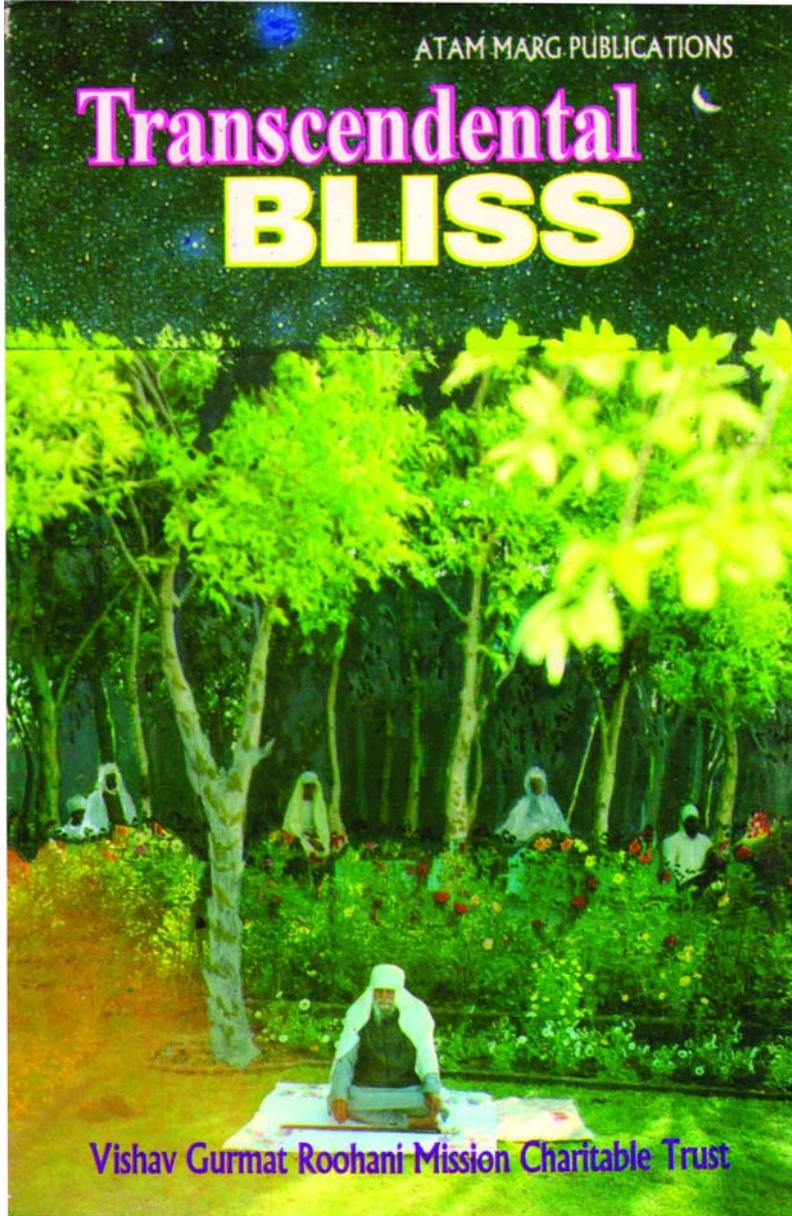


ATAM MARG PUBLICATIONS

# Transcendental BLISS



Vishav Gurmat Roohani Mission Charitable Trust

'ATAM MARG' PUBLICATIONS

# *Transcendental Bliss*

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## Foreword

Venerable Sant Maharaj Sri 108 Baba Kishan Singh Ji would always advise me to hold *Kirtan* (holy singing) of *Asa-Di-Var* (Ode of Guru Nanak Dev, sung in Asa measure) before day dawn, whenever I went to *Rara Sahib* to pay my obeisance. He, however, appreciated my programmes of *Kirtan* and daily holding of holy functions at several places. Time passed, but I always pondered to comply with the advice of the great Saint. During those days a few ladies used to recite holy hymns (*Shabad*) at the beginning of the functions. My attention was drawn towards them for organizing the *Kirtan* of *Asa-Di-Var*. I had also discussion with the devotees that rising early and singing praises of the Lord was quite essential, because it helps spiritual progress quite easily. As *Kirtan Bhakti* is superb in the *Kali-age* we consider holding *Kirtan* of *Asa-Di-Var* to be very necessary in the small hours of the day. In those days *Kirtan* of *Asa-Di-Var* was done partially at other places. So only a few listened to it. However, the devotees associated with Vishav Gurmat Roohani Mission believed in perfect discipline and consequent spiritual advancement.

In the year 1991 I visited the centres established in district Rampur and U.P. alongwith my group for holding *Kirtan*. Holy assemblies (*sangats*) of those places also insisted on holding *Kirtan* of *Asa-Di-Var* regularly. Reaching Chandigarh, we organized two groups for this purpose. One group was assigned the duty of holding this *Kirtan* in Chandigarh, Industrial Area, Manimajra and Panchkula etc. The second group was allotted Mohali and the surrounding areas. The *Kirtan* commenced at 2 A. M. and was concluded in three hours. I participated in all

the programmes. In the beginning I did not deliver any discourse after the conclusion of the *Kirtan*. With the passage of time many devotees insisted that essence of the *Hukam Nama* hymn (the order of the Guru) should be explained by me, because they could not understand it aptly. Accordingly I tried to do the needful. Still I realized that after listening to the *Kirtan* for full three hours the devotees could not afford to hear the discourse of the whole of the *Shabad* (hymn). Hence, I always shared with the holy assembly the central idea of the hymn only. That too quite briefly. Time was not fixed for such brief discourses. During the summer sun rises early. Hence in the summer the discourse was too brief. During winter sufficient time was available after the *Kirtan*. Hence the discourses were also in detail. But these discourses were not recorded. Then your *Biji* (Mata Ranjit Kaur) insisted that recording of those discourses was very necessary. Consequently recording of discourses was begun and 50 Audio tapes were prepared. It is just possible that the devotees, in whose houses the *Kirtan* was done, might have recorded the *Kirtan* and discourses at their own in the early days also. With little effort collection of those recordings is also possible. During that period, the atmosphere being calm and pure, the discourses were based and not on any book on intuition. Whatever my mind realized intuitively during the peaceful and calm atmosphere of three hours I shared the same with the *congregation* and was recorded. Now these discourses are being published in the "*Atam Marg*" under the title of "Sat Bachan - True Words" continuously. Those discourses have also been compiled in books on the insistence of the devotees. The title "Transcendental Bliss" of this book is based on the following verse of the holy sermon of *Guru Granth Sahib* -

*“In the fourth quarter of early dawn;  
Elation arises in the minds of spiritually conscious.  
They observe friendship with rivers; and the holy Name  
is ever on their lips.”*

**ਚਉਥੈ ਪਹਿਰ ਸਬਾਹ ਕੈ ਸੁਰਤਿਆ ਉਪਜੈ ਚਾਉ ॥  
ਤਿਨਾ ਦਰੀਆਵਾ ਸਿਉ ਦੋਸਤੀ ਮਨਿ ਮੁਖਿ ਸਚਾ ਨਾਉ ॥**

ਅੰਗ - 146

I am really astonished to see the inspiration of “The Spiritually Thrilled” and recollect those days when we used to start at 1 A. M. from our houses for participation in the *Kirtan* of “*Asa-Di-Var*”. But on the way we used to be held up by the security people for a long time for interrogation regarding the purpose of our visit at midnight. Some of the security people belonged to the South, Assam, Bihar and the other states. So justifiably they could not follow as to why lovers of Guru Nanak mould their conduct in accordance with the spirit of the following hymn -

*“Even if violent storm and torrential rain fall;  
I go to catch a glimpse of my Guru.  
Even though the sea, the ocean be exceedingly brine;  
Crossing it, the Guru’s Sikh goes to the Guru.  
As the mortal dies without water,  
so does the Sikh die without the Guru.”*

**ਝਖੜੁ ਝਾਗੀ ਮੀਹੁ ਵਰਸੈ ਭੀ ਗੁਰੁ ਦੇਖਣ ਜਾਈ ॥  
ਸਮੁੰਦੁ ਸਾਗਰੁ ਹੋਵੈ ਬਹੁ ਖਾਰਾ ਗੁਰਸਿਖੁ ਲੰਘਿ ਗੁਰੁ ਪਹਿ ਜਾਈ ॥  
ਜਿਉ ਪ੍ਰਾਣੀ ਜਲ ਬਿਨੁ ਹੈ ਮਰਤਾ  
ਤਿਉ ਸਿਖੁ ਗੁਰੁ ਬਿਨੁ ਮਰਿ ਜਾਈ ॥**

ਅੰਗ - 757

These Gursikhs complied with the spirit of this verse of the Guru fully; despite stiff checking by the security staff during their return journey in their vehicles. Sometimes they

were detained by them, till the arrival of a Panjabi police officer, who could vouchsafe their antecedents and motives. Sometimes curfew was clamped when the *Kirtan* was being held. Thereafter, it became totally impossible for some of the devotees to leave that place and attend to their official duties. But these hurdles and obstacles could not diminish the intense love of these devotees. They did reach the place of Satsang well in time. Consequently practical proof of the spirit of the following statement of Bhai Gurdas could be evidenced -

*“Tara Lochan was the queen of King Hari Chand;  
She came to listen the praises of the Lord being sung;  
The King woke up at midnight and found not the queen.  
He was greatly perturbed.*

*The King (king) set off for her search and identified  
wooden slippers of the queen lying outside the holy  
assembly. The King returned with one slipper. With  
prayer by the holy assembly the pair of the slippers was  
restored. Seeing this miracle the King was impressed and  
was sacrifice to the company of saints.”*

**ਸੁਖ ਰਾਜੇ ਹਰੀ ਚੰਦ ਘਰ ਨਾਰ ਸੁ ਤਾਰਾ ਲੋਚਨ ਰਾਣੀ।  
ਸਾਧਸੰਗਤਿ ਮਿਲ ਗਾਂਵਦੇ ਰਾਤੀ ਜਾਇ ਸੁਣੈ ਗੁਰਬਾਣੀ।  
ਪਿਛੋਂ ਰਾਜਾ ਜਾਗਿਆ ਅੱਧੀ ਰਾਤ ਨਿਖੰਡ ਵਿਹਾਣੀ।  
ਰਾਣੀ ਦਿਸ ਨ ਆਵਈ ਮਨ ਵਿਚ ਵਰਤ ਗਈ ਹੈਰਾਣੀ।  
ਹੋਰਤੁ ਰਾਤੀ ਉਠ ਕੈ ਚੱਲਿਆ ਪਿਛੈ ਤਰਲ ਜੁਆਣੀ।  
ਰਾਣੀ ਪਾਹੁਤੀ ਸੰਗਤੀ ਰਾਜੇ ਖੜੀ ਖੜਾਉਂ ਨੀਸਾਣੀ।  
ਸਾਧ ਸੰਗਤਿ ਆਰਾਧਿਆ ਜੋੜੀ ਜੁੜੀ ਖੜਾਉਂ ਪੁਰਾਣੀ।  
ਰਾਜੇ ਡਿੱਠਾ ਚਲਿਤ ਇਹੁ ਏਹੁ ਖੜਾਵ ਹੈ ਚੋਜ ਵਿਡਾਣੀ।  
ਸਾਧ ਸੰਗਤਿ ਵਿਟਹੁ ਕੁਰਬਾਣੀ॥**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 10/6**

Such scenes were exactly seen by us. It happened many

times that dark fog created gigantic problems for the devotees coming on bicycles and scooters and cars. Braving all this they reached in time and the number of participants increased as compared with every previous functions. So this was tough spiritual performance by the devotees associated with Vishav Gurmat Roohani Mission. Consequently the firmness, determination and devotion went on enhancing in the organisation. Consequently when the "Eighth Annual Shabad Vichar Roohani Function" was held at Ratwara Sahib, many volunteers came forward for those Samagams (functions). For the successful conclusion of the annual function 5000 volunteers offered their services. Loaves were prepared on 40 iron plates. 15-20 cauldrons were arranged for the preparation of vegetables, dal, curd, kheer, raita, and pudding and 2,000 volunteers attended to this work. 1,500 volunteers worked for the safety of the 'pandal-shamiana or the canopy'. 50 electricians remained on duty to ensure unbroken functioning of electric system day and night. In this way the programmes of *Kirtan* and meditation of the "Nam" brought about a revolution in the life conduct of the devotees. Early rising and meditation united them in one organisation. The shamiana for serving the community kitchen (langar) was spread over the area measuring 350 ft x 180 ft. Even this much shamiana was not found sufficient and the Sangat had to sit outside for taking meals. The shamiana for the Kirtan Samagam measured 1,000 ft x 250 ft. So the organisation of Vishav Gurmat Roohani Mission can be found in true Sikh spirit. Due to this very organisation the magazine "Atam Marg" is published in huge number and is endeared all over the world. In addition to this 900 Video-films and 3,000 Audio cassettes have been prepared and are watched and listened to all over

the world. The people addicted to drinking, tobacco, chewing 'zarda' and many other intoxicants have reformed themselves in the light of Gurbani. Adopting Gurmat (the Guru's path) they tread "Atam Marg - spiritual path" and have their healthy impact on the society. Similarly more than four and a half lakh devotees have been baptized. I am immensely happy over the publication of this book : **ਸੁਰਤਿਆਂ ਉਪਜੈ ਚਾਉ** '*Transcendental Bliss*' because with this publication the discourses delivered in early hours, from time to time, shall reach all. Verily the spiritually enlightened shall draw inspiration and endeavour for their further highest elevation.

*Ever in service of the congregation.*

*Ratwara Sahib  
Feb 24, 1999*

*(Waryam Singh)  
Founder, Head and Chairman  
Vishav Gurmat Roohani Mission  
Charitable Trust.*

## Preface

'Transcendental Bliss', the English version of **ਸੁਰਤਿਆਂ ਉਪਜੇ ਚਾਉ** is a compilation of seventeen discourses of His Holiness Sant Waryam Singh Ji of Ratwara Sahib, delivered at early dawn at various places during 1990-1991 after the recitation of *Asa-Di-Var*. *Asa-Di-Var*, an ode by Guru Nanak Dev consists of hymns of devotion to God, reflections on the divinely-ordained cosmic order, the vision of the higher life and exhortation to man towards lifting himself to the state of self-realisation. The holy assembly for singing of this devotional and deeply reflective *bani* used to be held at 2.00 A.M. The early morn is considered most auspicious for contemplation and recitation of *Nam*, as advocated by Guru Nanak Dev in Japuji -

*In the ambrosial hour of dawn Meditate on His True Name and contemplate on His attributes.*

**ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥ ਅੰਗ - 2**

Gurbani bestows perpetual consciousness of the Divine Presence not only in the universe but also in the inner recesses of the self, the heart where a seeker is enjoined upon to seek Him. The saint, the holy man, feels such a presence ever, always and all-around; his spiritual state of mind is aptly described by Guru Arjan Dev in the following hymn -

*Those that remember the Lord with every inbreathing and outbreathing,*

*And in whose mind ever abides the spell of the God's Name .*

*Saith Nanak, are blessed perfect saints.*

**ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾ ਮਨਿ ਮੰਤੁ ॥**

**ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤੁ ॥ ਅੰਗ - 319**

Fortunately we have got such a great saint amongst us who is ever absorbed in *Nam-Simran* and the service of humanity. In his sermons delivered as exposition of "Hukamnama" (the hymn recited from Guru Granth Sahib), he has delved deep into the message and conveyed it in an unambiguous, clear, and forceful simple language. Philosophers and great thinkers have been trying to solve the riddle of life, volumes of deep complex thought and reasoning have been written on life and its purpose, though fascinating and illuminating, they are not quite convincing. But here in this volume you will find statements which are true to the core, there being no trace of doubt as, these pertain to reality. These are words of a person who has seen life at its very source and who has learnt the purpose of life from the Master who is identical with One.

Through the exposition of the hymns of Gurbani, the saint-scholar has explained the fundamental impediments on the way to spirituality. In the first chapter, he has pointed out the purpose of human life by understanding which man is entitled to call himself a man and, can be elevated to the status of a god and ultimately to the position of God. For not realising the truth, man goes down to the status of ghosts and beasts. Man can achieve the purpose of life by following the dictates of the Guru, as enshrined in Gurbani.

In chapter two, Sant Ji has explained, in a very simple and lucid style, the basic questions of *Gurmat* philosophy viz; how the world was created and what is the unending perpetual *Dhavani 'anbadnad'*, and what is the meaning of '*Ekonkar*' and '*Onkar*'. Interspersed with references from Gurbani, the lives of Sikh Gurus, Bhagatas, the Indian tradition, history and mythology, he has very successfully and clearly answered the question.

In chapter III the gifted holy scholar has attempted to

clarify some doubts as well. Some critics say that Guru Granth Sahib does not speak. If it is so then how can Guru Granth Sahib as Guru impart the Name of God to the disciple? It is clarified that spiritual power of the Guru enters the Five Beloveds. The five together plant the seed of 'Waheguru' in the mind of the person to be baptised. This is called an initiation of 'Gurmantar' without which the mortal is an accursed one and is impure.

One of the problems faced by the awfully busy modern man is that he runs short of time for religious obligations. Sant Ji solves this hurdle in a simple and practicable way. "Recitation of the Name Waheguru' should be done while attending to children, farming and doing other duties. It should be done consistently with tongue, while eating, playing, laughing, building houses and even when travelling (P. 19). In Chapter IV, he has discussed the main malaise of egoism (I-ness) by which all human beings are inflicted, all the gods including Brahma, Vishnu and Shiva are inflicted too. This disease of egoism disappears after the spiritual awakening. This is beautifully explained by an instance in which a Muslim Saint, Pir Budhu Shah of Sadhaura village meets the Tenth Master at Paonta Sahib. The story of the Pir, how he was cured of five evils - lust, wrath, avarice, attachment, pride and the fountainhead of all the evils - Egoism, I-ness (haumain) is worth reading. (P. 21-24)

Chapter V deals with the methods of overcoming the maladies of pain, anxiety and delusion of maya.

In chapter VI Sant Ji has discussed the true path of emancipation. 'Our lotus (mind) is in reverse posture due to hostility, jealousy, slander, backbiting and hatred. We carry this filth and suffer. There is no sign of happiness. We are not conscious of the real knowledge. The lotus (mind) turns to the upright posture when we attain knowledge of our true

home." (P. 30) We can find the way to our true home by reading this chapter carefully.

Chapter VII gives the panacea for all the problems faced by us here and hereafter.

In chapter VIII, it is emphasised that the "world is drowned and submerged in a blind well of egoism" and it must be liberated by spreading the remedy as suggested in Gurbani.

Chapter IX deals with four kinds of pains, man suffers from. These are - the pain of separation, perpetual hunger, fear of death and infliction of diseases in the body. With illustrations from the lives of Sikh Gurus and saints, the subject is fully explained. Very important and significant issues have been raised and solved in the remaining chapters (10 to 17). It is emphasised that singing praises of God and keeping in society of holy men are of highest value on the spiritual path. The wall of ego and pride intervenes between man and God; it must be demolished. The way is through complete surrender at the feet of the Guru (Ch. X). We should all make an introspection and ask ourselves, "Who art thou and where comest thou from? Even this much you knowest not, that how long. Thou hast no tidings regarding thy departure." This rarest of the rare riddle has been discussed in Ch. XI. The scum of so many births is attached to our soul and it has become pitch dark. We sully our mind and soul with bad thinking, evil seeing, indulging in slander and unethical eating habits (Chapter XII).

Thus the whole world is in agony and distress burning in the ocean of fire. Happily there is a way out from this pathetic condition (Ch. XIII). The body that forgets the Guru's words screams like a chronic patient. He who departs from this world bearing the stains of sins on his face, finds no

place in God's Court. Only through the recitation of Divine Name can the mortal be saved. (Ch. XIV). Weighed down as he is by the three Gurus of Maya he does not care to listen to the warning of the holy men.

It is after wandering about for many ages man acquires the human body and it gives him a chance to meet Him. Mostly man gets weary by indulgence in enmity, strife, lust, wrath, worldly love, falsehood, sin, greed and deceit. The only shelter is the Guru and the company of the Saints (Ch. XV). Even a brief divine discourse with the saint can redeem him. We can overcome all such obstacles by contemplation of His Name (Ch. XVI). All other methods like the study of religious books, listening to discourses on these books, pilgrimages of holy places, shrines and sacred rivers; giving charity; knowledge of yoga and practice of eighty four yogic postures etc are of no avail." The darkness of mind due to ignorance or illusion is dispelled on meeting enlightened souls, the saints, but we meet the great saints only when the seed of the past deeds sprouts forth. (Ch. XVII).

The divine scholar aptly sums up his message that this self is a form of the Supreme Soul and when it is identified as such, the feeling of "I-ness" will disappear, the circle of continuous transmigration will cease, self will easily cross the worldly ocean and achieve its goal to become one with the Supreme Self.

The transcendental and ecstatic exposition of the ideals of Gurbani as dilated upon in this book is most inspiring and touch the core of our hearts. The main aspects of spiritual life, such as Divine Name, *Simran* (remembrance), *sangat* (the holy congregation) and getting rid of I-am-ness and other evils have been dealt with great insight, devotion and fervour as to bring the reader close to the essence of spirituality. One

thing is sure about this volume that it is going to bring a change in the mundane life of the reader and therein lies its grand success.

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

## Discourse - I

*In the fourth quart of early dawn;  
Elation arises in the minds of spiritually conscious.  
They observe friendship with rivers; and the holy Name is  
ever on their lips.*

*(Discourse delivered after meditational prayer - Asa-Di-Var at early dawn.)*

Dear devotees! you are verily blessed with the grace of Waheguru Ji (God) that you love and respect the Guru and are devoted to the Gurbani with love during the period when Kali Age (Age of Darkness) has utterly destroyed the true consciousness of man. With your evident devotion and inspiration, I am persuaded to hold prayer to God for the grant of true understanding, because very few possess apt comprehension. Maharaj says that if the creature possesses thinking energy, only then can he be called a man. A creature without understanding is called an animal or beast.

*“All men come to the world but sans knowing God,  
they are like animals and beasts.*

*Nanak he alone knows the Lord, through the Guru, who has  
good destiny recorded on his forehead.”*

**ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੁਝੈ ਪਸੁ ਢੋਰ॥**

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋ ਬੁਝੈ ਜਾ ਕੈ ਭਾਗ ਮਥੋਰ॥ ਅੰਗ - 251**

So, what is there to be understood? Guru the emperor says that by understanding the truth man is entitled to call himself a man. Not only this. With such understanding man is elevated to the status of god and further ultimately to the position of God. For not realizing the truth the man goes down to the plight of ghosts and beasts. It is due to the kindness and blessing of Guru, the Emperor that with little genuine effort man can achieve his purpose even while looking after his family, doing agriculture, service, business

and discharging other responsibilities in this Kali-Age. Guru, the Emperor, has prescribed three modes for this purpose. First is Satsang (spiritual assembly) wherein only deliberation of Nam of God is done -

*“How is the society of saints known?*

*The Name of One Lord alone is meditated there.”*

**ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥ ਜਿਥੇ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥**

**ਅੰਗ-72**

The second significant rule is that no man should be without a Guru. Every man must adopt a Guru. Because without the aid of a Guru salvation is not feasible and man continues revolving in transmigration. We are given the Word-Mantar (incantation) by the Five Beloved when we adopt Guru. They tell us to meditate on the Mantrar (incantation) - 'Waheguru'. With this meditation we start achieving the goal of our life. Our goal of life for which we have come is -

*“This human body has come to thy hand.*

*This is thy chance to meet the Lord of World.”*

**ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥**

**ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥**

**ਅੰਗ - 12**

We have been blessed with human life after passing through 83,99,999 species of dogs, cats, birds, reptiles, trees, mountains, fishes and creatures of water. Our human life is the last point on the circle of births and deaths. The last handle of 84 lac species is in our hand. His Holiness, the guru, says that with escaping of this handle we shall re-enter that circle. This is the last opportunity for emancipation from that circle -

*“The man who misses this opportunity;*

*suffers sorrow of coming and going.”*

**ਇਸੁ ਪਉੜੀ ਤੇ ਜੋ ਨਰੁ ਚੁਕੈ ਸੋ ਆਇ ਜਾਇ ਦੁਖੁ ਪਾਇਦਾ ॥**

**ਅੰਗ - 1075**

We should better firmly follow the Gurbani (the Sacred Word) as contained in Guru Granth Sahib. The handle of human life shall not escape our hand if we follow the advice of our Guru. We have to leave the body. But we are fully determined to achieve our goal of life. We may again achieve human life if we do not succeed in this life. But if we remain self-willed and do not follow the advice of Guru, we shall enter again the species of dogs, cats, lions, and serpents. To attain the purpose of our life is of top priority before us. As regards our anxiety to earn wealth and enter good service, it is all preordained -

*“The nose-string is in the Master’s hands and man’s own acts drive him on. Whithersoever is man’s feed, thither he goes to eat it;*

*O Nanak, this alone is the truth.”*

**ਨਕਿ ਨਥ ਖਸਮ ਹਥ ਕਿਰਤੁ ਧਕੇ ਦੇ॥**

**ਜਗ ਦਾਣੇ ਤਗਾਂ ਖਾਣੇ ਨਾਨਕਾ ਸਚੁ ਹੇ॥ ਅੰਗ - 653**

We should not waste the whole time in the pursuit of means of sustenance. Still His Holiness, the guru, does not advise abandoning of the world. Remaining in the world holy experiment should be done because we are in domestic or family life. As the running tube-well expeditiously irrigates the crop, so Guru Ji has advised modes of service and meditation (Seva and Simran) and honesty -

*“He who eats what he earns through his earnest labour and from his hand gives something in charity; he alone, O Nanak, knows the true way of life.”*

**ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥੁ ਦੇਇ॥**

**ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥ ਅੰਗ - 1245**

We begin identifying the path of God when we share our hard and earnest earning in His Name. This path is neither *Brahmcharya Ashram* (celibacy), nor in *Ban-Prasat Ashram* (Forest abiding) nor in *Sanyas Ashram* (Asceticism). In

the second *Asbham* there is nothing to give, the follower merely receives. Neither he produces nor he shares. The mode of domestic life is a speedy means of salvation. So it has been prescribed by Guru, the Emperor.

Firstly His Holiness, the guru, insists on meditation or Simran, which means continuous remembrance of God, Waheguru; Who is the ultimate Truth. He is within and outside our body. There is no place, where He is not. We have to believe in this Reality. But our mind does not accept it. Due to the pressure of mammon (*maya*) our mind remains forgetful of this reality always. God does not remain in the memory of man. So, His Holiness, the guru says that firstly the Mantar or Word should be obtained from the *Five Beloveds* and then its recitation should be done. The word given by them is “Waheguru”. So recitation of “Waheguru, Waheguru, Waheguru, Waheguru, should be done. If the Japu Ji Sahib, Sukhmani Sahib and Jaap Sahib cannot be remembered by heart then the following (Mul Mantar) can be remembered very easily -

*“There is but one God. True is His Name, creative His personality and immortal His form. He is without fear, sans enmity, unborn and self-illumined. By the Guru’s Grace (He is obtained) embrace His meditation.*

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

**ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ॥ ਗੁਰਪ੍ਰਸਾਦਿ ਜਪੁ ॥  
ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ਹੇਠੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥**

**ਅੰਗ - 1**

At the time of its recitation we must think that we are talking about that Waheguru - God, who is within us and pervading outside also. If even this much is considered

difficult then concentrate on the recitation of Waheguru, Waheguru. Side by side business of life can also be attended to. The farmer, who is ploughing the field, should recite Sat Nam with the left foot step and Waheguru with the right foot step. The farmer who is driving a tractor for farming can hearken “Satnam Waheguru, Satnam Waheguru; Waheguru - Waheguru from the sound coming out of the silencer of the tractor. It is just taming the mind on these lines. In this subtle process there is no need of such meditation as sitting beside smouldering fire or standing in the water or by hanging reverse (head wise). Observing starvation or sleeping on thorns or meditating while standing on one leg is not required. Very easy process of using tongue has been prescribed. Mind should be linked with tongue, because mind is always worried-

*“Every one seems to be care-ridden. He alone obtains peace, who contemplates the One Lord.”*

**ਚਿੰਤਤ ਹੀ ਦੀਸੈ ਸਭੁ ਕੋਇ॥ ਚੇਤਹਿ ਏਕੁ ਤਹੀ ਸੁਖੁ ਹੋਇ॥**

**ਅੰਗ - 932**

His Holiness, the guru, says that remembrance of One God brings happiness. This is most easy method. We must follow it and we should be fully determined to achieve our end. Otherwise we shall have to adopt lengthy and complicated measures. We shall have to attend the holy assemblies repeatedly, in order to listen to the sermons of the realized souls. Time and again we shall have to do service (Seva), recitation (Simran), give in charity, do pious deeds and numerous other rites. Because we have to concentrate on his perpetual remembrance.

For the achievement of this goal one human birth is not enough. Those are fortunate who did meditation in their previous births. The proof of meditation in the previous births is that such persons happen to meet the sadhus (saints) and great saints in their very childhood and they start meditation

of Nam of God. We should have the will to concentrate on meditation. Then some rules have to be observed. We must abandon slandering. We have to give up the idea of jealousy and thinking of ourselves as superior and calling others as worst. With those evils we lose the benefit of righteous deeds

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*“It is not good to slander anyone. The foolish apostates alone do it. The faces of those slanderers are blackened and they fall in the horrible hell.”*

**ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ.....॥ ਅੰਗ - 755**

His Holiness, the guru, says categorically that only foolish or self-willed do slandering.

Second important rule is not to indulge in backbiting and harm others. The third is the malady of jealousy which harms the body of the person doing back biting -

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

**ਜਿਸੁ ਅੰਦਰਿ ਤਾਤਿ ਪਗਾਈ ਹੋਵੈ  
ਤਿਸ ਦਾ ਕਦੇ ਨ ਹੋਵੀ ਭਲਾ॥**

**ਅੰਗ - 308**

His Holiness, the guru, says that instead of backbiting we should resort to appreciation of others. The back-biter can never gain. If the child of some one is educated, or business of some one is successful; or some one happens to get good relatives, it is all due to the good deeds done in the previous births. If despite all this we happen to have bad relatives, who spoil our work, it is again the result of our previous deeds. Then why blame any one?

Likewise when we wish welfare of others, jealousy disappears from our mind. His Holiness, the guru, says that if we act upon this advice honestly then jealousy shall never appear in our mind. With day dawn when we wake up we should pray earnestly.

*“Through Nanak, may Thy Name, O God, be exalted, and all prosper by Thy Grace.”*

**ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ।**

If we pray for universal welfare, then there cannot be any scope for ill will for anyone. With our prayer for welfare of all, God shall bless us with the gift of His “Name” and this Name of God shall be grounded in our mind firmly. With this nooses of the couriers of death shall start breaking one after the other. So we have to develop faith, by attending the holy assembly, recitation of 'Name' of God, that God is always with us. As if one says about the presence of a ghost in a house which does not allow the inmates of the house to sleep, it would frighten even the bravest. Though it is a fact that no one has ever seen the ghost. But with the fear of the ghost he will not be able to sleep at night.

So God is ever present with us, Guru is always with us

*“Guru is ever with me”.*

**ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ॥**

**ਅੰਗ - 398**

But we remain forgetful of this reality, so Guru Ji says that after waking in the early hours of the morning -

*“He who calls himself a Sikh of the great True Guru should rise early and meditate on God’s Name.”*

**ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ**

**ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥**

**ਅੰਗ - 305**

A common man needs rest for eight hours. During the first six hours he enjoys sound sleep. Similarly the women enjoy sleep for seven hours and children for eight hours. After that limit there is dreams sleep and man gets tired during that hour as compared with the rest enjoyed during the first hours. Therefore Guru Ji says that the Sikh must rise early -

*“He should make efforts early in the morning.”*

**ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ.....॥ ਅੰਗ - 305**

With effort he should leave the bed. Then what should he do? -

*“Take bath and have ablution in the tank of Nectar”.*

**.....ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ॥ ਅੰਗ - 305**

Then he should answer the call of nature, brush his teeth and take a bath. After that he should have bath of his mind with holy sermons of the Guru. It is called ablution in the tank of Nectar.

*“.....take bath and have ablution in the tank of Nectar.*

*Then he should repeat Lord God’s Name under Guru’s instructions.”*

**.....ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ॥**

**ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ .....॥ ਅੰਗ - 305**

Thereafter, he should settle in proper pose and meditate on the Gurmantar - Waheguru, given to him by the Five Beloveds. Then what would be the result? It would be -

*“..... all his sins, misdeeds and accusations are wiped out.”*

**..... ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ॥**

**ਅੰਗ - 305**

The greatest sins, we might have done, shall disappear. The proof of the disappearance of the sins shall be earnest involvement in meditation of the 'Name' of God. Untill we fully concentrate on the 'Name', there is no proof of the wiping of the sins. The heavy stones of the sins can be removed with the Name of God. The filth of the sins disappears with the recitation of the 'Name' of God -

*“The mind smeared with filth of sins, is cleaned with Name.”*

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

**ਅੰਗ - 4**

By doing so, His Holiness, the guru, says -

*“Afterwards, at sun rise, he sings Gurbani.”*

**ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ.....॥**

**ਅੰਗ - 305**

If the concentration of mind is disturbed, Gurbani should be recited with devotion -

*“..... and whilst sitting or standing he meditates on God’s Name.”*

**..... ਬਹਿੰਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥**

**ਅੰਗ - 305**

While sitting or standing keep your mind fixed on God. So, holy assembly, we have to do this much of the job. It is quite easy. There are no complications involved in this process of meditation. But it can be done if there is a will and firm determination. This determination is weakened with wrong company, hearing wrong talk and doing bad deeds. In order to avoid it, the association of the holy saints and participation in holy assembly must be resorted to. When you go to them -

*“Thou, O Lord, comes into my mind when I behold thy saints.”*

**ਆਵੈ ਸਾਹਿਬੁ ਚਿਤਿ ਤੇਰਿਆ ਭਗਤਾ ਡਿਠਿਆ ॥ ਅੰਗ - 520**

With the participation in the holy assembly we come across devotees of 'Nam'. Meeting them, intense desire for meditation is created in our mind. So dear devotees! we have achieved this opportunity with great difficulty -

*“Grown weary of wandering about for many time cycles, the man has obtained the human body.”*

**ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ ॥ ਅੰਗ-631**

Now we possess human body -

*“Says Nanak, there is now a chance to meet the Lord, why rememberest thou not Him, O man?”*

**ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ**

**ਸਿਮਰਤ ਕਰਾ ਨਹੀ॥**

**ਅੰਗ - 631**

The man must meditate, as he has obtained the opportunity. The meditation should be done in the association of saints, and devotees. Service of the Guru should be done. With all this salvation of man shall be expedited. So dear devotees! I advise you to attend the holy assembly necessarily and spare one rupee from the profit of one hundred rupees in the name of the Guru. Under no circumstances should this share of the Guru be utilized by you. Otherwise your business may get retarded. Guru Ji says -

*“He who eats what he earns through his earnest labour and from his hand gives something in charity, he alone, O Nanak, knows the true way of life.”*

**ਘਾਲ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥**

**ਅੰਗ - 1245**

True path of life is identified in the court of the Guru and its reward shall be obtained in the court of God. The charity given in the Name of the Guru multiplies by lacs. In case we attain human birth again, the seed sown in the previous birth, shall be ready for reaping.

So the doctrine of Guru Ji to meditate on the Name, doing service of humanity, doing virtuous deeds, and sharing ones earnings for the welfare of others is the goal of Sikhism. So, dear devotees, I advise you to follow this path. It will make your life beneficial. We shall remain happy here. We face troubles here when we forget the Name -

*“Myriads of troubles come in the way of him,  
Who forgets God’s Name.*

**ਕੋਟਿ ਬਿਘਨ ਤਿਸੁ ਲਾਗਤੇ ਜਿਸ ਨੋ ਵਿਸਰੈ ਨਾਉ॥**

**ਅੰਗ-524**

Innumerable irritants would crop up in the houses where Name of God is missing. Instead of happiness the demons

come to abide in there -

*“Kabir, the houses in which the saints are not served nor God is contemplated, those houses are like the cremation ground and demons dwell within them.”*

**ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ॥**

**ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ॥ ਅੰਗ-1374**

Those houses may be of four storeys. Still those houses are of ghosts who reside there. The demons create pains and problems. Disputes, violence, lack of faith persist there. Administration of poison and murders take place there. Because the ghosts have taken the residence there. Slandering, backbiting, jealousy, hostility, lack of faith and disputes start there, which are deeds of devils. No trouble, whatsoever, takes place in the house where Name of God and Gurbani are recited -

*“By remembering God no obstacle comes.”*

**ਪ੍ਰਭ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ॥**

**ਅੰਗ - 262**

If we contemplate on the Name of God, troubles and diseases disappear -

*“After taking bath remember thou Thy Lord.*

*Thus thy soul and body shall be disease free.”*

**ਕਰਿ ਇਸਨਾਨ ਸਿਮਰਿ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨ ਤਨ ਭਏ ਅਰੋਗਾ॥**

**ਅੰਗ - 611**

Mind and body both shall be healthy. So treading this path is the right way of life. Then dear devotees! you shall be happy here and hereafter.”



## Discourse - II

With tremendous grace of God we are blessed with the presence of Guru Maharaj. I have also been persuaded to be with you. I am immensely happy to come here. Because, as told by me last time, this village emerged as a result of the bifurcation of my village, Dhamot. Our ancestors and the elders used to tell us that many residents of Dhamot left it and went towards Ropar. Some went to U.P. Dhamot is a big village with population of 8,000. Last time Bibi Ranjit Kaur, my wife, had given a call to the women for *Amrit* (baptism). She had said specially so because she is the daughter-in-law of this village. In response to that noble call 149 persons got themselves baptised on the following day. After that an idea struck my mind. The nature of this village is just like the nature of my village (Dhamot). They are a bit slow. Otherwise Master Gurbax Singh is very renowned person of the area. I had enquired about his health the previous day. I was quite glad to know about his good health. But we are quite slow as stated above. I have been able to meet you after 9-10 years. Since my first visit, time has undergone a great change. Then we were quite simple and innocent. We followed what was told to us in accordance with Gurmat (doctrine of the Guru). But now we are changed entirely. The change comes with the will of God. No body can stop it.

I was not worried about the political and worldly affairs. Because if the love for Guru Granth Sahib and the doctrine contained therein does not slip out of our mind we cannot be harmed in any way.

At one stage when the Sikhs were begging leave from Guru Gobind Singh, the tenth Guru, they prayed, "O king! the Sikhs with realized souls have already been martyred. What is going to happen now. Only 500 Sikhs have come with

you. A few of them became shaky and left your company on the way. Then how would the Sikh Panth go ahead without the true Sikhs?" Then the tenth Guru said, "O devotees! we have inherited one concept which is contained in the Guru Granth's sacred sermons. Meet the saints and realized Sikhs to seek its clarification. Come what may. Do not give up the love of Guru Granth Sahib. No harm shall come to you. *Bani* shall continue imparting life giving guidance. The Sikh Panth shall ever remain in high spirit."

How many new ideas and concepts shall appear in the world? New education, new similes and new definitions of religion appear daily. But if we do not delink ourselves from the Guru Granth Sahib, no harm can come to us. We may be literate or illiterate. It will makes no difference. I have visited the foreign world. There is great need to preach the doctrine of Guru Granth Sahib in America and England etc. So far we have not been able to project the essence of *Japuji* to the world, not to talk of other Sikh concepts. Personally I feel that 300 years more are required to comprehend the philosophy of Granth Sahib. It is so high and great. If we try to explain "Ekankar" none of us may follow. We are no doubt Sikhs and have adopted Sikhism of Guru Sahib. But we do not understand the great concept given to us by Guru Sahib. This philosophy is even beyond the comprehension of great scholars and scientists. Those who claim to have understood Guru Granth Sahib on the basis of their research, would again express their ignorance if they are asked to explain, what they have grasped. Great scholars of the world say abruptly that the philosophy of Guru Granth is a endless or infinite. Guru Granth is treasure of infinite gifts. The realized souls have come to the conclusion that by visiting holy places one religious merit is achieved. By going into the presence of Saints and pleasing them, four religious merits are obtained. But by following the instructions of the Guru and

pleasing him endless religious merits are achieved -

*“Going to the holy places, brings us one reward; and visiting the saints four rewards are attained. By meeting the Guru infinite rewards are achieved, says Kabir, after careful consideration.”*

**ਤੀਰਥ ਕੀਏ ਏਕ ਫਲ ਸੰਤ ਮਿਲੇ ਫਲ ਚਾਰ॥  
ਗੁਰੂ ਮਿਲੇ ਫਲ ਅਨੇਕ ਹੈਂ ਕਹਤ ਕਬੀਰ ਬੀਚਾਰ॥**

It is the belief of Kabir Ji that the number of rewards attained by meeting the Guru cannot be explained. We need high education to explain what we have. Because we have to converse with educated persons and Sikh concept is to be explained to them with logic. In this way their mind can be impressed.

Once I went to the Tehsil office in sector, 17 Chandigarh. Three university professors also came there and sat by my side. The Tehsildar left his seat for a while. In his absence one professor remarked that religion has ruined them. It has made the people idle and superstitious. It creates blind faith. I kept on hearing him for ten minutes. Then I sought his permission to say something. Discussion on religion continued for three hours. One of them was a Hindu and the other two were Sikhs. In the meantime arrival of the Tehsildar was announced. After the discussion for three hours that professor said, “The way I feel pained today after hearing you, I never felt so earlier. I really feel sorry.” On my asking as to why he felt so pained, he said, “I have studied in Moscow. I teach Russian. I am the Head of the Department of Russian Language. I became fully atheist there. I used to deny the existence of God and religion. On those lines we started speaking against religion here as well. But after hearing you I regret as to why I did not bring my tape recorder today. Had I tape recorded your views expressed for three hours, I would have sent the same to Moscow. You have removed all

my doubts.” I had simply explained ੴ. Beyond that I did not say anything. He said, “This narration of ੴ yours has exploded all my doubts. I am an intellectual. I have been making people athiests. But I did not know this superb ideology of Guru Nanak”. Then he said, “You have spoken extempore and have convinced me. I am the Head of the Department. The other one is also the Head of Department of Punjabi Language. The third one is also a Professor. You please fix some time so that we record your views.” I said, “Professor Sahib! the views expressed once cannot be repeated verbatim. To say something with intuition and narrate something with preparation are two totally different things. This flow of mine is intuitional. Similarly if I sit in a natural pose and say something and the same is recorded secretly by some, it is a different matter. Otherwise not. If I become conscious of the fact that a tape recorder is on then I may try to speak in a polished tone.” So, it is not possible for us to explain Guru Granth Sahib. We are so ignorant that we do not know even the ABC of Guru Granth Sahib. We have not been able to relay Sikh philosophy to the world.

One Professor met me in America. He taught Chemistry and Physics. He said to me, “Sir! a seminar is being held inside. You also come there.” I said, “What is the subject there? I don’t have time.” In reply he said, “In the seminar discussion is being held on - Sochay Soch Na Hovaie” (How can we be Truthful). My car was on and I was standing. The talk with the Professor lasted for half an hour. He said, “You have spoken only on “*Sochay Soch*”. I cannot remember all this. You kindly come in and repeat what you have said.” I told him, “You are a Professor and highly educated. You are the cream of India. You have come in a foreign country. The whole Gurbani is scientific. There is nothing wrong in it. You, Professors of Science, should therefore, explain Gurbani in a scientific way in America. It will convince all. The Americans

are so sincere that once they are convinced, they do not leave it.” As compared those Americans, here, in India, we come across our own people, who are ‘Sikhs and they claim to have faith in Guru Granth Sahib. But we find them groping in the dark. They cannot be convinced. They will offer criticism on small matters. They object to the very name of saint. It is regretful. Because sainthood is not an outer appearance. A saint is not one who owns a Dera. Sainthood is a fully accomplished stage when the inner eye opens and the mind does not go out of the realm of “Nam”. There is an eye within us which is called the sixth sense. Five organs like eyes, nose, ears, mouth etc. are known to all. The sixth sense lies closed within. In order to open it, the aid of Guru is essential. This sixth sense is also known by *Shiv Netar*, Tenth gate, *Third Til* or Intuition. Guru, the Emperor calls it as "other eyes". With the opening of these eyes God is seen in this very world. We have not been able to follow this matter. We read and hear *Gurbani* but with what impact on our mind? It is said by Guru Ji in the *Gurbani* that the person who hears and sings *Gurbani* will get myriads of rewards -

*“The bearers and singers of Lord’s praise, receive the reward of many millions of sacred feasts.”*

**ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ॥ ਅੰਗ - 546**

But it is conditional. We should have full faith. Guru Ji says

*“All the Sikhs and servants come to worship Thee, O Lord, And all of them sing the Lord God’s sublime Gurbani.”*

**ਸੇਵਕ ਸਿਖ ਪੂਜਣ ਸਭਿ ਆਵਹਿ**

**ਸਭਿ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਉਤਮ ਬਾਨੀ॥ ਅੰਗ - 669**

All come, worship and sing *Gurbani*. But with all this Guru Ji has imposed another condition -

*“God approves the singing and hearing of those who accept the True Guru’s dictate as perfectly true and follow it.”*

**ਗਾਵਿਆ ਸੁਣਿਆ ਤਿਨ ਕਾ ਹਰਿ ਥਾਇ ਪਾਵੈ  
ਜਿਨ ਸਤਿਗੁਰ ਕੀ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੀ॥**

**ਅੰਗ-669**

This condition has to be accepted. Because with this acceptance we start acting upon the dictate of the Guru. With this practical following we understand that Waheguru - God abides within us. It is very subtle and plain. There is no complication -

*“Why go thou, O man, to search God in the forest?  
God, though ever detached, dwells every where and abides  
even with Thee.”*

**ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ॥**

**ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ॥ ਅੰਗ - 684**

Waheguru remains within us as our shadow or reflection in the mirror. Still it is said that God is never seen within. Then how does He lives in us? Guru Ji says -

*“As fragrance abides in the flower and as reflection in the  
mirror, so does God dwell, within thee and search thou Him  
within thy heart, O brother.”*

**ਪੁਰਖ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ॥**

**ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ॥**

**ਅੰਗ - 684**

Whosoever has made this research says -

*“Within and without, know that there is but one Lord.  
This is the understanding the Guru has imparted to me.  
Without knowing one’s self, O slave Nanak, the moss (filth)  
of doubt is removed not.”*

**ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ॥**

**ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ॥**

**ਅੰਗ - 684**

The person who has made this research successfully and whose third eye or other eyes have opened; in whom intuition

has developed, that person starts abiding always in God. Even in the background of the crops in the fields he sees God all prevailing.

Guru Nanak went to China. Many people assembled around him. Some of them were also devotees of saints under the influence of Tibet. They prayed for a sermon with which they could achieve easy salvation. His Holiness, the guru, said, "Look! I would tell you only two things. You remember them. Only two things."

"Tell us, great sir. Be kind" they said.

His Holiness, the guru, told them, "You should cease seeing like dogs. You should see like lions." With this the discourse was finished. All sitting there, including high intellectuals, were astonished and they tried to know as to how dogs and lions differed in seeing things. They again requested Guru Nanak to further clarify his advice. Then His Holiness, the guru, said, "Look! if you beat a dog with a stick, it does not approach the person who has struck. It catches the stick. If the brick is thrown on the dog, it catches the brick. It does not run towards the man who hits it with a brick. Contrarily the lion jumps at the person who hits it with arrow or anything else. His attention is towards the actor." Even this clarification did not satisfy them and they prayed for more clarification. On this His Holiness, the guru, said, "Behind this universe which is visible to you; including mountains; rivers; good people and bad people, and whatever you see there is Some One, See Him". Before the creation of this universe only Waheguru or God existed. At that time there was no mammon (maya), *Shakti*, *Shiva*, *Brahma* or *Vishnu*. There were no goddesses. There was no air, fire, sky or time. There was God alone. He thought of creating the world and for that motive He manifested Himself" -

*"Nirankar (Formless) assumed the form and called Himself*

*Ekankar boundless.”*

**ਨਿਰੰਕਾਰ ਆਕਾਰ ਕਰਿ ਏਕੰਕਾਰ ਅਪਾਰ ਸਦਾਇਆ॥**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 39/2**

Guru Nanak symbolised Ekankar by writing “1” (one) as a prefix. It is the form of Nirankar when He started the creation of the universe. As a man meditates in his house, while sitting in Samadhi, he is different, but when he goes out of the house to attend to his official duty, he is called by his designation like secretary or superintendent. He is not addressed by his name. Similarly when Nirankar started the creation of the universe. He was called “Ekankar”.

*“Nirankar assumed the form and called Himself Ekankar, the one boundless Being.”*

**ਨਿਰੰਕਾਰ ਆਕਾਰ ਹੋਇ ਏਕੰਕਾਰ ਅਪਾਰ ਸਦਾਯਾ॥**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 26/2**

What further happened from Ekankar? It is said -

*“With One Word Thou didst effect the world’s expansion.”*

**ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ॥**

**ਅੰਗ - 3**

The world emerged with only one sound. The Christians do reach God, but they also say, “There was Logos before the creation of universe, that was within God. There was a word when there was no other existence”. The Muslims also say that there was one word when God had not created the universe as yet. Hindu religion believes that there was *Maya* with three attributes along with God. Soul also existed alongwith the two. Some *Shastras* also say that *Maya* and soul were not there. Only God and *Maya* existed simultaneously. But with the reflection of God on *Maya* soul came into existence. But Guru Ji says that there should be no delusion. But for God there was none else. From *Nirankar* came the sound of the word and God called Himself “*Ekankar*”. We understand the “Dhuni” very well. The playing on harmonium or sounding the conch-shell or blowing the bugle create some

tunes. But perpetual tune or sound is called Dhuni. From Nirankar, He became Ekankar and the sound of one word emerged. Guru Gobind Singh, the Tenth Guru says -

*“First of all the word Oankar was uttered by Him.”*

**ਪ੍ਰਥਮ ਓਅੰਕਾਰ ਤਿਨ ਕਹਾ .....।**

First of all utterance of the word Onkar took place and that sound of the word pervades the whole universe.

That “Dhuni” called Oankar pervades within you, within me and within all. Bhai Gurdas says -

*From Ekankar emerged Oankar, the word sound; and the world was created.”*

**ਏਕੰਕਾਰਹੁ ਸਬਦ ਧੁਨ ਓਅੰਕਾਰ ਅਕਾਰ ਬਨਾਇਆ।**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 26/2**

There is no difference between Oankar and Ekankar. Both are God. Therefore Guru Nanak used the figure “1” before Oankar to avoid any confusion between Oankar and Ekankar. Both are the same. He said “ੴ” (Ikankar) from this whole creation took place. Guru Nanak says that the creation should be considered as if some one hurls brick or stone. The lion's mentality is to see God in the back ground of creation. The Creator of the whole universe is also present within us all. Now what is our role? We have reached the stage of man by passing through 83,99,999 species like dogs and cats. With great difficulty we have been able to obtain human form. Many do not know this reality. They do not have time to ponder over the fact of their becoming a human being. They believe their birth from the moment they came out of the womb of the mother and they will be finished with their death. But it is not so.

We have the experience of the existence of ghosts. It is said that so and so has entered the body of a person and speaks. If someone exists as a ghost only then he speaks. So

he is not finished or dead. Guru Ji says -

*“This soul is not perishable.”*

**ਮਰਣਹਾਰੁ ਇਹੁ ਜੀਅਰਾ ਨਾਹੀ॥**

**ਅੰਗ - 188**

The soul was alive even before taking human birth. The Tenth Guru Maharaj Ji has said that before coming into this world he was united with God after severe meditation on the mountain of *Hem Kunt*. From there God sent him to this world because superstition dominated the world and basic human rights had been crushed. Wrong thoughts had emerged. God ordained him to preach justice and Dharam in this world. Just consider as to how irreligious deeds were being done in the name of religion before the coming of Guru Gobind Singh!

Babur invaded India and demolished the Hindu Temples in Mathura and burnt the precious libraries. His army captured one lac men, women, children, old and young from the villages and sought the order of Babur to deal with them. In those days the young were separated from others and made slaves. The young girls were sent to Afghanistan, Iran and Tashkand, where they were auctioned and sold very cheap. A girl could be purchased with modern rupees two hundred to three hundred. Their illegitimate children had no rights. All this was considered religious. Babur said to his army that he wanted to please his Allah-Tala (God). So, all those people should be massacred from morning to evening before his eyes. The captives were accordingly lined up. Many people came forward for their massacre. The captives were made to place their necks on the wood and those were hacked. Babur himself wrote in *Tauzak-e-Babri* that due to profuse bleeding of infidels he had to shift his tent thrice from near the place of massacre. Is it really religious as claimed by Babur or irreligious? The readers may decide themselves. It is written in *Guru Granth Sahib* that O devotees! not to talk of

murdering the innocent men you should not even kill any living being. You should not kill them for eating as God has provided you with various other foods. Killing animals is irreligious. Guru Ji says that if killing of living being is religious then what else shall be called irreligious?

*“Thou killest life and deemest that as religious act;  
Thou tell me then, O my brother, what calls thou an  
irreligious act?”*

**ਜੀਅ ਬਧਹੁ ਸੁ ਧਰਮੁ ਕਰਿ ਬਾਪਹੁ.....॥ ਅੰਗ - 1103**

Guru Ji regrets that despite killing living being man calls himself as Muni (sage) or Paras (precious stone which converts metals into gold) or excellent Sikhs. Who should then be called a butcher?

*“Thou callest thyself an excellent sage  
Then whom callest thou a butcher?”*

**ਆਪਸ ਕਉ ਮੁਨਿਵਰ ਕਰਿ ਬਾਪਹੁ ॥  
ਕਾ ਕਉ ਕਹਹੁ ਕਸਾਈ ॥**

**ਅੰਗ - 1103**

Sikh religion believes in happy living and permitting others to live likewise. The person who cannot give life, has no right to eat animals. Kabir Ji says -

*“Kabir sublime is the meal of rice and pulse boiled together,  
wherein there is delicious salt;  
Who will have his throat cut for eating meat with his  
bread.”*

**ਕਬੀਰ ਖੁਬੁ ਖਾਨਾ ਖੀਚਰੀ ਜਾ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਲੋਨੁ ॥  
ਹੇਰਾ ਰੋਟੀ ਕਾਰਨੇ ਗਲਾ ਕਟਾਵੈ ਕਉਨੁ ॥ ਅੰਗ - 1374**

“Hera” is game's meat cooked and eaten. His Holiness, the guru, says, "O devotees! there is no equal of simple meal. It generates “satva” (Truthful) nature. It takes man towards “Dharam” and mercy. Without mercy “Dharam” cannot be achieved." About mercy, Guru Ji says -

*“(The mythical) bull is piety, the offspring of compassion.”*

**ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪ੍ਰਭੁ ॥**

**ਅੰਗ - 3**

Dharam is the son of mercy. Nothing is left in the mind from which mercy flees.

So, this religion (Islam) believed that by hacking one lakh innocent people, God could be pleased. Babur wrote that after the massacre of one lakh infidels God became very much pleased with him. Murdering children in the laps of their mothers, killing the aged, hacking the throats of young girls, brothers, youngsters and destroying the villages Babur was happy because he had killed people of the other religion. This he called religion a sacred duty.

God asked Guru Gobind Singh, "You go and stop people doing foolish deeds in the name of religion or otherwise." So, Guru Gobind Singh himself wrote -

*"For this purpose I came to the world; sages all may understand in their minds."*

**ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੈ ॥**

**ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨਮੈ ॥**

**(ਬਚਿਤ੍ਰ ਨਾਟਕ)**

Everybody may understand, "I have come to spread religion, and encourage the way of the life of saints."



## Discourse - III

I was referring to the views of some people who believe that before their present birth they did not exist and their death shall be their end. They may read the sermons of Guru Gobind Singh that he had assumed birth for doing a particular job and after doing the same he shall leave his body. If the death of a man is really his end then what is the use of the prayer held after death? We should understand this issue properly. Now I have to say that we should look to our past and know as to from where we have come. Guru Ji says -

*“Hear, O man, who art thou and where comest thou from?  
Even this much thou knowest not that how long thou hast to  
stay here. Thou hast no tidings regarding your departure.”*

**ਸੁਨਹੁ ਰੇ ਤੂ ਕਉਨੁ ਕਹਾ ਤੇ ਆਇਓ ॥**

**ਏਤੀ ਨ ਜਾਨਉ ਕੇਤੀਕ ਮੁਦਤਿ ਚਲਤੇ ਖਬਰਿ ਨ ਪਾਇਓ ॥**

**ਅੰਗ - 999**

We do not know since when we are in circulation of births. But Guru Ji makes the disclosure -

*“Grown weary of wandering  
about for many yugas (time cycle).”*

**ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ.... ॥**

**ਅੰਗ - 999**

This duration is not short. Had he given account of four yugas (time cycles), then we could say that we have had been in circulation for the last 43 lakhs and twenty thousand years. But Guru Ji says about so many yugas, hundreds of yugas and thousands of yugas. If this duration was of one thousand yugas, even then the account has not been given by Guru Ji, it comes to four billion and thrity two million years. The age of the universe was also asked from Guru Nanak. But he said that no one was in the knowledge of this fact -

*“Neither the yogi nor any one else knows the lunar day, week*

*day, season and the month. The Creator who creates the world, He Himself knows (the time).*

**ਬਿਤਿ ਵਾਰੁ ਨ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ॥**

**ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ॥ ਅੰਗ - 4**

It is beyond accounting. At that moment did not exist. The sun, the moon, the stars and time came into existence later. About their coming into existence is known to God. Similarly no one knows about the number of universes, the number of skies and the number of under worlds. We are moving under the management of the Master but Guru Ji can tell us as to how many and what kind of births we took. He says -

*“Many times we took the births of a worm and a moth.”*

**ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ॥**

**ਅੰਗ - 176**

Seeing the insects we can visualize our plight. We were just like them in our previous births.

Once Vashisht Ji and several *Rishis* (sages) and *Munis* (seers) were sitting with Sri Ram Chander. Holy assembly was being held, Vashisht Ji was delivering the discourse. Just by coincidence Sri Ram Chander saw an insect. Seeing that insect Sri Ram Chander gave a loud hearty laugh with clapping of his hands. The attention of the holy assembly was diverted towards him. Vashisht Ji closed the discourse and said, “O Ram Ji! why have you laughed so loudly? Have I committed some error or is there some fault in the discourse?” Ram Ji said, “No! Gurdev I just laughed to see this insect.” Vashisht Ji desired to know the cause; and Sri Ram said, “You may see yourself.” Then Vashisht Ji saw the insect carefully and found that the insect had only front legs. It did not have the hind legs. It was trying to climb the wall but fell down repeatedly after brief climb. After that Vashisht Ji again remarked, “There is nothing to laugh at the insect. It

is quite natural that the insect falls while climbing as it is without hind legs. You tell us the real cause of your laughing.” In reply Sri Ram said, “Vashisht Ji! this insect has already enjoyed the throne of god Indra for fourteen times. But he always fell from his high position and entered the circle of transmigration. This fool desires the status of Indra again. It does not desire its salvation whereafter coming into births ceases.” So, this example or citation tells us that we do not know as to how many births we have already taken. When our turn of becoming human being comes we are overshadowed by mammon (maya). Bad thoughts of hostility, lust, wrath, greed, attachment, pride, desire, slandering, back biting and jealousy eclipse our mind. In this race, His Holiness, the guru says, short life of man comes to an end -

*“Enmity, strife, lust, wrath, worldly love falsehood, sin, excessive greed and deceit.*

*In their ways man has passed away many lives*

*O Lord, redeem Nanak, by showing Thine mercy.”*

**ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ॥ ਭੁਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ॥**

**ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ॥**

**ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ॥ ਅੰਗ - 267**

Due to this conduct man again enters the circle of births and deaths in various species. His Holiness, the guru, says -

*“We assumed the forms of numerous trees and plants and many times we were born as beasts.”*

**ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸੁ ਉਪਾਏ॥ ਅੰਗ - 156**

There are 24 lakh types of trees. We are aware of one or two hundred types. Through 24 lakh trees man has to pass through. Similarly there are four lakh types of animals -

*“So many beasts through we passed.”*

**.....ਕੇਤੇ ਪਸੁ ਉਪਾਏ॥**

**ਅੰਗ - 156**

There are seven and half lakhs of reptiles -

*“Many times we entered the family of serpents.”*

**ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ.....॥ ਅੰਗ - 156**

There are seven and half lakhs of birds flying with feathers. The others live in water and their number is forty two lakhs. Half of the world resides in the sea and half outside. Through all man has to pass through -

*“Many times we took the births of 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.”*

**ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ॥**

**ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ॥**

**ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ॥ ਅੰਗ - 176**

Man became elephant, fish and deer -

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

**ਕਈ ਜਨਮ ਹੇਵਰ ਬ੍ਰਿਖ ਜੋਇਓ॥ ਅੰਗ - 176**

Many times man became cattle and many times horses -

*“In many births thou wert created in rocks and mountains.”*

**ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ॥ ਅੰਗ - 176**

It is said that man remained asleep as stone.

*“Meet the Lord of the Universe. This is the time to meet.”*

**ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ॥ ਅੰਗ - 176**

What is to be done now? Now is the opportune time to meet the Lord and man must endeavour to meet Him -

*“After a long time this human body is fashioned.”*

**ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ॥ ਅੰਗ - 176**

Now the serious and the wise man shall be stunned to hear that he became man after the births of cats and dogs. His time is passing. What is going to happen after this life is completed? That wise man puts these questions to himself and looks for the saint for suitable answers.

The devotees prayed to Bhagat Trilochan to know as to what would happen to them if they could not do the needful during the human incarnation. He replied that they would get the next incarnation in accordance with their desires. The devotees prayed again for more clarification. He said, “Look! the man remains concerned with wealth for the whole of his life. If this wealth anxiety continues till the last breath of the man, he is sure to be reborn as snake.” -

*“After the last moment, he who thinks of wealth and dies in such thought, is born again and again as the serpent species. O sister, do not ever forget the Name of the Master of the world.”*

**ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਫਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥  
ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥  
ਅਗੀ ਬਾਈ ਗੋਬਿੰਦ ਨਾਮੁ ਮਤਿ ਬੀਸਰੈ ॥ ਅੰਗ - 526**

“Similarly if the man dies in the thought of his wife or a woman, he will take next birth in the house of dealers of prostitutes. If the man dies issueless and is worried that his property shall be occupied by his relations who had been abusing and reprimanding him. He does not entrust his property to a good welfare organisation for the construction of a school or hospital. He dies with the anxiety that his property shall be possessed by the above mentioned relations. Regarding such a person Bhagat Ji says -

*“At the last moment; who thinks of mansions and if he dies in such thought, he is born again and as a goblin.”*

**ਅੰਤਿ ਕਾਲਿ ਜੋ ਮੰਦਰ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥  
ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥ ਅੰਗ - 526**

The man becomes devil and ghost.

One such example was narrated by Bhai Sahib Bhai Randhir Singh Ji of Narangwal, a great saint. Once a saint was going to Hazur Sahib (Nander) along with a group of his devotees and happened to pass through Jaipur (Kingsthan).

This holy group came across naughty children of atheist tendency, sitting outside the city. There is a great difference between men of atheist tendency and men of theist nature. The former tease the holy men and the latter welcome the saints. What is the result of offering welcome and respect to saints?

*“If some one pays homage to them, then the death’s courier, summons him not for interrogation.”*

**ਜੇ ਕੋ ਜੀਉ ਕਰੈ ਓਨਾ ਕਉ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਈ॥**

**ਅੰਗ - 1328**

The result of respectful homage to the saints is that after death, the persons paying homage, shall not be taken by couriers of death. Because respectful homage is a great virtue. At present there is ministry of Guru Nanak in all the realms. His writ prevails in the realms. Guru Nanak says that the courier of death shall not come near the devotees who honour and respect the saints.

One Bhagat, known as Jalhan, lived in Lahore during the ministry of the sixth Guru Ji. He happened to come to meet Guru Ji when he was going to Baba Budha Ji who was about to cast off his body. Guru Maharaj remarked casually, “Sant Ji! you remain always in bliss.” The saint responded, “Maharaj! you are yourself bliss personified. You are the giver of bliss.” Guru Ji again said, “The Mughal armies do not spare us. They are always sending armies after us.” At that moment Jalhan Ji said, “Maharaj Ji! you have tied the bitch with the bedpost. The dogs now come. You have bound mammon (maya) in the form of bitch in accordance with “*Parvirat*” (living amidst world) nature. I have abandoned the world and become *Nirvirat* (renunciation of the world). So, I am not touched by anyone.” On this Maharaj, said, “It does not matter if I have bound maya or bitch. I will break the heads of the dogs coming towards me.” That saint thought for a moment, and

when the devotees thronged to him, he sought a place of solitude and retired there -

*“Bulbia retire to a place where all are blind (ignorant) where neither knows us nor respects us.”*

*(Bulleh Shab - The Sufi holy man)*

**ਬੁੱਲ੍ਹਿਆ ਉਥੇ ਵਸੀਏ ਜਿਥੇ ਸਾਰੇ ਈ ਅੰਨ੍ਹੇ।  
ਨਾ ਕੋਈ ਸਾਨੂੰ ਜਾਣੇ ਤੇ ਨਾ ਕੋਈ ਮੰਨੇ।**

The saint retired to a place of solitude and started living on daily labour. He changed his name to Jalhan. The manager, who used to pay wages to the labourer, was very cruel. He deducted his commission and never paid full wages to the labourers. After the expiry of two months Jalhan Ji was sitting in contemplation. He reached *Dharam Khand*, the realm of true religion. He halted there, hearing the cries, “O, save me someone. I am being tortured” It was a terrible cry. Jalhan Ji reached near them in a subtle body and saw someone being beaten. He said, “Brothers! who are you?” They replied, “Baba Ji! we are couriers of death. We are taking this soul of a person who was your Munshi (manager) and took commission from your wages also.” Baba Ji said, “O dear ones! do not beat him.” They said, “Why?” Baba Ji said, “Have you not heard one edict of Guru Nanak or you have forgotten that edict? -

*“If some pays homage to them, then the deaths’ courier summons him not for interrogation.”*

**ਜੇ ਕੋ ਜੀਉ ਕਰੈ ਓਨਾ ਕਉ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਈ॥**

**ਅੰਗ - 1328**

If some one addresses a beloved of God with respect, he cannot be summoned by death's couriers. So leave him."

So, when that saint reached Jaipur, the mischievous children pointed towards a house saying that the same was meant for the saints. But actually that house was haunted by the ghosts. The saint understood the reality by intuition and

called his followers and said, "Look! the house we are approaching is occupied by a great terrible ghost. You recite Sohila (Bed time prayer) before retiring. Before that, Rehras (evening prayer) is to be recited. Meditation is to be done till you go to the bed." The devotees of the saint followed his instructions and went to sleep. The saint was still awake. Suddenly a ferocious figure appeared before him and said, "O holy saint! be graceful and kind to me." The saint said, "Who are you?" The ghost replied, "Maharaj! I am the owner of this big house which I built with great effort. After my death I became a ghost. My successors were a big family. I killed them one by one. I am deprived of redemption. Maharaj! I am in great distress. No body dares to come to this house. You came here due to the mischief of the children. But you have recited something against which I have become helpless. I have come out of my abode. Now be kind to me and take me out of distress." The saint said, "For this purpose we shall have to hold Akhand Path (recitation of Guru Granth Sahib continuously for 48 hours in full). We don't have money for that. The ghost submitted in reply, "O holy saint! remove this slab. You will get money." The Akhand Path was started and the saint said to the ghost, "I will place Parshad (consecrated food) in the niche in a metal cup after the conclusion of the Akhand Path. If you take it and eat it, it will be presumed that you have been redeemed." It was done accordingly. But the ghost did not remove the Parshad. The holy saint prolonged his stay there. At that very night the ghost reappeared and the saint enquired from him, "Have you not been redeemed?" The ghost said, "Maharaj! Continuity of the recitation of Path was broken. The devotee, who had done the recitation between 12 night and 2 a. m. had done so without taking bath. He was not pure. Due to his impiety the continuity was broken. He was doing the recitation in semi-sleep state." The holy saint called him. He confessed his

fault. Thereafter the Akhand Path was held for the second time with full devotion and the ghost achieved salvation. From this example I want to clarify one point. This life is not meant to eat, drink and make merry, for we shall have to die. If this golden chance of attaining human birth slips from our hands we shall have to enter a lengthy process again. Guru Ji says -

*“The egocentric comes and the egocentric goes. The egocentric suffers strokes again and again. As many as are the bells, in so many ways the perverse person suffers pain, while the Guru-ward is affected not even a bit by them.”*

**ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ ॥**

**ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ ਖਾਵੈ ॥**

**ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਪੁ ਨ ਮਾਸਾ ਹੇ ॥**

**ਅੰਗ - 1073**

We shall have to go through all the hells. Now I come to the point of salvation. I should be heard attentively. Guru Ji says -

*“After a long time this human body is fashioned.”*

**ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥**

**ਅੰਗ - 176**

We should not be negligent of our duty because we have achieved human incarnation after the passage of a long time. We should do for what we have come -

*“This body (human) has come to thy hand.”*

**ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥**

**ਅੰਗ - 12**

You have been made men. Now you should meet the Lord. But we do not know as to where the Lord of the world resides whom we have to meet. I had to enquire about the proper path to reach this house. Some good person disclosed the safe route to us and following the same we reached this house. I knew the route to this village. But I did not know the way to this house. Similarly the path to God cannot be

known without guidance. But in order to know this path to God firstly earnest will is to be created in the mind. Then the holy persons who have reached their destination or the devotees going towards the destination on the right path have to be consulted for right guidance to meet the Lord. Otherwise, we may leave our body without achieving the desired goal and we again become ghosts or devils -

*“This human body has come to thy hand. This is thy chance to meet the Lord of the world. Other works are of no avail to thee.”*

**ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥**

**ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥**

**ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ॥**

**ਅੰਗ - 12**

Guru Ji says that instead of doing noble duty man is engrossed in jobs, which are worthless. Hence Guru Ji advises man for -

*“Joining the society of saints, contemplate over the Name alone.”*

**ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥**

**ਅੰਗ - 12**

It is repeatedly advised to man to join the society of saints, society of Guru-wards, and going into the presence of Guru, and contemplate over Name. But, for meditation on Name of God, man must adopt Guru. Because without the guidance of Guru, real meditation may not be possible. Meditation under the instructions of the Guru is worth while even for a short while -

*“Kabir, the divine discourse with the saints, even for a ghari (fraction of minute), half a ghari, or half of that even; whatever is done, that is the net gain.”*

**ਕਬੀਰ ਏਕ ਘੜੀ ਆਧੀ ਘਰੀ ਆਧੀ ਹੁੰ ਤੇ ਆਧ॥**

**ਭਗਤਨ ਸੇਤੀ ਗੋਸਟੇ ਜੋ ਕੀਨੇ ਸੋ ਲਾਭ॥**

**ਅੰਗ - 1377**

The devotee can benefit even with meditation for six

minutes, with the guidance of the Guru. So, the most essential is to adopt the Guru. Because “Name of God” can be given only by the Guru. The tenth Master Guru Gobind Singh advised his followers to maintain faith in Guru Granth Sahib who will bless them with Name. But the critics say that Guru Granth Sahib does not speak. Then how can Guru Granth Sahib impart the Name of God? But Guru Ji had clarified that might of the Guru shall enter the Five Beloveds. In the world there are beloveds of *maya* or beloveds of children or beloveds of positions. Apart from them there are Beloveds of the Guru. They are -

*“Within the mind they remember the Guru and with the tongue they recite Name of God.”*

**ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥**

**ਅੰਗ - 517**

They always remember the Guru. With tongue they recite Waheguru-Waheguru-Waheguru incessantly -

*“With eyes they see the Guru and with their ears they listen to the Name of the Guru.”*

**ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ ॥**

**ਅੰਗ - 517**

They see God with their eyes, Who is present everywhere -

*“I am a sacrifice to the Guru who is pervading in nature and is infinite.”*

**ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥**

**ਅੰਗ - 469**

They hear about God and sermons with their ears. They are

*“Imbued with the True Guru.”*

**ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ .....**

**ਅੰਗ - 517**

They abide in love with God and find seat in the court of God -

*“Thou shalt find seat in the Lord’s Court.”*

.....**ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥** ਅੰਗ - 517

When such beloveds of God pray in the presence of Guru Granth Sahib, “O King! ignore our deeds. We are going to perform your duty.” Their prayer shall be heard and the might of the Guru would enter them. Similarly if the Five Beloveds would stand somewhere else it will not be worth while. The might of the Guru shall enter them only in the presence of Guru Granth Sahib. Then their duty would be to prepare Amrit (nectar) with the recitation of five *Banis* (hymns). Thereafter the five together shall plant the root of Waheguru in the mind of the person to be baptised. This duty, prescribed by the Guru, is to be performed by us. Then the result shall be the attainment of Gurmantar. Without this we may attain any status, we may be fabulously rich, we may be highly educated. But Guru Ji says that without Gurmantar we are -

*“The mortal, who is without the Guru’s mantra, accursed and contaminated is his life.”*

**ਗੁਰ ਮੰਤ੍ਰੁ ਗੀਣਸ ਜੋ ਪ੍ਰਾਣੀ ਧ੍ਰਿਗੰਤ ਜਨਮ ਭ੍ਰਸਟਣਹ ॥**

ਅੰਗ - 1357

Such a person without *Gurmantar* has been equalled with

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

**ਕੁਕਰਹ ਸੁਕਰਹ ਗਰਧਭਹ ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ ॥**

ਅੰਗ - 1357

The man without *Gurmantar* is like dog, cat, swine, snake, crow and ass. Then why become so? We should better attain the Gurmantar as advised by Guru Ji. After the attainment of the “Name of God” we would endeavour to know its significance. The Name of God is within and not without us -

*“The nine treasures and the Nectar are Lord’s Name.*

*Within the human body itself is its seat.  
There is deep meditation and melody of celestial music there.  
The wonder and marvel of it cannot be narrated.  
He to whom God Himself shows, beholds it.  
Nanak such a man obtains understanding.”*

**ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ॥  
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ੍ਰਾਮੁ॥  
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦੁ॥  
ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦੁ॥  
ਤਿਨਿ ਦੇਖਿਆ ਜਿਸੁ ਆਪਿ ਦਿਖਾਏ॥  
ਨਾਨਕ ਤਿਸੁ ਜਨ ਸੋਝੀ ਪਾਏ॥**

**ਅੰਗ - 293**

The holy person who has seen the Lord can show Him to others -

*“The Infinite Lord is both within and without  
The Auspicious Master is contained in every heart.”*

**ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤੁ॥  
ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤੁ॥**

**ਅੰਗ - 293**

*In the company of saints Lord has been seen within.  
The Name of God is nectar sweet.*

**ਸੰਤਸੰਗਿ ਅੰਤਰਿ ਪ੍ਰਭੁ ਡੀਠਾ॥  
ਨਾਮੁ ਪ੍ਰਭੁ ਕਾ ਲਾਗਾ ਮੀਠਾ॥**

**ਅੰਗ - 293**

With the association of holy saints the Lord became visible with their grace. They showed the Lord within and His Name sweet. So like this -

*“Contemplate on Name alone in the society of saints.”*

**ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮੁ॥**

**ਅੰਗ - 12**

So, go and join the society of saints and meditate on Name -

*“Make effort for crossing the dreadful world-ocean.  
In the love of worldliness, the human life is passing in vain.”*

**ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ॥**

**ਜਨਮੁ ਬਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ॥**

**ਅੰਗ - 12**

So, dear devotees, be fully determined to meditate on the Name of God. Time is passing fast. No time is fixed for our end -

*“O my friend, there is no hitch in the way of death, either in childhood or in the youth, or in old age.*

*That time is not known, when the noose of death shall come and fall upon thee.”*

**ਨਹ ਬਾਰਿਕ ਨਹ ਜੋਬਨੈ ਨਹ ਬਿਰਧੀ ਕਛੁ ਬੰਧੁ॥**

**ਉਹ ਬੇਰਾ ਨਹ ਬੁਝੀਐ ਜਉ ਆਇ ਪਰੈ ਜਮ ਫੰਧੁ॥ ਅੰਗ - 254**

Guru Nanak advises us not to lose time and see the Lord as the Creator of the universe. With the opening of the inner eyes we see God everywhere in the universe. Firstly faith in the existence of God should be developed. Then it should be believed that the world is running under His command. None should be blamed. Whether good or bad; neighbour or relation. Guru Ji says -

*“D : Impute not blame to anyone.*

*The fault is thy own deeds, whatever I did, for that I have suffered, I blame no one else.*

**ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ॥**

**ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ॥**

**ਅੰਗ - 433**

Slandering and backbiting should be done under no circumstances. More jealousy prevails in the villages than in the towns. Because in the towns the people do not know each other. In the villages the disease of jealousy is more intense due to more mutual contacts. In case of some good function or birth of a son or joining good service by someone or getting more profit by the neighbour, meals are not prepared by the adjoining house holders. Maharaj Ji says -

*“He, in whose heart there is jealousy*

*for others, never gathers any good."*

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

**ਅੰਗ - 308**

These evils should be abandoned by coming into holy assembly. In return Guru shall bless you with virtues if the evils are abandoned in his presence. So dear devotees! I may summarize whatever earlier has been said that first of all firm determination for the recitation of the Name and to meet the Lord should be created. Then attend the holy assembly which is a training school for this purpose -

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

**ਮਿਲਿ ਸੰਤ ਸਭਾ ਮਨੁ ਮਾਜੀਐ ਭਾਈ ਹਰਿ ਕੈ ਨਾਮਿ ਨਿਵਾਸੁ॥**

**ਅੰਗ - 639**

The Name can settle in the mind only by attending the holy assembly of the saints and abandoning duality. After that meditation on the Name should be done by rising early. Service should also be done of the holy assembly -

*"He who calls himself a Sikh of the great True Guru, should rise early and meditate on God's Name. He should make efforts, early in the morning take bath and have ablution in the tank of Nectar."*

**ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ  
ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥  
ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ  
ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ॥**

**ਅੰਗ - 305**

Rise early, take a bath, meditate on the Name, recite Gurbani with devotion. Then sit in contemplation for some time. With perpetual meditation egoism shall vanish and the Name shall shine in the mind. This is the same Name on which the whole universe persists -

*By the Name are sustained all the creatures.*

*By the Name are supported the regions of the earth and the Solar Systems.*

**ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ॥**

**ਅੰਗ - 284**

*I abide in the Name and the Name has come to abide within my mind.”*

**ਨਾਵੈ ਅੰਦਰਿ ਹਉ ਵਸਾ ਨਾਉ ਵਸੈ ਮਨਿ ਆਇ॥ ਅੰਗ - 55**

Guru Ji says that he resides in the Name. It is therefore essential that “The Name” should be obtained from the Guru. After that recitation of the Name “Waheguru” should be done while attending to the children, farming and other duties. Recitation of “Waheguru, Waheguru, Waheguru” should be done persistently with the tongue. It is also to be done while taking meals, while playing, laughing, building houses and travelling in cars. Consequently salvation shall be obtained in the present life, here itself -

*“By meeting the True Guru, man comes to know the perfect way. While laughing, playing, dressing up and eating he gets emancipated.”*

**ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੋਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ॥**

**ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ**

**ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ॥**

**ਅੰਗ - 522**

Guru Ji insists on practical life in normal way. One should pose question to one’s mind to ascertain whether participation in the holy assembly has been done; whether slandering has been ceased; whether the recitation of Gurbani with understanding has been done; whether jealousy has been abandoned? With all this the present life shall become meaningful here and quite beneficial hereafter. Such persons shall be treated with respect there -

*“Blessed, blessed, will everyone call thee.*

*Thy face shall be bright in that God’s Court.”*

**ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਸਭੁ ਕੋਇ॥  
ਮੁਖ ਉਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ॥**

**ਅੰਗ - 283**

I have tried to explain an easy thing in a very simple language. Its essence should be remembered after I leave this place. Devotees of different faiths are present here on the request of the family members of this house. But I treat everyone as human beings. Gurbani is also common for all -

*“The four castes of warriors, priests, farmers and menials are equal partners in divine instruction.”*

**ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ॥**

**ਅੰਗ - 747**

Medicine is medicine. It cures the disease without any discrimination. Similarly the sermons of holy persons are beneficial for the salvation of humanity as a whole. Gurbani has come from above. It should not be confined in narrow limits. It has to be accepted by the whole world on one day. Guru Nanak and Guru Gobind Singh are the monopoly of none. They are common to the whole humanity and nature including animals and birds. The ninth Guru Tegh Bahadur made the supreme sacrifice for the protection of human rights and the sacred thread and mark (*Janjoo* and *Tilak*) (of Hindus). Narrow thinking is to be abandoned. Gurbani is universal and should be comprehended properly. I respectfully seek pardon for any error.



## Discourse - IV

You have been devotedly sitting in contemplation since early morning in the presence of Guru Ji. Now you have heard the *Hukamnama* (order) of the day. It contains deep thought and needs deep deliberation. Everyone in this world is in distress due to five evils. Out of the five evils, which do not abandon man, 'haumai', egoism is the greatest evil. It is the mother of physical, mental, social and economic diseases. Guru, the Emperor, says that everyone suffers from this disease of egoism -

*“All those, that are seen, they are disease stricken.*

*It is only my True Guru, united with God, who is free from the disease.”*

**ਜੋ ਜੋ ਦੀਸੈ ਸੋ ਸੋ ਰੋਗੀ ॥ ਰੋਗ ਰਹਿਤ ਮੇਰਾ ਸਤਿਗੁਰੁ ਜੋਗੀ ॥**

**ਅੰਗ - 1140**

Nature, the sun, the moon, the stars all are diseased. The gods abiding in fifteen or sixteen heavens are also ailing. *Brahma*, *Vishnu* and *Shiva* are also diseased. The inmates of hell are naturally in great trouble. The disease of egoism disappears after the spiritual awakening. Animals suffer individually from one or two diseases with which they perish. The fish is fond of tasting and suffers. A hook is smeared with dough and thrown in the water as a bait. The fish swallows the hook smeared with dough and is caught. After that it is drawn out of the water and killed. The moth is suffering from the disease of seeing. It burns in the burning light. The deer suffers from the disease of hearing. The hunter gives a bell's note. Hearing it the deer advances directly towards the hunter unmindful of his death. The elephant suffers from lust for sex. A cow made of paper is placed on the roof of straw over a pit. The elephant rushes towards the cow and falls in the pit from which it cannot come out.

The elephant, so mighty, is caught and suffers slavery of the man for the whole of life. He is separated from his companions. The bumble bee suffers from the disease of scent. It sits in the flower which closes during the night. Thereafter the poor ..... dies due to suffocation. The man suffers from five evils -

*“The disease of ego has humbled man.  
The disease of lust overwhelms the elephant. Through the  
disease of seeing, the moth is burnt to death  
Through the disease of bell’s note, the deer is ruined.”*

**ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ ॥  
ਕਾਮ ਰੋਗਿ ਮੈਗਲੁ ਬਸਿ ਲੀਨਾ ॥  
ਦ੍ਰਿਸਟਿ ਰੋਗਿ ਪਚਿ ਮੁਏ ਪਤੰਗਾ ॥  
ਨਾਦ ਰੋਗਿ ਖਪਿ ਗਏ ਕੁਰੰਗਾ ॥**

**ਅੰਗ - 1140**

Out of the five diseases of man, egoism is most dreadful. So many treatments are done for its remedy -

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

**ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ ॥  
ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥**

**ਅੰਗ - 641**

I can do nice recitation; I am learned; I can deliver discourses; I hold sweet *Kirtan* (singing of hymns); my ideas are great; I can recite Gurbani without an error; I am rich; I do not have my equal; I have a lot of land; I am more powerful; I am gentle; I am better than others. Man does not get rid of such thinking, because he is diseased. The healthy man thinks contrarily -

*“Kabir, I am the worst of all, except me everyone else is good.”*

**ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ ॥ ਅੰਗ-1364**

Except me, everyone in the world is good. The man who finds faults with others is diseased. He is suffering from the malady of egoism and consequently he considers himself better than others. So, Guru Ji says that the person who considers others better than himself is dear to me -

*“Whosoever realizes thus, he alone is my friend.”*

**ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥ ਅੰਗ-1364**

How many think so? Just see within yourself. Does anyone call oneself worse than the others? As a matter of fact we always consider ourselves better than the others in comparison. Guru Ji says that such thinking is a big rope around the neck, which never snaps.

At the time, when Guru Gobind Singh was staying in Poanta Sahib, there lived a holy soul in the village Sadhaura. He treated alike the Hindus and Muslims; the poor and the rich; the literate and illiterate; the ignorant and the learned. He had intense desire to meet the Lord. He sincerely served the Muslims and the Hindus by running two separate kitchens for them and providing free meals. Whatever, he said became true. People came to Him for the fulfillment of their desires. He had the healing power. So he healed the sick who came to him. He was a gifted soul in all respects. All people loved him; and were ever prepared to sacrifice their lives for him. His followers were wise and did not hate anyone. They had learnt all this from their Murshid (Teacher or Guru) who possessed noble qualities. The Murshid who himself suffers from shortcomings cannot show the correct way to his followers. They, therefore, hate others; consider others inferior to and worse than themselves.

But the saint referred to above did not suffer from these evils. However, there was one doubt in his mind which could

not be removed despite discussions with great saints.

Five doubts always agitate the mind of man. Guru Ji says

*“Without knowing one’s self, O slave Nanak, the moss (filth) of doubt is removed not.”*

**ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ ॥**

**ਅੰਗ - 684**

Realization of self is possible with guidance. Without it the malady of doubt cannot be removed and the circle of births and deaths continues. Because the ultimate consequence of this disease is sure transmigration -

*“The nature of ego is this, that man goes about his business in pride. The trammel of ego is this that man again and again enters into lives.”*

**ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥**

**ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥ ਅੰਗ - 466**

The malady of pride disappears with the coming of perfect gnosis (gyan). With that, coming into lives by man also ceases.

So, the saint was quite honest. Theoretically he knew the issue. But practically he did not have the desired experience. He, therefore, appeared before Guru Gobind Singh, who was at that time living in Paonta Sahib. People thronged to him for the fulfilments of their *desires* regarding (*Dharam* (life of righteousness), *Arth* (prosperity) and *Moksh* (salvation)). In his heart of heart he realized that to tell the truth is always difficult. No doubt he did not suffer from the evils of slandering, backbiting, jealousy, lust, wrath, avarice, attachment and ego but he had not achieved the ultimate goal which had been mentioned in the *Dharam Sabstras* (scriptures) vividly. He made up his mind for plain speaking before Guru Ji. It is said

*“There in his heart dawns the Divine Light.  
Which like the sun, removing nights’ darkness, banished his  
mental ignorance.”*

**ਤਹ ਭਇਆ ਪ੍ਰਗਾਸੁ ਮਿਟਿਆ ਅੰਧਿਆਰਾ  
ਜਿਉ ਸੂਰਜ ਰੈਣਿ ਕਿਰਾਖੀ ॥**

ਅੰਗ - 87

He thought that such Light had not dawned in his mind. It is said about this Light -

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

**ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥**

**ਏਤੇ ਚਾਨਣ ਹੋਇਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥**

ਅੰਗ - 463

The *Murshid* (Master) was fully determined to disclose to Guru Ji that darkness pervaded his mind. That darkness had not vanished. As a matter of fact we are used to in darkness because we are not aware of the Divine Light; as the blind person does not know about the light of the eyes. For the blind the world is darkness. Our explanation about light cannot convince him. We may say that we see green leaves of the trees, pink and yellow flowers, but it is all meaningless for him. None can make him understand the light of eyes. Similarly the whole world is living in the darkness of ignorance about the Reality. The world does not know as to what Guru Ji says about the Truth. Moreover, we are contented with our fate. We do not expect anything beyond that. However, this ignorance can disappear with the attainment of true knowledge, as night disappears with the dawn of the day. Only then we will start making right efforts in the right direction. For the present we consider ourselves complete due to ignorance.

The *Murshid* decided in his mind to tell Guru Ji that he was no doubt blessed with the power of performing miracles as a result of which he got wealth and several other

gifts without any demand; but in reality he did not know the Truth. So, he started towards Paonta Sahib, alongwith his followers, to meet Guru Ji. Reaching the destination he saw the holy assembly from a distance. *Kirtan* (holy singing) was being held. Everyone was sitting in perfect discipline. He was highly impressed and thought that he would place his forehead on the feet of Guru Ji and would not lift untill Guru Ji graced him with Divine Light. However, sometimes age factor creates unwanted complexes. Guru Ji was only 20-22 years of age at that time; whereas the Murshid was quite aged. He thought he would be belittled before his followers, if he placed his forehead on the feet of Guru Ji, who was much younger to him. Instead of seeing him as Guru Ji he under the complex of egotism thought him a child. He, therefore, shook hands with Guru Ji, who got him seated with love and enquired from him about the purpose of his visit. The Murshid said, "Guru Ji! I have come to know as to how meeting of the soul and God takes place." Guru Ji said, "Pir Ji! this thing is very simple. This meeting takes place as day and night meet." Saying so Guru Ji became calm as only a small question had been asked. The Pir also pondered over the reply for about seven minutes. But he was not satisfied with the reply. Without caring about his followers and other devotees sitting there he again said, "Maharaj! I have not followed the reply given by you. The reality is that when the day comes, the night does not remain there. So the meeting of the day and night does not take place. Then how shall soul meet God?" Guru Ji said, "As you have followed". But the Pir again sought more clarification and Guru Ji said, "No further clarification is needed. The soul and God meet as truth and falsehood meet." This reply of Guru Ji also did not satisfy Pir Ji. He thought that truth and falsehood have never met. Moreover truth and falsehood cannot go side by side. So, the Pir said, "O King! still I have not followed your reply.

Kindly explain it further” His Holiness, the guru, said, “You just leave falsehood. Only truth would remain with you. You leave the falsehood that you are something. “Iness” (I+mine) is due to egotism. Abandon egotism.” The Pir said, "Maharaj! it is very difficult to abandon egotism. For this purpose I have undertaken hard penances, meditation, recitations and given a lot in charity. I have also been visiting the holy Mecca. I have always treated the Hindus and Muslims at equal level and have run free kitchens (Langar). I have done all possible virtuous deeds. But egotism does not leave me.” His Holiness said, “Your virtuous deeds are strong chains to bind you. Better you attend holy assembly. The Pir said, “I have come to attend your holy assembly.” But His Holiness said, “You have come with a gown of falsehood on your body. The humility is the first principle to attend the holy assembly. The devotee must believe before coming to the holy assembly that he is ignorant and inferior to all. Ordinarily all are devotees and are sitting since early morning. They are singing the praises of the Lord. But the real persons do not claim superiority. You have come with your Murids (followers) and feel as to what they would think about you if you touch the feet of the Guru, who is younger in age. So, you have come with the gown of falsehood. It must be abandoned.” The Pir said, “I cannot leave falsehood as you advise. It can be done with your kindness and grace.” It is said -

*“How can we be true and how can the screen of untruth be rent?”*

**ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥ ਅੰਗ -1**

The Pir said, “How can I become truthful and demolish the wall of falsehood?” Guru Ji said, “Budhu Shah! it is quite easy -

*“By obeying, O Nanak! the pre-ordained order of the Lord of will.”*

**ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ ਅੰਗ - 1**

“You also obey the command. Look! the weapons are being prepared for the war; the brave army men are doing military exercises; 102 scholars are writing poems and narratives. But actually we are not doing anything. We don't have attachment with them. Everything is happening under His command. I simply observe as to what happens.” With this comprehension of reality the Pir was inspired. He commenced dancing and approached the feet of Guru Ji and placed his forehead thereon. Guru Ji pressed his hand with love. As soon as he touched the Pir the darkness of ignorance and falsehood evaporated like a black cloud. Divine Light dawned in his mind. Whatever and wherever he saw, was nothing but God -

*“Thou, of Thyself art the table, O Lord, of Thyself the pen  
and Thou art also the writing thereon.  
Speak Thou of the One Lord, O Nanak  
Why should there be a second.”*

**ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਉਪਰਿ ਲੇਖੁ ਭਿ ਤੂੰ ॥  
ਏਕੋ ਕਹੀਐ ਨਾਨਕਾ ਦੂਜਾ ਕਾਹੇ ਕੂ ॥ ਅੰਗ - 1291**

Falsehood and duality ended. It was the end of egotism. Five evils and egotism do not leave man. Five evils are - lust, wrath, avarice, attachment and pride. Egotism and five evils leave man after his meeting the perfect Guru. “Iness” is destroyed -

*“Kabir, repeating “Thy Name” I have become like Thee. In  
me now “I” has remained not.”*

**ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੁਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥  
ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂ ॥  
ਅੰਗ - 1375**

With the vanishing of the discrimination of “I” and “Thou” “I-ness” disappeared. The visible world also started appearing as Lord Himself. The Pir said, “Where is the world,

in which I saw good and bad people, my people and my opponents, people doing good and bad deeds, has gone? O God! where has the world disappeared?

Seeing him like that

Guru Ji said, "How do you feel?"

The Pir said, "There is some difference. My eyes have undergone a change."

Guru Ji asked him again, "What type of change?"

The Pir said, "Instead of the world I find the Divine Light. It is all wonder."

About this Divine Light Guru Ji says -

*"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."*

**ਏ ਨੇੜ੍ਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ  
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥  
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ  
ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥**

ਅੰਗ - 922

As to how only the Lord pervades and plays his sport, Guru Gobind Singh says -

*"One and yet who seemeth many and entereth into a myriad forms,  
And Playeth His play, and then windeth it up and becometh the One again."*

**ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ ॥  
ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰ ਏਕ ॥ (ਜਾਪੁ ਸਾਹਿਬ)**

Pir Ji clearly expressed his inner feelings of that time to Guru Ji and said, "I have seen both the aspects of this world. Firstly when God was there all alone. Secondly when the Lord assumed His myriad forms. I have also realized as

to how He would ultimately become One.” It is thus clear that real understanding dawned on the Pir Ji. His egotism vanished. His desires ended. Dear devotees! we have come to this world, passing through 84 lac species, to achieve a particular goal, as a result of which all ailments of the man have to be finished. This goal can be achieved by attending holy assembly and meeting a perfect holy man, who has himself seen the whole world at equal level by ending duality in his mind. Hearing the sermons of such holy men the malady of egotism can be removed.

So His Holiness, the guru Ji says, “The Perfect Guru has graciously removed my five ailments. Simultaneously the perfect Guru has destroyed my egotism in consequence of which I had whirled on the wheel of births of 84 lac species for myriads of times. Now I am in greatest bliss.” So, dear holy assembly! if we hold *Kirtan* (holy singing) consciously and attend holy assembly with the intention of doing virtuous deeds, then we will be rewarded with happiness. But we will miss the real goal for which we do virtuous deeds. To hold *Kirtan* in the early hours of the day is called *Kirtan Bhagti* (the devotion of singing His praises) -

*“The most exalted is the singing of the Lord’s praise in this Dark age. So, through the Guru, attentively contemplate thou the Lord’s Name. Thou shalt save thyself and save thy lineage and shalt go to the Lord’s court with honour.”*

**ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨਾ ॥**

**ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ ਧਿਆਨਾ ॥**

**ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ**

**ਹਰਿ ਦਰਗਹ ਪਤਿ ਸਿਉ ਜਾਇਦਾ ॥**

**ਅੰਗ - 1075**

His Holiness, the guru, asks us to hold *Kirtan* with devotion and concentration. Mere music and sweet tunes shall cause vibrations of happiness in the mind. But the holy arrows of Gurbani shall whiz past the devotees without

touching them. So, singing holy hymns for the sake of singing cannot achieve the desired result. Singing with devotion can take the mind towards supreme bliss. Then *Kirtan* of Gurbani becomes the most exalted method to achieve the goal of life, as compared with other nine ways of devotion. It is also called Prema Bhakti (Contemplation with love). With this, real spiritual life can come to the mind and it can enjoy the quiver of life. The dead man spiritually becomes alive again

*“Though one be very handsome, of high birth, wise, a leading theologian and wealthy, he shall be called as dead, O Nanak, if he has not love for the Auspicious Master.”*

**ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਡਿਆਨੀ ਧਨਵੰਤ ॥  
ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ ॥**

ਅੰਗ - 253

*“He alone lives within whose mind That Master abides. O Nanak! none else is really alive. If someone lives, he shall depart dishonoured. All, that he eats, is forbidden food and a waste.”*

**ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥  
ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥  
ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥  
ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥**

ਅੰਗ - 142

So, the devotee attains spiritual life when he holds and hears the *Kirtan* and recites the holy Gurbani with full devotion. Not only this. He is enabled to -

*Thou shall save thyself and save all thy lineage and shalt go to the Lord's court with honour.*

**ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ  
ਹਰਿ ਦਰਗਹ ਪਤਿ ਸਿਉ ਜਾਇਦਾ ॥**

ਅੰਗ - 1076

*The devotee shall have self realization with which he will go to the Lord's Court with honour -*

*"His soul, he makes one with the Supreme Soul.  
His mind's duality is reabsorbed in the mind.*

**ਆਤਮਾ ਪਰਾਤਮਾ ਏਕੋ ਕਰੈ ॥**

**ਅੰਤਰ ਕੀ ਦੁਬਿਧਾ ਅੰਤਰਿ ਮਰੈ ॥**

**ਅੰਗ - 661**

With self realization true gnosis shall dawn on the devotee-

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

**ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂਹੀ ਮੈ ਨਾਹੀ ॥ ਅੰਗ-657**

"Iness" or Egotism shall evaporate and "Thou" will dominate. With this true purpose of rising early and doing other efforts and meditation shall be achieved. So in such a brief message Guru Ji has cautioned us to open the inner eyes.



## Discourse - V

We have listened to the order of Guru Ji. He has said that the abode of pains, anxieties, maladies in man has been smashed and thrown out when the Lord gave His support. With the end of pain and disease comes shower of happiness in the family. Guru Ji has also said that the mandate which is to finish anxiety has come from the Court of God. So sermons of Gurbani remove all anxieties. Today we have praised the Lord by holding *Kirtan* (holy singing) of *Asa-Di-Var* (very Early morning prayer) to celebrate the birth of a child. Prayer has also been made for his ever exaltation. Order of the Guru is also for the removal of pain and anxiety.

Celebration of birthdays is a universal feature. The children in the West are very alert. Days before their birth they enquire from their parents as to what they would do for the celebration of their happy birthday. Some children invite their fellow children and enjoy by cutting cake. The elders do not join them. The children celebrate independently. Sometimes the parents celebrate the birthdays in the hotels and invite the people to enhance their contacts in the public. The children also come with them and mixup mutually. In this way social interactions improve. The whole atmosphere echoes with “Happy birthday to you”.

There are several ways for the celebration of birthdays. But Guru Ji tells us an easy way. Before the birth of the child, the arrival of a soul is awaited, who is coming in human incarnation after passing through 83 lac, ninety nine thousand, nine hundred and ninety nine species. It is very difficult to judge our relations with the coming soul in the previous incarnation. But it all happens under the eternal code of meeting and separating. Under eternal system some souls, who

have to realize or discharge their debts, meet and separate repeatedly. The father becomes the son and vice versa. Sometime he becomes grandfather, great grandfather and grand son. Under this current the whole world is running. Affinity and attachment develop mutually. Due to these relations social warmth develops and the society goes on running.

But there is a section of people who are wiser than the above said category of persons. The latter feel that their son shall be born. They would educate and nourish him well. Later they would arrange his marriage; and with great pride they would call him as their progeny. They also hope that their son shall become a high officer and take care of them in their old age.

The second category of persons are blessed with gnosis. They feel that coming child is undergoing distress in the womb of the mother in reverse posture. Pitch darkness prevails there. But his attention, being in contemplation, is lodged in *Sukhmani Nadi* (nerve of tranquility). No ideas cross his mind. He hears tune of the Name of God and remains alive -

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

**ਗਰਭ ਕੁੰਟ ਮਹਿ ਉਰਧ ਤਪ ਕਰਤੇ ॥**

**ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਪ੍ਰਭੁ ਰਹਤੇ ॥**

**ਅੰਗ - 251**

They are aware that after the birth, link of the child with the tune of the Name of God shall be broken, due to the outer atmosphere dominated with the influence of the great might of mammon (*maya*). Guru Ji says -

*“As is the fire of womb within, so is the fire of mammon without. The fires of worldly valuables and of the womb are all the same. The Creator has set agoing this play.*

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

**ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥  
ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੋਲੁ ਰਚਾਇਆ ॥  
ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ ॥**

**ਅੰਗ - 921**

With the birth of the child the family feels happy. Many people, friends, relations and fraternity come for congratulations. But on the other hand the child loses -

*“The Lord’s love departs, greed attaches to the child and mammon’s writ begins to run.”*

**ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥**

**ਅੰਗ - 921**

The child was in tune with God in the womb of the mother. In that subconscious stage he had made certain commitments. The psychologists call that stage to be of unconsciousness. But those who meditate call it a perfect stage of knowledge in which the child had visions. He had also entered into a dialogue with God and said, “O God! you have associated me with your Name here. I will not forget your Name when I go into the world. For the present I am visualizing that I have already taken many births. In those births I had become the father of many and the son of many. But I missed my goal and consequently I was born and I died repeatedly. I have also visualized the mistakes of previous lives. I have also seen the fruits of those mistakes. Now O God! be kind to me. I have realized my follies. I shall not repeat those mistakes now”. The child hears the voice, “O soul! I have not given you this realization only once. I have done it always whenever you entered the womb of your mother. I have always nourished you with the tune of My Name. Repeatedly I have been telling you about your mistakes and consequent punishments, so that you do not indulge in

their repetition.” In reply the soul said, “O God! I will not repeat them now.” But the voice asked the child to furnish some surety for keeping his promise. But at that time there was no surety. So, the voice suggested, “The gods of five elements are present with you. They can stand surety for you.” But all of them refused to stand surety for him on the plea that he had ever been non-fulfiller of his promises. Only water was left. The soul then requested humbly to the (god of) water to stand surety for him. He said to the water, “You please stand surety for me. I am not so bad. I will not forget the Name of God.” On this water got ready to give conditional surety. He requested the Lord, “O God! this soul is forgetful and does not fulfil his promise. He retracts every moment. He does not remember the goodness done to him. He will remember, neither you nor me for the help I am rendering to him. I stand surety with one condition that when he will put the first mug of water on his body for taking a bath early in the morning, I will make him recite once, Waheguru or Allah or Ram or Gobind or Narayan. On this the Lord said, “I have also made some arrangement in this regard. I have sent the great souls or gurus (spiritual Masters), Pirs (spiritual Masters especially of Muslim religion) sadhus (monks), Rishi-Munis (sages & seers) *Gurus, Pirs, Sadhus, Saints, Rishi-Munis*, even before his birth. They will remind him about his promise again and again.” Despite this arrangement of the Lord the soul does not listen to them.

**ਫਰੀਦਾ ਕੂਕੇਦਿਆ ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ ਨਿਤ ॥**

**ਅੰਗ - 1378**

Four Vedas, the six dharam shastras, twenty seven Simritis, the Upanishads, the Quran, the Bible, and several other scriptures like Guru Granth Sahib and great saints warn man to do his duty for which he has come to the world -

*“O mortal! thou came to earn profit. With what useless acts art thou engaged? Thy entire Night (life) is coming to an end.”*

**ਪ੍ਰਾਣੀ ਤੂੰ ਆਇਆ ਲਾਹਾ ਲੈਣਿ ॥  
ਲਗਾ ਕਿਤੁ ਕੁਫਕੜੇ ਸਭ ਮੁਕਦੀ ਚਲੀ ਰੈਣਿ ॥ ਅੰਗ - 43**

The profitable job, for which human birth has been attained, has also been described in detail as below -

*“This human body has come to Thy hand.  
This is thy chance to meet the Lord of world.  
Other works are of no avail to thee.  
Joining the society of saints, contemplate over the Name.  
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**

The divine sermons are repeatedly read over to man. But unfortunately the divine hearing and sight of man are closed immediately after his birth. Likewise the divine taste of his tongue, and divine power of contact and smell are blocked. He cannot enjoy the natural divine smell present in nature. Instead he traces the artificial smell in flowers. In this way all his divine organs are transformed and are engrossed in worldly pleasures. Man forgets the commitments and does not come on the right path -

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

**ਫਰੀਦਾ ਕੁਕੇਦਿਆ ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ ਨਿਤ ॥**

**ਜੋ ਸੈਤਾਨਿ ਵੰਵਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ ॥ ਅੰਗ - 1378**

The mammon's influence on man is so tremendous that he does not turn to the righteous duty -

*“As is the fire of womb within, so is the fire of mammon without. The fires of worldly valuables and of the womb are all the same. The Creator has set agoing this play. When it pleases Him then is the child born and the family is well pleased.”*

**ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥  
ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ ॥  
ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ ॥**

**ਅੰਗ - 921**

The family is happy over the birth of the child. But on the other hand his link with the Name of God is broken. With the very first breath coming outside the womb, desires surround him -

*“At first man cherishes affection for breast milk. Secondly he acquires understanding of his mother and father. Thirdly he comes to recognize his brother, brother's wife and his sister. In the fourth stage the love of play arises in him. Fifthly he runs after food and drink. In the sixth he inquires not woman's caste in his lust. Seventhly he amasses wealth and acquires an abode in his home.”*

**ਪਹਿਲੈ ਪਿਆਰਿ ਲਗਾ ਬਣ ਦੁਧਿ ॥ ਦੂਜੈ ਮਾਇ ਬਾਪ ਕੀ ਸੁਧਿ ॥  
ਤੀਜੈ ਭਯਾ ਭਾਭੀ ਬੇਬ ॥ ਚਉਥੈ ਪਿਆਰਿ ਉਪੰਨੀ ਖੇਡ ॥  
ਪੰਜਵੇ ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ ॥ ਛਿਵੇ ਕਾਮੁ ਨ ਪੁਛੈ ਜਾਤਿ ॥  
ਸਤਵੇ ਸੰਜਿ ਕੀਆ ਘਰ ਵਾਸੁ ॥**

**ਅੰਗ - 137**

man amasses wealth at the fag end of his life. He starts enhancing his bank balances and property when he is nearing his death. Simultaneously he wastes his life in wrath -

*“In the eighth stage his body is wasted away in wrath.”*

**ਅਠਵੇ ਕ੍ਰੋਧੁ ਹੋਆ ਤਨ ਨਾਸੁ ॥**

**ਅੰਗ - 137**

the wrath rises over his non-completion of the plans and nonfulfilment of desires. The children do not cooperate and tread separate path from him. They do not obey him. After retirement he loses authority. All these factors add to his anguish -

*“In the ninth stage he grows grey and his breathing becomes difficult.”*

**ਨਾਵੈ ਧਉਲੇ ਉਭੇ ਸਾਹ ॥**

**ਅੰਗ - 137**

Thereafter, ultimately the body of man gets weak. His vitality goes and he develops joints pain. He cannot move about easily. He faces difficulty in rising -

*“My teeth, feet, eyes and ears; they have ceased their functions. My body cried out a loud lamentation, “Those intimates of mine have abandoned me.”*

**ਚਬਣ ਚਲਣ ਰਤੰਨ ਸੇ ਸੁਣੀਅਰ ਬਹਿ ਗਏ ॥**

**ਹੇੜੇ ਮੁਤੀ ਧਾਹ ਸੇ ਜਾਨੀ ਚਲਿ ਗਏ ॥**

**ਅੰਗ - 1381**

The man regrets over the loss of sight which enabled him to see from a distance of two miles. His hearing power was great. But in old age he cannot hear. The tongue fumbles which did *Kirtan* (holy singing) for a long time, and enjoyed contemplation. Similarly his hands are famished and cannot pick up small articles. The feet do not rise of their own. He rises with the help of hands put on the ground -

*“My body cried out a loud lamentation, “Those intimates of mine have abandoned me.”*

**ਹੇੜੇ ਮੁਤੀ ਧਾਹ ਸੇ ਜਾਨੀ ਚਲਿ ਗਏ ॥**

**ਅੰਗ - 1381**

He weeps over the departure of his intimate friends and relations. His five organs of knowledge, five organs of action, leave him. Ultimately he himself leaves this world -

*“In the tenth stage he is burnt and becomes ashes.”*

**ਦਸਵੈ ਦਧਾ ਹੋਆ ਸੁਆਹ ॥**

**ਅੰਗ - 137**

His Holiness, the guru, says -

*"His comrades accompany him to the pyre and give vent to loud lamentation. The swan flies away and inquires about the road to take. He came and departed and even his name is dead. After him, food is offered on leaves and crows are called."*

**ਗਏ ਸਿਗੀਤ ਪੁਕਾਰੀ ਧਾਹ ॥ ਉਡਿਆ ਹੰਸੁ ਦਸਾਏ ਰਾਹ ॥  
ਆਇਆ ਗਇਆ ਮੁਇਆ ਨਾਉ ॥ ਪਿਛੈ ਪਤਲਿ ਸਦਿਹੁ ਕਾਵ ॥  
ਅੰਗ - 137**

The happinesses go and life ends. So Guru, the Emperor, says

*"Nanak, the wayward love the spiritual darkness.  
Without the Guru the world is drowning."*

**ਨਾਨਕ ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ ॥ ਬਾਝੁ ਗੁਰੂ ਭੁਬਾ ਸੰਸਾਰੁ ॥  
ਅੰਗ - 137**

Without the light (guidance) of the Guru, the whole world is heading towards destruction. So, this is our life experience. On our coming to this world also there were celebrations. But our parents were not aware of the real celebration of happiness. They were themselves forgetful of their goal of life. The spiritually awakened parents make efforts to put their son on the right path towards God. They teach him to do social service and welfare of humanity with his novel ideas. They also guide him to complete their job of welfare. However, some parents do not put their child on this path, feeling apprehensive of his leaving the house. But Guru Granth Sahib does not advise abandoning of the house for meditation. Guru Ji advises us to do meditation, while living in family life. But it should be done in a perfect way taught by the perfect Guru -

*"By meeting the True Guru, man comes to know the perfect way. While laughing, playing, dressing up and eating he gets emancipated."*

ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੋਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥  
 ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥  
 ਅੰਗ - 522

However, the parents should attend to the building of high character of their son, which is most essential, and they should remind him persistently of aim of life -

*“O mortal thou came to earn profit. With what useless task art thou engaged? Thy entire Night (life) is coming to an end.”*

ਪ੍ਰਾਣੀ ਤੂੰ ਆਇਆ ਲਾਹਾ ਲੈਣਿ ॥  
 ਲਗਾ ਕਿਤੁ ਕੁਫਕੜੇ ਸਭ ਮੁਕਦੀ ਚਲੀ ਰੈਣਿ ॥ ਅੰਗ - 43

The real problem is that even the parents are not aware of their goal of life. They have become blind to their profitable aim of life. They don't hear the correct advice being forgetful of their true job -

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

ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥  
 ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲ ਘਚੋਲਾ ॥ ਅੰਗ - 313

This tumult within does not permit hearing of the perpetual tuning of the Name. In order to reach the tune of Name within the wise and realized souls have made several efforts. *Kirtan* is one of those divine designs. You have come for participation in the *Kirtan* by ignoring your comfort and sound sleep after taking bath and covering great distance. With this wonderful means we should try to achieve the supreme goal. As regards the celebration of the birth day of the child -

*“Recite His Name and, remember God. By recitation of God's Name thou shalt attain peace and efface from within thy body strife and anguish.”*

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥

**ਕਲਿ ਕਲੇਸ ਤਨਿ ਮਾਹਿ ਮਿਟਾਵਉ ॥**

**ਅੰਗ - 262**

Hurdles, strife and anguish shall vanish. The diseases disappear and business prospers. Let us remember all this. For the celebration of the birth day, the holy assembly has recited the praise of God since 2 A.M. *Kirtan of Asa Di Var (Ode in the Asa Musical Measure)* has been held. May God bless the child with the understanding that he has come in this world for the recitation of Name after completing a great circle. Now he should join the society of the saints and meditate on the Name. This righteous path shall ensure happiness to him here and hereafter -

*“I make supplication, listen to me, o my Friend! This is the high time to serve these saints.”*

*Over here, earn the profit of God's Name and departing hereafter, thou shalt have adorned abode.*

**ਕਰਉ ਬੇਨੰਤੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੋਲਾ ॥**

**ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥**

**ਅੰਗ - 205**

I also pray for the welfare of the child. May God keep him happy and bless us with His remembrance



## Discourse - VI

After the holy *Kirtan* we have been blessed with his Hukam Nama (The command of the day) by the Guru Ji. Those who have understood this command of Guru Ji, they would also understand about the true path of emancipation. In reality man is badly confused about the true path. He is lost under the influence of mammon. Totally unconscious man has been groping in dark. He has been whirling in distress for the last myriads of years. He does not find the way to salvation, because he is not keen to know what the true path is and how it can be traced and attained. The period for which man has been in circle of coming into existences cannot be calculated. Human incarnation is attained after passing into 83,99,999 species. But man does not behave like the man. He remains animal and beast. Because he is still without right understanding. Guru Ji says -

*“The human beings come to the world, but sans knowing God, they are like animals and beasts. Nanak, he alone knows the Lord, through the Guru, who has good destiny recorded on his forehead.”*

**ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੁਝੇ ਪਸੁ ਢੋਰ ॥**

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋ ਬੁਝੈ ਜਾ ਕੈ ਭਾਗ ਮਥੋਰ ॥ ਅੰਗ - 251**

Guru Ji says that with the help of destiny recorded on his forehead man can understand the real purpose of his life. Otherwise he may look like man but actually he is a beast. After encirclement for numerous years man happens to meet the perfect Guru who has the capacity to divert his outlook towards the true goal of life. He can show him the Lord's abode within mind. About such perfect Guru, it is mentioned in Gurbani -

*“He, who shows the Lord's abode within the man's mind home, He alone is the Omnipotent and Omniscient True*

*Guru.*”

**ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੌ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥**

**ਅੰਗ - 1291**

Out of the homes of the world and homes of all realms the person who can show the real home within the mind is called the True Guru. About the identification of that home it has been mentioned in Gurbani -

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

**ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ਤਹ ਬਾਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥**

**ਅੰਗ - 1291**

Further clarification of identification has been given as below -

*“The body fortress has nine doors. The tenth is kept unseen. The admantive shutters of the tenth gate open not; through the Guru’s word alone they get opened.”*

**ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੌਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ ॥**

**ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ ॥ ਅੰਗ - 954**

However, when the tenth gate is opened, we hear -

*“The melodious celestial strain rings there.*

*By the Guru’s word it is heard. The Divine light shines in the mind of those, who hear the music of the tenth gate.*

*Such persons meet God, by embracing meditation.”*

**ਅਨਹਦ ਵਾਜੈ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ ॥**

**ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ ॥ ਅੰਗ - 954**

Simultaneously the light of intuition also shines besides the six Divine Lights -

*“The one Lord, who has Himself made the universe is contained amongst all.*

*Hail, Hail O True King! your Name is Truth.”*

**ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ ॥**

**ਵਾਹੁ ਵਾਹੁ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂ ਸਚੀ ਨਾਈ॥ ਅੰਗ - 954**

The indication of that home is that the man blended with all pervading light sees Him Who has created the universe -

*“The celestial strain resounds to the accompaniment of the sound of the five musical instruments.*

*Struck with wonder, one sees all the islands, Universes, nether worlds, continents and spheres there.”*

**ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ਤਹ ਬਾਜੈ ਸਬਦੁ ਨੀਸਾਣੁ॥**

**ਦੀਪ ਲੋਅ ਪਾਤਾਲ ਤਹ ਖੰਡ ਮੰਡਲ ਹੋਰਾਨੁ॥ ਅੰਗ - 1291**

The whole nature and the universe become visible there. He reaches the realm of ecstasy.

*“There one hears the resounding of strings of the musical instruments.”*

**ਤਾਰ ਘੋਰ ਬਾਜਿੰਤੁ ਤਹ.....॥ ਅੰਗ - 1291**

In that realm of spirituality, in that home of the mind, in that “So Ghar” (That Home) strings of the musical instruments resound automatically. None plays on those instruments. But singers are there. The whole universe, the whole realm of gods, under worlds, all artists, all islands, all continents and all spheres are singing in praise of God. The water, the fire, the wind are singing. Music is being produced perpetually. Only the holy person can show that Home and tell us as to who is there. It is said -

*“True Throne of Sovereign Lord.”*

**.....ਸਾਚਿ ਤਖਤਿ ਸੁਲਤਾਨੁ॥ ਅੰਗ - 1291**

God sits on the throne which is imperishable.

*“Hear Thou the music of the home of mental peace and be attuned to the celestial stillness.”*

**ਸੁਖਮਨ ਕੈ ਘਰਿ ਰਾਗੁ ਸੁਨਿ ਸੁੰਨਿ ਮੰਡਲਿ ਲਿਵ ਲਾਇ॥**

**ਅੰਗ - 1291**

Guru Ji further advises the devotee to hear that music

by meeting a perfect Guru. In that music the ideas do not cross the mind. If they do cross, those are broken instantaneously. Mind and desires vanish there. True gnosis shines. So be in tune with that music.

*“Reflecting on the ineffable discourse of God.”*

**ਅਕਥ ਕਥਾ ਬੀਚਾਰੀਐ..... ॥ ਅੰਗ - 1291**

This description is ineffable. If a blind man is said to deliver a discourse on colours, he won't be able to do so. Because he has no vision about the shades. Due to that lack of vision he can't describe as to what types of black, green, yellow and red shades can be. It is said that O devotee! reflect on that which is ineffable. Then what will happen?

*“Man's desire is dissolved in the very mind.”*

**.....ਮਨਸਾ ਮਨਹਿ ਸਮਾਇ ॥ ਅੰਗ - 1291**

What will then be the consequences of the dissolution of desires?

*“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**

Our lotus (mind) is in reverse posture due to hostility, jealousy, slandering, backbiting and hatred. We carry filth and suffer. There is no sign of happiness. We are unconscious of the real knowledge. Guru Ji says that the lotus (mind) comes to the right posture when we attain knowledge of our true home.

*“This mind does not go anywhere.”*

**.....ਇਹੁ ਮਨੁ ਕਤਹੁ ਨ ਜਾਇ ॥ ਅੰਗ - 1291**

This mind neither goes anywhere nor wavers. Forgetting about any delusion it becomes stable.

*“Man forgets not the mental meditation.”*

ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ.....॥

ਅੰਗ - 1291

There are two kinds of recitation. One is Apasoo (vocal), which means recitation by tongue. In the second kind of recitation lips do not move. Recitation aloud of Waheguru for ten times is equal to recitation of Waheguru once with use of tongue and moving lips. Mental recitation for one time is equal to recitation aloud for one hundred times. Similarly recitation once in mind is equal to one thousand times recitation aloud. Further recitation once at navel point is equal to ten thousand recitations aloud. In this way significance or benefit of recitation goes on multiplying. Guru Ji says about a kind of recitation in which neither the lips move nor the tongue. Breath and throat are also not used. That type of recitation is heard automatically. Effortlessly it goes on perpetually. It does not stop. The sound of this recitation comes continuously in the body. It is a sort of vibration of intuition experienced. When this recitation begins then man does not forget God even for a moment and is merged in God. With this duality is finished -

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

ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ ॥  
ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ ॥

ਅੰਗ - 1369

At this stage man loses his identity -

*“As water comes and gets blended with water, so does his light blend with the Supreme Light.  
His coming and going end and he attains rest.  
Nanak is ever devoted unto the Lord.”*

ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥  
ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥  
ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸੁਆਮ ॥

**ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ॥**

**ਅੰਗ - 278**

Then how to achieve this home? Guru Ji says -

*“By searching the Divine Word obtain this Home of his.”*

**ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ.....॥**

**ਅੰਗ - 1291**

So, with the search of the Word this home is located. In this home -

*“By the Guru’s grace, all the organs are blessed with five virtues and man abides in his own home. Nanak is the slave of him, who by searching the Lord’s Name obtains this Home of his.”*

**ਸਭਿ ਸਖੀਆ ਪੰਚੇ ਮਿਲੇ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥**

**ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ॥**

**ਅੰਗ - 1291**

Five organs of knowledge, five organs of action, and all thinking power become one; and the eyes do not consider anyone separate -

*“O mine eyes, God had infused light in ye. Without the Lord, see yet 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 ਨੇਤ੍ਰੁਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ**

**ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥**

**ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥**

**ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ**

**ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥**

**ਅੰਗ - 922**

Like the eyes now the ears also do not hear anything else -

*“Whatever the deer, the fish and the birds utter, without God they speak not of another.”*

**ਜੋ ਬੋਲਤ ਹੈ ਮ੍ਰਿਗ ਮੀਨ ਪੰਖੇਰੂ**

**ਸੁ ਬਿਨੁ ਹਰਿ ਜਾਪਤ ਹੈ ਨਹੀ ਹੋਰ ॥**

**ਅੰਗ - 1265**

*“The persian wheel too recites “thou, thou” and utters sublime words.”*

**ਹਰਹਟ ਭੀ ਤੂੰ ਤੂੰ ਕਰਹਿ ਬੋਲਹਿ ਭਲੀ ਬਾਣਿ ॥ ਅੰਗ - 1420**

Whosoever speaks is heard of speaking God. Whatever they realize or touch is converted into the Name of God and are tuned into one level. Then what happens? They abide in the real home with the aid of Guru, already described in detail. But how is this home achieved? Guru Ji says, it can be done by -

*“With the search of the Divine Word, Name of God, the true home is attained.”*

**ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ..... ॥ ਅੰਗ - 1291**

Guru Ji advises man to search Gurbani, Gur Mantar, body, life breaths, five organs of knowledge, five organs of action, mind and intellect. Beyond this search is the search of “Iness”. Then the Home shall be located. The person who succeeds in tracing this Home, Nanak becomes his slave -

*“Nanak is his slave”*

**.....ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ॥ ਅੰਗ - 1291**

Then -

*“Wandering and wandering, I have met the saintly person, the Perfect Guru, and he has instructed me.”*

**ਫਿਰਤ ਫਿਰਤ ਭੇਟੇ ਜਨ ਸਾਧੁ ਪੂਰੈ ਗੁਰਿ ਸਮਝਾਇਆ ॥**

**ਅੰਗ - 676**

With the grace of God alone such a saint of God is met during encirclement of myriads of births. He is himself blended with God. Meeting him ends all pain, all encirclement and whole of wandering. Actually mammon is pervading everywhere. It has dominated man. It is said -

*“Kabir, the pure rain drop of heaven mixes with the dust.”*

**ਕਬੀਰ ਨਿਰਮਲ ਬੁੰਦ ਅਕਾਸ ਕੀ ਲੀਨੀ ਭੂਮਿ ਮਿਲਾਇ ॥**

**ਅੰਗ - 1375**

The drop of soul, ray of the soul got entangled in the trap of mammon -

*“Millions of wise men have striven and failed. It can be separated not.”*

**ਅਨਿਕ ਸਿਆਨੇ ਪਚਿ ਗਏ ਨਾ ਨਿਰਵਾਰੀ ਜਾਇ ॥ਅੰਗ - 1375**

Many made Himalyan efforts to get themselves emancipated from the mammon. But they failed due to lack of proper guidance. The Sadhus or ascetics of ancient times had the proper formula to get rid of mammon. They could convert iron into gold. With that formula they could transform the elementary atoms. In Chemistry there was a formula with which silver and gold could be prepared. But they kept their formula a secret. Some found ‘Paras’ (a touchstone) which could convert metals into gold. Similarly there is a formula with which man, the pure soul, stuck up in the mammon, can be redeemed. For the present the soul is in degenerated state -

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

**ਕਬੀਰ ਨਿਰਮਲ ਬੁੰਦ ਅਕਾਸ ਕੀ ਪਚਿ ਗਈ ਭੂਮਿ ਬਿਕਾਰ ॥**

**ਅੰਗ - 1375**

The pure soul got alienated from its source which is God. It got alienated from the association of holy saints as well -

*“Know thou this wise, that without the saints association it becomes like the ashes of furnace.”*

**ਬਿਨੁ ਸੰਗਤਿ ਇਉ ਮਾਨਈ ਹੋਇ ਗਈ ਭਠ ਛਾਰ ॥ਅੰਗ - 1375**

With disconnection from the source, what happened?

*“It became ashes of the furnace.”*

**.....ਹੋਇ ਗਈ ਭਠ ਛਾਰ ॥**

**ਅੰਗ - 1375**

Then how to revert to the original position? How to get united with the Supreme soul. Guru Ji takes pity on the jiva (man regarded as helpless creature) trapped by mammon -

*“Maya has spread out its net and in it has placed the bait.  
The avaricious bird is snared and cannot escape, O my  
Mother.’*

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

Maya (delusion) has spread its net all around. The soul acknowledges its separate identity which is not there. Without self realization, therefore, man is just a beast. Because he is suffering from the evils, jealousy, hatred, insolence, slandering, usurping the rights of others, wrath, lust, attachment and avarice. He has the weakness for sex, smell, beauty, taste, property, ruling over others and caste. The person under the influence of these five evils and the person who takes bath in the rivulets of “Hans” (cruelty), “Het” (worldly love), ‘Lobh” (avarice), Kop (wrath) suffers -

*By falling into them, the mortal is burnt,  
O Nanak! Emancipation is obtained by sticking to good  
deeds.’*

**ਪਵਹਿ ਦਝਹਿ ਨਾਨਕਾ ਤਰੀਐ ਕਰਮੀ ਲਗਿ ॥ ਅੰਗ - 147**

Guru Ji says that such a person is not human being though he has the body of a man. His thinking is below the human level. All this is happening due to the domination of mammon all over. For emancipation self realization is essential. The man living in the family claims, “This is my son, my daughter and my property. So and so has insulted me. I will break my relations with him.” This word “My” or “Iness” is false. Guru Ji says how get to out of the net of “Iness”?” Taking pity on him Guru Ji says -

*“The avaricious bird is snared.’*

**ਤ੍ਰਿਸਨਾ ਪੰਖੀ ਫਾਸਿਆ..... ॥ ਅੰਗ - 50**

Instead of getting out of this trap he further claims, “I am quite happy, I have been given promotion, I have a

flourishing business, my sons have been adjusted in good jobs, I have a nice piece of land, I have purchased the tractor and car.” The poor man does not get out of “My” or “Iness”.

*“He does not wriggle out of mammon.”*

.....**ਨਿਕਸੁ ਨ ਪਾਏ ਮਾਇ ॥** ਅੰਗ - 50

Maya (delusion) is so sweet that man can't get out of it -

*“The birds of the beautiful trees fly and go in four directions.”*

**ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ ॥** ਅੰਗ - 66

The bird has settled on the tree. Similarly the Jiva is settled in the body. He flies and flies. Whether he is meditating or contemplating; holding *Kirtan* or doing other things. He flies in all the directions -

*The more they fly.”*

**ਜੇਤਾ ਉਡਹਿ ..... ॥** ਅੰਗ - 66

With flying vaguely peace cannot be achieved. Guru Ji says -

*“The more they suffer.”*

.....**ਦੁਖ ਘਣੇ..... ॥** ਅੰਗ - 66

Not only limited distress. But infinite pain they suffer -

*“They ever burn and bewail.”*

.....**ਨਿਤ ਦਾੜਹਿ ਤੈ ਬਿਲਲਾਹਿ ॥** ਅੰਗ - 66

With burning he naturally bewails. In this way the life of a being comes to end and he gets into the circle of births. The poor being does not understand what actually he is. We have just heard the order of Guru Ji -

*Wandering and wandering, I have met the saintly person, the Perfect Guru, and he has explained to me.’*

**ਫਿਰਤ ਫਿਰਤ ਭੇਟੇ ਜਨ ਸਾਧੂ ਪੂਰੈ ਗੁਰਿ ਸਮਝਾਇਆ ॥**

ਅੰਗ - 676

We can achieve our noble goal by following the essence of this hymn. We can find out the way for emancipation. For

that mind has to be trained. But mind is not ready to accept reason. The foolish mind goes on bowing and offering beautiful coverlets to Guru Granth Sahib. It would arrange Akhand Path and *Kirtan* and bring Parshad. Not only this. This mind would quarrel that his Guru is the best. But this mind is not ready to understand the true meaning of even one word of Guru Granth Sahib. Guru Ji says -

*“To accept the command is the best of services.”*

**ਆਗਿਆ ਸਮ ਨਹੀਂ ਸਾਹਿਬ ਸੇਵਾ ॥**

Guru Ji says that the best service of the devotee towards him is to accept his advice. Because whatever he says is not his own -

*“By myself I know not what to speak.*

*I utter all, that is the command of my Lord.”*

**ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ**

**ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ ॥**

**ਅੰਗ - 763**

Guru Ji says that whatever he says has come from God Himself. Hence man must listen to it carefully and accept it. But man is not ready to listen to him. He is interested in the stories of the worldly people because those have come from the *realm of Maya*. He prefers them because he himself lives in the world of *maya*. Man does not love the advice of the Guru. He neither likes nor understands the preachings of the spiritual realm. As a matter of fact he does not believe in spiritual things. He does not proceed an inch towards the true path. He remains where he was like the tail of the dog which is not straightened even by putting it in the pipe for twelve years. Likewise the man recites Gurbani, holds *Kirtan* and meditation; gives in charity and does service. But he does not obey the command of the Guru. For his guidance he is told about gnosis and sermons. But he does not follow. Even the following verse is not understood by him -

*“Nanak, the world tree bears the fruit of love for mammon*

*and upon it perch two birds (Guruward and self ward persons).*

**ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦੁਇ ਪੰਖੇਰੁ ਆਹਿ ॥ ਅੰਗ - 550**

On the tree of intellect two birds have perched. One bird says, "I do, I undergo consequences of my deeds, I am black, I am white, I am religious etc etc." This rut of "Iness" ties him in chains. He enters lives after lives -

*"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."*

**ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥**

**ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥**

**ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥**

**ਕਈ ਜਨਮ ਹੋਵਰ ਖਿਖ ਜੋਇਓ ॥**

**ਅੰਗ - 176**

This is the consequence of ego of man -

*"The nature of ego is this, that man goes about his business in pride. The trammel of ego is this that man again and again enters into lives."*

**ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥**

**ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥ ਅੰਗ - 466**

Deeds of man rope him in -

*"If mortal does deeds then he is bound and if he does not, then is he slandered."*

**ਕਰਮ ਕਰੈ ਤ ਬੰਧਾ ਨਹ ਕਰੈ ਤ ਨਿੰਦਾ ॥**

**ਅੰਗ - 1019**

The second kind of bird is -

*"These birds have no wings; and are not seen while coming and going."*

**ਆਵਤ ਜਾਤ ਨ ਦੀਸਹੀ ਨਾ ਪਰ ਪੰਖੀ ਤਾਹਿ ॥ ਅੰਗ - 550**

The second type of bird is without wings. It does not take flights. It is ever blissful.

Now Guru Ji says to man, “You identify yourself. Whether you belong to the first or second category?” He claims to belong to the first category. This is shadow which remains with man wherever he goes. That shadow is not man. The shadow which is seen in the mirror is not real. The real is he whose shadow is visible in the mirror. So the shadow of blissful bird (Sat, Chit, Anand) falls on the body. Under the influence of mammon this shadow is converted into “Iness” and the chapter of the pains of man is started. In order to finish this ego or “Iness” several methods are adopted. Those are holding of *Kirtan*, meditation of the Name, contemplation, showing mercy, and sympathy, remaining calm and non-aggressive and observing several other virtues. These ways are adopted to rescue the entrapped being and make him realize the significance of gyan or gnosis or knowledge about his “self”. But the being does not inculcate faith in the reality of his self. In order to bring this faith Guru Granth Sahib comprising 1430 pages, guides man. Guru Granth Sahib says that God pervades within and without man. With this belief wandering of man shall finish. But we see the man in frustration and anxiety. He suffers losses in business. If God is all pervasive, then why so? Because man does not have faith in the existence of God everywhere. With faith alone can reality dawn on man -

*“Into whose heart the faith in the Lord has entered, unto the mind of him, the essence of Divine Knowledge is revealed.”*

**ਜਾ ਕੈ ਰਿਦੈ ਬਿਸੁਆਸੁ ਪ੍ਰਭ ਆਇਆ ॥**

**ਤੁਤ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ ॥**

**ਅੰਗ - 285**

Deep faith follows the emergence of the essence of the Divine Knowledge and perishing of pain. So, Guru Ji insists on meditation of the Name of God above all other methods of contemplation. Recitation and meditation of the Name make man merge in the Name and abide therein and become

one with the Name -

*“I abide in the Name, and the Name has come to abide within my mind.”*

**ਨਾਵੈ ਅੰਦਰਿ ਹਉ ਵਸਾ ਨਾਉ ਵਸੈ ਮਨਿ ਆਇ ॥ ਅੰਗ - 55**

I (God) abide in the Name. Search Me therein. I am also within you (man) just search me there -

*“He is in the soul and the soul is in His ownself.”*

**ਮਨ ਮਹਿ ਆਪਿ ਮਨ ਅਪੁਨੇ ਮਾਹਿ ॥ ਅੰਗ - 279**

The real awakening of the body is awakening in God. But the body does not awake. The body works and moves. There is chemical action in the body. With that chemical action we feel some activity in the body. But over all this activity some supreme power is present. He is real self of man. He should, therefore, be identified -

*“My soul thou art the embodiment (image) of Divine Light. So know thy source.”*

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

The source can easily be identified with the aid of realized souls. For this man should have firm determination.

Yesterday I visited a village. The house where I had to go was close by. The tents put up there were visible. The voice of *Kirtan* was also audible. But I could not find the way to the house. We stopped to guess the way to the house. But the path to the house was full of water. At that time one villager happened to reach there. He said, “You take back your car.” I did so. Then he piloted us to the right path by running before the car. That path ran straight to the house.” It struck me that it was day. We are hearing the voice. The house was close by, hardly at a distance of one hundred and fifty yards, but we could not find the path to the house without guidance. Likewise the spiritual path which is not visible, and is called a secret path, and is ineffable, cannot

be found without proper guidance. In Guru Granth Sahib a mention has been made of *Sadhus, Braham Gianis, Saints* and *Gurmukhs*. Repeated mention of Sadhu and Saint has been made most. Still there is the greatest hatred developed in our minds about them. Then how shall emancipation be attained? Hatred for saints shall lead to destruction. It is so due to our past deeds.

Man comes, spends life, eating and drinking like beasts, and goes away. Man is born and grows to be young. He is then married and he nourishes his children. He educates them and gets them married. He becomes old and grumbles. So grumbling he departs with a bundle of sins and vicious deeds. He enters the circle of births and gets on to a long journey. So, the holy assembly! the society of the saints is great -

*“Singing of God’s praise in the saints’ society is the highest of all deeds.”*

**ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥**

**ਅੰਗ - 642**

Singing of God’s praise and society of saints have been emphasized most in Guru Granth Sahib. There is no confusion about their meaning. Similarly definition of the Khalsa has also been clearly given -

*“Spiritual Ecstasy who has known is pure.*

*There is no difference between him, myself and the Lord.”*

**ਆਤਮ ਰਸ ਜਿਹ ਜਾਨਹੀ ਸੋ ਹੈ ਖਾਲਸ ਦੇਵ ॥**

**ਪ੍ਰਭ ਮਹਿ, ਮੋਹਿ ਮਹਿ, ਤਾਸ ਮਹਿ, ਰੰਚਕ ਨਾਹਨ ਭੇਵ ॥**

**(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ ’ਚੋਂ)**

Brahamgiani and the Khalsa are synonymous. Anybody who has tasted the spiritual delight, says Guru Ji, there is not the slightest difference between him, myself and the Lord. The scholars have given distorted image of the Khalsa in their books. Maharaj Ji says -

*“Perfect Divine Light shines in whose mind,  
He should be considered pure amongst the impure.”*

**ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ, ਤਬ ਖ਼ਾਲਸ ਤਾਹਿ ਨਖ਼ਾਲਸ ਜਾਨੈ ॥**

Amongst the impure, he is pure in whose mind perfect Divine Light shines. We have started adding *Brahm Giani* and *Khalsa* after our names. But Guru Ji calls him Khalsa or Brahmgiani who has known his real self.

Similarly everybody is calling himself “Sant”. So, we are required to attend the society of realized souls only. In their association the praise of the Lord be sung with perfect technique. Guru Ji says that singing of the praise of the Lord by a blind mind will make no difference to that mind. The singers and the listeners are blind to the realization. But when we hold *Kirtan* with awakened mind then whatever is said is converted into the arrows of the bold -

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

**ਕਬੀਰ ਸਤਿਗੁਰ ਸੂਰਮੇ ਬਾਹਿਆ ਬਾਨੁ ਜੁ ਏਕੁ ॥**

**ਲਾਗਤ ਹੀ ਭੁਇ ਗਿਰਿ ਪਰਿਆ ਪਰਾ ਕਰੋਜੇ ਛੇਕੁ ॥ ਅੰਗ - 1374**

The arrows of the Guru (Gurbani) are completely mighty but those who shoot (sing) are not perfect. Hence these arrows of Gurbani do not strike the minds. Hence, holy assembly! I advise you to know yourself. Only then will there be some benefit of rising early. Struggle against the domination of mammon and try to get yourself emancipated from it. There are various hand cuffs and chains around you. They will be shattered if we try to break them one by one. By getting early we may go to the heavens after our deaths. Immense pleasures will be available there. But we will miss our real target until we achieve the Divine Knowledge. The man can be freed from births and deaths with the shining of Divine Light in the mind. So Guru Ji says -

*“Wandering and wandering, I have met the saintly person,  
the perfect Guru and he has instructed me.  
All other devices avail not, so I meditate only on the Lord  
God’s Name.”*

**ਫਿਰਤ ਫਿਰਤ ਭੋਟੇ ਜਨ ਸਾਧੂ ਪੂਰੇ ਗੁਰਿ ਸਮਝਾਇਆ ॥  
ਆਨ ਸਗਲ ਬਿਧਿ ਕਾਂਮਿ ਨ ਆਵੈ  
ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥ ਅੰਗ - 676**

Luckily we have met the saint. Now turn to meditation of the Name, by abandoning other methods, as has been said in Guru Granth Sahib. Guru Ji says repeatedly that try to understand that the Name abides within the mind -

*“The nine treasures and the Nectar are Lord’s Name  
Within the human body itself is its seat.”*

**ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥  
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ੍ਰਾਮੁ ॥ ਅੰਗ - 293**

Guru Ji gives clear hints as to where the Name is located -

*“There is deep meditation.”*

**ਸੁੰਨ ਸਮਾਧਿ..... ॥ ਅੰਗ - 293**

The ideas do not cross the mind there -

*“Melody of celestial music there.”*

**.....ਅਨਹਤ ਤਹ ਨਾਦ ॥ ਅੰਗ - 293**

There is perfect bliss -

*“The wonder and marvel of it cannot be narrated.”*

**ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥ ਅੰਗ - 293**

So, dear devotees recite Gur Mantar (Waheguru) for the attainment of the Name, praise the Lord, recite Gurbani and proceed with clean life. Only then shall we advance towards our goal.



## Discourse - VII

Since early morning you have been hearing the praise of the Lord. Prayer has also been held for the purpose for which this holy function is held. After that Guru Ji has shown us a way in his Hukam Nama (The command of the day) for today. From this order of Guru Ji one thing can be understood that man is confronted with one or the other job during his life time. It may be regarding the starting of education of the child or holding a marriage or starting some business or service. In this way man is always faced with several jobs. At no time he is free from such problems. Maharaj says that man always desires success of his jobs. If he goes on a journey prayer is held for his safe return after doing his work successfully. For success in life, we give in charity; we go to the astrologers for consultation regarding the auspicious day on which the business can be started and how it should be done. For safe journey towards the East or any other direction we consult the astrologer. In this way the man remains wavering and does not get firm support with the aid of which his all actions can result in success.

There used to be a medicine, with the name of Amrit Dhara, in the past. The Vaidis and Hakims (doctors especially practising Ayurvedic science) used to claim that it could cure 32 diseases. A drop of it was taken along with a sugar candy (piece) and the patient felt relief. It was taken for stomach ache or cold or bad digestion or any other problem and the patients felt relief in all maladies with one medicine.

Similarly Guru Ji has told us about a panacea for all our problems here and hereafter, where we shall be totally helpless otherwise. The panacea is love for the feet of the Lord with which our mind should be imbued. Prima facie resort to this recourse looks very easy. But practically it is most difficult.

Because our mind is full of filth. There are infinite desires and temptations in our mind. Then there may be desires, may be for earning wealth or pride. The man is bedevilled with the notion that none in the world is his equal. This kind of complex is the worst. Even meditation and recitation of the Name go waste if the egotism does not disappear. The devotee may get good reward for meditation and other virtuous deeds but the disease is not cured and man enters the circle of existences.

In this way our minds are smeared with wrath and hatred. The mind should be cleared of all such evils. Only then can feet of the Lord abide in our mind. So the mind has to be crystal clear. But how to achieve this Himalyan goal. It is well nigh impossible to get rid of these evils. Take the care of wrath or lust. By habit the evil doer will either suffer or justify his evil. Here Guru Ji comes to our rescue and suggests one or two remedies with the condition that those should be adopted sincerely. But it is not done ordinarily. Man stands before Guru Granth Sahib and prays -

*“Evil doer, sinner, apostate, I am.*

*Thief, bad character, gambler and full of lust, I am.*

*Slanderer, dishonest and cheat, I am.*

*Full of lust, wrath, avarice, attachment and pride I am.*

*Unfaithful, thankless, I am liked by none.*

*Pray to God, O slave, He is merciful.*

**ਹਉ ਅਪਰਾਧੀ ਗੁਨਹਗਾਰੁ ਹਉ ਬੇਮੁਖ ਮੰਦਾ।**

**ਚੋਰ ਯਾਰ ਜੁਆਰਿ ਹਉ ਪਰ ਘਰਿ ਜੋਹੰਦਾ।**

**ਨਿੰਦਕੁ ਦੁਸ਼ਟੁ ਹਰਾਮ ਖੋਰੁ ਠੱਗ ਦੇਸ ਠਗੰਦਾ।**

**ਕਾਮੁ ਕਰੋਧੁ ਮਦੁ ਲੋਭੁ ਮੋਹੁ ਹੰਕਾਰੁ ਕਰੰਦਾ।**

**ਵਿਸ਼੍ਵਾਸਘਾਤੀ ਅਕ੍ਰਿਤਘਣ ਮੈ ਕੋ ਨ ਰਖੰਦਾ।**

**ਸਿਮਰਿ ਮੁਰੀਦਾ ਢਾਡੀਆ ਸਤਿਗੁਰੁ ਬਖਸੰਦਾ।**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 36/21**

Such prayer made sincerely and genuinely can work

wonders. Because we are actually so. But such prayers are made by us superficially. Whereas Bhai Gurdas Ji made this prayer genuinely. Confession made earnestly results in the disappearance of ego and emergence of humility. Moreover, false superiority complex vanishes from the mind of man and joins Kabir thus -

*“Kabir, I am the worst of all, except me, every one else is good. Whosoever realizes thus, he alone is my friend.”*

**ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭੁ ਕੋਇ ॥**

**ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ ॥ ਅੰਗ - 1364**

Kabir Ji says, “I am bad alone. The whole world is good besides me.” To consider oneself lower than others is really great. Guru Ji says -

*“I am not good. Others are not bad.”*

**ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ ॥**

**ਅੰਗ - 728**

But this thinking should emerge from the core of hearts. It should not be formal. Then all problems are finished. However, it does not happen actually. Guru Ji says -

*“From the mouth everyone repeats God’s Name; but only a few enshrine it in their heart.”*

**ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਸਭੁ ਕੋ ਕਰੈ ਵਿਰਲੈ ਹਿਰਦੈ ਵਸਾਇਆ ॥**

**ਅੰਗ - 565**

Rare people say the things from the core of their hearts. Others say it superficially. It is thus evident that the man must love humility like the persons blessed with Divine Knowledge. They think so because they find the presence of God in every person. They do not see any one else other than the Lord. “Iness” does not exist in their minds. Instead God abides there.

The second method, as told by Guru Ji, is the praise of the Lord. It is essence of all other means, like penances. But praise of the Lord should be done with proper understanding

and by seeing God before you. Some persons sing praises with blind mind. They do so for the sake of singing. The hymns they sing may influence the minds of listeners. They themselves remain unaffected. Suppose the singer sings hymns of pangs of separation. But he himself has not felt pang of separation. Then hymns shall not influence his mind. Maharaj says that such singers sing falsely. They narrate stories falsely. They are not influenced by those stories. Singing sabads with true concentration is supreme. Because *Kirtan* takes away all evil thinking of mind like heavy showers of rain. In meditation our deeds appear before us and disturb the mind. Memory starts dominating and very old stories of our deeds, may be twenty or thirty years, come before us when we go deeper in contemplation. It is just like the mud of a narrow pond. It immediately comes up when touched by the feet of the person trying to take bath there. Similarly when we sit in meditation or recite Gurbani our suppressed deeds rise of their own. However, it does not happen when we are singing praises of the Lord or holding *Kirtan*.

With *Kirtan*, held devotedly, God is enshrined in the mind. Thereafter, the blessings awaiting us, rush towards us. During the meditation a time or a moment does come when the mind is in perfect concentration. Then the voices are heard saying, “You just think of me. I would show you the things here from one thousand miles. You just remember the man. He will come. If you require money. Support would come right now.” Maharaj Ji says about this -

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

**ਨਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ  
ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ ॥**

**ਅੰਗ - 649**

It is thus clear that all your works can be successful if you enshrine God in your mind. The celebration of birthdays

are worth while if done with due consideration.

Man is sleeping. Maharaj says he alone is not sleeping. The whole world is sleeping under the powerful current of Kings, Satav and Tamas attributes. The sleep entered the consciousness of man under their tremendous influence and the man went to sleep -

*“Under three attributes slept the world;  
And the night (of life) passed sleeping.”*

**ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ ॥**

**ਅੰਗ- 649**

Our life is passing in our sleep. Guru Maharaj cautions us to awake -

*“Awake, O man, be awake; why art thou sleeping heedlessly.  
The body that was born with thee, even that shall not go  
with thee.”*

**ਜਾਗ ਲੇਹੁ ਰੇ ਮਨਾ ਜਾਗ ਲੇਹੁ ਕਹਾ ਗਾਫਲ ਸੋਇਆ ॥**

**ਜੋ ਤਨੁ ਉਪਜਿਆ ਸੰਗ ਹੀ ਸੋ ਭੀ ਸੰਗਿ ਨ ਹੋਇਆ ॥**

**ਅੰਗ - 726**

Guru Ji warns the mind, not the body to awake. To the body Guru Ji says -

*“O my body, what deed hast thou done by coming into this  
world.*

*What deed hast thou done, O body of mine, since thou  
comest into this world.”*

**ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ**

**ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ ॥**

**ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ**

**ਜਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥**

**ਅੰਗ - 922**

God placed His Light in the body -

*“O my body! God placed His Light into thee and then thou  
didst come into this world.*

*The Lord put His Light into thee and then didst thou come*

*in this world.”*

**ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ  
ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥  
ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ  
ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥**

**ਅੰਗ - 921**

Guru Ji asks the body as to what good deed has been done by him. He has not enshrined God into his mind. Guru Ji asks the man, the soul, the intellect, the thoughts; the mind, the man as a whole to awake. The mind has been asleep for the last myriads of births and has passed through most difficult species before coming to this world -

*“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 time to meet.  
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**

Man becomes dog and cat due to evil deeds. Only the Name of God can save him from such eventualities -

*“On the path whose miles cannot be counted;  
God’s Name shall there be the viaticum with thee.  
The journey, when there is arch pitch darkness, there, the  
light of God’s Name shall be with thee.’*

**ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥  
ਹਰਿ ਕਾ ਨਾਮੁ ਉਹਾ ਸੰਗਿ ਤੋਸਾ ॥  
ਜਿਹ ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥  
ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜਿਆਰਾ ॥  
ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੁ ॥  
ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੁ ॥**

**ਅੰਗ - 264**

The man is blessed with several gifts with the recitation of the Name -

*“By Lords’ meditation, man enters not the womb.  
By Lords’ meditation the torture of death flees.  
By Lord’s meditation, death is removed.  
By Lord’s meditation, the enemy keeps away.”*

ਪ੍ਰਭ ਕੇ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ ॥  
ਪ੍ਰਭ ਕੇ ਸਿਮਰਨਿ ਦੁਖੁ ਜਮੁ ਨਸੈ ॥  
ਪ੍ਰਭ ਕੇ ਸਿਮਰਨਿ ਕਾਲੁ ਪਰਹਰੈ ॥  
ਪ੍ਰਭ ਕੇ ਸਿਮਰਨਿ ਦੁਸਮਨੁ ਟਰੈ ॥  
ਪ੍ਰਭ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥  
ਪ੍ਰਭ ਕੇ ਸਿਮਰਨਿ ਅਨਦਿਨੁ ਜਾਗੈ ॥

ਅੰਗ - 262

With the meditation of the Name man awakes not to sleep again. For this purpose, Maharaj says, man should wake up early and sit in meditation of the Name of God. Gradual efforts in this direction would enable man to follow this practice. God will also abide in the mind. Enshrinement of God in mind brings happiness and bliss and love and pure love. Then confusion, wrath and hatred do not enter the mind. With this enshrinement of God completely, the mind changes totally. That mind will be -

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

*As is joy, so is sorrow for him. In that state, there is everlasting happiness and no separation from God. As is gold, so is dust for him. As is nectar, so is sour poison for him. To him as is honour, so is dishonour. As is pauper, so is the king. He, who deems that what God puts in vogue, is the proper way, that man, O Nanak, is said to be emancipated while still alive.”*

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥  
ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥  
ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ॥

**ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥**  
**ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥**  
**ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥**  
**ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥**  
**ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥**  
**ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥**  
**ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥ ਅੰਗ - 275**

With the meditation of the Name devotedly man is emancipated while still alive and he passes his life happily. While attending to his normal duties of this life he departs for his true home, never to return again. If at all he reverts to this, he does so with his own will -

*“The God conscious being comes and goes without fear.”*

**ਗੁਰਮੁਖਿ ਆਵੈ ਜਾਇ ਨਿਸੰਗੁ ॥ ਅੰਗ - 932**

This visit of the emancipated man to this world is not the result of his deeds. He is sent by the Lord for the welfare of the humanity. Otherwise he lives in perfect bliss hereafter perpetually.

Now ponder over two aspects of life. One is life of insolvency. The life is spent in wealth collection which does not go with the man. Then man bemoans. The other is life of remembrance of the Lord for ever and doing worldly things just for formality sake. Men living this type of life remain busy in meditation and attending the holy assembly of saints. They achieve Divine Knowledge and consequently their egotism perishes. They realize their real self. They are ever exalted and are happy here and hereafter.

One is life of insolvency. The second is wealthy life. Now ponder over the two and decide which is better.



## Discourse - VIII

With the grace of God only mighty souls dare come to the holy assembly, braving cold and fog and covering long distances at 2 a.m. Only the God blessed come in the presence of the Guru despite storm and heavy rain. They dare cross a sea or the ocean to reach the Guru. It has not come to the fortune of all. Because attendance of holy assembly is invaluable. Nobody knows the value of the great reward for rising early and hearing the praise of the Lord. But so many folds of filth have been deposited in men of the world that nobody even thinks of attaining this profit. Man runs after money and other pleasures. But the result of these pleasures is distress and pain. Contrarily coming into the society of holy saints and the presence of the Guru is blissful.

Guru Ji says that the world is drowning and diving in a blind well where there is no distinction of friend and foe. So Guru Ji prays for the redemption of the world. The easiest way to come out of the blind well is the availability of ladder of holy assembly. With the grip of this ladder man can come out of the blind well gradually. Man is in distress and for his happiness Guru Ji has said in his order of today (*Hukamnama*) that man should abandon “Iness” or egotism which is the source of all diseases. More and more liking of “Iness” leads to all frustrations, losses, embarrassments and obstacles. “Iness” also results in virtuous and vicious deeds by man (egoist). If the egoist says that it is will of Waheguru, it cannot be worthwhile. Because the egoist does not say so from the core of his heart. His saying so is superficial. Guru Ji says -

*“Everyone says that the Lord is, but One,  
but each one is engrossed in ego and pride.”*

**ਏਕੋ ਏਕੁ ਕਹੈ ਸਭੁ ਕੋਈ ਹਉਮੈ ਗਰਬੁ ਵਿਆਪੈ ॥ ਅੰਗ - 930**

It is no use saying “God is One; God is One” in ego and pride. Because in such conduct of the egoist he cannot escape frustrations; the seed of vice and virtue is not destroyed, coming into lives does not cease. He will go on taking births and dying; meeting and separating. He would face frustration and wrath. Because the seed of “Iness” is there in the mind of the egoist; and it is the source of all evils. Roughly “Iness” comprises mind, body and wealth. So the egoist makes the rut of “My mind; My body and My wealth.” But all these three items are bristle with infinite pain. Though it is extremely difficult to escape the complex of “Iness”, yet it can be done by placing “Iness” on the feet of Guru Ji. With this daring feat half of the pains of man shall vanish. Further if the reality that the soul is simply a watcher of the body dawns on man then it becomes easy to leave “Iness”. He also realizes that he has already passed through millions of such bodies due to the pride of “Iness”. Guru Ji says that to break or end this circle of coming into lives, all the three, mind, body and wealth should be given to the Guru who is very judicious and graceful -

*“My body belongs to the saints; my wealth to the saints and to the saints I have entrusted my mind.”*

**ਤਨੁ ਸੰਤਨ ਕਾ ਧਨੁ ਸੰਤਨ ਕਾ ਮਨੁ ਸੰਤਨ ਕਾ ਕੀਆ ॥**

**ਅੰਗ - 610**

Now the devotee has given “Iness” mind, body and wealth to the Guru. Then nothing is left. Guru is also very affectionate. He will also bless the devotee with Divine Knowledge which ensures bliss and perfect silence “Param Maun”. Theoretically it is very difficult to understand all these significant issues. But with gradual practice they are understood properly.

King Janak was much aggrieved due to a dream he had

eight year earlier. He would not disclose his inner feelings to anyone and looked almost half mad. In the dreadful dream he lost his kingdom and was badly humiliated. He became a beggar. But his kingdom was intact -

*“It is like a king falling asleep on his throne and becoming a beggar in dream. His kingdom is intact, but separating from it, he suffers pain.*

*Such indeed has been my condition.”*

**ਨਰਪਤਿ ਏਕੁ ਸਿੰਘਾਸਨਿ ਸੋਇਆ ਸੁਪਨੇ ਭਇਆ ਭਿਖਾਰੀ ॥  
ਅਫਤ ਰਾਜ ਬਿਛੁਰਤ ਦੁਖੁ ਪਾਇਆ ਸੋ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥**

**ਅੰਗ - 658**

After the dream the king developed a complex that his running kingdom while awake might also be a dream in reality. He therefore, wanted to be sure whether the sight of the dream or what he was seeing, while awake, was true. He tried for eight years to arrive at the correct conclusion, but in vain. He invited all the renowned scholars of India to stay with him till they could give appropriate answer of his question. He served them well during their stay and sent maintenance allowance to their families.

At that time there was a young boy of eight or nine years of age. Divine Light had dawned on him. He heard all about the anxiety of King Janak. He also learnt about the question “whether this or that is true? ”Which he had put to the scholars. The young boy expressed his surprise about the ability of the scholars to his mother and sought her permission to visit King Janak. He also told his mother that there was simple answer to the question which he would be able to give to King for his perfect satisfaction. He got the palanquin and reached Mithlapuri. He told the courtiers of the King that he had come to give the answer to the question of the King. In response to his offer the assembly of the scholars was held. He also came. There were eight curves in

his body. While walking he looked one side and set his feet in the other direction. He did not have control over the movement of his limbs. Seeing him, the scholars who were awaiting his arrival and were anxious to know as to what kind of the boy could be, laughed aloud. Because they were thinking that they had been holding discourses for eight years to find the apt reply but they had failed. Then how could a child furnish the answer? Seeing them ridiculing him Ashtawaker (his name which meant one having eight curves or Eight-curved one) realized that there was none Divine Light blessed, in the whole assembly. They could go to only outer appearance of the skin and were thus “Charam Darshi” or traders of leather. Seeing them so, he jeered at them and said, “O King! you have been engaged with these traders of leather for eight years. How could they afford solution of your problem?” Hearing the child all scholars were stung with wrath. They sprang up, and asked the King, if he had called the child for their humiliation and disgrace. Some others said they would curse him. All of them spoke in different languages. They further said, “O King! we don’t want to say much keeping in view the sobriety of the function. But you should award punishment to this child for disgracing and taunting all the scholars unnecessarily. He has used the word of *chamar* (menial) and leather dealers for the scholars.” The King Janak said, “*Brahm Rishi Ji!* you hear yourself that the scholars and Rishis, attending the assembly are enraged over your remarks. I have also heard them. Consequently they are using intemperate language against you. Please calm them and explain as to why you have made the irritating remarks.” Ashtawaker said, “O King! I have used these words quite correctly. They should ponder over in their minds why they laughed when I came. You just ask them as to why they laughed after seeing me. Why had they not laughed before that? I thought that they had laughed over my ugly face and

curved body. If ignorant people laugh over such sight, it does not matter. They are blind. The wise people do not lose temper over them. But I had the impression that I had come to attend the assembly of great scholars and *Rishis*. Seeing them I would attain peace. So I came with full respect for them. But when they saw and jeered at me my faith was shaken and I started thinking differently about them. It came to my mind that they did not know even this much that body is the abode of soul. The soul is without any curve. In the sugarcane the juice is without curves whereas there may be some curves in the sugarcane itself. Similarly the flowers may be scattered. But there cannot be any flaw in their smell. As these great people had come down from "*Atam Drishti*" (*seeing the soul pervading all bodies*) to "*Charam Drishti*" (*seeing only the body and not the soul within*) I used these words because they had seen my outer body and not the soul within. Now it is for these great people to decide the problem before we proceed further."

Hearing the words of the child, all the scholars lowered their heads. They realized that they had mere knowledge on the basis of which they could deliver high discourses. But they did not have faith in that knowledge. They did have the knowledge of intellect, but not of soul. They had been trying to know the soul but they had not succeeded. They did have a glimpse of the Divine Knowledge when they sat in meditation with full concentration. Thereafter they again reverted to Charam-skin knowledge. At that moment he asked the King if the great people had still any grievance? King said, "O Great people! let me know if you have any objection?" To this there was no reply. After that Ashtawaker advanced and sat on the sandle low stool and said, "King! now you put the question to me." His question was "whether this or that is true?" Hearing the question he said, "King! you are not putting your question in detail. This is the reason that

these great scholars cannot answer your question. As the question is brief, the reply shall also be brief : “This, as well as that both are false.” This reply could neither satisfy the King nor the participants of the assembly. So King said, “Your Holiness! I have not followed fully, what you have said.” On this Ashtawaker gave the following explanation of his brief answer.

Ashtawaker said, “King! you had a dream about eight years ago. In that dream you were dethroned and turned out of your kingdom with disgrace and humiliation. In distress that dream had so deep effect on you that you developed a serious doubt in your mind. Consequently you felt it difficult to decide whether this or that was true. Both of them are false. In the world, waking condition or dreaming condition, both are false. Here only God is true because in the world no body else has come; nor will ever come. God is playing His sport. In this sport man establishes his own identify of “Iness” which results in pain.”

Hearing Ashtawaker like this King Janak and others felt peace. They were satisfied. So they thanked him. King Janak also declared in that august assembly that he wanted to adopt a Guru because he had been told by Ashtawaker, the great soul, that he had been suffering so long as he was without a Guru. However, “I would put my one foot in the stirrup of the saddle on the horseback and by the time I put my second foot in the stirrup of the other side, if some one blesses me with Divine Knowledge I would accept him as my Guru.”

The horse with saddle was brought there. But none dared to sit on the sandal stool for the above said purpose. At that critical moment also that very child (Ashtawaker) came forward and occupied the stool and said, “Bring the horse here.” The horse was brought there. After that the child said, “Now tell me what you want”. The King, as already declared,

got ready to jump over the horse. But before that he repeated his condition and tried to mount the horse. On this Ashtawaker said, "Stop! when you are enlightened with the Divine Knowledge you will not be left with anything. Then how will you give the initiation gift?" The King pondered over that question and said, "Maharaj! you be kind and tell me." Ashtawaker said, "After the attainment of Divine Knowledge you will have no attachment with your kingdom, family and the world. You will reach the Truth and you will understand the essence. You should, therefore, give initiation gift first when you have not attained the Divine Knowledge." Because about the remedy Maharaj says -

*"Egotism is chronic malady; the remedy also lies therein."*

**ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥ ਅੰਗ - 46**

The remedy of egotism has been kept in 'egotism' and not in Divine Knowledge. Then the King said, "Maharaj! tell me what I should offer?" He said, "Give me three things - body, mind and wealth". The King went and consulted his queens about this demand. They agreed for the sake of achieving gnosis. The King came and offered all the three to Ashtawaker. He washed his hands and face and said, "Maharaj! my body, mind and wealth are yours from today. I will not be keeping anything with me."

*"Kabir nothing is mine within me. Whatever, there is, that is Thine, O Lord."*

**ਕਬੀਰ ਮੇਰਾ ਮੁਝ ਮਹਿ ਕਿਛੁ ਨਹੀ ਜੋ ਕਿਛੁ ਹੈ ਸੋ ਤੇਰਾ ॥**

**ਅੰਗ - 1375**

*I offer everything to you.*

*"If I surrender unto Thee, what is Thine, what does it cost me?"*

**ਤੇਰਾ ਤੁਝ ਕਉ ਸਉਪਤੇ ਕਿਆ ਲਾਗੈ ਮੇਰਾ ॥ ਅੰਗ - 1375**

The King broke his relation with body, mind and wealth.

After that he tried to raise his foot to mount the horse. But Ashtawaker said, “O King stop! why have you moved your body?” He said, “I want to mount the horse.” He again said, “Just think! you have given all the three things to me - body also. Now the body will move on my direction. Horse is included in wealth which you have given me. Mind creates thoughts. You have given me the mind as well. Now tell me what is there in you which creates the urge to mount the horse?” When Ashtawaker said so, his thinking stopped, his mind stilled and his desires were finished. He felt perfect solitude and concentration. He stood silent. At that time a Brahmin came with his complaint. He said, “O King! my son was married and we were passing through a jungle. There the robbers looted us. The jungle and the robbers are close by. They are carrying our property. Kindly depute some sepoy.” The King was not hearing anything. The Brahmin continued his bewailing for fifteen minutes. But finding no response from the King, he was enraged and he started using abusive language, “What type of King is this. He hears but does not speak. Is he hard of hearing? There cannot be a worse person more than him. Because he hears the bewailing without taking any action, he has become just a stone.” On the other hand Ashtawaker noticed on the face of the King, after the expiry of half an hour, that he had genuinely surrendered his three things -

*“My body belongs to the saints, my wealth to the saints and to the saints I have entrusted my mind.”*

**ਤਨੁ ਸੰਤਨ ਕਾ ਧਨੁ ਸੰਤਨ ਕਾ ਮਨੁ ਸੰਤਨ ਕਾ ਕੀਆ ॥**

**ਅੰਗ - 610**

In consequence of the surrender the King had achieved the state about which Guru Ji has said -

*“The man, who in pain, feels not pain, who is affected not by pleasure, love and fear and deems gold as dust. Who is swayed not by dispraise, or praise. And who suffers not from*

*greed, worldly love and pride, who remains unaffected by joy or sorrow and who minds not honour and dishonour.”*

**ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥  
ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥  
ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥  
ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥**

**ਅੰਗ - 633**

Then he asked the King to leave the horse. There is no need to ride the horse or to put foot in the stirrup. Go and occupy the throne. The King obeyed and sat on the throne. He further said, “Now I send your mind in your body and return your property to your body. I entrust your body to you with which you run your kingdom.” The King abandoned “I-ness” completely and ran his kingdom while from within absorbed in his soul. About him Bhai Gurdas Ji has said -

*“Great Bhakat is King Janak who achieved salvation living amidst delusion.”*

**ਭਗਤ ਵੱਡਾ ਰਾਜਾ ਜਨਕ ਹੈ ਗੁਰਮੁਖ ਮਾਯਾ ਵਿਚ ਉਦਾਸੀ ॥  
ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ - 10/5**

Why did he live above maya? Because he abandoned egoism and offered the same to Guru. Thereafter he did not have attachment with it. So this is a small verse -

*“My body belongs to the saints; my wealth to the saints and to the saints I have entrusted my mind.”*

**ਤਨੁ ਸੰਤਨ ਕਾ ਧਨੁ ਸੰਤਨ ਕਾ ਮਨੁ ਸੰਤਨ ਕਾ ਕੀਆ ॥**

**ਅੰਗ - 610**

It is full of deep philosophy. If we follow it with hard effort, it would be a great thing. But for this purpose how many births are required? It cannot be said. It is a question of abandoning “I-ness”. Then we would be left with soul which only watches the body and runs the body by giving strength. When this soul creates understanding in the body

then this lower understanding, which is called understanding of pride, creates its own identity and believes itself to be body which is perishable. It comes down from the level of soul. This consciousness is called “*Haumai*” (ego). Then the man starts the rut, “My body, my home, my house, my children and my family.” In that case he falls down from his real position and enters the circle of births again. So, Guru Ji says at the end of this hymn, “O Lord! It is really a difficult task. We have fallen into a blind well and are helpless. We can come out of it with your grace.” Accordingly God has been kind to us. We have been blessed with rising early (in the morning), holding *Kirtan* and praising the Lord. Rare persons can understand this. Rest of the world is suffering in “*Haumai*”. A few have been gifted with the right thinking.

So doing this effort you try to raise yourself more so that “*Iness*” is finished and we realize our real self to achieve the ultimate bliss. This is the priceless gain of attending the holy assembly. But mere talking is not enough. We must accept Gurbani to be our Guru and meditate in accordance with Guru’s instructions. We should encourage virtue and abandon slandering, jealousy and avarice. We may have controlled use of lust, wrath, avarice, attachment and pride and ever remember that -

*“I may not forget Him, Who is Giver of the all.”*

**ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੌ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥**

**ਅੰਗ - 2**

By living life like this we shall achieve everlasting happiness.



## Discourse - IX

Every man in the world wants happiness and no losses and obstacles in his work and no separation from his beloveds. Guru Nanak Ji has mentioned about four kinds of pain -

*“Firstly I feel the pain of separation from God and another pain is of the hunger.*

*Then there is the pain of the fear of death’s myrmidon. Yet another pain is that infested with diseases my body shall pass away. O ignorant physician minister thou not any medicine to me.*

**ਦੁਖੁ ਵੇਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੁਖੁ ॥ ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤ ॥  
ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੇ ਤਨਿ ਧਾਇ ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥  
ਅੰਗ - 1256**

There are four pains. First is of separation; second is of perpetual hunger in mind. We know about the hunger of the body and hunger of the mind. We demand something to eat when we feel hungry. The hunger of the body can be satisfied, but not of mind. Great people came to this world. They devised several means to satisfy the hunger of the mind but in vain -

*“The craving of even the great kings and the big landlords is not quenched. Intoxicated with the pleasure of wealth, they remain engrossed in it and their eyes see not anything else. In sin none has ever been satiated. As the fire is satiated not with any fuel, so how can be the mortal be content without the Lord.”*

**ਵਡੇ ਵਡੇ ਰਾਜਨ ਅਰੁ ਭੂਮਨ ਤਾ ਕੀ ਤ੍ਰਿਸਨ ਨ ਬੁਝੀ ॥  
ਲਪਟਿ ਰਹੇ ਮਾਇਆ ਰੰਗ ਮਾਤੇ ਲੋਚਨ ਕਛੂ ਨ ਸੁਝੀ ॥  
ਬਿਖਿਆ ਮਹਿ ਕਿਨ ਹੀ ਤ੍ਰਿਪਤਿ ਨ ਪਾਈ ॥  
ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧਾਪੈ ਬਿਨੁ ਹਰਿ ਕਹਾ ਅਘਾਈ ॥  
ਅੰਗ - 672**

His Holiness says that the biggest disease is of leprosy.

Human mind is suffering from leprosy (the great disease) -

*“Avarice is a great malady.”*

**ਏ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ.....॥ ਅੰਗ - 919**

What does avarice do?

*“It makes mind forget death.”*

**.....ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ॥ ਅੰਗ - 919**

To die is eternal truth. But man has forgotten death. Everyone, big or small or mighty, has to depart. He may enjoy any length of age. Departure from this world is a must.

Guru Arjun Dev Ji was supervising the construction of Darbar Sahib, at Amritsar when a devotee came with a mule loaded with gold coins and offered the coins to Guru Ji for their being spent on some noble cause. He also prayed Guru Ji to bless him with the boon of a son because memory of man should continue in the world. There are two or three factors which can contribute to the continuation of the memory of man. One is by the continuation of generation with able children. Their parents are also respected. Their dynasty is honoured. In this way the continuity goes on. People recollect their ancestors for the last 20-30 generations. So the family must grow further. Secondly the memory continues with noble deeds. Thirdly it is ensured by raising memorials like school, college, hospital or any other institution for the welfare of the society. In this background the devotee requested Guru Ji for the gift of a son. But Guru Ji said, “A son is also perishable”. There are many sons who do not know the names of their great grandfathers and great grand mothers. Nobody knows to which village their great grand mother belonged. Their genealogy is sometimes revealed during marriage ceremonies. The other way to perpetuate the memory is by raising some memorial as Bhim Sarovor. The Taj built by Shahjehan in the memory of his wife Mumtaz. The names of Bhim and Shahjehan shall be remembered as

long as the Sarovar (the pool) and the Taj endure. The interested persons would like to know about them and their families. But the most perpetual memory is of those who meditate most.

Once the Tenth Guru (Gobind Singh) was asked by the holy assembly, "Maharaj! by which thing does the memory of man become ever lasting? Guru Ji replied, "Dear devotees! the memory of Bhagats lasts for ever." In the world the Saints and Gobind (God) live forever. According to *Dharam Shastras* (religious books especially of India) two Valmiks, one in the Treta (Silver Age) and the other in Dwapar (Bronze Age), existed. Valmik of Dwapar belonged to a low caste. He killed people and robbed them.

*"Balmik the robber killed people on the way.  
When he met the perfect Guru, he became double minded.  
He wanted to kill his victim; but he became helpless. He  
could not raise his hand to kill him.  
The Guru blessed him with peace of mind  
The Guru asked the reason for killing and he told, robbing  
and killing was his daily job for livelihood.  
The Guru sent him to enquire if his family could die for him.  
They refused. They reprimanded him saying how anybody else  
could die in place of him. He started meditation and got  
redemption with one earnest effort (meditation)  
Becoming Gurmukh (Guru-obedient) mountains of sins can  
be crossed."*

**ਵਾਟੈ ਮਾਣਸ ਮਾਰਦਾ ਬੈਠਾ ਬਾਲਮੀਕ ਬਟਵਾੜਾ।  
ਪੂਰਾ ਸਤਿਗੁਰ ਸੇਵਿਆ ਮਨ ਵਿਚ ਹੋਆ ਖਿੰਜੋਤਾੜਾ।  
ਮਾਰਨ ਨੋਂ ਲੋਚੈ ਘਣਾ ਕੱਢਿ ਨ ਹੰਘੈ ਹੱਥ ਉਘਾੜਾ।  
ਸਤਿਗੁਰ ਮਨੁਆ ਰੱਖਿਆ ਹੋਇ ਨ ਆਵੈ ਉਛੋਹਾੜਾ।  
ਅਉਗੁਣ ਸਭ ਪਰਗਾਸਿਅਨੁ ਰੋਜਗਾਰੁ ਹੈ ਇਹੁ ਅਸਾੜਾ।  
ਘਰ ਵਿਚ ਪੁੱਛਣ ਘੱਲਿਆ ਅੰਤ ਕਾਲੁ ਹੈ ਕੋਇ ਅਸਾੜਾ।  
ਕੋੜਮੜਾ ਚਉਖੰਨੀਐ ਕੋਇ ਨ ਬੋਲੀ ਕਰਦੇ ਝਾੜਾ।**

**ਸੱਚ ਦ੍ਰਿੜਾਇ ਉਧਾਰਿਅਨੁ ਟੱਪ ਨਿਕੱਥਾ ਉਪਰ ਵਾੜਾ।  
ਗੁਰਮੁਖ ਲੰਘੇ ਪਾਪ ਪਹਾੜਾ। ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 10/19**

Balmik came across Sadhus. He tried to kill them. But they were spiritually quite powerful. They directed him to follow the right path. He meditated for fourteen years and the Divine Light appeared in his mind. Today everyone knows that Balmik. Who has forgotten him? Lacs of years have passed. Eight lac and sixty four years of the Dwapar, and five thousand years of Kali Age. This period comes to 8,69,000 years in which people have not forgotten Balmik. Vashist, who lived in Treta, is also still remembered. Sri Ram Ji also lived in Treta. He is also remembered by all of us. Similarly other renowned Bhagats are remembered. Then Guru Ji asked the devotees to disclose the name of the king who existed during the period of Kabir Ji. That king had tried to drown him in water but the water did not drown Kabir Ji. He tried to burn Kabir but the fire did not burn him. He buried Kabir in the earth but he did not remain buried. Now remember and disclose his name. Still none could make the disclosure. Then Guru Ji remarked, "Look! the king is not remembered. But Kabir who wove clothes but remained united with God is alive forever."

*"Braham Giani dies not and is ever alive."*

**ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦ ਜੀਵੈ ਨਹੀ ਮਰਤਾ ॥ ਅੰਗ - 273**

Man also tries to live a long life. Guru Arjun Dev Ji said, "Dear devotee! people have their sons. But nobody knows them." So, Guru Ji got a tank dug in his name. His name was Santokh. So, the tank was named as Santokh Sar (the tank of contentment)." While digging the tank a small monastery was discovered. It was closed from all the four sides. The Sikhs came to Guru Ji and told him about the monastery, they had discovered. Guru Ji advised them to open one side of that very carefully and bring the inmate of

the monastery, very properly wrapped in cotton to him. Because he had to converse with him. He should, therefore he saved from exposure. It was done accordingly. Guru Ji also prescribed several medicines like almond oil and musk etc. His body was also duly massaged to gain consciousness. His breath was in the tenth gate, which was to be brought to normalcy with massage etc. With such precautions he became normal. His first question was regarding the current age. Baba Budha Ji told him, "It was Kali age". He again asked, "Has the age of Dwapar been completed?" Baba Budha Ji replied in the affirmative and said, "Please tell us about you". On this the saint said, "During the regime of Sri Ram Chander a battle was fought here between Sri Ram Chander and his two sons, Love and Kush. I had seen that battle. During that battle the army of Sri Ram Chander was killed. He himself and his brothers Bharat, Lachman and Shatrooghan were badly injured and became unconscious. Taking them for dead Sita Ji told his sons, Love & Kush that she would also immolate her life with Ram Ji. Then Love and Kush brought Kalash (pitcher) of Nectar from the heavens and sprinkled the Nectar on them. With that they became conscious. Their army also became alive. Thereafter the empty pitcher (Kalash) was not taken to the heavens. It was buried here." He was asked about the location where the pitcher was buried. He indicated that place with signs. It was the same place where Guru Ji had got dug Amrit Sarovar (Amritsar). The saint prayed to Guru Ji, "Maharaj! I have not been able to achieve peace despite prolonged Samadhi (meditation). Now be graceful to bless me with peace". Guru Ji blessed him with Divine Knowledge and said, "Look! if after attainment of Divine Knowledge you want to see the sport of the world, you can be given more life. Otherwise you are on your last breath." In reply he said, "Maharaj! I had enquired from my Guru as to how I would achieve Divine Knowledge and he had told

me clearly that Guru Nanak would bless me with Divine Knowledge in Kali age and my stony gates would be opened. Till then I should sit in meditation. He would himself take me out when the time came.”

So, in this way the world makes efforts to achieve happiness. But it does not come with the attainment of wealth. Pain and worry do not leave man. Guru Maharaj, therefore, says that happiness can be achieved if man knows where happiness lies. There are four types of pains. First is separation from the beloveds or relations. The second pain is of hunger. Mind's hunger is the desire or thirst. The fire of desire cannot be extinguished -

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

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

**ਅੰਗ - 213**

Guru Ji says that the mind of man does not become stable. He demands one lac billions and trillions when he has amassed a million of rupees. He makes efforts to earn that much. Thirst is multiplied, says Guru Ji. Man cannot achieve happiness with the increase of the fire of desire. The hunger of wealth is never satisfied. It rather makes man forget death. The man who forgets death loses everything because the fact is that we are not to remain here forever. Our next station lies elsewhere. Maharaj says -

*“I make supplication, listen to me, O my Friend!  
This is the high time to serve the saints.  
Over here, earn the profit of God's Name and depart;  
hereafter thou shalt have adorned abode.”*

**ਕਰਉ ਬੇਨੰਤੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੋਲਾ ॥**

**ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥**

**ਅੰਗ - 205**

There are several other worlds beyond the present visible world. Lacs of them. We have to go there. Our body remains here. There is a subtle body within this physical body. This subtle body either takes birth again in accordance with its desires or goes to the higher worlds. He goes to the heaven if good deeds have been done here and enjoys happiness there. If deeds done here are vicious he goes to the hell. If the soul remains here it becomes a ghost or a devil and goes about troubling people. Its own distress is infinite -

*“There are many afflictions in the body cage of the mind’s ghost. Through the darkness of spiritual ignorance the mortals putrefy in hell.”*

**ਪ੍ਰੇਤ ਪਿੰਜਰ ਮਹਿ ਦੁਖ ਘਨੇਰੇ ॥**

**ਨਰਕਿ ਪਚਹਿ ਅਗਿਆਨ ਅੰਧੇਰੇ ॥**

**ਅੰਗ - 1029**

A saint used to tell people that there was a man, who was very poor and starved. He learnt that going into the service of a particular saint one got ample wealth. Guru Ji also says -

*“He who prays for four cardinal boons, should apply himself to the service of holy men.”*

**ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੌ ਮਾਰੈ ॥ ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਰੈ ॥**

**ਅੰਗ - 266**

Which are the greatest boons in the world which a man can desire? One is Dharam; the second is Arth i.e. getting wealth. The other is fulfilment of desires (kama) and the fourth is salvation i.e. termination of the circle of births (moksha) Guru Ji says -

*“Man is born in this world to obtain the four life-objects, but his soul takes abode in the house of mammon. Impelled by hunger, he spies the way of riches and secular attachment*

*snatches away his wealth of salvation.”*

ਚਾਰਿ ਪਦਾਰਥ ਲੈ ਜਗਿ ਜਨਮਿਆ  
ਸਿਵ ਸਕਤੀ ਘਰਿ ਵਾਸੁ ਧਰੇ ॥  
ਲਾਗੀ ਭੁਖ ਮਾਇਆ ਮਗੁ ਜੋਹੈ  
ਮੁਕਤਿ ਪਦਾਰਥੁ ਮੋਹਿ ਖਰੇ ॥

ਅੰਗ - 1014

This world is a dream. Untill man knows the secret of life of awakening, his pains do not end. He wanders asleep in thirst of the three attributes. He forgets the truth of death and spoils his life. He is plundered by five thieves in the body

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

*They plunder Nectar*

*The apostate knows it not and none hears the complaint.”*

ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ  
ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰਾ ॥  
ਅੰਮ੍ਰਿਤੁ ਲੁਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੁਝਹਿ  
ਕੋਇ ਨ ਸੁਣੈ ਪੁਕਾਰਾ ॥

ਅੰਗ - 600

Man is born with great wealth. But he is robbed by five thieves. Man fails to defend himself against the thieves. So Guru Ji tenders the advice to man to apply himself in the service of saints to obtain four boons.

So, the devotee thought that he should apply himself to the service of the holy man to obtain his blessings for his prosperity. He continued doing service. One day the holy saint said, “O devotee! how have you come?” He said, “I cannot make both ends meet.” The holy saint said, “You will start earning. But your thirst within shall not be quenched.” The devotee said, “No Maharaj! I do not get two square meals a day. If I get them, I shall be satisfied.” The holy saint said, “This is a very small demand. You just take four candles from me. Light the first candle on the midnight of “*Masia*” (the dark night) and go towards the east. You will

find the treasure buried in the earth at a place where the candle goes out. When that wealth is spent you light the second candle and go towards the west; you will again get the wealth where this candle goes out. You use the wealth economically. It will not end. Still if the wealth is consumed you light the third candle and go to the North. Do not light the fourth candle. If you do it and go to the South you will suffer.” The devotee heard the holy saint very intently and said, “Maharaj! I will act according to your advice.” He came back to his home with the four candles and awaited the night of *Masia* (the dark night) quite restlessly. The night of *Masia* came in duecourse. He lighted the first candle and went towards the east. He stopped where it got extinguished and dug the earth. He found coins of copper which were current in the past. Now people do not know about copper coins. He covered the pit with earth, thinking he would take the coins from there according to his requirement. He returned home and again became restless with the idea to see the other direction. On the next night he lighted the second candle and went towards the west. He stopped at the place where the candle got extinguished and dug up the earth. He found coins of silver and became very happy. He thought that instead of bringing copper coins he would fetch silver coins. With this idea he returned home. But on the third night he lighted the third candle and went towards the North and found a treasure of diamonds. Each diamond was valued thousands of rupees. Coins of gold were also there. He decided to use that treasure before the use of other treasures of silver and coin. Happy with this idea he returned home. He thought that he should see the Southern direction also. But he remembered the warning of the holy saint, not to go towards the South which was the area of ghosts and devils. Still he could not control his lust for wealth and went towards the South with lighted candle. As before he stopped when the candle got

extinguished. He dug the earth and found a closed door. He opened the door and went inside. A revolving circle started striking his forehead. The circle struck him if he tried to return. There was a cave in which he went on advancing. He reached a place where a person was busy operating a hand-operated-mill-stone. He enquired from him if there was a treasure there. He said, "Yes, I can tell you about a huge treasure, provided you take over first the working of the hand-mill." He touched the handle with his hand which got stuck there. The hand of the earlier man got relieved. The former enquired from him, "My hand has been stuck up. How shall I be relieved?" The latter said, "You shall be relieved by a person who is greedier than you. I was also entrapped here like you." So Guru Ji says -

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

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

**ਅੰਗ - 213**

Man goes about abroad doing great deeds; goes in the womb of the earth, mines and oceans. He flies in the skies and climbs mountains. His desires are not satisfied. The hunger of the body can be satisfied but not that of mind. His mind does not become stable -

*"He longs for more and more."*

**.....ਪਰੈ ਪਰੈ ਹੀ ਕਉ ਲੁਝੀ ਹੇ ॥**

**ਅੰਗ - 213**

The desires do not end. Life ends and man departs and he is confronted with further pain -

*"Another pain is of the fear of strong attack of the death's myrmidon."*

**ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤ ॥**

**ਅੰਗ - 1256**

Man faces myrmidons of death. They tell him that he is in their clutches because he did not meditate on the Name of God during his life. They who do so are honoured in the Court of God.

*“None shall address you rudely in God’s Court. All shall welcome thee saying, “Come, be seated”.*

**ਰੇ ਰੇ ਦਰਗਹ ਕਹੈ ਨ ਕੋਊ ॥  
ਆਉ ਬੈਠ ਆਦਰੁ ਸੁਭ ਦੇਊ ॥**

**ਅੰਗ - 252**

Those who go without the treasure of the Name of God are tortured -

*“In this wondrous world forest there is tumult and confusion and shrieks resound on the high ways.”*

**ਬਾਰਿ ਵਿਡਾਨੜੈ ਹੁੰਮਸ ਧੁੰਮਸ ਕੁਕਾ ਪਈਆ ਰਾਹੀ ॥**

**ਅੰਗ - 520**

They go crying. They also say, “You have spoiled your life. You also know that you have already passed through 84 lac species by becoming dog, cat, snake, swine, cattle and buffalo. You just see the species through which you did not (pass).”

*“We assumed the forms of numerous trees and plants and many a times we were born as beasts.”*

**ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸੁ ਉਪਾਏ ॥ ਅੰਗ - 156**

We became tree, plant and beast -

*“We entered the family of serpents and many times we were flown as birds.”*

**ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ..... ॥ ਅੰਗ - 156**

At certain places we became reptiles without legs -

*“Somewhere flew with feathers.”*

**.....ਕੇਤੇ ਪੰਖ ਉਡਾਏ ॥ ਅੰਗ - 156**

Man makes the confession before the Yamas that he had been, no doubt, warned by the holy saints. Still he did not recite

the Name of God. Consequently he is tortured and beaten -

*“The perverse person is the field of sorrow.*

*He sows sorrow and eats sorrow. In pain he is born, in pain he dies and in taking pride, his life passes away.”*

**ਮਨਮੁਖ ਦੁਖ ਕਾ ਖੇਤੁ ਹੈ ਦੁਖੁ ਬੀਜੇ ਦੁਖੁ ਖਾਇ ॥**

**ਦੁਖ ਵਿਚਿ ਜੰਮੈ ਦੁਖਿ ਮਰੈ ਹਉਮੈ ਕਰਤ ਵਿਹਾਇ ॥ ਅੰਗ - 947**

*The ego centric is born; then he dies*

*He suffers blows again and again in the cycle of eighty four. As many as the bells, in so many the perverse person suffers pain while the Guru-ward is affected not even a bit by them.”*

**ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ ॥ ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ ਖਾਵੈ ॥**

**ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਖੁ ਨ ਮਾਸਾ ਹੇ ॥**

**ਅੰਗ - 1073**

His Holiness says that the egocentric has to go to all the hells and suffer unbearable there pain. The pain of death is ineffable. All have to face this pain - king or man of highest status -

*“Kabir bad is the death’s club that can be endured not. I have met with a saint and he has attached me to his skirt.”*

**ਕਬੀਰ ਜਮੁ ਕਾ ਠੇਂਗਾ ਬੁਰਾ ਹੈ ਓਹੁ ਨਹੀ ਸਹਿਆ ਜਾਇ ॥**

**ਏਕੁ ਜੁ ਸਾਧੂ ਮੋਹਿ ਮਿਲਿਓ ਤਿਨਿ ਲੀਆ ਅੰਚਲਿ ਲਾਇ ॥**

**ਅੰਗ - 1368**

The pain of the death’s club is equivalent to the pain of 400 cuts of a sword at the same place or the pain of the stinging of one hundred scorpions simultaneously. It is said we have to face this unbearable pain but they would be honoured in the Court of God who have meditated on the Name of God -

*“Blessed, blessed, will every one call thee.*

*Thy face shall be bright in that God’s Court.”*

**ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਸਭੁ ਕੋਇ ॥**

**ਮੁਖ ਉਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ ॥**

**ਅੰਗ - 283**

But unfortunately we do not realize this truth. We love this world as sweet and don't believe in the world hereafter. Like fools we say we will see when such time comes. The wise do not dismiss this significant issue like this. Suppose a man is suffering from cancer and the doctors tell him that he cannot recover. He is sure to die, so he can do something virtuous and give in charity. But the patient says he would do when death comes. Such a person is a great fool. Guru Ji says -

*“The human beings come to the world but sans knowing God, they are like animals and beasts. Nanak, he alone knows the Lord, through the Guru, who has good destiny recorded on his forehead.”*

**ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੁਝੈ ਪਸੁ ਢੋਰ ॥**

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋ ਬੁਝੈ ਜਾ ਕੈ ਭਾਗ ਮਥੋਰ ॥ ਅੰਗ - 251**

What a pity if man could not know the reality and behaved like a donkey and beast. So His Holiness cautions man to understand the true aim of his coming to the world. Otherwise his coming to this world shall be futile -

*“They, who did not contemplate on such a Name of God, why did they come in this world? Very difficult to obtain is this human birth and without the Name, it all goes in vain. Now, in the opportune season, man, sows not God's Name. What will the hungry eat thereafter? The wayward are born again. Such is the will of God, O Nanak.”*

**ਜਿਨੀ ਐਸਾ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ**

**ਸੇ ਕਾਹੇ ਜਗਿ ਆਏ ਰਾਮ ਰਾਜੇ ॥**

**ਇਹੁ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ ਜਾਏ ॥**

**ਹੁਣਿ ਵਤੈ ਹਰਿ ਨਾਮੁ ਨ ਬੀਜਿਓ ਅਗੈ ਭੁਖਾ ਕਿਆ ਖਾਏ ॥**

**ਮਨਮੁਖਾ ਨੋ ਫਿਰਿ ਜਨਮੁ ਹੈ ਨਾਨਕ ਹਰਿ ਭਾਏ ॥ ਅੰਗ - 450**

Guru Ji says, “You have not attended the company of holy saints. They preach the true message of God day and

night at the top of their voice.” Man says, “He does not have spare time”. Guru, the Emperor, says that those who have meditated on the Name of God, hailed their Guru and Gursikhs and addressed them with love, they shall be honoured in the Court of God” -

*“If someone pays homage to them, then the death’s Courier summons him not for interrogation.”*

**ਜੇ ਕੋ ਜੀਉ ਕਹੈ ਓਨਾ ਕਉ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਈ॥**

**ਅੰਗ - 1328**

There was a saint during the ministry of the sixth Guru. Guru Ji was going to meet Baba Budha Ji whose end was near. He had sent the message to Guru Ji that he had to leave his mortal body. Guru Ji stayed at Lahore while on his way to Baba Buddha Ji. There a saint, named Jalhan came, to meet him. He was a realized soul. Once he thought to get away from the people thronging him for their worldly desires. They neither meditated nor talked about meditation. The saint left that place secretly and engaged himself as labourer with a rich man. Many other labourers also worked with him.

The manager of the rich man misappropriated the share of the labourers. He used to get six rupees for each labourer from the rich man and paid only four rupees. He asked the saint to disclose his name. He said, “My name is, Jalhan Ji”. He used to call the saint and said, “Jalhan Ji! you come and get your money.” At the time of marking attendance, he would announce, “Is Jalhan Ji, present?” “Yes, sir! came the prompt reply from the saint.” The Munshi (manager) treated the other labourers quite rudely. On the other hand Jalhan Ji would sit calmly and attend to the duty on his asking. One day Jalhan Ji was sitting in meditation when he heard someone weeping with his subtle body and asked the couriers of death as to whom they were taking away. They said, “A man has died.

We are taking his soul.” The saint said, “Why are you beating him?” They replied, “He has committed vicious deeds and sins in the whole of his life. We are, therefore, beating him here. Next we will bind him and beat him more.” On this the holy saint saw the soul and identified him. He said, “He is our Babu, the manager. Do not beat him.” The couriers replied, “Maharaj! we have been told that this soul has all sins to his credit. He did not do a single virtuous deed. So we have been ordered to carry him beating.” The holy saint dissuaded them from beating the soul and accompanied them to *Dharam Raj* (god of righteousness). The holy saint said to *Dharam Raj*, “Why have you given order for the beating of this soul?” *Dharam Raj* said, “Baba Ji! he has committed sins”. Guru Granth Ji says that saying of the *Sadhus* is respected in the Court of God -

*“He, whose word is accepted in Lord’s Court, whom does he care for?”*

**ਜਾ ਕਾ ਕਹਿਆ ਦਰਗਹ ਚਲੈ ॥**

**ਸੋ ਕਿਸ ਕਉ ਨਦਰਿ ਲੈ ਆਵੈ ਤਲੈ ॥**

**ਅੰਗ - 186**

The word of the kings is not respected there. Only the *Sadhus* are respected. The kings stand a-begging on their doors. The saint said, “At present the writ of Guru Nanak runs in all the realms and universes. Writs issued before him stand nullified.” Hearing this, *Dharam Raj* (god of righteousness) desired to know the command of Guru Nanak Ji. In reply the holy saint said -

*“If someone pays homage to them, the Saints, then the death’s courier summons him not for interrogation.”*

**ਜੇ ਕੋ ਜੀਉ ਕਹੈ ਓਨਾ ਕਉ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਈ ॥**

**ਅੰਗ - 1328**

The man who addresses the saints with respect, gets the benefit. There are also people who hate the very sight of saints. But the saints are hostile to none. They sincerely pray

*“Blest by Nanak, the Guru, may our spirits be ever in the ascendancy. O God, may the whole world be blest in Thy Will and mercy.”*

**ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ ।**

The saints wish well of the sinners even. They advise them to have understanding of the Name of God in true spirit. They pray for the drunkards and dishonest people that God may help them to leave the evil habits. Jalhan Ji said, “He respectfully behaved with me. Guru Nanak has said that anyone who receives the saints with honour and salutes them reverently should not be harassed by the Yamas. Guru the Emperor, says that like these people those are also honoured in the Court of God who do the meditation sincerely. Guru Ji, therefore questions man as to why he does not engage himself in meditation.” Without that his human life shall be futile -

*“They, who did not contemplate on such a Name of God, why did they come in this world. Very difficult to obtain is the human birth and without the Name, it all goes in vain.*

*Now is the opportune season, man sows not God’s Name. What will the hungry eat, thereafter? The wayward are born again. Such is the will of God, O Nanak.”*

**ਜਿਨੀ ਐਸਾ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ**

**ਸੇ ਕਾਹੇ ਜਗਿ ਆਏ ਰਾਮ ਰਾਜੇ ॥**

**ਇਹੁ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ ਜਾਏ ॥**

**ਹੁਣਿ ਵਤੈ ਹਰਿ ਨਾਮੁ ਨ ਬੀਜਿਓ ਅਗੈ ਭੁਖਾ ਕਿਆ ਖਾਏ ॥**

**ਮਨਮੁਖਾ ਨੋ ਫਿਰਿ ਜਨਮੁ ਹੈ ਨਾਨਕ ਹਰਿ ਭਾਏ ॥ ਅੰਗ - 450**

Man takes the plea that he nourishes the children born to him. Animals also reproduce and nourish their children. The birds also reproduce progeny. They don’t have stores of grain. They rely on day to day feeding. They believe in God. No bird is ever seen dying with starvation. God provides

them with their sustenance daily -

*“I am a sacrifice unto those birds which live in the woods,  
O Farid.”*

*For they peck at roots, live on the ground and leave not the  
Lord’s side.”*

**ਫਰੀਦਾ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ੍ ਪੰਖੀਆ  
ਜੰਗਲਿ ਜਿੰਨ੍ ਵਾਸੁ ॥  
ਕਕਰੁ ਚੁਗਨਿ ਬਲਿ ਵਸਨਿ  
ਰਬ ਨ ਛੋਡਨਿ ਪਾਸੁ ॥**

**ਅੰਗ - 1383**

*“Why dost thou O mind! think of enterprises, when Revered  
God Himself is engaged in Thy care. In the rocks and stones  
He has created beings. Their sustenance He puts before  
them.”*

**ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ  
ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥  
ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ  
ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥**

**ਅੰਗ - 10**

The Golden doctrine of Guru Ji says, “O devotee! you have come to the world for the meditation of the Name and with the meditation of the Name, all your pains shall perish.” Whole of the holy assembly makes efforts to get up early and take a bath; listens to the *Kirtan* of Asa Di Var quite intently. It is bound to ensure happiness. It is a big gain here and hereafter where man has to go after death. So, listen, practise and believe in THE sacred hymns. Search God, who is within. Holy saints always lend their support in this noble endeavour. They themselves meditate on the Name and enable others to follow them. The supreme goal of life is -

*“This human body has come to Thy hand.  
This is Thy chance to meet the Lord of World.  
Other works are of no avail to thee.  
Joining the society of saints, contemplate over the Name.*

**ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥  
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥  
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥  
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥**

**ਅੰਗ - 12**

Recite the Name with tongue, breaths, concentration of mind and amass the treasures of the Name. Everyone shall hail us when we depart from this world.



## Discourse - X

With the immense grace of God you have come to attend the holy assembly in your vehicles, rising early and not caring for the sleep, when the world is enjoying sound sleep. You are fully devoted and are enjoying the bliss of *Kirtan* (Holy singing). Amidst the family life you are meditating like saints. Some of you have to do labour for the whole day. Some have to attend office; some do business; some agriculture; some have to attend to their cows and buffalos and milk them. You are workers of several trades. You have come to attend the holy assembly like the queen, Tara Lochan, of King Hari Chand, as described by Bhai Gurdas. It is due to the result of your previous deeds. By coming to the holy assembly, the most important thing to be understood is that the soul of man has travelled through 83,99,999 species before attaining the human incarnation. Human specie is action oriented. Man enjoys the fruit of previous deeds and sows new deeds in this birth. To enjoy the fruits of deeds of this birth man enters again a long circle of existences. Again he has to pass through 84 lac species before obtaining human incarnation. But man does not remember his past. However, Guru Ji says about his previous births -

*“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 time to meet 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 ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥  
ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥ ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥**

ਅੰਗ - 176

Now man has to see as to how he can meet God. Because this is his supreme purpose achieving human birth. The solution to this issue is going to the Guru, who alone can give right guidance about the path to the Lord of the universe. It is said that the very name of the person without a Guru should not be mentioned. Because there is no difference between a person without a Guru and a beast -

*“The mortal, who is without the Guru’s instruction, accursed and contaminated. He is a swine, an ass, a crow and a snake.”*

**ਗੁਰ ਮੰਤ੍ਰੁ ਹੀਣਸ ਜੋ ਪ੍ਰਾਣੀ ਧ੍ਰਿਗੰਤ ਜਨਮ ਭ੍ਰਸਟਣਹ ॥  
ਕੁਕਰਹ ਸੁਕਰਹ ਗਰਧਭਹ ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ ॥**

**ਅੰਗ - 1356**

The person without the Guru is like dog, cat, swine, snake, ass and crow. It is wrong to call him man just because he has come to this world.

So, first of all, man must adopt a Guru. He guides man to engage himself in praise of God while in the holy assembly -

*“Singing of God’s praise in the saint’s society is the highest of all the deeds.*

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

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

**ਅੰਗ - 642**

But this boon is attained with the help of previous pious deeds. This boon is bound to show the right path to man. Other means cannot help -

*“The man reads holy texts and studies Vedas.*

*He practises inner washing and breath control*

*But he escapes not from the company of the five evil passions*

*and is all the more tied to haughty disposition. My dear, by these methods Lord is not met, and I have performed many such rituals. I have dropped down weary at the Lord's door and pray for the grant of discerning intellect."*

**ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ ॥  
ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥  
ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥  
ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥**

ਅੰਗ - 641

More such methods have been mentioned -

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

**ਮੌਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ ॥  
ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ ॥**

ਅੰਗ - 641

Such methods of going about naked in the forests, making the hands leaf-plate; doing *Pranayam* (breathing exercise); adopting 84 poses of yoga were of no avail. On the other hand experience of spending royal life was also in vain-

*"He may enjoy royal sports, indulge in the kingly ostentations, and issue unchangeable orders; He may have beautiful couches perfumed with the Sandal aloe-wood scent. Such things lead him to the door of terrible hell."*

**ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮੁ ਅਫਾਰਾ ॥  
ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੌਆ ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ ॥ ਅੰਗ-642**

However, with the grace of God and due to the virtuous deeds of the past births, a devotee gets two priceless gifts, rewards of which are ineffable in the Kali age. The penances and austerities do not bear the same rewards. Those are -

*"Singing of God's praise in the saint's society is the highest of all the deeds."*

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

**ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥**

**ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ**

**ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥**

**ਅੰਗ - 642**

Praise of the Lord and society of the holy saint are of highest value on the spiritual path. But both the boons are predestined for the persons who get them

I therefore, always repeat that from children to the elders, whosoever contemplates attentively, they will know about the path to the Lord, because they have begun their journey.

In the order of Guru Ji, it has been asked, “O devotee! how would you meet the Lord to whom you have come to meet. You are no doubt very keen to meet him. You have lost taste to eat and to wear good dress. You are always sad

*“If I meet thee not even for a moment, then the dark age is come for me. When shall I now meet Thee, O my beloved, auspicious Lord?*

*I can pass not the night and sleep comes not to me, without beholding the Guru’s Court. I am a sacrifice, and I sacrifice my soul unto that True Court of the venerable Guru.’*

**ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥**

**ਹੁਣਿ ਕਦਿ ਮਿਲੀਐ ਪ੍ਰਿਅ ਤੁਧੁ ਭਗਵੰਤਾ ॥**

**ਮੋਹਿ ਰੈਣਿ ਨ ਵਿਹਾਵੈ ਨੀਦ ਨ ਆਵੈ**

**ਬਿਨੁ ਦੇਖੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥**

**ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ**

**ਤਿਸੁ ਸਚੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥**

**ਅੰਗ - 96**

The night passes with difficulty. There is only one desire in my mind to meet you without any delay -

*“Those who maintain a desire in mind cannot sit*

*comfortably.*

*The lovers proceed day and night without sleep in their eyes.*

*With one contemplation they move perpetually.*

*They rest not short of meeting the beloved.”*

**ਸੀਨੇ ਖਿੱਚ ਜਿਨ੍ਹਾਂ ਨੇ ਖਾਧੀ ਉਹ ਕਰ ਆਰਾਮ ਨ ਬਹਿੰਦੇ।**

**ਨਿਹੁੰ ਵਾਲੇ ਨੈਣਾਂ ਕੀ ਨੀਂਦਰ ਉਹ ਦਿਨੇ ਰਾਤ ਪਏ ਵਹਿੰਦੇ।**

**ਇਕੋ ਲਗਨ ਲਗੀ ਲਈ ਜਾਂਦੀ ਟੌਰ ਅਨੰਤ ਜਿਨ੍ਹਾਂ ਦੀ।**

**ਵਸਲੋਂ ਉਰੇ ਮੁਕਾਮ ਨਾ ਕੋਈ ਸੋ ਚਾਲ ਪਏ ਨਿਤ ਰਹਿੰਦੇ।**

**(ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ)**

I am not finding the way. So, Guru Ji! be kind to show me the path. Guru Ji says to the devotee, “It is very easy to trace the path. You surrender three things over which you claim your “my-ness”. They are “self”, “being” and “mind”. In the mind “Iness” is entrenched deeply. Consequently man says, “I am so and so”. My home; my sons, my daughters; my property; I am an officer.” On the other hand reality is that the soul had been encircling in millions of births before attaining human body. The soul should know its source. It is infinitely smaller than an atom. It is endless. No measurements can be suggested. It is unimaginably small.

*“Subtle and minute; oldest of all*

*Land, sky, under world all created.*

*And became many from One Alone.”*

**ਸੁਛਮ ਤੇ ਸੁਛਮ ਕਰ ਚੀਨੇ ਬ੍ਰਿਧਨ ਬ੍ਰਿਧ ਬਤਾਏ ॥**

**ਭੂਮਿ ਅਕਾਸ ਪਤਾਲ ਸਭੈ ਸਜਿ ਏਕ ਅਨੇਕ ਸਦਾਏ ॥**

**ਪਾਤਸ਼ਾਹੀ ੧੦**

He is most subtle, infinitely subtle. There are two forms of the Lord. Self being given by God, is part of the Lord of the universe. But the self-being started calling himself as “I”. The second is the body fashioned by God as He liked. But with the body several other gifts have been given. The third is in between the two. It is mind and ideas arise from it. In the mind, endless doubts and suspicions also arise.

Devoted and undevoted ideas also arise therein. Several schemes and plans are launched there. The mind wants to go to several places. Guru Ji says to the devotee to surrender these three things to the real owner-God. Immediately after the surrender there shall be his meeting with the Lord. Till their surrender these three are great obstacles -

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

**ਹਉ ਹਉ ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੋ ਸੁਨਤ ਦੇਸਿ ਨਿਕਟਾਇਓ ॥  
ਭਾਂਡੀਰੀ ਕੇ ਪਾਤ ਪਰਦੋ ਬਿਨੁ ਪੇਖੇ ਦੁਰਾਇਓ ॥ ਅੰਗ - 624**

The Lord abides in the body. But there is the shadow of egoism, “Iness”. Man must leave “Iness”. Then what shall be left behind? Then who is to meet. God alone is there. Only “Iness” is the obstruction with which man is contented. It is called consciousness of “Iness”, which changes every moment. Man himself changes who believes in “Iness” -

*“Know thou that there are three stages of life, childhood, youth and then old age. Says Nanak, know thou that without the Lord’s meditation all are in vain.”*

**ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧਿ ਫੁਨਿ ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ ॥  
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਸਭੁ ਹੀ ਮਾਨੁ ॥**

**ਅੰਗ - 1428**

“Iness” is said with mistake. Reality has to be known -

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

*My soul, the reverend Lord is with thee.*

*By Guru’s teaching enjoy His love.”*

**ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥**

**ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥ ਅੰਗ - 441**

Soul is Divine Light, and is not body, mind, and self-being. Mind believes in their superfluous existence. This

burden is to be removed by placing all the three things at the feet of the Guru and obeying his instructions as contained in 1430 pages of Guru Granth Sahib -

*“Surrender all your body, soul and wealth unto the Guru and submit to His will.*

*Thus shall you obtain the Lord.”*

**ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ ॥**

**ਅੰਗ - 918**

This surrender of three things has to be gradual. For some time body should be surrendered. During that period human service is to be done, Bani is to be recited, meditation on the Name of God is to be done. Ideas of “Iness” are to be abandoned. Consequently one God alone will be there. There are two things -

*“Nanak, the world-tree bears the fruit of love for mammon and upon it perch two birds (Guru-ward) and (self-ward) persons.*

*These birds have no wings and are not seen while coming and going.”*

**ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦਇ ਪੰਖੇਰੁ ਆਹਿ ॥**

**ਆਵਤ ਜਾਤ ਨ ਦੀਸਹੀ ਨਾ ਪਰ ਪੰਖੀ ਤਾਹਿ ॥ ਅੰਗ - 550**

One bird does not go anywhere and is ever blissful. The second is shadow. It keeps on flying -

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

**ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ ॥**

**ਜੇਤਾ ਉਡਹਿ ਦੁਖ ਘਣੇ ਨਿਤ ਦਾਝਹਿ ਤੈ ਬਿਲਲਾਹਿ ॥ ਅੰਗ-66**

The more is flying of the shadow; more is ensnaring.

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

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

Guru Ji says mammon has spread the net and kept the bait there. The bird is entrapped in it when it comes flying and settles on it. The surrender is therefore insisted on with kindness of the Lord. With this surrender true self shall be known. Then no difference shall remain between soul and Supreme Soul.

*“His soul, he makes one with the Supreme Soul.  
His mind’s duality is reabsorbed in the mind.”*

**ਆਤਮਾ ਪਰਾਤਮਾ ਏਕੋ ਕਰੈ ॥  
ਅੰਤਰ ਕੀ ਦੁਬਿਧਾ ਅੰਤਰਿ ਮਰੈ ॥ ਅੰਗ - 661**

The soul merges with the Supreme Soul. But it is a very difficult task -

*“This mind actor, how can thou keep under arrest? It is unseizable and immeasurable.”*

**ਇਸ ਕਰਤੇ ਕਉ ਕਿਉ ਗਹਿ ਰਾਖਉ  
ਅਫਰਿਓ ਤੁਲਿਓ ਨ ਜਾਈ ॥ ਅੰਗ - 930**

The mind is unseizable. But it comes under control by going into the presence of the Guru and securing his support. The Guru gives the 'chant “Mantar” for recitation. With perpetual recitation minds belief about the body shall shatter. Mind shall believe in the reality of the soul. With gradual practice it (mind) will stick to the belief, “I am not body; I am not breath, I am not mind and I am not intellect. All those relate to matter I am not shadow of self-being. I am a part of the Supreme Lord. I am nothing. He Himself is pervading everywhere.” With this belief supreme goal of life shall be achieved.



## Discourse - XI

Guru, the Emperor, has given his holy Hukam Nama (the commandment) for our salvation. In this sermon he prays to the ever merciful Lord of the universe that his humble prayer may be heard and answered. The prayer is that he may be accommodated nicely in the society of the saints and in that society every one should consider him as their own.

Guru, the Emperor, has said a very significant thing for us. We may not pay attention because it is beyond our comprehension. Today you have to give name to the new born child whose journey has commenced in the world. There was strange atmosphere when the child was in the womb of his mother. He was in solitude. In a way he was in meditation there. There are "Ira", "Pingla" and "Sukhmana" veins (nerve) within the body. The last end of "Sukhmana" vein (nerve) is linked with the tenth gate. Consciousness of the child was concentrated on that point. No ideas were crossing in his mind. He was watching a sight and hearing the Word (logos) there. The word is also called "the Name".

*"In the beginning the Lord raised the sound of "Oankar" which pervades the whole universe."*

**ਪ੍ਰਥਮ ਓਅੰਕਾਰ ਤਿਨ ਕਹਾ ਸੋ ਧੁਨ ਪੂਰ ਜਗਤ ਮੋ ਰਹਾ ॥**

The name of that word which was raised first of all is "Oankar" because "Oankar" rose from "Ekankar".

*The sound of the word Oankar rose from Ekonkar and "Oankar" created the universe."*

**ਏਕੰਕਾਰਹੁ ਸ਼ਬਦ ਧੁਨ ਓਅੰਕਾਰ ਅਕਾਰ ਬਨਾਯਾ ॥**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ**

"Oankar" is so mighty that it created all universes. This word "Oankar" is called the Name as well -

*"By the Name are sustained all creatures."*

*By the Name are supported the regions of the earth, and the solar-system.*

*By God's Name are supported the Simiritis, the Vedas and the Puranas*

*By the Name's support the mortals hear of Divine Knowledge and meditation.*

*Lord's Name is the prop of the skies and under worlds.*

*Lord's Name is the prop of all bodies.*

*By the Name are supported all the worlds and spheres.*

*Men have been saved by associating with the Name and bearing it with their ears."*

**ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥**

**ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥**

**ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥**

**ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ ॥**

**ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥**

**ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥**

**ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥**

**ਨਾਮ ਕੇ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸ੍ਰਵਨ ॥**

**ਅੰਗ - 284**

All hearing, knowledge, meditation, Vedas, Purans, 27 simirities, all Dharam Shastras (religious books especially of India) and Knowledge; as well as whatever we see like sky, underworld, wind, water and fire, all originated from the Name of God. Tune of the Name or perception of the Name pervades everywhere. In the womb the child heard the tune of the Name and he remembered it with every breath.

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

**ਗਰਭ ਕੁੰਟ ਮਹਿ ਉਰਧ ਤਪ ਕਰਤੇ ॥**

**ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਪ੍ਰਭੁ ਰਹਤੇ ॥**

**ਅੰਗ - 251**

Alongwith the tune of the Name he was observing hundreds of past births of different species. He was in deep

dream or sleep there. Our dream is never true. But the child in the womb was witnessing his previous births alongwith their pains and happinesses -

*“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.”*

**ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥  
ਕਈ ਜਨਮ ਗਜ਼ ਮੀਨ ਕੁਰੰਗਾ ॥  
ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥  
ਕਈ ਜਨਮ ਹੋਵਰ ਖ਼ਿਖ਼ ਜੋਇਓ ॥**

**ਅੰਗ - 176**

The child has come to this world with totally different form, which does not tally with any of the forms in the previous births. He has also come with different thinking. Hence he would do new things. In the womb he had realized that in the previous births he did not achieve the prime goal under the influence of mammon. Hence he prayed to God to take him out of the womb. He also promised that he will not forget His Name and achieve his supreme goal in this very life, because he was being sent to the world by God with His grace.

Guru Ji says that the mind of the child in the womb was quite pure. He had no enemy, no relation of his own and none indifferent to him. He was observing only the Light of the Lord. But what happened after his coming into this world? Here maya (mammon) is mighty. It enchants all. Guru Ji says regions and universes, whatever we see, are all influenced by the invisible maya. This maya shrouds the thinking of all under its influence.

Guru Ji says that under the command of Waheguru (God) the child is born -

*“As is the fire of womb, so is the fire of mammon without.*

*The fire of worldly valuables and of the womb are all the same. The Creator has set agoing this play. When it pleases Him, then is the child born and the family is well pleased.”*

**ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥  
ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੋਲੁ ਰਚਾਇਆ ॥  
ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ ॥**

ਅੰਗ - 921

After the birth the parents claimed him. All in the family claim, “My son my nephew etc.” Nobody knows from where their son has come. The child has also forgotten about it. Guru Ji says -

*“Hear, O man, who art thou and where comest Thou from? Even this much thou knowest not, that how long thou hast to stay here. Thou hast no tidings regarding thy departure.”*

**ਸੁਨਹੁ ਰੇ ਤੂ ਕਉਨੁ ਕਹਾ ਤੇ ਆਇਓ ॥  
ਏਤੀ ਨ ਜਾਨਉ ਕੇਤੀਕੁ ਮੁਦਤਿ ਚਲਤੇ ਖਬਰਿ ਨ ਪਾਇਓ ॥**

ਅੰਗ - 999

For how long he has been wandering cannot be calculated by him. He has no knowledge about his real self. With this knowledge of real self, worldly knowledge or education does not match. Guru Ji says -

*“Nanak, only one thing, God’s Name is of account and all else is but to prate and prattle.”*

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

So, His Holiness says that when the family felt extremely happy over the birth of their son and claimed him to be theirs, the son also felt its impact. Before this he knew that he was traveller of long journey and had come, changing several forms -

*“Wandering and wandering for many ages I have obtained human body.”*

**ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ ॥**

ਅੰਗ - 631

Human body has been obtained for a particular purpose.  
But no effort is being made in that direction -

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

**ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ॥**

**ਅੰਗ - 631**

Man appears to have forgotten totally that he has been given human body to meet the Lord. Because after death -

*“The Lord departs, greed attaches to the child and mammon’s writ begins to run.”*

**ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ॥**

**ਅੰਗ - 921**

The child was in tune with the Name of God -

*“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.”*

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

**ਅੰਗ - 879**

After coming into the world he went out of that tune under the influence of *maya* or ignorance or egotism. With the increase of this influence, he forgot about his past and became more and more involved in the worldly pleasure. “Iness” and “Myness” arose with attachment -

*“At first man cherishes affection for breast milk  
Secondly he acquires understanding of his mother and father.  
Thirdly he comes to recognize his brother, brother’s wife and his sister. In the fourth stage the love of play arises in him.  
Fifthly he runs after food and drink. In the sixth he inquires not the woman’s caste in his lust. Seventhly he amasses wealth and acquires an abode in his home.”*

**ਪਹਿਲੈ ਪਿਆਰਿ ਲਗਾ ਬਣ ਦੁਧਿ॥ ਦੂਜੈ ਮਾਇ ਬਾਪ ਕੀ ਸੁਧਿ॥  
ਤੀਜੈ ਭਯਾ ਭਾਭੀ ਬੇਬ॥ ਚਉਥੈ ਪਿਆਰਿ ਉਪੰਨੀ ਖੇਡ॥**

**ਪੰਜਵੇਂ ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ ॥ ਫਿਵੇਂ ਕਾਮੁ ਨ ਪੁਛੈ ਜਾਤਿ ॥  
ਸਤਵੇਂ ਸੰਜਿ ਕੀਆ ਘਰ ਵਾਸੁ ॥ ਅੰਗ - 137**

Man makes his mansions and adds to his property. He amasses wealth for himself. But he does not know that he has to leave the world. Then what will he do with this property? To whom shall he entrust his property? He appoints his sons as his successors. He does a lot for his successors. But when he grows old he feels his targets are not achieved. His family does not obey him. His sons live separately after they are married. Consequently man is frustrated and gets angry -

*“In the eighth stage his body is wasted in wrath.”*

**ਅਠਵੇਂ ਕ੍ਰੋਧੁ ਹੋਆ ਤਨ ਨਾਸੁ ॥ ਅੰਗ - 137**

Man is thus cheated by *maya*. He did not devise any means to save himself from *maya*. However, with the grace of God, those holy persons who have seen and understood *maya* in its true form, caution aloud the man -

*“Meet the Lord of the Universe. This is the time to meet. After a long time this body is fashioned.”*

**ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥  
ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥ ਅੰਗ - 176**

Man has obtained human body to meet God. But he has not made up his mind to achieve this end. He leaves the world unsuccessfully as before -

*“Enmity, strife, lust, wrath, worldly love, falsehood, sin, excessive greed and deceit.*

*In their ways man has passed away many lives  
O Lord, redeem Nanak, by showing Thy mercy.”*

**ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥ ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ ॥  
ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥  
ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥ ਅੰਗ - 267**

So it is known that human body was obtained several

times and was wasted in evil. Hence the prayer is made for redemption.

Guru Ji says there is only one way to achieve the desired end. He should be accommodated in the society of saints. But this is also not done. Because he is not prepared to accept their first condition. The condition is for the acceptance of death of pride within him -

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

**ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ॥**

**ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ॥ ਅੰਗ - 1102**

It is bad to blame others. Under no circumstance should it be done. Kabir Ji says -

*“Kabir, I am the worst of all, except me, everyone else is good.*

*Whosoever realizes thus, he alone is my friend.”*

**ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੇ ਸਭੁ ਕੋਇ॥**

**ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੁਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ॥ ਅੰਗ - 1364**

In the saints' society recitation of the Name and praise of Lord alone is done. With this the influence of *maya* and pride vanish -

*“Wahguru is Gurmantar (chant given by Guru), meditation of which destroys the pride.”*

**ਵਾਹਿਗੁਰੂ ਗੁਰਮੰਤ੍ਰੁ ਹੈ ਜਪ ਹਉਮੈ ਖੋਈ॥ ਭਾਈ ਗੁਰਦਾਸ ਜੀ**

With the loss of impact of egotism man knows about his real self and the factors responsible for his downfall. He also knows about the best thing for his help. Guru Ji says about it -

*“Singing of God’s praise in the saint’s society is the highest of all the deeds. Says Nanak, he alone obtains it, who is predestined to receive it.”*

**ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥  
ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥  
ਅੰਗ - 642**

Out of all high deeds, the highest deeds are the praise of God and the society of the holy saints. Only those persons shall get this boon on whose forehead, God has already recorded so -

*“Such cargo shall be with the mortal, as God’s reed pen has recorded on his brow.”*

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

The writ was recorded -

*“When, the plumule of the actions of past sprouted, I met a person enjoying soul essence and living in detachment from the world.*

**ਪੁਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੋਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥  
ਅੰਗ - 204**

One meets a person with soul essence living in detachment from the world. He is equipped with Divine knowledge and is blended with God and love. This is done not with the force of wisdom. With the force of wisdom only knowledge can be obtained. Wisdom and love together bring knowledge with meditation which has its own attraction. Then what is the proof of meeting such a holy personage?

*“My darkness is dispelled on meeting God,  
O Nanak, and I am awakened after being asleep for numberless births.”*

**ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ  
ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥ ਅੰਗ - 204**

The darkness in mind is of ignorance and illusion. Otherwise God is with everyone -

*“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 leaves us not here and hereafter. Paltry is said to be the pleasure which passes off in an instant.*

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

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

**ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜ਼ੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ ॥**

**ਰਵਿ ਰਹਿਆ ਸਰਬਤ੍ਰ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ ॥**

**ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੋ ਸੰਗੀ ਗਨੀਐ ॥**

**ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ ਸੋ ਅਲਪ ਸੁਖੁ ਭਨੀਐ ॥**

**ਪ੍ਰਤਿਪਾਲੈ ਅਪਿਆਉ ਦੇਇ ਕਛੁ ਉਨ ਨ ਹੋਈ ॥**

**ਸਾਸਿ ਸਾਸਿ ਸੰਮਾਲਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਸੋਈ ॥ ਅੰਗ - 677**

God is always with us. He never leaves us. Still if there is no realization of this reality it is due to ignorance or darkness of mind. There is another consciousness which is called chemical or is 'Haumai'. Man is always aware of it but totally unaware of cosmic consciousness or spiritual consciousness. This awakening comes with the meeting of a holy saint -

*“My darkness is dispelled on meeting God, O Nanak, and I am awakened after being asleep for a number of births.”*

**ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ**

**ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥**

**ਅੰਗ - 204**

This darkness is not otherwise removed by the sun, the moon or lightning -

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

**ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥**

**ਏਤੇ ਚਾਨਣ ਹੋਇਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥ ਅੰਗ - 463**

With the vanishing of darkness light dawns and man

realizes his true self. This awakening or realization is restored if the devotee is accommodated in the society of saints and he achieves the boon of the Name of God. This is a big task and small task as well. It will be small or easy if man gives up haughty intellect -

*“O ignorant man, forget thou thy haughty intellect.”*

**ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰਿ ॥**

**ਅੰਗ - 1168**

This “Iness”, and the claim, “I am so and so; I recite Gurbani; I am handsome; I observe religious rules, I give in charity” is due to egotism. It has to be abandoned to know the reality.

So, the wisdom of all philosophies is contained in this very holy one line of Guru Ji. To escape the temptation of maya which has enchanted the regions and universes, there is only one way that of joining the society of the holy saints. A true saint is met only with the grace of God, because the saints are rare. Everybody cannot claim to be a true saint. It is very difficult to identify a true saint. But Guru Ji gives valuable guidance in this regard -

*“Who with every inbreathing and out breathing forgets not God’s Name and within whose mind is this spell; they alone are the perfect saints O Nanak.”*

**ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ ॥**

**ਧੰਨੁ ਸਿ ਸੋਈ ਨਾਨਕਾ ਪੁਰਨੁ ਸੋਈ ਸੰਤੁ ॥**

**ਅੰਗ - 319**

A true saint never forgets God. He is blended in the Lord; and is love personified. An ordinary person forgets God. He just has a wink of His Light and thereafter he forgets Him. A true saint always remains one with Him -

*“What are they like, who forget not the Name?”*

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

**ਜਿਨਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ ॥**

**ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਂਈ ਜੇਹਿਆ ॥**

**ਅੰਗ - 397**

We interpret this sermon of Guru Ji with our own intellect. With the wrong interpretation we suffer. We do not achieve essence of the Divine Light.

I, therefore, pray that God may bless us with the society of a holy saint and His Name to enable us to achieve emancipation.



## Discourse - XII

It is the grace of God that during this burning period of Kali age, when man is without peace of mind, we have got the opportunity to hear the praise of the Lord. Its reward is -

*“The bearers and singers of Lord’s praise receive the reward of many millions of sacred feasts.”*

**ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ ॥ ਅੰਗ - 546**

If praise of the Lord is heard intently and the doctrine contained therein is adopted and acted upon, then reward of millions of sacred feasts is achieved according to Guru Ji. However Guru Ji has also told us in this order that this boon cannot be achieved without good fortune.

The best fortune, which is also called luck, favours when the opportune time for achieving the reward of previous virtuous deeds arrives and the devotee comes in to the society of true saints. In that holy company bad thinking is destroyed which is called “*Durmat*” (evil-will) and “*Manmat*” (self-will).

There is also *Gurmat* (Guru's will) with the thinking gifted by the Guru in the society of the saint, evil thinking disappears and the devotee attains the Name of God. The devotee imbued with the Name of God is worthy of veneration. The Guru destroys his misdeeds -

*“The Guru’s word, destroys millions of misdeeds.”*

**ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ ॥ ਅੰਗ - 1195**

All dirt is washed -

*“By washing with water the dust of the besmeared hands, feet and other parts of the body is removed.*

*The garment polluted with urine, that is washed clean by applying soap.*

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

**ਭਰੀਐ ਹਬੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੇ ਉਤਰਸੁ ਖੇਹ ॥  
ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥  
ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥**

ਅੰਗ - 4

With the remembrance of the Name of God the devotee attains high position -

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

**ਜਿਨਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ ॥  
ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਂਈ ਜੇਹਿਆ ॥**

ਅੰਗ - 397

The devotees imbued with the Name appear like God. Because they are merged in the Name as a wave of water merges in the ocean. Their defilement, earlier to the achievement of Name is cleaned. Guru Ji says -

*"Those who have realized spiritual bliss, they become like God.*

*There is no difference whatsoever between them, God and myself."*

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

(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ 'ਚੋਂ)

Guru Ji says that anyone who finds God all around and spirit of discrimination is finished in him, becomes like God. It is the eternal truth. Not an iota of falsehood is there. Guru Ji says -

*"I have said the Truth. Guru Nanak is witness to this."*

**ਯਾ ਮੈ ਰੰਚ ਨ ਮਿਥਿਆ ਭਾਖੀ ॥ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਨਾਨਕ ਸਾਖੀ ॥  
(ਸਰਬ ਲੋਹ ਗ੍ਰੰਥ)**

Guru Ji says, it is not a piece of poetry. It is truth and

said with the authority of God and Guru Nanak Dev Ji. Guru Ji also says that he seeks the dust of the feet of those imbued with God because his filth is removed -

*“Imperishable and Benefactor of the beings is the Lord, remembering Whom all the filth is removed*

*The Lord, the Treasure of virtues, is for saint's use, but rare is the person who receives it.”*

**ਅਬਿਨਾਸੀ ਜੀਅਨ ਕੋ ਦਾਤਾ ਸਿਮਰਤ ਸਭ ਮਲੁ ਖੋਈ ॥**

**ਗੁਣ ਨਿਧਾਨ ਭਗਤਨ ਕਉ ਬਰਤਨਿ ਬਿਰਲਾ ਪਾਵੈ ਕੋਈ ॥**

**ਅੰਗ - 617**

With deep remembrance of God filth of the mind of man is gradually removed. We have seen the filth of the clothes and body; we know about the filth around our houses, but it is a pity that we know not the filth of our mind which has darkened the mirror of soul. As a result of darkness of the mind with filth, the image of the real self of man cannot be seen. With this self realization alone the circle of transmigration of the soul can be terminated. On the other hand the darkness has shrouded the reality and falsehood has dominated the mind. Alienating itself, the soul started thinking intellect, mind, life breaths, and root of five element and filthy perishable body to be the real self. What is the cause of depositing such a deep filth on the mirror of the mind -

*“The scum of so many births is attached to this soul and it has become jet black.”*

**ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ**

**ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥**

**ਅੰਗ - 651**

The soul has become extremely jet black -

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

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

**ਅੰਗ - 651**

The cloth with which the oil is cleaned repeatedly becomes so dirty that it cannot be restored to its original clean condition -

*“Even though it be washed a hundred times.”*

.....ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ ॥ ਅੰਗ - 651

An oilman's rag will not become white even if washed for a hundred times. There is another problem. Scum deposits on the soul daily with evil seeing, hearing, thinking and bad eating. Our thinking of several ideas other than God creates filth. The biggest scum is the egotism with which the soul has become dirty. If the mind or soul has become filthy, keeping the body clean is of no use. Guru Ji says -

*“With filthy mind, all other body is dirty. Washing of the body is of no avail.”*

ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੈ ਮਨੁ ਹਛਾ ਨ ਹੋਇ ॥

ਅੰਗ - 558

Then how can the filthy soul be cleaned? It can be done by keeping God always in the mind -

*“The Infinite Lord, is both within and without.*

*The Auspicious Master Lord 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 creature's acts.*

*The Lord is in wind, water and fire.*

*He is permeating the four quarters and the ten directions.*

*There is no place without Him.*

*By Guru's grace, Nanak has obtained peace.”*

ਸੌ ਅੰਤਰਿ ਸੌ ਬਾਹਰਿ ਅਨੰਤ ॥

ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ ॥

ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ ॥

ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ ॥  
 ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ॥  
 ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ ॥  
 ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ ॥  
 ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ ॥  
 ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ ॥  
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ ॥

ਅੰਗ - 293

The faith that He is permeating everywhere and He alone is truth and the rest is false, cleans the mind completely.

The number of filths cannot be counted. His Holiness asks what is the state of the mind when it is cleaned. God, Whom we try to search, comes to abide within. Man forgets "Iness". He finds God within and without. Discrimination between the recitation of "Ram-Ram" or "Waheguru-Waheguru" vanishes. Kabir Ji says that this discrimination is due to duality. It exists not in unity -

*"Kabir, my mind has become immaculate like the Ganges' water*

*The Lord follows me, saying*

*"Kabir, O my Kabir."*

**ਕਬੀਰ ਮਨੁ ਨਿਰਮਲੁ ਭਇਆ ਜੈਸਾ ਗੰਗਾ ਨੀਰੁ ॥**

**ਪਾਛੈ ਲਾਗੋ ਹਰਿ ਫਿਰੈ ਕਹਤ ਕਬੀਰ ਕਬੀਰ ॥ ਅੰਗ - 1367**

Evidently the process of cleaning the mind is praise of the Lord and meditation of the Name of God. Gradually the Light appears within by becoming one with God. But it can be done with the society of the saint, which is achieved with complete fortune.

But who is a Sadhu or Saint? He is not the outer appearance; He is not a shop, as has been opened by everyone these days. He is an embodiment of virtues. He may be an agriculturist or doing service in civil or in army. He may be living in solitude or in some "Dera" (religious place).

But if he never forgets the remembrance of God and has forgotten the pride completely he is said to be Sadhu (a saint)

*“Who with every inbreathing and out breathing forget not God’s Name and within whose mind is this spell they alone are the perfect saints, O Nanak.”*

**ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤ੍ਰੁ ॥  
ਧੰਨੁ ਜਿ ਸੋਈ ਨਾਨਕਾ ਪੁਰਨੁ ਸੋਈ ਸੰਤ੍ਰੁ ॥ ਅੰਗ - 319**

The Sadhu does not do any publicity. There is no tumult that so and so is a saint. It is by good luck that a person meets a good saint and obeys his instructions rightly. Ordinarily a meeting with a saint does take place; his preachings are also heard, but the minds do not meet. Man continues entertaining several doubts in his mind which do not permit him to blend himself with the mind of the sadhu. True meeting with a sadhu takes place with good luck -

*“By good fortune the saints’ society is obtained, by meeting which the evil-thought is dispelled.”*

**ਵਡਭਾਗੀ ਸਾਧਸੰਗੁ ਪਰਾਪਤਿ ਤਿਨ ਭੋਟਤ ਦੁਰਮਤਿ ਖੋਈ ॥  
ਅੰਗ - 618**

Offering one’s self, one’s body, breath, mind, intellect, consciousness, separate identity due to egotism for merger in the saint result in perishing of the evil thought. Divine Light, subsequently, appears within such man. Guru Ji seeks dust of the feet of such a person -

*“The nine treasures and the Nectar are Lord’s Name. Within the human body itself is their seat. There is deep meditation and melody of celestial music there.”*

**ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥  
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਮੁ ॥  
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦੁ ॥  
ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦੁ ॥ ਅੰਗ - 293**

The wonder and marvel of it cannot be narrated.” This rapturous Name of God abides within man. But greatness of that Name is not known to the world -

*“The praise of the Name, abides within the mind of the saint.*

*By saints' influence, all the sin flees.”*

**ਨਾਮ ਕੀ ਮਹਿਮਾ ਸੰਤ ਰਿਦ ਵਸੈ ॥**

**ਸੰਤ ਪ੍ਰਤਾਪਿ ਦੁਰਤੁ ਸਭੁ ਨਸੈ ॥**

**ਅੰਗ - 264**

Evil flees with the influence of the saints because in their minds praise of the Name abides. It does not abide in the minds of the worldly people. Actually they do not know the greatness of the Name. It is known in the holy assembly which is achieved with the grace of God.

*“All the Sikhs and servants come to worship thee,*

*O Lord, and all of them sing the Lord God's sublime Gurbani (Divine Hymns).*

*God approves the singing and hearing of those who accept the True Guru's dictates as perfectly true.”*

**ਸੇਵਕ ਸਿਖ ਪੂਜਣ ਸਭਿ ਆਵਹਿ**

**ਸਭਿ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਉਤਮ ਬਾਨੀ ॥**

**ਗਾਵਿਆ ਸੁਣਿਆ ਤਿਨ ਕਾ ਹਰਿ ਬਾਇ ਪਾਵੈ**

**ਜਿਨ ਸਤਿਗੁਰ ਕੀ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੀ ॥**

**ਅੰਗ - 669**

A child goes to the school. Gradually he reaches the stage of Ph.D. and D.Lit. Similarly by coming to the holy assembly devotion develops, pain of separation is felt, wisdom dawns that the goal of life is achieved within this life. Then the devotee hears, reflects, practises with love and hard labour. Thereafter the stage comes when he knows his real self. He finds God there. Divine Light appears. Then he finds Truth everywhere. Even signs of falsehood disappear. No illusions persist. Light of true state dawns -

*“Thou thyself hath turned to be the One,  
whom thou thought to be different from thee.”*

**‘ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰ॥**

**(ਅੰਗ - 1369)**



## Discourse - XIII

*“He who shows the erring mortal the Lord’s path,  
Such a Guru is found by the greatest good fortune.  
O my soul, contemplate and utter the Lord’s Name.  
The Guru’s loved feet are enshrined within my mind.  
My mind is engrossed in lust, wrath, avarice and worldly  
attachments.  
Snapping my bonds the Guru has emancipated me.  
Enduring weal and woe, the mortal comes  
and goes again and again.  
The Guru’s lotus feet bless him with peace.  
In the ocean of fire, the world is being drowned.  
Holding me by the arm the True Guru has saved me.”*

**ਭੂਲੇ ਮਾਰਗ ਜਿਨਹਿ ਬਤਾਇਆ ॥  
ਐਸਾ ਗੁਰੁ ਵਡਭਾਗੀ ਪਾਇਆ ॥੧॥  
ਸਿਮਰਿ ਮਨਾ ਰਾਮ ਨਾਮੁ ਚਿਤਾਰੇ ॥  
ਬਸਿ ਰਹੇ ਹਿਰਦੈ ਗੁਰ ਚਰਨ ਪਿਆਰੇ ॥੧॥ ਰਹਾਉ ॥  
ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮੋਹਿ ਮਨੁ ਲੀਨਾ ॥  
ਬੰਧਨ ਕਾਟਿ ਮੁਕਤਿ ਗੁਰਿ ਕੀਨਾ ॥੨॥  
ਦੁਖ ਸੁਖ ਕਰਤ ਜਨਮਿ ਫੁਨਿ ਮੁਆ ॥  
ਚਰਨ ਕਮਲ ਗੁਰਿ ਆਸ੍ਰਮੁ ਦੀਆ ॥੩॥  
ਅਗਨਿ ਸਾਗਰ ਬੁਭਤ ਸੰਸਾਰਾ ॥  
ਨਾਨਕ ਬਾਹ ਪਕਰਿ ਸਤਿਗੁਰਿ ਨਿਸਤਾਰਾ ॥੪॥ ਅੰਗ - 803**

You are enjoying listening Lord’s praises since early morning. Guru Ji has said that to snap the bonds of the being in the world, the supreme way is to rise early and join the holy assembly to hear the praise of the Lord and enshrine its essence in the mind. Then mould one’s way of life accordingly and achieve the goal of life. Meeting with a perfect Guru is a boon. Here mention has also been made about the imperfect Guru. They lead their followers to damnation -

*“The blind Guru drowns all followers.”*

**ਅੰਨ੍ਹਾ ਆਗੂ ਜੇ ਥੀਐ ਸਭੁ ਸਾਥੁ ਮੁਹਾਵੈ ॥**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 35/2**

The blind Guru leads the followers to trouble and drowns them. A thoughtless leader of a country lands his country into problems like war. Similarly imperfect Guru can do no good to his followers. He can't ensure them their emancipation. It can be done only by a perfect Guru in whom eyes of gnosis are opened. He is himself blended with the Lord. Anyone who follows such a perfect Guru with full faith and devotion, and offers his body and mind to him, is enabled to reach the Abode of the Lord and by searching the Word reaches the true home.

Guru Ji says in this hymn that the whole world is floundering and dying in the fire of ocean. It is very strange that Guru Ji calls this world an ocean of fire while this world is so lovable to us. It means that there is some secret which is not understandable to us. We bewail and the whole world is in distress. Guru Ji says -

*“The young woman weeps for she has no husband.*

*Nanak the whole world is in distress.”*

**ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ ॥ ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥**

**ਅੰਗ - 954**

By believing the Name and then involving the mind completely in the Name without any doubt or suspicion man wins in this world and achieves happiness. All else is in vain.

Mahatma Buddh gave his final verdict that this world is home of pains and to achieve happiness man shall have to be desire free. The great *Rishis* (ascetics) also said this world to be ocean of fire in which man is snared by *maya* (mammon) and is leading a pathetic life without knowing that there is also something higher.

Guru Ji desires to take us to bliss about which we know not. The bliss of the feet of the Lord is ineffable. Intellect of man cannot envision it.

*“Kabir, how can I tell thee, the extent of the joy of the Lord’s lotus feet.”*

**ਕਬੀਰ ਚਰਨ ਕਮਲ ਕੀ ਮਉਜ ਕੋ ਕਹਿ ਕੈਸੇ ਉਨਮਾਨ ॥**

**ਅੰਗ - 1370**

It is just ineffable. It can be experienced by seeing only -

*“It can only be seen and realized.”*

**ਕਹਿਓ ਕਉ ਸੋਭਾ ਨਹੀ ਦੇਖਾ ਹੀ ਪਰਵਾਨੁ ॥ ਅੰਗ - 1370**

The joy of the lotus feet of the Lord can only be realized. It is ineffable, otherwise in words.

Guru Ji has explained the plight of man in detail. He is engrossed in lust, wrath, avarice, attachment, pride, hope and desire. There are so many other temptations in which man remains involved. He is unaware of his real purpose of life. The result is thus obvious. He whirls on the wheel of births again and again. He obtains human body many times in accordance with his deeds. It is given in detail in the *Dharam Shastras* (holy books) as to what kind of next station man is bound to get in accordance with his deeds, like charity and other virtuous deeds or evil deeds. The birth shall be in good family, where all facilities are available, if the deeds done here are good. Similarly if sins have been committed here his body shall be diseased in the next birth. He may suffer from polio from the very birth. The man who indulges in slandering here may be born as dumb. If he is in the habit of hearing slandering then he may be born as deaf.

Guru Ji has not controverted these provisions of the Dharam Shastras. He has also not given his own list. He simply says that man gets the next station in accordance with his thought and desires at the time of death. Guru Gobind

Singh asked Banda Bahadur, “What is the name of your Guru?”

He replied, “Sir, his name was Aghar Nath.”

Guru Ji - “Where is he now?”

Banda Bahadur - “Sir, he has been lodged in the heaven, because he was Bal Brahmchari, a celibate from childhood. He did meditation and had never done anything wrong.”

Guru Ji gave a broad smile.

Madhodas (Banda Bahadur) said, “Your Holiness! there is some secret behind your smile. Kindly tell me in detail.”

Guru Ji - “Madho Das! your Guru has not gone beyond the boundaries of your Ashram.”

Madho Das - “Your Holiness! may I know as to how he is and what form he has assumed?”

Guru Ji - “Pluck that marmelos and bring it to me. Your Guru is living there as a worm in the fruit.”

The marmelos was brought and broken.

Guru Ji - “Do you hear what this worm says?”

Madho Das - “Maharaj! I do not understand his language. I can understand him with your grace. So, be kind to me.”

With the benevolence of Guru Ji, the worm spoke, “Madho Dass! I am badly stuck up. Guru Gobind Singh is God himself. He alone can help me in my emancipation. You just bow at his feet. He is not ordinary human being.”

Madho Dass - “Maharaj! why are you in such terrible form?”

The worm said, “The time when I left my body I happened to see this Bill (marmelos) and desired to eat it. So, in this fruit I am taking birth again and again.”

On an other occasion Guru Ji was having a stroll when the voice of a partridge was heard. Hearing the bird, Guru Ji read the following verse -

*“The landlord ever, contends for his land.  
He has to abandon it and depart but his desire is not  
extinguished.”*

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

**ਅੰਗ - 188**

The Sikhs accompanying Guru Ji said, “O True King! what is the cause of the recitation of this verse, so suddenly?”

Maharaj Ji said, “This partridge is abusing us.”

The Sikhs - “True King! who is he?”

Guru Ji replied, “He was king of this place and this land was his personal property. At the time of death he remained interested in this land. So, he is born here, again and again. His memory is still persisting. He is saying to us not to pass through his land. He is blind in the left eye. He has seen me. Now he has to get the reward. Just encircle and entrap it.”

The Sikhs caught the partridge and brought it to Guru Ji who emancipated his soul, which went to the heavens and was lodged there.

There are several similar examples. Jaidrath left the war by showing his back, while fighting in the war of Mahabharat. But after his death he passed through many species. During the life time of Guru Gobind Singh he was born as lion. The hill Kings prayed to Guru Gobind Singh for help against the mighty lion. On the acceptance of their prayer they arranged a campaign against the lion. Guru Ji went with them. It was in a jungle near Paonta Sahib. This place is now known as

Sher Garhi. The lion was killed there by Guru Ji. The Chiefs enquired, “Your Holiness! why was the lion so mighty?” Guru Ji said, “You better hear the reply from his own mouth.” Guru Ji granted him the strength to speak.

He said, “I was Jaidrath. I am encircling in births since then. I have been emancipated by the Guru, because I had the opportunity to see the prophet Sri Krishan, of that age. The man who meets the Guru and holy saints, must get the reward. I was enduring the punishment of my misdeeds. Now I have met the Guru who is God himself. I have been rewarded. I have got a better state.”

So, in this way we are allured by lust, wrath, avarice, attachment, slandering, jealousy, backbiting, desire and hope and taking repeated births.

Several experiments have been done which prove that in certain cases the memory revives. Many experiences are recollected. But man does not understand that there is higher happiness as well. This bliss is achieved by meeting the perfect Guru in this very life -

*“If Thou shalt emancipate me after death, no one shall be aware of this emancipation.”*

**ਮੁਏ ਹੁਏ ਜਉ ਮੁਕਤਿ ਦੇਹੁਗੇ ਮੁਕਤਿ ਨ ਜਾਨੈ ਕੋਇਲਾ ॥**

**ਅੰਗ - 1292**

Achieving the redemption and snapping the bonds in this very life can be possible by meeting the perfect Guru -

*“He who shows the erring mortal the Lord’s path, such a Guru is found by the greatest good fortune.”*

**ਭੂਲੈ ਮਾਰਗ ਜਿਨਹਿ ਬਤਾਇਆ ॥**

**ਐਸਾ ਗੁਰੁ ਵਡਭਾਗੀ ਪਾਇਆ ॥**

**ਅੰਗ - 803**

The true Guru puts us on the right path which has been forgotten. He has shown as our real self and we have become one with God.



## Discourse - XIV

Very sweet *Kirtan* (holy singing) of Asa Di Var is being held. The listeners are also responding on their turn. The choir of the girls is singing holy hymn in most enchanting voice. Many of the listeners are enshrining the essence of holy hymns in their minds. Many devotees are united with the Word and are enjoying it. All were heading towards concluding the *Kirtan* well in time. But it was so good that everybody wanted it to continue. But time cannot be halted. Exactly after three hours, recitation of Anand Sahib was started. Then finally Ardas (prayer) was held. Since 2 A.M. early in the morning it appeared that devotees were picking diamonds and rubies in the form of hymns like swans on the lake of *Man Sarovar*. Everybody had full devotional concentration. After the Prayer Guru Ji blessed us with the following Hukam Nama (order for the day) -

*“My soul burns over and over again.  
Greatly agonized, the soul is distracted and falls a prey to  
many sins.  
The body, that forgets the Guru’s words.  
Screams like a chronic patient.  
To prattle much is all in vain.  
Without our saying, everything is known to the Lord.  
It is He, who made our ears, eyes and noses.  
Who has given us tongue to talk fluently.  
He, who putting man in the womb fire,  
has preserved him, and at whose bidding,  
the breath moves everywhere.  
All these worldly attachments, affection and dainties, all of  
them are but black stains on the soul.  
He who departs bearing the stains of sins  
on his face, finds no place to sit in Lord’s Court.*

*Through Thy grace, O Lord, the recitation  
of Thy Name is attained.*

*By attaching wherewith the mortal is saved. There is no  
other recourse.*

*Even if, one be drowned in sins, still by meditation on the  
Name one is taken care of. Nanak, the True Lord is  
Beneficent to all.*

ਧਨਾਸਰੀ ਮਹਲਾ ੧

ਜੀਉ ਤਪਤੁ ਹੈ ਬਾਰੋ ਬਾਰ ॥ ਤਪਿ ਤਪਿ ਖਪੈ ਬਹੁਤੁ ਬੇਕਾਰ ॥  
ਜੈ ਤਨਿ ਬਾਣੀ ਵਿਸਰਿ ਜਾਇ ॥ ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ ॥੧॥  
ਬਹੁਤਾ ਬੋਲਣੁ ਝਖਣੁ ਹੋਇ ॥ ਵਿਣੁ ਬੋਲੇ ਜਾਣੈ ਸਭੁ ਸੋਇ ॥੧॥  
ਰਹਾਉ ॥ ਜਿਨਿ ਕਨ ਕੀਤੇ ਅਖੀ ਨਾਕੁ ॥ ਜਿਨਿ ਜਿਹਵਾ ਦਿਤੀ ਬੋਲੇ  
ਤਾਤੁ ॥ ਜਿਨਿ ਮਨੁ ਰਾਖਿਆ ਅਗਨੀ ਪਾਇ ॥ ਵਾਜੈ ਪਵਣੁ ਆਖੈ  
ਸਭ ਜਾਇ ॥੨॥ ਜੇਤਾ ਮੋਹੁ ਪਰੀਤਿ ਸੁਆਦ ॥ ਸਭਾ ਕਾਲਖ ਦਾਗਾ  
ਦਾਗ ॥ ਦਾਗ ਦੋਸ ਮੁਹਿ ਚਲਿਆ ਲਾਇ ॥ ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ  
ਜਾਇ ॥੩॥ ਕਰਮਿ ਮਿਲੈ ਆਖਣੁ ਤੇਰਾ ਨਾਉ ॥ ਜਿਤੁ ਲਗਿ ਤਰਣਾ  
ਹੋਰੁ ਨਹੀ ਬਾਉ ॥ ਜੇ ਕੋ ਡੂਬੈ ਫਿਰਿ ਹੋਵੈ ਸਾਰ ॥ ਨਾਨਕ ਸਾਚਾ  
ਸਰਬ ਦਾਤਾਰ ॥੪॥

ਅੰਗ - 662

It is the month of August, 1993. The villages are flooded badly. Some villages are drowned and great havoc has been wrought to the villages by floods. The devotees remain busy in helping those villages during the day. In early morning they enjoy holy singing (*Kirtan*) from 2 A. M. to 5 A. M.

We can benefit a lot if we try to comprehend essence of the above holy hymn. We can achieve salvation by acting upon the instructions contained therein. Guru Ji says that man engrossed in worldly pleasures can also be saved if he turns to meditation of the Name of God. Because God is merciful and benevolent but this is also possible with the grace of the Lord. But for meditation of the Name no other method can achieve salvation. If this doctrine is followed then not only physical diseases and pains, but misdeeds of millions of previous births can also be pardoned. Man endures pain due

to previous misdeeds. Those are physical pains, mental suffering, hostility, slaps of lust and wrath and their pains. Whosoever is visible in the world is in distress -

*“All those, that are seen, they are disease stricken.*

*It is only my True Guru, united with God, who is free from the disease.”*

**ਜੋ ਜੋ ਦੀਸੈ ਸੋ ਸੋ ਰੋਗੀ ॥ ਰੋਗ ਰਹਿਤ ਮੇਰਾ ਸਤਿਗੁਰੁ ਜੋਗੀ ॥**

**ਅੰਗ - 1140**

In this hymn, Guru Ji describes the disease of pride to be most terrible. Great scholars, thinkers, philosophers are sufferers of this disease. It is almost impossible to get emancipation from this horrible disease. Man has been humbled with this disease. Egotism is the source of bonds. In egotism man performs deeds -

*“The disease of pride has humbled man.”*

**ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ ॥**

**ਅੰਗ - 1140**

As regards the disease of lust it is so powerful in the elephant that it becomes helpless on seeing a cow made of paper. In order to harness an elephant a deep pit is dug and is covered with a roof of straw. A cow made of paper is placed on that roof. Elephant has the capacity to understand many problems. I was once travelling by rail to Panjab from U. P. Another passenger from Haldvani was also sitting beside me. During the journey we started discussing and talking about certain issues. I told him, “Many lions abide in our farms. It has, therefore, become very difficult for us to enter the jungle. The lion is seen at certain places. Sometimes that lion passes through the village. We, therefore keep lamps burning on the poles. The lion is afraid of coming near the light. But it does not harm anyone unless disturbed. Some times that lion passes at very close distance.” It was also mentioned that there were deep forests near the rivulets passing through our farms. A mention about huge snakes, 20-

22 feet in length and 18 inches in breadth, was also made. Some how if a tractor happened to pass over such snakes, they would lift the heavy tractor like the lifting of a rubber ball by a small child. It could swallow a deer or a goat alive. Once we killed such a snake with the bullets of a gun. Its belly was cut and we found a porcupine lying dead. Similarly a deer and a goat, half swallowed, were found. Hearing my tales the other passenger started narrating his own problems. He said, once elephants entered my farm. I shot an elephant on his forehead and he fell unconscious. In no time 40-50 more elephants came and stood around the fallen elephant. They tried to lift him with their trunks. But he died soon. Agitated elephants, thereafter, advanced towards my residence. There was no way for my escape. There was no regular road. Even the tractors reached that place with great difficulty. Moreover, deep rivulets had to be crossed to reach there. However, there was a heap of wood and a drum of diesel was also with me. I sprinkled the diesel and set the heap of wood on fire. The elephants rushed to the rivulet and filled their trunks with water. They threw the water on the fire. From inside I went on throwing diesel on the fire. It went on for about hours. Ultimately the elephants felt unsuccessful and went away. I thanked God and shifted to the city with necessary luggage. I was completely shattered by the elephants. They dragged my tractor upto the bank of the rivulet. But more tragic than all this was that the forest Government servant registered a criminal case against me when they learnt that I had killed an elephant. Despite my telling about the compelling circumstances under which I had to shoot the elephant, none paid heed to my bewailing. Then I had to approach Sh. Jawahar Lal Nehru, the then Prime Minister of India. Hearing my pathetic tale he ordered the withdrawal of the case.” Hearing this tale of the passenger farmer we felt our problems to be insignificant as compared to his problems.

Our problems related to lions and snakes. The other fellow had to deal with elephants. The elephants have mutual family sympathy. They obey the command of their leader. He elephants go and stand at a distance with their backs towards the place where a cow delivers her baby elephant. After the delivery they bring sand and throw over the child elephant to clean his smeared body. They obey the command of the in whose custody they happen to fall. During the wars they try their best to save their masters. Still he suffers from disease of lust. He becomes so overwhelmed by cow of paper that he consequently falls in the pit and is caught.

*“The disease of lust overwhelms the elephant.”*

**ਕਾਮ ਰੋਗਿ ਮੈਗਲੁ ਬਸਿ ਲੀਨਾ ॥ ਅੰਗ - 1140**

Similarly the moth suffers from the disease of seeing. After sunset it goes towards the light in darkness and is burnt by the candle or the mustard oil lamp light -

*“Through the disease of seeing the moth is burnt to death.”*

**ਦ੍ਰਿਸਟਿ ਰੋਗਿ ਪਚਿ ਮੁਏ ਪਤੰਗਾ ॥ ਅੰਗ - 1140**

The deer passes his life under great safety; and cannot ordinarily be killed with arrows or swords by the hunters. Rich hunters go on horses and kill the deer. Poor hunters use bell's note which tempts and attracts the deer. He likes sweet tuning so much that it advances towards them and is caught by the hunters -

*“Through the disease of bell's note the deer is ruined.”*

**ਨਾਦ ਰੋਗਿ ਖਪਿ ਗਏ ਕੁਰੰਗਾ ॥ ਅੰਗ - 1140**

Similarly the fish swallows the bait with the hook which sticks in the throat and the angler drags the fish out of water -

*“Through the malady of tongue the fish is caught.”*

**ਜਿਹਵਾ ਰੋਗਿ ਮੀਨੁ ਗ੍ਰਸਿਆਨੋ ॥ ਅੰਗ - 1140**

In this way the bumble-bee settles on the flower and is attracted by the smell so much that it is caught when the

flower closes after sunset, and it dies -

*“Through the malady of nose the black bee is destroyed.”*

**ਬਾਸਨ ਰੋਗਿ ਭਵਰੁ ਬਿਨਸਾਨੋ ॥**

**ਅੰਗ - 1140**

The whole world suffers from the disease of attachment and the diseases emanating from Rajo (passion), Tamo (avarice) and Sato (virtue) -

*“Of me, the meek one, hear Thou the supplication, O my Merciful Master.*

*The five demons and three inimical dispositions, torture my soul. O kind Lord, the Patron of the patronless, save Thee me from them.*

**ਦੀਨ ਬਿਨਉ ਸੁਨੁ ਦਇਆਲ ॥**

**ਪੰਚ ਦਾਸ ਤੀਨਿ ਦੋਖੀ ਏਕ ਮਨੁ ਅਨਾਥ ਨਾਥ ॥**

**ਰਾਖੁ ਹੋ ਕਿਰਪਾਲ ॥**

**ਅੰਗ - 1119**

Supplication has been made to the Lord Merciful that the mind, surrounded by several enemies, may kindly be saved. Because man has tried other ways, like six religious rites which are of no avail. Only the support of the Merciful Lord can help -

*“Of me, the meek one, hear Thou the supplication, O my Merciful Master.*

*The five demons and three inimical dispositions, torture my soul. O kind Lord, the Patron of the patronless, save Thee me from them. I make many efforts and go on pilgrimages. I perform six religious rites, and contemplate in the right way. I have grown weary of making all the efforts, but the fearful sins leave me not, ever.*

*O Lord of compassion, I seek Thy protection and make obeisance unto Thee. O God Lord, the Immortal Master, Thou art the Destroyer of dread. Thou alone art compassionate to the meek.*

*Nanak has the support of the Lord's feet alone.*

*Clinging to the feet and skirt of the saints, I have crossed the ocean of doubt and worldly love.*

ਦੀਨ ਬਿਨਉ ਸੁਨੁ ਦਇਆਲ ॥  
ਪੰਚ ਦਾਸ ਤੀਨਿ ਦੋਖੀ ਏਕ ਮਨੁ ਅਨਾਥ ਨਾਥ ॥  
ਰਾਖੁ ਹੋ ਕਿਰਪਾਲ ॥  
ਅਨਿਕ ਜਤਨ ਗਵਨੁ ਕਰਉ ॥  
ਖਟੁ ਕਰਮ ਜੁਗਤਿ ਧਿਆਨੁ ਧਰਉ ॥  
ਉਪਾਵ ਸਗਲ ਕਰਿ ਹਾਰਿਓ ਨਹ ਨਹ ਹੁਟਹਿ ਬਿਕਰਾਲ ॥  
ਸਰਣਿ ਬੰਦਨ ਕਰੁਣਾ ਪਤੇ ॥  
ਭਵ ਹਰਣ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ॥  
ਏਕ ਤੂਹੀ ਦੀਨ ਦਇਆਲ ॥  
ਪ੍ਰਭ ਚਰਨ ਨਾਨਕ ਆਸਰੋ ॥  
ਉਧਰੇ ਭ੍ਰਮ ਸੋਹ ਸਾਗਰ ॥  
ਲਗਿ ਸੰਤਨਾ ਪਗ ਪਾਲ ॥

ਅੰਗ - 1119

So man is dominated by three dispositions, which are *Rajo* (passion), *Tamo* (avarice) and *Sato* (virtue). Man is under the influence of *Rajo Gun passion* (attribute) when he desires to go high, earn wealth and wear good clothes. Under the impact of *Tamo Gun* man indulges in slandering, backbiting, jealousy and hatred. Under *Sattav* nature man feels the pain of separation and he desires to spend a life of comfort by abandoning other things. He tries to wriggle out of the malady of thirst and wants to visit holy places and hear the preachings of the saints. However, according to the doctrine of Guru Ji there is the fourth stage which is called *Turia Avastha* (the fourth Transcendental stage). This stage is achieved by the devotees who are imbued with the love of meditation. Doing this noble deed they complete their worldly journey. The other world is engrossed in the three attributes

*“The whole world is entangled in the malady of secular love.  
The sins are multiplied in the malady of three attributes.  
In disease man dies and in disease he is born.*

*Through disease, he wanders in existences again and again.  
Entangled in disease, he is not permitted to stay anywhere  
even for a moment.*

*Without the True Guru, the disease is never eradicated.*

*He, to whom the Transcendent Lord shows mercy; taking his  
arm, him He pulls out of the disease.*

*The fetters of him, who obtains the saints society are snapped.  
Says Nanak, the Guru rids him of the disease.”*

ਹੇਤ ਰੋਗ ਕਾ ਸਗਲ ਸੰਸਾਰਾ ॥

ਤ੍ਰਿਬਿਧਿ ਰੋਗ ਮਹਿ ਬਧੇ ਬਿਕਾਰਾ ॥

ਰੋਗੇ ਮਰਤਾ ਰੋਗੇ ਜਨਮੇ ॥ ਰੋਗੇ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਭਰਮੇ ॥

ਰੋਗੁ ਬੰਧ ਰਹਨੁ ਰਤੀ ਨ ਪਾਵੈ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਰੋਗੁ ਕਤਹਿ ਨ ਜਾਵੈ ॥

ਪਾਰਬ੍ਰਹਮਿ ਜਿਸੁ ਕੀਨੀ ਦਇਆ ॥

ਬਾਹ ਪਕੜਿ ਰੋਗੁ ਕਢਿ ਲਇਆ ॥

ਤੂਟੈ ਬੰਧਨ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਰੋਗੁ ਮਿਟਾਇਆ ॥

ਅੰਗ - 1141

A diseased man is always restless. However the maladies can  
vanish with the grace of the Guru. All these bonds are  
shattered by meeting a perfect saint. So only one -

*"All those , who are seen, they are diseased stricken.*

*It is only my True Guru, united with God, who is free from  
disease."*

ਜੋ ਜੋ ਦੀਸੈ ਸੋ ਸੋ ਰੋਗੀ ॥ ਰੋਗ ਰਹਿਤ ਮੇਰਾ ਸਤਿਗੁਰੁ ਜੋਗੀ ॥

ਅੰਗ - 1140

Guru Ji mentions the sufferings -

*Firstly I feel the pain of separation from God;*

*And another pain is of the hunger for His meditation.*

*Another pain is of the fear of strong attack of the death's  
myrmidon.*

*Yet another pain is that infested with disease, my body shall  
pass away.*

*O ignorant physician, minister thou not any medicine to me.*

*O simpleton physician, give thou me no medicaments.  
 The pain persists and the body's suffering continues. Such a  
 medicine produces no effect on me, O brother. Pause.  
 Forgetting the Lord, man enjoys sexual pleasures, then do the  
 ailments arise in the body.  
 The blind soul is punished O ignorant physician, apply thy  
 not cure to me.  
 The use of sandalwood is the sandal's perfume  
 Man is useful as long as there is breath in his body.  
 When breath departs, the body crumbles away.  
 After that no one takes anything.  
 Gold becomes the body and stainless the soul swan; in which  
 there is even a particle of the Immaculate Name.  
 All his pain and disease are dispelled.  
 Through the True Name, O Nanak he is delivered and  
 released.”*

**ਦੁਖੁ ਵੇਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੂਖੁ ॥  
 ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤ ॥  
 ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੇ ਤਨਿ ਧਾਇ ॥  
 ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥  
 ਦਰਦੁ ਹੋਵੈ ਦੁਖੁ ਰਹੈ ਸਰੀਰ ॥  
 ਐਸਾ ਦਾਰੂ ਲਗੈ ਨ ਬੀਰ ॥  
 ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ ॥  
 ਤਾਂ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ ॥  
 ਮਨ ਅੰਧੇ ਕਉ ਮਿਲੈ ਸਜਾਇ ॥  
 ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ ॥  
 ਚੰਦਨ ਕਾ ਫਲੁ ਚੰਦਨ ਵਾਸੁ ॥  
 ਮਾਣਸ ਕਾ ਫਲੁ ਘਟ ਮਹਿ ਸਾਸੁ ॥  
 ਸਾਸਿ ਗਇਐ ਕਾਇਆ ਢਲਿ ਪਾਇ ॥  
 ਤਾ ਕੈ ਪਾਛੈ ਕੋਇ ਨ ਖਾਇ ॥  
 ਕੰਚਨ ਕਾਇਆ ਨਿਰਮਲੁ ਹੰਸੁ ॥  
 ਜਿਸੁ ਮਹਿ ਨਾਮੁ ਨਿਰੰਜਨੁ ਅੰਸੁ ॥  
 ਦੁਖੁ ਰੋਗੁ ਸਭਿ ਗਇਆ ਗਵਾਇ ॥  
 ਨਾਨਕ ਛੂਟਿਸਿ ਸਾਚੈ ਨਾਇ ॥**

ਅੰਗ - 1256

Giving details of the pains, Guru Ji now tells us as to how and in what way the world is in distress -

*“With the award of the punishment of the thousand marks of Vulva, Indar did weep.*

*Paras Ram returned home crying.*

*Ajai wailed, when made to eat the dung he gave in charity.*

*Such is the punishment, meted out in God’s Court.*

*Rama wept when he was exiled and got separated from Sita and Lachhman.*

*Ten headed Ravan, who took away Sita with the beat of tambourine, wept when he lost Ceylon.*

*The Pandwas, whose Master lived with them, became servants and wailed.*

*Janmeja bewailed that he went astray.*

*For an offence he became a sinner.*

*The Divine teachers, seers and religious guides weep, lest they should suffer agony at the last moment.*

*The kings weep, having their pierced with ear rings of a yogi and they go abugging from house to house.*

*The miser weeps when his amassed wealth parts company with him.*

*The learned man cries when his learning fails him.*

*The young woman weeps for she has no husband.*

*Nanak, the whole world is in distress.*

*He, who believes in the Name, becomes victorious.*

*No other deed is of any account.”*

**ਸਰੰਸਰ ਦਾਨ ਦੇ ਇੰਦ੍ਰੁ ਰੋਆਇਆ ॥**

**ਪਰਸ ਰਾਮੁ ਰੋਵੈ ਘਰਿ ਆਇਆ ॥**

**ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ ॥**

**ਐਸੀ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥**

**ਰੋਵੈ ਰਾਮੁ ਨਿਕਾਲਾ ਭਇਆ ॥**

**ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ ਗਇਆ ॥**

**ਰੋਵੈ ਦਹਸਿਰੁ ਲੰਕ ਗਵਾਇ ॥**

ਜਿਨਿ ਸੀਤਾ ਆਦੀ ਡਉਰੂ ਵਾਇ ॥  
 ਰੋਵਹਿ ਪਾਂਡਵ ਭਏ ਮਜ਼ੂਰ ॥  
 ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ ਹਦੂਰਿ ॥  
 ਰੋਵੈ ਜਨਮੇਜਾ ਖੁਇ ਗਇਆ ॥  
 ਏਕੀ ਕਾਰਣਿ ਪਾਪੀ ਭਇਆ ॥  
 ਰੋਵਹਿ ਸੇਖ ਮਸਾਇਕ ਪੀਰ ॥  
 ਅੰਤਿ ਕਾਲਿ ਮਤੁ ਲਾਗੈ ਭੀੜ ॥  
 ਰੋਵਹਿ ਰਾਜੇ ਕੰਨ ਪੜਾਇ ॥  
 ਘਰਿ ਘਰਿ ਮਾਗਹਿ ਭੀਖਿਆ ਜਾਇ ॥  
 ਰੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ ਜਾਇ ॥  
 ਪੰਡਿਤ ਰੋਵਹਿ ਗਿਆਨੁ ਗਵਾਇ ॥  
 ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੂ ॥  
 ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੂ ॥

ਅੰਗ - 954

How does pain arise and how to get rid of it? Great thinkers have tried to find answers to these two questions.

Guru Ji tells in detail in this hymn, about the cause of pain. It is necessary to know about it.

During his travels for redeeming the world Guru Nanak Dev Ji reached near Deepalpur (Pakistan) village (now in Pakistan). It was getting dark. People were returning to their homes after attending to their daily duties. Bhai Bala and Bhai Mardana were with Guru Nanak Dev Ji. Guru Ji decided to spend the night under a beautiful tree. Bhai Bala started brooming the place for rest; and Bhai Mardana went in search of clean water for bath the next early morning.

Dear holy assembly! It is worth knowing how Guru Nanak underwent troubles for the redemption of the burning world. When we go out, there are arrangements of good residence, good food and nice beddings. But Guru Ji spent the night sleeping on bare earth which was cleaned with the branches of the tree under which Guru Ji slept. Bhai Mardana felt very much concerned over the sleeping of Guru Ji along with them by using his arm as pillow and rising early

in the morning. Today our richness and honour are due to the grace of Guru Nanak. But he himself spent the nights in forests and inhabitations finding a place of solitude. He would take a bath in the nearby available clean water and hold *Kirtan* of Asa Di Var. If some listeners came attracted he held spiritual conversation with them. He walked always on foot and carried very few necessities with him and used wooden sandals. He would wear a simple long gown without buttons. He never used gaudy dresses. He used a long cloth to cover the body during the day and spread that very cloth on the ground and took rest thereon. Undergoing ineffable sufferings he gave us the superb message -

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

**ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥**

**ਅੰਗ - 1**

We do not bring before our mind the difficulties suffered by Guru Nanak for us. We have forgotten both Guru Ji and God. The great people relinquish everything. When we read about Muhammad Sahib, we come to know that he passed his life with two long clothes only. Guru Nanak Dev Ji had to face thieves, robbers, bad people and sorcerers. At Deepalpur some villagers noticed the presence of Guru Nanak and his two companions. They suspected their bonafides and decided to ask them to leave that place. They came and said to Guru Ji, “We do not know whether you are real or unreal saints. But we will not permit your stay here for the night.” On this Guru Ji left that place. He also said to Bhai Mardana, “This place is not our ownership. We cannot pick a quarrel with these people, that we must spend the night there because we have cleaned it. Let us go, Guru Ji wished them their welfare and left that place. They again came to the second place where Guru Ji tried to settle for the night

and asked them to leave that place also. They repeated this act on four or five places. Then Guru Ji enquired from them if there was any place for the stay of the saints in their village. In reply they said together, “No, no. We wont allow the strangers to stay in our village for the sake of safety.”

Then Guru Ji said to them, “Look! you are men of God, Who has given you good houses to live in, good food to eat, vehicles to travel in. How strange it is that you can’t do anything for His creation! The saints wish you well always. They have come to the world to tell you that human body has been blessed to you for meeting God. How the villagers shall benefit if no saint comes to stay there! Who will preach you to rescue you from the clutches of mammon (maya)? You are doing no good deed. Then what will you get in the court of Dharam Raj (judge of righteousness)? The life goes waste without doing good deeds, without service to the humanity and giving in charity. In every good village a common place is reserved by the elders for the service and stay of the outsiders, saints and sadhus. They also supply food to those saints. It is the duty of family men to earn honestly, share their honest earnings with others and listen to the sermons of the saints to achieve the boon of the Name of God.” At that time some mischievous villages exchanged notes and said, “Sorry Baba! we had forgotten. There is really a good place arranged for the stay of saints like you. That place is at some distance from the village. We did not know that you are saints. It is our habit to suspect the sadhus. You are giving good advice.” They told Guru Ji the way leading to that place and said, “Your Holiness! if you go straight on this path you will reach a tree near which is situated a nice palace. From distance you will feel the good smells coming out of that palace. The inmate of that place will receive you. He does not sleep for the whole night. You will like to stay there.

There is also a well nearby where you can take a bath. We are sorry. We have been considering you a thief.”

His Holiness Ji said, “Well brothers! May God bless you! Whether the said house gives good or bad smells does not make any difference because we have to remain according to the will of God. Living in a hut or palace is immaterial. You just guide us properly.” The villagers repeated the above. After this Guru Ji proceeded towards that place with his companions, saying, “Let us go, whether we will get a good palace or it will be converted into a good palace, whether the smells are foul, or the foul smells are to be converted into good smells, we have to do good to the village under the command of God.” These observations shook the villagers. They started thinking that the saint might be a realized soul.

Guru Ji reached near the place, as guided by the villagers. Mardana said, “Your Holiness they had said that good smells shall issue from this place. But I am feeling headache. Foul smell like the smell of a dead animal is also being felt by me.”

Your Holiness smiled and said, “Mardana! we have to pass this night here as willed by Kartar (God). You start music. We will enjoy inner smell and also abide in the inner mansion. Dear Mardana! The villagers are self-willed. They have sent us mischievously. In this hut lives one leper. From his body foul smell is issuing. We have to unite with the Word. Then there shall be neither good nor bad smell. You blend yourself with the inner smell and spend the night here patiently. One day this hut will become a palace. This leper shall bring the village to the right path. There cannot be a pain when the Name is enshrined in the mind. The dust of the feet of lover of the Name is so blessed that if it is applied on the forehead of the ailing person, the disease is

removed.” They all slept for the night there.

Next morning they took a bath at the nearby well. From the nearby hut sound of bewailing was quite audible as the night was calm. Some one was weeping aloud and blaming God for his ailment. He was saying, “O God! the whole world is happy. I alone have been punished by you. There are bigger sinners than me. They are happy and enjoying life. There is no justice in your house.” Guru Ji took pity on him. He asked Mardana to start the music. From his sacred throat rose the tune many times sweeter than the song of nightingale. The whole atmosphere began to reverberate. The leper stopped bewailing. The hymn was -

*“My soul burns over and over again. Greatly agonised, the soul is distracted and falls a prey to many sins. The body, that forgets the Guru’s words, screams like a chronic patient.”*

**ਜੀਉ ਤਪਤੁ ਹੈ ਬਾਰੋ ਬਾਰ॥ ਤਪਿ ਤਪਿ ਖਪੈ ਬਹੁਤੁ ਬੇਕਾਰ॥  
ਜੈ ਤਨਿ ਬਾਣੀ ਵਿਸਰਿ ਜਾਇ॥ ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ॥**

**ਅੰਗ - 661**

The leper heard the holy voice that the man who forgets the Lord and is disunited from the tune of the Name within, bewails like a leper. The soul of the man is entangled in pleasures and burning. Consequently the soul is suffering. The leper became one with the holy verse, sung by Guru Nanak, the vibration of which was enchanting. He started pondering over the person, whose voice was so powerful, hearing which his pain of leprosy disappeared. He also realized that his blaming God was futile because He heard his inner pain and came to his rescue. That God has given us ears, nose, eyes and all other organs. He has also given us tongue to talk sweet. This tongue succeeds by reciting the Name. That God saved the being in the fire of the womb of the mother. After the birth the attachment with pleasures is a black stain. With

these sins and blackstains man goes to the court. But the soul with such ugly face is not honoured there. Meditation on the Name of God is done with the grace of God. With sincere and devotional meditation the soul achieves emancipation. Without the meditation of the Name of God there is other way of emancipation. Even man entangled in worldly pleasures can be saved if he makes sincere prayer to God to take him out of that entanglement. Because God is the giver of all. He hears the prayer and blesses the petitioners with His Name, and consequently the drowned man also starts swimming. Hearing the holy hymn the leper felt peace and relief. He just forgot about his disease. He came out and prostrated himself before Guru Nanak. Guru, the Emperor, asked him to take bath with the left over water at the well. After the bath the disease disappeared. He became perfectly healthy. His happiness was boundless. We have to ponder over this hymn. As the man suffering from leprosy from head to foot he bewails, similarly the man who forgets Gurbani and tune of the Name within him breaks down, happiness disappears from his mind. He starts bewailing. Distress of anxieties and deep sighs pervade him. Why? This hymn provides the full explanation which must be understood properly. Firstly the whole universe has originated from bani, the Holy Divine Word -

*“They have all been made from the Lord’s One Word.”*

**ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ ॥**

**ਅੰਗ - 1003**

Then where does this pure form of bani abide? Guru Ji clarifies it in Japuji -

*“(My) obeisance is unto (God), who Himself is worldly valuables and Himself the Word of Brahm.*

*He is true and beautiful and rapture ever abides within His mind.”*

**ਸੁਅਸਤਿ ਆਬਿ ਬਾਣੀ ਬਰਮਾਉ ॥**

**ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥**

ਅੰਗ - 4

This pure Bani has come from Him (Ekankar) Bhai Gurdas says -

*"The Formless Lord manifested and called Himself Ekankar, the One Boundless.*

*The Word (Oankar) arose from Him and the Universe appeared, with numerous names and forms."*

**ਨਿਰੰਕਾਰ ਆਕਾਰ ਹੋਇ ਏਕੰਕਾਰ ਅਪਾਰ ਸਦਾਯਾ ॥**

**ਏਕੰਕਾਰਹੁੰ ਸ਼ਬਦ ਧੁਨ ਓਅੰਕਾਰ ਅਕਾਰ ਬਨਾਯਾ ॥**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 26/2**

The Tenth Guru also says -

*"In the prime Oankar was uttered by him*

*The same tune (Oankar) pervades the whole world."*

**ਪ੍ਰਥਮ ਓਅੰਕਾਰ ਤਿਨ ਕਹਾ ਸੋ ਧੁਨ ਪੂਰ ਜਗਤ ਮੋ ਰਹਾ ॥**

ਅੰਗ - 1003

Guru further Nanak says -

*The One Lord has created the universe. He has made days, nights and everything.*

*The forests, grass, the three worlds and water, the four Vedas, the four sources of creation,*

*The nine regions, the seven continents and all the worlds*

*They have all been made from Lord's One Word.*

*O man, realize thou thy Creator Lord.*

*If thou meet with True Guru, then alone shalt thou understand Him.*

*The entire world is engrossed in the three modes.*

*It lands in hell and heaven. In self-conceit man comes and goes.*

*The soul is not allowed to stay even for a moment.*

*Without the Guru, there is pitch darkness.*

*Meeting with the True Guru, one is emancipated.*

**ਓਅੰਕਾਰਿ ਉਤਪਾਤੀ ॥ ਕੀਆ ਦਿਨਸੁ ਸਭ ਰਾਤੀ ॥**

**ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਪਾਣੀ ॥ ਚਾਰਿ ਬੇਦ ਚਾਰੇ ਖਾਣੀ ॥  
 ਖੰਡ ਦੀਪ ਸਭਿ ਲੋਆ ॥ ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ ॥  
 ਕਰਣੈਹਾਰਾ ਬੁਝਹੁ ਰੇ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸੁਝੈ ਰੇ ॥  
 ਤ੍ਰੈ ਗੁਣ ਕੀਆ ਪਸਾਰਾ ॥ ਨਰਕ ਸੁਰਗ ਅਵਤਾਰਾ ॥  
 ਹਉਮੈ ਆਵੈ ਜਾਈ ॥ ਮਨ ਟਿਕਣੁ ਨ ਪਾਵੈ ਰਾਈ ॥  
 ਬਾਝੁ ਗੁਰੁ ਗੁਬਾਰਾ ॥ ਮਿਲਿ ਸਤਿਗੁਰੁ ਨਿਸਤਾਰਾ ॥ ਅੰਗ - 1003**

“Shabad Dhuni” ie. tune of the word has been referred to as bani in this hymn. The Regions, Continents, Sky, underworld and infinite number of Worlds originated from Bani which is ineffable. Contrarily we are aware of worldly languages. Men, animal, sentient beings, water, fire, sky, stones, all speak. But they speak in their own languages. However before the creation only One God existed. The first “Word” He uttered, with which the whole creation came into existence, that Word or Bani exists in all sentient beings. The realized souls call it “Name Dhuni” - tune of the Name. As soon as we come into contact with this “Name Dhuni” bliss and light appear in the mind. Nectar pours out of the eyes of such a person. As has been said in Gurbani -

**“Ambrosia rains from the glance of him, who knows God.”  
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਦ੍ਰਿਸ਼ਟਿ ਅੰਮ੍ਰਿਤੁ ਬਰਸੀ ॥ ਅੰਗ - 273**

The man in tune with the “Name Dhuni” becomes mighty. Whatever, he says becomes true. He remains always blissful. He feels not tired, feeble and old. He is ever active and smart. Some people are seen faded, despite the height of youthfulness. Such people also become happy if they happen to meet some realized soul and fondness for the Name is created in their mind. Their faces start blooming. Their voices become honey sweet. Everybody thinks them as his own. All the great saints call this tune to be Oankar Dhuni or Name Dhuni (vibration of Oankar or Name) -

**“In the Lord’s love is the spiritual vision and through the spiritual vision the Lord is comprehended.**

*By the Guru's grace, this ineffable discourse is known."*

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

**ਅੰਗ - 879**

All the solar systems, realms and regions run in a system controlled by "Oankar Dhuni" or "Name Dhuni" -

*"By the Name are sustained all the creatures.*

*By the Name are supported the regions of the earth, and solar systems.*

*By God's Name are supported the Simirtis, the Vedas and the Puranas.*

*By the Name's support the mortals hear of Divine Knowledge and meditation.*

*Lord's Name is the prop of the skies and under worlds.*

*Lord's Name is the prop of all the bodies.*

*By the Name are supported all the worlds and spheres.*

*Men have been saved by associating with the Name and hearing it with their ears.*

*Whom the Master mercifully attaches to His Name,*

*O Nanak, the servant obtains salvation and gets into the fourth state of beatitude."*

**ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥**

**ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥**

**ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥**

**ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ ॥**

**ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥**

**ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥**

**ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥**

**ਨਾਮ ਕੇ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸੁਵਨ ॥**

**ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ ॥**

**ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੋ ਜਨੁ ਗਤਿ ਪਾਏ ॥ ਅੰਗ - 284**

Guru Ji also says -

*"He is true and beautiful and rapture ever abides within His mind."*

**ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥**

**ਅੰਗ - 4**

This state of mind arises with its coming into contact with, “Oankar Dhun” which is ever present in each person. Some sort of infinite strength is generated in his mind that even the dust where he places his foot becomes sacred. With the touching of that sacred dust on the forehead several obstacles vanish. The “Name Dhuni” appears in his mind about which Guru Ji says -

*“That Name Dhuni pervades the whole universe.”*

**.....ਸੌ ਧੁਨ ਪੂਰ ਜਗਤ ਮੌ ਰਹਾ ॥**

Bhai Gurdas also says -

*“With One word of Oankar Lord the universe came into existence. I am sacrifice to the Lord in the form as true Guru.”*

**ਇਕੁ ਕਵਾਉ ਪਸਾਉ ਕਰਿ ਓਅੰਕਾਰ ਅਕਾਰ ਸਵਾਰੇ ॥**

**ਪਾਰਬ੍ਰਹਮ ਸਤਿਗੁਰ ਬਲਿਹਾਰੇ ॥**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 40/7**

How sweet that “Dhuni” must be, which is ever existing? It is said about Lord Krishna that he always kept his flute with him. The cows, Krishna grazed, left off grazing and started looking towards him when he played on his flute. If he played on the flute continuously the cows assembled around him. That flute music was so enchanting that it influenced the animals and birds. Similarly it has been heard from the great saints that when Guru Nanak Dev sang the hymns in the forests, the lions, leopards, deer, the goats and other animals came and sat together around Guru Ji. We are also aware that bell’s note tempts and attracts the deer so much that it advances towards the hunter even at the cost of his life. In joy the deer starts rolling on the ground and is caught. The saints who have experienced the inner “Oankar Dhuni”, tell us that this holy sound can be heard clearly from each small body pore, every particle, water, wind

and fire -

*“The earth, nether-world and firmament, O my soul, all meditate on the Lord Master’s Name.*

*The wind, the water and the fire, O my soul, ever hymn the praise of Lord God, the Master.*

*The woods, the grass blades and the whole world,*

*O my soul, utter with their mouth the Lord Master’s Name.*

*Nanak, he who fixes his mind, through the Guru, on Lord’s devotional service.*

*O my soul, is robed in the God’s Court.”*

**ਧਰਤਿ ਪਾਤਾਲੁ ਆਕਾਸੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ**

**ਸਭਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ ॥**

**ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਮੇਰੀ ਜਿੰਦੁੜੀਏ**

**ਨਿਤ ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਵੈ ਰਾਮ ॥**

**ਵਣੁ ਤਿਣੁ ਸਭੁ ਆਕਾਰੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ**

**ਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ ॥**

**ਨਾਨਕ ਤੇ ਹਰਿ ਦਰਿ ਪੈਨਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ**

**ਜੋ ਗੁਰਮੁਖਿ ਭਗਤਿ ਮਨੁ ਲਾਵੈ ਰਾਮ ॥ ਅੰਗ - 1100**

A story goes that Sant Baba Gurbachan Singh Khalsa was in service of Sant Baba Sunder Singh. One day he supplicated, “His Holiness! enable me to hear the Name, present in every particle.” Sant Baba Sunder Singh Ji said, “You just fix your ear against the door or wall. You will hear the “Name Dhuni” from everywhere.” It can be heard from each pore of the body of a Gurmukh (Guruward).

Dr. Swami Ram, a great Jogi, writes that when he resided in the icy caves he applied his ear to a tree and heard music tune. The same music tune he heard by applying his mind to the stone of the cave and grass in the forest. He was really astonished to hear the enchanting tune. So this Bani, called Braham Bani is present within everything.

Its abode is in *Para Bani* (Divine poetry of the Beyond) and from it the whole creation originated. Anybody who hears

this holy tune escapes the cycle of births and deaths. Those who forget this Bani suffer the pain of a chronic patient.

*“The body, that forgets the Guru’s words screams like a chronic patient.”*

**ਜੈ ਤਨਿ ਬਾਣੀ ਵਿਸਰਿ ਜਾਇ ॥ ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ ॥**

**ਅੰਗ - 661**

After the recovery of the leper, Guru Ji asked Mardana to give some spare cloth, if any, to him. Alongwith the physical recovery Guru Ji granted him mental recovery also by destroying all his past misdeeds. Guru Ji blessed him with the boon of the Name of God. “Name Dhuni” became audible to him within and light appeared there. Shine returned to his face and the eyes. Guru Ji said, “Dear Fakir (saint)! thank God and go in the village.” Obeying the command he went about in the village of Deepalpur. People identified him and were extremely astonished over the miracle with which his leprosy, emitting foul smell, had vanished and his body had become healthy and handsome. On their asking he said, “O Fools you said "no" to God who had visited your village. You could not provide a place for his stay for the night. That too under the trees and not in the houses. You diverted him to me. I had only foul smelling body. Even the birds did not come near me not to talk of men. He spent the night on the bare ground. Early in the morning he sung such a holy song which drew me out of the leprosy and distress like a man drawn out of the mud. He is God. For my good luck he had to come to me. You simply became the cause. I took a bath in his left over water and my body became healthy and handsome. The news about this miracle spread like a wild fire and people of Deepalpur started repenting over their sin. They all rushed to Guru Nanak Dev Ji and fell on his feet with full hope that he would forgive them like an affectionate mother who not only pardons but embraces the erring son

also. They all echod one voice “Fazal-Fazal-Fazal Grace, Grace, Grace.” Guru Ji took pity and made them his devotees and said, “O innocent people! the sadhus go about in the world for the redemption of man, as the clouds rising from the ocean rain in the drought hit areas that brings greenness. You build an inn (common place for stay). Sit in holy assembly both the times. Take care of the outside visitors. Abandon self-will and devote yourself to God. Rise early and recite the Name. God shall bless you with His gifts. In the totally dry lotus mind when the rain of the Name shall fall, you will have deep bliss. Even the palaces of diamond cannot match that happiness.”

The essence of this hymn is that the man who forgets God bewails like a chronic patient. His blaming God for his distress is futile. Instead of blaming, the man should offer himself before God with supplication for His Grace. God is benign and abides in every one. He hears the request. He knows the plight of each person. It is said -

*“Make supplication before the Supreme Being, who knows all things.*

*His creatures He Himself honours.”*

**ਕਰਉ ਬੇਨਤੀ ਪਾਰਬ੍ਰਹਮੁ ਸਭੁ ਜਾਨੈ ॥**

**ਅਪਨਾ ਕੀਆ ਆਪਹਿ ਮਾਨੈ ॥**

**ਅੰਗ - 269**

God knows our plight even without our prayer. We should always remember His infinite Grace. We can hear and speak, because He has enabled to do so. He nourished us for nine months in inverted position, with the support of His Word. Then He gives us the birth in the world. We should never forget Him. But we forget Him even with the very first breath after birth under the influence of *maya* (mammon) and land ourselves in its fire -

*“As is the fire of womb within, so is the fire of mammon without.*

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

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

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

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

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

**ਜੈਸੀ ਅਗਨਿ ਉਦਰਿ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥**

**ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੋਲੁ ਰਚਾਇਆ ॥**

**ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ ॥**

**ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥**

**ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥**

**ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ**

**ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ ॥**

**ਅੰਗ - 921**

The child forgets God and develops love for the milk of his mother for his sustenance. Then he begins to recognise his parents and develops love for them. In this way man passes life forgetting God. Then the old age comes and engrossed in anxieties and desires he is taken away by the couriers of death. He wastes his precious human life and enters the circle of 84 lac species. With his involvement in attachment he becomes blemished and does not get a place of honour in the court of God -

*"All these worldly attachments, affections and dainties, all of them are but black stains on the soul.*

*He, who departs bearing the stains of sins on his face, finds no place to sit in Lord's Court."*

**ਜੇਤਾ ਮੋਹੁ ਪਰੀਤਿ ਸੁਆਦ ॥**

**ਸਭਾ ਕਾਲਖ ਦਾਗਾ ਦਾਗ ॥**

**ਦਾਗ ਦੋਸ ਮੁਹਿ ਚਲਿਆ ਲਾਇ ॥  
ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਜਾਇ ॥**

**ਅੰਗ - 662**

Only the devotees imbued with the Name get a place in the Court of God. They achieve the gift of the Name from the holy saints. They also gather the treasure of the Name of God while remaining in their presence. They are honoured when they pass through each realm after death. But such persons are rare who come out of the entanglement of the mammon and enshrine Name -

*“The merchandise, thou hast come into the world to obtain,  
that Name of the*

*Omnipresent Lord is found in the house of the saints.*

*Renounce all self-conceit, weigh Lord’s Name within thy  
mind, and purchase it with thy soul. Load thy merchandise  
and set out with the saints.*

*Abandon other entanglements of deadly sins.*

*Blessed, blessed, will everyone call thee.*

*Thy face shall be bright in that God’s Court.*

*Only a few engage in this trade.*

*Nanak, is ever devoted unto them.*

**ਜਿਸੁ ਵਖਰ ਕਉ ਲੈਨਿ ਤੂ ਆਇਆ ॥**

**ਰਾਮਨਾਮੁ ਸੰਤਨ ਘਰਿ ਪਾਇਆ ॥**

**ਤਜਿ ਅਭਿਮਾਨੁ ਲੇਹੁ ਮਨ ਮੋਲਿ ॥**

**ਰਾਮਨਾਮੁ ਹਿਰਦੇ ਮਹਿ ਤੋਲੁ ॥**

**ਲਾਇ ਖੇਪ ਸੰਤਹ ਸੰਗਿ ਚਾਲੁ ॥**

**ਅਵਰ ਤਿਆਗਿ ਬਿਖਿਆ ਜੰਜਾਲੁ ॥**

**ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਸਭੁ ਕੋਇ ॥**

**ਮੁਖ ਉਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ ॥**

**ਇਹੁ ਵਾਪਾਰੁ ਵਿਰਲਾ ਵਾਪਾਰੈ ॥**

**ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ॥**

**ਅੰਗ - 283**

There are a few who know their duty. The rest are wasting their lives and are in distress. The pain comes when God is forgotten -

*“By forgetting the Supreme Lord, all the ailments cling to man.*

*The non-believers in the Omnipresent Lord suffer separation from Him, birth after birth.”*

**ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆਂ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ॥**

**ਵੇਮੁਖ ਹੋਏ ਰਾਮ ਤੇ ਲਗਨਿ ਜਨਮ ਵਿਜੋਗ॥ ਅੰਗ - 135**

Pain is born out of the forgetfulness of God which is due to egotism. Man performs deeds under the influence of Haumai-egotism and endures consequences. Consequently man goes to hell or heaven in accordance with the nature of his deeds. Only those men get a place in the court God whose eyes see the Guru, whose ears do not hear slander, backbiting, jealousy and fake talk but hear the holy words of the Guru. Their tongues remain busy in the recitation of the Name, who enshrine Name in the heart and are overwhelmed with the love of God. Mere fake talking cannot ensure seat in the court of God. Man may be an orator and scholar of Gurbani. He cannot get a seat in the court of God with his such qualities. For getting a seat in the court of God it is essential to do -

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

*With thine eyes, behold the True Guru and with thine ears, bear the Guru’s Name.*

*Being imbued in the True Guru, thou shalt find a seat in the Lord’s court.*

*Says Nanak, the Lord gives this commodity to him, on whom He showers His benediction.*

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

**ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥**

**ਨੇੜੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ ॥**

**ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥**

**ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਨੋ ਏਹ ਵਬੁ ਦੇਇ ॥  
ਜਗੁ ਮਗਿ ਉਤਮ ਕਾਢੀਅਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥ ਅੰਗ - 517**

Man is entangled in vices like drinking, meat eating and ever forgetting God. In this way man wastes his life. So he has to suffer -

*“As man acts, so is he rewarded;  
as he himself sows, so does he himself reap.*

**ਜੈਸਾ ਕਰੇ ਸੁ ਤੈਸਾ ਪਾਵੈ ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ ॥**

**ਅੰਗ - 662**

Kabir Ji says -

*“Kabir sublime is the meal of rice and pulse boiled together,  
wherein there is delicious salt.”*

**ਕਬੀਰ ਖੁਬੁ ਖਾਨਾ ਖੀਚਰੀ ਜਾ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਲੋਨੁ ॥ ਅੰਗ - 1374**

With simple diet many diseases can be avoided. But those who kill the creatures of God for their dainties have to bear consequences. Some gentlemen believe that they don't kill the creatures. They emancipate them. They are unaware of the fact that they are themselves passing their lives under the influence of Haumai in distress and they must suffer the consequences of their bad deeds -

*“Who will have his throat cut for meat with his bread.”*

**ਹੇਰਾ ਰੋਟੀ ਕਾਰਨੇ ਗਲਾ ਕਟਾਵੈ ਕਉਨੁ ॥ ਅੰਗ - 1374**

We become the diet of that animal whom we kill to prepare delicious food for ourselves. This circle starts. When we arise above such dainties and take “Satavik” diet our thinking becomes pure and we get the incentive for meditation. *Tamo Guni* diet keeps man in anger and consequently he indulges in slandering, backbiting, jealousy and does not come near meditation. His mind becomes stiff and hard. *Rajo Guni* diet creates desire for many pleasures and indulgence in temptations. The man taking such diet also does not advance towards meditation.

There are two disciplines. One is the enjoyment of life and forgetfulness of God. It results in all kinds of diseases. The other is to enshrine in mind love of God and bliss of the Name. In this way the body of man is rejuvenated and diseases do not come near him. It is not theoretical thinking. In Ratwara Sahib hundreds of patients came who were suffering from dreadful diseases. They repented over their past deeds, and involved themselves in the service of the holy assembly by taking the support of Guru's Word (Bani). They become one with God Who is ever blissful (Sat, Chit, Anand). The Light of God pervades everywhere. As Guru Gobind Singh has said -

*“Between the land and the sky there is One Light.  
It remains the same; it neither increases nor decreases.”*

**ਜਿਮੀ ਜਮਾਨ ਕੇ ਬਿਖੈ ਸਮਸਤਿ ਏਕ ਜੋਤ ਹੈ ॥  
ਨਾ ਘਾਟ ਹੈ ਨਾ ਬਾਢ ਹੈ ਨਾ ਘਾਟਿ ਬਾਢਿ ਹੋਤ ਹੈ ॥**

**ਅਕਾਲਿ ਉਸਤਤਿ**

Tuning to this Light of God brings fresh life to man and he becomes healthy perfectly. It does not happen there (Ratwara Sahib) due to the miracle of any person. Many devotees feel that if Baba Ji blesses them, they will become healthy. It is wrong thinking. My faith is that by becoming one with Guru's Word, the diseases vanish. The more this faith is developed, the sooner can be the recovery. It is said by Guru Ji -

*“After taking bath, remember thou thy Lord;  
thus thy soul and body shall be disease-free.  
In the Lord's refuge millions of obstacles are removed and  
good fortune dawns.”*

**ਕਰਿ ਇਸਨਾਨੁ ਸਿਮਰਿ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨ ਤਨ ਭਏ ਅਰੋਗਾ ॥  
ਕੋਟਿ ਬਿਘਨ ਲਾਥੇ ਪ੍ਰਭ ਸਰਣਾ ਪ੍ਰਗਟੇ ਭਲੇ ਸੰਜੋਗਾ ॥**

**ਅੰਗ - 611**

In order to reach this inner holy Bani, it is essential to

take guidance of the Guru and get his “Mantar” (word). According to the Sikh discipline only Five Beloveds are authorized to give this “Mantar” orchant in the presence of Guru Granth Sahib. This word has to be enshrined in the mind with full devotion in solitude or while reciting the Bani. This eternal energy pervades everywhere. All eyes, all ears, all feet and all hands are of that Energy. Still He is Formless. Guru the Emperor says -

*“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 a companion, who separates not here and hereafter.*

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

**ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜ਼ੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ ॥**

**ਰਵਿ ਰਹਿਆ ਸਰਬਤ੍ਰ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ ॥**

**ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੋ ਸੰਗੀ ਗਨੀਐ ॥**

**ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ ਸੋ ਅਲਪ ਸੁਖੁ ਭਨੀਐ ॥**

**ਅੰਗ - 677**

The rain of blessings falls when we become one with the Supreme Lord. We are blessed with the boon of bliss. No disease can stand before that current of happiness which starts flowing from within. It happens when man desists from evil -

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

*Hear thou the True Guru’s instruction, which shall go alongwith.”*

**ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥**

**ਸਤਿਗੁਰੁ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੁ ਹੋਵੈ ਤੇਰੈ ਨਾਲੇ ॥ਅੰਗ - 918**

Man should mould himself in such a manner that he is never separated from God. But the mammon (maya) is so powerful that it makes this path most difficult. Hence, the

devotees who remain one with God in whom there is not even an iota of duality, who see God speak everywhere and hear Him everywhere who find God in every particle, their task becomes easy. It is a very easy thing for us if we ponder over the hymns of Guru Granth Sahib and enshrine their essence within and mould our way of life accordingly. We must make our life pure and straightforward. It can be done with sincere repentance over our past.

Dear holy assembly! the world is in distress due to the deeds the cause of which is Haumai (Egotism). God gives pain for the welfare of man. But it appears to be a punishment. Still we must come to the help of men in distress. It can be done by physical help and secondly by prayer for the distressed. Due to this principle prayer is held by all the Sikhs daily -

*“Nanak, may Thy Name,*

*O God, be exalted, And all prosper by Thy Grace.”*

**ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ ਤੇਰੇ ਭਾਣੇ ਸਰਬੱਤ ਕਾ ਭਲਾ ॥**

Our Gurus suffered great pains on their bodies to remove the worldly sufferings. To bring the cruel rulers on the right path they sacrificed their lives for the welfare of the humanity. Other great persons made sacrifices because God knowing person is ever ready to help the suffering people. The shower of some fountains goes very high to remove the surrounding heat -

*“Guru-ward person is ever enthusiastic to do good.”*

**ਬ੍ਰਹਮ ਗਿਆਨੀ ਪਰਉਪਕਾਰ ਉਮਾਹਾ ॥**

**ਅੰਗ - 273**

Similarly everyone can help others by sharing honest earnings and sparing time. The present time is very hard. Due to the wrong planning of the Government the villages have been flooded and the flood water is flowing over the roofs of the houses. The animals of the villagers have been killed

in the flood. Their grain stores are filled with water. Their clothes, beddings and small cotton carpets have been spoiled completely. We have seen these pathetic scenes with our own eyes. Now the human sympathy will not allow us to say that they have suffered due to their own faults. Recitation of holy hymns and contemplation shall be of no avail if the distressed are not given the relief. God appears in sympathetic minds only. Many devotees accompanied me to the places where flood sufferers had been starving for two days. We reached there, crossing through deep flood water. The ladies were without clothes. The boys had no books. They became destitute. Shri Rachhpal Malhotra, Bibi Tejinder Malhotra and many other devotees were with me. We could not bear to see that heart rending scene. Tears trickled down my eyes. We arranged food, clothes, medicines and tarpaulins for them. As man of pure life is always selfless, he lives for others. He finds light of God in others in distress and helps them. I advised the devotees to forget about their comfort and persuade those who have enough to spare for these needy flood sufferers. The response was overwhelming. Next day huge heaps of grains etc. piled up. The Truck Union spared 200 Trucks. 200 devotees engaged themselves in preparing the packets of food etc. Lists of aggrieved persons were prepared. 23 items of food were purchased. New utensils were also arranged. The devotees reached the villages through mud. Foul smell came from those villages due to the dead animals lying there. We did not cover our noses to avoid foul smell. We delivered one quintal of wheat, two and half kilograms of sugar, Dals (pulses) half a kilo of vegetable ghee and oil, candles, packets of milk in each house. We also distributed two blankets to each family along with turbans and clothes. Tarpaulins were also supplied to them for their coverage. This relief was distributed in a few days. The students were supplied with new books, exercise copy books,

shoes and uniforms. The relief, so distributed cost near about one crore. But we were astonished to see that the Government was issuing statements only and doing nothing practically. No saint or members of any other social organisation reached there. Only workers of saints of *Kar Seva* were distributing food carrying on their heads. The buildings of the schools were got repaired. All the schools were got disinfected. The pits created by flood waters were filled with the help of tractors, trolleys. We were feeling that benevolent God was with us while we were working there. We had told the Head Masters of the schools that we will pay fees of the students of flood affected villages. It was quite worth seeing when respectable, men and women from the cities, were carrying bundles of ration and clothes to the affected houses. No old cloth was distributed in those villages. Only new clothes were arranged. We earned the gratitude of destitute flood sufferers. So, I must say that the mind of a devotee should be soft like wax. Take it for granted that God is pleased when the mind is overwhelmed with mercy. Live for others. He abides in every particle. Guru Ji has taught the truth to us -

*“The Guru has shown Thee to mine eyes, O Lord. Pause.  
Here and there, in every soul and in everybody, Thou, Thou,  
alone art contained, O Bewitcher God.”*

**ਗੁਰਹਿ ਦਿਖਾਇਓ ਲੋਇਨਾ ॥**

**ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ ॥**

**ਅੰਗ - 407**

See God abiding in every soul. To earn His pleasure, help the distressed. We have seen Guru Nanak was not given any place to pass the night in village Deepalpur. He was made to sleep near the hut of a leper. But he was so benign that he removed the disease of the leper. Not only this. When the villagers repented over their folly the Guru also put them

on the right track. Try to see the mind of a Gursikh. There is no use of a mere show off. God is not pleased with pretentions. Set yourself right. Only then shall God be happy with you. Otherwise He cannot be impressed with dress, religious marks, rosaries and outer appearances. If you want to please God see Him in every soul and body. Take the whole world as your own. Believe in honest earning, meditate on the Name quite attentively and share your food with the needy.

This type of living has been prescribed by Guru Nanak for us. You need not enter into the controversies of traditions because Guru Gobind Singh Ji considered the temple and the mosque at one level. That Brahmin is exalted, who finds God in all and preaches to all the four castes and instructs all the scholars who shun duality and unite themselves with One Lord of the world.

I have taken a lot of your time, because there was a need to discuss important issues. You have come from distant places to enjoy the Kirtan (Holy singing). But simultaneously it is necessary to adopt a pious way of life. I am grateful for your cooperation in doing such a big work of human service. The ladies worked really very hard. They reached each house in groups to collect the relief. They did not care for their children and personal comfort. I have also heard that in one house of wealthy people, one person threw down one rupee from the third storey and asked the ladies to leave. One lady picked up that one rupee and prayed for his welfare. She also said, "May God bless you with the understanding that God abides in everybody! Waheguru Ji (God) can be found from the Holy Assembly and not from without. We do not know how many times your one rupee shall increase or multiply in the Court of God."

This was the spirit of those devotees who have been

attending Kirtan of *Asa-Di-Var* for the last several years early in the morning. Now time does not permit me for further discourse.



## Discourse - XV

Respected Holy Assembly,

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

Early morning, calm and peaceful night, glittering stars of the sky and cold wind are depicting the essence of the following hymn -

*“The night is wet with dew and the stars glitter. The saintly persons, beloveds of my Lord, remain awake. The lovers of the Omnipresent Lord ever remain wakeful, and night and day remember the Name. In their mind they dwell upon God’s lotus feet and forget not the Lord even for an instant. They shed their mind’s sin, pride and worldly love, and burn the pain of wickedness. Prays Nanak, the serfs of God, the dear saints, ever keep awake.”*

**ਭਿੰਨੀ ਰੈਨੜੀਐ ਚਾਮਕਨਿ ਤਾਰੇ ॥  
ਜਾਗਹਿ ਸੰਤ ਜਨਾ ਮੇਰੇ ਰਾਮ ਪਿਆਰੇ ॥  
ਰਾਮ ਪਿਆਰੇ ਸਦਾ ਜਾਗਹਿ ਨਾਮੁ ਸਿਮਰਹਿ ਅਨਦਿਨੋ ॥  
ਚਰਣ ਕਮਲ ਧਿਆਨੁ ਹਿਰਦੈ ਪ੍ਰਭ ਬਿਸਰੁ ਨਾਹੀ ਇਕੁ ਖਿਨੋ ॥  
ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਬਿਕਾਰੁ ਮਨ ਕਾ ਕਲਮਲਾ ਦੁਖ ਜਾਰੇ ॥  
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਜਾਗਹਿ ਹਰਿ ਦਾਸ ਸੰਤ ਪਿਆਰੇ ॥**

ਅੰਗ - 459

How great is the love for God in the minds of the devotees? The whole city is enjoying sound sleep. But for the devotees the day has dawned and they are coming from distant places in their vehicles and are settling down in the Holy Assembly exact at 2 A.M. It is a matter of surprise that in this Kali Age, not caring for their slumbers, ladies, gentlemen and children, come and sit with full concentration for the spiritual bath of their minds and intellect. Their

assembly resembles the congregation of *sadhus* of ancient times, who might have come down in the *Kali Age*, for enjoying the Holy Assembly created by Guru Nanak. The Kirtan of Asa Di Var, singing of hymns in groups and sweet music tune of harmonium are vigorously bewitching. Three hours' time is going to be over. Still mind wants time to stop and Kirtan to continue. Because in the Kali age singing of holy hymns has been considered superb. In contemplation and recitation mind is controlled with tremendous efforts. But Kirtan is such an impressive method that bewitched mind becomes stable automatically. The mind finds some relief where it forgets the world during the Kirtan. Sadh Sangat Ji! due to kindness of Guru Nanak we have been blessed with Kirtan, calm night and showers of nectar. With this we experience ineffable bliss -

*“The most exalted is the celebration of the Lord’s praise in this Darkage .....*

*So, through the Guru, attentively contemplate thou the Lord’s Name.*

*Thou shalt save thyself and save all thy lineage and shalt go to the Lord’s court with honour.”*

**ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨਾ ॥**

**ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ ਧਿਆਨਾ ॥**

**ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ**

**ਹਰਿ ਦਰਗਹ ਪਤਿ ਸਿਉ ਜਾਇਦਾ ॥**

**ਅੰਗ - 1076**

By attending or doing the Kirtan arrogance should not be allowed to come near. It is a gift of God obtained by repeated supplications. In gratitude we should thank God for this gift. During the day we have to remain busy in our business. But now we are getting the spiritual injection. At this early hour the doors of the temples have not yet opened, the Muslim priest (Mullah) has not given the call for prayer, the loud speakers have not yet been put up in the

Gurudwaras; and the devotees have not started coming to the Gurudwaras. But at this place you have come here shortly after midnight. After that you heard praise of the Lord. You have yourself sung the holy hymns and have made efforts to understand the essence of the holy hymns. After that Guru Ji has blessed us with Hukam Nama (order for the day). I have enshrined the essence of this hymn in my mind. Guru Ji has laid down his philosophy for the human beings. This hymn cannot be explained in words. Because this Bani (Guru's word) has come from the realm we call beyond our comprehension and unapproachable. Its essence can be followed by those who have the personal experience of that realm. Kabir Ji says -

*“Kabir the pure raindrop of heaven mixes with the dust. Millions of wise men have striven and failed. It can be separated not.”*

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

According to the doctrine of Gurbani, in that place God alone, and none else, exists -

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

**ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥  
ਅੰਗ - 1**

Despite all changes He alone is there. In His manifestation also He alone is there. For running the world God created nature from Himself. From this, five matters emerged. This nature appeared of separate existence in the light of Haumai. According to His command the reflection of God appeared on the Nature. With this several beings came into existence. As has already been said that the pure rain drop got mixed in the dust. Similarly one ray of God was absorbed in the nature. That very ray appeared in all

beings and looked like separate existence and intellect. It is just like a drop of water from one ocean. That drop appears to be of separate existence which is not. In this being, separate thinking, separate identity. The drop started considering itself separate realization and separate identity. The drop started considering itself separate from the source. This active part of God was first absorbed in the Nature. Then it descended in the realm of bliss with the push of nature. Then it came in the realm of intellect. From there it came to the mental world in the form of several thoughts. Still it came further in the realm of the energy of breath to assume some form. Then it landed in the body formed of five elements as its life current and forgot about the source. At that stage only one impression lasted that I am body of five elements. I am Hindu, Sikh, Muslim or Christian by caste. I am rich; I am poor; I am in distress; I am happy. In other words the ray of God got surrounded by 'I' and "Iness". In this darkness of egotism, it forgot about itself completely. The holy saints tell the reality at the top of their voice. But there is not the slightest effect thereon -

*“The saints shout, shriek and ever give good advice, O Farid.*

*They whom the devil has spoiled, how can they turn their mind towards God.”*

**ਫਰੀਦਾ ਕੂਕੇਦਿਆ ਚਾਂਗੇਦਿਆ ਮਤੀ ਦੇਦਿਆ ਨਿਤ ॥**

**ਜੋ ਸੈਤਾਨਿ ਵੰਵਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ ॥ ਅੰਗ - 1378**

The stage comes when man is not prepared to obey the instruction of the saints. He sticks to that what has been computerised in his brain. Man has totally forgotten that, I am part of God (Akal Purakh) and as a matter of fact I have no form or body. I am not aware of my realself. But under the influence of three modes I have been mixed in some realm along with nature. I perform deeds and the feeling

arises within, that I have given so much in charity; I have done so much human service; I do so much recitation; I am learned; I am a leader. I am fully engrossed in “Iness” and “Iness”. Consequently man has to endure the consequences of the deeds performed. For this purpose man has to pass through several existences. While encircling in millions of species he happens to get human birth. The holy saints tell him, “O man! listen to us carefully and try to realize that you have attained human incarnation after passing through 83,99,999 species. Now is your turn to meet God and get out of the circle of 84 lac species”. Guru Ji says -

*“Grown weary of wandering about for many yugas, man has obtained the human body. Says Nanak, there is now a chance to meet Him, O man.”*

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

ਅੰਗ - 631

But man is self willed. He does not pay attention to what holy saints or Guru or Religious Books, Vedas, Quran and Bible say. He is so much under the influence of three modes that he does not care to hear the wise. Ultimately his life ends -

*“Enmity, strife, lust, wrath, worldly love, falsehood, sin, excessive greed and deceit.*

*In their ways man has passed away many lives.*

*O Lord, redeem Nanak, by showering Thine mercy.”*

**ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥**

**ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧੌਹ ॥**

**ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥**

**ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥**

ਅੰਗ - 268

What can be said about this long journey -

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

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

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

**ਅੰਗ - 876**

Man reaches *Dev Lok* (Heaven) in consequence of the performance of virtuous deeds here. For sins he goes to the hell and bewails there. For the welfare of man God sends his beloveds to the world. They try to persuade him to do good with arguments and several other methods. The realized souls have found such good ways for his salvation that he can remember God while eating, drinking, nourishing his children and living in *maya*. But he has moulded his way of life in accordance with three modes from which he does not want to wriggle out. Because he does not know of his real self. He may be learned, orator or preacher. Still he is ignorant about his real self. He always acts with egotism which is a great obstacle for him. It does not allow him to leave the wrong intellect. Guru the Emperor, says -

*“O ignorant man, forget thou thy haughty intellect. Still thou thy ego, meditate on God in thy heart, and within thy mind gather thou the virtues of the sublime virtuous Lord.”*

**ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰਿ ॥  
ਹਉਮੈ ਮਾਰਿ ਬੀਚਾਰਿ ਮਨ ਗੁਣ ਵਿਚਿ ਗੁਣ ਲੈ ਸਾਰਿ ॥**

**ਅੰਗ - 1168**

The devotee accepts the Bani as his Guru but for the same Bani he picks quarrels. He does not grasp its essence a bit. Bani says, “O man! you are not a body. You identify your real self. You are not any one of the five elements or any one of the five Prans (breaths); or any one of the five winds (Wayoo); or any one of the organs of knowledge and action. All these are your tools. Wind (Pran) keeps you alive. Mind creates thoughts and makes you move. But you are not mind.

Intellect has been assigned to you to discriminate between good and bad. But you are not intellect. In reality you don't have any independent existence. Only one Light is playing Its own sport.

*“One and yet Who seemeth many and entereth into a myriad forms.*

*And playeth His play, and then windeth it up and becometh the One again.”*

**ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ ॥**

**ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰ ਏਕ ॥ ਜਾਪੁ ਸਾਹਿਬ**

It is quite strange that a man begs everything from his Gurus but he seldom obeys them or develops firm faith in their sermons. Man is not prepared to admit that he is soul and not body. He stands before the mirror and seeing his handsome image says, he is body. There are several convictions in his mind. He is not ready to abandon any. Hypocritically he goes to the temples, listens to the sermons of holy saints, sits before them with full concentration, recites Gayatri (Hindu Divine hymn) and other holy hymns, hears holy singing (Kirtan) answers to the call of prayers, five times and listens to infinite discourses. Whether he gains the real essence or not is a question to be considered. Man reads heaps of books. He firmly believes, “My sons, my relations, my property. All these are mine, this is I-am-“Iness”. What is the use of doing religious rites apparently without having faith in Guru's word? It is due to this apathy of man that Guru Ji says -

*“All the Sikhs and servants come to worship thee,*

*O Lord, and all of them sing the Lord God's sublime Gurbani.*

*God approves the singing and hearing of those who accept the True Guru's dictate as perfectly true.”*

**ਸੇਵਕ ਸਿਖ ਪੂਜਣ ਸਭਿ ਆਵਹਿ**

**ਸਭਿ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਉਤਮ ਬਾਨੀ ॥  
ਗਾਵਿਆ ਸੁਣਿਆ ਤਿਨ ਕਾ ਹਰਿ ਬਾਇ ਪਾਵੈ  
ਜਿਨ ਸਤਿਗੁਰ ਕੀ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੀ ॥**

**ਅੰਗ - 669**

Despite performing all religious rites man is not prepared to accept that “He is not”. Rather he insists, “He is”. Without having faith in this reality he cannot gain anything. Selfless devotees, having faith in Guru’s word, alone benefit. Why does man not repose confidence in the Guru’s word? It is also clarified that mammon has made him unconscious with her cheating herb. The mammon has bewitched him so deeply that it is not possible for man to wake up.

In this regard venerable saint of Rara Sahib used to narrate a story. Once a king attended the dinner party of another friendly king and took drinks there. It is quite common that man goes on drinking on the plea and faith that he is not intoxicated. He stops only when he is fully intoxicated and loses consciousness. The great holy persons have told us three states of a drunkard. The first peg of drink makes the drinker parrot and he speaks like a parrot. Each of the drinkers goes on making his point without awaiting reply of his point from others. After taking the second peg he becomes a lion. Even the most coward of them roars and asks others, “Who dares trouble you. Let me know. I will set him right instantaneously.” After taking the third peg he behaves like donkey. He does not know that whatever he is eating is falling on his clothes. With the fourth peg he becomes unconscious and falls down. Some of them fall in the street. Due to overdrinking he vomits and a dog standing near him licks his mouth with his tongue. The drunkard on the other hand embraces the dog with both hands thinking that his beloved might have come. Similarly the king overdrank and his wise minister noted him talking nonsense.

Apprehending some trouble from him he took the king in his chariot and started towards his palace. Reaching there the king noted the guards on watch and ward duty on all the four sides. The duty officer was quite alert in supervising the vehicle. The vehicle stopped and he alighted. On this, code word was enquired from him. Instead of answering them he asked the minister as to what they were doing. The minister said, "Sir! you are Maharaja (Emperor). They are guarding your palace in turn of three hours each. Their areas of beat (duty) are also fixed. They keep moving in their beats for watch and ward. They are told the code word. Anyone who knows this code word is allowed to enter the palace. Others are not allowed entry. Hearing these observations the king said, "I will also perform guard duty of the Maharaja." The minister told him that he himself was Maharaja. But he insisted that he must perform the guard's duty. This created problems for the subordinates. Seeing him insistent they arranged the uniform of the guard and gave the same to the Maharaja. The Maharaja wore that uniform and started the guard's duty with a gun in his hand. Fully intoxicated he had forgotten that he was a Maharaja. The minister and other subordinates concealed themselves in a nearby place. The Maharaj was doing his duty very smartly. After sometime the intoxication subsided and the Maharaja started observing as to what type of clothes he was wearing. He placed the gun aside and started looking on four sides in surprise. The minister and the Military secretary rushed to him. They gave him the salute respectfully and said, "Sir, excuse us. You were so much intoxicated that you lost consciousness. In that state you had put on the uniform of a guard and started doing a guard's duty. Thank God that your majesty has gained consciousness." The Maharaja was supplied the royal dress again. He changed his dress in the nearby room of the guard. He repented over what he had done. He also felt humiliated

before his staff. He hurriedly went inside the palace. On the following morning he said to his minister, “O dear Minister! I am surprised over the might of intoxication which makes man forget everything. I had simply heard you. But I don’t know when I was put in the chariot by you and when I wore the guard’s uniform. However, I realized my mistake and everything else after gaining consciousness. He further said, “O Minister! I have realized that as compared to the strength of the intoxication of wine, the might of the intoxication of maya must be infinite, which lasts long. As I had forgotten that I am a king, similarly man has forgotten that he is part of God and not a body.” In this way the whole world has forgotten the truth.

The venerable saint used to say, “O dear devotees! this example applies to us. The Lord created His sport and then originated matter and element of *Haumai* (I-am-ness). He put his reflection on the matter. Due to the intoxication of *Haumai* the being started identifying himself as body of five elements. He now does not change this conviction, whether he is a learned scholar, literate or illiterate; Pandit (Hindu Priest) or Maulvi (Muslim Priest) or Priest or great Acharya (Scholar). If man is a writer, preacher, holy singer or orator; but if he does not know about his real self, then he is nothing. He is merely a pawn in the game of *Haumai*. We all are intoxicated with the love of a son, wife, *wealth*, position and great property. This intoxication further added to the intoxication of *maya*. We have completely forgotten about our real self like the intoxicated king. We cannot awake from this unconsciousness unless we happen to get the society of holy saints and learn to die. Because the convictions of men are harder than the stony gates. These convictions cannot be blasted even with gun powder. He must abandon them -

***“Accept thou death first, abandon the hope of life, be the dust***

*of the feet of all, then alone come thou to Me.”*

**ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥  
ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥**

**ਅੰਗ - 1102**

We know this truth. But the acceptance of this truth and acting upon it is essential -

*“Not through studying, but through understanding, the Lord’s secret is found. Six are the creeds of the shastras, but rare is the person who merges in the True One through them. The Name of the True and Inscrutable person embellishes man. He, who believes in the Name of the Infinite One, attains to His Court.*

*I, the minstrel, make obeisance unto the Creator and sing His praises.*

*Within his mind, Nanak enshrines the Lord, who is but one, all the ages through.”*

**ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ ॥  
ਖਟੁ ਦਰਸਨ ਕੈ ਭੇਖਿ ਕਿਸੈ ਸਚਿ ਸਮਾਵਣਾ ॥  
ਸਚਾ ਪੁਰਖੁ ਅਲਖੁ ਸਬਦਿ ਸੁਹਾਵਣਾ ॥  
ਮੰਨੇ ਨਾਉ ਬਿਸੰਖ ਦਰਗਹ ਪਾਵਣਾ ॥  
ਖਾਲਕ ਕਉ ਆਦੇਸੁ ਢਾਢੀ ਗਾਵਣਾ ॥  
ਨਾਨਕ ਜੁਗੁ ਜੁਗੁ ਏਕੁ ਮੰਨਿ ਵਸਾਵਣਾ ॥**

**ਅੰਗ - 148**

It is also said -

*“The human beings come to the world but sans knowing God, they are like animals and beasts, he alone knows the Lord, through the Guru, who has good destiny recorded on his head.”*

**ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੁਝੇ ਪਸੁ ਢੋਰ ॥  
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋ ਬੁਝੈ ਜਾ ਕੈ ਭਾਗ ਮਥੋਰ ॥**

**ਅੰਗ - 251**

We are beasts or animals really. You address me as Sant Ji or Mahan Pursh (Sire). But how should I believe it? “If there is an element of “Iness” then there is nothing. If there

is nothing, then there is everything.” Try to follow this. So, dear! holy functions are held to understand only one thing about which Guru Ji has said,

*Sometimes this man obtains saints society. From that place he returns not again.*

*Within his mind dawns the light of Divine Knowledge.*

*That abode is imperishable.*

*His soul and body are tinged with the love of God’s Name.*

*He ever abides with the Supreme Lord.*

*As water comes and blended with water, so does his light blended with the Supreme Light. His coming and going ends and he attains rest.*

*Nanak is ever devoted unto the Lord.”*

**ਕਬਹੂ ਸਾਧਸੰਗਤਿ ਇਹੁ ਪਾਵੈ ॥**

**ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ ॥**

**ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ ॥**

**ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥**

**ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਰੰਗਿ ॥**

**ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ ॥**

**ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥**

**ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥**

**ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਵਾਮ ॥**

**ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ ॥**

**ਅੰਗ - 278**

Now understand as to what we are. Guru Ji says that it is ineffable -

*“O divine, understand thou this riddle. This sermon of the ineffable Lord is in mind.*

*Without the Guru this quintessence is found not that the unseen Lord abides in the mind.*

*When the True Guru is met and the Name abides in the mind, then alone is the Lord known.*

*When pride departs, doubt and dread depart, too, and pain of birth and death is removed.*

*By the Guru's wisdom the unseeable Lord is seen, intellect is rendered sublime and one ferries across.*

*Nanak utter thou the spell of "He is me and I am He." The three worlds are included in that Lord."*

**ਬੁਝਹੁ ਗਿਆਨੀ ਬੁਝਣਾ ਏਹ ਅਕਥ ਕਥਾ ਮਨ ਮਾਹਿ॥**

**ਬਿਨੁ ਗੁਰ ਤਤੁ ਨ ਪਾਈਐ ਅਲਖੁ ਵਸੈ ਸਭ ਮਾਹਿ॥**

**ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਜਾਣੀਐ ਜਾਂ ਸਬਦੁ ਵਸੈ ਮਨ ਮਾਹਿ॥**

**ਆਪੁ ਗਇਆ ਕ੍ਰਮੁ ਭਉ ਗਇਆ ਜਨਮ ਮਰਨ ਦੁਖ ਜਾਹਿ॥**

**ਗੁਰਮਤਿ ਅਲਖੁ ਲਖਾਈਐ ਉਤਮ ਮਤਿ ਤਰਾਹਿ॥**

**ਨਾਨਕ ਸੋਹੰ ਹੰਸਾ ਜਪੁ ਜਾਪਹੁ ਤ੍ਰਿਭਵਣ ਤਿਸੈ ਸਮਾਹਿ॥**

**ਅੰਗ - 1093**

Four Vedas, six Shastras (Hindu's holy books) 27 Simritis, Upanishads, holy Quran, Bible, Guru Granth Sahib and many realized souls endeavor to awaken man from his slumbers and understand his real self. But man does not abandon his sleep. It is his misfortune. He is moving about working, clearing his examinations and attains big positions. He is wise and performs great deeds in the world. But it is a wonder that still he does not wake up to understand his real self. Consequently he enters the circle of 83,99,999 species, and completing the circle he again attains human body. Even then he fails. What is the cause? Ponder over it seriously. Mahatma Buddha believes that a secret power works and keeps man confused. That power is called "*Mar god*". Similarly the Muslims believe that *Satan* is in revolt against God to misguide man is his prime duty. Many wise heads call it time power, some call it *maya* (mammon). We may give it any name. But the Guru calls it a mental state directed towards *maya* under the influence of three modes. In this state man remains forgetful of God. Several forms of *maya* tempt and attract man towards pleasures. *Maya* does not allow man to advance towards his real centre. Cause of all this is *Haumai* which keeps man in firm illusion. *Haumai* does not allow man to come out of world pleasures. Consequently man cannot

advance towards his real centre (God). *Maya* is a mirage. Its prime job is to show God in three modes. Then the Sublime essence, world and the being are shown separate identities. With destruction of *Haumai* only One Sublime Essence (Waheguru) seems pervading everywhere. Powers of *Haumai* are *Rajo gun*, *Tamo gun* and *Sattva Gun* (attribute) create the illusion. *Haumai* is called ego in English. Ego is personal vanity. But *Haumai* is wrong thinking which sees the Essence differently. Man is suffering from the disease of *Haumai*. The whole world has emerged from Nirankar (Formless God) -

*“God has extended Himself by being in endless waves.*

*The plays of the Supreme One cannot be known.”*

**ਪਸਰਿਓ ਆਪ ਹੋਇ ਅਨਤ ਤਰੰਗ ॥**

**ਲਖੇ ਨ ਜਾਹਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗ ॥**

**ਅੰਗ - 275**

As huge Banyan tree grows out of a tiny seed, but the Banyan tree is one. Similarly the universe originated from One God and the world is one. However, the element of *Haumai* in it shows it in separate forms. Whether man considers himself a subtle being or mere body or accepts his existence in any form, it is clear ignorance and is the result of *Haumai*. This *Haumai* goes the extent of converting to the soul into a body of five elements. Then man calls the body to be himself. Due to this *haumai*, man alienates himself from the source and falls into the clutches of deeds which make him revolve on the wheel of transmigration to reap the fruit of his deeds. Then how should man awaken from the slumber of *Haumai*? It can be done by the Guru only. Because he possesses the pearl of “*Nam*”, which is super energy. When man is imbued with “*Nam*”, the *haumai* is blasted first of all; and thick darkness of *haumai* is removed. The *Nam* achieved through a perfect Guru alone has such a capacity. Guru Ji compares our living with a dream -

*“As is the night’s dream, so is this transient world.*

*All that comes to view shall perish.*

*Why attach thyself to it, O fool?"*

**ਜੇਸਾ ਸੁਪਨਾ ਰੈਨਿ ਕਾ ਤੇਸਾ ਸੰਸਾਰ॥**

**ਦ੍ਰਿਸ਼ਟਿਮਾਨ ਸਭੁ ਬਿਨਸੀਐ ਕਿਆ ਲਗਹਿ ਗਵਾਰ॥ਅੰਗ - 808**

This is a mental state, based on ignorance or illusion. The dream is short lived. One dream is of life and the other is of night. The third dream lasts from birth to birth till the persistence of illusion of separate self existence. We observe huge mountains, torrential rivers, deadly animals, enemies, robbers, dacoits in the dreams. Sometimes we see people who can harm us. Sometime a rich man finds himself to be quite poor, living on a penny in the dreams. But after awakening we are astonished and we try to brood over the cause of such happenings in the dreams. We also pray to God in gratefulness for their not being a reality. In Guru Granth Sahib there is a mention of -

*"A monarch happened to doze while sitting on his throne. During the sleep he had a dream in which he became a beggar."*

**ਨਰਪਤਿ ਏਕੁ ਸਿੰਘਾਸਨਿ ਸੋਇਆ ਸੁਪਨੇ ਭਇਆ ਭਿਖਾਰੀ॥**

**ਅੰਗ - 657**

A king goes to sleep while sitting on his throne and experiences a dream. In that dream he becomes poor and starves. But when he wakes up, he finds himself on the throne. Similar is our fate -

*"Separated from the throne, the King was tormented greatly. Similar is fate of man."*

**ਅਛਤ ਰਾਜ ਬਿਛੁਰਤ ਦੁਖੁ ਪਾਇਆ ਸੋ ਗਤਿ ਭਈ ਹਮਾਰੀ॥**

**ਅੰਗ - 657**

We are spiritual princes, but feel ourselves to be feeble beings. It is called state of awakening. Going to the offices, educating the children, purchasing land and property are also

in a dream. It is a mental state and looks to be true. In this regard I may narrate my personal story.

Once I went to a village as a guest in my car. Near that village lived a friend of my childhood. His name was Watna. He used to drive a tonga from the village to Goraya Railway station and vice versa. He was quite considerate towards me. Whenever I happened to reach Goraya by train he would enter my compartment and bring out my luggage and place it in his a tonga. He never charged fare from me. So, I had respect for him in my mind. I thought I must meet him. By that time I had been able to increase my property sufficiently in U. P. and I purchased several cars. I decided to help that poor man quite liberally. When I went to his house I found the door of his house locked from outside. But he was in the house. He saw me from the window and recognized me. He called me aloud, "Please come in." I stood near the window and found him in chains. He said, "You know me. I was king of this area. I have been dethroned. My queen has been imprisoned. My castle has also been occupied. Now I have only one sofa on which you can sit. Just open the door from outside. Then he himself said, "There is no use of opening the door. I have been arrested and imprisoned. I was still talking to him when some one cried aloud that I should not go near Watna. He had become insane. At that time I found a farmer loading his cart with saline earth. Sparing me Watna started giving filthy abuses to the farmer. He was saying only one thing, "You are demolishing the walls of my castle and are trying to remove my treasure, hidden therein." Hearing him I realized that mutual relations can sustain as long as the brain is all right. To become insane is a mental state which comes due to the developing of some defect in the brain. But the realized souls who live in an elevated state, called *Turiya Avastha*" (Transcendental state) is the opposite side of the brain, where this whole world appears to be a form of God.

This state is also called *Tata Avastha* also by the great saints. There are many states of the brain. One state of brain is called *Jagrat Avastha* (Waking). The state of dreaming during sleep is called "*Suppan Avastha*" sound sleep is called "*Sakhopat State*". This sound sleep is also watched by some one present in this body. He tells us that he had no dreams and had sound sleep. That is called "*Sakhi Avastha*". So, in this body the "*Turiya Avastha*", which is higher than "*Waking*"; "*Dreaming*" and "*Sakhopat*" states is actually detached from the mammon completely. But holy assembly! Whatever I say, these words can help knowing the real self of man. At that stage "Iness" does not exist. There is common intelligence with which the working of the world continues. It comprises good and bad thinking. Both help understanding the working of the world. Then there is another understanding, called "Sidh" and "Sudh" (spiritual comprehension). It is above all other intelligences. About this it is written -

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

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

**ਜਬ ਬੁਧਿ ਹੋਤੀ ਤਬ ਬਲੁ ਕੈਸਾ ਅਬ ਬੁਧਿ ਬਲੁ ਨ ਖਟਾਈ ॥  
ਕਹਿ ਕਬੀਰ ਬੁਧਿ ਹਰਿ ਲਈ ਮੇਰੀ ਬੁਧਿ ਬਦਲੀ ਸਿਧਿ ਪਾਈ ॥**

**ਅੰਗ - 339**

*There inner consciousness, intellect, soul and understanding are moulded afresh*

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

**ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥**

**ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥**

**ਅੰਗ - 8**

This super intelligence is called "*Atam Vishaini*" (*Soul penetrating*). We cannot understand spiritual sermons with

worldly wisdom. Because human wisdom cannot fly out of the circle of *Haumai*. Bhai Vir Singh Ji has hinted at this state of mind -

*“On the elevations, where, wisdom has burnt its feathers.  
Mind flies repeatedly on those heights.  
With unseen cup, when lips touch there;  
Love and ecstasy bring sweet swayings.  
The learned prevents and calls us superstitious.  
Those who fly beyond wisdom got perished.  
Oh learned! you remain imprisoned in the realm of  
intelligence.  
We have created friendship in the realm of ecstasy.”*

ਜਿਨ੍ਹਾਂ ਉਚਾਈਆਂ ਉੱਤੇ ‘ਬੁੱਧੀ’ ਖੰਡ ਸਾੜ ਢੱਠੀ,  
ਮੱਲੇ ਮੱਲੀ ਓਥੇ ਦਿਲ ਮਾਰਦਾ ਉਡਾਰੀਆਂ।  
ਪਜਾਲੇ ਅਣਡਿੱਠੇ ਨਾਲ, ਬੁੱਲ ਲੱਗ ਜਾਣ ਓਥੇ,  
ਰਸ ਤੇ ਸਰੂਰ ਚੜ੍ਹੇ, ਝੁੰਮਾਂ ਆਉਣ ਪਯਾਰੀਆਂ।  
‘ਗਿਆਨੀ’ ਸਾਨੂੰ ਹੋੜਦਾ ਤੇ “ਵਹਿਮੀ ਢੋਲਾ” ਆਖਦਾ ਏ,  
“ਮਾਰੇ ਗਏ ਜਿਨ੍ਹਾਂ ਲਾਈਆਂ ਬੁਧੋਂ ਪਾਰ ਤਾਰੀਆਂ।”  
“ਬੈਠ ਵੇ ਗਿਆਨੀ! ਬੁੱਧੀ ਮੰਡਲੇ ਦੀ ਕੈਦ ਵਿਚ,  
‘ਵਲਵਲੇ ਦੇ ਦੇਸ਼’ ਸਾਡੀਆਂ ਲੱਗ ਗਈਆਂ ਯਾਰੀਆਂ।”

**ਡਾ. ਭਾਈ ਵੀਰ ਸਿੰਘ ਜੀ**

The realm of excitement is in reality the “*Visbaini Budhi*” or superb intelligence. There is difference of words only. The philosophic sermons of Guru Granth Sahib are beyond the limits of worldly wisdom. These can be understood with “*Visbaini Buddhi*”. So, the company of realized souls is most essential. They make us understand these difficult things in most easy manner.

Guru Maharaj has told us in today’s “Hukamnama” (Divine Order) that where preparations are being made to meet God, there come the holy saints for giving congratulations. Relationship is established by becoming members of the marriage party. After the marriage an

opportunity is obtained to become a light (Jot). The way to achieve it has been fully explained in this hymn. The hymn is quite lengthy. So, ponder over it at leisure. In this hymn has been explained the stage where the soul meets the Guru and is quite close to meeting God. We do not know about Guru. We also do not know as to how we can meet him. Then how does the Guru work with us? As we live in the outer world, we do not know the inner world.

At that place the saints assembled and the preparation was completed. But how did it happen? It happened with single minded devotion and treading that path. It is very essential to achieve complete concentration of mind. It is almost impossible due to the presence of limitless thoughts which have to be abandoned and the support of the “Word” is to be obtained. Then by acquiring the support of the Guru, the word speaks within -

*“The Guru is ever with me and near me.*

*I continuously contemplate over and ever remember Him.”*

**ਗੁਰੂ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥**

**ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮਾਲੇ ॥**

**ਅੰਗ - 394**

Physical Guru cannot remain with the devotee always. Then who is the Guru, who remains always with the devotee. In this regard Guru Ji guides us -

*“The Word is my Guru, whose meditation, I, His disciple, greatly love.”*

**ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥**

**ਅੰਗ - 943**

Now we do not know as to what “Word” is? The whole world is manifestation of the “Word”. Bhai Gurdas Ji says -

*The Formless Lord became manifested and is called infinite Ekankar.*

*From Ekankar arose the sound “Oankar” and the whole creation emerged with various names and forms.”*

**ਨਿਰੰਕਾਰ ਆਕਾਰ ਹੋਇ ਏਕੰਕਾਰ ਅਪਾਰ ਸਦਾਯਾ ॥**

**ਏਕੰਕਾਰਹੁੰ ਸ਼ਬਦ ਧੁਨ ਓਅੰਕਾਰ ਅਕਾਰ ਬਨਾਯਾ ॥**

**ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 26/2**

So Ekankar is the Creator of the world. From Nirankar (Formless), He became Ekankar (Manifested). He is present in each person; He is afraid of none; He created death or time. But He is above time and death. He is an active Being. But He can be attained with the kindness of the perfect Guru. From Ekankar arose the sound and the whole creation emerged -

*“With His command the creation came into existence. His order cannot be narrated.*

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

*By His command the mortals are made high and low and by His written command they obtain weal and woe.*

*Some obtain gifts through His order and some through His order are ever made to wander in transmigration.*

*All are subject to His fiat and none is exempt from His fiat.*

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

**ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥**

**ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥**

**ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥**

**ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥**

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

**ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥ ਅੰਗ - 1**

All creations, forms, shades, distinguishing signs, marks, were made. But Ekankar is without form, colour, distinguishing signs or marks and garbs. He is without caste and lineage. If someone asks what is that thing, which is without form, colour, distinguishing marks or signs? What is that energy? We make use of remote control for the working

of Television set lying at great distance. Similarly remote controls are functioning of the machinery at millions of miles. We do not see the energy of those remote controls. But those are working. Similarly Waheguru Ji (God) is there, even without form, colour and distinguishing marks and garbs. But there is none without Him. Nor there shall be anyone else except Him. The being and the might of “Nam” have also originated from Him -

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

**ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥**

**ਅੰਗ - 1**

He Himself is present in the world, still He is aloof from the world.

*“He watches everything sitting aloof.”*

**.....ਬੈਠਾ ਵੇਖੇ ਵਖਿ ਇਕੋਲਾ ॥**

**ਅੰਗ - 723**

He is the closest. He is the farthest. Similarly the energies of nature, which are not visible are quite astonishing in their working. With the mobile telephones we can talk to any one even while sitting in the car. What is that with the pressing of which the ring passes on to the other side. Similarly the Lord is watching His sport without form, colour, marks and garb from both ends. He Himself destroys His sport at His will. He nourishes all. He does everything Himself. But the being is under the shadow of mammon. He, therefore, thinks that he is doing everything. So the “Dhuni” sound of Oankar arose -

*“In the beginning the sound of Oankar arose;*

*And that sound pervades the whole universe.”*

**ਪ੍ਰਥਮ ਓਅੰਕਾਰ ਤਿਨ ਕਹਾ ਸੋ ਧੁਨ ਪੁਰ ਜਗਤ ਮੋ ਰਹਾ।**

**ਪਾਤਸ਼ਾਹੀ ੧੦**

That original word was named as “Oankar”. Without a

Name we do not understand anything. Name is given to identify the article. Still both are different; the “Name” and the article. As the name poison. But the thing which adversely affects body, when eaten, is actually poison. Similarly the divine sound, which pervades the whole world, is the source of all articles, all sciences, all knowledges and all happiness. When we peep inside with the force of *Gurmantar* and by becoming single minded, then we hear the unstruck sound and the divine light appears. Above all the insight appears and clears the path to reach the court of God. At that place the being loses its identity. His Holiness says -

*“O ignorant man, forget thou thy haughty intellect.  
Still thou thy ego, meditate on God in thy heart, and within  
thy mind gather thou the virtues of the sublime virtuous  
Lord.”*

**ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰਿ ॥  
ਹਉਮੈ ਮਾਰਿ ਬੀਚਾਰਿ ਮਨ ਗੁਣ ਵਿਚਿ ਗੁਣ ਲੈ ਸਾਰਿ ॥**

**ਅੰਗ - 1168**

But what does man say? “These are my sons, daughters, relations, friends and enemies. These are my co-religionists; and these belong to other religions.” Why does he create divisions, especially when the Lord is playing in His various forms? The relations should not be established. In the net of “*Hauma*” (pride) man perishes. Contrarily we know our real self when towards the prime word or Shabad Brahm, our inner consciousness reaches -

*“There inner consciousness, intellect, soul and understanding  
are moulded.*

*There the genius of the pious persons and men of occult  
powers is moulded (anew).*

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

**ਅੰਗ - 8**

There man realizes his nothingness. He finds God playing

his sport in all the four directions. So, all our efforts to awake early in the morning listening to Kirtan (holy singing) of Asa-Di-Vaar after covering long distances, enjoying elevated flights with concentration of mind, recitation of the hymns of Guru Granth Sahib, hearing the holy sermons of the saints, are not futile exercises. It is neither a rite nor a custom nor ritualism. It is a way through which you have to reach the realm of the “Name” and achieve spiritual supreme wisdom. At that place man affirms his nothingness -

*I am nothing, everything is thine, O Lord.  
 Here Thou art the Absolute Lord and there the Related One.  
 Betwixt the two, Thou playest Thy play, O my Lord.  
 Thou Thyself art within the city and Thyself without it as well.  
 Thou, O my Lord, abidest everywhere.  
 Thou Thyself art the king and Thyself the subject. At one place Thou art the Lord and at another the slave.  
 From whom should I hide and with whom should I practise fraud? Wheresoever I see there I see the Lord just near me.  
 I have met with Guru Nanak, the saint's embodiment.  
 When the water drop merges with the ocean, its separateness can be discerned not.”*

ਮੈ ਨਾਹੀ ਪ੍ਰਭ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ॥  
 ਈਘੈ ਨਿਰਗੁਨ ਉਘੈ ਸਰਗੁਨ  
 ਕੇਲ ਕਰਤ ਬਿਚਿ ਸੁਆਮੀ ਮੇਰਾ ॥  
 ਨਗਰ ਮਹਿ ਆਪਿ ਬਾਹਰਿ ਫੁਨਿ ਆਪਨ  
 ਪ੍ਰਭ ਮੇਰੇ ਕੋ ਸਗਲ ਬਸੇਰਾ ॥  
 ਆਪੇ ਹੀ ਰਾਜਨੁ ਆਪੇ ਹੀ ਰਾਇਆ  
 ਕਹ ਕਹ ਠਾਕੁਰੁ ਕਹ ਕਹ ਚੇਰਾ ॥  
 ਕਾ ਕਉ ਦੁਰਾਉ ਕਾ ਸਿਉ ਬਲਬੰਚਾ  
 ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਤਹ ਨੇਰਾ ॥  
 ਸਾਧ ਮੂਰਤਿ ਗੁਰੁ ਭੇਟਿਓ ਨਾਨਕ  
 ਮਿਲਿ ਸਾਗਰ ਬੁੰਦ ਨਹੀ ਅਨ ਹੇਰਾ ॥

ਅੰਗ - 827

So dear devotees! do everything, whatever you do, with complete understanding. Doing the things in a half-awake state are of no use. Guru is God. Visibly the Guru is body. But body is worshipped by the ignorant. But that body is most sacred and is worth worshipping because in it the Light of the Lord shines with full glory -

*“I have churned the body ocean and I have seen an enamouring thing come to view.*

*The Guru is God and God is the Guru.*

*O Nanak there is no difference between the two, my brother.”*

**ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ**

**ਇਕ ਵਸਤੁ ਅਨੂਪ ਦਿਖਾਈ ॥**

**ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੂ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥**

**ਅੰਗ - 442**

May God bless you with understanding of what we hear. We should not remain mere listneres. Listening alone is not enough. While listening long ages are finished.



## Discourse - XVI

Holy assembly!

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

Seated in the presence of Guru, the Emperor you were holding and listening Kirtan of Asa-Di-Var since early morning. Alongwith the Kirtan you were also doing the praise of the Lord. Thereafter, you have now heard the Hukam Nama (Divine Order). You have properly followed, whatever, Guru Maharaj wants to teach us easily through his Hukam Nama.

His Holiness says that Waheguru (God) fulfills all our desires. We can cross this world-ocean by contemplation over His Name. So, Guru Ji has insisted that we must meditate on His Name. Without meditation we cannot cross the world-ocean for which Guru, the Emperor cautions us.

Accordingly you have attended the holy assembly which is of immense significance and utility -

*“Kabir, the divine discourse with the saints, even for a ghari (a small measure of time), half a ghari, or half of that even, whatever is done, that is the net gain.”*

**ਕਬੀਰ ਏਕ ਘੜੀ ਆਧੀ ਘਰੀ ਆਧੀ ਹੂੰ ਤੇ ਆਧ ॥**

**ਭਗਤਨ ਸੇਤੀ ਗੋਸਟੇ ਜੋ ਕੀਨੇ ਸੋ ਲਾਭ ॥ ਅੰਗ - 1377**

The essence of this sermon, worth consideration, is that the divine discourse with the saints, even for six and quarter minutes enables us to attain redemption. Because rewards for this divine discourse with saints are infinite. Our ages pass living in Satsang (Holy assembly) and singing praises of the Lord. Still there is not the desired impact on us. What is the reason for that? We simply hear. But Guru Ji says that divine discourse even for a short while with the saints is of great

benefit.

There was a king. His name was Preechhat. During his regime Kalyug (Kali-Age) entered his empire. But the king resisted his entry. The Kalyug said, “O king! you are a small king with a small empire. You are of young age. On the other hand I am king of the whole universe and my age is 4,32,000 years. Time does not stop even if one tries. On your turn you will go. Even you cannot stop the running of time. But you are religious minded. You tell me as to where I should stay during your life time.” Brooding over this question the king said, “You remain in gold”. At that time there was peaceful rule. The people maintained the precedents of Dwapar Age. The king remained busy in meditation. But one day the king wore the crown and decided to go for hunting in the forest. There he saw a deer and he followed it on his horse. The deer disappeared. There a Rishi was found sitting in contemplation with full concentration. He had gone very deep in meditation.

The king went up to him and enquired, “Sant Ji! Have you seen the deer going in any direction?” The saint kept quiet and did not give any answer. The king repeated his question for 5-7 times. The saint did not break his silence. On this the king thought him to be a hypocrite pretending to do meditation with closed eyes. Such evil thought had never crossed his mind earlier. Why did this thought disturb his mind on that day? Because he was wearing the crown of gold; and in the gold was abiding Kali Yuga who spoiled his thinking.

Nearby the king found a dead snake. The king lifted it with his arrow and put the same around the neck of the saint and left that place. After that the disciple of the saint came. He felt that his Guru had been insulted. He could not put up with it. He cursed that man who had put the snake

around the neck of his Guru would die with snake bite after seven days.

Rishi Ji learnt about the whole incident after he rose from the Samadhi (meditation); and said to his disciple. “Dear son! He is a spiritual king. Have you said anything against him?”

The disciple said, “Your Holiness! How can he be a righteous who has dared to insult a saint? Such a person must get full punishment. I could not tolerate your insult. I have, therefore, cursed him.”

The saint said, “You have done something very bad. He is a good king. But he was wearing a crown of gold in which resided Kali-Yuga who misguided his intellect. But your curse cannot be reversed by any means. He is king Preechhat. You better go to him and tell him that he would die on the seventh day. So he should listen divine discourse from Sukhdev the anchorite. You should also tell him that but for Sukhdev the anchorite, none else was competent to deliver such divine discourse.”

The king on hearing the message from the saint ordered that a room should be built amidst the river. Glass should be fitted on all the four sides of that room. Strict guards should also be put on duty there. Arrangement for light day and night should also be made. The room should be built above the level of water. No snake, insect, mosquito and fly should be allowed to get into the room. Making all these arrangements, the king invited Sukhdev Muni (a saint) and narrated the whole story to him. The anchorite realized intuitively that the king would definitely die on the seventh day. He also realized that the Raja had been very noble and pious. Consequently he must achieve emancipation.

The anchorite fixed time for the discourse and delivered

the divine sermon. After the conclusion of the discourse on the first day he enquired from him, "O king! you tell me if your mind was stable during the discourse."

The Raja said, "No Your Holiness! my mind was not in peace."

The anchorite asked, "What was there in your mind?" The king said, "My mind was agitated with the idea that I have to leave the world. How will the administration be run in my absence? What will the fate of queens be? I should issue instructions to my Generals as to how they should treat my enemies in my absence. With these ideas the time passed. I do not know as to what you had said. I know only about the beginning and end of the discourse. I did not follow anything."

The anchorite said, "All right! you hear the discourse devotedly on the second day."

The anchorite delivered the discourse on the second day and enquired from the king if his mind remained in peace.

The king said, "No Maharaj! my mind was not stable. It went around the queens, princes, palaces and treasuries."

The anchorite said, "You better listen to the discourse attentively on the third day."

The plight of the king remained the same on the third and fourth day, as well. The anchorite, therefore, told him, "O king! It is the fifth day. Tomorrow shall be the sixth day. On the seventh day the happening must take place. The snake shall come. Nobody can stop it. Because it is the curse of a saint. So, you are left with three days only. You have extremely limited time; still if you listen to the divine discourse devotedly even for a moment, you will get the needed benefit. You will achieve emancipation. Because the Sire used to say that there was a king with the name

of Prithu. He went to the heaven to get support from god Inder. He said to him that his remaining life was only for four Pehars (Twelve hours). He should say what he wanted.”

King Prithu said, “You deliver such sermon to me with which my transmigration should end and I should achieve emancipation. At that time Inder said that the time was very short. If he was sent to the realm of death, the time shall be over. In the heaven fruit of deeds, done in the world was endured. He will pass the fixed time in heaven. Virtue and vice did not exist there. Hearing all this, the king prayed, “Please save me by any means.”

Inder said, “Just see! Eight Pehars (24 hours) are required to reach the realm of death. But the time at your disposal is very short. Still I send you there.”

He reaches the realm of death. This realm is where we abide. Nobody can stay here forever. Everyone, whosoever comes here, must leave this realm. Man is entangled in false actions due to ignorance -

*Enmity, strife, lust, wrath, worldly love, falsehood, sin, excessive greed and deceit.*

**ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥ ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ ॥**

**ਅੰਗ - 267**

Due to these false deeds man spoils his life. Engrossed in anxiety, hostility, love and hatred he misses the real aim of life. He does not achieve the goal which is mentioned repeatedly in Guru Granth Sahib. He again enters the realm of coming and going. But this realm of death is so beneficial that even the gods desire to come here. Because it is the realm of action. The seed of “Nam” fructifies here. There is no other such realm, where the “Nam” fructifies.

At that time god Inder said, “Pirthu! you are left with only twenty four and half minutes. Thereafter you have to

leave your body. Still if you can afford to hear the divine discourse from the saints you can achieve emancipation in one *ghari*.” But Pirthu said, “Your Holiness! from where can I trace a saint in such a short time? In this effort my time will pass. So, better, you kindly deliver the sacred sermon to me. I bring my faith of Guru in you. Now you are on the land. Whatever, you will say shall be beneficial for me.”

Sukhdev, the anchorite said that at that time Inder delivered the sermon to king Pirthu only for one ghari. With that he achieved salvation. But Pirthu heard the sermon with full devotion. “So, O Preeshat! you have two days at your disposal. The third day is fateful. It will be useful for you if you listen to the sermon devotedly.” Preeshat said, “Your Holiness! what should I do? I have made earnest effort. But my mind is not becoming stable. There are five tendencies. My mind roams in those tendencies, one after the other.” Sukhdev anchorite said, “Well king! you are a judicious king. I tell you one thing for your decision.” The king replied, “Maharaj! do tell me that.” Sukhdev anchorite said, “One king goes out for a game in the month of winter. Snow is falling and night comes. But the king forgets about the path. The king gets frightened that he may not die with cold if he does not find suitable place for passing the night. At that time he happened to see a lighted lamp at a distance. He reaches there and finds bones of dead animals scattered around that house. At some place lies the head, at other place, the bones and at other place, the skeletons. They are emitting worst foul smell. He puts his hand on his nose and advances and finds that the house belongs to a Chandal. He says to the owner that he is the king of the area. He may allow him to pass rest of the night there. Otherwise he will die.”

The Chandal said, “king! I belong to the caste of Chandals. It does not behove you to stay with me. You

belong to the higher caste. Hence you cannot stay with me.”

The king said, “It is so cold that I shall die. You allow me to spend the night in a corner of your house. I will pass the night while sitting.”

The Chandal said, “I do not know you. The Shastras (religious books) do not allow unknown persons to stay in the house. As I do not know you, I cannot flout the Shastras.” The king made repeated requests for the night stay. Then the Chandal said, “Well! I allow you to stay in my house on the condition that you will leave the house with the emergence of the first ray of the sun.”

Saying so, the Chandal took the king inside the house which emitted a foul smell. But outside it was terribly cold. Snow was falling. He had no clothes for protection. Under this compulsion the king had to sleep on the bare floor in that cottage to save himself from the cold. But with the dawn of the day he went to sleep. Before that he had not slept. Then the Chandal said, “king! you now leave the house as per your promise.” But the king does not go and says, “Let me sleep”. Now king! you decide whether that Raja was wrong or right.

Preechhat said, “Your Holiness! he was very wrong. He should have fulfilled his promise.” Moreover that land was dirty and impious.

Sukhdev anchorite said, “Now you see! you abide in this body; and you have come for a short time. What is this body in which you reside.”

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

*It is on this that thou art harbouring pride.”*

**ਬਿਸਟਾ ਅਸਤ ਰਕਤੁ ਪਰੇਟੇ ਚਾਮ॥**

**ਇਸੁ ਉਪਰਿ ਲੇ ਰਾਖਿਓ ਗੁਮਾਨ॥**

**ਅੰਗ - 374**

In this dirty body you feel fascinated. The time for your leaving your body is fast approaching. But you are not abandoning your love for your dirty body. Similarly you are attracted towards your palace and you do not leave the love for the things connected with you. Now you tell me whether you are right or wrong.”

The king said, “Your Holiness! I am at fault. I have realized this blunder with your kindness.”

Then Sukhdev Ji delivered the divine sermon. On the third day the serpent gets into the glass room concealed under the petals of flowers. The snake stings the king. He dies. But it is said that Preechhat went to the paradise with the listening of the sermon from Sukhdev the anchorite. He achieved salvation.

So, this is the benefit of *satsang* (holy assembly). Kabir Ji says that Preechhat heard the *Katha* (discourse) for a longer time. It is enough even for a moment. It may be even one fourth of a *ghari*. But the discourse should be listened with full concentration.

What is *Satsang*? In *Satsang* only Nam is recited and discussed. There only the realized souls deliver their discourses because they speak about “Nam” only and nothing else. They bring round the devotees to a point of easy access to God.

So, His Holiness, the Guru, says that the devotee imbued with the Name gets salvation. With the recitation of “the Name” the worldly ocean can be crossed easily. Then how to do the recitation? How to achieve salvation? The sermons delivered in this connection are always of essence. Those are also called divine discourses. Everyone is not entitled to listen the divine discourse. Only rare persons are entitled to this privilege. They hear with 100% faith. Consequently they achieve elevated positions by listening -

*“By hearing (God’s Name) the mortal becomes a perfect person, religious guide, spiritual hero and a great yogi.  
By hearing (God’s Name) the reality of the earth, its (supposed) supporting bull and the heaven is revealed unto the mortal.*

*By hearing to (the Lord’s name) man comes to have the knowledge of the continents, the worlds and the nether regions.*

*By hearing (the Lord’s Name) death cannot touch (torment) the mortal. O Nanak! the devotees ever enjoy happiness.*

*By hearing to (the Masters Name) sorrow and sin meet with destruction.”*

**ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥  
ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥  
ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥**

ਅੰਗ - 2

Stages of listening and obeying are not different. The devotee who hears and obeys immediately thereafter gets the real benefit -

*“The condition of (the mortal) who obeys the Lord cannot be described.*

*If someone tries to describe he repents afterwards.*

*There is no paper, pen, and scribe with whom to sit and reflect over (write) the state of (God’s) obeyer.*

*Such is the Name of the immaculate Lord. If someone obeys God, such a solitary being understands the bliss thereof in his very mind.”*

**ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥  
ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥**

ਅੰਗ - 3

The efforts made by the saints for rescuing the devotees are not very lengthy. They are very brief. The devotees are

also fully ripe at that moment. With a few words the saints awaken their wisdom which is in slumber. They achieve elevated position immediately after awakening. They merge in the Supreme Soul.

So we attend the satsang. But we do not endeavour to reach the real place of satsang. We have to hear and obey. Thereafter, one more effort is required to be done. It pertains to recitation and meditation on “the Name” which has been mentioned by Guru Ji in this Hukam Nama (a Divine Order). Recitation and meditation bring firm faith. With complete faith we go above time and consequently we get rid of its domination on us. We learn and know about our real self -

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

*O my soul, the reverend Lord is with thee. By Guru’s teaching enjoy His love.”*

**ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥**

**ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥ ਅੰਗ - 441**

Self-realization is most essential. Without it, the participation in the Satsang, recitation and meditation are preparations to reach the goal of self-realization. It is just like a sown seed. It germinates, develops into tree. Gradually branches come out and thereafter flowering for fruit starts. After the flowers the tree yields fruit. Similarly when the satsang yields fruit, then the devotee goes to the stages of hearing, obeying, sitting in meditation and realization of his real self. Then the drop which had mixed in the nature -

*Kabir, the immaculate drop from the sky has fallen on the filthy ground and mixes with dust.*

*Millions of wise men have striven and failed. It can be separated not.*

**ਕਬੀਰ ਨਿਰਮਲ ਬੂੰਦ ਅਕਾਸ ਕੀ ਲੀਨੀ ਭੂਮਿ ਮਿਲਾਇ ॥**

**ਅਨਿਕ ਸਿਆਨੇ ਪਚਿ ਗਏ ਨਾ ਨਿਰਵਾਰੀ ਜਾਇ ॥ ਅੰਗ - 1375**

It is separated. The light of the soul gets separated from the matter and its births and deaths come to an end. When the Name is enshrined in the mind then all temptations perish. No temptation remains behind. Then -

*“The nine treasures and eighteen miraculous powers go after him whoever keeps enshrined the Lord within his mind.”*

**ਨਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ  
ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ॥**

**ਅੰਗ - 649**

Arriving at this elevation the devotee gets all gifts. He does not run after any temptation and enjoyments. He reaches the highest spiritual place.

So, with the participation in the satsang filth of the mind is removed gradually -

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

*The darkness of ignorance shall be dispelled and thy heart-lotus shall bloom, O brother,*

*By Guru's word, well up all the comforts; all the fruits are with the True Guru, O brother.*

**ਮਿਲਿ ਸੰਤ ਸਭਾ ਮਨੁ ਮਾਂਜੀਐ ਭਾਈ ਹਰਿ ਕੈ ਨਾਮਿ ਨਿਵਾਸੁ॥**

**ਮਿਟੈ ਅੰਧੇਰਾ ਅਗਿਆਨਤਾ ਭਾਈ ਕਮਲ ਹੋਵੈ ਪਰਗਾਸੁ॥**

**ਗੁਰ ਬਚਨੀ ਸੁਖੁ ਉਪਜੈ ਭਾਈ ਸਭਿ ਫਲ ਸਤਿਗੁਰ ਪਾਸਿ॥**

**ਅੰਗ - 639**

The Name can be enshrined immediately after the mind is cleaned of dirt.

So, may God bless us with an apt way of satsang and consequent real achievement, about which Guru Ji has given the indication in this hymn (Shabad or Hukamnama).



## Discourse - XVII

Holy assembly!

*Wahguru Ji Ka Kbalsa,  
Wahguru Ji Ki Fateh.*

With the inspiration of Guru Ji we have been blessed with praise of the Lord. With the sprouting of past virtuous deeds, when the time comes, we get the best thing, available in the world. In the following hymn many means of meditation have been mentioned -

*“Man reads holy texts and studies the Vedas.  
He practises inner washing and breath control.  
But he escapes not from the company of the five evil passions  
and is all the more tied to haughty disposition.  
My dear, by these methods, the Lord is met not, and I have  
performed many such rituals.  
I have dropped down weary at the Lord’s door and pray for  
the grant of discerning intellect. Pause.  
Man may remain mum, make his hands the leaf-plate and  
wander naked in the forest. He may visit river banks,  
shrines and the whole earth, but duality leaves him not.  
With his mind’s desire he may go and abide at a place of  
pilgrimage and place his head under the saw but his soul’s  
impurity departs not thus, even though he may make lakhs of  
efforts.  
He may be a man of bounty and give gifts of many sorts, like  
gold, women, horses and elephants.  
He may offer corn, clothes and lands in abundance, but he  
arrives not at the Lord’s door.  
He may remain attached, in love, to worship, adoration,  
prostrate salutation and six rites.  
He takes pride, nay, excessive pride and falls into  
entanglements. By these means, he can meet not God.*

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

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

*He may enjoy royal sports, indulge in the kingly ostentations, and issue unchangeable orders.*

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

ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ ॥  
ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥  
ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥  
ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥  
ਮੋਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ ॥  
ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ ॥  
ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ ॥  
ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ ॥  
ਕਨਿਕ ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ ॥  
ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ ਹਰਿ ਦੁਆਰਾ ॥  
ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ ਰਹਤਾ ॥  
ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ ॥  
ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ ਏ ਭੀ ਕਰਿ ਕਰਿ ਰਹਿਆ ॥  
ਵਡੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੈ ਹਰਿ ਸਿਉ ਸੰਗੁ ਨ ਗਹਿਆ ॥  
ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮੁ ਅਫਾਰਾ ॥  
ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੌਆ ਨਰਕ ਘੋਰ ਦਾ ਦੁਆਰਾ ॥

ਅੰਗ - 641-42

Many methods and rituals were performed to rescue the devotees from the clutches of mammon (*maya*) and to reach the realm of *Waheguru* (God) during the times of Guru Ji. So, Guru Ji has made a mention of those rituals and methods in this hymn. Those methods pertained to study of *Dharam Shastras*, *Vedas*, *Mahabharat*, *Ramayan* etc and their continuous reading or consideration of several other scriptures or hearing

the discourses on these religious books - were in vogue in those days. With the passage of time these methods became quite common in every religion. We accept validity of those methods and rituals because in them some secrets of ours are concealed. Moreover, we try to fulfill the desire to complete their recitations in accordance with the prescribed methods. The reward of such performances must accrue due to the faith and devotion. But if someone insists that insight can be achieved only with continuous recitation or hearing, it may not be correct. Guru Ji does not lend support to such views. Guru Ji says that internal light can shine only with rectification of internal conduct and adoption of ten principles of Dam (Penance) and Sam (Self disciplines). Because with self discipline we have to unite ourselves with God. Consequently devilish and mighty lust, wrath, avarice, attachment and pride; jealousy, slander, backbiting, hostility, hope, anxiety, fear, haumai (pride), hatred and hypocrisy shall start to subside gradually and the devotee is enabled to enshrine the Name in his mind. Our love for the satsang shall enhance in our mind. Guru Ji has, therefore, pointed out that in consequence of the study and recitation of holy books, the devotee must leave company of lust, wrath, avarice, attachment and pride. But what happens is that the devotee begins to feel that he recites and ponders over the Dharam Shastras. Further he feels proud of giving discourses, hearing which the listeners are fascinated. Guru Ji does not attach any importance to such deeds because performance of such deeds originate from *haumai* (egotism). Doing yoga and reforming the *Bhujanga Nadi* (nerve or cord) by the *yogis* are also not approved by Guru Ji. There are six chief methods of yoga - "*Dhoti, Neti, Basti, Neoli, Tratak* and *Kapal Bhati*". Similarly on the end of the spine there is one *Bhujanga Nadi*, like the mouth of the serpent, under the *Muladhar Chakar*. It is blocked by *Sukhmana Nadi*. If this blockade is removed,

which can be done with the heat of breathing, then energy of *Kundalini* is generated. This *Nadi* comprises six *Chakras* (circles) and reaches the *Tenth Gate*. All these circles open with the might of breaths. But it is not possible in these days, when the conduct, dealings and food of man are not pure and pious. This method is not possible at all. Suppose one thousand persons try this method. Out of them 999 will contract several incurable diseases. These methods were followed during the period of Guru Ji. He has explained them in detail -

*“Someone makes a display of his worldly wealth.*

*Someone exhibits his worship.*

*Someone practises his inner washing and breath control through snake like coiled route.*

*But I, the poor one, contemplate my Lord God alone.*

*I only lean on Thee, O my Beloved.*

*I know not any other way or religious garb. Pause.*

*Abandoning his home, someone makes his abode in the forest tract.*

*One calls himself a silent anchoret.*

*One declares that he is the worshipper of the Bhagvat.*

*I, the meek one, have sought the protection of the Lord Master.*

*Someone says that he abides at a place of pilgrimage.*

*Forsaking food grains, someone says, he has become a recluse.*

*Someone has wandered through the whole earth.*

*I, the poor one, have prostrated myself before my Lord-Master’s door.*

*One says he belongs to a great family.*

*One says that he has many arms of his brothers to stand by him.*

*One says that he has great manifestation of fortune.*

*I, the meek one, have God’s Name as my prop.*

*Someone dances, wearing small anklets.*

*Someone vows to fast and wear a rosary.  
 Someone applies the floral mark of the yellow earth of a pool  
 near Dwarka.  
 I, the poor one, contemplate over my Lord-Master's Name  
 alone.  
 One practises many miracles and spells.  
 Some wear various religious garbs and establish worship-  
 stations.  
 Some perform good many charms and spells.  
 I, the humble one, serve my God, the Lord-Master  
 Someone calls himself a wise Brahmin.  
 Someone, alongwith performing six rituals worships Shiva as  
 well.  
 One performs religious rites and good deeds.  
 I, the humble one, have entered the sanctuary of God, the  
 Lord Master.  
 I have scrutinized the deeds and faiths of all ages.  
 Without the Name, this soul awakens not.  
 Says Nanak, when I found the saints society, my desire was  
 quenched and I was immensely cooled.”*

**ਕਿਨਹੀ ਕੀਆ ਪਰਵਿਰਤਿ ਪਸਾਰਾ ॥  
 ਕਿਨਹੀ ਕੀਆ ਪੂਜਾ ਬਿਸਥਾਰਾ ॥  
 ਕਿਨਹੀ ਨਿਵਲ ਭੁਇਅੰਗਮ ਸਾਧੇ ॥  
 ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਆਰਾਧੇ ॥  
 ਤੇਰਾ ਭਰੋਸਾ ਪਿਆਰੇ ॥ ਆਨ ਨ ਜਾਨਾ ਵੇਸਾ ॥  
 ਕਿਨਹੀ ਗ੍ਰਿਹੁ ਤਜਿ ਵਣ ਖੰਡਿ ਪਾਇਆ ॥  
 ਕਿਨਹੀ ਮੋਨਿ ਅਉਧੂਤੁ ਸਦਾਇਆ ॥  
 ਕੋਈ ਕਹਤਉ ਅਨੰਨਿ ਭਗਉਤੀ ॥  
 ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਓਟ ਲੀਤੀ ॥  
 ਕਿਨਹੀ ਕਹਿਆ ਹਉ ਤੀਰਥ ਵਾਸੀ ॥  
 ਕੋਈ ਅੰਨੁ ਤਜਿ ਭਇਆ ਉਦਾਸੀ ॥  
 ਕਿਨਹੀ ਭਵਨੁ ਸਭ ਧਰਤੀ ਕਰਿਆ ॥  
 ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਦਰਿ ਪਰਿਆ ॥  
 ਕਿਨਹੀ ਕਹਿਆ ਮੈ ਕੁਲਹਿ ਵਡਿਆਈ ॥**

ਕਿਨਹੀ ਕਹਿਆ ਬਾਹ ਬਹੁ ਭਾਈ ॥  
 ਕੋਈ ਕਰੈ ਮੈ ਧਨਹਿ ਪਸਾਰਾ ॥  
 ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਆਧਾਰਾ ॥  
 ਕਿਨਹੀ ਘੁਘਰ ਨਿਰਤਿ ਕਰਾਈ ॥  
 ਕਿਨਹੁ ਵਰਤ ਨੇਮ ਮਾਲਾ ਪਾਈ ॥  
 ਕਿਨਹੀ ਤਿਲਕੁ ਗੋਪੀ ਚੰਦਨ ਲਾਇਆ ॥  
 ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥  
 ਕਿਨਹੀ ਸਿਧ ਬਹੁ ਚੇਟਕ ਲਾਏ ॥  
 ਕਿਨਹੀ ਭੇਖ ਬਹੁ ਥਾਟ ਬਨਾਏ ॥  
 ਕਿਨਹੀ ਤੰਤ ਮੰਤ ਬਹੁ ਖੇਵਾ ॥  
 ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਹਰਿ ਸੇਵਾ ॥  
 ਕੋਈ ਚਤੁਰੁ ਕਹਾਵੈ ਪੰਡਿਤ ॥  
 ਕੋ ਖਟੁ ਕਰਮ ਸਹਿਤ ਸਿਉ ਮੰਡਿਤ ॥  
 ਕੋਈ ਕਰੈ ਆਚਾਰ ਸੁਕਰਣੀ ॥  
 ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਹਰਿ ਸਰਣੀ ॥  
 ਸਗਲੇ ਕਰਮ ਧਰਮ ਜੁਗ ਸੋਧੇ ॥  
 ਬਿਨੁ ਨਾਵੈ ਇਹੁ ਮਨੁ ਨ ਪ੍ਰਬੋਧੇ ॥  
 ਕਹੁ ਨਾਨਕ ਜਉ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥  
 ਬੁਝੀ ਤ੍ਰਿਸਨਾ ਮਹਾ ਸੀਤਲਾਇਆ ॥

ਅੰਗ - 912-13

So, Guru Ji says that these rituals cannot take the devotee to God. The pride for the performance of these deeds is quite futile. As is said below -

*“Whosoever, while going on pilgrimage, fasting and giving alms, takes pride in his mind, Nanak these deeds of his go in vain like the bathing of an elephant.”*

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨੁ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ॥  
 ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥

ਅੰਗ - 1428

Guru Ji further says -

*“I have dropped down weary at the Lord’s door and pray for the grant of discerning intellect. Pause.”*

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥

ਅੰਗ - 641

Prolonged silence, adopting of *Karpati* tendency (taking food without utensils) roaming about naked in the forests, visiting the holy places and taking bath there, do not lead to end of duality. Similarly settling at some holy stations like the banks of Ganges river, taking bath daily in the holy river and then thinking that emancipation shall be achieved, was firmly believed during those days. Kabir Ji writes about this faith as below -

*“Kabir, they who make their home on the bank of the Ganges and drink pure water, even they are emancipated not without the Lord’s meditation. Kabir proclaims this eternal truth.”*

**ਕਬੀਰ ਗੰਗਾ ਤੀਰ ਜੁ ਘਰੁ ਕਰਹਿ ਪੀਵਹਿ ਨਿਰਮਲ ਨੀਰੁ ॥  
ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨ ਮੁਕਤਿ ਹੋਇ ਇਉ ਕਹਿ ਰਮੇ ਕਬੀਰ ॥**

**ਅੰਗ - 1367**

So settling in holy places and getting the head sawn cannot lead to salvation. Previously it was believed that emancipation could be ensured by getting the head sawn in Banares. But Guru Ji said that with this sacrifice filth of the mind cannot be washed. The mind is smeared with the dirt of *haumai*. It enhances with ritualism; and as long as the intellect is filled with the filth of *haumai*, gnosis cannot be achieved. Regarding charity Guru Ji says that giving wife, gold, good horses, elephants, grain, clothes and landed property in charity cannot result in reaching the door of the Lord. Worship, spraying of sandal wood, salutation by prostration, doing six deeds like studying and teaching Vedas; giving and taking charity; holding and getting the *yagyas* held, all create *haumai*. With these deeds performance the devotees cannot meet God. Learning 84 *yoga* postures and prolonging the age with breath control do not remove filth of mind. Consequently God cannot be seen; and there will be repeated births. Running the administration by the *Rajas* with pride;

enjoyment of good beds and applying sandalwood and other perfumes take man to hell. Consequently Guru Ji says that only the praise of God and company of the saints can take the devotee to the Court of God. But this privilege cannot be attained and enjoyed by the unfortunate. It is enjoyed by those on whose forehead writ in this regards is scribed by the Lord -

*“Singing of God’s praise in the saint’s society is the highest of all the deeds.*

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

*Thy slave, O Lord, is inebriated with this love of Thine.*

*The Destroyer of the anguish of the meek has become merciful unto me and this soul of mind is imbued with the Lord God’s praise.”*

**ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥**

**ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥**

**ਤੇਰੋ ਸੇਵਕੁ ਇਹ ਰੰਗਿ ਮਾਤਾ ॥**

**ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ**

**ਹਰਿ ਹਰਿ ਕੀਰਤਨਿ ਇਹੁ ਮਨੁ ਰਾਤਾ ॥**

**ਅੰਗ - 642**

Dear devotees! you have come, covering long distances and braving severe cold and thick fog. Since two 2 A. M. you are holding Kirtan of Asa-De-Var and enjoying spiritual bliss. Guru Ji calls this practice to be superb. Because with it we can cross the world ocean; which is the chief goal of the human birth. Still there are persons who do not turn to this virtuous side to achieve their goal, despite repeated warnings to them. Because they are self willed and do not accept Guru’s advice -

*“Some understand it fully while some still wander about heedlessly.*

*The deeds, which man does in the world, they bear witness in the Lord’s Court.”*

**ਇਕਨਾ ਨੋ ਸਭ ਸੋਝੀ ਆਈ ਇਕਿ ਫਿਰਦੇ ਵੇਪਰਵਾਹਾ ॥  
ਅਮਲ ਜਿ ਕੀਤਿਆ ਦੁਨੀ ਵਿਚਿ ਸੇ ਦਰਗਹ ਓਗਾਹਾ ॥**

**ਅੰਗ - 1383**

Some are going about, quite carefree, and they do not know as to where they have to go after leaving this world; and how they shall be treated there. They do not ponder over these important questions. Because their intellect has become unconscious. Guru Ji mentions repeatedly about the deceitful herb which has been smelt by the world under the influence of mammon (*maya*). These days the thieves break into the house and spray a medicine which make the inmates unconscious. Thereafter they plunder fearlessly. There is a noise but the inmates do not hear it because they are lying unconscious. The thieves are sure that the inmates shall awake only in the morning. Similarly the mammon has made man to smell the deceitful herb of indulgences. They are consequently being plundered. The watchmen are sleeping -

*“The eyes are asleep by casting evil glance toward other’s beauty.*

*The ears are asleep on hearing tales of slander.*

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

*The mind is asleep in the poisonous intoxication of wealth.*

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

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

*They know not how to guard their own house.*

*The five evil passions are the plunderers and highway robbers.*

*The cheats fall upon the unguarded town.*

*From them father and mother cannot save.*

*From them friend and brother cannot protect.*

*Through wealth and cleverness they are not restrained.*

*By the society of saints, those villains come under control.”*

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

ਅੰਗ - 182

Intoxication by the deceitful herb cannot subside without the society of the saint. So, the intellect of the unfortunate persons has been spoiled by the deceitful herb. Under the intoxication of mammon, man stops thinking about God. He thinks of the mammon and the visible world. He does not think of the invisible due to lack of knowledge. Such beings do not know as to what treatment they would get after death. As is said below -

*“As is the eroded bank of a river, so does look the shore of death.*

*Beyond is the burning hell and the cries of shrieks and wailings are heard.”*

**ਫਰੀਦਾ ਮਉਤੇ ਦਾ ਬੰਨਾ ਏਵੈ ਦਿਸੈ ਜਿਉ ਦਰੀਆਵੈ ਢਾਹਾ ॥  
ਅਗੈ ਦੋਜਕੁ ਤਪਿਆ ਸੁਣੀਐ ਹੁਲ ਪਵੈ ਕਾਹਾਹਾ ॥ ਅੰਗ - 1383**

So, the treatment they are going to get in future is not known to them due to their sleep. In this sleep their whole time passes. Fascinated by the mammon they do not know that they have to meet God in this life. They are quite

unaware of this purpose of human birth. They do not assess their spiritual progress. Dear devotees! Time does not halt. It goes on perpetually. Bhai Vir Singh writes -

*“Time did not yield to my prayers;  
I tried to catch and pull time; but the time went ahead;  
I could not stop time which broke the hurdle I placed before  
it.*

*Time is fast; it pushes on crossing boundaries.*

*O Friend! be careful about time. Use it beneficially; it goes  
flying*

*It does not know to halt; nor does it return.*

**ਰਹੀ ਵਾਸਤੇ ਘੱਤ ‘ਸਮੇਂ’ ਨੇ ਇੱਕ ਨ ਮੰਨੀ,  
ਫੜ ਫੜ ਰਹੀ ਧਰੀਕ ‘ਸਮੇਂ’ ਖਿਸਕਾਈ ਕੰਨੀ,  
ਕਿਵੇਂ ਨ ਸੱਕੀ ਰੋਕ ਅਟਕ ਜੋ ਪਾਈ ਭੰਨੀ,  
ਤਿੱਖੇ ਅਪਣੇ ਵੇਗ ਗਿਆ ਟਪ ਬੰਨੇ ਬੰਨੀ,  
ਹੋ! ਅਜੇ ਸੰਭਾਲ ਇਸ ‘ਸਮੇਂ’ ਨੂੰ,  
ਕਰ ਸਫਲ ਉਡੰਦਾ ਜਾਵਦਾ,  
ਇਹ ਠਹਿਰਨ ਜਾਚ ਨ ਜਾਣਦਾ,  
ਲੰਘ ਗਿਆ ਨ ਮੁੜ ਕੇ ਆਵਦਾ।** **ਡਾ. ਵੀਰ ਸਿੰਘ ਜੀ**

Time is finished. Man has not accomplished the goal for which he had come. Abruptly he wakes and starts recitation, thinks of doing *Neoli* and *Bhujangam* practices, and reaching the Tenth Gate with the force of Breath control. He does not want to wear shoes and clothes and wants to roam about bare footed in the forests. He wants to live in the forests and eat food without utensils. Guru Ji tells such a man, “O dear! you do not know that you are suffering from the disease of *Haumai* (pride). With such deeds *haumai* aggravates like a wrong medicine, administration of which increases the malady. Don't torture your body. You pray.”

*“O Lord! the searcher of hearts and the designer of chances,  
fulfil my heart's yearning. Servant Nanak asks for this  
happiness; make me the dust of the feet of Thy saints, (O*

Lord).”

**ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥  
ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖੁ ਮਾਗੈ ਮੈ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਪੂਰੇ ॥**  
ਅੰਗ - 13

O my Lord! bless me with the meeting of your beloveds and the dust of their feet. So that I also achieve emancipation -

*“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

For several births this has been attaining human birth. In some birth he did some service; in the other he gave charity and heard the preachings of the saints. In their society he thought over *gurbani*. All these things constitute a big virtue. In this very life or in the next life he gets the company of saints which is the supreme deed. It is also predestined. Otherwise man goes about slandering the saints due to his *haumai*. Their preachings sting him like a snake. He shuns their society. It is again due to his misdeeds of the past. The society of the saints cannot be attained without the past good deeds -

*“When, the plumule of the actions of past sprouted,  
I met Lord, the Reveller and detached,  
My darkness is dispelled on meeting God,  
O Nanak, and I am awakened after being asleep for  
numberless births.”*

**ਪੁਰਖ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੋਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥  
ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥**  
ਅੰਗ - 204

The darkness in mind due to ignorance or illusion is dispelled on meeting realized souls reveller and detached saints or “*Braham Gyani, Braham Neshti, Braham Srotari, Braham Bakta* (to see God everywhere; feel God in each speech; appear God

in each speech). Such great Sires meet when the plumule of the past deeds is sprouted. “Dear devotees! your rising early from slumber, taking bath with cold water, reaching the satsang, braving biting cold is also due to your past virtuous deeds. This is a great city. Its population is great. But who are waking at this moment?” -

*“The night is wet with dew and the stars glitter.  
The saintly persons, beloveds of my Lord, remain awake.  
The lovers of the Omnipresent Lord ever remain wakeful,  
and night and day remember the Name.  
In their mind they dwell upon God’s lotus feet and forget not  
the Lord even for an instant.  
They shed their mind’s sin, pride and worldly love, and burn  
the pain of wickedness.  
Prays Nanak, the serfs of God, the dear saints, ever keep  
awake.”*

**ਭਿੰਨੀ ਰੈਨੜੀਏ ਚਾਮਕਨਿ ਤਾਰੇ ॥  
ਜਾਗਹਿ ਸੰਤ ਜਨਾ ਮੇਰੇ ਰਾਮ ਪਿਆਰੇ ॥  
ਰਾਮ ਪਿਆਰੇ ਸਦਾ ਜਾਗਹਿ ਨਾਮੁ ਸਿਮਰਹਿ ਅਨਦਿਨੋ ॥  
ਚਰਣ ਕਮਲ ਧਿਆਨੁ ਹਿਰਦੈ ਪ੍ਰਭ ਬਿਸਰੁ ਨਾਹੀ ਇਕੁ ਖਿਨੋ ॥  
ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਬਿਕਾਰੁ ਮਨ ਕਾ ਕਲਮਲਾ ਦੁਖ ਜਾਰੇ ॥  
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਜਾਗਹਿ ਹਰਿ ਦਾਸ ਸੰਤ ਪਿਆਰੇ ॥**

**ਅੰਗ - 459**

We have reached here. Now what next has to be done? It is the society of the Sadhu (saint). The sermons of the Sadhu are like pearls and diamonds, which come out of their heart, in consequence of their past virtuous excellent deeds. Acting upon those words of the saint, the world ocean can be crossed very easily -

*“The rituals, religious rites and hypocrisies, which are seen,  
them plunders yama the tax-gatherer.  
Sing thou the pure praise of the Creator, contemplating  
whom even for a moment; thou shalt be emancipated.*

*O saints, thus is crossed the world-ocean.  
He who practises the word of the saints, he is ferried across  
by Guru's grace."*

**ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ ॥  
ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੂਟੈ ॥  
ਸੰਤਹੁ ਸਾਗਰੁ ਪਾਰਿ ਉਤਰੀਐ ॥  
ਜੇ ਕੋ ਬਚਨੁ ਕਮਾਵੈ ਸੰਤਨ ਕਾ ਸੋ ਗੁਰ ਪਰਸਾਦੀ ਤਰੀਐ ॥**

**ਅੰਗ - 747**

His Holiness says that due to past deeds *sangat* is attained. Then what next is to be done. It is practising the word of the saint. Listening to the word of the saint meeting the saint, and listening the Kirtan (holy singing), you should attend to what Guru Ji says -

*"All the Sikhs and servants come to worship the Lord and all of them sing the Lord God's sublime Gurbani.  
God approves the singing and hearing of those who except the True Guru's dictate as perfectly true."*

**ਸੇਵਕ ਸਿਖ ਪੂਜਣ ਸਭਿ ਆਵਹਿ  
ਸਭਿ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਉਤਮ ਬਾਨੀ ॥  
ਗਾਵਿਆ ਸੁਣਿਆ ਤਿਨ ਕਾ ਹਰਿ ਥਾਇ ਪਾਵੈ  
ਜਿਨ ਸਤਿਗੁਰ ਕੀ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੀ ॥**

**ਅੰਗ - 669**

Practising the word of the saint is most essential. But it is most difficult as long as "Iness" persists in the mind. So, the pride has to be abandoned first of all. Guru Ji says -

*"Kabir, I am the worst of all, except me, everyone else is good.*

*Whosoever realizes thus, he alone is my friend.*

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

One is bound to benefit fully by coming to the satsangat. It is said -

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

**ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥  
ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥**

**ਅੰਗ - 1102**

Guru Ji says this specifically in the *Hukam Nama* (the order which is read out), you have just heard very carefully. By practising what Guru Ji has said we will get happiness here and hereafter. We will be having life of happiness. That command of Guru Ji is to accept the Bani from the core of one's heart. Then the whole distress shall vanish. For this, firm faith in the existence of the Lord everywhere has to be created and it is to be realized that -

*“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 ਹਜ਼ੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ ॥**

**ਰਵਿ ਰਹਿਆ ਸਰਬਤ੍ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ ॥**

**ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੋ ਸੰਗੀ ਗਨੀਐ ॥**

**ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ ਸੋ ਅਲਪ ਸੁਖੁ ਭਨੀਐ ॥**

**ਪ੍ਰਤਿਪਾਲੈ ਅਪਿਆਉ ਦੇਇ ਕਛੁ ਉਨ ਨ ਹੋਈ ॥**

**ਸਾਸਿ ਸਾਸਿ ਸੰਮਾਲਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਸੋਈ ॥ ਅੰਗ - 677**

We do endeavour to bring faith in the Omniscience of God. But this thought crosses our mind only for a moment

like the ray of lightning. Thereafter, we revert to our old thinking. Our plight is, therefore, just like that lame donkey who cannot come out the of the mud, once stuck therein. The more it tries to come out the deeper it goes in the mud. So, we have to be firm in our mind. There should be no wavering about the truth that God is -

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

**ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥**  
ਅੰਗ - 1

The Lord is playing His sport after His manifestation from Himself. We are not prepared to accept this reality. We say we read ourselves; we do the service ourselves; and we do everything ourselves. We hesitate to accept the Omnipotence of God. Guru Ji says -

*“This mortal’s power is not in his own hands.  
The cause of causes is the Lord of all.  
The helpless mortal is at Lord’s command.  
What pleases Him, that does, ultimately come to pass.”*

**ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ ॥  
ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ ॥  
ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ ॥  
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਥੀਉ ॥** ਅੰਗ - 277

We say it to be wrong. If we do not attend to our service, how shall our children shall nourished? We do not realize that

*“Why dost thou, O mind think of enterprises, when Revered  
God Himself is engaged in thy care.  
In the rocks and stones He has created beings.  
Their sustenance He puts before them.”*

**ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ ॥**

ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ ॥  
ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ ॥  
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਥੀਉ ॥

ਅੰਗ - 277

*Care thou not. Thy care lies with thine Creator-Lord.  
God gives to all the creatures of water and land.  
My Lord gives unasked for bounties. He sustains even the  
stone insects locked in stones.*

ਨਾ ਕਰਿ ਚਿੰਤ ਚਿੰਤਾ ਹੈ ਕਰਤੇ ॥  
ਹਰਿ ਦੇਵੈ ਜਲਿ ਥਲਿ ਜੰਤਾ ਸਭਤੇ ॥  
ਅਚਿੰਤ ਦਾਨੁ ਦੇਇ ਪ੍ਰਭੁ ਮੇਰਾ  
ਵਿਚਿ ਪਾਥਰ ਕੀਟ ਪਖਾਣੀ ਹੇ ॥

ਅੰਗ - 1070

We are not prepared to agree in any way that Waheguru (God) is playing His own sport. We also claim imperishability of our existence. "I" is permanently obstructing the realization of the truth. Then how we shall meet God? Our mind is not prepared to accept the doctrine of Guru Ji. We have our own versions. There is no dearth of knowledge. We can offer any amount of criticism. We become lion to perturb the minds of others. But when the turn of "Nam" comes we become zero. His Holiness says -

*"The condition of (the mortal) who obeys the Lord cannot be described.*

*If someone tries to describe, he repents afterwards.*

*There is no paper, pen and scribe with whom to sit and reflect over (write) the state of (God's) obeyer.*

*Such is the Name of the immaculate Lord.*

*If someone obeys God, such a solitary being understands the bliss thereof in his very mind."*

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥  
ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥

ਅੰਗ - 3

The status of the obeyer becomes so high that no one in the world can say anything about him. We look upon him as being. But the obeyer becomes the form of God by losing his own identity. God works in the mind where His command pervades. This command, pervades every mind, but we cannot identify it due to ego. By identifying the command ego vanishes. The Name is the might of God that is maintaining all. This Name pervades in each pore of our body. Without “Name” the body cannot subsist. Guru Ji says -

*“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.*

**ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥  
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਮੁ ॥  
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥  
ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥**

ਅੰਗ - 293

It is not within the power of the being to accept the philosophy of the Guru, which in brief is -

*“Now I see the Lord, hear of the Lord and narrate but the One Lord.  
The Supreme Soul is the Creator of the world. Without the Lord, I know no other.”*

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

ਅੰਗ - 846

His Holiness says that in speaking or remaining silent; hearing and obeying; in repeated births, in obtaining royal powers, in consideration of the Name and practising the Name and by using various means to achieve emancipation we cannot succeed. For our success in this regard benevolence of the Lord is needed. Self efforts to accept the Guru’s philosophy cannot succeed without the help of perfect Guru. So search for the perfect Guru is essential. For success

in this search man should pray to God. Because perfect Guru cannot be found without good fortune. It is therefore, said -

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

**ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ**

**ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਰਾਮ ਰਾਜੇ ॥**

**ਅੰਗ - 450**

Predestiny alone enables a person to meet the true Guru. The Guru has hidden pearl of “Nam”. He gives the Name or Light of Nectar to the devotee, with whom he is pleased and finds him suitable for this gift. It is said -

*“The Name is an invaluable jewel. It is with the perfect Guru.*

*The True Guru brings out and gives the bright jewel Name to him who is attached to His service.”*

**ਨਾਮੁ ਅਮੋਲਕੁ ਰਤਨੁ ਹੈ ਪੂਰੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥**

**ਸਤਿਗੁਰ ਸੇਵੈ ਲਗਿਆ ਕਢਿ ਰਤਨੁ ਦੇਵੈ ਪਰਗਾਸਿ ॥ ਅੰਗ - 40**

The unfortunate do not meet the perfect Guru. They take repeated births and remain subject to time and death -

*“They, who have not met the Divine True Guru are unfortunate and subject to death. They are goaded into existences over and over again, being made terrible worms, and put into ordure.*

*Draw not near and in the neighbourhood of those in whose heart is the pariah wrath.”*

**ਜਿਨਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਭੋਟਿਓ ਸੇ ਭਾਗਹੀਣ ਵਸਿ ਕਾਲ ॥**

**ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਵਿਚਿ ਵਿਸਟਾ ਕਰਿ ਵਿਕਰਾਲ ॥**

**ਓਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲ ॥**

**ਅੰਗ - 40**

The Satguru has been symbolized with the pool of nectar. Those are said to be very fortunate who enshrine the word of Satguru in their mind. With that, filth of several births is destroyed, and the devotee achieves gnosis -

*“God incarnate True Guru, is the Pool of Nectar, the fortunate ones come and bathe therein. Their filth of many births is removed and the Immaculate Name is implanted within them.”*

**ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅੰਮ੍ਰਿਤਸਰੁ ਵਡਭਾਗੀ ਨਾਵਹਿ ਆਇ ॥  
ਉਨ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਉਤਰੈ ਨਿਰਮਲ ਨਾਮੁ ਦ੍ਰਿੜਾਇ ॥**

**ਅੰਗ - 40**

So, the Satguru possesses nectar of the Name. Satguru gives the gift of “Guru’s Word” which is called “Gur Mantar” (chant) to a devotee whom he considers suitable and fully entitled. The Name shines within a devotee who meditates on the Name while remaining in service and all humility and doing Satsang. Gur-Shabad has the capacity to create light in darkness. Gur Shabad is great light. In this light it becomes visible that God Himself is the whole universe, in and outside, whether subtle or material, visible or invisible. It is so said -

*“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 creature’s 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 ਪਾਰਬ੍ਰਹਮੁ ॥**

ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ ॥  
 ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੁ ਮਾਹਿ ॥  
 ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ ॥  
 ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ ॥  
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ ॥

ਅੰਗ - 293

According to this hymn God pervades every particle. Without achieving this realization and position we talk of Brahm Gian (Divine Knowledge). In our mind is perfect darkness, due to which our love for the body does not leave us. Consequently we remain entangled in the bonds of body. We remain limited to the thinking of our societies, colour and race. Nobody can say with pride that he obeys the word of the Guru. Because Guru Ji says -

*"This mortal's power is not in his own hands.  
 The cause of causes is the Lord of all."*

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

ਅੰਗ - 277

Gnosis cannot be achieved with obstinacy. It is a gift of God. Anyone who pleases Him, achieves gnosis. Otherwise everybody is Giani by talks. In the religious temples of these *Gianis* preaching is done at the top of their voice. But actually they are zero. They are ignorant and blind. They do not see God in every particle. They possess stores of criticism. Their condemnations never end. They are always in delusion. Just ponder over your position in the realm of spiritualism. We say, this is our body. Not only this. We consider the body to be ourself. Several thoughts are linked with the body. Consequently we call ourselves to be Sikh, Hindu, Muslim, Khalsa, Brahmin, Maulvi and Father. Then "my caste, sub-caste, my identity" do not leave us. "Iness" is ingrained firmly in our body. "We claim this is my house this is my farm; I have so much money; my flourishing business; my relations; my children, sons and daughters; my family etc." This "Iness"

is due to the fact that man considers himself to be a body of five elements which is five feet long. He has forgotten God altogether. He does not develop love for Him. He cannot afford to come out of “Iness”. The psychologists would call this tendency to be natural. The spiritualist would explain it to be the entrappings of mammon (*maya*) in which the being is caught badly -

*“In the lake there is but one bird, but there are fifty snarers.  
This body is caught in the waves of desires.  
O True Lord, my hope is in Thee alone.”*

**ਸਰਵਰ ਪੰਖੀ ਹੇਕੜੋ ਫਾਹੀਵਾਲ ਪਚਾਸ ॥  
ਇਹੁ ਤਨੁ ਲਹਰੀ ਗਛੁ ਥਿਆ ਸਚੇ ਤੇਰੀ ਆਸ ॥ ਅੰਗ - 1384**

*“Kabir, weak is man-deer and this world tank is surrounded  
by verdure of temptations.  
There are lakhs of hunters after the one being.  
How long it can escape death.*

**ਕਬੀਰ ਹਰਨਾ ਦੁਬਲਾ ਇਹੁ ਹਰੀਆਲਾ ਤਾਲੁ ॥  
ਲਾਖੁ ਅਹੇਰੀ ਏਕੁ ਜੀਉ ਕੇਤਾ ਬੰਚਉ ਕਾਲੁ ॥ ਅੰਗ - 1367**

What is our conduct? We are misled from the path of bliss and pushed towards hell by our sentiments and thoughts which are our friends. We do not remember God for a moment Who has given us this body. We have not been given human body only once but several times. We are deceived in each human birth. We do not attend to the advice of *Dharam Shastras*. We are proud of our own knowledge and education. We think ourselves to be the wisest. We are best critics. We condemn *Bhageerath Tapa Bhgirath*, the ascetic for cutting across the mountain and bringing Ganges into the plains. The Ganges floods its surrounding areas during the rainy season. On the other hand we ignore the benefits accruing from this river -

*“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

Our behaviour is based on three attributes. Our thinking is perverse. Our "Iness" cannot vanish. Guru Ji says -

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

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

ਅੰਗ - 267

The body its relations and its deeds are short lived and perishable. The being is experiencing a long dream. In some cases it is 20 years' or 50 years' and in other cases the dream is of 70 or 80 years duration. I may tell you that this dream can last for millions and billions of years. Still it is a dream. Because the being is covering his journey in unconscious state due to the sleeping impact of mammon (maya). The being has forgotten the reality. During the dream our vision creates

big mountains, enemies, friends, honour and dishonour and sex enjoyments. But after we wake up we find nothing. Where do those things go?

Holy assembly! think over these crucial questions and accept the advice of Guru Ji that -

*“This human body has come to thy hand.  
This is thy chance to meet the Lord of the world.  
Other works are of no avail to thee.  
Joining the society of saints, contemplate over the Name alone.  
Make effort for crossing the dreadful world-ocean.  
In the love of worldliness, the human life is passing in vain.”*

**ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥  
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥  
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥  
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥  
ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥  
ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥**

**ਅੰਗ - 12**

These verses are very valuable and affectionate. The *Singers of hymns* can quote citations after citations in this regard. But who obeys those citations? Who is that mighty person who can obey these words of Guru Ji and tread “Nam Marg” or Path of God's Name fully detached? On the other hand we claim family life to be the best. Because Guru Ji has said so. In this very family life we have to meet the Lord. Leaving home there is no necessity to go to the forests. But think over as to how much life you have spent in your family and how much spiritual path you have covered. Guru Ji says that the plight of man is just like the bullock of oil man whose eyes are covered and it goes on encircling for the whole day at the same place. The bullock may think to have covered a long distance during the day. But after the covering of the eyes is removed the bullock finds itself at the same

place. So dear devotees! just remove the covering of your understanding and think where you are on the spiritual path. You will find yourself to be in the same thorny trap of lust, wrath, avarice, attachment, pride, jealousy, hostility, hatred and illusions. You are satisfied that you go to the Gurdwara in the early hours of the day recite Namaz (Muslim prayer) go to the Temple hold prayer in the Church. But what change has been brought in you by these religious deeds? You might be feeling bliss for a moment. But what about the rest of day? Guru Ji does not advise us to halt. Anybody who does not avail himself of the time would suffer. On the spiritual path, there is ascent and ascent; whether one is living in the forest or in the family. But it is certain that if you don't wriggle out of the trifles, then leaving home is of no use. How can family life be best if love for God is not developed? The being is satisfied over little charity and momentary meditation. But it cannot help crossing the world-ocean. Think seriously. Nobody knows about the time of the receipt of death warrants -

*“There is no hitch in the way of death, either in childhood, or in youth, or in old age.*

*That time is not known when the noose of death shall come and fall upon thee.”*

**ਨਹ ਬਾਰਿਕ ਨਹ ਜੋਬਨੈ ਨਹ ਬਿਰਧੀ ਕਛੁ ਬੰਧੁ ॥**

**ਓਹ ਬੇਰਾ ਨਹ ਬੁਝੀਐ ਜਉ ਆਇ ਪਰੈ ਜਮ ਫੰਧੁ ॥ ਅੰਗ - 254**

There is neither fulfillment of domestic duties nor of spiritual goal. Consequently what will happen in the life hereafter? Nobody bothers to know. But Guru Ji says -

*“Virtuous and vicious man becomes not by mere words of mouth.*

*The often repeated actions are engraved on the heart.”*

**ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥**

**ਅੰਗ - 4**

*“As man sows so does he reap.  
Such is the field of actions.”*

**ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥ ਅੰਗ - 134**

Whatever is sown has to be reaped. Why? Think over this issue.

It is already mentioned that Waheguru has created *maya* with three attributes; and remaining behind it Ekankar (Creator) is playing the whole sport. This is the nature of mammon (*Maya*) that it keeps itself quite concealed and comes forward to charm the beings. *Maya* is so tempting that it is very difficult to save oneself from its influence. Only perfect Guru, realized souls, society of detached saints can save. Provided there is complete faith in Guru's words, the fate favours. No god can help because the gods are themselves under the impact of *maya*. They have been charmed by *maya*. Only the Guru abides in the Turiya Avastha (Transcendental Bliss) by remaining above three attributes. *Maya* cannot influence the Guru, who has the energy to shatter the bonds of *maya*. It is said in the Gurbani that *maya* is servant of the saints. It keeps all others to be confused. Guru Ji says in this regard -

*“O Lord of the world and Master of the universe, this worldliness has made me forget Thy feet.  
Even a bit of love for Thee wells up not in Thy slave. What can the poor slave do?”*

**ਇਨਿ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ ਤੁਮਰੇ ਚਰਨ ਬਿਸਾਰੇ ॥  
ਕਿੰਚਤ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਜਨ ਕਉ ਜਨ ਕਹਾ ਕਰਹਿ ਬੇਚਾਰੇ ॥  
ਅੰਗ - 857**

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

**ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ**

ਮੌਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥

ਅੰਗ - ੧੨੧

But those who are imbued with Nam and with practice reach state of quintessence, they cannot be influenced by *maya*. Others are caught in the net of *maya* and they forget God. Due to the influence of *maya* we do not obey the words of the Guru. *Maya* is subtle and evident. So, we come across *maya* daily in every field. It keeps us fascinated. Knowing fully well that man has to meet God in this human life he is neither worried nor mindful of his fate in the life hereafter. It is essential to go deep into the mind with the desire to meet God. It is not material whether you live in family or live in the forests, fully detached after abandoning all the pleasures of the world. It is also not enough to remain in the shallow layers of mind and doing daily religious rites. In these days daily religious routine is completed in half an hour. Similar is the fate of those who recite Gayatri (Divine Hindu Hymn) or say Namaz (Muslim prayer). These rites do not go deep in the mind. Consequently the faith of man is scattered immediately after the impact of *maya* and man forgets about his goal of meeting God in this very life. The satsang, in which you are present, lasts more than three hours doing the praise of God and the delivery of divine discourse. We also endeavour to go very deep in the hard layers of mind.

What is the deep layer of mind? It may be clear from this example. Suppose the lone earning member of a family dies in an accident. Complete darkness shall envelop that family. At that moment no gnosis, no discourse, no advice, no word of the Guru will work. Because in that state the mind feels agitated with the deep shock of the accident. The intellect of man is fully surrounded by the pain of death. As a result thereof, man takes deep sighs automatically. Sometimes tears trickle from the eyes. The pain goes so deep in the mind that it cannot be forgotten even with the passage of time. The life passes in helplessness and under compulsion

of circumstances. This memory goes deep. Mind is always attracted towards this pain which has become indelible. The body and power of thinking become weak. Contrarily the love for God does not go deep, due to absence of pain of separation from God, to that point where remembrance of God becomes the very part of one's life. As is said -

*“How can a fish maintain life without water?  
How can a rainbird be satisfied without rain drops?  
As the deer, fascinated by music runs straight towards the  
hunter, as the bumble-bee greedy after the flower's  
fragrance, finding it, enmeshes itself into it, so do the holy  
men love their God and are sated by seeing His vision.”*

**ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ ॥  
ਬੁੰਦ ਵਿਹੁਣਾ ਚਾੜ੍ਹਕੋ ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ ॥  
ਨਾਦ ਕੁਰੰਕਹਿ ਬੇਧਿਆ ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ ॥  
ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ਮਿਲਿ ਆਪੁ ਬੰਧਾਵੈ ॥  
ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ ॥**

ਅੰਗ - 708

Our love is not parallel to such similes. Hence it remains in the upper layers of mind. However, coming into satsang our mind does try to understand the aim for which “we have achieved human incarnation”. But our mind does not realize that the attained opportunity is passing. In one day we take about 24,000 breaths. The wise think that in one minute man takes 12 breaths while sitting; 24 breaths while sleeping and 50 breaths during sex enjoyment. In this way the treasure of breaths is depleted. It is just like cutting a thick rope by white and black rats. If they continue cutting day and night then they can complete the cutting very soon. Similarly the black rat of night and white rat of day are consuming the age of man. They will complete the consumption one day. The pendulum of modern clocks give sweet sound after every hour to warn that one hour's breaths have been finished. The clock continues giving this warning. Still man does not

get worried over the depletion of his 24,000 breaths daily. Consequently we may consider as to how much attention we pay to the words of the Guru. But Guru Ji warns continuously -

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

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

**ਚੇਤਨਾ ਹੈ ਤਉ ਚੇਤ ਲੈ ਨਿਸਿ ਦਿਨਿ ਮੈ ਪ੍ਰਾਨੀ॥**

**ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਬਿਗਾਤੁ ਹੈ ਫੂਟੈ ਘਟ ਜਿਉ ਪਾਨੀ॥**

**ਅੰਗ - 726**

Contrary to this warning we celebrate our birthdays and feel happy to say, “We have become so many years old”. We do not realize that actually the age has reduced with the completion of the year and we have done nothing to achieve the goal of life. Guru Ji says, “Dear! don’t waste your time in the jobs you are busy. God must provide you with sustenance. You may or may not make efforts in this regard. Still you have put around your neck the stiff rope of dishonesties and deceits. So tied you will leave and repent ultimately in the court of Dharam Raj (judge of righteousness). But then it will not help. God arranged your sustenance before your creation. You did not know in the womb of the mother that immediately after your birth you will feel hungry. Still God had arranged milk for you. Despite that neither you believed in your sustenance nor you thought the Name to be most precious as compared to the other things in which you are engrossed. You may build mansions for you, purchase big agriculture farm, install big factories but you will leave bewailing when you fall in the hands of death's couriers. Guru Ji, therefore, warns you to ponder -

*“Other deeds are of no avail;*

*You meditate on the Name in the company of saints.”*

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ॥  
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥

ਅੰਗ - 12

You are to be provided with nourishment by your fate. As has been said -

*“Care thou not. Thy care lies with thy Creator-Lord.  
God gives to all the creatures of water and land.  
My Lord gives unasked for bounties. He sustains even the  
insects locked in stones.  
Rest thou not thy hope on thine friends, sons and brothers.  
Rest thou not thy hope on any king or foreign business.  
Without the Lord’s Name, none is thy helper,  
So remember thou thy World-Lord.”*

ਨਾ ਕਰਿ ਚਿੰਤ ਚਿੰਤਾ ਹੈ ਕਰਤੇ॥  
ਹਰਿ ਦੇਵੈ ਜਲਿ ਥਲਿ ਜੰਤਾ ਸਭਤੇ॥  
ਅਚਿੰਤ ਦਾਨੁ ਦੇਇ ਪ੍ਰਭੁ ਮੇਰਾ  
ਵਿਚਿ ਪਾਥਰ ਕੀਟ ਪਖਾਣੀ ਹੇ॥  
ਨਾ ਕਰਿ ਆਸ ਮੀਤ ਸੁਤ ਭਾਈ॥  
ਨਾ ਕਰਿ ਆਸ ਕਿਸੈ ਸਾਹ ਬਿਉਹਾਰ ਕੀ ਪਰਾਈ॥  
ਬਿਨੁ ਹਰਿ ਨਾਵੈ ਕੋ ਬੋਲੀ ਨਾਹੀ  
ਹਰਿ ਜਪੀਐ ਸਾਰੰਗਪਾਣੀ ਹੇ॥

ਅੰਗ - 1070

God provides sustenance. But man says that he himself earns his sustenance. For this man, bound by ego, deceives and cheats. This he does of his own. He is, therefore, bound to endure their fruit. For doing deeds the body has been given the competence -

*“The mortal’s power is not in his own hands.  
The cause of causes is the Lord of all.  
The helpless mortal is at Lord’s command.  
What pleases Him, that does, ultimately come to pass.”*

ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ॥  
ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ॥  
ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ॥  
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਥੀਉ॥

ਅੰਗ - 277

Guru Ji advises man in plain language.

*“Meditate on the Name in the society of saints.”*

**ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥**

**ਅੰਗ - 12**

Man has, as a matter of fact, obtained human birth for meditation. For this noble deed the devotee must go into the society of realized souls, Sires and Gursikhs. However, he shall have to be careful about the hypocrites and their outer garb because everybody is not true saint and Gursikh. The holy saints or true saints see the Invisible everywhere. This tendency is called “*Brahm Nesbt?*”. In each talk they find God speaking. It is called “*Brahm Srotari?*”. In each talk God is known; due to which the speaker is called “*Brahm Bakta?*”. Such sires remain absorbed in God always. His society enables the being to cross the world ocean. In this regard it is said -

*“O saints, 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**

*We remember God in the society of these holy saints.*

*“Lord is remembered with the very sight of saints.”*

**ਆਵੈ ਸਹਿਬੁ ਚਿਤਿ ਤੇਰਿਆ ਭਗਤਾ ਡਿਠਿਆ॥ ਅੰਗ - 520**

From these preachings it is confirmed that God Himself pervades within and outside. There is no place where God is not present -

*“Beyond Him is no place;*

*With Guru’s grace is bliss achieved.”*

**ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ॥**

**ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ॥**

**ਅੰਗ - 294**

These sermons create impact upto the realm of intellect.

But these preachings do not get ingrained in memory. So we are adept in conversation and dialogues. Nobody can beat us. We claim not only to be learned but we claim to know our real self also. Still we do not believe that -

*“Betwixt land and sky pervades one Light;  
Neither it increases nor decreases remaining the same.”*

**ਜਿਸੀ ਜਮਾਨ ਕੇ ਬਿਖੈ ਸਮਸਤਿ ਏਕ ਜੋਤ ਹੈ॥**

**ਨਾ ਘਾਟ ਹੈ ਨਾ ਬਾਢ ਹੈ ਨਾ ਘਾਟ ਬਾਢ ਹੋਤ ਹੈ॥**

**ਅਕਾਲ ਉਸਤਤਿ**

We do not feel God to be ever with us and everywhere else. Those who see God to be everywhere, their deeds are true and their activity is called “Sat Achar”. In this regard there is a story. Baba Bhag Singh Ji succeeded the holy first Baba Sahib Singh Ji. From the very childhood he was attracted towards spiritualism. Fully detached he went to Hazoor Sahib on foot to touch his brow on the sacred dust of the feet of “Dasmesh Pitta” (The Tenth Master). Enroute he stayed near clean water in the forest while crossing the mountain of Vindhyaachal. The people of that area were rushing in haste to reach their homes in the evening, before sun set. They happened to see Bal Yogi (child yogi) Bhag Singh. Realizing that the yogi was not aware of the presence of lions in that forest that come there to drink water, the people came to Baba Ji. At that time Baba Ji was 20-22 years old. They said, “Bal Yogi! you kindly accompany us to our village. We will arrange your stay there. At this place come the lions, the tigers and elephants and leopards. They may eat you. You come with us. We light the fire around our homes and pass the night safely. Otherwise these wild beasts eat our animals.” In response to their request Baba Ji expressed his gratitude and said, “You need not worry. No wild beast shall eat me. You do not know the secret which I know with the Grace of God.” After repeated requests they left that place. During the night they kept on discussing their apprehension

about the end of Bal Yogi who had not accepted their offer of spending the night in the village. With sunrise they assembled and reached the place where Baba Ji was sitting in meditation. They observed footprints of the lions and other beasts around that place. They felt that the lions had come close to Baba Ji for sniffing. They were astonished over this. They realized that Baba Ji was blessed son of God. Listening to their chats Baba Ji opened his eyes. They said, "Baba! you are really a man of God. But tell us why the beasts did not eat you, especially when they spare no man. The lions did sniff you. They came close to you and they did drink water. It appears some hidden power in you saved you. Then Baba Ji said, "Dear! you may not follow the secret. Look! this visible body, you see, is concealing a subtle power which is called Atma or soul. It is form of God and pervades everywhere. The same soul is in me and the lions. No doubt I have different body from the bodies of the lions and other beasts. But in all the bodies the soul is the same. Then no difference remains between me and the lions. I am in the lions and the lions are in me. We are one. Nobody eats one's own flesh. You see those beasts as lions. I find myself in them. Dear! when the duality ends, then the thinking changes." As my Guru Ji says -

*"He, within whose mind is the True Name, who with his mouth utters the True Name, and who beholds, no other but the unique Lord,*

*Nanak, these are the qualities of man who knows God."*

**ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਜੋਇ ॥**

**ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ ॥**

**ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮਗਿਆਨੀ ਹੋਇ ॥**

**ਅੰਗ - 272**

Similarly holy Saint Sham Singh Ji lived in the forests above Rishikesh (U.P.) Once a group of saints went to meet him in the thick forest. Reaching near him, they found deer,

leopard, lion, wolf sitting around the holy saint unmindful of any difference amongst themselves. They were astonished to see that the beasts of opposite nature were not eating each other. On their asking the holy saint said, "Dear! visibly the snake, wolf and deer appear to be different. But the soul in all is the same. When the same soul is seen by these beasts, their mutual differences disappear. Then they do not harm each other. Their nature changes when they come near the holy saints. The nature of snake and lions also changes. But this is a stage which is accepted by the person who has achieved it."

The stage of "The condition of obeying cannot be explained" appears there. The talkative learned cannot be said to be truly learned. Truly learned finds similarity in all tendencies. He does not find any difference in weal and woe. He does not possess desire for happiness in his mind or love for wealth. He is above fear and does not differentiate between gold and dust. Slander and praise do not come near him. Lust, wrath, avarice, attachment and pride do not abide in him. He takes alike honour and dishonour. Hope and anxiety, he abandons. Brahm or the Lord abides in such a person completely. He passes his time while remaining united with God, as the rivers become ocean after entering into it. Lord Krishan has explained this stage very nicely. Guru Ji also says -

*"Man, who in pain, feels not pain, who is affected not by pleasure, love and fear and deems gold as dust. Pause.*

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

*He, who renounces all hope and yearning, remains desire free in the world and whom lust and wrath touch not, within*

*his mind abides the Lord.'*

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥  
ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥  
ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥  
ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥  
ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥  
ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥

ਅੰਗ - 633

Regarding such man it is said -

*"The condition of (the mortal) who obeys the Lord cannot be described. If someone tries to describe he repents afterwards. There is no paper, pen and scribe with whom to sit and reflect over (write) the state of (God's) obeyer.*

*Such is the Name of the immaculate Lord.*

*If someone obeys God, such a solitary being understands the bliss thereof in his very mind."*

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥  
ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥

ਅੰਗ - 3

All the stages of the person who obeys the Lord are mentioned in "Japuji Sahib" as below -

*"By truly believing (in the Lord's Name) Divine comprehension enters (man's mind) and understanding.*

*By truly believing (in God's Name) the knowledge of all the spheres is acquired.*

*The worshipper (of God) suffers not blows on his face.*

*Through inner belief (in the Lord's Name) (man) goes not with death's minister.*

*Such is the stainless Name (of God). If someone puts faith in (the Lord's Name) he shall, then understand it within his mind.*

*The believer (in God's Name) meets not obstruction in the*

*way. (Nanak's) believer departs with honour and renown.  
 "The Name's believer walks not in the worldly ways,  
 ritualistic religious paths.  
 The believer (in God's Name) has an alliance with  
 righteousness.  
 Such is the stainless Name (of God). If someone puts faith in  
 the Lord's Name, he shall, then, understand it within his  
 mind.  
 The obeyer (of the Lord's dictates) obtains the door of  
 salvation.  
 The obeyer (of the Lord's fiat) saves himself and saves the  
 Sikhs of the Guru.  
 The obeyer (of the Lord's fiat) goes not abegging.  
 Such is the stainless Name (of God).  
 If someone puts faith (in the Lord's Name), he shall, then  
 understand it within his mind."*

**ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ॥  
 ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ॥  
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥  
 ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ॥ ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ॥  
 ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ॥  
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥  
 ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ॥ ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ॥  
 ਮੰਨੈ ਤਰੈ ਤਾਰੈ ਗੁਰੁ ਸਿਖ॥ ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ॥  
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥**

ਅੰਗ - 3

The way of thinking of man changes altogether whose mind obeys the Lord's command. The thought of "Iness" disappears from his mind. Then God who abides within all, remains in his mind as well. He departs from the earlier way of life altogether. It is said -

*"Then who is it, who abides in this body temple?  
 Its limit no one can ever find."*

**ਇਆ ਮੰਦਰ ਮਹਿ ਕੌਨ ਬਸਾਈ ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਕੋਊ ਪਾਈ ॥**  
**ਅੰਗ - 871**

So, only the command (Hukam) of Waheguru works in the body -

*“Kabir, thou hast obtained the place, which thou wert searching.*

*Thou thyself hath turned to be the One,  
Whom thou thought to be different from thee.”*

**ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ ॥**  
**ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ ॥**

**ਅੰਗ - 1369**

So, His Holiness says, “O dear! you are involved in the things which are not to go with you after death. These things shall spoil your life. Just be brave and advance.” -

*“Long thou for the next world and turn thou not thy face backward.*

*Make thou thyself fruitful this very time and thou shalt not be born again.”*

**ਅਗਾਹਾ ਕੂ ਤ੍ਰਾਪਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਭੜਾ ॥**  
**ਨਾਨਕ ਸਿਭਿ ਇਵੇਹਾ ਵਾਰ ਬਹੁੜਿ ਨ ਹੋਵੀ ਜਨਮੜਾ ॥**

**ਅੰਗ - 1096**

Now we have followed the words of the Guru. For enshrining them in the mind first adopt Guru and join the society of the realized souls with full devotion and in detached spirit. Otherwise the Name cannot be enshrined in the mind suo moto or with any force. Then meditate on “the Name”, recite Bani with tongue, breaths, silently and with understanding. With the support of celestial sound enter the realm of intellect and ponder over the word of the Guru. By doing so attachment with body shall subside and the light shall appear within gradually. Unstruck music and words of the realized shall echo within. Continuously the essence of “Sohang Hansa” shall appear and be fully clarified. At that

stage our attachment with the body shall vanish and we will become one with the light or soul within. So Guru Ji says that on the identification of spiritual light you will find.

*“This body, in whose heart is the light of the True One, is wholly meant to practise virtue.*

*Within it are hid the mysterious jewels. Some rare slave, through the Guru, mines them out. When the mortal realizes the All pervading soul, then does he see the One Lord contained everywhere and the only One, interwoven like warp and woof.*

*He sees the One Lord, he believes in the One Lord, and with his ears, he hears the tidings of the Lord alone.*

*Praise thou the Lord’s Name, O slave Nanak.*

*This is thy service of the truest of the true.”*

**ਇਹ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ ॥  
ਗੁਰਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੈ ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਢੈ ਖੋਤਿ ॥  
ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਤਾਂ ਇਕੁ ਰਵਿਆ ਇਕੋ ਓਤਿ ਪੋਤਿ ॥  
ਇਕੁ ਦੇਖਿਆ ਇਕੁ ਮੰਨਿਆ ਇਕੋ ਸੁਣਿਆ ਸ੍ਰਵਣ ਸਰੋਤਿ ॥  
ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਸਚੁ ਸਚੇ ਸੇਵਾ ਤੇਰੀ ਹੋਤਿ ॥**

ਅੰਗ - 310

This soul is form of the Supreme Soul. Guru Ji says that the soul of the being should be identified as soul; and then again this soul should be identified as the form of the Lord. Thereafter, Iness feeling shall disappear and feeling of Braham would remain. Consequently the circle of continuous existences or transmigration shall be finished. By wriggling out of all dualities man shall ferry across the world ocean and achieve the status about which repeated description has been made in the Bani. It is said that human incarnation has been obtained with great hardship -

*“His soul, he makes one with the Supreme Soul,  
His mind’s duality is reabsorbed in the mind.”*

**ਆਤਮਾ ਪਰਾਤਮਾ ਏਕੋ ਕਰੈ ॥**

**ਅੰਤਰ ਕੀ ਦੁਬਿਧਾ ਅੰਤਰਿ ਮਰੈ ॥**

**ਅੰਗ - 661**

When man achieves this position, all pains of repeated births and deaths shall be over. "But dear! I have made a mention of these sermons for your benefit. Until these sermons create the desired impact on the mind, these will merely form part of knowledge. Becoming part of the realm of intellect these will be consigned to the store of memory. With the reference of these preachings we try to teach others. On the other hand we pass our life in pitch darkness. There are rare persons whose minds are really affected with the words of saints -

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

**ਕਬੀਰ ਸਤਿਗੁਰ ਸੂਰਮੇ ਬਾਹਿਆ ਬਾਨੁ ਜੁ ਏਕੁ ॥**

**ਲਾਗਤ ਹੀ ਭੁਇ ਗਿਰਿ ਪਰਿਆ ਪਰਾ ਕਰੇਜੇ ਛੇਕੁ ॥ ਅੰਗ - 1374**

Kabir Ji attained the elevated position about which Bhai Gurdas writes as below -

*"Becoming ascetic, abided in Benares, Rama Nand Gusaeen.  
Early morning he rose and went to the Ganges for bath.  
Going ahead, on the way, Kabir laid himself.  
His (Rama Nand's) feet struck (Kabir) whom he bade recite  
"Ram Nam"*

*As iron becomes gold and Nim (margosa) tree, near Sandal  
tree is filled with smell*

*Perfect Guru, with his grace, makes ghosts and beasts as god.  
Wonder (disciple) merging wonder, ecstasy merging ecstasy  
(greater wonder i.e. the Lord)*

*Nectar (waterful) coming from soul and words of Gurmukh  
shape spiritually; (with one touch of Rama Nand) no  
difference remained between Ram (God) and Kabir.*

**ਹੋਇ ਬਿਰਕਤ ਬਨਾਰਸੀ ਰਹਿੰਦਾ ਰਾਮਾਨੰਦ ਗੁਸਾਈਂ।**

**ਅੰਮ੍ਰਿਤ ਵੇਲੇ ਉਠਿ ਕੈ ਜਾਂਦਾ ਗੰਗਾ ਨ੍ਰਾਵਣ ਤਾਈਂ ॥**

**ਅੱਗੋਂ ਹੀ ਦੇ ਜਾਇ ਕੈ ਲੰਮਾ ਪਿਆ ਕਬੀਰ ਤਿਥਾਈ।**  
**ਪੈਰੀਂ ਟੁੰਬਿ ਉਠਾਲਿਆ ਬੋਲਹੁ ਰਾਮ ਸਿੱਖ ਸਮਝਾਈ।**  
**ਜਿਉਂ ਲੋਹਾ ਪਾਰਸ ਛੁਹੇ ਚੰਦਨ ਵਾਸ ਨਿੰਮ ਮਹਿਕਾਈ।**  
**ਪਸੂ ਪਰੇਤਹੁ ਦੇਵ ਕਰਿ ਪੂਰੇ ਸਤਿਗੁਰ ਦੀ ਵਡਿਆਈ।**  
**ਅਚਰਜ ਨੋ ਅਚਰਜ ਮਿਲੈ ਵਿਸਮਾਦੈ ਵਿਸਮਾਦ ਮਿਲਾਈ।**  
**ਝਰਣਾ ਝਰਦਾ ਨਿੱਝਰਹੁੰ ਗੁਰਮੁਖ ਬਾਣੀ ਅਘੜ ਘੜਾਈ।**  
**ਰਾਮ ਕਬੀਰੈ ਭੇਦ ਨ ਭਾਈ ॥ ਭਾਈ ਗੁਰਦਾਸ ਜੀ, ਵਾਰ 10/15**

Revered holy assembly (Sadh sangat)! We have deliberated on spirituality, quite in detail. Till further discourse you may better participate in the satsang. This discourse has been taperecorded by many with the help of this tape recording make maximum effort. I don't say that the divine preaching can be followed or obeyed immediately after hearing once. It depends upon the practice of several births. All the great holy saints of this world had earlier done the spiritual practice for many births, in consequence of which they achieved the society of holy saints (with realized souls). With their divine touch belief of "Iness" was finished and they attained the faith in Braham (God). Then they themselves became God, the Lord. No difference remained between them and God. Kabir Ji has clarified this very beautifully -

*"Kabir, repeating "Thy Name" I have become like Thee. In me now "I" has remained not when difference between me and others has been removed, then wheresoever I see, there I see but Thee, O Lord."*

**ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂੰ ਹੁਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥**  
**ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂੰ ॥**

ਅੰਗ - 1375

The great Sires, therefore, reached the destinations, one after the other. The Muslim holy saints divide the whole ascent into seven valleys -

1. Valley of search (Wadee-a-Tallash); 2. Valley of love (Wadee-a-Ishaq); 3. Valley of knowledge (Wadee-a-Marfat); 4.

Valley of meditation or Ibadat (Wadee-a-Mehveeat); 5. Valley of unity (Wadee-a-Wehdeeat); 6. Valley of Bliss (Wadee-a-Noor or Wadee-a-Hairam); 7. Valley of Merger in God or Allah (Wadee-a-Finah-Fillah).

In Japuji Sahib five Khands (Realms) have been described on this subject. Those are 1. Dharam Khand (Realm of Righteousness); 2. Gian Khand (Realm of knowledge); 3. Saram Khand (Realm of spiritual effort); 4. Karam Khand (Realm of Grace) 5. Sach Khand (Realm of Truth). Similarly other saints have also mentioned about this Ascent to the destination of Truth.

You are men, doing business. These gifts cannot be achieved without the perpetual society of eminent holy persons. Moreover, there is domination of Kali-Age. Many people, appearing to be fully holy, are actually entrapped in the belief of “Iness” under the force of Kali-Age. Their time passes in the intoxication of physical pleasures and indulgences, achievement of physical happiness and attainment of worldly high positions. Human incarnation, thus, goes waste. We are grateful. We have been blessed with satsang (Society of holy men). There is the need of practical life and not of theory. Be practical.

*Wahaguru Ji Ka Kablsa  
Wahaguru Ji Ki Fateh.*



## Author



Sant Waryam Singh ji

I am really astonished to see the inspiration of "The Spiritually Thrilled" and recollect those days when we used to start at 1 A. M. from our houses for participation in the *Kirtan* of "Asa-Di-Var". But on the way we used to be held up by the security people for a long time for interrogation regarding the purpose of our visit at midnight. Some of the security people belonged to the South, Assam, Bihar and the other states. So justifiably they could not follow as to why lovers of Guru Nanak mould their conduct in accordance with the spirit of the following hymn -

*"Even if violent storm and torrential rain fall;  
I go to catch a glimpse of my Guru.  
Even though the sea, the ocean be exceedingly brine;  
Crossing it, the Guru's Sikh goes to the Guru.  
As the mortal dies without water,  
so does the Sikh die without the Guru."*