slanderers, some are do gooders, charitable, full of service for others, like the wind which gives life to all, the saints offer their sermons to all sorts of persons for their uplift, without considering their good or bad conduct. Such is the cool loving nature of the saints. Whatever they do, they do it out of love for all. They give their instructions to all equally. They extinguish the pride of the mighty, and the wicked, by means of their advice :

The cool and fragrant wind gently brushes all the places alike. Wheresoever anything is, there it touches it and hesitates not even a bit.

**ਸੀਤ ਮੰਦ ਸੁਗੰਧ ਚਲਿਓ ਸਰਬ ਥਾਨ ਸਮਾਨ॥
ਜਹਾ ਸਾ ਕਿਛੁ ਤਹਾ ਲਾਗਿਓ ਤਿਲੁ ਨ ਸੰਕਾ ਮਾਨ॥ ਅੰਗ - 1018**

The knower of God looks on all with equal eyes like the wind that blows alike on the King and the poor.

**ਬ੍ਰਹਮਗਿਆਨੀ ਕੈ ਦ੍ਰਿਸਟਿ ਸਮਾਨ॥
ਜੈਸੇ ਰਾਜ ਰੰਕ ਕੋਉ ਲਾਗੈ ਤੁਲਿ ਪਵਾਨ॥ ਅੰਗ - 272**

Further on, Guru Ji gives the example of the fire.

Good or bad, whosoever draws near fire; his cold is dispelled. Its own or that of another, it knows not and ever maintains the same disposition.

**ਸੁਭਾਇ ਅਭਾਇ ਜੁ ਨਿਕਟਿ ਆਵੈ ਸੀਤੁ ਤਾ ਕਾ ਜਾਇ॥
ਆਪ ਪਰ ਕਾ ਕਛੁ ਨ ਜਾਣੈ ਸਦਾ ਸਹਜਿ ਸੁਭਾਇ॥ ਅੰਗ - 1018**

*This is the attribute of the knower of God.
Nanak, his inherent nature is all purifying like the fire.*

ਬ੍ਰਹਮਗਿਆਨੀ ਕਾ ਇਹੈ ਗੁਨਾਉ ॥

ਨਾਨਕ ਜਿਉ ਪਾਵਕ ਕਾ ਸਹਜ ਸੁਭਾਉ ॥

ਅੰਗ - 272

Giving the instance of the fire, Guru Ji tells us that whoever goes near the fire, whether with love or with wickedness, the fire is there to remove his feeling of cold. The fire knows no kin or stranger. Whoever comes near it, it removes his cold, according to its nature. Fire also removes his fear, lest he should catch pneumonia, by catching cold. Also it sheds light over a long distance, with its flames. Thus the saints make no distinction between one's own and the others. It is their nature to treat all alike. Whatever persons approach the congregation of the saint, with or without love, get their chill of ignorance removed. Their fear is put away. The saints' company puts to flight, people's fear of the agents of death. The light of true knowledge shines on them. The circle of births and deaths is ended. As Guru Maharaj has ordained :

Whosoever seeks the refuge of the feet of the sublime Lord, soul of his is imbued with the love of his Beloved.

Singing ever the praise of the World-Cherisher, O Nanak, the Master becomes merciful.

ਚਰਣ ਸਰਣ ਸਨਾਥ ਇਹੁ ਮਨੁ ਰੰਗਿ ਰਾਤੇ ਲਾਲ ॥

ਗੋਪਾਲ ਗੁਣ ਨਿਤ ਗਾਉ ਨਾਨਕ ਭਏ ਪ੍ਰਭ ਕਿਰਪਾਲ ॥ ਅੰਗ - 1018

The saints are steeped in the love of God. Be under the shelter of the feet of such saints and serve them, because they have the capacity to make you swim across the ocean of life.

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

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

ਕਬੀਰ ਸੇਵਾ ਕਉ ਦਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ ॥

ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ ॥

ਅੰਗ - 1373

Hence you Beloved Sikhs of the Guru, make your life successful by living in the company of such saints, who have attained such great spiritual heights. The saints are indistinguishable from *Wahguru*. *Wahguru* does all their work Himself; and they receive the blessings of God. *Wahguru* Himself saves the honour of the saints. When the great saint of Rarewallah Sahib used to practise his strict austerities near his village and performed the jap (repetition) of *Gurumantar* for years together, forsaking his sleep and hunger and bearing hardships, disregarding the heat or the cold, then one day this incident occurred. A party of some hundred mourners who after attending the obsequies and condolence meeting were returning by the Gujjarwal Jarag road, that they stopped to pay their obeisance to Sant Ji Maharaj. Spontaneously these words escaped the lips of Sant Rarewalla Sahib. ‘The *Karah parshad* is ready in the *langar* (community kitchen), kindly go after partaking it.’ Hearing these words, those mourners went to the *Singh Sahib* incharge of the *langar* and sat in rows. At that time, in the kitchen the *dala sahib* (pulses) for the night dinner was being cooked; *Kadah Parshad* was yet to be prepared and presented in the service of the Guru. They told the kitchen incharge that Sant Maharaj has given orders that the whole *sangat* (holy gathering) should go home after partaking *Karah Parshad*. On that day, some ‘devotee’ had offered the *Karah Parshad* for the value of Rs. 2¹/₂. The kitchen incharge came to Sant Ji and pleaded, Sir the deg (*Karah Parshad*) is not enough. Hearing this, Sant Ji directed them to speak to Sant Kishen Singh Ji, who was the overall incharge of the *langar*. Hearing the whole story, Baba Kishen Singh Ji came to the *langar* and put his handkerchief on the bowl and commanded thus; dear one, this is the *langar* of Guru Maharaj; it keeps running only with the Grace of the Guru. Be sure, there never can be any shortage in this *langar*. Guru Maharaj has stated thus in the Holy Book :

As long as the Lord Himself is merciful, so long, one's capital exhausts not ever.

Inexhaustible is the treasure of the word of Sire Nanak, howsoever one may eat and expend this wealth and property.

**ਤਿਚਰੁ ਮੂਲਿ ਨ ਬੁਝੀਦੋ ਜਿਚਰੁ ਆਪਿ ਕ੍ਰਿਪਾਲੁ॥
ਸਬਦੁ ਅਖੁਟੁ ਬਾਬਾ ਨਾਨਕਾ ਖਾਹਿ ਖਰਚਿ ਧਨੁ ਮਾਲੁ॥ ਅੰਗ - 1426**

God Himself saves us from awkward situations. Don't bring any doubt in your mind. Go on distributing (Karah Parshad) without lifting cover of the handkerchief. No shortage will occur. Thus is the commandment of Guru Maharaj :

The Lord automatically accomplishes the tasks of those, to whom the Name of God is dear.

By Guru's grace, He, who arranges all the affairs, ever abides within their mind.

Whosoever rivals those, who have the Lord God as their saviour, he is destroyed.

**ਅਚਿੰਤ ਕੰਮ ਕਰਹਿ ਪ੍ਰਭ ਤਿਨ ਕੇ ਜਿਨ ਹਰਿ ਕਾ ਨਾਮੁ ਪਿਆਰਾ॥
ਗੁਰ ਪਰਸਾਦਿ ਸਦਾ ਮਨਿ ਵਸਿਆ ਸਭਿ ਕਾਜ ਸਵਾਰਣਹਾਰਾ॥
ਓਨਾ ਕੀ ਗੀਸ ਕਰੇ ਸੁ ਵਿਗੁਚੈ ਜਿਨ ਹਰਿ ਪ੍ਰਭੁ ਹੈ ਰਖਵਾਰਾ॥**

ਅੰਗ - 638

When *Parshad* was being distributed, many more persons came and sat in the ranks. All participants were quite satisfied with *Karah Parshad* and went away thanking and blessing the hosts. Thus the tasks of the saints are performed by God Himself; because in the whole world, they see none other than God. In their eyes, no one has ever come here, except *Waheguru*. Thus we see that the conduct of the saints is quite extraordinary & unique :

This is the strange way of the saints, that they ever see the Transcendent Lord with them.

**ਸੰਤਾ ਕੀ ਇਹ ਰੀਤਿ ਨਿਰਾਲੀ॥
ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ ਦੇਖਹਿ ਨਾਲੀ॥**

ਅੰਗ - 1085

Thus the saints live imbued in love day and night and see God both within and without everywhere. They live as indistinguishable part of Him. They have with them the Name of *Waheguru*. After realising *Waheguru*, no craving is left in them. Since they always remain steeped in God. Their minds and bodies remain as fresh as

ever. They stay in the service of their Omniscient Guru, yet they consider themselves as slaves of the slaves. They remain imbued with the Name of Waheguru, so they see Him in each & every particle. They see nothing other than Waheguru. The whole world appears to them to be the manifestation of Waheguru. All the time, they keep themselves untouched by joys and sorrows, discord, confusion and ignorance and remain united with Waheguru. In appearance, they appear to behave like common human beings; busy in their families, the worldly affairs but they stay unattached to all these matters. They are always engrossed in the contemplation of God. Even the Veda cannot describe the greatness of such persons; none can ever evaluate them. Being indistinguishable from Waheguru, they are one with Him and are a manifestation of Waheguru.

The Vedas know not the greatness of the holy men.

They describe them as much, as they have heard regarding them.

The greatness of the saints is beyond the three qualities.

All pervading is the praise of the saints.

There is no limit to the glory of the saint.

Ever infinite is the renown of the saint.

The glory of a saint is the highest of the high.

The honour of saint is the greatest of the great.

The celebrity of saint behoves the saint alone.

O brother Nanak, between His saint and the Lord there is no difference.

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ॥ ਜੇਤਾ ਸੁਨਹਿ ਤੇਤਾ ਬਖਿਆਨਹਿ॥

ਸਾਧ ਕੀ ਉਪਮਾ ਤਿਹੁ ਗੁਣ ਤੇ ਦੂਰਿ॥ ਸਾਧ ਕੀ ਉਪਮਾ ਰਹੀ ਭਰਪੂਰਿ॥

ਸਾਧ ਕੀ ਸੌਭਾ ਕਾ ਨਾਹੀ ਅੰਤ॥ ਸਾਧ ਕੀ ਸੌਭਾ ਸਦਾ ਬੇਅੰਤ॥

ਸਾਧ ਕੀ ਸੌਭਾ ਉਚ ਤੇ ਉਚੀ॥ ਸਾਧ ਕੀ ਸੌਭਾ ਮੁਚ ਤੇ ਮੁਚੀ॥

ਸਾਧ ਕੀ ਸੌਭਾ ਸਾਧ ਬਨਿ ਆਈ॥ ਨਾਨਕ ਸਾਧ ਪ੍ਰਭ ਭੇਦੁ ਨ ਭਾਈ॥

ਅੰਗ - 272

Guru Maharaj instructs us thus - pray that the dust of the feet of such great souls, which is greater than the holiness of crores of the *Ganges*, be available to us. As is the commandment :

My face and brow, I besmear with the dust of the saints feet and my hopes and limitless surge of desires is fulfilled.

The saints belong to the Transcendent Lord, whose glory is immaculate. The saint's feet are equal to millions of holies like the Ganges.

Nanak has taken bath in the dust of the saints' feet and his sins of many births have been washed away.

**ਜਨ ਚਰ ਰਜ ਮੁਖਿ ਮਾਥੈ ਲਾਗੀ
ਆਸਾ ਪੂਰਨ ਅਨੰਤ ਤਰੰਗਾ॥
ਜਨ ਪਾਰਬ੍ਰਹਮ ਜਾ ਕੀ ਨਿਰਮਲ ਮਹਿਮਾ
ਜਨ ਕੇ ਚਰਨ ਤੀਰਥ ਕੋਟਿ ਗੰਗਾ॥
ਜਨ ਕੀ ਪੂਰਿ ਕੀਓ ਮਜਨੁ ਨਾਨਕ
ਜਨਮ ਜਨਮ ਕੇ ਹਰੇ ਕਲੰਗਾ॥**

ਅੰਗ - 828

The gist and meaning of the above account has been given by Guru Maharaj in his Bani thus :

*Night and day, the Saints abide in the love of One God.
The Lord, they deem, to be, ever, with them.
Lord's Name they make their way of life.
They are sated by the glimpse of god's sight.
Imbued with God, their soul and body are ever green & fresh.
They enter the sanctuary of the Perfect Guru. Pause.
Lord's lotus feet are the support of their soul.
They behold but one God, and obediently obey His command.
Their's is but one trade, and one occupation.
Without the Formless Lord, they know none else.
They are free both from weal and woe.
They know the way of, ever, remaining detached from the world,
and attached with God.
They are seen among all, and yet are removed from all.
On the Supreme Lord, they fix their attention.
What glories of the Saints, can I describe?
Unfathomable is their knowledge, and I know not their worth.
O, Great God show mercy unto me.
Grant Nanak the dust of the Saints' feet.*

**ਰੈਣਿ ਦਿਨਸੁ ਰਹੈ ਇਕ ਰੰਗਾ॥ ਪ੍ਰਭ ਕਉ ਜਾਣੈ ਸਦ ਹੀ ਸੰਗਾ॥
ਠਾਕੁਰ ਨਾਮੁ ਕੀਓ ਉਨਿ ਵਰਤਨਿ॥ ਤ੍ਰਿਪਤਿ ਅਘਾਵਨੁ ਹਰਿ ਕੈ ਦਰਸਨਿ॥
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਨ ਤਨ ਹਰੇ॥ ਗੁਰੇ ਪੂਰੇ ਕੀ ਸਰਨੀ ਪਰੇ॥**

ਚਰਣ ਕਮਲ ਆਤਮ ਆਧਾਰ॥
 ਏਕੁ ਨਿਹਾਰਹਿ ਆਗਿਆਕਾਰ॥
 ਏਕੋ ਬਨਜੁ ਏਕੋ ਬਿਉਹਾਰੀ॥
 ਅਵਰੁ ਨ ਜਾਨਹਿ ਬਿਨੁ ਨਿਰੰਕਾਰੀ॥
 ਹਰਖ ਸੋਗ ਦੁਹਰੂ ਤੇ ਮੁਕਤੇ॥
 ਸਦਾ ਅਲਿਪਤੁ ਜੋਗ ਅਰੁ ਜੁਗਤੇ॥
 ਦੀਸਹਿ ਸਭ ਮਹਿ ਸਭ ਤੇ ਰਹਤੇ॥
 ਪਾਰਬ੍ਰਹਮ ਕਾ ਓਇ ਧਿਆਨੁ ਧਰਤੇ॥
 ਸੰਤਨ ਕੀ ਮਹਿਮਾ ਕਵਨ ਵਖਾਨਉ॥
 ਅਗਾਧਿ ਬੋਧਿ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਜਾਨਉ॥
 ਪਾਰਬ੍ਰਹਮ ਮੋਹਿ ਕਿਰਪਾ ਕੀਜੈ॥
 ਧੂਰਿ ਸੰਤਨ ਕੀ ਨਾਨਕ ਦੀਜੈ॥

ਅੰਗ - 181

Gurbani is a source of limitless knowledge. Therein Guru Maharaj has expounded in detail the philosophy, which is not to be found in any other scriptures of the world. But we have to say with extreme regret that many committees, missionaries, speakers and the preachers have begun to develop a Phobia for the word Sant. Phobia causes different types of psychological complexes. So that when pronouncing the Name, their whole body experiences an anti-wave, though unwittingly and then Man's sense of discrimination completely departs. This could be understood by a single example.

The world renowned General Napoleon was waging a decisive battle against the British. His armies were advancing step by step. He considered a tiger as a fearful animal, but he had a phobia of the cats. The British Admiral Nelson knew this secret that Napoleon could not stand the sight of the cats; that sight of the cat causes an unnatural transformation in his body, knowing that weakness of his, he (Nelson) let loose thousands of cats in the battlefield. Seeing the cats, Napoleon was bamboozled, and started retreating in the battlefield. Thus his forces lost that decisive battle. Such Phobias attack political personalities, leaders, missionaries, the fanatics, and the preachers. Then they fail to understand the fundamentals of *Guru*

Granth Sahib and then deny the greatness and uniqueness of the *Sadhus*, *Sants* and God-realised persons and fall into the infernal well of atheism. Day and night, they go on conspiring how not to allow the saints to enter the *Gurdwaras* and not allow them to perform Kirtan (devotion of singing) because they think these saints have brought the *Panth* to this terrible pass. If they had the power, they would even put all the saints to death. Just as in Islam, many devout religious men who kept close to the Gospel killed persons like Surmmad, Mansoor, Shamastabrez, and many such other faqirs and wandering monks, who had attained their goal because these great divines, preached the divine Truth, according to their own vision, rising above the tenets of strict Sharah. They used to preach the message of Truth in the world in their own way. In every religion, there is a hierarchy of Gurus, Seers, Saints and sages and mendicants. They deliver their sermons according to the situation. They give such exhortations to such persons, who are engaged in committing sins, and those who have no faith in God; and who never shy away from committing evil deeds. They themselves suffer miseries due to their own fault; also those who come in contact with them suffer miserably. To give good counsel to such sinners, sermons have to be full of threats (about hell etc.). Also they are made conscious of the fact, that they have regarded the outward world as the only reality and so have turned their eyes from the fact that there is a hereafter also. They do not remember this mortal frame is subject to death. Inside the body is a subtle body and subtler than that is the causal frame, which in a serial order are called the Physical, the Astral and the Ethereal bodies. The physical (the gross) body is left behind in this world after death and is disposed off according to the religious beliefs of the deceased. The Astral (the subtle) body which Guru Maharaj calls *Jeeara* (ਜੀਅੜਾ) or *Jeev* (ਜੀਵ) bound by one's *karma* faces the Eternal Court to render account of one's good or bad deeds and face the consequences thereof. When Guru Nanak was questioned

about this matter in the holy city of Mecca he replied thus :

Says Nanak, bear thou, O man, the true instruction.

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

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

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

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

Falsehood shall come to an end, O Nanak and truth shall ultimately prevail.

ਨਾਨਕ ਆਖੈ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ॥

ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ॥

ਤਲਬਾ ਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ॥

ਅਜਗਾਈਲੁ ਫਰੇਸਤਾ ਹੋਸੀ ਆਇ ਤਈ॥

ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀੜੀ ਗਲੀ ਫਹੀ॥

ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ॥

ਅੰਗ - 953

In this way, the individual self remains whirling in the circle of his good and bad actions, till the ego is totally destroyed and the knowledge of the self and the Supreme Self is attained and God is realised. He has to be born and to die again and again. He has to experience the fruit of his actions. In the end, he has to give the true account of all the evil acts performed by him in the world, such as of slandering others, talking ill of them, being full of jealousy, looting and embezzling the wealth of others, committing murders and fraud, deceiving others, taking to adultery and all such sinful acts. While undergoing punishments for his sins, that self (ethereal body) goes on suffering the torments of hell and feels extremely miserable. There is only a hint of it in Gurbani as under :

The sinners commit evil deeds and then bemoan and bewail.

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

ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਇ ਹਾਇ॥

ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਧਾਣੀਆ ਤਿਉ ਮਥੇ ਧ੍ਰਮਰਾਇ॥ ਅੰਗ - 1425

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

Concealed in places they look at others' women.

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

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

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

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॥

ਅਜਗਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ॥

ਅੰਗ - 315

At one place, Guru Maharaj ordains as under :

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

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

God, the Treasure of excellences abides within the heart of the spiritual wayfarers and they meditate on One Lord the enemy of ego.

The Righteous Judge does their service. Felicitious is the Lord their adorer.

ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ॥

ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰਿ॥

ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ॥

ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮ ਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ॥ ਅੰਗ - 38

So there are instructive precepts for them in the Gurbani. All these, the code of Hindu rites and rituals and the Muslim Code of Shariat belong to the category of the Codes of religious discipline.

The second type of precepts exhortations are for the enthusiasts who always keep clear of the sinful acts; they always recite the *Bani*, they do the *jap of Nam*, they render service to others, they do good to others, they give charity out of the money

earned by them with the sweat of their brow. For them, the exhortations are of the second (general) category.

To the third category belong those who by hard spiritual endeavour and by strictly conforming to the teachings of Gurbani have reached the realm of sublime knowledge of the Divine. Through the grace of the Guru, they obtain knowledge of Truth. They are always absorbed in the meditation of Self and the Supreme Self. For them the instructions are of realistic and factual character. All the three types of instructions are true and relevant, depending upon the different categories of religious seekers. The first one is called *Shariat*, the second *Tariqat*, the third *Haqiqat* and the last one is *Maarfat*. Therefore, those who are just beginners and are students of elementary classes of Spiritualism know precious little about the ascetics, wandering mendicant's, sages, saints and great souls. Hearing their godly message of other worldliness they (beginners) pronounce verdicts upon them. In every religion, the adherents of Shariat are generally bereft of true knowledge of the Gospel. They according to their own limited light have been punishing the seekers of Truth. Thus in our religion, it has become almost a fashion to criticise and find fault with the saints to one's hearts content. They make all efforts so that the holy men should be so ill-famed in society that people should start hating them. Such things have always been happening.

To bother Kabir Sahib, the worldly people, on behalf of Kabir, sent hundreds of invitations to a public feast (ਜਗ). Common people, *sadhus* and great men gathered in their thousands at Kabir's residence. On the side of good saints like the Kabir, there is always their beloved Waheguru to oppose the evil one's. Waheguru Himself performed the Yagya when he realised his devotee's predicament.

Saint Ravidas was humiliated at the house of Rani Jhahli of

Chitorgarh who was among the chief disciples of Ravidas); they walked out of the big *bbandara* (big religious dinner) of the Rani, saying, we will not touch any food, where Ravidas too is a participant or serve us this holy food first of all (so that we won't stay to see Ravidas eat it. Ravidas should be made to sit in a separate room. These proud, fanatical Brahmans sat in a *pangat* (row). This thing was not liked by Waheguru and so Waheguru Himself sat among them, assuming the appearance of Ravidas. Waheguru saved the honour of his own devotee. Thus the wicked and the sinful persons are always out to annoy and disturb the real *sadhus* (men of God). But Waheguru is on the side of the true saints. According to the Gurbani :

*How can he, over whose head Thou art, O Lord, suffer pain?
Intoxicated with the wine of wealth, the mortal knows not how to
utter the True Name and thinks not of death.
O my sovereign Lord, Thou belongest to the saints and the saints
belong to Thee.
Thy slave has nothing to fear and the death's minister comes not
near him.*

ਜਿਸ ਕੇ ਸਿਰ ਉਪਰਿ ਤੂੰ ਸੁਆਮੀ ਸੋ ਦੁਖੁ ਕੈਸਾ ਪਾਵੈ॥
ਬੋਲਿ ਨ ਜਾਣੈ ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਮਰਣਾ ਚੀਤਿ ਨ ਆਵੈ॥
ਮੇਰੇ ਰਾਮਗਾਇ ਤੂੰ ਸੰਤਾ ਕਾ ਸੰਤ ਤੇਰੇ॥
ਤੇਰੇ ਸੇਵਕ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ ਜਮੁ ਨਹੀ ਆਵੈ ਨੇਰੇ॥

ਅੰਗ - 749

He, on whose side is He, the Master, never stands vanquished.

ਜਿਸ ਦੇ ਹੋਵੈ ਵਲਿ ਸੁ ਕਦੇ ਨ ਹਾਰਦਾ॥

ਅੰਗ - 519

These are the eternal laws of Waheguru. In order to add to the glory of the saints and divine souls, He Himself sets after them the wicked, the sinful and the detractors. He Himself is the Protector, who guards them. Guru Maharaj has ordained thus, at one place :

*The Lord, of Himself, makes these phantoms pursue the holy men
and He Himself saves them.*

They who ever abide in Thine sanctuary, O Lord, their mind is afflicted not with sorrow.

**ਆਪੇ ਦੇਤ ਲਾਇ ਦਿਤੇ ਸੰਤ ਜਨਾ ਕਉ ਆਪੇ ਰਾਖਾ ਸੋਈ॥
ਜੋ ਤੇਰੀ ਸਦਾ ਸਰਣਾਈ ਤਿਨ ਮਨਿ ਦੁਖੁ ਨ ਹੋਈ॥ ਅੰਗ - 1133**

The egocentrics deem themselves as very virtuous. They have no understanding what-so-ever.

They indulge in the slander of the saintly persons and, wasting their life, they shall depart.

They never reflect over the Lord's Name and, in the end, depart repenting.

**ਆਪਸ ਕਉ ਬਹੁ ਭਲਾ ਕਰਿ ਜਾਣਹਿ ਮਨਮੁਖਿ ਮਤਿ ਨ ਕਾਈ॥
ਸਾਧੂ ਜਨ ਕੀ ਨਿੰਦਾ ਵਿਆਪੇ ਜਾਸਨਿ ਜਨਮੁ ਗਵਾਈ॥
ਰਾਮ ਨਾਮੁ ਕਦੇ ਚੇਤਹਿ ਨਾਹੀ ਅੰਤਿ ਗਏ ਪਛੁਤਾਈ॥ ਅੰਗ - 601**

God Himself is the Protector of His saintly persons. What can a sinner do?

The proud fool practises pride and dies by eating poison.

**ਭਗਤ ਜਨਾਂ ਕਾ ਰਾਖਾ ਹਰਿ ਆਪਿ ਹੈ ਕਿਆ ਪਾਪੀ ਕਰੀਐ॥
ਗੁਮਾਨੁ ਕਰਹਿ ਮੂੜ ਗੁਮਾਨੀਆ ਵਿਸੁ ਖਾਧੀ ਮਰੀਐ॥ ਅੰਗ - 316**

Thus these days a regular campaign has been launched against the saints and sadhus, on behalf of fanatical elements; declaring - don't have anything to do with the saints and sadhus. It is said that these saints have caused the collapse of the *Panth* (religious order). Hearing such talk, the saints feel no remorse, because they are determined to fulfill their mission, which has been assigned to them by Waheguru Himself. Without being bothered by public praise or slander, this will be discussed further subsequently.

Some plain and blunt speaking

Because of the indifference of the Saints towards slander and calumny an adverse propaganda has been unleashed against them, therefore, it is proper for all the Saints of Sikh Panth to ponder over the matter very seriously and deeply.

If we put the whole blame on others, that too would be

entirely wrong. To start with, we will have to consider whether all the so-called saints prove their metal on that touchstone; which has been described thus far in such detail. Do these saints follow the correct tradition, the correct code of conduct and life, which has been described so far? I submit this with due apology, that all other Sants and honourable *sadhus* other than myself are worthy of all reverence - I alone am a supernumerary, in that category. I never had the ambition that anyone should address me as *Sant* or write about me as a *Sant*. This feeling I am expressing from the bottom of my heart. I was only a farmer. Guru Maharaj gave me this inspiration - your companions are dazed with liquor, they practise very condemnable actions. If this state continues, they will at the earliest forsake the outward form of Sikhism and will be totally lost in intoxicants, drugs and baser passions. For a continuous period of twenty five years, I worked in U.P. to Ropar, carrying the message of Guru Nanak in every household, all the time spending my own money and without going in even for a *Saropa* (role of honour) from anyone. As a result of all these efforts, today some more than 4 lakh persons, who were addicted to drugs and liquors, and who were totally ignorant of the *Bani* of Guru Nanak, have now come into the fold of Sikhism. Never did I eat at anyone's house, even by mistake. I took my meals from my own house. I had a very lovely farm, with seven tubewells and four irrigation outlets. I sold that farm house and as a result Guru Maharaj gave me enough for my livelihood. All my children, have studied in the foreign countries; and they have settled there. Leaving all other activities, I became a whole-time worker, to spread the Light of Gurbani into all the recesses of darkness. People of the Ropar district were immersed in intoxicants and drugs. They ate tobacco, they cultivated tobacco; a real Sikh of the Gurus was rarely visible among them. But today the backward tracts of Ropar, Banoor, Lalru and Rajpura stand out as No. 1 in the practice

of genuine Sikhism in the whole of Punjab. I have been here in the Punjab for the last 17 years. I am surprised to note that the preachers of Shiromani Committee, who are known for such tall talk, nor any Jathedar has ever been seen here at the functions of the initiation ceremony. I do not care for the fact why they do not take active part in the spread of the Sikh religion. It is the grace of *Guru Maharaj* entrust this work to those whom he wishes to serve Him. I never put on any ochre or other robes. I went on holding devotional singing sessions and giving lectures in this ordinary dress of a sardar. Why then did the congregations started calling me a *Sant*? Only they can answer this question. At first I did not like it (this appellation of *Sant*). Now when people did not stop calling me a Sant and writing about me as a Sant, I submitted. Even now sometimes I wonder how I have been made a Sant from the sardar. I have not changed any dress or appearance. Only for convenience, I have taken to *Kurta-pyjama* (shirt-trousers) in place of the old pant, bush-shirt, coat and neck tie. I am writing all these details, because I now intend to indulge in some bitter, painful talk with my companions.

The *Sants* who are operating in Punjab and other provinces should give thought to the fact why is it that the general public is talking or writing such unsavoury things about them. I make an humble request to them to seriously consider whether their way of living corresponds to that of the saints or it is the opposite of it. Do they practise penance, austerity, equanimity and self-control, the practices of the saints or the opposite of all that? With folded hands, I am going to do some plain talking. Kindly excuse me, if my statements hurt someone. In my opinion, most of *Sants* today have only put on the appearance of the *Sants*; and their actions are the opposite of what real *Sants* should do. Their actions and conduct do not live up to those of the real *Sants*. All the great

saintly souls who have been there till now had the most honourable name and repute. There was a flow of immeasurable powers in them. They by ignoring the immense occult powers that arise from the thousand petal lotus were able to reach upto the tenth gate of the realm of Truth. Their words had the power to prove true. Their incredible spiritual powers have been the subject of discussion, often seen, heard and tested. But today most of the tribe who are called *Sants*, are called *Sants* because of their dress.

Today, it is the paramount duty of the *Sants* to explain (propagate) the fundamentals of the *Guru Granth Sahib* in the wide world, because it is with this mission that the *Sants* have been sent to this world, by *Wahguru*. In the past, the saints used to approach the highest level of great men to receive instruction regarding the secret of spiritual knowledge. They used to study under them. But today, since the coming of tapes and video films, many fake *Sants* (depending only on their appearance) joined the ranks of the divine *Sants*. They lack all self-experience. Plagiarising the thoughts of others through tapes of the videos and audios, they impress the audiences and plunder a lot of money from them. These persons call themselves *sants*, but if we call them thief preachers, it won't be anything improper. They deliver emotional speeches and create many delusions. Their whole concern is limited to the money, which they place on the harmonium as offerings. The real *sants* are completely unattached to wealth. They never accept money or a *saropa* (role of honour) from anyone. Since 1987, Vishav Gurmat Roohani Mission has been set up as a public trust. This organisation has recorded great achievements in a very short time. The *Sikh sangats*, impressed by many programmes of public good performed by the Mission, have loosened their purse-strings very generously, thus making their wealth fruitful. I have never used even one paise out of these public funds on my own upkeep. This Mission has

made a great progress in a short time, because whatever public money we received was spent keeping proper accounts and audit. At many places, the devout public gave land in charity, keeping in consideration the acceleration of the missionary wave. Those who were keen on doing selfless public service were put on duty. Not one worker of our mission uses public money for his own livelihood.

As against this, many other 'great' men will claim that they too spend public money to further the religious programmes. But one question needs consideration, whether that organisation belongs to the entire public or whether it is dominated and owned by a small coterie. My prayer at the feet of the *Sants* and great souls is that they should make sure that they have not been tied down to those organisations with a sense of attachment and ego. Are we in a position to cut off all connection with them, whenever necessary or whenever we want to? Sant Attar Singh Ji Maharaj, Mastuana Wale rendered prolonged service to Dam Dama Sahib Gurdwara, but as soon as the managing Committee of the Gurdwara asked him to quit, he immediately left, taking with him some of his trifling personal belongings, after bidding *Wahoguru Ji Ki Fateh*.

We read in the newspapers that the critics accuse the Sants of setting up huge establishments. My submission to those accusers is as to why they feel jealous of those establishments, where day and night, there is the preaching of Sikhism, where *Guru Ka Langar* (public kitchen) runs for all twenty four hours, and where all, without any distinction of class or creed receive food, accomodation, medical aid and clothes - all free of cost. Marriages of deserving girls are arranged also and these organisations are incurring all the expenditure. The *Sants* need to eat only simple food; for wearing they need only a change or two of clothes. They

are not to support their families. On the other hand, countless *ragis* (devotional music makers) and preachers tour this and foreign countries, making their masterpieces (some lecture or Kirtan programme) the source of huge earnings, build huge personal fortunes and properties. Their cases pinch no one. Persons who now occupy exalted religious positions had exploited their position and earned a lot of money in the foreign countries, which they employ for personal use. As against this, there are other good Sikhs who are running schools, colleges and hospitals for the welfare of the community. These do-gooders are subjected to ceaseless denigration. People are not tired of running them down.

We admit that a lot of corruption and fraudulence has come about in the class of the *Sants*. They do not fully adhere to the fundamentals of the Guru's religion. They narrate round-about ideas and thus do not take the congregations towards the destination. They put on false pretences, they make schisms. They indulge in vulgarities that bring a bad name to the whole Sant fraternity.

There are many reasons for which unworthy and undesirable persons put on the garb of a saint. It is generally noticed that whenever there is a wave, many pseudo persons join it. If there is a Morcha (movement of protest against Govt.), many mercenaries hired by Govt. infiltrate into it. They bring a bad name to the whole organisation. In the same manners, some persons who ought not be there have joined the ranks of the *Sants* and are bringing defame to the whole of the most exalted class of *sants*.

My appeal is - Dear friends, think of the lives of the great men who are gone. Even if we cannot attain their level of excellence let us try to achieve their purity and integrity and become true Sikhs, to spread the mission of Guru Nanak in the wide world. It is the weakness of people that on seeing the saint' dress, they

start calling him a saint.

Some unworthy persons start getting themselves to be called *Sants*. They pose as saints by wearing the Sant's robes. Seeing the exalted position of the saints, they too try to be one of them, by learning some *Sakhis* (stories about the Sikh Gurus), by copying the behaviour of great men, by committing to memory the memorable words of great and learned persons. They join some sect (to get a platform), and thus they come to be called *Sants*.

In the end, I submit, no one should ever think that my aim is that public should call me a *Sant*. Such desires are the sign of decline and downfall. Even if I succeed in becoming a true *Sikh* after a life time of efforts, that in itself will be a great achievement; because Guru Maharaj has bestowed great honour and dignity to a Sikh of the Guru.

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

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

ਅੰਗ - 306

O God, bless Thou me with the dust of the feet of the Guru's disciples, that I, a sinner, may also be emancipated.

**ਗੁਰਸਿਖਾਂ ਕੀ ਹਰਿ ਧੂੜਿ ਦੇਹਿ
ਹਮ ਪਾਪੀ ਭੀ ਗਤਿ ਪਾਂਹਿ॥**

ਅੰਗ - 1424

My prayer at the feet of those friends, who run down the saints, without any rhyme or reason is this : today we are faced with a great problem, as to how to save the form and ideals of Sikhism, the Sikh ideology and tenets, the Sikh way of life, the greatness and glory of the Sikh religion. You are talking ill of the *Sants*, while those *Sants* are performing initiation ceremony of the lakhs of Sikhs, by administering to them Amrit and converting

disciples of Guru Granth Sahib. If there is a lot of praise of the greatness of the *Sants* in Holy writings of Guru Granth Sahib, it is no fault of the *Sants*. The magnet attracts pieces of iron that is its nature. Many of our adherents turn their back on the Guru family and on Guru Granth Sahib and join other religious sects. Therein lies the fault of those slanderers, and hard critics, who try to stop our *Sants* from meeting with the *Sants* of our own Sikhism, while themselves these critics do nothing.

Themselves, they give not even a handful of water, but slander him who brought down the Ganges.

ਆਪਿ ਨ ਦੇਹਿ ਚੁਰੂ ਭਰਿ ਪਾਨੀ॥

ਤਿਹ ਨਿੰਦਹਿ ਜਿਹ ਗੰਗਾ ਆਨੀ॥

ਅੰਗ - 332

So my beloved and devout companions, meditate on this problem. Don't have any fear from the *Sants*, for the *Sants* have to fight no election, nor are they candidates for any ministership. If fight you must, you should select some other field for your opposition (don't make *Sants* your victims). In those fields, you can scold others to your heart's content. By defaming the *Sants*, you are committing a great sin. Sometime read the thirteenth octave of *Sukhmani Sahib*. Otherwise, Guru Granth Sahib is never going to pardon you.

This is a fact and we admit it that in the ranks of the *Sants*, there has been degeneration on a vast scale. Many '*Sants*' have become the slaves of the money, which they make the devout to place before them on the harmonium. They are insulting the exalted status of the *Sants*, like the singers, making the public put their donations on the musical instrument harmonium. The more you speak against money grabbing or more you kick money, the more it will pour at your feet, to make itself successful. Remember the edict of Guru Maharaj :

The nine treasures and eighteen miraculous powers go after him,

who ever keeps ensbrined the Lord within his mind.

**ਨਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ
ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ॥**

ਅੰਗ - 649

I had to make this prayer at such length, because all this running down of the saints or finding faults with them does not do any damage to the saints, because their protector is Waheguru Himself. They are beyond praise or blame. To those fake *Sants* who have infiltrated into the ranks of the *Sants*, by putting on the garb of the *Sants*, they are greedy fellows, whose interest is limited only to money grabbing, my very humble request is dear ones, do not down grade the gospel of the Gurus, you raise your arms while lecturing and misinterpret the meaning of *Gurbani* to win public applause. Make atonement for these wrong actions of yours. Regard the conduct of the true *Sants* as your ideal, try to act upon that model. Great honour, acquired by trickery and fraud is not long-lasting. The honour, blessed by *Waheguru* and earned as a result of prayer and devotion, will daily get bigger and brighter, like the concept of *Charhdi Kala*.

In the end, I beg pardon bowing my head at the feet of those 'friends', who might have felt hurt by my words.



Practice of Nam and Satsang

Part - I

The discourse delivered before the holy congregation at Gurdwara Ratwara Sahib on the 14th of October, 1995, on the eve of the 6th *Gurmat Samagam*.

I salute the All-Eternal God Who resides within each one of you. When Guru Nanak Dev came to the world, the Hindus and the Muslims were at logger heads. He was born at a time, when in India there was suffering on all sides. I want to submit before you today that happiness and misery are constant companions of man. There is no special suffering when one falls ill. Suffering is there always. Guru Nanak Dev has expressed this mysterious truth thus :

Nanak, the whole world is in agony.

ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥

ਅੰਗ - 954

Suffering is spread all over the world and all the people are in misery. This is the truth. Then who is happy? He alone is happy, who depends on the Nam all his life. There are many methods of *jap* of the *Nam*. When one is in trouble, then at that time everyone takes to the *jap* of *Nam*. When one is happy one completely forgets it. But if one gives to the Nam a lodgement in one's heart, then no such thing as suffering remains there. One sees the end of all troubles. Therefore I say unto you - love and devotion to God are all right, but for some time of the day, for every person, man or woman, it is necessary to do the *jap* of *Nam*. This is the essence of the teachings of the Guru Granth Sahib. When performing the *jap*, fix this one idea in your mind, that in the whole wide world there is no reality, other than *jap*. By degrees, this *jap* will purify your mind and your soul. There have been so many great men in

the world on whom research is being done - take Mahatma Buddha, or Jesus Christ, or Guru Nanak Dev. They were not educated at any university, they did not go to any school, but many great scholars have done research work on their Scriptures. Still these works remain beyond their understanding. The secret of the Guru Granth Sahib can be understood only by one who devotes, his attention to *Nam* and who makes the *jap* of *Nam* the foundation of his life.

Whatever sort of a person you may be, whatever your ideas, whatever your personality, you must do the *jap* of *Nam* for sometime; you must do it daily. This alone will bring you peace of mind. There are so many palaces in the world, there have been so many great achievements, but happiness is found nowhere among them. If happiness is to be found anywhere in the world, it is in the *jap* of *the Nam*. Now the question is how to perform this *jap* of *the Nam*. Some people say that *jap* should be performed with each breath; others say the tongue should not move. I will tell you a small point in this connection. Instead of doing *jap* of the *Nam*, it is better to start with the hearing of the *Nam*. Instead of repeating the *Nam*, start with the hearing of the *Nam* continuously being sung. At first, the tongue moves when one does the *jap* of the *Nam*. Some others do it to the accompaniment of the rosary. Kabir Sahib has explained this fact in a very good manner :

*Ages have gone by in telling the beads,
But the turmoil of the mind has not gone.
I should give up these rosary beads
And should pray with the beads of the mind.*
**ਮਾਲਾ ਫੇਰਤ ਜੁਗ ਗਿਆ, ਗਿਆ ਨਾ ਮਨ ਕਾ ਫੇਰ।
ਕਰਕਾ ਮਨਕਾ ਛਾਡ ਕੇ, ਮਨ ਕਾ ਮਨਕਾ ਫੇਰ।**

So long as the mind does not withdraw itself, and remains engrossed in the sensual pleasures, till then one can never experience bliss. There is nothing else other than *jap* that can bring happiness to man for a longer period. If there is one thing which

can give you happiness for all time, that is *Nam*.

Only the Name of *Ek Onkar* is Eternal. Everything becomes possible for a person, who makes *Nam* as the basis of his life, and who leaves everything to its care. Such a person has no desires. He has renounced all his, desires. But if ever he feels any desire, late and its fulfillment occurs even before he thought of it. Last year, I made a promise to Sant Ji (Sant Waryam Singh Ji) and to you all too, that I would do the translation of the Guru Granth Sahib in English. Till now, only half of the work has been completed. It was a very gigantic and a very massive project. Daily I devote 7-8 hours to this work. At night, I do not go to sleep. The night is very dear to me. There is no interruption then. I have completed half the work by now. I have sent that incomplete work to America and have taken bamboo paper there for its printing. My wish is that my translation should surpass all the translations that have been made so far - in English, Hindi, Gurmukhi and Sanskrit. Thousands of Sikh children who live in foreign lands, do tie the turban, they wear an iron bangle (*karaa*) too, they wear an undergarment (*kachhera*); they carry a comb (*kangha*) too. They adopt all the five *kakkars*; but they do not know about the spirit of this Sikh religion. Hence I took this huge work in my own hands. Although there are so many translations of the sacred texts, such as the Sukhmani Sahib, the Japuji Sahib, and some other *banis*. But I was not satisfied. Sant Ji (Sant Waryam Singh Ji) inspired me to work on the Guru Granth Sahib. Now I work 8-9 hours every night. That has given me some satisfaction that at least some part of the work has been done; and I am able to do some service.

What I want to point out is this whether you are a small man or a big man, whether you are wealthy or not, whether your body is healthy or otherwise - all such things are of no consequence. I have these things, I lack these things - in this circle of thought,

the whole life is spent. Learn to sit still for sometime and do the *jap*. Now I will briefly tell you the method of the *jap*. This is your head, this is the neck and this is the backbone (spine); keep all these three in an upright straight line. Learn how to steady your body. When you learn how to keep the body steady, the first thing that will happen will be this. You tell a child, sit still, can't you sit still? Similarly, if you don't bring your body under control, it will keep moving unnecessarily. At first, the body will turn from one side, it will turn to another side, because the body has not been brought under control and restraint. After some days practice, these gross movements of the body would cease. After that, there are still movements. Learn how to sit still, then in place of still movements, you will feel twitching movements. These too will cease after a few days practice. There is another important thing. You feel some difficulty, in the breathing. If your intake and output of the breathing is not balanced, that means you breathe in (air) less and breathe out less or you breathe in more and breathe out more (air), that would produce an imbalance in your body. Hence breathing in and breathing out is a great discipline, it is a great art. What should you do then? Close your eyes and take your mind as; if you are breathing out, imagine it coming from the outermost point of the spine; the same when you are breathing in. After you have practised this thing for a few days, your attention will not remain preoccupied with your body. This is called the purification of the *nadis* (ducts). True, the teachers teach many other methods of controlled breathing also, but this one explained here is simpler than the simplest. The first thing to be learnt is to keep the head, neck and spine in an upright straight line. This programme should last for one month - do nothing, just learn to sit still. How should I sit perfectly still. On the first day, you will feel some difficulty; on the second day, somewhat less and after a few days, it will disappear completely. You will experience some strange peace (quietude). If you want to feel equanimity, it can come only through

jap; not through any other method. You may attain any amount of knowledge, you may dissolve all the scriptures of the world in water and drink them but you will gain nothing. Bliss will come to you only from devotion to God. So you learn how to sit still and how to inhale and exhale in perfect harmony.

Swami Vivekanand has been a great *Hindu saint*. He wandered all over India from *Kanya Kumari* to the *Himalayas*. He met *Sants* of all denominations; He met *Muslim* mendicants, *Hindu sadhus*, *Sikh saints* and so on. At *Ghazipur* he met a *Sant*, known as *Pubari Baba*. He found that this Mahatma sat with not a care in the world. When asked if he had any desire, the Mahatma replied, "I have no desire at all". 'Can I render any service to you?' "No, I need no service at all." Swami Vivekanand, you have wandered all over the world and the world is beginning to worship you; but till now, you have not learnt how to do *jap* or sit in meditation. Sit with me. Your inhalation and exhalation of breath are not in proper rhythm. Hence your meditation is not successful. You try very hard, you are an extremely learned man, you are full of truth, yet you are not able to reach your goal." He said, "Honoured Sir, what should I do?" He replied, "I will explain to you the whole lore in just five minutes."

Kabir Ji laid a great stress on this point. When you study the literature of *Kabir Sahib*, you would find therein the mention of something called *Sukhamana*. How should the mind experience happiness? So long as the mind is not steady in devotion, so long one can't taste happiness. Ever though the mind is immersed in devotion, it will go on thinking such thoughts; wherefrom shall I get so much money tomorrow? Day after tomorrow, how will I pick that man's pocket? What would happen day after tomorrow? The world thinks that you are engaged in devotion, but your mind is wandering in all directions. What kind of worship is this? You can

deceive some people for sometime, but how can you deceive God Himself, Who is inside you and Who is Omnipresent? You can achieve complete Godhood within six months, in case you are fully earnest. If you are some what slack, it would take you one year; and even if you are an utter fool, it would take you three years. But there is no sense in wasting the whole of your life and achieving nothing. Every man has the right to do *jap of God*, and to experience God in this life; that is our birth right. If in this life after obtaining this human form, we do not achieve God or the Immortal, then this birth is worthless. It is with very great difficulty that we get the birth as a human being but then we misuse it. You must have noticed that man is given to passions and physical enjoyments. Ask him, how he feels after these sensual enjoyments? He would reply that he feels exhausted and goes to sleep. There are three states of consciousness, namely waking, dreaming and dreamless deep sleep. By experiencing all these states of consciousness, we find that one does get a little rest during sleep. But when a person rests in sleep, on waking up, he feels the same that he felt on the previous day. If he was a fool, he stays the same fool. But a man of meditation can progress from being a fool today to being a saint tomorrow. This is the difference. Whatever you may be, you may be a dacoit, it does not matter, still you have hope. Leave all worldly concerns aside for five minutes and meditate.

I narrate to you a short anecdote from my own life's experience. All of you must have heard the name of dacoit Man Singh. In those days, I used to live on the bank of the river Narbada. One day, one Home Minister of that state Phool Singh came to me, bringing with him a basketful of bananas. There were policemen with him. Phool Singh. Ten minutes after their departure, another person came there I had never seen the like of him in my life. A gigantic frame, a long face, he was wearing white clothes;

a dhoti and *kurta*. He prostrated before me and placed that basket of bananas before me. He said, 'Sir, of what service can I be to you? It was the month of *Chait* (March-April). In the meantime, a Police Inspector came there. He was accompanied by 7-8 police constables. All carried guns. They questioned me about identity? At once he stood upright and said, "Do you know, I am Raja Man Singh." All the policemen were frightened and were bamboozled. He had a gigantic personality. He said, "You all sit still, I am going away". He was accompanied by seven men all of whom carried loaded guns. He went away. Next day, he came to see me during the night. He asked me, "Did those people give any trouble to you?" I replied, "Dear brother no one can give me any trouble. Here all sorts of people come to me; the *sadhus* come, the dacoits come and the Mahatams come too. It makes no difference to me." He said, "Tell me one thing : How to do the *jap*". When you go to any Sant, don't ask anything for yourself. You will receive everything. You should ask only one thing - "Sir, how to do the *jap*?" Those saints who do the *jap*, who take to meditation are sure to tell you about this subject. The *jap* in the breathing goes on automatically; but if you start only with that, you will not go far. I tell you something new; this I will tell those who perform the *jap*. He who does the *jap* of *rasna*, certainly gets the fruit thereof. After enjoying it's fruit, he once again does the *jap*. And thus the circle continues. Instead of doing the *jap*, listen to the *jap*. When you have made your mind steady, then you will be hearing the *jap*, in every part of your body. Your tongue will not move then; you would be doing nothing actively (the *jap* would go on automatically). Listening, meditating and constant musing (devotion) are the three aspects of Vedant. This is the simplest method. Do not leave it.

There was a sage. When, after doing a lot of penance he gained nothing, he began to weep. He shed bitter tears. He kept

weeping till his weeping stopped. Then he received the grace of the inner self and it manifested itself before him, face to face. In the world, some hanker after a woman, some weep for a child, some have craving for wealth, some are greedy; some cry for attachment, some weep for egotism, some cry for recognition of their greatness. But when a person cries intensely for seeking the Truth, then the Self showers grace on him. Grace can be of four kinds; you daily make a reading of the *Guru Granth Sahib* - That is the grace of the holy granth. You daily touch the feet of the Guru and serve him - that is the grace of the Guru (Preceptor). You respect every person - that is the grace of the public. But all these three graces are of no use, unless you receive the grace of your inner self. There is nothing higher than the grace of the soul (self). That is very necessary; that is indispensable. You silently ask yourself thus - What are you brother? What are you Swami Ram? The inner spirit cries - you are this and this and this. For that you don't need the judgement of the world. Some people who are after honour suffer from complexes namely - I have become a *Swami*, lie prostrate before me; offer flowers, leaves and money to me. These are all complexes; they are our weaknesses. Why so? Somewhere our soul is tormented. This we do to forget the torments of soul. O dear, all these have no value; none of this ever accompanies us after death. The only thing that goes with us beyond the grave is the activity of the mind, the devotion that you have performed with your mind. That provides us a seat - a bridge to cross over. My message is this, unto all the sisters, all the children, all the brethren, to the Sants, to all present in this congregation. My message to all is - fix sometime for prayer. You must stick to that timing, whatever may happen, even if the world may change and even if the most terrible thing may happen, you will devote that time to prayer, and never allow any interruption. Do no other work at that time except chanting God's Name. It may be only for ten or fifteen minutes. After that the mind begins

to wander hither and thither. Don't offer prayer, to make a show of it to others.

There was a man and his wife. Both were great God-lovers. The woman daily visited the temple and performed worship there. One day, she told her husband, "My father married me to you. No doubt you are a very good person dear one, but sometime do try to remember God also." He replied, "You are doing that. That should be sufficient for both of us." One day, in his sleep, he spoke 'Ram'. When he pronounced Ram, his wife immediately awakened him. The husband said, "What is the matter? Why are you troubling me at 2 A.M. in the night." She said, "Please sit down. I will like to worship you by doing your *Arti*." He asked, "What is the matter? Wherefrom have you learnt this act of doing my *Arti* (worship). She replied, "Because today the name of Ram has escaped your lips." He said, "Has it really come out and escaped? This Name of Ram I have always kept in my heart; today it has come out." He immediately breathed his last (because God's Name which was always in his heart had now come out). His prayer was totally secret. Even his wife did not know about it. When it became open, he died. The wife was always full of devotion; and her devotion was genuine. But the man's worship was secret. He never told anyone. So making a show of one's prayer the *Namaz* or the *jap* or meditation to others is absolutely useless. One should pray in silence. For such a person (God-worshipper) nothing is impossible. He never entertain's any desire, but if by mistake he does has any desire, it is fulfilled forthwith. This is the truth that I speak unto you. I mean that all is well with the world; there is all happiness in the world, but what you regard as happiness in the world is not long-lasting. It is temporary and shortlived. There is only one happiness that is everlasting; and that happiness is to be found in the Name of God. Lose yourself in the *jap of Onkar*.

Here you come to Sant Ji, you have his *darshan*. Sant Ji is

giving me this inspiration to speak to you brethren, set apart sometime everyday for prayer. Sit silent and do the jap. Today I have nothing more to say. Tomorrow, God willing I shall try to continue this discourse.



Practice of the Nam & Satsang

(Part - II)

I salute God, Who is innate in all of you. Yesterday, we had a talk on the worship of God. I want to place before you whatever spiritual gains I have made, by coming into the company of the saints. When I started making a comparative self-study of all the religions of the world, I was attracted by two religions, namely *Buddhism* and *Sikhism*. For some time I went on making the self-study of both these creeds. One day, I had a glimpse of the holy Guru Nanak Dev. Since that day, I started making a deep study of the Sikh religion. Last year I told you that it would take me about one year, to do the translation of the Guru Granth Sahib, since it was a gigantic task. I have already sent my translation of the 500 pages of the Guru Granth Sahib to the centre of Sikh studies, Delhi. They are delaying the publication. I have written to all the scholars there to examine it and if there is any shortcoming, please tell me. My work is on. With the Grace of the Guru, the translation of the entire Guru Granth Sahib would be ready by next year. This year, the first volume of the 500 pages of the Guru Granth Sahib will be in your hands, as I had promised last year that I would complete the project in one year. But it could not be completed, even though I had devoted eight or nine hours every night to this work, because it is a very unique scripture. If you put all the scriptures of the world at one place, the sum total of all of them would be the Guru Granth Sahib.

Please remember that what is contained in the Sikh religion is not to be found anywhere else. You have no need to wander hither and thither. The Sikh Dharam is self-sufficient. It contains everything and whatever is not to be found in other religions you will find that in the Sikh religion. Follow your religion, with full

faith and love. I have noticed only one shortfall. The Sikhs have a lot of energy. There are many Gurudwaras in the foreign countries too. I visited one of the Gurudwaras. One day I noticed that four or five Sikhs with their swords drawn came to me. I enquired, what the matter was? They told me, that there was going to be a riot, as there was going to be the election of the office-bearers of that Gurdwara; including the President and other office-bearers. They told me that they had come for my protection. Why should there be these discords and jealousies amongst one another? That love must be very narrow. If there are two lovers of a woman the rivals would cut and kill each other. But if two persons love God, they would embrace each other. There is a great difference. Hence I say unto you, the more of worship you do, more of the Light will come to you. It is exactly like this, that you put 5 or 6 covers around a lamp. There would be light inside, but that light won't come outside, piercing those covers. You remove one cover, and some light becomes visible. By degrees, you should remove all these covers, then you will see the Light, which is to be found inside of all. We call some people bad. There is no bad person. Goodness and evil are a mere talk of the world, dear brother. No one is really bad. If you ask me the truth, the fact is that after receiving True Knowledge, I feel that I alone am bad; all others are good. A person devoted to the worship of God has to be very practical. There is one great defect in human beings. That is that most people live only for themselves but we should live for others. A man imagines that his wife wants him to wear a creation type of dress, to have a certain hair style, to speak in a particular way. The woman, too, thinks in the same manner. Those who worship God feel the greatest happiness, in that worship. Any other pleasure of the world pales before the bliss of God-worship.

I was addressing you about the worship of God. There are many steps in it. When Kabir Ji was about to shuffle off his mortal

frame, all his disciples gathered round him. All were singing in praise of God. Kabir asked each of the disciples the following question :

*One Ram was the son of Dashrath,
Another Ram is present in every heart,
One Ram created the entire universe,
One Ram is unique above all these.*

**ਏਕ ਰਾਮ ਦਸ਼ਰਥ ਕਾ ਬੇਟਾ। ਏਕ ਰਾਮ ਘਟ ਘਟ ਮੇਂ ਬੈਠਾ।
ਏਕ ਰਾਮ ਨੇ ਜਗਤ ਪਸਾਰਾ। ਏਕ ਰਾਮ ਹੈ ਸਭ ਸੇ ਨਿਆਰਾ।**

Kabir asked them which Ram they worshipped. One disciple replied that he worshipped that Ram, who was the son of Dashrath. Kabir ordered him to go out, and sit there and told him that, that was the place for him. Another disciple replied that he did the *jap of Ram*, who pervades every heart. Kabir told him also to sit in front. Another said that he worshipped that Ram who created the world. He too was ordered to sit separately. Another disciple replied, I worship that Ram, who is beyond all these; one who has the qualities of non-attachment and aloofness, which are qualities of God. Kabir said, "Dear son, you have got the greatest gain from my instructions."

Now what gathering can be termed as *sangat* or holy congregation? Tulsidas has described it in a wonderful manner -

**ਤਾਤ ਸਰਗ ਅਪਵਰਗ ਸੁਖ ਧਰੈ ਤੁਲਾ ਏਕ ਅੰਗ ॥
ਤੁਲਹਿ ਨਾ ਤਾਹੇ ਸਕਲ ਗੁਨ ਜੋ ਸੁਖ ਲਉ ਸਤਸੰਗ ॥**

O dear, place in the two pans of a balance, (1) the happiness of heaven and (2) the happiness one obtains from the sacred company. All the virtues of heaven cannot be equal to the happiness, which one derives from the holy congregation, *sangat*.

Weigh in one pan of the balance all the joys of the seven heavens of world and in the other pan place the holy congregation. That will not be heavier than the holy congregation. The happiness

you get in holy gatherings and in the company of the *Sants*, cannot be got anywhere else. Hence one should always try to attend religious gatherings. Otherwise there are so many dacoits and thieves who rob you through the ear, through the nose, through the mouth and through the other sense organs and such thought waves arise in the mind, that make even a good worshipper lose his way and go on the wrong path. Hence a seeker who always stays in the religious company will never run any risk of going on the wrong path.

Some people teach you about the *jap of the breath*. Beyond that, is the ajapa jap of nam namely, automatic repetition of Gods Name in one's consciousness. But even beyond that is the hearing or listening to the Divine Name. One achieves such a state that the *jap* goes on automatically. Attending religious company and seeking of God should both go side by side. This is what I mean. No gain is to be derived from egoistic worship. Someone may say, I don't need to go to any religious gathering; I do not need any Guru; I don't need to go to the company of the sages. I am self-sufficient to do everything. That is all wrong. You may have noticed that worship is of three kinds. An ant lifts its feet and falls. It lifts itself again and falls again. This is not a good manner of self-effort. The elephants get their food by breaking strong trees. That too is not a good action. Then, who is the true devotee? The honey bee makes the honey from all the flowers and from the pollen. Such are the Saints. The aspirants also are of the same type. Along with the effort of seeking God, you must attend congregations too. Everyone can claim for a little while for two minutes that he has got complete knowledge. He needs no satsang; he needs no worship. This is all wrong. For how long and for how many years should one take to worship. The answer is for as long as you live. Worship and attending divine gatherings must go on side by side.

The human being is a bird that has two wings with which he can fly to the regions of God; until he acquires these two wings, he can't fly to the heavens. These two wings are divine worship and holy company. The special and necessary element in worship is that one must sit for this at a fixed time.

I will tell you a personal experience of my life. I wandered everywhere all over India. I saw the temples of the Hindus and the mosques of the Muslims. During my wanderings, I met a wandering *faqir* in Mecca. He said, "Dear son, whom are you in search of? I replied, 'I am not searching for anything. He said, "Don't talk in a round about manner. Come straight to the point. I replied, "During my wanderings, I came across great saints like you. What can be greater than that?" He said, "When to the person, ignominy becomes more welcome than praise, on that day, he would become a real saint. If I tell you, you are very good, you would feel very happy. If I say, you are no good, you would feel miserable. What does that mean? It means that your life is dependent upon people's opinion. That means that your life is nothing in itself. If on getting up in the morning, you say, that my life is nothing, then you would lead an unhappy life and be unhappy all day long. If you smile and feel sad depending on the remarks of others, then every thing is wrong. We look upon this life as a test. When I studied at Shanti Niketan, philosophy and psychology were grouped together as one subject. When Professor Bhatia came there, we student thought of putting him to the test, to find out whether he himself was the master of the learning that he was there to teach. As is the habit of mischievous students, we all stood up and said", Sir, today you seem to be out of sorts." His reply was, "I am all right." All the boys stood up again. The professor thought that there really must be something wrong with him. He went to the staff room. His colleagues asked him, what is the matter with you?" Are you not well? Other professors met him and also enquired, "What

is the matter.' Today you are not looking well. He fell ill and was hospitalised. This anecdote shows what effect the remarks of people can have on a person. There is no such effect upon a God-realised person. He attaches no importance to death. What is death? Many people think they will get heaven after death. They pray to God, please give me death as I have grown old. One day, death came face to face with that man and said, "What is your will, dear son. Daily you used to pray for death. So I have come today to take you away. Have you been left with some desire, as yet?" He replied, "I want to have a son. That is my only wish." Death said, "Only this much? So he got a son. After that death once again came to take him. He said, "By your grace, I have got a son. Now let me have a grand son also. And so a grandson was born too. Death came again & said, "You have got the grandson. Now come to the house of death. Your time is up. He replied, "You kindly carry my suitcase. I will come later."

Great men have died, but attachment, greed and thirst for sensuous pleasures still remains. The cravings are of three kinds; desire for a son, desire for wealth, desire for name and fame. A genuine seeker gets beyond these cravings. When his thirst dies only then he is able to achieve some success. Therefore one should always keep oneself busy in worship. To start with, one must devote oneself to prayer for sometime whether one feels like it or not. Slowly one's mind gets tuned to the spiritual programme. There is no other path to bliss except devotion to God. When you are engaged in devotion, you feel very secure. Nothing untoward can happen. You are fully protected by the Name of God. So long as you depend on your physical strength or strength of the arms or on the power of society, you can never feel protected. You are safe only with prayers.

We had read in some books that if ever one happens to encounter wild animals like bears in a jungle during one's

meditation, one should sit still and meditate in utter silence, the animals will sniff at you and go away without harming you, presuming you to be dead. Once when we were busy in our meditation, a Mahatma whom we used to call Nantin Baba was also there with us. We lived together at one place. I was at that time 17 or 18 years of age. The jungle was infested with lots of bears. Our Guru Ji used to send us deliberately into that bear-infested dangerous jungle. One day I asked our Guru Ji, "Why do you expose us to so much danger by asking us to go to different places? What is the use of this? Why don't you allow us to sit still at one place to do meditation? On that day we had made up our mind that we would not move from the place till we had spent the prescribed amount of time for meditation. We saw a bear coming towards us. We thought that, that day we were done for. We closed our eyes and started breathing very slowly. The animal sniffed at us and went away. We realised that what the Mahatmas spoke from their personal experience was the truth. What is true faith? It is when a man sits still and does not have any sense of fear of who hates him and who loves him? Such kinds of fears vanish. We, all of us can achieve all this, while we have human form.

One Pandit Ji used to give a religious discourse. He talked too much about non attachment to the world. Nothing can be achieved without non-attachment to the world, he said, 'No real success can be achieved through meditation, prayer and devotion.' On listening to Pandit Ji's discourse, one of the audience felt the call of futility of the world. He went to the jungle. When he returned after his long penance, it struck him that 12-14 years had passed and he wanted to go and see how that Pandit Ji was doing. The Pandit Ji had continued his discourse, the listners were nodding their heads (as a sign of appreciation) and some of them were sleeping too. Whenever you feel the call and the Grace of God

comes on you, you should get busy in spiritual undertakings. You must have noticed that when the man passes away we take the body to the cremation ground. There all men, under the shadow of death turn into men of True knowledge. But once the dead body is cremated and people return home, all their spiritual knowledge goes away. Indifference for the world and its joys comes in the cremation ground only. But such a mentality should be maintained at all times. The world has its own place; it is a passing phase; it is an extension of Lord's divinity. One should always ask; what have I done in this life? Therefore one should remain unshaken in one's spiritual quest.

Before Gurdwara *Hemkunt Sahib* was constructed, we used to wander there. In my life, I met one great soul. Even today, I bow my head before him. He had learnt the whole of the Guru Granth Sahib by heart. Its reading took him only eight hours. He read so fast. One day I thought that perhaps he was making a fool of us all. An English educated person's intellect gets corrupted. He does not put faith in anyone in a hurry. My intellect too is so, on account of my English education, I thought of bringing a tape recorder. I said, "Sir, I want to go to Dehradun for a few days. I will return later." He said, "Yes you may go. Bring a tape recorder." I did bring a tape recorder. To recite the whole of the *Guru Granth Sahib* was his daily routine. Those who go towards that mountain *Hemkunt* must also have heard his name. His name was 'Gudri Baba' (the saint of the *gudri* of rags). He used to wear a '*gudri*' of rags. When I was young, I used to think that I was very strong. Every youngman thinks so. One day, it had rained and his *gudri* of rags got wet. He told me, "Dear son, kindly take care of my *gudri* rags." When I lifted the *gudri*, I was dashed to the ground. It had grown so heavy. How did he prepare this '*gudri*'? He picked up any piece of cloth that he found on the roads and sewed them together making the garment excessively heavy. I found that man had a body

of steel. He said, "Now I will forsake this body. Immerse my dead body in the Ganges. He passed away. I felt his pulse and examined his eyes, all had come to a stop. His heartbeat had stopped too. Many of us were present there. We all could not lift his body it was so heavy. Four or five of us young students stood up and said, "Let us all lift the dead body." But we could not do so. At last, we cut some branches from the trees, wherever we could find them. We tried to lift him with the help of sticks but could do nothing. He was dead and he could laugh no more, but we did hear some laughter. Thereafter to our astonishment, his body raised itself and moved towards the waters of Ganges river. You will think that this talk of mine is *abra cadabra*, but it is not so, not so at all. The experiences that you get in the meditation of God are to be had nowhere else. They completely change the life of man. Otherwise, a man can't get salvation, on account of evil tendencies inherited over many lives. The seeker must have a two pronged programme - practice of *Nam* and *satsang*, as I have told you. One should go on doing meditational practices and attend the holy congregations.

I am very happy to notice that Sant Ji Maharaj (Sant Waryam Singh Ji) has organised such a gigantic Kumb (huge function). Every year, a large number of people come here to take part in the *satsang*. And people like us who are called minor *swamis* also come here. I am very happy to have met Sant Ji Maharaj and to see you all. Now let us plan for the next year. Next year, I will present before you the complete volumes of the translation of *Guru Granth Sahib*. Once again I salute the God, who is innate in all of you. My only prayer is that my mother Biji and Sant Ji Maharaj should live for at least one hundred years and should keep on organising such magnificent *satsangs*. The good that comes out of these programmes can never come out of any other thing.



