

Atam Marg Publication

DIVINE WORD CONTEMPLATION PATH



Author : Sant Waryam Singh Ji

Divine Word Contemplation Path

Invocation: 'True and Supreme is God's Name. Blessed is Sri Guru Nanak Dev Ji.

ôkBAA.

; fsBkw ; † tkfj r b{ - XB r b{ BkBe d/t i hU wj koki .

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

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

vvTfs p dB nfBe pko ; op ebk ; woE..

v'bB s/ okyj | gG{ BkBe d/ efo j E.. P. 256

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

O Master, Nanak's prayer is :

"Attach me to Thy devotional Service." '

fcos fcos gG nkfJnk gfonk sT| ; oBkJ..

BkBe eh gG pBsh ngBh Gr sh bkJ..

'Himself is the Formless Lord God Attributed and Unattributed.

He himself is in Primordial silence.

Himself has He raised Creation;

Himself in it is manifest.'

; orB fBorB fBoæko ; B ; wkXh nkfg..

nkgB ehnk BkBek nkg/ j h fcfo i kfg.. P. 290

Refrain : Playest dost my Lord, sometimes as unattributed and sometimes as attributed.

XkoBk - ybl ; †nkwh wbk, fBorD j' e/ ; orD j' e/ -2, 2

'I am nothing, everything is Thine, O Lord.

On one side art Thou the unattributed Supreme, on the other attributed :

Between these two, Thou playest Thy play, O Lord. Pause.

Himself within the city (of the body) He abides, Himself without it.

Thou, O my Lord, abidest every where.

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 hide, and with whom should I practise fraud? Wherever I look, I see the Lord just near me.

Saith Nanak : As the Master (Guru) of holy aspect I have met, is all existence beheld as drop at one with the ocean—No distinction visible.'

w? Bkj h gG ; G| feS| sbk..

Jhx? fBor B T{x? ; or B eb eos fpu ; [rkwh wbk..

Bro wfj nkfg pkj fo cfB nkgB gG wb/ e' ; r b p; bk..

nkg/ j h oki B nkg/ j h okfJnk ej ej mkep ej ej ubk..

ek eT| dpkT| ek f; T| pbpuK i j i j glyT| sj sj Bbk..

; kX wpfs r p| GfNU BkBe fwfb ; kro p|d Bj h nB j bk..

P.827

'Himself has He spread His Maya — Himself is He the beholder.

Various forms of different hues He assumes,

Yet from all remains apart or distinct.'

ngBh wkJnk nkfg g; koh nkgfj dlyBj kok..

BkBk og| Xo/ pj| or'h ; G s/ oj? fBnkok.. P . 537

Revered saintly congregation! Loud be thy utterance, "True and Supreme is God's Name." Getting free from worldly tasks, you have come to the Guru's holy court. A devotee coming here gets the fruit of as many 'yagyas' (sacrificial rituals) as the

number of steps he/she has taken to reach here. By coming to the (Guru's) refuge, the ill luck writ on one's brow is erased, and the dormant good luck is revealed and comes to the fore. Highly rewarding is listening to God's laudation with a concentrated mind :

'Merit or reward of million-fold 'yagyas' (sacrifices) comes to those who listen to and sing God's praises.'
eJh efNe i r cbk ; fD rktBj ko/ okw.. P. 546

Fruit of crores of 'yagyas' (sacrifices) do receive separately each one of those who, with concentration of mind, hear God's praises with ears, reflect over it with intellect and after reflection lodge Him or His Name in their heart. Here it is not an entertainment programme. This holy congregation is a kind of school. Here devotees are enlightened about the path leading to meeting and union with God, so that this man (soul) who, for millions of years, has been suffering, may somehow become happy because, you can see for yourself how many sorrows and sufferings there are in the world. A man may have money, but if he is afflicted with any pain or distress, money cannot rid him of it. If a man does not have good health, he is unhappy. If he enjoys good health, but he is faced with other problems or difficulties, then also he remains unhappy and miserable. Even if man acquires all the things of the world, Guru Sahib says, he cannot be happy :

'A man may enjoy a beauteous couch, numerous pleasures and all sorts of enjoyments.'
; pto ; I nBe ; y o; GrD gpl. P. 707

Man may sleep on fine couches, enjoy innumerable pleasures and partake of all relishes -

'He may possess mansions of gold studded with

pearls and rubies and plastered with fragrant sandal dust.'

frj ; fJB udB[; rX bkfJ w'sh j hol. P. 707

His house may be full of sandalwood fragrance. The rooms in it may be decorated with gold plates, pearls and diamonds.

'He may be enjoying his heart-desired pleasures, have no anxiety whatsoever.'

wB fJS/ ; y wkDdk feS[Bkfj ft; pl. P. 707

Man may enjoy pleasures after his heart's desire. He may be capable of satisfying every desire that comes into his mind. He may lack nothing.

'But if he does not remember Lord God, he is an ordure worm.'

; ' gG[fufs B nktJh ft; Nk e/ ehol. P. 707

However, if man is unmindful of God, that is becomes oblivious of Him, he is like a worm in ordure.

'Without God's Name, there is no peace. In what other way can the soul be comforted?'

fpB[j fo Bkw B ; kfs j fJ fes[fpfX wB[Xhol. P. 707

So, if there is any cure for dissension and strife in the world, if there is any remedy for world's aches and afflictions, that is one and only one that the human soul or essence should unite permanently and inalienably with the Supreme Soul or Essence because Waheguru (God) is 'sat', 'chit', 'anand' (an embodiment of truth, consciousness and bliss). He is love, pure and sole love; He is true consciousness and never changes; then He is all consciousness, and has full knowledge and awareness with in Him; He is all joy and bliss. There is perfect joy within Him. Beyond this state of bliss, there is none higher or superior – such joy or rapture does he experience. So, when we come into contact with Him and

become united with Him, then His qualities, the attributes that are in Him (God) will start percolating into us. If we get into bad company, keep company of sad and gloomy persons, those who are all the time grieving and weeping, we shall also start crying and weeping. In the company of dejected and frustrated persons, we will become frustrated and what is called joy or happiness will be lost to us. By meeting cheerful and vivacious persons and keeping their company, wrinkles will start disappearing from our face, furrows and crinkles on the brow will start opening up, hardness or harshness in the eyes will change into sweet temper. Smile will play on our lips – all because we have found such a good company.

Similarly, if we get into God's company, all our afflictions and sufferings shall be ended; no ache or agony shall cling to us. Guru Sahib tells us what God's company means. It means becoming continuously absorbed in remembering Him (that is, meditating on God's Name). Eternal remembrance does not mean remembering at one time, forgetting at another, and then again remembering and forgetting – Such is not the state of continuous remembrance of God. The Tenth Guru Sahib says :

'Who has ever attained to Lord God without the glory of cherishing perfect love for Him?' (Tõprasad Swaiyyas)

gpbB g#w gGkT| fpBk gfs f; T| feB ; † gdwkgfs gkJ|.
(S'gq kfd ; tI:)

Alongwith acquiring continuous love for Him

shall also be attained the Master of that love. Then no frustration shall ever plague the mind. Therefore, he, who always remains aligned with Him, has all his sufferings and torments ended.

Great thinkers have acknowledged five kinds of torments or afflictions. One big torment is that of 'ignorance'. A thing appears to be different from what it really is. For example, a piece of string lying in darkness appears to be a snake. Throughout the night, one keeps on fearing that a snake is lying at the threshold. One sees through the holes, one sees by removing the curtain to ascertain whether the snake has gone away or not. He says to himself that it is still lying at the door, and he won't go out lest it should bite him – what a terrible torment happens to afflict the mind! A piece of string is lying in the bedroom. One happens to see it in dim light, and mistaking it for a snake, one continues lying on the bed out of fear and dare not step on the floor. This illusion is caused by ignorance, so this is the biggest torment man suffers from.

The second torment man suffers from is fear of death, that death is going to kill him. He thinks, "All the plans and programmes of my life will become topsy - turvy. They will be turned upside down. Bungalows and cars will all be left behind and I will depart from the world. But it is very bad – there should not have been death at all." Fear of death troubles and disturbs everyone. So this torment overwhelms man's mind continuously. The moment he thinks of death, he trembles from head to foot. "What is the use of all this if he is to leave the world?" he wonders.

The third torment 'asmita' (instability of temperament) – sometimes annoyed and sometimes reconciled; sometimes angry and sometimes smiling and laughing; sometimes calm and cool, and sometimes hot-tempered; that is, not maintaining an equable temper. It is due to this torment that man starts taking pride in health and wealth.

The fourth torment is that of 'attachment' – attachment with family, attachment with property, attachment with one's superiority or supremacy, and attachment with one's youth. This 'attachment' becomes the cause of all sufferings and afflictions. It is due to this that one is absorbed in love of material things.

The fifth torment is 'malice' or animosity. Man is hostile and inimical to those whom he does not like. Thinking that a person has harmed him, he harbours enmity against him.

For these five torments, there is no cure in the world. Neither does their cure lie in acquiring greater wealth, nor in going on picnics. Go abroad for their cure – Canada or America – they cannot be cured anywhere. These torments have made a permanent abode in the human mind. By simply moving from one place to another, they cannot be remedied, or one cannot be cured of them. Sir, then what is the way out? Guru Sahib says that there is only one way and that is in the Sole Supreme Being who is present everywhere –

'All over the earth and the sky is present one sole Light.

Neither less nor more is it anywhere, and nor does it decrease or increase.' Akal Ustat

fi wh i wkB e/fpy? ; wl; s Jle i 's j?

B xkN j?B pkY j?B xkN pkY j's j?. (nekb T; sfs)

All around man, within him and without, a loving and affectionate Being manifests everywhere, but man does not notice Him. He exists in a manifest form. Man is also manifest. He can see but is not visible to himself. The eyes see everything but cannot see itself. 'Sight' spies everything and everyone, but it has never spied itself so far, because it is manifest.

In the same manner, God is manifest, I am manifest, everyone else is manifest. You are also manifest, but we are claiming to be visible – by calling the body 'I'. But when our mind's concentration becomes focused on God, (that is, when we meditate on Him and become absorbed in Him), His impression or influence starts coming in to us, because He is 'sat', 'chit', 'anand' [an embodiment of truth, sentience (consciousness or awareness) and bliss]. The more we go near Him, the more will His attributes of truth, sentience and bliss come into us, just as by going near fire, our feeling of chill disappears and by coming out of an air-conditioned room into the sun, we start feeling hot. It is because environment influences us.

Therefore, when we go into divine (spiritual) environment, all our sorrows and sufferings are ended. Although sorrows and sufferings remain as before, yet their definition changes, and man does not feel pained by them. So the cure of all this, Guru Sahib has prescribed only one. Recite with love and devotion and always remember it :

*Refrain : Contemplate the Beloved One,
contemplate the Lord and obtain bliss.*

XkoBk - f; wfo fgrko/ }Bł

f; woT|f; wfo f; wfo ; y gkt T| - 2, 2

'Contemplate Lord God and obtain bliss;

*Thereby is annulled the evil and suffering of the body.
Contemplate the Lord solely filling with His presence
the universe —*

*Innumerable and beyond limit are those that on His
holy Name meditate.*

*Vedas, Puranas and Smritis (Hindu scriptures),
Which are accepted as the holy Word,*

Have all grown out of the sole Name of God.

Beyond expression is the praise of ones,

*In whose self is lodged even a particle of the laudation
of God.*

Such as solely for Your sight yearn.

Prayeth Nanak, In association with them, save me.'

f; woT| f; wfo f; wfo ; |y| gkt T|.

efb eb/; sB wkfj fwNkt T|.

f; woT| i k; | fp; |Go Jk?.

Bkw| i gs nrBs nBk?.

p/d gpkB f; fwfs ; |Xkyb..

ehB/ okw Bkw fJe nkyb..

feBek Jk| fi ; | i hn p; kt?.

sk eh wfj wk rBh B nkt?.

eKyh Jk? do; s|j ko'..

BkBe TB ; fr wfj T|Xko'..

P. 262

Guru Sahib has commanded thrice—'Remember, remember and remember.' How much stress he has laid on remembering or contemplating God! What will happen by remembering God? Guru Sahib says : "You will obtain the blessings for which, day and night, you are undergoing trouble and suffering, you are running about all the time, you travel in the country and abroad, you work very hard, but have you ever found joy? If you get one joy or comfort, it brings a thousand aches and troubles. If you do attain a little joy, it brings a trail of troubles alongwith it. All holy men say that there is no joy in the world. The Guru's edict is :

*'I have seen the world to be such a gambler that
forgetting God's Name, all ask for joy or happiness.'*

n? k i r[dfynk i f?koh.. ; fG ; y wkr? Bkw[fp; koh..

P. 222

Forgetting or neglecting the joy-giving Name of God, the gambler-world loses the game (of life), but it does not attain any joy or happiness, because happiness or joy lies in God's contemplation or meditation – *“Contemplate the Lord and by contemplation obtain bliss. There by is annulled the evil and suffering of the body.”* Strifes and torments that continue racking the body shall be effaced (by meditating on God's Name) :

‘Contemplate the Lord solely filling with His presence the universe –

Innumerable and beyond limit are those that on His holy Name meditate.

Vedas, Puranas and Smritis (Hindu scriptures) which are accepted as the holy Word.

*f; woT[i ; [fp; Go Jk?. Bkw[i gs nrBs nBk?.
pd gpkB f; fwf ; Kkyb..*

P. 262

Vedas, Puranas, Smritis, Quran Sharif (Muslim holy book), Zaboor (Pslams of David), Tauret (First five books of the old Testament called 'Pentateuch' revealed to Moses), Evengile (New Testament), Bible and Guru Granth Sahib are all holy Words. The essence of all these scriptures, including the 1430 pages of Guru Granth Sahib and the four Vedas, can be conveyed in one word – call it 'Ram' or 'Allah' or 'Waheguru' or 'God'. All these scriptures are epitomized in this one word. Holy congregation ! it is not just a word. First is its 'attribute' – of 'Ram', 'Allah', 'Waheguru', 'God' (one and the same are they). Then behind it is the 'force', and behind the 'force' is the 'wielder of force'. All the three – attribute, force and its wielder – are in the 'One Word'. So first, man has to immerse in or to be absorbed in the 'Word', after which is felt the 'Force',

and then that 'Powerful Being', whom it denotes or signifies, which emerges from it. Guru Sahib says that everything will be epitomized or contained in 'One Word'.

'Saith Nanak : Should the imperishable Word in the mind be lodged, bliss it brings.'

Jē nyoj j fo wfB p; s BkBe j's fBj kb..

P. 261

Guru Sahib says that if the one Word – 'Waheguru', 'Ram', 'Allah' (God) – is lodged in the mind, man will be mightily pleased. Where to is Gurbani leading us? It is leading us to the One Word. 'Jap Ji Sahib' enshrines the doctrine and essence of the entire Guru Granth Sahib. One doing ten 'paths' (readings) of Jap Ji Sahib daily obtains in a month the fruit of having performed the 'path' (reading) of Sri Guru Granth Sahib. The essence of 'Jap Ji Sahib' lies in the following :

'There is but one God.

True is His Name, creative His personality and immortal His form. He is without fear, without enmity, unborn and self-illuminated.

By the Guru's grace (is He 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.'

; fsBkw| eosk gpy| fBoGT| fBotb| nekb wps

ni Bh ; Gz r p g kfd i g|.

nkfd ; u| i |rkfd ; u|. j? Gh ; u| BkBe j' ; h Gh ; |u..

P. 1

Now what is its essence? Its essence is the word 'Waheguru' (God). Now the word 'Waheguru' (God) should further have its essence; where does it lie ? It is said that it lies in (spiritual) experience or perception. There does not exist the word, but that

whom the word denotes (manifests) and reveals, about whom it indicates that it is the Supreme Light :

'It is only when man is spiritually enlightened that he becomes a 'Khalsa' (pure), otherwise he is 'Nikhalas' (impure)'

gᵒB i 's i r? xN w? sp ykb; k skfj fBykb; i kB?.

(Swaiyyas Tenth Guru)

So all come into One Word – “Vedas, Puranas and Smritis, which are accepted as the holy Word, have all grown out of the sole Name of God. Beyond expression is the praise of such a one who lodges within self even a particle of God’s laudations,” (full absorption is impossible). However, God does come to abide fully in some rare being and such a person becomes complete, for he cannot remain incomplete; if just a word, even a particle is lodged in a man's self; 'beyond expression is his praise.'

'Even to the Vedas is not known the greatness of the holy – These narrate only what they have heard.'

; kX eh wfj wk pᵒd B i kBfj .. i ksk ; Bfj skk

pfynkBfj ..

P. 272

Then who can know the glory or greatness of 'such as solely for your sight yearn'; (P. 262) that is, are filled with the yearning of having a sight of the perfect Lord God? If one finds the company of such as long for having a sight of God, then what effect does such company and association have? Guru Sahib says : "*Prayeth Nanak : In association with them save me.*" In the company of the holy filled with the yearning to have a glimpse of God, we are emancipated. If one finds the company of such as described in the following verses of Bhai Vir Singh Ji, one is liberated :

'Sit not idle those who, in their heart, have intense

yearning.

Day and night in the eyes flows love's slumbering.

On an endless march urges them, one sole longing.

Know they not any place before their love's meeting;

So ever and ever are they moving.

*[From Bhai Vir Singh's : 'Late Evenings at spring
Ichhabal']*

; hB/ fy/lu fi B(B/ ykXh,

Tj eo nkokw Bj hl pfj xl/

fBj f tkb/ BDK dh Bhdo,

Tj fdB/ oks gJ/ tfj xl/

fJe' brB b/rh bJh i Kdh,

No nBz Tj(dh.

t; b(Tj/ wjekw B e'Jh

; ' ukb gJ/ fBz ofj xl/

luowk fJISkpb s/ vpxhmk okwk

vk(GkJh tho f; x i h

If we summarise all this into one thing, what is the essence? We will say – ‘Worship God, and meditate on His Name.’ The Tenth Guru Sahib was busy spiritually edifying and emancipating countless devotees. Mother Jito Ji (Guru Sahib's wife) was highly intelligent and knowledgeable right from her childhood – from her previous birth had she come perfect and exalted into the world. She was a great personage and great indeed is her contribution or gift to us. Guru Sahib prepared ‘amrit’ (baptismal nectar). Sparrows happened to partake a drop each of it. So filled were they with fighting spirit that they died fighting against one another. This news reached Mother Jito Ji that a very powerful ‘amrit’ (nectar) was being prepared. And who conveyed this news? None other than Baba Ram Koer, progeny of Baba Budha Ji by whose anointment (applying consecration mark on the forehead) the Gurus assumed Guruship. He was a ‘Brahmgyani’ (that is,

had attained the highest spiritual knowledge of the ultimate Reality) and so realized that it would be difficult for men to wield so much power. It was like bearing the unbearable. The power of only God's Name is difficult to preserve and wield. Only a rare person is able to do so; all cannot control or wield it. Mother Jito Ji thought that alongwith Name-power, 'amrit' (baptismal nectar) too had come to be prepared. "How will it be possible to bear its power, because man does not have that much capability?" She wondered. An electric bulb can bear the voltage, it is prepared for – 220 or 440 volts. Clearly, it cannot bear the high voltage of 11000. Tube lights, bulbs and motors of lesser voltage will be destroyed.

"Revered mother, please do something. None will be able to bear so much power or effulgence. Guru Sahib has put so much power in to 'amrit' (nectar)." Mother Jito Ji carried a lapful of sugar bubbles and looked at Guru Sahib. Guru Sahib looked at the sugar bubbles and said, "What is this?" Mother Jito Ji said, "Lord ! mother's love is also needed in it; I have brought love – of the mother." Guru Sahib observed, "You have done a right and proper thing because alongwith heroism or valour is also needed peace. Heroism or valour without peace and tranquility becomes very terrible and destructive. So you have acted rightly by bringing sugar bubbles for peace."

One day Mother Jito Ji said to the Tenth Guru Sahib, "In the 'bani' (utterance) of Guru Nanak Dev Ji is sung the greatness of God's Name. It is Divine Name everywhere and it seems that the Name is the sole Perfect Power that has created the entire world:

'By the Name are sustained all the creatures.

By the Name are supported the regions of the earth and solar systems.

By the Name are supported the Smritis, Vedas and Puranas.

By the Name's support the mortals hear of Divine knowledge and meditation.

God's Name is the prop of the skies and under-worlds.

God'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.'

Bkw e/ Xko/ ; r b/ i s.. Bkw e/ Xko/ yv pj wv..

Bkw e/ Xko/ f; fwfs p/d gpbB..

Bkw e/ Xko/ ; BB fr nkB fXnkB..

Bkw e/ Xko/ nkrk; gkskb..

Bkw e/ Xko/ ; r b nkeko..

Bkw e/ Xko/ gphnk ; G GtB..

Bkw e? ; fr T\Xo/ ; FB ; qtB..

efo feogk fi ; [nkgB? Bkfw bkJ/.

BkBe uT[E/gd wfj ; ' i B/ rfs gkJ/. P. 284

"All are sustained by God's Name; everywhere it is the might of the Name which is working – in us as well as in everyone else. Kindly tell me some way to attain to that Name of God and throw light on the path leading to the attainment of Name, because all earlier spiritual paths are very complex and complicated. If we follow 'Hatha-yoga', we have to practise 'neti' (passing a soft thread through the nose and the mouth and cleaning them), 'dhoti' [devouring an inch broad and five yard long wet piece of cloth with the help of water, and then taking it out after sometime; this helps in cleaning intestines], 'neoli' (yogic exercise to clean the bowels for greater concentration), 'kapali' (putting palate on

the ground and turning legs towards the sky) etc. which are very difficult. A householder cannot practise them.

Start doing 'pranayam' today. One out of ten thousand may succeed, while the rest will either go to a lunatic asylum or become crazy, because man doesn't have so much strength or energy within him. Neither has man spare time, nor proper guidance (for practising Yoga). So much heat and dryness enters the brain, that man loses all sense. Of the remaining Yogic methods – knowledge etc., knowledge alone makes man dry and somewhat atheistic, and he is not able to retain anything. Just knowing something knowable is not enough. If we come to know everything about a mango, that 'Langra Banarsi' mango has so many calories, so much sugar and acid, how it is grown etc., that is, if we have analysed it, this does not mean that we have partaken of it. There is a world of difference between theory and practice.

"So my lord, those who were knowledgeable became only scholars and savants. Kindly tell me in detail how a seeker can attain to supreme bliss." On hearing this, Guru Sahib became thoughtful and serious and then said, "Look! This is not a small or simple subject. It involves a life-long struggle. If man conducts himself rightly and carefully, he is able to advance, otherwise, he climbs up and falls, climbs up yet again and falls. If he goes ten steps up, he comes down by 50 steps. He does not understand and remains where he was earlier, because he is not careful. He is not fully aligned with or absorbed in the Name. He moves about in a half-awake state. So long as, he does not exercise care, the goal or purpose is not fully comprehended by him, intense

yearning does not grip him, and he does not become determined, it is very difficult to tread on this path."

"Even with great difficulty, if man is able to continue (uncorrupted and untainted by the world) as he is born from the mother's womb, he is indeed very fortunate. But what happens is that we sow such things that make us heavier than when we were born, and when we go back weightier than when we were born, we cannot ascend to higher regions, but fall to lower regions which are called hell. We will go into mean existences because we have made ourselves fit to be condemned to hell. Man succeeds only when he is fully keen to march in this direction, his heart is filled with intense yearning, he has full knowledge and awareness and he moves step by step, otherwise he does not."

Guru Sahib further said, "Look! Let me give you a simple example. The milk of a tigress is so acidic that if it is put in a brass or iron vessel, it will cause holes in them. Everything needs a proper receptacle for keeping it. The milk of a tigress can be kept only in a golden vessel. Similar is the case with God's Name. It needs a proper recipient to hold it. First, we should know the vessel (person) in whom God's Name is to be lodged. So, about the kind of vessel (person) required for enshrining the Divine Name, just try to understand the Guru's edict given below :

'Sitting down wash the vessel and put it in the sun, and then go to bring the milk.'

GKvk XfJ pf; Xg| d/tj| sT| dX? eT| i ktj|.

P. 728

If you have to go in order to fetch milk, first wash the vessel lest the milk should turn sour. Intelligent women used to put the vessel in the sun

for sometime, so that its bad smell, if any, might be removed.

'Our actions be the milk, our absorption or meditation be the yeast.

Thus make curd with desires cast out.'

dX| eow cFB ; pfs ; wkfJD| j fJ fBok; ; wktj|.

P. 728

Now substitute milk with actions, and ferment them with meditation, and the vessel where the milk of good actions is to be leavened should be free of hope and despair. No desire should be left therein, and there should be only one longing or yearning. Unless man's heart becomes such a vessel, God's Name cannot abide there." So holy congregation, there are some codes of conduct which must be followed for lodging God's Name in the heart.

The initial codes of conduct, we are told by the 'Panj Piaras' (Five Beloved Ones). We think that if we follow them, we shall be ferried across. We quote the utterances of the Tenth Guru from the 'Rehatnamas' (Sikh codes of conduct) :

'He who follows the code prescribed is my Sikh.

He is my Master and I am his disciple.'

Rehatnama – Bhai Desa Singh Ji

ofj Dh oj? ; 'Jh f; y wbk.. Uj ; kfj p wI Tj; ek ubk..

ofj s Bkwk - GkJh d/; k f; x i h

If we test it on the touchstone of 'bani' (utterance) enshrined in Sri Guru Granth Sahib, Guru Sahib says :

'They who sway the people through a false show of religion,

In the end, land in Hell, sheared by Death.'

Bachittar Natak

Gy fdykJ/i rs e' b'rB e' p; ehB..
nsekb eksh eN: 'pk; Boe w' bhB..

pfulso BkNe

Guru Sahib says : "Only through outer religious garb, we cannot swim across the world ocean. It is like claiming to have passed by simply getting admission to school." It is a process of getting education – First standard, Second, Fourth Middle, High school, F.A., B.A., M.A and Ph. D. By wearing the school uniform you can only go there. It is true that if you carry the school insignia, you can be recognized from which school you are. If you do something wrong, it brings a bad name to your school, and the fear of ignominy keeps you on the path of rectitude. Similarly, if after aligning with the Guru, man does wrong deeds, he defames his Guru. The Guru too is annoyed with him. But this is not the be-all and end-all of everything.

Therefore, Guru Sahib says : "The disciplines of the Name are over and above the 'Five codes of conduct'; don't be content simply with observing them. Don't get stuck up there. The first 'rehat' (code or discipline) of the Name is to have complete faith in God. What is God? What is the relationship between Him and me? Why do I wish to see or meet Him? Unless these things come into the mind, all our actions or deeds are being done without a definite goal or target.

"The 'target' is in front of a person. He has the rifle too in his hand, the rifle is under the arm, the finger is on the trigger, the elbow on the ground, and he is looking in front also, but he is not taking the aim. What will be the result then? Even if he fires a hundred shots, they do not hit the bull's eye. But if he is alert and watchful, he has bated his breath

and the target is in front of him, his mind is fully concentrated and there is no movement in the body, then, when he presses the trigger, the shot hits the bull's eye. Just a single shot is enough; one need not fire a hundred or a thousand shots.

"Therefore, the first requirement is that we should be aware of the target. Why do we need to meet Waheguru (God)? We know the world; we need kothis or bungalows; we appreciate the need of bungalows, money, health, children, business and political power because we comprehend them easily. But our attention does not go towards what we really need. So long as, we do not realize this and gain knowledge and awareness about God, we can neither proceed on the path of spirituality, nor imbibe faith in God. So the first and foremost thing is to have faith in God, and learn about Him."

Ask Guru Granth Sahib, "O True Sovereign! Where does Waheguru (God) live? Does He live in the seventh sky or in His abode in heaven? Does He look like a man or resemble some other being? Has He four arms or is he pure light? Because people have their own ideas or notions about God, to Moses, God appeared as 'Light', to the saints, He appeared as having four arms, and to someone else He appeared as abiding in a sea of milk pudding. Many are the ideas or conceptions about God's form. As a result, man is confused. When he hears about other persons' notions about God, he is thrown into doubt. In Islam, God was seen in the seventh heaven.

Therefore, what does God look like? When we do not know any thing about it, how should our mind be absorbed in Him? Guru Sahib Says, "Look! God is not far from you. He abides in you, with

you. He lives within this body as well as without. To find Him do not let your mind wander hither and thither. Don't go far to seek God; you will only tire yourself.

'Kabir, I was going on a pilgrimage to Kaaba and God met me on the way.

The Lord started quarelling with me, saying "Who told you that I am at that place alone?" '

epho j i ekp/j T| i kfJ Ek nkr?fwfbnk y|dkfJ..

; kJh wM f; T| bfo gfonk sM? fefB|cpwkJh r kfJ..

P. 375

Kabir Ji says : "I had heard that God lives at Kaaba. People also used to say so, and I believed them. So I decided to go for 'Haj' (pilgrimage) to Kaaba. As I was proceeding for 'Haj', God met me. Chiding me he said, 'O Kabir, where are you going?' He replied, 'I am going to have a glimpse of You'. God observed, 'How ignorant you are!' Kabir Ji said, 'God started rebuking me – God quarrelled with me'. We know very well how much angry persons speak. 'Who told you I in that spot was confined?' God said : 'Who told you that I am to be found in that place alone? Is there any place that is mine? I am said to be without any place or abode. I live no where; yet I am everywhere.' "

*Why goest thou, O man, to search God in the forest?
God, though ever detached, dwells everywhere and
abides even with thee.'*

ekj / o/ pB y' B i kJh..

; op fBtk; h ; dk nbgk s'j h ; fr ; wkJh..

P. 684

'O man, don't run about needlessly looking for me. I am living with you all the time. You go here, you go there, you think that you will get a glimpse of Me here or there. Listening to the utterances of inexperienced people, vague notions will arise in you, and you will abandon Guru Granth Sahib. But

it is illumination, it is enlightenment. If you have any doubt or confusion, come into light, and ask the Father :

'O True Sovereign : People say so, At once, Guru Sahib will speak out and tell you that it is like this. Guru Sahib guides us :

'As fragrance abides in the flower, and reflection in the mirror.'

gJj g wfX fl T|pk; | p; s|j?w|eo wkfj i ? / SkJh..

P. 684

My dear, as reflection abides in the mirror, I abide in your inner self. As fragrance is present in flowers, so do I live within you.

'Within and without, know that there is but one Lord. This is the knowledge that the Guru has imparted to me.'

pkj fo Ghsfo Jk' i kBJ| fJj| r|p fr nkB| pskJh..

P. 684

The Guru has enlightened me, ' God lives within you as well as without. There is no place where God does not exist—space or sky. He is everywhere, but not in air. Air exists only upto a certain height, and not above it. If you go above an altitude of about 30 miles, there is no air - one cannot even breathe there. At that altitude, there is neither oxygen, nor hydrogen, nor carbon dioxide - there is none of these gases. There is only space for millions and billions of miles. Just as space extends everywhere, similarly, God permeates everywhere. Where there is no sky even, God Himself exists :

'Saith Nanak: servant of God, without realization of the self is not effaced impurity of illusion.'

i B BkBe fpB| nkgk uhB? fwN? B Gw eh ekJh..

P. 684

"Unless you peep into, analyse and explore yourself, the veil of illusion will not be removed." Then what is your nature? The sky is silent and devoid of sensation. God says: "I am not silent and devoid of sensation – I am pure love and in love am I preserving and cherishing the world."

'Hither and thither, in all the ten directions, God is diffused and manifested like love'. Jaap Sahib

i lsq s/sq fd; k ft; k j fJ cfbU nBpkr..

i kg ; kfj p, gkl 10

The Tenth Guru Sahib says : 'Below and above, hither and thither, upto the utmost bounds of human thought, God is diffused and permeated as pure or absolute love. It is said that mother's love, wife's love and lovers' love is within limit, but God's love is unlimited (or it is beyond limits or bounds). It demands neither anything in return, nor any appreciation or praise. Whether you believe in Him or not, whether you are theist or atheist, it is God's nature to love His creation. If you don't violate His commands, you don't suffer any pain or affliction, because He is an embodiment of love and is diffused and permeated everywhere as love. By obedience to His will, there are untold joys, there is bliss and supreme peace, beyond which there is no greater or higher state of bliss. It is the ultimate extent of peace, which is called 'bliss' or 'ecstasy' – full to the brim.

Secondly, God is truth, and is immutable. Everything else is changing or moving – earth, sun, moon, stars and we ourselves are changing every moment. The entire nature is changing in time less than even a millionth fraction of the blinking of the eye. The light that you see creates two hundred

thousand million waves in a second. How much does it change? Then, certainly, it (nature) isn't truth – It continues changing, causing waves and also decreasing. This earth too decreases every moment. In the same manner, does decrease the span of human life :

'O mortal, if thou hast any understanding, then remember thou thy Lord, night and day.

Every moment life is passing away like water from a cracked pitcher.'

uSBk j? sT| uS b? fBf; fdB w? gkBh..

fSB| fSB| nT| fpj ks| j? cN? xN fi T| gkBh..

P. 726

The mortal is changing every moment. He is subject to change, but Lord God is immutable. He is called the 'Truth'.

Then God is 'chit' (consciousness or awareness). He is all knowledge, all feeling or sensation, He is omniscient. He knows crores of universes simultaneously. We do not know what is happening. We do not even know what is happening behind cover or curtain. But God knows everything. Therefore, so long as we do not strike a harmonious chord with Him, we cannot realize within ourselves the extent of His power and greatness. Why shouldn't we then unite with Him? This realization is the most important of all. Secondly, we should have absolute faith in the intermediary, the Guru, who is going to unite us with Him (God). So long as, we do not have faith in him (the Guru), we cannot succeed in our aim of attaining union with God. Such is the Guru's edict :

Refrain : He, in whose heart is faith in the Guru, O brother,

XkoBk - r p eh goshs i h, fi ; d/wB ftu j?GkJh - 2, 2

*'Whoever faith in the Guru has acquired,
In his consciousness the Lord takes abode.'*

i k e?wfB r p eh goshs..

fs; [i B nkt?j fo gG(ulfs..

P. 283

Guru Sahib has thus put this condition. Try to understand this condition that if man has faith, trust, confidence, belief and devotion – all mean the same thing – in the Guru then God comes to abide in his mind. If the Guru says one thing and we do another, then our mind is without faith in him. Guru Sahib says that the heart void of faith or devotion in the Guru is a burnt or singed one in which there can be nothing fresh and green. Therefore, faith or devotion is essential. If there is faith, only then does man succeed in his spiritual quest. There are many examples of devotees who attained everything with faith and devotion. Such is the experience of holy men that they narrate.

Once there was a Raja (king). One day he thought that he had ruled enough. He had become 50 years old and it was time for him to make his life fruitful by contemplating and worshipping God. He should accomplish the task for which he had come into the world.

It is very essential for us to understand the purpose of life, the task for which we have come into the world. If we don't understand this, who will call us a human being? Guru Sahib says that such a one is in appearance a man but otherwise he is a brute. Such is the edict :

*Refrain : Many into the world have come,
But without realizing God are they animals and
beasts,*

XkoBk — nktB B{ l r ftu nk rJ/B/ - 2, 2
fpB pM/ gô{ Y'b,

'Many into the world have arrived.

*Yet are they without realization, as animals and
beasts.*

*Saith Nanak : Such alone by the Guru's guidance have
realization,*

As have good fortune on their forehead recorded.'

nktB nkJ/ f; q fN wfj fpB[pM/ g; [Y'b..

BkBe rpwfy ; 'pM? i k e? Gkr wE'b..

P. 251

Taking birth in the world and assuming human form, man may become highly educated. He may acquire a Ph.D. degree, become a specialist in his field and earn untold wealth. He may enjoy all the comforts of life, may be blessed with children too. In short, he may have all the blessings of life. But Guru Sahib says that if man does not understand the meaning and purpose of life, why he has come into the world, he has not attained the human level and is still at the level of a spook or a ghost, or at the level of animals and beasts — "Many have come into the world, but without understanding or realization, they are like animals and beasts." What for have men come into the world? Guru Sahib tells man to remember —

*'With the gift of human incarnation granted to thee.
Now is thy opportunity to have union with Lord God.
Nothing else shall avail thee.*

In holy company on the Name immaculate meditate.

In achieving the end of liberation thyself engage.

In Maya attachment is thy life going waste.'

*GJh gokgfs wkBly dj phnk.. r'fpæd fwbd eh fJj sbh
pohnk.. ntfo eki sb?fes?B ekw. fwB[; kX ; rfs GI [
e/tb Bkw..; oi kfw bkr[Gti b soB e?. i Bw[fpEk i ks ofr
wkfJnk e?.*

P. 12

By falling in love with Maya (worldly riches and possessions), you are passing your life in vain. My dear, realize its meaning and importance. Why has the gift of human life been bestowed on you? What is the difference between you and animals? They too are goodlooking like you. You wear clothes, but them, God has sent with their natural clothes. How beautiful they are! Their natural hues don't fade. Besides, the birds can fly in any direction they like, while you will look for cars, or buy air tickets to travel. In these respects, they are certainly better than you —

'When man dies, of little use is he.

An animal dead, is useful in ten different ways.'

Bo{wo? Bo{ ekfw B nkt?. g; {wo? d; eki ; tko?.

P. 870

After death, no part of your body is of any use. It has no value, while even bones of animals are sold. Your only quality is that within you is heard Name-Sound. That Lord God is calling within your self. He is calling within them (animals and beasts) too, but they are ignorant about it and have no knowledge or awareness about it. You have got an extra organ of feeling or sensation; you have got a tool with which you can see and realize God, but you are not putting it to use. This tool is also called the 'third eye', 'eyes without balls'. If you are not using this tool, you are in no way better than them (animals and beasts). You eat and drink like animals. You also procreate like them. But they are better than you because after bringing up their young ones, they tell them to provide for themselves, that is, earn or find their own food. But you remain clinging to your children all your life; you never leave them and

remain sticking to your abode. But the birds' young ones leave their nest and fly away never to return to it. On the other hand, you hold on to your house permanently, and even on your death, this house and property will not leave your mind, for which you will have to suffer punishment :

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

nfs ekfb i ' wdo f; wo? n? h fusk wfj i / wo?.

gš i fB tfb tfb nTšo?. P. 526

You will be left behind here as a spook or ghost. If you die while thinking and longing for 'Maya' (worldly wealth), then do you know what 'Maya' will do to you?

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

nfs ekfb i ' bSw h f; wo? n? h fusk wfj i / wo?.

;og i fB tfb tfb nTšo?. P. 526

'Maya' (worldly wealth) will make you incarnate as a snake.

In these respects, animals are better than you; birds are better than you, for nothing can make them cling to it. Then they have faith in God, for they never hoard anything. You, on the other hand, hoard world's riches and hide it from the eyes of the people. You hoard foodgrain which is grown in plenty and make people starve, so that you may sell it at a higher price. But animals do not have these habits or tendencies. They take their own food and go their way. Comparing their conduct with that of human beings, holy men have appreciated them : 'O brothers, we are all sacrifice unto you, for you have no desire to hoard things like men. You are free

from this desire, but God still bestows food on you. Today you have partaken of your food; tomorrow, none knows where you will find your food, because it is God who is the Supreme Cherisher of all. So such is the Guru's edict :

*Refrain : They pick pebbles and live on the ground,
But they don't lose hope in God.*

*XkoBk - eæo u|r d/, Ebk d/ftu t; d/, eæo u|r d/
o|p dh B nk; Slvd/, gSh, gSh,*

'I am a sacrifice unto those birds which live in the woods, O Farid.

For they peck at pebbles, live on the ground and leave not the Lord's side.'

*cohdk j T| pfbj koh fsB|gyhnrk i rfb fi Bk tk; |.
eæo| u|r fB Efb t; fB op B Svfb gk; |.*

P. 1383

Be a sacrifice time and again unto the birds which live in jungles or solitary places. What do they peck at? Guru Sahib says — They satisfy their hunger by picking pebbles etc. and live on sandy mounds, but they do not give up faith in God. On the other hand, man has no faith in God. Man is ever busy amassing wealth. When he has fifty thousand rupees in the bank, he wants a lakh, then ten, twenty lakh, or a crore. The bird knows that it is going to leave its nest and nothing will it carry along, but man does not realize this.

Then Guru Sahib questions : 'Is such a person a 'human' or an 'animal'?' He tells man to decide it himself : 'A person is a human only if he understands God's Name, otherwise he is worse than animals and beasts. Animals do not harm anyone. But man is bent upon harming his fellowmen. Man has only one caste :

'Recognise all men as of one caste.'

wkB; dh i kfs, ; p? Jk? gj ukBp'.

Akal Ustat

Men have divided themselves. But these pigeons don't divide themselves by saying that they belong to Chandigarh or Mohali. It is only man who says : 'I belong to the Punjab; this man is from Pakistan, that from Afghanistan; this is from America, and that from England.' Then human beings divide themselves still further — 'Sir, I am a Sikh, he is a Hindu; this person is a Muslim, and this one is a Christian.' But Guru Sahib continues reiterating : Why do you think like this? *'Recognise all men as of one caste'*. The Tenth Guru continues calling upon the people 'You are all one. Why do, you divide yourselves?' So he says that in this respect birds are better than human beings, not worse. While they have faith in God, man hasn't.

So, in this way, man does not realize the purpose of his coming into the world. Gurbani repeatedly tells us :

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

Then alone is obtained the fruit of this human body.'

rþ ; /tk s/ Grfs ewkJh. sp fJj wkB; dj h gkJh..

P. 1159

Man says that he remembers this very well and has heard it also many times. Guru Sahib asks whether he remembers it superficially or has realized this truth, and man replies that when he hears it recited or sung, he recollects it. Such is the refrain :

Refrain : The body that even the gods long for, O man, hast thou got.

XkoBk - fi j Vh dj h Bt b'ud/ d/t s/

Tj h dj h sBt fwb rJh, pfdnk

'Even the Gods long for this body.

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

fJ; dj h eT[f; wofj d/t.. ; 'dj h Gi [j fo eh ;/t..

P. 1159

The gods are a hundred million times better than man. They have powers and attributes, joys and blessings in billions and trillions. Then why do they long for human incarnation? Holy congregation, just try to understand how much joy there must be in it.

The upper sphere, nearest to us is 'Gandharvlok' (paradisaal region of heavenly musicians). He who does charitable deeds in the world ascends to this region. He enjoys hundred-times more joys and comforts than those enjoyed by kings and emperors in this world, and emperors too such a one who is King of Kings and whom the world regards as God, whose treasures are inexhaustible, in whose reign even seasons never go awry, none falls ill or becomes old, to whom all are loyal and whom none ever opposes. A hundred times of these joys and comforts are to be found in the 'Gandharv Lok'.

A hundred times of the joys and comforts of 'Gandharv Lok' are found in 'Dev Gandharv Lok', that is ten thousand times the joys of this world.

A hundred times of these joys and comforts are found in 'Pitar Lok', that is, ten lakh times the joys of this world.

A hundred times of these joys (of Pitar Lok) are to be found in 'Swarg Lok'; that is, ten crore times

of the joys of this world are enjoyed by the gods of the 'Swarg Lok' (Heaven or Paradise). A hundred times of these joys are found in Indra Lok. Those who live in Indra Lok are ten thousand million times happier than the denizens of this world.

A hundred times of these joys are available in the Karam Dev Lok. Similarly, higher and still higher are Ajaan Dev Lok, Prajapat Lok, Brahm Lok, Shiva Lok and than Baikunth Dhaam. In Baikunth Dhaam, it is said that joys and comforts are billion and trillion times of the joys of this world, but even they are waiting for their sojourn to end there, so that they may be born as human beings.

Guru Sahib says that he hasn't uttered this 'bani' (verse) casually — it is 'true'. Holy congregation! None can challenge the veracity of this 'bani' in any sphere whatsoever, because it is the 'bani' (utterance) of the Akal Purkh (The Timeless One, God) :

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

i ? h w? nkt? y; w dh pkDh s? Vk eoh fr nkB| t/ bkb'..

P. 722

Guru Sahib says : 'I am imparting only that knowledge which I am getting straight from the Court Divine. This 'bani' (utterance) is of the Akal Purkh (Timeless One ; God). It says : "Through the Guru's service is practised God's loving adoration. Then alone is obtained the fruit of this human body." This means that the mortal has received this human form to render service to the holy Preceptor and to worship God. "Even the gods long for this body. So through this body you should think of rendering service to God." This human incarnation is very much coveted by the gods even, and so man

should engage it in God's worship:

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

Gi j | r f p d G f b w s i k j | . P. 1159

Look, holy congregation! Don't forget to meditate on God. Thus Guru Sahib advises us repeatedly that we should never forget God and His loving adoration. He advises us affectionately :

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

This alone is the advantage of human birth.'

Gi j | r f p d G f b w s i k j | .

wkB; i Bw ek Jj h bkj | . P.1159

This is man's profit, and the rest of the things he is absorbed in are of no use :

'Nothing else shall avail thee.'

ntfo eki sb?fes?B ekw.. P. . 12

Things other than God's Name that he is absorbed in, shall not be of any use to him.

'So long as thy speech has not grown powerless, O man,

Contemplate thou the World-Lord.'

i p br | f p e b G J h B j h p k B h .. G f i b f j o / w B

; k f o r g k B h ..

P.

1159

Like the rain bird man should contemplate Lord God by reciting 'Waheguru Waheguru', 'Allah Allah', or 'Rama Rama'. Don't give up God's worship and meditation

'If thou remember not God now, when shalt thou remember him, O brother?

When the end comes, God can be remembered not.'

np B Gi f; Gi f; ep GkJh. nkt?nS | B Gfi nk i kJh..

P. 1159

Man says : "Sir, I shall meditate on and worship

God." "When will you do so?" He says : "I shall worship God after marrying off my son, or getting pension after my retirement." "Brother, then it won't be possible, howsoever, hard you may try. Worship of God is like an arrow. Only he whose heart is pierced by it can worship Him. Such a one is engrossed in it and becomes forgetful of everything else. He who is still thinking about it has not been as yet struck by the dart of God's love and worship. Once a man's heart is smitten with God's love, it does not take any time to get absorbed in it.

'When the end comes, God can be remembered not. Whatever you have to do, now is the best time for that, otherwise thou shalt not be ferried across, and shalt repent afterwards.'

nkt? nS[B Gfi nk i kJh..

i ' feS[eofj ; 'Jh np[; ko[.

fcfo gS[skj[B gktj[gko[.

P. 1159

'What thou should have done, that thou hast done not. Thou art entangled in the net of covetousness. Nanak, thy time is past, why wailest thou now, O blind man?'

eoD' j[s' ; [Bk ehU gfoU bG e? cX..

BkBe ; fwU ofw rfJU np feT[o'ts nX..

P. 1428

Why are you crying now? The Death's demon has already come and put his noose round your neck. Death's demon is such an enemy that he comes surreptitiously :

'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.'

Bj pkfoe Bj i 'pB? Bj fpoXh eS[pX[.

Uj pbk Bj pMhn? i T[nkfJ go? i w cX[.

P. 254

Nobody knows when the grip of Death's noose may tighten.

So, in this way, that king gave up his kingdom. He was certainly better — a hundred million times better than us. Abandoning the comforts and luxuries of royalty, he set out in quest of attaining union with God. It was for this purpose that he repaired to the forest.

In those days, holy men, saints and sages used to live in jungles. There used to be so much fruit in the jungles that they did not need anything else. There used to be an abundant growth of 'kund-mool' — both roots and their fruit.

So the king went there. Initially he thought that he was after all a king and might need something and so he took three precious rubies worth crores of rupees alongwith him. A thief, who was a hypocrite came to know about it. So he decided to take the three rubies from him somehow. The king went to the jungle but he was finding it difficult to meet the holy man. Wherever he went in the congregation, the holy man said to him, "So long as you do not adopt a Guru (Holy Preceptor), your worship will be useless and won't be accounted for." One day, he decided that when in the morning, he returned from bathing in the river at 2 O' clock, he would adopt as his Guru the first man he met, whosoever he might be. At that time, the hypocrite, who always trailed him, thought that he would steal the rubies when the king took off his clothes to bathe in the river. On the way, naturally, he was going to meet the king. So he confronted him. The king greeted him and when he was going to bless him,

he (king) said, "Sir, accept me as your disciple". The thief, as per what he had heard, said "Son, first you should make offering to the Guru (teacher)." The king said, "But I have nothing to give you." At this the thief said, "You should make the offering of the three rubies you have brought." The king felt that he knew what was in other people's mind. So the king came to have absolute faith in the thief. The thief accepted the rubies from the king and said, "Keep standing here until I return."

The king had strong faith and determination and so kept standing there. Days and months passed but he did not move. The power of faith is such a thing that even if the Guru is imperfect, God does not do injustice to the believer. God appeared as a man and said to the king, "Dear friend, why are you standing here?" He replied : "I am standing here as per my Guru's (Preceptor's) instructions." God observed that he (the Guru) was a thug. The king replied, "No; don't speak ill of my Guru. He is perfect." God urged him a lot, but he was not influenced. But we are easily misled. The moment we hear a little ill talk against our preceptor, we forsake him at once.

So, when God saw that he (the king) was so determined, He said, "Let me bring your Guru (Holy Preceptor)." God went to the Guru (thief) and said, "O hypocrite! You have made that king stand there after depriving him of his precious rubies. Have you no fear of hell?" God showed him the hells waiting for him and said, "Go and tell the king." He went where the king was standing and said, "Now you can go wherever you like and do God's worship." The king said, "Guru Ji (O Holy Preceptor), I am not going to give up your company." He replied, "But I

am a thief, a thug." He repeated this umpteen times but the king was not ready to believe him. At last God manifested Himself there and said, "This man is a thug." The king replied, "No, my God. It is he who has enabled me to see You. I am going to take refuge at his feet only. If there is something lacking in him, it is between You and him."

In this way, so long as man does not have faith in the Guru, he does not succeed in his spiritual quest.

*'Whoever faith in the Guru has acquired,
In his consciousness the Lord takes abode.'*

l k e?r p eh goshfs.. fs; [l B nkt?] fo gG[uhfs..

P. 283

But if man happens to find a perfect Guru (Holy Preceptor), he should imbibe faith in him. Holy congregation! How much faith is required? There are four kinds of 'faiths': First is that one's Guru (Holy Preceptor) is an excellent holy personage. Second is that he is better and more exalted than all other holy men. Third is that his Guru is like God Himself. Fourth is that the Guru is himself God, and there is nothing lacking in him.

Once Guru Angad Dev Ji was sitting in a holy congregation. He asked Bhai Bala Ji, "You accompanied Guru Nanak Sahib in the nine regions and seven continents upto the utmost limits of the earth and witnessed all miracles. What did you consider Guru Sahib to be?" He replied, "Your holiness! He was a perfect saint." Guru Sahib observed in a low voice, "Well brother, you are a saint." Guru Sahib then asked Baba Budha Ji, "You were only eight years old when you came into the company of Guru Nanak Sahib. Many miraculous

happenings you heard about, and many did you witness too. You remained with Guru Sahib for 20 years. What did you consider him to be?" Baba Budha is replied, "Your holiness! I watched him very closely and critically. He was a perfect Brahmgyani (one who has gained knowledge of the Ultimate Reality)". Guru Sahib questioned all others also and ascertained their views about Guru Nanak Sahib. At last, the entire congregation asked Guru Sahib, "Your holiness! O True Sovereign! What did you consider Guru Sahib to be?" At this Guru Sahib's eyes were filled with tears, and a couple of drops fell from the corners of his eyes. He opened his eyes brimming with tears of love and devotion and with folded hands he said, "Holy congregation! You are asking me about Guru Nanak Sahib. He was the Master of millions of universes; he was God Himself.

"Assuming power, the Primal Being of Himself, has entered into the world in the Form of the True Guru'.

nkfg BokfJD[ebk Xkfo i r wfj gotfo: T].

P. 1395

In him God himself had come in the form of the Guru." All present saluted Guru Sahib saying, "O sovereign Guru! We did not have this understanding or realization. One said - we regarded him as belonging to Talwandi. Another said - we thought of him only as the son of Kalu Ji. Still another remarked - we regarded him only as the saint or holy man of Kartarpur. We did not know that he was God Himself. This faith we had not acquired. That is why we are wandering in doubt. O Sovereign! By imbibing this faith, you yourself have become God." So what does 'bani' (Gurbani - Guru's utterance; the holy Word enshrined in Guru Granth Sahib) say? 'Bani' says that there is no difference between the

'Guru-Light' and 'Waheguru' (God):

Refrain : The Guru is God and God is the Guru, O Nanak,

There is no difference between the two, my brother.

XkoBk l rþ rfpd, rfpd rþ(j)? BkBe Gd B GkJh

'The servant that the Master's (Guru's) heart completely wins,

Of the Lord God shall have realization.

The True Guru (Preceptor) is he in whose heart the Name Divine is lodged -

To him innumerable times may I be a sacrifice!

Such a Guru is the bestower of all the boons of spiritual life.

Day and night, he remains dyed in the love of the Transcendent Lord..

The saint or servant of God abides in the Lord, and the Lord in the saint.

The two without doubt are one.

By a thousand prudences is such a Guru not attained..

Saith Nanak : By great good fortune comes union with him.'

ph; fp; t/ rþ ek wB[wkB?.

; ' ; tle[gowt; þ eh rfs i kB?.

; ' ; fsrþ[fi ; [fod?j fo BkT[.

nfBe pko rþ eT[pfb i kT[.

; op fBXkB i hn ek dskk..

nkm gj o gkopj w ofr oksk..

þj w wfj i B[i B wfj gkopj w..

Jlefj nkfg Bjh eS[Gow[.

; j ; f; nkBg bfJnk B i kJhn?.

BkBe n? k rþ pvGkrh gkJhn?.

P. 287

*God abides in the Guru, and the Guru in God-
'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.'*

; wld[ftofb ; oh[j w dfynk

fJe t; s[nBg fdykJh..

rþ rftd[rftd[rþ(j)?

*'Nanak has scrutinized the Vedas and Smritis.
Between the Transcendent Lord and the Guru, there is
no difference.'*

BkBe ; X/ fôfwfs p/d..

gkopj w rþ Bkj h Gd..

P. 1142

*"Of peerless beauty is my Supreme Lord Master
The accredited personality of Guru is the embodiment
of that Lord.'*

gkopj w gow/; o| nBgl.

; cb wþfs rþ| fs; ek og|

P. 1152

*'No one is as great as the True Guru.
He, the Guru, is himself the Supreme Lord Master.'*

; fsrþ i /tv| nto| B efJ..

rþ| gkopj w| gow/; o| ; fJ..

P. 1271

Therefore, holy congregation! He whose faith in
the Guru is less than this becomes wavering :

*'He alone is said to be the True Guru, who realizes
the Lord (or is absorbed in Him)...'*

þj w| fpd/ ; ' ; fsrþ ej hnðaaaa.. **P. 1264**

What is the mark of the True Guru? He is ever
abiding in Lord God, that is, he is contemplating
Him all the time. His characteristics are described in
detail in the following words also :

*Refrain : The Guru is unique and without enmity,
Inaccessible is he.*

XkoBk l fBotb fBokbk i h - 2, 2

; fsrþ gby| nrw j? - 2, 2

*'The True Guru is inaccessible, He is unique and
without enmity.*

*Regard him as the land of religion or righteousness
and the true place of worship.*

*As one sows, so does one reap, determines he the fruit
of actions.*

Like a clear mirror, he views or reflects the world.

*Man sees in him what one seeks;
The Guru's servant acquits himself honourably in the
Court Divine, while the apostate is disgraced.'*

*; fsrþ gþy| nrw| j? fBotb| fBokbk..
i kDj| Xosh Xow eh, ; uh Xow; kbk..
i j k phi ?; | b|D? cb eow ; wtkbk..
fi T| efo fBowb| nko; h, i r| tyfD tkbk..
i j k wj| efo Gkbhn? sj } tykbk..
; /te dorj ; þyo| twy| wj ekbk..*

Bhai Gurdas Ji Var 34/1

The True Guru is without enmity or rancour; he is unique or singular. There is no difference between such a True Guru (Holy Preceptor) and God :

*"He alone is said to be the True Guru, who realizes the
Lord and utters discourses on Him.*

*Deeming the Guru true and supreme, I offer to him in
many ways clothes, viands, silk and satin robes, and
merit of that offering diminishes not ever.*

*The luminous True Guru is manifestly the embodiment
of God, who utters the nectar Word.'*

pj w| fpd| ; ' ; fsrþ| ej hn? j fo j fo eEk ; |Dkt?.

fs; | rþ eT| SkdB G'i B gkN gNpo

pj| fpx ; fs efo wfy ; ujl

fs; | gþ eh fcfo sfN B nkt?.

; fsrþ d|T| gosfy j fo wþfs i ' nfwþ puB ; |Dkt?.

P. 264

So long as man does not have faith in such a True Guru that he is indistinguishable from God, that the two are closely united, he does not advance on the path of spirituality. He (Guru) is the manifest form of God, whose own form is 'Transcendent' and permeates everywhere.

So the Tenth Guru said to Mother Jito Ji, "So long as man does not imbibe such a faith within

him, he does not ascend the next rung of the Divine Name. Therefore, the first step is that of imbibing faith in God, and the second of having faith in the Guru. The third is faith in 'Divine Name meditation' and its meaning and significance. Having faith in the 'Name' is the belief that 'God's Name' is the greatest 'force.'" In the beginning of time too was the 'Name', it was called the 'Word'. In Christianity also, it is called the 'Word' that before the creation was the 'sound'; it was a 'Word'. Today, science too says that the entire visible world has emanated from a 'word'; the (scientists) call it the 'Big-bang'. But the stage of 'Big-bang' comes next; first was the 'Ekankaar' (Unique one God). After the 'One', when from the 'Onkar' (Formless One) the cosmos was created, came the 'Ā' (the sole Supreme Being, the formless yet manifest one God). Then He is 'Truth', and then the 'Name'. So long as man does not imbibe faith in the greatness of the 'Name', he cannot meditate on or contemplate the 'Name'.

How can we know the greatness or glory of the Name of God? All know the greatness or importance of money. We know the value of pound, dollar and rupee. That is why, the youth are keen to go to dollar countries because the value and importance of pounds and dollars has entered their minds, and they are obsessed with it. So they practise dishonesty and deceit, even when they know that they will have to account for their deeds (in the Court Divine). But they are possessed by the lust for money and wish to amass wealth somehow or other. They light lamps and burn incense at places of worship, so that more money may come into their coffers; money must come - even if it is black money. Here we don't get genuine medicines; all are unhappy on this account.

Milk too is adulterated; nothing pure is available here. There is widespread adulteration. Frauds and deception are rampant. We have lost our character and morality, because we have lost faith in God. We have become worshippers of Maya (Wealth). We have lost our goodness and virtue. Guru Sahib says:

'Those that the Creator casts off from Himself (i.e. forgets),

Their goodness He first snatches.'

fi ; B' nkgf y/nk/ eosk yf; bJ/ ufr nkJh..

P. 417

Such a one is deprived of goodness and virtue. Therefore, Guru Sahib says that one should lodge in one's heart or mind the greatness of God's Name.

Once, Guru Nanak Sahib was travelling through Bihar. On the way, Mardana said to Guru Sahib: "O holy and true Sovereign! Ever since leaving the home and ever since I have become your companion or joined your company, I have been hearing from your tongue only about the 'Name'. You seldom talk about anything else; you harp only on the 'Name'. Then why doesn't the world accept the Name and meditate on it?"

When, day and night, the Divine Name is recited and sung here through loud speakers and from the entire Guru Granth Sahib, you may read Sukhmani Sahib or any other 'bani', you hear of the glory of the Name, then why doesn't man's mind turn towards the Name, that is, become absorbed in it?

Guru Sahib replied: "O Mardana! Precious things are appreciated only by patrons and connoisseurs. Man does not know the value or greatness of Name."

"But, your holiness, you enlighten the people so much about it," observed Mardana. Guru Sahib said: "We do tell the people about it but man does not have faith in the Name (that is, its glory and greatness). He has in his mind his own standards of estimating and measuring things. He considers the gratification of sensual desires more valuable. In his eyes, pleasures of the flesh are more valuable, and he does not appreciate the relish of meditating on the Divine Name that it is the supreme pleasure. Once man imbibes this relish, he does not need any other relish or pleasure. But he does not understand it". Mardana said, "But sir, you tell the people so much about the importance and greatness of Name?" Guru Sahib became silent that he was persisting with one and the same question even when he was telling him that the world does not understand the significance of the Name. Mardana persisted, "Sir, you come into contact with educated people, important and big persons. I observe that outwardly all appear to be deeply impressed. But after listening to the discourse, they are back to square one. You say that this Name is very precious; it is of inestimable worth -

*'The Master's (God's) Name is invaluable.
None knows its worth.'*

; kJh Bkw/ rwb/ ehw B e'Jh i kDd'.. P. 81

Then what is the reason that the Name does not become lodged in man's heart or mind?" The Guru said: "O Mardana! We shall explain this to you practically, because you are putting the same question and we are repeating the same answer. I have told you that man's mind is not prepared to accept the greatness of the Name; he needs things other than the Name. The mental attitude of one who

becomes aware of the greatness of the Name, changes completely. He may lose the whole world, but he has the commodity of Name with him; he considers himself a king -

'He whose heart is absorbed in God's Name is the king of the whole world.'

oki k ; r bh f ; q fN ek j fo Bkfw wB| fGBk..

P. 707

'He may be abiding in a broken hut with all his clothes tattered.'

p ; sk sfN MlgVh uho ; fG fSBk.. P. 707

even when he is living in a battered hovel and his clothes are in tatters."

Guru Sahib says that a person may be passing through adverse circumstances but if his heart is imbued with or dyed in God's Name, his state is like that of a king : 'He whose heart is absorbed in God's Name is like a king'. Should man's heart be suffused with love of the Name Divine, he is the king of the whole world.

'Man may have neither a friend, nor a beloved, and may be without wealth, beauty, relation or kinsman; He is yet the king of the whole world, if his mind is absorbed in God's Name.

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

fwsq B fJm XB ogj hD feS| ; ke| B f ; Bk..

oki k ; r bh f ; q fN ek j fo Bkfw wB| fGBk..

fs ; eh XfV wB| T|Xo? gG| j fJ ; gq Bk..

P. 707

But this world is ignorant of this truth. People of the world do not know that God's Name is of inestimable value:

'Many Shashtras and many Smiritis have I seen and searched them all.

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

*pj | ; k; sqpj | f; fwfs gyl / ; op YYfb..
gfl f; Bkj h j fo j o/ BkBe Bkw nw'b..*

P. 265

*Refrain : Invaluable is the Name of my Master
XkoBk l Bkw nw'bk i h, wbl / ; kfj p dk*

*'The Master's (God's) Name is invaluable.
None knows its worth.'*

; kJh Bkw nw'b[ehw B e'Jh i kDd'.. P. 81

None in the world has so far been born who can describe the value of God's Name.

*'They who have good luck recorded on their brow,
O Nanak, enjoy God's love.'*

fi Bk Gkfr wEkfj ; / BkBe j fo or[wkDd'..

P. 81

It is with good fortune that men live dyed in the love of God. So Guru Sahib said: "O Mardana, this world lives in love of Maya, sinful sensual pleasures, delights of the flesh and of kinsmen; it is unaware of the Name. That is why the world does not appreciate the value of God's Name." Mardana again interjected: "Sir, but you impress so much upon the people?" Guru Sahib said: "O Mardana! Again you have given the same argument. The simple fact is that people have neither any understanding of the greatness and significance of God's Name, nor do they try to understand it." We too have been moving about day and night preaching the greatness and importance of God's Name. In future also, holy men will continue to preach and propagate the Name. For the last 500 years, saints and sages have been talking about the importance of God's Name:

'In Nanak's abode resounds only the Name.'

BkBe e? xfo e/tb Bkwl..

P. 1136

Then why is it that people are not meditating

on the Name? It is because people do not have faith in the Guru's Word and have no appreciation of the worth of the Name. Even if, perforce, we believe in the Guru's Word or the Name, we do not have full appreciation of its worth, and so long as we do not appreciate Name's worth fully, we gain nothing. For those who are able to appreciate the value of the Name fully, Name becomes all-important. Their mental attitude becomes somewhat like the one described in the following edict from Gurbani:

Refrain: O my mind, forget not God on seeing pearl palaces....

XkoBk l fes/ G᳚᳚ B i kJm U wBk Bkw B᳚

w'sh᳚k d/ w᳚᳚᳚ d/ y e/ - 2, 2

'Shall I have palaces built of pearls, set with gems and plastered with musk,

Saffron and saw dust of eagle and sandalwood by which yearning ambition may arise in the mind?'

w'sh s w᳚᳚᳚ T᳚ ofj osBh s j'fj i Vkt᳚.

e; sfo e᳚᳚{ nrfo u᳚fB bhfg nkt? ukT᳚.

P. 14

Acquisitions described above are impossible in the world. In place of palaces of bricks and wood, they be erected of pearls, and then, gems which are more precious than even pearls, be studded and shining here and there, and they be plastered with musk, saffron and saw dust of eagle and sandalwood in place of cement, their fragrance creates yearning ambition or desire in the mind. Then what will happen? Holy congregation, it is mind's natural tendency that it is attracted towards things which it sees. What happens is that through our eyes we react to things around us with the speed of electric current - whether the object of interest is a mile away or millions of miles away, like the stars in the sky. Our mind will at once tell us whether it is a house, or a

man, a vehicle, a car, or a snake. The mind continues working all the time.

Guru Sahib says that when man sees pearl palaces, he will analyse wherefrom all the pearls have come, how they have been acquired. He will fear that some thief may not steal them by breaking into the palace. He will remain all the time absorbed in it and then he will invite the world to have a look at it (his pearl palace). In this process he will forget the Name:

'Lest by seeing it (pearl palace) I may go astray, forget Thee, O God, and Thy Name may not enter my heart.'

ws[dfy Gþk th; o? sbk fufs B nkt? BkT]. P. 14

The second big achievement in the world is said to be -

'Though the floor be a mosaic of diamonds and rubies and the couch be encased with gems.'

Xosh s j ho/ bkb i Vsh gbfx bkb i VkT]. P. 14

The lawn of the bungalow may be paved not with marble but with diamonds and rubies of variegated colours glittering and shimmering in the light, and the couch too may be studded with gems in a similar manner, on which may be sitting -

'A fascinating houri with emerald bedecked face who invites me to the couch with love and capturing gestures.'

wj Dh wfy wDh ; j? eo/ ofr g; kT]. P. 14

women of surpassing beauty with their faces decked with emeralds that enhance their beauty ten-fold.

'Lest in these pleasures involved I forget Thee. Thy Name from my mind effaced.'

ws[dfy Gþk th; o? sbk fufs B nkt? BkT]. P. 14

When man becomes involved in these pleasures of beautiful women, he forgets God and does not remember His Name. His absorption in contemplating the Name is disturbed. Next in the order of things fascinating and straying man's mind are mundane as well as miraculous or spiritual powers. When man happens to acquire these powers, he is completely lost in them - because they have subtle forms. Man is able to give up superficial Maya (Mammon or worldly riches and possessions) by thinking or reflecting over them. These human bodies are nothing but bags of filth moving about in the world. Such is the Guru's edict:

"Thou art ordure, bones and blood wrapped up in skin. It is in this that you are harbouring pride."

fp; Nk n; s oes| goN/ ukw..

fJ; | Tgfo b/ okfyU r|wkB..

P. 374

Guru Sahib says that man's body is nothing but foul ordure wrapped in skin. There are thirty five million pores in the body which are constantly oozing out filth. What can be clean and pure in it? Guru Sahib says:

'Realization of one thing alone shall bring thee purity. Without such realization shalt thou ever remain impure.'

Jk t; s| pMfj sk j 'tfj gke..

fpB| pM/ s| ; dk Bkgke..

P. 374

The same bag of ordure that man is carrying all the time, he calls beautiful or comely. And he gets involved in it alone, but he will leave it here only. When the inner beauty, 'ridhi-sidhi' (worldly as well as spiritual power) manifests itself in subtle form, it has great charm.

Once, Sant Maharaj (Holy Saint of Rara Sahib)

narrated to me: "First, we heard voices; then they started appearing in bodily form, each one claiming to possess some power. One said- if you own or adopt me, I shall tell you immediately, while sitting here what a certain person is doing in a city in America. I shall provide a vision of him as if he were here. They were all calling out to me. One said - I am prompting or motivating power. I can present before you the biggest man even a king. Another said - I am 'intuitive knowledge' or 'telepathy'. You will be able to know what is in a person's mind; you will know the hidden thoughts of the people. Sant Ji said - our goal was different. It was to attain union with God, and not any other stage below it. 'Ridhi-Sidhi' (worldly and spiritual power) was a halt on the way to attaining union with God. But love and devotion for God was of the highest stage, and so, on its strength, we were able to ignore these powers. But what a big delusion it is! Therefore, Guru Sahib says:

'Becoming a 'sidha'(man of occult powers) were I to work miracles and command and summon wealth; were I to become non-apparent and apparent at will, and thereby people may have regard for me.'

f; X|j 'tk f; fX bkJh fofX nkyk nkT[.

r|gs| gorN|j fJ p? k b'e| oky? GkT[. P. 14

People greatly respect a man of occult powers. Many persons who seek fulfilment of their desires come to him. What will happen then? The more he meets such persons, the more he becomes oblivious of God. He has to deal with them. When he has to deal with the world, its joys and sorrows come into him. The more he becomes inclined towards the world, the more he is invaded by the weals and woes of the world. But he is receiving joys and

sorrows as the fruit of his deeds of previous births.

'Of D learn:

Blame none: Your evil deeds alone are to blame.

What I have done have I obtained -

On none else cast the blame.'

dd? d'; [B d/T{ fe; ? d'; [eowk nkgfDrk..

i ' w? ehnk ; ' w? gkfJnk d'; [B/ dhi ? nto i Bk..

P. 433

If he says that it his benevolence, Guru Ji says:

'Man should act as be his power, and not be found wanting in endeavour.'

i ? k fps[s? k j fJ tos? ng|Bk pb[Bj h j ko?.

P. 679

'If you have goodwill alongwith it, you should do good, but you should not get trapped in it and sigh or repent at night. Once you start granting people's desires, you will become enmeshed in it. People will start coming to you. They will come burdened with their sorrows and difficulties and they will leave their sorrows, problems and difficulties with you. And why will this happen? Why won't people go to other holy men? It is because from others they are not rid of their sufferings and difficulties. Guru Sahib says: What will be the result of this?

*'Lest in these wonders engrossed I forget Thee,
Thy Name from my mind effaced.'*

w|s d|fy G|pk th; o? sbk fufs B nkt? BkT|.

P. 14

The fourth big worldly achievement is temporal or political power - even if one becomes the ruler of the world -

'Were I to become an emperor, raise a huge army, set my foot on the throne;

and seated on the throne were I to issue commands and collect revenue; O Nanak, all this is liable to pass

away like a puff of wind.'

; |bskB|j 'tk wfb b; eo syfs okyk gkT|.

j |ew|j k; b| eoh pmk BkBek ; G tkT|. P. 14

There are various laws but none is applicable to him. Whatever word he utters becomes law. It is according to his utterance that all laws have to be framed. Guru Sahib says that this will make him proud and conceited, which will make him forget God's Name:

*'Lest dazzled by such splendour I forget Thee,
Thy Name from my mind effaced.'*

ws| dfy G|pk th; o? sbk fufs B nkt? BkT|.

P. 14

Then, what a great thing the Name is! Guru Sahib says - If you have Name lodged within you, you are living, otherwise you are dead - a moving corpse:

*'He alone is truly alive in whose self is lodged the
Lord God..*

Saith Nanak, none else is truly living;

Such a one, if alive, in ignominy lives.

All his gains, illegitimate.'

; ' i hftnk fi ; |wfB tf; nk ; fJ..

BkBe nto| B i ht? efJ..

i / i ht? gfs bEh i kfJ..

; G|j okw| i |sk feS| ykfJ.

P. 142

Forgetting the Name, what you eat, drink and wear are the adornments of a dead body, because the current of life hasn't blown in you, there is no life in you. Your body is merely a drinking and eating machine, and you may embellish it as much as you like.

The life-lotus within you lies burnt. There is no relish or joy within you; there is only frustration, why? Because you have forgotten the Name:

Refrain: My soul is burnt in flames without the Name... ..

i b pb i kt/, fl T{Mk, Bkw sll fpBK - 2, 2

'Without God my soul is scorched and burnt down.'

J fo fpB| i hT| i fb pfb i kT|. P. 14

That which within the self is to experience joy, is burnt down without the Name. In spite of living in luxurious bungalows and having so many other acquisitions, there is great frustration among the people. How much the brain has been damaged and the nervous system upset due to the acquisition of these things! Does one's nervous system become all right after achieving so many comforts? No, it does not -

'My Preceptor (Guru) have I consulted. No shelter without God may be found..'

w? nkgDk r p| g fS d f y n k n t o| B k j h E k T|. P. 14

Guru Sahib said: "O Mardana! The world is engrossed in material things. It is not aware of the greatness of the Name." Mardana replied: "O sovereign, but you advise and enlighten the people so much, and yet they do not understand and realize the importance of the Name?" Guru Sahib observed: "It is not in their destiny to obtain the Name. Without great good fortune, one does not find a Guru (Holy Preceptor) and without the Guru's grace, one does not attain the gift of God's Name. Bereft of good fortune are people wandering about. We, of course, do call out to them and exhort them." Mardana said: "Sir, you advise and explain so much. You deliver discourses to them and sing Divine laudations. Even then why don't they understand and why do they remain as they were?" Guru Sahib

replied: "O Mardana! They don't appreciate the glory of the Name. They are not inclined towards spirituality. Their interest is somewhere else. They do not try to understand either. They are busy in eating and drinking like animals and beasts." When Mardana persisted with his question, Guru Sahib said, "Now be quiet. You will understand when we show you practically."

As they travelled farther, on the next day, Guru Sahib said, "Look Mardana! What is that?" He replied: "Sir, they appear to be roof tops of buildings in a city. They look like domes constructed on the tops of the buildings." Guru Sahib said: "Again a city has come - Bishambarpur. It is called Patna; earlier it was known as Patliputra. Well, I shall sit here, while you should go to have food." Mardana started laughing and said, "Sir! Should I go to have my meals?" Guru Sahib asked: "What makes you laugh?" Mardana was Guru Sahib's childhood friend, who always lived with him. Besides, Guru Sahib never tried to overawe anybody. He was an embodiment of pure love. He was quite humorous. He never frightened anyone. He did not have an angry demeanor with raised eyebrows and wrinkles on the forehead. Guru Sahib's face was ever blooming like a flower. Whoever saw him - whether bird or animal - wished to come into his presence. Everyone felt attracted towards him. Big dacoits experienced for themselves how they were charmed as soon as they had a glimpse of him, for the like of him they had not seen before. So it was with such a Guru Nanak Sahib that Mardana could talk freely and frankly. Guru Sahib asked him: "Why did you laugh?" He replied: "Sir, you told me to go and have

my food as if my friends and acquaintances were living in the city." At this Guru Sahib asked: "Then what do you do to procure food for yourself?" He replied: "True sovereign! First, I exercise great care. As a result of my living with you, I have learnt many things through experience because we have been wandering in alien places. I have learnt to read peoples' faces. First, I observe whether some fortunate person has a cheerful countenance. Only a rare person do I come across who has a smiling face."

In our country, it has become almost impossible to find a person with a smiling face. Go to America. There people have smiling faces blooming like flowers. There you will hardly come across a person with a morose or sullen look. They greet one another smilingly with a 'hi' as to a friend. They are seen going about the business of life cheerfully, and not sullenly. But our brows are wrinkled. God knows what worries or anxieties trouble us and surround us. People's temperament here has become such.

Many shopkeepers come to me and complain, "Sir, my shop doesn't do good business." I said to one, "How can your shop run well?" He said, "Sir, why?" I said: "You have a sullen and angry face, seeing which customers run away. Look, how fearful your eyes are! Even in my presence you are looking fearsomely. Just relax your brow and bring a smile on your lips." It was with great effort that I witnessed his smile. I told him several times to show his smile. Even then his eyes were sullen and one felt afraid of his eyes. I said, "Seeing your face, ladies must be running away. They cannot come to a sullen person like you. I think you must be dealing with women." It is because there is no joy

within us that there is frustration and dissatisfaction.

So Mardana said to Guru Sahib, "Sir, I don't greet such a person. If I come across a person with a smiling face, then I greet him with the salutation of 'Sat Kartar' (True is Lord Creator), and he too returns the greeting. Then I strike a conversation with him. He asks me wherefrom I have come and who I am. Then sir, he himself asks me if he can be of some service to me. Then I tell him - well, we are three or four persons and want to have food. Then sir, with great love and devotion, he has a glimpse of you, pays obeisance to you and also brings food here."

Guru Sahib asked: "Well Mardana, what if by chance you don't come across such a person?" He replied: "Then sir, I have no other option but to beg for food, because I am hungry. Sometimes I am greeted with abusive words. The house holders say - you are strong and healthy and yet you are begging for food. Can't you do some labour? Somebody remarks - He must be thief and is watching our homes. Sir, I have to suffer all kinds of insulting remarks."

Guru Sahib glowed with majesty and said, "O Mardana! When we are serving the formless Lord God, why should we beg for food?" Taking his foot out of the wooden slipper, he dug the earth with his toe, and said: "Pick up this ruby. It is very precious. Go to the city, inquire about its value, have your meals, but don't sell it."

Mardana went to the city. First he went to a vegetable seller. He told him to give 1¼ seer (1 seer

= 900 gms) fruit and then asked the price of the ruby which he claimed was very precious. The vegetable seller looked at Mardana from head to foot and thought that the latter must be out of his mind to describe a stone as precious. He said, "Brother, you appear to be a stranger. Leave this stone with me and take two radishes. It is of no worth. Such stones are found in the river for nothing. Since you have brought it and it is quite beautiful, give it to me."

Then he went to a confectioner. He put the ruby's value as half seer sweets. He insisted that it was very precious, but all in vain. All the customers standing there laughed at him. One customer touching his temple remarked that he was out of his mind. The confectioner again said to him, "Take half seer of sweets. It will serve as a counterweight in my weighing scale. Such stones our children often bring from the Ganga."

Mardana left that place and then went to a cloth merchant who offered two yards of cloth for the ruby. He argued with him also but in vain. Then he went to a goldsmith who put its price at ten rupees. Then after inquiring from many persons, he reached the house of Salas Rai Jeweller. He pulled the bell string. A servant, named Adharka, came to answer the bell. Mardana thought that the jeweller himself had come, and so greeted him with 'Sat Kartar' (True is Lord Creator). He said, "Brother, I am not the jeweller; I am his servant. What is your name?"

"My name is Mardana."

"Where from have you come?"

"I have come from the Punjab."

"What for have you come here?"

"I have with me an object ; I want to know its value."

The servant was amazed to see the ruby. He made rough estimates about its price. In the meanwhile, he took Mardana up stairs. Salas Rai said: "What is the matter?" He said: "Mr. Mardana has come and he has a beautiful object. Sir, I am seeing such an object for the first time. Never before have I seen such a thing - although I have been serving you for a long time." Salas Rai said: "Son, what, do you think, is its value?"

He replied: "I think it is worth a thousand rupees." A thousand of that time was equal to a lakh of today. We will be surprised, if today, somebody tells us that a stone is worth a lakh rupees.

Salas Rai said: "Just show it to me." When he held the ruby in his hand, his mouth gaped wide with amazement. He kept drawing in his breath as if he had forgotten to breathe out. His chest distended so much that the buttons of his started breaking. He could not utter a word out of wonder and shock and pointed with his hand towards his abditory or cash box. After sometime he spoke out: "Son, fortune has smiled upon us. It is that rare ruby about which our mentor and ancestors used to talk. Thank God that I have got the good fortune of seeing it in my life time. It is rare! Such a one is seldom found. We used to hear wonderful tales about it but today we have seen it with our own eyes. Son, bring a hundred rupees from the cash box." Putting the ruby on a stool, he bowed before it with an offering of Rs. 100. Mardana looked at

him, tried to understand his gesture and thought that perhaps its value was a hundred rupees. But the jeweller said, "Brother Mardana! I am not paying the price of the ruby. It is a rare ruby; a hundred rupees is simply an offering for having its glimpse."

"Is it yours Brother Mardana?"

"No sir, it belongs to my master."

"What is the name of your master?"

"He is called 'Nanak Nirankari' (Nanak, the worshipper of the Formless One, God). We call him Satguru (True Holy Preceptor) Nanak Dev Ji. The world calls him 'Nanak Nirankari'."

"Isn't he that very Nanak who has manifested himself to save the world in 'Kalyuga' (the age of darkness, the last of the four ages in Indian philosophy)?"

"Yes, he is the very same Nanak." The jeweller was delighted that he would be able to view two entities that day, and asked, "Mr. Mardana, what about food?"

"Food, sir, I have not been able to arrange so far."

"How many persons are you?"

"Some times, we grow into thousands, but today, we are only three persons - Guru Nanak Sahib, Bhai Bala and I."

"Well, you take these hundred rupees; we will follow you very soon. Don't accept invitation for food from anybody else."

As Mardana set out to return, Salas Rai said, "Son Adharaka, go to the orchard and bring fresh

fruit. Also bring superior coconut sweets of pure 'desi ghee' (clarified butter). Put it in neat and clean containers. Go home and tell the ladies to prepare food for eight to ten persons immediately." Thus everything was got ready.

When, Mardana reached Guru Nanak Sahib, he put both the ruby and the sum of hundred rupees at Guru Sahib's lotus feet. Guru Sahib said: "O Mardana, what is this?" Mardana replied, "Lord, your doings you yourself know. I am confused; my head is whirling." Guru Sahib asked: "What has happened to your head?"

"Master, meeting so many strangers has left me confused. The first person offered me two radishes for the ruby. The second offered half a seer of sweets, the third two yards of cloth and the goldsmith offered ten rupees." Guru Sahib observed: "Mardana, you should have told them about its great worth. Don't you believe in my utterance?" Mardana said: "Sir, I have full faith in your utterance, but does this world trust anybody's utterance? Instead of believing me, the people started finding fault with me that I was out of my mind. Sir, I am simply amazed that when I went to Salas Rai Jeweller, he said that the ruby was invaluable and I would have to wait for two to four months if I wanted to sell it. He would invite big jewellers from all over India to assess its value, and even then it would be invaluable. Even if the king gave all his wealth for the ruby, it wouldn't be enough. Sir, are people so ignorant?" Guru Sahib then said, "That is why we were telling you that precious things are appreciated and valued only by those who know their worth or merit. What do vegetable-sellers, confectioners and

cloth merchants know about the worth of rubies? O Mardana, just as only a perfect jeweller appreciates the worth of rubies, similarly, only a lover of God knows the worth of the Name.

The common people know the value of cattle, properties, plots, farms and industries. They know the value of transport vehicles, jobs, children and their own ego. What do they know about the worth of God's Name? O Mardana, if somebody knows the worth of God's Name, he/she is God's lover and worshipper -

Refrain: Greatness of God's Name abides in the heart of saints.

XkoBk - wfj wk j fo Bkw dh, ; षK d/ fj od/ t; dh

'In the saint's heart resides the greatness of the holy Name.'

Bkw eh wfj wk ; ष fod t; ?.

P. .265

Without the guidance of the saint is not known the importance and glory of the Name-

'By the blessing of the saints all evils do flee.'

; ष g᳚kfg d᳚s[; G B; ?.

P. 265

By meeting the holy men, all evil thinking and duality are annulled.

In the meantime, Salas Rai also came and started talking about the ruby. Guru Sahib said, "O Salas Rai! This ruby is nothing but a piece of glass or stone or clay. More precious than the ruby is your breath, your body, your eyes." So he continued: "O Mardana, the worth of the holy Name is known to the saints or holy men only." We should ask about the value of the Name from Namdev, Kabir, Ravidas, Sain, Dhanna or other holy men. What great personages they were! They alone knew its worth.

Everybody knows about them .But none knows about the emperors who have ruled over India- does anybody know who ruled the Deccan during the times of Namdev, or who ruled America or Iran at that time? But everybody knows the saints or holy men. Ask about Pope Saint Paul, everybody knows, but nobody knows about the king of Rome who ruled at that time. Everybody knows about Jesus, but nobody knows about the kings who put him (Jesus) on the cross. All know Prophet Mohammed, but none knows who wounded him. Therefore, if you want to learn about the Name, ask those who meditate on the Name. Such persons become immortal. They become great and eminent personages.

Refrain : By meditating on the holy Name did Nama (Namdev) worth half a farthing become worth lakhs.

*XkoBk - Bkw i g e/ blyk dk j' fr nk,
Bkwk nIXh dwVh dk - 2, 2*

'In the Lord, the Lord, the Lord of the world was Namdev's soul absorbed, so that the Dyer worth half a farthing became worth lakhs.'

*r'fpd r'fpd r'fpd ; fr BkwD/T| wB| bhDk..
nkY dkw e' Shgo' j fJU bkyhDk.. P. 265*

How exalted did he become! So exalted did he become that sometimes for him the Lord of millions of universes came to make a shed with thatched roof, sometimes to revive a dead cow, sometimes to turn a temple. The Lord God performed all tasks for him. Whenever he remembered the Lord, He came. Namdev had a glimpse of God in manifest form 72 times.

Guru Sahib said: "Ask Kabir about the greatness of the Name. He was a poor man. Such was his

financial condition as described in Gurbani. His mother complains about him - to us he gives roasted gram to eat, while to the holy he serves proper meals consisting of loaves.

*'Hear, O elder sister-in-law,
Hear, O younger sister-in-law,
A wondrous thing has happened.
This boy has ruined our seven threads (weaving
business).*

Why did not this lad die rather than this?'

; Bj | fi mkBh ; Bj | fdokBh nuoi | Jk | GfJU..

; ks ; s fJfB w|vhJ/ y'J/ fJJ | w|v|nk feT| Bk w|fJU..

P. 856

She abuses Kabir's Guru (Holy preceptor) that the latter doesn't have any children of his own, but he has given the rosary to her son and since then he (her son) has been telling the beads of the rosary reciting 'Waheguru, Waheguru' and 'Ram, Ram'. 'He makes us sleep on the bare floor, while to the holy men, he gives cots to sleep on. We have only three cots in our house, not more.' How exalted he (Kabir) became! He liberated and enlightened 7.5 crore people and he himself attained immortality. What big empires he confronted and challenged! Tied to a stone and bound in chains, he was thrown into water:

*'My chains were broken by the waves of the Ganges
and*

I saw myself seated on a deer-skin.'

r r k eh bj fo w bh N N h i i ho..

fw r Sk bk go p m / e p h o..

P. 1162

When he was thrown before an elephant, it did no harm to him, rather saluted him again and again. On the other hand, the elephant attacked the 'Qazis' (Muslim priests). When Kabir was thrown into fire, the wood was burnt but no harm came to him. He

emerged from the fire purified, uttering the name of God - 'Ram, Ram'. He was buried under the earth, but they saw him moving about in the bazaar:

*'Thrown into water and fire,
He was neither burnt down nor drowned by the
Guru's grace.'* *Bhai Gurdas Ji, Var 10/2*

i b nrBh ftfu xfsnk i b?B/vp?rp go; kfd..

God worked for him through remote control. He performed all his tasks. At one place, God performed 'Yagya' for him, while at another, He did something else. The following is the Guru's edict:

*Refrain: An ocean of excellences did become a low
caste weaver.*

*XkoBk - GfJU rDh rjhok i h,
Bhu eBk i Bkj o',*

*'Abandoning weaving and stretching thread, Kabir
enshrined love for the Lord's feet.*

*A weaver of low family, he became an ocean of
excellences.'*

pBBk sBBk fsnkfr e?gHfs uoB ephok..

Bhu eBk i 'bkj ok GfJU rBh: rjhok..

P. 487

Kabir discarded weaving and carding thread and became an ocean of merit. He became absorbed in the love of the lotus feet of God, whom he never forgets or puts out of his mind. Just as a fish cannot live without water, similarly, God's Name became an integral part of his life, his very 'life force' - 'A weaver of low family, he became an ocean of excellences.' That was not all, even those who kept his company or attended his congregations were transformed.

One day, Kabir had gone out of home. A sufferer - some Raja (king or ruler), whose entire body was afflicted with leprosy and was giving out

foul smell, came to his house. The Raja stood at his door and begged alms, and what alms did he beg? That which the saints have and can bestow. He said: "I want to see Kabir Sahib." Kabir Sahib's wife Loi came out and said: "He is out of home." The Raja said: "I am in great pain. I have come from afar. I am afflicted with leprosy. I cannot bear this pain. Kindly tell me where I can find Kabir Sahib." Kabir Sahib's wife said: "He is at a far off place. But since you are suffering, let me give you some medicine." He said: "Mother, I have already tried various cures and medicines. If I were to be cured with medicines, I would not have come to this door. Medicines have failed to cure me. No medicine is proving to be efficacious." She said: "I shall give you the medicine which saints or holy men have."

Just as with 'amritdhara' (a herbal medicine) 32 ailments can be cured, similarly, with the saints and holy men, there is only one medicine for all ailments and that is God's Name:

*Refrain : For all your ailments, my dear,
There is but one medicine - 'Waheguru's (God's)
Name.*

*XkoBk - sb/ ; kfonk dlyk dh dko/, fJe' Bkw tkfj rβ{ dk w/
o/ fgnko/, fJe' Bkw tkfj rβ{ dk*

*She said: "O king, get ready. Faith is the vessel for the
medicine which the saints have. Do you have faith?"*

*He replied: "Good woman, I have come here only with
faith."*

In New York, America I saw a programme on the TV; perhaps it was channel 26. There ailing persons come to holy mass or congregation. The lectures or discourses delivered at these congregations are so beautiful that we also like to listen to them.

The speaker has so much love and devotion for Jesus in his heart that tears well up in his eyes. Then the members of the audience too are moved so deeply that tears come into their eyes. The entire atmosphere becomes highly emotional. Spiritual waves fill the air. Then the speaker says: "Let the ailing persons who have faith come forward." Immediately the sick people are brought on stretchers. Then he asks a patient: "Do you have faith?" "Yes." "Is it 100 percent?" "Yes". "Then stand up." He then, makes him sit and says: "Get up and follow me." First, he walks slowly, then he starts running. He goes round the congregation and discards the stretcher. In this manner, ten to fifteen patients are cured daily.

So mother Loi said, "O king, one should have faith in one's heart. Then the medicine proves to be 100 percent effective. But the vessel, the capsule for the medicine should be of faith, because this medicine is going to be absorbed in your heart, and the moment it is absorbed, you will be cured."

'Pain comes not near him, within whose mind the Transcendent Lord abides.

He is affected not by hunger and thirst and Death's minister comes not near him.'

fi ; [wfB t; ?gkopj w fBefN B nkt?gho..

Gly fsy fs; [B ft nkgJh i w [Bjh nkt?Bho..

P. 1102

There is a cure for getting rid of Death's ministers, and there is a remedy for dispelling ego also, which puts man in the circle of birth and death. There is a remedy for jealousy, vilification, avarice and all mental ailments. And this remedy is God's Name; there is none other -

'The Name Divine is the sovereign remedy for all ills.'

; op o'r ek nTlyd| Bkw|.

P. 274

God's Name is the panacea for all ailments. Physical ailments emanate from the mind:

*'Forgetting the Lord, man enjoys sensual pleasures;
Then do ailments arise in the body.'*

y; w| ft; kfo ehJ| o; G'r.. sk sfB Tfm yb'J| o'r..

P. 1256

When somebody comes for the alleviation of his sufferings to holy men, many of them do not pay any attention and tell him , "Suffer the consequences of your deeds, brother. What for have you come to us? Meditate on God's Name, otherwise you will have to suffer the consequences of your deeds in the next birth." But Guru Nanak Sahib cured even lepers by bestowing the panacea of God's Name and put them on the right path for the future.

The problem is that as soon as they are cured, they immediately come with the request: "Baba Ji (Revered holy man), should I now stop doing reading/recitation of Gurbani?" "O brother, you should have faith in the reading and recitation of Gurbani which has cured you. You should now have faith to spend the rest of your life meditating on the Name, but as soon as you are cured you give up Divine Name recitation/meditation." This is a flaw in us.

The Raja (king) said, "I certainly have faith." At this Mother Loi said, "Then the only medicine is God's Name." In this context, the Guru's edict is:

'I have abandoned all other efforts and have taken the medicine of the Name alone.

The fever, sin and all the evils have been eradicated and my soul has been rendered cool.'

ntfo Tgkt ; fG fsnkfrnk dko{ Bkw bfJnk..
skg gkg ; fG fwN/ o'r ; hsb wB{ GfJnk..

P. 817

My mind has become cool. I have been cured of all the three fevers and all the sins have been effaced.

Mother Loi said: "Now I shall give you the medicine. Sit there." She herself also sat there, concentrating her mind, she was fully roused and inspired. The glow in her eyes was difficult to bear. She said: "Utter 'Ram'". She made the king utter the word 'Ram'. As soon as he uttered 'Ram', he felt a tingling sensation all over his body. She again made him utter the word 'Ram'. His pain and suffering was gone. She made him utter the word 'Ram' for the third time. Then she said to him: "Go now, bathe yourself and continue reciting the word 'Ram', and sent him away. The king took bath. He was delighted and danced joyfully. His close companions, who were quite well-informed, said to him: "How did you get well?" He replied: "The holy man gave me medicine." They asked: "Do holy men have some panacea?" The king said, "It is not a panacea; it has another name."

Refrain: 'The holy men have given me the medicine of Name.'

XkoBk - fdsh ; kX{nk B/, wB{ Bkw dh dtkJh

The saint has given me the medicine of God's Name.'
Bkw| nTyX| w' eT| ; kX{ dnk.. P. 101

In God's Name, the Raja got the greatest medicine, which eradicates all diseases, so much so, it cures the fear of Death's ministers and the malady of ego too:

'It has annulled my sins and I have become pure.'

febfpY ekN/ fBowb| Ehrnk.. P. 101

The medicine of the Name has cut off all my sins -

'Myriads of sins are destroyed by repeating God's Name.'

efN nXk ; fG Bk; j fj f; wos j fo BkT|.

P. 707

This medicine has destroyed millions of sins-

'Happiness reigns all around.

My pains have all departed....'

nBd| GfJnk fBe; h ; G ghokaaaaaaaa.. P. 101

It has brought joy and ended all my agony -

'And all my pangs are over.'

aaaaaaaa ; r b fpBk; / dodk i hT|. *P. 101*

Now I am suffering from no pain - neither mental, nor bodily, nor any other. What a great medicine it is! Guru Sahib says that if it is applied-

'The teaching of L is:

*To whomsoever the remedy of the Name is applied,
In an instant is his sorrow and suffering effaced.'*

bbk bktT| nTyX i kj|. dly dod fsj fwNfj fyBkj|.

P. 101

It effaces all maladies in an instant.

'He, who within his mind, loves the medicine of God's Name.'

Bkw| nTyX| fi j fod? fj skt?. *P. 259*

Whosoever within his mind bears love for this medicine, what happens? Guru Sahib says - He does not fall ill -

'He is not afflicted by any disease even in his dreams.'

skfj o'r| ; gB? Bj h nkt?. *P. 259*

*Disease does not touch or infest him even in a dream.
'O brother, the medicine of Name is present in every
heart.'*

J fo nTlyXl ; G xN J?GkJh.. P. 259

The medicine of Divine Name lies within all -
*'The nine treasures and the Nectar are God's Name.
Within the human body itself is its seat.
Therein lies deep meditation and melody of celestial
music.*

The wonder and marvel of it cannot be narrated..'

*BTl fBfX nfwf[gG ek Bkwl.. dj h wfj fJ; ek fp; twl..
; B ; wkfX nBj s sj Bkd.. ej B[B i kJh nuoi fp; wkd..
P. 293*

We are not producing this medicine from within
us. God has placed this medicine within every man's
heart, so that he may not fall ill, because (as per the
Guru's edict) -

*'Grown weary of wandering about for many yugas
(ages),*

Thou hast obtained the human body.

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

*fcos fcos pj[s/ i [r j kfoU wkB; dj bj h..
BkBe ej s fwbB eh pohnk f; wos ejk Bj h..*

P. 631

Be careful lest the human body gotten after
wandering for millions of years should get wasted
through disease. Therefore, one should meditate on
the Name. God has placed the medicine within the
body itself, so that man may not suffer from any
kind of ailment. Guru Sahib says:

"The medicine of God's Name is within every heart.'

J fo nTlyXl ; G xN J?GkJh.. P. 259

But how should one prepare it? Guru Sahib says
- 'Adopt a Guru (Holy Preceptor) ; you will come

to know how to prepare it.'

'Except the Perfect Guru, no one knows the method to prepare it.

When the Perfect Guru administers the medicine after giving the directions, man ails not again, O Nanak.'

r b gb/ fpB| fpfX B pBkJh..

r fo gb? ; i w| efo dhrk..

P. 259

The Guru has prescribed the discipline for taking this medicine - one should do this, one should'nt do that. The Guru says: 'Don't indulge in slandering, backbiting, jealousy and discrimination.' These disciplines has he prescribed -

'The man falls not ill again, O Nanak.'

BkBe sT| fcfo dly B Ehrk..

P. 259

Guru Sahib says that when man partakes of the medicine of God's Name, all his pains and sufferings are annulled.

So the Raja (king) and all others kept discussing that the holy personage gave the medicine, Mother Loi gave the medicine of Name - made him utter 'Ram' (God) only thrice, and cured him completely.

When Kabir Sahib was returning after some days, on the way, at one place he heard some one saying: 'Blessed be Kabir, blessed be Kabir' and 'blessed be Mother Loi, blessed be Mother Loi.' He was surprised and remarked - 'The sounds of Blessed be Kabir', I used to hear earlier also. But, wherefrom has come 'Mother Loi'? He met some acquaintance, who knew things. Kabir Sahib said to him, "What is this talk about Mother Loi? Has she done something? Has she performed some miracle?" He replied: "Sir, a leper had come. He was the king of such and such place. He was made to utter the word 'Rama' (God) only thrice and was cured of his

affliction." Kabir Ji became silent; a wrinkle appeared on his brow; he was annoyed and remarked: "What! God's Name! Thrice? She has been in the company of the holy for so long, and still she hasn't realized that - 'The Master's Name is invaluable. None knows its worth.' (P. 81) Has she given it away so cheap?"

When he returned home, he did not talk with his wife. Mother Loi came forward and greeted him. But he did not respond and went past her. She came again and tried to take his apron, 'chippi' (oval shaped begging bowl), stick etc, but he placed all these things himself, and sat with this back towards her. She went on the other side, but he again turned his back. This was the first time that Kabir Sahib had got annoyed with her. Never before had he become angry with her, although she said many things to him. He never bothered about what others said - neither mother, nor father, nor his wife, nor the people. If somebody pointed this out, he used to say:-

*'I am bad, and bad in mind as well.
I have no partnership with anyone.
I am dishonoured.. I have lost my honour.
Let no one follow in my footsteps.'*

*j w wɔd/ wɔd/ wB wkJ h..
; kM gkfs ekj { f; T| BkJ h..
j w ngsj ng|Bh gfs y'Jh..
j wo? yfi goj| wfs e'Jh..*

P. 324

Saying these words, he would go away, but he never got annoyed with anyone. That day he had got angry for the first time. A holy man's anger is not good; nobody knows the havoc it may cause. A holy man's anger is something fearful. So tears started flowing from Mother Loi's eyes. She said: "My master, you may kill me or destroy me. Even if you saw me into two, I won't feel the slightest

pain, but your back towards me, that is, your indifference, I cannot bear." So she prayed:

Refrain: Cut me with a saw, but turn not your back on me.

XkoBk - nko/ Bkb ulo dT|, eotN B d/ e/ wko'

'To be cut with a saw is better than that thou turnest thy back on me.

Take me to thy bosom and hear my entreaty.'

eotN| Gbk BeotN sbh..

bkr| r b/ ; B| fpBsh wbh..

P. 484

"Please listen to my request. You have assumed such a fearful aspect that I cannot bear."

'I am a sacrifice unto you.

Turn thy face towards me, O my beloved.'

j T| tkoh wyl cfo fgrko/.

P. 484

However, she does not become annoyed with him and only requests him to turn his face towards her. She does not treat him like all other women of the world who will have said to him- 'If you like, you may eat, otherwise do whatever you like. First, you have been away wandering about, and now you are venting your anger on me..' Holy congregation, she was a faithful wife; she could not bear even the slightest annoyance or displeasure of her husband, and that is why, she said - husband, and that is why, she said -

'Why dost thou kill me by turning thy back on me?'

eotN| d/ w' eT| ekj / eT| wko/.

P. 484

Don't kill me with your indifference. But you may cut me into two with a sawing machine; I won't make the slightest expression of pain -

'Even if thou cut my body, I shall not turn away my limb from thee.'

i T| sB| ulhofj nr B woT|.

P. 484

You may work the saw on my head; I will neither express any pain nor raise my hand.

*'Even if my body falls,
I shall not break my love with thee.'*

fgM[go? sT[g#s B s#T[. P. 484

My body may collapse, but my love for you cannot go far from you. I will die but I will never give up my love for you -

*'Between me and you there is not another.
Thou art the same spouse and I same wife.'*

*j w s[w phu[GfJU Bj h e'Jh.. s[wfj ; [eS[Bkfo j w
; 'Jh.. P. 484*

What has happened? Has some tale-bearer come between us? You are my husband and I am your wife. Tell me, what is the matter?"The Guruwards' anger is short-lived like a line on water and not permanent like a line on stone. Anger does come but it passes off soon. On this particular occasion, Kabir Sahib was a little annoyed because his wife had violated a basic principle. He said to her: 'Do you wish to know the cause of my anger? Then listen:

Refrain: O Loi, God's devotee, what a use you have made of (Ram) God's Name !

By making the patient utter 'Ram' thrice, you cured him.'

*XkoBk - b'JhJ/okw fgnkohJ/, s1 okw ; t/lbVk bkfJnk fsB
tkoh okw ejk e/, o'r'h dk o'r j NkfJnk "*

He said: "Do you want to know the cause of my anger? You have kept the company of holy men so much; you have heard so much about the greatness and glory of the Name from them, and still you did not have faith in their utterances and thought that God's Name is so cheap. Even if you had made the

afflicted one utter the word 'Ram' (God) just once, he would have been cured.

'Says Kabir, hear O Loi, my wife.

Now no reliance can be placed in thee.'

ej s[epho[; B] [o/ b'Jh.. np s[woh gosifs B j'Jh..

P. 484

I had in my heart great regard for you, but little did I know that you were yet ignorant - and spent the Name so cheap." Holy congregation, Kabir Sahib's anger was very much justified because - 'The Master's Name is invaluable. None knows its worth.' (P. 101)

Such a precious commodity, and yet it was spent so cheap? At that time, with folded hands, she submitted: "Please listen to my plea. I did not spend the Name cheap. First time, I made him utter the word 'Ram' (God), so that all his sins, which afflicted him with leprosy, might be annulled. By doing so, I cut the roots of his affliction. Second time, I made him utter 'Ram' (God), so that he might be rid of his pain because he was in great agony. Then I was concerned lest after getting well, he should again get absorbed in sins. So, to make his mind inclined towards the 'Name', I made him utter 'Ram' (God) for the third time and gave him the 'Gur-mantar' (Guru's holy word, or mystic formula) of God's Name." Kabir Sahib was happy and satisfied with the explanation given by Loi.

So, in this way, the Tenth Guru Sahib said to Mother Jito Ji," Look! As long as we do not accept the disciplinary codes prescribed for the Name and abide by them strictly, the Name does not work or

prove to be efficacious. This is the problem, because the Name is bestowed by the 'Panj Piaras' (Five Beloved ones), but thereafter why does it not work? It is because we do not follow 'rehat' (prescribed disciplinary code). We do not possess the 'thing', on the basis of which the 'Name' is going to work or prove to be efficacious. So the first and foremost requirement is absolute faith in Waheguru (God) that He is ever abiding with us -

'He (God) sees, hears and is ever with me, but I a fool, deem Him to be distant.'

*glys ; Bs ; dk j? ; r/w?
wpy i kfBrk dph ol.*

P. 612

He is very much with us, but we cannot see him, because we have not become enlightened. The second belief is that our Guru (Holy Preceptor) is himself God; Waheguru (God) has come in the form of the Guru. Perhaps, none else in the world may be as fortunate as we, who have found the Guru. Thirdly, one should have faith in the Name which one wishes to obtain - now that we have received the Name, we should meditate on it day and night and never sit idle, and should attain to the state where we should continue contemplating Him while moving about and working, eating and drinking, and not forget Him even for a moment.

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

P. 319

If man does not forget the Name, he becomes a saint or a holy man. Therefore, we should have faith in that Name. Guru Sahib says that there are other

disciplinary codes, not one, two or four, but in dozens, for meditating on the Name.

Now time does not permit to discourse further about them, and next time, with the Guru's grace, I shall discourse about the remaining 'rehats' (disciplinary codes). Many devotees say that they are not able to concentrate on the Name, and meditate on it. I have to explain to them individually. Therefore, holy congregation, note down the points I have made and enshrine them in your mind and heart. When we abide by them, founts of God's Name will automatically burst forth from within us. Then, whether we are asleep or awake, Name will continue to work on its own, and the veil will be removed from our mind.

Chapter – II

*Invocation: 'True and Supreme is God's Name.
Blessed is Sri Guru Nanak Dev Ji.*

ôkBaa.

; fsBkw ; † tkfj r{ - XB r{ BkBe d/t i hU wj koki .

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

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

v∞Tfs pδB nfBe pko ; op ebk ; woE..

v'bB s/okyj | gG{ BkBe d/ efo j E.. P. 256

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

O Master, Nanak's prayer is:

"Attach me to Thy devotional Service.'

fcos fcos gG nkfJnk gfonk sT | ; oBkJ..

BkBe eh gG pBsh ngBh Gr sh bkJ..

*'With the gift of incarnation granted to thee,
Now is thy opportunity to have union with the Lord.
Nothing else shall avail thee.*

In holy company on the Name immaculate meditate.

In achieving the end of liberation thyself engage.

In Maya attachment is thy life going waste.'

GJh gokgfs wkBly dj phnk..

r'fpδ fwbd eh fJj sbh pohnk..

ntfo eki sb?fes? B ekw..

fwb | ; kX; rfs Gi | e/tb Bkw..

; oi kfw bkr | Gti b soB e?.

i Bw | fpEk i ks ofr wkfJnk e?. P. 12

*Refrain: O saints of God, tell me the way to meet
God.*

XkoBk - j fo e / ; s psktj | wkor , gG fwbd / ek..

"Tell, in what lane shall I find my Beauteous Lord?

*O saints of God, show me the way I should follow.
The words of the Beloved are pleasing to the mind and
good is this custom, which has been established.*

*The hunch-backed and small-statured, if she is liked by
her Lord, becomes beautiful and melting down
embraces the Master.*

*There is but one Spouse and all are the Beloved's
brides; she, who pleases the Spouse is good.*

*What can poor and helpless Nanak do? He walks the
way which pleases God.'*

wb' ; [do] e j j | fw b? fes| r bh.

j fo e/ ; s pskt j | wkor | j w ghS? bkfr ubh..

fgn e/ puB ; [ykb/ j hno? fJj ukb pBh j? Gbh..

bNph wXph mkeb GkJh Uj ; [dfo j fo Yfb fwbh..

Jle' fgqT | ; ylnk ; G fgn eh i ' nkt? fgo ; k Gbh..

BkBe| r ohp| fenk eo? fpukok j fo Gkt? fss| okfj ubh..

P. 527

'O saints of God, show me the way I should follow.' - Dear devotees, the question arises : Is there any one in the world who can tell how union with God can be attained, because the Guru's edict is - 'With the gift of human incarnation granted to you, now is your opportunity to have union with God?' Our turn has come to meet the Lord and the fear is that this opportunity may not be lost. Is there any one in the world who can show the way to God?

So, this is the mental state of that seeker in whose heart is a keen desire to meet Lord God. He is worried that the human incarnation bestowed on him may not go waste. But in our mind , we do not imbibe the faith and determination that human life is meant for uniting with Lord God. On the other hand, a useless kind of thought runs in our mind - 'Let me earn a lot of wealth, build bungalows and become a very big man.' What will happen, if one does acquire wealth and property? Everything we acquire is left behind here in this world; nothing

accompanies us to the world hereafter. Guru Sahib commands us: 'Try to understand what will give you joy and comfort, that is, stand you in good stead at the Divine Portal.' An intelligent person having even a little sense and understanding should think - 'How far is it right and proper for him to do what he is doing, and shouldn't he think about the task he is not doing?'

The worldly tasks that we are all engaged in, are mere 'ashes', according to Guru Sahib. Man is running after mere 'ashes'; he is gathering poison for himself. The Guru's edict is:

*'The mind is brimful with Nectar,
but the perverse know not its relish.
Just as the deer knows not its own musk and wanders
about guiled by doubt,
So an apostate abandons ambrosia and amasses
poison. The Creator Himself has deluded him.'*
 xo j h wfj nfwϕ[Gogb j ? wBwlyk ; kd[B gkfJnk..
 fi T[e; sph fwor[B i kD? Gϕvdk Gofw G[bfJnk..
 nfwϕ[sfi fpy[; rj ? eos? nkfg y[nkfJnk..

P. 644

Discarding 'amrita' (nectar), man starts gathering poison. What a big delusion he falls into? Then we argue that all men are engaged in amassing wealth. Even intelligent and educated persons, whom the world calls path-finders or showers of path, have taken to the wrong path of amassing riches.

It is said that education or learning is of two kinds - one spiritual, the other worldly or secular. The man of the world studies or acquires education for making a living. Guru Sahib says that he who acquires education for a living is a fool because it is God who cherishes His creation (ie He is the nurturer). This is what Guru Nanak Sahib had said

to the 'Pandha' (Brahmin priest or teacher) - 'O priest, impart that teaching to me which may help me and stand me in good stead at the Divine Portal. Will your teaching consisting of learning addition, subtraction, multiplication, division and complicated multiplication tables be of any use to me in the Court Divine?' Hearing this question from a seven-year old boy, the Brahmin priest was wonderstruck. At last he said:

"O Nanak, I don't have this kind of learning. Do you have it?" Guru Sahib said: "Yes, old man! This learning or teaching is there, but for this there is a different teacher, school, paper, pen and even the wooden slate too." So Guru Sahib explained:

'Burn worldly love and pound it into ink and turn thy intelligence into superior paper.'

i kfb wj | x f; w; | efo wfs ekr d| efo ; ko|. P. 16

And in the entire hymn, Guru Sahib explained: 'Acquire that learning which accompanies you to the other world. Don't gather poison.' But the world is engaged all the time in gathering (Maya) poison. Nobody knows when Death may come and strike him with his slingshot. Then man repents that he has done nothing worthwhile and has wasted his human incarnation.

There are many devotees who are so much in love with Maya (worldly riches) that till their last breath they do not reveal their bank balances, properties, bungalows and industries to their children. They feel that they will take everything with them. But when they die, everything is left behind here, creating complications for the children. The reason is that love for riches becomes so powerful and intense that they are not prepared to leave them.

So Guru Sahib says that man has fallen in love with poison. Now who can enlighten him that he is gathering poison? About God's Name, he has no understanding and appreciation. Little does he know that there is wealth of Name too, and what it is. It is a matter of great surprise that in the world, although holy men give one and only one call - O dear mortals, in the world hereafter, where none will come to your help, only God's Name shall come to your rescue - yet none is prepared to accept this reality. The Guru's edict is:

Refrain: Only Name will come to your help in a difficulty.

*XkoBk - sbh Bkw B/ ; jkfJs eoBh, nyh t/bk,
nyh t/bk..*

*'He who is confronted with dire difficulty and whom none offers any asylum,
When friends turn into enemies and even the relations flee away,
And when all the support gives way and all the succour at an end,
If he then remembers the Supreme Lord, not a whiff of hot wind shall touch him.'*

l k eT[w[; eb[nfs pD? Y'Jh efJ B dfJ..

bkr{ j'J/ d[; wBk ; ke fG Gfi yb/.

; G' Gi ? nk; ok u[e? ; G[n; okT[.

fufs nkt?U; [gkopj w[br?B ssh tkT[. P. 70

If a person, plagued with difficulties and bereft of all support from friends and relatives, remembers God, hot wind shall not touch him, that is, no harm will come to him. Fire cannot burn him, water cannot drown him, and sword cannot wound him. Many devotees will say that it is unscientific; it is not possible. But the history of spiritualism tells us that a seven year old child named Prahlad took refuge of God's Name. Against him were arrayed the

state administration, its armed forces and the king's command, but that child stuck to his resolve and stood his ground. Many were the hardships heaped upon him. He was made to sit among poisonous cobras hissing to vent their venom, but as soon as they approached the child they became calm because Name's spray fell upon them. God's Name is a pitcher of cold water. It calms and cools both body and mind. When the cool spray of God's Name fell upon the angry and hissing snakes, they forgot venting their venom and started playing with Prahlad. At last, Prahlad's persecutors thought of taking out his dead body from the snake enclosure, but when they went there they found the snakes playing with him in different ways. They were wonderstruck why the snakes were not biting him much against their nature. They could not appreciate that Prahlad had the power of God's Name within him. None in the world can understand the power of God's Name.

Secondly, Guru Sahib says, once a woman named Draupadi got hedged in a king's court and fell a victim to cruelty. Her husbands, bound by their word, watched helplessly. The Prince named Duryodhan ordered that she should be disrobed in front of everybody. This incident was the first of its kind ever seen or heard in the world. People wondered: 'Can such a thing happen? Is he bent upon such an evil intent?' At that time, she looked at her husbands, who sat with downcast eyes and were helpless. Then she looked at her own strength which was insignificant before the power of her persecutors. Then what did she do? In you, in everybody, in birds, animals, mountains, rivers, in

the whole world and all the planets moves one force and that is the power of God's Name :-

'By the Name are sustained all the creatures.

By the Name are supported continents and universes.'

Bkw e/ Xko/ ; r b/ l s.. Bkw e/ Xko/ yv pj wv..

P. 284

In all things the might of the Name moves uniformly. Her mind went towards that Supreme might and she took refuge of the Name. What happened then?

'Draupadi, the Princess of the King of Panchal remembered God's Name in the royal court.'

gukbh eT| oki ; Gk wfj okw Bkw ; fX rnkJh..

P. 1008

With all her heart and with full faith, she took the refuge of the Name -

'God, the embodiment of mercy,

removed her suffering and enhanced His own glory.'

sk e' dyl/ j foU eo|Dk w? ngBh g1 pYkJh..

P. 1008

God rid her of her suffering:

'God created a citadel of cloth round her and the servants were tired of removing it.

They wrung their hands and shook their heads in despair,

And felt repentant of having confronted such a great might (of the Name).'

egV eN| T| kfoUB Ee/ d|s B gko t; Kdh..

jE woVfB f; o| X|DfB gS'skfB eofB i kj h i Kdh..

Bhai Gurdas Ji, Var 10/8

They started regretting why they took up confrontation with such a mighty force, which is called God's Name. They could not defeat God's Name. So holy congregation, the Name is Supreme -
"The nine treasures and Nectar are the Lord's Name. Within the human body itself is its seat.'

BT[fBfX nfwϕ[gG ek Bkw].

dj h wfj fJ; ek fp; ϕw].

P. 293

So God's Name abides within this human body. Last time, I had submitted that Guru Nanak Sahib had practically explained this thing to Bhai Mardana - by giving him a ruby. Salas Rai Jeweller was the only one who, on seeing the ruby, had said that it was invaluable and inestimable, while from among the others to whom he showed the ruby, one offered two radishes, another two yards of cloth and still another half seer of sweets. The world assesses the value of things according to its own standards and measurements. If people are interested in the land, it is adjoining a field, it can fetch ten thousand rupees or even twenty thousand for an acre. But the thing in which people are not interested sells very cheap. Similarly, man has no interest in the Name because he thinks that Name is nothing. However, Guru Sahib explains that God's Name is of supreme value and importance. Where none can help, God's Name shall -

'If someone be weak and unclad from the pangs of poverty and hunger, and if he has no money in his pocket, and there be none to give him consolation, and if no one were to gratify his aim and desire, and no work of his be accomplished;

And if he, in his heart, remembers the Supreme Lord, he shall have a permanent kingdom.'

i ' e' j 't? dϕbk Br Gy eh gho..

dwVk gb? B gt? Bk e' d/t? Xho..

; [nkoE[; [nkT[B e' eo/ Bk feS[j 't? eki [.

fufs nkt? U; [gkopj w[sk fBj ub[j 't? oki [.

P. 70

Many persons come to me and say: 'Holy man, we cannot find a job; we are in great difficulty; we are in straitened circumstances.' Guru Sahib has left for us prescriptions in black and white. Reflect on

Gurbani, wherein it is written - 'If in his heart, man remembers the Supreme Lord, he shall have a permanent kingdom.' Guru Sahib says that even such a poor man, who has not a penny in his hand, no effort of his succeeding, there is none in the world to give him consolation, no recommendation is bearing fruit or proving to be effective, should know that the biggest recommendation is that of God which can bestow a kingdom on him, what to speak of a penny.

There are numerous instances of persons who took the refuge of God's Name. But man has abandoned the Name that stands by him in the Court Divine. God's Name stands by man not only in this world but also in the world hereafter at the Divine Portal. Abandoning the Name, he is gathering (Maya) poison, because he is as yet ignorant, that is, does not know the value of Name. He believes in the philosophy - 'Eat, drink and be merry for tomorrow you may die.' Guru Sahib warns us not to be blind even when we have eyes-

'They who have not eyes in their face, are not called blind.

They alone are blind, O Nanak, who have strayed away from the path of their Lord..'

nA/ Jfj B nkyhnfB fi B wfy bfJD Bkfj ..

nA/ ; Jh BkBek y; wj [xE/ i kfj .. P. 954

They who do not recognise their Master, their God are moving about blindly because they are ignorant and do not know the worth of God's Name. They do not know the value and companionship of the Name abiding within them. Abandoning the Name they are engaged in gathering (Maya) poison. If there is any support and companion in the Court Divine, it is the Name. If we do not make the Name

our companion, then what happens?

'There the True Guru becomes man's friend and saves him at the last moment.'

UE?; fsrþ pþh j't?efY bJ/nsh tko..

P. 1281

Then, there the soul weeps with fear because this time is bound to come. None can avoid it. Everyone has to suffer the consequence of death - some body will find it very bad, while another will welcome it as something very good.

He, who has set the path right and gathered provisions for the journey, is a man in the true sense, and those who do not do so, are foolish, ignorant and blind.

*'Many into the world have arrived,
Yet are they without realization,
as animals and beasts.'*

nktB nkJ/ f; q fN wfj fpB[pM? g; [Yb..

P. 251

Guru Sahib says that they have come into the world all right, but they are animals and beasts. Most foolish is considered an ass that eats straw soiled with dung. Guru Sahib says that such is the understanding of those persons who have not realized the purpose of their coming into the world. Both Name and God are with man, but he sees neither and suffers agony. Guru Sahib says: O dear, if you do not meditate on the Name, you will have to repent and weep greatly; then you will remember these things you are hearing. That time, when you were to meditate on the Name, will be past:

'If thou remember not God now, when shalt thou remember Him, O brother?'

*When the end comes, God can be remembered not.
Whatever thou hast to do, now is the best time for that.*

Otherwise thou shalt not be ferried across, and shalt repent afterwards.'

np B Gi f; Gi f; ep GkJh..

nkt? nS[B Gfi nk i kJh..

i ' feS[eofj ; 'Jh np ; ko].

fcfo gS[skj| B gktj| gko]. P. 1159

'What thou shouldst have done, that thou hast not. Thou art entangled in the net of covetousness.

Nanak, thy time is past, why wailest thou now, O blind man?'

eoD' j |s' ; | Bk ehU gfoU bG e? cX..

BkBe ; fwU ofw rfJU np feT| o'ts nX..

P. 1428

O blind man, now you are weeping. Guru Sahib is harshly advising such persons who say - 'We are very wise and intelligent; we have a lot of money; we have attained high positions; we can befool the world with our glib talk.' But who can be more foolish than the one who neither knows his own self, nor knows where his interest lies.

Such a person is an utter fool -

'In Kali-Yuga, they who realise not their God are but goblins.'

efb wfj gfs fi Bh okw| B gSksk... P. 1131

Guru Sahib says that in Kali-Yuga, he, who does not recognise God or remains unattached to the Name, is a goblin. He will have to weep but then nothing shall be of any avail:

Refrain: O Soul, then shalt thou weep when the time is lost.

XkoBk - o'tr'h fi d/, t'bk j|E Bj hUI nkT|Dk

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

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

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

When thrashed, he finds no place of shelter, but hears his wailings then.

The blind man has wasted away his life.'

nkghB? G'r Gfr e?j 'fJ G; wfV GTp[f; XkfJnk..

tvk j 'nk d[Bhdko[rfb ; r b[xfs ubkfJnk..

nr? eoDh ehofs tkuhn? pfj byk efo ; wMkfJnk..

EkT[B j 'Jh gT[dhJh j fD ; Dh? fenk ofnkfJnk..

wfB nX? i Bw[r tkfnk..

P. 464

'Leaving comely raiment and beauty in this world, man departs.

Man himself obtains the fruit of his bad and good deeds.

Man may issue his heart-desired commands here, but he shall proceed by the narrow road hereafter.

All naked when he goes to hell, he, then, looks very hideous indeed.

He repents over the sins he has committed.'

egV[og[; J ktDk Sfv d[Bhnk nfdo i ktDk..

wdk urk nkgDk nkg/ jh ehsk gktDk..

j jw ehJ/ wfB Gktd/ okfj GhV? nr? i ktDk..

Brk d'i fe ukfbnk sk fd; ?yok voktDk..

efo nT[rD gS'sktDk..

P. 470-471

'On the path of which length is immeasurable,

The Name Divine is your provision of the way.

On the path darkened by terrible blinding darkness,

The Name Divine to you shall shed guiding light.

On the path where acquaintance you have none,

The Name Divine shall befriend you.

There where terribly oppressive heat scorches,

The Name Divine shall cast over you cooling shade.

There where, by contemplation of the Name,

'amrita' (nectar) over you shall be showered.'

fi j wkor e/rB/i kfj B e'; k..
 j fo ek Bkw| Tj k ; fr s'; k..
 fi j gM? wjk nX rpkok..
 j fo ek Bkw| ; fr Tj| hnkok..
 i j k gfE sbk e' B f; MkB|.
 j fo ek Bkw| sj Bkfb gSkB|.
 i j wjk GfJnkB sgfs pj| xkw..
 sj j fo e/Bkw eh s|w Tgfo Skw..
 i j k fsyk wB sM| nkeoy?..
 sj BkBe j fo j fo nfwf| poy?..

P. 264

Man is silent or unconcerned about the Name which stands by him in the Court Divine, while he is very vigilant and keen to gather the (Maya) poison for which he will have to give an account and which will invite suffering and chastisement there. Guru Sahib says - 'He is a fool. How should his intelligence be described? Should we call him prudent or unwise? What he should have done, he is not doing, while what all holy men advise against, he does - for instance, drinking, which will make him very unhappy and uncomfortable.' At 'Kaaba', Guru Nanak Sahib was asked: "O Nanak, please tell us about the fate of those who partake of intoxicants." Guru Sahib said: "They who partake of intoxicants and forget God, when their soul goes to the Divine Court, they will be made to drink a thousand maunds (1 maund = 36 Kg.) of molten lead, and then they will cry in pain. Now they do not listen to the Guru's edict:

'By drinking which intellect departs, madness enters the brain, man distinguishes not between mine and thine and is buffeted by the Lord.

By drinking which, the Lord is forgotten and the mortal receives punishment at His court.'

fi s| ghs? wfs dfo j fJ pob| gt? ftfu nkfJ..

*nkgDk gokfJnk Bk gSkDJh y; wj | Xe/ ykfJ..
fi s[ghs? y; w| ft; o? dorj fwb? ; i kfJ..*

P. 554

Those given to drinking and drugs will be punished at the Divine Court. Now Guru Sahib is calling upon them not to do so, but nobody listens and rather indulges in them avidly. The Guru's edict is:

Refrain: In doing evil is man quick as a tiger, while he is slothful to do good.

XkoBk - pfonk ewk Bf ob pD i kt/, ufr nk Bf nkb; eo/

'Man is lazy to do good, but he is quick as a tiger to do evil.

Nanak, today or tomorrow, the feet of the heedless person shall fall into a trap.'

ufr nkjh nkbe| eo/ pfonkjh j fJ ; b|.

BkBe ni | efb nkt; h rkcb ckj h gb|.

P. 518

If, even after so much advice, man does not understand a straight and simple thing, none can call him a prudent and sensible person. He should make a correct assessment of what is right and what is wrong within his own heart and mind. If he says that he does not accept Guru Sahib's utterance as true, but he is prepared to abide by the advice of a scientist or a doctor, then he can ask even a doctor. Ask men in the medical profession. All of them advise against smoking.... In America has started a big campaign against smoking. Smoking has been prohibited in aeroplanes, big offices and stores. In hotels too have been put up big banners declaring -Warning! You are entering 'No Smoking Zone.' If you are to smoke, go this side or that side.

Movements have been started to keep the environment clean - 'Do not contaminate the air; nature has given pure air for us to breathe.' Smoke emitted by factories has polluted it. The situation in India is much worse; cigarette smoke has polluted the air still further. Doctors say that smoking will cause cancer. 70% cancer patients are cigarette smokers; 20% are those who drink alcohol, while in 10% cases, it is hereditary or owing to some other causes. Thus even scientists and doctors advise against partaking of intoxicants. Religions also say - 'Don't partake of intoxicants for they will pollute your mind. You won't be able to concentrate your mind. Evil propensities will dominate you. Better partake of things which give rise to virtuous traits - 'As is the food, so is the mind.' By taking simple and healthy things, your mind or heart will be inclined towards God's meditation and worship, otherwise your mercurial mind will be dominated by evil and undesirable propensities. Your mind will not be able to become absorbed in worship and meditation; it will continue to stray in different directions - because there is difference in food, dress, living and general conduct and behaviour.' So, in this way does Guru Sahib advise the mortals.

So, the idea is, holy congregation, the idea is that that difficult time is bound to come in man's life. Is any man caught in the present day conditions happy and peaceful? He has money, children, relatives and happiness around him. Guru Sahib says - 'It is a delusion; it is very much like a cloud appearing in Bhadon (July-August) which provides cool shade for sometime. Don't remain engrossed in these transient joys of the world, for they are not

lasting -

Refrain: Wealth, youth and gardens of flowers shall not bloom for ever, O dear.

XkoBk - XB i 'pB, c|bK dhnk tkVhnk fyVhnk B ; dk ofj Dhnk.

'Wealth, youth and flowers are guests only for four days.

Like the leaves of water-lily, they wither, fade (and finally) die away.

Enjoy Lord's love, O dear one!

So long thou hast buoyant fresh youth.

Few are thine days, thou hast grown weary and thy body vesture has grown old.'

XB| i 'pB| no| c|bVk BkmhnV/ fdB ukfo..

gpfd eb/gS fi T| Yfb Yfb i |wDj ko..

or| wkfd b?fgnkfonk i k i 'pB| BTj| bk..

fdB EVV/ Ee/ GfJnk gpkDk u'bk.. P. 23

Man's physical condition does not remain the same for ever. But forgetful of this truth, he wishes that he should always remain healthy and strong. However, a hale and hearty person meets with an accident and breaks his limb or suffers an injury. Man is living happily with his family, but suddenly a calamity swoops on him and he does not understand what has happened. In 1984, did anybody know a night before what was going to happen the next day? Holy congregation, what a calamity had befallen on the people!

"Farid, sitting on the river-bank, the crane joyfully sports.

While the crane is engaged in sport, the hawk pounces upon it unexpectedly.

Yea, when the hawk of that God strikes, it forgets the sports.

What was not even remotely contemplated in his

mind even those things the Lord has manifested.'

cohdk dohnkt? eB0 pr|bk p'mk eb eol.

eb eold/jM B' nfus/pki gJl.

pki gJ/fs; |op d/ebk ft; ohnk..

i 'wfB fufs B u/s/; fB ; ' rkbh op ehnk..

P. 1383

If material things were lasting, man should have preserved them. But they do not last. However, man does not understand and appreciate this truth. Engrossed in these things, he continues gathering (Maya) poison, and what is going to accompany him and stand by him in the world hereafter, he does not gather. He says, "Well, we do not know what is going to accompany us. Neither our body, nor clothes, nor money in the bank, nor bungalows go with us." When these things are not going to accompany you, then why are you involved in them? If you do not know, ask the Guru, "Sir, does anything go with us?" "Many things go with you - both your good and evil deeds, but they are burdens you carry. While ascending a mountain, you may carry a maund of cotton, or a stone weighing a maund - it is one and the same thing. And if there is anything that gives joy and peace, that is God's Name-

'Where thou wilt find no mother, father, son, friend and brother,

O my soul, God's Name shall be with thee as thy helper.'

I j wks fgsk ; |s whs B GkJh..

wB Tj k Bkw| sb? ; fr ; j kJh..

P. 264

There (the world hereafter), only the Lord's Name and nothing else shall help you. Where you are in great trouble or difficulty, there the Lord's Name earned by you will stand you in good stead.

Just as, if you are to go to America from here, gather money, convert it into dollars and on reaching there you will be quite comfortable, otherwise, you have to borrow from someone there. If you carry a bag of rupees there, no body values it, for it is mere paper and is not that country's currency. Only a country's currency is the legal tender there. So in the Court Divine, if there is a sterling currency of which even a little has great value, it is the currency of God's Name. Therefore, Guru Sahib advises the mortals to earn the wealth of Name:

*Refrain: O my dear, thou shalt be honoured at the Divine Portal,
If you earn the wealth of Name, thy companion there.*

*XkoBk - fgnko/i h, dorj ftu wkD gktArk
; kEh dorj dk Bkw XB yN b?*

*'Except God's meditation, nothing shall go with thee,
O man.*

The deadly sins are all ashes.

Practise thou the Name of the Lord Master. This is the true wealth.'

*; kE B ukb/ fpB[Gi B fpfynk ; r bh Sko].
j fo j fo Bkw[ewktBk BkBe fJJ[XB[; ko].*

P. 288

The essential wealth that is going to remain with man is God's Name, which neither a thief can steal, nor Death's messenger can rob, nor the Righteous Judge can penalise. Whoever goes to the Court Divine after earning the wealth of Name is honoured by all. Guru Sahib says that he who earns the wealth of Name is not an ordinary person:

*"None shall address thee rudely in God's Court.
All shall welcome thee saying, 'Come, sit down'.
o/o/dorj ej?B eT{.*

Everyone shall respect him because he who earns the wealth of Name is not an ordinary person. He may be ordinary or unimportant in the eyes of the world because its standards of measuring a man are those of gold, money and property. When people go to negotiate a matrimonial proposal, first of all, they ask - 'How much is the property?' 'Sir, we have trucks, so much land, tractors, we are a good family.' Nobody talks about the world hereafter. We do not bother about the boy's character? Is he a habitual drinker and debauch? What kind of person is he? Is he a sensualist, a liar or a gambler? These things are seldom asked because the world measures a person by his material wealth. But the Guru does not measure man by this yardstick. The Guru's yardstick is that of the Divine Court, where man's honour is going to be assessed and accepted -

'A few, whose honour is of account, they are good.'

fi B eh bly? gfs gt? ur/ ; Uh efJ.. P. 469

It is in the Divine Court that man's honour is going to be reckoned and accepted. The measures of weight there are different. At the Court Divine, he, who has the wealth of Name, is considered the greatest. Such is the Guru's edict -

Refrain: He whose mind is absorbed in God's Name is the emperor of the whole world.

*XkoBk - fuIs j oh d/ Bkw Bkb bfr nk, oki k ; koh
d|Bhnk dk*

*'He who abides in a broken hut,
with all his clothes tattered;*

*And has neither high caste, nor honour, nor respect and
wanders in wilderness;*

*Has neither a friend, nor a beloved, and is without
wealth, beauty, relation or kinsman;*

He is yet the king of the whole world, if his soul is absorbed in the Lord's Name.

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

p; sk sNh MlgVh uho ; fG fSBk..

i kfs B gfs B nkdo' TfdrnkB GfwBk..

fwsq B fJm XB ogj hD feS| ; ke| B f; Bk..

oki k ; r bh f; q fN ek j fo Bkfw wB| fGBk..

fs; eh XfV wB| T|Xo? gG| j fJ ; gq Bk..P. 707

He who is living in such adverse conditions and, in the eyes of the world, abiding in a broken hut, dressed in tatters, without a high caste, respect or honour, without a friend and wandering in the jungles - what will people say about him or to him? Considering him a worthless and useless person nobody will even ask him to sit near him. Guru Sahib says that if even in the heart of such a man abides God's Name, he is the king of the whole world, the entire creation. His writ runs not only in this world but at the Divine Court also -

'He, whose word is accepted in the Lord's court, whom does he care for?'

i k ek efj nk dorj ub?.

; ' fe; eT| BdfO b? nkt? sb?. P. 186

There are examples of great kings and emperors.

Jahangir was the emperor of India. He was not blessed with any issue, though he had been married for a long time. It was enquired then, if there was any worshipper of God who could bless the king. There were many holy men, but somebody suggested a holy man, who lived at Jagraon near Ludhiana. Jahangir went there with his elephants, horses and retinue to have a glimpse of him. The holy man heard the sound of the emperor's coming.

He used to live in a basement. A woman named Bano stood on guard. He called from within -

"Who is there? Why is there so much noise?"

"Sir, the Emperor of India has come to pay obeisance to you?"

"What has the Emperor got to do with me? I have nothing to do with him."

"No, sir, he is coming - he is advancing."

"Go, and check him."

Baba Budha Ji was sitting in the 'bir' (forest), when Mother Ganga Ji went to see him. He heard the noise; he was in a trance or deep meditation. He said to the 'sewadar' (servant), "What is this noise about? Chariots are coming making a rattling sound. Why is there so much uproar?" The servant submitted: "Sir, the Guru's wife is coming." Baba Budha ji said, "What has made the Guru's wife come hither in great hurry and consternation?" She had come for the grant of a boon. Spontaneously, Baba Budha Ji happened to make this utterance. There was none to ward it off. There was a sudden hurry and flurry. But holy men do not like this kind of hurry and urgency.

Therefore, the holy man (of Jagraon) said to the lady guard, "Stop him, what does he want? Ask him." The woman went forward and stopped the emperor's retinue at some distance. She stopped all of them because he was coming as a king, and not as a beggar or a petitioner. As a king all other things could be found, but not the thing (gift) that is found at the threshold of the holy, which is not to be had with money or with the might of the state.

It is to be had only with grace or blessings of the holy. Therefore, Guru Sahib says that the bounties from holy men cannot be obtained with money. They are obtained only when the intentions are pure and honest, and one engages in service with love and devotion:

Refrain: My dear, if you want to obtain the Four Boons, engage yourself in the service of the holy.

*XkoBk - i / sI uko gdkoE bD/
; /tk eo b? ; kXrk dh*

*'Whoever the Four Boons seeks,
In the service of the holy must engage.'*

ukfo gdkoE i / e' wkr?. ; kX i Bk eh ; /tk bkr?.

P. 266

Money cannot cure an ailment; doctors express their helplessness. The blessing of a son cannot be had with money. Money cannot buy 'dharma' (performance of religious duty), 'arth' (worldly prosperity) 'kama' (fulfilment of desires) and 'moksha' (attainment of liberation after death). For their attainment, even a king stands as a beggar or petitioner.

Humayun was the son of Babar. After Babar, he ruled India. Humayun got defeated at the hands of Sher Shah Afghan, ie Sher Shah Suri. He was running about but did not find refuge anywhere. He learnt how the Moghuls had got established in India. He remembered that they had made a promise, they had given a surety - to whom? It was to Guru Nanak. They had said - "O Guru Nanak! Bestow on us the rule of India. We shall treat all - both Hindus and Muslims - equally and practise no discrimination. We will rule justly and commit no atrocities. With his grace, we got the kingdom of India to rule. He

had also prophesied -

'Coming in seventy eight (Bikrami), they (the Mughals) shall depart in ninety seven,

and then another disciple of the brave Man shall arise.'

nktfB nms0? i kfB ; skBt?j'0| Gh Tm; h wod ek ubk..

P. 723

'What is the year?' They said - 'It is 98.' So he said - 'Now let us go to Guru Sahib.' So he came to Khadoor Sahib. There Guru Sahib was deeply absorbed in meditation, within his own self. When his eyes opened, he saw the complexion of the universe changed. The king had come. Kings are of no consequence in the eyes of holy men. Moreover, the king had come as a beggar to beg. Guru Sahib did not pay any attention to the king - he kept standing for fifteen minutes. Sense of ego or pride rose in him and he thought - even if I have been defeated by Sher Shah Suri, still I haven't fallen to the level, where this holy man should not even speak to me. Overcome with ego, his mind was disturbed and he picked up his sword to strike Guru Sahib. Guru Sahib looked at him. The king got paralysed and could not move his arm. He was surprised that he could not wield the sword against the holy man. Guru Sahib said - "O Humayun! Where was your valour in the battlefield? Your sword could not do anything there. Now you are picking up your sword against holy men?" He felt ashamed of himself and fell at Guru Sahib's feet. He said, "O Lord! I have made a mistake. A king's ego overcame me." Guru Sahib said, "Go away! You will have been blessed with the kingdom right now. But for your mistake, you will now suffer the punishment of wandering fruitlessly for fourteen years. Come after

14 years, rule justly, you will get back your kingdom. Someone or the other has to rule after all."

If someone asks why the Tenth Guru bestowed kingdom on the Mughals, the answer is that someone or the other had to rule after all. At Bibhaur, Bhai Nand Lal Ji came to the Tenth Guru and prayed, "Sir, at the present moment, Prince Muazam is in great difficulty. Being the elder son, he is the rightful successor to the throne. Tara Azam is trying to usurp it unjustly. Kindly show mercy to him. He has sent me to you." Guru Sahib, "After all, a butcher is not to be seated on the throne. If he really wants to rule as a just king, then, after all, someone or the other has to rule. Besides, he has the advantage of your company." Nand Lal Ji recommended him. Guru Sahib said, "Go and come after asking him these things." Nand Lal Ji went to the Prince and returned after getting clarifications and assurances from him that he would rule as per Guru Sahib's advice. At this Guru Sahib said to Nand Lal Ji, "Go then, we assure you that we will kill Tara Azam with our own hand."

This is not the question: Why did Guru Sahib bestow the throne on some one else, the Mughals or the Muslims? Who were the Hill rulers who had pestered Guru Sahib, because of whom Guru Sahib's four sons were martyred, Anandpur Sahib had to suffer destruction and ruin, and countless Sikhs - many of whom highly exalted, having attained knowledge of the ultimate spiritual reality - had to embrace martyrdom? Who were responsible for all this? Guru Sahib had said to them, "Adopt truthful living, we shall get the whole of India to be ruled by you." So the question is not that of Hindus or Muslims.

Guru Sahib said to Humayun, "You shall have to wander for fourteen years." So he came again after fourteen years and was blessed. Saints and holy men are the emperors of the entire creation. They can command the world and the rivers to cease... Maharaja Ranjit Singh got tidings from Jamraud that if he did not reach there immediately with reinforcements and artillery, then Shah Shuja, the King of Kabul, whom they were holding would advance. He was leading an army of two lakh soldiers, and there was no Sikh chief on the way who could stop his advance, for Hari Singh Nalwa had died, and therefore, he (the Maharaja) should reach there at the earliest. On that occasion, Maharaja Ranjit Singh travelled very fast day and night, without taking any rest. He reached the banks of river Sindh, which was then called Atak, because it checked everyone. There was none who had not been checked or hindered on its banks. Maharaja Ranjit Singh got worried and wondered - what should be done? The Master of the Creation was accompanying him - Baba Bir Singh Ji. He said to him, "Holy man, a great crisis has befallen. Kindly show mercy." He requested him again and again. At this Baba Bir Singh Ji said, "Don't worry -

'In Lord's fear wind and breeze ever blow.

In Lord's fear flow lacs of rivers.

In Lord's fear fire is forced to perform labour.

In Lord's fear the earth is trampled under burden.'

G?ftfu gtD[tJ?; dtkT].

G?ftfu ubfj by dohnkT].

G?ftfu nrfB eY? t/rkfo..

G?ftfu Xosh dph Gkfo..

P. 464

All these agents of nature live in the fear of the Lord. Don't worry, I shall make the request."

Reaching the bank, he said, "Look I have to do 'path' (reading or recitation) of Sukhmani Sahib for two hours while standing in you, and so give me the way." At that very moment, the turbulent river surging over the banks became ankle-deep. Baba Ji said to the Maharaja, "I shall do 'path' (reading) while sitting on an elephant; you may then cross the river." But for one company, all the army crossed the river. This entire company consisted of atheists. They were making only one comment - 'How can the level of water in the river go down? It is impossible for water level in a swollen river to go down.' So at that time, when the last 'ashtpadi' (octet) of Sukhmani Sahib came to be recited, Baba Ji waved his flag, saying - "I am going, come quickly." As Baba Ji reached the sand near the bank, the last company reached the bank. While Baba Ji went out of the river, the company entered it. At that very moment, a wave came and all the 80 soldiers were washed away. Mahraja Ranjit Singh said, "Sir, men have been washed away." Baba Ji observed: "It doesn't matter; the river wanted the sacrifice of this number of soldiers at least. These men were all atheists." So, all these things are under God's command. The king whom God has made devout and worshipping and whose heart is imbued with the Name, is the emperor of the whole world:

'He is the king of the whole world, if his heart is absorbed in the Lord's Name.'

oki k ; r bh f ; q fN ek j fo Bkfw wB| fGBk..

P. 707

To this sovereign absorbed in the Name all come as beggars or petitioners. Guru Sahib says -

*'Whoever the Four Boons seeks,
In service of the holy must engage.'*

ukfo gdkoE i / e' wkr?. ; kX i Bk eh ; /tk bkr?.

P. 266

Bhai Adam came to the Fourth Guru Sahib. He was seventy years old and yet had not been blessed with a son. He rendered service and by lighting fires provided warmth to the devotees in cold winters. Guru Sahib said, "Well Bhai Adam, the blessing of a son is not writ in your fate, but what we do is that we will send our fourth son to your home. Name him Bhai Bhagtu; he will be a 'sidh' (divine with miraculous spiritual powers) from birth." Similarly, prior to Sant Ishar Singh Ji Rarewaley has been Baba Attar Singh Ji Maharaj of Reru Sahib. One day, he was sitting on the banks of Kalpani river in the Frontier Province, where also lived Baba Karam Singh Ji of Hoti Mardan. Sant Ji used to go there to see him. But on this particular day, he was sitting on the bank of the river. It was a dark night; from a distance was seen the light of a lantern. The 'sewadar' (servant or guard) kept watching it intently because it was a tribal area, where persons were kidnapped for ransom, and they were released only when the ransom was paid. After watching carefully for sometime, when he noticed that the light was steadily advancing towards them, he submitted, "Sir, this light is continuing to advance towards us." Sant Ji said, "O sewadar, don't worry. It is a friend, not an enemy. Let him come." Gradually they noticed a ninety year old man with a healthy and handsome body holding a lantern in his hand coming towards them all alone. As he approached them, he prostrated himself before the holy man and said :

"O holy man , do me a favour. Kindly grant my prayer.

I have come as a beggar to your threshold."

Sant Ji said, "What is the matter?" "Sir, I have contracted five marriages. I have a lot of land and property, but so far I have not been blessed with a son. I have no issue. Two of my wives have died. The third is seventy years of age, the fourth is sixty and the fifth is aged fifty." Sant Ji became quiet, looked at him and said, "Khan Sahib, if you are to be blessed from Guru Nanak's abode, then you will be blessed with a son from your eldest wife, who is 70 years old." Now neither medical science nor any reasoning accepts this as true. Sant Ji further said, "Go, from Guru Nanak's abode you will receive the blessing of a son. Name him Allah Ditta - bestowed by Allah (God)." At this he said, "Holy man, if the charity falls in my lap, then forgetting all rules of religious code, I shall come to your threshold dancing joyfully to the beat of the drum." Next year, he was blessed with a son, and holding the child in his arms, he came accompanied by his wives to the beat of drums. He placed the child at the holy man's feet. "O sovereign! This is the gift bestowed by you." The holy man placed his hand on his brow and showered benedictions on him. So such are givers or bestowers. They are kings of the world, and everything is in their hands.

'The Lord accepts whatever His devotees dyed in His love, do.'

i ' feS[eo? ; 'Jh gG wkBfj

UfJ okw Bkw ofr oks/.

P. 748

In the same manner was standing Jahangir. The woman standing guard said, "You are not allowed to go further. Such is the sovereign's (Holy man's) command." He was surprised to hear that there was someone even to order him (not to proceed further) whose writ ran in the whole of India. But since he

had come to beg, he submitted to the command. She said to him, "What business do you have? What for have you come? What for have you spread your lap?" He replied: "I beg for a son in charity," because for the alms of a son man is prepared to do anything or everything.

Maharaja Bhupinder Singh - father of Maharaja Yadavinder Singh - was the ruler of Patiala State. For a long time, he did not have any issue. Some one told him that Sant Biram Dass of Badhauchhi lived in a state of Divine ecstasy and if the Maharaja begged for a son at his threshold, he might be blessed. At the same time, he was told that the holy man was not considerate to any one, and he, who went near him, received a baton-blow on his back. He met the person who suffered the blow quietly but if he was annoyed, he did not meet. On the day, the Maharaja was coming to see him, the holy man learnt intuitively that a big beggar was coming. The holy man was sitting in the sun amidst clods of hard earth in a ploughed gram field. The Maharaja stopped his car at some distance, removed his shoes and walked barefooted in the clods of earth, where he had never walked before. It is very difficult for a person, who has never walked before; his feet literally don't move. But urged by self-interest he kept walking. The holy man said, "A big beggar is coming. Today instead of a stick bring a bamboo." From distance, he hit him hard, and said, "Keep away; don't come near me." The Maharaja prostrated at that very spot. The holy man hit him hard with the bamboo on his back. He suffered four blows one after the other. Then the holy man said, "Now be content. Go away from here." How many sons did he bestow on the Maharaja, holy congregation? Four.

So, in the same manner, Emperor Jahangir was standing with his lap spread. The woman guard went into the basement and said, "Sir, in your court the Emperor of India is making the request for the boon of a son." He said, "Go and tell him that he will be blessed with a son." The woman informed him, "Go; you will have a son." He went back. He was very happy. When Shah Jahan was born, rejoicings were made. A wonderful offering was readied. Both big and small golden lamps were made. Four were so big that they could contain a maund (an Indian measure of about 36 Kg) of oil each. Once again he came with pomp and show and playing of bands and beating of drums. The holy man again asked, "What is this noise and uproar?" Bibi Bano said, "Sir, the Emperor of India is coming to your threshold. With your grace, he has been blessed with a son. He is coming to make offerings at your feet." He said, "Ask him to stop outside. He need not come to me. Bring the child to me." The woman took the child from outside and put it at the holy man's feet. He saw what was writ in his fate, blessed him and returned him. The woman attendant said -

"Sir, the emperor seeks your permission to make celebrations."

"What does he want to do?"

"Sir, he wants to make night-long illuminations in golden lamps."

"He is permitted; he can do illuminations."

Illuminations were made and continue to be made till today, which is called 'Jagraon's Festival of Lights.'

'He is the king of the whole world if his heart is absorbed in the Lord's Name.'

oki k ; r bh f ; q fN ek j fo Bkfw wB| fGBk..

P. 707

The worshipper or devotee of God is the king of the whole world, but the world does not understand this. Guru Sahib advises us to earn the wealth of Name which is never exhausted -

'Except the Lord's meditation, nothing shall go with thee, O man. The deadly sins are all ashes.

Practise thou the Name of the Lord. This is the excellent wealth.'

; kfE B ukb? fpB| Gi B fpfynk ; r bh Sko|.

j fo j fo Bkw| ewktBk BkBe fJ| XB| ; ko|.

P. 288

But the wealth of Name is not to be got easily. Many devotees say, "Give us the Name." Brothers, for getting the Name, man has to become a devoted slave, a beggar; he has to make repeated prayers; and only then is he blessed with the boon of the Name. Gurbani teaches us in the following manner.

*Refrain: O Lord, the beggar has come to Thy door,
Grant him the boon of the Name.*

XkoBk - yVt wr sk d|nkok nk e/ sb|,

r|pwfs Bkw d/ e/ wkbek.

We think that the moment we go to a holy man, he should grant us the boon of the Name. But for the boon of the Name, good deeds have to be increased and evil deeds lessened. God's Name is very invaluable, holy congregation.

'The merchandise thou hast come into the world to obtain,

That Name of the omnipresent Lord is found in the house of the saints.'

fi ; | tyo eT| bfB s(nkfJnk

And what price has to be paid for it? Guru Sahib says -

'Renounce self-conceit, weigh the Lord's Name within 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 to them.'

sfi nfGwkB[bJ[wB wfb..

okw Bkw[fj od/ wfj sfb..

bkfd yg ; ऽj ; fr ukb[.

n to fsnkfr fpfynk i i kb..

XfB XfB ej? ; G[efJ..

wy T[b j fo dorj ; fJ..

fJj[tkgko[ftobk tkgko?.

BkBe sk e? ; d pfbj ko?.

P. 283

When we seek the boon like beggars, we receive the Name -

'Mendicants at Your door are standing; waiting in yearning -

To these grant charity'

wrs i B dhB yo/ dfo mkY/

nfs so; B eT[dkB[dhi ?.

P. 1325

O Lord! We are standing at Your door as meek beggars. Show mercy on us. A little mercy won't do, show us great mercy and give us charity.

'Save me and redeem me, O Lord, I have sought Thy protection. Implant Thou within me the Guru's instruction and Your Name.'

s(fj s(fj ; ofB gG nkJ/

w' eT[rpwfs Bkw[fd\hi ?.

P. 1325

O Lord, save us, we have come to Your refuge - ('Implant Thou within me the Guru's instruction and

Your Name.!) *Confirm the Name by the Guru's teaching.*

'Very powerful are lust and wrath in the body township....'

ekw eoX| Bro wfj ; pbkaaaaaaaaaaaaa.. P. 1325

Guru Sahib says that in this world, there are very powerful waves of lust, anger, avarice, attachment, pride, jealousy, slander and calumny; very strong and powerful are they-

'.... ever rise against these to wage battle.'

aaaaaaaaa fBs Tfm Tfm i M| eohi ?. P. 1325

Getting up daily in the morning, we fight against them.

'Making me thy own, save Thou me, O Lord.....'

nrheko| eoj| ofy b/tj paaaaaaaaaaaa .. P. 1326

I am helpless now. O Lord, You redeem me and save me.

'... that by the grace of the Perfect Guru I may drive them out.'

aaaaaaaaaaaaaaaa r p gpk ekfY eYhi ?. P. 1326

I won't be rid of these evil passions without the grace of the Prefect Guru.

'Within is strongly raging the powerful fire of sins....'

nSfo nrfB ; pb nfs fpynkaaaaaaaaaaaaa..

P. 1326

Guru Sahib says - "My heart within is filled with the poison of desires, a fire is raging within me

'..... O my Lord, bless Thou me with the ice-cold Guru's Word that it may be quenched.'

aaaaaaaaaaaaaaaaa fj t ; hsb ; pd| r p dhi ?.

P. 1326

Bestow on me the cooling Name, so that the fire burning within me may be extinguished.

'My mind and body are absolutely tranquilized and

being rid of my malady, I now sleep in peace.'

sfB wfB ; kfs j fJ nfXekJh or[ekN? ; fy ; thi ?.

P. 1326

I may be rid of my ailments - slander, jealousy, calumny, self-conceit, and my mind and body may become calm and cool." When we ask for the boon of the Name in this manner, then -

'Without the True Guru, the Name is obtained not; Understand and reflect over it.'

fpB[; fsr p BkT[B gkJhn? pMJ[efo thuko[.

P. 649

'Without the True Guru, the Name is obtained not; Understand and reflect over it.'

'Nanak, through perfect destiny man meets the True Guru...'

BkBe gp? Gkfr ; fsr p fwbâaaaaaaa.. P. 649

but it is only when man has perfect good fortune that he meets the perfect Guru and finds refuge with him.

There are four or five types of Gurus (Holy Preceptors). The first type of Gurus are immature, who make people their followers for nothing. The second type of Gurus are 'blind'; they themselves are ignorant of the true spiritual path but they guide others about it. The third type of Guru is a 'scholar', highly learned. He knows every thing, but he has no spiritual power or authority. He can enact a drama all right like the film people, but otherwise he can do nothing. In films, characters are shot dead or hanged to death, but that is all unreal drama. Similarly, a scholar-Guru has no power or authority to liberate a seeker, or to ferry him across the world ocean. If anyone has the power to liberate a seeker, it is the perfect or capable Guru. In Kali-Yuga, Guru

Nanak Sahib in the ten forms, came as the perfect and capable Guru and now he is present in the form of the holy Sri Guru Granth Sahib. Holy congregation! Why abandon our own abode? If we go to another's abode, we become beggars. We can afford to be indulgent and affectionate with our own parents (that is the Guru Sahibaan) because we belong to them and our ancestors too belonged to them - therefore, we should never forsake our own abode. Ask for the Name from them. But the Name can't be had easily, that as soon as you go, you get the gift of the Name. For the boon of the Name, something shall have to be done.

It is through the Five Beloved Ones that the Tenth Guru Sahib bestows the gift of the Name which is with the 'Shabad' (Word) Guru. 'Amrit' (Name-nectar) is administered and the 'Five Beloved Ones' collectively and not singly bestow the gift of the Name. Then one should keep the company of the holy. Holy men live by absorbing themselves in Guru Sahib. They neither keep themselves distinct from the Guru, nor make the devotees worship them, nor project themselves as Guru. They remain absorbed in Guru Sahib and align the devotees with the Guru. Has the Guru gone somewhere? If the Guru has disappeared, then why should we offer prayers or supplications to him? Then our prayers are meaningless and fruitless for the Guru has gone far away. Guru Sahib tells us not to be deluded-

'The Guru is ever with and near me.

I contemplate over him and ever remember him.'

r|b| wb? ; fr ; dk j? Bkb/.

f; wfo f; wfo fs; ; dk ; wkb/.

P. 394

If you do not see him, it is all right, it does not matter, but you must imbibe faith in him. Live in the faith that the Guru is ever with you. Then the Guru speaks too in the person of Guru Granth Sahib - you may ask him any time. Is there any other Guru (Holy Preceptor) who has such a large following? You will surely get time at least once to have a glimpse of him; again you may not get a chance. The teachers of other religions say -"Read our scriptures." Then why should we not study the mature and reliable 'bani' (utterance) of Guru Granth Sahib? Why should we leave our own abode? So, in this manner, the gift of the Name is with the Guru.

'Without the True Guru, the Name is obtained not; understand and reflect thou over it.

Nanak, through perfect destiny man meets the True Guru and gathers peace the four ages through.'

fpB[; fsrþ BkT[B gkJhn? pMj[efo thuko].

BkBe gb? Gkfr ; fsrþ[fwþ? ; y[gkJ/ i [r ukfo..

P. 649

It is said that we have already got the Guru. No brother; even though we have the (Word) Guru, yet we haven't really attained it. We are still deluded; we do not understand what 'Shabad' (Word) Guru really is. We have not been able to strike an equation with the 'Shabad' (Word) Guru; we haven't imbibed love and adoration for the Word Guru and haven't felt any attraction towards it in our heart, which seems to have become insensitive and strayed from within. The connection with the Word Guru has become severed. If the connection is restored, it will be all right. They, who have experienced, have seen that 'bani' (Gurbani) surges within a devotee like electric current, which their within or inner self

cannot bear. Those who have felt this current of 'bani' (Gurbani) say this:

*Refrain: The Guru has shot an arrow at me,
Making a hole in my heart, O congregation.*

*XkoBk - r|pK B/wb/ U, pkD wkfonk
wb/g?frnk ebl / S|e ; r s/.*

'Kabir, the warrior True Guru has shot an arrow at me.

As soon as it struck, I fell on the ground and a hole was made in my heart'.

*epho ; fsr|p ; |pw/ pkfj nk pkB| | | J|e|.
bkr s j h GfJ frfo gfonk gok eol / S|e|.*

P. 1374

The Perfect Guru shot only a single arrow - 'O you belonging to Rama (Lord God), get up and utter His Name.' He did not talk much to him (Kabir), because he had come as a seeker of spiritual knowledge. But we do not become seekers eager for gaining spiritual knowledge. We do receive shafts in our heart and mind as we read the 1430 pages of Sri Guru Granth Sahib, but we come wearing the armour of falsehood, and do not let a single shaft pierce our heart - in fact, we do not wish it. So this is the difference between us and a true devotee of God. The Guru is perfect, no doubt, and you need not run away from him (it); you can see him when ever you like. Such is the edict from the 'Sau Sakhi'.

'In every home will sit holy preceptors posing as Rama (God) who will not be capable of doing any good to the devotees.'

*xfo xfo j fJ pj |r / okwk..
fsB s / ; o? B eS|? ekwk..*

Sau Sakhi - by Bhai Sahib Singh

So, there will be countless fake Gurus and countless will be their devotees. Last time, we were

discussing that to the Tenth Guru Sahib did Mother Jito Ji (his wife) make a request, "Sir, in Guru Nanak's abode the Name is all important. Kindly enlighten us about the Name and tell us the manner in which God's Name should be meditated upon." Guru Sahib said, "All right. Although you already know it, yet it will do good to the whole world and it will be saved." Guru Sahib told three things which we had discussed last time.

First, we should know the distinguishing features of (God) 'Waheguru'. If we cannot recognise God, what He is like, what His relationship is with us, what His attitude is towards us, and why it is essential to have union with Him, we cannot align ourselves with Him, because man is loving and affectionate and is bound by love. In family, he moves about bound by love and makes earnings. He is so deeply absorbed in love and affection that he thinks that in his old age, his children will look after him. Has this ever happened? Rare is such a person of perfect destiny, supremely fortunate, who is looked after and served by his children; otherwise, in most cases, he is confined to a corner, without medicine, good words or money - he loses everything. But out of love and affection, he does so many things in youth. If the child speaks even a little sweetly and affectionately, he forgives all his faults, because he has love for him. But we do not develop love for God. So first all, we should cultivate love and devotion for God. Secondly, we should have 100% faith in the Guru that he himself is 'Akal Purkh' (the Timeless One, God) -

'Deem thou the Guru and God as one.'

r b gowh; o[Jk' i kD].

P. 864

'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.'

*; w|d| ftofb ; oho| j w dfynk fJe t; s| nBg fdykJh..
r|p r|ftd| r|ftd| r|p|j? BkBe Gd| B GkJh..*

P. 442

Thirdly, we should have faith in the glory or greatness of the Name. Regarding the greatness of the Name, I had submitted how Guru Nanak Sahib had explained it to Mardana by getting the ruby tested and assessed by Salas Rai Jeweller. Guru Sahib had said to Mardana, "Look, you showed the ruby to a vegetable seller who put its worth at two radishes; when you showed it to a confectioner, he offered half a seer (450 gms) sweets in lieu of it; the cloth merchant offered two yards of cloth for it; when you showed it to an ignorant jeweller, he put its worth at ten rupees, a better jeweller offered hundred rupees, but when a real appreciator was found, he said, 'Mr Mardana, it has no value - it is invaluable.' So, in this way Guru Sahib explained that the world does not know and appreciate the value of God's Name:

'The Master's Name is invaluable.

None knows its worth,

Those who have god luck recorded on their brow,

Nanak, enjoy God's love.'

; kJh Bkw| nw'b| ehw B e'Jh i kDd'..

fi Bk Gkr wEkfj ; / BkBe j fo or| wkDd'.. P. 81

Saint Kabir got annoyed with his wife Mother Loi why she had made a supplicant Raja (king) utter 'Rama' (God's Name) thrice, for his ailment would have been cured by uttering God's Name just once. So he asked her if she had not developed faith in the Name.

*'Says Kabir, hear O Loi, my wife.
Now, no reliance can be placed in thee.'*

ej s[epho[; B] | o/ b'Jh..

np s[woh goshfs B j'Jh.. P. 484

You have fallen in my estimation; don't you have faith in God that you put it so cheap? She prayed, "O sovereign, the first utterance of 'Rama' (God) I employed to burn those sins and evils as a result of which he was afflicted with that disease.

*'Forgetting the Lord, man enjoys sensual pleasures,
then do the ailments arise in the body.'*

y; w| ft; kfo ehJ/ o; Gr..

sk sFB Tfm yb'J/ o'r.. P. 1256

Second time I made him utter 'Rama' (God's Name) to cure his ailment. Third time, I gave him 'Rama' (God's Name) as a mystic formula, so that he might not fall a prey to sins and evils again." So, Kabir Sahib did not like the utterance of 'Rama' (God's Name) even thrice, so precious it is. Thus, if anything is capable of fulfilling all human desires, it is God's Name only -

*Refrain: All your wishes are fulfilled, my dear, by
meditating on the True Name.*

*XkoBk - ; G/ fJISK j 'D sbhnrk gphnrk, ; fsBkw i g e/
tkfj r p.*

*'By contemplation of the Lord comes fulfilment of
desire.'*

gG e? f; wofB gbB nk; k.. P. 263

If anyone thing can fulfil all desires, that is contemplation of God's Name. If we do not have faith in its worth and greatness, then how can we proceed further? Regarding the greatness and glory of the Name, ask the holy or the saints -

'The greatness of the Name abides within the mind of

the saint.'

Bkw eh wfj wk ; ɛ fod t; ?.

P. 265

The world does not appreciate the worth of the Name.

So the Tenth Guru Sahib started telling Mother Jito Ji that man should have faith in the Name and its glory and greatness. Secondly, it is a 'mantar' (a mystic formula). In the world, there are many Names of God, and not one. When Guru Nanak Sahib went to Kashi, the scholars asked a question from him. Kindly tell us by what Name - Om, Hare Ram, Hare Krishan, Gobind, Naryayan etc. (many are the Names of God) - one should remember God. Which is the best Name of God that should be meditated upon or recited?' Guru Sahib replied: Look my dear devotees, all these Names are of God. Any one of these may be recited, but the attention should be focused on God -

'As numerous is Thy creation, so numerous are Thy Names.

Without Thy name, there is no peace.'

i ɪsk ehsk sɪsk BkTɪ. ftDɪ Bkt? Bkj h e' EkTɪ.

P. 4

All are the 'Names' of God. The 'mantar' (chant or mystic formula) which you have received from the Guru (Holy Preceptor) shall ferry you across the world ocean, or shall liberate you. One may occupy any boat, but the only important thing is that first, the man or guide rowing it should have strong and perfect hands, secondly, he should be able to see far into future and thirdly, he should be experienced.

The rower should have strong hands, so that he may be able to row the boat to the shore. He should be experienced, so that if he is faced with a

whirlpool or a maelstrom, he should be able to steer it through rising waves and take it in the direction where water does not enter it. He should have such a keen sight that he may row the boat safely to the shore where there are no stones. It is said that all boats ferry one across the ocean. But Guru Sahib has stated thus -

Refrain: I am all sacrifice to all the Names that You have.

XkoBk - pfbj ko/ i ktK, i s/ sb/ Bkw B/

O God, I am all sacrifice unto You. The Sheshnag alone utters as many as 2000 Names of Yours daily, but still they are not exhausted. Therefore, infinite are Thy Names -

*'My Master is imperishable,
Transcendant Lord, Supreme Master, Inner-Knower,
the slayer of Madh demon and with a string round His belly.*

The joyful God is the Master of organs, the Uplifter of Mount Goverdhan, and the Lord of the fascinating flute.

The Lord is the enticer of hearts, the Lord of wealth and the killer of Mur demon.

Reverend God, the Lord of the universe, is the Destroyer of Devils.

The Life of the world and ever-stable Lord abides in all the hearts and is ever with us.

The Lord is the support of the earth, the man-lion and the Primal Being.

Thou, O Lord, art the upholder of the earth with Thine fore-teeth.

Thou O Creator, assumed the form of a pigmy and art the sublime Lord of all.'

nuſ gkopj w gow/; o/ nsoi kwh..

wX/; ſB dkw'do ; ſrkwh..

foyhē/; r'toXB Xkoh wpbh wB'j o j fo ork.

w'j B wkXt feq B w'pko/.
i r dh; p j fo i hT[n; p ; xko/.
i r i htB nfpBk; h mkep xN xN tk; h j?; rk..
XoDhXo Jh; Bof; x BkokfJD..
dkVk nrqfgEfw XokfJD..
pktB ogj ehnk sX[eos/ ; G j h ; sh j?urk..

P. 1082

Therefore, unto all the Names of God, we are a sacrifice. So have faith in the Name that you have received from the Guru. People waver and wonder that if they get that particular Name, they will be liberated. The Name which the Guru has bestowed on you is capable of saving you - it is the Name given by the capable Guru. Today, people suffer from a great confusion; they are in a dilemma. One man says - If Name is obtained from such and such place, it liberates one; another says something else about 'Name' obtained from some other place ; still another says - let us take the Name 'jz' (Soham) (I am He). This Name of God is good -

'Nanak, utter thou the spell of "He is me and I am He." The three worlds are included in that Lord.'

BkBe ; jz jz k i g[i kgj[fsGtD fs; ?; wkfj ..

P. 1093

This is the 'Name' of the 'Tenth Door', but he who has attained it should stay at that very place. One got 'Allah', another 'Khuda' and still another 'Hare Krishna' - which ever Name (of God) one obtains is good - all are Names. Therefore, one should repose faith in whatever Name one obtains.

There is a story about a 'Mahatma' (holy man or saint). Once, a devotee, simple and frank, came to him. Simple is one in whose mind there are no arguments, counter arguments and curiosity. Such a person is ferried across the world ocean quickly -

'the like of Dhanna Bhagat'. But the clever one takes a long time because his mind is not level and plane at the very outset. It takes time to remove dunes and fill up pits. The dunes or mounds in his mind have to be demolished and the pits have to be filled up; the numerous notions or conceptions in him and the books he has read have created mounds of doubts in him. What will he do? Nothing inspires faith and devotion in him. But the devotee in our story was simple and frank. He came to the holy man. It is quite natural; devotees continue coming to holy men. So he said, 'Sir, give me the gift of the Name.'

In olden times, holy men and saints did not bestow the boon of the Name readily and quickly. First, they tested a seeker rigorously to see whether he had the qualities to preserve the Name. Just as a tigress's milk can be kept only in a golden vessel, and not in vessels of any other metal because it makes holes in them owing to of its corrosiveness, similarly, holy men used to examine the heart in which the Name was to be lodged and if needed, strengthened it lest the recipient should waver later while practising it. Our thinking is that we should get the Name from the holy man or preceptor as soon as we approach him. This is what we have done also in the matter of administering 'amrit' (Name nectar) to whoever comes. Holy congregation! This is not at all the way; first strengthen and prepare yourself for receiving the boon of the Name. Don't just add to the numbers of 'amrit-takers'; first test the 'amrit-seeker'; tell him or her to prepare himself/herself for receiving it. Do we have to sell 'kakkars' (five symbols of the Sikh faith) or to make profit? Don't do such things? First test the person

whether he is fit to receive 'amrit'? Has he given up drinking, meat-eating and slandering others, or is he still addicted to them? Tell the seeker to practise continence for six months and then come again for receiving 'amrit'. Tell him to do ten 'paths' (readings) of Jap Ji Sahib daily. If he does so, then he is a fit seeker to receive the Name; bestow on him the gift of the Name, otherwise remain quiet about it, because the Name is not something cheap; it is very precious.

Those who do not appreciate the worth of the Name, receive the Name at one place, then at another and then from still another. When man abandons the first one, he becomes guilty. First, a person adopts the Guru, and immediately thereafter, he drinks alcohol. Thus he abandons the Guru and becomes guilty. It is because he was not a true seeker or customer - he was still immature. It is wrong and improper to bestow the gift of a precious commodity like the Name on an immature and undeserving person. Nothing will come out of just increasing the numbers. A few true and determined are better than a large number of immature and wavering ones. Sprinkling too much color of the Name is not proper, nor has anyone the strength and ability to annul everybody's sins. Therefore, before bestowing the Name, first test the person. This is what Guru Sahib used to do.

There were many holy men and saints who did not bestow the Name for a long time. Devotees used to come to Sant Rarewale with the request - "Sir, I wish to partake of 'amrit' (Name nectar)". He used to say - "First, perform 1.25 lakh 'paths' (readings) of the 'Moolmantar' (Invocatory chant of Jap Ji Sahib),

and then come." This used to be his practice. "Sir, I have done 1.25 lakh 'paths' (readings). I have done 33 rosaries daily, now be kind to bestow the 'amrit' (Name nectar)." Again he would tell him to do 'paths' (readings) of Gurbani for another six months, and then for a year. It was only then he would bestow 'amrit' (Name nectar). Such a one never wavered in the faith, for he used to start meditating on the Name in the very beginning. Getting up early in the morning, he would squat on the floor and start meditating on the Name. Then he would never say - 'Sir, my mind wavers and strays from the Name.' In this manner, he would attain to the intrinsic states of the Name. The devotee's mind and concentration went into unstruck Word, Light etc. But these are attainments of the path or the way, while the Name lies far ahead. In this way, he who has faith in self, is ferried across quickly. So the devotee came, paid obeisance to the holy man, who said, "My dear, how have you come?"

shall call you." Eight years passed while serving day and night in this manner. The holy man or Preceptor was happy with the service rendered, for never had he seen dung on the animals' hooves. The servant remained ever vigilant thinking that the animals belonged to his Guru, and so he obeyed his command. After eight years, one day, he thought that the Guru might not have forgotten him, for he had not received anything so far. While rendering service, man's heart is purified -

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

fwfb ; S ; Gk wB| wkl hr? GkJh j fo e? Bkfw fBtk; [.

P. 639

Coming into holy company, when we cleanse the mind by rendering service, the more we scrub the utensils clean and bright, the more brightly does our mind shine.

The Tenth Guru Sahib commanded Bhai Mani Singh, "O man, you should go to the kitchen and clean utensils. The more you scrub them bright and clean, the purer will become your mind and intellect." Then, through service, what a high position he attained and what a great scholar he became!

So, in this manner, there are four states of the path of spirituality - action, worship, knowledge and science. First is deed or action - by rendering service, reading Gurbani, doing good or virtuous deeds and restraining evil propensities is the impurity of mind removed. Second stage is that of the Name - doing meditation and worship, and then comes the stage of gaining knowledge.

So, in this manner, that devotee spent eight years with the holy man . He rendered service with great love and dedication; never did he complain about it. He was satisfied about it. He was satisfied with whatever he got to eat and was ever grateful for it. He lived where he was kept. In eight years, his mind was purified. On that day, he thought of requesting the holy man and reminding him. He went to the holy man and paid obeisance to him. The holy man said, "Tell me what for have you come?" He submitted: "Sir, you had commanded me to render service after which you would give me the 'Name'." The holy man replied: "The Name is

bestowed in morning time. I shall be free at 8 o'clock after meditation and worship. So come at that time." Most of the saints bestow the Name on the devotees in morning time. At night, the holy man got a message that the Raja (ruler) of that place wanted to see him the next day. The holy man said - 'Let him come between eight and nine o'clock in the morning.' The messenger further submitted: "Sir, if you permit may we spread carpets for the Raja and his wives? You know that their dresses are very expensive. But you sit on a mat while we sit on the bare floor. But the Raja's order is such that we have to obey him lest he should get annoyed." The holy man said, "It is all right." So carpets were spread for the Raja.

On the other hand, this devotee, when it was about 8 o'clock, he guessed it from the sun, said to himself that the holy man had asked him to come at 8 o'clock. At once, he got up and started running to see the holy man. But it was time for the Raja also to come. The holy man was standing at the threshold of his hut. Carpets were spread both outside and inside, and this devotee came running. The holy man noticed him and thought that his feet soiled with dung would make the carpets dirty. As he tried to step on the carpet, the holy man automatically said - "Away, away, away, away." The devotee paid obeisance at that very spot and started reciting - "Away, away, away." Day and night he recited this word with full devotion and concentration-

'All over the earth and the sky is present one sole Light.

Neither less nor more is it anywhere, and nor does it

decrease or increase.'

fi wh i wkB e/fpy? ; wl; s Jle i 's j?.

B xkN j?B pkY j?pkY xkN j's j?. Akal Ustat

All the time, he kept it in his mind. Since he used to attend holy conrgations, he knew that Waheguru (God), whose Name he meditated upon, is ever with him.

Time passed. Meditation on the Name confers miraculous spiritual powers. The devotee abides in the one whose Name, he meditates upon. 'Waheguru' (God) is a 'mantar' (chant or mystic formula) and in it does Waheguru (God) abide. This is seen by those who go behind the word 'Waheguru' (God).

'These letters shall perish....'

J/ nyo fyfo i kfj r haaaaaaaaaaaaa.. P. 340

One day these letters shall perish, and that what is imperishable is standing behind in the form of power or energy. Once He is lodged in man's belief, he becomes God's very own. Such was the state of this dear devotee. He started living in God, but he had not yet gained (Divine) knowledge.

So one day, the holy man or the saint summoned him and said, "My dear, at a distance of 40 miles lives a devotee of ours. Go there, deliver this letter to him and bring his reply to it." He was getting ready to go ,when the thought came into his mind that by going there his absorption in the Name might not get disturbed, because once absorption in the Name is disturbed, man's state of mind becomes exactly like the one described in the following edict from Gurbani -

'How can a fish maintain life without water?

How can a 'chatrik (sparrow hawk) be satisfied

without rain drops?

As the deer fascinated by music runs straight towards the huntsman,

As the humming-bee greedy after the flower's fragrance finding it, enmeshes itself into it,

So do holy men love their God and are sated by seeing His vision.'

fi T| wS|bh fpB| gkDhn? feT| i htD| gkt?.

p|d ftj |Dk ukfsø' feT|efo fsøskt?.

Bkd epæfj p|Xnk ; Bw|y T|fm Xkt?.

Gto| b'Gh e|; w pk; | ek fwfb nkg| p|Xkt?.

fsT| ; S i Bk j fo g|fs j? d|fy do; | n|Xkt?.

P. 708

'By repeating Thy Name I live

by forgetting the Name, I die.'

nkyk i htk ft; o? wfo i kT|.

P. 9

This thought came into his mind that his absorption in the Name might not get disturbed or broken. He was fond of solitude and all the time remained absorbed in God's Name. So suddenly, the idea came into his mind that God is ever waiting for an opportunity to perform the tasks of those holy men, who always remain indistinguishably absorbed in Him:

'The Lord Himself preserves the honour of His slave and of Himself causes him to repeat His Name.

Wherever the business and affair of His slave is, thither the Lord runs.

To His servant, the Lord shows Himself to be near.

Whatever the servant asks his Master, forthwith comes to pass.'

ngB| /; /te eh nkg/ oky? nkg/ Bkw| i gkt?.

i j i j eki feofs ; /te eh sjk sjk T|fm Xkt?.

; /te eT| fBeNh j fJ fdykt?.

i ' i ' ej? mkep gfj ; /te| ss ekb j fJ nkt?. P. 403

The servant's task is immediately accomplished.

So God appeared before him and said, "My dear, what do you want?" He said, "I haven't recognised you. This letter has to be delivered. I fear that my absorption in the Name may not be disturbed." He said, "Give me the letter. I shall get its reply in no time." God brought the reply in five minutes, and said, "Go and give it to the holy man or saint." Taking leave of Him, when he went to the holy man again, he said:

"Sir, I have brought the reply." He was astonished and thought what kind of person he was. He said: "But that place is 40 miles away."

"Yes sir, it has been brought from there."

"Did you go?"

"No sir."

"Who has brought the reply?"

"Away, away."

The holy man was wonderstruck and marvelled what this 'Away, away' was. Then he took hold of the letter and realised that some miracle had been wrought. He engaged himself in God's worship and prayer. He meditated on God, became absorbed in Him and prayed:

"O God! What is this miracle?"

"It is I who have brought this reply."

"But he is talking of some 'Away, away'."

"Call him and inquire from him."

He summoned that devotee and said:

"What is this 'Away, away'?"

"Holy man, 'Away away' is the Name you had bestowed on me."

"Was it I who bestowed this 'Away, away'?"

"Yes sir."

Then he recollected that he had uttered the

word 'Away, away' spontaneously to keep him off the carpet. At that moment he prayed, "O God! What is this name of yours?" God replied, "This is infact my real name, because I am called 'Illimitable' or 'Beyond Limits'; I am 'far from afar' - beyond the Maya of three attributes, beyond all its manifestations, beyond the three bodies, beyond the five elements, beyond the five 'praans' (vital breaths), five sense organs, five organs of action, mind, heart and intellect, where the entire creation ends, O holy man! Beyond all these am I and beyond me there is nothing - I am the sole all. So he meditated on this name of Mine - 'Illimitable or Beyond Limits.'

'He is the Infinite, Transcendant Lord, The Supreme God and Him Nanak has obtained as his Guru.'

ngogo gkopj w| gow/; o| BkBe r|p| fwfbrk ; 'Jh i hT|.
P. 599

So, whatever Name is obtained, man should meditate on. By getting involved in calculations and assessments of the Name, man becomes wavering and loses faith. One says that Name is good; another says this Name is good ; still another says that by meditating on this or that Name man will be emancipated. No Name will do anything; all will depend on man's own dedication and devotion. It is man's own devotion and faith which will see him through the world ocean. It is the holy man who is to bestow the Name, show grace or kindness, but the receipient too should be fit and capable enough to preserve it. He must be perfect in abiding by the 'rehats' (prescribed disciplinary code).

So, Guru Sahib said that man should have faith in the Name or the 'mantar' (mystic formula) which he has received from the Guru (Holy Preceptor).

Secondly, he should have faith in the Guru's utterance. As long as man does not have faith in the Guru's utterance, nothing will be of any avail. One may read as many books of philosophy as one likes, read explications and annotations of scriptures or do anything else - but as long as the Guru's teachings are not imbibed and followed, one cannot be emancipated or swim across the world ocean. Such is the edict -

Refrain: How should we go to the Beloved's land or country?

XkoBk - gḥsw e/ d/, e? / pksB ; / i kJhJ/.

"Asks the wayfarer, without treading on the path,

How can one go to the Beloved's country?

Asks the Vaid (doctor), without taking medicine with moderation (as prescribed),

How can one be rid of ailment and live in joy and peace?

Asks a woman with husband living,

If the actions are of an adulteress with lechery in the heart,

How can her husband call her to his bed?

He who only hears the Guru's teachings like a song with eyes (mind) shut, without imbibing and following them, does not attain to the Supreme state."

gSs gfEe, fsj wkfor B Xko? gfr ,

gḥsw e? d/, e? / pksB ; / i kJhJ?.

gSs j? pḍ, yks nyfX B ; i w ; ?

e? / fwN? o'r ; y ; j fi ; wkJhJ?.

gSfs ; j kfr B j? eofw dJ kr fB e?

fod? fpGuko, es f; j i k pḥkJhJ?.

r kfJ ; B? nky/ whu? gkJhJ? B gow gdJ,

rḥ Tḡdḥ rfj i " b" B ekwJhJ?.

Bhai Gurdas Ji — Kabit 439

Man casually hears the Guru's (Preceptor's) teachings like a song. The Guru instructs him - 'Don't speak ill of others; don't indulge in backbiting;

don't be jealous of others - otherwise you won't be able to meditate on the Name.' But he does not imbibe them and act upon them. He only hears and hears and nothing more than that. Guru Sahib says - 'My dear, nothing will come out of it. You shall have to obey the Guru's commands, if you want to achieve something -

'All the Sikhs (God's disciples) 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.'

*; /te f; /y g| D ; fG nktfj ; fG rktfj j fo j fo Tšw pkBh..
rkftnk ; fDnk fsB ek j fo EkfJ gkt?*

fi B ; fsrþ eh nkfrnk ; fs ; fs efo wkBh..

P. 669

All of us sing and hear Gurbani, but -'God approves the singing and hearing of those who accept the True Guru's dictate as perfectly true.' If we are not to abide by the Guru's edict, we do not progress further, and the matter ends there. We are the Sikhs (followers) of our mind, and not of the Guru, and for this reason we are called 'manmukh' (self-oriented or mindward). If we were Guru-directed, we would be called Gurmukh (Guruward, or Guru-oriented). Sikhism is attained neither by keeping unshorn hair, nor by adding 'Singh' to our name. So long as man does not perform the deeds of a Sikh, how can he become a Sikh? Guru Sahib even says -

'He who keeps hair without partaking of 'pahul' (amrit) is a sham and foolish Sikh.

He shall not have glimpse of me so long as the sinner does not give up feigning.'

Xo? e|; gkj |þ fpBk G/lyh wþy f; /y..

wbk doðB Bj M fs; gkgh s: kr / fGy..

(Shri Guru Parkash Suraj Granth, P. 283)

He is an imposter and a fool who imitates the Sikhs. So in this way, Guru's teachings should be followed. The Guru says:

*'Renounce self-conceit, weigh the Lord's Name within thy mind,
and purchase it with thy soul.'*

sfi nfgwkB[bJ[wB wfb.. okw Bkw[fj od/ wfj sfb..
P. 283

First, give up pride or self-conceit. If there is pride within you, the Name won't thrive in your heart. What is one proud of? There are roughly six kinds of pride, and none can escape them; Guru Sahib has described them as 'thugs' (robbers) and warns us against them -

Refrain: Robbers are roaming about, beware lest you be robbed.

XkoBk - fcod/ mr tkV/ UfJ, tlyM B mlf rnk i ktM

'Sovereignty, wealth, beauty, high caste and youth are the five robbers.

These robbers have robbed the world and they have not spared anyone's honour.'

oki [wkb[og[i kfs i 'pB[gi / mr ..

JBh mrM i r[mfr nk feB? B oyh bi ..

P. 1288

Guru Sahib asserts that these robbers have robbed one and all. None has been able to escape from their wiles and snares. Each one of them is individually very powerful.

Once, Baba Farid was going on his way, when he heard a shrill cry. He could not take a single step further - so piteous and heart-rending was the cry. He stood before the door which was bolted from inside. He knocked at the door. It was opened after

considerable time. He saw a woman with red eyes, the colour of her face changed and holding a whip in her hand standing in the door. He asked, "Daughter! What is the matter? Who is here who uttered such a piteous cry? I could not endure it." She replied, "O holy man! These are householders' homes. What have you to do with them? Go your way and meditate on and recite God's Name; tell the beads of your rosary; you need not get involved in these matters."

He again said: "Daughter! If there is some distress or suffering, it can be alleviated; if there is some hurdle or hindrance, it can be removed. But you should let me know at least."

She said, "Old man, you are standing before a harlot's house. Here youth and beauty are sold, while you are a holy man. Even your standing here can heap ignominy on you."

"Daughter, but tell me what the matter is." She said: "In fact nothing is the matter. We put collyrium in the eyes, so that we may look beautiful and the customer may be charmed. My maid servant did not grind the collyrium fine. When I put it in my eyes and made an eye line with it, it caused tears in my eyes and the eye line became faded. Therefore, to teach her a lesson I was beating her with a whip."

At this Farid Ji said to her, "Daughter, this body does not last because it passes through three states

-

'Know thou that there are three stages of life, childhood, youth and then old age.'

pkb i [nkBh no] fpofX cfB shfB nt; Ek i kfB..

P. 1428

First stage is that of childhood which is

devoured by youth leaving no trace of childhood, and then youth is devoured by old age. Man yearns to be young again, takes vitamins, dyes his hair and beard, so that grey hair may not be visible. But youth does not come back; it comes only once in man's life. Youth and parents are not found again. Once youth is gone, it is lost for ever. Guru Sahib says, "Why should then man be proud of it?" This body cannot endure even a little hurt or knock, what is there in the body? So, in what delusion have you fallen, O woman?

"Thou art ordure, bones and blood wrapped up in skin. It is in this that thou art harbouring pride."

fp; Nk n; s oes[goN/ ukw..

fJ; [Tgfo b/okfyU r/wkB..

P. 374

The body is like a thin plastic bag containing ordure, urine and dirt. There are 3.5 crore pores in the body which are all the time oozing out scum. What is beautiful about it? But you have been robbed by it? It is a thug. Youth and beauty have robbed or cheated you. But this youth and beauty shall not last for ever. They pass away.

The harlot said, "Old man, please go your way. Give this sermon to some devotee in the company of the holy. This does not appeal to me, because the place where you are standing is not the one to deliver or receive sermon. It is a place where money is given and taken. I am here to earn money and only then I shall be able to make my both ends meet. You should go away, and show your piety or holiness at some other place."

Baba Farid Ji went away. Time passed. One day he was coming with a large number of followers or disciples. There were bushes in the grave yard. One

of them was thick and high. He noticed a human skull perched on it. And through its eye holes he saw young ones of a sparrow putting out their beaks and peeping. The sparrow had built its nest in the skull. A sparrow's nest is also like that of a rain-bird. At that very moment, Baba Farid went into deep contemplation and looking into the past watched whose skull it was? He saw that it was the skull of the same whip-wielding woman standing before him. She was praising her youth and beauty which she wanted to preserve. In a moment of inspiration, he uttered the following edict:

Refrain: Eyes that at one time could not bear a streak of collyrium, in them now birds have built nests

*XkoBk - fi j Vlnk eli b oJ B ; h ; fj dlnk,
gShnk B/ gk bJ/ nkbD/.*

'The eyes, which charmed the world, those eyes I have seen, O Farid..

They could endure not the streak of collyrium, but now the birds have hatched their young in them.'

*cohdk fi B|bfJD i r|wfj nk ; /bfJD w? fvm|.
ei b oJ B ; j fdnk ; /gyh ; fJ pfj B|.*

P. 1378

His followers said, "O holy preceptor! Why did you make this obeisance?" He said: "Dear devotees, one day I was coming. This woman was mercilessly beating her maid-servant because the collyrium ground by her was not fine and that had brought tears in her eyes and spoiled the collyrium eye line. Seeing God's infinite creation, I was paying obeisance to Him. O God, it is the same skull, and today birds have built their nest in it, and through the eye-holes young birds are putting out their beaks and peeping."

This is the end of all youth and beauty.

'I fear not the loss of youth were not the Beloved's love lost.'

i 'pB i kd/Bk vok i / ; j g'fs B i kfJ..

P. 1379

I am not afraid of losing my youth, if I do not lose my love for the Beloved God.

'Myraids of youth, O Farid, have withered and dried up without the Beloved's love.'

cohdk fesh i 'pB g'fs fpB| ; fe r J/ e'wbkfJ..

P. 1379

Many a youth has withered away. But love never dies, it remains evergreen. So, youth or beauty is also a 'thug' (robber).

'Sovereignty, wealth, beauty, high caste and youth are the five robbers.'

oki | wkb| og| i kfs i 'pB| gi / mr.. P. 1288

High caste too is a robber and so is wealth, which pollutes man. He who has a huge bank balance thinks it below his dignity to talk to anyone.

Once, Guru Sahib went to a very wealthy ruler (Raja) whose only aim in life was to amass wealth. Going there he asked the people, whose rule it was. They said: "It is the kingdom of King Caroon."

"Why is it in such a miserable state?"

It is a story of Persia - Iran. People said, "Sir, no coin is allowed to come into circulation, so cruel is the king. Once his courtiers and nobles said that they had taken away every coin from the people and now nobody was left with anything. The king disagreed with them and said that they had money. By the beat of the drum, they announced that a beautiful harlot would be sold in the market for a rupee. A young man came to his mother and said -

"Mother, I want to buy a woman."

"Son, we do not have any money."

"Give me a rupee other wise I shall kill myself."

"Son, you are making me do something which must not be done. Your father had been buried after placing a rupee coin in his mouth. So, take out that rupee from the grave."

The boy dug the grave, took out the rupee coin and came to the market and gave it to the officials, who were auctioning the harlot. He was presented before the king who asked: "Wherefrom have you got the rupee coin?"

"I have taken it out of my father's grave."

The king ordered the digging of all grave-yards. 'Such is the king,' they said.

Guru Sahib went to the king's palace and sent a message to him that a holy man was calling him. The king said that the holy man should be seated respectfully and he would come presently. However, Guru Sahib did not take his seat but started collecting pieces of broken pottery and Bhai Mardana assisted him in this task. They put them in a bag-like thing. In the meantime, the king came. Looking at Guru Sahib's face from a distance, he said to himself, "Such a holy man I have never seen before. What a glory on his face! He is pure light." He was deeply impressed and said -

"O holy man, bestow on me a glimpse of yours. What is this which you are doing?"

"O king, for the present, we are not free. Just wait a little, we are collecting pieces of broken pottery."

"O holy man, should I get this task done for you? What for do you want them?"

"We want to leave them with you in safe custody."

"What for?"

"When we go away from this world, we shall take this from you in the house of God."

He thought for a moment and then said -

"O holy man, how will this safe deposit go to the other world, when the body itself does not go there?"

"O Caroon, keep this bag containing pieces of broken pottery also along with the 40 treasures or heaps of coins you have amassed. Won't this small bag go with the treasures?"

In this manner, Guru Sahib opened the eyes of the king -

*'Do thou noble deeds when God is the Bestower;
Whatever that is visible on the earth is perishable.
Impermanent is wealth untold;
Neither shall remain crorepatīs (multi-millionaires),
nor those having thousands;
Money is of him who spends and consumes.
It is God who gives, causes to be given and satiates
(the mortals).
Man should not eat alone, for wealth cannot be
preserved.
Investigation shows that only the philanthrope goes to
heaven.'*

*ehu? BēBkwh i ' d/t? ydkfJ..
i ' dh; ?fi whl go ; [j] ; h cBkfJ..
dk: w B d'bs e; / pōlko..
B ofj r/ eo'Vh B ofj r/ j ÷ko..
dwVk fs; h ek i ' you? no ykfJ..*

d/t?fdbkt?oi kt?ydkfJ..

j'sk B oky?nebk B ykfJ..

sj ehe fdb dkBh tjh fG; s i kfJ..

(An Epistle of Advice)

Guru Sahib said to the king: "You are following a wrong path and you are not looking after your subjects, who are being looted by thieves and robbers. They have nothing, neither food, nor clothing."

So, holy congregation! Both big and small persons waste their life in the pursuit of wealth.

'Kabir, this body must perish; if thou can, then save it. Even they had to depart bare footed who had amassed millions and millions.'

epho fJj | sB | i kfJrk ; ej | B bj | pj fo..

Bkr / gktj | s / rJ / fi B e / bky efo..

P. 1365

Even millionaires and billionaires, when they depart from the world, do so barefooted and empty-handed. Then what a big 'thug' (robber) this wealth is which does not let man contemplate the Name through out his life!

Similarly, political power too is very evil; once it comes into man's hand, he can kill hundreds, thousands and even lakhs of men to retain it. He is ready to commit even the most heinous crime. Aurangzeb killed his father. He put his father in the prison. In the hot summer, he lay in the prison. He who had done great deeds of public welfare, got wells dug for them, lay in the prison longing for a glass of water, asking his own son to give another glass of water. But Aurangzeb replied: "O Emperor! There isn't any more water for you. To satisfy your thirst, you may suck the inkpot sponge from which

you are writing letters." What a great cruelty he committed that he did not give even a glass of water! He got one brother murdered, and another's he got the eyes gouged.

He killed countless Hindu saints and Muslim holy men. But finally, when his own end came, he was feeling mortally afraid. He wrote a letter to his sons: 'O sons! I have committed many sins and crimes in my life. I have been terribly deluded. Through deception, I have been projecting myself as a pious and noble person. What will now be my fate when I appear at the Divine Portal? My conscience is cursing me.' What a big delusion was caused by political or temporal power! He left the world empty-handed.

Chapter – III

Invocation: 'True and Supreme is God's Name. Blessed is Sri Guru Nanak Dev Ji.

; fsBkw ; † tkfj r{p{ - XB r{p{ BkBe d/t i hU wj koki .

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

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

vvTfs pdB nfBe pko ; op ebk ; woE..

v}bB s/okyj | gG{ BkBe d/ efo j E.. P. 256

'After wandering and wandering

O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is:

"Attach me to Thy devotional service.'

fcos fcos gG nkfJnk gfonk sT| ; oBkfJ..

BkBe eh gG pBsh ngBh Grsh bkfJ.. P. 289

Refrain: O God, don't forget me, for I am Thy slave.

XkoBk - gG wfj B ft; ko' i h, wI i B sbk.

'Day and night I am troubled with anxiety that low is my company, my actions are crooked and my birth is mean.

O God, the Lord of the earth, the Giver of life to me, forget me not. I am slave of Thine.

Remove my distress and grant unto me, Thy serf, Thine sublime love.

I shall not leave Thine feet, even though my body may perish tomorrow.

Says Ravi Dass: I have sought Thine protection, O Lord, quickly meet Thy servant and make no delay.'

wbh ; rfs g'u ; 'u fdB[oksh..
wbk eow[eFNbsk i Bw[eGksh..
okw r[; Jhnk i hn e/ i htBk..
wfj B fp; koj| w? i B[sbk..
wbh j o j | fpgfs i B eoj | ; Gkjh..
uoD B SkvT[; oho eb i kjh..
ej | othdk; goT[sbh ; kGk.
pfr fwbj | i B efo B fpbkpk..

P. 345

Refrain: O fortunate ones, plunder of the Lord's Name is afoot, loot it if you can.

XkoBk - b[IN b[IN bU B; hpK tkb/ pfdU, b[IN g? rJh okw Bkw dh

'Kabir, if thou can plunder, then thou must plunder the boot of the Lord's Name.

Otherwise, thou shalt repent afterwards when thy soul leaves the body.'

epho bNBk j? s b[IN b? okw Bkw j? b[IN..

fcfo gkS? gSskj [r/ gkB i kfj r/ SfN.. P. 1366

'Kabir, difficult to obtain is the human birth. It comes not again and again, just as the ripe fruit of the forest, which when falls to the ground, attaches not again to the branch'

epho wkB; i Bw[d[bg[j? j fJ B pko? pko..

fi T[pB cb gke/ GfJ frofj pj [fo B bkrfj vko.

P. 1366

Revered saintly congregation! Loud be thy utterance, "True and Supreme is God's Name." Getting free from worldly tasks, in this summer month, and engaged in tranquil meditation, you are sitting in the Guru's holy court. One is 'tamsik' penance (done for darker purposes) which is meaningless, for it consists of practising austerities while sitting by fire when the sun is shining hot and burning hot wind is blowing. It amounts to drying up one's blood. It has no meaning and purpose. But the tranquil meditation, we are doing in holy

company is extremely fruitful. So, the Guru's edict is that in 'Kalyug' (Dark Age), assuming the human form, the soul has got a chance to plunder the loot of God's Name, but only a fortunate one is plundering it (God's Name.) We fail to learn about it because our interests are focused elsewhere. The world appears sweet, and our mind does not go towards what is of real importance. We do not realise that we will finally leave the world and material wealth will be left here. We do not think at all of gathering the true wealth of God's Name. So this is a very big problem before the theistic world (i.e. people believing in God). There are two-three things here in which man does not easily believe. One is that the world is mortal and everybody is subject to death – that that man is no more, and that person too has passed away –

*'Farid, where are thy parents today,
who gave thee birth?*

From thee they have departed.

Even then thou art not convinced that thou too shalt die.'

colhdk feE? sM/wkfgnk fi B0 s(l fDUfj ..

s?gk; j| UfJ bfd rJ/ s(ni ?B gshDfj ..

P. 1381

Are there any old mothers or fathers, grand parents and great grand parents living? Where have they gone? – "From you they have departed . Even then you are not convinced that you will also die one day.' Your parents have gone from you, but you are still unconvinced about your own end. Although man's death is inevitable, yet he makes preparations for a hundred year stay in the world.

'Man digs deep foundations and builds mansions thereon.'

Man digs deep foundations and builds bungalows and kothis on them. He makes them elegant and grand – with ill-gotten wealth, by earning money through evil or sinful means. My dear, you are going to leave everything here. The children for whom you earn wealth will ignore you when you grow old; and yet, for them, you are doing wrong and evil deeds. When you are bound to leave the world, gather that wealth which will accompany you to the other world –

‘Where thou wilt find no mother, father, son, friend and brother, there, O my soul, God’s Name shall be with thee as thy helper.’

i j wks fgsk ; |s whs B GkJh..

wB Tj k Bkw| sb? ; fr ; j kJh..

P. 264

On that path, only God’s Name shall be your helper, and nothing else. Such is the Guru’s edict:

Refrain : There Name shall be thy helper, in your distress.

XkoBk - UE/ Bkw B/ ; j kfJsk eoBh, nyh t|bk.

‘Where thou wilt find no mother, father, son, friend and brother, there, O my soul, God’s Name shall be thy helper.

Where the very terrible myrmidon of Death shall crush thee, there, the Name alone shall go with you.’

i j wks fgsk ; |s whs B GkJh..

wB Tj k Bkw| sb? ; fr ; j kJh..

i j wjk GfJnkB d|s i w db?.

sj e|tb Bkw| ; fr sb? ub?.

P. 264

Where hordes and hordes of Death’s minions are oppressing the human soul, there no worldly acquisition – neither bungalow, nor high position, nor wealth – shall accompany it. – ‘There the

Name alone shall go with you.' Only God's Name shall accompany the human soul and be its support and helper :

*'There, where unbearable hardships shall befall,
God's Name shall relieve thee in an instant.'*

ij wj; eb j't? nfs Gkoh..

jfo e' Bkw| fyB wkfj T|Xkoh..

P. 264

Even in 1/15th of the twinkling of an eye, God's Name relieves or emancipates the human soul. First of all, man has forgotten his departure or death from the world. He does not realise this because he is caught in Maya-illusion. He has become deluded and ignorant, even though he is educated, has read very many books and acquired degrees. Guru Sahib says that even then he continues to labour under ignorance and illusion.

Refrain : Caught in temptations false, man recognises not death.

XkoBk - Bj hU woB gSkDdk, Mm/ bkbu br e/ pdk.

'O mortal, if thou hast any understanding, then remember thou thy Lord, night and day.

Every moment life is passing like water from a cracked pitcher.

Why singest thou not the praises of God, O ignorant fool?

Attached to false avarice, thou thinkest not of death.

No harm has yet been done, if, thou even now sing the Lord's praise.

Says Nanak, by meditating on Him, thou shalt obtain the sublime state of fearlessness.'

u|Bk j? sT| u| b? fBf; fdfB w? gk|Bh..

fSB| fSB| nT|X fpj ks| j? cN? xN fi T| gk|Bh..

jfo r|B ekfj B rktjh wpy nfrnkBk..

Mm/ bkbfu bkfr e? Bfj woB| gSkBk..

ni j| eS| fprfoU Bjh i' gG r|B rkt?.

ej| BkBe fsj Gi B s/ fBoG? gd| gkt?. P. 726

Why does man forget to sing the praises of God? What is the reason? The reason is that he falls into false temptation, and not the true one of the Name. The true temptation or acquisition is that which accompanies us when we depart from the world. That temptation or acquisition is of the Name, service, God's meditation, and holy company. All other material things of the world are false temptations. Guru Sahib says – 'Attached to false greed, man recognises not death.' He does not remember death though his life is passing fast – 'O mortal, if thou hast any understanding, then contemplate God now during night and day. Each moment thy appointed time is slipping by, as water from a cracked pitcher.' Just as water from a cracked pitcher oozes out drop by drop, similarly, in a minute, 12 breaths are decreased while a person is sitting, 18 while he is walking and 24 while he is sleeping. Time once past cannot be recalled. Thus time is passing every moment. Childhood is devoured by youth, and youth is devoured by old age and in old age every step leads man to his death. The hour of death stares every person in the face. Death is standing with its mouth gaped wide, but Guru Sahib says, man does not realise this –

'Death roams about like a serpent with wide - open mouth, O friend.'

ekb[fpnkb[fl T[gfoU v'b? wj[g; ko/ whs..

P. 631

O my friend, Death is standing before you with mouth wide open.

'Today or tomorrow, it shall then seize thee; understand this in thy mind.'

nki [ekfb c[B sfj r f; j?; wfM okyT[uhfs..

P. 631

Death is standing with mouth wide open; you

should try to understand this reality; why are you living in ignorance – ‘Each moment, your appointed time is slipping by like drops of water from a cracked pitche. Then why don’t you sing Lord’s praises?’ O ignorant fool, why don’t you meditate on God’s Name? Guru Sahib has made two points ; one, you are such a fool that, though you are told what is going to accompany you when you depart from this world, yet you do not understand. Other things, you understand quickly, but this truth you do not realise through out your life. Saints, holy men and Gurbani proclaim loudly – ‘Do God’s worship, meditate on His Name, for he who engages in God’s worship and meditation becomes supreme, he becomes a king.’

‘True is their order, true their empire, and with the True Lord are they imbued.’

; uk nwoj ; uh gkfs ; kj h ; u/ ; sh oks/.

P. 749

He who is imbued with or absorbed in the True Lord, true becomes his command and true is his rule or empire. But inspite of this, man does not understand the value of the Name. Guru Sahib says that such a person is a fool. Only fools do not understand, while all others do understand. If you ask a fool why he is sitting in the sun. He says, “It is my own sweet will. What have you got to do with it? I may sit wherever I like – whether in the sun or in the shade.” This simple thing he does not understand, and on the contrary, he says, “It is my business. Who are you to advise me? How can you tell me to meditate on the Name? I won’t do any meditation or worship.” Guru Sahib says, “That is why he is a fool. He is ignorant because he does not know what is going to happen to him when he

departs from the world —

*'Leaving comely raiment and beauty in this world,
man departs.*

*Man himself obtains the fruit of bad and good deeds.
One may issue one's heart-desired commands here, but
he shall proceed by the narrow road hereafter.*

All naked when he goes to hell,

He then looks very hideous indeed.

He regrets the sins he committed.'

egV| og| ; j ktDk Sfv d|Bhnk nɔfo i ktDk..

wɔk urk nkgDk nkg/j h ehsk gktDk..

j|ew ehJ/wfB Gktd/okfj GhV/nr? i ktDk.

Brk d'i fe ukfbnk sk fd; ?yok voktDk..

efo nT|rD gS'sktDk..

P. 471

It is for this reason that you are called ignorant. You are not going to die; after the death of your body, your soul will continue to live in an intangible form. That which is called the 'soul' does not die. Therefore, you should do something for your soul too; for when you go to the Lord's Court, you will have to account for your deeds — good and bad. If you have nothing, what will you do then? Then it will become very difficult for you. Such is the Guru's edict :

*Refrain : If now in the sowing season you do not sow
God's Name, my dear, what will you eat in the
hereafter?*

*XkoBk l j |D ts/j fo Bkw Bk phfi nk, w|/fgnko/ n|r/ G|yk
fenk yk|rk.*

*'They who do not contemplate on such a Name of God,
what is the good of their coming into the world?*

*Very difficult to obtain is this human birth and
without the Name, it all goes in vain.*

*Now, in the sowing season, if man sows not God's
Name,*

What will the hungry man eat in the world hereafter?

The wayward are born again.

Such is the will of God, O Nanak' P. 450

*fi Bh n? k j fo Bkw| B ufsU ; / ekj / i fr nkJ / okw oki / .
fJj | wkD; i Bw| d|bG | j ? Bkw fpBk fpoEk ; G | i kJ / .
j | fD ts? j fo Bkw| B phfi U nr? GJyk fenk ykJ / .
wBwJyk B' fcfo i Bw| j ? BkBe j fo GkJ / .*

Guru Sahib says, "What is the use of such persons' coming into the world who do not meditate on God's Name? Tell me some reason at least for which they have come. Have they come to practise falsehood, gather falsehood, and to lead a life of falsehood, while they think themselves big and important – 'We are this, and that, we own so much property and have such a big family?' Guru Sahib says, "All this is useless and worthless. Everything will be left behind here. Nothing accompanies man to the hereafter. After he departs from the world, he has neither any contact left with this world, nor any concern with it. No connection is left with those for whom man commits evil deeds. So what is the good of his coming?

'Very difficult to obtain is this human birth and without the Name, it all goes in vain.

Now, in the sowing season, if man sows not God's Name,

*What will the hungry man eat in the world hereafter?
The wayward are born again.*

Such is the will of God, O Nanak'

*fJj | wkD; i Bw| d|bG | j ? Bkw fpBk fpoEk ; G | i kJ / .
j | fD ts? j fo Bkw| B phfi U nr? GJyk fenk ykJ / .
wBwJyk B' fcfo i Bw| j ? BkBe j fo GkJ / .*

P. 450

So Guru Sahib says that a person following the dictates of his own mind (not of the Guru), or a wayward or self-oriented person wastes his life in ego and pride:

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

wBwfy nkt? wBwfy i kt?.

wBwfy fcfo fcfo uNk ykt?.

fi sB/Boe ; / wBwfy Gr? rpwfy

bgj B wk; k j / ..

P. 1073

*'The egoist is the field of suffering;
Suffering he sows, suffering he consumes ;
In suffering born, in suffering dying,
In egoism his life passed.'*

wBwfy dly ek yS/ j? dly/ phi / dly/ ykfJ..

dly ftu i w? dly wo? j T[w? eos ftj kfJ..

P. 947

*That is why we call him ignorant – 'Why singest
thou not the praises of God, O ignorant fool?'*

Once there was a Raja (king). His queen (wife) often tried to align him somehow with God and His worship because he had a noble nature and did many tasks for the welfare of his subjects too, but since he did not meditate on the Name, all his deeds became cipher. You may put any number of ciphers unless you put numeral 'one', they have no value. Besides, good deeds (of charity etc.) are robbed by Death's myrmidons :

*'The rituals, religious rites and hypocrisies,
which are seen, them plunders Yama, the tax-gatherer.'*

eow Xow gkyv i ' dh; fj fsB i w/ i krksh bN?.

P. 747

Therefore, the queen wanted to align him with God's Name. She told him illustrative stories, explicated the scriptures to him, and after attending holy gatherings narrated to him discourses of exalted saints and holy men. She was an eloquent

and persuasive speaker and logician too. Convinced by her reasoning, the king would tell her – ‘Well, you should start waking me up early in the morning. Let me first form the habit of getting up early, and then I shall go to some holy man to seek the boon of the Name. After getting the gift of the Name, I shall engage in God’s worship assiduously. When it was morning, since the king slept late, he used to be very sleepy and would not get up and responding with ‘yes or no’, he covered himself with a sheet. In this manner not one, two or four, but six years passed without the king’s aligning with the Name.

One day, the queen said to the king, “O king! Six years have passed. I do not desist from waking you up in the morning, and you do not cease from covering yourself with bed-cloth and remain sleeping. It is behaving like ‘fools’. Please excuse me, the word ‘fools’ slipped from my lips spontaneously.” The king sat up and said, “Am I a fool?” She replied, “He who cannot understand wherein lies his good and bad is called a fool by the world.” Next day, the king called his Prime Minister and asked him, “Can you tell me how many fools there are in my kingdom?” He replied, “Sir, there is no count of them. The whole world is full of fools.”

“Rather sir, the world is full of not only fools, but of mad persons. Fools are at a lower level of idiocy than the mad, who know neither themselves nor anybody else :

‘Without the Name, the world wanders about madly...’

fpB[Bkt? i r[ewbk fcoâaaaaaaaaaaaaa P. 643

“Sir, the world is wandering about madly because it has abandoned the Name that bestows supreme bliss

—

'The nine treasures and the Nectar are the 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.'

BT| fBfX nfwϕ| gG ek Bkw|. dj h wfj fJ; ek fp; tϕ|. .

; B ; wkfX nBj s sj Bkd.. ej B| B i kJh nuoi fp; wkD..

P. 293

God's Name gives indescribable joy. In man this relish or bliss is perfect and complete —

'The mind is brimful with Nectar, but the perverse know not its relish.

Just as the deer knows not its own musk and wanders about guiled by doubt,

So an apostate abandons ambrosia and amasses poison. The Creator Himself has infatuated him.'

xo j h wfj nfwϕ| Gogϕ j? wBwlyk ; kd| B gkfJnk..

fi T| e; sph fwor| B i kD? Gϕdk Gofw GϕkfJnk..

nfwϕ sfi fpy| ; rj? eos? nkfg y|nkfJnk..

P. 644

He who does not worship God and meditate on His Name, is a mad man. The world is like a mad house.

Very rare are the persons who are in their senses, the rest are lost in a delusory sleep.

'The world is asleep in three modes and doubt, and in slumber its night passes away.'

fsj h r|Dh ; t; ko| Gfw ; |sk ; |snk ofD ftj kDh..

P. 920

So he said :

"Sir, this world is made up of fools but what is your purpose or intent?"

"No, I mean those persons whom people call fools."

"Sir, then we can get lists of fools prepared."

"Yes, get lists of fools prepared and put them up before me at the earliest."

So lists were prepared, and all the fools were assembled. Then the king also came. Addressing the

fools he said, "Intelligent and wise persons form their societies and associations, under different names and so also do political and energetic persons and those engaged in business and trade. Only we, whom people call fools, haven't formed any association and suffer individually as a result thereof. We should also form a society to safeguard our rights and interests and raise our voice at a proper platform. I have here a stick with a golden handle which will be given to the biggest fool among us.

At this, everybody started dictating their tales of follies, how people regarded them as utter nitwits. At this gathering, there was a family who claimed, that they were so foolish that people had started calling them a 'Family of Fools'. The king asked them, "Why?" The head of the family said, "Sir, what happened was that a close relative expired. Since I had to attend to some other business, I sent my elder son to express condolences. He did go there, but he returned without expressing condolences. I said — 'Son, did you say also something by way of expressing sympathy and condolence?'

'No, father.'

'Didn't you even ask how the deceased died? Then what did you do?'

'I just went there and sat, and returned without saying anything.'

'Did you greet anybody?'

'I did not greet anyone either.'

'You are a fool.'

Then I told my younger son to go. He said, 'What will I say?'

'Is it written in any book what is said on such an occasion? You just listen to what others are saying and make similar observations.'

He too went to express condolences. When he reached there, he heard the deceased's enemies making such observations about his death – 'It is very good that he has died, we are gladdened. Now they (the family of the deceased) will feel the pinch of his death. Today we have truly relished our food. One said one thing, and another, something else. He remembered all these things and went to the house of the bereaved family. There many persons had come to express condolences. Thinking that he might not forget what he had memorised, he decided to express condolences first of all. Getting up, he said, 'Well, brother, hear me also. It is good that the man has finally died. I have enjoyed my food only today after his death.' He repeated what he had heard the deceased's enemies say. At this, the angry members of the family caught him and gave him a sound beating. Returning home, he told his father –

'They gave me a beating.'

'Why did they beat you?'

'I did as you had advised me, and still they beat me.'

'What did you say?'

'You had advised me that I should say what others were saying. I did the same.'

He narrated the whole incident to me. I remarked, 'You have proved to be even a bigger

fool than your brother?' Therefore, I had to go myself to condole with the family of the deceased. It was a nearby village. So I went there. People who had come to condole were still sitting. I said to them with folded hands, 'Well brothers, I have come to tender an apology for the conduct of my sons. My first son did not say anything by way of condolences, while regarding the conduct of my second son you already know that he went away after getting a beating from here. Look, don't be annoyed with us. Forget the past, now whenever somebody in your family dies, I shall myself come to express condolences.' Sir, since then people have started calling us fools."

After this, the king came to be interviewed. They said, "Sir, now you should tell us about yourself." The king fell ill. The doctors opined that he would not survive. In no way could he be saved. He was on his death-bed and was guest of a few minutes only and therefore, if somebody wished to speak to him, he should do so.

The fools who had gathered said, "Sir, we have not taken your views." He replied :

"But I am going."

"Where are you going?"

"This is not known to me."

"Then is any army of soldiers going with you?"

"No."

"Your queens?"

"No."

“Are these beautiful utensils, these heaps of gold and silver you have accumulated going with you?”

“No.”

“Then will any of your material acquisitions go with you? Certainly, you will carry something at least with you?”

“No. I am not going to carry even my own body.”

“Then sir, you are the fittest person to hold this stick with golden handle. All your life, you fought battles, engaged in conflicts, caused so many riots and committed so much violence to expand your kingdom. When nothing is going to accompany you, what for did you do all this?” Therefore, Guru Sahib says that such persons are fools —

‘The most foolish of the foolish is he, who to the Name is not devoted.’

wpy f; fo wpy|j?fi wB/Bkj h BkT[.

P. 1015

He who does not imbibe faith in the greatness of the Name is the ‘President of the Fools’. So Guru Sahib says —

‘Why singest thou not the praises of God,

O ignorant fool?

Attached to false avarice, thou thinkest not of death.’

jfo rB ekj B rktjh wpy nfrnkBk..

Mf/ bkbfu bkfr e?Bfj woB|gSkBk.. P. 726

Everybody knows that he has to depart from the world but due to false temptation, he has forgotten death. He ever remains oblivious of the eternal truth which is before him. Secondly, he is forgetful of the ‘greatness and glory of the Name’

and what it can accomplish. Man does not imbibe even one percent faith in God's Name, not even .01, or .001, or even .000001 percent, although the Guru's edict is —

'The Master's (God's) Name is invaluable.

None knows its worth.'

; kJh Bkw[nw'b[ehw B e'Jh i kDd'.. P. 81

But does the world appreciate or understand it? People waste their time in idle gossips, worries, anxieties and fancies. God knows what continues going on in man's mind in which he wastes his time. Thus he has no faith in the Name, for if he had faith, he would not waste even a second. The third faith is in 'Waheguru' (God) that He —

'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'.

; ' nSfo ; ' pkj fo nBΣ..

xfn xfn fpnkfg ofj nk Gr ts..

XofB wkfj nkek; gfJnkbh.. P. 293

is present every where — in the sky, in space, on land, and in fact everywhere.

'The Lord is in wind, water and fire.

He is permeating the four quarters and the ten directions.

There is no place without Him.'

gT[D gkDh p? so wkfj ..

ukfo eN dfj fd; / ; wkfj ..

fs; s/ fGB Bj h e' mkT[. P. 294

There is no place, where God does not exist, but man does not imbibe this faith throughout his life. He thinks that Waheguru (God) is beyond his reach, and knows not where He is — in the seventh, tenth or hundredth heaven. He does not even accept His existence. God comes to man's mind only

occasionally, when he attends a holy congregation, otherwise, he is ever forgetful of Him. Guru Sahib says that Waheguru (God) is ever with him –

'All over the earth and the sky is present one sole Light.

Neither less or more is it anywhere, and nor does it decrease or increase.'

fi wh i wkB e/ fpy? ; wl; s Jle i 's j?.

B xkN j?B pkY j?B xkN pkY j's j?.

(Akal Ustat)

Whatever is visible – earth, moon, sun, stars, trees, man, all these have their basis in the Name. If the Name is not there, if God does not exist, then in the absence of the basis, none of these things can exist. All these are born out of God, have their basis or support in Him and are finally merged in Him, but man fails to understand this vital truth. So, in this way, man continues to be deluded – ‘Why singest thou not the praises of God, O ignorant fool? Attached to false avarice, thou thinkest not of death. No harm has yet been done, if thou even now singest the Lord’s praise.’

j fo rB ekfj B rktjh wpy nfrnkBk..

Mm/ bkbfu bkfr e?Bfj woB| gSkBk..

ni j{ eS| fprfoT| Bj m i ' gG| rB rkt?.

P. 726

Still he has not suffered any harm; that is, he will not lose anything, if he sings God’s laudations –

‘Says Nanak, by meditating on Him, thou shalt obtain the sublime state of fearlessness.’

ej| BkBe fsj GI B s/ fBoG?gd gkt?.

P. 726

Therefore, the Guru’s edict is – ‘Saith Kabir : Plunder of the Lord’s Name is afoot – Loot it if you can. As ends life shall you only have regrets.’

epho bNBk j? s bFN b? okw Bkw j? bFN..

fco gkS? gS?skj r/ gkB i kfj r? SFN.. P. 1366

But in this matter, the experience of holy men is that singing God's praises is like licking an unsalted or tasteless slab – because, initially, man's impulses are directed outwards, and they do not become directed inwards back to their home. Unless man's mind becomes inward-directed, it does not enjoy the relish of the Name. Therefore, until it gains understanding and becomes aligned with the Name, it continues straying and wandering. So, men engaged in God's contemplation make great efforts, but only very rare ones reach the shore, that is, achieve union with God. The reason is that they do not know the correct methods of meditating on God's Name. In the last two discourses, all this had been mentioned that one day, Mother Jito Ji (Tenth Guru's wife) went to the Tenth Guru Sahib in the morning and requested very humbly, "O Sovereign Guru! Kindly teach us how to meditate on the Name, how exalted spiritual states are attained, because we often hear in the company of the holy that when man's mind is concentrated, his inner powers are revealed or manifested –

'The nine treasures and eighteen miraculous powers go after him,

whoever keeps enshrined the Lord within his mind.'

Bt fBXh nmkoj f; Xh fgS? brhnk fcofj

i 'j fo fj od?; dk t; kfJ..

P. 649

Even beyond this, man learns about the Inaccessible, the doors of his mind are opened and he gains realisation and he gains knowledge and understanding of the past happenings and the previous birth, of the future happenings and the future birth. Kindly tell us how God's Name ought

to be meditated upon.”

So then Guru Sahib explained that there are some ‘rehats’ (disciplinary codes) for meditating on the Name and until man observes them, Divine Name meditation cannot be fruitful. He does not ascend on the spiritual ladder and remains where he was. Just as an ox working an oil-press continues going round and round and finds himself standing where he was when his eye-covers are removed, similarly, without observing ‘rehats’ (disciplinary codes) and taking precautions, man does not progress in Divine Name meditation. In that context, we had discussed earlier that first of all, man should have unflinching faith in Waheguru (God); and secondly, he should have faith in the Guru (Holy Preceptor) –

*‘He, whose heart has faith in the Guru,
that man comes to meditate on the Lord God.’*

l k e?wfB rþ eh gosifs..

fs; [i B nkt?j fo gG] ulfs..

P. 283

Thirdly, he should have faith in the greatness and glory of the Name. Fourthly, he should have faith in the Gurmantar (mystic formula or chant) which he has obtained from the Guru.

After this, Guru Sahib said that man should have faith in what Gurbani says that it is God’s edict or utterance. Man should not interpret it with ‘ifs’ and ‘buts’, that is, he should not have any doubts or reservations about its veracity and accept it as it is, because it is all Divine revelation ; it is not a poet’s poem but is Divine revelation or inspiration

—

‘As the word of the Lord comes to me, so do I utter, O Lalo.’

I ? h w? nkt? y; w eh pkDh s? Vk eoh fr nkB| t/ bkb'..

P. 722

'By myself I know not how to speak.

I utter all that is the command of my Lord.'

J T| nkgj| pfb B i kDdk w? efj nk ; G| j |ewkT| i hT|..

P. 763

'From the Primal one has emanated the Gurbani'.

Xp eh pkDh nkJh..

P. 628

It is a revelation coming from the Court Divine. There are no 'ifs' and 'buts' or doubts in it. It has to be believed and accepted in its purest form. So, in the absence of having faith in Gurbani, what happens is that man hears it all right but does not mould his life in accordance with its teachings. So these are the disciplines to which man must submit. Until man becomes perfect and resolute in following the 'rehats' (disciplinary codes), he cannot meditate on the Name. So Guru Sahib said that there are some 'negative forces' in man; there are destructive forces in him; they are powerful and effective forces which influence man and do not let him become aligned with the Name. One of them is back-biting or slandering. Man slanders others spontaneously, but it has far-reaching and fearful consequences —

'It is not good to slander anyone.

The foolish apostates alone do it.

The faces of those slanderers are blackened and they fall into the horrible hell.'

fBdk Gbh fe; ? eh Bkj h wBwfy w| r X eofB..

wj ekb/ fsB fBdek Boe/ xfo gtfB..

P. 755

It has such terrible consequences that man is condemned to hell for ever —

Refrain : Slandering anyone is not good, apostates alone do it.

XkoBk l fBdk Gbh fe; / eh Bkj h, wBwfy b'eh eod/ B|

To remember another's faults or failings, then to expose or publicise them, and then find joy in doing so – this is slander or calumny which is born out of jealousy. Therefore, both harbouring jealousy and indulging in slander are bad –

'He, in whose heart there is jealousy for others, never gathers any good.'

fi ; [nɔfo skfs gokJh j 't?fs; dk ed/ B j 'th Gbk..

P. 308

Guru Sahib says that he who harbours jealousy never prospers. He can go to great lengths – to the extent of getting the other person killed, doing harm to him and his children. Necromancers and exorcisers cause a great deal of trouble through charms, amulets and magic formulas. First, jealousy takes birth, after which comes slander or calumny. So in this way, they lead to terrible results. He who indulges in them is alienated from God.

Saint Trilochan Ji, whose following hymn is enshrined in Guru Granth Sahib –

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

nfs ekfb i ' bSw h f; wo? n? h fus k wfj i / wo?.

; og i fB tfb tfb nTʃo?.

P. 526

did a lot of God's worship and meditation. Many times he would go to saints like Namdev Ji etc. and say – I haven't had a glimpse of God so far. There must be something lacking in my worship and devotion. You have a glimpse of God occasionally. Please commend me to the Lord sometimes. In this manner, he became quite old. Saints and holy men came to him, but owing to his old age, he found it difficult to serve them. His wife too had become old. She also did God's worship and meditation. She served holy men, but she

complained also about her lot, and when her husband returned home, she said – Look, we meditate on the Name. You assert that those doing Divine Name meditation get everything in life, unexpected things happen, destiny recorded on the brow is erased, but God has not blessed us even with a son. Now we have become old, who will look after us, and besides, saints and holy men come, and if there were a son, he would have looked after them. Now who will wash their clothes, make their beds, and cook food for them? We do God's worship, but He does not listen to our prayers at all – So far as we are concerned, God seems to have become silent. Thus she voiced many grievances. But Saint Trilochan Ji (her husband) was very patient and forbearing. He said to her – Don't voice any complaints. This is as it is, on account of our deeds of previous births. This is what Guru Sahib also says –

*Refrain : My dear, do not blame anyone;
The blame lies with your evil deeds.*

XkoBk l fgnko/, d'ò B fe; / B{ d/thl, d'ò sb/ eowk dk.

'Of D learn : Blame none. Your evil deeds alone are to blame.

What I have done have I obtained –

On none else cast the blame.'

dd? d'; [B d/T{ fe; ? d'; [eowk nkgfDnk..

i ' w? ehnk ; ' w? gkfJnk d'; [B dhi ? nto i Bk..

P. 433

This is to make man understand that the whole world is functioning under Divine ordinance, and God has recorded everyman's destiny on his brow from the Divine Court itself. Meetings and partings, losses and gains, honour and dishonour, joy and sorrow – all fall to man's lot according to his pre-

recorded destiny. This is ordained from the Divine Court itself. When such is our destiny, it is futile on our part to ask for this boon. Secondly, who says that sons always give joy and peace? They are more a source of sorrow and suffering. A son may or may not give joy – it is not certain. When a son is born, the mother goes through great pain and suffering; she nurtures him and fondles him lovingly; whenever he falls ill, she literally kills herself with anxiety. She worships God, but wastes a lot of time in thinking and worrying about her son. When the son grows up, she becomes worried about his education. If he falls ill, the parents forget their food even; if he does not take interest in studies and turns out to be dull and incapable, then too the parents weep with worry and anxiety. If he commits a crime, the parents also get caught or hauled up alongwith him, and they too get involved in the criminal case, and suffer harassment and punishment. When the son is married off, he separates from the parents who continue waiting for him. Thus, no joy and peace is assured from the birth of a son. Only one Sarwan had been born who gave joy to his parents and served them, and he is remembered to this day. Sons do not give joy and peace; in this world all look after their own interests. Then, you are troubling yourself with the worry who will look after or preserve us; don't worry, God Himself will preserve us or look after us." But this desire and anxiety for a son did not leave her mind. Whenever she talked to anyone she said, "Look, we worship God so much, serve holy men who come to us, and yet God has not blessed us with just one son. Besides, no servant stays with us. Whoever we employ leaves after some time." It was because her

temperament was a little difficult and demanding. Servants do not serve in households where the mistress has a harsh temper – but often the servant is blamed. But in fact, the servant is not to blame; the fault lies with one's ill nature or temper. None stays with an ill-tempered person, because the master and the servant do not think alike. So when this thing happened again and again, God thought that His devotee was unhappy. At that moment, Saint Trilochan Ji said, "Well, I shall look for some good servant, and if I find one, I shall bring him." Thereafter, he had just gone out of home, when God assumed form; from the Transcendent, He became Immanent. Dressed in dirty clothes and barefooted, he knocked at the door. When the saint's wife opened the door, he said, "Mother! I need a job. Do you need a servant?" She replied : "Yes brother! We are very much in need of a servant and just now 'Bhagat Ji' (the saint) has gone out looking for one – There, he is going. He must not have gone much far. Well, tell me what tasks you will perform." God said, "Mother! I know each and every task. There is nothing I cannot do in the world. There is no chore in the world which is alien to me." The saint's wife could not understand and did not take the hint, and said, "Well! Then can you bake loaves?" He replied, "Yes, I can bake loaves. I am very fond of serving holy men, and I am always on the look out for serving saints and holy men, God's dear devotees. I have learnt that many saints and holy men come to you, and I am very glad that I shall be able to serve them." At this, the saint's wife said –

"Well, then tell me – what is your name?"

"Mother! What have you to do with my name. You may call me by any name you like. All the

names are of my liking.”

“Even then, tell me your name. By what name should we call you?”

“All right; call me ‘Antarjaami’ (one who knows others’ thoughts).”

“Your name is excellent. Even God is called ‘Antarjaami’.”

“Mother! All are God’s names.”

“Well, tell me your wages.”

“So far, I have never taken any wages for the work done. I am fond of rendering service, and I stay only where saints and holy men come and God is worshipped and meditated upon.”

“Any terms and conditions?”

“No conditions, whatever clothes you give, I shall wear and whatever food you give, I shall eat. I have never complained in this regard.”

“My only condition is that the day, I am not loved, I leave. If somebody speaks ill of me or criticises me, then I cannot stay, and I leave.”

She said : “Well brother! I am always pining for love. Bhagat Ji always advises me not to indulge in slander or backbiting. I have firmly implanted in my mind that I am not going to speak ill of anyone. This is an excellent arrangement.”

At last Saint Trilochan Ji came back home. He looked at God and felt a little attracted towards Him. He said to himself, “His name too is ‘Antarjaami’, and I feel fascinated also by having his glimpse. He must be some supremely fortunate person who does God’s worship.” ‘Antarjaami’

started working in the house. Wherever saints and holy men went, they praised the service rendered by 'Antarjaami' – 'Look! How he provides hot water for our bath, presses our feet, and washes our clothes – and takes hardly a minute to perform all tasks! For him (God) nothing was difficult; he had only to think and everything was accomplished. A long time passed and one day the Saint's wife thought – 'The servant is very good. Whatever left over food I offer him, he partakes of it gratefully. I have never bothered to ask him about his appetite.' She thought of making him eat to his fill and see how much he can eat. She said, "Antarjaami! How much is your appetite?" He said : "Don't ask me about my appetite. My stomach can contain everything – all the regions and creations that are visible – even then I am not satiated." She said, "Why do you make such utterances? Tell me the number of loaves you eat."

But she did not understand while he was throwing hint after hint. At last, she started baking loaves. First she kneaded a seer (900 gms) of flour, then two seers, and thereafter five seers. She started baking loaves in the morning, and it became noon. She kept serving loaves, and he kept eating. She started counting in her mind and found that he had already eaten 20 seers of flour. The house was filled with smoke and tears started flowing from her eyes. She was exhausted and came out. Her neighbour said, "Madam! Today you did not come out. Tears are flowing from your eyes. You appear a little disturbed. Normally your face is cheerful and blooming." The Saint's wife replied, "No, nothing is the matter." But her neighbour insisted, "There is certainly some problem, and unless there is

something worrisome, one's countenance does not change. If there is something worrying the mind, its effect can be seen on the face. Tell me — what is the problem?" She replied, "What should I tell you? This servant of mine is a downright glutton. Since morning, I have been trying to appease his hunger. He has already eaten 20 seers (one seer = 900 gms.) of flour and yet he is not sated. I have invited trouble for myself. I do not know who he is; whether he is a ghost or a human being." As soon as she uttered these words, the condition was violated. God immediately changed into His transcendent form. Thereafter, Bhagat Ji also came. He observed that there was no food, while his wife was calling out the servant by his name — 'Antarjaami', but there was no response. She sensed that she had made a mistake and that the servant was truly 'Antarjaami' (God who knows people's hidden thoughts). Bhagat Ji said —

"What has happened?"

"That servant has run away."

"He hasn't run away, but you must have made him leave."

"You are always finding fault with me. First, God has not blessed us with a son; if He had given this servant, he too has run away."

Bhagat Ji (Saint Trilochan Ji) said, "O woman! Why are you blaming God? Why are you speaking ill of Him? Neither you nor I could recognise Him. He used to say — 'None can appease my hunger. The whole creation can be contained in my stomach. All that is visible till the Doom's day can be absorbed in my stomach.' He was right in saying that nobody could satisfy his appetite. Then he also

used to say that he felt at home in the company of saints and holy men –

'Whithersoever the business and affair of His slave is, thither the Lord runs.

To His servant, the Lord shows Himself to be near. Whatever the servant asks his Master, forth-with comes to pass.'

I j I j eki feofs ; /te eh sjk sjk Tfm Xkt?.

; /te eT[fBeNh j 'Jh fdykt?.

I ' I ' ej? mkep gjf ; /te[ssek b j fJ nkt?. P. 403

God serves His devotees like a servant. Neither you nor I could recognise Him. You have committed a big mistake; you should not have spoken ill of Him –

Refrain : O foolish woman, you have erred in slandering God.

XkoBk l s[sk G[b r Jh n[Bko r tko/, fBfdnk BokfJD dh eoh.

'Why slanderest Thou the Lord,

O erring and ignorant woman?

Thy pain and pleasure are according to thine deed.'

BkokfJD fBdf; ekfJ G[bh r tkoh..

d[fe[; fe[Eko' eow[oh..

P. 695

Bhagat Ji (Saint Trilochan) said, "You slandered God. He had already told you that when somebody criticised and slandered Him and did not love Him, He would depart. We could not recognise Him because our deeds were not deserving. But even then, look! how long he stayed with us! To one he afforded His glimpse once, to another twice, but in our house, He served for years as a servant. All this is happening in accordance with our deeds." So, slander or calumny annoys or displeases even God – 'It is not good to slander anyone. The foolish apostates alone do it. The faces of these slanderers are blackened and they fall into horrible hell.' **OfBdk**

Gbh fe;? eh Bkj h wBwly wlrX eofB.. wj ekb/ fsB
 fBdek Boe/ xfo gtFB.0 (P. 755) If a slanderer thinks
 that the Name-melody will start within him, he is
 totally in the wrong. Until we become totally pure
 and simple, imbibe all virtues in our heart and
 mind, Name-melody cannot be started. Connection
 with the Name is severed – this is very well known
 to those who contemplate the Name. If, even after
 rendering voluntary service, they make a show of it,
 absorption in the Name gets snapped instantly.
 Absorption in the Name does not continue, unless
 one is very careful. In this context, the Guru's edict
 is that praise is as much a hindrance as slander or
 calumny. Man wishes that someone should praise
 him, one speaking from the stage should glorify him
 and declare that he is a very great person, because
 this is the general practice, whether a person knows
 anything or not, needlessly saying that the holy man
 is God Himself, that he is a Brahmgyani (one who
 has attained the Ultimate Spiritual Reality). Well, if
 a holy man is a Brahmgyani, then the one extolling
 him from the stage should derive advantage from
 him, and have love and devotion for him. But this
 kind of formal praise is mere verbiage. Man hungers
 for this praise. He fears slandering, but likes praise.
 He wishes that others should eulogise him and
 describe him as noble and virtuous. When it is
 praise, man enquires about it repeatedly. He likes
 to hear again and again what others said in praise
 of him. But about his slander and calumny, he does
 not ask again and again. Some persons will say –
 Such and such person performed excellent 'kirtan'
 (singing of Gurbani). This is praise or glorification.
 Guru Sahib says that we should give up both praise
 and blame or slander. Feeling gladdened on hearing

praise and saddened over slander are not conducive to concentration of mind. They disturb equability and concentration, and holy men or saints care neither for praise, nor for blame —

'One should renounce both praising and blaming others and search for the dignity of salvation.

Tj; sfs fBdk dT{ fsnkr? y'i ?gd| fBopkBk..

P. 219

Guru Sahib says that an ordinary person cannot achieve this —

'O serf Nanak, this is a difficult game. Only a few know it through the Guru.'

i B BkBe fJj| yb| emB| j? feBj { r bwlfy i kBk..

P. 219

This game or way of life is extremely difficult. He who gains perfect knowledge and sees none other than Waheguru (God), is able to go through it, but the world does not have the strength to rise above praise and blame. Everybody likes praise. It tastes sweet, but he who is showering praise is cheating. He is not praising from the core of his heart, but only superficially. However, the other person regards it as true. It is said that both are labouring under delusion or deception. Slander or calumny is inner filth or dross. It is an expression of one's annoyance or vexation at seeing the other's prosperity. Holymen, or saints do not feel any annoyance or vexation. They say that he who is speaking ill of them is their friend because he is washing off their sins and taking them upon himself. Who is so great, who without accepting any money, without doing any favour, and without any reason takes upon himself another's sins? The saints are rather happy when somebody speaks ill of them —

'He, who caluminates me, is my friend.'

The slanderer is our true friend. Bhagat (Saint) Namdev Ji was sitting in a happy and carefree mood. He decided to have this attitude because it is in the nature of holy men to do as much good to the world as possible. Holy men sit in their own state of 'private bliss.' Such holy men are said to be of the type who are indifferent to the world (they follow the path of renunciation). They do not talk to anyone, live in their own state of joy; they live in secluded places where none may come. They do not permit anyone to praise or glorify them. There are stories of many holy men, who, in order to lead an unknown and obscure life, started living in the homes of prostitutes, so that none might know them

—
*'O Buliya, let us live where all are blind,
 So that neither may anyone know us, nor acknowledge us.'*

p|fbnk, UE/ t; hJ/, fi E/ ; ko/ j h nBl

B e'Jh ; kBf i kD/, B e'Jh wBl.

because to be acknowledged as a holy man is also inviting trouble for oneself. In this world, very few are those who come seeking God's Name. Rather those persons flock to holy men who simply waste their time. People come with their own troubles and difficulties — one says that he is suffering from this trouble or ailment, another says that he suffers from fear, and still another says that his house is haunted by ghosts. Brothers! You do neither meditate on the Name nor worship God; you have done evil deeds; therefore, you should now suffer their consequences. Why do you waste holy men's time? Saints and holy men have no interest of their own, but by nature, they are inclined to do good to the world —

'The Brahmgyani (God-enlightened) takes delight in doing good to others.'

pj wfr nkBh goTgeko Tlwj k.. P. 273

From the Brahmgyani flows the spring of benevolence. If somebody comes to him with his troubles, he lets him have his say, though he is wasting his time.

Saint Namdev Ji had a renunciatory nature, an attitude of non-attachment with the world. So he decided to give good and pure education to children. He decided to impart spiritual education to children because it is the best education. Other instructions are deceptive or delusory, but spiritual education sees one through the world ocean. Therefore, at a young age, children were sent to him for receiving education. A seth (rich man) decided to send his son to him for education, thinking that if the child remained with the holy men in the early years, he would be saved from falling a prey to sinful sensual pleasures. Many wise parents align their children with saints or holy men at an early age. Living in the company of holy men, they (children) are naturally influenced by their (holy men's) life. They are certainly better off than other children because they do not take to drinking and other evil habits. They gain inner knowledge, imbibe the habit of rendering voluntary service, have respect for their parents and elders, and also know how to deal with others and conduct themselves in the world.

He (the rich man) thought that on growing up, the child would no doubt become a business man like him, but it would be good for him to gain spiritual knowledge and understanding in the company of the holy man. So he took the child to

Saint Namdev but to show off the family's superior status and wealth, his wife made the child put on neckalce, bracelets and other ornaments. He said to the saint, "Sir, take charge of the child. Accept him in your service and give him some knowledge and understanding." Saint Namedev Ji said, "Rich man, don't worry. Leave him here. There are other children also. Seeing them, he too will be influenced."

In the evening, when Saint Namdev Ji told the children to go home, he observed and thought, "The richman's son is rather small, but he is wearing so many ornaments. If some thief happens to kidnap him for the ornaments, he will strangulate him. The rich man does not seem to appreciate this. But I don't have any arrangements to send an escort with him." So he thought it better to remove his ornaments. He removed the ornaments and kept them tied in a small bundle and the child went home. When he reached home, and his mother saw his ornaments missing, she asked him, "Where are your ornaments?" He said that the saint had removed them. At this she observed, "Such an evil saint? Now he won't return the ornaments." She was of a hasty and impatient nature. If she were thoughtful, she would have said, "There must be something behind the saint's action, because holy men are not of this type." But she immediately jumped to the conclusion that since the saint had removed the ornaments, he would not return them. She thought that the saint's nature was like hers, because we often try to judge others with our own spectacles. A bad man — for instance, a thug (cheat) says that all are cheats; a thief says that all the people in the world are thieves; and a criminal says

that the world is full of people who commit crimes. However, a noble and virtuous person says that none in the world is bad :

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

wB wb/ fi fB ngBk Gow/ r tksk..

fs; e? GkD? efJ B Gpk fi fB ; r b' pj w/ gSksk..

P. 610

He says : 'None in the world is bad or evil – that all are good and noble. This fellow must have erred because it is everybody's individual nature'. So, her nature was such that she got agitated at once when she found the ornaments missing. She did not wait, and went to her neighbour, and said – "Look sister! People talk so much about Namdev; they call him a saint, a devotee of God : but he is a cheat, nothing else."

"What has happened to you?"

"Nothing has happened. But I have seen the reality. I sent my child decked with ornaments. Look here, he has left not a single ornament on the child. He has removed even the ring from his (child's) little finger."

"Don't worry. Inquire about it tomorrow in the morning."

"Now he is not going to return. One, who has removed the ornaments, will not return them now. He will say that somebody must have removed them on the way."

The neighbouring woman too was of an impatient and rash nature. She talked about it to

another neighbour. So in this manner, the news travelled everywhere in the town by the time it was evening. In the meantime, the rich man returned home. She said to him –

“What good – you have sent the child to Namdev for getting education! He has removed all his ornaments.”

“It is not possible. Namdev Ji is a saint, a holy man.”

“You may continue considering him a holy man, but I am telling you what I have seen with my own eyes.”

“Then why are you feeling impatient? We shall talk about it in the morning.”

“No; he is not going to return them? You are a fool, a simpleton.”

Next day, the richman went to Namdev Ji. After greeting him, he sat down – the child was with him. Namdev Ji observed, “Richman, don’t send the child wearing ornaments. You should know that money and ornaments spell danger to the child’s life. They are enemies of his life. Somebody may kidnap him and strangulate him. Here is the bundle containing ornaments.” The rich man was very much pleased, but he also felt sad that his wife had defamed the holy man all over the town. The news will ultimately reach the holy man too and he will certainly take it ill. Hurriedly, he came home and said to his wife. “You have done a very wrong thing. He has, in fact, saved the child’s life by removing his ornaments.” Instantly, thinking that her neighbour might not have conveyed her observations (about the holy man) to others, she went to her and

said, "He (Saint Namdev) is a very noble person. He has, in fact, saved the life of my son. I needlessly got angry and acted in a hurry." The other woman went to her neighbour and conveyed this thing. Soon it came to be talked all over the town – Namdev Ji is a very good and noble person. He had removed the ornaments of the rich man's son in order to save his life from possible kidnappers and killers.

Next day, an attendant or devotee of Namdev Ji said to him –

"O holy man! I am surprised; the world has a double face."

"What is the matter?"

"Day before yesterday, you were badly caluminated. There was not a single person who did not speak ill of you. We felt very much pained and unhappy. But today, you are being praised everywhere."

"Why?"

"You might have removed a child's ornaments lest they should be stolen by thieves. Everywhere people said that the holy man had removed all the ornaments of a child."

If there is anything against holy men, it spreads in a moment like wildfire; it seems as if the people are always on the look out for such an opportunity. Even if it is a minor thing, you do not need any advertisement to propagate it. It spreads far and wide. The news or rumour spreads without feet or wings and without having been witnessed. A good thing does not go round that fast. So he said,

“Today, you are being praised. Those who had slandered you are today saying with their own tongue - Namdev Ji is a very noble person and he had removed the child’s ornaments for his own safety.”

Namdev Ji was sitting in a carefree mood. Before him was lying ash. He took it in his two hands. One handful he threw on one side saying – let it fall on the heads of slanderers; the other, he threw on the other side saying – let it fall on the heads of those who are praising me. His attendant said – But they are showering praises on you? The holy man said, “None in the world praises truly. If they were to praise, why did they slander? This whole world is double-faced.”

Therefore, Guru Sahib says, “Neither be delighted at praise, nor be annoyed at calumny. Rather, be delighted at calumny, and not at praise, because, the Guru’s edict is – ‘He who caluminates me is my friend’. ॐBdk eo? ;[j wok whs].ॐ (P. 339) He who speaks ill of us is our wellwisher, but not the one who praises us. He who showers praises on us spoils us or harms us, and makes us self-conceited or egoistic. Then, if someone doesn’t show full respect and honour, we become annoyed. So Guru Sahib says :

*‘Who indifferently receives praise and calumny,
And seeks alone the state sublime of transcendence,
Saith Nanak, servant of God:
Hard is this way of life –
Only by the holy Preceptor’s guidance may its secret
be mastered.’*

*Tj; sfs fBdk d'T{ fsnkr?y'i ?gd| fBopkBk..
i B BkBe fJj| yb| emB|j? feBj { r|pwfy i kBk..*

P. 219

'He, who is above praise and calumny, and to whom gold and iron are alike.'

Tj; sfs fBfdnk Bkfj fi fj euB bj ; wkbB..

P. 1426

'He, who is free from joy and sorrow, call him, thou, a true Yogi.'

Joy ; r s/oj? nstsk i 'rh skfj pykB'..

P. 685

Guru Sahib says that he who is above praise and blame, joy and sorrow is a Yogi (ascetic). He, who is involved in them, is not honoured and known. So, in this way, praise and calumny are two fetters or restraints on one who does God's worship and meditation. Therefore, unless and until such a one remains watchful, his worship does not bear fruit. The same is the case with jealousy or envy. So long as you harbour jealousy in your mind, you cannot engage in God's worship and meditation, howsoever hard you may try. The object of jealousy will stand before you. While you will try to concentrate your attention on Guru Nanak Sahib, the object of envy will come into your mind, because you are inviting him within you. When we think of a bad man, there is bound to be jealousy and calumny. First, he will come into our mind, then he will be talked about. Therefore, we should salute him from a distance, touch his feet with both hands and within our heart wish —

'Nanak, God's Name is ever exalting and may all prosper by Thy grace,

O God. O sovereign Lord! Do good only, even to those who do evil. By doing so, we are ourselves also benefitted; that is, we too prosper by wishing well to the evil-doers. So in this way, these are minor defects and failings. Then there are the five

thieves or thugs – lust, anger, avarice, attachment and pride. These too rage within us, stamping around and fighting like bulls. They afflict both mind and body –

Refrain : Body do they disintegrate both lust and anger.

XkoBk l ekfJnk B! rkbd/, ekw s/eX d'tl

'As borax melts gold, lust and wrath waste the body.'

ekw| eX ekfJnk eT| rkb?!. fl T| euB ;'jkrk Ykb?!

P. 932

To waste the body, just the two – lust and wrath – are enough. Whatever food and vitamins you may eat, as long as these two passions dominate you, your body shall continue to be wasted – very much like 'borax melting gold.' A man given to anger gets alienated from God and goes very far from Him –

'Draw not near in the neighbourhood of those in whose heart is the pariah wrath.'

UBk gkf; d|nkf; B fGNhn? fi B nnsfo eX| umkb..

P. 40

Anger is of two types – A Guruward's anger is like a furrow in water, while of the apostates it is like an etching on stone. It is not effaced and travels within and starts disintegrating the body.

A lady came here and said, "My hair has fallen." I asked, "Why? What is the matter?" She replied : "I am given to too much anger." I also observed her, heard her and found that she was of a very angry nature. I said to her, "Daughter! In this way your body will be wasted and you will fall a prey to many diseases. It will become very difficult for you because an angry person's blood, his whole innerself continues burning. Such a person, if falls ill,

does not recover. Then he becomes estranged from the people, because he utters unpleasant things in anger. He himself may forget what he said, but the others continue to remember the bitter and unsavoury remarks made by him. So, in this way, anger does harm by straining relations. I told her to recite a 'shabad' (hymn from Gurbani) and advised her to do reading of Jap Ji Sahib with love and devotion. Finally, she was rid of her anger, and her hair started growing again. What I have narrated, I have seen with my own eyes. However, if a wrathful person claims that his mind becomes exalted, he is in the wrong, holy congregation! Such a person is a fool —

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

epj{ | lnVk TfG uVs|j?epj{ | kfJ gfJnkb/.

P. 876

He does not attain to the exalted state; he does not achieve equability or equipoise of mind as long as he is riding a swing — that is, changing emotions, his mind oscillating between anger and quietude. So, anger has to be given up completely.

Once there was a Brahmin, who used to explicate scriptures during the time of the Sixth Guru Sahib. One day, he got angry. At nobody's request did he come. A person was sitting in the assembly. He offered to bring him round to come there.

There is a story of a Raja's (King's) court where a Pandit was refusing to come, when a person offered to bring him. The Raja said, "How will you bring him? I have already sent prominent persons, including my Ministers, to him, but he refuses to

come." That person replied, "Sir! I am 'chandaal' (low caste 'pariah'), and 'wrath' is my brother. If he (Brahmin) does not come, I will bring him forcibly holding him by the shoulder." So he went to him and said —

"Pandit Ji! The Master has called you."

"Many have come to summon me. Who are you?"

"I am 'chandaal'."

"Why have you come to my door?"

"My brother has entered within you; I have come to take him alongwith me."

"Your brother, and here?"

"Where else but within you?"

Wrath is a 'pariah' (chandaal). He said, "Better accompany me quietly, otherwise I will drag you to the Master's court."

So Guru Sahib says — "Draw not near those in whose heart is the pariah wrath." It is defiling or polluting. Its vibrations will enter your blood stream. So don't go near it; don't touch it for you will be immediately defiled.

So how can the name of such a one become recognised and acceptable? If a wrathful person says that his name is recognised, it is absolutely wrong. He whose mind or thinking sometimes soars high, and sometimes falls, does not gain recognition and acceptance. Such a mind is not stable or equable. Thoughts have to be brought in harmony and in equipoise. Gurbani should not be read or recited as a kind of formality. Let us not content ourselves by

saying that today I have read so many pages of the Scripture, or that I read 30 pages of Guru Granth Sahib daily. Well dear, you may be doing so; you are a strong and determined person and this is your daily routine as per your pious resolution, but it will be much better, if instead, you read only two pages with concentration and reflection. Gurbani has to be reflected upon because it is very profound. First, you should reflect upon it and then believe in and act upon it. Those, who do not believe in and act upon its teachings, do not find acceptance with Guru Sahib

'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 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.'

gkm[gfVU no[pd[phukfoU fBtfb G[rw ; kX/.

gu i Bk f; T[; r[B SNfeU nfXe nj pFX pkX/.

fgnko/ fJB fpx fwBD[B i kJh w? ehJ/ eow nBek..

r fo gfoU ; [nkwh e? d[inko? dhi ? pFX fpplek.

P. 641

Until one has discerning intellect, success eludes and all reading remains confined to discussion and disputation.

Bhai Gurdas Ji writes : "Will the taste in the mouth become sweet by repeating the word 'sugar'? Will warmth in winter come by repeating the word 'fire'? Will a poor man become rich by simply saying – 'money, money, money'? Similarly, scent does not emanate by repeating the word

'sandalwood'. By repeating the word 'moon', light will not come automatically. Similarly, by talking and reading about things of knowledge and scholarship, man does not attain the exalted state unless he practises them in his life. About such, the edict is –

Refrain : O dear, believe in and follow the teachings of the Perfect Guru.

XkoBk l wB fgnkfonk, f; Ifynk, gfonk rpk dh.

So long as we do not accept and follow the teachings of Guru Granth Sahib, and simply repeat the word 'Ram, Ram' (God), we can't achieve anything. Therefore, Guru Sahib says : 'O dear devotee! First, accept the teachings of Guru Granth Sahib, and then alone will you be able to tread on the path of spirituality. There are some disciplinary codes. For example, the loudspeaker and microphone work when all the wires are properly connected. The Television doesn't work unless all the wire connections are in proper order; until then, the colours and pictures won't be all right and you will see only blurred outlines on the screen. That is so because the wire connections are not in order. Similarly, unless and until we subscribe fully to both inner and outer disciplines, we cannot ascend on the ladder of the Name. That is why, devotees meditate on the Name repeatedly before they reach the state of exaltation. Guru Sahib says –

'He, who utters God's Name and ever practises deceit, his mind becomes not pure.

He may perform many ceremonies night and day, he gets not peace even in dream.'

j fo j fo eofj fBs egN| ewktfj fj odk ; X| B j 'Jh..

nBfdB| eow eofj pj |sb/ ; gB? ; y| B j 'Jh..

P. 732

People do repeat God's Name, but within their heart and mind they harbour deceit. So try to imbibe and practise this teaching which is enshrined in Sri Guru Granth Sahib. Once we have adopted the Guru (Holy Preceptor) and have set out on the path of spirituality, we should advance on it with care and caution –

'With thy tongue touch not falsehood.'

fwfErk Bkjh o; Bk go; ..

P. 274

We should not say a wrong thing to any one or utter a falsehood neither in jest nor in derision. When our tongue utters or touches a falsehood, our innerself knows that we are telling a lie. When our innerself knows about our false utterance, the connection with the Divine Name will be snapped instantly – you can experiment yourself and see whether you continue to be aligned with the Name or not; please speak the truth.

Tell a lie once ; it does not work, because truth is God, while falsehood is a non-entity. When you let a non-entity enter your self, truth will disappear –

'Within whose mind is the love for the sight of the Pure one.'

wB wfj gffs fBoi B do; ..

P. 274

In the mind should be love for having a glimpse of God. Who has love for a vision of God? Who lives in God's love? Only a very rare person; not all –

'If Thou say so, I would cut off my head and give it to Thee, O my friend.

Mine eyes long for Thee. When shall I seeThine vision, O Lord?'

s{ uT[; i D wfvnk vUh f; ; [T]skfo..

BD wfj i / so; d/ efd g; h dhdko[. P. 1094

Nobody says – You may cut off my head and in return let me have a glimpse of God. There is no intense longing within for getting a glimpse of God; it is an extinguished lamp. It is like an extinguished fire, a fire on which water has been poured and from which smoke-like fumes continue to rise; such is the state of our mind and heart. There is no love and longing for God in our heart. Love is something else. It is –

'not seeing the beauty of others' wives.'
go fsrŋ og| B gyl? Bksj. P. 274

It is –

'serving the holy and bear love for the saints.'
eoB B ; B? ekj | eh fBdk.. P. 274

Both these things – service of the holy and love for the saints – are lacking in us. Neither are we engaged in serving the holy, nor do we feel love for the saints. Very rare are the persons who are filled with love at the sight of those who are engaged in God's meditation and worship; the rest avoid them. Well, if you can't love them, at least don't avoid them; because by avoiding or abandoning the holy, six fine arts or techniques of achieving renunciation or non-attachment are destroyed.

'With thine ears, hear not slander of anyone.'
eoB B ; B? ekj | eh fBdk.. P. 274

Not to speak of slandering others yourself, do not even listen to the slander of anyone. Then what should be the attitude of your mind? Guru Sahib says – Don't just say it superficially but feel it truly from the core of your heart, and express it in words that –

'I am an evil apostate, a criminal and a sinner.'
j T| ngokXh r B| r ko| j T| plwly wdk..

Bhai Gurdas Ji Var 36/21

Approaching the Guru, we should confess truly

'I am not good and no one is bad.'

j w Bjh ur / pbk Bjh efJ..

P. 728

Then what will happen or what will be the result? Saint Kabir says — Well, then you will come to stand beside us; we are also standing here. If you are to stand with us — with saints and holy men, with the Gurus (Holy Preceptors), then imbibe this attitude of mind —

'Kabir, I am the worst of all; except me, everyone else is good.'

Whosoever realises thus, he alone is my friend.'

epho ; G s / j w pb / j w sfi Gb' ; G| efJ..

fi fB n? k efo pfMrnk whs / j wkok ; fJ..

P. 1364

He who says — Well, I am this and I am that; I am related to so and so; I am very virtuous and noble; that is, he who is indulging in self-praise. Kabir Sahib says — With such a one, I am not friends. You should realise it from the core of your heart — 'I am not good and no one is bad'. You should rather say —

'I deem myself the worst of all.'

; G s / i kB? nkg; eT| wdk..

P. 274

But will any man regard himself as the worst of all? No, not at all; that is why, we are not able to align ourselves with God, because these teachings we do not imbibe and practise in life. Until we imbibe and follow them, our efforts will not bear fruit. Such is the edict —

'By uttering 'sugar, sugar' the tongue tastes not sweet.

By uttering 'fire, fire' is not dispelled winter cold.

By uttering 'vaid, vaid' (doctor), is not cured one's disease.

By saying 'liquid, liquid', one tastes not its joy.

By uttering 'sandalwood, sandalwood' does not come its sweet scent.

By uttering 'moon, moon' comes not light.

Similarly, through religious discussion and debate, one does not attain to spiritual discipline or exaltation.

Through deeds alone is attained the Lord Creator'.

ykv ykv ej?fi jpk B ;kd whm' nkt?

nrFB nrFB ej?;hs B fpBk; j?.

pđ pđ ej?or fwNs B ekj{e',

dp dp ej?eT{dpfj B fpbk; j?.

udB udB ej?grN?B ;Gk; pk;|

ud ud ej?Tfi nko' B grk; j?.

s? fr: kB r'; fN eos B ojs gkt?

eoBh gkKB GkB Tdfs nek; j?.

(Bhai Gurdas Ji)

By talking about knowledge or engaging in discussions and debates is not obtained the state of exaltation or union with God. This state of exaltation is attained, when submitting to spiritual discipline, we reach there in deeds —

'He who practises not what he preaches to others, shall come and go and be subject to birth and death.'

nto Tgd?;nkfg B eo?. nkts i kts i Bw?wo?.

P. 269

Such a one preaches others, and engages in religious discussions and debates, but himself he does not follow in his life what he preaches to others —

'You preach others, but look! You yourself are not awakened.'

nbB elj Tgd?;s j?g;|sfj gpX B bkr/.

(Shabad Hazare, Tenth Guru.)

Guru Sahib says that man continues advising and preaching others, but he himself has little enlightenment and awakening. So, in this manner, until we ourselves follow the 'rehat' (Guru-

prescribed disciplinary code), we cannot advance spiritually.

'He, who with his ears, hears not slander of anyone, who deems himself worst of all, who by Guru's grace renounces wickedness, who banishes his heart's desires from his soul.'

eoB B ; B? ekj { eh fBdk..

; G s/ i kB/ rnk; eT| wdk..

r p gq kfd pfynk goj o?.

wB eh pk; Bk wB s/ No?.

P. 274

The Maya - illusion that deludes the mortal is removed through the Guru's grace. In his heart are countless desires. So long as he does not banish them from his heart or mind, whom will he worship or be devoted to - God or the desires? Plagued by sensual desires, he worships them, not God. So long as love for God does not awaken in the heart, and become firmly embedded, there is no spiritual advancement. So, look, how far does desire go with man?

Once Shri Ram Chander Ji was holding a spiritual court or gathering. Prominent holy men, saints and sages like Vashisht etc. were sitting there. The discussion was spiritual and religious in character. Suddenly, he clapped his hands and started laughing loudly. Everybody was amazed at his laughing so loudly. At that time, Sage Vashisht asked -

"O Lord Rama! Kindly tell us the cause of your laughing loudly."

"Revered Vashisht! You already know it, for you are a person with knowledge of present, past and future."

"No Lord; you tell us clearly."

“I had laughed at observing this ant. Its two hind legs are broken.” “But Lord, what is there in it to laugh about? It climbs and falls again and again. At such a sight virtuous and noble persons do not laugh. Ignorant persons may however laugh observing that it is failing to climb. Kindly reveal the mystery behind it.”

“Vashisht Ji! This is not an ordinary ant. God’s creation is vastly infinite about which nobody knows when it started; nobody knows how long it will survive; the world makes only guesses. About it only God knows who has created this cosmos.”

‘When it so pleases Him (Sole Supreme Being), then does He make the expanse.

If it pleases Him, then does He become One alone, then.’

fs; [Gkt? sk eo/ fp; Eko].

fs; Gkt? sk Jæeko].

P. 294

He is not within the confines of any time - period. Specialists in the study of time have tried to calculate. Guru Sahib has also stated –

‘It was after a period of time that Brahma came into being.

It was with time that Shiva became incarnated.’

ekb gkfJ pj wk pj [Xok..

ekb gkfJ f; ti { ntsok..

(Kabiovach Benati, Tenth Guru)

It was with time that Brahma was created, and similarly, Shiva and Vishnu too became incarnated with the passage of time.

‘All this play was enacted by the Timeless One (God).’

; eb ekb ek ehnk swk; k..

(Kabiovach Benati, Tenth Guru)

Thus all this play of the world is the work of Time. The Timeless One has framed ‘time cycles’

according to which 4320 million years constitute a single day of Brahma. When night falls, all that is visible to us ceases to exist – at that time nothing is left. For 4320 million years continues this state of total non-existence of anything. Then man's 365 days constitute a year. His life span is 100 years. So, in this way, in his life, for 36500 times, this world is created and as many number of times it is destroyed, and a new Brahma comes into being –

'He (Akal Purkh, the Timeless One) has employed myriads of Brahmas to create the universes.'

efN pj w? i r[; ki D bkJl. P. 1156

Guru Sahib says that not one, two or four but crores (one crore = 100 million) of Brahmas have come into the world. Such is the edict –

'There came a Shiva who departed followed by many others who too departed.

Ram Chander and Krishna also became incarnated many times.

Brahma and Vishnu too came in numbers many and passed away.

Same is true of the Vedas and Puranas that have been many.

Creators of all the Smritis too were many who departed.

In this world have been many 'Monadis' (champions and supporters of religion), 'Madaars' (chiefs of dynasties) 'Ashuni Kumars' (Physicians of the gods) and 'Ansa Avatars' (incarnations of some of the powers of the gods) to time, who have fallen a prey.

Countless have been saints and prophets on this earth. Born of earth, they have all mingled with earth.

*Jk fôt GJl, Jk rJl, Jk cb GJl,
okw uzdq feϕB e/ n tsko Gh nBk j l.*

*pj wk no[fpôB[es/, pld n' gpbk es/,
f; fwfs ; wj B e? j [J j [J fpsJ/ j l.*

*wBdh wdko es/, n; Bk e[wko es/,
n; k n tsko es/ ekb p; GJ/ j l.*

gho n? fgekpō e/s/, rB/B gos J/s/

G(w j h s/j fJe? cb G(w j h fwbJ/j 1. (Akal Ustat)

Beings of such old ages – according to this time-cycle, Shiva's age is 16 crore kharab years (one crore = 100 million; one kharab = one hundred thousand million), while that of Brahma is 16 lakh kharab years. So Sri Ram Chander Ji said, "We are all sacrifice to the infiniteness of God that this ant has been earlier on fourteen occasions occupied the throne of Paradise as Lord Indra. But the lust for sensual pleasures is so deeply embedded in it that it is keen to become a human being again as quickly as possible after going through the cycle of 84 lakh lives. After gaining the throne of heaven, he wants to indulge in the same pleasures again. But this fool does not know how many times he has earlier fallen from his high position, and that now he should try to achieve the supreme exalted state (of union with God) from where he may not have to come back again into the world. He does not wish to know his True Form (God) and merge in Him.

So, in this way, man is not rid of sensual desires, holy congregation! It is this desire which does not let man live in peace. When Nawab Daulat Khan said his 'namaaz' (Muslim Prayer), he asked Guru Nanak Sahib : "You had come to say 'namaaz', but why did you not offer the prayer with us?" Guru Sahib replied : "I did offer the 'namaaz', but you did not." The Qazi observed, "Look Nawab Sahib! What Guru Nanak Sahib is saying!" The Nawab reiterated, "Nanak Sahib, I have offered the 'namaaz' all right." Guru Sahib said : "You had hardly recited just half the 'Kalma' (Muslim's sacred formula), when your mind wandered to Kabul - Kandhar and started buying horses. Your body kept

sitting and standing, but your mind was not here. You did not become a 'namaazi' (a devout Muslim offering prayer) but only your body enacted a kind of physical drama." At this the Qazi said, "In that case, you should have said the 'namaaz' with me." Guru Sahib replied: "In your house, your mare had given birth to a filly. It is still very young, and the well in your house is without a raised platform around it. You had forgotten to cover it with a cot. So you were standing there keeping the filly away." [That is your attention was not in your 'namaaz'. Your mind was all the time concerned about the safety of the filly.] Thus man's mind is never at peace. It is very difficult to concentrate one's mind. At that time this question was raised : "O Nanak! Kindly tell us how the mind should be stilled or quietened. When we do worship and meditation, tell the beads of rosary, say the 'namaaz' (Muslim prayer) or read the holy Koran, the mind keeps on wandering abroad. It does not rest or stabilise. Kindly tell us some method by which the mind may be stilled or quietened."

Guru Nanak Sahib said, "The mind is bound by sensual desires. Until and unless we control or restrain our desires, the mind cannot be controlled. All the concern is with the mind:

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

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

wwk wB f; T[eki | j? wB ; kX/ f; fX j fJ..

wB j h wB f; T[ej? ephok wB ; k fwfbnk B efJ..

P. 342

When the mind does not give company how can one do worship and meditation. So long as the mind is not subdued or controlled, worship and

meditation becomes merely a mechanical process –

'If by mere utterance, one were to attain Him who is the God of Silence, then a warbler too cries : "Thou, O Thou."

*i kg e/ ehJ/ s/ i ' g? gk: s ni kg d/t
gdBk ; dht sJ h sJ h Tjuos j?.*

(Akal Ustat - Kabita -84)

This bird always continues to utter – 'Thou, O Thou'. You may also continue reciting mechanically in this manner; what difference does it make? That bird lives and so do you. If your mind gives you company, only then can you achieve success. So Guru Sahib said, "Nawab Sahib! Man's mind is shackled by desires – desire for a son, the world, wealth, position or status, praise, study of scriptures and ritual worship. Desire is born right from the moment the child is born – an infant longs for the mother's milk –

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

*fbt S[Veh br h fsq Bk wkfJnk nwo] toskfJnk..
P. 921*

This attachment with Maya (Mammon) does not leave till the last breath. Until man passes away, love for Maya does not end. When he dies, he carries with himself the heavy load of desires and longings. What happens then? Such is the edict –

'Bound by desires my body comes and goes in age after age.'

i [fr i [fr wbl ; oho ek pk; Bk pXk rkt? i kt?.

(Bhai Gurdas Ji, Var 1/15)

'As is man's desire, so becomes his state of mind.'

i ? h wB; k s? h d; k..

P. 1342

Guru Sahib says that bound by desires man is born again –

'At the last moment, he who thinks of mansions and if

he dies in such thought, he is born again and again as a goblin.'

nfs ekfb i ' wdo f; wo? n? h fuSk wfj i / wo?.
gfs i fB tfb tfb nTso?. P. 526

He will become a goblin or a ghost, if the desire for mansions and properties comes into his mind or heart. Thus man becomes shackled by desires. The Guru's edict is :

'He who banishes his heart's desires from his soul and who conquers his lust and is free from the five deadly sins. One among millions is Nanak, such an undefiled one.'

wB eh pk; Bk wB s/ No?.

fJd# fi s gu dy s/ oj s..

BkBe eFN wX/ e' n? k ngo; .. P. 274

Five are the pleasures or subjects of the five sense organs of tongue, touch, sight, taste and smell. Man should have control over them, and then get rid of the five defects – lust, wrath, avarice, attachment, and pride. Then Guru Sahib says that all persons can't be such, dear devotees – 'Nanak one among millions is such an undefiled one.' Among millions, there is hardly one in whose mind the Name runs. The rest make efforts and spend their entire lifetime in dwelling on the Name. Sometimes, their mind is absorbed in or aligned with God, and sometimes not. Secondly, if there is deceit in their heart, they perform 'kirtan' superficially; they may even weep while doing so; this is not difficult. Touch a sentimental subject and man starts weeping spontaneously. This, however, does not mean that his entire life has become such. That is a momentary feeling or emotion; he becomes sentimental. Sometimes, on reading a letter, man starts weeping. Guru Sahib says that unless the heart softens from

within and is drenched with love, it remains hard and insensitive; in that case, man does not attain to God. Such is the Guru's edict :

Refrain : Those with hearts full of deceit attain not to God.

XkoBk l fj od/j 't/ egN fteko, Bj hUl olp fwbdk.

'Some sing of Lord God through music and musical instruments and

some by recitation of religious books in various ways.

But by these methods is the Lord God not pleased.

In whom are fraud and sin, what good can bewailing do to them?'

e'Jh rkt?okrh Bkdh pdh pj| Gkfs efo

Bjh j fo j fo Ghi ?okw oki /.

fi Bk nšfo egN| fteko| j ?fsBk ofJ fenk ehi ?.

P. 450

Once the Tenth Guru Sahib was holding his court. Very sweet 'kirtan' (singing of Gurbani) was going on. The 'Ragi Singhs' (Gurbani singers) were singing on such a topic that tears were flowing from the eyes of the entire congregation, including Guru Sahib himself. When the 'kirtan' ended, everybody praised it heartily and submitted – 'O True Sovereign! Today you showered your great grace on these Gurbani singers, who sang so movingly and created such an atmosphere of renunciation and non-attachment with the world. For once it seemed as if 'Maya' (worldly wealth and possessions) were nothing, and we felt like living in your refuge for ever after renouncing it completely. Then, look, how good and noble the 'Ragis' (Gurbani Singers) are !" Guru Sahib smiled and said nothing. In the meantime, a Singh stood up and said, "O True Sovereign! I had come to have your glimpse and pay obeisance to you. Some one has stolen my wife's ornaments who had also come with me. We had

kept the ornaments in a bundle. You can see into present, past and future. He who has stolen our bundle is here; he hasn't gone out. We have been looking for it since then." Guru Sahib smiled and said, "Dear devotees, now find out the ornaments, where they are." But nobody revealed anything. Guru Sahib uttered spontaneously, "The spade is very much here." All present said, "Sir, we haven't understood your hint." Guru Sahib said, "Once there was a village head. He lost his spade. The public crier in the village was summoned and asked to make this announcement – Whosoever is found in possession of the spade will be given so many whip blows and fined so much. He, who has it should place it at such and such spot within so much time. Then none will be punished." The public crier made the announcement at the top of his voice and went round the entire village. After the stipulated time was over, the village chief asked him whether or not someone had placed the spade at the appointed place. He informed that none had done so. So the village chief ordered search of all the houses in the village, and surprisingly the spade was found in the public crier's house.

So Guru Sahib said, "The spade is very much here." The devotees said, "Sir, we haven't still followed what you mean. Kindly tell us the reality."

Guru Sahib said, "Dear devotees, the bundle of ornaments is lying with the Gurbani singers who sang so movingly. Go to their house and bring the ornaments. Take one of the singers alongwith you." They took him to their house. He surrendered the stolen bundle of ornaments. When they returned, the Gurbani singers fell at Guru Sahib's feet and begged

forgiveness. Guru Sahib said, "Do you engage in this kind evil deeds? On one hand, you perform 'Kirtan' weeping and make the devotees also weep, on the other, you steal ornaments. Don't you recite 'Asa Di Var', which says –

'In whom are fraud and sin, what good can bewailing do to them?

fi Bk n̄sfo egN| fteko| j? fsBk ofJ fenk ehi ?.

P. 450

What is the use of weeping, if there is guile in their hearts?

'God, the Creator, knows everything, though man tries to hide his sin or source of disease.

The pious person, whose mind is pure, O Nanak, obtains Lord God's love and worship.'

j fo eosk ; G| feS| i kDdk f; fo o'r j E| dhi ?.

fi Bk BkBe r|pw|fy fj odk ; X j? j fo Grfs j fo bhi ?.

Before meditation and worship, what is first of all needed is purity of heart. Well, if you wish to swim across the world-ocean, avoid these defects or blemishes or sins; otherwise you cannot be liberated.

'He, who utters God's Name and ever practises deceit, his mind becomes not pure.'

j fo j fo eofj fBs egN| ewktfj fj odk ; X| B j Jh..

P. 732

He suffers from not one fault but many; he has a caustic tongue; he speaks rudely –

'He may perform many rituals day and night, but he gets not peace even in dream.

O divine, without the Guru (Holy Preceptor), the Lord's devotional worship cannot be performed.

The unbleached cloth assumes not dye ever, however, much all may desire.

The malady of an apostate departs not, though he may perform recitation, penance, self-discipline, fasting and worship.'

nBfdB| eow eofj pj |sb| ; |gB? ; |y B j Jh..

frnkBh rþ fpB| Grfs B j'Jh..
 eb?or| ed/ B uV? i / bu? ; G| e'Jh..
 i g| sg| ; i w tos eo/ g| k wBwly o'r| B i kJh..
 P. 732

But he follows his own mind —

'Within him is the ailment of excessive ego and he is ruined by another's love or caught in duality.'
 nSfo o'r| wj k nfGwkBk d| ?Gk| y|nkJh..
 P. 732

His within is afflicted with ego or self-conceit, and he is caught in duality.

'Outwardly he wears a religious garb and is very clever, but his mind wanders in ten directions.'
 pkj fo Gly pj |s| uspkJh wB|nk dj fdf; Xkt?..
 P. 732

Outwardly, he puts on an impressive garb, beautiful and excellent to the eye that the viewer, for once, may be lost in it. He is very clever in speech, adept at the use of words, but his 'mind wanders in ten directions.'

'Engrossed in ego, he remembers not the Name and is cast into existences, over and over again.'
 j Tw? fpnkfgnk ; pd| B uhB| fcfo fcfo i |Bh nkt?..
 P. 732

He does not contemplate the holy Word and his mind does not become aligned with the Name. Guru Sahib says — 'Such a one takes birth and dies again and again.' So Guru Sahib explains to Mother Jito Ji : "Unless you find a person who is fully attuned to the Name, it is no use talking about it (God's Name), and it goes above his head because the world hasn't so far understood the real worth of the Name —

'The Master's Name is invaluable. None knows its worth.'
 ; kJh Bkw| nw'b| ehw B e'Jh i kDd'.. P. 81

If this truth is understood, then will there be anyone who will be oblivious of so precious a thing as the Name? For that, man should possess the required virtues –

Refrain : Where you find not a perfect buyer, open not the knot of Name-treasure.

XkoBk l fi E/ fwb/ B ; [dkro gpk, r mVh B y'bM Bkw dh.

*'Attaining the Lord's treasures,
O Kabir, open thou not its knot.*

Here is no city or trading centre, or gold-tester, or buyer; nor the proper price.'

okw gdkoE[gkfJ e? ephok r kfm B y'b0.

Bj h gND[Bj h gkoy{ Bj h rkj [e Bj h w'b[.

P. 1365

'O Kabir, thy pouch of Divine jewels (or Lord's Name), only before a true valuer-unfasten.

Sometime a customer at high price may buy it.'

epho okw osB[w[y[e'Eoh gkoy nkr? yfb..

e'Jh nkfJ fwb'r' rkj eh br' wj r/ wfb.. P. 1376

Sometime, a true purchaser and assayer will come; he will then buy the Name even by laying down his head. The problem is that there isn't any real buyer of the Name; you may pedal it among the agnostics in vain.

Once there was a Pandit (Brahmin Priest). He was highly learned. He used to do narration and explication of the 'Mahabharata', but he was very avaricious. Coming across a rich man, he would explicate the scripture to him expecting a good offering. Greed is quite natural. So, in a city, he approached the richest man and said : "O rich man, if you wish, should I do narration and explication of the 'Mahabharta' to you?" He replied : "That is wonderful, Pandit Ji! We were in fact waiting for a scholar to do narration and explication for us, so that

our time might pass fruitfully.” Pandit Ji (Brahmin Priest) started the narration and explication and at the same time also impressed upon the rich man and his family, “Look, listen attentively and try to follow the teachings that emerge through the narration.” The richman and his family said, “Don’t worry, Pandit Ji, we will follow the teachings fully.” When the Brahmin Priest performed the ‘bhog’ (conclusion) of half of the scripture’s narration and explication, he noticed that the rich man did not make offering of even a single paisa. He wondered, “What kind of persons they are! At other places, when I perform ‘bhog’ (conclusion), devotees offer clothes, food provisions, money, ornaments and many other things. All these offerings I deliver at home. But these persons have made no offerings. Well, the rich man is quite prudent and sensible. He will make the offerings only once at the end of the narration.” So the Pandit continued doing the explication and narration. At last the ‘bhog’ (concluding ceremony) was performed. But the rich man and his family did not make any offerings even at the final ‘bhog’ (concluding ceremony). Pandit Ji was deeply disappointed. But since he had performed the ‘bhog’ with great love and devotion, he did not wish to say anything in the presence of the congregation, lest they should think of him as very greedy and moneyminded. So he decided to come again. “Perhaps they wish to make secret offerings,” he thought. So he came after a few days and said to the richman —

“O rich man, how did you like the narration and explication?”

“Pandit Ji, it was excellent.”

“Have you followed also any of its teachings?”

“Yes, 100 per cent.”

“If you liked it, why did you not make any offering?”

“Look Pandit Ji! Let me tell you the truth. You see that Lord Krishna came with the Pandvas and they demanded their due from the Kauravas. All other important persons also tried to bring about an agreement and pleaded that if not the entire Kingdom, the Pandavas might be given just five villages. But Daryodhna refused to give land equal to even the eye of a needle. So what I have learnt is – Don’t give anything whatever the other person may say or demand. Isn’t it enough that I have followed this lesson from the narration and explication?”

Pandit Ji said to himself, “It is my mistake. I did not assess the merchant or the buyer before the narration. Well, let me ask the rich man’s wife.” So he went to her and asked –

“Respected lady, how did you like the narration and explication?”

“I liked it very much, Pandit Ji! Many of my doubts were removed.”

“But then why did you not make any offering?”

“Well, I will make a hearty offering.”

“But when? Which story from the narration did you like most?”

“I liked Draupadi’s story most. I have decided that I have already four husbands and the day I have a fifth husband, I will make the offering.”

Pandit Ji said to himself, "She is also a fool to think in this manner. Draupadi was a faithful wife and she abided by her husbands' word. But this woman wants to have a fifth husband. Well, let me go to the rich man's son, who is wise and intelligent." So he went to the son —

"O Junior Seth (rich man), how did you like the narration and application?"

"Pandit Ji, your narration has enlightened me. I have been fully impressed by Lord Krishna's utterance. I have understood the soul."

"But then, why did you not make any offering?"

"Well, I will make the offering."

"Then what have you understood?"

"I have realised that the soul is immortal. The body dies but not the soul. It is my 100 per cent conviction now. My old father does not give me a penny. I am going to kill him, and since the soul does not die, no sin will attach to me. Then I will make the offering."

So Guru Sahib says — 'Attaining the Lord's treasure, O Kabir, open thou not its knot. Here is no city or trading centre, or gold-tester, or buyer; nor the proper price.' For the Lord's treasures, there is neither a market, nor an assayer, nor a shop, nor any one who can pay its price. Well, what is its price? Guru Sahib tells us the price —

Refrain : Accept death and give up hope of life.

XkoBk l woBk epb b? i htB dh Slv d/ nk; k

'Accept thou death first, abandon the hope of life, and be the dust of the feet all.

Then alone come thou to me.'

gfj bk woD| epfb i htB eh Sfv nk; ..
j'j| ; GBk eh oD|ek sT| nkT|j wko? gkf; ..

P. 1102

'If thou yearnest to play the game of love, set on to my path, with thy head placed on the palm of thy hand.'

i T|sT|g|w ybD ek ukT|.
f; o| Xfo sbh r bh wbh nkT|.
fJs| wkofr gb| Xohi ?.

f; o| dhi ? ekfD B ehi ?.

P. 1412

The price, which the buyer has, is his own self, to destroy his ego. But 'I-ness', and 'God's Name' cannot co-exist. O dear devotee, the two cannot abide together in one place –

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

j T|w? Bkt? Bkfb ftoX|j? d|fJ B t; fj fJe mkfJ..

P. 560

The two – 'ego' and 'Name' – cannot stay together. Either 'I-ness' abides, or does the 'Name'. So, in this way, the Guru's edict is –

'O Kabir, thy pouch of Divine jewels (or Lord's Name) only before a true valuer unfasten.

Sometime a customer at high price may buy it.'

epho okw osB| w|y| e'Eoh gkoy nkr? yfb..

e'Jh nkfJ fwbr' rkj eh br' wj r/wfb..

P. 1376

Tell the true assayer or valuer that such and such thing is achieved by concentrating on God's Name, that 'Trikuti' (Three qualities of Maya or Mammon) is transcended in this manner, that one's mind reaches the 'Tenth Door' in this manner. When there isn't any customer who does not know what the 'Tenth Door' is and he simply says 'yes' or concurs with you, he is not going to be influenced.

You will just be tiring yourself. Therefore, arrange for just a single customer; that will be enough. — ‘If any buyer be found , he would take it at a very high price.’ **efJ nkfJ fwbr' rkj eh br' wj r/ wfb..** (P. 1376) He will buy the Lord's Name by laying down his head. He will become thine and will surrender all.

So, in the absence of true buyers and assayers, God's Name is not in demand. Now the 'Panj Piaras' (Five Beloved ones) administer 'amrit' (nectar) to the devotees; countless persons have been administered 'amrit', but how many of them meditate on the Name? Very few indeed. The holy men only say this : "You are ill; partake of 'amrit'; the Guru will become your saviour. Well, you may do only this much." Then the devotee is bestowed the Name. What is 'amrit'? The devotee is aligned with the Guru (Holy Preceptor). After aligning with the Guru, the 'Panj Piaras' bestow the gift of the Name. Thus the commodity of the Name comes here too. But very rare are the persons who contemplate the Name, because there is no devotion and attachment to it. What we do is — Mr. so and so, why don't you partake of 'amrit'? What is the matter?

Here a dear devotee came to me and said, "Sir, I am being urged to partake of 'amrit'." I replied : "Then what does your mind say?" He said : "Sir, I have come to seek your advice." I replied : "I have nothing to say in the matter. If I tell you to partake of 'amrit' only after full conviction and determination, they (who are telling you to partake of 'amrit') will be annoyed with me. And if I tell you to partake of 'amrit', then I will also become like them (who administer 'amrit' as a kind of ritual or

formality). Is your mind inclined to meditate on the Name? Does your mind agree to align with the Guru (Holy Preceptor)? If your mind agrees, then pay the price; but if your mind is not willing and you are going to remove the 'kirpan' (sword) on returning home and forget reading and reciting of Gurbani or Jap Ji Sahib at the very sight of the bottle of wine, then don't partake of 'amrit'. Become stronger and more determined. Even if this life-span passes, our turn will come again after 50-60 crore years; then you may partake of 'amrit'; for the time being, experience other lives – of dog and cat, because –

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

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

rp wsqj hD; i 'gkDh fXrS i Bw Gq NDJ ..

eəoj ;əoj roXGj ekej ;ogBj sfb ybj ..

P. 1356

Guru Sahib says that he who has not aligned with the Guru, falls into such inferior and low species. Therefore, price ought to be paid for this gift of the Name-nectar. In earlier times, when 'amrit' was administered, the seekers were made to wait and do meditation and worship for years together. Revered Sant Maharaj (of Rarewaley) also used to advise the amrit-seekers to recite the 'Mool mantra' for six months – telling the beads of 30 rosaries of 'Mool mantra' daily, and then come for the 'amrit'. The result was that when the holy man bestowed the Name in the presence of the 'Panj Piaras' (Five Beloved ones), it used to sink deep into his mind and heart. Then squatting on the floor, the devotee would start meditating on the Name. But now things have changed.

So fifthly, one should never extol the glory and greatness of God's Name before an atheist, because he is going to give arguments against it and arguments do not emerge from the heart. There are some persons who needlessly engage in wrangling on the subject of the Name. To such an undeserving person, one should never praise a holy man or a sage because he will speak ill of him. When he speaks ill of the holy man, it will hurt the devotee. The cause of the holy man's or the Guru's calumny is the person who praises him (the holy man or the Guru) to an undeserving person. These are not things to be argued and debated about or about which we should engage in wordy duels. It is an awareness and understanding of the mind and heart. So, in this way, bad company has an adverse effect on us and then we are not able to meditate on the Name. Therefore, if the Name has to be talked about, first of all, firm faith or belief is needed, such as Dhruv had. Dhruv had not received much religious instruction, but he had suffered a shock, he had been insulted. First, he had been deprived of his right to succeed to the throne, which was his due, and secondly, his step mother had slapped him. He came to his mother and asked –

'By what effort can the kingdom be attained, and enemies and all others become friends?

fe; [T]dw s/oki [fwb? ; s[]s/ ; G j 't'fB whsk..

(Bhai Gurdas Ji, Var 10/1)

His mother replied –

'By worshipping God and meditating on Him can the fallen be ennobled and exalted.'

gow; o[nkokXhn? fi d[j 'Jhn? gfss g[]hsk..

(Bhai Gurdas Ji, Var 10/1)

The mother explained only this much to him :

“Son, what you want can be attained by meditating on the Name. We have been born in a royal family all right. I too am the daughter of a ‘Raja’ (King), but I am bereft of God’s worship and meditation. You are also without it; you too haven’t engaged in God’s worship and meditation. That is why we have received this punishment.” After all how big and aware a five-year-old child is! Here in the congregation are sitting many five year olds. How firm they are in their faith! But so firm was Dhruv that –

‘He left his home to do worship and meditation.

Renouncing the world, he became an ascetic.

Later, the king called him and gave him permanent kingdom to rule for ever.

He (the Gururward) conquered the world, while others were defeated.’

pkj fo ufbrk eofD sgl wB pbrh j fJ nshsk..

fgSj|oki / ;fdnk nfpub oki eoj|fBs BhsK..

j kfo ub/ rpwfy i r i hsk..

(Bhai Gurdas Ji, Var 10/1)

So he left his home –

‘Sage Narad discoursed to him and from him, he drank the treasure of Name-nectar.’

Bkod wfb Tgdff; nk Bkw fXnkB nfwT| o; ghsk..

(Bhai Gurdas Ji, Var 10/1)

Look! Just a five year child – and Sage Narad discoursed to him. Then, so long as he had not attained to God, he did not return home because there was firm faith and determination in his heart. Unless we have this kind of strong faith, how can the Name be lodged in our heart? We regard the Name as a superfluity. In our heart, there is no firmness or determination; our inner self says something else. We meditate on the Name and say – ‘Settle or manage this affair or task of mine, or

accomplish that.' We do worship and meditation for the accomplishment of worldly tasks. Guru Sahib says – Do not expend the treasure of the Name on these worldly things because it is very precious. Then do not make a display of the Name or that you meditate on the Name. All holy men who contemplate the Name and reach profound states rise above the display or exhibition of their piety and devoutness. About such persons, the Guru's edict is –

Refrain : They are near God but disclose not their secret to anyone.

XkoBk l j'D B÷he y|k|fJ d|, G|s B fe; / dD

They live in close proximity with God, but they do not let anybody know this secret. They do not talk about it themselves:

'The men of patience abide in patience

This wise burn they their body's ego.

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

; po n|dfo ; k|poh sB| J|t? i kb|fB..

j |fB B| l|fe y|k|fJ d? G|s| B fe; ? d|fB..

P. 1384

Once there were two 'Rajas' (Kings). They renounced their kingdoms, beautiful queens and countless worldly joys and comforts. They adopted such a life that they slept on the ground, ate from their hands, and lived in the forests. They gave up all sensual desires and adopted the life style of hermits receiving and eating food on their bareheads, when they got it, otherwise remained hungry. Doing God's worship and meditation, they came to be known in the world. There are many selfish people in the world who keep a watch about holy men engaged in worship and meditation. They

instantly learn that a lot of worship and meditation is going on at a particular place and that the utterances of such and such holy man turn out to be true. They have neither any concern or relation with them, nor do they make any sacrifice. But they head towards them hoping that they (holy men) will make some utterance (which may be beneficial to them). They make a mockery of it. When these Rajas-turned-holy men came to be praised, countless people started coming to them. Initially, they kept receiving and talking to the people, but then they decided between themselves – “Look, we abandoned our kingdoms, homes and hearths, beautiful wives, comforts of royal palaces, beautiful bedsteads, excellent foods and drinks, and adopted this ascetical life of rigid abstinence, but the flies, that is, the people, are still after us – they refuse to let us alone and live in peace. Then, what should we do? We should leave this place and go somewhere else.” So these two holy men went hundreds of miles away. There they came across an old woman. She was a devout lady and asked them if she could render them some service. She requested them, “O holy men, give me the opportunity to serve you.” She requested them repeatedly. So they said –

“Old woman, if you can render service and wish to earn our pleasure, then provide us with some place where we can engage ourselves in God’s worship and meditation. Do you have any such place?”

“I have a very big kothi (bungalow). I do not know how many rooms and cells it has.”

“Well then, give us a place and let none know about it. So long as you keep it a secret, we will do

God's worship and meditation here."

To mother Bhirai had come Guru Angad Dev Ji, and she had lodged him without revealing his presence to anyone, though all had come to her including Baba Budha Ji. Guru Angad Dev Ji had remained with her totally unknown to the people. It was with great difficulty that Baba Budha Ji had broken the wall of his room – for Guru Sahib had got its openings closed by laying bricks.

So, in this manner the two Rajas-turned-holy men sat hidden in a room of that woman's bungalow. A long time passed. But one day, the woman happened to tell her neighbour that the holy men meditating in her house were earlier kings.

"What are their names?"

"I have learnt that the name of one is Raja Gopi Chand, and of the other, Bharthari."

"I have heard of these names; they were kings."

"Yes, they are the same ones."

This information spread in the city in no time and reached the Raja (ruler of the place) too. The Raja (King) remarked – 'They are very well-known yogis. These two Rajas-turned-holy men have happened to come into my kingdom. I must have a glimpse of them.' He called his Minister. The Minister told his deputy and the latter his junior, and that one his subordinate and so on. In this way, there was quite a big gathering. Bands were arranged and a procession was organised. The Raja's wives too joined the procession that aimed at having a glimpse of the holy men. As the procession marched to the playing of bands, the sound reached the holy men, and they asked their hostess –

“Old woman, aren’t they coming in this direction?”

“Yes sirs, the greatness of your name and fame has spread in the city. The Raja of this place is coming, and there is great devotion in his heart.”

“Old woman, didn’t we tell you not to reveal our abode here?”

“I didn’t disclose deliberately.”

It escaped spontaneously from my lips to my neighbour — It is she who has spread this information in the city.”

If you told her, only then did she talk about it to others. You have done a very bad thing. We had run away from the flies, but these are big wasps who are coming after us.” That is why it is said in Gurbani —

‘Kabir, if thou go to meet the saint, take thou not another with thee.

Then turn thou not thy foot backward and march on ahead. Whatever happens, let that happen.’

epho | kX{ eT[fwB/ | kJln? ; kFE B bhi ? efJ..

gkS? gkT[B dhi hn? nkr? j fJ ; [j fJ..

P. 1370

If you are to go to meet a holy man, and wish to profit by it, then you should go alone and not take anyone along because the persons accompanying you will talk about things as per their nature, temperament and interest.

Once I went to see Sant Maharaj Rarewaley (Holy man of Rarewala). My uncle accompanied me. He said to me, “Sant Ji knows me very well.” I said, “Well!” He added : “He keeps on talking with me.” This thought came to my mind that he would

continue talking himself and not let the holy man make any spiritual utterance. When Sant Ji Maharaj came to know, he called us in. We went in and he (my uncle) started talking : "Sir, we sing 'Asa Di Var'. We visited such and such village ; we performed 'kirtan' (singing of Gurbani) at such and such village." Sant Ji, kept saying : "Yes, yes, well brother, that is very good." My uncle continued : "Sir, we do not accept any monetary offering for doing 'kirtan'; we do 'path' (reading of Guru Granth Sahib) also; so good are our 'Ragis' (singers); such is our 'Jathedar' (leader of the group), and such are our 'Gyanis' (readers of Gurbani)..." Sant Ji looked towards me, and said, "It is high time now." I said, "Sir, but there has been no discourse or utterance." He replied : "No spiritual topic was touched. It was not started at all. It would have been better to beat the drum with a drumstick; in that way some spiritual utterance would have been made at least." Then I remembered that one should go to meet a holy man alone. When you take others along with you, everybody has his own inclination or interest. Then, neither is there any discourse, nor you understand or gain anything.

So the two Rajas-turned-holy men said, "Why has this procession been taken out? If the Raja (King or ruler) wished to see us, he should have come alone. But he is bringing the whole city along with him." So one said to the other, "Gopi Chand! Let us try to find a way of escape. "We had renounced our kingdoms to become recluses. But these processions and crowds show that we are returning to the same state. Rather than living like this, it will be better to resume our kingdoms." So they made a plan to escape from people's adulation. When the Raja came

near, he made the rest stand back. Accompanied by men carrying a tray of diamonds and rubies, and baskets full of sweets, as he approached the holy men, they started enacting a drama, making sure that they were within his hearing. Gopi Chand said

—

“Guru Ji! Today I will go to beg alms.”

“No, not at all. You shall not go; I will go.”

One said — I will go — the other said — I will go. One said —

“Why will you go? I will go.”

“You went yesterday and got ‘ladoos’ (a sweet) to eat. You did not bring any laddoo for me. A particle of ‘laddoo’ was sticking to your beard. It was from there that I guessed you had eaten ‘ladoos.’” “You too had gone day before yesterday, and had got milk pudding to eat. That too I had observed sticking to your beard; and you had not brought any pudding for me.” They kept haggling; both insisting on going to beg alms. Then they started grappling with each other. The Raja (king) who had come to see them, remarked, “What kind of holy men are these? They are still stuck at ‘ladoos’ and ‘kheer’ (milk and rice pudding).” So he returned from there. The Rajas-turned- holy men observed — ‘Thank God! Big swarms of bees had come. We have got rid of them with great difficulty.’ So — ‘They (true holy men) come near the Lord but disclose not their secret to anyone.’

J fB Bi lfe y|dkJ d? G/s| B fe; ? dfB..

P. 1384

When a true worshipper of God reveals himself, plunderers will come and start looting him. They come pointlessly or meaninglessly; a true buyer and

valuer of the Name does not come. The world comes; but does the world's applause provide food? No; it gives nothing. So people's approbation or public adulation is a hurdle in the way of the attainment of the Name. Thus holy congregations! There are many 'rehat's' (disciplines) which ought to be followed.

I have taken up this subject because everybody voices this complaint – 'Sir, we find it difficult to meditate on God's Name.' These are now three discourses; reflect over them; think carefully and continue acting according to them. Listen to the remaining discourses also, which Guru Sahib with his grace will enable me to deliver. Then the Name will start getting lodged and working within you because you will start deserving it. When we become deserving, instantly will God fulfil our demand. When the vessel becomes pure and clean, the commodity will come spontaneously. But what we do is that we seek the commodity without first cleansing the vessel.

Once there was a Jat (a farmer, a peasant). He would request a holy man everyday. "O Sir! Bestow on me God's Name." The holy man said : " O dear, how can we give you the Name? First, form the habit of bathing daily, brushing your teeth, speaking less and talking meaningfully. Don't tell lies; don't calumniate others; don't indulge in backbiting. These things are within your power to do. God Himself is going to come and check you on these scores." If somebody says that these bad habits will go after meditating on the Name, it is totally wrong. First, get rid of them; only then will the Name start working within you. First cleanse yourself of them; remove these shortcomings and failings. The Jat was

advised a lot but in vain. At last, the holy man said to himself, "This man is not going to leave me. Let me make him understand the truth through some device." So to make him understand the truth through a clever plan, one day, the holy man went to the Jat's door. Reaching there, he uttered the salutation 'True is Lord Creator'. He too noticed that the holy man had come, and so decided, "Today I am going to get the Name, come what may." He saw the holy man standing with his 'chippi' (oval-shaped begging bowl) begging flour. Instead of a handful, he took a palmful of flour and approaching the holy man said, "Holy man, bring forward your begging bowl." The holy man had put horse-dung in the begging bowl. Advancing it towards the Jat, he said, "O devotee! Put the flour into it." He said, "Holy man! It contains horse-dung." The holy man replied : "You have no concern with the horse dung. Put the flour into it." The Jat insisted, that the flour would be wasted. The holy man repeated ten times that he (Jat) had nothing to do with it and that it was his (holy man's) own concern. At last, he said, "In that case, instead of wasting the flour, it will be better for me not to put it at all into the begging bowl." So he took it back. He said, "O holy man, if you don't want to remove the horse-dung yourself give the 'chippi' (begging bowl) to me. Let me wash it." At this the holy man observed. "O dear, how much is the worth of the flour – a paisa, or a pie (farthing)? [In those days, things were very cheap.] Before 'wasting' just a paisa, you think fifty times, but about the Name – 'The Master's Name is very precious. None knows its worth' – you are not at all concerned, and wish to be bestowed on a person who harbours within him wrath, lust, slander,

backbiting, jealousy, deceit, hopes and doubts. First, wash and cleanse the vessel – ‘Sitting down wash and perfume the vessel, then go to bring milk.’

First wash the vessel, and then put milk into it. If you put milk into the vessel without washing, it will go bad.

Therefore, so long as we do not follow the ‘rehat’ (prescribed disciplinary codes), God’s Name cannot be lodged within us and we cannot start meditating on it. All those who partake of ‘amrit’ (nectar) receive the Name. Those who say that they have adopted this Guru or that Guru, also claim to have received the Name. But how many of them have attained that state? It is because they lack the needed attitude, inclination and preparation of mind and body and do not follow the ‘rehat’ (prescribed disciplinary codes).

Chapter—IV

Invocation: 'True and Supreme is God's Name. Blessed is Sri Guru Nanak Dev Ji.

ÔkBaa.

; fsBkw ; † tkfj r b{ - XB r b{ BkBe d/t i hU wj koki .

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

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

v v T f s p d B n f B e p k o ; o p e b k ; w o E . .

v } b B s / o k y j | g G { B k B e d / e f o j E . . P. 256

*'After wandering and wandering
O Lord, I have come and entered Thy sanctuary.
O Master, Nanak's prayer is:*

"Attach me to Thy devotional Service.'

f c o s f c o s g G n k f J n k g f o n k s T | ; o B k f J . .

B k B e e h g G p B s h n g B h G r s h b k f J . .

*Refrain : Thou who art Lord of all worlds!
Pray, for an instant grant me Thy sight.*

X k o B k l ; r b G t B e / B k f J e k , w B f J e f S B d o ; f d y k i k .

*'As a frog in well full of water has no knowledge of native and foreign lands,
So my soul infatuated with vice has no idea of this world and the next.*

O Lord of all the worlds, show me Thine sight for an instant.

My understanding is gone dirty and I cannot understand Thy greatness, O Lord of Light.

Take pity on me that my doubt may be dispelled and grant me the right understanding that of Thee I get realization.

Even the Supreme Yogis cannot explain Thine excellences, which are beyond expression.

Ravi Dass, the tanner, prays for Thine love and devotional service.'

*eG| GfoU i ? / dkfdok eS| d| | fpd| | B pM..
n? / wbk wB| fpfynk fpwfj nk eS| nkok gko| B ; M..
; r b GtB e| BkfJek fJe| fSB| do; | fdykJ i h..
wfbB GJh wfs wkXtk sbh rfs byh B i kfJ..
eoj| feqk Gw| u[eJh w? ; |wfs dj| ; wMkfJ..
i 'rh; o gktfj Bjh s|h r|D eEB| ngko..
g|w Grfs e?ekoD?ej| oftdk; uwko..*

P. 346

Revered saintly congregation! Loud be thy utterance, "True and supreme is God's Name." Restricting your worldly tasks, you have managed to come to the Guru's holy court, in this age of 'Kaliyuga' (Age of Darkness), where man, lacking insight of knowledge and pious devotion, has become blind, mad and rabid without the Name, for such is the Guru's edict :

'Without the Name the entire world is insane and loses its life in vain.'

fpB| ; pd? ; G| i r| pTpkBk fpoEk i Bw| r tkfJnk..

P. 644

Guru Sahib says that they, who have not gained understanding of the holy Word, are wandering about the world like mad dogs, biting others with slander, backbiting, jealousy and rudeness in speech. They harm others physically, and mentally think ill of them. Just as a mad dog bites, they bite the world.

If, in such a time, we get the benefit of attending the congregation of the holy, it is God's mighty grace which we cannot understand and appreciate. Then it is the month of hot summer. On one hand, ascetics practise austerities by burning fires in the open, and on top of this, there is the scorching heat of summer. If four such fires are burning around, how much fruitful are they? It is said that they increase wrath

or anger. But how different this holy congregation is from them! We have tried that the devotees don't have to experience the heat; electric fans have been fitted; hand-fans are also waved; water has been provided for the thirsty. So comfortable is this meditation and worship, and what is its fruit? Guru Sahib says —

'The hearers and singers of the Lord's praise receive the reward of many millions of sacred feasts.'

eJh efNe i r cbk ; fD rktBJ ko/ okw.. P. 546

The reward of attending holy congregation and listening to and singing God's praises is not that of one, two or four 'yagyas' (ritualistic sacrifices) but that of many million sacrifices. Therefore, supremely fortunate are those persons who come to the congregation of the holy and try to reap the advantage of their human birth.

For quite sometime, during the last three discourses, we have been discussing that Mother Jito Ji came to the Tenth Guru Sahib, paid obeisance to him and sat before him. Guru Sahib asked her, "How have you come today? What is the purpose of your visit?" Mother Jito Ji replied, "O Sovereign! You preach everyone that the Lord God who abides within the self can be seen :

'He (God) sees, hears and is ever with me, but I, a fool deem Him to be distant.'

gys ; Bs ; dk j? ; r/w? wpy i kfBrk dph ol.

P.612

By what method can one have a glimpse of that God from within this body itself?

All people do not understand or appreciate this because they haven't felt its need, because their mind or intellect hasn't reached that state, because they are still enjoyers, confined to worldly pleasures.

There are three kinds of people in the world – first are mean and vile. Second are enjoyers of worldly pleasures, and third are seekers of spiritual knowledge, and above all of them, there is a category of persons who are liberated souls. The first – mean and vile – have animal propensities, and do not go beyond eating and drinking. They believe – 'Eat, drink and be merry for we shall have to die; that is, eat, drink and enjoy yourself because you are not going to come back into the world.' Their thinking ends here, and does not rise above eating and drinking. The second are immoral and dissolute, who indulge in sinful pleasures; they partake of wine and non-vegetarian food and indulge in slandering, backbiting, fighting etc; all the dissensions and strifes in this age of 'Kaliyuga' are due to them; earlier too they had committed sins, and now they are adding to them. But fortunate are those persons, who, coming to the congregation of the holy, try to understand and realize that if once God's Name is uttered and the mind truly goes towards Him and becomes absorbed in Him, then one can be rid of all one's sins or evil deeds. This is a very big concession to the true devotees in the age of 'Kaliyuga'.

So Mother Jito Ji requested Guru Sahib : "O Sovereign! The seekers come to you, and the enjoyers, whether they go to the Guru, or to the holy men, they are going to ask for the boon of the blessings and pleasures of the world. Somebody will pray that his child may be cured, while someone, who is childless, will ask for the blessing of offspring. Another will pray for success in litigation, while still another will pray for the grant of good health. Absorbed in worldly pleasures, they are

better than the earlier animal-like, mean and vile creatures, because perhaps, they may be filled with spiritual devotion or attachment, and faith in the immense power of Gurbani may be inspired in them; they may feel that it is now an opportunity for them to march towards God's portal. They are better than the mean and the vile, but not ideal or excellent.

The third are the seekers of spiritual knowledge who are filled with the spiritual longing to know the purpose of their coming into the world. They think : What is the purpose of my coming here? Is it that, like millions of my forefathers, who left behind no trace, I should also depart from here after eating and drinking and leading a life of physical pleasures? Is this the sole business of my life, or am I expected to do something more than this during my worldly sojourn?

A scientist says : "Let me discover and invent such things – electricity, railway trains, telephone, television etc. – that may do good to the world." But his inventions will do both good and evil to the world. He who invented the aeroplane did not know that while, on one hand, people will travel by it, on the other, it will be used to carry bombs to be dropped on innocent people. Thus science brings both joy and misery. So this is not the purpose of human life. The purpose is how people can be made happy and comfortable, how joy and peace can reign over the world. Except God's Name, there is no other means of ensuring joy and peace. A great many men of wisdom have tried all other methods of achieving joy and peace, amassing riches, for instance, but they failed to find happiness. In having offspring, they tried to find joy, but the moment they became ill or

their health suffered a little, offspring failed to give them joy and peace. If one has good health, but money is lacking, health too ceases to afford joy. The truth is that joy and peace does no lie in these things at all. People try to find joy in things which cannot give joy —

'I have seen the world to be such a gambler that forgetting God's Name, all ask for happiness.'

n? k l r | d f y n k l { n k o h . . ; f G ; y w k r ? B k w | f p ; k o h . .
P. 222

So only those persons are seekers of spiritual knowledge whose hearts are filled with the devotional longing of knowing the purpose of their coming into the world. Such a one goes about inquiring about the purpose of human birth. He goes to holy men, attends holy congregations and asks earnestly — 'Kindly let me know the supreme purpose of my coming into the world.' Holy men tell him briefly in the following words —

Refrain : This is thy chance to meet the Lord God.

X k o B k l f J j ' s b h t k o h n ? r f p d f w b D / e h .

'This human body has come to thy hand.

This is thy chance to meet the Lord of the world.'

G J h g o k g f s w k B y d j p h n k . .

r f p d f w b D e h f J j s b h p o h n k . . **P. 12**

You have been blessed with human incarnation

—

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

f c o s f c o s p j s / l r j k f o U w k B ; d j b j h . .

P. 631

Listen carefully, O mortal! Don't think that your life has started just now (with the human incarnation); you were in existence earlier too —

*'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.'*

*eJh i Bw GJ/ ehN gsrk.. eJh i Bw ri whB eprk..
eJh i Bw gyh ; og j fJU.. eJh i Bw j ?to fpY i fJU..
P. 176*

*'We assumed the forms of numerous trees and plants,
and many a time we were born as beasts.
Many times we entered the species of serpents, and
many times we were flown as birds.'*

*eS/ oY fpoy j w uhB/ eS/ g; { TgkJ/..
eS/ Bkr e|bh wfj nkJ/ eS/ gy T|vkJ/..*

P. 156

You have come after passing through all the inferior existences that you see and which you slaughter for your food. It is with great difficulty that you have obtained the human incarnation.

If we think in medical terms, we are simply amazed. O God! May I never forget your good turn that you have enabled me to view this world! In human body, there are 1.5 million microbes, of which one gets the chance. That too in a whole life-span, man has two to four sons. How many miss the chance and their turn does not come. It is with great difficulty that this opportunity has come, but it has come for attaining union with Lord God —

'Other works are of no avail to thee.

*Joining the company of the holy, contemplate over the
Name alone.'*

ntfo eki sb?fes?B ekw..

fwb| ; kX; rfs Gi | e|tb Bkw..

P. 12

Other tasks or affairs you are involved in, the mistakes that you commit, will be of no use to you.

Go into the company of the saints – ‘Join the company of the holy..’ Sir, what is to be done there? Guru Sahib says – ‘Contemplate over the Name alone.’ Going into holy congregation, don’t engage in superfluous things. Many such persons going to holy men waste their time as well as of holy men – by talking about irrelevant or superfluous things. However, they claim – ‘Sir, we go to the holy men’. But my dear, you don’t imbibe and follow the saint’s teachings. It is because man holds his wisdom superior and wants to have his way and his views to prevail, and He does not want to listen to or obey the holy man’s utterance, but what should be done about such persons? Guru Sahib says – They are fortunate for they have obtained the human birth all right, but owing to bad luck and evil deeds they have lost the game – they have lost after winning. Even after reaching the shore – passing through 83,99, 999 existences and reaching the 8.4 millionth existence – they became drunk with pleasures and wasted the human incarnation, because in this existence, they became proud – ‘I have become educated and learned. I have a good house or a bungalow; I have land and many people salute me’ – that is they got involved in superfluous things.

Holy men feel a little pained over this and ask – ‘What should be said to these persons? They are doled so much advice, but why don’t they understand?’ At last, going into deep meditation or trance, they see, ‘O how sad! Their destiny has not been shaped as yet. They have got human incarnation, but their destiny is not such as to cross the world ocean. Owing to their bad luck, they have shut their ears and don’t listen to holy teachings. Their physical ears hear because loud speakers are

functioning, but their inner ears, which are called 'divine ears' don't listen. They are lying shut, covered with Maya-veil. That veil does not let spiritual teachings go into the brain, and it is their bad luck.

Refrain : To the calls for prayer, wake up not the unfortunate ones.

XkoBk l wkfVnk GkrK tkb/, fdshnk pkrK sl B i kr d/

'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?'

coldk eefdnk ukrfdnk wsh dfdnk fBs..

i' ; skfB tRkfJnk ; /fes cbfj fus.. P. 1378

The four Vedas, six Shastras, 27 Smritis, Upanishads, Bible, Koran, Guru Granth Sahib and many holy men and saints exhort loudly –

'The Smritis, the Vedas, the Puranas and other religious books proclaim that without the Name all other things are false and worthless.'

f; fwfs pd gpkD gJekfoB g'Ehnk..

Bkw fpBk ; fG eM/ rkb j 'Shnk.. P. 761

O dear devotee! You have come into the world to meditate on the Name. Things other than the Name are worthless and useless, but Guru Sahib says, 'What should be done because – 'led astray by the devil, how can their mind turn towards God?' Òi' ;?skfB tzRkfJnk ; / fes c/ofj fus..Ó They do not turn their mind towards God because vices have settled in their hearts, which do not let them change towards meditating on God's Name. Such a one listens all right, but is not moved, or does not act on the holy teachings. And so long as his heart is not moved, there is no success or attainment. Guru

Sahib says – ‘Joining the company of the holy, contemplate over the Name alone.’ Come into the company of the saints and meditate on God’s Name; it is by the Name alone that you will be able to swim across the world ocean because it is a very perilous ocean.

‘Thou, O saviour, now ferry me across the ocean of fire with countless waves.’

gkte ; kro nEkj bj fo wfj skoj | skoBj ko/ P. 613

After giving up the human body, we are going to face an ocean of fire. It has countless immeasurable waves, which have no end. O God! We can swim across only if you ferry us – otherwise not. But even after reading and knowing about all this, man does not think that, one day, he is going to leave this world.

A common man does not think of or believe in two things. First, he does not believe that God is manifest everywhere. The Transcendant Lord Creator abides within us as well as outside us –

‘The Infinite Lord is both within and without.

The Auspicious Master is contained in every heart.

He is in earth, sky and the underworld.

Of all the worlds, He is the Perfect Cherisher.

In forests, grass blades and mountains, the Supreme Lord is contained.

As is His will, so are His creatures’ actions.

The Lord is in wind, water and fire.

He is permeating the four quarters and the ten directions.

There is no place without Him.

By Guru’s grace, Nanak has obtained peace.’

; ' nSfo ; ' pkj fo nBs..

xfN xfn fpnkfg ofj nk Gr tS..

XofB wkfj nkek; gfJnkb..

; op b'e gpb gfsqkb..

pfBfsfB gopfs j? gkopj w..
 i ? h nkfrnk s? k eowf..
 gTD gkDh p? so wkfj ..
 ukfo eN dj fd; / ; wkfj ..
 fs; s/ fGB Bj h e' mkT[..
 r b gq kfd BkBe ; [y] gkT[.

P. 293

He is never prepared to accept that 'God is present everywhere', howsoever hard you may try, and whatever you may tell him. He will continue paying obeisance to Guru Granth Sahib, but he will not put credence in its teachings. He will not remember what is enshrined therein. He listens for an instant, but then forgets it.

The second thing is 'death' – that, he is not going to stay in the world. We have not come into the world to stay here for ever; we have come for a brief period to earn the wealth of God's Name – which is extremely precious, more precious than even diamonds, but we buy not even cowrie shells and leave the world. What value cowrie shells have! But we trade in sins and carry with us stones when we depart from here. One carrying stones can never swim in water; he is bound to be drowned. Such is Guru Sahib's edict. Recite with love and devotion –

Refrain : Thy life is precious like a jewel. It is going in exchange for cowrie-shells.

XkoBk l sbk i Bw nwbe j hok, eVhnk d/ Gkn i Ktdk.

'Man loses his nights in sleeping, and loses his days in eating.

Human life is like a jewel. It goes in exchange for a cowrie-shell.'

ofD r tkJh ; fJ e? fdt; [r tkfJnk ykfJ..

j ho/ i ? k i Bw[j? eT[v h pdb/ i kfJ..

P. 156

'O fool, thou art very slow in regard to thy gain, but in regard to thy loss, thou hastily runnest.

O sinner, thou takest not the cheap merchandise of God's Name, but art tied to the debt of vice.'

o/wN/ bkj / eT[s[Yhbk Yhbk sN/ eT[pfr XkfJnk..

; ; s tyo[s[fxBfj Bkj h gkgh pkXk oBkfJnk..

P. 402

How foolish man is, but calls himself very wise and intelligent! By earning a little money in a business, an industry or farming or by saving some money, he thinks that he is very wise.

Guru Sahib says – ‘O dear devotee, these things that you are absorbed in are useless and superfluous, for gain lies in meditating on God’s Name, but in this regard you are lax and lazy. On the other hand, in regard to things for which Death’s messengers are going to put chains round your neck, you are running about. But when you are advised to meditate on the Name, you say – ‘I cannot wake up and concentrate my mind on it.’ How can your mind concentrate on the Name, when your mind is absorbed in sins and vices? This Maya (Mammon) has deluded you. Great holymen of the past were afraid of Maya (Mammon), and so did not let it come near them.

Once Saint Ravi Dass was busy mending shoes. A person came to him and said, “Dear holy man, I have no money but my shoes are torn and need mending.” The saint said, “O dear, give them to me. I don’t ask for money.” The saint never asked for money. Whatever some one gave, he accepted quietly. This man observed that the saint was very satisfied and contented. He said, “Give me your scraper and awl.” The saint gave them to him. He took out a stone from his pocket and rubbed them on it and instantly they turned yellow and he returned them to the holy man. When the saint

started cutting leather, the blade of the scraper got turned. He said, "What have you done to these?" That man said, "O saint! Now you need not mend shoes. This stone is called 'paras' (philosopher's stone). I merely touched the scraper with it, and it got transmuted into gold. Well, now what you should do is, touch a piece of iron with this stone and make gold. Make some arrangement with a jeweller in the city to sell this gold. Your secret will remain a secret and you will have ample money to spend for serving the devotees coming to you."

The saint said, "No brother! I don't need this money. It is a she-cobra. She has infatuated not only the entire world but gods and goddesses also. The only one to escape from her wiles is God's dear devotee, who is truly in love with Him. The rest she devours. She has not one form, but appears in many forms. Sometimes, she appears in the form of sons and daughters, sometimes as property, sometimes as friends, sometimes as family and sometimes as land, trucks, cars etc. Sometimes this sentient Maya appears in the form of men and women, sometimes as miraculous spiritual powers. Maya entangles a person in her snares and does not let him attain to God."

So such are the persons who continue to remember God. The rest forget God the moment they acquire a little of Maya (Mammon). Forgetting God, man falls a prey to sinful pleasures. Guru Sahib says, "God sees your sinful and evil deeds. You may hide your evil deeds from the people but when you reach God's Portal, then will the film of your deeds be screened just as this video is running at present. Even if this film is screened a hundred years hence, the congregation will be seen sitting exactly

in the same manner. A photographer named 'Chitra-Gupt' is all the time taking our photos secretly. His name is 'Chitra' (picture) and he remains 'Gupt' (secret) — he takes photos secretly —

'Closing the doors and behind so many screens, man enjoys with another's woman.

When God's Agent calls for thy account, who shall screen thee then?'

dfJ fetkV nfBe gVd/wfj go dkk ; fr cke?.

fusqr|gs| i p byk wkrfj sp eT|D| gVdk sbk Yke?.

P. 616

Guru Sahib says — 'Man does wrong and evil deeds behind closed doors. When you reach the court Divine, what will you do? When you are asked there to give an account of your deeds, you will not have a screen to hide your actions —

'All naked when you go to hell, you then look very hideous indeed.'

Brk d'i fe ukfbnk sk fd; ?yok vktDk.

P. 471

Your body will bear stamps of the sins committed by you. They will be visible not only to you but to others also. Whosoever casts a glance on you will say — 'Here comes a great sinner. What has he been doing in the world?'

'Leaving comely raiment and beauty in this world, man departs.

Man himself obtains the fruit of his good and bad deeds.

One may issue one's heart-desired commands here, but he shall proceed by the narrow road hereafter.

All-naked when he goes to hell, he then looks very hideous indeed.

He regrets the sins he committed.'

egV{ og| ; J ktDk Sfv d|Bhnk n|fo i ktDk..

wdk urk nkgDk nkg/j h ehsk gktDk..

j |ew ehJ/wfB Gktd/okfj GhV?nr? i ktDk..

Brk d'i fe ukfbnk sk fd; ?yok voktDk..

efo nT[rD gS'sktDk..

P. 470-71

'The mortal rises early for evil deeds, when it is time to contemplate the Lord's Name, he leisurely sleeps.'

pb/ ekw eT| Tfm ybfJnk..

Bkw eh pbk g?g? ; fJnk..

P. 738

When it is his turn to meditate on God's Name, he makes many excuses, "I have a headache today; I cannot get up." But when he is to commit sins, he gets up readily and literally runs to commit them. If his family tells him that he is tired and should, therefore, rest, he says that he is not tired and is quite all right. Instantly, he feels emboldened to commit sins —

'Man is indolent to do good, but he is a tiger to do evil.

Nanak, today or tomorrow the feet of the heedless person shall fall into a trap.'

ufr nkJh nkbe[eo/ pfonkjh j fJ ; b].

BkBe ni [efb nkt; h rkcb ckj h gb].

P. 518

Then, the noose is going to fall round your neck. Remember, then you won't be able to become anything, and to your share shall fall weeping and wailing only. Therefore, the sooner we realize and determine and understand the path leading to the world hereafter, the better it will be, otherwise, the time will pass in wavering and postponing.

The discourses that I deliver go home to a seeker of spiritual knowledge, but they do not find a room in the hearts of the vile and base persons who are given to sinful sensual pleasures of the world because these persons are after sensual pleasures, and not God. He who is vile and wicked is a great fool; nothing impresses his heart and mind.

He has faith neither in a Guru (Holy Preceptor), prophet, saint or sage nor in Sri Guru Granth Sahib. Guru Sahib says – Don't call such a one as man. He is at a level lower than a human being—

Refrain : Goblins are those who contemplate not the Name.

XkoBk l Gś b'e Tj , fi j V/ Bkw Bj hUl i gd/

'Saith Kabir : A home in which the holy are not served,

And service to the Lord is not rendered,

Is like the cremation ground, wherein goblins abide.'

epho i k xo ; kX B ; /thrfj j fo eh ; /tk Bkfj ..

s/ xo woj N ; koy/ Gś p; fj fsB wkfj ..

P. 1374

Guru Sahib says – O dear devotee! You pay obeisance to us. Listen carefully – 'A home in which the holy are not served', a home in which God's Name is not contemplated – 'That home is like a cremation ground where goblins abide.' Such homes are 'marhis' (crematories) – they are not 'kothis' or bungalows ; such places are not towns or cities –

'Where the Name of my Lord Master is not contemplated, those towns are like wildernesses.'

fi E? Bkw/ B i ghn?wb/ rfJdk ; Jh Bro Tj kVh i hU..

P. 105

Such towns or cities turn to ruins, where abide ghosts or goblins. So, in this manner, there are differences among people. One are vile and wicked, who do not understand, howsoever hard you may try –

'As are beasts, so are those men.'

i ? /g; s? /UfJ Bok..

P. 1163

There is no difference between them and animals. They come into the world only to settle the account of their deeds, and thereafter get involved

in the long cycle of 84 lakh existences. One are lustful or dissolute persons; they are enjoyers of worldly pleasures. Their interest is in lustful and sinful pleasures of the world. There is hope for them that perhaps, sometimes, the utterance of a holy man may impinge on their heart or mind and they may take the next course. The third are seekers of spiritual knowledge. In their minds, they always harbour the hope of finding some such way by which they may be able to cross the world ocean. The fourth are liberated or emancipated souls. They are sent into the world by God. What for does God send them? That by their own example, they may show to the world how to do God's worship and meditation. They have to show the path of spirituality to them and also urge them to engage in worship and meditation –

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

i B| BkBe| XfV wr?fs; | rpf; y eh

i ' nkgf i g? ntoj Bkw| i gkt?.

P. 306

They come for the liberation of the world. First, they pick up the deluded souls, wherever they are at different places, those who have gone astray and assemble them. This task is in the hands of God, who guides them to various places by remote control. They do not themselves proclaim that they are to give their program (discourse and Gurbani-singing) at such and such place. They do not chalk out any program that they have to liberate the world, or that they have to do this or that. They say that they will go wherever God takes them.

Once Mardana aksed Guru Nanak Sahib, "O Sovereign! For the last several months, I have been

observing that when the sun rises, whatever direction you take, you continue walking straight in that direction. Several months have passed since we embarked, and now, where are you going?" Guru Sahib replied, "O Mardana! Watch the ways of the Lord Creator. We will go wherever He wishes to take us." "O Sovereign! Who is there?" "O Mardana, you do not know them – At that place are Jhanda Badi, Sudharsen and Indersen. They have been stuck up there since their previous births. They came in the Treta (Second age of Hindu mythology); they came in the Duapar too (Third age of Hindu mythology), and now they have come in Kaliyuga (Age of Darkness). Now it is time for them to be liberated – we have to go there and find them out."

So Guru Nanak Sahib was climbing Sumer Parbat (a mythical mountain in the Himalayas). He reached where there was all snow. Gorakh Nath saw from a distance and guessed that he must be Guru Nanak Sahib. He felt a little happy that he would have a glimpse of the holy man; a little curiosity also arose in him, and a little temptation too that if Guru Nanak Sahib adopted his sect (of the Yogis), it would spread in the Kaliyuga (Age of Darkness) because he (Guru Sahib) possessed great power. This he had learnt through his Divine sight.

When Guru Nanak Sahib approached him, he (Gorakh Nath) said : "O Nanak! Look, we yogis have no home and hearth; we don't fall into this bondage. Those householders who are moving about as ascetics – and yet remain still concerned about the marriage of their children – what was the need for them to leave their homes? They again become involved in attachment to worldly goods and relationships, considering one as their own, and

another as a stranger. What was the need for them to leave their homes and hearths in the first place? They renounced small families and made bigger ones. Joy and peace does not lie in this . Sometimes parents are living in peace. They are devout and do God's worship and meditation, but one son of theirs does such a deed that in an instant, he reduces all their spiritual attainments to dust. Then, does a householder's life consist of joy or sorrow?"

Guru Sahib said, "No, a householder's life is the best. But only if, it has noble principles. If there are no principles, there is no other life worse than this; it is a question of principles —

'Kabir, if thou embraceth a householder's life, then practise thou righteousness, otherwise renounce thou the world.

If a renunciate is involved in worldly entanglements, great is his misfortune.'

*epho i T[frj] [eofj s Xow[eo[Bkj h s eo[p̄bkr].
p̄bkr h p̄XB[eo? sk e' pv' nGkr]. P. 1377*

At this Gorakh Nath Ji said, "O Nanak! We don't get involved in quarrels. We don't acquire properties and construct 'deras' (seminaries); we live freely. Forests are our homes; we partake of 'kandmool' (a fruit) for our food. We don't construct bathrooms; we bathe at holy places, of which we get the fruit, and when virtuous deeds multiply they give joy and peace." In this manner, he tells Guru Sahib —

*Refrain : Living in jungles and eating kandmool.
O dear, we get joy at holy places.*

*XkoBk l ofj e/ i r bK ūu edw̄b yk e/
wb/ fgrnk/, shoEK s/ ; ſy gkJhdk.*

O Nanak! You are preaching to the world that there is no need to leave one's home, but in this

manner, how will you be able to liberate the world? Look, we neither go to shops, nor live in homes; we abide in forests —

*'Detached from shops and highways,
we abide in woods under the trees and plants.
We take fruits and roots as our food. This is the
gnosis which the yogis utter.'*

j kNh pkNh oj fj fBokb/ ofy fpofy TfdnkB/.
ed wfb/ nj ko' ykJhn? nTX{ pb? fr nkB/.

P. 938

We eat 'kandmool' (fruits and roots), about which there is no quarrel with anybody. Then —

*'We bathe at holies, obtain the fruit of peace, and not
even an iota of filth attaches to us.'*

shofE BkJhn? ; y/ cb/ gkJhn? wfb/ B bkr? ekJh..

P. 939

*Look, no kind of filth attaches to us. What kind of
filth? That the son is ill; there is loss in business; this
has happened or that has come about — we remain
totally carefree. No filth soils our mind or heart —*

*'Loharippa, the disciple of Gorakh says : This alone is
the Yogic way of uniting with the Lord.'*

r'oy gfs/ b'j kohgk pb? i r i rfs fpfX ; kJh..

P. 939

This is the method of Yoga in which we live in peace, and you should adopt it."

Guru Nanak Sahib, "It is incorrect to say that no filth attaches to a Yogi, because filth lies in man's within or self — it is filled with filth, because —

*'By continually reading books, men commit mistakes
and by wearing religious garbs they take pride.'*

nyo gfV gfV Gbhn? G/yt pj fs/ nfGwkB/.

P. 61

You have become Yogis. So you have become proud that you are better than the rest of the world, who are simply going through the cycle of 84 lakh

existences, but

*'What does it avail man to bathe at a place of pilgrimage,
when the filth of pride or self-conceit is within his mind?'*

shoE Bksk fenk eo/wB wfj wɔ| r|wkB|.

P. 61

When the inner self is filled with pride or self-conceit, how does it matter whether the outer physical body is soiled or not? It is because –

*'When the mind is filthy, everything is filthy.
By washing the body; the mind becomes not pure.'*

wB wɔ| ; G| feS| wɔk sfB X's? wB| J Sk B j fJ..

P. 558

So long as mind's filth is not washed off, of what avail will the cleaning of the body be?

'We bathe at holies, obtain the fruit of peace, and not even an iota of filth attaches to us.'

shofE BkJhn? ; y| cb| gkJhn? wɔ| B bkr? ekJh..

P. 939

Will the mere fact that we are always on the move and do not spend a night anywhere secure for us a place in the Divine Court?

'There, this procedure avails not.

By this, he simply pleases the people.'

Tj k ekfw B nkt? fJj fpx Uj| b'rB j h gshnkt?.

P. 216

In the Divine Court, these things don't reach, that is, they have no value. What enables one to reach there is God's Name. It is God's Name alone that reaches there.

At that moment, Charpat Nath interjected, "O Nanak! Right and true are your utterances, but explain to us one thing. It is that the world ocean is full of mighty turbulent waves; how will you

enable this world to swim across it?" He entreats thus —

Refrain : Give us the true idea how to swim across the world-ocean?

XkoBk l Gti b fetl sohJ/i h, dj/fJj ftuko ; luk.

"O Nanak! We agree with you. You assert that the mortal can swim across the world-ocean by leading a householder's life, by living with children and doing all the business of the world —

'By meeting the True Guru (Perfect Holy Preceptor), man comes to know the perfect way.

While laughing, playing, dressing, and eating, he gets emancipated.'

BkBe ; fsrfo GNhn? gph j 't? i |rfs..

j ; fdnk ybfdnk gBfdnk yktfdnk ftu/j 't? w|efs..

P. 522

How is it possible, when, on one side, children are crying, one does not have money to pay the house rent, one is afflicted with some disease, one is involved in some legal case, and there are many other problems facing the mortal? How will man be able to wade through all these? What you have said is impossible. Man goes through them only when he renounces them. It is beyond our comprehension —

'The world-ocean is said to be impassable. How can one cross it?

Charpat says : O Nanak, the recluse, give thou a true reply after due deliberation.'

d|Bhink ; kr o| d|so| ej hn? feT| efo gkJhn? gko'..

uogN| p'b? nTX(BkBe dj | ; uk phuko'..

P. 938

We do not raise objections; we do not turn our head, but please convince us about this — explain this concept to us."

Guru Nanak Sahib said : "Look, the only thing needed is that one should have a Perfect Guru

(Perfect Holy Preceptor). First of all, he who is without a Guru cannot swim across the world-ocean at all, whatsoever he may do. The sooner he admits his mistake, the better will it be for him. But even the mention of a person without a Guru (Holy Preceptor) is evil —

'— One without the Guru (Holy Preceptor) is known as evil'

aaa fBr p/ ek j? BkT| p|pk..

P. 435

He is sure to be drowned. He will drown himself as well as drown the world — he cannot swim across." At this the Sidhas said, "But if he utters 'Ram, Ram' (God's Name)?" Guru Sahib replied —

'All men utter God's Name, but by such utterance man becomes not one with the Lord.

If by Guru's grace, the Lord abides in the mind, then alone does one gather fruit.'

okw okw ; G| e' ej? efj n? okw| B j fJ..

r|p go; kdh okw| wfB t; ?sk cb| gkt? efJ..

P. 491

So long as man does not know the inner path which is neither described in a book, nor has its map been drawn anywhere, nor can anyone point out within him, this is not possible. This path is known through man's own experience when the Guru guides him. When he does not know the way, how can he cross?

So, for this purpose is needed the Perfect True Guru. When the Perfect Satguru (True Holy Preceptor) is met, he gives the 'shabad' (holy Word) and enables man to meditate on the Word. As he meditates on the 'holy Word', he is gradually rid of the sorrows and sufferings of the world. He does not bother about joy and sorrow; he becomes oblivious

of them, saying that everything is happening in accordance with God's will or command –

'All are subject to His fiat and none is exempt from His fiat.'

j |ew? nɔdfo ; G| e' pkj fo j |ew B efJ.. P. 1

He does his work considering it God's will, but does not feel troubled or perplexed.

It is like this that within man is a thing which is called 'awareness', 'attention', or 'contemplation'. A watch has to be kept over it. If here in the holy congregation, your mind keeps wandering here and there, you will not understand and imbibe a single thing. If however, you continue reflecting, then the views expressed are understood and become embedded and absorbed in the mind and heart. If you do not reflect or contemplate, then all the things are forgotten – you do not remember a single thing, a veil covers the mind, the mind's door is shut. What was said in the holy congregation, you remember neither here nor at home on your return. So this is 'attention' or 'concentration'. This works within man's mind.

Just as when a man is driving a car, his attention is fixed on the road, he is reading the road and judging the various vehicles : that vehicle coming from the other side; it is coming so fast; it will reach here in about so much time; that cyclist is emerging and that cattle is heading in this direction. He is constantly thinking how to avoid all of them. He, whose mind's attention does not act in this manner, bangs into another vehicle. Some drivers partake of intoxicants. As a result, their attention is halved. Consequently, they cause accidents and then come to the holy man. He says, "Brother, its cure is

with you and not with me. If you abide by my word, you will never meet with an accident."

In foreign countries, very few accidents take place. In America, one accident is caused against 10000 vehicles, but in our country 86 accidents are caused against 1000 vehicles, which means 860 accidents against ten thousand. They cause all these accidents by losing their senses, that is, they lack attention or concentration. Just as, if somebody is talking and the other person is not listening to him attentively, then if he asks him : 'Have you understood what I have said?' He will reply that his attention was elsewhere.

In this way, Guru Nanak Sahib says : 'We concentrate that attention and align it with the holy Word. That Word comes from the portal of the Akal Purkh (the Timeless One, God), and when the attention is fixed on the Word, then the Word starts pulling up the 'attention', that is exalting the mind. It is in this manner that we have to liberate or redeem the world —

Refrain : O Nanak, by contemplating the Name,

and fixing concentrated attention on the holy Word is crossed the world-ocean.

XkoBk l BkBe Bkw tykD/U, ; ps ôpd Gt; kro sohJ/

'As a lotus flower remains unaffected in water, as also a duck swims against the stream's current and becomes not wet.'

l ? / l b wfj ewb[fBokbw[wpr kJh B? kD/.

P.938

By giving the example of a lotus flower, Guru Sahib explains this to us. A lotus flower is found in ponds and tanks. If due to rain, the level of water

rises in them, the lotus also rises accordingly. It is never submerged or drowned, even if the level of water rises by three feet. It has this characteristic, that as the water level rises, its stem increases. Similarly, one should live in the world by rising above it like the lotus flower. The second example Guru Sahib gives is that of a duck. Its wings do not become wet in water.

In the same manner, the householder who, while performing his worldly duties, becomes aligned with and absorbed in the holy Word, his mind is not affected by Maya (worldly riches and possessions), nor does it sink or become wavering at the advent of sorrows and sufferings. His mind gains equipoise or stability and he accepts joys and sorrows as God's will; he does not drown in joy and sorrow. So, in this manner —

'O Nanak, by contemplating the Name and fixing concentrated attention on the holy Word, we should cross the world-ocean.'

; pfs ; pfd Gt ; kro/ sohn? BkBe Bkw tykD/.

P. 938

Besides, what you call 'solitude', we regard absorption in the 'Shabad' (holy Word) as solitude —

'O mind, practise renunciation thus :

Consider thy homestead to be a forest and keep detached in thy mind.'

o/wB n? ' efo ; fBnk; k..

pB ; / ; dB ; G? efo ; wMj | wB j h wkfj T|dk; k..

Shabad Hazare, Tenth Guru

While living in the home, consider as if you are living in a forest. Perform your duties, but by remaining detached in the mind. You should not

become attached with anything. You have to concentrate all your mind's attention on God; you have to contemplate on God's Name. Destiny itself will make you do your worldly duties, but you are not to leave your home and hearth —

'He who lives in solitude enshrining the one Lord in his mind, living without desire in the midst of desires and sees and shows to others the Inaccessible and Incomprehensible Lord; of him Nanak is a slave.'

oj fj fJekfs Jk' wfb tf; nk nk; k wkfj fBok; '.

nrw| nr'uo| dfy fdyk| BkBe| skek dk; '.

P. 938

You don't have to entertain desires, because in them lies suffering. Whatever has happened is all right. So, O holy men, the entire thing concerns the mind, and so long as man's mind does not stand by him or give him company, nothing can be achieved — whether you renounce the home, live in forests, eat wild roots and fruits, or whether you undertake pilgrimages to holy places. And what you say about detachment from 'shops and highways', we do not involve ourselves in them, for there, one doesn't find any rest and sleep. There, one encounters troubles and difficulties, but difficulties and hardships are the cure for man's ailments, because whenever man is happy and comfortable, he becomes drunk with them and forgets God.

Once the Sikhs asked the Tenth Guru, "O Sovereign! If you are pleased with a Sikh, what do you give him?" Guru Sahib replied, "We make his business flourish and prosper, we destroy all obstacles in his way. We erase the ill luck writ on his brow because he bows his head at our feet —

with faith and devotion, his bad luck is erased and good luck is revealed. When good luck comes, then there will be peace and happiness in his home, children will be obedient, trouble or conflict will disappear from the home, and all will follow one and the same path. There will be no tension and strife because by paying obeisance at the True Guru's lotus feet all ill luck has been erased. Then, where there is unity and unanimity, wealth will come and with wealth will thrive one's business, and all hurdles will be removed –

'By contemplation of the Lord are removed all impediments.'

gG f; wos eS[fpxB[B bkr? . P. 262

The Sikhs said, "O Sovereign! There are many persons who, when poor, go about entreating holy men and saints – May we have just two square meals a day and not more! – We cannot make our both ends meet; we are not getting any employment. The holy man in God's will makes the utterance – Don't worry, you will get a job, but then don't forget God; don't become drunk with pleasures. The man gets job; money comes into his pocket; money has innate power; it makes man forgetful of God, and does not let him follow the path of truth and righteousness. It is called pollution of the mind; it is intoxication –

'Sovereignty, wealth, beauty, high caste and youth are the five robbers.

These robbers have robbed the world and they have not spared anyone's honour.'

oki [wkb[og[i kfs i 'pB[gi / mr ..

JBh mrM i r[mfr nk feB? B oyh bi ..

P. 1288

Whether man acquires state power, or money

power, or societal power, he is beguiled by them. Then his faith declines. He has faith neither in the holy man, nor in Gurbani, nor in the Guru. Then the saint comes to know that he has become intoxicated with Maya. He does not come as he used to come earlier; wealth has gone to his head. When money comes to a person, his mind will wander towards vices and evils. The 'bani' is the Guru; it is sheer goodness or virtue; there is nothing wrong or evil in it. On the other hand, if man becomes engrossed in wealth, he will forget God, and 'Maya' will seize or overpower him. Then becoming involved in sins and vices, he does wrong things and at the same time says that God does not see. He loses faith in 'bani'; he forgets the entire 'bani'; he erases all the 'shabads' (hymns) from his mind.

The Tenth Guru said, "If we show our grace, then we bring him by handcuffing him." The Sikhs asked, "Sir! Do you send a number of Singhs to bring him back by hand-cuffing him?" Guru Sahib replied, "No, we send a hidden handcuff." They were surprised at this and asked, "Sir! Which is that handcuff?" Guru Sahib, "Then we inflict sufferings on him; we disturb his joy and peace; we inflict a blow on him. Then he is startled, and if then he remembers his Guru, we pull him towards ourselves, but if even then he remains forgetful or oblivious, we throw him into hell. So we send him the chain of sorrows and sufferings. Recite in the following manner :

*Refrain : Thy sorrows will become thy medicine,
While joys and comforts, thy maladies shall become.*

XkoBk l sb/ dlyk dh pDr'h dko,

; j sb/ o'r j 'Dr/

'Pain is the medicine and pleasure the malady, and

*where there is pleasure, there is no desire for God.
Thou art the Doer, I can do nothing. Even if I try to do
something, it comes to nothing.'*

*dy| dko| ; |y| o'r| GfJnk i k ; |y| skfw B j 'Jh..
sf eosk eoDk w? Bkj h i k j T| eoh B j 'Jh..*

P. 469

In this way, my dear holy congregation! If our glance of grace falls on the person, we send for him the chain of sorrows and sufferings. When sorrows befall him, then, startled he admits — 'I erred or went astray; that is why I have suffered loss — countless other things are happening.' If we want to save him, we send him sorrows and sufferings, and if not, then we let him be swept away, and finally he falls into hell; he gets involved in sins and vices —

*'There one's hand reaches not, and no one hears one's
cries and wailings.*

*There the True Guru becomes man's friend and saves
him at the last moment.'*

UE? j E| B ngV? e? B ; |Dhn? g?eko..

UE? ; fsr |p| pbh j 't? efY bJ| nsh tko..

P. 1281

Man falls into sinful pleasures, when he happens to acquire a lot of money. Then you will be made to embrace burning hot pillars. You will weep at that time, but none will listen to your weeping and wailing. But if you are aligned with the Guru, he will save you.'

So, in this way, Guru Nanak Sahib says:

*'At home and abroad, lie thou not asleep and let not
thy mind covet another's home.*

*Without the Name, the mind is comforted and held
not, and its hunger, O Nanak, departs not.'*

j kNh pkNh Bhd B nkt? go xfo fus B v'bkJh..

fpB[Bkt?wB[Nē B fNeJh BkBe Gy B i kJh..

P. 939

Man is not deluded; he does not forget God. He has his own family — wife and children — and his mind does not wander in and covet others' homes. Without the Name, first, mind's hunger is not satiated, and secondly, it is not comforted and firmly fixed; that is, it is not at peace, whether you bathe at holy places or eat wild roots and fruits. So it is all a matter of mind's attention or concentration. Attune your mind to the holy Word —

'O Nanak, by contemplating the Name and fixing concentrated attention on the holy Word, we should cross the world-ocean.'

; pfs ; pfd Gt; kro/ sohn? BkBe Bkw/ tykD?.

P. 938

In this manner, redeeming the world, Guru Nanak Sahib reached Sangladeep (Sri Lanka). There the King (Shivnabh) put Guru Sahib to many tests. Thereafter, he came to have full faith in Guru Nanak Sahib and he realized that he was the same Guru Nanak Sahib about whom Bhai Mansukh Ji had prophesied. There was no untruth in it. He himself had come, and the King's garden bloomed.

First, the King sent young girls, but Guru Sahib called them daughters and destroyed their lust with a single glance of grace. Returning, they said to the King, 'O King! It is Guru Nanak himself who has come. Go and fall at his feet. None has any power or influence over him. We are helpless before him.'

So the King came to Guru Nanak Sahib and fell at his feet. He took Guru Sahib to his 'dharamshala' (rest house for travellers). One day, when, alongwith his family and other devotees, he was sitting at the

feet of Guru Nanak Sahib, he said, "O Sovereign! Kindly tell us how one can swim across the world-ocean; or how one can be liberated." He requested in the following manner :

Refrain : O Master, kindly tell me how to control or restrain my mind.

XkoBk l d!; m ; kfj pk, fe tA o'eK wB nkgDk..

'O Sovereign! I am not the only one but the entire world that worships or meditates on God, that follows the path of piety – whether those who say 'namaaz' (Muslim)), or those who recite Gayatri Chant or those who read or recite Jap Ji Sahib – is unable to stabilise or quieten the mind. Man's mind continues wandering about.' After having a Divine dip in the Bein river, when Guru Nanak Sahib returned from the country of the Formless One (God), then sitting in the cremation ground, he gave the call for the liberation of mankind –

'I am neither a Hindu, nor a Muslim. My body and soul belong to Him, who is called 'Allah' of Muslims and 'Ram' of Hindus.'

Bk j w fj d{ B w; bwkB.. nbj okw e/fgM| gokB..

P. 1136

This was heard both by Hindus and Muslims. But the Hindus remained quiet because there was Muslim rule in the country. On the other hand, the Muslims were egotistic; they were proud of their political power. They said : "What! Is he insulting Islam? A case was filed in the court."

Guru Nanak Sahib explained : "We don't say that there is no Muslim. But the true Muslim is he who is kind-hearted –

'A Muslim is he who is kind-hearted.

He ought to cleanse the inner pollution from his mind.'

w; bwkD| ww fdfb j 't?. nso eh wb| fdb s/ X't?

P. 1084

He should wash off from his heart inner impurity. To the Hindu also we say — ‘Be true to your faith.’ We say that religion is not only in name — one has become a Hindu, another a Muslim but none is Muslim or Hindu in deeds and observance of religion. People understood Guru Nanak’s views. They said, “O Nanak! We have felt from your talk that you regard both Hindus and Muslims as equal. In your heart, there is not even an iota of discrimination against the followers of Islam. Well, today come with us and say the ‘namaaz’ (Muslim prayer).” Guru Sahib said, “We are all the time saying ‘namaaz’. Come, if it pleases you, we shall accompany you there.” It does not make any difference to true holy men where they go; they have only to teach the people some lesson or the other.

At the time of offering ‘namaaz’, when all stood in a row, Guru Nanak Sahib stopped after reciting half of the ‘Kalma’ (Muslim sacred formula) and sat down. The ‘namaaz’ was recited. Thereafter, the Qazi said to the Nawab, “Look! Nanak came to recite the ‘namaaz’ but he did not do so.” The Nawab asked, “Nanak Ji! You had come to recite ‘namaaz’; why did you not do so?” Guru Sahib replied, “You did not say the ‘namaaz’, but I did.” Amazed, he said, “But we have been reciting the ‘namaaz’.” Guru Sahib, “There is nothing to be surprised about. While reading half of the ‘Kalma’ (Muslim sacred formula) both of you were present. But after that both of you had run away. You had gone to Kandhaar to buy horses, and have returned just now.” On hearing this, he was struck with wonder, “O God! What? Can Nanak read even our minds?” Guru Sahib told everything — “So many horses are black, and so many are white.” The Nawab said, “O Nanak! Were

you able to see everything?" The Qazi asked, "And what about me?" Guru Sahib said, "You were busy turning away your filly from the 'mann' (raised platform around a well). Your mare had given birth to a filly. There is a well in your house. You were all the time standing on the platform around it keeping the filly off. When did you recite the 'namaaz'?"

At this all asked Guru Nanak Sahib, "Our 'namaaz' goes waste. Why is it not accounted for in God's Court?" Guru Sahib said, "Listen! You may recite 'namaaz', 'path' (reading of holy text), Gayatri (Hindu religious chant) etc., it is accounted for in God's Court only when your mind remains in God's presence or absorbed in Him. If the mind is not in God's presence, it is wandering and hopping from one thing to another, then how can you call it 'namaaz'? It is rather showing disrespect to God. While offering 'namaaz', first you should concentrate or contemplate on that Supreme Power that pervades in every being –

'He sees, hears and is ever with me, but I, a fool, deem Him to be distant.'

gys ; Bs ; dk j ? ; r / w? wpy i kfBrk dph ol.

P. 612

'The Infinite Lord is both within and without.

The Auspicious Master is contained in every heart.'

; ' nSfo ; ' pkj fo nBs..

xfN xfN fpnkfg ofj nk Gr ts.. P. 293

First you should understand that both within and without you abides He (God) –

'He abides within and He is also found without.'

nSfo p; ?pkj fo Gh UJ h..

P. 294

He knows everything about you, what you think

and do; He sees and hears also everything –

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

ij ij glyT[sj ji fo dfo esj[B i kJh..

P. 677

When you imbibe and ingrain this faith within you, will you then show disrespect to that Supreme Power? I shall give you a simple illustration. Suppose that an officer is sitting wanting to deliver a lecture. If at that time, somebody is hopping or jumping about, won't it amount to showing disrespect to him? When a holy man is engaged in holy discourse, it is an insult to him, if someone continues fidgeting or shifting from side to side, because proper decorum has not been observed in his presence and due respect has not been shown to him.

Prophet Mohammed's foster brother used to tremble while doing worship and meditation. Once followers or disciples asked him, "Reverend sir! We have not been able to understand that when you worship why do you start trembling?" He replied, "Dear disciples! At that time I am in the august presence of God and fear that my mind may not do any thing disrespectful and while sitting there it may not think of anything worldly, of anything evil, or wander towards another's woman (similarly, a woman should not think of some man other than her husband), or of planning to kill somebody. Then if I do so, while sitting in the 'Divine Court,' He will know everything. That is why I keep trembling out of fear because I am sitting in the presence of God."

Therefore, Guru Sahib said, "You should meditate on God's Name in His presence. While

offering 'namaaz', you should feel or experience that Supreme Power, that Divine Light, who has created the entire world, both within and without yourself, and all around –

'All over the earth and the sky is present one sole Light.

Neither less or more is it anywhere, and nor does it decrease or increase.'

fi wh i wkB e/fpy? ; wl; s Jle i 's j?.

B xkN j?B pkY j?B xkN pkY j's j?.

(Akal Ustat)

God is present everywhere all around, both within and without. There is no such place, where He is not present. If we do 'path' (reading of scriptures) by experiencing Him to be present everywhere, it will be 'path' (reading of scriptures) in His presence.

If you have to perform any worldly task too, concentration of mind is essential. Children come to us and say – Sir, we are unable to memorise our lessons. We tell them that many things are required for this. One is, you do not practise celibacy, and secondly, you do not concentrate your mind fully on studies. Pick up your book to study only when there is full concentration of mind. If concentration of mind is lacking, put your book aside; reading then will not be useful. If you are yawning – put down your book, because not a word will enter your mind. Concentrate your mind; pay attention. So we tell them the method by which they can memorise, the brain can be activated, how the learning is lodged in the mind. Then, after trying our method they inform us – 'Sir, now I am able to memorise my lessons.' Why could they not do so earlier? It

was because they did not know their mind and how to concentrate it. The same is true of any household chore. For example, a woman is threading a needle. If at that time, some other thought comes into her mind, she can never thread the needle. Take the case of a soldier firing with his gun; the target is in front of him; he is to shoot at the bull's eye. He holds his breath, concentrates his attention fully, and now he has either the foresight of the gun or the bull's eye before him – bringing the two into one line and focusing his mind he presses the trigger, and the bullet hits the bull's eye. If at that time, he thinks of something else, the bullet will never hit the bull's eye; it will hit the outer target.

So Guru Sahib says, "Take any worldly task; if your mind's attention is not with you, it can never be accomplished fully. An official sitting in the office is reading a file – he reads but is not able to comprehend it, because his mind is running about or wandering. So Guru Sahib says that it is all a matter of the mind; so long as it is not with you, there is no success –

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

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

wwk wB f; T[eki [j?wB ; kX/f; fX j fJ..

wB j h wB f; T[ej?ephok wB ; k fwfbnk B efJ..

P. 342

If the mind becomes your friend, it can unite you with God. If it becomes your enemy, it can mingle you with dust, that is, destroy you. So brother, you have to reconcile with the mind. So long as the mind is not agreeable, nothing can be

achieved, and when the mind is agreeable or is under control, you can attain to the most exalted state —

Refrain : Man finds the door of liberation, only if the mind obeys.

XkoBk l gktfj wy d[ŋko, i / wB wB i kJ/

If the mind obeys the Guru's word —

'The obeyer (of the Lord's dictates) obtains the door of salvation.

The obeyer (of the Lord's dictates) reforms or liberates even his kith and kin.

The obeyer (of the Lord's dictates) 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.'

wB? gktfj wy/ d[ŋko/.

wB? gotko? ; kXko/.

wB? so? sko/ r[β] f; y.

wB? BkBe Gtfj B fGy..

n? k Bkw/ fBoi B/ j fJ..

i / e' wB i kD? wB efJ..

P. 3

What should he accept or agree to or have faith in? The Guru's edict is —

'In the company of the holy, have I seen the Lord within me.

Lord's Name has become sweet unto me.

All things, which appear in many and diverse colours are in the mind of One Lord.

The nine treasures and the Nectar are the 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.'

; S ; fr nSfo gG[vhmk..

Bkw/ gG[ek bkrk whmk..

; r b ; fwrϕ Jē; | xN wkfj ..

nfBe or BkBk fdϕ Nkfj ..

*BTfBfX nfwϕ[gG ek Bkw[.
dj h wfj fJ; ek fp; ϕw[.
; B ; wkfX nBj s sj Bkd..
ej B[B i kJh nuoi fp; wkd..*

P. 293

Guru Sahib showed that God is present in the holy men. Then, if the mind believes or accepts the Guru's word that God lives within him, but he has not seen Him. Well, seeing God is a different thing; first, let the mind accept it or have faith in it. But man's mind does not believe this; it is deluded – all the time. If the mind happens to have faith, man will never make mistake, or do anything wrong. He errs, when the mind forgets the lesson. So the first task is with the mind; it has to be made believing.

Why does this mind not believe or have faith? Guru Sahib says – The second force here is that of God's 'Maya' (Mammon), which is very powerful. Five torments or 'troubles' ever abide in man, whatever type of person he/she may be. He, who lacks knowledge or awareness, ever continues to be churned or tossed in these five torments. Listen carefully – which these five torments are. Intelligent persons have done a lot of psychological research.

The first torment is that of 'ignorance'. 'Ignorance' is that we do not see what is real and continue to see what is unreal. None wants to see what is unreal or fake. Every person tries to see what is real; does any body wish to see the unreal?

Suppose, there is darkness and from some one's hand, a piece of string happens to fall in the courtyard. It is a characteristic of string that it never falls straight – it always falls in a curled manner. A piece of string is lying, and if, we, suddenly come

out in the dark, it is visible only slightly due to darkness – we will be frightened; we fail to utter even a word, that is, become almost speechless; we will go back into the room running. If our companion asks, “What is the matter?” We will say in a low voice, almost a whisper, “A snake is lying in front of the door.” He says, “Let me get a torch.” But we remark, “Leave it; it will slide away on its own. We fear lest it should come in.” He says, “Snakes do not live at one place. They continue moving from place to place.” Then comes morning. One says, “The snake may have gone by now. Open the door to see if it has gone away or not.” Opening the door, the other says, “Come, come – we have been badly deluded. It was in fact, a piece of string, which terrified us through out the night.” So in this way, they saw something which did not exist –

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

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

wkXt/fenk ej hn? Gw/ n? k..

i ? k wkBhn? j fJ B s? k..

P. 657

Thus, we do not see what is real. Although what really exists here is God (manifest in every being), yet we see in the people around us aliens, friends and enemies; this one is Pakistani and this Indian; this is Tom and that is Dick or Harry. It is because we are beguiled by ignorance – we do not see God manifest in them. Guru Sahib says that here exists only God –

‘O mine eyes, God has infused light in ye. Without the Lord,

See ye not another, therefore.

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

This entire world, which ye behold is the Lord's manifestation.

God's image alone is seen in it.'

J/ Bksj | wfoj ' j fo s/w wfj i fs Xoh

j fo fpB| nto| B dlyj | e'Jh.

j fo fpB| nto| B dlyj | e'Jh Bdoh j fo fBj kfbrnk..

Jj | ft; | ; z ko| s/w dlyd/ Jj | j fo ek og| j {

j fo og| Bdoh nkfJnk..

P. 922

He says, "It is a matter of surprise that earlier it was seen as the world."

When Sage Ashtawakar gave knowledge and awareness to King Janak, then the words that came out of his lips were, "How surprising! Where has the world gone? It seems to me that at no time has the world ever existed. It is like talking of a rabbit's horns, when it has no horns. Out of delusion we say that a rabbit has horns."

In this manner, we instal in our mind what is non-existent. When this non-existent happens to reside in the mind, it makes us forget God, who really exists. Man sees a sea shell shining in the light of the moon. He is filled with temptation, thinking that it is silver. But when the day dawns, he finds that it is a shell, which created the illusion of being a piece of silver. Similarly, man is afflicted with a big delusion that the world exists in reality, but, in fact, this world is a manifestation of God. Man may gain knowledge and meditate on God, he does not change because 'ignorance', which is called Maya, is such a mighty force, whose job is to make man forgetful of God and His Name –

Refrain : Man has forgotten God's Name

Enamoured of charming Maya (Mammon).

XkoBk l fp; foU r'fpd Bkw, wB w'j fbrnk, wkfJnk w'j Dh B/

'Man is entangled in Maya (Mammon) and he has fsf what avail is this human life?'

*wB wkfJnk w? cfX ofjU fp;foU r'fpzd Bkw[..
ej| BkBe fpB|j fo Gi B i htB eTβ/ekw..*

P. 1427

Guru Sahib says that God had given 'Maya' (Mammon) to the mortal for his sustenance, and woman had He given for his faith. These God had not bestowed on man to become oblivious of Him

'He loves gifts and forgets the Giver.'

dkfs fgnkoh ft; fonk dkskok.. P. 676

'Man is entangled in Maya (Mammon) and he has forgotten God's Name.

Says Nanak, without the Lord's meditation, of what avail is this human life?'

*wB wkfJnk w? cfX ofj U fp; foU r'fpzd Bkw[..
ej| BkBe fpB|j fo Gi B i htB eTβ/ekw..*

P. 1427

What is the use of your life? This is something wrong and contray that after getting 'Maya' (worldly riches and possessions) you have forgotten God, the great Giver.

So Guru Nanak Sahib. said to King Shivnabh, "O King! This is what you need to understand. First, when you are able to understand the basics, then we shall talk about the mind too – how to see or understand the mind. Understand first the elementary things. Unless one comprehends the basics fully, there is no success and attainment."

A ship is very big; a whole township can be accommodated in it. But it moves in the ocean, only when there is no hole in it. If it has a single hole, water will start coming into it and make it sink. First, plug all the holes; remove all your failings or

weaknesses. It is in this manner that we have first to deal with the mind, owing to which, we suffer from the fault of ignorance, and instead of seeing God, we see this world – good and bad. This is called ‘ignorance.’

The second torment or fault is that of ‘asmita’ (regarding the visible and the invisible as one). It means not loving God, and considering the transient things of the world as permanent. It means thinking – my business, my sons and daughters, my kith and kin and my body are here for ever to stay. It means becoming egoistic – ‘I am; it is mine.’ This thought of ‘I’ and ‘mine’ coming into the mind constitutes this torment of ‘asmita’, which is in everyone.

When Guru Nanak Sahib went to Jhandey Badhi, Indersen was the latter’s companion. The two used to do God’s worship and meditation together. When they carried food to Guru Sahib, the first question they asked was : “O Sovereign! A long time has passed. We have used various means. We have employed very many Yogic practices also, but we have not been able to gain knowledge of the Ultimate Reality; it does not become evident or manifest from within; perception fails to open up; kindly explain to us what is found written in books.” Guru Sahib said –

“First, give us the fee.”

“Sir, you let us know what fee we should offer, we are ready to give as much wealth as you wish as fee.”

“We do not need any ‘Maya’ (worldly wealth).”

“We can offer any other thing, clothes etc. as fee to you.”

“No brother! Give us the real thing you have which never leaves you.”

They were surprised to hear that they had something which never left them.

They gained a little awareness and realized – The physical body exists but it does not go to the hereafter. At last, they started delving deep into themselves – for they were men who engaged themselves in God’s worship and meditation. So they reasoned – “This human body is not ‘I’. ‘I’ is not to be found in the five elements too of which the body is made. Similarly, ‘I’ does not exist in the five organs of action, five sense organs or five ‘praans’ (life forces) too. Then of heart, intellect and mind, ‘I’ is none. So they said to Guru Sahib. “Sir! Please tell us yourself, because these things do not remain with us. They all depart. Heart also does not remain the same. Similarly, intellect and mind also do not remain the same. O Sovereign : Be kind to explain to us what we have which never deserts us, that is, which remains with us even after death.”

Guru Sahib said, “That (which never leaves you) is ‘ego’, or ‘I-ness’ and ‘attachment’. One is ‘I’ which does not die, and the other is ‘mine’ – they always remain with man. ‘Mine’ produces desires, and ‘I’ brings the ‘soul’ into the cycle of birth and death that I am a ‘sentient being’. Give us this ‘sentience’ or ‘animateness’; then what is left behind?” They replied, “Then what is left behind is the ‘soul’.” They had said only this much, when the two were lost in deep meditation or trance. They kept sitting in this state of deep contemplation for

a 'pehar' (3 hour period). Their consciousness became exalted, and their soul was realised. So in this way both 'egoism' and 'attachment' constitute the 'torment' called 'asmita' (regarding visible and invisible as one).

The third 'torment' is 'abhinivesh' (which according to Yogashastra means uneasiness or consternation born out of fear of death). Guru Granth Sahib teaches us what we should do and what we shouldn't. Guru Sahib says, "Acknowledge the fact that God is present everywhere. This world is a manifestation of God. Not having faith in it, not regarding Guru Granth Sahib's edict as true and continuing to consider one's own wisdom or intelligence as true is the third 'torment' of which man's mind is not rid. Absorbing one's mind in forbidden tasks, insisting on one's own notions, or acting in a wayward manner, making such utterances, or entertaining such thoughts that are contrary to the teachings of Guru Granth Sahib are called 'manmat' (apostasy or wilfulness). Then the fear of death : I will die. Guru Sahib says –

'The soul is not perishable.'

woDj ko[fJj] i hrnk Bkj h..

P. 188

You never die. You have received crores (one crore - 10 millions) of such physical forms, and crores will you continue to receive so long as your innerself is not purged of 'egoism' (I-ness) and 'attachment', because it is they (egoism and attachment) which repeatedly bring you into the cycle of birth and death –

Refrain : Bound by ego does man take birth and die.

XkoBk l i wdk s/wodk j? j T[w? dk pfBhk j fJnk..

'The nature of ego is this, that man goes about his

business in pride.

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

J Tlw? Jj k i kfs j?j Tlw? eow ewkfj ..

j Tlw? JUh pXBk fcfo fcfo i 'Bh gkfj ..

P. 466

Guru Sahib says — So long as man is not rid of this 'ego', his cycle of birth and death does not end. Therefore, you should give away 'egoism' and 'attachment' in charity — to the Guru (Holy Preceptor). Not body, mind and wealth need you give away; for the Guru needs not your body, mind and wealth. The Guru says — Give away your 'ego' and 'attachment' — your 'I-ness' and 'mine'. What happens when man has 'egoism' and 'attachment'? When 'egoism' and 'attachment' are present within man's mind, then some seem to be his own, and some, others or aliens; man suffers from duality. Love and animosity are two torments.

So, O King! These five torments ever continue to disturb man's mind, as if a churner is working. Then how can man's mind be at peace? This is not all; layer after layer gets formed in the mind; not one, two, three or four layers, but so many layers are formed that the Formless One (God) abiding within remains unseen —

*'The bride and the Groom dwell together, but in
between them is the hard wall of ego.'*

XB fgo ek fJe jh ; fr tk; k ftfu j Tlw? Ghfs eokoh.

P. 1263

*'Egoism' and 'attachment' form a hard wall between
us and God. That wall is made up of the filth of sins
and vices —*

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

i Bw i Bw eh fJ; [wB eT[wB[bkrh ekbk j'nk f; nkj].
P. 651

The mind has become so black with the impurity of multiple births that even black colour appears to be less black. Only the mind of that person is not black, in which God's Light has become manifest.

Holy congregation! This is not idle talk, or mere verbiage, within the mind is lit the Divine Light. Guru Sahib has given the signs of those in whose mind is lit God's Light –

*'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.'

*BT[fBfX nfwf[gG ek Bkw]. dj h wfj fJ; ek fp; fw..
; B ; wkfX nBj s sj Bkd.. ej B[B i kJh nuoi fp; wkd.*
P. 293

No thinking whatsoever is there. Heavenly music of the Court Divine starts sounding there spontaneously or automatically, or you may take it – now, I have reached the region of Ultimate Silence, where there is such wondrous ecstasy that cannot be described –

*'The Divine Light shines in the mind of those who
hear the music of the Tenth gate. Such persons meet
God by embracing meditation'*

fss[xN nSfo ukBDk efo Grfs fwblh ?.

P. 954

*'Contemplating the Name, there is the light of millions
of suns and the darkness of illusion vanishes.'*

Bkw[i gs eFN ; p T[kok fpB; ?Gow[nXbk..

P. 700

Guru Sahib says that by meditating on God's Name, illumination of millions of suns is cast. That Light is very much within us, but this scum or impurity has covered it. 'The scum of so many births is attached to this soul' – It is the scum of love or attachment, animosity, ignorance, failure to see the difference between visible and invisible, and uneasiness caused by the fear of death. It continues to be attached to the soul making it 'pitch black'. It has become soiled like an oil man's rag –

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

yBbh X'sh Tl bh B j 'tJh i / ; Tl X'tfD gkj].

P. 651

The King asked, "Sir! Is there any way out?" "Yes, there is a method and that is to renounce 'ego' and 'attachment' at the Guru's feet. This is called 'dying' while living physically, when nothing is left as yours, and everything belongs to the Guru; then give up wilfulness or acting according to your will, and follow the Guru's teaching or become Guruward. Think as if you are 'dead while living' because you have surrendered 'I' and 'mine' at the Guru's feet. Make a prayer to the Guru – Sir, this superfluous thing – the notion of 'I' and 'mine' – better you take care of it. I had wrongly thought it to be a very good thing. When this happens, then the Guru shows his kindness and grace –

'By Guru's grace, man remains dead in life and his nature is altered and turned away from the world.'

rþ go; kdh i hts[wo? TlþNh j 't? wfs pdbkj].

P. 651

It is by 'dying while living' that man lives in the Guru's abode. Then his earlier thinking ceases to exist; it is altered and conforms with that of the Guru

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

efj epho pfx j fo bJh wbh pfx pdbh f; fx gkJh..
P. 339

My worldly wisdom or understanding has changed and I have obtained the right and true wisdom, and my mind has gone into a state of spiritual awareness and understanding.

*'Nanak, no impurity attaches to him then and he falls
not into the womb again.'*

BkBe wb| B br Jh Bk fcfo i Bh gkj|. P. 651

Then the mind or soul won't be soiled because it has become proof against scum or impurity. The impurity lies in 'I' and 'mine'.

In this manner, when Guru Sahib revealed this method, the Raja (King) said in wonder, "True Sovereign! The subject is very vast; I have not followed it at all. Kindly make me climb the steps slowly like a child — step by step. You have stated the substance or the conclusion, but the ladder is very slippery. How should I climb it? Kindly tell me some method —

*Refrain : O Master mine, tell me how I should bridle
my mind.*

XkoBk l dl; h; kfj pk, fe tA o'eK wB nkgDk..

O Sovereign! The path is very difficult; my mind is not swayed or convinced by listening alone —

*'My mother, my mind is not under my control.
Night and day, it runs after sins. In what way should
I restrain it?'*

wkJh wB| wb' pf; Bkfj ..

fB; pk; b pfynB eT| Xkts fefj fpx o'eT| skfj ..
P. 632

Tell me how to bridle the mind. The mind

runs after sinful pleasures, after things pleasing to the eye –

'Hearing the teachings of the Vedas, Puranas and Simritis, one enshrines them not in the heart even for an instant.'

p/d gpbk B f; fwfs e/ wfs ; fB fBwy B j hJ/ p; kt?.
P. 633

The mind does not enshrine the wise teachings even for the twinkling of an eye. That which relates to the sense, only abides, other things the mind lets not enter.

'Engrossed with others' wealth and others' women, he passes his life in vain.

He has gone mad with the wine of 'Maya' or Mammon...'

go XB go dkk f; T[ofuU fpoEk i Bw/ f; okt?.
wfd wkJnk e? GfJU pkt o'aaaaaaaaa.. P. 633

You may say whatever you like, it does not go into the mind. Intoxicated with the liquor of worldly wealth, the mind has become mad, and –

'.. knows not even a bit of Divine knowledge.'

; Ms Bj eS/ frnkBk.. P. 633

Whatever you may say, the mind does not understand; other things it will understand very well; of money matters, of enmity and rivalry, it will understand in an instant, but to Divine wisdom it is blind; it refuses to understand the real thing. Guru Sahib says –

'Within the mind abides the Mammon-free (Immaculate) Lord, but he knows not His secret.'

; Ms Bj eS/ frnkBk.. P. 633

Man's mind is ignorant of Waheguru (God) who abides within him. The Master of the entire creation abides within this small human body – in a small space, just a few square inches; but he does not

understand His mystery.

'The moment I entered the saint's sanctuary all my evil intent was dispelled.'

i p jh ; ofB ; kX eh nkfJU dpwfs ; r b fpBk; h..
P. 633

Guru Sahib said : 'Well, the only way is that the moment you come to the refuge of the saint, the True Guru (Perfect Holy Preceptor), the 'I' or 'ego' within you will be destroyed.

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

sp BkBe ufsU fuskwfB ekNh i w eh ck; h..
P. 633

Then the noose of Yama's agents is snapped.'

The Raja (King) said, "Sir! Take me as and ignorant child. Just as you teach alphabet to a child, teach me in that manner, O Sovereign." Guru Sahib replied : "That is all right! Our job is to propagate God's Name all over the world and make the world happy. Look O King! There are two ways. Two ways lead to the place you are talking about. The first path has 30-32 steps; this ladder has 32 rungs. If you listen carefully and imprint them in your mind, and climb step by step, you will reach the goal. The second path or ladder has 20 steps – that is easier. The first path is a little difficult, because it involves practicals or practices, while in the second, there are no practicals or practices. In the first one, the mind runs away and wanders."

Both these methods or paths have been described in detail in Gurbani. We read Gurbani; we listen to Gurbani; we get Akhand Paths performed, but have we ever thought which path leads to that place? The secret path has been explained fully how

to go to the country of God, the soul path, the path leading to the soul, and from there the path of going from the soul to the Supreme Soul – this path has been described in Sri Guru Granth Sahib. That is, Guru Granth Sahib is the Perfect Guru (Holy Preceptor), and there is no misconception or illusion about it. So Guru Sahib said, “Try to understand. There are only two paths –

‘To restrain and purify the mind.’

wB e' o'eB fBowb eoB'.

P. 107, Sri Guru Purparkash Granth

The mind is purified after restraining it; a wandering mind cannot be purified –

‘This is the way to rid the mind of torments’

: j h TgkfJ eb/ B joB'. *P. 107, SGPPG*

To rid the mind of the five torments I have explained, this is the method. If this method is followed, the five torments are removed. Try to understand them.” The King requested, “Sir! Tell me both the methods; I want to know both –

‘I wish to know both the methods which the Vedas and the saints tell.’

skeh i kBj | j 1 fpX d'T{. pd ; s gB Gkys i T{.

P. 107, SGPPG

Let me know both the methods – the one recommended by holy men and the other recorded in the scriptures –

‘The one you find easy, follow that path.’

i ' j 't? sM gk; ; jko'.. ; ' efo: ' Bhe/ fBoXko'.

P. 107, SGPPG

You may follow the path that you find easy, but we will tell you both the methods. The first one is called ‘Kasht Yoga’ (austerities, penances etc.). A lot of effort is involved in it; a lot of trouble has to be

undertaken; the mind has to be restrained. The second is called 'bhakti-yoga' (which requires meditation, prayers and worship). Now hear about both and choose the one you like —

'Listen, one is 'Kasht Yoga' and the other 'bhakti - Yoga'.

Both purify the mind'.

eōN i 'r fJe Grfs i 'r ;fB..

fJB d'BI s/jfBowb sB. P. 107, SGPPG

Both these paths purify the mind; both enable man to attain to God. First, I shall tell you the path which involves considerable effort and trouble. Listen to it attentively. It is called 'Kasht Yoga' —

'First I shall explain to you 'Kasht Yoga', it has eight parts; listen to them carefully.'

gfw eōN i ' i 'r pykBk..

nōN nr skel ;fB ekBk.. P. 107, SGPPG

These eight parts are the 'codes' or 'disciplines'. The first is called 'Yam' (restraining mind and organs); second is 'nem' (austerities, self-mortification); third — 'asan' (sitting in various postures); fourth — 'pranayaam' (doing breathing exercises); fifth — 'pratihaar' (not letting bad thoughts enter the mind); sixth — 'dhaarna' (equipoise or equanimity of mind); seventh — 'dhiana' (concentration), and eighth is 'smadhi' (a state of deep meditation in which the mind is absorbed in the object of contemplation). Through the practice of these eight, you will attain to God —

'Know these eight to meditate on the Name. By practising them attain thou the Supreme state.'

n ; w i kBI Bkw ; wkX.. gkfJ gowgd fJBe' ; kX..

P. 107, SGPPG

He who practises them and gains mastery over them shall find God revealed to him.' These

beautiful utterances of Guru Sahib are all recorded in black and white. Their narration and explication is also done by holy men. They are recorded in holy books. In Sri Guru Granth Sahib, they are all enshrined word for word, as they were preached by Guru Sahib; there is nothing imaginary. So, he, who is fond of knowing them, and wants to climb the spiritual ladder, may practise them. The 'Yam' I have referred to is of ten kinds."

The King submitted, "Sir! Kindly tell me about all the ten types."

Guru Sahib said, "Note them down; write on the slate of your mind, for what is written in a note book man tends to forget; so imprint them in your mind — '... write in your mind or heart.' There is no need to get pen and inkpot; write them in your heart; then you will not forget them all your life. So the first is 'ahimsa' (Violence) — not causing pain or suffering to any one —

'Know in thy mind that violence has three forms.'

Jē n f j t ; k i k B h J A w B p u e k J n k s h B . .

P. 107, SGPPG

Guru Sahib said — 'Violence is of three kinds — of body, mind and speech.

Violence of mind is : Continuously thinking ill of someone; harm may come to this person, or that person. It will give him great joy and satisfaction if that man's son is caught in a bind. While the other person and his family weep, there are celebrations at his home because he used to wish them ill. Guru Sahib said — 'Wishing some one ill or evil is violence of the mind.' There is an edict in Guru Granth Sahib :

'Harbour not evil to another in thy mind.'

Then, O brother and friend, trouble shall not befall thee.'

go ek p̄pk B okyj| uhs..

s|w eT| d|y B|j h Gk|j h whs..

P. 386

If you wish to escape pain and suffering, don't wish ill to others – 'Wishing others evil, sometimes evil befalls thee.' None knows the ways of God; while you are wishing ill to others, sometimes, it comes to befall you yourself. So don't think ill of others; say from the core of your heart, 'Nanak, God's Name is ever exalting, and may all prosper by Thy grace, O Lord.' Therefore, harbour not evil to another.

Second is violence of speech. That is – to speak bitterly, to talk rudely, to taunt, to cast aspersions. What bad consequences do they lead to? Quarrels, fights and riots. People watch the 'Mahabhartā'; it was a very small thing; it was not a very big issue; it was violence of speech. The Pandavas had got a palace built. It was so splendid that it created illusions; one could not judge whether a place was wet or dry. Then, one could not find out whether there was a door or a wall ahead. Duryodhana was invited. When he went there, he was deluded and considering one spot wet and the other dry, he fell into water with a thud. Draupadi sat there watching and laughed with a clap of her hands. Going ahead, he banged into a wall because it appeared to be an open door. At that time, she spoke slightly, remarking, "The blind's son too has remained blind." Duryodhana's father was blind. This remark hurt him deeply and he vowed there and then that he would avenge this insult by disrobing this woman in public. What an ignoble and evil thing to do! But he took the vow. At last, there was a

gambling game between the Pandavas and Kauravas in which the former lost.

'In the royal court did Dushashan bring Draupadi dragging by her hair.

The messengers were ordered to disrobe Panchali (King of Panchal's daughter).

The five Pandavas looked (helplessly) whose wife was caught in a difficulty.'

nɔfo ; Gk dʃ k; D/wE/ tkb dʃgsh nkdh..

dʃsk B' cpwkfJnk Brh eoj | gukbh pKdh..

gi / gkv' tʃyd/ nTʃxfN oʃh Bkfo fi Bk dh..

Bhai Gurdas Ji, Var 10/8

When she was helpless —

'Closing her eyes, she prayed to Lord Krishna wailing. The Lord created a citadel of clothes round her which the servants were tired of removing.'

nyh whfN fXnkB| Xfo j kj k feq B eo? fpbbKdh..

egV eN| Tʃ; kfoUB| Ee/ dʃs B gkfo t; Kdh..

(Bhai Gurdas Ji, Var 10/8)

Draupadi took refuge with God. The servants removed piles of cloth but they could not disrobe her —

'They wrung their hands, wracked their head in despair and repented but all their efforts failed.

Coming home the Lord she met who saved her honour. From the beginning is He the saviour of the helpless.'

j E woVfB f; o| XʃDfB gS'skfB eofB i kfj i Kdh..

xfo nkJh mkep fwB/ gʃ oj h p'b/ oowKdh..

BkE nBkEK pkfD XpKdh.

Bhai Gurdas Ji, Var 10/8

'Rude words hurt a man's heart.'

chek p'b dʃyktʃjh: k..

P. 108, SGPPG

Hurting somebody's feelings by using harsh and insulting words —

'Is called violence of speech'

Once there was an astrologer. A king had a dream. He narrated the entire dream to the astrologer and asked him to make his astrological calculations to let him know what the dream meant. The astrologer was inexperienced. He did come to know the meaning of the dream, but he did not know how to convey it. He said bluntly, "O King! This dream means that your son, your wife your second son – in fact, all the members of your family will die before your eyes." The king got annoyed that the fellow did not know how to speak and lacked manners, and so got him arrested. He then asked his Minister, "Mr. Minister! I have had this dream. Kindly tell me what it can mean or signify." The Minister replied, "Your majesty! Blessed are you! God has gifted you with life longer than your sons, your wives and even your grandchildren." The King was delighted at this. The only difference was in the manner of speaking.

So Guru Sahib says – 'My dear! Be prudent in your speech.'

Refrain : Speak not unpleasant words with thy tongue for that will make both mind and body foul.

**XkoBk l fclek p'b B i pkB ftu l p'bhJ,
sB wB fclek j' i Tfk..**

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

One foul-spoken foul is called; bad is his repute.

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

The mouth of such a one is spat upon.

The foul of tongue is reputed foolish,

And in ignominy is chastised.'

BkBe fce? p'fn? sB| wB| fcek j fJ..

fce' fcek ; dhn? fce/ fceh ; fJ..

fcek dorj ; Nhn? wƒj Eƒek fce/ gkfJ..

fcek wƒy[nkyhn? gkDk bj? ; i kfJ.. P. 473

Guru Sahib said : "O King! The first type of violence is thinking ill of others. He who wishes others ill, may undertake holy pilgrimages, give donations and charities, bathe early in the morning... cannot meditate on the Name because he has not climbed the first rung or step. God's Name does not abide in one who does evil or thinks others' evil. Those who do God's worship and meditation know this very well. If even the slightest thought of doing ill to others comes into their mind, they regret and seek God's pardon by falling at His feet – Forgive me, for I have erred – because they cannot enter the house of God; they will get stuck up. The sentinels there are so strict that one harbouring others' evil is not permitted to enter. The second type of violence is speaking rudely or harshly. It has far-reaching consequences.

If a man bereft of eyesight is going and you speak to him brusquely, 'Get aside, O blind man', how will he feel? Although he is blind, yet he will feel very much hurt and annoyed. But if you say to him, 'Soorma Singh Ji' (informally meaning 'a blind man' in Punjab) or 'Soordass Ji' (informally meaning 'a blind man' in Hindi)! Please get aside a little', he will be pleased because there is difference in the tone of speech. The same is true of any handicapped person. So Guru Sahib said, 'Speak courteously. A holy or spiritual person never speaks rudely or unpleasantly. He says the bitterest thing in a sweet and polite language like a sugar-coated pill.

The third type of violence is – putting an end to someone's life. The entire universe is the creation

of God. We have no right to destroy any part of it. Our right is only this much that we should feed the animals and take work out of them. We are not to belabour them, such as – trouble an ox by keeping it hungry and thirsty, or beat a buffalo and milk it by torturing it. If you do such things, tomorrow you shall have to account for them, to someone.. there is a 'Power' watching everything –

'Kabir, to use force is tyranny, though thou callest it lawful (slaughter).'

epho i bh ehJ/ i [bw/ j ? ej sk BkT/ j bkb/.

P. 1374

You slaughter animals and eat their flesh. It is God's creation, we have no right to kill any creature. We have right to kill only when the creature poses a danger to human life. We can use force against it because it is also aggressive. In this way, only this much use of force or violence is lawful; the rest is not. We should not slaughter an animal and eat it to pander to our taste. In primitive times, man was killed and eaten. Then man protested against and wept over this unjust practice. If he fell into another's clutches, he was slaughtered and eaten. Then gradually, men started gathering into groups and said – 'Don't kill whom you have subdued or caught, but make him a slave.' So the victors took away the subdued or defeated people. As many as 20000 women used to be taken away from India by invaders and sold for a 'taka' (old coin equal to two pice) each. It is not very old history; it happened just 250 years ago. It is a happening of the year 1763 AD. About 20-24 thousand women from Gujrat were taken away bound in chains and sold in Gazhni for a 'taka' each. This is violence of the body – to violate someone's religious faith, to defile his

religion, to destroy or kill someone and to slaughter animals for food. Guru Sahib said – ‘Do you know what happens then?’

‘Kabir, sublime is the dinner of rice and pulse boiled together, wherein there is delicious salt.

Who will have his throat cut for meat with his bread?’

epho yϕ[ykBk yhuoh i k wfj nfwϕ[b'B].

j bk oNh ekoB/ r bk eNkt? eTB]. P. 1374

If this prospect were not there, God knows how many animals would have been slaughtered on marriages. The bridegroom’s party would have insisted on non-vegetarian food. The bride’s father would have said – ‘I don’t take non-vegetarian food.’ The former would have insisted – ‘You may eat whatever you like, but we must have non-vegetarian food.’ It is because they do not believe in Gurbani. Gurbani says – ‘If you slaughter animals and eat their meat, will you be saved? You will also have your throat cut; you will have to account for your actions. If you say that I should emancipate you, you cannot be. Why are you gathering loads of sins for yourself? So this is third kind of violence.

‘Third kind of violence is taking somebody’s life. Give up this violence without any delay.’

shi h fjz k i htB ebh..

fsnkr?fJB e'j ffpB dbh.. P. 108 SGPPG

Guru Sahib said – ‘Give up this kind of violence as soon as possible. Look, you must understand that this is called violence.

The second ‘Yam’ is truth – leading a truthful life. He who is a truthful person –

‘He alone, who commits sins, is in fear and the virtuous one rejoices.’

;' vo?fi gkg ewkt dk Xowh ftr; k]. P. 84

A truthful person has nothing to fear. He who abides in truth need not be afraid. Truth is God. Guru Sahib said – ‘He who abides with the True One, his life too is truthful. He is one-faced; he is the same both within and without.’

But what is the order of the day? Man’s one face or aspect is that comes to be viewed in holy company, another is when he is merrily gossiping with his friends, and third is the terrible and fearful one that comes to the fore in the family – with his wife and children. Guru Sahib said – ‘Don’t behave in this manner. Lodge Truth in your heart and lead the kind of life which is the same both within and without. Don’t adopt the tendencies of a crane (a hypocrite). Nobody in the world condemns a hawk. People respect it because they all know that when the hawk is hungry, it will kill a bird; otherwise, it does not harm any bird. About the crane, everybody knows that with eyes shut it keeps standing on one leg, but when a small frog or fish comes near, it catches it at once. That is why, people call it bad or ignoble. So, Guru Sahib said – Don’t lead the life of a crane. Lead a truthful life. Abide in one faith – the love of God.

‘Secondly, speak the truth and remain fearless. Never utter a lie, for there lies sin.’

d[sh: / ; lu T]uo fBoG?j?..

epj { eþ Bfj | efj fpX e?j?.. P. 108, SGPPG

Look O King! The third thing is ‘thieving’, which is of two kinds – one with hands and feet and the other with the mind –

‘Third is stealing, which is of two types – one with the body, other with the mind.’

shi ? u’oh GKsB d’Jh..

fJe sB eh fJe wB eh j’Jh.. P. 108, SGPPG

One is stealing with the body, the other is with the mind. The latter is — doing wrong things in a secret manner, such as adulteration. People adulterate milk with water, and also adulterate other food articles; some people adulterate even medicines. They have rented private houses where they prepare spurious medicines. Vials of medicines come from there into the market.

Many people take tea. But do you know what a fraud is played with us? There are factories at Ferozepur, Amritsar and Bathinda where spurious tea is prepared. Animal fodder is cut into very small bits. This is dyed with chemicals, and then seasoned with some intoxicant. Truck-loads of these tea packs are sent from Delhi to various places at the rate of Rs. 600 per quintal. In Chandigarh they are sold at Rs. 800 per quintal. There are 7-8 such agencies here, which sell it in packs with different labels as superior tea. Secondly, the boiled tea leaves from hotels are collected in cans and taken to factories in Delhi, where it is dyed with chemicals. Besides, tobacco and bark of trees including 'kikkar' (acacia) is mixed in it. They are expert in this work. But they do it secretly. Then they give donations at a gurdwara or some other place of worship.

Guru Sahib says that these people are thieves, and donations made from thieving will not bear any fruit. Holy congregation! Prosperity lies in donations of one and two rupees and not of thousands. If you donate ill-gotten money, both the giver and the receiver suffer harm —

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

Nanak, in the next world, that alone is received, which

one gives (to the needy) from his earnings and toil'
tYhnfj jE dbkb e/wf; ch Jj eofJ..
BkBe nr?; 'fwb?fi yN/ xkb/ dfJ..

P. 472

He who receives ill-gotten money as charity suffers, and he, who gives this charity, is sure to be punished with death. So the third 'yam' is 'stealing'.

'Hiding a thing that belongs to another, is thieving of the body.'

go eh t; s SgktB eoBh..

fJj| u'bh j? sB eh poBh.. P. 108, SGPPG

Concealing something that is another's property; hiding a utensil while taking food – this is theft of the body or physical stealing. Secondly, picking up a friend's watch while leaving his house after a visit is also physical stealing. The poor householder is surprised and can't say anything to anyone. But some are blunt or plain-spoken, and say openly, "None else but you came here. Where has gone your love and friendship? It is you who have stolen my watch." But some persons are very gentle and remain quiet and wonder how they should utter the truth –

'Man commits sins but hides them. This is thieving of the mind.'

eofj gkg gB oyfj dbkfJ..

fJj wB eh u'bh efj b'kfJ.. P. 108, SGPPG

These three steps or rungs of the ladder I have told you : First – 'ahimsa' (non-violence), second – 'sat' (truthful living), third – thieving or stealing. The fourth is 'brahmcharya' (celibacy). This is most required for treading on the path of spirituality. As long as we do not understand and appreciate its meaning and significance, our body shall not function. This is 'fuel' for the body. He who has to

tread on the 'soul-path', or the way to God, celibacy has to be observed in a measured manner —

'Fourthly, celibacy gives all joys. In eight ways can lust be over come.'

uE/pj wuoi ; y ; koʃ.

i hSB ekw nôN goekoʃ. P. 108, SGPPG

Celibacy confers joy and peace on him who practises it. Sexual desire or lust can be controlled in eight ways. Listen carefully :

'First, talking about a woman and secondly, to lodge those ideas or notions in the mind.'

fgƒw? sh: eh pksl eoBh..

df / ; B ; B wB wfj l XoBh.. P. 108, SGPPG

Discussing another woman among ourselves and then harbouring those ideas in the mind is a sin.

'Thirdly, wishing to meet her alone, and fourthly, to have physical contact with her.'

shi / sh: fJeks fwB p? B..

uE/j 'tfj nr ; go; B.. P. 108, SGPPG

Then trying to meet her alone and sit with her and come close to her on one excuse or the other is a sin.

'Fifthly, casting amorous glances on her. Sixthly, wishing in the heart to embrace her.'

gkuw fj s efo dy? sh: ; l.

Smw nbrB eo? jhn ; l. P. 108, SGPPG

Then starting looking at the other woman with eyes full of lust, and imagining her in one's arms and remembering her in one's thoughts is a sin.

'Seventhly, constantly focusing the mind on another woman, and eighth is the desire to have sex.'

; gs fustB' wB wfj l Bkoh..

nôNw wEB j? fpX ; koh.. P. 108, SGPPG

'To give up all these constitutes celibacy.'

pj w uoi j? fJBe/ fsnkr/.. P. 108, SGPPG

Guru Sahib said, "Nothing remains hidden." Such is the Guru's edict ;

Refrain : No sin shall remain hidden, when you reach the Court Divine, my dear.

*XkoBk l e'Jh gkg Sfgnk B ofj Dk,
wb/fgnko/, i k e/ftu dorkj dl.*

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

Concealed in places they look at others' women.

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

Over their respective misdeeds, they shall themselves afterwards regret.

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

b?ckj/oksh spfj gG[i kD?gkDh..

sefj Bkfo gokJhmk bfe nrdfo mkDh..

; B d f B l f t y w E k f J f w m k w d l w k D h ..

eowh nkg' nkgDh nkg/gS[skDh..

ni okJhb[co/, sk fsb ghV/ xkDh.. P. 315

All sinful deeds of mortals shall be exposed in the Divine Court. Therefore, do not commit misdeeds and sins because –

'Forgetting thy reverend Master, thou enjoyest sexual pleasures.

Thou shall be made to embrace red hot pillars.'

fp; kfo j fo i hT[fpy? G'r fj sgs Ew rfb bkJJ..

P.1001

These are not vain warnings. Guru Sahib says, "O mortal, when you are made to embrace red hot pillars for your sinful deeds, you will then weep and wail, but none shall come to your rescue –

'O man, why goest thou to another's woman?'

o/Bo ekfJ gofr fj i kfJ..

P.1001

Blinded with lust don't go into others' homes –
'Virtuous is one who lives with one woman and regards other women as daughters and sisters'.

Jlek Bkoh i sh j fJ go Bkoh Xh GD tykD?.

Bhai Gurdas Ji Var 6/8

He who has one wife is virtuous. He regards all

other women as his daughters and sisters.

'Looking at other beautiful women, he regards them as his mothers, sisters and daughters.'

dfy gokJhnk ur hnk wktK GDk Xhnk i kD?.

Bhai Gurdas Ji, Var 29/11

'Don't go to another woman's bed even by mistake in a dream.'

go Bkoh eh ; / , Gfb ; gB/J{Bk i ? J}.

Tenth Guru

'Whose eyes see not the beauty of others' wives.'

go fspn ogI B gy? Bsq.

P. 274

How many utterances has Guru Sahib made on this subject! Guru Sahib said to the King, "O King! The fourth 'Yam' is 'brahmchariya' (celibacy). It is extremely essential for a person who does God's worship and meditation. The fifth is 'patience' or 'perseverance'. Unless man is 'persevering', worship and meditation does not bear fruit.

'Fifth 'Yam' is patience' and remaining unmoved.'

guw : w Xhol nBokr?.

P. 108, SGPPG

'Patience' means that one should not lose temper or get provoked if something unpleasant happens. 'Patience' is a great force. Guru Sahib said that holy men have remarkable 'forbearance'.

Once there was a great soul or sage. One day, for food, he went to a household where there was a marriage. Everybody there was absorbed in himself. Nobody attended to the holy man. After a while, a man came and asked him, "Why are you standing here?" The holy man said, "Brother! May I have food?" He said, "What work have you done here? Have you scrubbed utensils?" He pushed out the holy man. The sage was of an exalted state who had no love or attachment for material things and had attained knowledge of the Ultimate Spiritual Reality.

He said, "All right brother! May God bless you!" He did not wish him ill. If he had uttered a single curse, everything would have been destroyed.

The holy man returned to the hermitage. Tidings of his pain or suffering reached the Divine Portal. Seven days passed without his taking food. Then God sent his messengers holding torches in their hands. Approaching the holy man they said, "O sage! Tell us the man who pushed you." The sage asked them, "What for are you holding torches?" They replied, "We have come to burn the whole village where this sinner lives. For his sin, the entire village should suffer punishment." On hearing this, the sage said, "Give one torch to me also." God's messengers gave him one torch, and he set out to torch God's messengers themselves. They said, "What were you going to do?" The sage said, "How are the people at fault. The fault lies with my destiny that food did not come for seven days. This is the task of God, who is the sustainer of the world, whose name is 'Bishambhar' (cherisher, or nurturer)

—

'Why dost thou, O man, think of enterprise, when Reverend God is Himself engaged in thy care?

In rocks and stones, He has created beings and their sustenance He puts before them.'

ekj / o/wB fustfj T[dw| i k nkj fo j fo i hT| gfonk..

; b gEo wfj i s Tgk|/sk ek foi e| nkr?efo Xfonk..

P. 495

God should have urged them to give me food. And now He has sent His messengers to burn them! What is the fault of the village and its people?" Holy congregation! What remarkable patience!

Guru Amardass Ji, when he was conferred with Guruship was sent from Khadoor Sahib to

Goindwal. Guru Angad Dev Sahib sent him there in advance. There was a reason for doing this. It was that on an earlier occasion, once, when under the Guru's command, (Guru) Amar Dass was coming to Goindwal from Khadoor Sahib, a bone was lying on the way. By chance, his foot happened to touch that bone. Till then, he had not been conferred with Guruship. The Singhs accompanying him were surprised to see something like smoke rising from the bone, and thereafter, a human form emerged from it and went away after paying obeisance to (Guru) Amar Dass.

Next day, when all those Sikhs returned to Guru Angad Sahib, they submitted to him, "O Sovereign! Yesterday, we witnessed a marvellous sight." On being asked by Guru Sahib, they replied, "Sir! Yesterday when Baba Amar Dass was walking, by chance, his foot happened to touch a bone lying on the way. A smoke-like thing rose from the bone, from which emerged a human form." Getting absorbed in deep meditation, Guru Angad Dev Ji said, "O Baba Amar Dass! This person was a great sinner and murderer. He was suffering agony in hell, and God knows how many more thousands of years he had to remain condemned to the tortures of hell; this was the result of his sinful deeds. But your feet have attained so much sanctity that with their chance touch they pulled him out of hell, and now, while going to Goindwal, countless dead are to receive the touch of your feet as per Divine Ordinance, and they will all walk away liberated. You are the master of immeasurable and unfathomable powers. Guru Nanak Sahib has bestowed immense grace upon you, and now don't come here. I shall myself come to see

you.”

So Baba Amar Dass used to sit in the window which opened towards Khadoor Sahib and all day long, he kept looking in the distance waiting for Guru Sahib’s arrival. He would become restless and sorrowful due to separation from Guru Sahib. When Guruship was conferred on him, his name and fame spread far and wide. His fame and glory spread so much that the food received was more than needed. This was either returned or rolled into the Beas that flowed nearby and the cauldrons were emptied and turned upside down. Countless devotees came. Nobody ever asked him – ‘Sir, what shall we cook tomorrow?’ In the morning, food would come again. In the same manner were received cash offerings, because countless was the number of devotees who came.

On the other hand, Dattu, Guru Angad Sahib’s son thought, “I am the Guru’s son, while this Amar Dass was our attendant. For 12 years, he has been carrying water for us – Conferment of Guruship on him? No way. Will the people recognize him or me as the Guru? Because when a holy man is physically living, the devotees consider his progeny and relatives as worthy and noble, though they may not be worth even a straw. Since they belong to the holyman’s lineage, they are naturally regarded as noble. For this reason, devotees look upon them with reverence and not disdain or contempt. So, the Guru’s sons enjoyed great respect – The devotees revered Dattu Ji and Dassu Ji greatly. Therefore he thought – ‘How can the devotees leave me?’ But he did not know that Guru Nanak’s seat comes right from the Divine Court; it is not personal possession

that devolves upon sons etc. So none came to pay obeisance to him (Dattu Ji); nor did any offerings come. He got food also prepared and sent messages to the devotees to come for food. But none came even for partaking food, thinking that he was equating himself with the Guru.

Devotees and disciples are bound by love and devotion. There aren't any groups in them like political parties that thrive on votes. Political parties are able to woo the people for votes, but a spiritual man cannot be wooed; his faith is in the holy man whom he never leaves. So those persons who were with him (Dattu Ji) said – 'Let us push him (Guru Amar Dass Ji) out of here. Let us not let him remain at Goindwal. He had been sent there to construct that place, but it is your father who has got it built. What right has he to sit there?'

On the other hand, at Goindwal, Guru Sahib was holding a huge congregation. Countless devotees had come. Going there Dattu Ji did not have any talk. When Guru Sahib saw that the Guru's son was coming, he folded his hands out of respect for him. He was very old, about ninety years; he was preparing to get up to receive the Guru's son, but Dattu Ji was so much overcome with anger that he kicked Guru Sahib so hard in the groin that he fell from his seat. At that time, if Guru Sahib had uttered just a word, he could have destroyed everything. Holy congregation, this is pride. If there is anything that is against God and is not to His liking, it is pride :

Refrain : O brother, your pride is not at all to the Guru's liking.

XkoBk l sbk wkD, r'pK Bf Bk Gkt/GkJh.

'The Vedas proclaim aloud that the Reverend Lord likes not pride.'

j fo i hT[njæko[B GktJh tld efe ; Dktfj ..

P.1089

'Evil intellected Hernaksh committed wicked deeds. The Pervading Lord Master is the destroyer of pride. The Lord showered His benediction and saved Prahlad.'

dþwfs j oDky; [dþkukoh..

gG[BkokfJD[rop gj koh..

gj bkd[Tþko/ feogk Xkoh..

P. 224

God does not like man's pride, while, on the other hand, holy men or sages are very largehearted. Such is the edict —

'Farid, perform thou the service of thy Lord and dispel the doubt of thy mind.

The saints ought to have endurance like the trees.'

cohdk ; kfj p dh efo ukeoh fdb dh bkfj Gokfd..

dot; k B' bVhn? ofyk dh i hokfd.. P. 1381

Refrain : Forbearance like the trees do the saints need.

XkoBk l ofyk tork i bk, fgnko/, bVhd? dot; k Bf.

You may cut the branches of trees, or pelt them with stones, they are bound to give shade and fruit. Guru Sahib said, 'Such is the forbearance or tolerance of saints.'

Pushed from the Guru's seat, Guru Amar Dass Ji collected himself and with folded hands submitted, "I have committed a serious misdemeanour; I should have stood up before your coming. You have done well by teaching me a good lesson."

Then he said — 'A very bad thing has happened — 'While my body has become very hard due to old age, your feet are a little soft and delicate.'

: k s/ nfXe ; oho em'ok..

s|wo' uoB fwɔdb Bfj | Ebk.. P. 1462, SGPPG

Because of old age, my body has become very hard, but your feet, O Guru's sons, O noble souls, are very tender and delicate —

'You must have suffered great pain. Kindly forgive me for this fault committed unknowingly.'

j|: 'j fJr' eōN wj kBk..

fSwj | G: ' ngokX ni kBk.. P. 1462, SGPPG

So kindly excuse me; surely, my hard body must have hurt you.' Holy congregation! What a big heart! This is called 'forbearance.' Tenth Guru Sahib says —

'Blessed is the life of that man in the world who ever in his mind contemplates waging a holy war.

Since the body lasts not for ever, he ferries across world-ocean by singing God's laudations.

Makes he his body an abode of forbearance and lights the lamp of intellect.

With the broom of knowledge he sweeps cowardice, timidity and fear out of his mind.'

XfB i hU fsj e' i r w|| wj s|j fo fuls w|| i [X| fpuko?.

dj nfB|s B fB|s oj? i ; | Bkt uV|Gt ; kro sko?.

Xhow-Xkw pBkfJ fJj? sBl p|fX ; | dhge fi T|| T|| hrko?.

frnkBfj eh pYBh wBj {j kE b? eksosk e|s tko pj ko?.

Swaiyaa 2492 (Krishanavtar)

Guru Sahib said that one should make one's body an abode of patience and perseverance —

'He who deems himself low is counted the highest of all.'

nkg; eT| i ' i kD? Bhuk..

; T{ r Bhn? ; G s/ T|uk..

P. 266

So Guru Sahib said, "I have made a big mistake." Dattu Ji said, "Who told you to sit on the Guru's throne? Be warned if you again sit on the throne! Go away from here in the direction you are facing." Guru Sahib said, "It is all right! Be seated.

What else can I do for you?" Dattu Ji told his companions to pick up all the offerings. All the Sikhs watched the capable Guru sitting calmly and quietly. With a single utterance he could destroy everything, but he uttered no curse. While Dattu Ji carried away the offerings, Guru Sahib only observed. "No brother! He is the Guru's son. His foot just happened to touch me accidentally. It is my good fortune that his foot touched my body." Holy congregation! This is 'forbearance' in the real sense. This is extremely essential for a sage or a seeker to imbibe.

Guru Nanak Sahib said to the King, "O King! This fifth 'Yam' is essential for those who meditate on God's Name." In this way, Guru Sahib then talked about the sixth 'Yam'.

CHAPTER-V

Invocation: 'True and Supreme is God's Name. Blessed is Sri Guru Nanak Dev Ji.

ÔkBaaa.

; fsBkw ; † tkfj r b{ - XB r b{ BkBe d/t i hU wj koki .

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

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

v v T f s p d B n f B e p k o ; o p e b k ; w o E . .

v b B s l o k y j | g g { B k B e d l e f o j E . . P. 256

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

O Master, Nanak's prayer is:

Attach me to Thy devotional service.'

f c o s f c o s g g n k f J n k g f o n k s T | ; o B k f J . .

B k B e e h g g p B s h n g B h G r s h b k f J . .

P. 289

*Refrain: O God, don't forget me, for I am Thy slave.
g g w f j B f t ; k o ' i h , w l i B s b k .*

Refrain : Close to you we abide, You are the sandalwood tree, we the poor castor-plant.

X k o B k l ; r s l w k o / t k ; k i h , s l w u d B j w f J o v p k g b /

'Thou art sandalwood tree and I am the poor castor-plant, dwelling close to thee.

From a lowly tree have I become sublime and Thine fragrance, exquisite fragrance now abides in me.

O Lord, in your holy company have I taken shelter, I that am fault-ridden.

Gracious are yourself.

Thou art the white and yellow silk-thread and I am like a poor worm.

My caste is low, my lineage is low and low is my birth.

I have not performed the service of the Sovereign Lord, says Ravidas, the cobbler.'

s|w uɔB j w fJov pkgb/ ; fr s|wko/ pk; k..

Bhu ofy s/ T|u GJ/J? rX ; |rX fBtk; k..

wkXT| ; s; rfs ; ofB s|wko..

j w nT|rB s|w T|gekoh..

s|w wys|b ; |gd ; ghnb j w pkgb/ i ; ehok..

; s; rfs fwfb oj hn? wkXT| i ? / wX|w wyhok..

i ksh USk gksh USk USk i Bw|j wkok..

oki k okw eh ; |t B ehBh efj oftdk; uwkok..

P. 486

Refrain : Kali-Yuga has come, sow thou the Sole Name.

XkoBk l eb{ nkfJU ol, fJe Bkw phi bu

'O, Kali-Yuga (the Dark age) has now arrived.

Sow, sow thou the one Lord's Name.

No, it is not the season for other planting.

Wander and stray thou not in doubt.'

np eb{ nkfJU ol. fJe Bkw| p'tj| p'tj|.

nB ofs Bkj h Bkj h.. ws| Gofw G|b| | G|b|.

P. 1185

Revered saintly congregation!

Loud be thy utterance — 'True and Supreme is God's Name.' Talking about the present times, Guru Sahib says — "O dear devotees! Now Kali-Yuga has come; now nothing will grow because the seed sown out of season does not fructify. Now has come the time to sow the Name — Sow the Name, for it is not the season to sow anything else; look, don't be deluded and wander in doubt." In very clear words, Guru Sahib has tried to teach man that the time has changed, his thinking has changed and with that has also changed the world-ocean, and he, who,

now sows the seed of God's Name will be liberated, and he who misses to do so, will have to wander and stray in doubt and delusion, because nothing else is going to fructify. So in this way, for the past some time, we have been discussing why the 'Name' does not bear fruit – when all utter 'Ram', 'Waheguru' and 'Allah' (various Names of God).

There are four types of persons in the world – First are those who are neither fond of meeting God, nor have any knowledge about Him; they are absorbed in sins, use alcohol and eat meat, and indulge in slandering, backbiting, jealousy, calumny and quarrelling; in short, the peace of their mind is ever disturbed by worry, jealousy, lust and wrath. Troubled and agitated, such men cry for help. But they neither try to get out of these propensities, nor attend a holy congregation, nor do they like to come there, nor is attending the company of the holy writ in their fate. To attend a holy congregation, you don't have to buy a ticket, nor can anybody be prevented from attending it, but only those reach there, who are so destined by God. The Guru's edict is :

'Without good fortune is not found the company of the righteous. Without such an association one is soiled with the filth of sins.'

fpB| Gkrk ; s; r| B bG? fpB| ; rfs wb| Gohi ?! hT|. P.

65

Acting wilfully in obedience to the dictates of their mind, they depart from this scorching and burning world after having spent all their life in pain and suffering. After leading a life full of torment and burnt with desire and wrath, they leave the world weeping and wailing. They are so ignorant that to them the best periods of their life seem to

be those when they made worldly achievements, such as – building good houses, setting up good business establishments, having huge bank balances and leading a life full of pleasures and comforts. But Guru Sahib says : “How ignorant man is to think of worldly joys and possessions again and again when he is going to leave every thing here!”

Is there a better path of life than this? Is there anything in the world which will accompany us when we depart from here? Guru Sahib says – “Yes; there is, and that is God’s Name which will accompany you to the world hereafter. Where no hand can reach, where none can come to man’s rescue, there the Name meditated upon in holy company comes to his assistance. Nothing else accompanies man to the other world :

Refrain : God’s Name shall come to your rescue in a difficulty.

XkoBk l sbh Bkw B/ ; jkfJsk eoBh, n’yh t’bk.

‘Where thou wilt find no mother, father, son, friend and brother, there,

O my soul, God’s Name shall be with thee as thy helper.’

i j wks fgsk ; s whs B Gkjh..

wB Tj k Bkw| sb? ; fr ; j kJh..

P. 264

In this world, man’s mother, father, son and friend are his helpers. Guru Sahib says that they are no doubt man’s helpers, and that too, when he has money, otherwise not. All leave him. Where they cannot help, there God’s Name is man’s refuge and prop –

‘Where thou wilt find no mother, father, son, friend and brother, there, O my soul, God’s Name shall be with thee as thy helper.

Where the very terrible myrmidon of Death shall crush

thee,

There the Name alone shall go with thee.

Where there will be very great obstacles, there God's Name shall emancipate thee in a moment.'

i j wks fgsk ; s whs B GkJh..

wB Tj k Bkw| sb? ; fr ; j kJh..

i j wjk GfJnkB d s i w db?.

sj e/tb Bkw| ; fr sb? ub?.

i j w; eb j 't? nfs Gkoh..

j fo e' Bkw| fyB wkfj T\koh..

P. 264

Where man is faced with an extreme difficulty for which there appears to be no cure or remedy, there — ‘God’s Name shall emancipate thee in a moment.’ What a great thing God’s Name is that it removes a ‘difficulty’ or an ‘obstacle’ in the twinkling of an eye! Then why doesn’t the world gravitate towards the ‘Name’? Why doesn’t it take advantage of such a ‘Name’? Why doesn’t man try to attain God’s Name? Some persons say, “Sir, we are not able to understand it. We do utter with the tongue ‘Waheguru, Waheguru’ (God), but not with relish and interest. Our recitation of the ‘Name’ is superficial, and not from within our heart. We do not do so with devotion and concentration.” It is only when there is hundred percent concentration and absorption that one succeeds in meditating on the Name. Compare your attachment to and interest in worldly things with that in the Name. A devotee said, “Sir, I don’t have a son. I should be blessed with a son.” The holy man said, “What will you do with a son? You should meditate on God’s Name.” He will take this advice as if he has been hit with a stone. The holy man is speaking the truth that a son will not come to his help.

‘Mother, father, wife, sons, relations, lovers, friends and brothers meet being the associates of previous

births, but in the end, none of them extends a helping hand.'

*wks fgsk pfBsk ; s pXg fJ; N whs no[GkJh..
gbp i Bw e/fwbl ; i 'rh nSfj e' B ; j kJh..*

P. 700

All of them happen to meet because of association of earlier births. At the last moment, none of them is going to accompany the soul to the other world. Why do you fret and lament needlessly? In the end, only God's Name shall stand by you –

*'On the path of which the length is immeasurable,
The Name Divine is your provision of the way.'*

fi j wkor e/rB/i kfj B e'; k..

J fo ek Bkw[Tj k ; fr s'; k..

P. 264

When this is the truth, why doesn't man comprehend God's Name? Repeatedly do holy men and sages try to explain this in various ways.

Intelligent and knowledgeable persons tell us that there are four divisions or kinds of people in this world. First are 'pamars' (mean and ignoble persons, enemies of religion), who waste their life by indulging in sinful and evil deeds.

Second are those who are interested in worldly pleasures and possessions – I should have a house, a car and sons too having good jobs, clothes and all other worldly things. They are 'enjoyers' –

*'The enjoyer enjoys possessing, but finally mingles
with earth.'*

Gfr Gfr Gfw, nfs Gfw w?fwbs j l.

(Akal Ustat)

They are born here, and partaking of foods and enjoying them will die here itself.

Third are those who attend the company of the

true and holy. By concentrating their mind on the Name, listening to God's laudations and reflecting with their intellect, they come to the conclusion that what is being talked here is in their interest – I should abandon all other tasks completely and by meditating with devotion on One God, I should please Him and win His favour. When God is pleased and man attains His Name, then, he has acquired everything, because –

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

Bt fBXh nmkoj f; Xh fgS? br hnk fcofj i 'j fo fj od?; dk t; kfJ..
P. 649

He in whose heart is lodged the Lord God, finds all the blessings of the world and miraculous powers coming after him, and all his tasks are automatically –

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

nfus ew eofj gG fsB e/ fi B j fo ek Bkw/ fgnkok..
P. 638

God Himself comes to fulfil their tasks or purposes. Such a one stands not in need of anything. As soon as an idea comes to the mind, God, assuming one form or the other, comes to fulfil his wishes – or urges another to do so.

'The Lord Himself preserves the honour of His slave, and of Himself He causes him to repeat His Name.

Whithersoever the business and affairs of His slave is, thither the Lord runs.

To His servant, the Lord shows Himself to be near, whatever the servant asks his Master, forthwith comes to pass.'

ngB/ ; /te eh nkg/ oky? nkg/ Bkw/ i gkt?.

I J I J eki feofs ; /te eh sjk sjk Tfm Xkt?.

; /te eT[fBeNh j fJ fdykt?.

i ' i ' ej? mkep gjf ; /te[ss ekb j fJ nkt?.

P. 403

Immediately, without any delay does the Lord come. Men of the world cannot come that quickly. Their moods are ever changing; you never know, when a man is among your friends, and when he may join the ranks of your enemies and become distant. If you can serve his interest, he comes close to you. During elections, all come close, and when they are over, the nearness and closeness vanishes. Then for five years none cares for you — Such is man's nature. But God's nature is not such; once you go to His side and gain proximity with Him, He stands by you and remains with you for ever —

'O my mates, once He comes under our power, He shall not again forsake us. This is the noble way of the illustrious Lord.'

; yh tf; nkfJnk fcfo Sfv B i kJh fJj ohfs Gbh Gr ts/

P. 249

He who resolves to become friends with Him, and day and night engages himself in this task with devotion, is called a 'seeker'. It is such a one who deserves to attend holy company and obtain the Name.

In the first two categories, the 'pamars' (mean and ignoble persons) constitute 75%, while the 'enjoyers' are 23%, who are interested only in worldly pleasures and possessions; thus, the two categories constitute 98% of the people. Among the remaining 2%, about 1.75% are 'seekers' after the Name, and about ten to twenty thousand, or at the most a lakh, rather, as per Guru Sahib, one out of

ten millions is a 'liberated' or 'emancipated' soul. The job of that 'liberated soul' is to meditate on God's Name himself, and to enlighten others about the Name and exhort them to contemplate it. Such a 'liberated one' emancipates millions and millions of people.

So because of this division of people, 75% are simply sleeping. They have no sense or understanding of the Name, nor are they prepared to hear about it, nor believe in it.

They leave the world as they had come (without any spiritual understanding and attainment), because they are slave to their mind or desires and leave the world after having led a life of servility to their mind —

*'The egoist or self-willed is the field of suffering.
Suffering he sows and suffering he consumes.
In suffering born, in suffering dying.
In egoism is his life passed.'*

*wBwyl dly ek yS| j ? dly| phi / dly| ykfJ..
dly ftfu i w? dly wo? j Tw? eos ftj kfJ..*

P. 947

Second are the 'enjoyers' — they have a chance. They go repeatedly to holy men and sages for the boon of offspring. With God's grace if they are blessed with an issue, then, it is quite possible that they may be filled with devotion for that Lord God who has answered their prayers. They may become inclined to love and worship Him, but chances are very few indeed — they remain engrossed in enjoying. But the seeker after God is filled with devotion and longing. He enquires about the path to God's Name. He asks everyone he meets — 'Tell me the path by which I may make some kind of spiritual attainment.' Guru Sahib says thus —

Refrain : O my married mates, tell me how you enjoyed your Lord Spouse.

XkoBk l wBf df; U ; J kr D ; j hU, fetA sf; M okftnk okw fgnkok.

Aligning with the lotus feet of the bride-souls who have attained to the Lord, he prays – “Please tell me the path by which you have attained to Lord God and where He abides and by what virtues one can achieve union with Him.”

On hearing that seeker’s prayer, holy men with their mouth start giving good advice, thinking that a traveller of the spiritual path – a customer of the Name has come, because it is no use talking about the path of spirituality without a seeker or a customer –

‘Attaining to the Lord’s treasures,

O Kabir, open thou not its knot.

There is no city to sell it, nor assayer, nor customer and no price for it.’

okw gdkoE[gkfJ e? ephok r kfm B y’bł.

Bj h gND[Bj h gkoy{ Bj h rkj e[Bj h w’bł.

P. 1365

When the customer is not there, how can we talk about spirituality to him? It is only when the seekers after the Name come that they ask questions about the path of spirituality.

So getting up early in the morning, Mother Jito Ji came to the Tenth Guru Sahib and requested, “O Sovereign, just as you tell the Gursikhs, kindly tell me also about the path of spirituality.” Then Guru Sahib made some utterances – the same which Guru Nanak Sahib had made to Sangladip’s King Shivnabh. He too had requested, “O Sovereign, tell me the path by which can be attained the supreme

or exalted state.” At that time, Guru Sahib had outlined two paths. By following one, God is attained with some effort, while through the other, God is attained with ease. But we shall tell you both the paths; by following either, you can achieve God. About them, we have already talked a lot.

So it is like this that in life, there are some things which are called ‘virtues’ or ‘excellences’. Guru Sahib said – ‘Unless and until you cultivate virtues, you cannot do worship and meditation – *‘Without acquiring excellences, (Lord’s) devotional service cannot be performed.’*

ftD| rD ehs/Grfs B j fJ..

P. 4

The reason is that we ignore them. We do not cultivate virtues or noble qualities in our life. We do meditate on the Name by getting up early in the morning but from within ourselves, jealousy does not vanish and love does not arise, and seeing a new person, we become proud or egoistic. What is the result?

‘He, in whose heart there is jealousy for others, never gathers any good.’

fi ;| n dfo skfs gokJh j 't? fs; dk ed/ B j 'th Gbk..
P. 308

Such a one comes down to the lower rung of the ladder of spirituality. He falls down because he was not watchful or careful. When we are not watchful, accidents are bound to take place. Therefore, there are some inner ‘rehat’ (disciplines) – we had discussed them.

The first ‘rehat’ (discipline) is that there should be no violence in the mind or heart. There should be no intention in the mind to do or wish ill to another –

'Harbour not evil to another in thy mind. Then, O brother and friend, trouble shall not befall thee.'

go ek p̄bk B okyj | uhs..

s|w eT| d|y| B|j h Gk|h whs..

P. 386

What a wonderful disciplinary code Guru Sahib has told us! If you do not think of or harbour evil to another, you will be rid of trouble. Say it from the core of your heart – *'Nanak, God's Name is ever exalting, and may all prosper by Thy grace, O Lord.'* Guru Sahib was asked, "Sir, should we not wish ill even to those who trouble us?" Guru Sahib replied, "Yes; wish good even to them. If you wish good even to them, they will stop troubling you. They will attain good sense; it is out of perverted thinking that they trouble you."

Once Baba Farid was going in the company of a large number of his disciples and followers. [There have been 12 Farids – During Guru Nanak Sahib's time was the 12th Farid.] On his way, he happened to reach a place where the people were atheists. 'Atheists' are those who refuse to accept the existence of what actually exists; such as, the sun exists, and a person keeps insisting that it is not. There is no cure for such persons, and about them, holy men do not say anything because –

'They whom the Lord has excluded from His devotional service, be thou always afraid of them.'

i ' g|g| eh|J| Grfs s|/pkj i fsB s| ; dk vokB| oj|hr?.

P. 332

Guru Sahib says – 'Always fear those who by God are deprived of His devotion.'

So the people of that place did not welcome and honour Baba Farid Ji. On the other hand, they spoke harshly and impolitely to him. They said many bad and undesirable things to him. They did

not stop at this, but also started pushing and jostling him. Baba Farid's disciples said, "Sir, how they are ill-treating you!" Baba Farid replied, "You should remain quiet, don't do or say anything." Thereafter, they started giving him blows, while he kept touching their feet saying, "My dear! I have not committed any sin. Why are you doing all this to me?" When they had left, Baba Farid started weeping. Tears were flowing from his eyes and with folded hands he was praying to God. His disciples said to him, "When they were abusing you, giving you blows and pushing you about, we had asked you to permit us also to pay them back in the same coin. But you forbade us from doing so. And now you are weeping while then you were laughing – you were laughing even when they were giving you blows, while now, when they have gone away, you are weeping?" Baba Farid replied, "My dear! I am not weeping on that account. I am, in fact, praying to the Creator – O God, how much you have made these people forgetful of you and your Name and distanced them from your self! Be merciful to them, give them wisdom, give them light and remove the darkness of ignorance from their minds." After sometime, the people returned, and their leader fell at the feet of Baba Farid and said, "O holy man, how dear and beloved you are! We said so much to you, but you did not say anything to us. Today, for the first time in life, we are feeling repentant over our deeds. Never before did we feel any regret and remorse. And we are repentant to such a extent that today we have fallen at your feet. Now, show mercy to us, and give us what you have, with the help of which you are so cool, calm and quiet. – You possess something very cool and comforting. Ever

since we pushed you about, we have been burning with remorse — Be kind and merciful to us.”

So Guru Sahib said, “O dear brothers, say thus from the core of your heart - *‘Nanak, God’s Name is ever-exalting, and may all prosper by Thy grace, O Lord.’* Do not harbour evil for anyone in your mind; do not harm anyone with your body, nor hurt anybody’s feelings by uttering harsh words. This is called ‘ahimsa’ (non-violence). Unless we climb this first rung, how can we go beyond (the world ocean)? While we have not even taken the first step or climbed the first rung, we leap to reach the last rung, but that does not come into our grasp. We will reach there, only when we climb the ladder step by step.” So Guru Sahib said, “O Raja Shivnabh, just as to build a house, we start with the foundation, similarly, in order to bring about strength and maturity in life, we have to start with the Name, that is present within all of us. By meditation, it is revealed, otherwise not. Thus the Name becomes lodged in the mind and heart, and then one experiences bliss. It is the Name that helps — which is referred to repeatedly in Gurbani.

Second is ‘Sat’ (Truth). Men do not try to understand what ‘Truth’ is — even big people don’t understand. Even those who meditate on the Name, render voluntary holy service, and live in hermitages do not know what ‘Truth’ is. It is owing to this lack of understanding of ‘Truth’ that, inspite of spending so much time (in meditation, worship and service), there is no spiritual progress or ascension. Why do they continue to remain at the lower level? Why do they become (spiritually) hollow? It is because they do not lead a truthful life they lead a life of untruth and false outward show. If one’s living is truthful,

then within the inner self or heart, virtues or noble qualities are produced – of one who meditates on God's Name.

Once there was a king named Chitar Ketu. He lived a truthful life; there was no superficiality or speciousness in him. If he gave a word, he stood by it. Once he took a vow, a pledge – 'If somebody comes to me, I will not let him go without taking food, and if a person comes who has been without food for three days, I will fulfil his demand even if I have to lay down my life.' When this became known among the people, his fame and glory grew. Holy congregation, when the glory of truth spreads and grows, then the thrones of the gods in heavens (Swarag Lok and Indra Lok), start shaking, because a 'truthful' person has come into the world. The 'truthful' and 'virtuous' or 'celebrates' have great importance and significance.

So when with King Chitar Ketu's taking his vow or pledge, King Indra's throne was shaken, he said, "Put his 'truthfulness' to test, and make him fall from the path of 'truth', because I cannot bear the glory and radiance of his truth and virtue. His glory in the heavens has increased so much that it is unbearable." At that time, Fire-god was sent to test him so that he should burn his solemn vow to dust – he should make him fall from 'truth' in whatever manner he could. The Fire-god came and sat outside King's palace gate. It was the king's pledge that he was to serve food. Three days passed but he (Fire God) said that he would not eat food until his demand was fulfilled. The king had a wife and two sons. He called them and said, "Look, it is my

solemn vow that I won't let anybody go hungry, and he who has been hungry for three days, I have to fulfil his demand even if I have to lay down my life." They said – "Standing by one's pledge is more important than one's life. If one can keep one's pledge, life is not required. If 'pledge' or 'vow' can be maintained even by laying down life, it is a big thing; and if life can be saved by going back on one's vow, that life has no value – then one goes to hell, because one has turned one's back upon righteousness and truth. You should do your duty, that is, keep your solemn vow. We are with you and will follow you."

The king called the 'Fire-god' and said, "Revered Brahmin, what is your condition or demand by which you will partake of food?" He said, "My condition is that you should give your kingdom, treasures and all your possessions to me. Remove even the royal clothes you are wearing, and clad in ordinary clothes, you should all leave this kingdom and never come here again – Don't ever step into this kingdom." So, at that moment, like Raja Harish Chander, considering it his duty, he gave his kingdom to him, and thereafter, left the place. He had nothing to eat, nor any money in his pocket. He left the kingdom and started working as a labourer. He reached a harbour, where he started working as a porter loading goods in ships. His wife and two sons also lived with him. The rich merchant at the port saw his wife (the queen) and was tempted by her beauty. He sent away the king on some errand, and in his absence, eloped with the queen. He was poor and helpless and being in an alien place, he could not do anything. Thus the three were separated from the queen. But the king did not

give up the path of duty and righteousness, nor did he complain that he was suffering because of his commitment to truth.

After this, he was subjected to another ordeal. The three were going, when a river in flood came in their way. He conveyed one son to the other side of the river. While he was returning to carry his second son, the water rose so much that he was carried away by the current. It was night, two sons were stranded on either side. Somehow or the other, the two children went away from there. After considerable time, the king touched the bank and thought that his children must have been swept away in the river; God knows what might have become of them and thus he was then left alone. As he wandered about, he happened to reach an island. Its king had just died and its Ministers had decided that the first person coming into the kingdom would be seated on the throne. So there happened to reach this king (Chittar Ketu). He was greeted and enthroned. There he forgot his wife and children. No search was made for the merchant, who he was and whither he had gone.

With the turn of time, the two boys, while doing service happened to meet at that very harbour, where ships came, and one day, the same ship came with the queen on board. The merchant had offered all kinds of temptations – diamonds, rubies, ornaments, jewels etc. – to her, but she did not give up her fidelity to her husband. She always remained sad and unhappy and told the merchant that she would not give up virtue even if he threw her into the sea, or hacked her to pieces. “I am a woman true to my husband; I will not give up my chastity.”

When this ship reached the harbour, the merchant asked for guards. The King's officials put those very two boys on guard duty. It was late in the night. The younger boy felt sleepy. On the other hand, the queen who was always worried, was not sleeping and it was her cabin that the two boys were guarding. The younger boy said, "Brother, it is a long night and I am feeling sleepy. Narrate some personal experience, so that I may learn a lesson." The other said, "Let me tell you my personal experience. I am the son of King Chittar Ketu and my father gave away his kingdom to a Brahmin in order to keep his vow, and stand by truth. He had taken a pledge that if someone did not take food for three days, he would make him take food and fulfil his demand even at the cost of his life. Thus we became poor and lived by working as labourers. My mother was taken away by a merchant of whom we have not been able to know anything till today. My father was swept away in the river."

On hearing this, the younger boy said, "I am your brother, we were separated on the banks of such and such river." The two brothers were united and were very happy and inside the cabin, the queen also heard it and learnt that the two boys guarding outside were her sons. At that moment, she raised a hue and cry : "Thief! Thief! My jewellery box has been stolen." The two boys were arrested. The queen said, "I shall give my statement before the King and not before any small official." So next day, they were presented in the King's court. She pleaded that first the story of the two boys should be heard, after which she would give her statement. When the boys' story was heard, the King came to know that they were his own sons. Thus all were united and the

merchant was punished. At that very moment appeared the Fire-god, who said, "O King, I had put you to test; you have passed the test of 'truth'. Now take back your kingdom and rule both the kingdoms." So such are the persons who are 'committed to truth.' Holy congregation, it is very difficult to stand by one's commitment to truth.

So, this is the second rung of the ladder of spiritual growth. So long as we do not become committed to truth, there is no success. But we tell lies even over small things. An untruthful person can never become absorbed in God's worship and meditation, because he has to be committed to truth under all circumstances. He has to adopt truthful living. Such is the Guru's edict :

'Then alone is man known as true, if truth be in his heart.

His filth of falsehood departs, and he washes his body clean.'

; u| sk go| i kDhn? i k fod? ; uk j fJ..

eM| eh wb| T[so? sB| eo| j Sk XfJ.. P. 468

Unless and until his heart becomes true and he adopts truthful living, how can he cross the world ocean? Certainly, he cannot and there are many examples which illustrate this.

Once Lord Krishna was talking to Arjuna. Lord Krishna said, "Arjuna, those engaged in God's worship ought to be committed to 'truth'." He said, "Sir, many times, I also took a vow to be truthful, but please tell me – we live with you and you live with us and you are God's perfect incarnation possessing all the sixteen powers – Then why do we suffer pain?" Lord Krishna replied, "There are some causes of pain and suffering. If one has not

acquired the 'Name', the world is full of pain and suffering —

*Refrain : Without God's Name, you will suffer pain,
O dear.*

*Bkw fpBk dly gkt/, fgnko/, Bkw fpBk dly gkt/
'Man devoid of devotion to the Name Divine by
suffering is gripped.*

*Without devotion is not doubt lifted —
This secret by the Guru is revealed.'*

J fo e/ Bkw fpBk dly/ gkt?.

Grfs fpBk ; j ; k Bj u[e? r b[fJj [Gb[pskt?.

P. 830

Guru Sahib says — 'I reveal this secret unto you that without God's Name there is no joy and peace.'

'Man may enjoy a beauteous couch, numerous pleasures and all sorts of enjoyments.

And may possess mansions of gold studded with pearls and rubies and plastered with fragrant sandal-dust;

He may further enjoy his heart-desired pleasures and have no anxiety whatsoever, but if he remembers not that Lord, he is like a worm in ordure.

Without God's Name, there is no peace. In what other way can the soul be comforted?'

; do ; l nBk ; y o; GrD gpl.

frj ; fJB udB ; rX bkJ wsh j hol.

wB fJS/ ; y wkDdk feS[Bkfj ft; pl.

; ' gG[fufs B nktJh ft; Nk e/ ehol.

fpB[j fo Bkw B ; kfs j fJ fes[fpfX wB[Xhol. P. 707

Without devotion to God's Name does not come joy and peace, and the Name Divine is attained by cultivating virtues or noble qualities. So Lord Krishna said :

"Arjuna! You are not truthful and that is why you suffer pain.'

“All right sir! Now I am in your refuge. From today I take a solemn vow that I will be ever truthful in future.”

“What will you do in this context?”

“Sir! I take the pledge that as long as I am with you, I shall first serve you food and myself take food thereafter.”

“You will not be able to hold on to this pledge. If I go on fast (what will you do)?”

“Sir, I will also keep fast alongwith you.”

“Well! Now five fasts are coming together.”

In that age, keeping fasts was very much in vogue. In the present days, people do go on fasts on medical grounds, but such fasts are not capable of bringing any fruit or reward —

‘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.’

shoE pos no| dkB efo wB w? Xo? r|wkB|.

BkBe fBj cb i ks fsj fi T| e|uo fJ; BkB|.

P. 1428

Because in ‘Kaliyuga’ (Dark age), pride is a big force, and it does not leave anyone. This pride does not let any fasting etc. bear fruit.

Arjuna said, “Sir, if you keep fast, I shall do so alongwith you.” At this, Lord Krishna said, “All right! From tomorrow itself, we are on fast.” He did go on fast but became uncomfortable on the very first day because he got nothing to eat. The fast was for five consecutive days. The second day dawned and he started thinking that if Lord Krishna went somewhere, he (Arjuna) might try to eat something

secretly. But Lord Krishna did not give him any such opportunity. At last he said, "Arjun! Let us go out – in the field." He himself went somewhere carrying water, and Arjuna was left alone. It was a maize field. So he plucked some 'chhalis' (corncoobs of maize), and started eating them raw; that is, without roasting. In the meantime, Lord Krishna emerged and said to him :

"Are you truthful, you have started eating before the end of the fast?"

"I forgot because I was feeling extremely hungry."

"Then you aren't truthful!"

"Pardon me this time. In future, I shall remain truthful."

"All right, as you please."

While going for toilet Lord Krishna said, "Arjun! I have this 'Vijantimala' (victory garland). I have to go to ease myself. I am leaving it with you; keep it safely. You must guard it even at the cost of your life. See that it is not lost." He replied, "All right sir! I give you my word that I will preserve it safely even by laying down my life." When Lord Krishna did not come for a long time, he thought that he should also bathe before his return – For then he had to help him (Lord Krishna) also to bathe. Putting the victory garland and his bow and arrow also on the ground, he started bathing. Suddenly a tiger came there. He was frightened for he had nothing, neither brick nor stone, with which he could ward off the tiger, and only the victory garland was within his reach, and so he hit the tiger with it, which fell into his mouth. The tiger went away with

the garland. Coming out of water, he picked up his bow and arrow and went after the tiger which was not found.

In the meantime, Lord Krishna returned and asked, "Where is my garland?" Arjun sat silent and with downcast eyes. Lord Krishna said, "You had vowed to be truthful? You had promised that you would guard the garland even at the cost of your life. But you are living, while my garland is gone." He said, "Sir, is there really anyone who guards a thing even by sacrificing his life?" Lord Krishna said, "Yes, there are such persons. Come with me and I will show you such a person." They went to a place and said, "Good man, we two of us, have to take food." He had two wives. He got food prepared and served them. Lord Krishna said to him –

"Have food with us."

"Sir, please you take the food."

"We won't, unless you join us."

"All right sir! First – let me go to the room on the upper floor."

He went up stairs, committed suicide by licking a diamond, and did not return. Lord Krishna said to his wives, "He has not returned?" They said, "Sir, let us check up." When they went upstairs, they found him lying dead. They informed Lord Krishna, "Sir, he has given up his life."

"Why has he given up his life?"

"Sir, you are capable and all-powerful, you may ask him yourself."

Lord Krishna also went up stairs, sprinkled water on him and revived him, and said, "Good

man! Why did you give up your life?"

"Sir, listen to my submission very calmly. It is that I have taken a vow not to eat food prepared by these women."

"Why?"

"They are untouchables."

"Then did you want to defile us only?"

"No sir! In fact, they are queens, but for me they are sweepresses (untouchables)."

"How?"

He said, "I was married at a very young age. I went abroad, and my father brought her — the elder one. When she learnt that I was returning, she felt elated. To plaster the kitchen (where she was to prepare food) with cow-dung, she went out for bringing cow-dung. When she had put the cow-dung in the vessel, there was none around to help her carry it on her head. At that moment, I happened to come, and to me she said, — 'Good man! Help me put this vessel on my head; it will be a great favour to me.' When I was going to put the vessel on her head, she said, 'Look, don't touch me; I don't touch a man other than my husband. Think as if I am a sweepress for you.'" I said, "For me you are a sweepress (an untouchable) and I put the vessel on her head." When I reached home, and met her, I was shocked to find that it was the same woman. Since I had given my solemn word, I said to her — 'Don't come near me; I won't take food cooked by you because I have taken a vow.'

Her father came to know about this and she

brought her younger sister. When I was married to her, her mother said to me, "Son, keep this daughter of mine in the same manner as you do my elder daughter." I said, "Mother, don't take this promise from me." But she insisted, "No my child! Treat both of them equally." When she did not give up her insistence. I said, "All right mother, I will do as you wish. I am treating her as an untouchable. I will treat the younger one equally, only if I consider her too an untouchable."

So sir, I could not break my pledge – It was my solemn vow. Giving up my life was better in my eyes than to break my pledge. Therefore, I gave up my life." Lord Krishna said, "It is all right. Pledge is valid as long as you are alive. Now you have revived after dying. It is our command that now you should start taking food prepared by them (your wives)."

Lord Krishna said, "Well Arjun, you could not keep our 'Vijayanthi Mala' (victory garland) safe, but look, this man gave up his life to keep his vow." Holy congregation, this is called 'truth' – the second rung or step on the ladder of spirituality. This is just one example; there are many more such examples.

You can take the case of Raja Hari Chand. He had only a dream – it was in dream that he had given away his kingdom in charity, and Vishwamittar came to receive it. Hari Chand gave his kingdom to him; but then he asked for 'dakshina' (offering given to a teacher or Hindu priest). So in order to pay this fee, he had to sell himself in the market –

'Had he known that it was an error, why should he

have given alms and why should he have been sold in the market?'

nT[rD] i kD? s gB eo/feT[feT] Blykf; fpekJh..

P. 1344

To stand by his word, he had to sell himself in the market, suffer many hardships, he himself in one place, his wife and child in another place; the child died, but she was not permitted to cremate him.

So this is called 'truthful living.' This kind of life has completely vanished from among us. Now we very conveniently tell lies; we try to resort to falsehood in every matter. On one hand, we tell lies, while on the other hand, we wish that our services may bear fruit. Holy congregation, in no case shall our services bear fruit if we resort to falsehood. Guru Sahib says that if an untruthful person takes ten steps forward, he automatically goes back by twenty steps; neither the service rendered by him, nor his worship and meditation bear any fruit. Therefore, we have to lead a truthful life –

'Then alone the man is known as true, if the truth be in his heart.

His filth of falsehood departs and he washes his body clean.

Then alone, man is known as true, if he bears love for the True One.'

; u[sk go[i kDhn? i k fod? ; uk j fJ.

eV eh wb[T[so? sB[eo/j Sk XfJ..

; u[sk go[i kDhn? i k ; fu Xo/fgnko[. P. 468

By leading a truthful life, the filth of falsehood is removed, the mind becomes pure and clean and the Name comes to abide in it. The third is 'thieving' or stealing. 'Thieving' is of two types – one is, concealing an object belonging to somebody else, the other is thieving with the mind – saying such things which others should not come to know about.

That is saying things, and then fearing also that they may not become known to others. This is thieving with the mind. God's Name does not work or prosper in a person of this type.

The fourth is 'brahmchariya' (celibacy). In the last discourse, this had been discussed in considerable detail. The fifth discipline discussed last time was 'tolerance' or 'forbearance', Guru Sahib has praised it highly. In Gurbani, a 'forbearing' person has been described thus –

'In the face of heat, cold, misfortune and loss of wealth, his mind is troubled not, and he does not waver.'

nkgd ; gd nksg ; hsk..

fpeb B j fJ v/bkJ/ uhsk..

P. 108 SGPPG

A 'forbearing' person is one who does not lose calm in the face of misfortune or loss of wealth. Under all circumstances, difficult and hostile, he remains calm and forbearing. So such is the Gurbani edict :

Refrain : Men of God need to be forbearing like the trees....

XkoBk l o/yk tork i bk, fgnko/ b'Vhd? dot/bk B#aaaaaa

'Farid, perform thou the service of thy Lord and dispel the doubt of thy mind.

The saints ought to have endurance like the trees.'

cohdk ; kfj p dh efo ukeoh fdb dh bkfj Gokfd..

dot/; k B' b'Vhn? o/yk dh i hokd..

P. 1381

Whether one cuts the branches of a tree and pelts it with stones for its fruit, it is bound to give both shade and fruit. The same is true of holy men – whether one speaks ill of them, harbours jealousy against them or insults them; all types of people do they meet, but they are very large-hearted and tolerant.

Last time, I had narrated the incident pertaining to the Third Sovereign Guru Amar Dass. He was sitting on the Guru's throne. Dattu Ji came, kicked him in the groin and threw him down from his throne. He was very old; how much hurt he must have felt! Just try to fall in this manner, and experience the thoughts that will come in your mind. But he was such a capable and exalted soul – if he had uttered a word, he could have destroyed the creation. He was so capable and mighty that one day when he was walking, his foot happened to touch a bone. The Sikhs told Guru Angad Dev Ji what happened to the bone – ‘Sir, no sooner did Baba Amar Dass’ foot touch the bone, than first a soul emerged and turned black and then turning white went away paying obeisance.’ Guru Sahib said, “Baba Amar Dass, in every part of your being – God has manifested Himself, and now, from Khadoor Sahib when you go towards Goindwal, many dead beings will receive the touch of your feet as per God’s command – ants, insects etc, and all will be revived. Now I shall come to see you; you should not come to me.”

So, although possessing such great powers, he suffered falling from his seat, without saying anything. Rather he held his (Dattu Ji’s) feet. Even though Dattu Ji spoke rudely, used bad language, hurled taunts at him – Being a servant, how did you dare to sit on the Guru’s throne – when we are here? We are Guru’s sons. But no feeling of anger rose in Guru Sahib’s mind; he was all kind and gentle; there was extreme forbearance in him; it seemed as if he were an abode of tolerance. Guru Sahib said :

‘Due to old age, my body has become very hard.

But your feet and toes are very soft.'

: k s/nfXe ; oho em'ok..

s|wo' uoB fwq|b Bfj | E'ok.. P. 1462 SGPSG

O Guru's sons, due to old age my body has become very rough and hard, but your feet and toes are very soft and tender. You have touched my hard body with your delicate and soft toes. Please tell me if they have been hurt.

'You must have suffered great pain. Kindly forgive me for the offence I may have committed unintentionally.'

j|: ' j'fJr' eôN wj kBk..

fSwj | G: ' ngokX ni kBk.. P. 1462 SGPSG

O Guru's sons, you will always remain worthy of worship for me. You have done the right thing in punishing me, for I did not show due respect and honour to you. If you had informed me about your visit, I would have come out to receive you with due respect and honour. Look, how humble and forbearing Guru Sahib was! He did not utter a word on that occasion. If he had, it would have come out to be true because in him abode Guru Nanak Sahib.

So, in this way, dear congregation the Tenth Guru Sahib says : "If you are to engage in God's worship and meditation, and follow the path of truth, then make your body an abode of patience or forbearance.

Refrain : O dear, make thy body an abode of forbearance...

XkoBk | pDk b?fgnkfonk, Xhoi Xkw sB nkgDk

'Blessed is the life of that man in the world who ever in his mind contemplates waging a holy war.

Since the body lasts not for ever, he ferries across world-ocean by singing God's laudations.

Makes he his body an abode of forbearance and lights the lamp of intellect.

With the broom of knowledge he sweeps cowardice, timidity and fear out of his mind.'

XfB i hT[fsj e' i r wā wā s/j fo fus wā i [X] fpuko?.

dj nfBls B fBls oj?i ; [Bkt uV@Gt ; kro sko?.

Xhoi -Xkw pBkfJ fJj?sB, p[fX ; [dige fi T|| T|| hnkko?.

fr nkBfj eh pYBh wBj {j kE b? eksosk e|stko pjj ko?.

Krishnaavtar

'Make thy body an abode of forbearance.' Don't get impatient; don't become frustrated; don't be peevish or petulant; for by doing so, one is likely to err. Just as you light the lamp of intellect or understanding in your mind, similarly, enlighten yourself with the knowledge imparted by the Guru (Holy Preceptor). Darkness will be dispelled from your mind. All great men have been patient and forbearing; they were not impatient.

When I was a boy, I used to read a lesson in a book. Once a man had a pet dog. One day, when he went out for some work, he left the dog beside his sleeping child. In his absence, a wolf came to lift the child. The dog fought with the wolf, killed it and saved the child. In the process, the dog itself was badly wounded. It sat at the door waiting for its master. When the master returned and saw the child missing from the cot and the dog splattered with blood, he thought that it had eaten his child. At once, he drew his sword and killed the dog. As he went further into the house, he was surprised to see the child playing and the wolf lying killed. Then he wept bitterly over his hasty action. He did not realize that haste makes waste. Therefore, patience or forbearance is a divine virtue. That is why Guru Sahib advises the mortals to make their selves an abode of patience and not to act in haste.

There has been a great philosopher in Greece. His name was Socrates. He was not agreeing to marry. His parents insisted on him to go in for marriage. Finally, his parents made him agree to marry. But he said that he would himself select his wife. His parents agreed to let him choose his wife. He said that he wanted such a wife who would quarrel with him all the day long, would never talk with him pleasantly, would check him and find fault with him in everything. On hearing this, all were surprised at his making his home an abode of dissension and strife. At last, a girl was found who never spared him, while he never lost his temper. He remained patient and calm, kept writing day and night. Socrates has given many theories. His writings are indeed prodigious.

One day his wife, decided to exhaust his patience. 'Why doesn't he lose temper'? She asked herself. The women in her neighbourhood would say to her, "Look, how good your husband is! You quarrel with him so much and check him at every step and speak to him rudely. But he never loses his cool. He remains unaffected. He does not utter a word and tolerates everything quietly." She said, "Today I will show you how he does not lose temper. Till today, it is I who have not said anything." She collected all the garbage and junk in the house and took it to the roof. When he returned home, she threw all this on him. His clothes became dirty. It was a fit moment for him to start abusing her, but actually what happened. He looked up and said laughing : "I had thought that thundering clouds do not rain. But you thunder as well as rain; you do both the things." So tolerant and forbearing was he.

There has been a king named, Ibrahim Adam. After he had served Saint Kabir for six years, his (Saint Kabir's) wife Loi requested him to bestow the 'Name' on him (King). Kabir said, "The gift of God's Name is not given so soon. First, man has to prove himself to be a good customer or seeker of the Name. Unless he pays its price, the giving of the Name is just a formality – it is meaningless. Very few are the true customers of the Name – The whole world is not its customer or seeker." She said, "Look, he serves saints and holy men – even though he is a king." Saint Kabir said, "What you do is put the garbage in the house in a basin and when he comes after bathing, throw it on his head. Then tell me about his reaction."

When he returned after bathing in the Ganges at noon, Saint Kabir's wife threw the garbage on his head. He was visibly disturbed and remarked, "If I were in my kingdom I would have taught a lesson to the person who has thrown the garbage on me." Kabir Sahib asked her, "He said thus...." Kabir Sahib observed, "He has not yet cultivated tolerance or forbearance... He is still proud of his kingdom. Forbearance comes only in that person who gives up pride – it does not come in others. Ego does not let a person cultivate tolerance. Ego comes in anger, and he who destroys his ego does not lose temper." So, in this manner, another six years passed – for twelve years he had been rendering service. Kabir then asked his wife to put him to test once again. She did the same again. This time he stood there and said, "Mother, you have showered saffron on my head." Delighted he started dancing.

So the Tenth Guru Sahib said – *'Makes he his*

body an abode of forbearance and lights the lamp of intellect.' So make your body a pilgrim centre of tolerance and patience and light the lamp of knowledge and understanding within your mind. But we get annoyed over trifles. Then how can God's Name be lodged in us?' So this is the fifth 'rehat' (disciplinary code) – forbearance or patience.

Guru Nanak Sahib then said – 'O King, the sixth disciplinary code is 'forgiveness'. This means that even though you have the strength and ability to harm and punish a person who has done harm unto you, you forgive him and do good to him in return for evil –

*'The sixth discipline is pleasant forgiveness.
Anger never rises in the heart.'*

yôNw : w j? fywK ; j kJh..

wB wfjI SG B epfj TmkJh.. P. 108 SGPPG

Not losing temper at all inspite of the gravest provocation –

*'Man may speak well or ill of a person,
But if he has a forbearing mind,
he takes both equally.'*

Gbk fe pþk pykB? i fJ..

; fj B ; hb wB ; G s/ j fJ.. P. 108 SGPPG

Whatever people may say, good or bad, remaining calm, composed and equable – it is a Divine virtue, which is called 'forgiveness.' Only great and noble persons are gifted with this virtue. It is to be found in the mighty and powerful, and not in lesser mortals.

After Guru Nanak Sahib, Guru Angad Dev Ji started living at Khadoor Sahib. Devotees came from far-off places to listen to his true discourses, but the people of that village, even though living close by,

did not know that he was a 'Guru' (Holy Preceptor) and possessed Divine powers. They thought that he was only a guest of the Khatri family in the village. 'Many people come to him – but what for?' they wondered. However, it was not their good fortune to have the blessing of keeping his company.

In that very village lived a 'tapa' (ascetic; a practitioner of austerities). He used to observe 'chillas' [a period of 40 days of solitary meditation and prayer] and through them, he had acquired some occult powers – of reading someone's thought, curing or making ill someone's child, making one buffalo to yield milk and another to go dry. He kept enacting such dramas.

'Such unseemly shows he enacted, of which men of God felt ashamed.'

BkNe uNe ehJ/ eJeki k..

gG b'rB efj nKts bki k..

Bachittar Natak

But in his heart, he harboured so much jealousy against Guru Sahib that he was all the time burning with envy. He would say, "Look, he is a householder; he lives in a home; what right has he to get himself worshipped and accept donations of cash and food provisions from the people?" In fact, holy men do not need anything. It is only to do good to the people that they make them give donations – for their own person, they do not need anything.

There are many holy men, who on seeing a well-to-do person advise him to serve free food, so that hurdles in his path may be destroyed. So the 'Tapa' would say, "Look, those who go to him, do not come to me." Deep within his heart he knew that

Guru Sahib was a very exalted soul, but he did not want to admit it to others. Outwardly he said that Guru Sahib was nothing and that householders coming from outside needlessly paid obeisance to him. So he was extremely jealous of him. He spoke ill of him too. Those who went to him, Jats — of Khehra subcaste — were his servants. But, in this world, there are no true attendants and servants. They are aligned for their selfish interest. Where their task is fulfilled or their wish is granted — there they go and pay court, but where it is not, there they stop going. So this 'Tapa' always harboured jealousy against Guru Sahib.

Once it so happened that it rained before time. As a result, people sowed their crops — fodder, maize and cotton. Thereafter, a long time passed and it did not rain. So they went to the 'Tapa' (ascetic) and said, "O Tapa (ascetic), we are your disciples; we always have shown faith in you — we offer 'gur', cotton, wheat, maize etc. — everything that we grow. When we collect 'desi ghee' (clarified butter), first we offer it to you. Sir! You are there to safeguard us, and we will be safeguarded, if there are crops — If there are no crops, we will die. Wherefrom shall we bring offerings for you, if there are no crops?" At that time, he found an opportunity to speak ill of Guru Sahib. He said —

"What should I do? The fault lies with you; I cannot do anything."

"You tell us; we will rectify the mistake."

"What mistake! It is before your very eyes; don't you see it?"

"Sir, please tell us clearly, what the fault is."

“Now should I say it in words? Are you blind? Don't you know that a Khatri is getting himself worshipped and making people pay obeisance to him when he is a householder? That is why such a big a punishment has befallen the area that there is no rain! It is he who is behind the stoppage of rain.”

Holy congregation, this is 'jealousy'. 'Jealousy' is a natural disease within the mind – not being able to bear another's honour and glory; not being able to stomach another's praise, or promotion and progress; not being able to tolerate another person's business flourishing; not being able to see another's love. Guru Sahib says that the life of a person who harbours 'jealousy' or 'envy' goes waste –

Refrain : O my mind, becoming afflicted with jealousy you have wasted your life.

XkoBk l o'r'h Jhoyk dk j' e/, wBk wfonk, i Bw r tk fbnk nkgDk.

'Pleasures, strife, jealousy and pride in wealth; attached to these man wastes his life.'

; jnk d pkd Jhoy wd wkfJnk..

fJB ; fr bkfr osB i Bw| r tkfJnk.. P. 741

What a precious gem-like life man is gifted with! But through jealousy, he wastes it in vain. Somebody has less of wealth, while another has more – It is God's own wish or pleasure. One He gifts vast stores, while some try hard, yet do not get anything. Such is Guru Sahib's edict :

Refrain : O dear, some have 'nivaar' [cotton webbing] bedsteads, while some have not even a ragged blanket...

XkoBk l fgnko/, fJeBK B† gbx fBtko d/, fJeBK B† j?B r'dVhaaaaa

'The Bounteous Lord has kept the bounties in His hand

and

He gives these to him alone, whom He likes.'

dkŝ? dkfs oyh j fE ngD? fi ; | Gkt? fs; | dJh..

P. 604

The bounties of the world are in God's own hands – to some He gives less, to some more; to one He gives the boon of progeny, to another He gives wealth; to one He gives land and property, to another He gifts status or position; one person's child is good at studies, another's son gets a good job, while still another's business flourishes. Guru Sahib says : 'Why do you feel unhappy and uncomfortable?'

*'Indulge not in envy and bickering, O my soul,
By constantly doing good deeds, these are obtained, O
my mind.'*

nfj oy| tkd| B ehi ?o/wB..

; fef| efo efo bhi ?o/wB..

P. 479

It is God's gift :

*'To some the Lord has given satin and silk-clothes and
to some bedsteads woven with cotton tapes.'*

ekj { dhB/ gkN gNpo ekj { gbx fBtkok..

ekj { roh r'doh Bkj h ekj { ykB gokok.. P. 479

Some have bedsteads woven with cotton webbing to sleep on, while some do not find even paddy straw for their bed. Therefore, one should not feel jealous of others because –

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

fi ; | nxf o skfs gokJh j 't? fs; dk ed/ B j 'th Gbk..

P. 308

Revered Saint used to narrate the story of a poor man, who could not make his both ends meet. Once he went to a holy congregation from where he came to know that –

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

ukfo gdkoE i / e' wkr?. ; kX i Bk eh ; /tk bkr?.

P. 266

So he started serving the holy man. In his mind, he harboured the thought that sometime, in his grace and kindness, he would himself ask him. One type of devotees are those who, on the very first day, list their demands – Sir, our business should flourish; this task may be done, that may be accomplished. A dear devotee remained with us for a few days. I said to him, “Brother, this is not a shop, where you can order – ‘Give this, give that’. It depends on your devotion. Gifts will fall to your share when Waheguru (God) is pleased with your service ; nothing is in my hands.” So some persons are so impatient. Then there are others who believe in rendering service slowly and steadily hoping that some day the Guru will be pleased with them – He will surely grant boons because He never lets anybody’s strivings and services remain unrewarded. Such persons do get the boons they pray for.

So when a long time passed – he used to serve with great devotion. The holy man also observed that he served devotedly, but he knew from within that the fellow had come with a selfish interest, and that he was not a true worshipper of God. One day, he called him and said, “Dear devotee, you have been rendering service for a long time. Do you have any demand?” He replied : “Yes sir, you have the power to know others’ thoughts.” The holy man asked, “Tell me what it is.” He replied, “Sir, we cannot even make both ends meet. We do not get even two square meals a day – we are in great difficulty. If we start getting two square meals a day,

then we may think of meditating on God too, because it is from here that I have heard –

'I, a hungry man, cannot perform Thy service. Take back this rosary of Thine, O Lord.'

Gy/Grfs B ehi ? . : j wkbk ngBh bhi ? .

P. 656

A hungry person cannot think of doing God's worship. No devotion with starvation is possible. The holy man said, "Look! Service does bear fruit, but if the mind is not reformed, one does not get joy and peace." He said, "Take this conch shell from us. After cleaning, and polishing it and burning incense to it, blow it; you will get whatever you ask for – such an immense power it has. But there is a fault in it, and that is, that your rivals or collaterals will get double of what you get. If you ask for a hundred rupees, your collaterals will get Rs. 200." He said, "Sir, how does it matter to me? They may receive even a lakh rupees." At this the holy man remarked, "Then you are a true warrior, if you tolerate this, because even great warriors cannot bear this." He came back home. He told the entire matter to his wife. She had a little subtler and sharper mind. She just laughed at the whole thing, but did not express any joy. She rather said, "Look! We will somehow pull along, but what have our collaterals done? They harass us; then why should they become rich?" He said, "What have you got to do with it? It is none of your concern – we should be able to live well and comfortably." She replied, "I have not liked this thing. Tell the holy man that they should not get any thing; everything should fall to our share alone." It is because this is man's general nature. Such is the edict :

'Seeing another's happiness, man's heart burns.

go ; y fgy sg skT| Tfo Bkj h..

One's heart is filled with jealousy, when one witnesses another person in happy and comfortable circumstances. One needlessly gathers sin on his head.

'First, one's heart burns; Secondly, by feeling jealous of another's well being, one does not well being, one does not gain anything.'

fJe sk fod/ sg? dy gkt?.
fgy' Gb' feS| jkfE B nkt?.

On one hand, man's heart burns with envy; secondly by harbouring jealousy in the heart, nothing is gained, except that his heart suffers.

'Such a one invites God's wrath upon himself.'

g|B gowt; o eg eoSk..

Then, God is annoyed with such a person that while it is He who bestow gifts, this man is fretting needlessly

'He burns with jealousy at the gifts bestowed by Me.'
wb' dhU feS| fJj i oSk..

'These are the various faults man suffers from. He should give up greed and cultivate tolerance or forbearance.'

fJfsnkfde fJ; wfj pj| dy..
bkbu si ?Xo? ; sy..

Man should content himself with the thought that he will get whatever is divinely ordained for him. He should be thankful for what he gets, irrespective of what his neighbours are getting.

This man started with boons and gifts. He asked for a bungalow, land, money and all other things. The rivals or collaterals prospered in double measure. If he asked for clothes of a thousand, his collaterals got dresses of two thousands. The result

was that they could not relish even simple food. Neither his wife spoke to him nor he spoke to her. They were afflicted with the canker of jealousy. The result was that they ceased to be on speaking terms with each other. One day, suddenly he said :

“Let us now blow the conch shell.”

“What for? What we have already asked for, isn't it enough? Why did so much wealth go to the collaterals? Play some trick.”

“I have thought of a plan – you just plaster a place.”

“If we are to ask for something, it is not to be asked directly.”

“You just watch, what I do.”

The place was plastered, the conch shell was blown, and then he said, “O god of the conch shell! What you do is make me blind of one eye.” When he lost one eye, the collaterals lost both their eyes. Then he said, “O god of the conch shell! Let a well be dug in front of my house.” So a well got dug in front of his house, while two wells got dug in front of his collaterals' house. Then he came and stood in the door of his house. His collaterals came out to ask some one for help as they had become blind. Therefore, whosoever came out fell into the well. The two watched this scene with their one eye. He said, “Now, it is a matter of joy and satisfaction. Being one eyed, we will be able to manage somehow, but our rivals we have destroyed by making them blind – from today onwards, we will not ask for anything.’

Holy congregation, this is called the malady of

jealousy. The world is not rid of this disease. Guru Sahib considers it a very serious flaw in man. Even those who meditate on God's Name indulge in jealousy. Those who render voluntary service in places of worship also harbour jealousy in their heart. They tell lies also – They have made their very life false. Then they wish to be blessed with the Name. They wish that the Name should be lodged within them and start moving in their self. But unless they exercise caution, God's Name will not start moving in them.

So the 'Tapa' (ascetic) was overcome with jealousy. He said to his followers. "Look! Even though he is a householder, he permits people to worship him. Do you know that if a householder makes people offer worship and devotion to him, God becomes angry, and now He has become angry." The villagers said, "What should be done now?" He replied, "First of all, turn him out of the village. Go to him, ask him for rain first. If he causes it to rain, it is all right. But if he cannot, then come to me, I will bring rain for you – I will tell you the method."

Holy congregation, this has been the natural behaviour of the people. It is the nature of the world to be inimical to holy men, and to have love for the sinners or evil-doers. Such is the Gurbani edict :

Refrain : The slanderers bear enmity with the saints and cultivate love for the sinners.

XkoBk l ; sK Bkb t'b ewkt d/, Bkb dḅNK wj fgnko.

So he said to the villagers, "Go and tell him." He did not even call him Guru Sahib, because he did not like even to utter his name. He could not say that they should speak to Guru Angad Sahib. So

he said, "Go and tell that Khatri to cause it to rain." So they went collectively to Guru Sahib. Guru Sahib said to them, "Brothers, what brings you here?" They said, "O True Sovereign! People from far off places come to you, and we have heard that you possess great powers. Our crops have become dry for want of rain. Kindly cause it to rain. You are living in our village. Isn't it then your duty to cause it to rain?" Guru Sahib replied, "Dear brothers, it is not within anybody's power to cause rain or to stop it. It is in the hands of the Akal Purkh (Timeless One, God). Such is the edict :

Refrain : Why looks't thou at the clouds, for nothing is in their hands.

*XkoBk l fJj BK pldbk Bf ekj Bf Tf m Tf m dlydI, wx/j IE eS
th Bj m*

'Why standest thou up to look, O poor man? This cloud has naught in its hands.

He who has sent this cloud;

Him thou treasure up in thy mind.'

fenk Tf m Tf m dlyj | pgVl fJ; | wx? j fE feS| Bkfj ..

fi fB Jj | wx| gmkfJnk fs; | okyj | wB wkfj ..

P. 1280

Guru Sahib said, "Nothing is in the hands of the clouds. Nor is it in the hands of anyone else to cause rain. Dear brothers, it is the will of God – in some places He causes rain, while in others He does not. Everything happens according to His Divine ordinance. It is such a mighty arrangement, and it is all pre-arranged – Nothing is in man's hands."

In 1989, I was in America. It was the first year of drought. People were in great trouble. Dust blew from the fields. There were no crops. There was great commotion over what had happened. Scientists used to say, "If there is no rain, artificial rain can

be caused by leaving some gases. But when there were no clouds, wherefrom could they cause rain? We were there for 3 months but we did not see any clouds in the sky even once. God did not send any clouds. Clouds and rains are in the hands of God. The entire system is interwoven or interdependent. All these stars and other heavenly bodies move according to their set orbits. At places they cause heavy rains, while at some places, there is not even a drop of rain. My dear brothers, all this happens according to the doings or actions of the people in the world. God rewards or punishes the people according to their good or evil deeds. Joys and sorrows are the fruit of man's own deeds —

Refrain : Never shall your deeds be ever fruitless, O man....

XkoBk l cb fdifsnk pM B i kDk, sfonk eowk B/pfdnk.

Such is the play of the Akal Purkh (Timeless One; God) that the mortals get the fruit in accordance with their deeds — good and bad. It is God's own will, in which none should try to interfere. The villagers said, "Sir, we have come for rain. In the absence of rain, how will our crops grow?" Holy men do not like to interfere in the laws of nature.

Bhai Jiwa Ji and his daughter daily used to bring 'khichdi' (a dish of rice mixed with lentil) for Guru Angad Sahib. One day, a terrible sand-storm started raging from the morning itself. They tried to cook 'khichdi' but in vain. They could not prevent the wind from entering their house. Such was their construction in those days. They tried to guard the hearth against the wind by raising cots, but failed to cook 'khichdi'. At last, the girl said, "Father, today, we will get late. We won't be able to reach on time.

May Guru Sahib stop the dust-storm!" Bhai Jiwa Ji came out and looking up to the sky said, "O duststrom, don't you know that we have to cook food for Guru Sahib – we have to prepare 'khichdi'? But you are not letting us do so – stop blowing." The dust storm did not have the strength to disobey the truthful man, because all the forces of nature are moving under the Divine command:-

'In the Lord's fear wind and breeze ever blow.

In the Lord's fear flow lacs of rivers.

In the Lord's fear is fire forced to do labour.

In the Lord's fear is the earth trampled under burden.

In the Lord's fear the cloud moves head-long.

In the Lord's fear Dharamraj (Righteous Judge) stands at His door.'

G?ftfu gtD[tj?; d tkT[.

G?ftfu ubfj by dohnkT[.

G?ftfu nrfB eY? t/kfo.

G?ftfu Xosh dph Gkfo..

G?ftfu fJd[fco?f; o Gkfo..

G?ftfu oki k Xow[d/nko[.

P. 464

All abide in the Lord's fear, and so do the lovers and worshippers of God –

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

They, who repair to the Lord's feet; they are honoured every where.'

i ' feS[eo?; 'Jh gG[wkBfj UfJ okw Bkw ofr oks/.

fsB eh ; Gk ; GBh EkJh fi B gG e/ uoD goks/.

P. 748

God has to accept what His true saints and devotees say. The dust storm stopped at once. They prepared 'khichdi', and when they took it to Guru Sahib, he did not express any pleasure. Earlier Guru Sahib used to look at them lovingly from afar thinking how much service they rendered. They

brought 'khichdi' daily though they came from a good distance. But on this day, Guru Sahib did not glance at them with love; he did not look into their eyes. They came with the same zest and eagerness, but Guru Sahib turned his back upon them. They greeted Guru Sahib, but were surprised when he turned his back. When a holy man turns his back, it is very bad — holy congregation :

'To be cut with a saw is better than that thou turnest thy back on me.

Take me to thy bosom and hear my entreaty.

I am a sacrifice unto thee. Turn thy face towards me, O my beloved.

Why dost thou kill me by turning thy back on me?

eots| Gbk B eotN sbh.

bkr| r b/ ; B| fpBsh wbh..

j T| tkoh wy| cfo fgknl.

eotN| d/ w' eT| ekj / eT| wko/. P. 484

Mother Loi said, "Don't kill me by turning your back on me; better cut me with a saw —

'Even if thou cut my body,

I shall not turn away my limb from thee.

Even if my body falls, I shall not break my love for thee.'

i T| sB| uhofj nr| B wbT|.

fgm| go? sT| gffs B sbT|. P. 484

Mother Loi said that even if her body fell, she would not sever her bond of love with him. 'I cannot suffer your back; that is, I cannot bear your displeasure.'

So Bhai Jiwa was surprised at Guru Sahib's conduct. Going on the other side, he again offered greetings to Guru Sahib, but he again turned his back. He started weeping, "O Sovereign, what mistake have I committed? We are ever prone to

make mistakes. O poor-cherisher, please tell me my fault." Guru Sahib said, "O dears, what would have happened if we had not eaten 'khichdi' today – At the most an hour or two would have passed, or the day would have passed? But do you know what a big act of disobedience you have committed! You have interfered in God's own arrangement. This storm was carrying earth. It was carrying bacteria of many diseases from the country's borders. The air would have become clean. Pollution and foul air would have been blown out of the country, and this dust would have settled on those stones, where big snakes subsist by eating earth. For bringing food for us – you have deprived many creatures of their food."

Thus, holy men, saints and sages do not interfere in the workings of nature. Sometimes, they do interfere, but only when they are compelled by love.

Sant Baba Attar Singh Ji was going from Kohat. On the way, came some area which fell in Afghanistan. While passing this stretch, he sat in a tonga (horse carriage). Ahead stood some elderly Muslims. They saw that some 'pir' (Muslim holy man) was coming, because Sikhs resemble Muslim holy men in appearance. Both are dressed in spotless white clothes and sport long flowing beards. Difference between them is discerned from the lips – whether one belongs to Islam or to some other faith. When we were in Sindh, Baloch resembled us completely. We were often deluded and came to know that one was a Muslim when he greeted in the Muslim fashion by saying – 'Salaam'.

So they thought that some 'pir' (Muslim holy

man) was coming. They saw the complexion of the face, the look of dignity and authority on it. Holding the reins of the horse, they said, "O revered Pir Ji! We are very much troubled and unhappy; show us mercy. There has been no rain due to which our crops are withering." They entreated him repeatedly saying that he had access to God. Hearing their prayers, the holy man said, "Nothing is in our hands, but let me offer a prayer to God and see if it is answered." He got off the tonga and sat down. He said, "Look brother! While I make the prayer, you ask for only that much rain as is needed. Be careful lest you should ask for too much of it." Sant Ji started doing 'kirtan' (singing of Gurbani). He had been singing for about half an hour, when clouds appeared in the sky and started raining immediately. It rained heavily, water fell into harmoniums, sitars and tablas. As a result 'tablas' stopped producing any sound. The holy man said, "Continue playing on the instruments as well as you can." At last, the Pathans stood up, paid obeisance at his feet and said, "Pir Ji, we have had enough of rain. Now even the boundary lines dividing the fields have started breaking down." So all these forces of nature act in obedience to God's command.

Refrain : Gods of wind and water all live in the Lord's fear.

*XkoBk l gT᳚ gkDh s/ d/t s/ ; ko,
ubd/ B/G?ftu i h*

All these are under the command of Lord God. They cannot act on their own. None of these have their own will – neither wind, nor the sun, nor the moon, nor the stars. They all move and function according to Divine ordinance. Guru Sahib says thus

:

*'The nether regions and countless worlds –
In all operates His ordinance so mighty.
By His ordinance He makes and unmakes;
By the ordinance grants union.'*

gkskb gphnk b'n nekok..

fs; [ftfu tos?j]ew[eokok..

j]ew/ ; ki / j]ew/ Ykj / j]ew/ wfb fwbkfJdk..

P. 1060

He said, "Brothers, all these function under God's command. Their control or movement isn't in anybody's hands. All this is in the hands of God –

*Refrain : O Master, only that thing does happen,
which pleases Thee.*

XkoBk l UjhU rlb j]dh n? GkT]dh i ' sB] wkbek

So Guru Angad Dev Ji said, "Dear brothers, don't be insistent. What is happening is my God's pleasure." They went back and said, "Tapa Ji, we have asked him." He said, "Does he cause it to rain or not?" They said, "This is what he says" The Tapa (ascetic) said, "Then, it is I, who am to cause rain, but I can do so, if you turn him (Guru Angad Dev Ji) out of the village. Then it will start raining automatically, because it is not raining as sin is being committed here." So he instigated the villagers in this manner. He made them so determined that if he (Guru Sahib) did not leave the village willingly, they should forcibly throw him out. At once they came to Guru Sahib but did not speak respectfully. How insultingly they spoke – you will come to know from a single instance.

There was a Chaudhari (Headman) named Maluka at Khadoor Sahib. Holy congregation was being held and Guru Sahib was sitting on a

bedstead. Someone said, "O Maluka, you are ill. This Guru Sahib is capable of doing anything. If he makes an utterance — you will be cured." He suffered from epileptic fits. He went proudly where the holy congregation was being held and said, "You live in the house of the Khattris in our village. You are behaving like the 'Chaudhari' (head man) of the area." While the entire congregation was sitting on the ground, he sat on the head side of Guru Sahib's cot and said, "Sir, I am the 'Chaudhari' (head man) of the village. I have come for a piece of work to you." Guru Sahib was extremely gentle and tolerant. He said — "Tell me Chaudhari Ji, what is the matter?"

"O Angada, I suffer from epileptic fits. I have learnt that you can cure my ailment. You live in our village. So cure me of my epilepsy."

"O Chaudhari Maluka, you will be cured of epilepsy, but you must give up drinking."

"All right."

So he was cured of epilepsy and seven-eight years passed.

One day, 'Sat Sang' (holy congregation) was going on, while this Chaudhri Maulka was sitting on a cot in his upper floor room. He said to his servant. "Look, what dark clouds are hovering in the sky! Bring a bottle of wine." He said, "Chaudhri Ji, Guru Sahib had told you not to take wine." He remarked, "I had made this promise in jest. I was cured of epilepsy automatically. It wasn't cured due to my giving up wine. Did Guru Sahib give any medicine for this? It was bound to be cured." He forgot everything — both his suffering and promise. The

servant brought wine. He drank it, and he went to the place where Guru Sahib was holding the holy congregation. Bowing a little he said, "O Angada! I have drunk wine." Guru Sahib said spontaneously, "Well then, epilepsy also will come." As soon as this utterance was made, he fell on the ground stricken by an epileptic fit. This incident I have narrated as an illustration of the bad consequences of not showing due respect and honour to saints sages. Guru Sahib remained there so long and devotees used to come from all over India to pay obeisance to him, but his neighbours did not realize his spiritual greatness. They spoke so insultingly to him.

So the people of this village did not realize that Guru Sahib was an exalted holy man, that he was the Transcendent God Himself. They did not appreciate that they ought to respect him, offer him milk of a couple of buffaloes, or give him a few seers of foodgrain. No they did not give anything to him, but rather took all their offerings to the 'Tapa' (ascetic). Of these offerings, he used to drink alcohol secretly. He (Tapa) was so jealous that he would not let anyone go to the Guru. Daily he did strange things. Holy congregation, jealousy and slander are such things that while the one at whom it is aimed is neither able to clean it himself, nor does it leave on its own. It remains sticking there. Therefore, it is the gravest and biggest sin —

'It is not good to slander anyone.

The foolish apostates alone do it.

The faces of those slanderers are blackened and they fall into horrible hell.'

fBdk Gbh fe; ?eh Bkj h wBwly wlr X eofB..

wj ekb/ fsB fBdek Boe/ xfo gtfB..

P. 755

The villagers said, "Well, then Tapa Ji (ascetic), what should be done? Cause it to rain, some how or the other, we are in great trouble." He replied, "How should I cause it to rain? As long as he is in the village, I cannot cause rain. If you have the strength, turn him out of the village. As soon as, he is turned out, you will have rain." They formed themselves into a group and came determined to turn Guru Sahib. They said, "If he does not leave in a gentlemanly manner, we will expel him forcibly. After all, how much strength he might be possessing, we collectively are certainly not less strong than he." Such is the pride that people harbour because they do not know the real strength of the Guru –

Refrain : The fools know not the real strength of the Guru.

XkoBk l Bj hUl i kDd/ wpy ; ko rpk dh

They do not know that '*the True Guru is inaccessible, unique and sans enmity.*' They consider him an ordinary person sitting idly. They think that those who come to him are foolish.

So, they came determined and said, "We tell you one simple thing. We have all come to the unanimous decision that we need rain, and if it does not rain, our crops will be ruined and we will be uprooted from the village. We will have to leave the village. Since you live in the village, you are duty-bound to cause rain. If you are not going to cause rain, we have come determined neither to let you stay in the village, nor let you even enter here again. Tapa (ascetic) has told us that it is because of you that it is not raining. You are committing a sin by getting yourself worshipped even though you are a householder." Guru Sahib said, "Dear brothers, it is

all right, if, by our going away, it can rain. We are ready to leave the village happily." They said, "Whether you go happily or unhappily, you have to go; if you do not leave, we will turn you out forcibly. Four persons will catch you by the arms, and will leave you out of the village." Guru Sahib replied, "We are ready to go voluntarily." Holy congregation, what a big heart! Master of the world and millions of universes whose deeds none knows, and yet so humble! Such is the edict : –

'The True Guru is inaccessible, unique and without enmity.

Regard him as the land of religion or righteousness and the true place of worship.

As one sows, so does one reap, determines he the fruit of actions.

Like a clear mirror, he views or reflects the world.

Man sees in him whatever he seeks;

The Guru's servant acquits himself honourably in the Court Divine, while the apostate is disgraced.'

; fsrp gpy| nrw| j? fBotb| fBokbk..

i kDj| Xosh Xow eh ; uh Xow; kbk..

i j k phi ? ; | bD? cb eow ; wtkbk..

fi T|efo fBowb| nko; h i r| t|yfd tkbk..

i j k wj| efo Gkbn? sj' t|ykbk..

Bhai Gurdas Ji, Var 34/1

Such is the True Guru, whose actions are inaccessible and beyond understanding. He is sans enmity and unique. He has no rancour in his heart against the Tapa, although the latter incites the villagers against him. He has no grouse against the 'Tapa' (ascetic). He does not say about him that he is needlessly or unjustifiably called an ascetic. Dear devotees, it was not that Guru Sahib did not possess any power within him. If he had just thought, it would have rained in the entire 'bet' (low-lying area along the river), but he was a storehouse of

forgiveness beyond all measure. So he said, "Well brothers, you need not make any effort. You don't have to hold us by the hands and turn us out. We will ourselves leave the place voluntarily." To his Sikhs (disciples) he said, "Let us go." The disciples said, "Sir, what should we carry with us?" Guru Sahib said, "Nothing is to be carried." The Sikhs picked up only a bedstead, and the rest of the house, they left with its goods. Guru Sahib said, "It is all right. These brothers will use it." Guru Sahib left the village and sat in a jungle on the outskirts of a village named 'Khan Razada'. Guru Sahib said, "Brothers, put the cot here. Let us sit here in the shade of trees." When the people of Khan Razada learnt about it, they were surprised and shocked that the foolish inhabitants of Khadoor Sahib had so insultingly expelled Guru Angad Sahib, the master of the whole universe. The entire village came to him, "O Sovereign! Look, don't leave the village! Don't leave this area because it is due to your presence that it is prospering, otherwise it will be ruined — Be merciful, O master." Guru Sahib sat in a state of contemplation. At that very place started 'Satsang' — discoursing on truth.

At Khadoor Sahib, the villagers came to the Tapa (ascetic) and said, "We have turned him out." He replied, "It will now rain any moment." He sat inside, happy and contented, thinking that it was good that the Guru had been expelled. "Now he won't come back. This entire village has now become my follower", he thought. In the meanwhile, a day passed, than two. People said to him, "Rain?" He said, "Is the rain in my hands? Let me recite chants. I can see the clouds rising yonder there — they can arrive any moment." Third day also passed. People

said to the Tapa, "The crops are going down. Termite is eating them from below. Leaves have started withering and falling." He said, "The rain is about to come." The fourth day passed, and also passed the fifth. As the days passed, the villagers started becoming more and more impatient. Some wondered, "Haven't we committed a sin by turning Guru Sahib out of the village? Was he doing harm to anybody? How rudely and insultingly we spoke to him! We did not show the slightest respect to him – so tempted we were by the prospect of getting rain." They went to the ascetic again and said, "Tapa Ji, it was at your asking that we expelled the Guru." He said, "It is only due to this that you will get rain. Why are you behaving foolishly? Aren't you my disciples?" They replied, "We are your disciples, but do cause it to rain. We will bring milk for you only when there is fodder for the buffaloes." The next day also passed without rain.

In the meantime, Baba Amar Dass Ji came to Khadoor Sahib from Goindwal. And what did he observe? – "There is no hustle and bustle what has happened? Where have all gone? The doors of the place where Guru Sahib used to sit, are all lying open. A Sikh is sitting there in a state of great grief." Baba Ji asked, "What has happened?" He replied, "These foolish villagers insulted Guru Sahib greatly. They went to the extent of saying that they would forcibly turn him out of the village. Guru Sahib said that he would himself leave the place." Baba Ji said, "What! Such audacity! Does the world behave in this manner with such capable and exalted holy men? Tell me everything in detail." The Sikh narrated the entire incident.

A Sikh can easily tolerate any unpleasant and

painful thing. What he cannot tolerate is the Guru's insult and slander. Guru's slander is like death for him. Holy congregation! When a holy man hears the slander of his own Guru or Holy Preceptor, he is deeply pained, and on his tongue comes to abide God's own utterance, and if, in such a state, he says something, it is irreversible. Such is the Guru's edict:

*Refrain : Whatever God's saint utter is fulfilled.
Such is manifest....*

XkoBk l ; /puB j 'td/, Grs wj? s/p'bd/, gorN gj kok i kgd/

*'Saith Nanak: This by the holy is contemplated,
And by the four Vedas affirmed.*

Whatever God's saints utter is fulfilled.

Such is manifest, by all mankind heard.'

BkBe thukofj ; s i B ukfo td ejdl.

Grs wj? s/p'bd/ ; / tuB j 'td/.

grN gj kok i kgdk ; fG b'e ; Dd/. P. 306

Guru Sahib says that this does not remain hidden. It becomes manifest to the whole world. The entire world sees it happen before their eyes. If on hearing the slander of his Guru, his Holy Preceptor, a (Sikh) disciple utters something, it is fulfilled; it can never be reversed or avoided. It strikes like an arrow shot from a bow. We have seen many such happenings.

So, in this way, Baba Amar Das Ji said, "What! Such audacity! Then didn't Guru Sahib make any utterance?" "No sir! He behaved as if nobody had said a word to him. He said – 'Brother, if by our going away from the village, it can rain and you can be benefited, then it is right and proper for us to go because our intention is to do good to the people.' He did not cause any hurt; he did not pick up anything from here, while these people kept insulting him and kept asserting – Don't come back here.

Look, we have told you clearly and frankly."

Baba Ji said, "Where is Guru Sahib at this moment?"

"I have heard that he is camping in the pasture land within the revenue limits of village Khan Razada. People of that village have persuaded him to stay there and bound by their love, he is sitting in the wilderness."

"Was it for rain that they did this? Call someone from among them."

A villager was summoned and to him Baba Ji said —

"Brother, what a grave insult you have shown to Guru Sahib! Have you got rain now?"

"Sir, it has not rained. We also think that we did a wrong thing. We expelled Guru Sahib and still it did not rain."

"Now bring all the 'Chaudharis' (leaders)." All were summoned and to them, he spoke with great dignity and authority —

"Well brothers, has the Tapa caused it to rain? Will he be able to bring rain?"

"Sir, he has not caused it to rain so far."

"Then what you have done to Guru Sahib — Is it right or wrong?"

"Now we have started feeling that we did a wrong thing — needlessly."

"Well, do you want rain now?"

"Yes sir! We are badly in need of rain."

"Then listen! The time of the day now left is

little. In whichever field, you take this 'Tapa', only within its precincts will it rain and not outside."

Holy congregation! Such was the utterance Baba Amar Das Ji made – *'Whatever God's saints utter is fulfilled.'*

Now, look, how difficult it became for nature to obey this command – causing rain in one field; it is to rain direct in that field, but not a drop in the adjacent one. What a strict command! But nature does not have the strength to disobey a saint's command. It cannot stand in the way of his wish.

There has been a holy man at Dera Baba Nanak – Saint Fakir Dass. While grazing buffaloes, he took them into a pond. Since there wasn't water in the pond, the buffaloes became smeared with mud. He turned his face towards the Ravi (river) and said, "O Ravi, the ponds in our village have gone dry. Don't you know that our buffaloes have become smeared with mud? Fill the ponds with water." It was the summer season; the water in the river was flowing at a low level. Suddenly, it rose in flood and all the ponds got filled with water. Then he said, "Not only this time, but fill the ponds with water every year – in the month of Baisakh (April-May). Then in the months of Jeth and Haar (June-July), the rainy season sets in." Baba Fakir Dass Ji passed away but the Ravi kept filling the ponds every year.

Once Baba Sahib Singh Ji happened to go there. All the Bedis, who belonged to Dera Baba Nanak, made a joint prayer, "You are a capable and exalted personage and you are an image of Guru Nanak Sahib. From among the Bedis, there has been a holy man named Saint Fakir Dass. He had asked the Ravi to fill the ponds with water. Since then, every year,

the Ravi is flooded and water enters our houses. Put a stop to it , somehow." Baba Sahib Singh Ji said, "Prepare 'Karah Parshad'. We shall make an humble prayer to the Ravi, which he (Saint Fakir Dass) had commanded to fill the ponds." 'Karah Parshad' was prepared and taken to the bank of the Ravi. He offered prayer, "Look O Ravi! One saint (holy man) had asked you to fill the village ponds with water every year, and now another is requesting you to keep your water within your banks and not to come into Dera Baba Nanak again." Since then, the water of the Ravi has not entered Dera Baba Nanak, howsoever flooded it may be. So such is the strength and irreversibility of saints' utterances —

'Whatever God's saints utter is fulfilled.'

Grs wly? s/p'bd/ ; / tuB j 'tdl.

Baba Amar Das Ji made this utterance — 'It will rain only in that field, whether it be of ½ bigha, 2 bighas or ten acres — where you take the Tapa. Therefore, hurry up.' So they went to the Tapa (ascetic). They started calling him. They were impatient. The Jats are by nature outspoken. It is said that a Jat does not take a minute to quarrel even with his spiritual teacher or preceptor.

The Tenth Guru Sahib had said, "O Singhs, wait for just seven days. Right now you will be rid of all your troubles and sufferings which are to fall to your share in the coming 200-250 years, otherwise, you will have to suffer great harassment and misfortune." They replied, "Sir, that we will suffer, but we cannot wait now for seven days." Guru Sahib then said, "Well then, what you do is to give in writing — "We are not your Sikhs, and you are not our Guru." They wrote this down on paper at once and put

their signatures on it. The relationship nurtured with life-long service was broken in a second.

So they (villagers) went to the 'Tapa' (ascetic). Earlier they used to address him respectfully 'Tapa Ji', but now they said –

“O Tapiya, come out and tell us whether or not you are going to cause rain.”

“How insultingly you are speaking! Do you have no sense?”

“We have no sense now! We have lost our sense. Come to the point, do you cause it to rain or not?”

In the meanwhile, they entered his cottage. They manhandled his attendants and caught hold of him by the hands and brought him out pushing him around. The Tapa (ascetic) said –

“You better talk to me instead of pushing me around.”

“Now we don't have the patience to talk to you.”

The leader of the group caught hold of him and said, “Look brothers, don't pull and push. First, in front is my field. Let me take him there.” Now the Tapa (ascetic) tries to resist, but they continue dragging him. Guru Sahib said, “Well now, have you found peace and happiness by falling foul of the saint?”

Refrain : No joy ever comes to the pigheaded, who quarrel with the saints.

XkoBk l ; fy ed/ B gkTld/ i h, wlrX Bo, ; sk Bkb yj dl.

'The pigheaded persons who tussle with the saints,

obtain not joy and peace.'

; |y| B gkfJfB wlr X Bo ; s Bkfb yj d/. P. 306

Whosoever has come in confrontation with the saints is sure to be completely ruined —

'The Yadavs practised deception on Durbasa and reaped its fruit.'

dbpk; k f; T| eos mr Tph i kdt J/cb gkJ/.

P. 693

'Making fun of the saints is the way to be drowned or ruined.' He who wishes to drown himself should pick up a quarrel with the saints. Such is the Guru's edict :

'In every age God created His saints and preserved their honour.

Wicked Harnakhsh the Lord killed and saved Prehlad. On the egotists and slanderers, the Lord turned His back and to Name Dev, he showed His face (affection). Servant Nanak has so served His God that He will deliver him in the end.'

j fo | r| i | r| Grs TgkfJnk g| oydk nkfJnk okw oki /.

j oDky; | d|; N| j fo wkfonk gj bkd| sokfJnk..

nj ækohnk fBdek fgfm dfJ Bkwd/T| wly bkfJnk..

i B BkBe n? k j fo ; ft nk nfs bJ/ SvkfJnk..

P. 451

Whether they were slanderers of Saint Kabir, or of Saint Namdev or of Saint Ravidas, or they are of present day saints, they are bound to come to ruin — *"Mocking at the saints is the way to be drowned or ruined."* Guru Sahib says that whosoever wishes to die may pick up a quarrel with the saints :

'The pigheaded or thoughtless persons who come into a tussel with the saints, obtain not joy and peace.

They (saints) desire virtues for them, but they (thoughtless ones) burn with pride.'

; |y| B gkfJfB wlr X Bo ; s Bkfb yj d/.

UfJ b'ufB UBk r|D? B' UfJ nj ækfo ; Vd/. P. 306

The saints pray for the mortals that they should become virtuous. They pray to the True Sovereign Lord.

*'O Lord, the world is on fire,
Showering Thy benediction save it Thou.
Through whichever way it can be delivered, deliver it
that wise.'*

*i r s[i bdk ofy b? nkgDh feogk Xkfo..
fi s[d/nko? Tpo? fss? bj] | Tpkfo.. P. 853*

O Sovereign Lord! Save the world, it is burning and dying. This voice is rising from the world that sins have increased. O Sovereign Lord! You are the 'Forgiver', save these mortals – whichever way you can – they are all Thine. So they took the Tapa out of his abode. The Tapa says, "You are my disciples. What is this that you are doing unto me? Tell me, in which field I have to go." The villagers said, "Don't walk slowly." Holding him by the hands, they made him run. They took him to a field, and then looked at the Sun. To him whose field had been filled with water, the other said, "Now enough." There was a tussel between the two pulling the Tapa (ascetic) to their respective fields while he cried in the middle. It was because he had quarreled with the Perfect Guru. It is the unfortunate one who tussels with a holy man –

Refrain : Unfortunate are those who come into conflict with the saints.....

XkoBk l Gkr fi Bk d/ wdl, yfj d/ Bkb ; kXfnk d/

'What can these wretched creatures do, since from the very beginning their fate is evil?'

UfJ ftuko fenk eofj i k Gkr Xfo wdl..

P. 306

Only he, who is bereft of good fortune, quarrels with the saints.

Maharaj Ji (Sant Baba Ishar Singh Ji of Rara Sahib) started holding 'diwans' (addressing religious congregations) only after doing great meditation and worship of God. Such austere meditation is very difficult to practise. For nine years, he had not touched his back with the earth. It is ununderstandable how he used to sleep and how to sit. Maharaj Ji (Sant Ji) himself told us that he did not lie on the earth for nine years. It is not without doing anything that one becomes such an exalted holy man. Some dear devotees from his native village (Allowal in Patiala District) made a request to him, "For a long time you have not been to the village. We have heard that you hold holy congregations. So kindly perform an 'Akhand Path' in the village as well as address a holy congregation." It was with difficulty that Sant Ji Maharaj agreed to do so. Maharaj Ji did not go to two places – one Patiala and the other his village. He did not visit Patiala because there he had received his education, and the school mates do not appreciate the spirituality of holy men and would call him informally by his half name or nickname. It was after a very long time that he went there – in 1953. Prior to that he did not use to go there. So when the people from his native village requested him, he said, "Think over it, again. People of a holy man's native village have little faith and devotion." But they insisted, "No sir, you have to hold 'diwans' (religious congregations) too." Saint Ji again said, "People of one's native village do not have any faith in and devotion for the holy man. What they think of him is that he is the son of such and such person, rather they feel jealous of him."

Maharaj Ji went there. In those days, he used to

do 'kirtan' (singing of Gurbani) while standing. He started performing 'kirtan'. On the other hand came his rivals or collaterals, who were jealous. They said that if he sang a shabad (hymn), they would not let him do so. They sent a message in advance that they would let him sing a 'shabad' (hymn).

To us also, some persons used to say — "We won't let the 'diwan' (religious congregation) be held." There is a village called Kishanpura. We got a message from them that we would not be permitted to hold the congregation. We said, "We won't hold a congregation. But congregation will never be held here."

So Maharaj Ji went to his native village. They said, "Although he has come, yet we will not let him hold the congregation." They brought a gramophone from Patiala alongwith records of obscene songs of a singer named Shella. They started playing the gramophone with its speaker towards the place where Sant Ji was to hold the congregation. So when he started doing 'kirtan' (singing of Gurbani), he said, "Dear brothers, get it stopped. What an obscene record it is! Here ladies are sitting, all the devotees are sitting in the august presence of Guru Granth Sahib." A few persons went to persuade them to stop playing the gramophone, but they said, "You mind your work; we shall mind ours. We are not in a mood to listen to Gurbani Kirtan." Maharaj Ji (Sant Ji) kept performing continuous 'kirtan' unconcerned. Second day came and then the third. Sant Ji again sent some persons to request them with folded hands that they should not behave with the Guru in this manner, and that they were showing disrespect to Guru Granth Sahib and that this was inviting enmity with God and was not good. But they did not listen. At last Maharaj Ji said, "Well brothers, we are now on war path — They should

face the consequences now." They were addicted to drinking. There and then they started fighting among themselves – two men got murdered at that very place. The Police came and arrested them. Some were hanged while the rest were sentenced to life imprisonment. Guru Sahib says :

'What can these wretched creatures do, since from the very beginning their fate is evil?'

UfJ ftuko/fenk eofj i k Gkr Xfo wdl. P. 306

Primally were they deprived of good fortune –
'They who are smitten by the Supreme Lord, are owned by none.'

i ' wko/fsfB gkopj fw ; / fe; ? B ; dl. P. 306

None will save such cursed persons.

'It is real justice that, they who bear enmity with the Uninimical One, should perish.'

t b| eofj fBotb Bkfb Xow fBnkfJ gudl.

P. 306

Those persons who bear enmity with the ones above enmity are bound to be destroyed by the Righteous Judge.

'They whom the saints have cursed, continue wandering about.

When the tree is cut by the roots, its branches are bound to wither.'

i ' i ' ; fs ; okfgrk ; / fcofj Gtdl

gM| wYkj f efNrk fs; [vkb ; edl. P. 306

Devotees going to Baba Karam Singh of Hoti Mardan used to pass through a village, just as those going to the Tenth Guru Sahib used to pass through Bajroor. Their path lay through that village. What these villagers did was that they started leaving dogs after the devotees. The dogs bit them, tore their clothes and caused confusion and commotion among them. They requested Baba Ji, who said, "Dear

devotees, how much more distant is the other route?" They said, "It will involve a detour of a mile or two." Baba Ji advised them to come by that route. When the devotees started coming by the second route, these villagers started sitting there with their dogs and set them after them (devotees). The devotees again submitted to Baba Ji, "Sir, now there is no other route, for the villagers have blocked the second route also." At this the holy man said, "Well brothers, now it is between God and them."

So what happened was that the route was cut — *'When the tree is cut by the roots, its branches are bound to wither.'* The branches started withering; men in the village started dying; but no woman died. Everyday men died — sometimes two, sometimes three and sometimes four. At last all men in the village died; only a ten-month old male-child was left living. That lady was intelligent. She carried the child to the holy man and placed it at his feet and said, "Sir, it is upto to you whether you kill or grant life. The fault lay with the men, who have suffered for their evil deed; now show us mercy." The holy man said, "O woman, it is good that you have brought the child to the refuge of the holy congregation. Now Allah (God) has saved him, and you should name him 'Allah Ditta' [Given by Allah, ie, God]". So, in this way, Guru Sahib says : *'A tree cut from the root, bears only withered branches.'*

They were now pulling the Tapa (ascetic) in different directions. They formed groups. They said, "The sun is going down." One group pulled him in one direction; the second group in another direction, as two teams do in a tug-or-war match. In one group's hands came his one arms of the other

group's hand came his second arm. One group caught hold of his legs. Thus were they pulling him and dragging him. His limbs got dismembered. He who got his limb took it to his field – and there it started raining. He was in a miserable state. All came to Baba Amar Dass Ji and said, "Sir, we are extremely grateful to you. You have opened our eyes. This 'Tapa' had made us apostates or rebels against Guru Sahib. Now have mercy on us and bring Guru Sahib back to the village. If you have so much power then Guru Sahib is the storehouse of all powers. We had been misled and so made the mistake." Next day, the entire village and its Panchayat accompanied Baba Amar Dass Ji to Guru Sahib. They carried offerings and milk on their heads to seek forgiveness for their sins. There they prayed again and again –

Refrain : O True Sovereign, none is as generous as you, while there is not a greater sinner than I

XkoBk l sb/ tork B fdnkb, ; lu/ gksôkj , gkgh wbl/ tork e'Jh B

'I am an arch criminal, a sinner and an apostate.

I am a thief, a cheat and a gambler who casts an evil eye on others' women.

I am a slanderer, a villain, a parasite and a thug cheating the world.

I indulge in lust, wrath, wine, greed and pride.

I am a treacherous and ungrateful wretch.

O devoted bard! Meditate on God's Name for the True Guru is kind and forgiving.'

j T[ngokXh rBj rko| j T[plwly wdk..

u'ol : ko| i f'rkfo j T[go xfo i'j xdk..

fBde| d|; N| j okwyb| mr| d|; mr xdk..

ekw e'X wd| b'G| w'| | nj xeko| eodk..

fp; k; xksh nfeosxD w? e' B oydk..

f; wfo wphdk YkYhnk ; fsr b[py; xdk..

Bhai Gurdas Ji 36/21

Baba Amar Dass Ji went into the presence of Guru Sahib and paid obeisance, but Guru Sahib turned his back upon him. He went on the other side, but again Guru Sahib turned his back. He was surprised – ‘Sir, what have I done?’ He again tried to greet Guru Sahib, but Guru Sahib turned his back on him. At that time, Baba Amar Dass Ji prayed thus with great humility –

Refrain : Forgive me O Lord, for the mistake I have made.

XkoBk l pyô b[| wj koki , j w s/ fpr oh

“O Sovereign! I am liable to commit mistake, I am a sinner, but you are ever forgiving. Have mercy on me! What mistake have I committed? Kindly show me the right path.” Guru Sahib said, “O man, why did you get the Tapa (ascetic) killed? Why did you make such an utterance? Could you not tolerate being the repository of so many powers?” “O Sovereign! I can tolerate everything. Even if you cut me into pieces, I will make no complaint; I will not say a word. But O Sovereign! I cannot tolerate your insult. They turned you out so humiliatingly; they insulted you so much and spoke to you so rudely, and it was he (Tapa) who misled them and led them so much astray that they (villagers) came to the extent of even manhandling you. O Sovereign! How can I tolerate that somebody should insult you? O Sovereign, it was beyond my power; kindly guide me.” Guru Sahib replied, “Baba Amar Dass, if we wished we could do everything; nobody had the strength to come in our way, but man must conduct himself calmly without losing his equipoise. From today onwards, you are not to use your power –

tolerate the intolerable. Many hardships and distresses are in store for us. Someone has to sit on hot iron plates; some one will be boiled in cauldrons of water; at some point of time, children will be martyred by bricking them alive; great ignominies are going to be heaped; then shall we be displaying and employing powers? No, force is not to be used – bear it calmly.” Baba Amar Dass Ji was pardoned. He submitted : “O Sovereign! You are an embodiment of forgiveness; you yourself are the master of everything.”

So in this manner ‘forgiveness’ is a powerful step on the path leading to union with God. If anyone wishes to ascend on this path without cultivating and practising forgiveness, he cannot, because as per the Guru’s edict :

‘Where there is avarice, there is death and where there is forgiveness, there is God Himself.’

l j k bG| sfj ekb|j? l j k fywk sj nkfg..

P. 1372

God Himself abides in a forgiving heart.

‘Kabir, where there is Divine knowledge, there is virtue and where there is falsehood, there is sin.’

ephok l j k fr nkB| sj Xow|j? l j k Mfm| sj gkg|.

P. 1372

Where there is enlightenment, there is ‘dharma’ or righteousness, and where there is falsehood and deception, only sins do abide. Therefore, O devotees, eschew falsehood; fear telling lies, because it is a curse. People continue telling lies shamelessly, but the saints do not point this out. They remain quiet

knowing that he is a fool. But sins invade where there is falsehood.

Once Prophet Moses submitted to God - "Tell me O Lord, who is most acceptable and dear in your court?" God replied : "That man is most dear and acceptable in my court who can take revenge for an evil deed, but does not do so; he, who has the ability or capacity to avenge a wrong, with whose single utterance one can be destroyed, and even then he does not take revenge and rather forgives the evil-doer." So, in this way, forgiveness destroys anger. Anger is darkness itself -

'When the evil of dark anger increases beyond extreme, Man's eyes rise towards the forehead and his speech becomes rude. His eyes become red; bites he his lips. Each limb writhes with anger like a snake full of venom.'

*eX nXeko e/ fpeko Tᵇ GJ/ nfs,
fseᵇNᵇ uYkJ/ yb che wᵇ p'bJh.
BB eo/ bkb ; [fpj kb j'm v; / nfs,
i o/ nr nr ; [Gᵇ r fpy x'bJh..*

Prabodh Chander - A Play

Guru Sahib says - A Man in anger raises his eyes. His brow becomes wrinkled and he starts biting his lips. Every limb of his squirms like a poisonous snake. Just as a snake vents venom, if not killed, so does a man in rage.

*'Holy men are extremely calm like the deep sea.
Lose not they temper little at angry man's speech.
Saints are exalted like God;
They never give up speaking sweetly.'*

*Xho i / rGho Bho ; kro ; wkB nfs,
Gᵇ / B fpeko Bfj ou Tᵇ v'bJh..
fywk tᵇ ; ᵇ Gr tᵇ e/wjᵇ i B,
p'b/ wXᵇ pB i B nwh Mᵇe M'bJh..*

Prabodh Chander - A Play

Saints and holy men remain unruffled. They remain calm and quiet like the deep sea. They do not waver even slightly when a person speaks angrily to them and never give up speaking politely.

'I save the tongue from rude speech and spare the head of severe ache;

I rid man's mind of fever, and his heart of pain.

Blemishes like violence are ineffectual without anger.

I am 'forgiveness', whom the whole world praises.'

yb B ÷pkB e' B ; h; e' wj kB dly,

fus e' B skg Bfj dj dly gkfJ j?.

fj z k nkfd dy fpB eX e' fBcN j B},

fywk wb' Bkw i r wb' i ; rkfJ j?.

Prabodh Chander — A Play

Forgiveness says — 'I destroy anger. I neither let man suffer from headaches, nor let him speak rudely. His mind becomes calm and peaceful, free from fever and suffering. I do not let him suffer from the blemish of violence of temper. So, in this way, people sing my praises.'

'So, listen O gods, says forgiveness, when a person is angry with you, remain silent.'

; [fywk efj d/t ; B' wB w1 Bo eX eo/ sp wB r j hi ?.

Prabodh Chander — A Play

Forgiveness is asked, 'What weapons do you have?' Forgiveness says — 'When a person is angry, I observe silence — I do not speak at all — and make no reply.'

'When he utters abusive words, and continues doing so, I speak politely to him.'

tfj rko ; e/ wly Ghs0 i ' gB sk gfs ewb tke GBhi ?.

Prabodh Chander — A Play

When he continues abusing and does not stop, I speak politely and gently to him — Brother, you have lost your temper. Don't be needlessly angry.

Anger is not a good thing. You have some misunderstanding —'

'If he spurns me and pushes me around, I fall at his feet and speak kindly.'

l [fXeko eo/ ; [go/ fsj nk gd gly wjk eoDk Tþ ehi ?.
Prabodh Chander — A Play

If the man spurns me repeatedly; he manhandles me, I humbly hold his feet and speak to him lovingly and kindly.

'The blows of such a person I regard as if the sins of my past births are falling off.'

sB skVB w1 j oy/ Tþ w1 feþ gþp gkg ; [w/ np yhi ?.
Prabodh Chander — A Play

If the person beats me using blows and fisticuffs, I consider that I have been rid of the sins of my past births.' This is called 'forgiveness'. Such is the edict in Gurbani —

Refrain : Kiss the feet of those who beat thee with fists.

XkoBk l gb fsBk d/ uþw, fi j V/ wkoB sBf wþehnk.

'Farid, they who beat thee with fists; turning round, beat thou them not.

Kiss thou their feet and go to thy own house.'

cohdk i ' s? wkfoB wþehnk fsBk B wko/ xþfw..

nkgBV? xfo i kfJn? gb fsBk d/ uþfw.. P. 1378

'Farid, if thou long for the Lord of all, then, become thou the spear-grass of the pathway.

When one breaks thee and another tramples on thee, then alone shalt thou enter the Lord's Court.'

cohdk EhT[gþkj h dG|. i / ; kJh bVfj ; G|. .

fJe[fSi fj fþnk bskVhþfj .. sk ; kJh d? dfo tkVhþfj ..
P. 1378

Tenth Guru Sahib says —

'Eat sparingly and sleep sparingly, and have forgiveness and compassion and love within thee.'

nbg njko ; lbg ; h fBd᳚ dfJnk fSwk sB g᳚fs..
Shabad Hazare, Tenth Guru

If you are to attain to God, then dear brother, cultivate these virtues. So this is the sixth 'yam' – (discipline) which has been described.

Guru Nanak Sahib said, "Raja Shivnabh, these are the steps of life. Unless you take them, you cannot march towards the attainment of God's Name. It is essential that first you should imbibe them. Prepare for them because –

'Without acquiring these virtues, (Lord's) devotional service cannot be performed.'

ftD| r᳚ els/Grfs B jfJ..

P. 4

You will have to imbibe these qualities or excellences. Only then can you do God's worship and meditate on His Name. If someone says that he has virtues in him, and so what is the need for him to do God's worship, for such a one Guru Sahib says –

'O foolish man! Why rememberest thou not the unique Lord in thy mind?

By forgetting God, thy virtues O man, shall wither away.'

wB Jk| B usf; w᳚ wBk..

jfo fp; os sb| r᳚ rfbnk..

P. 12

When you become forgetful of God, all your virtues and excellences shall fade and wither. They will become ineffective. These virtues will become 'egoistic' and will cease to be natural.

Therefore, if you are to move towards God and attain His Name, then you should try to comprehend the inner disciplines I have talked about; don't make a song of them. If there is anything to destroy 'anger' and 'jealousy', it is 'forgiveness'. So remain 'forgiving' and 'merciful'.

Where there is forgiveness in the heart, the melody of God's Name will arise spontaneously. Where there is anger, Name melody cannot arise. Where there is jealousy, the gusto of Divine Name contemplation is broken – the zest for God's Name does not arise in the heart. These (jealousy and anger) are worthless emotions; forget them and make your life meaningful and successful.

CHAPTER-VI

Invocation: 'True and Supreme is God's Name. Blessed is Sri Guru Nanak Dev Ji.

*ÔkBa*aa.

; fsBkw ; † tkfj rþ{ - XB rþ{ BkBe d/t i hU wj koki .

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

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

v∨Tfs pðB nfBe pko ; op ebk ; woE..

v'bB sl okyj | gG{ BkBe dl efo j E.. P. 256

'After wandering and wandering

O Lord, I have come and entered Thy sanctuary.

O Master, Nanak's prayer is:

Attach me to Thy devotional service.'

fcos fcos gG nkfJnk gfonk sT| ; oBkfJ..

BkBe eh gG pBsh ngBh Grsh bkfJ..

P. 289

Refrain : Who himself is liberated and liberates me too, unto such a Guru am I a sacrifice....

nkg wæs wfj sko/ i h n? / rþk sl pfb pfb i kJhn?

'He who makes obeisance unto the Primal Being, the Lord of men,

I am a sacrifice, a sacrifice unto such a Guru, who himself is emancipated and emancipates me as well.

O Lord, which of Thine countless and numerous merits should I praise, when there is no limit or end to them.

Lacs upon lacs and countless millions are the Lord's virtues, but rare indeed is any such person who reflects on them.

Beholding my Beloved, I am wonder-struck, wonder-struck, wonder-struck and am dyed deep red.

Says Nanak : The saints enjoy God's elixir (Name), as doth the dumb his sweets, who smiles tasting them.'

BkokfJB Bogfs Bw; eko?.

n? / r|p eT| pfb pfb i kJhn? nkfg w|es| wfj sko?.

etB etB etB r|B ejhn? nS| B| h eS| gko?.

bky bky bky eJh e'o? e' j? n? ' phuko?.

fp; w fp; w fp; w j h GJh j? bkb r|bkb orko?.

ej| BkBe ; sB o; | nkJh j? fi T| ukfy r|k w|; eko?.

P. 1301

Refrain : In what way may the mind be comforted, in what way may the mind be comforted?

fes fpX wB Xho/ i h, fes fpX wB Xho/ i h

'A man may enjoy a beauteous couch, numerous pleasures and all sorts of enjoyments.

And may possess mansions of gold, studded with pearls and rubies and plastered with fragrant sandul-dust;

He may further enjoy his heart-desired pleasures and have no anxiety whatsoever,

But if he remembers not that Lord, he is like a worm in ordure.

Without God's Name there is no peace. In what other way can the soul be comforted?'

; |do ; | nB|e ; |y o; G'rD gpl.

frj ; fJB u|dB ; |rX bkfJ w'sh j ho?.

wB fJS/ ; |y wkDdk feS| Bkfj ft; |pl.

; ' gG| fufs B nktJh ft; Nk e/ eho?.

fpB| j fo Bkw B ; kfs j fJ fes| fpfX wB| Xho?.

P. 707

Revered saintly congregation!

Loud be thy utterance — 'True and Supreme is God's Name.' You have all assembled in the august presence of Guru Sahib. You were listening to a very loving reference from Gurbani. The whole world makes countless efforts for attaining joy and peace — one finds joy and peace in the acquisition

of 'Maya' (wealth or worldly possessions), another finds this joy in having sons, still another finds joy in building beautiful mansions, and some one finds joy in acquiring high political positions. Countless are the ideas and conceptions of the world. Behind their notions and ideas, there are solid arguments such as — 'How can a man be happy if he has no money? If a person does not have a good bungalow to live in, a car to ride, if he is not honoured and respected among the people and if he does not wield political power, how can he be happy? To acquire these means of joy and comfort, man works day and night, but has any man been really happy? As increases man's attachment to worldly things and his desire to have more and more, he reaps only pain and suffering. If he finds a seer (a measure of weight equal to 900 gms.) of joy from worldly things, he has to suffer a maund (a measure of weight equal to 36 kg. approx.) of pain and misery, which is hidden underneath —

*'Man prays for joy or peace, but pain befalls him.
Therefore, I like not to ask for that peace.'*

; *ly| wkr s dy| nkr? nkt?*

; ' ; *ly| j wj| B wkr nk Gkt?*

P. 330

Guru Sahib says — It is no use asking for that joy or peace, after which comes pain and suffering. Just reflect over it. When a person is not blessed with a son, he runs from one place to another seeking the boon of a son; he bows his head for the boon at very many places. He is happy when he is granted this boon. But when the same son falls ill, the short-lived joy of getting the son is changed into greater pain and suffering of seeing him ill. He runs about fearing for his (son's) life — this may not happen to him, or that may not happen to him. If

the son turns out to be worthless, he falls into bad company, he becomes a drunkard or a gambler or a thief – what a great source of grief and trouble he becomes! The joy was transient, but in its wake came – how much sorrow and suffering!

Guru Sahib says – Man may possess all the great possessions of the world – ‘*A man may enjoy a beauteous couch, numerous pleasures and all sorts of enjoyments*’ – he may have endless number of comforts and there may be no hurdle in the way of enjoying them, but if he does not have good health, they are all useless. Man wishes to eat sweets, but the doctor forbids him because he has blood sugar ie diabetes. He wishes to eat fruit – but he cannot. He wants to enjoy some pleasure, but he cannot because he is under the shadow of disease. But Guru Sahib says that all these numerous pleasures and enjoyments are of no avail – ‘He may possess mansions of gold studded with pearls and rubies and plastered with fragrant sandal-dust, his bungalow may be decorated with pearls and rubies, and he may enjoy his heart-desired pleasures’, that is, he may be enjoying all the pleasures that he can think of, and none of them may be followed by pain or suffering, but if he does not remember Waheguru (God) and He does not abide in the heart..... we remember Waheguru (God) with the tongue, but He is not lodged in the heart; we meditate on God’s Name with each breath, but He has not yet come to abide in the heart... then our state is like that of a worm in ordure. The world is wriggling about, and on all sides people are crying with pain and suffering, none is happy or at peace. Guru Sahib says –

‘I have seen the world to be such a gambler that

forgetting God's Name, all ask for peace'.

n? k i r[dfynk i fnkoh..

; fG ; y wkr? Bkw[fp; koh..

P. 222

They expect joy and peace even though oblivious of God. Such a gambler man is that he makes one wrong move after another, and does not incline his mind towards the Name. And on the other hand, Guru Sahib asks – What is the state of man's mind, if he does not possess these things – a good bungalow, a nice car, name and fame in society and property? Guru Sahib says that if he worships God and meditates on His Name, then his mind is supremely calm and at peace – in spite of hostile and difficult circumstances –

'He who abides in a broken hut, with all his clothes tattered;

And has neither high caste, nor honour, nor respect and wanders in wilderness;

Has neither a friend, nor a beloved, and is without wealth, beauty, relation, or kinsmen;

He is yet the king of the whole world, if his soul is absorbed in the Lord's Name.

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

p; sk sNh MlgVh uho ; fG fSBk..

i kfs B gfs B nkdo' Tf'dnkB GfwBk..

fwsq B fJm XB ogj hD feS[; ke[B f; Bk..

oki k ; r bh f; q fN ek j fo Bkfw wB[fGBk..

fs; eh XfV wB[T\Xo? gG[j fJ ; gq Bk..

P. 707

If the mind is imbued with the Name, man is the king of the whole world. So the world wants joy and peace, but it cannot be had without attaining God's Name.

During the last few congregations, it was being discussed how man can attain God's Name, how he

can attain to that state, about which Guru Sahib repeatedly hints at transporting us to: The whole world repeats God's Name —

'All the men utter God's Name but by such utterance man becomes not one with the Lord.

If by the Guru's grace, the Lord abides in the mind, then alone does anyone gather fruit.'

okw okw ; G[e' ej? efj n? okw[B j fJ..

r[b go; kdh okw[wfB t; ?sk cb[gkt? efJ..

P. 491

— but unless and until God comes to be lodged in the mind, in the heart, it does not bear any fruit. Simply repeating the Name of God is not enough and worthwhile. Certainly, there is something hidden in it, which needs to be understood. Guru Sahib has certainly given some profound hint, which ought to be understood and appreciated. We get up early in the morning, recite God's Name and do 'nitnem' (read or recite Gurbani compositions prescribed for daily reading/recitation for a Sikh), but inspite of doing all this, why is it that within us are the same anger, slander, hatred, lack of zest (we do not really enjoy reading Gurbani), the same frustration and the same state? Then what is the reason? Is the Name ineffectual or is there something lacking in our approach?

Holy congregation, in the religious literature of the whole world, the 'bani' of Sri Guru Granth Sahib is the only one which exists totally in its original form, whose authenticity has been fully acknowledged. The rest of the scriptures were not written by those who uttered them. Those who wrote them came much later. The Bible contains the utterances of Christ. It came into existence in written form much later. Till then it existed on the strength

of memory. Memory is never reliable. Man's memory changes. Today you remember a thing, but tomorrow you are surprised that you don't remember the name of the person – though you have seen him all right. How much after all is our power of memory? Daily we happen to meet two to four thousand persons. How many can we retain in our memory? So it has been written out of memory. The Gita was 'uttered', and then conveyed, which was reduced to writing by Sage Vyas. The Vedas emerged out of the perceptions of saints and sages. They were written much later on the strength of memory. Koran Sharif was uttered by Prophet Mohammed. But all this was written later. On revision, many verses were found which had to be deleted – they were not counted in the writing. It is only Gurbani which has been coming from one Guru to the other in the written form. Baba Mohan Ji possessed the 'Pothis' (sacred books or volumes). Guru Sahib – the Fifth Sovereign Guru – compiled them in one volume – Sri Guru Granth Sahib which is illumined before us; it is due to his boundless grace. Thereafter, it was tested whether the 'capable' and all-powerful Guru had a connection in the Divine Court, because all this 'bani' has been relayed from the Divine Court, not uttered by individuals

'By myself I know not how to speak.

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

J T[nkgj | pfb B i kDdk w? efj nk ; G| j [ewkT| i hT].

P. 763

Thoughts, ideas and inspirations came from within to which Guru Sahib gave the written form. At Damdama Sahib (Sabo Ki Talwandi), when Tenth Guru Sahib said, "Brothers, now we have some free time. We had promised that we would explicate

Guru Granth Sahib to you. So go to Dhirmal and bring the volume of Guru Granth Sahib. We shall make a copy of it as well as explicate it to you." At that time, he (Dhirmal) said sarcastically, "If he is really an embodiment of Guru Nanak Sahib, then he should not have any difficulty in uttering the Gurbani from his memory and perception." Many battles had been fought. In the last battle, Guru Sahib had to leave Anandpur Sahib. The elder two Sahibzadas were martyred. The younger Sahibzadas were bricked alive. At that time, Guru Sahib had only two Singhs with him. He reached the Malwa region. There were many old devotees or followers, while very many were new. Many of them entertained doubts why Guru Sahib did not use his power; when he was capable and powerful, he should have used his power. It was but necessary to dispel these doubts.

So Guru Sahib said, "Pitch a tent; Bhai Mani Singh will write the holy scripture as dictated by me." At that time, Bhai Mani Singh was 14 years old. He said, "O True Sovereign, I am just a fourteen year old boy. What do I know of the perception of 'bani'? I do not know how the various vowel-symbols are used! O Sovereign, I have no knowledge and understanding of grammar. I do not know the profound meanings of Gurbani." Guru Sahib said, "O Bhai Mani Singh, just put your pen on the paper, the Timeless One will Himself make it move." He himself sat in a state of deep contemplation. He used to recite about 2¾ pages (of Guru Granth Sahib) daily and explicated them simultaneously. It was in this manner that he recited the entire Gurbani from his memory and perception. So this is what you call 'authenticity.' Compare this

volume with the first volume of Sri Guru Granth Sahib; there is difference only in one word. In the first volume is recorded —

'says Kabir, the persons who imbibe God's love and devotion are liberated.'

ej| epho i B GJ/ybk; /g#w Grfs fi j i kBh.

In the second one, it is —

'Says Kabir, the persons who imbibe God's love and devotion become pure.'

ej| epho i B GJ/ykb; /

g#w Grfs fi j i kBh.

P. 654

This difference was introduced deliberately. So Guru Granth Sahib is such a scripture we have been blessed with, in which the entire 'bani' is correct exactly as it was uttered, and each and everything enshrined in it, we ought to reflect upon.

So Guru Sahib said —

'All the men utter God's Name

but by such utterance man

becomes not one with the Lord.'

okw okw ; G| e' ej? efj n? okw| B j fJ..

P. 491

Everybody utters 'Ram-Ram', 'Waheguru-Waheguru' (ie God's Name) but He is not lodged in the mind, or abides not He in the heart. Then surely, there is something hidden in it; there is a secret or a mystery. It was to know this secret that Raja Shivnabh, the King of Lanka requested Guru Nanak Sahib, "O True Holy Preceptor! Kindly tell us the path by following which God can be attained, and I have heard that God abides within man himself. Kindly enlighten me about that path."

Similarly, Mother Jito Ji had requested the Tenth Guru Sahib, "O Sovereign, please tell us how to reveal the inner states within us and what efforts we

should make and what path we should follow by which we can reach that Supreme or Exalted state and abide there." So both the submissions were similar. Guru Nanak Sahib said to Raja Shivnabh, "O King! There are two paths – one is beset with pain and suffering, while the other is easy and natural. There are countless paths, but in Gurmat only these two are acknowledged."

Raja Shivnabh said, "Please tell me about both the paths." Then Guru Sahib explained the path which can be followed by those who have ample leisure and are filled with great diligence and concentration. This method has been discussed during the last four discourses. This method has some disciplinary codes. So long as man does not follow these 'rehat' (codes), he cannot swim across the world-ocean. Take the case of a ship. If it develops 50-60 holes, what will happen? Sea-water will start entering it. Unless the holes are plugged, it cannot cross the sea. It will sink – filled with water. Similarly, there are holes in our innermost consciousness; take it this way, that there are some foibles or failings in us. Unless we get rid of them, we cannot succeed in attaining to God. Or you may say that there are some wires; so long as they are disconnected, no flight is possible. About them, we had discussed in detail during the previous discourses.

First of all, 'non-violence' is needed in man's mind; ie not causing pain or suffering to any creature

—

'Cause not suffering to any being, and go to thy Home with honour.'

d[yl B dU]h fe; ? i ln gfs f; T| xfo i kt T|.

If we do not cause pain or suffering to any creature – neither physically, nor through speech, nor mentally, nor intellectually and nor with our spiritual power – we will go to our Home with respect and honour. Violence is of five kinds. Eschewing all the five types of violence, we should take care that we are neither to speak rudely to anyone, nor to cause physical hurt to anyone, nor to think anyone's ill, and daily have to pray –

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

*We have to sincerely wish from the core of our heart
– 'O Sovereign, may even our enemies prosper; even
those who harm us may prosper; they have gone
astray, give them good sense.'*

Last time, I had told you that once Baba Farid Ji was going somewhere, when on the way, a very wicked person met him. First, he robbed him of all his belongings – a few articles of clothing, and secondly, he manhandled him. His followers said, "Sir, we cannot tolerate this." But Baba Farid said, "No. Remain calm." At last when that man went away, tears started flowing from his eyes. At this his disciples said, "O holy preceptor, when he was here and was manhandling you, we had suggested that we should be permitted to catch hold of him, but you did not permit; then why are you weeping now?" Baba Farid replied : "I am not weeping because he misbehaved with me; I am praying to God Almighty – O God, into what a delusion and wrongdoing you have put this man! Be merciful to him and forgive him for his sins. He is going on the wrong path to drown himself. I am making this prayer to God." After sometime, what they observed was that the man was coming back. Not only did he fall at the holy man's feet, but he also submitted –

'O holy man, I am terribly deluded and mistaken. I have felt repentant over my misdeed that I caused you pain and suffering.' So what an exalted state that Baba Farid wished well even to the person who manhandled him and pushed him around! So this is real 'non-violence' — 'Nanak, God's Name is ever exalting, And may all prosper by Thy grace.' Non-violence means neither harming anyone with intellect or intelligence, nor with spiritual power.

Second important thing is 'truth' — leading a truthful life. That is, man should be the same both from within and without; nothing should be hidden or kept secret. He should behave outwardly in the same manner as he truly is. If there is something bad or wrong in a person, it should be before the public. His life should be an open book; nothing should be hidden from the eyes of the people. Nobody calls a 'hawk' bad or wicked, because it is its nature to pounce upon its prey. But everybody calls a crane bad because it deceives its prey. It keeps standing on one leg with its eyes closed, but when the prey comes near, it catches it with its long beak. It is called evil because it is sham and hypocritical. Its outward appearance is different from what it really is. Therefore, one should lead a truthful life. There should be no deceit in one's life; nothing should be hidden behind the veil.

The third non-violence is not 'thieving'. One should commit neither physical theft — stealing somebody's belongings, nor indulge in mental stealing. Mental stealing is committing sins in secret and moving about in the world like an honest and pious man. People praise him, but he never says that he is a bad and wicked person — 'Why do you praise me? You do not know how bad and evil I am!

I am a very evil person. But if someone else says so, he picks up a quarrel with him. But those who do not practise mental thieving persons will pray –

'I am an arch criminal, a sinner and an apostate.

I am a thief, a cheat and a gambler who casts an evil eye on others' women.'

J T[ngokXh rBj rko|j T| plwly wdk..

u'ol : ko| i f'rkfo j T| go xfo i 'j' xdk..

Bhai Gurdas Ji Var 36/21

But in their inner self, they do not believe what they profess outwardly. If someone makes even a minor remark against them, they pick up a tiff with him. This means that what is on their tongue and what is in their heart do not accord. In their mind is another thought, while their tongue is saying something different. Mind and speech are at variance with each other –

'M – The mortals business is with his mind. He who chastens his mind attains perfection.

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

wwk wB f; T| eki |j?wB ; kX/f; fX j fJ..

wB j h wB f; T| ej?ephok wB ; k fwfbnk B efJ..

P. 342

This dichotomy should be removed from one's life.

The fourth point we made was that there should be 'celibacy' in one's conduct –

'Man should be true to one's woman and consider all other women as daughters and sisters.'

J'ek Bkoh i sh j fJ goBkoh Xh GD tykD?.

Bhai Gurdas Ji Var 6/8

'Man should love his own woman, to her may ever go. But to the bed of other woman, he should not go even

in a dream.'

fBI Bkoh e/ ; fr Bj|, s/w fBs pY? j|.

go Bkoh eh ; / , Gfb ; gB/J{B l? j|.

Dasam Granth

So man should practise celibacy and preserve his physical strength. Fifthly, man should practise 'forbearance' or 'patience'. 'Patience' we had discussed how Guru Amar Das Ji was insulted by Dattu Ji's and what his utterances were on the occasion. Guru Sahib held Dattu Ji's feet and started pressing them, saying, "Sir, you are the Guru's son, while I am a personal attendant, that my bones are very hard. Haven't my bones hurt your tender feet?" This is extreme 'tolerance' — the height of 'tolerance.'

Next is 'forgiveness'. How Guru Angad Dev Ji forgave those persons who had expelled him from Khadoor Sahib and when Baba Amar Dass Ji punished Tapa for his misconduct, Guru Sahib did not approve of it saying — "He was a misled and deluded person, but you should not have punished him the way you did." So one should imbibe and cultivate in the mind the virtue of 'forgiveness'.

Then seventhly comes 'compassion' or 'mercy'. So, as long as there isn't compassion in the heart — '*without compassion a divine is a butcher*'. 'Compassion' is a great virtue. Where there is 'compassion', there is 'dharma' or 'piety' —

'(The mythical) bull is piety, the offspring of compassion.'

Xb| Xow| dfJnk ek g{s|.

P. 3

When there is no 'compassion' in the heart, then no 'piety' can be born. So about such a person,

Guru Sahib says —

'Seventhly, laugh not seeing another in pain and suffering.'

; gsg dlyh B dly? ekj h.. P. 108 SGPPG

So the seventh 'yam' (discipline) is that one should not laugh at the sufferings of others.

'Man should act as be his power, and not be found wanting in endeavour.'

l ? k fps[s? k j fJ tos? ng|Bk pb| Bj h j ko?.

P. 679

Man should use the power given to him by the Guru to mitigate another person's sufferings. This he can do if there is compassion in him.

'The compassionate to all becomes exalted.'

d: k eo? ; G e' fBopkj h.. P. 108 SGPPG

So, whoever has shown compassion to others has attained to an exalted state.

Bibi Raviya has been a Sufi Faqir (mendicant or holy person). The Sufi sect was started by Prophet Mohammed's foster brother. He used to meditate on God in His presence. When he used to be in a state of deep contemplation of God, his body kept trembling. His disciples asked him, "O holy Preceptor, when you are absorbed in God's meditation and worship, why does your body continue trembling?" He replied, "Dear devotees, when I reach God's court, there I see great celibates, ascetics and benefactors come from different regions and all singing His laudations. He is so capable and mighty that I keep trembling lest some idea should come into my mind. I am afraid lest I should do something insulting or disrespectful. That is why, my body continues trembling." Holy congregation, this is meditation and worship in God's own

presence. Unless we meditate in God's presence, repeating 'Waheguru' (God's Name) without total absorption is like calling out in the void. Meditation and worship is incomplete unless we are in the presence of Him on whom we are meditating, unless He is in front of us to see. That is why, in the absence of this presence in God's court, we mechanically repeat 'Ram-Ram' or 'Waheguru-Waheguru' (God's Name). But if we know the method, success comes sooner; without the method, it is a long detour. A mathematician tells a person to add the number eleven 11111 times. If he starts adding, it will take a long time, perhaps 24 hours. But he who knows the formula, finds the answer through multiplication. So the important thing is knowing the formula. Similarly, if we meditate on God's Name with understanding, we will get a great reward or fruit in a short period of time.

So Prophet Mohammed's foster brother had a disciple named Bibi Raviya. She always remained in God's august presence and considered Him manifest before her. She saw God present in the entire creation. Once she was going on 'Haj' (pilgrimage to Mecca). She was still 60 kos (1 kos = 2.4 kms.) from 'Kaba', when her companions moved ahead leaving her behind. She happened to look at a well. A bitch with her puppies was going round it. She got lost in thoughts. When a person is lost in God's meditation, then the pain and suffering of another creature is felt to be his own. She felt that the bitch and her puppies were very thirsty. The bitch looked into the well, but the water was very deep and beyond her reach. At last Raviya tore her clothes and started making a rope out of them. She dipped the cloth in water and quenched their thirst by

wringing the cloth string. The bitch looked towards the heaven as if praying to the Divine Court. Now Raviya had no clothes to wear. She dug a pit in a sand dune and sat in it.

On the other side, the 'hajis' (Muslim pilgrims) were going to 'Kaba'. They were surprised when they did not see the 'Kaba'. All prayed and wondered, "Why is it that the Kaba is not visible to us? It had happened for the first time." Then was heard a voice from heaven that the 'Kaba' had gone to have a glimpse of Raviya at a distance of 60 kos from here. Go there if you want to have a glimpse of the 'Kaba'." All the 'hajis' came there to have a glimpse. The chief among them was Ibrahim. He prayed, "O God, what is this mystery?" God replied, "Thinking me to be manifest in all the creatures, Raviya took pity. It is due to her compassion that the 'Kaba' has come to have a glimpse of her." So when he (Ibrahim) reached Raviya he was surprised to see wild animals sitting around her. Both the wolf and the lamb were sitting there together. He was all the more surprised that when they (Hajis) came near Raviya the wild animals come to Raviya went away as per their nature. After that he asked Raviya to come out of the pit. Raviya replied that she had no clothes to wear. She was given clothes and they started talking. He said, "What deed have you done by which 'Kaba' has come on a pilgrimage to you?" She replied, "I did nothing. Compassion or pity arose in my heart and I took pity on these creatures."

'To take pity on the sentient being is more acceptable than bathing at sixty-eight places of pilgrimage and giving all alms.'

nm; fm shoE ; r b gB i ln dfJnk gotkB[.

He then asked : “Why are these wild animals whose nature is opposed to that of humans sitting here?” She said, “O Hajis! (pilgrims going to Mecca) in my heart there is enmity against none. I see God’s image in all. Where one sees God’s vision in all creatures their nature suffers a change.”

If Mardana performs ‘kirtan’ (sings God laudations), O sovereign, these animals with contrary natures – tigers and deers – come and sit here. O Mardana! The melody of the hymn has transported their mind or consciousness to the state where there is ‘unity’; that is, oneness and no duality – They have all become one, because from within, all creatures are one, and we are separate only outwardly.

So, in this manner, Guru Sahib says – ‘He who shows compassion to all attains to the exalted state.’ Thus, ‘compassion’ is the seventh requirement for engaging in God’s worship and meditation. This is most essential – beyond all measure. Holy congregation, if man slaughters animals for food, wherefrom will he cultivate and imbibe compassion? Some people say that in that case the animal population will increase. Brothers, is it your duty to kill animals? He, who is to do God’s worship and meditation should act piously. The others will have to account for their actions; today they are slaughtering animals, tomorrow they will kill them.

*‘Kabir, sublime is the dinner of rice and pulse boiled together,
wherein there is delicious salt, who will have his
throat cut for meat with his bread?’*

epho yḡ[ykBk yhuoh i k wfj nfwḡ[b'B].

j bk oNḡ ekoB/ r bk eNkt? eTḡ]. P. 1374

Today, slaughter an animal and eat, tomorrow

be prepared to get yourself slaughtered. So in this way, 'compassion' is a great virtue.

Eighthly, one should have a tender heart. Have a tender and gentle heart, and not a cruel one full of deceit. He who has a tender or delicate heart will speak sweetly; he won't utter cruel, harsh and evil things; he won't taunt anyone, because his heart is gentle —

*'Eighthly, man should cultivate a tender heart.
He should give good advice to all.'*

n; Nw ewb fj odk oky?!

ôG Tlgdb ; GB ; 1 Gky?! P. 108 SGPPG

A man with a tender and gentle heart will always give good counsel to others; he will never misguide anyone.

The ninth rule or 'yam' is 'maryada' (practice or tradition — code of conduct). This is discipline regarding food —

'Ninth is taking food with restraint.'

Bw/ : w fwol kd nj kok.. P. 108, SGPPG

What is that?

'Eat sparingly and sleep sparingly, and have forgiveness and compassion and love within thee.'

nbg nj ko ; jg ; h fBdk d: k fSwk sB gfs..

Shabad Hazare, Tenth Guru

Food is of three kinds — 'tamoguni' (creating dark or evil propensities) 'rajoguni' (rousing emotions, passions) and sattoguni (creating virtuous qualities).

'Tamoguni' food includes meat, fish, alcohol, eggs etc. It creates evil or dark propensities in man. He becomes slothful and apostate. Love for and faith in God decreases within him. He has neither faith in the Guru nor in God. Sleep overtakes his 'within'

and he becomes alienated and distanced from God. He ceases to be deserving of God's love.

Second is 'rajoguni' food. It includes spicy and saucy dishes.

'Deeming it sweet, he takes to an evil way. His excessive licentiousness greatly increases his disease.'
fwmk efo e?ykfJnk pj| ; kdj| tFXnk o'r|.

P. 785

'Forgetting the Lord, man enjoys sensual pleasures. Then do the ailments arise in his body.'

y; w| ft; kfo ehJ/ o; G'r..

sk sfB Tfm ybJ/ o'r..

P. 1256

Therefore, O brothers, practise restraint in eating; do so after careful thinking.

'Think what is good and bad for you while eating.

The appetite you have for food, lessen it by one fourth.'

Gbk ppk by eo?ftukok..

yktD Gy nj ko j?i s; ..

uE/Gkr ykfJ ew s's'..

P. 108, SGPPG

If you eat four loaves, leave one and eat only three. This is called 'satuguni' food – that is eating $\frac{3}{4}$ of your appetite; eating cereals, vegetables, fruit, curd, butter etc. All these are 'satuguni' items of food and create virtuous qualities in man – 'As you eat, so shall be your mind and inclination.' Such a (satoguni) mind can meditate on God's Name; but neither the 'tamoguni' nor the 'rajoguni' can do so. If such a person sits down to meditate on God, he will start yawning. If he does so forcibly, his mind will continue wandering because he partakes of such a food. These three attributes continue operating in us simultaneously – rajoguni (passion), tamoguni (darker urges) and satoguni (virtues). This is true about the whole world. Guru Sahib that, it is in these three attributes that the whole world is

sleeping —

'The world is asleep in three modes and doubt and in slumber its night (life) passes away.'

fsj h r|Dh ; z ko| Gfw ; |sk ; |snk ofD ftj kDh..

P. 920

The tenth discipline is called 'cleanliness' or 'purity' — 'Tenth 'yam' (discipline) is that of cleanliness.

d; tA: w ; l ; u byhi ?

P. 108 SGPPG

Guru Sahib says that the first 'cleanliness' is that of 'clothes', even if they are very cheap or inexpensive. It is not necessary that your clothes should be expensive — Rs. 100 a yard.

But the clothes must be clean and pure; they should not be dirty. If they are smelling of perspiration, they will be nauseating to you as well as others. Outward cleanliness or dirtiness affects one's inner self. Therefore, one should always wear neat and clean clothes. Second cleanliness is that of the body — ie taking bath. In summer, many persons' body starts smelling, giving out bad odour. As has been explained, the rule is that one should take bath regularly and keep the body clean and pure.

The third 'purity' is that of speech. No such utterance should be allowed on the tongue that may foul it.

The fourth 'purity' is that of 'mind' or thinking. One should not allow evil thoughts enter the mind. If the mind is not pure —

'When the mind is filthy, everything is filthy. By washing the body, the mind becomes not pure.'

wfB w|b/ ; G| feS| w|bk sfB X's? wB| J Sk B J fJ..

P. 558

The fifth purity is that of 'intellect' or

‘understanding’. The understanding has to be made ‘pure’ and ‘clean’ by reflecting on Gurbani; it has to be rid of evils; any ‘crookedness’ in it has to be removed.

The next purity is that of ‘egoism’. What man has to understand is that he does not have a separate existence (from God) –

‘Says Kabir, this soul is the Lord’s offspring’.

ej | epho fJj | okw eh rz |. P. 871

‘My self! in aspect art thou an image of Divine Light : Thy own exalted origin realize!’

wB sf | fs ; og | j ? nkgDk w|b | gSkD|.

P. 441

Man should realize : I am the progeny or offspring of God. My relationship with the physical body is only a visible one, but otherwise, ‘I’ am not the ‘physical body’. This thought or teaching of Gurbani rids man of ‘egoism’. The dross of ‘ego’ or ‘I-ness’ is removed and the soul becomes pure. Secondly, dross or filth of ‘ego’ is removed through the ‘Name’; ie by meditating on God’s Name.

So this is the tenth requirement that Guru Sahib lays down –

‘In the tenth discipline is described purity.

The body should be cleaned with water. One should remove the filth of love and enmity.

d; tA : w ; l ; u byhi ?.

i b fwpek fJ; BkB eohi ?.

okr dly eh wb Tpwkj h.. P. 108 SGPPG

Man’s mind suffers from love and hatred; the dross of ‘mine’ and ‘thine’ clings to it. This feeling should be given up.

‘By giving up these, practise purity.

Thus have I told you the ten ‘yams’ (disciplines).

si eo ; u eos j?skjM.

: w d; fJ; gɛko i skJl. P. 108, SGPPG

Guru Sahib said – ‘Thus we have explained to you the ten ‘disciplines’ or ‘prohibitions’. Which are they? Listen carefully – First is non-violence, second – truth or truthfulness, third – not thieving or stealing, fourth – practising celibacy, fifth – patience or forbearance, sixth – forgiveness, seventh – showing compassion or pity, eighth – tender or gentle heart, ninth – eating sparingly, and tenth is purity or cleanliness. These ‘prohibitions’ or ‘self-controls’ are essential for man to observe and practise.

Secondly, there are ‘rules’, which too are of ten kinds. The first is ‘meditation’ or ‘devotion’. In the Guru’s abode, this consists in rendering voluntary service to the holy congregation, the devotees – serving them water, waving fan over them, spreading carpets, cleaning shoes, preparing food in the community kitchen, scrubbing utensils etc. This meditation or service is very fruitful –

‘First, ‘tap’ (meditation and devotion) is of three types.’

gɛw? sg ; 'shB gɛkok.. P. 108, SGPPG

This devotion or meditation is of three types – *‘Rajo (passion), tamo (dark) and sato (virtuous) are all the penances or services.’*

oi sw pjɓ ; kseh ; kok.. P. 108, SGPPG

One is rajoguni meditation or penance, the other is tamoguni, and third is satoguni service or penance.

‘Sitting around fires in hiding and going without food and water.’

Sgk nrB i b ; l sB sktk..

P. 108, SGPPG

Sitting around burning fires, remaining hungry, not taking food and water, hanging upside down, braving water currents, standing on one leg, sleeping on a bed of thorns or stones or broken brick pieces, remaining awake – in short, tormenting the body.

'This brings 'tamsik' (darker) fruit.'

fJj?skw; h cb dk rktk.. P. 108, SGPPG

This is called 'tamsik tap' (penance leading to darker fruit), but it is not very useful.

*'Brings this penance not knowledge or awakening;
No fruit accrues from it.'*

fod? r ÝkB fJ; s/Bfj jfJ..

dS B cb feS eo j?i fJ.. P. 108, SGPPG

Through this penance, the mortal does not gain any Divine knowledge or awakening. Then, it does not give any worthwhile fruit. In comparison to this penance, the service of the Guru (Holy Preceptor) is the essence of all penances. It is the chief penance – which brings honour both here and the Court Divine. Such is the Guru's edict : –

*Refrain : By Divine Name meditation are removed
all sufferings.*

Through service comes honour at the Portal Divine.

*XkoBk l Bkw i ghJ/ sK dþ j [d/ dlyV/ ; /tk eoe/ wkD gkJhdK
'By Guru's service, the mortal obtains honour.'*

rþ eh ; /tk gkJ/ wkB[.

P. 864

*'In this world perform Lord's service. Then shalt thou
get a seat in the Master's Court and swing thy arm
happily, says Nanak.'*

ftfu dBhnk ; /t ewkJhn?.

sk dorj p? D[gkJhn?.

ej[BkBe pkj b[vkJhn?.

P. 26

Thus the fruit of service is – honour and

approbation here and in the hereafter too, when we depart from this world and reach the Divine Court. Guru Sahib says that without service, this mortal body is like a corpse. Then, there is difference between one service and another. If the person rendering service thinks that he himself should render the Guru's service, but that other person should not – ie he feels jealous of him, then this service does not bear any fruit, that is, brings no gain to the 'doer'. Then no doubt he does render service, but it does not bear fruit or is not recognised because it has been rendered with 'ego' or 'pride'. 'Egoistic' service or the one rendered for outward show does not find Divine acceptance. It brings only physical tiredness. Only that service is recognised and bears fruit, which is rendered selflessly, without any selfish desire. He who serves considering the Guru ever present and with this thinking – 'O Master, kindly, don't deprive me of this service.' It is the service of such a one that is accepted and bears fruit. So, in this way, the service of the Guru is the best kind of penance. First, I had submitted that there are 'tamsik' penances (penances leading to darker results) and these do not bring about knowledge in the mind, nor does man acquire any gain from them. What fruit accrues from them? – Anger. Such a person starts giving curses. He will suffer from frustration. He who practises 'Hathayoga' (a type of Yoga involving self-imposed physical strains) will speak harshly and rudely to others, because he has achieved nothing but 'anger'.

Second penance is '*rajsi tap*' (moved by passions). This consists in checking the mind repeatedly from doing wrong deeds, as thoughts arise again and again in the mind urging the mortal

to do evil. This brings more fruit than the first kind of penance because the sense organs act according to their innate nature. The eyes are bound to see things and persons but telling them from within –

'See not the beauty of others' wives.'

go fsrŋ og| B gyl? B/sq.

P. 274

The ears are bound to hear, but asking them from one's inner self –

'With thy ears, hear not the slander of anyone.'

eoB B ; B? ekj (eh fBdk..

P. 274

Not to hear anybody's calumny, is a kind of penance – of the body organs –

'Doing penance by repeatedly checking the organs from misdeeds.'

o'e eļeow foyhe fi eoBh.. P. 109, SGPPG

This is called 'rajsi' penance (one by controlling passions).

Third is 'saantki tap' (virtuous or truthful penance), when the mind is constantly absorbed in God's Name. A person is reading Jap Ji Sahib or Sukhmani Sahib, but his mind's attention is wandering elsewhere; restraining the mind and concentrating it on the reading of Gurbani; it again wanders outside and again checking it and focusing it on the 'bani'. A 'pathi' (Gurbani reader) is reading Guru Granth Sahib, but his mind's concentration goes out. The tongue continues uttering the words, the eyes continue looking at the 'bani' recorded in the scripture, but the one (mind) which is to give company or stand by, is wandering outside, and entertaining other thoughts. Restraining it and bringing it again and again to concentrate on Gurbani – this is called 'saantoki tap' (virtuous or truthful penance). This enables man to bring poise

and concentration in the mind. This is exceedingly fruitful.

The second rule is 'contentment'. Contentment is of two types – one is that man gains nothing because he does nothing, does no labour; he does not engage in any work and says that he is contented. This is not 'contentment', holy congregation. He does not achieve anything material and claims – I am contented –

'He does not gain any material object. But from his lips he says – I am a contented man'.

j kE gdkoE nkts Bkj h.. j 1 ; s'yh n; wly gkjh..

P. 108, SGPPG

He himself says – 'I am contented (but not others). Such a person is lazy, but not 'contented'. The other is he who works hard, and after doing hard work, he is satisfied with the gain that accrues to him. To be satisfied with what man gets as the fruit of his labour and thinking – I have not been negligent in doing my work. I have been working according to the strength and understanding God has given me. Whatever has come to my share is all right –

'Without contentment, no one is sated.'

fpBk ; s'y BjM eT{ oki ?.

P. 279

So long as man does not attain contentment, his mind does not cease wandering, because within him continuously rages the fire of hunger and desire. Guru Sahib says –

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

He longs for more and more.'

fsq Bk fpob/ j h eh pMh j /.

e'N i 'o/ bky ep/ wB[B j 'o/.

Rare are such persons in the world who are without desire, otherwise, man continues to hunger for more and more. None is ever sated. Such is the Guru's edict :

Refrain : None is ever satisfied, O dear, without contentment.

XkoBk l oḷi dk B e'Jh j? fpBk ; ᅔy fgnko/

"Without contentment, no one is sated" is the Guru's edict. No one is satisfied unless and until, he achieves contentment within him.

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

; ᅔB wB'e fpE/ ; G eki ?.

Once a person afflicted with poverty happened to come to a holy congregation.

There he learnt –

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

ukfo gdkoE i / e' wkr?. ; kX i Bk eh ; /tk bkr?.

There was a holy man near by. He started rendering voluntary service with him. He was better than many others who start making requests on the very first day, they come – 'Sir, grant me this, grant me that' – as if it is a shop. He kept serving for a long time without making any request or demand. One day, the holy man asked him, "Dear devotee, you have been serving for a long time. With what desire are you serving? Do you have some spiritual goal or purpose, or some worldly one? Because a devotee can get the boon of both." He submitted, "Sir, I am afflicted with extreme poverty. After having one-time meal, I do not know whether I shall get the next one or not." He described his poor condition. The holy man's heart melted with pity.

When a holy man's heart gets melted, then a current arises in him – for some time only, otherwise, generally it does not. Generally, if you request him for the grant of a boon, he may say 'yes', if you force him, but such acquiescence does not bear fruit. So the holy man said, "Dear devotee, we will tell you the cure to your poverty, but your hunger we cannot satisfy because the cure for hunger is different; and that you have not asked for. Is there a cure for satisfying hunger or desire too? Guru Sahib says thus :

Refrain : Hunger is sated by meditating on God's Name.

XkoBk l fsôBk pM i kdh j? gG i h dk f; woB eo e/

'Through the Lord's meditation thirst is quenched.'

gG e? f; wofB fsq Bk pM?.

P. 263

The holy man said, "You have not asked for the boon with which one's thirst or hunger is satisfied. We will cure your poverty but not your hunger or thirst. As long as there is desire, even a sated man is hungry –

'The hunger of the hungry departs not, even though he may pile up loads of the world (valuables).'

Gfynk Gly B T|soh i / pBk gphnk Gko..

Man may acquire any amount of material wealth, his hunger is not satisfied. As long as there is hunger or desire, his mind does not become absorbed in God's Name, because it will continue roaming with flights of desire. While he will sit to meditate on the Name, his mind will continue flying and wandering with desires. His mind does not become focused on God's Name. A contented person has an exalted position.

Once there was a sage named Chanik. He had

a very contented family who used to meditate on God's Name. His family consisted of husband, wife, a son and a daughter. Once there was a famine in the land. For seven days they sat without food. At last they picked up grain by grain and gathered some 'bhakhra' (a herb bearing hard thorny seed) and mixed many other things and made four loaves. When they were about to eat, a guest came, who said, 'Sir, I am very hungry. Satisfy my hunger.' At this, the sage gave his loaf to him. The guest said, "I am still hungry and it is wrong and improper to send away a guest hungry. There is no fault greater than this.' Then the wife of the sage gave him her share, and thereafter the son and the daughter also gave their shares to him. He went away after satisfying his hunger. Next day again, when food was prepared by the family, the guest appeared again. This happened on three days consecutively. The guest observed that the family fed him willingly and happily without any complaint or bitterness. At this he revealed himself. He was God himself, who said, "I have tested your contentment. You have come out to be fully contented. Contentment is a great virtue." So Guru Sahib says that as long as there isn't contentment in the mind, man cannot meditate on God's Name. Contentment does not mean that one shouldn't have anything and needlessly claim to be contented.

'In his heart, he does not have any desire. But he wants to be praised daily'.

fs; s? fod? joy Bfj | j fJ.. fBl ehos e' ukj s ; fJ..
P. 109, SGPPG

He says that he does not want anything, but he wishes to be praised and has no joy in his heart.

'Secondly, to be satisfied with what man gets as per

his fate.'

dñ / : Ek bkG ; sy.. Xkos j? : 'rh fpB dy..

P. 109, SGPPG

Then it is like this – to be contented with what is writ in one's fate.

'Not to complain even when one does not get what one wishes.

And to be happy, if one gets it also.'

t; s B gkgs s'j oykJh..

i / gkgs j! sTl ; y gkJh.. P. 109, SGPPG

Contentment means to be happy and satisfied whether or not one gets the object of one's desire.

So the holy man said, "Dear devotee, you have asked for the boon of material things, but not the cure for your hunger or desire. That is contentment. There is a close relationship between contentment and God's Name." He gave him four candles and said, "At midnight, light this first candle and go out in one direction. Where the candle goes out, dig the earth. There you will find a treasure, which will last you throughout your life. If somehow, it gets exhausted then light the second candle and go northward. Where it extinguishes, dig the earth, and you will find another treasure. If that treasure too gets exhausted then light the third candle and go westward, and you will find another treasure on digging the earth. If that too gets exhausted, then, brother, you are not contented with your fate. But don't light this fourth candle. If you light it, it will take you to the south direction which is cruel and evil. Don't go in that direction even by mistake." He came back home very happy.

At mid-night, he lit the candle and set out. At some distance, when it went out, he dug the earth

and found a treasure of copper coins. He was very happy that it was a lot of money. It brought prosperity. He returned home and felt quite happy. For half the day, he remained happy, but later, he thought of trying the second candle. 'What is the harm?' He wondered. At night, he lit the second candle and went out. He went northward towards the mountains and the place where the candle went out, he dug the earth and found a silver treasure – He was greatly delighted. He thought – 'I would have needlessly wracked my mind over copper coins. This silver treasure is certainly excellent. I shall use this treasure. What is the need of coppers now?' He remained very happy for half the day. Next day, he thought of exploring the third side too. "At least I shall come to know what is buried there. Then good things we will use first, inferior afterwards." So he again went out at night. When the candle went out in the western direction, he dug he earth. This time, he found a treasure of gold coins. He said to himself. "The holy man needlessly put me into a bigger detour that first, I should exhaust copper coins, then silver coins and then gold coins. Why shouldn't I collect gold coins?" So he covered the pit with earth and returned home. At the same time, he kept thinking about the holy man's injunction that in the fourth direction he should not go even by mistake. He thought that, perhaps, in this directio, he would find diamonds and rubies. 'It is quite probable that the holy man may have to give this treasure to someone else. Why shouldn't I acquire this treasure for myself?'

So at midnight, he went southward, when the candle went out, he dug the earth and there found a door. He entered the door and kept walking

ahead. There he saw a man working a handmill. A quoit started going round his forehead. He started raising a hue and cry and said, "This quoit will kill me. How can I be saved?" That man said, "Brother, if you want to escape, catch the handle of the handmill at once." He caught the handle. As soon as he did so, his hand got stuck to it, while the other man's hand was released, who said, "Now continue grinding the handmill as I was doing. Only when a person more covetous than you comes here, he will save you." So, in this way, hunger or desire brings man in the circle of life and death.

Once the Tenth Guru Sahib was asked, "O Sovereign, we listen to so many discourses — we attend your holy company too and render service also. Then why is it that the mind does not become absorbed in God's worship and meditation? Kindly tell us the fault or blemish due to which our mind does not become absorbed in Divine Name contemplation."

Guru Sahib said, "This mortal is deeply attached to hunger or desire —

'Gripped by the great malady of desire, death have men forgotten.'

Jj fs; Bk tvk o'r[brk woD[wBj[ft; kfonk..

P. 919

The disease of desire is serious like T.B. This malady makes the mortal forget death. When man forgets death, he does not remember God. Such is the Guru's edict —

Refrain : Attached to false greed, man forgets death.

XkoBk l Bj hUl woB gSkDdk, Mfm/ bkbu br e/ pdk

'O mortal, if thou hast not understanding, then remember thou Thy Lord, night and day.

Every moment, life is passing away like the water from the cracked pitcher.

Why singest thou not the praises of God, O ignorant fool?

Attached to false avarice, thou thinkest not of death. No harm has yet been done; if even now thou singest Lord's praises,

Says Nanak, by meditating on Him, thou shalt obtain the sublime state of fearlessness.'

u/sBk j? sT| u/s b? fBf; fdfB w? gkBh..

fSB| fSB| nT| fpj ks| j? cN? xN fi T| gkBh..

jfo r|B ekfj B rktjh wpy nfrnkBk..

Mfm/ bkbfu bkfr e? Bfj woB| gSkBk..

ni j{ eS| fprfoU Bj| m i ' gG r|B rkt?.

e| BkBe fsj Gi B s/ fBoG? gd| gkt?.

P. 726

Guru Sahib says : "Holy congregation, man's mind has become involved in false greed. One is true greed, while the other is false greed. False greed is for things that we are going to leave here in this world. True greed is for things that will accompany our soul to the world hereafter when our body dies. So Guru Sahib says that involved in false greed, man has forgotten death, and he does not know : 'O mortal, if thou hast not understanding, then remember thou Thy Lord, night and day. Every moment life is passing away like the water from the cracked pitcher. Why singest thou not the praises of God, O ignorant fool? Guru Sahib says, "O mortal, you are foolish; you are ignorant." Man says, "Sir, I am educated. I have been awarded a degree by the university – Ph.D. degree." Guru Sahib, "In that case, your knowledge and education is merely bookish. You are a bookworm. Your education is not true in the real sense of the word –

'Nanak, he alone is learned and he the wise scholar, who wears the necklace of the Lord's Name.'

BkBe ; ' gfVnk ; ' gfvs[phBk fi ; [okw[Bkw[r fb j ko].
P. 938

This is not the education which can save you from the messengers of Death. Do you study or receive education for your livelihood? Well, this God has already written in your fate before sending you into this world –

*'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.'*

ekj / o/ wB fustfj T[dw[l k nkj fo j fo l hT[gfonk..
; b gEo wfj l s TgkJ/ sk ek foi e[nkr? efo Xfonk..
P. 10

'Care thy not. Thy care lies with thine Creator-Lord.'
Bk efo fus fus k j? eosl. P. 1070

All the worry and anxiety about you is with God –

*'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 only truth.'*

Bfe BE y; w j E feos[Xe/ dl.
l j k dkD/ sj k ykD/ BkBek ; u j l. P. 653

Your fate will certainly make you do what is writ in your destiny. Therefore, the real or true education is that which rids you of lust, anger, avarice, attachment, pride, jealousy, slander, backbiting and miserliness, and creates joy and peace in your heart. If you have not acquired this education, then brother, from the spiritual university you will get the degree of being a 'fool' –

'The scholar, who harbours greed, avarice and pride is said to be a fool.'
gfVnk wpy[nkyhn? fi ; [bG[b'G[nj ækok.. P. 140

He, who has not got rid of greed, avarice and pride, is a fool, even when he is educated.

So Guru Sahib says – “You are foolish and ignorant – so foolish and ignorant that you do not meditate on God’s Name now – *‘Attached to false avarice thou hast forgotten death.’* Bound by thirst or hunger, you have become involved in false greed and now you have forgotten death. When a person is involved in greed, he does many wrong deeds. All the killing, cheating and robbing going on in the world is due to greed. The result is that people are getting killed, robbed and cheated.

Once a number of holy men were sitting with Saint Kabir Sahib. There they witnessed a miracle of ‘Maya’ (Mammon). They said to Saint Kabir, “O saint, a woman dressed in fine clothes came to you and she wanted to pay obeisance to you, but you spurned her away from a distance. On the other hand has come that poor woman dressed in rags and her, you called near and spoke very lovingly. We have not been able to understand your conduct with these two women.” Saint Kabir said, “O holy men, the first lady was Maya.” At this they asked, “Sir, why are her hair above the forehead and behind her neck missing?” Kabir said, “Better call her and ask her about it.” She was called and asked to explain the mystery. She replied, “My hair above the brow are worn out because I rub my forehead at the saint’s feet requesting them to make use of me. But these holy men do not let me come near them. They call me a cheat or a swindler. They do not let me come near them saying that I will entrap them in my snares. They say that they do not need me, for where comes Maya, God is forgotten.”

When Maya, assuming different forms, came to Guru Nanak Sahib, he said –

'Shall I have palace, built of rubies, set with gems and plastered with musk, saffron and saw-dust of eagle and sandalwood, by which yearning ambition may arise in my mind?

No, lest by seeing them, I may go astray, forget thee, O God, and Thy Name may not enter my heart.'

w'sh s wdo T{ ofj osBh s j fj i Vkt[.

e; sfo efr{ nrfo udfB bhfg nkt? ukT[.

ws[dfy Gpk th; o? sbk fufs B nkt/BkT[.

P. 14

If there are mansions studded with pearls and rubies full of fragrances, they will make the mortal forget God.

'Though the floor be a mosaic of diamonds and rubies, the couch be encased with gems and a fascinating houri with emerald bedecked face invites me to the couch with love and capturing gestures.'

Xosh s/ j ho/ bkb i Vsh gbfx bkb i Vkt[.

wj Dh wfy wDh ; j? eo/ ofr g; kT[. P. 14

If there are fascinating women of surpassing beauty seated on bedsteads decorated with gems shining brightly, Guru Sahib says, you will forget God seeing all this –

'Becoming a man of occult powers, were I to work miracles and command and summon wealth;

Were I to become non-apparent and apparent at will, and thereby people may have regard for me;

May it not be that on beholding them I may go amiss, forget Thee and remember not Thy Name.'

f; X| j 'tk f; fX bkjh fofX nkyk nkT[.

r|gs[gor N| j fJ p? k b'e| oky? GkT[.

ws[dfy Gpk th; o? sbk fufs B nkt? BkT[.

P. 14

If you acquire miraculous occult powers, people will flock to you like flies – Sir, grant me this, grant

me that, set right that task of mine, bless me with your utterance... Guru Sahib says – ‘Won’t you forget God, when you talk to them and grant them boons and fulfil their wishes?’

‘Were I to become a monarch, raise a huge army, set my foot on the throne; and seated on the throne, were I to issue commands and collect revenue; O Nanak, all this is liable to pass away like a puff of wind.

May it not be that on beholding them I may go amiss, forget Thee and remember not Thy Name.’

; bskB| j 'tk wfb b; eo syfs okyk gkT|.

j |ew| j k; b| eoh pmk BkBek ; G tkT|.

ws| dfy G|ok th; o? sbk fufs B nkt? BkT|.

P. 14

The fourth form that ‘Maya’ assumes is that of ‘State power’. One enjoying ‘State power’ also forgets God. State or political power too makes the ruler oblivious of God.

So Maya submitted – ‘The holy men or saints do not permit me to come near them. I pay obeisance to them assuring them that I will serve them like an obedient slave or servant. But they don’t trust me and consider me undependable that I may cheat them any moment. It is for this reason that my forelocks have disappeared as a result of rubbing my forehead at their feet. As regards my backlocks, they have disappeared because evil persons, given to drinking and sinful sensual pleasures, try to hold me by them (backlocks).’ The holy men said, “Show us some miracle of yours.” She replied, “You can see but my miracles are dangerous. Well, come to the jungle. I will show you the miracle of greed and threw a bag of money on the path.”

Four friends were coming. They had set out together to go somewhere. When they saw the bag and something shining, they decided to share the find among themselves equally. As they went ahead, they found the bag and were delighted to see that it contained gold coins.

They moved a little away from the path, lest the owner, who had lost it, might come looking for it. So they abandoned the regular path. After going some distance, they said, "Let us divide it among ourselves." They jumped and danced with joy at finding so much wealth, which they could never have imagined to acquire. They said, "Fortune has smiled upon us. But let us first eat something and then we will divide the gold coins." Two persons were sent to bring food from a neighbouring village. The two were going quietly. One of them said "You are not saying anything."

"Well, you say something."

"If I say something, won't you take it ill?"

"No."

"Somehow, can't we manage to share these gold coins between ourselves?"

"This is what I am also thinking that we two.."

"Then it is settled, we will take our meals in the village and in their food we will mix poison. They will eat the food and die of poison. The river is flowing by. We will drag their bodies to the river and throw them into it."

So they acted in this manner. On the other hand, the other two friends were also sitting silent. One said, — "Narrate something; we should be

happy that we have found so much wealth. What are you thinking?"

"What are you thinking?"

"First, you should tell me what is going on in your mind."

"I suggest that we two should share these gold coins."

"This is what I am also thinking."

"Then what should be done?"

"As they bring food, one of them you should behead, the other I will. Then we will throw them into the river, and all the gold coins will fall to our share."

They acted on this plan. They all killed themselves and the 'gold bag' kept lying there.

Then Maya said, "Well, holy men! Have you seen my miracle? It is in this manner that I entrap greedy persons and make them commit sins and crimes."

So Guru Sahib says, "O devotees, never trust a greedy person. He is such a cheat that he will ditch you where there is none to help you.

'As far as it lies in thy power trust thou not the greedy person.

At the last moment, he shall deceive thee there, where no one will be able to lend thee a helping hand.'

b'Gh ek t; kj | B ehi ? | / ek gkfo t; kfJ..

nfs ekfb fsE? Xj ? fi E? j E | B gkfJ..

1417

A greedy person will cheat you, where you will find yourself totally helpless.

Refrain : Trust not the greedy even by mistake...

XkoBk l eohM B ft; kj , ed/ G/b e/ Gh b'Gh dk

A greedy person will strike you, where no succour may reach. So Guru Sahib says :

'Kabir, this body must perish; if thou can, then save it.

Even they had to depart barefooted, who had amassed millions and millions.'

epho fJj | sB | i kfJrk ; ej | s bj | pj fo..

Bkr / gktj | s / r J / fi B e / bky efofo..

P. 1365

Even when a man possessing billions and billions departs from here, he does not carry anything with him. Guru Nanak met very many persons. First, he met Duni Chand who had amassed Rs. 7 crore. Guru Sahib wrought a miracle. It was his father's 'shraadh' [Hindu rite of feasting Brahmins for the benefit of dead ancestor's soul]. Guru Sahib said to him, "Food hasn't reached your father. He has been sitting hungry for seven days as a wolf; go, take food for him." He was convinced when he heard everything from his father. He said, "Son, this is what befalls a person after death if he has not meditated on the Name. I fell into this 'tamsik' (given to eating meat etc.) life of a wolf and am suffering without the Name. In your home, God Himself has come, follow His advice and become liberated. Due to you, I will also be emancipated. You have met him and have had a glimpse of him. As a consequence thereof, I have attained a godly existence." Duni Chand fell at Guru Sahib's feet and said —

"O Master, show thy mercy. Tell me to render some service to you."

"There is no service needed."

“O Mardana, do you have a needle?”

“Yes sir, I have.”

“Give it to me.”

“Seth Ji (O rich man), take this needle.”

“Sir, what should I do with it?”

“We will take it from you in the world hereafter.”

He did not reflect over what Guru Sahib had said. He gave the needle to his wife and told her what Guru Sahib had said. She was intelligent and asked, “Seth Ji, in the next world? If we keep it on our chest, the body will burn to ashes; even ashes won’t go with us; even bones will be destroyed. So how shall we be able to take the needle to the other world? Go to the holyman. He has some purpose behind it; ask him about it.” He went to Guru Sahib again and said : —

“O Sovereign, the needle won’t go with me after death.”

“Will it not go where your wealth of seven crores rupees will?”

“Change it into a ‘dharamshala’ (place of worhsip) and hold holy congregations there. Only this Name meditation will go with you.” Thus Guru Sahib transformed him into an ascetic or a holy man.

Guru Sahib went to King Karoon. He learnt that he had amassed untold wealth. He asked a person, “Why are you people in such a sad and miserable state — your clothes are tattered, houses are broken, utensils are of clay and those too broken? What is

the matter?"

"Sir, there is no money here."

"Where has money gone?"

"All the money has been acquired by King Karoon."

Guru Sahib was talking with the King's soldier standing in front of his fort. Guru Sahib asked him, "How is he doing it?" He said, "Sir, what should I tell you! Once the Ministers reported that all the money had been collected. The King insisted that there must be still some left with the public. 'I will manage to extort it from them'. Seating a girl in a carriage in the market place, it was publically proclaimed that she would be married to the person who brought one 'dinar' (a coin). A youngman saw the girl and coming home said to his mother – 'Give me a dinar.' She said – 'Son, wherefrom should I get the dinar? I have no money.' At last when he threatened that he would kill himself, if he did not get a dinar, her motherly love was roused and she said to him – 'Go and dig your father's grave. Take out the dinar from his mouth.' He brought the dinar. But when he appeared with the coin to buy the girl, he was arrested and presented before the King, who asked him, 'Tell me wherefrom you got the coin.' He revealed that he got the coin from his father's grave. At this the King ordered that all graveyards should be dug to take out the coins from the mouths of the dead. Sir, this is what the King has done to the people." Guru Sahib said, "Tell him that a holy man has come to see him."

After sending the message, Guru Sahib started collecting pieces of broken pottery. When King

Karoon came out to have a glimpse of Guru Sahib, he was impressed. He was wonder-struck, for he had never seen such a holy man – so cool and calm. He was filled with joy and peace as soon as he saw Guru Sahib. Not only was he filled with peace, but Divine knowledge also dawned upon him. But he was surprised at what Guru Sahib was doing. He called out to him many times – ‘Holy man! Please tell me what you want.’ Guru Sahib kept collecting pieces of broken pottery but looked at the King too. At last, the King approached Guru Sahib and said –

“O holy man, why are you collecting these broken pieces of pottery?”

“I like them.”

“What will you do with them?”

“I will carry them with me to the world hereafter.”

“You are mad.

“How am I mad?

I shall place them where your 45 heaps of treasures are lying. Where you will carry this heavy load, won't this small bag of broken pottery pieces be carried?”

“These heaps of wealth will not go with me.”

“Your father had also collected heaps, where are they?”

“He left them here in this world.”

“Then won't you also leave them here?”

“O holy man, give me right advice and wisdom.”

“Good advice is that you should spend all this

money on the welfare of the people. You have starved your subjects and you are lost in the mad desire for collecting wealth."

So Guru Sahib said : —

'Kabir, this body must perish; if thou can, then save it. Even they had to depart barefooted, who had amassed millions and millions.'

epho fJj| sB| i kfJrk ; ej| s bf| pj fo..

Bkr/ gktj| s/ rJ/ fi B e/ bky efo..

P. 1365

Mahmood Gazhnavi made 16 invasions on India. He looted four thousand million rupees from the Som Nath Temple. Untold wealth he looted from there. At the age of 50 years, he suffered a paralytic stroke and realised that he was not going to survive. A desire arose in his mind to see all the wealth he had looted. It was put into heaps and he was taken around in a wheel chair. He kept weeping; sometimes looking in one direction, sometimes in the other; in acquiring all this thousands of persons were killed. At last, he regretted in his mind that he committed a big mistake. 'Nothing from these treasures will go with me to the other world. My own offspring is worthless; others will usurp this wealth from my children, misfortune will befall the people of Gazhni. Now I am not going to survive; you should write my 'testament' — One is 'will' which lays down that one's property should go to such and such persons after one's death; the other is 'testament' which states the 'final experience' of a person. He said : "Keep my hands out of my shroud, and a public crier should proclaim by the beat of the drum that Mahmood Gazhnavi who had looted thousands of millions of rupees was leaving

the world or passing away empty handed. A poet has described his feelings and emotions in the following words :

“Keep my hands out of the shroud, and let the world see me leaving.

What am I carrying with me now, learn a lesson from me while scorning me.

Remain immersed in blood did they all my life, at the last moment are they reproaching.

Alas! Listening to the devilish ego, death I had started forgetting.

In this world I did not think that I had got kingship for four days’ ruling.

Never think did I of doing a virtuous deed, my own ego gave me defeating.

Innocents I thrashed ruthlessly, not even once was I forgiving.

At last I am going empty-handed, a million curses and reproaches on me falling.”

So Guru Sahib said, “Dear brothers! This is what the greedy persons have to suffer. So avoid false greed or advice. Imbibe contentment. When you imbibe contentment in your mind, you will start traversing on your spiritual journey. So long as you don’t have contentment and satisfaction, you cannot engage in God’s worship and meditation. Your worship will also be of money and material things. You are sitting with eyes shut, but your mind is wandering elsewhere in quest of money. So this is how all these things happen.”

The third ‘rule’ is ‘theistic thinking’. First, one should have complete faith in God. If the belief in God is wavering, you cannot do God’s worship and meditation. Such is the Guru’s edict :—

Refrain : O brother, whoever faith in the Guru has acquired in his heart....

XkoBk l rþ eh gþhs i h, fi ; d/wB ftu j?GkJh

'He, whose heart has faith in the Guru, that man comes to meditate on the Lord God.'

i k e?wfB rþ eh gosþfs..

fs; [i B nkt?j fo gG[uhfs..

P. 283

If a person does not have faith in the Holy Preceptor, he does not trust him, and acts wilfully according to the dictates of his own mind, then he cannot tread on the path of God's worship and meditation. Therefore, man must have 'theistic thinking', that is, faith in the existence of God.

'He who takes pride in meditating on God's Name finds joy and peace.'

tkfj rþ{ e' i kg eo joy?wB ; y gkfJ..

P. 109, SGPPG

Therefore, you should adopt theistic thinking. If you have not acquired faith in God, then how can you succeed in worshipping Him? If devotion is lacking, if the cloth is not spread for gifts, how can you receive the gifts? Regarding faith or devotion is told a story that once a holy man was delivering a discourse or explicating the scriptures and nearby on the road was passing a horse rider. A devotee said to him, "Dear brother, stay here for a while. Such discourses are indeed very rare to be heard. The holy man is explicating the scripture. You should also listen to it." He said, "What about the horse?" "Tether the horse here; nobody is going to take it away." That horse rider sat down to listen to the discourse. The holy man said –

'The human body has come to thy hand,

This is thy chance to meet the Lord of the world.

Other works are of no avail to thee.

Joining the holy company, 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.'*

*GJh gokgfs wkBly dj phnk.. r'fpæd fwbd eh fJj sbh
pohnk..*

*ntfo eki sb?fes?B ekw.. fwbl; kX; rfs Gi | e/tb Bkw..
; oi kfw bkr[Gti b soB e?. I Bw[fpÆk i ks ofr wkfJnk
e?.*

P. 12

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

Then alone is obtained the fruit of this human body.

Even the gods long for this body.

*So through that body of thine, think thou of rendering
service unto thy God.'*

rp ; /tk s/Grfs ewkJh.. sp fJj wkB; dj h gkJh..

fJ; dj h eT[f; wofj d/t.. ; 'dj h Gi | j fo eh ; /t..

P. 1159

That horse-rider kept listening to the discourse for full one hour, and simultaneously, he thought within his mind that he had been ignorant. He did not know that he had got the human incarnation after 83,99,999 lives or existences. He had come to know about it only on that day. He was fully convinced and decided to use his human life fruitfully. The congregation left but he kept sitting there and said to the holy man, "Today, sir, you have done me a great favour; you have opened my eyes. I have listened to your discourse for the first time today. I had never thought about it. I used to think that we have taken birth to acquire property, earn money and then leave the world. In fact, leaving the world is not in my mind, but sometimes, this thought does cross the mind that parents have gone away and one day, we too have to leave the world. Where we are to go, this is not known. It was after listening to your discourse that my heart has been badly

hurt. Kindly tell me the other path also – how should I conduct myself?”

So the holy man advised him to seek a perfect saint or holy man, because unless a Perfect Master is found, spiritual path is not revealed. He said, “Go into the refuge of the Guru (Perfect Holy Preceptor) and adopt him as your guide or master; from him shall you find the path to God. Follow that path sincerely and diligently, and then you will attain to God’s Name.’ He said, “Sir, this horse I offer to you. You should now ride it. You have awakened me and enlightened me; nothing besides the horse have I to offer to you.” So abandoning all worldly things, he was overcome with non-attachment. He renounced the world and going to a perfect holy man, he remained in his service and company. For fourteen years, he served and meditated on God diligently and devotedly and finally reached that state, for attaining which saints and sages engage in severe austerities and penances, and live on wild fruit in the jungles. So after 14 years, when he had attained the exalted state, he once again came to that place; the discourse and explication of the scripture was going on as before. He came there; some persons were known to him. He recognised them; earlier their hair was black. He asked them –

“Dear brothers, have you been listening to the discourse since then?”

“Yes.”

“Do you listen daily?”

“Yes.”

“.....”

“What is the matter, you have become quiet?”

“I had listened to only one discourse, and that pierced my heart like a dart. Thank God that I listened to the discourse due to which I have obtained the state about which the holy man used to hint; I have attained to that Supreme bliss; I have realised my true self.”

So what I wish to say is that we listen to discourses and continue listening to them but ourselves we do nothing; the desire for God’s worship and meditation does not arise in us strongly. It never comes into our mind – Today has passed as it is; but from now onwards, we won’t waste our time, and we must do God’s worship and meditation under all circumstances. Therefore, decide here and now. This is possible, if you have a theistic thinking, if you have faith in the existence of God. So cultivating and imbibing a ‘theistic thinking’ is the third rule –

‘Third is theistic thinking, having firm faith in the Guru’s utterance.’

sh; o nk; se p[fx j? r[p uB fdMlfB; ukfJ..

P. 109, SGPPG

Accepting the Guru’s utterance with firm faith and determination.

Fourth rule is giving away ‘charity’ or ‘donation’. ‘Charity’ or ‘donation’ is of three kinds – ‘tamoguni’ (dark or evil), ‘rajoguni’ (passionate) and ‘satoguni’ (virtuous). It is very useful because by giving ‘charity’ attachment with ‘Maya’ is severed, and secondly, one’s honest earnings come to be used for the good of others –

‘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.’

xkfb ykfJ feS|J EJ| d/fJ.. BkBe okj| gSkDfj ;fJ..
P. 1245

Guru Sahib says that if you are to know the true path of life, then do honest labour and give away something in charity from your honest earnings. So here the edict is –

'Fourth is giving charity which is of three kinds – rajo (passion), tamo (evil or darker urges), sato (virtue).'

uE/ dkB dB e' dksk.. ; 'oi sw ; s r|B s|Gksk..
P. 109, SGPPG

Charity too is of three types – rajoguni (passion), tamoguni (darker or evil) and satoguni (virtuous).

'Giving away charity out of anger and bitterness without an auspicious moment bears not fruit.'

ebfj eX ; ' fpB ; |G ekbk.. d/s skw; h ohs fp; kbk..
P. 109, SGPPG

When there is anger and bitterness and giving away charity without thinking of propriety –

'Only after ascertaining the farm land to be right should be sown the seed of beneficence.'

yk| gSkD? phi ? dkB|. P. 1411

When charity is given without ascertaining whether or not the recipient is right and deserving, anger and bitterness are also given alongwith it. The recipients say – we have to take donation from you. The giver says – we don't give charity. He gives charity unhappily and unwillingly. Such a charity does not bear any fruit – it goes waste or in vain. Charity given with anger and bitterness is 'tamsik' (dark or evil). Instead of bearing any fruit, such charity is sinful. Another charity is –

'Some give charity for their personal fame and glory.'

fBI i ; j/s d/s ; 'dkBk.. P. 109, SGPPG

It is given so that people may praise him and call him noble and virtuous – ‘ardas’ (prayer) may be offered in his name. Such donors specially give their names to the priest so that ‘ardas’ (prayer) may be offered on their behalf. They say – Let it be announced by raising the Sikh salutation that this man has given a donation of one thousand, and that person of two thousand. They want that the stage secretary should announce their names, make them stand before the congregation and the amount of donation should be also announced. Then the Sikh salutation should be raised and he may come to be praised and known. Such a donation is called ‘rajsi’ donation –

‘Rajsi donation bears some fruit only.’

nj?okl ; h cb bx i kBk.. P. 109, SGPPG

It bears only a little fruit

‘Then one donates humbly describing it as meagre and insignificant.’

eoel fpB? ; jkso d/ylh.. P. 109, SGPPG

Then some person gives donation with a humble prayer saying – Sir, it is a very small donation. Kindly use it in any manner you like –

‘This is virtuous donation bringing immense fruit.’

fJj| ; kseh cb ; |ft ; yh.. P. 109, SGPPG

This is ‘santki’ (virtuous) charity from which accrues, great fruit. This donation too is not to be given by saying – I am giving it. On the other hand, the donor should give charity with the feeling – Waheguru you have bestowed all this on me; it is from your bounties that I am giving a little –

‘Thinking all one’s possessions as those of God, giving away donations.

Not even for a moment considering it as one’s own.

Only then does it bear fruit.'

tkfj rþ(e/ i kB e? ; G? gdkoE dt: ..

sBe B ngBk wkBJh skfj l ny? cb b/: ..

P. 109, SGPPG

Such charity or donation alone bears fruit. True fruit is that which is not destroyed. Other fruits are perishable —

'Whosoever, while going on a pilgrimage, doing fasting and giving alms takes pride in his mind, Nanak, these deeds of his go in vain like the bathing of an elephant.'

shoE pos no[dkB efo wB w? Xo? r[wkB].

BkBe fBJ cb i ks fsj fi T[eµo fJ; BkB].

P. 1428

But he who gives charity thinking it to be God's own bounty on the mortal, reaps immense fruit which is imperishable.

Once King Vikramaditya asked his astrologer, "Tell me that deed of mine by virtue of which I have got such a vast kingdom — from Tashkent to Burma, Madhya Pradesh to Afghanistan etc. — to rule over." He gave him a period of seven days to answer this question, otherwise, he warned, he would be punished. Seeing the astrologer downcast and depressed, his daughter asked him on the seventh day, "Father, for the past 6-7 days, you neither eat nor drink properly. What is the matter? If there is something worrying you, it should be shared with someone. It is said that if you have none to talk to or consult, talk to the wall; it is possible that the wall may provide the answer. But don't keep anything troublesome in your mind. If you keep it confined in your mind, it will eat you from within." At this he said —

"O daughter, King Vikramaditya has put a question before me. I am at a loss to understand

what to do for I cannot answer it."

"Respected father, this is no question. Tell him that your daughter will give the answer to his question tomorrow."

"Daughter, will you really be able to give the answer?"

"Yes."

The astrologer went to the King's court and told the King that his daughter would answer his (King's) question. Next day, the girl appeared in the court and said, "Your majesty, I can answer your question but you won't believe me. If you do not believe, you will ask for proof. Therefore, I wish to answer your query alongwith proof. A holy man lives at a distance of 35 miles from here. What you should do is to go to him. He lives by drinking ashes. He will answer your query." The King went there and said to the holy man, "O saint, I want to ask this question." He said, "O King, I know the answer but you won't be convinced. There is another holy man who lives at a distance of 30 miles from here. He is putting burning embers into his mouth which he is eating. He will answer your question."

The King went to the second holy man. He too said, "O King, you won't believe what I tell you in answer to your query. He who can convince you is going to be born tomorrow at such and such place. He is going to die immediately after taking birth. He is waiting for you. You should take him in your lap and ask him. He will answer your question." The King went where he was directed. Next day, the child was born. He took the baby in his lap and put his question to him, "O child, tell me — how did I

happen to acquire such a vast kingdom?" The child said, "O Vikramaditya, you, I, the holy men eating ashes and embers and that girl used to be together in our previous birth. We did penances together. That girl used to bring two loaves for each one of us – after eight 'pehars' (3 hours period). One day God came to put us to test and He said – 'I am hungry; give me something to eat.' The first saint gave Him one loaf. But he said – 'This won't satisfy my hunger.' He gave half a loaf more. He said – 'This too won't appease my hunger.' At this the first saint said – 'Now I am left with half a loaf only. If I give this also to you, shall I eat ashes?' He said – 'Let it be so.' Since then he has been eating ashes.

Then God came to the second holy man, who also gave Him 1½ loaves, and when God asked him for the remaining half loaf too, he replied – 'If I give you this too, shall I eat embers. After all, I have also to eat something.' God said – 'Let it be so.' Since then he has been eating burning embers. When God came to me and I also gave him 1½ loaves and half a loaf was left with me, I said, – If I give you everything, shall I die? He said – 'Let it be so.' Since then I have been taking birth and dying continuously.

Then God came to you. You gave him both the loaves and then submitted – 'Sir, though it is not our practice to go for begging because we live on God's will and whatever He sends to us we eat. However, if you command, may I go to fetch some food for you? He replied – 'No.' Then He revealed Himself to you. We too had a glimpse of God. At that time we prayed – 'O Lord, how shall we be

liberated?' God said – 'This holy man will become a King in his next birth, and in return for his two loaves, he will become an emperor, because he had given away his all in charity. Giving away one's all in charity has great importance and significance.' We prayed – 'Sir – what about our riddance?' God said, "When he will be in full youth, I shall create an idea in his mind and he will ask how he has got such a vast kingdom. Then this girl gifted with the knowledge of her previous birth will send him to you to put his query, then all three of you will be emancipated." So sir, you have come and asked us and now I am dying. By the time you go back, that girl and the two holy men will also give up their mortal existence and now we will all go to the Divine Court.

So this is called 'akhay phal' – fruit which is imperishable. This is the 'charity' which is given very humbly by considering it God's own gift. The Guru's abode is the field, where there are Gursikhs. Guru Sahib has advised us to give donations in the Guru's abode where free community kitchen is run, service is rendered, the needy are given education, the poor are looked after and the sick are given free treatment.

Refrain: O dear, charity given to the Gursikhs bears fruit in both the worlds.

XkoBk l fgnko/ l h, dkB fdsk r pf; yk Bf fJj d'j hm i j kBh cbd?

'Service of these (Gursikhs) alone is pleasing and not that of any other;

Charity given to these alone is fruitful, and not the one given to others.

It is fruitful in the next world and brings praise here, but charity given to others is in vain.

All that is mine in my house, my mind and body, have I dedicated for them.'

; /t eoh fJBjh eh Gkts nb eh ; /t ; jks B i he'..

dkB dh: ' fJBjh e' Gb' no nkB e' dkB B bkrs Bhe'..

nkr?cb? fJBjh e' dh: ' i r wfj i ; , nb dh: ' ; G che'..

w' frj wfj wB s/ sB s/ f; o b' XB j' ; G jh fJBjh e'..

Dasam Granth

Tenth Guru Sahib performed a great 'Yagya'. He served food to the Gursikhs with great love and devotion. But the Brahmins were annoyed. Their chief started weeping. He said – 'Sir, nobody will bother about us in the 'Kalyuga' – In the 'Kalyuga', you have ignored or discarded us.' Guru Sahib said, "Dear brothers, in the three ages, you continued to rule people's conduct, but now the true 'Pandits' are the Guru's Sikhs who have Divine knowledge. Those who have knowledge of 'Brahma' (Creator) are Brahmins. Therefore, now – *'Service of these alone is pleasing and approved and not that of others.'* Service of none other than the Gursikhs is pleasing to my mind. *'Charity given to these alone is fruitful and not the one given to others.'* Charity given to others does not bear fruit. *'Charity given to the Gursikhs alone bears fruit in the world hereafter, while here it earns praise.'* Here the donations given to them bring praise, while the fruit is gotten in the Court Divine. *'All that is mine in my house, my mind and body, have I dedicated for them.'* In my house, my body, my children, all that belongs to me, my four Sahibzadas (sons), my wealth and my own head have I donated for them – At Chamkaur were sacrificed two sons, while in the brick wall of Sirhind two younger ones were given away; I dedicated myself as well as my father for them (Gursikhs).

'Sarbens-danis' [those who sacrifice their all] are very few in the world. It was the Tenth Guru alone

who sacrificed his all for the Gursikhs. Guru Sahib says that it was for them that I gave my all. He says —

'A grain contributed to feed the Guruwards equals a lakh yagyas.'

*i r G'r BJht/d by, r|pwfy wfy fJe| dkDk gkfJnk..
Bhai Gurdas Var 7/13*

Bhai Gurdas Ji says that if you donate a grain to the Guru's 'langar' (community kitchen), it amounts to performing a lakh 'Yagyas' (Hindu sacrificial ritual). This grain will become the food of a 'Brahmgyani' (one who has gained knowledge of the Ultimate Spiritual Reality). It will go into his food after grinding. How fruitful it will be!

Once Seventh Guru Sahib was explaining this very idea. A Sikh stood up and said, "O Master, the rich can give donations; how can the poor give donations? Kindly enlighten us on this issue also because we are poor, we are penniless, we have nothing; so how should we enjoy its fruit?" Guru Sahib said, "Dear devotees, this is not the case. A rich person has a lot of wealth, while the poor man has nothing to eat even. Giving charity is equal in the eyes of God. One having reaped a profit of one lakh rupees donates a thousand rupees. But another has earned no profit, but he gives one rupee as donation. The latter's one rupee donation is greater than the thousand rupees donated by the former." He submitted —

"O Master, kindly explain to us; we very much wish to give donation but we haven't anything at all."

"How many loaves do you eat?"

"Four."

Guru Sahib said, "Eat three loaves, and put the flour of one loaf in a separate vessel. When it becomes a seer (900 gms), put it in the gurdwara's common kitchen, where food is cooked, where the flour or foodgrains are not sold, and where the hungry and needy are fed." Then another Sikh stood up and said, "O Master, I have appetite for four loaves, but I get only two. Can there be some way out for me too?" In the meanwhile, a lady also got up and said, 'O Master, we are extremely poor, and only half of us get food, while half of us remain without food." Guru Sahib said, "O woman, what you should do is to take a pinch of flour and collect it in a vessel and when the vessel becomes full, donate it to the Guru's 'langar' (community kitchen). There it will get used; it will be instant charity – 'Instant charity brings great blessing and joy.'" They said, "O Master, does even such a little charity bear fruit?" Guru Sahib said, "Let me narrate to you an incident of Kiratpur itself.

Here lived a very poor Gursikh. He used to make his both ends meet by gathering grains from the field - furrows and lived under a broken shed. A he-sparrow and she-sparrow under some curse happened to fall into this existence, but they were gifted with knowledge. They used to eat a few grains from the ones collected by this Gursikh. Both thought of doing something to help him out of his extreme poverty – This fool does not know that the cure for poverty lies in giving charity or donation. If a poor man starts giving charity, his poverty is removed. This man does not know this truth. Well, we will pick up two grains each from his collection and drop them in the 'langar' (kitchen) of Seventh

Guru Sahib. They started doing this regularly. As the grains fell into the Guru's kitchen, his earnings started increasing. Finally, he became rich, built a new house. He forgot that it was God who had blessed him with all these gifts. He thought that he had achieved everything through his ability and intelligence and took to drinking and eating non-vegetarian food. He took to wrong and evil ways. He became atheistic. Earlier he was poor, and suffered afflictions. In adversity, man remembers God, and when he acquires wealth, he indulges in sensual pleasures and becomes oblivious of God. Only very few persons continue to remember God even on becoming rich and achieving prominence. Most of the people forget God. Rare are the persons, who retain poise and balance; most of the people go astray. None remembers God; people remember God in affliction and poverty. So they (he-sparrow and she-sparrow) thought –

“We have done a wrong thing; we have made him take to a sinful life.”

“Then?”

“Therefore, he should be restored to the same old condition.”

“How should this be done?”

“The earnings in which comes to fall a grain from the Guru's abode causes poverty. These earnings are destroyed or go waste.”

'Desire for the offerings of Guru's abode is like sugar-coated poison.'

fS T[Xow; kb dh Mke j? ft j[yw{ gki [.

Bhai Gurdas Ji Var 35/12

Just as eating poison capsules coated with sugar

are harmful, so is eating the offerings of a place of worship. Man eats the gurdwara offerings out of greed. So the birds started throwing two grains from the Guru's 'langar' (kitchen) into the house of this man. Again, he became very poor. After having seen good days, it is very difficult to bear hardship. He wept and fretted – 'O Master, I was enjoying a good life. Now whatever work I undertake, it causes loss – gold turns into clay. Show mercy on me.' Guru Sahib said, "Dear devotee, your prosperity was the fruit of charity. Four grains from your earnings used to fall into the gurdwara 'langar' (kitchen). Then you became evil-minded and addicted to sensual pleasures. And now four grains from the Guru's 'langar' (kitchen) fall into your home. So your earnings have become rotten. Go and give something in charity; do some service in the Guru's abode. So, Guru Sahib said, in this way, he who gives just two grains in charity also attains to God. Everyone must contribute as per his wish and ability – in the Guru's name. If you don't take out of your earnings for the Guru, then there are others who will share them – one is illness, the other is fire, still another is thief, and then the fine imposed by the state. These (illness, fire, thief etc.) say – 'If our elder brother 'Dharam' (religion) does not get the share, then we take the share forcibly and also cause pain and suffering – but take our share we must. We afflict the man with disease or some crisis created by the government, or some tax will be imposed, or something else will happen, or thieves will take away.'

So in this way, Tenth Guru Sahib says –

'Charity given to these alone is fruitful, and not

the one given to others. It is fruitful in the next world and brings praise here, but charity given to others is in vain. All that is mine in my house – my mind and body, have I dedicated for them.’ Well, we have given away our own body, our children, and in fact everything. So ‘charity’ is the fourth rule, which must be followed. We had stated that charity is of three kinds – one is ‘tamsik’ – given with anger, bitterness and vexation; second is given for winning people’s praise for self, this is ‘rajsi’ charity, which bears only a little fruit. Third is ‘charity’ given in the right place after careful thought and consideration – ‘Only after ascertaining the farm to be right should be sown the seed of beneficence.’ This is charity given in the right place – ‘Donating humbly describing the contribution as meagre and insignificant. This is virtuous donation bringing immense fruit.’ This kind of charity is extremely fruitful and beneficial. “Considering all one’s possessions as those of God, giving away charity. Not even for a moment considering it as one’s own.”

Man should give charity or donation not considering it as his own, but as God’s gift bestowed on him.

‘The educated should give free education, the wise should give wise counsel and the healthy his health’.

dop feX' fplfd: k e' dkBk.. d/s ; kseh j # fBowkBk..
P. 109, SGPPG

Donation can be money, education, wisdom and health. Man should give away whatever he can.

‘The donor shall get immense fruit.’

fsj e' cb j† nfws fp; kbk..

P. 109, SGPPG

'This is said by the Vedas and the saints too.'

pd ; S Gkys fJ; Ykbk.. P. 109, SGPPG

The fifth rule is 'worship' – Guru's worship –
*'Fifth rule is doing the Guru's worship sincerely from
the heart, and considering him to be God Himself.'*

guw gfi k wB eo eoBh.. fod? GktBh r p wfj I XoBh..

P. 109, SGPPG

Worship should not be done as a formality or
a ritual. It has to be done from the innermost
recesses of the heart. The Guru has to be
worshipped like God.

*'He who worships with sincere devotion, his worship
is fruitful and successful.'*

; cbh gfi k j'ts sk eh.. ; G GktBh ; 'ws i Keh..

P. 109, SGPPG

The sixth rule is having firm faith in Gurbani.
If you have faith in Gurbani, then do you reap the
fruit. But if there is no faith, it is only false and
deceptive –

*'They, who without faith fraudulently, hypocritically
and falsely close their eyes; their false pride shall
ultimately wear off.'*

i ' fpB[goshsh egNh eVh eVh nyh whNd/

TB ek T[sfo i kfJrk M[m] r[wkB[. P. 734

Sitting falsely closing one's eyes but without
faith in Gurbani within, while 'bani' says one thing,
the mind acts wilfully. So faith is needed –

*'Sixth rule is to mould your views in accordance with
the Guru's Word.*

You should read it, listen to it and reflect on it.

Things which are contrary to the Guru's teaching,

That you should never listen.'

Smw Blw fBi r p ôpd ske/ i / nB; ko..

fs; jh e' gYJ?; B?fs; e' eo?ftuko..

r{p(f; Xks fpBK l' nkB..

fs; e/puB ; B?Bfj l ekB.. P. 109, SGPPG

Those utterances which are not in harmony with the doctrine and teachings of Guru Granth Sahib should not be heard with ears. If man does so, he will get involved in doubts, for there are many preposterous things. Things are concocted which do not accord with the Guru Granth Sahib. Such things take man far away from the Guru. So imbibing faith in the Guru's utterances is the sixth rule.

The seventh rule is listening to 'path' (reading or recitation of Gurbani) – with faith, love and devotion.

'Seventh is listening to the reading of Gurbani regularly,

And acting and behaving according to its teachings.

Reading and reciting the Guru's hymn without any sham or hypocrisy.

Thus are mind and body for ever purified.'

; gsw gm? ; B? l fj l ohsh.. tos? sfj l nB; ko ; g{sh..

fpBK dG r{p ôpd ewktB. eo? ; dk j{ sB wB gktB..

P. 109, SGPPG

Do not put up a false show; don't indulge in hypocrisy. Sitting before the people with eyes shut, as if lost in meditation, but within no dedication and devotion. Holding a rosary in the hand, but the mind does not get concentrated on God – 'Jokers tell the beads of a rosary, while devils wear the sacred mark on the brow'. Most people just make a show of worship, but their mind within is not absorbed in God. About such persons, Guru Sahib has delivered a strong warning. Such is the edict – recite it lovingly –

Refrain : By putting on holy garbs do fools dupe the

people.

XkoBk l b'eK Bf tL; eod? wpy Gy fdyk e/

*'By putting on garbs do holy men enslave the people.
But in the end do they fall into hell.'*

*Gy fdykJ/ i rs e}b'rB e' p; ehB..
nsekB eksh eN: ' pk; Boe w' bhB..*

Bachittar Natak

*'Thou performest fire-penance and wearest ochre-
coloured robes.*

*Smitten by calamity, thou runnest away from home.
Leaving thy country, thou wanderest abroad.*

*However, the five pariahs, thou hast brought with
thee.'*

*g}no skg rbh e/p; st.. ngdk ek wkfonk frj s/B; sk..
d/ | Sfv godf; fj XkfJnk.. gu umkb Bkb/ b? nkfJnk..*

P. 1348

Outwardly wearing a holy garb, but within you have longed for sensual pleasures. Guru Sahib says – come and talk after getting rid of false show, hypocrisy and sham –

*Reading and reciting the Guru's hymn without any
sham or hypocrisy.*

Thus are mind and body for ever purified.'

fpBk dG rp ôpd ewktB..

eo? ; dk j! sB wB gktB.. P. 109, SGPPG

You should meditate on the Guru's hymn without any sham and hypocrisy, without any deception, for the Guru's word purifies both mind and body. So this is the seventh rule or requirement. The eighth rule is virtuous inclination of the mind. Remaining in such a virtuous state of mind, avoiding anger and darker and passionate mental inclinations –

*'Eighthly, keeping a virtuous mental state, behaving
humbly and speaking sweetly.*

Ninth rule is to do 'path' (reading of Gurbani) and not

to utter any bitter or harsh words.'

*n; Nw fpfs ; kseh oky?. fBt ubDk wXoh wly Gky?.
Btw' Blw gkm i ' eoBk.. fsj wI ngo B puB TluoBk..
P. 109, SGPPG*

Ninth rule is – conducting yourself humbly and gently, uttering only sweet and polite words from the lips and not to utter any bitter words.

'Tenth is performing Brahm-yagya and feeding the hungry Sikhs and holy men.'

d; tA pj w j w i ' eokt?. Gy/f; ly ; s wly gkt?.

P. 109, SGPPG

What is 'Brahm-hom' or yagya? It is feeding the hungry. The second is –

'The second 'hom' (Yagya) is controlling the sense organs through knowledge.'

d/sh j w j ? r Yk B ek o; foyhe e/ dop..

P. 109, SGPPG

Destroying all these – 'I' and 'mine' – is also a 'hom' (Yagya). The 'hom' which involves feeding holy men and Gursikhs is called 'Brahm hom'. It bears as much fruit as that of 'ashawmedha yagya'. Such is the edict –

Refrian : O dear, feeding a Gursikh is equivalent to performing an 'ashawmedha yagya'..

*XkoBk l n; wX i lr d/ pokpo cb j 't/, bro SekJ/ f; ly Bt
'Providing bath to a Gursikh is as virtuous a deed as bathing five times in the Ganga and five at Paryag.
Lovingly offering water to a Gursikh to quench his thirst and serving him food is as meritorious a deed as performing an 'ashawmedha yagya' [Hindu sacrificial ritual.]*

Singing or reciting a hymn of the Guru to a Gursikh is as virtuous as building seven temples of gold.

Having a glimpse of holy men twenty times is as fruitful as pressing a Gursikh's feet and sending him to sleep.'

*gu pko r r i kfJ, pko gu gkr BkfJ,
 s? k g|B J|e r|pf; y eT| BtkJ/ ek..
 f; y eT| fgbkJ/ gkBh, GkT| efo epy's,
 n; iW X i r cb f; y eT| fi tkJ/ ek..
 i ? ' ; s wdo euB e/ T; ko dhB/
 s? k g|B f; ly eT| fJe ; pd f; ykJek..
 i ? / ph; pko do; B ; kX ehnk ekj |
 s? k cb f; y eT| ukgr ; |nkJ/ ek..*

Bhai Gurdas Ji, Kabit 673

Feeding a holy man engaged in God's worship and meditation bears the fruit of performing an 'ashavmedha yagya' (Hindu sacrificial ritual). So the 'tenth is, getting a 'Brahm hom' (feeding of holy men) performed'. This is serving 'langar' – 'Feeding hungry holy men and Sikhs.'

So, in this way, Guru Nanak Sahib said, "Raja Shivnabh! These are the ten disciplines and ten rules which we have told you; these are the 20 inner 'rehats' (disciplinary codes) which man has to imbibe and cultivate. It is only when he adopts them in his life that the ladder of God's Name comes which he has to climb. The third rung or step of that ladder is sitting in a lonely or secluded spot, where there is no noise, no traffic, where one can sit quietly and peacefully, and where nothing is heard or audible. Make a seat in your house; sit there daily – at that very spot. What happens there? – The place where we sit daily, there a spiritual environment is created with the glories of God's worship and the currents that emanate from within. Don't go there in your shoes; keep it pure and holy; don't go there with impure or dirty hands; go after taking bath; maintain purity and piety. When you sit there, immediately, your mind will become attuned to God."

The fourth is, Guru Sahib says, 'prana yam' –

a breathing exercise. The mind rides the breath. If you want to restrain the mind, then control your breath; then the mind will be in poise, because when you have held the reins of the horse, where can the rider go? There is a long explanation about it —

'Burn thou off thy fiery nature and foster thy cool and calm disposition. Put thou thy life-breath in the right channel and establish good relation with thy Lord.

In this way, thy fish-like mercurial mind shall be held and the soul-swan shall fly not away from thy Lord and thy body-wall shall perish not in vain.'

; b ; o ; f ; b ? ; w ; o | g f y b ? i | r f s e f o w o s | ; | ; B p x | e h i ? .

whB eh ugb f ; T | i | r f s w B | o k y h n ? T | v ? B j j z | B j e x | S h i ? .

P. 991

Bring the two natures in control and discipline. By doing so will come presence or concentration of mind; without discipline it doesn't. This is essential for a person who is to engage in God's worship and meditation. There are many ways of God's worship — we worship with the tongue, with the help of a rosary, by reciting the 'moolmantra' (fundamental chant), by reading Gurbani. Starting from the 'bani' with the 'mool mantra', then reciting the Name with the tongue, and then meditating on the Name with each breath. About that Guru Sahib says that attention has to be focused within — at one place; whether you focus on the nose, air comes through it; check that now you are inhaling the air and now you are exhaling. You should recite the Name when you breathe in, and then as you breathe out. Holy men give the Name as per man's inclination; some will like to recite 'Satnam Sri Waheguru', some 'Waheguru' and some 'Wahe' and 'Guru'. Common

men don't understand what they should recite – every man cannot know, because nobody knows what is going on within his mind. Therefore, one does not understand it, one does not comprehend breath control. And what is the Guru's teaching –

'Listen to the instruction of the Perfect Guru.

See the Supreme Lord as near thee.

With every breath meditate upon the world-Lord.

The anxiety of thy mind and heart shall depart.'

gɒ/ rɒ ek ; fB Tgd/ ; . gkopj w| fBefN efo gyl. .

; kf; ; kf; f; woj| r'fɒd.. wB nso eh Tso? fud..

P. 295

Recite it in the following manner –

Refrain : In the cycle of inhaling and exhaling, meditate on Waheguru (God)

XkoBk l ; fnk; ; fnk; d/ rN/, i g bT| tkfj rɒ|

He, who is to be meditated upon should first be seen as near you, that God is present all around you. Form this conviction and then – *'With every breath meditate upon God. The anxiety of thy mind and heart shall depart.'* Let me state what is written about it – you may concentrate your mind on the nostrils, or the command centre, or the navel; you will have to focus your attention on one point.

'Pranayam (breathing exercise in Yoga) has three parts. Purak (first part of 'pranayam' recheh (releasing the held breath) kumbhak (holding breath by catching the nose with the thumb and third finger).'

nr usf' gɒDk : kw.. gɒe eɒe olue Bkw..

P. 110, SGPPG

'Pranayam' (a system of breathing and regulating respiration in Yoga) is practised in three parts – one is 'purak' (first part of the exercise by breathing in), kumbhak (holding the breath by pressing the nostrils with the thumb and third finger) and the third is

‘rechak’ (releasing the breath which was held).

‘Concentrating the mind. Breathing in from the nostril.’

pkj o s/wB ; ps fNekt?. dfj B/ ; p s/gkB uYkt?.

P. 110, SGPPG

Breathing in through the moon channel. This is called ‘ira’. [The air channel extending from the head through the left nostril down to the left side of the vertebrate column. In ‘pranayam’ Yogis pass ‘prana’ or vital energy alternately through this channel.]

‘Breathe in this manner twelve times and recite the Name of Waheguru (the Formless One).’

ylus dkd; wksk i fJ. Unæko i g? sp ; fJ..

P. 110, SGPPG

This is called big ‘pranayam’. We get this done thrice. We have instructed the ‘Panj Piaras’ to do this thrice; when they succeed in this, they should increase it to five, six times and then hold the breath within double the times. If ‘Waheguru’ is recited thrice while breathing in, then it should be recited six times while releasing the breath. Three times is ‘Waheguru’ to be recited with the other channel – the right one, and then six times should ‘Waheguru’ be recited while holding the breath. Then three times should ‘Waheguru’ be recited while releasing the breath. When breathing becomes stable and comes under control, then you will feel that your breathing has become long and the Name is coming to be recited quickly. Then increase this practice to four times, and still further gradually to five times, six times and so on. You can practise this according to your ability and liking. We don’t advise more than this because the devotees practise one part, but they don’t practise celibacy, due to which they may become mad. When all the strength has been

expended from the body, how will he be able to meditate on the Name. Name can be recited and meditated only when the body is healthy and strong. If you yourself introduce weakness or defect in the body, then you cannot meditate and recite God's Name. Therefore, we advise the devotees to recite God's Name with the tongue only.

'With thy tongue repeat the one Name.

Here it shall grant thee comfort and great joy, and hereafter, it shall be of avail unto thy soul and keep it company.

Thy ailment of ego shall be eradicated.

By Guru's grace, thou shalt enjoy secular and spiritual sovereignty.'

o; Bk i ghn? Jk[Bkw.. Jhj ? ; [y] nkBd[xBk nkr? i hn e? ; fr ekw..

eNhn? sbk nj : o'r[. s[r b g[kfd efo oki i 'r[.

P. 211

Therefore, recite with your tongue 'Waheguru, Waheguru' (God's Name). This suits you well. If you are strong and healthy, then you may come to reciting the Name with your breath. Holy men will advise you after examining your state. This is not applicable to all. That is, everybody cannot do it. It is only when the body is perfectly healthy that you should come to this stage; otherwise, one is likely to go mad. Guru Sahib had prescribed this method at the time, when all used to be chaste and celibate, today's diseases had not afflicted man, obscene literature had not come into circulation, and men did not waver, they led a life of poise and moral rectitude. Now, in this 'Kalyuga' people's morals have been shaken. So now the method is different. What had been prescribed then, I am stating here : *'Concentrating the mind, Breathing in from the nostril.*

Breathing in this manner twelve times and recite the name of Waheguru (the Formless One).'

So long as you do not reach that stage, continue reciting God's Name with your tongue. Tenth Guru Sahib had given this very sermon to Mother Jito Ji

—

'The time you hold your breath within — this is known as 'kumbhak.'

fi s/ gkD nso mfj okt? eGe s/s' Bkw ej kt?.

P. 110, SGPPG

Reciting the Name of the Formless One 24 times is known as 'kumbhak'. This is the maximum that can be done. But the yogis do it 84 times.

'Breathing in from the right nostril and leaving the breath through the left.'

i g eol sfj l ; wfj Tjukok.. pktl ; b f; Tl eo/ Tskok..

P. 110, SGPPG

This breathing exercise should be done alternately from the right and the left nostrils. There is a method of doing this too. There is an easy method also. This is done in accordance with one's nature and ability, and lesson is given accordingly. We have instructed the 'Panj Piaras' (Five Beloved Ones) to give the lesson once to the 'amrit-takers'. If they are interested and inclined, they will start following this path. If they are not interested, it is their own sweet will. 'Amrit' is administered for this very purpose; brother, you have received the gift of the Name, now practise it. Therefore, one should practise the Name resolutely —

'Leaving the breath through the left nostril recite God's Name twelve times.'

After reciting God's Name (Waheguru) twelve times, one should release the breath —

“Rechak is the name given to the process of leaving the held breath gradually.”

oUe : ke' Bkw ej hi ? . ; B/ ; B/ S'vB ehi ?.

P. 110, SGPPG

After holding the breath, leave it slowly and slowly, and not forcefully or quickly.

'This process should be repeated alternately with the right and the left nostril.'

s? / j h pKJ/ s/ dKJ/. dKJ/ s/ pKJA ; | uYkJ/.

P. 110, SGPPG

Man should continue reciting God's Name like this. By doing so, his mind will become poised and focused on God's Name. It will cease wandering. Besides, he will start relishing it within himself; he will experience sharp sensations and currents within his self. Then he will start feeling that none should call him or disturb him. It is because mind attains a state of peace and man starts finding joy and relish in doing so. As long as, there is no peace within, he utters God's Name loudly. While doing so assiduously, he spontaneously rises above this stage and he starts repeating the Name with his breath; he even becomes oblivious of his breathing – it comes automatically and he becomes unconscious of it. Then he starts hearing the Name-melody. There are different stages of Divine Name meditation.

First, man should utter 'Waheguru' (God's Name) loudly. This is called 'Loud-Name recitation.' The second is 'apasu Name'. It involves only the movement of the lips, but no sound; man experiences this by himself alone. The tongue moves, the lips move. This is a thousand times more fruitful than the loud utterance of the Name. After this comes reciting the Name with the mind – 'mental Name' which involves reflection on the

Name – its contemplation. This is called ‘ajapaa Jaap’ (silent meditation), uttering the Name without using the tongue, about which the edict is –

Refrain : O dear, meditate on the Name of Waheguru without using the tongue.

XkoBk l i g b?fgnkfonk, fpBk i hG d/ tkfj r b{

‘Some rare one knows, what sort of the Name is that, which is uttered in the mind without the tongue.’

fpB{ fl j tk i ' i g?fj nkfJ.. e'Jh i kD/ e? k BkT{.

P. 1256

What is the fruit of this kind of meditation? It is a thousand times more than the Name uttered with the tongue. First is by speaking – this is called ‘baikhri’ Name (uttered with the mouth), second is ‘apasu’ Name (repeating with the tongue), third is mental Name (repeating the Name silently without using the tongue); the tongue does not move –

‘Some rare one knows, what sort of the Name is that, which is uttered in the mind without the tongue.’

fpB{ fl j tk i ' i g?fj nkfJ.. e'Jh i kD? e? k BkT{.

‘Whilst walking, sitting, sleeping and waking, deliberate thou over the Guru’s chant in the mind.

Hasten thou into the sanctuary of the Lord’s feet and associate with the holy. Thus shalt thou be ferried across the awful world-ocean.’

ubs p? s ; 'ts i krs r b wsqfod? fuskfo..

uoD ; oD Gi | ; fr ; kX{ Gt ; kro T{sofj gkfo..

P. 1006

So this Name comes to abide within through practice. But generally, people’s notion is – good, you have told us all right, but we should understand and appreciate too. Therefore, holy congregation, those who are spiritually inclined, are fond of the Name, comprehend and follow the instruction. But

those who have no interest, don't catch the point made here; in fact, they are not true seekers and customers of the Name —

*'Attaining to the Lord's treasures,
O Kabir, open thou not its knot.*

*There is no city to sell it, nor assayer, no customer and
no price for it.'*

okw gdkoE[gkfJ e? ephok r kfm B y'bl.

Bj h gND[Bj h gkoy{ Bj h rkj e[Bj h w'b[P. 1365

All the four essential conditions are absent — neither is there anyone ready to pay its price, nor is there any customer, nor any shop to sell it, nor the merchandise.

*'Kabir, I saw a strange thing,
A jewel was being sold at a shop.*

*In the absence of a customer it was going in exchange
for a shell.'*

epho Jk[nUgT[dfyU j hok j kN fpekfJ..

pBi Bj ko/ pkj ok eT\h pdb? i kfJ..

P. 1372

Continue serving the saints — for ten to twelve years; only then will they tell you the method of doing silent meditation. Then you succeed also in doing so, otherwise not. Then the Name-melody arises within you. So Guru Sahib says that while doing so —

*'The path opens and the consciousness rises in the
middle of the forehead.'*

y|b? okfj fsēN\h fJ; Ykok.. P. 110, SGPPG

The consciousness rises into the command centre. Here do come thousands of lotuses and the mind attains a state of peace and equipoise. As the mind attains concentration and equipoise, the inner forces start deluding you. The 'Three Mayas' [tamas, rajas and sattva] invade man — the seeker. First is

outward 'Maya'; man is able to escape from it. Secondly, inner 'Maya', which is called 'mental Maya'. The third 'Maya' is very powerful; it is that of 'occult or miraculous powers'; very rare are the holy men who are able to rise above them; all cannot cross them, because it is very attractive; it charms and entices the mind. Voices are heard beckoning and urging the holy man – embrace me and I shall confer on you the power to see what is happening 12000 miles away. Maharaj Ji (Sant Rarewaley) had once told me about these voices. I submitted to him, "Somebody is writing your biography. I have got a letter from him that if I know about it I should tell him." Sant Maharaj replied, "Who knows about the lives of holy men because it is hidden and shrouded in mystery?" I persisted with him a little and said, "Kindly show mercy, sir! Please remove this doubt at least because it is you who have talked of mysterious voices." He said, "When the mind is in a state of equipoise and concentration, then among thousands of lotuses there is a region where occult powers come to entice; he who slips a little is doomed or lost –

'Riches and miracles are all worldly attachments, and hence Name comes not to abide in the mind.'

fofX f; fX ; G[w'] [j? Bkw| B t; ?wfB rnkfJ..

P. 593

He is lost to the Name, for he has not attained to it, and has fallen into egoism –

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

J T[w? Bktss? Bkfb fto'X| j? d[fJ B t; fj fJe mkfJ..

P. 560

Sant Maharaj Ji said, "Voices started coming.

One voice said — ‘I will show you everything that is happening over the entire planet of earth. Embrace me; my name is ‘Doordarshak’ miraculous power’. A second voice came and said — ‘I will tell you the secret thoughts, plans and actions of all human beings; what a person is doing secretly, or is contemplating to do, away from the eyes of others; and my name is ‘Antarjamta’ miraculous power (Telepathy) — Embrace me.’ Then came another voice — ‘I will present before you kings, rulers and the biggest men in the world, all at your service — My name is ‘Prerna’ power (Motivating or inspirational power)’. Similarly, another voice came — ‘In an instant I will show you all the ethereal regions even above the solar region. I will make you view what is happening in secrecy and mystery — Embrace me.’ Another came with an offer — ‘You will be able to make your body as heavy or as light as you like.’ Sant Maharaj Ji said, “ I was so much overcome with non-attachment and renunciation that I did not even cast a look at them. Thereafter they started appearing in various forms and shapes before my inner eyes — these miraculous powers came in the form of very beautiful women. By them man is captivated. But the sense of renunciation and non-attachment was so powerful in me that I did not care to look at them at all. This region of miraculous spiritual powers cannot be crossed without the company of a great and noble soul. Confronted by them (miraculous powers) man slips. The next stage is that of ‘trikuti’ or ‘triad’ [Rising above the three states wherein the knower, knowledge and the object of knowledge are apprehended as distinct]. When they become one, then this stage is crossed. Guru Sahib says that by doing so —

'The path of the 'triad' is opened and the breath or life force reaches the tenth door.'

ylb?okfj fspNhi fJ; Ykok.. mfj ofj l gkD fi d; t l dj kok..
P. 110, SGPPG

Then the 'breath' or 'life force' comes to abide in the 'Tenth door'. But today's holy men do not talk about the 'praan'. They talk about 'consciousness' or 'contemplation', because...

'By contemplation of the holy word is the dreadful world-ocean crossed...'

; pfs ; pfd Gt ; krof sohnāaaa.. P. 938

It is the mind or consciousness and not the 'praan' that is to be focused on the holy word. The 'praans' are to be used for a little while to rise inwardly, and so there —

'For there is opened or heard the unstruck Name melody.'

sp? nBkj d eh XB ylb j?. P. 110, SGPPG

The melody of the unstruck mystic sound becomes audible there —

*'The body fortress has nine doors,
The tenth is kept unseen.
The adamantine shutters of the tenth gate open not.
Through the Guru's word alone they get opened.
The melodious celestial strain rings there. By the
Guru's word is it heard.'*

**BT[dotki / ekfJnk eN|j?d; t? r|gs| oyhi ?.
pi o egkN B ylbBh r|p ; pfd y|bhi ?.
nBj d tki / XfB ti d/ r|p ; pfd ; Dhi ?.**

P. 954

There in that region Guru's word is heard —
*Refrain : Waheguru, Waheguru (God's Name) is heard
in thy mind and body;
Satnam, Satnam (God's True Name) is heard in thy
mind and body.*

XkoBk l tkfj r|p{ tkfj r|p{ ; |Dd? xN ftu sb/, ; fsBkw

; fsBkw ; Dd? xN ftu sbl

'The body fortress has nine doors,

The tenth is kept unseen.

The adamantine shutters of the tenth gate open not.

Through the Guru's word alone they get opened.

*The melodious celestial strain rings there. By the
Guru's word is it heard.*

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

Such persons meet God by embracing meditation.

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

BT[dotki / ekfJnk eN[j? d; t? r[gs[oyhi ?.

pi o egkN B y[bBh r[p ; pfd y[bhi ?.

nBj d tki / XfB ti d/ r[p ; pfd ; Dhi ?.

fss[xN n[sfo ukBDk efo Grfs fw bhi ?.

; G wfj J[e[tosdk fi fB nkg/ ouB oukJh..

P. 954

*'Hail, hail to Thee, O True King true, ever true, is Thy
Name.'*

tkj[tkj[; u/ gks; kj s[; uh BkJh.. P. 947

So here is heard the Guru's hymn or word; even do we hear the Name-melody and this is called 'Mental Name' – it is recited or meditated upon with the mind. Its fruit continues increasing by thousands of times. First is the Name with the tongue, secondly by memorising, thirdly through the heart and fourthly with the navel. When the Name permeates the heart, it becomes 'Mental Name'; the devotee starts hearing the Name-melody within, and finally comes Divine Name contemplation.

Contemplation or concentration is also of four kinds. For gaining knowledge in this connection, once Gursikhs came to the Fifth Guru Sahib. They requested Guru Sahib, "O True Sovereign, as a part of Yoga we learn that concentration or attention is

very necessary. Kindly enlighten us, on whom we should concentrate our attention." Guru Sahib said, "On whom do you focus your attention?" They said, 'Sir, we do not know for certain – some one concentrates on the 'Four-armed' Lord God, another on some other god or goddess." Guru Sahib said, "Look, Guru and God are one and the same, and contemplation over the Guru is the best form of Divine contemplation –

Refrain : In our mind should we concentrate on the Guru...

XkoBk l XohJ/wB ftu fXrnb, rpb dh wps dk

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

rpb eh wps wB wfj fXrnb..

rpb e/ ; pfd wsqwB/wkB..

P. 864

You should have firm faith that the Guru (Holy Preceptor) is God Himself. So long as we do not form this conviction, we do not gain anything from the Guru. Those who have imbibed the faith that the Guru and world-Lord are one and the same, they alone have attained to Him. Those whose faith is wavering are left behind without gaining union with God.

Once Guru Angad Dev Ji was sitting in a holy congregation. He asked Bhai Bala Ji, "O Bhai Bala! You accompanied Guru Nanak Sahib in the nine regions and seven continents – wherever he performed wonderous deeds – all of them you witnessed with your eyes. What did you consider Guru Nanak Sahib to be?" He replied, "Sir, Guru Nanak Sahib was a perfect saint." Guru Sahib said, "Well then, you are a saint." Then Guru Sahib asked

Baba Budha Ji, "Baba Ji, what did you think Guru Nanak Sahib was?" He replied, "Sir, Guru Nanak Sahib was a perfect Brahm gyani (one who has attained knowledge of the Ultimate Spiritual Reality).' Guru Sahib said, "Well Baba Ji, then you are a Brahmgyani." Guru Sahib asked this question from everyone. Faith in the Guru is of four kinds. First, my Guru is an excellent saint or holyman; secondly, my Guru is greater than all other saints or holy men; thirdly, my Guru is like God Himself; fourthly, my Guru is God Himself. There is no difference between the two.

Then the devotees asked, "O Sovereign, what did you continue to consider Guru Nanak Sahib?" At this Guru Sahib closed his eyes; he was overcome with emotions and from the corners of his two eyes fell a tear drop each; after a while he spoke out, "Dear devotees, God Himself, the Master of millions of universes, assuming the form of Guru Nanak Sahib, had come to liberate the world – as Guru-God, and we regarded him as the Supreme Lord God." The devotees then said, "O Sovereign, that is why you have attained to the position of Supreme Lord God." So as is a devotee's conception of his Guru (Holy Preceptor), so does he himself become.

So this idea is kept in the 'triad' [middle of the forehead]. When the triad opens up –

'The path of the 'triad' is opened and the breath or life force reaches the tenth door.'

– then is opened or heard the unstruck Name – melody. And one has a glimpse of the Supreme Light. There, man experiences the illumination of the Supreme Light –

'There is glittering great light. Seeing it affords special

joy and peace.

As increases mind's concentration on God, so does louder become the melody of Name.'

**fMbfbw eko wj kB gæk; k.. i fj l fgy j l ftôb ; y ok; k..
fi Tl fi Tl Xoj h XYkB e' fsTl fsTl XB tX i kfJ..**

P. 110, SGPPG

As man focuses his mind on God, Divine Name contemplation increases accordingly and consequently increases his wealth of Name.

After this, the fifth rule is 'pratihaar', which means restraining the mind again and again as it tries to wander away from the Name; man's mind runs after various things – checking it repeatedly as it tries to wander –

'The fifth rule of Yoga is achieving self control or restraint. It has two parts.'

**guw nr ; l i r e' gŕÝkj kofj gkfJ.. nr fJ; h e/ i l r b
ftuko'.**

P. 110, SGPPG

Self restraint consists of two parts or ideas –

'First is controlling and reforming sense organs.'

gŕwjl fr nkB foyhe ; Xko'.

P. 110, SGPPG

These sense organs are – eyes, nose, ears. Controlling and reforming them – transforming them from outward-directed to inward-directed.

'From outward-oriented make the mind inward-oriented.

Poise it in bliss within.'

tkfj o wly s/ nso fbnktB.. fBl k Bd wj| eofj fNektB..

P. 110, SGPPG

The joy of bliss within the heart is attained by restraining the mind from wandering outside and focusing it within.

'Secondly, what you listen Divine, lodge it in the mind. Then give up both 'tamoguni' (darker or evil) and

'rajoguni' (passionate) urges.'

d|shU nr ; B|fus b|fJ.. nk; B ; |oi sw i |r|b si kfJ..
P. 110, SGPPG

Give up darker, evil and passionate urges and propensities.

'Become 'satoguni' (virtuous and noble) and eat sparingly.'

; s' r|Dh bfj nbg njkoz. P. 110, SGPPG

Lead a virtuous and noble life by eating little food.

'This completes the rule of self-control or restraint.'

g|s|nkj ko ; | B|he fpukoz. P. 110, SGPPG

This is the sum total of the rule of 'pratihaar' (self control). It means making the mind inward-directed with the help of reciting and reading Gurbani.

The next rule – sixth – is 'conception' or 'notion'. It means that as soon as an idea arises in the mind, checking it – again and again, that is, contending with the mind –

'With his mind he (Gurmukh) contends, with his mind he parleys and with his mind he engages in contest.'

wB j h Bkfb Mr Vk wB j h Bkfb ; E wB j h wfM ; wkfJ..
P. 87

To be vigilant against any idea or notion arising in the mind –

'Checking the mind again and again from entertaining ideas,

And aligning it with the Holy word in the self.'

fsj s/ g|B g|B eo? j NktB.. i 'o? fXnkB fpy? wB gktB..
P. 110, SGPPG

Then says Guru Sahib – one should bring the mind in a state of 'contemplation'.

'Seventh rule of Yoga is contemplation, which is of two types.'

; gsw nr i 'r ek XÝkB.. d' gpeko ek byj | ; |i kB..

P. 110, SGPPG

Contemplation is of two types –

'He who contemplates the Guru and keeps his outward form in his mind.'

rþ wps ek Xo/ i ' XÝkBk.. ; ' pkfj o wly fXnkB pykBk..

P. 110, SGPPG

But holy men are of the view that contemplation is of three types. First is, developing faith in a holy personage that he is God Himself and contemplating on him. When the holy man advised Ajamal to have faith that his own son is God (Narayan) and he named him also Narayan, Ajamal found it difficult to do so. He would not consider his son as God. He tried but failed. Developing this faith is not an easy task it is indeed very difficult. But when his end came –

'At the last moment, seeing Death's myrmidon, he called his son Narayan out of fear.'

nsekB i wdš tfy gš BokfJD| p'b? Sfj nk..

Bhai Gurdas Ji, Var 10/20

'Ajamal bore love to his son and shouted forth as Narain.'

ni kwfb gþfs gšq gfs ehBh efo BkokfJD p'bko/.

P. 981

He called Narayan, and since the thinking then was in Narayan (God), he called him as such –

'His faith pleased my Lord's mind and He smote and expelled the myrmidons of death.'

wb/ mkeþ e? wfB GkfJ GktBh i weæo wkfo fpdko/.

P. 981

This is called 'Parteek dhian' [contemplation of the symbol or image]; that is, thinking that the holyman, saint or Guru is God Himself. Second is

'Sampat dhian'; that is thinking the Guru as the image of God. Such is Gurbani's edict too –

'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.'

*; wɔd| ftɔfb ; oho| j w dɣynk fJe t; s| nBg fdykjh..
rɔ rftɔd| rftɔd| rɔ(j) ?BkBe Gb| B Gkjh..*

P. 442

This means regarding the Guru and God as one : this is called 'Sampat' contemplation. The third contemplation is 'ahangrah', which is different from other forms of contemplation. It means first focusing attention on the manifest or concrete form. Many devotees here argue that this will amount to 'idol-worship'. We do worship the manifest form – our body is manifest, bungalows are concrete, wealth is concrete, sons, daughters and one's wife are manifest and concrete. The superior amongst all is the Guru's person, and when we focus our mind on the Guru, then the supremely sacred Entity comes to abide within us.

'He who contemplates the Guru's person, he has first to focus attention on his outward form.'

rɔ wɔs ek Xo? i ' XÝkBk.. ; ' pkfj o wɣ fXnkb pykBk..

P. 110, SGPPG

First is contemplation of the outward physical form and then comes inward contemplation.

'Guru's image is the Guru's hymn or holy word, that is manifest in the congregation of the holy.'

rɔwɔfs rɔ ; pd| j? ; kX ; rfs ftfu gorNh nkfJnk..

Bhai Gurdas Ji Var 24/25

Then it is contemplating the melody of the Guru's hymn –

'By the tune of holy music is induced meditation.

By meditation comes realization — such is the inexpressible secret of the Divinely enlightened.'

XfB wfj fXnkB|fXnkB wfj i kfBnk rpwfy neE ej kBh..
P. 879

Then, if the 'Shabad' (Holy word) is meditated upon, it is known as 'ahangrah' contemplation, behind which is God's entire force. When we utter 'Waheguru', then behind the word we discern Him whom we are addressing. When He (God) abides in our faith, what happens? — That is 'ahangrah' contemplation. Three flowers have to be offered to it — First is 'knowledge and understanding'; second is that He (God) permeates and activates all; third is 'Name' of the One who alone is perfect and complete; there is none other like Him. We should worship Him with full love and devotion. So, it is with the offering of these three flowers that the Transcendent One has to be worshipped. In this way, when we reflect or meditate on the 'Shabad' (Holy word), it becomes absorbed or imbued in us —

'Enshrine thou the Guru's feet in thy mind.

Ever make thou obeisance unto the Guru, thy Supreme Lord.

No one should stray in doubt in this world.

Know, that without the Guru, no one can cross the world-ocean.'

r b e/ uoB fod? b? XkoT|. r b| gkopj w ; dk Bw; ekoT|. ws e' Gofw G|b? ; z kfo.. r b fpB| efJ B T|sof; gkfo..

P. 864

In this manner, while contemplating the Guru and meditating on him, a stage will come, when the 'trikuti' of 'tamas' (darker urges), 'rajas' (passion), and 'sattva' (intelligence, poise, virtue) disappears. Thereafter, the concentration of mind will automatically enter the region of discernment. Thus

the region of knowledge is opened unto us – the region of the ‘Tenth Door.’ There the ‘shabad’ (hymn, or holy word) is meditated or contemplated, and the melody (of Name) starts sounding – in every devotee –

‘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.’

BT[fBfX nfwϕ[gG ek Bkw[. dj h wfj fJ; ek fp; ϕw[. ; B ; wkfX nBj s sj Bkd.. ej B[B i kJh nuoi fp; wkd..
P. 293

‘By the tune of holy music is induced meditation. By meditation comes realization – such is the inexpressible secret of the Divinely enlightened.’

XfB wfj fXnkB[fXnkB wj i kfBnk rϕwfy neE ej kBh..
P. 879

When this stage is attained, one is lost in meditation or trance –

‘When the unstruck mystic melody is opened or heard, then is the mind lost in meditation of the Light.’

i p? nBkj d XB ylb i kt?. feX’ i ’s e’ fXnkB brkt?.
P. 111, SGPPG

How many types of lights’ are there? Guru Sahib says that there are countless types of ‘lights’

These are recognized in the inner mind. The eighth rule is that of going into trance.’

fJj[nsp wB wj[gfj ukBj[. n; Nw nr ; wkX pykBj[.
P. 111, SGPPG

Seventh is contemplation, while the eighth is going into trance or getting lost in meditation.

‘When the mind attains the state of poise and becomes unwavering, then does one go into invaluable Name-trance.’

This trance or meditation is of two types – one is 'nirvikalap' (spontaneous without choice). And the other is 'sakalap' (premeditated or with a purpose).

*i p wB mfj ofj j fJ nv'bk.. fsj e' Bkw ; wkX nw'bk..
; ' ; wkfX j? TG? gpkoh.. fBoft ebg ; kebg Tjukoh..*

P. 111, SGPPG

In the 'nirvakalap' trance, the 'triad' – knower, knowledge and the object of knowledge – is broken, and the devotee rises higher into the stage of 'sehaj samadh' (spontaneous or effortless meditation).

'So 'savikalap' is it called by enlightened yogis. The 'self' and 'object of contemplation' remain not different.

All these are regarded as the image of 'Brahm' (Creator)

; ' ; k ftebg efj s j l i 'r'h gpy ; l kB..

nkg fGB Bfj fGB fXnkBk..

: j ; G pj w og eo i kBk.. P. 111, SGPPG

In this stage neither the self, nor the object of contemplation remains – and the devotee becomes the image of God Himself. What he hears is the Name; whatever he sees is Divine knowledge. He develops a cosmic gaze or glance. Such is the Guru's edict –

Refrain : Birds of all forests recite God's Name...

XkoBk l Bkw j oh dk l gd/, ; ko/ tDK d/ gyb{

'Whatever the deer, the fish and the birds utter; without God they speak not of another.'

l ' p'bs j? fwr whB gyb{ ; [fpB[j fo l kgs j? Bj h j b..

P. 1265

Contemplation of God's Name becomes so firmly ingrained that only the Name-melody is heard. So when one goes into this nirvikalap (spontaneous) trance, one's self is absorbed in God.

So Guru Sahib said, 'O King Shivrabh! These

eight Yoga rules I have explained to you; this is called 'Kashat yoga' (Yoga which involves austerities). He who practises them, achieves results; he experiences marvels within his self; he gains light and understanding and hears the unstruck Name melody. The other method is easier and simpler than this, which can be followed by householders too; businessmen and professionals can also follow it. That is called 'Bhakti-Yoga'." "Sir, tell me about the 'Bhakti yoga' also." Thereafter, Guru Sahib threw light on the 'Bhakti yoga.'