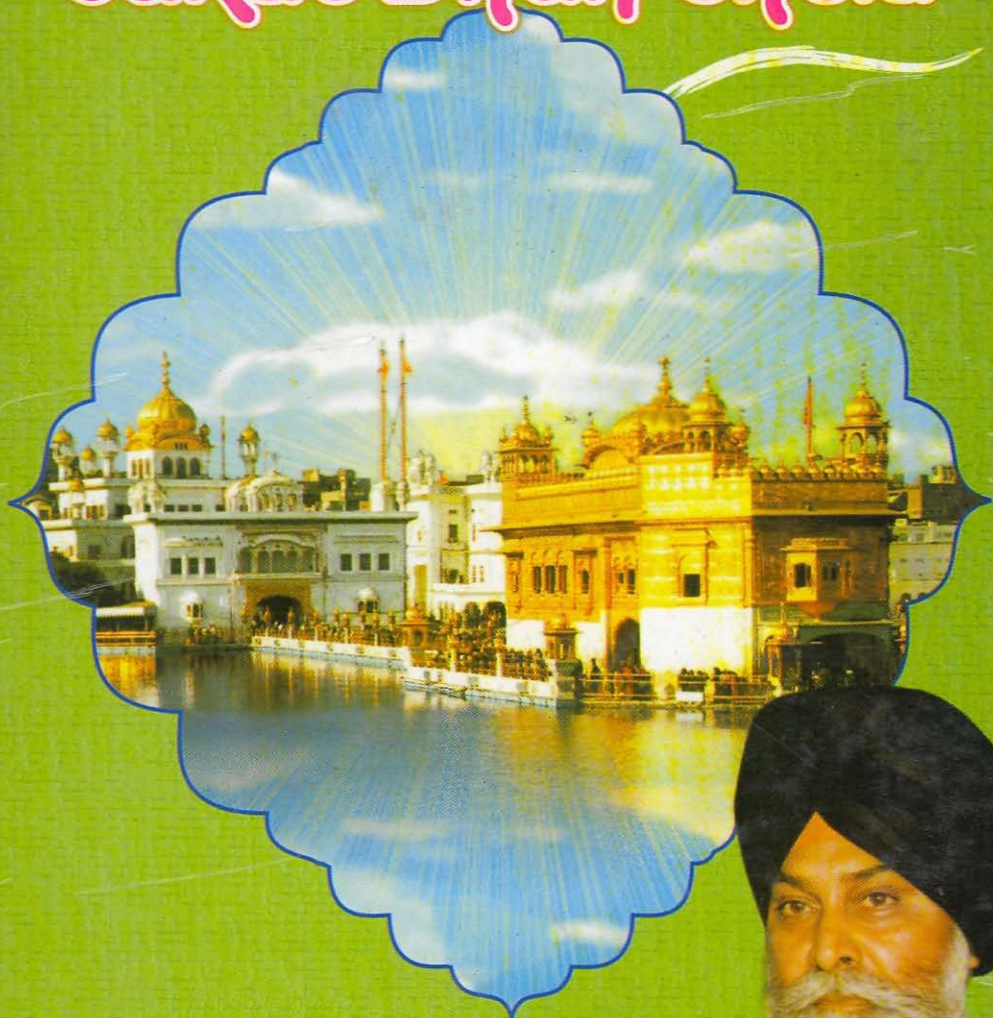


Shabad GURU SURAT DHUN CHELA



'Panth Ratan'
Giani Sant Singh Ji 'Maskeen'

Editor
Harjit Singh



Few words by the Translator

By the grace of God and due to the intimacy with S. Harjit Singh ji it was my good luck to have the charan chhoh (ਚਰਨ ਛੋਹ) of the respected Giani Sant Singh Ji Maskin. I had the opportunity to listen to his discourses at the annual samagams at Alwar and also in the T.V. However I never thought that he will be called so soon by the Almighty. After his departure I came to realize his greatness in the Sikh world in particular and the world in general. In this connection his couplet given below is relevant:-

“ਚਿਰਾਗੇ ਰਾਹ ਬਨੇਗੇ ਇਕ ਦਿਨ ਨਕਸ਼ੇ ਕਦਮ ਮੇਰੇ।
ਅਭੀ ਤੋਂ ਮੈਂ ਗੁਮਰਾਹ ਮਾਲੂਮ ਹੋਤਾ ਹੂੰ।”

*“Chiraage raah bana-ay gay ek din nakshay kadam mairay,
Abhi toe main gumrah maloom hota hun.”*

I had the good fortune due to the encouragement from Sardar Harjit Singh ji to translate his Punjabi book ਸ਼ਬਦ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ (Shabad Guru Surat Dhun Chela). Though the translation is not of high literary standard, yet I have the satisfaction for undertaking the job in a humble manner.



I hope the English speaking and English knowing people will benefit from this. I may be pardoned for the mistakes I might have done in this endeavour.

Servant of the Sadh Sangat.

Jaswant Singh

B-20 East Baldev Park,
Parwana Road, Delhi-110051 Ph. : 011-22502477

Shabad Guru Surat Dhun Chela

Word (God's Name) is Guru, Guru is Word. Power is God, God is Power. In this way the Splendour is God, and Guru. Splendour is a power. Word is a power. From the time this Splendour exists, God is present since then. Because God is Word and power, therefore He is ever-existent. In the form of Splendour, God is ever-lasting. In Word-form He is Guru and ever existent. God manifested through His Word. God came to be known from His Voice. What is this voice and word. The guides and Supermen (Avtars) of the world concur with this ideology. As the ancient Indian Rishis say that the world came into existence from sound and this sound is Om (ॐ). Jains also agree that the world came into existence from sound. That sound is  Oankar,  Oankar (Saviour of all).

Islam is a religion of passions, desires, faith and confidence. But there is one point of top quality of knowledge. Mohammad Sahib, the founder of Islam declared that one sound came out from God. The sound was 'Kun' and therefrom the world came into existence. Similarly Christianity is also a religion of emotion and service, but one word is very precious. According to Bible one sound came from God. Which one? It was 'Logos'. From this the creation came into existence. In short, the Punjabi idiom stand the test here: Hundred wise, same views. One wise man tells the truth, hundred wise men agree with that. Therefore all super humans of the world agree with the original truth that the universe came into existence from the Word. Therefore Word is a door. The door is for two actions: entrance and exit. Gurwak:-

ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥
outapat parloo sabadae hovai |

*Creation and destruction happen
through the Word of the Shabad.*

ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ ॥ (ਅੰਗ ੧੧੭)
sabadae hee fir oupat hovai |

Through the Shabad, creation happens again.

This entrance and exit is through word only. This procreation and destruction of the universe is based on the word only. On whose word. On the word of God. What is God? God is Effulgence. What is sound? It is word. In the form of Splendour, He is God. In the form of Word, He is Guru. God is Eternal. God is a Power. Guru is a Power. Neither soul is an individual nor Guru is an individual. Dull headed persons, who are halting at the 'form' level, consider God as well as Guru as a body only. It is just like the children who are taught and asked to repeat: 'A' for animal, 'B' for Boy, 'C' for Cap, etc. By making the form of animal, boy and cap the children are taught these words. When the child understands these words, he can read books. Then there is no need to tell him: 'A' for animal, 'B' for Boy, and 'C' for Cap. He does not understand the word by seeing 'animal' or 'boy', rather he understands the word directly. The persons, who have got child like intelligence at the religion level, they consider God of a 'form' only. The persons living in the world of 'forms' can not free himself from the cycle of birth and death because form and shape is made and wiped out. No form is stable and steady. The great poet Tulsi Dass has said:

"Sargun Upasak Mukat Na Hoe"

The worshipper of form can not get salvation because the form comes into existence and is wiped out. The God and Guru are 'Formless':

ਨਾਨਕ ਸੋਧੇ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ॥
Nanak sodhae simrit baed |

Nanak has studied the Simritees and the Vedas.
ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਨਾਹੀ ਭੇਦ ॥੪॥੧੧॥੨੪॥

(ਅੰਗ ੧੧੪੨)

parbraham gur naahee bhaed |4||11||24|
*There is no difference between the Supreme Lord
God and the Guru. ||4||11||24||*

God and Guru are power. God who is in the form of Splendour, is Guru in the form of Word. To understand Guru is an entrance into God. Guru is a door and first of all one has to reach the door and the house comes thereafter and house is God. As big a house is, accordingly so big will be the doors. As a house, He is God and as a door He is Guru. Since God is Eternal, therefore Shabad-Guru is also Eternal. Where as He is a Omnipresent Power, His Vision, Hearing and Speaking is also wide- ranging. As God is Eternal, His Vision and Hearing is also eternal. His word is ever-lasting and immortal:

ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੈ ਮੂਰਖ ਜਾਨਿਆ ਦੂਰੀ ਰੇ ॥੨॥

(ਅੰਗ ੬੧੨)

paekhat sunat sadaa hai sangae

mai moorakh jaaniaa dooree rae |2|

He sees, hears, and is always with me;

but I am a fool, and I think that He is far away. ||2||

ਠਾਕੁਰੁ ਹਮਰਾ ਸਦ ਬੋਲੰਤਾ ॥

(ਅੰਗ ੧੧੬੦)

Thakur hamraa sadd bolantaa |

My Lord and Master speaks forever.

Speaking is the identification of the living being. God is a living power. The eternal Word is also present in the eternal universe:

Thakur hamraa sadd bolantaa |

Which is that eternal word. Which word had manifested from the perfect God by which the world came into existence. The super humans have described this word in their own respective ways. Someone says 'Om', some one else says 'Onkar', some others say 'Kun' and some one esle says 'Logos'. Apart from these, there is a mention of other words also. Let us see in the mirror which is that eternal word from which procreation and destruction of the universe is taking place. Let us first consider what respected Tenth Guru, Sri Guru Govind Singh ji has said:-

ਓਅੰਕਾਰ ਆਇ ॥ ਕਬਨੀ ਅਨਾਦਿ ॥

(ਜਪੁ ਸਾਹਿਬ ਪਾ: ੧੦)

ouankaar aad | kathanee anaad |
Thou art immanent and primal lord.
The moment is unknown when thou uttered the first word.

Onkar is eternal, this saying is eternal. The first voice of the universe is Onkar. The first word of God is Onkar. *ouankaar aad | kathanee anaad |* The sovereign Bhagat Sri Kabir ji has also described similarly. He says:-

ਓਅੰਕਾਰ ਆਦਿ ਮੈ ਜਾਨਾ ॥
Ouankaar aad mai jaanaa |
I know only the One, the Universal Creator,
the Primal Being.

ਲਿਖਿ ਅਰੁ ਮੇਟੈ ਤਾਹਿ ਨ ਮਾਨਾ ॥

(ਅੰਗ ੩੪੦)

likh ar maettai taahi na maanaa |
I do not believe in anyone
whom the Lord writes and erases.

I have understood Onkar as the origin and He is very near. Onkar is not so much only that it may be written and erased. Onkar is the voice of the wide spread universe and is for ever, is the origin and always exist. As God is Omnipresent, so this Word is also wide spread. Respected Guru Nanak Dev ji, the superman of Kalyug has enunciated such a Gurbani which is called 'Onkar'. It is 'Dakhani Onkar' in Ramkali Mode. The first letter of Guru Granth Sahib is Onkar and one (1) has been put before it:-

ੴਅੰਕਾਰ (Ik Oankar)

This is the single sound from which procreation, upbringing and destruction is taking place. This sound has come from that 'One':-

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥
Saahib maeraa eaeko hai |
My Lord and Master is One;

ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੩੫੦)

eaeko hai bhaaee eaeko hai |1| rehao |
He is the One and Only;

O Siblings of Destiny, He is the One alone. ||1||Pause||

This sound is one and that Bani, which has been named Onkar by Guru Nanak Dev ji, begins with the following lines:-

ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥
Ouankaar brahma outpat |
*From Ouankaar, the One Universal Creator God,
Brahma was created.*
ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥
Ouankaar keeaa jin chit |
He kept Ouankaar in his consciousness.
ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ ॥
Ouankaar sail jug bheae |
From Ouankaar, the mountains and the ages were created.
ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ ॥

(ਅੰਗ ੯੨੯)

Ouankaar baed nirameae |
Ouankaar created the Vedas.

The universe is the creation of Brahma and he is making the sound. Guru Nanak Dev ji says that it is not like that, Brahma has also come from the voice of Onkar. When every thing has come from the voice of Onkar, then Brahma has also come from that voice and the whole game of the universe is going on from the voice of Onkar. All the grandeur of Nirankar (God) has manifested through this voice only. This sound is primarily wide-spread in the universe and is also going on within the man. This physical body has come from the parents and their element is present in the body. The universe has come into existence from the Shabad (Word) and it is Omnipresent in the universe. As the element of parents is present in the body, so is the Shabad present in the whole universe:-

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥
bhugath giaan daeiaa bhanddaaran
ghatt ghatt vaajehi naad |
*Let spiritual wisdom be your food,
and compassion your attendant.
The Sound-current of the Naad
vibrates in each and every heart*

That sound is ringing in every body. Which one?

Onkar Aad kathni Anad

(Patshahi ੧੦).

The eternal sound of Onkar is ringing in every body. Some one has heard it as a voice of Ram:-

ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ ॥

sabhai ghatt raam bolai raamaa bolai |

Within all hearts, the Lord speaks, the Lord speaks.

ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੯੮੮)

raam binaa ko bolai rae |1| rehaao |

Who else speaks, other than the Lord? ||1||Pause||

Ram is speaking in every body: Om, Kun, Logos or Onkar is speaking. When it is raining and the utensils are spreaded in the courtyard, the rain water going in the tumbler takes its shape, it takes the shape of mug when it goes in it. Similarly the rain water takes the shape of cup, plate and bucket when it goes in these. In the same manner the sound manifesting from God is eternal. According to the make up of the mind, it was heard as Kun or Logos or Om or Ram or Onkar by various persons. He, who reaches upto that sound, will reach upto the house of God and Guru. Only one has to reach upto the house, thereafter God takes the individual in His embrace and let him enter in His Abode. All the spiritual quest is for reaching his Abode, when the eternal sound (Anahad) becomes audible.

Sound is of two types- Anhat (ਅਨਹਤ): sound produced with striking of two things. Anhat sound is produced by striking stone with stone, or when two metals strike or by clapping by two hands.

(ii) Anahad (ਅਨਾਹਦ): This sound is spreading every where and the whole universe came into existence from this sound. There is a lot of mention of this Anahad Sound in Sri Guru Granth Sahib:-

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੪੦॥੧॥

(ਅੰਗ ੯੨੨)

binavant Nanak Gur charan laagae vaajae anhad toorae ||40||1||
*Prays Nanak, touching the Guru's Feet, the unstruck sound current of
the celestial bugles vibrates and resounds. ||40||1||*

When the attention is fully engrossed into the feet of
Guru, the proof for this state is that the Anahad Sound becomes
audible and this sound takes upto the door of God:-

ਚੇਤਿ ਅਚੇਤ ਮੂੜ ਮਨ ਮੇਰੇ ਬਾਜੇ ਅਨਹਦ ਬਾਜਾ ॥

(ਅੰਗ ੮੫੬)

chaet achaet moorr man maerae baajae anehad baajaa |
*Remember Him, O my thoughtless and foolish mind, and the unstruck
melody of the sound current will resonate and resound.*

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥

sunn samaadh anehath theh naadh |

*The Deepest Samaadhi, and the unstruck sound current
of the Naad are there.*

ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥

(ਅੰਗ ੨੯੩)

kehan na jaaee acharaj bisamaad |

The wonder and marvel of it cannot be described.

By meditating on God's Name in thoughtless state, when
the consciousness reaches His door, then the sound like Onkar,
Onkar, Onkar becomes audible from that door. Music teachers agree
that there are five words in music:-

Tat, Vit, Ghan, Naad, Sughar.

This is explained in this way:-

Tat Pankee Vit Charam Ka, Ghan Kansi Ka Jaan.
Naad Shabad Ghat Ko Kahai Sugharh Suaas Pehchaan.

The sound produced by stringed instruments:-

Tat: Sound produced by leather instruments.

Vit: The sounds produced by small drum, small
tambourine, drum, timbrel and tabor.

Ghan: Sounds produced when two metal parts strike against each other, copper against copper, brass against brass.

Naad: Sound produced by striking on an earthen pot (pitcher).

Sughar: Sound produced by the strike of air, e.g., clarinet, flute, trumpet, conch and harmonium. The sound given by the bodies of living beings like animals, birds, human beings is 'sughar'.

ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ ॥

(ਅੰਗ ੧੫੨)

daehee maattee bolai poun |

The body is dust; the wind speaks through it.

The air strikes the navel and sound comes out. This is due to air. Speaking is with the help of air. Therefore, on this basis in the external world, Guru Nanak Dev ji has called air as Guru:-

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

(ਸਲੋਕ ਜਪੁਜੀ ਸਾਹਿਬ)

pavan guroo paanee pitaa maataa dharat mehat |

*Air is the Guru, Water is the Father,
and Earth is the Great Mother of all.*

Bhai Sahib, Bhai Gurdas ji says:-

ਪਉਣੁ ਗੁਰੂ ਗੁਰ ਸਬਦੁ ਹੈ ਵਾਹਿਗੁਰੂ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ॥

poun guroo gur sabad hai wahiguroo gur sabad sunaaeiaa|

*The Guru's word is the air, the Guru and wondrous Lord has recited
the Word, Waheguru.*

To reach upto 'Anahad'(celestial sound) there are various words for silent repetition (Jap) of the name of God, e.g., Ram Ram, Alakh Niranjan, Madhusudan, Hari Hari, Alla Hu , Alla Hu, Govind, Govind.

Guru Nanak Dev ji has bestowed 'Waheguru, Waheguru' on us for meditation (Jap). When the consciousness reaches upto the door, i.e. upto the Anahad Nad (ਅਨਾਹਦ ਨਾਦ) by repeating this name then the tongue becomes silent and the sound of 'Onkar, Onkar' becomes audible from one's inner self. In the world and

religious world there is the greatness of Shabad (God's Name). It is said that if the eyes are gone, then world is gone. This is also true that if the tongue is gone then God as well as world are gone. The relation with the world is established by speaking and not by seeing. Enemy also sees the enemy but there is no conversation. Where ever there is no relationship, man says that we are not on speaking terms. Where the relationship is very deep (That man is great), it is said that our conversation is very deep. The relationship is due to conversation only. If two brothers do not converse, then wise persons guess that the relations have been broken for the time being. When husband and wife do not talk to each other, then an intelligent guest estimates that the relation is broken for the time being. Whenever the relation is broken, heart is broken and resentment originates and speaking with each other is stopped in the first place. The relation with the world and God is established by speaking only. It is said that if the eyes are gone, then the world also goes because the knowledge of beauty and colour of the world is due to eyes only. The relations are not established by seeing only. If a person is blind, it is seen that the doors of development of the world are not closed for him. He can progress in every sphere of life. Blind persons have been nice and popular musicians, poets, philosophers and speakers. They have been top class Bhagats also. For example Soor Dass has a unique place among Bhagats (Meditators). Though he was unable to see the world, yet he was successful to perceive God.

Blind persons have also been keeping good family relations in their family life. But all doors of development are closed for a dumb person. There is no mention of a dumb person as a successful musician, poet, philosopher, Bhagat or Brahm Gyani in the history nor it has been seen. In Punjabi they say that only the mother of a dumb person understands his signs. He has got a limited number of signs, to understand which only his mother is successful. In this way the dumb deserves sympathy very much. As he is unsuccessful to make friends, therefore he does not have fast friends. The person who is unable to establish relationships in the world how will he be able to have relations with God. As we see the relations begin to establish when we start speaking. In the world of religion, man has to speak first. Then one day the voice of God also is heard.

That voice is Anahad Dhuni: Sound produced without striking or celestial sound. When this Anahad Dhuni is heard, that means the God has started speaking with the person:-

ਠਾਕੁਰੁ ਹਮਰਾ ਸਦ ਬੋਲੰਤਾ ॥

(ਅੰਗ ੧੧੬੦)

thaakur hamraa sadd bolantaa |
My Lord and Master speaks forever.

God is speaking with every one but we do not understand because our hearing-power has not yet been developed. How it will be revealed? It will be revealed by speaking only. Guru Nanak Dev ji has bestowed us that Word: 'Waheguru, Waheguru, Waheguru'. You go on speaking this word till you hear and understand the voice of God.

In the world we see that a child is playing in the courtyard. While playing he tells his mother, 'Mother, open the door, father has come'.

'Have you seen your father coming'?

'No, his voice has been heard'.

From voice, he has come to know about the arrival of the father. A person is sitting inside a room and he feels that it is raining outside. How this has been felt? From the sound. A person is going on a hilly way at night. Suddenly he tells his companion that he is seeing a stream on the way. But he has not seen the stream. The water is making sound by striking against the stones and he has guessed that there is a stream on the way. The voice of a bird is heard and one comes to know that it is nightingale or crow or kite. From the sound one comes to know that it is cow or donkey or lion's roar. In the same way, knowledge of the world is known from the sound. Animals have also got voice but they do not have words. Animals makes his presence known by his voice. But if we ask where from has he come? Who are your parents? What is your age? Where you want to go? He has no words for telling all this. All this knowledge is based on words:-

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥

akharee naam akharee saalaah |
From the Word, comes the Naam;

from the Word, comes Your Praise.

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥

akharee giaan geet gun gaah |

From the Word, comes spiritual wisdom,

singing the Songs of Your Glory.

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥

akharee likhan bolan baan |

From the Word, come the written and spoken words and hymns.

ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

akharaa sir sanjog vakhaan |

From the Word, comes destiny, written on one's forehead.

There are such words by speaking which strangers become friends. But such words are also there by speaking these, friends become enemies and the relations break. Words have their own importance. These can succeed in making friends or foes. There are such words by speaking which relation with the world is established. Gur-Shabad is the word by speaking which, relation with God is established. So words have their own importance. The voice of word is knowledge of God. The repetition of word means to go on the path of God. Hearing Anahad Naad (Celestial sound) is to reach His door. By reaching His door one is enabled to enter His Abode. But all this is a subtle game:-

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥ ਰਹਾਉ ॥

(ਅੰਗ ੬੪੧)

haar pariou suaamee kai duaraai

deejai budh bibaekaa | rehaao |

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

We should pray to God to bestow on us such an intellect as to enable us to understand such a subtle doctrine. It is seen that man is not so much intelligent at the wordly level as much ignorant he is at the spiritual level. The wordly knowledge of the man has now increased. There are schools, colleges and universities which provide knowledge of various types to the man-kind and man gets manifold knowledge of the world. But the ignorance which was prevalent at the religious level thousands of years ago, that is still there even today. In those days very few persons were spiritual seers and spiritual teachers. Even today they are there but very

few. There are some other reasons for that.

Man devotes sufficient time to understand the world. Some one has become engineer by devoting 15-16 years. Some one else has qualified as a doctor after spending 17-18 years. Man spends sufficient time to become pleader or advocate. Man spends time to understand the world and to progress in the multilateral phases of the world. Therefore man has got some worldly knowledge acquired from parents, society and educational institutes. But he does not get spiritual knowledge either from parents, or from community or educational institutes. Ordinarily man has got a desire. Thousands of years ago, man was as much ignorant of God, even today he is so much ignorant. Majority of the people do not have spiritual knowledge. The basic reason for that is: either man does not spare time for it or does not feel its necessity where as it is the premier necessity of the man. Body needs foods, mind requires God. Body has got materials, family and every thing else, but if the mind has not got God and Divine flavour, it will writhe like a fish out of water. The whole world is passing time in pain:-

ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥

(ਅੰਗ ੯੫੪)

naanak dukheaa sabh sansaar |
O Nanak, the whole world is suffering.

The whole world do not have knowledge of God. What is it if a few persons out of millions have got spiritual knowledge. This is not a big number:-

ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਊ ਨਾਰਾਇਨੁ ਜਿਹ ਚੀਤਿ ॥੨੪॥

(ਅੰਗ ੧੪੨੭)

kottan mai Naanak kooo naaraaein jih cheet |24|
*Among millions, O Nanak, there is scarcely anyone,
who keeps the Lord in his consciousness. ||24||*

ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕਿਨਹੂ ਗੁਰਮੁਖਿ ਹੋਇ ਪਛਾਨਾ ॥੨॥੨॥

(ਅੰਗ ੬੮੫)

jan naanak kottan mai kinehoo
guramukh hoe pashaanaa |2|2|

*O servant Nanak, among millions,
only a rare few, as Gurmukh, realize God. ||2||2||*

Only one person has got identification and knowledge of God out of millions of persons. Only one or two persons keep God in their memory and mind. Therefore it is not a big number. Therefore there is too much exploitation, deceit and fraud in religious field. Perhaps there is not so much cheating going on in the political field. Politician can not cheat anyone for so long. He can not cheat any one for more than a year, two or five years. In the religious field cheating and exploitation is going on for a long time. The main reason for this is the ignorance and lack of awareness. Therefore there are no Brahm Gyanis (Having Divine knowledge) having spiritual flavour and it is very difficult to find a person engrossed in God's Name. But there is an abundance of gurus in every street and their claims are astonishing and consider God as a toy in their hands. Bhagat Kabir says:-

ਮਾਥੇ ਤਿਲਕੁ ਹਥਿ ਮਾਲਾ ਬਾਨਾਂ ॥

maathae tilak hath maalaa baanaa |

*Some apply ceremonial marks to their foreheads,
hold malas in their hands, and wear religious robes.*

ਲੋਗਨ ਰਾਮੁ ਖਿਲਉਨਾ ਜਾਨਾਂ ॥੧॥

(ਅੰਗ ੧੧੫੮)

logan raam khilounaa jaanaa |1|

Some people think that the Lord is a play-thing. ||1||

People have considered God as a toy and those playing with a toy can let themselves be called children, they may be having an intellect of a child only. At the Divine level, man has got a child's intellect and does not have a special thought and understanding. Therefore cunning people are running very big business centres in the name of religion, whereas there is no religion in the shop. They are giving and selling religion and people are accepting it, considering it a religion. Neither they can give religion, nor the buyers get religion. In this way even due to the presence of these fake gurus pain and distress, quarrel and trouble are present, because they do not have intellect and understanding of God. Body is an effigy of five elements and the ignorant persons are claiming that body is a guru and guru is corporeal. People are also getting impressed by following one or other guru. To appear religious is

nothing more than a decoration. To become religious is a penance, devotion, good sense, intelligence and knowledge. Guru Govind Singh ji call knowledge a guru:-

ਗਿਆਨ ਗੁਰੂ ਆਤਮ ਉਪਦੇਸਹੁ ਨਾਮ ਬਿਭੂਤ ਲਗਾਓ ॥੧॥

giaan guroo aatam oupadaesahu

naam bibhoot lagaaou |1|

God's Name is ashes, knowledge is guru and splendour. There is no greater veil than darkness. Darkness covers the mountains and long roads. In darkness we can not see the house hold goods and family members sitting together. We do not know where are brother, sister, wife, children. Nothing is visible in darkness. Where from we will bring curtain bigger than darkness which will cover mountains, oceans, rivers and high-rise buildings. But darkness covers every thing. The world is not visible in the darkness of falsehood, nor are materials visible. Ignorance is a great darkness and God is not visible in it:-

ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ ॥ ਆਧੇਰੈ ਰਾਹੁ ਨ ਕੋਈ ॥

(ਅੰਗ ੧੪੫)

houn bhaal vikunnee hoee | aadhaerai raahu na koe |

*I have searched in vain, and I am so confused;
in this darkness, I cannot find the path.*

In darkness it is difficult to walk on the road as it is not visible. The road has to be lighted before walking on it. In earlier times, a person would take torch in his hand for walking. Now various devices are available. For driving a car in darkness, headlights are put on first. Journey can be undertaken in light, not in darkness. Lights at the front are guiding the buses and trains during motion. There are only stumbles on the spiritual path without knowledge. In darkness there are collisions and stumbles and it is not possible to walk. Since the world is full of ignorance, there will be stumbles in the religious world. Persons and nations collide in the name of religion. The religious temples are clashing against each other due to deep darkness. No work can be accomplished in darkness, one can only remain seated. We can not read, write, prepare food or do any other work in the darkness. Even religious works also can not be done in darkness. Ignorant person stumbles

even in religious acts. A person stumbles on the ground due to darkness and also stumbles in religious world due to ignorance. Those persons, who themselves have gone astray, or are blind, are guiding the stumbling people:-

ਅੰਧੀ ਕੰਮੀ ਅੰਧੁ ਮਨੁ ਮਨਿ ਅੰਧੈ ਤਨੁ ਅੰਧੁ ॥
andhee kanmee andh man man andhai tann andh |
Acting blindly, the mind becomes blind.
The blind mind makes the body blind.

ਚਿਕਰਿ ਲਾਇਐ ਕਿਆ ਬੀਐ ਜਾਂ ਤੁਟੈ ਪਥਰ ਬੰਧੁ ॥ (ਅੰਗ ੧੨੮੭)
chikarr laaeiai kiasa theesai jaa tuttai pathar bandh |
Why make a dam with mud and plaster?
Even a dam made of stones gives way.

All religious acts are being done in darkness and ignorance. Charity, exegesis of scriptures (Katha), Kirtan, worship, prayer, and pilgrimages are going on without any sense and intelligence. One thing is clear that what is not within my understanding and memory, is not there. Only that much is there in the world which is within my intellect. Although there are very many things, but if it is not within my understanding, then it is not there. Although there are very many things in the world, but in darkness nothing is visible. All the spiritual quest is based on the precept: understand Him and remember Him and meditate on Him. Simran is possible only after understanding Him:-

ਪਹਿਲਾ ਵਸਤੁ ਸਿਵਾਣਿ ਕੈ ਤਾਂ ਕੀਚੈ ਵਾਪਾਰੁ ॥ (ਅੰਗ ੧੪੧੦)
pehilaa vasat sinjaan kai taan keechai vaapaar |
First, examine the merchandise, and then, make the deal.

We go to bazar and buy the material only after seeing and checking it. Similarly the first step in the religion is to understand God. This is possible only by listening that source which gives knowledge. Shabad is Guru, Word is Guru:-

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
naanak bhagataa sadaa vigaas |

O Nanak, the devotees are forever in bliss.

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

suniai dookh paap kaa naas ||8||

Listening-pain and sin are erased. ||8||

By listening suffering is dissipated because by listening one comes to understand, gains knowledge and meandering ceases to exist, stumbling and confrontation come to an end, and man takes the right path. Therefore knowledge is the splendour of the spiritual world. One can reach Guru by acquiring knowledge. Knowledge is acquired by listening deeply. The person, who listens with full attention, is called a listener.

Three words are prevalent in the world of religion and saints. These words are repeated again and again in Sri Guru Granth Sahib in these meanings.

Listening, Understanding and to commune.

The meaning of 'Surat' (ਸੁਰਤ) is to listen, listener. He who is listening with rapt attention, is said to be in 'Surat' (attention). When by listening one comes to understand, it is said that he has come into his mind. He, who was listening with rapt attention, he has understood, i.e., he has come into his mind, his surat (attention) has communed with God. Therefore first is listening, then understanding. The knowledge of God is acquired by listening only. He who is listening Anhad Naad, can also cause others to listen. In the religious world, there are three types of persons.

First person listens but he can not tell others. He does not possess means of telling, i.e., he does not have vocabulary and speaking-style. He has got food but can not distribute.

Second type of person can distribute but he does not have food, only utensils are there. Such people are blank scholars, scholars of mere words.

The third type of persons are scholars of style and vocabulary, philosophers and thinkers, but they do not possess experience and understanding of God.

First, those persons who possess understanding and at the

same time can also explain and convey, they also have means for explaining, they are Supermen (Avtar).

Second, those persons who have understanding and experience but can not explain as they do not possess vocabularly and style of speaking. Saints, Bhagats and Sadhus come in this class. They have enjoyed the bliss of hearing. But they can not describe the form and appearance of that voice.

There are third type of persons. They have got shining utencils but there is no food in these utencils. They are talking too much but do not have knowledge and experience. They are scholars of words only. They are in majority in the religious world of Hindus, Sikhs, Jains, Bodhis and Islam. Doctor Mohammad Iqbal says:-

Iqbal Barha Updeshak Hai, Baton Se Moh Laita Hai,
Guftar Ka Gazi To Bana, Kirdar Ka Gazi Ban Na Saka.

It means that style of saying is there, he can tell, but he has got no experience. There is no flavour in what he says and also there is no experience and understanding about that. It is only literal knowledge.

Then there is another class of persons. They have got no experience, no understanding and can not express also. But there are agents around them and declare 'Guru' or a great saint. Then it is all darkness without any understanding. Such blind gurus are adored in the blind world. There is a large number of such persons. The Sikh world also could not escape from such cunning gurus. Even otherwise if we consider the initial stage of Sikhism, Baba Prithi Chand declared himself guru to confront Guru Arjan Dev ji. Twenty two seats of gurus were established in Baba Bakala Town to confront Guru Teg Bahadur Sahib. Ram Rai had filed a suit for becoming guru. But the greatness lies only in 'Word'. Due to lack of understanding, body was considered guru. These painful incidents were started in the dark world. Even today we see in the Sikh world, a large number of cunning persons in and outside Punjab sitting as gurus. Sikh world could not escape from the hypocrisy of these impostors. These persons claim that a few words are being proclaimed as 'Guru'. We are speaking and explaining these words, therefore we are gurus.

The writer is answering these impostors, whether body is

guru or God's name is Guru. They are taking support of such a ugly affliction and simple people come in their grip. The writer is giving a suggestion for these simple people according to the understanding given by Satguru ji so that they may know the reality and get aside from meandering and by engrossing in Shabad-Guru reach upto God and get the perception of God.

Thousands of years ago the animals were at which stage, even now they are there only. There is no development in their world. The animals have not progressed in any sphere of life because they were not having voice and words. They have sound but not words. So all the development has stopped. Eating, drinking, sleeping, giving birth and bringing up children is the limit of animals and have halted at this stage since thousands of years.

Man has progressed in most phases. The man walking on foot is now the maker of railways, motors, cars and super-sonic aeroplanes. A man who was talking by signs, is now the developer of thousands of languages. Man who used to write on stones or Bhoj-patras (bark of birch tree) is the producer of beautiful papers and printing machines which can do work of years in a few days. In this way man has progressed a lot. In the same way his only weapons were nails or teeth. He would cut with teeth or pierce with nail. But today there are Atom and Hydrogen bombs and he has produced lethal weapons. Man, who used to wander naked, is now the producer of clothes of thousands of types. Man who used to subsist on fruits of the forest or by preying animals of the forest is now the producer of hundreds of types of food and cooked delicacies. Fried victuals of various types are prevalent now. Every country, province, caste and territory have their own victuals and food. All this development is due to speaking only. The entire development is based on words. Man, who used to pass night under the trees and who used to pass life in the caves of mountains, is now the builder of big buildings. Now he has built houses of fifty, hundred or even one hundred and ten stories. In short he has developed in every walk of life, because he has got voice, words and sound and animals do not have these. It is correct that animals do not have hands like those of man. Even then they could have progressed very much if they were having voice and words. So much is the greatness of the words:-

ਅਖਰ ਮਹਿ ਤ੍ਰਿਭਵਨ ਪ੍ਰਭਿ ਧਾਰੇ ॥

(ਅੰਗ ੨੬੧)

akhar mehi tribhavan prabh dhaarae |
In the Word, God established the three worlds.

Guru Arjan Dev ji says that the knowledge of the three worlds is available in the letters. Without words the world of man will be limited like that of the animals. Man will only eat, drink, produce children and bring them up and will not be able to progress. Men have become top-class scientists, thinkers, saints, bhagats, philosophers and poets. In short, man has produced so many rarities and wonderful states. By watching these, the importance and quality of man is known. There are Upnishads, Shastars, Veds, Books, Simrities and respected Guru Granth Sahib, Ocean of Knowledge. All this is the greatness of words/letters:-

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥
akharee naam akharee saalaah |
*From the Word, comes the Naam;
from the Word, comes Your Praise.*

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥
akharee giaan geet gun gaah |
*From the Word, comes spiritual wisdom,
singing the Songs of Your Glory.*

(ਜਪੁਜੀ ਸਾਹਿਬ)

These earthly, hypocrite and arrogant persons are saying that word (Shabad) is dead and inanimate and not living. This is their misunderstanding. So much development of humanity is based on words and letters. Even then if somebody calls it illusion, then it seems that either his intellect is dead or he himself may be dead. The followers of corporeal gurus give this argument that let us consider Guru Grant Sahib as Guru, we speak and then Guru Granth Sahib appears; we do explanation, we pronounce; therefore if we have become gurus, why you object? Why you refuse?

The answer to these is that there is an illiterate woman whose husband has gone abroad since a long time. After a long time he wrote her a letter. The woman received the letter but she can not read it. She went to a neighbour and says, "Brother, read

this letter and cause me to hear". The neighbour reads the letter to cause her to hear. As are the relations, so are the related words. If brother writes a letter to the brother, he will address: Dear Brother. If father writes to the son, he will address: Dear Son. If son writes to the father, he will address: Dear Father. Similarly husband will address: Dear so and so. The related words will be according to the relation between the two persons. So the neighbour reads the letter: My dear wife. The wife hears these words and concurs. The neighbour repeats these words two-three times: My dear wife. The lady concurs. If the reader of the letter has misapprehension that I say: My dear wife, and she concurs. If he starts claiming that you are my wife and I am your husband. If by reading the letter he claims to be her husband, who is greater fornicator than him. If Bani of God, and Guru Nanak Dev ji is being read by some body and causing others to hear and then if he claims to be their guru, then there is no greater hypocrite than him. He is reciting Gurbani and explaining it, others are listening and concurring and are getting flavour and bliss. But like the above-mentioned letter, this letter is of some body else, this Bani is of God and it has come from Him; the listeners are grateful for causing them to hear. But the informant claims to be their husband or Guru. Due to his speaking, he is being appreciated. But he says how Shabad can be Guru, how words can be guru. If the words are not Guru, then these posing gurus need not speak. One preacher is preaching, listeners are listening. Then the question is whether the precept is to be kept in the mind or the preacher. If we say that preacher is to be kept in the mind, then there is no need to listen. If the precept is to be kept in the mind, then the preacher is automatically relegated to the second position. Therefore it is all about precept only:-

ਸੁਨਿ ਉਪਦੇਸੁ ਹਿਰਦੈ ਬਸਾਵਹੁ ॥
 sun oupadaes hiradai basaavahu |
Listen to the Teachings,
and enshrine them in your heart.

ਮਨ ਇਛੈ ਨਾਨਕ ਫਲ ਪਾਵਹੁ ॥੫॥

(ਅੰਗ ੨੯੩)

man eishae naanak fal paavahu |5|
 O Nanak,
 you shall obtain the fruits of your mind's desires. ||5||

Hear the precept, that has come from God in the form of a message. Mohammad Sahib has given himself the name 'Paigamber'. Paigaam means message. I am the deliverer of God's message, like a postman, to the world. This word is full of humility. Guru Govind Singh ji also says:-

ਜੇ ਨਿਜ ਪ੍ਰਭ ਮੇ ਸੋ ਕਹਾ ਸੋ ਕਹਿਹੋ ਜਗ ਮਾਹਿ ॥
 jo nij prabh mo so kehaa so kehiho jag maahi |
*Whatever my Lord God said to me, I am going to
 narrate the same to the people of the world.*

ਜੇ ਤਿਹ ਪ੍ਰਭ ਕੋ ਧਿਆਇ ਹੈ ਅੰਤ ਸੁਰਗ ਕੋ ਜਾਹਿ ॥ ੫੯॥
 (ਦਸਮ ਗ੍ਰੰਥ ਅੰਗ ੧੩੬)
 jo tih prabh ko dhiaae hai ant surag ko jaahi | 59|
*Those (good persons) who meditate on the Name of the Immortal
 Lord, will ultimately go to heaven. (59)*

Whatever God has told me, I am conveying to the world. From this it is clear that Supermen have got God's letter, or Bani or words. They have got knowledge received directly from God. They have got their own Bani through which they unite the world with perfect God.

Once it so happened in India that, in order to worship their hypocrite guru, his blind followers weighed him against currency notes at Ram Lila Ground in Delhi and propagated this act in detail. The hypocrite guru wanted to be weighed with currency notes as he is the guru. One of the blind followers told the writer that see the greatness of their guru, he has been weighed with currency notes. On asking, he told the writer that there were about thirteen lakhs of currency notes. The writer said that his guru's worth is only rupees thirteen lakhs. Scales was made so that both the pans could be equalized. Before the currency came into circulation, things were exchanged. In one pan wheat was placed and resin or almond. Gram was put in one pan and vegetables or fruits in the other pan. The things were exchanged with the help of scales.

Now hypocrite guru is made to sit in one pan of the scales. Currency notes were put in the other. Two pans became equal when currency notes of rupees thirteen lakhs were placed in the other pan. The whole wealth of the world is not worth even one line of

Guru Granth Sahib. It can be offering but not the price. The person who is willing to be weighed may be wordly politician, wealthy or greedy. A virtuous person or one engrossed in God's Name can not be weighed with wealth. Money can be offered at his feet but he can not be weighed. All the wealth is not worth that person.

There is one more argument which these blind followers give. Inanimate and stones and idols had been worshipped in India and abroad since thousands of years. According to these logicians, paper is also inanimate. But he is Khalsa who believes in God in manifest form:-

ਜਾਗਿਤ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਸੁਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥
 (ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ, ਦਸਮ ਗ੍ਰੰਥ)
 jaagit jot japai nis baasur eaek binaa man naik n aanai |
*He the Khalsa meditates
 on the Ever-radiant Light, day and night,
 and rejects all else but the one Lord from the mind.*

But the whole world is worshipping paper. Paper and stone do not speak.

These people asked the writer to prove and clarify that paper is animate. The writer replied that he can not prove that paper is animate. But you are wrong when you say that Sikhs are worshippers of paper. Bhagat Ravi Dass ji says that:-

ਤਰ ਤਾਰਿ ਅਪਵਿਤ੍ਰ ਕਰਿ ਮਾਨੀਐ ਰੇ ਜੈਸੇ ਕਾਗਰਾ ਕਰਤ ਬੀਚਾਰੰ ॥
 (ਅੰਗ ੧੨੯੩)
 tar taar apavitr kar maaneeai rae
 jaisae kaagaraa karat beechaaran |
*The palmyra palm tree is considered impure,
 and so its leaves are considered impure as well.*

In the ancient times, paper was prepared from the tree of toddy palm and ancient books were written on them. This paper was made from the saw-dust of toddy by hand. The religious scholars considered toddy palm as impure because wine was made from the liquid coming out of this tree, by drinking which man becomes senseless. So Bhagat Ravi Dass says:-

tar taar apavitr kar maaneeai rae
 jaisae kaagaraa karat beechaaran |

If toddy palm tree is impure, then paper made out of it is also impure. But:-

ਭਗਤਿ ਭਾਗਉਤੁ ਲਿਖੀਐ ਤਿਹ ਉਪਰੇ ਪੂਜੀਐ ਕਰਿ ਨਮਸਕਾਰੰ ॥੨॥

(ਅੰਗ ੧੨੯੩)

bhagat bhaagout likheeai tih ooparae

poojeeai kar namasakaarang [2]

*But if devotional prayers are written on paper made from its leaves,
then people bow in reverence and worship before it. ||2||*

When laudation of God, His Name and knowledge are written on that paper, people bow before that paper and the Name of God thereon. We read the newspaper and throw it away. We read many books and keep aside. If there is a volume of 1430 blank pages, an intelligent Sikh will never bow, even if it is placed in open position in a palanquin. Sikh is worshipper of those letters which have Name of God and His knowledge which have come direct from God. Respected Guru Nanak Dev ji says:-

ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ ॥

(ਅੰਗ ੭੬੩)

ho aapahu bol n jaanadhaa mai kehiaa sabh hukamaao jeeo |

By myself, I do not even know how to speak;

I speak all that the Lord commands.

The paper is worshipped as the Name of God is written on these. In reality it is the worship of God's Name and knowledge. Importance has been given to the body as therefrom Divine knowledge manifested. The name of the body was Nanak and the name of knowledge was Guru. If that knowledge was not there and that Bani had not come directly, then Nanak was only Nanak and not Guru Nanak. Divine knowledge is guru and body is named Nanak. In the same way, name of the body was 'Laihna', but by coming in contact with the Shabad of Guru Nanak which came from God directly, he was known as Guru Angad. The name of body was Amar Dass. Some called it 'Amru Nithawan'. But when the Divine knowledge, splendour and Radiance (Jot) entered that body, then instead he became (ਨਿਥਾਵਿਆਂ ਦੇ ਥਾਂ ਗੁਰੂ ਅਮਰਦਾਸ, ਨਿਉਟਿਆਂ ਦੀ ਓਟ ਗੁਰੂ ਅਮਰਦਾਸ) nithawan the than Guru Amar Dass, niotian the oat Guru Amar Dass.

In the modern era science has become successful in

transplanting organs. One person's eyes are transplanted in other person's body. Similarly kidney and other organs are transplanted. In Vancouver (Canada) the writer saw one senior Granthi with blue eyes. When asked, the Granthi replied that his eyes became defective and he got these replaced by taking eyes from the 'Eye Bank'. The writer was surprised to see that Granthi with blue eyes and his face was looking slightly different. Science has become successful now in this miracle.

Religion has been successful from the ancient times in transplanting. The Name, Knowledge and Word (Shabad) of God manifested in one body. These were transplanted into an other body and thereafter in third, fourth by seeing the capability. In the initial form, that knowledge is Guru which has come directly from God and the body which was capable to receive it, was called Nanak. In this way Guru Nanak, Guru Angad, Guru Amar Dass, Guru Ram Dass. When these words, knowledge and Name was manifested by writing or printing on paper, then it was respected Sri Guru Granth Sahib ji Maharaj.

Guru Nanak Dev ji did not got his body or effigy worshipped. He transplanted this knowledge by placing his forehead on the feet of Laihna. Till yesterday Laihna was circumambulating Guru Nanak Dev ji. Today he has placed his forehead on the feet of Laihna. Those elements of God which were present inside Guru Nanak Dev ji, he transplanted these elements in the other body. The task was very big and two hundred and fifty years to three hundred years were required to accomplish the task. Therefore the body was changed to disburse that Divine knowledge, splendour and Name by seeing capability:-

ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥

(ਅੰਗ ੯੬੬)

jot ouhaa jugat saae seh kaniya faer palteeai |

*They shared the One Light and the same way;
the King just changed His body.*

As by changing house, person does not change, so body was changed but knowledge was not changed. So the body was called 'Ghar', Mahal (palace): Mohalla ੧, Mohalla ੨. The Divine knowledge manifested in the first palace, then in the second pal-

ace. In Arabic language 'Ghar' is called Mahal. In this manner this Divine knowledge was transmitted through various Mahals (bodies) to the people. Permanent palace Guru Granth Sahib ji was installed so that Divine Knowledge is spread in each and every corner of the world and man may conjoin with the name of God. Guru Granth Sahib ji has been graced to preside:-

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥

(ਅੰਗ ੯੮੨)

Bani guru guru hai bani vich bani anmrit sarae |
The Word, the Bani is Guru, and Guru is the Bani.
Within the Bani, the Ambrosial Nectar is contained.

So says the fourth Patshah:-

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

(ਅੰਗ ੯੪੩)

sabad Guru surat dhun chaelaa |
The Shabad is the Guru, upon whom I lovingly focus
my consciousness; I am the chaylaa, the disciple.

Shabad (God's Name) is Guru and consciousness/mind/ thought is disciple. Guru Nanak Dev ji, the first Guru of the Sikhs, says:-

ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ ॥

sabad gur peera gaihara gambhira

bin sabadai jag bouraanag |

The Word of the Shabad is his Guru
and spiritual teacher, profound and unfathomable;
without the Shabad, the world is insane.

He is earnest Guru. Bhagat Kabir ji says:-

ਕਹੁ ਕਬੀਰ ਮੈ ਸੋ ਗੁਰੁ ਪਾਇਆ ਜਾ ਕਾ ਨਾਉ ਬਿਬੇਕੋ ॥੪॥੫॥

(ਅੰਗ ੭੯੩)

kahu kabir mai so gur paya ja ka naou bibaeko |4|5|
Says Kabeer, I have found that Guru,
whose Name is Clear Understanding. ||4||5||

I have met that Guru who is called 'Divine Knowledge'. His knowledge never becomes extinct. It always remains in the

Universe, because God, His Word and Divine Knowledge are eternal. Only hearing ability is required. He, who is capable of hearing and cause the world to hear, is Guru or Superman(Avtar). The message and sermon of respected Guru Granth Sahib ji has been placed and is being placed before the world. Guru Granth Sahib ji is permanent and for ever. (Gyan) Divine Knowledge is Guru and is for ever. God is eternal. God in the form of splendour is a power. God in the form of Shabad (Word) is Guru. Guru in the form of Shabad is God:-

ਨਾਨਕ ਸੋਧੇ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ॥
ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਨਾਹੀ ਭੇਦ ॥

(ਅੰਗ ੧੧੪੨)

Nanak sodhae sinmrit baed |
parbraham gur nahi bhaed |

*Nanak has studied the Simritees and the Vedas.
There is no difference between the Supreme Lord God
and the Guru.*

Bhagat Kabir ji says:-

ਸੋ ਗੁਰੁ ਕਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਕਰਨਾ ॥
ਸੋ ਪਦੁ ਰਵਹੁ ਜਿ ਬਹੁਰਿ ਨ ਰਵਨਾ ॥
ਸੋ ਧਿਆਨੁ ਧਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਧਰਨਾ ॥
ਐਸੇ ਮਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਮਰਨਾ ॥੨॥

(ਅੰਗ ੩੨੭)

so gur karo jey bahur na karana |
so pad ravahu jey bahur na ravana |
so dhiaan dharahu jey bahur na dharana |
aisae marahu jey bahur na maranaa |2|

*Adopt such a Guru,
that you shall not have to adopt another again.
Dwell in such a state,
that you shall never have to dwell in any other.
Embrace such a meditation,
that you shall never have to embrace any other.
Die in such a way,
that you shall never have to die again. ||2||*

Adopt such a Guru so that you need not adopt again and again. You conjoin such an Omnipresent Guru, so that you need

not find God again and again. If discovered once, then He is for ever present. The name of Omnipresent power and splendour is God. The name of wide spread power is Guru. God and Guru are Omnipresent:-

ਸਦਾ ਅੰਗ ਸੰਗੇ ਅਭੰਗੰ ਬਿਭੂਤੇ ॥੧੯੯॥

(ਜਾਪੁ ਸਾਹਿਬ ਪਾ:੧੦)

sadaa ang sangae abhangang bibhootae. ||199||

In the form of splendour God is always in company and in the form of Shabad (Word) Guru is always in union:-

ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥

(ਅੰਗ ੩੯੪)

gur merai sang sadaa hai naalae |

My Guru is always with me, near at hand.

One thing is evident. He, who is not always in union, is not God; who is not always in union, is not Guru. Family, friend and son are not always in company. God is:-

ਸਦਾ ਅੰਗ ਸੰਗੇ ਅਭੰਗੰ ਬਿਭੂਤੇ ॥ ੧੯੯॥

(ਜਾਪੁ ਸਾਹਿਬ ਪਾ:੧੦)

sadaa ang sangae abhangang bibhootae. ||199||

Since He is Omnipresent:-

ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਚਾ ਸਿਰਜਣਹਾਰੁ ਜੀਉ ॥

(ਅੰਗ ੪੩੮)

toon sabhani thaaee jithai houn jaaeen

saachaa sirajanehaar jeeo |

You are everywhere, wherever I go, O True Creator Lord.

Guru and God are Omnipresent. But in the world of blind people Guru and God are not present. These blind people should first be treated in the hospital of congregation. They should listen and by listening blindness will be cured one day, and they will conjoin with the origin. *He, who is listening with full attention, is called consciousness. When one becomes conscious, he is called listener. If by listening, the listener comes to understand, then it is*

said that he has understood. But who comes to understand, then one day his attention conjoins with God. Attention (Surat) has three meanings:-

1. Listening.
2. Understanding
3. Conjoining.

Who is listening, he has come to understand, his mind has conjoined and thing will be understood from the source. Guru Nanak Dev ji says:-

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥
(ਜਪੁਜੀ ਸਾਹਿਬ)
mat vich ratan javahar manik jae eik gur kee sikh sunee |

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

If once a person listens, countless precious gems of Divine virtues will manifest, and the dirt of sins from the inner self, will be washed away and all the suffering will vanish. All the suffering is due to the sins and these are the dirt of the mind. *To hear evil, desire to hear evil, to think bad, to strike at some one's wealth, to hurt some one, to hurt some one's respect, such a thinking is the dirt of the mind.* This dirt causes countless sufferings and sins. If the sins go away and evil thinking stops, then all these sufferings can cease to exist. This thinking of hurting others gives birth to numerous misfortunes and sufferings in life.

Guru's Word (Shabad) should enter the mind and this word will enter by listening only. It can not enter through eyes, nose, thinking, skin, tongue since tongue can manifest word but can not cause entering of word as it does not have hearing power. Speaking of word is like preparing food. Hearing the word is like eating the food. Therefore first one has to speak the Word: Waheguru, Waheguru, Waheguru. While speaking one has to hear it. We first prepare food, then put in the plate and then eat. In the world of meditation we have to speak and listen. Preparing and eating is done simultaneously. The tongue is speaking and the ears are lis-

tening. The tongue is preparing food and the ears are eating it:-

ਤ੍ਰਿਪਤਿ ਭਈ ਸਚੁ ਭੋਜਨੁ ਖਾਇਆ ॥
ਮਨਿ ਤਨਿ ਰਸਨਾ ਨਾਮੁ ਧਿਆਇਆ ॥੧॥

(ਅੰਗ ੬੮੪)

tripat bhee sach bhojan khaaeiaa |
man tan rasanaa naam dhiaaeiaa |1|
*I am satisfied and satiated,
eating the food of Truth. With my mind, body and tongue,
I meditate on the Naam, the Name of the Lord. ||1||*

One has got satiated as the tongue speaks and the ears listen. All the development in the religious world and all the links of the world are due to word and its listening. The greatness of sound has been seen to be multi-dimensional. First the universe came into existence through sound only. Now even the science agrees that billions of years ago there was a big bang. From it gas and dense mist was formed. It cooled down after a long time and water was formed. Initially the solid life was made from water. By developing in this way, these stones, clay and vegetation were formed. Then insects, worms, animals and birds were formed. This development continued and the man came into existence in the end. In this way the whole expansion took place through gas, mist and sound.

By explosions cracks have been seen developing in the buildings and window panes breaking. The earth shakes by a big bang. It is seen that when labourers are not able to lift a heavy beam or stone they assault and make sound and that stone is lifted by them due to the power of sound. To enable the brave persons to fight properly in the battle field, their zeal is excited by the sound of instruments and songs; it is surprising. There are musical instruments in the military and police. It is surprising that in the world of fighting and weapons there is a talk of sound and musical instruments. In reality all the expansion is of the sound only. Sound has its own importance because the universe has come into existence from sound. In the universe, shabad (voice) is Omnipresent, ever-lasting and eternal.

When someone takes his listening power upto the eternal word, his birth and death comes to an end. But argumentative or

ignorant go on saying that body is guru. In reality, the five elements are inanimate and whose sense is inanimate, their guru is inanimate. Whose wisdom has flourished and become rational, their Guru is Shabad (Word) because word is rational. In the human world, all the activity is of the word only and it has got unique importance. Man has got voice as well as letters which can advise reasonable persons. The game of the world is going on around four letters/words. The game of the family is of speaking, the relations are linked. Words agonise and words make one bloom. The game is of words and letters. An example, an only son of the parents went abroad five - seven years ago. Mother and father are awaiting. Sister is hoping that brother will come today or tomorrow. She goes on thinking. The day and night of the sister, father and mother pass in these thoughts. One day a telegram comes saying in a few words that I will reach home at so and so time. By reading these few words, father is extremely happy, mother's feet do not remain steady on the ground, the sister is dancing in happiness. The house has become spring season garden. Four words have brought so much happiness.

Similarly there is another house. Their only son has gone in a far away foreign country. In this house also parents and sister are awaiting. One day telegram reached. Only a few words were in it. The friend of the son has written that your dear one has died in a car accident. Father read those four words and began to gasp; mother felt as if the light of her eyes has gone and darkness has spread in her world. The sister began to dash her head against the ground instead of dancing. The house became like a crematorium. If some one argues that only four words have made the house like a crematorium. Though these are only four words, but there is a message full of pain in the letter.

Similarly there is one word, Waheguru and also there are numerous Shabads in Gurbani. There is a message, form and wisdom of some one in these. When any one understands these Shabads with full attention, then the appearance of God is manifested. The listener becomes extremely delighted. This is the miracle of words and speaking. But muddled-headed persons could not rise above body, a skeleton of bones, veins and flesh. They go on saying that body is guru. A body without word is a heap of dust. They place

body in the fore-front and keep the Word at the back. It is like this that a living person is pushed out and a grave is worshipped. This is going on in the world because there is no understanding of religion, Guru and God.

Let us reiterate that Guru is door and God is Abode. To go inside the Abode, we have first to pass through the door. So first we have to reach Guru and thereafter have a glimpse of God. The Abode of God is splendour (ਪ੍ਰਕਾਸ਼) and His door is sound, a means to go in and come out:-

ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥
ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ ॥

(ਅੰਗ ੧੧੭)

outapat parlou sabadae hovai |
sabadae hee fir oupat hovai |
*Creation and destruction happen
through the Word of the Shabad.*

Through the Shabad, creation happens again.

This coming and going is taking place from the shabad. The door of God is called Guru. Guru is door not wall. The wall closes the way. But this door of God never closes. The Sound of God (Anhad Naad) is always continuing:-

ਠਾਕੁਰੁ ਹਮਰਾ ਸਦ ਬੋਲੰਤਾ ॥

(ਅੰਗ ੧੧੬੦)

thaakur hamraa sad bolantaa |
My Lord and Master speaks forever.

Bhagat Kabir has described this in a very learned way:-

ਕਬੀਰ ਜਿਹ ਦਰਿ ਆਵਤ ਜਾਤਿਅਹੁ ਹਟਕੈ ਨਾਹੀ ਕੋਇ ॥
ਸੇ ਦਰੁ ਕੈਸੇ ਛੋਡੀਐ ਜੇ ਦਰੁ ਐਸਾ ਹੋਇ ॥੬੬॥

(ਅੰਗ ੧੩੬੭)

kabir jih dar aavat jaatiahu hattakai naahee koe |
so dar kaisae chhoddeai jo dar aisaa hoe |66|

*Kabeer, that door,
through which people never stop coming and going
- how can I leave such a door as that? ||66||*

This door is such that it is never closed. The Jap (repetition) of Shabad and its listening is never stopped by any one.

Prehlab has been kept in prison. He is hungry and thirsty. But he continues to utter 'Ram Naam' (Name of God). The jail has become a temple and congregation is going on. Prehlab is in bliss and engrossed in God's Name. Although he could not sit in the lap of his father and he was beaten up and thrown out of the palace by his step-mother, yet he was happy in the forest, even if he was alone. When he uttered the word 'Om, Om', God manifested. Prehlab got the lap of the Lord of the world. No external hindrance can prevent a person from having an access upto Guru. Even a hungry man can repeat the name of God and the Jaap of Shabad satiates him:-

ਜੇ ਭੁਖ ਦੇਹਿ ਤ ਇਤ ਹੀ ਰਾਜਾ ਦੁਖ ਵਿਚਿ ਸੁਖ ਮਨਾਈ ॥੩॥

(ਅੰਗ ੭੫੭)

jae bhukh daeh tan eit hee raajaa

dukh vich sookh manaaee ||3||

Even if You give me hunger, I will still feel satisfied; I am joyful, even in the midst of sorrow. ||3||

The name of God will give supreme pleasure and satiate the hunger. This is clearly seen that a grieved person will eat more since there is a vacuum in him which he fills with food. He knows nothing else except food. An afflicted person will eat again and again and will eat more, because he is empty from inside. It is seen that hunger is reduced by happiness. Sometimes there is a loss of appetite.

There is a marriage of the only son in a house. Mother is overjoyed. There are many types of cooked delicacies in the house. Guests are eating. Other ladies tell the mother of the bridegroom to eat some thing. The mother says that she is not hungry. The happiness has wiped out the hunger. The name of God is a great joy. It erases the hunger. The bliss does not allow weakness in the body. The bliss is a supreme happiness and does not allow lessening of the weight. There is a saying: *Phullia Nahi Samaunda* (He is over-enjoyed). He has swelled with joy. Really joy makes a person strong whereas grief makes a person weak and decrepit:-

ਘਰ ਮੰਦਰ ਖੁਸ਼ੀ ਨਾਮ ਕੀ ਨਦਰਿ ਤੇਰੀ ਪਰਵਾਰੁ ॥

ghar mandar khusee naam kee nadar taeree paravaar |
*The Naam, the Name of the Lord,
 is the pleasure of houses and mansions.
 Your Glance of Grace is my family, Lord.*

The happiness got from God's name converts hunger into
 satiation:-

jae bhukh daeh tan eit hee raajaa
 dukh vich sookh manaaee

All the flavours of food start coming from the flavour of
 God's name. Guru Nanak Dev ji says:-

ਸਭਿ ਰਸ ਮਿਠੇ ਮੰਨਿਐ ਸੁਣਿਐ ਸਾਲੋਣੇ ॥
 sabh ras mithae mannai suniai salonae |
*Believing, all tastes are sweet.
 Hearing, the salty flavors are tasted;*

ਖਟ ਤੁਰਸੀ ਮੁਖਿ ਬੋਲਣਾ ਮਾਰਣ ਨਾਦ ਕੀਏ ॥
 khatt turasee mukh bolana maaran naad keeeae |
*chanting with one's mouth, the spicy flavors are savored. All these
 spices have been made
 from the Sound-current of the Naad.*

ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਭਾਉ ਏਕੁ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥੧॥
 shateeh anmrit bhaao eaek jaa ko nadar karaee |1|
*The thirty-six flavors of ambrosial nectar
 are in the Love of the One Lord;
 they are tasted only by one
 who is blessed by His Glance of Grace. ||1||*

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥
 baba hor khana khusee khuaar |
O Baba, the pleasures of other foods are false.
 ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥
 (ਅੰਗ ੧੬)

jit khaadai tan peerreeai
 man meah chaleah vikaar |1| rehaao |
*Eating them, the body is ruined, and wickedness
 and corruption enter into the mind. ||1||Pause||*

By hearing the name of God, I have eaten all salty foods.
 Salt is called omnitaste. Dal and vegetables have been cooked and

will become tasty by salt. Therefore salt is omnitaste. On hearing God's name, I have got all flavours of life like eating sour, sweet and salty foods. On pronouncing Waheguru, Waheguru, the life becomes a mine of all tastes:-

Baba hor khana khusee khuaar |
jit khaadai tan peerreeai
man meah chaleah vikaar |1| rehao |

For the sake of taste of the tongue, man eats even without hunger and eats repeatedly because there is emptiness inside. To fill this inner vacuum, eating again and again will produce many diseases and immoral deeds. Mind will also have many ailments and flaws. But the person who meditates on God's name and listens the Word becomes so cheerful that his hunger minimises:-

ਓਨੀ ਦੁਨੀਆ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ ॥
ounaee duneaa torrae bandanaa
ann paanee thorraa khaaeiaa |
*They burn away the bonds of the world,
and eat a simple diet of grain and water.*

ਤੂੰ ਬਖਸੀਸੀ ਅਗਲਾ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥

(ਅੰਗ ੪੬੭)

toon bakhaseesee aglaa nit daevah chareh swaiya |
*You are the Great Forgiver; You give continually,
more and more each day.*

Even though they do not have materials in abundance, but the hunger has reduced. Why? Because the internal bliss has increased. They have no spare time due to the enjoyment of the flavour of God's name which gives them strength, agility and freshness.

Alas! may the human world understand about the Door and the Abode. Guru is door and God is Abode. Word is a form of Guru. Splendour is a form of God. The meaning of Guru as well as God is Splendour (Parkash, Light). What is reaching upto Door, i.e. Guru? It is as if a person has reached at the Door or reached the Shabad (word). Reaching at the door means pronouncing as well as hearing Gur Shabad. By hearing Divine Word which has come down directly from God, one becomes 'Sidh' (sage), Pir

(Spiritual Guide) and Nath (Master) and Sur (god):-

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥
ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

suniai sidh peer sur naath |
suniai dharath dhaval aakaas |

*Listening-the Siddhas, the spiritual teachers,
the heroic warriors, the yogic masters.*

Listening-the earth, its support and the Akaashic ethers.

Hearing of God's name is so great. By hearing one comes to know the mysteries of the earth, the knowledge and greatness of the sky. By hearing, man comes out of the circulation of time which is a circle of birth and death. Therefore, by hearing, man comes out of the circle of birth and death. The devotees bloom by hearing the name of God and their sins are erased. By hearing man attains the powers like those of Shiva, Brahma and Vishnu. Man attains the state equivalent to those of gods. Due to Divine power, man becomes truthful, contented, bestower and knowledgeable:-

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥
ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

suniai sat santokh giaan |
suniai athasath ka eisanaan |

Listening-truth, contentment and spiritual wisdom.

*Listening-take your cleansing bath
at the sixty-eight places of pilgrimage.*

By hearing God's name he attains such a spiritual state that the sixty-eight pilgrimages can be sacrificed for him.

Shabad is a subject matter for hearing. All the spiritual development is dependent upon it. The entire development of the world relies on hearing and to some extent on eyes. A blind man can not become a scientist. He, who can not see matter, how can he do research about the materials. A deep insight is required. A dumb person can not become saint. He, who can not hear shabad by pronouncing it, his sleeping powers do not awake. We are not so much as is visible. So much is lying hidden in this body as well

as in the universe. Whatever is there in the universe, is also present in the body:-

ਜੇ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥

(ਅੰਗ ੬੯੫)

jo brehamanddae soee pinddae jo khojai so paavai |

The One who pervades the Universe also dwells in the body; whoever seeks Him, finds Him there

Exploration of the cosmos fully depends on eyes. All the research of the body relies on hearing. Whatever can be got in the body, is already available in it, but is not known. Only it has to be explored. We are unconscious. As the sleeping consciousness goes on awaking, the cosmos will appear from this body only:-

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ੍ਰਾਮੁ ॥

(ਅੰਗ ੨੯੩)

nou nidh anmrit prabh kaa naam |

daihee main eis kaa bisraam |

The nine treasures are in the Ambrosial Name of God.

Within the human body is its place of rest.

Since we are unconscious, we neither know about the God's name, which is pleasures and treasures of all kinds, nor about the universe in the body. Sound and knocking is required for awaking a sleeping person. A loud voice is required for awaking a person in deep sleep. On hearing the sound he will wake up and see every thing. He is seeing the material which was not visible in the sleep, but God is not visible. Therefore we are awake upto the level of matter but are sleeping at the level of God. The flavour of food has come but not of meditation. Therefore consciousness is awake at the level of food and is sleeping at the level of meditation. The skin is feeling the touch of hot, cold, hard and soft but is not feeling God. In reality, we are awake at the level of touch only, but not at the level of God Who is touching us in the form of air, water and sun rays. We are unaware as we are sleeping. We are sleeping at the level of great celestial fragrances. God is hidden. God is sound, a great flavour and fragrance. God is extremely tender and cool.

We can also say that only ten percent of the consciousness is awake and the remaining ninety percent is asleep. Some are awake not even ten percent, only one or two percent are awake, for example, animals. They have a little understanding about their food and they find it out. Human beings are also living in this manner. Guru ji says about such person:-

ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥
ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥

(ਅੰਗ ੨੬੭)

karatut pasu ki manas jaat |
lok pachara karai din raat |
*They belong to the human species,
but they act like animals.
They curse others day and night.*

Therefore there is one way to awaken one's self. Tongue should become speaker and should go on saying Waheguru, Waheguru. Mind should become listener and should listen to what the tongue is uttering and it will hear through ears, as the tongue is saying Wahegur, Waheguru. As the mind will listen, the sleeping powers of the innerself will go on awakening. It is correct that life is asleep:-

ਜਾਗਤੁ ਸੋਇਆ ਜਨਮੁ ਗਵਾਇਆ ॥

(ਅੰਗ ੭੯੨)

jaagat soeiaa janam gavaaeiaa |
*When he is awake, he is sleeping,
and so he loses this life.*

Man is a little awake, but is sleeping at the level of consciousness and is wasting life uselessly. How to awake it:-

ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਸਤਿਗੁਰੁ ਅਪਨਾ ਸਗਲਾ ਦੁਖੁ ਮਿਟਾਇਆ ॥

(ਅੰਗ ੬੧੯)

simar simar gur satgur apna sagla dukh mitaeiaa |
*Meditating, meditating in remembrance on my Guru,
the True Guru, all pains have been eradicated.*

The sleeping mind and consciousness can be awakened by meditation only. How to do meditation:-

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥
ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

gaaveeai suneeai man rakheeai bhao |

dukh parehar sukh ghar lai jaa |

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

Your pain shall be sent far away,

and peace shall come to your home.

Tongue should sing and mind should listen. Mind has got one habit. It speaks but does not listen. Tongue can speak, but can not listen. Mind can speak as well as listen. But according to its habit it always goes on speaking. It has to be made listener so that it may listen. As and when it will listen to the Divine voice, to the Gur-Mantra, its sleeping powers will start waking. The more we awake, the more we will enjoy the flavour and presence of God. Thus God is not visible due to the consciousness being in sleep. Therefore we consider Bhagats as awakened beings, even in sleep they are awake whereas common people though awake, are in sleep. As the mind will listen to the God's name Waheguru, Waheguru, it will understand by and by and become listener and then will engross in the God's name. Therefore the meaning of surat is:-

Listener; to listen

To understand

To engross.

When the consciousness of a person awakes completely, he becomes complete man since he has engrossed in God, and enjoys His flavour, bliss and splendour.

Every man can not become a scientist. Only he can become a scientist who works very hard and does research. Similarly every man does not have knowledge of God, so everyman can not become Bhagat or saint. Only by immense meditation one can become Bhagat. Therefore there are a few scientists and a few Bhagats or Brahm Gyanis. When a scientist works very hard, he comes to know the mysteries of the materials. Similarly if some one listens to the Gur-Mantra and the listening becomes deeper, his awareness increases and reaches the upper regions. If a tree wants to take its

branches towards the sky, it will have to let its roots go deeper into the earth. If the awakening is required to be deep then, the knowledge of God has to be very vast. To get vast knowledge, one has to go to the congregation and to listen Kirtan and Katha. The listening of kirtan and katha will be successful when a person starts meditation. The tongue should speak Waheguru, Waheguru and mind should listen. In this way his attending congregation becomes fruitful. His consciousness awakes and he becomes complete man (Pooran Purkh).

So all the spiritual quest in the religion depends on speaking and listening the name of God which has its own importance:-

ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਢਿਰਾਨੰ ॥

(ਅੰਗ ੬੩੫)

sabad gur peera gaiher ganbhira

bin sabadai jag bouranang |

*The Word of the Shabad is his Guru and
spiritual teacher, profound and unfathomable;*

without the Shabad, the world is insane.

It is true that who takes birth and dies, is not God. Also the Guru does not take birth and dies. He who in splendour form is God, is Guru in Shabad-form. The writer is now going to explain the depth of meditation and its various states so that the importance of shabad and knowledge of God is known.

When we strike an idea in the mind to speak, with this power of striking an idea, air strikes the navel. The navel is like an instrument which rings when air of breath strikes it as is the case with flute, trumpet, conch and harmonium. All these instruments produce sound by the striking of air. Similarly sound is produced when air strikes the navel.

Navel also contains the last breath. When man stops breathing, from which part of the body air comes out, that part becomes motionless when the last breath comes out of Navel, then the condition of body becomes like the one described in the Gurwak given below:-

ਹਥ ਮਰੋੜੈ ਤਨੁ ਕਪੇ ਸਿਆਹਹੁ ਹੋਆ ਸੇਤੁ ॥

hath marorrai tan kapae siaahahu hoaa saet |

*She wrings her hands, her body writhes in pain,
and she turns from black to white.*

Hands close, teeth gnash together, the whole body trembles, body becomes black and then white, blood becomes like water. So last breath is in the navel.

When an idea for speaking strikes the navel, it opens a little and sound comes out which is called 'Praa' (ਪਰਾ). When this sound (Praa) reaches the heart, then the words take shape which is called 'Basantee' (ਬਸੰਤੀ). When it goes a little upwards in the throat, complete expression is made, it is called 'Madhma' (ਮਧਮਾ). When the tongue narrates it, it is called 'Baikhari' (ਬੈਖਰੀ). In this way, there are four forms of speech: Praa, Basanti, Madhma and Baikhari. What speech tongue manifests, it has come from 'Praa', which means it has come up by the striking of air with navel:-

ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ ॥

(ਅੰਗ ੧੫੨)

daehee maatee bolai poun |

The body is dust; the wind speaks through it.

Speech is the nature of air. A dead body is lying, this body contains water, and the skeleton of clay is lying. But due to the stoppage of breathing, speaking has stopped as it was due to air.

Respected Guru Nanak Dev ji, out of the five elements, has called earth as mother, water as father and air as Guru. Guru has got higher status than parents. Therefore air has been given precedence in the sloke:-

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

pavan guru panee pita mata dharat mehat |

*Air is the Guru, Water is the Father,
and Earth is the Great Mother of all.*

Air is Guru. Bhai Gurdas ji has elucidated this sloke of respected Guru Nanak Dev ji very nicely. Bhai Sahib has elaborated many difficult words in his Bani (composition). Therefore his Bani

is called the key which opens the lock. Bhai Sahib says:-

ਪਉਣੁ ਗੁਰੁ ਗੁਰ ਸਬਦੁ ਹੈ ਵਾਹਿਗੁਰੁ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ॥
poun guru gur sabad hai
waheguru gur sabad sunaaeiaa |
*The Guru's word is the air,
the Guru and wondrous Lord has recited the Word, Waheguru.*

Although 'Waheguru' is Gur-Shabad (Guru's Word) or Gur Mantra (Spiritual Guru's Mantra or Instruction) yet God has to manifest it. Air is required in the body to enable us to speak 'Waheguru'. Therefore air has been called an instrument:-

ਹਰਿ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥
har jeeo gufa andar rakh kai vaja pavan vajaaeiaa |
*The Lord placed the soul to the cave of the body,
and blew the breath of life
into the musical instrument of the body.*

ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ (ਅੰਗ ੯੨੨)

no duaarae paragatt keeae
dasavaa gupat rakhaaeiaa |
*He blew the breath of life
into the musical instrument of the body,
and revealed the nine doors;
but He kept the Tenth Door hidden.*

Sound and air or breath are the instruments. Since speaking is the means to establish relations, therefore body is the instrument. So the Gurbani declares:-

ਬੋਲਨਹਾਰੁ ਪਰਮ ਗੁਰੁ ਏਹੀ ॥੧॥

(ਅੰਗ ੧੧੫੮)

bolanhaar param gur eaehee |1|
Let the Supreme Guru be the One who speaks. ||1||

Speaking is the supreme guru. By speaking relations with the family and the world are established. By going on speaking, one day connection with God is established. Therefore:-

bolanhaar param gur eaehee |1|

Speaking is supreme Guru. So what should we speak:-

ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

mu'houn ke bolan boleesai jit sun dharæ piaar |

What words can we speak to evoke His Love?

ਬਾਬਾ ਬੋਲਨਾ ਕਿਆ ਕਹੀਐ ॥

ਜੈਸੇ ਰਾਮ ਨਾਮ ਰਵਿ ਰਹੀਐ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੮੭੦)

Baba bolana kīaa keheesai |

jaisae raam naam rav reheesai |1| rehaao |

O father, if I speak, what words should I utter?

Speak such words, by which you may remain absorbed

in the Name of the Lord. ||1||Pause||

What should we speak?

We should speak the Name of Omnipresent God:-

ਸ੍ਰੀ ਰਾਮਚੰਦ ਜਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ॥

ਬਨਵਾਲੀ ਚਕ੍ਰਪਾਣਿ ਦਰਸਿ ਅਨੂਪਿਆ ॥

(ਅੰਗ ੧੦੮੨)

sree raamachand jis roop n raekhiaa |

banavaalee chakrapaan daras anoopiaa |

You are the Great Raam Chand,

who has no form or feature.

Adorned with flowers, holding the chakra in Your hand,

Your form is incomparably beautiful.

He is Sri Ram Chander who is without form and colour, and is pervading in every particle and place. The voice of such a pervading God: Waheguru, Waheguru was heard by respected Guru Nanak Dev ji. Therefore what is to be spoken from the mouth: 'mu'houn ke bolan boleesai jit sun dharæ piaar |' Waheguru, Waheguru: the voice that came out from God. As we continue to speak and listen this word, our sleeping power will be awakened. It is again reiterated that sound rises from navel. It is to be heard and taken again upto navel so that navel may fully open. In this way Anahad Naad (Divine Sound) rings and then saying of Waheguru, Waheguru is not required; then:-

ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ ॥੧॥

(ਅੰਗ ੭੯੫)

aek sabad maerai pran basat hai bahur janam na avan |1|

The One Word of the Shabad abides within my mind;

I shall not come to be born again. ||1||

Divine Sound starts ringing in the breath. That word is always being heard. That word is wide spread in the universe and is resounding all the time:-

ਠਾਕੁਰੁ ਹਮਰਾ ਸਦ ਬੋਲੰਤਾ ॥

(ਅੰਗ ੧੧੬੦)

thaakur hamra sadh bolantaa |

My Lord and Master speaks forever.

Navel opens in two states. Once the knot of navel is undone at the time of death:-

ਆਜੁ ਕਾਲਿ ਖੁਲੈ ਤੇਰੀ ਗਾਂਠੁਲੀ ॥੨॥੩੮॥੬੧॥

(ਅੰਗ ੧੨੧੬)

aaj kaal khulai taeree ganthulee |2|38|61|

Today or tomorrow, the knot will be untied! ||2||38||61||

As the navel opens, the least breath leaves and the body dies.

Secondly, this navel opens by meditation. It is said that by doing meditation (repeating God's Name), this life ends and another life is received. Gurbani describes in this way:-

ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਮਿਟਾਇਆ ॥

(ਅੰਗ ੯੪੦)

satgur kai janamae gavan mittaaeiaa |

Born into the House of the True Guru,

my wandering in reincarnation ended.

Birth has taken place in the Abode of Guru. It means that the cycle of birth and death has ended. How does one takes birth in the Abode of Guru? When some one meditates, his present life, i.e. his present mental impressions are erased. As the navel opens completely, all the mental impressions are erased and accounts of all the deeds are expunged. The mind dies and the supreme consciousness is manifested. The body lives but the mind dies. Guru Nanak Dev ji says:-

ਮਨੁ ਮਰੈ ਧਾਤੁ ਮਰਿ ਜਾਇ ॥
ਬਿਨੁ ਮਨ ਮੁਏ ਕੈਸੇ ਹਰਿ ਪਾਇ ॥

(ਅੰਗ ੬੬੫)

man marai dhaat mar jaae |
bin man mooeae kaisae har paae |
*When the mind is conquered,
its turbulent wanderings are stopped.
Without conquering the mind,
how can the Lord be found?*

The death of body ends the links with the world. The death of the mind unites the relation with God. One death breaks the relation with the family and the other unites the relation even with God. Work is to be done in the world, so that the body may live and relations with the family and world may remain intact. The Guru's word has to be repeated in such a way so that the mind may die and the relation with God is established. A person becomes a liberated soul if the mind dies before the death of the body:-

ਕਹਤ ਕਬੀਰਾ ਜੋ ਹਰਿ ਧਿਆਵੈ ਜੀਵਤ ਬੰਧਨ ਤੋਰੇ ॥੫॥੫॥੧੮॥

(ਅੰਗ ੪੮੦)

kehat kabira jo har dhiaavai jivat bandhan torae |5|5|18|
*Says Kabeer, one who meditates on the Lord,
breaks his bonds, even while yet alive. ||5||5||18||*

Such a person snaps all fetters while living and the circle of birth and death is broken and he attains supreme salvation. But generally it does not happen like this. The dead body reaches the cremation ground but the mind does not reach the door of God. Dead body is placed on the pyre, but the mind remains alive which becomes the reason for next birth:-

ਜਮਿ ਜਮਿ ਮਰੈ ਮਰੈ ਫਿਰਿ ਜੰਮੈ ॥
ਬਹੁਤੁ ਸਜਾਇ ਪਇਆ ਦੇਸਿ ਲੰਮੈ ॥

(ਅੰਗ ੧੦੨੦)

jam jam marai marai fir jammai |
bahut sajaae paeiaa daes lammai |
*You shall be born and born again,
and die and die again, only to be reincarnated again.
You shall suffer terrible punishment,
on your way to the land beyond.*

As such the death of mind is the attainment of God. How the mind may die? Mind dies by meditation and then the lust ends. Pride, greed, attachment and anger also disappear with the death of mind, and Divine consciousness manifests and God becomes visible in the body. That is why it is said that God is to be discovered through the temple of human body:-

ਕਾਇਆ ਬਹੁ ਖੰਡ ਖੋਜਤੇ ਨਵ ਨਿਧਿ ਪਾਈ ॥
ਨਾ ਕਛੁ ਆਇਬੋ ਨਾ ਕਛੁ ਜਾਇਬੋ ਰਾਮ ਕੀ ਦੁਹਾਈ ॥੧॥ ਰਹਾਉ ॥
(ਅੰਗ ੬੯੫)

kaaeiaa bahu khand khojatae nav nidh paaee |
naa kash aaeibo naa kash jaaeibo
raam kee duhaaee |1| rehaao |
*I searched throughout many realms,
but I found the nine treasures within the body.
Nothing comes, and nothing goes;
I pray to the Lord for Mercy. ||1||Pause||*

God is to be searched within the body only. Attention is to be engrossed in the body. What how this is to be accomplished. Attention is taken inside by making it to ride on the God's Word, i.e., by hearing the word: Waheguru, Waheguru, the attention is made introversive. *As the navel opens a little, the sound 'Praa' appears, it is called 'Basanti' on reaching the heart, 'Madhma' on reaching the throat and 'Baikhari' when tongue speaks it.* This sound, which has manifested outside, is to be heard and then it is to be taken inside so that with the stroke of this sound (God's name) the sleeping powers are awakened and the sleeping mind may awake. Wakefulness of the mind is its death and sleep is the life of the mind.

As much a mind is unconscious, so much will a man be sexy, proudy, angry and attached. All these are the signs of unconsciousness. A conscious person will be humble, beneficent, calm, contented, without greed and full of love. He will not be too much attached. His lust and sex desire will be within limits. His wants will also be limited. As the sleeping consciousness awakens, God manifests in the man accordingly and the Divine flavour increases in the life. This Divine flavour is of five types. We have got five tastes:-

Taste of the tongue,
Taste of seeing beauty,
Taste of hearing with ears,
Taste of touching the skin,
Taste of good smell by the nose.

We enjoy these five tastes. In the same way there is a Supreme Divine taste which is delicious, beautiful, musical, fragrant, tender and cool touch, it is aroused. At present we have a limited knowledge of perfumes. By listening poem or song from some body, we enjoy a little. We have not yet heard the Divine Song. Our eyes are happy on seeing a little glimpse of beauty. We have not a glimpse of Divine beauty yet.

As much we awake, so much God and universe is manifested. So much God and universe remains hidden. God appears out of sight. It means that we are asleep:-

ਧਨ ਸੂਤੀ ਪਿਰੁ ਸਦ ਜਾਗੰਤਾ ॥

(ਅੰਗ ੭੩੭)

dhan sootee pir sadd jaagantaa |

The bride is asleep,

while her Husband Lord is always awake.

God is eternally manifest spirit. There is no sleep in Him:-

ਸਤਿਗੁਰੁ ਜਾਗਤਾ ਹੈ ਦੇਉ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੪੭੯)

Satigur jaagataa hai daeo |1| rehaao |

The True Guru is the Living Lord. ||1||Pause||

He is for ever of wakeful Appearance, only we are in sleep since a long time. We have been sleeping since the eternal times. And the life has passed while sleeping. The human body has been received for awakening. We were stones, vegetation, insects, worms, birds, animals and then became human beings. But we remained in sleep. Then what is the difference between stones, vegetation, birds, animal and human beings. We have received human body to meet God. Then what is meeting with God? It is to awake for God. As we wake up, God is already present:-

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

(ਅੰਗ ੧੨)

bhaiyee prapat manukh daehureeaa |
gobind milan kee eih taeree bareeaa |
This human body has been given to you.

This is your chance to meet the Lord of the Universe.

Therefore as much we awake, so much will be God manifest. It is said that when prince Sidharath became Mahatma Budha and went back to his house at Kapil Vastu, then his father admonished him and asked him what he got by abandoning throne, house, beautiful wife and only son? Mahatma Budha replied his father that he got nothing except that he came to know 'Him' who was already there. If we say that God is already in union with everyone, then one thing is clear that He is Omnipresent. Only we are asleep. Whenever He is not visible, then our eyes are closed. He is apparent. He is eternally awake. Sheikh Saadi's words are precious:-

Deedar Main Numaaee O Parhez Main Kune.
Bazaare Khash O Aatish Ma Tez Main Kune.

O God! You make appearance, then put on veil. You keep aloof, You hide. Due to this our fire of seeing flares up. You become very costly. Come in front. Do not hide.

Bhai Nand Lal ji, a devoted disciple of respected Guru Govind Singh ji says:-

When God is not visible, then He is not in veil. Understand that veil is on our eyes only. When He is not visible, He is not in veil, only we are in veil, only we are in veil, because:-

'Hum Hijab Khudee Yar Khush Laka Che Kunad.

What will God do, when there is bashfulness, veil or Burqa on our face.

Therefore as much we meditate and listen the Shabad, so much the Shabad awakes us, places our veil away, and opens our eyes. And as much the eyes open, so much is the splendour and manifestation of God. In order to open the eyes and waking the consciousness, there is only one method: to hear the Shabad. As

the Shabad is manifested outside by speaking (in Baikhari),
Waheguru, Waheguru, so are those words meditated:-

ਜਪਿ ਮਨ ਮੇਰੇ ਗੋਵਿੰਦ ਕੀ ਬਾਣੀ ॥

(ਅੰਗ ੧੯੨)

jap man maerae govind kee baanee |

O my mind, chant the Bani,

the Hymns of the Lord of the Universe.

In which Bani Govind (God) is mentioned and which Bani has manifested from God, we should meditate on that. Then we should repeat one Gur-Mantra: Waheguru, Waheguru, and listen that too. If after hearing one word, it reaches upto the throat, then it becomes Madhma and the tongue will relish. When such a person utters 'Waheguru', the tongue will be full of flavour. Consciousness has awakened from inside and it has influenced the tongue and by uttering 'Waheguru' with the tongue, one begins to get gustation. Regarding this state it is said that God has dwelt on the tongue:-

ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ ॥

ਨਾਨਕ ਜਨ ਕਾ ਦਾਸਨਿ ਦਸਨਾ ॥੪॥

(ਅੰਗ ੨੬੩)

prabh jee basehi saadh kee rasanaa |

Nanak jan kaa daasan dasanaa |4|

God abides upon the tongues of His Saints.

Nanak is the servant of the slave of His slaves. ||4||

When God's name dwells on the tongue of the meditator, he gets gustation. When the morsel of bread is placed on the tongue, one gets relishment. By uttering 'Waheguru', one gets great bliss. Uptil now God's name has dwelt on the tongue; as yet awareness has come that the tongue has started getting great bliss. The repetition of saying God's name should continue and the Shabad will go still deeper. The sound of Waheguru, Waheguru, that has come up from the navel, and is manifesting through Praa, Basanati, Madhma and Baikharee, if the same sound of Waheguru, Waheguru goes down from the throat (Basanti); such a person starts hearing Anahad Naad and he has reached upto the centre where the instrument is ringing, but the sound of the instrument is coming from afar. At this state the glimpse of Shabad starts appearing.

Sometimes the flavour comes, sometimes not. Sometimes the sound is heard, sometimes not. This is the state when the meditator reaches near the door of God or near the Anahad Naad and Guru. One learned person has described it as given below:-

*'Chhup Gae Vo Saaz-ae-Hastee Chhairh Kar,
Ab To Bus Aawaz He Aawaz, Hai.'*

At present only sound or shabad is being heard but His glimpse has not been seen. Tongue has got relishment and the ears have begun to hear but the glimpse and splendour of God has not appeared. One has reached upto the Guru but not upto God. One has reached near the door but entry into His Abode has not taken place. The repetition of Waheguru, Waheguru should continue and this sound Basanti should go down and reach praa , that is , it should collide with navel. Then navel will completely open. This opening is just like the opening at the time of death and navel opens completely with the last breath and the body dies. But when navel opens completely with the strike of sound of Waheguru, body remains alive but the mind dies. Then the Supreme splendour spreads and the tongue becomes quite and does not repeat Waheguru, Waheguru. When Waheguru, Waheguru dwells in the breaths, Satguru ji explains that state as under:-

ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ ॥੧॥

(ਅੰਗ ੭੯੫)

Eaek sabad mere pran basat hai baur janam na avan.

The One Word of the Shabad abides within my mind;

I shall not come to be born again. ||1||

ਦਮਿ ਦਮਿ ਸਦਾ ਸਮਾਲਦਾ ਦੰਮੁ ਨ ਬਿਰਥਾ ਜਾਇ ॥

(ਅੰਗ ੫੫੬)

dam dam sadaa samaaladaa damm na birathaa jaae |

With each and every breath, he constantly remembers the Lord in meditation; not a single breath passes in vain.

At this stage His sound is being heard in every breath and there is Supreme splendour. The supreme sound has produced supreme splendour (ਪਰਮ ਪ੍ਰਕਾਸ਼). The door has caused us to reach the Abode. In this way benefit of the life has been received.

Supreme consciousness has been received. Universe and God has manifested in the body. This all has happened due to the Shabad and the act of spiritual quest. Divine Sound is pervasive in the universe and those, who have grasped it and conveyed to the world, are the only supermen in the world. Mohammad Sahib has declared that Quran is not mine, it has rather been revealed to me by God. Respected Guru ji says:-

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

(ਅੰਗ ੭੨੨)

jaisee mai aavai khasam kee baanee

taisarraa karee giaan vae laalo |

*As the Word of the Forgiving Lord comes to me,
so do I express it, O Lalo.*

It is the Bani of God, not mine; it has descended:-

ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥
ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥

(ਅੰਗ ੬੨੮)

dhur kee baanee aaee |

tin sagalee chint mittaaee |

*The Bani of His Word emanated from the Primal Lord.
It eradicates all anxiety.*

It is the Divine order, and has descending directly from God and is Omnipresent, by listening to which all worries have been wiped out:-

ਸਭਿ ਨਾਦ ਬੇਦ ਗੁਰਬਾਣੀ ॥
ਮਨੁ ਰਾਤਾ ਸਾਰਿਗਪਾਣੀ ॥

(ਅੰਗ ੮੭੯)

sabh naad baed gurabaanee |

mun raataa saarigapaanee |

*Gurbani is the sound current of the Naad,
the Vedas, everything.*

My mind is attuned to the Lord of the Universe.

Gurbani is supreme sound, Ved, i.e. great knowledge, Omnipotent, supreme splendour and supreme bliss. It is being described so because if a person reaches the zenith of spiritual sphere, only then he comes to know the greatness of what he has

received by meditating on God's name. It is very deep knowledge. God in the material form is solid and inanimate. God in His own form, is splendour, great and vigilant. The progress of the unconscious solid is towards conscious. At last, stone will also become clay one day and clay will become vegetation. Vegetation is also on the move and will become animal and bird in future. The animals and birds will become human being. Now if the human being may meditate on the God's Name, he will reach the top and will become a form of splendour. This state is described in Gurbani like this:-

ਸੂਰਜ ਕਿਰਣਿ ਮਿਲੇ ਜਲ ਕਾ ਜਲੁ ਹੂਆ ਰਾਮ ॥
ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨੁ ਬੀਆ ਰਾਮ ॥

(ਅੰਗ ੮੪੬)

sooraj kiran milae jal kaa jal hooaa raam |
joti jot ralee sanpooran theeaa raam |
*The rays of light merge with the sun,
and water merges with water.
One's light blends with the Light,
and one becomes totally perfect.*

In this way life becomes complete and the name of completion is indeed God. The name of completion is Guru. May Satguru ji be beneficent so that in the congregation by listening discourse and singing the praise of God, we may attain the capability to repeat the word Waheguru, Waheguru and by doing so the Anahad Naad may manifest and that splendour may manifest which is God. In all the religious organisations established by all supermen, there is a great importance of meditation of the name of God. Some one is repeating the name 'Om', some one else is saying 'Ram Ram' or Allah Hu', Allha Hu'. Hindus have selected a very nice symbol. By constructing a temple, they hang a bell on the door. They enter the temple after ringing the bell. The information is being received that body is a temple. The tongue in the mouth is like a bell hanging at the door of the temple. The entrance in the innermost conscious will be permitted after ringing the bell, that is, by pronouncing Waheguru, Waheguru like the sound of the bell. The sound of the bell is musical. Therefore entrance in the innermost conscious will be got by pronouncing God's name by a prolonged ringing voice. Hindu brothers have

constructed temples everywhere on the ground and have hung bells on the doors. But God has made temple of life and has hung bell of the tongue in the mouth. This is to be ringed and by ringing entrance in the temple will be made. Then the importance of the bell will be known and the importance of sound and Gur-Shabad will be known. Then automatically these words will be sopken:-

*Guru Granth ji Maniou Pragat Guran Ki Deh,
Jo Prabh Ko Milbou Chaihie Khoj Shabd Maih Leh.*

Pure Divine Knowledge has been included in Guru Granath Sahib and there is no history or mythology in it. Majority of the scriptures of the world are full of history and mythology. Only about ten percent of their matter is about Divine Knowledge. Otherwise historical or mythological stories are there which do not stand the test of the modern scientific knowledge.

Those words and statements, which are not in tune with the times and which do not stand the scrutiny of the science and which have been over-ruled by knowledge, can not be beneficial for the life and can not elevate the life style. It is not understood why most of the scriptures are full of history. Even if the history is of a very high quality and by reading may elevate the thinking to some extent, but we can not call it a Divine Knowledge. Sri Guru Granath Sahib ji is the only one which is not a historical scripture. There is no mention of Guru Nanak Dev ji's biography and about his parents, number of his offspring, name of his wife, his age, name of sister etc. in Guru Granth Sahib. There is no biography of Guru Arjan Dev ji in it. Then there are no fabricated stories in Guru Granth Sahib, as there is mythology of various types in the Puranic mythological books.--Gautam Rish in anger threw a wet towel and the moon became black and even now black spots are visible. According to Hindu mythology, there is an ocean of milk. The gods and demons jointly churned it. Mythological thousand headed snake served as a 'rope' for churning, Sumair Parbat (a hill) was made churning rod. By churning the ocean of milk, fourteen jewels came out. If we link it with some spiritualism, then it becomes clear as Satta and Balwanda (Names of Gursikhs) has said in Gurbani that this very body is the ocean of milk and there are many types of jewels in the heart. As:-

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥

no nidh anmrith prabh kaa naam |

The nine treasures are in the Ambrosial Name of God.

ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ੍ਰਾਮੁ ॥

(ਅੰਗ ੨੯੩)

dhaehee mehi eis kaa bisraam |

Within the human body is its place of rest.

Because mind (Surat) moves in a cross-way and God's name is also tortuous, therefore by making mind as a churning rod, determination and alternation as gods and demons, (there is not any good determination in whose opposition there is no alternative) and by churning of determination and alternative, fourteen jewels of Divine Virtues are to be obtained, this is worth accepting. But to give it a historical appearance that there is really an ocean of milk, Himalaya Mountain was made churning rod and by churning by gods and demons fourteen jewels came out-historical scriptures are full of similar mythological stories. August Muni of Tamil Nadu had his hut at the coast of sea. The hut was washed away by a strong tide. The rishi became furious and drank the entire sea in two and half handfuls. He brought the sea out by urinating and it became saltish. The ancient religious scriptures explain the brackishness of the sea in this way. Hanuman kept the Sun in his mouth for three days and thereafter took it out. The Sun is thousands of times bigger than earth and the earth is a small part of the Sun. Hanuman put that Sun in his mouth. Rishi Mandu was born to she-frog, Rishi Gautam was born to cow and a fish gave birth to Machhander Nath. Religious Books are full of such mythological anecdotes.

Bible is also full of similar vast mythology. There are some very obscene stories in the Bible which can not be read, heard and told in a congregation. In this way scriptures of all the religions are having more of mythology and some history. Some sayings are pure Divine Knowledge. Yes, we can say that we can take out jewels from the mud and butter from the milk, leaving butter milk for which a lot of hard work is required.

Respected Guru Granth Sahib contains only jewels, all Divine knowledge and there is neither history nor mythology in it.

All the words of respected Guru Granth Sahib stand the test of all times, knowledge and science. For example, Sri Guru Granth Sahib gives the views about the procreation like this:-

ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥
ਜਾ ਕਰਤਾ ਸਿਰਨੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੇਈ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

thit vaar naa jogee jaanai rut maahu naa koe |
jaa kartaa sirathee ko saajae aapae jaanai soee |

*The day and the date are not known to the Yogis,
nor is the month or the season.*

*The Creator who created this creation
-only He Himself knows.*

No body can tell how and when the universe came into existence. Whereas the Bible says that this world came into existence about four thousand years before Christ, that means six thousand years from now. God created the world in six days and on the seventh day observed holiday. The seventh day was Sunday, the day of the Sun. It means that the Sun existed and day also existed and then world was created. Like this there are numerous stories which do not stand the test of science. Bible says that the earth is flat where as every child knows that it is spherical. According to Bible earth is stationary whereas every one knows that it is revolving about itself and circulating around the Sun. Respected Guru Nank Dev ji says:-

ਦਿਨ ਰਵਿ ਚਲੈ ਨਿਸਿ ਸਸਿ ਚਲੈ ਤਾਰਿਕਾ ਲਖ ਪਲੋਇ ॥
ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬੁਝੋਇ ॥੮॥੧੭॥

(ਅੰਗ ੬੪)

din rav chalai nis sas chalai taarikaa lakh paloe |
mukaam ouhee eaek hai Nanaka sach bugoe ||8||17|

*The day and the sun shall pass away;
the night and the moon shall pass away;
the hundreds of thousands of stars shall disappear.*

He alone is permanent; Nanak speaks the Truth. ||8||17||

Every thing is on the move, nothing is stationary. Sun, moon, stars, planets, constellation, earth, sky-every thing is moving, therefore all are restless. This restless world is moving towards

Invariant. God is stationary, immovable and steady. Therefore the words of Guru Nanak Dev ji that the entire Universe is in circulation, are scientific. Only God know when He created the universe. It appears that it was created in this way:-

ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੁਕਾਰਾ ॥

(ਅੰਗ ੧੦੩੫)

arabad narabad dhundhookaaraa |

For endless eons, there was only utter darkness.

Before the start of time, a sound came from the Perfect God, then there was haze. Haze got converted into water in due course. Slowly water took the solid form and in this manner from that solid: stones, dust, soil, earth, vegetation, animals, birds and man came into existence. In this way the long journey of man started from word to haze, then water and solid, which finally developed the form of man:-

ਹਉ ਆਇਆ ਦੁਰਹੁ ਚਲਿ ਕੈ ਮੈ ਤਕੀ ਤਉ ਸਰਣਾਇ ਜੀਉ ॥

(ਅੰਗ ੭੬੩)

ho aaeiaa duroun chal kai

mai takee tou saranaae jeeo |

I have come so far,

seeking the Protection of Your Sanctuary.

These are scientific words: In the beginning life evolved into moving water:-

ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥

(ਅੰਗ ੪੭੨)

pehilaa paanee jeeo hai jit hariaa sabh koe |

First, there is life in the water,

by which everything else is made green.

In this way the words of respected Guru Nanak Dev ji stand the test of science. Some mythological anecdotes tell how the world came into existence. Respected Guru Govind Singh ji has done translation of mythology in 'Dasam Granth' as under:-

ਏਕ ਸ੍ਵਣ ਤੇ ਮੈਲ ਨਿਕਾਰਾ ॥ ਤਾ ਤੇ ਮਧੁ ਕੀਟਭ ਤਨ ਧਾਰਾ ॥

(ਦਸਮ ਗ੍ਰੰਥ ਅੰਗ੧੧੩)

eaek sravan tae mail nikaaraa |
taa tae madh keettabh tan dhaaraa |

*He (Kaldhuj or Sekhsain or Vishnu)
removed wax from one ear.
From the wax were born (two demon brothers)
named Madhu and Kaitabh.*

Lord Vishnu is sleeping on the couch of 'Shayash Naag'(mythological thousand headed snake). First, God is sleeping! If a driver goes to sleep while driving, then it is difficult for the car or bus to reach its destination, there is a possibility of an accident or collision. So much vast universe is moving and god Vishnu is sleeping and Laxmi is massaging his feet. This can be accepted if there is any spiritual form for it. But god is sleeping on the bed of Shaysh Naag in the ocean of kheer (milk). During sleep he took out dirt from one ear and two demons Madh and Kaitabh were got made out of it:-

ਦੁਤੀਯ ਕਾਨ ਤੇ ਮੈਲੁ ਨਿਕਾਰੀ ॥
ਤਾ ਤੇ ਭਈ ਸ੍ਰਿਸਟਿ ਇਹ ਸਾਰੀ ॥ ੧੩॥

(ਦਸਮ ਗ੍ਰੰਥ ਅੰਗ ੧੧੩)

duteey kaan tae mail nikaaree |
taa tae bhee srisatt eih saaree | 13|
*Then he pulled out the wax from the second ear; Out of which
originated this whole Universe.(13)*

When he took out the dirt from the second ear, the whole world and earth came into existence:-

ਤਿਨ ਕੋ ਕਾਲ ਬਹੁਰ ਬਧ ਕਰਾ ॥ ਤਿਨ ਕੋ ਮੋਦ ਸਮੁੰਦ ਮੋ ਪਰਾ ॥

tin ko kaal batur badh karaa |

tin ko mod samund mo paraa |

Later on, the Kal slew them (the demons);

Their (the demons) fat and marrow fell into the sea.

ਚਿਕਨ ਤਾਸ ਜਲ ਪਰ ਤਿਰ ਰਹੀ ॥

ਮੇਧਾ ਨਾਮ ਤਬਹਿ ਤੇ ਕਹੀ ॥ ੧੪॥

(ਦਸਮ ਗ੍ਰੰਥ ਅੰਗ ੧੧੩)

chikan taas jal par tir rehee |

maedhaa naam tabehi tae kehee | 14|

*Their grease remained afloat on the surface of water. Since then, the
earth has been called*

With the passage of time, those Madh and Kaitabh died. Their marrow, blood, bones, flesh and skin remained floating on the sea. By floating in this way that marrow turned into the earth. Due to this the earth is called 'maidani' since it is made from 'mijh'(marrow). This is a mythological tale. The words of respected Guru Nanak Dev ji are scientific. The matter is of three forms: Gaseous, liquid and solid. These forms are of the same matter. Iron is solid, but it becomes liquid at a particular temperature and at a still higher temperature it becomes gaseous. Water becomes solid on freezing, but becomes liquid at a little higher temperature, and becomes gaseous (steam) at high temperature. So the water is having three forms, iron is having three forms, every thing has got three forms. Solid can be turned into liquid and liquid can be turned gaseous.

Therefore Guru Nanak Dev ji's words--what was initially gas, became water and thereafter it took a solid form. Then it was assuming shapes of various types. Guru Nanak Dev ji is telling us the true and unpolluted history of the universe. In this way the Bani of Guru Granth Sahib stands the test of the knowledge of the ancient times and the modern science. The knowledge is of three types:-

Material knowledge,
Knowledge of art
Divine knowledge

Sri Guru Granth Sahib is conjunction of the three types of knowledge:

Material knowledge,
Musical knowledge
Divine knowledge.

All the knowledge in Guru Granth Sahib is lyrical and musical. The voice of God can really be lyrical melodious.

Whenever some body's consciousness goes into depth, then song and music comes out from the deep level of his innerself as the springs sprout from the mountains. The original creators of songs and music are the supermen(Avtars) and saints. Secondly

by copying and practising some persons become top-class singers and musicians. The entire knowledge of Sri Krishna is called 'Gita' (song). One learned person says:-

*Chhup Gaey Voh Sajae Hastee Chhorh Kar,
Ab To Bas Aavaz Hee Aavaz Hai.*

By showing his form and glimpse he has gone out of sight. Now I am hearing sound only. What is that sound?

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥
ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

vajae naad anaek asankhaa kaetae vavaneharae |
kaetae rag paree sio kēhian kaetae gaavanehaarae |
The Sound-current of the Naad vibrates there, and countless musicians play on all sorts of instruments there.
So many Ragas, so many musicians singing there.

The sound and voice of God consists of the sound of several types of musical instruments and many types of songs. Due to this reason, the saints have tried to manifest this voice and sound by making instruments of various types. Sri Krishna is the creator of flute. Shiva has invented tabor (very small drum). Bhagats have made 'dholak' (Small drum). Rishi-munis have made guitar, musical instrument with one string (Aek Tara) and lyre. Violin (Rabab) has been made by sufi saints. Saranda is the contribution from Guru Arjan Dev ji. So all the ancient musical instruments have been developed by the saints. These saints at first heard these musical instruments in their minds and then revealed their external form in the outside world. As Nam Dev ji says:-

ਅਣਮਤਿਆ ਮੰਦਲੁ ਬਾਜੈ ॥
ਬਿਨੁ ਸਾਵਣ ਘਨਹਰੁ ਗਾਜੈ ॥

(ਅੰਗ ੬੫੭)

anamarriaa mandal baajai |
bin saavan ghanehar gaajai |
The skinless drum plays.
Without the rainy season,
the clouds shake with thunder.

A drum is being played upon within my inner-self though it is not topped by leather. Nam Dev ji heard this sound of Anahad Naad in the form of drum and then manifested it outside.

Guru Granth Sahib contains knowledge of art, Divine knowledge, material knowledge and scientific knowledge. These have been laid in the utensils of gold and silver of the music. Any one can go through these divine words to reach God:-

Jo Prabh Ko Milbou Chaihie Khoj Shabd Maih Leh.

If a person goes deep into the Word, he can definitely become wealthy and delighted. The Guru-Shabad is a needle of gold. To engross in the Shabad is like a thread. Mud mortar is needed to unite two bricks. Gum is required to unite two papers. Needle and thread are required to stitch clothes. Similarly needle and thread are needed to connect mind with God:-

ਰਾਂਗਨਿ ਰਾਂਗਉ ਸੀਵਨਿ ਸੀਵਉ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਘਰੀਅ ਨ ਜੀਵਉ ॥੨॥

(ਅੰਗ ੪੮੫)

raagan rango seevan seevo |
raam naam bin ghareea na jeevo |2|

*I dye myself in the color of the Lord,
and sew what has to be sewn.
Without the Lord's Name, I cannot live,
even for a moment. ||2||*

I am stitching myself with God and I am busy in this job.
How am I sewing?

ਸੁਇਨੇ ਕੀ ਸੂਈ ਰੁਪੇ ਕਾ ਧਾਗਾ ॥
ਨਾਮੇ ਕਾ ਚਿਤੁ ਹਰਿ ਸਉ ਲਾਗਾ ॥੪॥੩॥

(ਅੰਗ ੪੮੫)

sueinae kee sooe rupae kaa dhaagaa |
naamae kaa chit har so laagaa |4|3|
*My needle is of gold, and my thread is of silver.
Naam Dayv's mind is attached to the Lord. ||4||3||*

What is the Needle of gold? The needle of gold is the name of God, Guru's Shabad: Waheguru, Waheguru. The thread is

complete engrossment in this Word, that is, listening is the thread. In this way if the needle is moving, then the thread will continue to move. But it is essential that the thread should remain in the needle. Similarly listening to the Gur-Shabad is essential. If he is not listening; then it is like moving of the needle without thread:-

ਬਿਨੁ ਤਾਗੇ ਬਿਨੁ ਸੂਈ ਆਨੀ...॥

(ਅੰਗ ੧੦੧੯)

bin tagae bin sooe aanee
without any needle or thread.

Without thread, the needle will not be able to do anything. Though moving, it will not sew two clothes into one piece. Waheguru, Waheguru is being repeated. Bani is being read. But it is not being listened. It is like moving of the needle without thread and it will not stitch two clothes into one piece. If the heart is not with the God, then it is not the fault of the needle. O'man! The name of God or Gur-Shabad is the needle and thread is your listening with full attention:-

ਸੁਇਨੇ ਕੀ ਸੂਈ ਰੁਪੇ ਕਾ ਧਾਗਾ ॥

ਨਾਮੇ ਕਾ ਚਿਤੁ ਹਰਿ ਸਉ ਲਾਗਾ ॥੪॥੩॥

sueinae kee sooe rupae kaa dhaagaa |

naamae kaa chit har so laagaa |4|3|

My needle is of gold, and my thread is of silver.

Naam Dayv's mind is attached to the Lord. ||4||3||

If a person gets up in the early dawn and recites Japji Sahib or Gurbani; tongue should utter and he should listen with full attention. If it is so happens, then he will merge with the Word of God. By pronouncing Waheguru, Waheguru and listening with full attention, one day he will see that God and he have become one:-

ਅਬ ਤਉ ਜਾਇ ਚਢੇ ਸਿੰਘਾਸਨਿ ਮਿਲੇ ਹੈ ਸਾਰਿੰਗਪਾਨੀ ॥

ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥੬॥੩॥

(ਅੰਗ ੯੬੯)

ab to jaae chadae singhasan milae hai saringapani |

Ram Kabira eak bhae hai koe n sakai pashani |6|3|

Now, I have mounted to the throne of the Lord;

I have met the Lord, the Sustainer of the World.

*The Lord and Kabēer have become one.
No one can tell them apart. ||6||3||*

Now we have become one, because we have united. The Guru's Word and meditation has united my heart with God. All the virtues of God have manifested. All my virtues are identical with God. Now only God is there:-

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥
ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥

(ਅੰਗ ੬੩੩)

gur kirapa jih nar ko kini tih eih jugat pachhani |
Nanak leen bhaeiou gobind sion jio pani sang pani ||3||11||
*That man, blessed by Guru's Grace, understands this way.
O Nanak, he merges with the Lord of the Universe,
like water with water. ||3||11||*

Gurbani exalts a person to this state. Therefore Gurbani is Guru's Path. Gurbani is from Eternity:-

ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥
ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥

(ਅੰਗ ੬੨੮)

dhur kee bani aaee |
tin sagalee chint mittaaee |
*The Bani of His Word emanated from the Primal Lord.
It eradicates all anxiety.*

Gurbani dispels all worries and removes all pains. This Gurbani had been stirring up music of various instruments: Body of Guru Nanak Dev ji, Body of Guru Angad Dev ji or Body of Guru Amar Dass ji; these are various instruments. But God Himself is the Instrumentalist of these instruments. These are ten Abodes. But only one Radiance dwelt in these Abodes:-

ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥

(ਅੰਗ ੯੬੬)

jot ouhaa jugat saae sehi kaaeiaa faer palatteeai |
*They shared the One Light and the same way;
the King just changed His body.*

This Radiance had been changing the Abode (Ghar). Palace was changed but Radiance was the same, (Palace) Mohalla 1 (Pehla), Mohalla 2(Dooja), Mohalla 3(Teeja), Mohalla 4(Choutha). The same Divine Brilliance had been giving the discourse through these Abodes to the world. The greatness is of the Radiance and discourse. As by changing my house, I do not change. By changing physical body, the spirit did not change. How this Radiance had been conveying the Divine message through these ten palaces, the writer is describing that organised way in detail.

The first Jyot (Mohalla 1, Pehla), respected Guru Nanak Dev ji observed the humanity and found that man is incomplete. Any incomplete thing does not look nice. Incomplete house is not worth living. Incomplete sound of music is not worth listening. Incomplete painting is not worth seeing. Partly done thing is not creditable. Partly written book is not worth reading. Partly cooked food is not worth eating. Half ripe fruit will not be sweet, it will be bitter due to rawness. On the other hand, any thing which is worth-seeing, worth-listening and usable will be complete. Man does not like anything incomplete. Incomplete man is not acceptable to God. Spiritual quest is to make the man perfect. Guru Nanak Dev ji portrayed the sketch of a complete man and named it 'Sikh(ਸਿੱਖ)'. What is Sikh? I have to learn. Guru Nanak Dev ji brought forth this thinking. All his spiritual quest and devotion moved around this view, that man should confess that he is incomplete and he wants to become perfect. Man is an unchiselled stone and is to be incarnated by cutting properly. Initially man should confess that he does not know anything about complete bliss, flavour of bliss and power of bliss. Therefore Guru Nanak Dev ji drew the sketch of a complete man. The other nine Gurus completed that sketch by filling many types of colours. The portrait which was named 'Sikh', on completion, the tenth Guru Nanak, viz, respected Guru Govind Singh ji named it 'Singh(ਸਿੰਘ)'. The Sikh has become complete, chaste and pure and Guru ji saluted him and bowed. Why?

Because he has become perfect.

God is complete and perfect.

Man has become Khalsa or pure.

Therefore the tenth Guru Nanak, viz Guru Govind Singh ji

vowed. The second Guru Nanak Dev, viz, Guru Angad Dev ji filled the colours in the sketch of perfect person, these are given below:

The life-style, speaking style and discourse of Guru Angad Dev ji was that man should be dutiful, he should live according to His order, he should realize His order and this is order of truth: What is this order and whose order is this. Guru Angad Dev ji manifested this through his life-style. Once Guru Nanak Dev ji was going along with his companions and congregation. His sons Baba Sri Chand and Baba Lakhmi Dass were also with him. Bhai Lehna was also following him at the end. Guru ji was having a beautiful mug in his hand. He threw this mug in a tank full of muddy water. More mud and little water was there in the tank. He told Baba Sri Chand, "Son, take out mug from the tank." Astonished Baba Sri Chand said, "If this mug was to be taken out, then why was it thrown there? I am wearing a silky dress, it will be spoiled if I go inside the tank. You tell some servant, he will take it out". Then Guru Nanak Dev ji asked Baba Lakhmi Dass. "Son, you take it out". Lakhmi Dass replied. "Eleder Brother has said rightly, if it was to be taken out, then throwing it there was meaningless. If it is really to be taken out, then tell some servant. We are your sons. I am wearing a costly dress, it will become dirty." Guru ji just hinted to Lehna ji, he went running and entered half-knee deep mud. When he brought out the mug, Guru Nanak Dev ji embraced Lehna ji though his clothes and legs were smeared in mud. Guru ji said, 'You have not taken out mug. You have taken out the whole humanity from the mud'. If some one has to be taken out from the mud, then first you yourself will have to go in the mud. Fomentation will be felt if some one has to be taken out of fire.

Clothes will be spoiled if some one has to be taken out of mud. A person afraid of fomentation or mud can not take out any one from fire or dirt. Lehna ji has obeyed Guru ji and taken out the mug. Thus he got himself stamped as a obedient disciple. There is one more similar incident: A very large number of congregation had gathered in Kartarpur to have a glimpse of respected Guru Nanak Dev ji and to hear his discourse. Guru ji was pleased to see so much congregation and told Baba Sri Chand. "Son, I desire that the congregation should be served sweets alongwith meals". Baba

Sri Chand replied, "This is alright but it is not possible to arrange sweets in such a short time." Guru ji said, "It is not difficult. There is a tree called Jand (*Prosopis Spicegara*) in front. Spread bed-sheets below it on the ground. Climb the tree and shake it. Sweets will drip, accumulate these. These will be distributed in the congregation." Baba Sri Chand laughed and said, "Gurdev Father, Sweets do not fall off from the trees and tree is Jand"! Baba Sri Chand thinks that due to advanced age, Gurdev Father has started saying improbable things.

Respected Guru Nanak Dev ji then told Baba Lakhmi Dass, "Son, you climb the tree and shake it; sweets will fall, and accumulate these. We have to get the pleasure of congregation by distributing these sweets". But Baba Lakhmi Dass gave the same reply that Gurdev Father, sweets do not fall off from the trees and tree is Jand which does not blossom with any good flower or fruits. Well, then Guru ji hinted Lehna ji who was sitting at the far end. Lehna ji came running. Satguru ji told him, "Bhai Lehna, you climb." Due to this much telling, Lehna ji started climbing the tree. Baba Sri Chand said, "Baba Lehna ji, what will the people say, has ever sweets dripped from the trees." Lehna ji replied, "Sweets may or may not drip, I have no link with this, I only obey my Guru's orders."

One day another incident took place. Respected Guru Nanak Dev ji made a frightful appearance with a staff in his hand. A few dogs were following him. Also a crowd was following him. Guru ji began to beat people with his stick and also threw stones on the crowd. Some people returned by saying that Baba had become insane. But half the crowd is still following. According to history Guru ji threw a lot of gold coins. People picked up the coins and all of them returned. Guru ji saw that only Lehna ji is following him, all others have gone. After getting a beating of stick and stone most people were still following. But all of them returned after picking up the gold coins. Many times man remains conjoined with God even after suffering a lot of pain and continues remembering Him. But when man is pressed by comforts and gets a lot of wealth and property, it becomes difficult to engross in meditation of God in a loving manner. Whereas pain became a medicine, comfort becomes a disease:-

ਦੁਖ ਦਾਰੂ ਸੁਖ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖ ਤਾਮਿ ਨ ਹੋਈ ॥

(ਅੰਗ ੪੬੯)

dhukh daaroo sukh rog bhaeiaa ja sukh tam na hoee |
*Suffering is the medicine, and pleasure the disease, because where
there is pleasure, there is no desire for God.*

Only a rare person keeps a balanced state of mind in pain and comfort. Bhai Lehna ji was following Guru ji. Respected Guru Nanak Dev ji halted. Bhai Lehna ji also stopped. Guru ji said, "Lehnia, all have left me and gone, you have not gone." Lehna ji replied with folded hands, "Sir, all have their houses and have gone there. I am without a home, where should I go. My home is at your feet, where should I go !" Guru ji embraced him and said, "You are not homeless. I have discovered my home. The world will see, the Divine Radiance will stay in your heart."

ਲਹਣੇ ਦੀ ਫੇਰਾਈਐ ਨਾਨਕਾ ਦੋਹੀ ਖਟੀਐ ॥

(ਅੰਗ ੯੬੬)

lehanae di faeraaeai Nanka dohee khatteeai |
Nanak proclaimed Lehna's succession - he earned it.

The world was astonished. Till yesterday Lehna was bowing at the feet of Guru Nanak Dev ji. Now Guru Nanak had placed his head on the feet of Lehna ji and he was also circumambulating around him because that Divine Radiance had now entered in his body.

Science has worked hard and transplanted body parts of one person into the body of an other person, for example kidney and eyes. Blood of one man is transfused into the body of the other person to save his life. Religion had experimented long ago. Eminent persons transmit their insight, theoretical points and Divine Knowledge into the body of the other person. This had been going on. This is called: 'to enthrone'. Enthroning does not mean to transfer one's house, land, property and wealth in the name of the other person. These are not throne (Gaddi). It is last will. To bestow Gaddi means: the Divine Radiance, the Divine Knowledge and Divine theory has been transmitted into the mind

of the receiver. If wealth is testated to the other person, it decreases. But if the Divine Radiance is transmitted to the other person, there is no reduction with the bestower. This is such a distribution, which remains that much even after bestowing.

Respected Guru Angad Dev ji had put the paint of obedience in the sketch of a perfect person in a very nice way. During his Guruship he had been instructing the people to obey the Divine Order. Every body has got a desire to pass orders. Every one wants to become ruler. But if the longing for obeying orders develops in a person, then one day even God will be won over. If a person succeeds in obeying Him, then his order prevails in every particle of the creation and he is the real ruler.

The third Guru, respected Guru Amar Dass ji filled unique paints in the sketch of perfect man. He gave a new direction. He extricated the Sikh people from the marsh of caste system. He erased the discrimination of high and low. King and beggar sat in the same row for taking meals. He eliminated useless customs, superstitions and rituals from the Sikh religion, specially those useless customs from which the flower of union with God does not bloom. He forbade the sikhs to perform such useless rituals. He made endeavours in an agreeable way to take out dedications towards presage, ill omen, sorcery and evil spirits from the Sikh world. Once such a Sikh was brought before him, about whom his relatives were saying that evil spirit has cohered with him and is harassing every one. Guru Amar Dass ji looked with Divine power. Poet has written about this as given below:-

Sri Mukh Te Tab Uttar Kehyou.
Prait Lagou Jeh Sikh Koe Lahyou
So Neih Japaat Hot Jap Rasna
Jinhun Kanth Tin Pag Kas Bachna.

He does not recite Japji Sahib. Evil spirits do not reside in a person who recites Japji. He, who does not recite Japji, is himself an evil spirit. Bhagat Kabir ji also says:-

ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ ॥
ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ ॥੧੯੨॥

(ਅੰਗ ੧੩੭੪)

Kabir ja ghar sadh na saeveeah har kee seva nahae |
 tae ghar marhat saarkhae bhoot basain tin mahae |192|
*Kabeer, those houses in which neither
 the Holy nor the Lord are served
 - those houses are like cremation grounds;
 demons dwell within them. ||192||*

In which house there is no meditation of God, that house is full of evil spirits in place of human beings.

It is the general notion that an old person can not do anything. But if consciousness, intelligence and knowledge are present, then even an old person can perform great tasks. This indication is visible from the life of Guru Amar Dass ji. Farid ji says:-

ਫਰੀਦਾ ਕਾਲੀ ਜਿਨੀ ਨ ਰਾਵਿਆ ਧਉਲੀ ਰਾਵੈ ਕੋਇ ॥
 ਕਰਿ ਸਾਂਈ ਸਿਉ ਪਿਰਹਤੀ ਰੰਗੁ ਨਵੇਲਾ ਹੋਇ ॥੧੨॥

(ਅੰਗ ੧੩੭੮)

Farida kali jini na raaviaa dhouli raavai koe |
 kar sanyee siou pireharee rang navaelaa hoe |12|
*Fareed, those who did not enjoy their Spouse
 when their hair was black - hardly any of them
 enjoy Him when their hair turns grey.
 So be in love with the Lord,
 so that your color may ever be new. ||12||*

You have not repeated God's name in youth. It does not matter. Do not despair in the old age. Meditate on the name of God and you will attain God. Therefore the life of respected Guru Amar Dass ji was idealist. He had filled a colour of becoming an idealist in the Sikh world, so that rituals, hollow customs, superstitions, vows, caste system, and inequality were all thrown out and a pure and sound picture was presented to the Sikhs. A person who believes in superstitions, vows, presage and ill omens manifests that stamp of Guru Amar Dass ji has not yet been imprinted on his mind though he is reciting his Bani. He is afar from the desire of complying with the postulates of Guru Amar Dass ji.

The fourth radiance (Jot) of Guru Nanak Dev ji, respected Guru Ram Dass ji was the bestower of Gurudwaras. He had a

passion for constructing religious symbols on the earth. The world is surprised to see that even if a few Sikhs reside, they will construct Gurudwara, though they may not be able to construct their own houses. Indeed, even a bird constructs nest for living and rats make holes for themselves. Only man can construct religious temples, by sitting where in, next world is to be decorated. This passion was bestowed by Guru Ram Dass ji. Man has got such a nature that if a few persons praise him, he swells like a balloon. But if a few person censure him, he becomes dejected. Respected Guru Ram Dass ji says like this:-

ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ ਦੀਓ ਹੈ ਢਾਰਿ ॥੧॥

(ਅੰਗ ੫੨੮)

koe bhalaa kahou bhavain buraa kahou
ham tan deeou hai dhar [1]

*Some speak good of me, and some speak ill of me,
but I have surrendered my body to You. ||1||*

Man has got many debts to pay. For example:-

Debt of parents, Debt of gods, Debt of God, Debt of Guru. Parents have nourished us. This is their debt on us. Water and fire are giving us life. Food is giving us life. These are gods and they have got power to keep the human body alive. This is their debt on us. Since these gods are giving us life, we should also be capable to give life to others. We should have a constructive inclination. And then as we have come from God, so should we go back. By this debt of God is cleared. Innocent child has come from God. There is no sorrow in his mind and no disease in the body. There is neither any worry nor any immoral deed. But when this child grows up and then becomes old and is near the death, he does not possess that innocency and purity. As God has sent us, in the same state we should depart. By this debt of God is cleared. If we become useful for the world, then the debt of gods is cleared. As children we were helpless, and parents had brought us up. Now parents, being old, are helpless. By serving them their debt is cleared. But that person's debts are being cleared who repeats God's name. Debt of Guru will remain on his head if the instructions of the Guru are not followed. All the four debts, viz., Debts of parents, gods,

Guru and God are paid off, if a person goes on repeating God's name. If by the grace of Guru, God's name dwells in the mind, then all the debts are paid off:-

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਦੁਖ ਉਤਰੇ ਗੁਰਿ ਨਾਮੁ ਦੀਓ ਰਿਨੁ ਲਾਥਾ ॥੧॥

(ਅੰਕ ੬੯੬)

janam janam kae kilabikh dukh outrae
gur naam deeou rin laathaa [1]

The sins and pains of countless incarnations have been cast out. The Guru has blessed me with the Naam, the Name of the Lord, and my debt has been paid off. ||1||

All debts are to be cleared by meditation. Religious temples are to be constructed while living in this world so that people may get motivated for meditation by sitting in these temples. Respected Guru Ram Dass ji created such an atmosphere. Guru Ram Dass ji filled this colour of constructing Gurudwaras for meditation in the sketch of Perfect man.

The fifth Guru Nanak, viz., respected Guru Arjan Dev ji has bestowed us the colour of peace and serenity. So much serene that even a hot pan may not perturb: so much serenity that even a cauldron full of boiling water may not di. turb; so much patience that even a hot sand may not convert patience into impatience. It was the extreme of endurance and patience. This colour was filled in the sketch by Guru Arjan Dev ji. Those, who loose temper due to minor talks, become angry because that person had said this thing. It means that any one can make us angry and out of control. So our life is in the hands of others. But not so! Respected Guru Arjan Dev ji has filled the colour of patience and peace. If a person does not have patience and humility, then his inner soul does not possess the weapon by which one can protect himself from evil deeds. The following is the nice edict of Guru Arjan Dev ji:-

ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥ ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ ॥
ਇਸੁ ਆਗੈ ਕੇ ਨ ਟਿਕੈ ਵੇਕਾਰੀ ॥ਗੁਰ ਪੂਰੇ ਏਹ ਗਲ ਸਾਰੀ ॥੧॥

(ਅੰਕ ੬੨੮)

garibee gadaa hamaree | khanna sagal raen chharee |
eis aagai ko na tikai vaekaaree | gur purae eaeh gal saaree [1]

Humility is my spiked club.

My dagger is to be the dust of all men's feet.

*No evil-doer can withstand these weapons.
The Perfect Guru has given me this understanding. ||1||*

We have got a mace of humility. To become dust of feet of all, is our second weapon. It is a double-edged sword (Khanda). These two weapons are such that no evil deed like anger and malice comes near. Therefore a person, who does not possess humility and patience, is without a colour of Guru Arjan Dev ji.

Lest some one may consider peace, patience and humility as cowardice and weakness, Guru Hargobind Sahib painted the sketch of the Perfect Person with the colour of revolution. If someone has really over-stepped in oppressing others, then this patience and peace will take the form of revolution. The sixth palace of Guru Nanak Dev ji, respected Guru Hargobind Sahib ji had done this and showed to the world. He transformed Sikhs from saints (Peers) into sovereigns (Meers). Five Gurus, from Guru Nanak Dev ji to Guru Arjan Dev ji were in the form of spiritual Gurus. Sikhs were also spiritualists. But Guru Hargobind Sahib enunciated the doctrine of sovereignty and spirituality. Sikh also became a saint as well as a soldier and took sword in hand to stop the steps and sword of the oppressor. But this sovereignty is subordinate to Spirituality. The foundation of revolution is peace and humility.

Mohsun Faani had written a historical incident. In the battle field, Paindae Khan attacked Guru Hargobind Sahib six times with a sword. However Guru ji warded off all the assaults by his shield. Then Guru ji took out his sword from the sheath and attacked saying these words in persian.

Chuna May Yadan, Yadan Een Ast.

Painde Khan, sword is not stricken like that, it is stricken in this way. Mohsun Faani Say:-

To train a mortal enemy in the use of sword in the battle field, in history, it has been apportioned to only one individual and he is respected Guru Hargobind Sahib ji, the sixth palace of Guru Nanak Dev ji. One can fight even without enmity or by remaining calm. The cruel can be stopped even by becoming the

dust of the feet of all. These are the achievements of those persons whose sovereignty is dependent upon the foundation of spirituality and whose use of sword is subordinate to thought. Therefore who is not sovereign along with saint and from whose peace, revolution can not manifest, then accept that the appearance of Guru Hargobind Sahib is not existing in him.

The seventh palace of Guru Nanak Dev ji, respected Guru Har Rai Sahib was always keeping 2200 horsemen with him. How to keep them in a peaceful manner was his unique contribution. According to him, one should not exhibit or show off himself. One should exhibit only that much, as much one is and also one should not hide. He sent a special type of myrobalan (Harar) from his pharmacy to his enemy Aurangzeb as these were required by him to cure a stomach ailment. His heart was without enmity. There was no feeling of revenge in him. He had sent his son Ram Rai to the court of Aurangzeb to explain the fundamentals of Sikhism. But under the supremacy of the king he showed various types of miracles and had a sway over the king. This exhibition of miracles is against the ideology of Gurmat. Therefore Guru Har Rai Sahib dispelled Ram Rai from Guru Ghar/Sikhism and advised that exhibition of miracles for one's own worship and glory is not the aim of Sikhism. Miracles manifest from supreme persons spontaneously like flavour from the flowers, light from the earthen lamp and sun rays disperse sunlight. Sometimes power springs up from the great men. Some where bitter soap-nut (Reetha) turns sweet and stone becomes soft and hand is imprinted on it. Sometimes it is required. But all this is not for one's own worship. But Ram Rai did all this to exert his influence, due to which Guru ji dispelled him.

One day Guru ji were having a walk along with Sikhs. They requested.

*Paath Karain Hum Nit Gurbani.
Arth Parmaarath Kichhu Na Jani.
Joe Maarag Gur Shabad Battaaweh
So Hum Tae Nahee Jaat Kamaaveh.*

Sir ! we do not understand the meaning, so what is the benefit of reading Gurbani? The Sikhs had put this question while Guru ji was walking. Guru ji's foot dashed against an earthen pot in

which (Ghee) butter-oil was kept some time earlier. It was greasy. Seeing this, Guru ji said:-

***Rahee Chiknaahat Theekar Maheen.
Tioun Bani Rahai Man Maheen.***

If butter-oil is put in a pot, the butter-oil keeps its imprint in it. Similarly reciting of Gurbani will not go waste, it will leave its imprint on the mind. One person is eating meals. His hunger will be satiated although he does not know who has prepared the food; wheat, of which flour was grinded for making chapatis, in which flour mill it was grinded; wheat is from which region; in which field vegetables were grown, who plucked these and brought, from which shop these were bought, etc. In short he does not know all these, but the hunger is satiated and needs of the body are fulfilled.

It does not matter if the meaning of Gurbani is not understood. Gurbani is to be recited with affection since these are the words of Guru ji. Such recitation of Gurbani will make such an imprint on the mind as the butter-oil has made the earthen pot greasy. Spiritual power is not to be exhibited for one's worship and glory. This is the precept of Guru Har Rai Sahib ji.

The eighth palace of Guru Nanak Dev ji is Guru Har Krishan sahib. The writer is explaining the colour which was filled by him in the sketch of a perfect person.

According to the Indian belief upto today maturity, elderliness, spiritual power and foresight comes after the age of 35. Consequently to make a person head of the religion or society or to make him sit on a political throne, he should be of at least 35 years, not less than that. It has also been agreed that wisdom develops alongwith the development of the body. When this view was very prominent that a person below 35 is not trust worthy, he may not be speaking the truth and he may not be far-sighted; in that period of time, Sheikh Saadee, a well known poet of Iran, came to India and his following words became very prominent and were accepted by the learned persons:-

***Bajurjee B'akal Asat Na Basaal
Tawungree B'dil Asat Na Bamaal.***

Elderliness is due to wisdom, not due to age. Riches is not due to goods, it is due to heart. There is a lot of wealth, but the heart is very small; such a person neither spends money for his comfort nor for the welfare of his family, because he is miser and small-minded. It is not necessary that a person may become very wise with the advancement of age. There is no link between the development of the body and wisdom. If a human child is brought up by a wolf in a forest, that child after growing up will not be able to talk. His speaking will be similar to that of a wolf. He will eat raw meat. There will be no civility in him. For developing mental impressions of civility, parents, teachers, religious gurus and suitable atmosphere are required, otherwise man will remain just an animal. Practice is required to be done for developing wisdom. As by taking food, the body of a child develops by and by, similarly the wisdom develops by acquiring knowledge and doing contemplation. This has no connection with age. As a person is of 70 years age, but his wisdom is like that of a five years old child. It can happen in the opposite way also. As the body is of five years but the wisdom is of complete one hundred years. Perfect persons had also been in childhood. Majority of the old persons have been incomplete persons, and there are many incomplete young persons. They can not be called perfect persons.

In history there are a few children who have been called perfect persons. For example, Bhagat Dhroo, Bhagat Prehlad. Age is only five years:-

ਪਾਂਚ ਬਰਖ ਕੇ ਅਨਾਥੁ ਪੁ ਬਾਰਿਕੁ ਹਰਿ ਸਿਮਰਤ ਅਮਰ ਅਟਾਰੇ ॥

(ਅੰਗ ੯੯੯)

paanch barakh ko anaath dharu baarik
har simarat amar attarae |

*The five year old orphan boy Dhroo,
by meditating in remembrance on the Lord,
became stationary and permanent.*

Prehlad is of five years. 70 years old Harnaakash advises him, "You repeat: Jal Harnaakash, Thal Harnaakash". But this five years old child tells his father, "Father, what a child-like talk you are doing, and giving a child-like precept. God is water, God is earth, leave this childhood." This five years old child talks like an elder person and an old man of 70 years talks like a child. Step-mother

throws out Dhroo sitting in the lap of his father. But after doing meditation Dhroo was successful to sit in the lap of God. This step-mother of 30-40 years is a child, but five years old Dhroo is an elder person. So there were children in history who were perfect saints. If we ask Gurbani how to meditate, then Bhagat Kabir ji tells:-

ਰਾਮ ਜਪਉ ਜੀਅ ਐਸੇ ਐਸੇ ॥
ਧੂ ਪ੍ਰਹਿਲਾਦ ਜਪਿਓ ਹਰਿ ਜੈਸੇ ॥੧॥

(ਅੰਗ ੩੩੭)

raam japo jeeaa aisae aisae |
dhroo prehlad japiou har jaisae ||1||
Just as Dhroo and Prahlad meditated on the Lord, so should you meditate on the Lord, O my soul. ||1||

O' seventy years old man! Repeat the name of God with such a faith and confidence, as was meditated by Dhroo and Prehlad. In the history there had been such children who were saints and perfect Gursikhs. A child of seven years brings and places a large plate, full of food before Guru Nanak Dev ji. Guru ji was sitting under a plum tree and was surprised to see this. The child, with folded hands, says: "Baba ji, I have great faith that you would eat this food." Seeing his faith and humble way of talking, respected Guru Nanak Dev ji replied, "All right, I will eat." Guru ji ate the loaf of mixed grains, curd and butter milk and returned the utensils, saying, "O child, I am satiated, take your utensils." Then with folded hands, this child asks, "Baba ji, body is satiated by taking food..How is mind satiated". Guru Nanak Dev ji places his hand on the head of this child and says, "Your age is very less, but you talk like an old man." So in this way this seven-year child became prominent as "Baba Budha ji." He remained alive upto the time of the sixth Guru. He had been putting coloured mark (Tilak) on the foreheads of five Gurus at the time of coronation of Guruship. He was appointed the first Head Granthi (Priest) of the Golden Temple (Amritsar). He left an imprint that a child can become perfect Gursikh and Divine Knowledge can bloom in him.

Children had been saints, gursikhs and martyrs. Children had been sacrificing their lives for righteousness and truth. There were unique, innocent and dear sons of respected Guru Gobind

Singh ji. They were of a tender age. Two sons were put in the brick walls alive. Two became martyres in the battle field of Chamkour. The assumption that a person of age less than 35 years, does not possess far-sightedness, passion of sacrifice and constructive inclination were proved wrong by Dhroo, Prehlad, Baba Budha ji, Sons of Guru Gobind Singh ji: Baba Ajit Singh, Baba Jujhar Sjingh, Baba Jorawar Singh and Baba Fateh Singh. One Sehajdhari (a sikh with trimmed hair) boy of 11, Hakikat Rai was also martyred in Lahore. He remained obdurate and did not change his religion. He did not bend before falsehood and preferred letting his head to be cut. Though children had been martyrs, perfect gursikhs and saints; yet there remained one vacuity in the history of the world, that a child never became Guru. This vacuity was completed by respected Guru Harkrishan Sahib:-

Sri Harkrishan Dhiaeeai jis dithey sabh dukh jaae.

(Ardas)

In fact, this imprint was given to the humanity by respected Guru Harkrishan Sahib of the age of five and half years. He adorned the Guru-Gaddi at the age of five and a half years and left for his heavenly Abode at the age of seven and a Half years. This imprint was to be given that a child can also become Guru because it is all about 'Jot', not about the body; it concerns knowledge, not age; it is about wisdom, not the body. It was clarified that elderliness is really with the Jyot, wisdom, philosophy and far-sightedness. In those homes where children get up early in the morning and meditate on the Waheguru Gur-mantra and have truthful feelings, then colour of Guru Har Krishan Sahib exists there. This imprint was given by the eighth palace of Guru Nanak Dev ji. A child requires food as well as meditation. Child has got both body and mind, therefore, religion should dwell in his body and mind. A child's body develops very much even with a small quantity of food. Similarly if this child repeats God's name for a short time, spiritual development will be immense. This is such an age, and this is the contribution of respected Guru Harkrishan Sahib. The journey of religion should start with the journey of life. If the children of a home do not have religious feelings, they do not meditate on God's name and do not have religious inclinations, then consider that the colour of Guru Harkrishan Sahib, the eighth Guru Nanak,

is not present in such a house.

The Ninth palace of Guru Nanak Dev ji is respected Guru Teg Bahadur ji. He filled the colour of renunciation and abandonment. Such a renunciation which grew from the foundation of abandonment. In reality, renunciator is not recluse. Only recluse is renunciator. Renunciation should be based upon abandonment. How much is the renunciation and how much abandonment! He was the successor of the throne (Gaddi) of Guru Nanak Dev ji, but was hidden in an underground cell (Bhorrā). When he came to light, he sacrificed himself. The Brahmins of Kashmir had become weak. They used to repeat the name of God but were devoid of constructive feelings and bravery. But man has got soul and body. The body is outside. The means to protect the body are to be sought from outside. The Brahmins were not having these means of security. The king of that time, Aurangzeb saw that the springs of water flow from the hills of Kashmir and make the plains green and verdant. The Ganga of knowledge manifests from the brains of Kashmir and propagates religion in the plains. The king thought that the springs of water are needed but the Ganges of knowledge should not flow. Removal of Hindu's sacred thread, wiping out the coloured mark on forehead, cutting of lock of hair on the crown of head (Bodee) were started on a wide scale.

Kashmir is the territory of learned people. It was named Kashmir after the name of Rishi Kashyp. Great ascetics, worshippers, and meditators had been selecting this region for meditation since the ancient times. But now oppression and aggravation was started on these weak, helpless and oppressed people of Kashmir. These weak and helpless Brahmins came to respected Guru Teg Bahadur Sahib at Anandpur Sahib with this petition. Guru ji gave a helping hand and declared that he would sacrifice himself but could not leave them in the lurch. These words became prevalent:-

*Banh Jinha Dee Pakarheeay Sir Deejai Banh Na Chhoreay
Guru Teg Bahadur Boliya Dhar Paeay Dharam Na Chhoreay.*

In fact, he sacrificed his head in Chandani Chowk (Name of Bazaar) in Delhi but did not leave the hand of the weak Brahmins, and made their hands powerful. His sacrifice saved the Vedic religion

of India. Today flags of Vedic Dharam are flying in India, Pauranic anecdotes are going on, coloured mark on forehead of Brahmins and their sacred thread are visible because of the sacrifice of Guru Teg Bahadur. This is the ever-lasting contribution of the Guru Teg Bahadur Sahib who was Apostle of renunciation and abnegation. Without these virtues life and all powers are meaningless. Renunciation is in the Bani of guru Teg Bahadur Sahib: His sermon says:-

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥੨॥

(ਅੰਗ ੬੩੩)

aasaa manasaa sagal tiaagai jag tae rehai niraasaa |
kaam karodh jeh parsai naahan teh ghat brahm niwasa |2|
*who renounces all hopes and desires and
remains desireless in the world;
who is not touched by sexual desire or anger
- within his heart, God dwells. ||2||*

In the same tradition, the tenth palace of Guru Nanak Dev ji, respected Guru Govind Singh ji had adorned the Gaddi(Throne). The colour, which was filled by the tenth guru ji in the sketch of perfect person, is being described below by the writer according to his limited capability:-

The sketch had been completed by the preceeding nine Gurus. The sketch of Gursikhi's code of conduct and guidance was set out by Guru Nanak Dev ji. Stamp of renunciation and abandonment had been put on it by Guru Teg Bahadur Sahib and completed in all respects. When abandonment becomes so great that it may generate a desire to sacrifice even one's life for some lofty ideal and it may open a blissful path for the world, then this sketch of a perfect person is completed. In view of this, what is the contribution of the tenth palace of Guru Nanak Dev ji, respected Guru Gobind Singh ji?

He framed this portrait, because the wind and rain of the time may either efface it or at least may cover it with dust and dirt. The frame is required so that the portrait is not broken. Glass is needed to keep the portrait visible in this way four small wooden planks and fifth a glass are needed for fixing the portrait properly.

Respected Guru Gobind Singh ji has fixed the portrait in five codes of conduct. Kachhera (underwear of special type); Karha (metal ring in the wrist); Kangha (wooden comb); and kirpan (sword): These form the frame. The fifth is glass without which the portrait of Sikhi will not be visible. Untrimmed hair is the glass. As glass in the portrait is the most tender, so are the hair. So the portrait of the perfect person was fitted in the frame of these five codes of conduct and he bowed before it and said that it is Khalsa, it is perfect:-

Khalsa Mairo Satgur Pura.

(Patshahi ੧੦)

The Sikh had started in the form of Sikhi and became the form of Guru and Khalsa:-

Khalsa Mairo Roop Hai Khas.

Khalsay Main Houn Kaaron Niwas.

(Patshahi ੧੦)

In this way the initial Sikhi form, on completion became Khasla. Respected Guru Gobind Singh ji gave it the name 'Singh'. Sikhi begins as a Sikh and completion is at 'Singh'.

In the whole world, we are known by two names: 'Sikh' and 'Singh'. Sikh is our thinking form. Singh is our manifested form. What is Sikh? He is visible as a 'Singh' due to five Kakaars (symbols). In this way we have got two names and two forms: 'Sikh and Singh'. Sikh is the subtle form and Singh is the solid form. Sikhi is not visible, as views, thinking and contemplation are also not visible. But Sikhi is the foundation, Bani is the foundation and uniform is the structure. Strong palaces can not be constructed on weak foundations. A big tree can remain steady with the help of deep and strong roots. If the strength of Bani is not at the base of Bana; that Bana will disappear today or tomorrow. But if Bana is based upon the strength of Bani, then one can get, limb by limb, cut or get fragmented, but Bana will not get separated from the body, because it is the manifest form of Guru ji, and Bani is the subtle form of Guru ji. In this way Sikh and Singh has to vow in front of two forms, subtle and manifest form.

In all the Gurudwaras of the world, weapons are also manifested in the attendance of Guru Granth Sahib. Keeping of swords and double edged swords is not for decoration. Sikh is to vow before Guru Granth Sahib which is an ocean of knowledge, whose every line appears as a glimpse of God. Sikh has vowed to Guru Granth Sahib. Singh has vowed to Guru-weapons. Guru Gobind Singh ji calls the weapons Guru-Peer':-

ਅਸ ਕ੍ਰਿਪਾਨ ਖੰਡੋ ਖੜਗ ਤੁਪਕ ਤਬਰ ਅਰੁ ਤੀਰ ॥
ਸੈਫ ਸਰੋਹੀ ਸੈਥੀ ਯਹੈ ਹਮਾਰੈ ਪੀਰ ॥੩॥

(ਸ਼ਸਤਰ ਮਾਲਾ ਪਾ:੧੦)

as kripaan khanddo kharrag tupak tabar ar teer |
saif sarohee saitheer yehai hamaarai peer |3|

These weapons are my Guru. Bani of Guru Granth Sahib protects my mind from the evil deeds, weapons save me from the external offenders. Body, wealth and respect are in danger from the external offenders. Peace, impartiality, fearlessness revengelessness, Supreme-bliss and Supreme flavour are in danger from internal offenders. Gurbani protects us from internal enemies and weapons protects us from external enemies. Guru Nanak Dev ji and Guru Gobind Singh ji brought forth this unique icon. It is said that God created man by putting splendour in the clay. According to the Islamic literature, when God asked the angels to vow, they vowed but satan did not vow. But history is witness that the Sikhi form was made into 'Khalsa' in two hundred and fifty years and Guru Gobind Singh vowed in front of Khalsa, gods vowed and even satan vowed in front of Khalsa, because Khalsa was complete, perfect, great and a form of God. He became capable to manifest the performance and nature of God through his actions. In this way, the journey of Sikhi became complete at Khalsa and the splendour of God began to glimmer in him. The Supreme Jot, which came from God, spent two hundred and fifty years to complete this icon.

We have been given a life of, say, 20 years, 50 years or 100years. This journey is to be completed during this period. Uptil now it has not so happened that any superman may have declared his followers as his own form and may have vowed. This happened

for the first time on this earth. Khalsa was formed and Guru Gobind Singh vowed to the Khalsa and said:-

*Guru Khalsa Karoun Main Ab.
Jaisay Gur Nanak ji Angad Koe Keenoun.
Shankaa Na Keejay Sawdhaan Hoe Deejay.
Ab Amrit Chhakaau Jaisay Tum Leenoun.*

As you have been baptized and taken (Amrit) Nectar, similarly initiate me and give Amrit. After teaching a lesson to the student, the teacher wants to ensure that he has learned it, he wants to hear the same lesson. The teacher becomes listener whereas he was speaker earlier and the student a listener. If he tells correctly what he was taught, then the teacher is very much pleased. His knowledge and education becomes visible through the student. Respected Guru Gobind Singh also wanted to ensure that Khalsa, whom I have made nectareous and my own form, whether he can really initiate others into Sikhism like himself in future. To test their capability, he requested for initiation and giving Amrit. But bravo to that Khalsa who made their Guru to undergo initiation ceremony of the Khalsa. It happened for the first time on the face of this earth that Master became disciple and disciple became Master.

Respected Guru Gobind Singh has commanded that if Khalsa has to commune with the Jot (Supreme Splendour), then commune with Guru Granth Sahib and if you want to commune with the body of Guru, then join with the Panth. Then understand that by going with that Panth and by reaching upto Pure God, he became pure and has developed love with the whole universe:-

ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮਝੀ ਮਟ ਭੂਲ ਨ ਮਾਨੈ ॥

(ਪਾਤਸ਼ਾਹੀ ੧੦)

puran prem prateet sajai
brat gore marhee mat bhool na manai |
*He decorates himself with perfect love and faith,
and believes not in fasts, tombs,
crematoriums and hermit cells, even by mistake.*

This much is evident that a person can not ill treat him,

neither play tricks with him, nor deceive him, whom he loves. A man can also not do good with him, whom he hates. But if a person has developed affection with the entire universe, then he will seek well-being of all, rather he will try to do good. This will really be the voice of his soul.

**Nanak Naam Charhdee Kala,
Tere Bhanai Sarbat Da Bhalaa**

(Ardas)

The last precept of respected Guru Gobind Singh ji at the time of mingling with the Eternal Radiance was:-

Sikh So Raihat Panch Jou Milain.
Mum Sarup So Janou Bhalae.
Sikh Panchou Main Mairo Wasa.
Puran Karou Dharou Jeh Aasa.

(From Raihat Nama)

If five Sikhs, who strictly adhere to the code of conduct, get together, in whose mind Gur-Shabad and Gurbani dwell and on whose bodies uniform glimmers, only they are of my appearance and do not doubt. So five Sikhs will be my form. According to Gurmat, the view of Guru Panth, of Guru Granth Sahib, and of Guru Jyot are the glimpse of Guru's body. Consequently, all this appearance relies on listening and seeing. In reality if some people listen to Gurbani with full attention and are successful in viewing the form of Guru, they will not misunderstand. Bani will guide them that who is Guru and who is not:-

ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥
ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

eaevadd oochaa hovai koe |
tis oochae ko jaanai soe |
*Only one as Great and as High as God
can know His Lofty and Exalted State.*

Similarly a child does not know, what is youth, although young persons are moving around before him. Also a young man does not know what is old age. An old man does not have any knowledge of death. Only after dying it is known what is death:-

ਅਗਲੀ ਕਿਛੁ ਖਬਰਿ ਨ ਪਾਈ ॥

(ਅੰਗ ੮੮੫)

agalee kish khabar na paaee |

No one knows what happens after death.

Man does not know about the future. Youth is ahead of child. Old age is ahead of youth. Death is ahead of old age. On becoming young only, one comes to know what is youth. On becoming old, one comes to know what is old age. After dying one comes to know what is death. Similarly by becoming Khalsa, one comes to know what is Khalsa. When some one becomes Khalsa, only then he can understand that what is Khalsa. When in reality, he sees five Khalsas and has a glimpse of five Gur Sikhs, he will bow in exactly that manner as Khalsa vowed before Guru Gobind Singh ji. In fact, respected Guru Nanak Dev ji put in vogue the tradition of touching the fee:-

ਪੈਰੀ ਪਵਣਾ ਜਗਿ ਵਰਤਾਇਆ॥

(ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

pairee pavanaa jag varataaeiaa|

he spread the etiquette of humbly touching the feet.

ਜੇ ਦੀਸੈ ਗੁਰਸਿਖੜਾ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਇ ਜੀਉ ॥

(ਅੰਗ ੭੬੩)

jo desai gursikhrha tis niv niv lagou pae jeeo |

When I see a Sikh of the Guru,

I humbly bow and fall at his feet.

Sikhism is a very humble religion based on humility! Respected Guru Gobind Singh ji had perfected it. The stream of Sikhism started from Guru Nanak Dev ji and was completed on becoming Khalsa. In the present era, it presents the appearance of a modern, unique and complete religion. Reaching at the zenith by a man, to become pure, to become Khalsa is to become complete. May the Divine blessings of respected Guru Nanak Dev ji and respected Guru Gobind Singh ji ever remain with us, so that we may be able to manifest every where Guru's appearance through our personality and by seeing us people may say that so great are Sikhs, then how great may be their Guru. By seeing an able and idealist child, instinctively it comes out of mouth: Bravo to his mother!

By seeing nice Sikhs, people will definitely say: Bravo to their Guru.
Due to this, Guru Gobind Singh ji had said:-

ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈਂ ਨਹੀਂ ਮੇਂ ਸੋ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ॥ ੨ ॥

(ਦਸਮ ਗ੍ਰੰਥ)

inhee kee kripaa kae sajae hum hain

nahi moe soe garib karore parae | 2 |

*It is through their aid that I have attained this status,
otherwise there are millions of unknown mortals like me.*

O'Khalsa! Bravo to you, Bravo to you, you have bedecked me. Even though by seeing the child, people are cheering the mother, but mother is also pleased to see the child and says: Bravo to you, Brave to you! How nicely you have passed the life and have preserved the honour of my belly, people are telling me. Well done! Khalsa had become so dignified, and is so even at present that the following words repeatedly comes out of the mouth: 'Bravo to you, Bravo to you'!

Bhai Sahib, Bhai Nand Lal ji says:-

ਹੱਕ ਹੱਕ ਅੰਦੇਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ॥

ਬਾਦਸ਼ਾਹ ਦਰਵੇਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ॥੧੨੫॥

haq haq andesh gur gobind singh |

badshaah darvesh gur gobind singh |125|

Guru Gobind Singh Ji understands the true God

Guru Gobind Singh Ji is a king and a saint as-well (125)

ਕੁੰਡਲਨੀ ਸੁਰਜੀ ਸਤਸੰਗਤਿ
ਪਰਮਾਨੰਦ ਗੁਰੂ ਮੁਖਿ ਮਚਾ ॥

(ਅੰਗ ੧੪੦੨)

kundalani surjhee satsangat parmanand guru mukh machaa |
*The Kundalini rises in the Sat Sangat,
the True Congregation; through the Word of the Guru,
they enjoy the Lord of Supreme Bliss.*

There is a lot of discussion about the Kundalini Jog in the religious world. Various religious sects have described it in their own ways. Yogis consider it the awakening of Kundalini (serpent power). Devotional movement has said about it: the awakening of consciousness. Some one else calls it; the awakening of mind. Some others say; the awakening of awareness. Bodhis call it: Getting knowledge and attainment of Emancipation.

So much has been accepted by all the religious and experienced persons that major portion of the living energy of the man is lying asleep. Animal is only one percent awake and is successful to have a link with the matter. But man has awoken upto 10 percent. He has succeeded in establishing relationship with the matter as well as society. That is why man is called a social animal. The virtues of becoming spiritual creature are hidden in the man. If some body awakes more at the material level, he is called scientist and has more material knowledge. If some one is excessively awake at the family and society level, he can be called friend-devotee or brother-devotee, or son-devotee or parents-devotee. Sometimes when some one awakes fully, then he is called Spiritual-Devotee:-

ਇਸੁ ਗ੍ਰਿਹ ਮਹਿ ਕੋਈ ਜਾਗਤੁ ਰਹੈ ॥
ਸਾਬਤੁ ਵਸਤੁ ਓਹੁ ਅਪਨੀ ਲਹੈ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੧੮੨)

eis greh meh koee jaagat rahai |
saabat vasat oh aapnee lahai |1| rehaao |
*Those who remain awake in this house are very rare;
by doing so, they receive the whole thing. ||1||Pause||*

Kabir ji says that man, you have been sleeping in negligence since a long time, now you must awake:-

ਅਬ ਮਨ ਜਾਗਤ ਰਹੁ ਰੇ ਭਾਈ ॥
ਗਾਫਲੁ ਹੋਇ ਕੈ ਜਨਮੁ ਗਵਾਇਓ ਚੋਰੁ ਮੁਸੈ ਘਰੁ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੩੩੯)

ab man jaagat rahou rae bhai |
gaafal hoe kai janam gavaeio chor musai ghar jaaee |1| rehao |
Keep your mind awake and aware now, O Sibling of Destiny.
You were careless, and you have wasted your life; your home is
being plundered by thieves. ||1||Pause||

As:-

ਸੋਵਤ ਕਹਾ ਮੋਹ ਨਿੰਦਾ ਮੈ ਕਬਹੂੰ ਸੁਚਿਤ ਹੈ ਜਾਗੋ ॥ ੧॥

(ਦਸਮ ਗ੍ਰੰਥ ਅੰਗ ੧੫੪੦)

sovat khan moh nindra main kabhun suchit hawai jaago |
Why are you asleep in the slumber of attachment.
It is high time for you to be alert and awake.

Guru Granth Sahib ji manifests the names of some awakened persons:-

ਪੰਡਿਤ ਜਨ ਮਾਤੇ ਪੜ੍ਹਿ ਪੁਰਾਨ ॥
ਜੋਗੀ ਮਾਤੇ ਜੋਗ ਧਿਆਨ ॥
pandit jan matae parh puraana |
jogee maatae jog dhiaan |
The Pandits, the Hindu religious scholars,
are intoxicated, reading the Puraanas.
The Yogis are intoxicated in Yoga and meditation.
ਸੰਨਿਆਸੀ ਮਾਤੇ ਅਹੰਮੇਵ ॥
ਤਪਸੀ ਮਾਤੇ ਤਪ ਕੈ ਭੇਵ ॥੧॥
sanaysi maatae ahungmaev |
tapasee maatae tap kai bhaev |1|
The Sanaysees are intoxicated in egotism.
The penitents are intoxicated
with the mystery of penance. ||1||
ਸਭ ਮਦ ਮਾਤੇ ਕੋਊ ਨ ਜਾਗ ॥
ਸੰਗ ਹੀ ਚੋਰ ਘਰੁ ਮੁਸਨ ਲਾਗ ॥੧॥ ਰਹਾਉ ॥
sabh mad maatae kooo na jaag |
sang hee chor ghar musan laag |1| rehaao |
All are intoxicated with the wine of Maya;
no one is awake and aware.
The thieves are with them,
plundering their homes. ||1||Pause||

ਜਾਗੈ ਸੁਕਦੇਉ ਅਰੁ ਅਕੂਰੁ ॥
 ਹਣਵੰਤੁ ਜਾਗੈ ਧਰਿ ਲੰਕੂਰੁ ॥
 jaagai sukadaeo ar akoor |
 hanavant jaagai dhar lankoor |
Suk Dayv and Akrur are awake and aware.
Hanuman with his tail is awake and aware.

ਸੰਕਰੁ ਜਾਗੈ ਚਰਨ ਸੇਵ ॥
 ਕਲਿ ਜਾਗੈ ਨਾਮਾ ਜੈਦੇਵ ॥੨॥
 sankar jaagai charan saev |
 kal jaagae naamaa jaidaev |2|
Shiva is awake, serving at the Lord's Feet.
Naam Dayv and Jai Dayv
are awake in this Dark Age of Kali Yuga. ||2||

ਜਾਗਤ ਸੇਵਤ ਬਹੁ ਪ੍ਰਕਾਰ ॥
 ਗੁਰਮੁਖਿ ਜਾਗੈ ਸੋਈ ਸਾਰੁ ॥
 jagat sovat bahu prakaar |
 guramukh jaagai soee saar |
There are many ways of being awake, and sleeping.
To be awake as Gurmukh is the most excellent way.

ਇਸੁ ਦੇਹੀ ਕੇ ਅਧਿਕ ਕਾਮ ॥
 ਕਹਿ ਕਬੀਰ ਭਜਿ ਰਾਮ ਨਾਮ ॥੩॥੨॥

(ਅੰਗ ੧੧੯੪)

eis dhaehee kae adhik kaam |
 kehi kabeer bhaj raam naam |3|2|
The most sublime of all the actions of this body,
says Kabeer, is to meditate and vibrate
on the Lord's Name. ||3||2||

What is awakening? The writer is trying to manifest this humbly through his pen.

It is a predominant truth that in nature, man is only 10 percent awake, animals are only one percent awake, vegetation is only a little awake. Stone is fully unconscious. Man has been successful to some extent to understand the material and social relations. It does not appear that all people have awoken at the material and social level, rather many among the human beings are unconscious like animals:-

ਕਰਤੂਤਿ ਪਸੁ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥
 ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥

(ਅੰਗ ੨੬੭)

kartut pasoo kee maanas jaat |
 lok pachaaraa karai diñ raat |
They belong to the human species,
but they act like animals.
They curse others day and night.

Body is an effigy of five elements. The five elements are unconscious and inert. Consciousness brings into use these unconscious inert powers. Since stone is fully unconscious, conscious powers use these. As the man is more conscious in Nature, he makes use of the entire unconscious existence; stones, vegetation, animals and birds are taken into use by man. He constructs houses for living by rectifying and mending stones and vegetation. Vegetation is also used as a food by man. Man has also made use of some unconscious animals as his food. Animals also make use of vegetation and animals as their food. Therefore unconscious life is the food of conscious life:-

ਜੀਆ ਕਾ ਆਹਾਰੁ ਜੀਅ ਖਾਣਾ ਏਹੁ ਕਰੇਇ ॥

(ਅੰਗ ੯੫੫)

jeeaa kaa aahaar jeeaa khaanaa eaahu karaee |
Animals eat other animals;
this is what the Lord has given them as food.

All is life. Unconscious life is for the use of conscious life. The entire existence depends upon the search of food. All the activity, means and intelligence revolve around the receipt of food. It is difficult to rise higher than animals without prescribing aim of life superior than that of animals. Animals do not make use of their pedigree for food. Lion does not eat lion's meat. But man drinks the blood of the other man. Therefore, though man is conscious at the mental level, yet he is more defiled because he deprives others of their rights and hard work:-

ਜੋ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉ ਨਿਰਮਲੁ ਚੀਤੁ ॥

(ਅੰਗ ੧੪੦)

jo rat peeveh maansa tin kio nirmal cheet |
Those who suck the blood of human beings
-how can their consciousness be pure?

All the life-energy is spent in search of food whereas God has provided every thing in excess of the requirement of the animated beings. The land required by man for living, is countless times more than that. Water is more than the requirement of animated beings. Air for breathing is wide-spread. The impatience of man makes every thing disorderly, due to which some people are puffed up with pride after eating and many others appear feeble due to hunger. Satguru ji deter us from worrying for provisions:-

ਨਾ ਕਰਿ ਚਿੰਤਾ ਚਿੰਤਾ ਹੈ ਕਰਤੇ ॥

(ਅੰਗ ੧੦੭੦)

naa kar chint chintaa hai karatae |
Don't worry - let the Creator take care of it.

As:-

ਸੋ ਕਰਤਾ ਚਿੰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ ॥

(ਅੰਗ ੪੬੭)

so kartaa chintaa karae jin upaya jag |
He, the Creator who formed the world, cares for it.

Sheikh Saadi, Sufi Saint of Iran says that before the birth of an infant, milk comes in the breast of the mother:-

*Gamai Rozee Makfur Aukus Makhian Ourak Daftar Ra.
Ki Paish Aj Tifal Jaed Pur Kunad Pistanae Madar Ra.*

It is clear from this that sustenance is already there before the animated beings take birth. First the earth was made for living and animated beings took birth after wards. Air and Water were already there and life developed subsequently:-

ਪਹਿਲੇ ਦੇ ਤੈਂ ਰਿਜਕੁ ਸਮਾਹਾ ॥
ਪਿਛੇ ਦੇ ਤੈਂ ਜੰਤੁ ਉਪਾਹਾ ॥

(ਅੰਗ ੧੩੦)

pehilo dae tain rijak samaahaa |
pichho dae tai jant oupaahaa |
First, You created nourishment;
then, You created the living beings.

In short, the life-energy is so much spent in search of food that no time and energy is left to understand what is life and how to develop it. In this way the major portion of life consciousness remains asleep:-

ਜਾਗਤੁ ਸੋਇਆ ਜਨਮੁ ਗਵਾਇਆ ॥
ਮਾਲੁ ਧਨੁ ਜੋਰਿਆ ਭਇਆ ਪਰਾਇਆ ॥

(ਅੰਗ ੭੯੨)

jaagat soeiaa janam gavaaeiaa |
maal dhan joriaa bhaeiaa paraaeiaa |
*When he is awake, he is sleeping,
and so he loses this life.*

*The property and wealth he has accumulated
passes on to someone else.*

Method of Awakening Sleeping Consciousness.

A sleeping person is awakened by making a sound. The basic means to awaken a sleeping person is sound or word. However, the penance on which the spiritual quest is based, is to speak by one's self and also to listen to the same. What to speak? How to speak? The answer of this is:-

ਬਾਬਾ ਬੋਲਨਾ ਕਿਆ ਕਹੀਐ ॥
ਜੈਸੇ ਰਾਮ ਨਾਮ ਰਵਿ ਰਹੀਐ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੭੦)

baabaa bolanaa kiaa keheei |
jaisae raam naam rav reheei |1| rehiao |
*O father, if I speak, what words should I utter?
Speak such words, by which you may remain
absorbed in the Name of the Lord. ||1||Pause||*

ਆਪਿ ਕਥੈ ਆਪਿ ਸੁਨਨੈਹਾਰੁ ॥

(ਅੰਗ ੨੯੨)

aap kathai aap sunanaihaar |
He Himself is the speaker, and He Himself is the listener.

Science has given a new name to every research. Most of the things have been named by science. The research is going on even now. Therefore new names continue to come up. The spiritual quest is introversive. There is ecstasy in every new flavour.

New names are the product of flavoured ecstasy. Saints have given countless names. Every saint has given different name due to: mental impressions acquired, language, society and geography. New names have come up due to science. Due to saints countless names of the Supreme Power have come up. Shaysh Nag (Mythological thousand headed snake) rishi manifested new name every day. It is said that he said thousands of new names with his thousands of tongues. The point is that after achieving ecstatic state, when countless forms of God are manifested, then new names are required to be given to new countless forms. A person, having even a little intelligence, will be a sacrifice to every new name:-

ਬਲਿਹਾਰੀ ਜਾਉ ਜੇਤੇ ਤੇਰੇ ਨਾਵ ਹੈ ॥੪॥੨॥

(ਅੰਗ ੧੧੬੮)

balihaaree jaao jaetae taerae naav hai |4|2|

I am a sacrifice to Your Names,

as many as there are, O Lord. ||4||2||

One comes across countless names of God in the Bani of respected Guru Nanak Dev ji: Onkar, Sat Naam, Sat Kartar, Waheguru, Satguru, Akal. In short, diverse names used to come out automatically from the tongue of Satguru ji, out of these, Waheguru became the main Name and was called 'Gur-Mantar'. Practitioners of Name have been acquiring every thing by meditating on this name since the earlier times. 90 percent of the sleeping consciousness is to be awakened by meditating on this 'Waheguru' name:-

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਅਪੁਨਾ ਸੋਇਆ ਮਨੁ ਜਾਗਾਈ ॥੨੩॥

(ਅੰਗ ੨੫੮)

simar simar simar gur apna soeiaa man jaagaaen |23|

*Remembering, remembering, remembering my Guru in meditation,
my sleeping mind is awakened. ||23||*

This state has also been given numerous names: to awaken consciousness, to awaken Kundalini (Serpent Power as per Hath Yoga), to awaken life-power or to awaken mind, etc. The writer is trying in a humble way, to write about this.

Spiritual-seers tell us that there are six covers in the body. Beyond these covers, there is a lotus consisting of thousand pet-

als, whose every petal scatters fragrance of thousand types. There are thousands of channels of nectar. There is Splendour of crores of suns. There are musical sounds of thousands of types. This state is inexpressible. When the life-consciousness, after piercing the six covers, rises up; then this state appears. The life consciousness is sleeping in a coiled form below the six covers. Yogis have talked about six covers in the body. These six covers are:-

1. Mulladhar Cover
2. Swadhishtan Cover
3. Manipur Cover
4. Anahad Cover
5. Vishudh Cover
6. Aagya Cover

Bhagat Kabir has also mentioned about these covers:-

ਖਟ ਨੇਮ ਕਰਿ ਕੋਠੜੀ ਬਾਂਧੀ ਬਸਤੁ ਅਨੂਪੁ ਬੀਚ ਪਾਈ ॥

ਕੁੰਜੀ ਕੁਲਫੁ ਪ੍ਰਾਨ ਕਰਿ ਰਾਖੇ ਕਰਤੇ ਬਾਰ ਨ ਲਾਈ ॥੧॥

(ਅੰਗ ੩੩੯)

khatt naem kar kotharree baadhee
basat anoop beech paaee |
kunjee kulaf pran kar rakhae
karatae bar na laaee ||1||

*He fashioned the body chamber with six rings,
and placed within it the incomparable thing.*

*He made the breath of life the watchman,
with lock and key to protect it;*

the Creator did this in no time at all. ||1||

By meditating on God's name, mystery of the body is known:-

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

suniai jog jugath than bhaedh |

Listening-the technology of Yoga and the secrets of the body.

By listening to the name of God continuously, knowledge is gained, methods of Yog are known, and plenty of mysteries of the body are known. Spiritual practitioners have come to know that there are six covers in the body, because there is subtle body inside

the physical body and there are six covers in that body. After piercing these six covers, whose consciousness rises up, then this subtle body is engrossed in God as a drop merges with the ocean. Then this anecdote becomes inexpressible:-

ਸਾਗਰ ਮਹਿ ਬੂੰਦ ਬੂੰਦ ਮਹਿ ਸਾਗਰੁ

(ਅੰਗ ੮੭੮)

saagar meh boond boond meh sagar
The drop is in the ocean, and the ocean is in the drop.

ਅਕਥ ਕਥਾ ਗੁਰ ਬਚਨੀ ਆਦਰੁ ॥੩॥

(ਅੰਗ ੬੮੫)

akath katha gur bachanee aadar [3]
*They speak the Unspoken Speech, and they honor and revere the
Guru's Word. ॥੩॥*

First cover is Mulladhar which is below the navel. At this place life-energy is lying asleep as a snake is lying asleep in a coiled form. The flow of this life-energy is downwards. This is to be awakened by the voice of Waheguru. The Supermen have mentioned about this voice in their own different ways, namely, Om, Ram, Onkar and Allahu (in Islam). In Gurmat this voice or Gur Mantra is called 'Waheguru'. This Gur Mantra is to be pronounced in one breath in a loud musical sound. As we pronounce, we should simultaneously listen to it with full attention in one breath. Therefore by saying once, all the six covers can be pierced and the Kundalini can be awakened:-

ਟੁਕੁ ਦਮੁ ਕਰਾਰੀ ਜਉ ਕਰਹੁ ਹਾਜਿਰ ਹਜੂਰਿ ਖੁਦਾਇ ॥੧॥

(ਅੰਗ ੭੨੭)

tuk dam karaaree jo karahu hajir hajoor khudhaae [1]
*If you will only center yourself on the Lord,
even for just a breath,
then you shall see the Lord face-to-face,
present before you. ॥1॥*

No work can be accomplished in the world within one breath. A big house is to be built, it can not be done in one breath. A big throne is to be obtained, or big business is to be started, it can

not be done in one breath. In the same way, if a young man says that he is fond of becoming a grand father, then at first he has to become father and thereafter he can become grand father. Therefore as big are the achievements, so much time will be needed. However, God can be accessed in one breath or one second:-

ਏਕ ਚਿੱਤ ਜਿਹ ਇਕ ਛਿਨ ਧਿਆਇਓ ॥
ਕਾਲ ਫਾਸ ਕੇ ਬੀਚ ਨ ਆਇਓ ॥ ੧੦॥

(ਪਾਤਸ਼ਾਹੀ ੧੦)

eaek chit jih eik chhin dhiaaeiou |
kaal faas kae beech na aaeiou | 10|
*One, who with single-mindedness,
contemplates on Him for a fleeting moment.
He shall not fall into the noose of death. (10)*

ਨਿਰਬਾਣ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੁਟੈ ॥੧॥

(ਅੰਗ ੭੪੭)

nirabaan kirtan gaavahu karatae kaa
nimakh simarat jit chhuttai |1|
*In the state of Nirvaanaa,
sing the Kirtan of the Creator's Praises;
contemplating Him in meditation,
even for an instant, one is saved. ||1||*

Therefore God can be reached in one nimakh, chhin, one second or one breath. And one breath is present time. The breath that has not yet come, is future and the breath, which has passed, that is past. Only one breath is present, which I can utilize. The breath which has not yet come, I can not do anything in that. The breath which has passed, can not be utilized. There is only one breath. But God can be reached in one breath. Man should pronounce the word Waheguru. It can be pronounced in one breath and God is manifested. When we say that mind does not stay, then where it goes? Mind goes either in the recollections of the past or goes in the worries of the future. Since desires takes a person in the future, therefore these should be abandoned.

When a person repeats the name of God, Waheguru, then it does not reach the sleeping Kundalini unless the mind hears it. But mind is either engrossed in the recollections of the past or worries of the future. Therefore it is said that God can be reached

in the present. But the present is one breath. This breath is like a cash in hand. Bhai Nand Lal ji says:-

*Yak Dum Bakhshesh Ra Na Burdam Kj Che Kasam,
Aai Vaea Nakaday Jindagee Kj Raigan Gujashat.*

I never pondered what is this one breath? My whole life passed uselessly with each and every breath. That breath was cash and it was wasted. If I want to buy any thing from the bazaar, then neither I can buy any thing with the cash that I have already spent, nor with the cash which is not in my pocket. I can spend only that money which is in my hand. Similarly the breath, which is with me, can be utilized and God can be reached with this breath. So if the voice comes with full intensity in one breath and it is heard with full concentration, then this voice will hit the Kundalini lying asleep below the navel and it will awake a little. As it awakens, its head will rise and pierce the first circle, viz., Mulladhar circle. Then the desire vanishes and desire (Vaashna) is one of the basic weaknesses of the man.

Life has come from sex desire which is very powerful. This sex desire is to be converted into the flavour of God's name. The flow of this power of sex is in the down ward direction. If the flow of this power is upwards, then by and by it becomes Ram-Ras, flavour of God's name. Man feels unburdened for the first time and comes to know that this is also one world. Otherwise the sex desire remains in the man in a very powerful form. This is the greatest pain of an old man that although the body becomes old, the sex desire remains young, which is responsible for his next birth. If the sex desire vanishes, then next birth does not take place. Young man's sex desire is young, his body is also young, so he makes use of this power. But the body of an old man is old and weak, his sex desire is young. As such he can not use his sex desire. This is the greatest pain of an old man which is inexpressible. Old age becomes painful because sex desire makes him restless.

Man should meditate on the God's name and awaken the sleeping Kundalini, This can be done in a nice way during young age. Childhood can be more helpful. But alas! childhood passed in playing, youth passed in enjoying beauty, appearance and flavour.

When an old age comes, then man recalls God. At that stage sex desire is young and body is old. Then it becomes difficult to meditate and to do service. Even then if a person meditates in any state, he can attain Supreme bliss:-

ਫਰੀਦਾ ਕਾਲੀ ਜਿਨੀ ਨ ਰਾਵਿਆ ਧਉਲੀ ਰਾਵੈ ਕੋਇ ॥
ਕਰਿ ਸਾਂਈ ਸਿਉ ਪਿਰਹਤੀ ਰੰਗੁ ਨਵੇਲਾ ਹੋਇ ॥੧੨॥

(ਅੰਗ ੧੩੭੮)

faridaa kalee jinee na ravia dhoulee ravai koe |
kar saaeen siu pirharree rang navaelaa hoe |12|

*Fareed, those who did not enjoy their Spouse
when their hair was black -*

hardly any of them enjoy Him when their hair turns grey.

So be in love with the Lord,

so that your color may ever be new. ||12||

Sex desire is required upto certain age. The desire which produces children, this desire or this power can bring forth God from his inner self, it can produce supreme flavour. It can also be said that there are two flavours:-

Naam Ras (Flavour of God's Name)

Kaam Ras (Sexual desires)

The sexual desires have come to an end. Now the meditation of God's Name has started and there is bliss in this. Now depth is attained in prayer which is not of words only. The prayer is changing the life. It gives pleasure and lightens the wordly burden. In this way the day of the person in meditation passes. The night passes in prayer and gratefulness. However that destination, is still far away, which has been called as the lotus of thousands of petals which is full of supreme flavour having a splendour of crores of suns:-

ਕੋਟਿ ਸੂਰ ਜਾ ਕੈ ਪਰਗਾਸ ॥

(ਅੰਗ ੧੧੬੨)

kot sur ja kai pargas |
Millions of suns shine for Him,

That world is still far away which has been called stream of Nectar, 'Ecstatic music' and Supreme song. Therefore the meditation of God's name should continue in a systematic way.

Abstinence should also be kept. It should not so happen that:-

ਪੂਛਤ ਹੈ ਬੈਦ ਖਾਤ ਅਉਖਦ ਨ ਸੰਜਮ ਸੈ
ਕੈਸੇ ਮਿਟੈ ਰੋਗ ਸੁਖ ਸਹਜ ਸਮਾਈਐ ॥

(ਵਾਰਾਂ ਭਾ.ਗੁ. ਅੰਗ ੪੨)

pooshat hai baid khaat aoukhad na sanjam sai

kaisae mittai rog sukh sehaj samaaeai |

It is seen that most of the patients take medicine properly as directed by the Vaid (Doctor). However they do not observe abstinence. Then the medicine will not be fully effective. Such patients blame medicine whereas he himself is the defaulter due to non-observance of abstinence.

Therefore the meditator should take food according to rules. He should eat so much only which is essential to keep the body fit. Food should not become binding. The Bani of Satguru ji says:-

ਓਨੀ ਦੁਨੀਆ ਤੋਤੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ ॥

(ਅੰਗ ੪੬੭)

oneeh duniya torrae bandhana un pani thorraa khaeya |

*They burn away the bonds of the world,
and eat a simple diet of grain and water.*

The meditators have broken the bondage of the world. So there is no excess of eating and drinking. If some one is eating more, so naturally he will sleep more and a lot of time will be wasted. This will result in a very slow progress and union with God will not be possible even upto the end of life. Therefore, by keeping abstinence, one should continue to repeat God's name. Then the Kundalini power will be able to pierce the second circle, which is called 'Swadhishathan' circle, and will rise up further. Here man becomes fearless and he greets death with open arms because he comes to the know the mystery of nature that there is no such birth where death does not follow:-

ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸਿ ਹੈ ਪਰੋ ਆਜੁ ਕੈ ਕਾਲਿ ॥

(ਅੰਗ ੧੪੨੯)

jo oupajiou so binas hai paro aaj kai kaal |

*Whatever has been created shall be destroyed;
everyone shall perish, today or tomorrow.*

This worry goes out of his mind because he knows that this is going to happen. We should worry if improbable happens. Guru Teg Bahadur ji says:-

ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ ਜੋ ਅਨਹੋਨੀ ਹੋਇ ॥
ਇਹੁ ਮਾਰਗੁ ਸੰਸਾਰ ਕੋ ਨਾਨਕ ਬਿਰੁ ਨਹੀ ਕੋਇ ॥੫੧॥

(ਅੰਗ ੧੪੨੯)

chinta ta kee keejeeai jo anehonee hoe |
eihu maarag sansaar ko naanak thir nehee koe |51|
*People become anxious,
when something unexpected happens.
This is the way of the world,
O Nanak; nothing is stable or permanent. ||51||*

Man worries that this must happen in this way only, somewhere it may not happen, this gives worry. But the reality is that what is not to happen, will not happen. And what is to happen, will definitely happen. Therefore why worry? Guru ji says that we should worry if an improbable thing happens. But improbable thing never happen with any body. Death will take place, the meditator accepts this. When death comes to the body, it turns the body into ashes. If a man accepts the death at the mental level, then splendour and flavour is produced after the piercing of 'Mulladhar' circle, a person rises up, then the fear of death ends and with this all other fears come to an end:-

ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ ॥

(ਅੰਗ ੨੯੩)

nirabho japai sagal bho mittai |
Meditating on the Fearless Lord, all fear departs.

Basically fear is of death only. Learned persons have described many forms of death. Namely:-

- 1.Social Death
- 2.Mental Death
- 3.Spiritual Death

4. Political Death
5. Economic Death
6. Physical Death

If income is stopped or one's entire wealth is gone, then it is called economic death. One has become bankrupt. One's respect is gone, one has been insulted. One's head has been lowered. People call it one's social death because one has been defamed due to some stigma. If a politician stops getting public support, then it is called his political death. In the world such leaders are moving around. Once they were at the top in the political world but now it is all gone. Similarly if the thinking stops, then it is mental death. If the continuity of repetition of God's name stops, then it is spiritual death:-

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥

(ਅੰਗ ੯)

aakhaa jeevaa visarai mar jaao |

Chanting it, I live; forgetting it, I die.

If the breathing stops, and the inner breath ends, then it is called physical death. Fear of death ends in this state because he knows that only probable happens and improbable never happens. He accepts destiny. Most of the mental burden lessens and he passes life happily.

If the meditation continues and abstinence is observed, then another circle, called 'Manipur' circle, is there. This circle is full of thoughts. It is difficult even for Yogies to pierce this circle, and to rise up. From here starts intricate valley. It is a way of the valley and hill even in the initial stages of meditation. After piercing two circles, when its turn comes, then it is:-

ਇਕ ਅਵਘਟ ਘਾਟੀ ਰਾਮ ਕੀ ਤਿਹ ਚੜ੍ਹਿ ਰਹਿਓ ਕਬੀਰ ॥੧੬੫॥

(ਅੰਗ ੧੩੭੩)

eik avghatt ghatee Ram kee tih charh raihiou kabir |165|

There is a difficult and treacherous cliff on that path to the Lord;

Kabeer is climbing that cliff. ||165||

It is such an intricate valley, where one has to go up with

difficulty. If abstinence is observed, one has got faith in Guru and His favour continues to be made available and the repetition of God's name continues, then one day man succeeds to pierce the 'Manipur' circle. Then the flow of useless thoughts stops. To some extent, it is called the death of the mind. Satguru ji says:-

ਮਨੁ ਮਰੈ ਧਾਤੁ ਮਰਿ ਜਾਇ ॥
ਬਿਨੁ ਭਾਨ ਮੁਏ ਕੈਸੇ ਹਰਿ ਪਾਇ ॥

(ਅੰਗ ੬੬੫)

man marai dhaat mar jaae |
bin man 'mooeae kaisae har paae |
*When the mind is conquered,
its turbulent wanderings are stopped.
Without conquering the mind,
how can the Lord be found?*

Attraction of every type in the world comes to an end. Lust, greed, expectation and desires are finished. The world of mind vanishes. The flow of thoughts stops. Man becomes light like a flower and becomes flavoured. Man comes to know for the first time that how great is the life and so many splendid treasures are being kept hidden in the innerself. Satguru ji says:-

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਾਮੁ ॥

(ਅੰਗ ੨੯੩)

no nidh anmrit prabh kaa naam |
daehee meh eis kaa bisraam |
*The nine treasures are in the Ambrosial Name of God.
Within the human body is its place of rest.*

Poet Iqbal describes it like this:-

*Khazaana Hun, Chhupaiya Mukj Ko Mushtai Khabae Sehra Nay,
Kisi Ko Kyaa Khabar Hai Kjs Kj Dulat Hun, Khazaana Hun.*

Man is a mine of jewels and treasure of countless pearls. He is a big repository of gold, silver, gems and emeralds. This is known only after entering within one's inner self. All these Divine virtues are obtained after piercing the third site. Each virtue is equivalent to countless jewels and the glitter of each virtue is of divine

flavour and bliss. Man becomes aware for the first time that destination is still far away. Piercing of three sites still remains. Half of the journey has been completed. Every day life is shortening and body is waning. Every day steps should go forward. When the life comes to an end and the steps reach the destination, only then coming to the world will be successful.

However, life is decreasing daily and the steps do not go forward. Then it so happens that the body reaches the cremation ground but the consciousness does not reach upto God and it remains on the way. Success is only then achieved if the consciousness reaches upto God and the body may reach the cremation ground:-

ਸਫਲ ਸਫਲ ਭਈ ਸਫਲ ਜਾਤ੍ਰਾ ॥
ਆਵਣ ਜਾਣ ਰਹੇ ਮਿਲੇ ਸਾਧਾ ॥

(ਅੰਗ ੬੮੭)

safal safal bhee safal jaathraa |
aavan jaan rehae milae saadhaa |

*My Yatra, my life pilgrimage,
has become fruitful, fruitful, fruitful.
My comings and goings have ended,
since I met the Holy Saint.*

Journey of life is considered successful, if the remembrance of God's name continues. Now the grandeur of meditation is of a different type. Now the meditation is distinct from the world. By repeating God's name, the consciousness should rise up, the kundalini should go up and should pierce the fourth station, 'Anahad station' and rise up, only then this world starts:-

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥
ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

vajae naad anaek asankha kaetae vaavanhaarae |
kaetae raag paree sion kahian kaetae gaavanhaarae |
*The Sound-current of the Naad vibrates there,
and countless musicians play on all sorts of instruments there.
So many Ragas, so many musicians singing there.*

The world of song and music starts. God's songs and music manifests from the inner self. God dwells in those songs and music. Then for the first time man comes to know that God is melodious. Song has its own greatness. Hearing this music and song, man is lost in the enraptured world:-

ਵਿਸਮਾਦੁ ਨਾਦ ਵਿਸਮਾਦੁ ਵੇਦ ॥

(ਅੰਗ ੪੬੩)

visamaad naad visamaad vaed |
Wonderful is the sound current of the Naad,
wonderful is the knowledge of the Vedas.

It is also said like this, that man has started listening the voice of God or Anahad Naad. This Naad is ringing continuously in the universe:-

ਠਾਕੁਰੁ ਹਮਰਾ ਸਦ ਬੋਲੰਤਾ ॥

(ਅੰਗ ੧੧੬੦)

thaakur hamaraa sad bolantaa |
My Lord and Master speaks forever.

The continuously ringing sound is the sound of God and is called Anahad Naad. When the meditating person succeeds in listening this Naad for the first time, he is elated. Guru ji describes it like this:-

ਬਿਸਮ ਬਿਸਮ ਬਿਸਮ ਹੀ ਭਈ ਹੈ ਲਾਲ ਗੁਲਾਲ ਰੰਗਾਰੈ ॥
ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਰਸੁ ਆਈ ਹੈ ਜਿਉ ਚਾਖਿ ਗੁੰਗਾ ਮੁਸਕਾਰੈ ॥

(ਅੰਗ ੧੩੦੨)

bisam bisam bisam hee bhee hai
laal gulaal rangaarai |
kahu Nanak santan ras aae hai
jion chaakh gunga musakaarai |

*I am wonder-struck, wonder-struck, wonder-struck and amazed,
died in the deep crimson color of my Beloved.
Says Nanak, the Saints savor this sublime essence,
like the mute, who tastes the sweet candy, but only smiles.*

ਕਹੁ ਕਬੀਰ ਗੁੰਗੈ ਗੁੜੁ ਖਾਇਆ ਪੁਛੇ ਤੇ ਕਿਆ ਕਹੀਐ ॥

(ਅੰਗ ੩੩੪)

kahu kabir gungai gurr khaaeiaa
pooshae tae kiaa keheei.

*Says Kabir, the mute has tasted the molasses,
but what can he say about it if he is asked?*

This inaccessible world is manifested. The originators of musical instruments were nearly saints. This has not happened casually. They had earlier heard this sound in their innerself. As Bhagat Nam Dev ji says:-

ਅਣਮੜਿਆ ਮੰਦਲੁ ਬਾਜੈ ॥
ਬਿਨੁ ਸਾਵਣ ਘਨਹਰੁ ਗਾਜੈ ॥

(ਅੰਗ ੬੫੭)

anamariaa mandal baajai |
bin saavan ghanehar gaajai |

*The skinless drum plays.
Without the rainy season,
the clouds shake with thunder.*

Though this drum is not topped with leather, but it is ringing very loudly in my innerself. Bhagats are the originators of this drum. Shiv ji is the originator of tabor. Saraswati is the maker of lyre. Narad is the producer of one-string instrument. Sufi sants are discoverers of rabab. Sri Krishna is the producer of flute. Guru Arjun Dev ji is the originator of Saranda (stringed instrument of music). Song and music are associated with saints. Respected Guru Nanak Dev ji would become ecsatic and tells his companion Mardana, "Mardania, start playing rabab, Bani has arrived." Bani would reach Guru Nanak Dev ji, Mardana would play musical instrument. Guru Nanak Dev ji would sing a song according to the time. But it is surprising that from whom he learnt modes in music and female musical modes. He did not learn from any one. God had been manifesting in the form of modes and female modes of music. All the saints are talking about God in their songs and music, whether Kabir or Ravidass or Namdev or the other saints. Their Banis are in poetry and music. From this it is known that when the consciousness rises up after piercing 'Anahad Chakkar'

and a person hears the sound of universe, he understands that this is the musical sound. This is ringing in the innerself at all times because this sound is present in the universe and the universe has come into existence from this sound. One learned person says like this:-

*Chhup Gayai Woh Saaje Hastee Chheerh Kar,
Ab to Bas Aawaz Hee Aawaz Hai.*

One glimpse was seen, one light was seen that is lost. Now only sound is being heard. In this state the sound of Anahad is being heard inside at all times which is musical and of song type. In this sphere of numerous musical instruments and musical modes and female modes man enjoys the bliss. But the destination is still far away. These halts on the spiritual path are so melodious, lovely and flavourous that many seekers even stop there. Therefore congregation, is required for this. Greatness of Guru is for this. One should have knowledge that this is a halt and one has still to go further from this halt. If the remembrance of God continues, then abstinence becomes habit. There is no necessity to make special efforts. Life adapts automatically. Guru ji describes this state as under:-

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥
ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

tithai gharreeai surat mat man budh |
tithai gharreeai suraa sidhaa kee sudh [36]

*The intuitive consciousness,
intellect and understanding of the mind are shaped there.
The consciousness of the spiritual warriors
and the Siddhas,
the beings of spiritual perfection, are shaped there. ||36||*

This state is like that of ascetics and gods. Wisdom has been forged and is now thinking properly. Mind has been forged and nice thinking is going on. Intellect has been forged. Nice and pure reminiscences are coming through it. If the meditation continues, then the fifth station 'Vishud Chakkar', which is in the throat,

is also pierced and consciousness rises up or kundalini rises up, then, ਵਾਕ ਸਤਿਆ i.e. 'What a person says, becomes true' is achieved.

Note:-

There are six stations in the human body:-

1. Moola Dhaar station is below navel.
2. Swadhishtaan Station is above the navel.
3. Manipur Station is at the Centre, at the chest.
4. Anahad Station is above the heart.
5. Vishud Station is in the throat.
6. Aagya Station is in the forehead.

This may be so said that God has dwelled on the tongue:-

ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ ॥
ਨਾਨਕ ਜਨ ਕਾ ਦਾਸਨਿ ਦਸਨਾ ॥੪॥

(ਅੰਗ ੨੬੩)

prabh jee baseh saadh kee rasanaa |
Nanak jan kaa daasan dasanaa |4|
God abides upon the tongues of His Saints.
Nanak is the servant of the slave of His slaves. ||4||

God dwells on the tongue of the meditator and he becomes so elevated that his tongue becomes full of flavour:-

ਰਸਨਾ ਗੀਧੀ ਬੋਲਤ ਰਾਮ ॥

(ਅੰਗ ੧੯੫)

rasanaa geedhee bolat raam |
Their tongues learn the habit of chanting the Lord's Name,

Due to dwelling of God on the tongue, what the meditator says, does not go waste. This is called 'Vak-Satya'. What he speaks, that does happen. At this stage very much alertness is needed. Saying any word regarding some person, can become a curse or boon since God dwells on the tongue. 'Vak-Satya' has been achieved and along with it some other powers are also acquired. Satguru ji alerts that man should not get entangled in this and these powers are not misused:-

ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ ॥
ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥
ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੩॥

(ਅੰਗ ੧੪)

sidh hovaa sidh laaee ridh aakhaa aao |
gupat paragatt hoe baisaa lok raakhai bhaao |
mat daekh bhoolaa veesarai taeraa chit na aavai naao |3|

*If I were to become a Siddha, and work miracles,
summon wealth and become invisible and visible at will,
so that people would hold me in awe
-seeing these, I might go astray and forget You,
and Your Name would not enter into my mind. ||3||*

Lest one may get lost in these spiritual powers and forget God; this is the danger. As we go higher and higher in the spiritual path, the danger of falling down increases. Great rishis and munis (ascetics) had become defiled, namely, Vishwamitre, Sringi, Durbasha and many other ascetics. With these ascetics such indecent stories are linked that even a common man will not do such acts. Really, by falling from so much height, man is hurt excessively. A great person will commit a big mistake, not an ordinary one since he has fallen from the zenith. Man will be hurt a little by falling from four feet. But if he falls from ten feet, the hurt will be more. However, a fall from one thousand feet will break him into pieces. But if a man falls from five thousand feet, he will be mangled.

It is seen from history that Yogis after reaching the top, have fallen. Machhinder Nath married a dancer at the age of 84 years, drank wine and defiled his life. At one stage, Vishwamitra fell in love with Mainka. It is said that when one person meditates, then the throne of Indra starts wavering. But no! Indra does not waver. When a big purity is achieved, then a small defilement also becomes a burden. When so much flavour is obtained, then tastelessness becomes a burden. When there is so much splendour, then a small darkness also looks like a moonless night. Therefore a small mistake looks like a hill. Great wakefulness is required. History is full of such great Yogis and learned persons falling from

heights. As a person climbing hills, can fall from the top. Similarly a person can fall while reaching the top of life. Many persons have fallen while climbing the top of Himalayas and died. While climbing the top of life, many persons have been defiled and lost every thing and again started climbing. Therefore great alertness is required. These are the organs (indare) which waver, no god Indra waver. No Mainka he sends. Rather, in this state flavour, colour and beauty appear on a very wide scale and the penance of Yogi is defiled. Meditator can also degrade. Therefore prayer before God is required to be said repeatedly that 'O' God:-

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥੧॥

(ਅੰਗ ੨੫੬)

Dolan tae raakhahu prabhoo Nanak dae kar hath ||1||

*Please protect me, and save me from wandering,
God. Reach out and give Nanak Your Hand. ||1||*

Save me from wavering and enable me to reach the top of life.

As the thought pierces the fifth 'Vishud Station', and rises up, the consciousness also moves up and a power of word 'Vak satiya' and many other powers are acquired. Man can walk over water; he can hide and manifest himself; he can become subtle and plump. He can read other's mind. He can have intuition. He can acquire many other powers. The meditation should continue, rather meditation continues since God has dwelt on the tongue and great bliss is being felt. Initially there was flavour. But now God has dwelt on the tongue. So he had obtained Supreme flavour. There has been an increase in flavours. If the thought rises further, then the sixth station 'Aagya Station', which is in Trinity (ਤ੍ਰਿਕੁਟੀ); which is in the forehead, at the centre of two eyes; if this is pierced and the consciousness will be welcomed by a blooming lotus of thousand petals. Domes of all the temples in India have been constructed in the shape of lotus flower. These have not been built without reason. These have a top of lotus with thousand petals. The Wak of Gurbani:-

ਸਰੀਰ ਸਰੋਵਰ ਭੀਤਰੇ ਆਛੈ ਕਮਲ ਅਨੂਪ ॥
ਪਰਮ ਜੋਤਿ ਪੁਰਖੋਤਮੋ ਜਾ ਕੈ ਰੇਖ ਨ ਰੂਪ ॥੧॥

(ਅੰਗ ੮੫੭)

sareer sarovar bheetarae aashai kamal anoop |
param jot purakhotamo jaa kai raekh na roop |1|

*Within the pool of the body,
there is an incomparably beautiful lotus flower.
Within it, is the Supreme Light,
the Supreme Soul, who has no feature or form. ||1||*

That lotus of thousand petals has bloomed. Flavour has spreaded. Tongue has got supreme flavour. Ears have heard supreme song. Crores of suns can be sacrificed on this great flavour, and blooming lotus petals:-

ਨਾਮੁ ਜਪਤ ਕੋਟਿ ਸੂਰ ਉਜਾਰਾ ਬਿਨਸੈ ਭਰਮੁ ਅੰਧੇਰਾ ॥੧॥

(ਅੰਗ ੭੦੦)

naam japat kott soor oujaaraa binasai bharam andhaeraa |1|

*Chanting the Naam, the Name of the Lord,
the light of millions of suns shines forth,
and the darkness of doubt is dispelled. ||1||*

Here the thought, life-power and Kundalini completely awakes and man becomes complete person. No body becomes complete after death, unless he becomes complete while living and becomes a form of God:-

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥
ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥

(ਅੰਗ ੬੩੩)

gur kirapaa jih nar ko keenee thih eih jugath pashaanee |
Nanak leen bhaeiou gobind sion jion pani sang pani |3||11|

*That man, blessed by Guru's Grace, understands this way.
O Nanak, he merges with the Lord of the Universe,
like water with water. ||3||11||*

Bhagat Kabir ji says:-

ਅਬ ਤਉ ਜਾਇ ਚਢੇ ਸਿੰਘਾਸਨਿ
ਮਿਲੇ ਹੈ ਸਾਰਿੰਗਪਾਨੀ ॥
ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ
ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥੬॥੩॥

(ਅੰਕ ੯੬੯)

ab tou jaae chatae singhaasan milae hai saaringapaanee |
Ram Kabira eaek bheae hai koe na sakai pachhaanee |6|3|

*Now, I have mounted to the throne of the Lord;
I have met the Lord, the Sustainer of the World.
The Lord and Kabeer have become one.
No one can tell them apart. ||6||3||*

Drop becomes ocean. Kabir has become Ram. Ram has become Kabir. This inexpressible anecdote is beyond description. It can not be expressed in words. Here the life journey becomes successful. There is no further birth. Reaching here, Kabir ji says:-

ਬਹੁਰਿ ਹਮ ਕਾਹੇ ਆਵਹਿਗੇ ॥
ਆਵਨ ਜਾਨਾ ਹੁਕਮੁ ਤਿਸੈ ਕਾ
ਹੁਕਮੇ ਬੁਝਿ ਸਮਾਵਹਿਗੇ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਕ ੧੧੦੩)

bahur hum kahae aavehigae |
aavan jaanaa hukam tisai kaa
hukamai bujh samaavehigae |1| rehaao |
*Why should I come into the world again?
Coming and going is by the Hukam of His Command; realizing His
Hukam, I shall merge in Him. ||1||Pause||*

We have understood the order of God and have engrossed in that order. Cycle of birth and death has ended and we have reached the destination. The life consciousness, separated from its celestial abode since a very long time, has reached its abode. This is called it has been liberated. All shackles are broken. To born and die again and again was the biggest bondage:-

ਜਮਿ ਜਮਿ ਮਰੈ ਮਰੈ ਫਿਰਿ ਜੰਮੈ ॥
ਬਹੁਤੁ ਸਜਾਇ ਪਇਆ ਦੇਸਿ ਲੰਮੈ ॥

(ਅੰਕ ੧੦੨੦)

jam jam marai marai fir janmai |
bahut sajaae paeiaa daes lammai |
You shall be born and born again, and die and die again, only to be

*reincarnated again.
You shall suffer terrible punishment,
on your way to the land beyond.*

This series has ended, it was the greatest suffering. After birth, sickness and sorrow will continue. All this has been left behind and all shackles have been broken. Now I have engrossed in the ocean of virtues and supreme salvation has been received.

After reaching here, some liberated souls take rebirth, not due to any desire for life. There is a different reason for that. As one boatman has seated a boat load of men and ferried them over to the other bank. It is evening time. Passengers, after crossing over, have gone to their homes. Boatman has tied his boat to a peg and began to prepare for going to his home as it is evening. But what he sees that on the other bank another batch of passengers is calling: Please ferry us over, night is spreading, please ferry us also, otherwise we will have to stay in the jungle. Taking pity on them, this boatman, who is on the other side, again comes over to this side along with his boat to ferry them over.

Similarly these liberated souls, who have crossed this ocean of existence, due to fellow-feeling, again come back to this world, for example:-

ਸਚੈ ਸੁਣਿਆ ਕੰਨੁ ਦੇ
ਧੀਰਕ ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਇੰਦ੍ਰੈ ਨੇ ਫੁਰਮਾਇਆ ਵੁਠਾ ਫਹਬਰ ਲਾਇ ॥

(ਅੰਗ ੧੨੮੧)

sachai suniaa kann dae
dheerak daevai sehaj subhaae |
eindrai no furamaaeiaa vuthaa shehabar laae |
*The True Lord naturally listens and hears and gives comfort.
He commands the god of rain,
and the rain pours down in torrents.*

As the clouds rain on seeing the unrest and heat of the earth, in the same way by seeing the unrest of the living beings, many liberated souls come back to this world. They are called prophets, Avatars and Gurus. they are liberated souls, but come only to liberate other souls, because:-

ਆਪਿ ਮੁਕਤੁ ਮੁਕਤੁ ਕਰੈ ਸੰਸਾਰੁ ॥

(ਅੰਗ ੨੯੫)

aap mukat mukat karai sansaar |

*He Himself is liberated,
and He liberates the universe.*

They themselves have got salvation but they take birth to redeem the world and accept the life in this world. But they are lighted lamps and complete God in human body. Therefore whenever the world is very much distressed and the living beings request for help, some liberated soul comes back in this world. Respected Guru Gobind Singh ji says:-

Jab Jab Hoe Arish Apari.
Tab Tab Deh Dharat Avtara.

Poet Tulsi Dass ji says:-

Jab Jab Hoe Dharam Kee Haanee.
Behshain Asur Adham Abhimani.
Tab Tab Vividh Prabhu Sareera.
Hari Kirpa Nidh Sajan Peera.

So like this, those liberated souls are the form of God and come again. Every life consciousness can become a perfect person and a form of God.

When the Kundalini after piercing the 'Agya Chakkar' rises up, this state is described in Gurbani as follows:-

ਸੂਰਜ ਕਿਰਣਿ ਮਿਲੇ ਜਲ ਕਾ ਜਲੁ ਹੂਆ ਰਾਮ ॥
ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨੁ ਥੀਆ ਰਾਮ ॥

(ਅੰਗ ੮੪੬)

sooraj kiran milae jal kaa jal hooaa raam |
jotee jot ralee sanpooran theaaa raam |

*The rays of light merge with the sun,
and water merges with water.
One's light blends with the Light,
and one becomes totally perfect.*

The journey of life have been completed. The ray has be-

come sun and drop has become ocean. The soul has become God. Coming to world becomes successful. Such a person is overwhelmed with prayer:-

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥
ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥

(ਅੰਗ ੮੫੩)

jagat jalanda rakh lai aapanee kirapaa dhaar |
jit duaarai oubarai titai lai hu oubaar |
*The world is going up in flames -
shower it with Your Mercy, and save it!
Save it, and deliver it, by whatever method it takes.*

‘O’ God, Make every one’s life journey successful. Liberate the suffering world from pain and cycle of birth and death and bestow them supreme bliss. Man prays like this. As the kernel detaches from the shell, so also man leaves the grip of the body while living in it. This state is called ‘detachment state’. He also becomes detached from the world and body. He is engrossed in God and becomes a form of God. This is the destination of each one of us. This is the aim of meditation, i.e., drop should become ocean and ray should become sun. In this state man also comes to know that he was saying ‘He’. But now ‘He’ is myself only, ‘I’ only. The relation of ‘I’ and ‘You’ vanishes. In this state only one remains. It is surprising that whom I was saying ‘Some one’ else, ‘He’ was, ‘I’ only:-

ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ ॥
ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ ॥੮੭॥

(ਅੰਗ ੧੩੬੯)

kabir jaa ko khojatae paaeiou soee thour |
soee fir kai tu bhaeiaa jaa ko kehata aour |87|
*Kabeer, you have found that place
which you were seeking.
You have become that which you thought
was separate from yourself. ||87||*

Without walking distance seems more. We have walked too much but the distance was nil. ‘He’ was nearby only. When we come to know this, we become great. So long as we do not know,

we go on asking. But for knowing 'Him', the main means is ('Jap') meditation:-

ਜਪਹੁ ਤ ਏਕੋ ਨਾਮਾ ॥
ਅਵਰਿ ਨਿਰਾਫਲ ਕਾਮਾ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੨੨੮)

japahu ta eaeko naamaa |
avar niraafal kaamaa ||1|| rehaao |
Chant the Name of the One Lord.
All other actions are fruitless. ||1||Pause||

Meditation is the grand act out of all religious acts. The sound of meditation awakes the sleeping consciousness. The more a person awakes, more mature he will become, more bliss he will get and more wisdom he will acquire. A fully awakened person will become almighty God.
