ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

# Pargat Guran Ki Deh

(Part 1)

**A Brief Description of Teachings of**

**Sant Baba Ishar Singh Ji Maharaj**

**Nanaksar (Kaleran)**

*Written by:*

**Balbir Singh, M.A.**

Principal

**Price: For free distribution in Gurudwaras and Libraries**

Email: hansrab@gmail.com

*Published by:*

**Principal Balbir Singh** M.A.

Jagraon Mandi (now resident of USA), Ludhiana (Punjab). India

# Pargat Guran Ki Deh

(Part 1)

*Written by*

**Principal Balbir Singh** *M.A.*

© All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means – electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of the publishers.

1st Edition : July 1978
2nd Edition : July 1980
3rd Edition : May 1988
4th Edition : August 1988
5th Edition : July 1993
6th Edition : July 1995
7th Edition : March 2013
8th Edition (English) : June 2014

**Price: for free distribution in Gurudwaras and Libraries**

*Published by*

**Principal Balbir Singh** *M.A.*

Jagraon Mandi (now resident of USA), Ludhiana (Punjab). India

hansrab@gmail.com

*Printed by*

**Printwell,** Amritsar

# Contents

Preface ..... i

Contents ..... ii

References ..... iii

A Few Letters ..... 1

How did the idea of this book originate? ..... 4

History of Nanaksar ..... 12

About Baba Nand Singh Ji Maharaj ..... 15

About Baba Isher Singh Ji Maharaj ..... 20

Does God Exist? ..... 31

Were Guru Sahibaan Saints? ..... 48

Is Worship of Guru Sahib Idol Worship? ..... 58

Whosoever shall call me the Lord, Shall fall into hell ..... 80

Sri Guru Granth Sahib Service ..... 96

Manifested Forms of Sri Guru Granth Sahib ..... 121

Results of Paath ..... 145

Contradictory Hymns ..... 153

Emperor and Minister ..... 190

# Preface

In 1978, I had made a small attempt of writing four books to elaborate the teachings of Dhan Dhan Baba Isher Singh Ji Maharaj of Nanaksar. Later, with the encouragement of *Sangat*, I published several editions of these books.

Now, in March 2013, the *Sangat* of Nanaksar encouraged me once again. Therefore, I'm getting these four books printed with the support of *Printwell, Amritsar*.

I'm highly thankful to S. Gurinder Singh, S. Harpal Singh, S. Gurpreet Singh and the *Sangat* of Nanaksar, who have spared their precious time in accomplishing this task. I beg your pardon for numerous mistakes.

In the service of *Sangat*

**Balbir Singh**, *M.A.*

*32722 Fellows Court*

*Union City, CA 94587*

*US*

## References

**Guru Granth Sahib (ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ):** The Holy Book of Sikhism.

**Guru Sahib / Guru Sahibaan (ਗੁਰੂ ਸਾਹਿਬ / ਗੁਰੂ ਸਾਹਿਬਾਨ):** The Ten Sikh Gurus. Also refers to the Holy Guru Granth Sahib.

**Rahat Maryada (ਰਹਿਤ ਮਰਯਾਦਾ):** Code of conduct for Sikhism that describes and standardizes the routine Sikh religious practices throughout the International community.

**Bani or Gurbani (ਬਾਣੀ, ਗੁਰਬਾਣੀ):** Set of sacred verses from Guru Granth Sahib.

**Paath (ਪਾਠ):** To 'recite' or 'chant' hymns from Guru Granth Sahib.

**Gurmukh (ਗੁਰਮੁਖਿ):** The Spiritual Being, the follower of truth and one who seeks truthful living.

**Manmukh (ਮਨਮੁਖ):** The materialist, self-willed, the denier of the truth and truthful living.

**Sohagan (ਸੋਹਾਗਣ):** Fortunate; it refers to a married woman who is blessed to have her husband with her. In Gurbani, the term is referred to as "Soul-bride".

**Dohagan (ਦੋਹਾਗਣ):** Unfortunate, it refers to a woman whose husband has left her, which makes her undesirable or repulsive.

**Sargun (ਸਰਗੁਨ):** Manifest, imminent, with qualities or attributes, visible, or recognizable form of God.

**Nirgun (ਨਿਰਗੁਨ):** Unmanifest, transcendent, without attributes of Maya or unseen, absolute, or formless form of God.

**Dharamraj (ਧਰਮਰਾਜ):** King of religion (literal meaning); refers to the deity of death and punishment.

**Karma (ਕਰਮ):** Good or bad luck; viewed as resulting from one's actions.

# 1

## A Few Letters

I have received hundreds of letters from readers who have read Pargat Guran Ki Deh Part-1 and Part-2. It's not possible to print all of these. I'm presenting a few of these here:

1. S. Harminedr Singh from Kolkata writes:

> "These days, representatives of the Sikh religion have started considering Sahib Sri Guru Granth Sahib Ji nothing beyond a book, even though all of us read "*Guru Granth Ji manyo pargat guran ki deh.*" (Worship Sahib Sri Guru Granth Sahib Ji as the real body of the Guru). If someone has stood for this order of the Tenth Guru, and ordered the *Sangat* to abide by it, it is only Dhan Baba Nand Singh Ji Maharaj and Dhan Baba Ishar Singh Ji Maharaj. We shall always bow our head on their feet. The writer has made a great attempt to convey Baba Ji's message through this book."

2. Sardar Zora Singh writes:

"This is really a wonderful book. Once you start reading it, you feel like reading it continuously. While reading it, you don't even remember whether you have had your food or not. You feel as if you are sitting at Nanaksar."

3. Sardar Kulwant Singh Parmar from Pune writes:

"These days it has become common to see the Sikh religion getting weak because of our leaders. If people like you do not write such books, our condition can become worse. After reading this book, I felt as if Sant Baba Ishar Singh himself got it written by you. I pray before the Almighty that you keep writing more such books."

4. S. D.S. Gill from Hadiabad (Kapurthala) writes:

"I have brought Part-1 and Part-2 of the books. I feel like reading them again and again. I have noticed a lot of changes in my life after reading the books."

5. S. Tarwinder Singh from Chandigarh writes:

"This book really cleanses our eyes of all that filth."

6. S. Pritam Singh from Amritsar writes:

"I've read several books (on religion), but none of them could solve the complexities of my mind. It appeared as if the writers themselves were standing in the dark. But after reading "Pargat Guran Ki Deh (Part 1 & 2)", I felt as if someone has saved me out of a whirlpool."

7. S. Mehar Singh from Kanpur writes:

"Most of the religious books are like a narrow road; which drag a wanderer through the edges of this narrow road. But it would be great to name your book as "GT Road or freeway of Sikhism".

***

# 2

## How did the idea of book originate?

I'm not a writer. I have never written a book on any subject, and not even an essay. My son Gurpal Singh had moved to England in July 1977. In January 1978, Gurpal sent me a letter, in which he had written: "When I tell about Baba Ji's preachings to people here, they feel very happy. Many of them have asked me about the life history of Baba Ji. I request you to try to write the life history of Baba Ji."

When I went to Nanaksar, Bhai Sahib Geja Singh Ji and Mahant Ji encouraged me to write the life history of Baba Ji.

So, I got motivated to write Baba Ji's life history. I picked up the pen but threw it away the very next moment. I asked myself, "Whose life history do you want to write? Baba Ji is like an immense ocean, and you are just an insect of gutter. No, you are still wrong; you are not an insect, but you are a worm that lives in filth. So, how can a worm of filth measure the depth of ocean?"

**ਸੋ ਪ੍ਰਭ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ॥** *(ਅੰਗ 707)*

*(One who does not remember God is like a worm of filth.)*
*(S.G.G.S. p.707)*

So, my heart was responding to Gurpal. I started trembling in fear and started telling Gurpal thousand miles away: "No, my son! I cannot perform this task. I beg your pardon; I'm not worth performing this task."

I was telling Gurpal:

It was near to the year 1913, when flames of war were lighting everywhere. At that time, Baba Isher Singh Ji came into existence. When he started doing farming work, everyone used to get amazed to see his activeness and energy. In the year 1933, he dedicated himself fully to the service of Baba Nand Singh Ji Maharaj and broke all

records of hardwork. In 1943, when Baba Nand Singh Ji Maharaj passed away, the affection he showed for his guru was remarkable. Later when Baba Isher Singh Ji came to Nanaksar in 1950, he showed the same energy. Within 28 days, he got the land ploughed, dug, and got a *Sarovar* (pound) built on it. This land was earlier stony and full of Shisham trees.

Then he started constructing the magnificent Gurduwara of Nanaksar. The Gurudwara got ready in six months. He did not avail the services of any architect to prepare the map. He simply used to draw the construction lines and the digging would start accordingly. Even the renowned engineers were surprised how could such a splendid Gurudwara be constructed without a map?

Five hundred masons were spotted working simultaneously. Thousands of devotees were seen working on the construction site. From where was all the cement coming, even though there was an acute shortage of it? From where were iron, crushed stone, bricks, sand and marble coming? From where was food for thousands of them coming?

Baba Ji did not accept money from anyone and he did not allow anyone to offer obeisance money. He did not ask anyone to cook or bring food. He did not allow anyone's name to be engraved on marble. He did not get any promotional material printed, and did not make any appeal for money. If someone humbly offered lakhs of money as *Sewa*, he refused with gratitude, and said: "Please go to some other Gurudwara and offer your *Sewa* over there." Crores of rupees were spent; and within six months, a seven-storeyed magnificent Gurudwara was built. Despite all that, a regular routine of *Kathaa, Kirtan, Simran* and Sri Guru Granth Sahib's *Sewa* was being performed over there in a very punctual manner. And inspite of having such a hectic schedule, Baba Ji used to visit far-off villages and cities and conveyed the divine message of *Kalgidhar Patshah* to all those who had drifted away from the right path of life. He would teach them the following message:

**"ਖੰਡੇ ਦਾ ਅਮ੍ਰਿਤ ਪੀ ਲੈ ਜੇ ਮਿਲਣਾ ਕਲਗੀਆਂ ਵਾਲੇ ਨੂੰ।"**

*(Drink "Khande da Amrit" (nectar of life) if you want to meet the tenth Master – Sri Guru Gobind Singh Ji)*

And within a short period of 1950 to 1963, he motivated and baptized 750000 people with *Amrit* - the sacred nectar, which is still an unbeaten record. On 7th October 1963, he passed away within a split second, (with the same energy), leaving all of us sad and mourning.

One can write at the most, that on such and such date Baba Ji visited such and such village. But who can write about the history of time when Baba Ji used to get up at 12:15 at night, had his bath and got involved in meditation? Everybody wanted to worship that divine soul; but surprisingly, Baba Ji preached everyone to worship only Sri Guru Granth Sahib Ji as "*Pargat Guran Ki Deh*". He considered himself a meek servant of Guru

Sahib.

The Gurudwara was named as Nanaksar. And the best thing is that he got the name of Gurdwara's owner registered as "Sahib Sri Guru Granth Sahib Ji" and his own name as "*Sewadar*" (servant).

This is also right, Gurpal, my son that the doctor pronounced you dead and you remained in that condition for half an hour and immediately got up when I recited Baba Ji's name. This incident has not happened only with me, but in hundreds of families. There was yet another amazing quality of Baba Ji. It was giving life to the dead people. Who were those dead people? It was just like giving life to living dead.

**ਜਿਨ ਕਉ ਅੰਦਰਿ  ਗਿਆਨੁ ਨਹੀ ਭੈ ਕੀ ਨਾਹੀ ਬਿੰਦ ॥**

**ਨਾਨਕ ਮੁਇਆ ਕਾ ਕਿਆ ਮਾਰਣਾ ਜਿ ਆਪਿ ਮਾਰੇ ਗੋਵਿੰਦ ॥੧॥**

*(ਅੰਗ 1093)*

*(Those who do not have spiritual wisdom within, do not have even an iota of the Fear of God. O Nanak, why kill those who are already dead? The Lord of the Universe Himself has killed them.)*

*(S.G.G.S. p.1093)*

Those who were dead from the virtuous aspects, including me, Baba Ji would give them a new life with a glance of his blissful sight. He brought numerous sinners, drunkards, fraudsters, and Atheists to the right path of life. Someone has written so correctly:

**"ਤਾਰੇ ਗਿਣੇ ਜਾਤ ਹੈਂ, ਨਾ ਤਾਰੇ ਗਿਣੇ ਜਾਤ ਹੈਂ।"**

*(The stars in the sky can be counted, but those blessed by Baba Ji cannot be counted.)*

I'm not capable of writing even one croreth part of a single strand of hair of the sacred feet of Baba Ji. I used to be distracted, drunkard, atheist, slanderer, and charaterless. But Baba Ji did not take more than the blink of eye to shower his blessing on me. Who can be compassionate to such an extent?

I was talking all this with Gurpal who was thousand miles away from me. At that time I thought about Dr. Gulshan Lal Chopra, who had written a book about Maharaja Ranjit Singh. I was a student of M.A. at University College Hoshiarpur. Dr. Chopra had mentioned the reason for writing that book in the beginning of the book.

Dr. Chopra writes:

"My grandfather was *Subedar* (Governor) in the regime of Maharaj Ranjit Singh. Once while handing over the account statement to Maharaja Ranjit Singh, there came out to be some mistake, which was immediately detected by Maharaj Ranjit Singh. My grandfather was awarded a death sentence for this mistake. But Maharaja Ranjit Singh not only forgave my grandfather for this mistake but also let him remain the Governor of his regime. I got enthusiastic of writing a book on a great personality like Maharaja Ranjit Singh when I became an adult. So, after completing my M.A., I went to England, researched about all relevant information about Maharaja Ranjit Singh and wrote a book on his life."

And then my conscious also questioned me why could not I write something about Baba Ji, who forgave your ill-deeds and blessed you? Not only did he forgive you, but blessed you with all those precious gifts that would not finish until ages. Come on! Get up! Work hard and write something. So, I bowed my head on Baba Ji's feet and requested him to bestow his blessings on me, so that I could start writing the book.

At first I thought of writing a book on my own biography. Also, there are several devotees whose lives have been automatically transformed just by paying obeisance before Baba Ji. And, if I started writing about the automatic transformation of lives of all those devotees including mine, it can form a complete book. So, with my heart full of love and devotion towards Baba Ji, I started writing my biography. After completing 80-90 pages, I thought that instead of writing about biography, it would be much better if I write about Baba Ji's preachings. So, I immediately stopped writing my biography, and started writing the current book on Baba Ji's life history. I had thought that I would write about 200-250 pages, but as I started writing, it came out to be 500-600 pages. So, I have divided this book in two volumes.

Though I have made an attempt to write this book, but it is likely to have several mistakes, because:

**ਭੁਲਣ ਅੰਦਰਿ ਸਭੁ ਕੋ ਅਭੁਲੁ ਗੁਰੂ ਕਰਤਾਰੁ ॥** *(ਅੰਗ 61)*

*(Everyone makes mistakes; only the Guru and the Creator are infallible.)*
*(S.G.G.S. p.61)*

If I am unable to write a point with explicit details, then it is my own fault. It is clear that a fool like me would not have understood Baba Ji's teachings. So, I request the *Sangat* (devotees) to forgive my mistakes and pray for me to enable me to write better in future.

I am heartily thankful to my respected father Dr. Sant Singh Ji, who has encouraged me a lot in writing this book. Even at the age of 79 years, he had been listening very carefully, while I was reading the book to him. And lastly, I am equally thankful to my dear student Giani Mohinder Singh, who worked hard day and night to help this book printed.

I would be highly thankful to all those friends who would provide their honest feedback about this book to me, and point me towards the nemureous mistakes made on my part.

Servant of revered Baba Ji's sacred feet

**Balbir Singh**

# 3

## History of Nanaksar

Gurudwara Nanaksar is situated at a distance of five kilometers from Jagraon towards Moga, and falls under Tehsil Jagraon of District Ludhiana, Punjab. The place where Gurudwara Nanaksar is situated today was once a complete forest area. The nearest village at that time was Amargarh (*Kaleran*). Therefore, people all over India and world call Baba Nand Singh Ji Maharaj and Baba Ishar Singh Ji Maharaj as "*Kaleran Wale Sant*". Otherwise, neither Baba Nand Singh Ji Maharaj nor Baba Ishar Singh Ji Maharaj belonged to the village *Kaleran*. Sixth Guru Sri Hargobind Sahib used to go for hunting in this forest. A historic Gurudwara was built in Guru Ji's memory at a distance of two kilometers from Nanaksar. In 1954, a railway station was also built at Nanaksar.

A miraculous power has been emerging at Nanaksar, which is an example in itself. About 300 *Sewadars* reside here permanently. Depending on the occasion; hundreds, thousands, and lakhs of devotees visit this place to pay their obeisance. But amazingly, no food is prepared in this place, and no one is asked to bring any food here. But even then, an exact quantity of ready-made cooked food for the *Sangat* (devotees) reaches here every morning, afternoon, and evening from near and far-off places through cycles, buses, cars, or trains. This miracle has been happening here for last 95 years.

No *Sewadar* (one who renders free service), *Paathi* (one who recites the Holy verses), or *Raagi* (one who sings the Holy verses) gets any salary here. No visitor is allowed to offer money while paying obeisance here. Nanaksar is one and only one Gurudwara where no *Golak* (box to collect money) exists. At Nanaksar Gurudwara, marble worth crores (millions) of rupees has been installed, but no piece of marble has anyone's name engraved on it.

When Nanaksar Gurudwara was under construction, crores of rupees were being spent. At that time, making an appeal for money was a far-off thing, but no one was even asked to perform any particular *Sewa* (free service).

Similarly, clothes, soap, oil etc. for all *Sewadars* reaches here automatically without making any request before anyone. And, during special occasions such as *Barsi* (paying annual homage to revered persons) hundreds of oil-cans, sugar bags, and clothes for the *Pathis* reach here automatically without making any request before anyone.

Third Guru Ji has rightly said:

**ਮਾਇਆ ਦਾਸੀ ਭਗਤਾ ਕੀ ਕਾਰ ਕਮਾਵੈ॥** *(ਅੰਗ 231)*

*(Maya (money) is the slave of the Lord's devotees; it works for them.)*
*(S.G.G.S p.231)*

***

# 4

## About Baba Nand Singh Ji Maharaj

Baba Nand Singh Ji Maharaj was born in a Ramgarhia family on the full-moon night of November 1869 at Sherpur Kalan, a village at about five kilometer North-West of Jagraon. His father's name was Bhai Jai Singh and mother's name was Mata Sada Kaur. Baba Ji's mother had died after a few months of his birth. His elder brother S. Bhagat Singh was somewhat literate and used to narrate him religious anecdotes from *Suraj Parkash* and *Janam Sakhi*. From here Baba Ji got immersed in spirituality. He was so humble and pious since his childhood that his friends started calling him "*Baba*". At the age of 14, he started going to work along with his eldest brother S. Sant Singh. He used to perform his duty honestly and worked twice the wages he got. He often spent all the money he received in the service of saints. When everyone would sleep at night, he quietly slipped out of his house and went out to his fields for tough meditation.

Now, the time had come for a drastic change in his life. Baba Ji's elder brother S. Bhagat Singh passed away. His parents decided to remarry his widow with Baba Ji. When Baba Ji came to know about this, he left the house one night.

Baba Ji went to Hazur Sahib and spent some time in performing *Sewa* over there. He envisaged divine Sri Guru Nanak Dev Ji and Sri Guru Harkrishan Ji over there. He also got a heavenly direction to visit Lehra Khana (Dist. Bathinda) and attain education from Sant Wadhwa Singh Ji. So, Baba Ji went to Lehra Khana. On reaching there, he studied Sri Guru Granth Sahib Ji. He performed tough meditation over there and people started calling him "*Rikhi Ji*" (saint). Sant Wadhwa Singh Ji of Lehra Khana took Baba Ji to Sant Harnam Singh Ji, Bhucchon Wala also for his blessings.

Later, Baba Ji continued visiting the current Pakistani regions of Harappa, Chunian, Jhang, Maghiana, Montgomery, and Lyallpur. Baba Ji always performed his meditation in the isolated places and managed to live mainly by eating raw fruits or leaves.

He performed tough meditation; sometimes while sitting on the threshold of water well, standing on one leg, observing long fasts, standing in frozen water, or binding his hair up. This is a brief description of Baba Ji's tough meditation routine.

In 1912, Baba Ji came to Kaleran village. There was an outbreak of plague in the village at that time. Upon Baba Ji's order, the villagers performed *Akhand Path* and the plague was gone. Later he went to Gurudwara Saragarhi at Ferozepur Cantt.; and along with Sant Jawand Singh Ji of Rajasansi, prepared a plate of *Parshad* and presented it before Sahib Sri Guru Granth Sahib Ji after performing *Parkash*. Then he prayed before the *Guru*, "Guru Ji! Please appear in the *Sargun* (highest characteristics) form and accept *Parshad*, only then we will eat, otherwise we will give up our lives." Three days were passed, Guru Ji did not appear. Baba Ji used to prepare a new plate every day, but both of them did not eat anything. At last, on the fourth day, Guru Nanak Dev Ji appeared out of the body of Sri Guru Granth Sahib Ji and took *Parshad*. Then Sant Jawand Singh Ji

pleaded for a blessing of *Kirtan*, and Guru Ji blessed him accordingly. When Guru Nanak Sahib asked from Baba Ji, tell me what you want, Baba Ji requested, "You have listened to my prayer, so make me your disciple." Guru Nanak Dev Ji felt very happy and said, "Chant God's name, meditate on it, and help others do so." After that Baba Ji went to the other regions of current Pakistan.

In 1918, Baba Ji came back to Kaleran and selected the current place of Nanaksar to stay. This land was full of insects, with bones scattered every where. There were hoods of snakes all around. The land was full of thorny bushes. People were afraid of coming near this place because they believed that ghosts and spirits lived there. Wild animals also came here during night.It was the same place where the sixth Guru Ji used to come for hunting, and Baba Ji was aware of this. So, inspite of several other places suggested by the residents of Kaleran, Baba Ji selected only this place. There was a small old well over there. Its water was totally black and bitter like poison. Baba Ji got extracted a lot of water from this well, and finally clear water came out. This is how the Gurudwara of Nanaksar came into existence.

In December 1927, Sant Harnam Singh of Bhucchon passed away. Baba Ji immediately rushed from a Pakistani place to Bhucchon. From there Baba Ji reached Jhordan. He established his dwelling near Maanuke and Lakha villages. The land of Bhai Bagga Singh of Jhordan was quite near to this place. He had harvested muskmelons in this land. Bhai Bagga Singh's son, who was just 14 years old, was taking care of this land. His name was Bhai Inder Singh. Baba Nand Singh Ji Maharaj later changed this name to (Baba) Ishar Singh Ji (Maharaj).

While lying down near the muskmelon field, Bhai Inder Singh heard a clear voice, "We have come here to see you after traveling from a far off place, and you are lying down here." On hearing this voice, Bhai Inder Singh Ji took his cousin brother along, took some muskmelons and went to Baba Nand Singh Ji Maharaj. They bowed on Baba Ji's feet. Baba Ji was already waiting for him. This was the very first meeting of Baba Nand Singh Ji Maharaj and Baba Ishar Singh Ji Maharaj in this world. Now, (Baba) Ishar Singh Ji (Maharaj) started performing *Sewa* of Baba Nand Singh Ji Maharaj and enjoyed his company as well. Baba Nand Singh Ji Maharaj now came back to Jhordan after visitng Taran Tarn, Deo Sayal, Dipalpur, and Chunia. Baba Ji addressed the devotees of Jhordan, "We need a *Sewak* (one who provides selfless service) from this village who should be pious, honest, and tough." This was an indication towards Baba Ishar Singh Ji Maharaj, who was an *Amritdhari* young man of 16 or 17 year at that time. But no one was able to interpret this indication. So, the devotees said they do not have knowledge about such kind of person. Baba Ji said you will come to know about it when the time comes.

Once Baba Nand Singh Ji Maharaj asked the mother of (Baba) Ishar Singh Ji (Maharaj) that how many sons she had. She said she had five sons. Then Baba Ji asked her to give one son to him. So, in this way, he got an approval from her. Now came the full-moon night of December 1933. Baba Nand Singh Ji Maharaj was at Bathinda at that time. The devotees of Jhordan came over there. After full-moon night, Baba Ji allowed everyone to go back. But he did not allow (Baba) Ishar Singh Ji (Maharaj) to go back and

in January 1934, he blessed him with the privilege of performing his *Sewa*. After that (Baba) Ishar Singh Ji (Maharaj) never returned home.

***

# 5

## About Baba Ishar Singh Ji Maharaj

Baba Ishar Singh Ji Maharaj was born in 1913 in a Jat Sikh (Gill) family of Jhordan village - about 25 kilometer south from Tehsil Jagraon, District Ludhiana. His father's name was S. Bagga Singh, and mother's name was Mata Partap Kaur. It is said that at the time of his birth, a heavenly glow was spread all around. At the age of six, he used to bring home children of his age group; sit down with his legs crossed, and establish a *diwaan*. It was his daily routine.

At the age of 10-11 years, he started doing farming very actively. He remained in the fields most of the time, and did not stay much at home. He used to recite *Paath* (Holy verses) all he time.

How he met Baba Nand Singh Ji Maharaj, has already been mentioned. Now, in January 1934, as soon as he got blessed for performing heavenly *Sewa*, he started rendering the toughest service to his master. No one has ever been noticed performing such kind of tough service for one's master.

He always remained occupied in performing *Sewa*. He was not at all concerned about his body. He did not wear shoes or socks. The flesh of his heels had developed cracks, in which small pebbles got stuck all the time. He did not have any dwelling to take rest.

Even if he got time for rest (while the first Baba Ji was occupied in his meditation), he would keep sitting in front of Baba Ji's door step, with anticipation that Baba Ji might call him for something. And when Baba Ji called him, "Ishar!" he would rush instantly towards Baba Ji and sometimes he hit his head in some pillar in a fit of hurry, and with his forehead swollen, he would rush again. Finally, it was like his soul having got merged with Baba Ji. Sometimes, when Baba Nand Singh Ji Maharaj had only thought of having something (such as curd, milk, or tea etc.); and surprisingly, (Baba) Ishar Singh Ji (Maharaj) was standing beforehand with the required item. The first Baba Ji used to mention such incidents several times in his discourse. (Baba) Ishar Singh Ji (Maharaj) was always ready for *Sewa*. The condition of his feet has already been described above. The condition of his hands had also become worse. While performing continuous *Sewa*, the nails of some of his fingers had got badly thawed and permanently uprooted. Those dutiful hands, which had served numerous millionaires, poor, and orphans; were now without nails, with flesh got extruded from both sides and mixed in the middle. Having been blessed by the touch of Baba Ji's virtuous hands was a far-off thing, but even a gesture of these hands towards a person would shatter his conscious, and a wave of electric current would run through his body. The divine touch of this current would scare his sins away and the person would shed tears while repenting over his sinful deeds.

No one could ever dare to write even an iota of the extent of *Sewa* that Baba Ji had rendered to his master. So, I am concluding my writing here while mentioning a few examples of Baba Ji's service to his master:

- Once, the first Baba Ji had set his stage on the hills of Solan city. There was a waterfall at a distance of two miles of straight slope from the stage. (Baba) Ishar Singh Ji (Maharaj) went to fetch water from the waterfall for Baba Ji's bathing. In order to save time, he used to cover this distance by walking directly through the hilly slopes, instead of following the normal path. All of a sudden the sky was overcast with dark clouds and it became pitch dark. (Baba) Ishar Singh Ji (Maharaj) got diverted from his path. However, to keep an identification of the path, he would either break branches of the trees or tie small clothes to the trees. Finally, while keeping a big canister of water, he managed to reach back at Baba Ji's bathing place. He uttered "*Satnam*" and helped Baba Ji take bath.

  Now he faced yet another problem. Baba Ji was taking rest in the tent. There was only one tent. It started raining heavily; but he was supposed to serve tea to Baba Ji after bath. The wood had got all wet. (Baba) Ishar Singh Ji (Maharaj) got near a rock and started to lit fire. But the wood being wet was not catching fire. He took off his turban and ignited all of it gradually. Then he took off his robe and started tearing it in small pieces and putting it on fire. Finally, he managed to prepare tea for Baba Ji well in time. Baba Ji hugged him with gratitude.

- Once Baba Nand Singh Ji Maharaj was doing meditation while siting in a hilly gorge. All of a sudden it started raining heavily followed by a hailstorm. (Baba) Ishar Singh Ji (Maharaj) was standing near him in Baba Ji's service. He covered Baba Ji completely by bending over him and keeping his head on Baba Ji's feet.

He took a shower of all storms on his own back and protected Baba Ji. Baba Ji felt very happy for him once again.

- Once Baba Nand Singh Ji Maharaj was coming back to Nanaksar from Damdama Sahib (Bathinda) after attending the *Baisakhi* festival. It was an extremely hot day with a severe heat wave in the air. Baba Ji asked his associates for a halt on the way. All of them came out of their vehicles and stood under the shade of a tree. There was no place to sit over there. (Baba) Ishar Singh Ji (Maharaj) instantly came into action, collected some mud, and within just a few minutes prepared a platform, and spread his robe over it. Then Baba Ji asked for water and (Baba) Ishar Singh Ji (Maharaj) took the container and rushed away to fetch water. It was an isolated place and there was no village nearby. At last, he reached near a water-well. But the water level was too low. He made a rope out of his turban, pulled water through the well; and presented to Baba Ji. Now there was yet another problem. Baba Ji asked for food. (Baba) Ishar Singh Ji (Maharaj) rushed towards the car. There was some wheat flour kept for use by the *Ragi Singhs*, which they normally apply to their set of *Tabla* (drums) to keep them in good shape. (Baba) Ishar Singh Ji (Maharaj) quicky made dough of this wheat flour. But he needed a *Tawa* (griddle) to prepare *Chapati*. He saw a farmer at a distance. He was holding a spade on his shoulder. (Baba) Ishar Singh Ji (Maharaj) took spade from the farmer and quickly prepared a fireplace. He lit fire; put the iron spade on the fireplace and prepard *Chapatis* for Baba Ji. Baba Ji ate food and showered his blessings on him.

- Since (Baba) Ishar Singh Ji (Maharaj) was capable of doing the same amount of farming work single-handedly that was done collaboratively by four persons, so his grandfather was against his staying at Nanaksar. He often said, "We had got only one son, who was capable of doing good amount of work; and he has been spoiled by the saints."

- Once (Baba) Ishar Singh Ji's mother came to Nanaksar. Her second son Bhai Inder Singh also accompanied her. She requested Baba Nand Singh ji to allow (Baba) Ishar Singh Ji (Maharaj) to go back home along with her, as she wanted to get him married to a suitable girl. Baba Ji gestured towards Bhai Inder Singh and said, "Mother! Why don't you get Bhai Inder Singh married three or four times instead and fulfill your happiness? (Baba) Ishar Singh Ji (Maharaj) has already been married to Guru Nanak Sahib."

It's really a miracle how Baba Ji's words came out to be true. Bhai Inder Singh got married but his wife passed away after some time. He got remarried but his second wife also passed away. Then he got married again but the third marriage was not successful. Now, it is his fourth marriage.

People from all walks of life, including extremely poor and extremely rich, those having their conscious become dead, and well-renowned intellectuals could be seen praying at Baba Ji's door. No one with true feelings returned empty-handed. Baba Ji was

so kind that he blessed each and every one. Famous Akali and Congress leaders such as Master Tara Singh, Sant Fateh Singh, S. Partap Singh Kairon, Dr. Rajinder Prasad – the President of India, and Goswami Ganesh Dutt – Head of Sanatan Dharam, all had a great respect for Baba Ji.

Other reputed associates included both Akali and Congress party leaders, such as S. Surjeet Singh Majithia (Ex. Deputy Defense Minister), Maharaja Yadwindra Singh of Patiala, leaders of several states of Punjab, Late Major Harinder Singh (Congress Chief), S. Gurnaam Singh Teer (Prominent Akali Leader and Advocate), S. Harbans Singh Doabia (Ex. Advocate General), S. B. Karnail Singh (Ex. Chairman Railway Board), Late S. Lachhman Singh Gill (Ex. Chief Minister Punjab), S. Inder Singh Kanpur (Ex. Member Parliament and prominent industrialist), Rai Bahadur Vasakha Singh Delhi, S. Buta Singh (Ex. Deputy Railway Minister, and currently General Secretary Congress (I)), Seth Birla Ji, Sardar Sahib from Mussoorie, Late S. Bhagat Singh (Retd. Session Judge), Late Lala Piare Lal (Akashvani Jalandhar), Late Lala Dhanpat Rai (Honorary Magistrate), Giani Gurcharan Singh Nabha (Chief, Sarab Hind Ramgarhia Federation), S. Ajaib Singh (Ex. DIG, CID, Punjab), S. R.S. Kang (Retd. Commissioner Punjab) and several other chief associates whose names are worth mentioning.

There are several other respectful associates, but I am unable to recall and write their names. There were lakhs of poor associates on whom Baba Ji had showered his blessings. These people always remember Baba Ji for his kindness. The real-life stories of all these people will be mentioned in the biographies.

Born in an ordinary Jat Sikh family, in just a few years Baba Ji had attained such high position where all kings, leaders, and millionaires stood before him with folded hands. Wherever he went, thousands of people followed him for his divine sight. Despite all this, Baba Ji used to say, "I'm nothing; it's all the power of *Naam*."

**ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ॥**

*(ਜਪੁ ਜੀ ਸਾਹਿਬ)*

*(One who is blessed to sing the Praises of the Lord, O Nanak, is the king of kings.)*
*(Jap Ji Sahib)*

Guru Sahib has rightly said for great people like Baba Ji:

**ਹਰਿ ਕਾ ਸੇਵਕੁ ਸੋ ਹਰਿ ਜੇਹਾ ॥ ਭੇਦੁ ਨ ਜਾਣਹੁ ਮਾਣਸ ਦੇਹਾ॥**

*(ਅੰਗ 1076)*

*(The Lord's servant becomes like the Lord. Do not think that, because of his human body, he is different.)*

*(S.G.G.S. p1076)*

**ਰਾਮ ਸੰਤ ਮਹਿ ਭੇਦੁ ਕਿਛੁ ਨਾਹੀ**

**ਏਕੁ ਜਨੁ ਕਈ ਮਹਿ ਲਾਖ ਕਰੋਰੀ ॥** *(ਅੰਗ 208)*

*(Between the Lord and His Saint, there is no difference at all. Among hundreds of thousands and millions, there is scarcely one humble being.)* *(S.G.G.S. p.208)*

**ਜਿਨ ਹਰਿ ਜਪਿਆ ਸੇ ਹਰਿ ਹੋਏ॥**

**ਹਰਿ ਮਿਲਿਆ ਕੇਲ ਕੇਲਾਲੀ॥** *(ਅੰਗ 667)*

*(O Saints of the Lord, chant the Lord's Name; the Lord's Saints walk with the Lord. Those who meditate on the Lord become the Lord; the playful, wondrous Lord meets them.)* *(S.G.G.S. p.667)*

**ਜਿਸੁ ਉਪਰਿ ਹਰਿ ਕਾ ਮਨੁ ਮਾਨਿਆ ॥**

**ਸੋ ਸੇਵਕੁ ਚਹੁ ਜੁਗ ਚਹੁ ਕੁੰਟ ਜਾਨਿਆ ॥**

**ਜੇ ਉਸ ਕਾ ਬੁਰਾ ਕਹੈ ਕੋਈ ਪਾਪੀ ਤਿਸੁ ਜਮਕੰਕਰੁ ਖਾਈ ਜੀਉ॥**

*(ਅੰਗ 998)*

*(One whose mind is satisfied with the Lord — that servant is known throughout the four ages, in all four directions. If some sinner speaks evil of him, the Messenger of Death chews him up.)* *(S.G.G.S. p.998)*

When lakhs of devotees were ready to sacrifice themselves on just one gesture of divine Baba Ji, he left all of them silently on 7 October, 1963 (Monday) at only 50 years of wordly age with the same quickness that he had always demonstrated throughout his life. However, he did not simply leave all of us, but he showed us an ideal. What was that ideal?

"Considering and worshipping Sahib Sri Guru Granth Sahib Ji as *Pargat Guran ki Deh*."

It was a wonderful sight when Baba Ji, while leaving for Dehradoon, would sit in the front seat of the car along with the driver. He would put a curtain on the backside so as not to turn his back from the Guru (Sahib Sri Guru Granth Sahib Ji). He would cover the empty area in front of the back seat with cushions and precious *Rumalas* (heavy embroidered cloth) and then fix a *Chanani* (a rectangular shade made out of thick

embroidered cloth, usually fixed on the roof above the holy Sri Guru Granth Sahib Ji). Then he would bring the Holy Scripture by keeping it on his head and place it in the car. He would sprinkle perfume on the Holy Scripture, say his prayers, bow his head and then take his seat in the car.

Baba Ji got the Gurudwara built. The space for the lift is still empty. He did not get the lift installed, though it would have been instantly installed had he just given a sign. He used to say, "I haven't got the lift installed so that I may not miss out any instance of rendering *Sewa* to the Guru." During extremely hot months of May-June, he would bring the *Guru* (the Holy Scripture) in fresh air by placing the Holy Scripture on his head, climbing the stairs through all seven storeys of the building, and then coming out to the roof top. He would perform *Sewa* of the *Guru* for the whole night and then bring the *Guru* back inside the Gurudwara.

Guru Sahib says:

**ਜੇਹਾ ਸਤਗੁਰੁ ਕਰਿ ਜਾਣਿਆ ਤੇਹੋ ਜੇਹਾ ਸੁਖੁ ਹੋਇ ॥** *(ਅੰਗ 30)*

*(As one knows the True Guru, so is the peace obtained.)*

*(S.G.G.S. p.30)*

**ਸਾ ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ ਜਿਤੁ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨੇ ॥**

**ਜਾ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨਿਆ ਤਾ ਪਾਪ ਕਸੰਮਲ ਭੰਨੇ ॥**

**ਉਪਦੇਸੁ ਜਿ ਦਿਤਾ ਸਤਿਗੁਰੂ ਸੋ ਸੁਣਿਆ ਸਿਖੀ ਕੰਨੇ ॥**

**ਜਿਨ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਚੜੀ ਚਵਗਣਿ ਵੰਨੇ ॥**

*(ਅੰਗ 314)*

*Fruitful and rewarding is that service, which is pleasing to the Guru's Mind. When the Mind of the True Guru is pleased, then sins and misdeeds run away. The Sikhs listen to the Teachings imparted by the True Guru. Those who surrender to the True Guru's Will are imbued with the four-fold Love of the Lord.*

*(S.G.G.S. p.314)*

Baba Ji went everywhere in India but never got any promotional material printed to inform people about his arrival. But surprisingly enough, there was a gathering of lakhs of people everyday. And above that, when Baba Ji started delivering his lecture, even if it was continuously for two hours, not even a single person from the gathering of lakhs, would speak a word. Everyone would be surprised and after he completed his lecture, everyone would say, "Baba Ji has read my mind and clarified my doubts." Baba Ji was such a kind person that even today, every one is saying, "Baba Ji was very kind to me."

He loved the Hindu brethren more than the Sikhs. Once during a procession at Jagraon Lopo village, he addressed the *Harijans* (a lower caste community), "For me, you are the first, and rest all others next." This is the reason today everbody is missing beloved Baba Ji to extreme.

***

# 6

## Does God Exist?

There are different perspectives about the existence of God. Atheists claim that God does not exist at all; these are all fictitious claims.

The second category of people believes in the existence of God; but they say that God is a circular object and they do not have any eagerness to see Him in reality.

The third category of people comprises of those firm-believers, who can even create God out of a stone while meditating in front of it. They believe that God existed in a human body in the past, exists in present, and will exist in future as well.

First of all, let us study the thoughts of atheists (before coming into contact with Baba Ji, I was a rigid atheist and I used to preach my atheist ideals in a strange manner).

Atheists ask a question, "If God really exists, show us." Their question is justified. We need to prove here with examples. There can be many reasons for the invisibility of God:

**1.** When we put kohl (*Surma*) in our eyes, we cannot see it. However, we can see all

other objects clearly, even though kohl is nearer to our eyes as compared to all other objects. We never say that kohl does not exist. Similarly, God is much closer to us than our own hands and feet. Bhagat Ravidas Ji says:

**ਕਹਿ ਰਵਿਦਸ ਹਾਥ ਪੈ ਨੇਰੇ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ॥** *(ਅੰਗ 658)*

*(Says Ravi Daas, the Lord is nearer than our own hands and feet. Whatever will be, will be.)*

*(S.G.G.S. p.658)*

Now, what is the method of seeing kohl? If we look in the mirror, we can see the kohl, but there is a condition. What's that? The mirror must be clean. If there is a layer of dust on the mirror, we cannot see the kohl. Now, the mirror cannot remove dust from its surface; also, the dust cannot get removed from the mirror on its own. So, when if a third person comes and removes dust from the mirror, only then we can see the image clearly in the mirror. Similarly, God is very near to us, even nearer to our own hands or feet, but how can we see Him?

Our mind is like a mirror and we can see God through our mind. However, the third Guru Sahib says:

**ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ॥**

*(ਅੰਗ 651)*

*(The filth of countless incarnations sticks to this mind; it has become pitch black.)*
*(S.G.G.S. p.651)*

So, neither truth-seeker nor mind can remove this dust all by itself. How can we remove this dust? Guru Sahib says:

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

**ਮਿਟੈ ਅੰਧੇਰਾ ਅਗਿਆਨਤਾ ਭਾਈ ਕਮਲ ਹੋਵੈ ਪਰਗਾਸੁ॥**

*(ਅੰਗ 639)*

*(Joining the Society of the Saints, cleanse your mind, O Siblings of Destiny, and dwell in the Name of the Lord. The darkness of ignorance shall be dispelled, O Siblings of Destiny, and the lotus of your heart shall blossom forth.)*
*(S.G.G.S. p.639)*

We can cleanse our mind by having the company of the complete saints, because one cannot find God by doing worship, tough meditation in the forests, or giving donations. (Who is a complete saint? *For more information, refer to the chapter "Company of Saints"*).

Guru Sahib says:

**ਬਨੁ ਬਨੁ ਫਿਰਤੀ ਖੋਜਤੀ ਹਾਰੀ ਬਹੁ ਅਵਗਾਹਿ॥**

**ਨਾਨਕ ਭੇਟੇ ਸਾਧ ਜਬ ਹਰਿ ਪਾਇਆ ਮਨ ਮਾਹਿ॥** *(ਅੰਗ 455)*

*(From forest to forest, I wandered searching; I am so tired of taking baths at sacred shrines of pilgrimage. O Nanak, when I met the Holy Saint, I found the Lord within my mind.)* *(S.G.G.S. p.455)*

The third Guru Sahib says:

**ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ॥**

**ਗੁਹਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਢੈ ਖੋਤਿ॥** *(ਅੰਗ 309)*

*(This body is the home of Dharma; the Divine Light of the True Lord is within it. Hidden within it are the jewels of mystery; how rare is that Gurmukh, that selfless servant, who digs them out.)*

*(S.G.G.S. p.309)*

Many people claim that God resides within us. However, according to the above teaching of Guru Sahib, until we do not enjoy the company of a complete saint, how can such teachings make an impact on us? A tale of a cow and chilly powder has been narrated in the chapter of "*Complete Saint*". According to this tale, first the *ghee* (boiled butter) from outside will have to go, only then the *ghee* from inside will appear. So, we should first see God from outside (the one with highest attributes) through the company of a complete saint. Only then the dust from our mind will be washed away by God's grace.

**ਤਨੁ ਮਨੁ ਹੋਇ ਨਿਹਾਲੁ ਜਾ ਗੁਰੁ ਦੇਖਾ ਸਾਮ੍ਹਣੇ॥** *(ਅੰਗ 758)*

*(My body and soul are in ecstasy; I see my Guru before me.)*
*(S.G.G.S. p.758)*

**ਸੋ ਧੰਨੁ ਗੁਰੂ ਸਾਬਾਸਿ ਹੈ ਹਰਿ ਦੇਇ ਸਨੇਹਾ ॥**

**ਹਉ ਵੇਖਿ ਵੇਖਿ ਗੁਰੂ ਵਿਗਸਿਆ ਗੁਰ ਸਤਿਗੁਰ ਦੇਹਾ॥**

*(ਅੰਗ 726)*

*(Blessed, very blessed is the Guru, who brings the Lord's message. I gaze upon the Guru, the Guru, the True Guru embodied, and I blossom forth in bliss.)*

*(S.G.G.S. p.726)*

**ਸਰਬੇ ਸਮਾਣਾ ਆਪਿ ਸੁਆਮੀ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇਆ॥**

*(ਅੰਗ 542)*

*(The Lord and Master Himself is pervading everywhere; He is revealed to the Gurmukh.) (S.G.G.S. p.542)*

**2.** When an airplane passes above us, we look towards it. We show it to the others also while pointing towards it. The airplane keeps flying ahead and slowly it becomes out of sight. Airplane still exists, even though it has gone out of sight. So, we cannot say that the airplane does not exist. Those who claim that the airplane does not exist are wrong.

**3.** Sometimes our eyes suffer from cataract and we cannot see the nearby objects. We cannot recognize a person standing near us. But it does not mean that these objects or the person standing near us do not exist at all.

The cataract disease can neither get cured by itself, nor can we cure it by ourselves. We shall go to the eye specialist doctor, who will operate our eyes and clear off the cataract layer from our eyes. And we will start seeing clearly. Fifth Guru Sahib says:

**ਨਿਕਟਿ ਸੁਨਉ ਅਰੁ ਪੇਖਉ ਨਾਹੀ ਭਰਮਿ ਭਰਮਿ ਦੁਖ ਭਰੀਆ॥**

**ਹੋਇ ਕ੍ਰਿਪਾਲ ਗੁਰ ਲਾਹਿ ਪਾਰਦੋ ਮਿਲਉ ਲਾਲ ਮਨੁ ਹਰੀਆ॥**

*(ਅੰਗ 1209)*

*(I hear that You are near, but I cannot see You. I wander in suffering, deluded by doubt. The Guru has become merciful to me; He has removed the veils.)*

*(S.G.G.S. p.1209)*

So, instead of shouting, “God is invisible, God is invisible”, it is better to get the veil removed from our eyes by getting associated with a complete saint. Once the darkness gets dispelled with light, then God becomes visible within the body.

**ਕਹੁ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਾਹੀ ਸੂਝੈ**

**ਹਰਿ ਸਾਜਨੁ ਸਭ ਕੈ ਨਿਕਟਿ ਖੜਾ॥** *(ਅੰਗ 924)*

*(Says Nanak, without the Guru, he cannot understand the Lord, the Friend who is standing near everyone.)*

*(S.G.G.S. p.924)*

**4.** A human being walks, runs, eats, drinks, plays, dances, talks all the time, but when death comes, he lies still. His body is taken away immediately so that it does not get mutated and become stinky with worms developing in it. Upon dissecting the body, we can see that all nerves and parts are intact; but still there is no life in the body. What happened to the body? It is the soul that has gone away from the body. Intellectual persons can clearly understand that God exists.

**5.** We can prepare 36 kinds of products from milk. We extract butter out of milk every day, but how ridiculuous it sounds if someone asks us to prove the presence of butter in raw milk. The raw milk has to be first boiled to a certain degree. The household women keep a check on milk while it is boiling. They increase the intensity of flame if the milk needs more boiling. After that a precise amount of coagulant is added to the milk. The household women also know very well to add coagulant when the milk is in lukewarm state. The milk is kept in this condition for overnight. The next morning, milk is stirred rigorously and finally the butter comes out of milk.

Similarly, we can meet God after passing through various stages. We can either extract cream out of milk by using an electric machine or extract butter out of milk by using the method explained above. Baba ji says:

"God meets two types of people very easily:

- Those who are like "raw milk" (those who are too innocent and far away from shrewdness).

- Those who are like "condensed milk" (those who are completely indulged in ill-deeds).

And, it is the duty of God to save those who are drifting from the righteous path. Moreover, such people are aware that they are diving deep into ill-deeds and they pray for mercy."

Baba Ji says that "half-boiled" milk cannot meet God. It needs yet more flame to boil further, until it feels ashamed of its ill-deeds.

**6.** A saint was traveling in a train. He was counting beads on a rosary (maala). An atheist was sitting in front of him. He asked the saint, "Respected sir, what are you doing?"

Saint: I'm meditating in the name of God by counting beads on this bracelet.

Atheist: Do you think God exists?

Saint: Yes, God does exist.

Atheist: If God exists, then show Him to me, otherwise it's all falsehood.

Saint: What's your name?

The atheist told his name to the saint.

The saint asked his father's name.

The atheist told his father's name to the saint.

Saint: You are telling a lie. If you have a father, then show him to me. Otherwise, it's all falsehood.

Atheist: Sir, think before you speak. Are you considering me a bastard? Follow me to my village and I'll introduce you to my father.

Saint: Brother! Follow me to my village and I'll introduce to my father "God".

Then the saint narrates the complete "*Shabad*" of Bhagat Ravidas Ji to the atheist. The "*Shabad*" starts like this:

**ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ॥ ਦੂਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ॥**

*(ਅੰਗ 345)*

*(Baygumpura, 'the city without sorrow', is the name of the town. There is no suffering or anxiety there.)*

*(S.G.G.S. p.345)*

**7.** We all know that there is air in the atmosphere. We cannot survive without air even for two minutes. But despite knowing everything, if someone says, "If air exists, show it to me, else it's all a lie." We'll certainly consider such person a big fool. Air does exist; it has a shape, and it can be examined as well. But one has to do a proper study to know about the properties of air.

**8.** There is enormous water below the surface of earth. Those who know the trick can get water from earth by installing water pumps or digging water wells, etc. However, there are people who want a proof of existence of water below the surface of earth. So, we can tell such people to go where water is already present and quench their thirst. If they want to get water at some desired place, they can seek a teacher who can help them with it.

**9.** God's nature is wonderful. He has even hidden fire within the wood, but we cannot see it. Those who know the trick can produce fire from the wood; the way tribal people used to do. At some places, they even do so till todate.

**10.** Once an atheist came to Baba Nand Singh Ji Maharaj, and said, "You are a saintly

person, tell me where is God, and what does He do?"

Baba Ji replied calmly, "Brother! You are lost in your own question. Tell me a place where God is not present, and tell about anything that God does not do?

**11.** Bulla Shah says,

"**ਰੱਬ ਦਾ ਕੀ ਪਾਉਣਾ, ਇਧਰੋਂ ਪੁੱਟਣਾ ਉੱਧਰ ਲਾਉਣਾ**"

It means, the way a gardener implants a sapling from one place to another, a complete saint can divert a person's mind from the worldly attachments and make him inclined towards God.

A gardener knows how to implant a sapling from one place to another. However, an amateur can spoil the sapling. Similarly, a complete saint can divert a person's mind from the worldly attachments and make him inclined towards God. But an incomplete so-called saint can spoil a person's life. So, the truth-seeker cannot achieve worldly or heavenly treasure.

**ਗੁਰੂ ਜਿਨਾ ਕਾ ਅੰਧੁਲਾ ਸਿਖ ਭੀ ਅੰਧੇ ਕਰਮ ਕਰੇਨਿ॥** *(ਅੰਗ 951)*

*(The disciples, whose teacher is blind, act blindly as well.)*
*(S.G.G.S. p.951)*

**ਅੰਧੇ ਗੁਰੂ ਤੇ ਭਰਮੁ ਨ ਜਾਈ॥** *(ਅੰਗ 232)*

*(Those whose guru is spiritually blind — their doubts are not dispelled.)*
*(S.G.G.S. p.232)*

**12.** Sensible people consider the acheievement of God a child's play. In other words, one should simply get detatched from the worldly possessions and come closer to the Almighty God. Baba Ji used to say, "If the Sikh of Kalgidhar Patshah begs something from a human being, it is the insult of Kalgidhar Patshah. If someone has to beg something, one should only beg from the Almighty God, but never from a human being."

**13.** Those who claim that *Akal Purakh* or God is a circular entity and one cannot see Him in the highest attribute form (physical form), they cannot achieve anything even though they keep trying for centuries. The atheists, however, are not at fault, because they do not believe in the existence of God. But the highest defaulters are the theists, who ignore the teachings of the Guru Sahibaan, and seek God through other means.

A woman, who wants to have a boy-child through a person other than her husband, is immoral. She is not trustworthy. Here are a few references from the Holy Sri Guru Granth Sahib Ji:

**ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ ਕਹਾਯਉ॥** *(ਅੰਗ 1408)*

*(The Embodiment of Light, the Lord Himself is called Guru Nanak.)*
*(S.G.G.S. p.1408)*

**ਧਰਨਿ ਗਗਨ ਨਵ ਖੰਡ ਮਹਿ ਜੋਤਿ ਸ੍ਵਰੂਪੀ ਰਹਿਓ ਭਰਿ॥**

**ਭਨਿ ਮਥੁਰਾ ਕਛੁ ਭੇਦੁ ਨਹੀ ਗੁਰੁ ਅਰਜੁਨੁ ਪਰਤਖ੍ ਹਰਿ॥**

*(ਅੰਗ 1409)*

*(He is the Embodiment of the Light of God. So speaks Mathura: there is no difference between God and Guru; Guru Arjun is the Personification of the Lord Himself.)*

*(S.G.G.S. p.1409)*

**ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ॥** *(ਅੰਗ 864)*

*(Know that the Guru and the Transcendent Lord are one.)*
*(S.G.G.S. p.864)*

**ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੂ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥**

*(ਅੰਗ 442)*

*(The Guru is God, and God is the Guru, O Nanak; there is no difference between the two, O Siblings of Destiny.)*

*(S.G.G.S. p.442)*

Those who do not abide by the teachings of the Ten Gurus and the Holy Guru Granth Sahib Ji (*the physical form of the Guru*), and keep an expectation of adopting someone else their Guru, are considered far below the atheists. Kabir Ji says:

**ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬ੍ਰਤ ਪੂਜਾ॥**

**ਜਾ ਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੂਜਾ॥** *(ਅੰਗ 324)*

*(What use is chanting, and what use is penance, fasting or devotional worship, to one whose heart is filled with the love of duality?)* *(S.G.G.S. p.324)*

So, all the above references prove that God does exist and He is very close to us.

**ਏ ਮਾਣਸ ਜਾਣਹਿ ਦੂਰਿ ਤੂ ਵਰਤਹਿ ਜਾਹਰਾ॥**

*(ਅੰਗ 1096)*

*(These humans believe that You are far away; but You are quite obviously apparent.)*

*(S.G.G.S. p.1096)*

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

*(ਅੰਗ 612)*

*(He fills all hearts. He sees, hears, and is always with me; but I am a fool, and I think that He is far away.)*

*(S.G.G.S. p.612)*

**ਸੋ ਸਾਹਿਬੁ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਸਦਾ ਸੰਗਿ ਨਾਹੀ ਹਰਿ ਦੂਰਿ॥**

*(ਅੰਗ 330)*

*(That Lord and Master is pervading everywhere. The Lord is always with us; He is never far away.)*

*(S.G.G.S. p.330)*

**ਕਹਿ ਰਵਿਦਾਸ ਹਾਥ ਪੈ ਨੇਰੈ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ ॥**

*(ਅੰਗ 658)*

*(Says Ravi Daas, the Lord is nearer than our own hands and feet. Whatever will be, will be.)*

*(S.G.G.S. p.658)*

What is meant by God's Darshan (visualizing the Almighty God)? How can we visualize God? When we cleanse our mind while being in the company of the saints, our mind is fully devoted to the Almighty God's service, which, in other words, is God's Darshan. How can we prove ourselves to the devotees that we have had God's Darshan?

The person having been blessed with God's Darshan, always feels God's presence around him. No evil thoughts can ever come to his mind. We only perform wrongful deeds, when we think that God is not seeing us. When a servant is being watched by his master, the servant cannot even think of doing a wrongful act. So, those who deliver lectures before the devotees should first think about their own life, they will come to know whether they act upon everything they are saying or not. If they do not apply the Guru's teachings to their own life, they have not yet attained God. When a person believes the presence of God around him all the time, he gets everything.

One night, eight watchmen were standing in the service of the tenth Master Sri Guru Gobind Singh Ji. There was a music and dance program at a nearby village. Four watchmen went to the village to see the dance program and the other four remained on duty. While watching the dance performance, those four watchmen were thinking, "If the

Master comes out, we will get caught. We have committed a serious mistake." On the other hand, the other four watchmen who were standing on duty, were thinking, "The Master has not come out. We have made a mistake. We should also have gone to see the dance performance."

The next day, the Tenth Master called all eight watchmen to him. He blessed those who had gone to see the dance performance. But he warned the other four who were standing on duty, "Though they were watching the dance performance, their mind was in my feet; but your mind was in the dance performance." So those who were absent got considered present. But those who were present got considered absent from duty.

Once there was a saintly person. He had two disciples. Both of them served their master to the best of their efforts. The saint was very happy with them for their service. Finally the end-point of his life came and he wanted to hand over his throne to one of the disciples. But two swords cannot be accommodated in a single sheath. So, he wanted to test his disciples. He brought two pigeons, and gave one pigeon to each of them. Then he asked them to move in different directions, kill the pigeon where nobody should be watching them, and then bring the dead pigeon back to him. After giving them his directions he went away.

The first disciple went in one direction and while he was about to kill the pigeon, he spotted a passerby coming towards him. So he stopped for a while. Then started to kill the pigeon again but noticed that some birds were watching him, so he went forward. He found a cave and went inside it. No one was watching him in the cave, so he killed the pigeon and brought it back to his master.

Similarly, the second disciple went to another direction and started looking for some isolated place. Finally he reached a place where no one was watching him. He was about to kill the pigeon, but suddenly he thought that the pigeon was watching him and he was watching the pigeon. So, he covered his eyes by tying a cloth on them, and closed the pigeon's eyes with his one hand. While he was about to kill the pigeon with his other hand, he thought that God is watching him. He came to his senses immediately, and did not kill the pigeon. He brought the living pigeon back to his master. When the master asked him the reason, he narrated the entire episode to him. The master got very happy with his disciple and said, "You have passed the test, but the first one has failed." The master handed over his throne to the disciple and died.

So, when one attains such kind of sense, he meets God. God exists in this world in absolute and related, unmanifest and manifest forms.

**ਈਘੈ ਨਿਰਗੁਨ ਉਘੈ ਸਰਗੁਨ ਕੇਲ ਕਰਤ ਬਿਚਿ ਸੁਆਮੀ ਮੇਰਾ ॥**

*(ਅੰਗ 827)*

*(In this world, You are the absolute, formless Lord; in the world hereafter, You are the related Lord of form. You play it both ways, O my Lord and Master.)*

*(S.G.G.S. p.827)*

Some people say that God is omnipresent. That is true. But there is a special place of God as well – the Ten Gurus, and Sri Guru Granth Sahib Ji.

Let us now analyze God's qualities:

It is said that God is flawless. But some people say that God has two major flaws. First, God does not have enemies. Second, God looks after the selfish and ungrateful people as well.

God has retained the ownership of three things with Him, and handed over everything else to the human-beings. These three things are: Birth, Death, and Livelihood. Once Moosa (Prophet Moses) made request to God: "Lord! Please give me the duty of providing livelihood to 84 lakh (8.4 million) species, which otherwise You are performing." God said, "You will not be able to perform this duty." But Moosa insisted for it. Finally God gave Moosa this duty. When Moosa started having food at night, a traveler came; Moosa offered food to him. Then Moosa thanked God for having been blessed by God for food and livelihood. The traveler said, "Where is God? These are all fictitious things." Moosa tried his best to convince the traveler about the existence of God, but the traveler kept on saying that there is no God. Moosa kicked the traveler out of his house without food. At yet another place, a man's wife had died. The man went to the graveyard at night, digged his wife's grave, pulled her body out of the grave and quenched his hunger. Moosa did not give food to this man either. The prayer of both these men reached the heaven. God called Moosa and asked why he did not give food to both these men? Moosa narrated the entire incident to God. God said to Moosa, "That was the reason I had told you that you will not be able to perform this duty. God's duty is to provide food and livelihood to everybody without any discrimination." Moosa fell on God's feet and said, "God! You are great! You provide livelihood to everybody including offenders, atheists, criminals, and selfish people."

Not only God, but the devotees of God also possess such qualities. God forgives those who repent over their sins and admit their faults. Baba Ji used to say:

Saintly persons are very kind-hearted; and their blessings come true. Even if a ruthless sinner comes to them and begs for forgiveness, he gets their blessings.

Baba Ji also used to say, "There can be delay in seeking forgiveness, but there is no delay in getting blessed with forgiveness. We do not pray from our heart. If we pray before the Almighty Lord from the core of our heart, there cannot be delay in receiving His blessings. We do pray, but for our selfish motives. When our purpose is solved, we adopt someone else our Guru.

**ਤੂੰ ਔਗੁਣ ਕਿਸੇ ਦੇ ਤੱਕਦਾ ਨਾ**

**ਅਤੇ ਬਖ਼ਸ਼ਸ਼ ਕਰਦਾ-ਕਰਦਾ ਥੱਕਦਾ ਨਾ॥**

(*You do not look at the shortcomings of any body*

*And You do not get tired in showering Your blessings.*)

Baba Ji used to say that complete saints do not have enmity with anybody. Though some thieves, dacoits, or scoundrels tend to become fearless, but no one except complete saints or God can be without enmity.

**ਪਾਰਬ੍ਰਹਮ ਕੇ ਭਗਤ ਨਿਰਵੈਰ॥** *(ਅੰਗ 1145)*

*(The devotees of the Supreme Lord are beyond hate and vengeance.)*

*(S.G.G.S. p.1145)*

***

# 7

## Is Guru Sahib a Saint?

Many people believe that the word "saint" refers only to Guru Sahibaan (The Ten Gurus). They often say that there has not ever been a saint before the Gurus, and neither can ever be after the Gurus. Brothers! Let us analyze this legend. If we analyze something based only on our mind, it is called "*Man-mat*" (following the flickering mind), which does not have any place in Sikhism. If we analyze something based on "*Gurbani*" (The Holy Sikh Scripture), it is called "*Gur-mat*" (following the Holy Scripture). So, let us stop following the mind and see what path *Gurbani* shows us:

Guru Sahibaan were not unaware; they were not just ordinary human-beings, because human-beings can divert from the right path of life.

**ਭੁਲਣ ਅੰਦਰਿ ਸਭੁ ਕੋ ਅਭੁਲੁ ਗੁਰੂ ਕਰਤਾਰੁ॥** *(ਅੰਗ 61)*

*(Everyone makes mistakes; only the Guru and the Creator are infallible.)*

*(S.G.G.S. p.61)*

Guru Sahibaan knew beforehand that many so-called saints of the twentieth century will misguide people by manipulating the meanings of the Sacred *Gurbani*. Therefore, Guru Sahibaan and Bhai Gurdas Ji have given several references in *Gurbani* to clear off people's doubts.

**ਸਤਿਗੁਰ ਮੈ ਬਲਿਹਾਰੀ ਤੋਰ॥**

**ਜਿਨਿ ਸਕਲ ਬਿਕਲ ਭ੍ਰਮ ਕਾਟੇ ਮੋਰ॥**

**ਰਾਮਾਨੰਦ ਸੁਆਮੀ ਰਮਤ ਬ੍ਰਹਮ॥**

**ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੈ ਕੋਟਿ ਕਰਮ॥** *(ਅੰਗ 1195)*

*(I am a sacrifice to You, O my True Guru. You have cut through all my confusion and doubt. Raamaanand's Lord and Master is the All-pervading Lord God. The Word of the Guru's Shabad eradicates the karma of millions of past actions.)*

*(S.G.G.S. p.1195)*

This *Shabad* is written by Bhagat Rama Nand Ji. He believes his Guru as God. He died in 1468, and Guru Nanak Sahib was born in 1469.

Bhai Gurdas has called Valmiki's Guru as complete saint:

**ਵਾਟੈ ਮਾਣਸ ਮਾਰਦਾ ਬੈਠਾ ਬਾਲਮੀਕ ਬਟਵਾੜਾ॥**

**ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਮਨ ਵਿਚਿ ਹੋਆ ਖਿੰਜੋਤਾੜਾ॥**

*(ਵਾਰ 10, 19)*

*Balmeek was a highwayman who would rob and kill travelers passing by. Then he began serving the true Guru, now his mind became diffident about his work.*

*(Vaar 10, 19)*

Bhai Gurdas Ji has later called Bhagat Rama Nand Ji as complete saint:

**ਪਸੂ ਪਰੇਤਹੁ ਦੇਵ ਕਰਿ ਪੂਰੇ ਸਤਿਗੁਰ ਦੀ ਵਡਿਆਈ।**

*(ਵਾਰ 10, 15)*

*The wondrous Guru turns even animals and ghosts into angels.*

*(Vaar 10, 15)*

Bhai Gurdas Ji gives a reference of Ganika:

**ਮਹਾਂ ਪੁਰਖੁ ਆਚਾਣਚਕ ਗਨਿਕਾ ਵਾੜੇ ਆਇ ਖਲੋਤਾ।**

*(ਵਾਰ 10, 21)*

*Once a saint was passing by who halted in Ganika's courtyard.*

*(Vaar 10, 21)*

Bhai Gurdas Ji writes about the Sikhs of Agra:

**ਅਣਦੁ ਮੁਰਾਰੀ ਮਹਾਂਪੁਰਖੁ ਕਲਿਆਣਾ ਕੁਲਿ ਕਵਲੁ ਰਸਾਲਾ।**

*(ਵਾਰ 11, 27)*

*Murari of Anand caste is a saint of high order and Kalyana is the house of love and pure like lotus.*

*(Vaar 11, 27)*

Bhai Gurdas Ji writes about Jagana and Nanda:

**ਜਗਨਾ ਨੰਦਾ ਸਾਧ ਹੈ ਭਾਨੁ ਸੁਹੜੁ ਹੰਸਾਂ ਦੀ ਢਾਲਾ।**

*(ਵਾਰ 11, 27)*

*Jagana and Nanda both are saints and Bhana of Suhar caste is competent like swan to have discerned from the real from false.*

*(Vaar 11, 27)*

Bhai Gurdas Ji writes about Sain:

**ਆਏ ਸੰਤ ਪਰਾਹੁਣੇ ਕੀਰਤਨੁ ਹੋਆ ਰੈਣਿ ਸਬਾਈ।**

**ਛਡਿ ਨ ਸਕੈ ਸੰਤ ਜਨ ਰਾਜ ਦੁਆਰਿ ਨ ਸੇਵ ਕਮਾਈ।**

*(ਵਾਰ 10, 16)*

*On one night some sadhus came to Sain and the whole night was spent in singing the Lord's praises. Sain could not leave company of the saints and consequently did not perform the king's service the following morning.*

*(Vaar 10, 16)*

So, people with dubious minds give their justification as, "What's wrong in considering Bhai Gurdas Ji's bani (about whom the Fifth Guru Sahib says that one can attain Sikhism by reading Bhai Gurdas Ji's baani) fallacious?

Brothers! Let us analyze Guru Sahib's baani. The fifth Guru Sahib says:

**ਬਾਲਮੀਕੈ ਹੋਆ ਸਾਧਸੰਗੁ॥**

**ਤ੍ਰਿਲੋਚਨ ਗੁਰ ਮਿਲਿ ਭਈ ਸਿਧਿ॥**

**ਬੇਣੀ ਕਉ ਗੁਰਿ ਕੀਓ ਪ੍ਰਗਾਸੁ॥**

*(ਅੰਗ 1192)*

*(Baalmeek found the Saadh Sangat, the Company of the Holy.*

*Meeting with the Guru, Trilochan attained the perfection of the Siddhas.*

*The Guru blessed Baynee with His Divine Illumination.)*

*(S.G.G.S. p.1192)*

The fifth Guru Sahib says that Baalmeek got the company of the Saint, and Trilochan and Baynee both met with the Guru. But Balmeek, Trilochan, or Trilochan, none of them had met with any of the ten Gurus. Then according to Guru Sahib, what is the distinction between "*Saint*" and "*Guru*"? Let us think about it. Guru Sahibaan cannot be wrong. This is clear that those who prove themselves to be intelligent while addressing Guru Sahibaan as "*Saint*" are wrong.

The third Guru Sahib writes about the tale of Prahlaad and Harnakhash as:

**ਪ੍ਰਹਲਾਦੁ ਦੁਬਿਧਾ ਨ ਪੜੈ ਹਰਿ ਨਾਮੁ ਨ ਛੋਡੈ**

**ਡਰੈ ਨ ਕਿਸੈ ਦਾ ਡਰਾਇਆ॥**

**ਸੰਤ ਜਨਾ ਕਾ ਹਰਿ ਜੀਉ ਰਾਖਾ ਦੈਤੈ ਕਾਲੁ ਨੇੜਾ ਆਇਆ॥**

*(ਅੰਗ 1133)*

*(Prahlaad did not read in duality, and he did not abandon the Lord's Name; he was not afraid of any fear. The Dear Lord became the Savior of the Saint, and the demonic Death could not even approach him.)*

*(S.G.G.S. p.1133)*

The third Guru Sahib writes about Prahlaad:

**ਸੰਤ ਪ੍ਰਹਲਾਦ ਕੀ ਪੈਜ ਜਿਨਿ ਰਾਖੀ ਹਰਨਾਖਸੁ ਨਖ ਬਿਦਰਿਓ॥**

*(ਅੰਗ 856)*

*(The God Almighty preserved the honor of Sant Prahlaad, and destroyed Harnaakhash with his nails.)*

*(S.G.G.S. p.856)*

**ਭਗਤਾ ਦੀ ਸਦਾ ਤੂ ਰਖਦਾ ਹਰਿ ਜੀਉ ਧੁਰਿ ਤੂ ਰਖਦਾ ਆਇਆ ॥ ਪ੍ਰਹਿਲਾਦ ਜਨ ਤੁਧੁ ਰਾਖਿ ਲਏ**

**ਹਰਿ ਜੀਉ ਹਰਣਾਖਸੁ ਮਾਰਿ ਪਚਾਇਆ॥**

*(ਅੰਗ 637)*

*(You always preserve the honor of Your devotees, O Dear Lord; You have protected them from the very beginning of time. You protected Your servant Prahlaad, O Dear Lord, and annihilated Harnaakhash.)*

*(S.G.G.S. p.637)*

Therefore, it is clear from the above references from *Gurbani* that the words like *Sant*, *Jan*, *Bhagat*, *Guru*, *Satguru* etc. have not been used for the Guru Sahibaan.

So, brothers! We cannot call the Guru Sahibaan with such names. There is such an enormous power in the dust of feet of the Guru Sahibaan that can transform lakhs and crores of people to *Sants*, *Sadhus*, or *Bhagats*. Let us all analyze Guru Sahibaan's *Baani*. Nowhere is it written that we have to worship God by considering Him lower to anybody. *Gurbani* rather says:

**ਸਤਿਗੁਰੁ ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਿਚਿ ਵਡੀਆ ਵਡਿਆਈਆ॥**

*(ਅੰਗ 473)*

*(Praise the Great True Guru; within Him is the greatest greatness.)*

*(S.G.G.S. p.473)*

Brothers! When it is quite easy to understand everything from *Gurbani*, then why should we keep wandering here and there to seek truth?

Let us see what does Bhai Gurdas Ji says:

**ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਅਧਮ ਅਸਾਧ ਸਾਧ**

**ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਜੰਤ ਸੰਤ ਨਾਮ ਹੈ।**

*(ਭਾਈ ਗੁਰਦਾਸ ਜੀ: ਕਬਿੱਤ 25 ਪੰ.1)*

*(By adopting and accepting the Guru's word as true and immortal, a lowly and base person can become pious. By concentrating on the precepts of Guru, even a lowly and trivial person can rise to become a holy man.)*

*(Bhai Gurdas Ji)*

**ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਅਗਿਆਨੀ ਬ੍ਰਹਮਗਿਆਨੀ**

**ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਸਹਜ ਬਿਸ੍ਰਾਮ ਹੈ।**

*(ਭਾਈ ਗੁਰਦਾਸ ਜੀ: ਕਬਿੱਤ 25 ਪੰ.1)*

*(One who is wandering in the darkness of ignorance becomes a Brahm Gyani once he accepts the truth of Guru's wisdom and teachings. By practicing the teachings of Guru with full devotion and confidence, one reaches a state of equipoise.)*

*(Bhai Gurdas Ji)*

**ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਅਹੰਮੇਵ ਕੈ ਅਸਾਧ**

**ਸਾਧ ਸਤ ਧਰਮ ਦਇਆ ਰਥ ਸੰਤੋਖ ਕੈ।**

*(ਭਾਈ ਗੁਰਦਾਸ ਜੀ: ਕਬਿੱਤ 287 ਪੰ. 1)*

*(Self-willed persons remain engrossed in vices like lust, anger, greed, attachment, pride, whereas Guru-conscious persons are kind, sympathetic and contented.)*

*(Bhai Gurdas Ji)*

**ਧਰਮ ਅਧਰਮ ਕਰਮ ਕੈ ਅਸਾਧ ਸਾਧ**

**ਊਚ ਨੀਚ ਪਦਵੀ ਪ੍ਰਸਿਧ ਉਨਮਾਨੀਐ॥**

*(ਭਾਈ ਗੁਰਦਾਸ ਜੀ: ਕਬਿੱਤ 382 ਪੰ. 4)*

*(Similarly, by virtue of their good deeds, the obedient Sikhs of the Guru achieve high status in society while those who indulge in vices are easily recognized by their bad deeds.)*

*(Bhai Gurdas Ji)*

**ਜੈਸੇ ਚੂਨੋ ਖਾਂਡ ਸ੍ਵੇਤ ਏਕਸੇ ਦਿਖਾਈ ਦੇਤ ਪਾਈਐ**

**ਤੌ ਸ੍ਵਾਦ ਰਸ ਰਸਨਾ ਕੈ ਚਾਖੀਐ।**

*(ਭਾਈ ਗੁਰਦਾਸ ਜੀ: ਕਬਿੱਤ 596 ਪੰ. 1)*

*(Just as both sugar and flour being white look alike, but can only be identified when tasted (one is sweet, the other insipid)).*

*(Bhai Gurdas Ji)*

**ਜੈਸੇ ਪੀਤ ਬਰਨ ਹੀ ਹੇਮ ਅਰ ਪੀਤਰ**

**ਹ੍ਵੈ ਜਾਨੀਐ ਮਹਤ ਪਾਰਖਦ ਅਗ੍ਰ ਰਾਖੀਐ।**

*(ਭਾਈ ਗੁਰਦਾਸ ਜੀ: ਕਬਿੱਤ 596 ਪੰ. 2)*

*(Just as brass and gold bear the same colour, but when both are placed before an exa miner, the value of gold is known.)*

**ਜੈਸੇ ਕਊਆ ਕੋਕਿਲਾ ਹੈ ਦੋਨੋ ਖਗ ਸਜਾਮ**

**ਤਨ ਬੂਝੀਐ ਅਸੁਭ ਸੁਭ ਸਬਦ ਸੁ ਭਾਖੀਐ।**

*(ਭਾਈ ਗੁਰਦਾਸ ਜੀ: ਕਬਿੱਤ 596 ਪੰ. 3)*

*(Just as both a crow and a cuckoo are black in color; but they can be distinguished by their voice. One is sweet to the ears while the other is noisy and irritating).*

*(Bhai Gurdas Ji)*

**ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਚਿਹਨ ਕੈ ਸਮਾਨ ਹੋਤ**

**ਕਰਨੀ ਕਰਤੂਤ ਲਗ ਲਛਨ ਕੈ ਲਾਖੀਐ॥**

*(ਭਾਈ ਗੁਰਦਾਸ ਜੀ: ਕਬਿੱਤ 596 ਪੰ. 4)*

*(Similarly, outer signs of a real and a fake saint look alike but their actions and characteristics can reveal who is genuine among them. Only then can one know who is good and who is bad).*

*(Bhai Gurdas Ji)*

The fourth Guru Sahib says:

**ਸੋਈ ਭਗਤੁ ਦੁਖੁ ਸੁਖੁ ਸਮਤੁ ਕਰਿ ਜਾਣੈ**

**ਹਰਿ ਹਰਿ ਨਾਮਿ ਹਰਿ ਰਾਤਾ॥**

*(ਅੰਗ 574)*

*(He alone is a devotee, who looks alike upon pleasure and pain; he is imbued with the Name of the Lord, Har, Har.)*

*(S.G.G.S. p.574)*

The fifth Guru Sahib says:

**ਸੋਈ ਸੰਤੁ ਜਿ ਭਾਵੈ ਰਾਮ॥ ਸੰਤ ਗੋਬਿੰਦ ਕੈ ਏਕੈ ਕਾਮ॥**

*(ਅੰਗ 867)*

*(He alone is a Saint, who is pleasing to the Lord. The Saints, and God, have only one job to do.)*

*(S.G.G.S. p.867)*

The fourth Guru Sahib says:

**ਸੋਈ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਪੰਜੇ ਦੂਤ ਕੀਤੇ ਵਸਿ ਛਿਕੇ॥**

*(ਅੰਗ 304)*

*(He is the True Guru, the Primal Being, who has totally conquered his five passions.)*

*(S.G.G.S. p.304)*

The fifth Guru Sahib says:

**ਭਗਤੁ ਸੋਈ ਕਲਿ ਮਹਿ ਪਰਵਾਨੁ॥ ਜਾ ਕਉ ਠਾਕੁਰਿ ਦੀਆ ਮਾਨੁ॥**

*(ਅੰਗ 888)*

*(He alone is approved in this Dark Age of Kal Yuga, whom the Lord Master blesses with honor.)*

*(S.G.G.S. p.888)*

The fifth Guru Sahib says:

**ਸੋਈ ਭਗਤੁ ਗਿਆਨੀ ਧਿਆਨੀ ਤਪਾ ਸੋਈ**

**ਨਾਨਕ ਜਾ ਕਉ ਕਿਰਪਾ ਕੀਜੈ॥**

*(ਅੰਗ 678)*

*(He alone is a devotee, spiritually wise, a meditator, and a penitent, O Nanak, who is blessed by the Lord's Mercy.)*

*(S.G.G.S. p.678)*

**ਜਿਨ ਸੰਤਨ ਜਾਨਿਆ ਤੂ ਠਾਕੁਰ ਤੇ ਆਏ ਪਰਵਾਨ॥**

*(ਅੰਗ 1217)*

*(Those Saints who know You, O Lord and Master — blessed and approved is their coming into the world.)*

*(S.G.G.S. p.1217)*

The third Guru Sahib says:

**ਸੋ ਸਾਧੂ ਬੈਰਾਗੀ ਸੋਈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ ॥**

*(ਅੰਗ 29)*

*(That person is a Holy Saadhu, and a renouncer of the world, whose heart is filled with the Naam.)*

*(S.G.G.S. p.29)*

Therefore, it proves from the entire above chapter that it is not wise to address Guru Sahibaan as Saint or Sadh. Brothers! Guru Sahib is capable of transforming lakhs and crores of people into saints.

***

# 8

# Is Worship of Guru Sahib Idol Worship?

Did Bhagat Dhanna Ji or his guru perform idol worship? Both of them worshippped a stone.

Did Bhagat Namdev Ji or his father perform idol worship?

If you worship a stone considering it mere a stone, then it is idol worship. But if you worship a stone while believing it to be God, then it is not idol worship. The act of performing something just to impress people is called hypocracy or idol worship. But an act of performing something for the appreciation of God is not hypocracy. Those who consider the Holy Sri Guru Granth Sahib Ji only a paper, words or even a Guru, with their mind wandering somewhere else while paying obeisance before the Holy scripture, they are performing idol worship. However, those who consider Sri Guru Granth Sahib as the Living Guru, and while having firm faith in their minds, perform true service by keeping the Holy Scripture under fans or room heaters, is not at all termed as idol worship. Their faith always gets blessed. There are many associates of Baba Ji who perform such kind of service and they meet the Living Guru also.

Once there was a king. He called upon his three land revenue officers and ordered, "Go and get the physical measurement of your authorized regions. I must get this measurement within 15 days."

All three officers accepted the order respectfully and went away.

The first officer preserved the copy of King's order in a silk scarf and bowed his head before it every morning.

The second officer started making the measurements and completed the task within 15 days.

The third officer preserved the copy of King's order in a silk scarf and at the same time completed the measurement task withn 15 days.

After 15 days the three officers went to the King. The second and the third officers presented the measurement papers before the king. When the King asked the first officer about the measurement, he presented the copy of the order that was wrapped in the silk scarf and said, "Sir, I had preserved your order in the silk scarf and used to bow my head before it everyday." The King instantly sent the first officer to jail, and rewarded the second and third officers.

Dear Gursikhs! The condition of most of us has become like that of the first officer. We are preserving the Holy Guru Granth Sahib Ji in silk scarves and bowing our heads before the Holy Scripture, and do not abide by the order of the Tenth Master:

**ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਿਓ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹੁ॥**

**(Guru Granth Ji manyo pargat Guran ki deh.)**

*(Consider the Guru Granth Sahib as an embodiment of the Gurus.)*

We are openly disobeying the Guru's order and above all, we have become bold enough to discard those out of the Sikh religion who consider the Holy Guru Granth Sahib as the Living Guru.

Come on! Get up! Worship Sri Guru Granth Sahib Ji as God and you will realize that the contentment and happiness that you did not get after years of meditation, can be achieved within a moment. The only thing is that is needed is faith.

According to some people, paying respect to the photos of Guru Sahib is idol worship. And for some people, worshipping Sri Guru Granth Sahib Ji as embodiment of Guru is idol-worship as well. Some people keep the photos of Gurus at home, but prefer keeping them covered so as to avoid seeing them and if someone uncovers the photos, they get annoyed and ask others around them to cover the photos.

It is like the story of an old lady who once sits near a snake dwelling along with a cup of milk, and praying, "Dear Gugga Peer Ji, have some milk". Suddenly the snake comes out of the hole and spreads its hood. The old lady gets scared and while running from there, falls down.

She addresses the snake as "Peer Ji". But when "Peer Ji" comes out, she gets scared and runs away.

So, the condition of those who want to keep the photos of Gurus with them but they do not see them, and they prefer to keep them covered, is similar to that of the old lady.

On the occasion of a marriage ceremony at home, people get the photographs album prepared. They feel pleasure in seeing the photographs themselves and showing them to others. They decorate the walls of their house by hanging photographs of their children, friends, and their favorite actors and actresses too. Some people even keep such photographs in their wallet and spend enough time in seeing them.

So, are all these photos good? And the photos of Gurus are bad? Let us see how *Gurbani* teaches us.

Bhai Gurdas Ji narrates the story of Bhagat Dhanna as follows:

**ਬਾਮ੍ਹਣ ਪੂਜੈ ਦੇਵਤੇ ਧੰਨਾ ਗਊ ਚਰਾਵਣ ਆਵੈ।**

**ਧੰਨੈ ਡਿਠਾ ਚਲਿਤੁ ਏਹੁ ਪੁਛੈ ਬਾਮ੍ਹਣੁ ਆਖਿ ਸੁਣਾਵੈ।**

**ਠਾਕੁਰ ਦੀ ਸੇਵਾ ਕਰੈ ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਵੈ।**

**ਧੰਨਾ ਕਰਦਾ ਜੋਦੜੀ ਮੈ ਭਿ ਦੇਹ ਇਕ ਜੇ ਤੁਧੁ ਭਾਵੈ।**

**ਪਥਰੁ ਇਕ ਲਪੇਟਿ ਕਰਿ ਦੇ ਧੰਨੈ ਨੋ ਗੈਲ ਛੁਡਾਵੈ।**

**ਠਾਕੁਰ ਨੋ ਨ੍ਹਾਵਾਲਿਕੈ ਛਾਹਿ ਰੋਟੀ ਲੈ ਭੋਗੁ ਚੜ੍ਹਾਵੈ।**

**ਹਥਿ ਜੋੜਿ ਮਿਨਤਾਂ ਕਰੈ ਪੈਰੀਂ ਪੈ ਪੈ ਬਹੁਤ ਮਨਾਵੈ।**

**ਹਉਂ ਭੀ ਮੁਹੁ ਨ ਜੁਠਾਲਸਾਂ ਤੂ ਰੁਠਾ ਮੈ ਕਿਹੁ ਨ ਸੁਖਾਵੈ।**

**ਗੋਸਾਈ ਪਰਤਖਿ ਹੋਇ ਰੋਟੀ ਖਾਇ ਛਾਹਿ ਮੁਹਿ ਲਾਵੈ।**

**ਭੋਲਾ ਭਾਉ ਗੋਬਿੰਦੁ ਮਿਲਾਵੈ ॥੧੩॥**

*(A brahman would worship gods (in the form of stone idols) where Dhanna used to graze his cow.*

*On seeing his worship, Dhanna asked the brahman what he was doing.*

*"Service to the Thakur (God) gives the desired fruit," replied the brahman.*

*Dhanna requested, "O brahman, if you agree kindly give one to me."*

*The brahman rolled a stone, gave it to Dhanna and thus got rid of him.*

*Dhanna bathed the Thakur and offered him bread and buttermilk.*

*With folded hands and falling at the feet of the stone he begged for his service to be accepted.*

*Dhanna said, "I will also not eat because how can I be happy if you are annoyed."*

*(Seeing his true and loving devotion) God was forced to appear and eat his bread and buttermilk.*

*In fact, innocence like that of Dhanna makes the sight of the Lord available.)*
*(Bhai Gurdas Ji)*

Bhai Gurdas Ji has clearly said that the Brahmin got rid of Dhanna by giving him a

piece of stone. Dhanna bathed the stone and presented *Prashad* to the stone. He folded his hands, bowed his head before the stone and requested it to accept *Prashad*. At last, Dhanna requested, "I shall not have my food until you accept *Prashad*." And God appeared out of the stone and accepted *Prashad*.

The so-called intellectuals would have even disregarded Bhai Gurdas Ji's *Baani*, had they been able to do so. The fifth Guru has said, "Óne attains Sikhism after reading Bhai Gurdas Ji's *Baani*."

Fellows! Dhanna was able to make God come out of a stone because he had got a firm belief that it was not just a stone but God Himself.

On the other hand, the Brahmin, who had given the stone to Dhanna, used to worship that stone, offered *Prashad* but he did not have true belief in his heart. So, God neither accepted *Prashad* from him, nor appeared before him in person.

Bhai Gurdas ji gives second example of Bhagat Namdev Ji. Namdev's father used to offer *Prashad* to the idol of "Thakur" (a stone idol) everyday. Once he was supposed to go out somewhere. He instructed Namdev to offer milk to the "Thakur" in his absence. Namdev poured milk in a bowl and put some water in a jug to wash "Thakur's" hands. While offering *Prashad* to "Thakur", Namdev ji requested, "Please accept milk, otherwise my father will scold me." Namdev had a firm belief that "Thakur" accepts milk for sure. So, God appeared out of the idol and accepted milk.

The following shabad, present on page 1163 of Sri Guru Granth Sahib Ji, conveys similar message:

**ਦੂਧੁ ਕਟੋਰੈ ਗਡਵੈ ਪਾਨੀ॥ ਕਪਲ ਗਾਇ ਨਾਮੈ ਦੁਹਿ ਆਨੀ॥੧॥**

**ਦੂਧੁ ਪੀਉ ਗੋਬਿੰਦੇ ਰਾਇ॥ ਦੂਧੁ ਪੀਉ ਮੇਰੋ ਮਨੁ ਪਤੀਆਇ॥**

**ਨਾਹੀ ਤ ਘਰ ਕੋ ਬਾਪੁ ਰਿਸਾਇ॥੧॥ਰਹਾਉ॥**

**ਸੋਇਨ ਕਟੋਰੀ ਅੰਮ੍ਰਿਤ ਭਰੀ॥ ਲੈ ਨਾਮੈ ਹਰਿ ਆਗੈ ਧਰੀ॥੨॥**

**ਏਕੁ ਭਗਤੁ ਮੇਰੇ ਹਿਰਦੇ ਬਸੈ॥ ਨਾਮੇ ਦੇਖਿ ਨਰਾਇਨੁ ਹਸੈ॥੩॥**

**ਦੂਧੁ ਪੀਆਇ ਭਗਤੁ ਘਰਿ ਗਇਆ॥**

**ਨਾਮੇ ਹਰਿ ਕਾ ਦਰਸਨੁ ਭਇਆ॥੪॥**

*(Namdev milked the brown cow, and brought a cup of milk and a jug of water to his family god.*

*"Please drink this milk, O my Sovereign Lord God. Drink this milk and my mind will*

*be happy. Otherwise, my father will be angry with me."*

*Taking the golden cup, Namdev filled it with the ambrosial milk, and placed it before the Lord.*

*The Lord looked upon Namdev and smiled. "This one devotee abides within my heart." The Lord appeared before Namdev in person out of that idol.)*

*(S.G.G.S. p.1163)*

Bhai Gurdas Ji writes:

**ਕੰਮ ਕਿਤੈ ਪਿਉ ਚਲਿਆ ਨਾਮਦੇਉ ਨੋ ਆਖਿ ਸਿਧਾਇਆ।**

**ਠਾਕੁਰ ਦੀ ਸੇਵਾ ਕਰੀਂ ਦੁਧੁ ਪੀਆਵਣੁ ਕਹਿ ਸਮਝਾਇਆ।**

**ਨਾਮਦੇਉ ਇਸਨਾਨੁ ਕਰਿ ਕਪਲ ਗਾਇ ਦੁਹਿ ਕੈ ਲੈ ਆਇਆ।**

**ਠਾਕੁਰ ਨੋ ਨ੍ਹਾਵਾਲਿਕੈ ਚਰਣੋਦਕੁ ਲੈ ਤਿਲਕੁ ਚੜ੍ਹਾਇਆ।**

**ਹਥਿ ਜੋੜਿ ਬਿਨਤੀ ਕਰੈ ਦੂਧੁ ਪੀਅਹੁ ਜੀ ਗੋਬਿੰਦ ਰਾਇਆ।**

**ਨਿਹਚਉ ਕਰਿ ਆਰਾਧਿਆ ਹੋਇ ਦਇਆਲੁ ਦਰਸੁ ਦਿਖਲਾਇਆ।**

**ਭਰੀ ਕਟੋਰੀ ਨਾਮਦੇਵਿ ਲੈ ਠਾਕੁਰ ਨੋ ਦੂਧ ਪੀਆਇਆ।**

*(He told Namdev to serve Thakur, the Lord, with milk.*

*Namdev's father was called to do some work so he called Naamdev.*

*After taking bath Namdev brought the milk of black-teat cow.*

*Having bathed the Thakur, he put the water used to wash the Thakur, on his own head.*

*Now with folded hands he requested the Lord to have milk.*

*Becoming steadfast in his thoughts when he prayed, the Lord appeared before him in person.*

*Namdev made Lord drink the full bowl of milk.)*

*(Bhai Gurdas Ji)*

So, the discussion concludes on the subject of faith. Dhanna and Namdev had a faith that the stone itself was God. So God appeared of the stone and accepted food and milk from Dhanna and Namdev.

Let us think about it. If we worship the photo of Guru Sahib or the embodiment of Guru Sahib - Sri Guru Granth Sahib Ji as God, cannot we make God appear out of these? If God can appear out of stone, cannot God appear out of the embodiment of Guru Sahib - Sri Guru Granth Sahib Ji? There is a difference in people's thoughts. Those who do not consider Sri Guru Granth Sahib Ji as embodiment of the Guru Sahib, simply consider it a book comprising of ordinary paper.

Now, on one hand, there are Dhanna and Namdev, who have full (hundred percent) faith on the stones. On the other side, there is Pundit and father of Namdev, who do not have faith in God and they perform worship just to show-off. So, who has come clean? The result is clear before us.

Similarly, there are people who have full (hundred percent) faith on Sri Guru Granth Sahib Ji. During winters, they keep the Holy Scripture carefully wrapped in warm clothes; keep the place warm with heaters. In summers, they keep the place cool with coolers and air-conditioners. They offer *Parshad* to the Guru, keep the bathing material nearby, and offer prayers.

On the other hand, there are people who believe that keeping the Holy Scripture in warm or cold colthes is hypocrisy. They have fallen to such extent that they are afraid of using the words "*Parshad Shako*" (accept the sacred pudding) while offering prayers. Instead, they use the words "*Parshad aap di rasna layak hove*" (May this sacred pudding is worth your eating!) That means, they do not believe that Guru Sahib will accept *Parshad*. However, they would pay obeisance to the Guru with their knees folded, whisk the Holy Scripture, and during the closing ceremony, they would keep the Holy Scripture in almirah and put a lock from outside. Isn't it called hypocrisy? Isn't it mere show off or the so-called worship?

On one hand is Dhanna and Namdev's firm faith; and on the other hand is the so-called worship performed by Dhanna and Namdev's father. Who is right and wrong amongst them?

Let us see what Guru Sahib says about all this. Let us have Guru Sahib's verdict on all these matters. The fourth Guru Sahib says:

**ਜੋ ਚਿਤੁ ਲਾਇ ਪੂਜੇ ਗੁਰ ਮੂਰਤਿ ਸੋ ਮਨ ਇਛੇ ਫਲ ਪਾਵੈ॥**

*(One who centers his consciousness and worships the Guru's photo, obtains the fruits of his mind's desires.)*

*(S.G.G.S. p.303)*

Bhai Gurdas Ji says:

**ਬਿਨ ਦਰਸਨੁ ਗੁਰੁ ਮੂਰਤੋ ਭ੍ਰਮਤਿ ਫਿਰੇ ਲਖ ਜੂਨ ਚਉਰਾਸੀ॥**

*(Without the glimpse of the picture of Guru, one wanders in eighty four lacs (8.4 million) of species of life.)*

*(Bhai Gurdas Ji)*

The fifth Guru Sahib says:

**ਸਤਿਗੁਰ ਮੂਰਤਿ ਕਉ ਬਲਿ ਜਾਉ॥**

*(I am a sacrifice to the Image of the True Guru.)*

*(S.G.G.S. p.1202)*

Our wishes can be granted. How? By worshipping our Guru's idol with a firm faith, we can achieve whatever we want. But there should not be any formality or show-off in our worship.

The fifth Guru Sahib says that one cannot get peace in life just by saying or listening. We cannot get anything without faith.

**ਕਹਤ ਸੁਨਤ ਕਿਛੁ ਸਾਂਤਿ ਨ ਉਪਜਤ ਬਿਨੁ ਬਿਸਾਸ ਕਿਆ ਸੇਖਾਂ॥**

*(By speaking and listening without faith, tranquility and peace are not found at all.)*

*(S.G.G.S. p.1221)*

**ਗਿਆਨੀ ਸੋਇ ਜਾ ਕੈ ਦ੍ਰਿੜ ਸੋਊ॥ ਕਹਤ ਸੁਨਤ ਕਛੁ ਜੋਗੁ ਨ ਹੋਊ॥**

*(They alone are spiritually wise, whose minds are firmly fixed on the Lord. By hearing and telling stories only, no one attains Lord.)* *(S.G.G.S. p.251)*

They alone are spiritually wise, whose minds are firmly fixed on the Lord. No one attains Lord by hearing or telling stories.

So, to conclude, we can say that the idol worship that Dhanna's guru or Namdev's father used to do (just for the sake of formality, only to say or listen) is strictly prohibited by the Guru Sahibaan. However, the idol worship that Dhanna or Namdev had done (comprising of faith and strong determination) is what Guru Sahibaan has taught us to do.

Sometimes we tell those ignorant friends who trim their body hair to either keep their hair intact or remove them completely. Similarly, we must have enough courage to tell the ignorant people to worship the Holy Scripture as embodiment of the Guru Sahibaan, truly from heart and with strong determination. Or, they should avoid paying obeisance to the Guru just out of formality, and avoid making own assumptions. Kabir Ji says:

**ਰੇ ਜਨ ਮਨੁ ਮਾਧਉ ਸਿਉ ਲਾਈਐ॥**

**ਚਤੁਰਾਈ ਨ ਚਤੁਰਭੁਜੁ ਪਾਈਐ॥**

*(O humble people, link your mind to the Lord. Through cleverness, the Lord is not obtained.)*

*(S.G.G.S. p.324)*

Kabir Ji says that we should connect to God with true heart because God cannot be attained by any kind of clever acts.

In other words, it is very important to have firm belief in God and a complete surrender to Him. Even if a person has an iota of doubt on his Guru, he or she cannot attain anything; rather all the meditation and *sewa* performed by such people goes in vain. So, clearing off any kind of doubt is the very first step. For example, while having food, if we notice a strand of hair in butter, we cannot eat food until we remove the hair strand. Similarly, we cannot attain anything from our Guru until we clear off any kind of doubt that we have on our Guru.

**ਸੰਕਾ ਮਨਹੁਂ ਮਿਟਾਇ ਕੈ ਗੁਰੁ ਸਿਖਾਂ ਦੀ ਸੇਵ ਕਰੰਦਾ।**

*(Effacing all doubt from his mind he serves the Sikhs of the Guru.)*
*(Bhai Gurdas Ji)*

**ਸਹਸਾ ਤੂਟੈ ਨਿਰਮਲੁ ਹੋਵੈ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਏ॥**

*(His cynicism is dispelled, and he becomes immaculately pure; this is how he finds the way of Yoga.)*

*(S.G.G.S. p.908)*

**ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਵੇਖੈ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਏ॥**

*(Inside and outside, he sees the One Lord; he eliminates doubt from within himself.)*

*(S.G.G.S. p.909)*

**ਗੁਰਸਿਖੀ ਦਾ ਕਰਮੁ ਏਹੁ ਗੁਰ ਫੁਰਮਾਏ ਗੁਰਸਿਖ ਕਰਣਾ।**

*(Acting according to the instructions of the Guru is the performance of the Sikh life.)*

*(Bhai Gurdas Ji)*

Serious crimes are prevalent in the current period, whereas those so-called complete Gursikhs are doubtful about the ten Gurus and the Holy Guru Granth sahib ji. Some people act this way because of being illiterate, but some of them even being literate are continuously doing this mistake. Some of these doubts are as follows:

- Some people say that the Holy Guru Granth Sahib and the Ten Gurus are only saints, and Almighty Lord is some other individuality. What a big misconception these people have on their own Guru? However, Guru sahib says:

  **ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ॥**

  *(Know that the Guru and the Transcendent Lord are One.)*
  *(S.G.G.S. p.864)*

  **ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ ਕਹਾਯਉ॥**

  *(The Embodiment of Light, the Lord Himself is called Guru Nanak.)*

  *(S.G.G.S. p.1408)*

- Some people say that those who call the Tenth Guru as God shall go to hell. However, the Tenth Guru himself says:

  **ਇਹ ਬਿਧਿ ਕਰਤ ਤਪਸਿਆ ਭਯੋ॥**

  **ਦ੍ਵੈ ਤੇ ਏਕ ਰੂਪ ਹ੍ਵੈ ਗਯੋ॥**

  *(In this way, my meditation reached its zenith and I became One with the Omnipotent Lord.)*

  *(Dasam Granth, p.132)*

- The Tenth Guru Sahib cut the heads of the five Sikhs *(Panj Piyaare)* and then brought to life by blessing them with the holy nectar *(Amrit)*. But some preachers being doubtful on Guru Sahib's act say that Guru Sahib had cut the heads of five goats in a separate tent. How pitiable are their thoughts! They possess such a serious doubt on their Guru; and amazingly, they have taken a responsibility to spread the preachings of the same Guru. The Tenth Guru Sahib, was demonstrating the power the divine Amrit prepared by him, by bringing them back to life.

  Guru Sahib says:

  **ਪ੍ਰਭ ਭਾਵੈ ਬਿਨੁ ਸਾਸ ਤੇ ਰਾਖੈ॥**

  *(If it pleases God, the body is preserved, even without the breath of life.)*
  *(S.G.G.S. p.277)*

  **ਮਿਰਤਕ ਕਉ ਪਾਇਓ ਤਨਿ ਸਾਸਾ**

  **ਬਿਛੁਰਤ ਆਨਿ ਮਿਲਾਇਆ॥**

*(He infuses the breath into the dead bodies, and He reunites the separated ones.)* *(S.G.G.S. p.614)*

So, brothers! How can one achieve Lord while keeping doubt on the complete guru? We need to clear our mind from any kind of doubts, only then we can we can achieve something. If we have firm faith in our guru, and even if the guru is incomplete, we still can achieve Lord. But what about those who meet a complete guru, and still have doubt in their mind?

Kabir Ji says:

**ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੈ ਜਉ ਸਿਖਾ ਮਹਿ ਚੂਕ॥**

**ਅੰਧੇ ਏਕ ਨ ਲਾਗਈ ਜਿਉ ਬਾਂਸੁ ਬਜਾਈਐ ਫੂਕ॥**

*(Kabeer, what can the True Guru do, when His Sikhs are at fault? The blind do not take in any of His Teachings; it is as useless as blowing into bamboo.)*

*(S.G.G.S. p.1372)*

Here, it is not Lord who makes someone drift from the right path, but the truth-seeker himself makes a mistake.

Once there was a king. He thought of handing over his kingdom to his son and going to the jungle for meditation to meet the Almighty Lord. He took some valuables along with him to present them to his guru and started towards the jungle.

A thug came to know about the king's plan. So he sat on the way where the king had to pass through. He wore saintly attire, closed his eyes, and pretended of doing meditation. The king noticed him and thought, "I'm supposed to adopt someone as my guru; so why don't I adopt this person as my guru? He seems to be a complete saint."

So, the king bowed his head on the thug's feet. The thug opened his eyes and said, "What can I do for you?"

King: "Sir! I want to adopt you as my guru."

Thug: "It is not easy to adopt someone as guru. First of all, one has to surrender his mind, body, and wealth, and then abide by the orders."

King: "Sir! I agree with you. I'm ready to surrender everything to you."

Thug: "Whatever you have in your possession, keep it here."

The king placed all his valuables before the thug. Now the thug said, "Close your eyes, sit here with folded legs, and don't open your eyes until I ask you to do so."

The king sat there with eyes closed. The thug collected all valuables and fled from the scene. Twenty four hours passed. The king called for his guru, "Guru ji, shall I open my eyes?" But the guru was not there. Three days and three nights passed. The king was still sitting there with eyes closed, and asking his guru but there was no answer. So, he remained sitting there with eyes closed. At last, God came to him and said, "Hey king, open your eyes." The king said, "Who are you?"

God: I'm God whom you want to meet.

King: But my guru has ordered me not to open my eyes until he tells me to do so.

God: He was a thug. He has stolen all your valuables and run away.

King: Beware! Don't dare to call my guru as thug; rather *you* are thug who is hiding here and there. I won't open my eyes without my guru's permission.

Finally, God went to the thug, told him everything, and asked him to immediately go to the king and ask him to open his eyes. The thug went along with God and both of them reached the place where king was sitting with closed eyes. The thug asked the king to open his eyes.

The king opened his eyes and saw both the thug and God standing in front of him. The king got up and first of all, he bowed his head on the thug's feet and later on his guru's (thug) request, bowed his head on God's feet. This was the true and firm faith of the king on his guru. Because of this firm faith, he was able to achieve God just within three days, and at the same time, because of him, the thug too achieved God.

The guru was incomplete, but the follower was complete. So, the follower achieved whatever he wanted and because of him the guru also became successful. But when the guru is incompetent, things become extremely difficult. However, when the guru is competent, one gets much better results with fewer efforts.

Had Guru Sahibaan disregarded the theory of full faith, they would not have entered Dhanna and Namdev's *shabads* (hymns) in Sri Guru Granth Sahib Ji. Presence of these *shabads* in the Holy Scripture is a proof that Guru Sahibaan were not against full faith; they were rather in favor of full faith even though Dhanna and Namdev had faith on the stones. Guru Sahib even expresses that while having full faith on the stones, Dhanna and Namdev had met with God in manifest form. If we keep a firm faith on "Guru Granth Sahib as an embodiment of the Gurus," and consider the Holy Scripture as God, then can't we *meet* God in manifest form? But what is our condition? Though during routine prayers, we say, "*Pargat guran ki deh*", we do not accept this order of our Guru Sahibaan, and we still wander here and there in search of God. The most ironic part is that there are many people who keep faith in God, but they claim that God cannot be seen in the manifest form. Isn't that illiterate person better than these intellectuals and grammar experts? This illiterate person, keeping a firm faith in his mind, had established himself before Sri Guru Granth Sahib Ji and found his guru in the manifest form.

**ਪੜਿਆ ਹੋਵੈ ਗੁਨਹਗਾਰੁ ਤਾ ਓਮੀ ਸਾਧੁ ਨ ਮਾਰੀਐ॥**

*(If an educated person is a sinner, then the illiterate holy man is not to be punished.)*

*(S.G.G.S. p.469)*

What we have to do with all the complexities, when we have with us Sri Guru Granth Sahib Ji – the embodiment of the Gurus? Having full faith is all that is needed.

On the occasion of *Vaisakhi*, the Tenth Guru took out his *Kirpan* (sword) and asked for heads. Those who considered themselves to be intelligent got suspicious on Guru Sahib's order and whisked away from the scene. But those who had full faith on Guru Sahib became immortal and got named as *Panj Piyare* (five beloved ones). Their names got added in the daily prayers along with Guru Sahib's name. On the other hand, those who were suspicious on Guru Sahib's actions are being hated till today.

Guru Nanak Sahib, before going to heavenly abode, ordered Bhai Lehna Ji and Baba Buddha Ji to eat a dead body, in order to test them. Baba Buddha Ji got sucpicious and moved away; whereas Bhai Lehna Ji went ahead and bit the dead body. He became the owner of *Gurgaddi* (throne). However, there was no dead body over there. It was just a test.

Once during mid night, Guru Nanak Sahib ordered Bhai Lehna Ji, Sri Chand, and Lakhmi Chand to wash his clothes and dry them out in the sun. Both Sri Chand and Lakhmi Chand (Guru Sahib's sons) got annoyed at Guru Sahib and did not obey the order. But Bhai Lehna Ji bowed his head before Guru Sahib, went out, washed the clothes, dried them out and then brought them back to Guru Sahib. This is an example of having full faith. So, Bhai Lehna Ji became the second Guru.

The third Guru Sahib was once ordering his both sons and son-in-law to build and dismantle the platforms repeatedly. All of them, except the fourth Guru Sahib started getting annoyed and suspicious at Guru Sahib's old age. So, the fourth Guru Sahib kept obeying the order by making and dismantling the platforms; and eventually became the owner of *Gurgaddi* (throne).

So, the whole discussion concludes on having firm faith. When we adopt someone as our *guru*, there should not be any kind of doubt in our mind. All that is needed is total surrender to the *guru*, keeping all cleverness or intelligence away.

**ਚਤੁਰਾਈ ਨ ਚਤੁਰਭੁਜੁ ਪਾਈਐ॥**

*(Through cleverness, the Lord is not obtained.)*
*(S.G.G.S. p.324)*

**ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ॥**

*(Hundreds of thousands of clever tricks, but not even one of them will go along with you in the end.)*

*(S.G.G.S. p.1)*

**ਸੰਜਮ ਸਹਸ ਸਿਆਣਪਾ ਪਿਆਰੇ ਇਕ ਨ ਚਲੀ ਨਾਲਿ॥**

*(One may have thousands of clever tricks and techniques of austere self-discipline, O Beloved, but not even one of them will go with him.)* *(S.G.G.S. p.641)*

**ਸਹਸ ਸਿਆਣਪ ਨਹ ਮਿਲੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ**

**ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਤਾ ਰਾਮ॥**

*(By thousands of clever tricks, He cannot be obtained, O my soul; servant Nanak, as Gurmukh, has come to know the Lord.)* *(S.G.G.S. p.541)*

***

# 9

## Whosoever shall call me the Lord, Shall fall into hell

**(ਜੋ ਹਮ ਕੋ ਪਰਮੇਸਰ ਉਚਰਿ ਹੈਂ॥ ਤੇ ਸਭ ਨਰਕਿ ਕੁੰਡ ਮਹਿ ਪਰਿਹੈਂ॥)**

Almost all preachers, intellectuals, writers etc. give reference to the above-cited script. These lines have been written by the Tenth Guru and it is entered in Dasam Granth. Different people have interpreted the meaning of these lines in different ways. According to some people,

"Kalgidhar was a saintly soldier."

Some people say,

“Kalgidhar was a complete human being.”

These people are right. If they call the Tenth Guru as God, they shall be thrown into hell.

The Tenth Guru says:

**ਮੋ ਕੌ ਦਾਸ ਤਵਨ ਕਾ ਜਾਨੋ॥ ਯਾ ਮੈ ਭੇਦ ਨ ਰੰਚ ਪਛਾਨੋ॥**

*Consider me as His servant and do not think of any difference between the Lord and me.*

*(Dasam Granth, p.137)*

**ਮੈ ਹੋ ਪਰਮ ਪੁਰਖ ਕੋ ਦਾਸਾ॥ ਦੇਖਨਿ ਆਯੋ ਜਗਤ ਤਮਾਸਾ॥**

*I am the servant of the Supreme Purusha and have come to see the Sport of the world.*
*(Dasam Granth, p.137)*

All these people are worth appreciation, as they abide by the orders of the Tenth Guru. It is very difficult to find such obedient people.

Let us discuss and analyze the messages that our Gurus have conveyed to us:

**1.** Since all of you are very obedient, you would not deny the message of *Gurbani*. Let us see what our revered Guru Sahibaan have to say.

The Fifth Guru says:

**ਨਿਰਗੁਣੁ ਮੁਗਧੁ ਅਜਾਣੁ ਅਗਿਆਨੀ ਕਰਮ ਧਰਮ ਨਹੀ ਜਾਣਾ॥**

*I am worthless, foolish, thoughtless and ignorant. I know nothing about good actions and righteous living.*

*(S.G.G.S., p.748)*

The First Guru says:

**ਨਾਨਕ ਮੂਰਖੁ ਏਕੁ ਤੂ ਅਵਰੁ ਭਲਾ ਸੈਸਾਰੁ॥**

*O Nanak, you alone are foolish; all the rest of the world is good.*
*(S.G.G.S. p.1328)*

The First Guru says:

**ਸਗ ਨਾਨਕ ਦੀਬਾਨ ਮਸਤਾਨਾ ਨਿਤ ਚੜੈ ਸਵਾਇਆ॥**

*Nanak is a dog in the Court of the Lord, intoxicated more and more, all the time.*
*(S.G.G.S. p.1291)*

The Fifth Guru says:

**ਨਿਰਗੁਨਿ ਕਰੂਪਿ ਕੁਲਹੀਣ ਨਾਨਕ ਹਉ ਅਨਦ ਰੂਪ ਸੁਆਮੀ ਭਰਤ॥**

*I am worthless, ugly and of low birth, O Nanak, but my Husband Lord is the embodiment of bliss.* *(S.G.G.S. p.529)*

The First Guru says:

**ਮੈ ਕੀਤਾ ਨ ਜਾਤਾ ਹਰਾਮਖੋਰੁ ॥ ਹਉ ਕਿਆ ਮੁਹੁ ਦੇਸਾ ਦੁਸਟੁ ਚੋਰੁ॥**

*I have not appreciated what You have done for me, Lord; I take from others and exploit them. What face shall I show You, Lord? I am a sneak and a thief.*

*(S.G.G.S. p.24)*

The First Guru says:

**ਹਉ ਪਾਪੀ ਪਤਿਤੁ ਪਰਮ ਪਾਖੰਡੀ ਤੂ ਨਿਰਮਲੁ ਨਿਰੰਕਾਰੀ॥**

*I am a wicked sinner and a great hypocrite; You are the Immaculate and Formless Lord.* *(S.G.G.S. p.596)*

The Fifth Guru says:

**ਨੀਚੁ ਅਨਾਥੁ ਅਜਾਨੁ ਮੈ ਨਿਰਗੁਨੁ ਗੁਣਹੀਨੁ॥**

*I am lowly, without a master, ignorant, worthless and without virtue.*
*(S.G.G.S. p.815)*

Now, let us think. Can we call the Lord – the owner of the Universe as inferior, fool, ignorant, illiterate, dog, ugly, thief, cheap, sinner, hypocrite, or orphan? Obviously, we shall instantly say "No". Think again; when Guru Sahibaan themselves have shown us the right path of life, why do not we follow the righteous path?

Let us see what Gurbani teaches us. Were Guru Sahibaan virtueless, fool, ignorant, illiterate etc. or they were God themselves?

**ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ॥**

**ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਜੋਤਿ ਜਗ ਮੰਡਲਿ ਕਰਿਯਉ॥**

*The Lord Himself wielded His Power and entered the world. The Formless Lord took form, and with His Light He illuminated the realms of the world.*

*(S.G.G.S. p.1395)*

**ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ ਕਹਾਯਉ॥**

*The Embodiment of Light, the Lord Himself is called Guru Nanak.*
*(S.G.G.S. p.1408)*

**ਭਨਿ ਮਥੁਰਾ ਕਛੁ ਭੇਦੁ ਨਹੀ ਗੁਰੁ ਅਰਜੁਨੁ ਪਰਤਖ੍ਹ ਹਰਿ॥**

*So speaks Mathuraa: there is no difference between God and Guru; Guru Arjun is the Personification of the Lord Himself.* *(S.G.G.S. p.1409)*

The Fifth Guru says:

**ਗੁਰੁ ਮੇਰੀ ਪੂਜਾ ਗੁਰੁ ਗੋਬਿੰਦੁ॥ ਗੁਰੁ ਮੇਰਾ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਭਗਵੰਤੁ॥**

*I worship and adore my Guru; the Guru is the Lord of the Universe. My Guru is the Supreme Lord God; the Guru is the Lord God.* *(S.G.G.S. p.864)*

**ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ॥**

*Know that the Guru and the Transcendent Lord are One.*
*(S.G.G.S. p.864)*

The Fifth Guru further says:

**ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਸੋਇ॥**

*The Guru is the Supreme Lord, the Transcendent Lord God.*
*(S.G.G.S. p.1271)*

Bhai Gurdas Ji says:

**ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਉ ਹੈ ਪਰਮੇਸਰ ਸੋਈ॥**

*Guru Nanak is the true Guru and is God Himself.*

*(Vaaran Bhai Gurdas)*

**ਹਉਂ ਤਿਸਦੇ ਚਉਖੰਨੀਐ ਗੁਰ ਪਰਮੇਸ਼ਰ ਏਕੋ ਜਾਣੈ॥**

*I am ready to be cut into four pieces for him who accepts Guru and God as one.*
*(Vaaran Bhai Gurdas)*

Bhai Nand Lal ji says:

**ਗੁਰੂ ਨਾਨਕ ਆਮਦ ਨਰਾਇਨ ਸਰੂਪ॥**

*Guru Nanak was the form of God Himself; he undoubtedly came to this world in the form of God.*

*(Amrit Keertan)*

The Tenth Guru Sahib says:

**ਇਹ ਬਿਧਿ ਕਰਤ ਤਪਸਿਆ ਭਯੋ॥ ਦ੍ਵੈ ਤੇ ਏਕ ਰੂਪ ਹ੍ਵੈ ਗਯੋ॥**

*In this way, my meditation reached its zenith and I became One with the Omnipotent Lord.*

*(Bachittar Natak)*

The Tenth Guru further says:

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

*He who has realized the True Nature or Subtle Essence of the Soul (i.e., Joti-svaroopa, Pure Consciousness, Lord's Sublime Essence, Joy of the Soul, etc.) within is alone the godly Khalsa - Pure Being.*

*(Sarab Loh Granth)*

Therefore, it is only Gurbani that tells us that Guru Sahibs were God themselves. *Gurbani* conveys the following message to those who find difference between the Guru Sahibaan and God:

**ਜਿਨ ਕੈ ਭੀਤਰਿ ਹੈ ਅੰਤਰਾ॥ ਜੈਸੇ ਪਸੁ ਤੈਸੇ ਓਇ ਨਰਾ॥**

*Those, whose inner beings are not in harmony with the Lord, are nothing more than beasts.* *(S.G.G.S. p1163)*

**ਨਾਨਕ ਤਿਨਾ ਖਾਕੁ ਜਿਨਾ ਯਕੀਨਾ ਹਿਕ ਸਿਉ॥**

*Nanak is the dust of the feet of those who have faith in the One Lord.*
*(S.G.G.S. p.1099)*

**ਨਾਨਕ ਮਿਲਿਆ ਸੋ ਜਾਣੀਐ ਗੁਰੂ ਨ ਛੋਡੈ ਆਪਣਾ**

**ਦੂਜੈ ਨ ਧਰੇ ਪਿਆਰੁ॥**

*O Nanak, he alone is known as united, who does not forsake his Guru, and who does not love duality.*

*(S.G.G.S. p.1087)*

Now, some narrow-minded people say, "At some instances, Guru Sahibaan have depicted themselves as meager and wretched; however, at some instances Gurbani says that the Guru Sahibaan were God themselves." This is quite complex. Is Gurbani wrong? No, Gurbani can never be wrong. However, we, having incomplete knowledge, can be wrong.

Until now, no saint, priest, or preacher has ever shown such meagerness as Guru Sahibaan have portrayed. No human being can possess such meagerness. Some people preached to recite, "I am" and some preached something else. What does Guru Sahib preach us?

**ਤੂ ਪੂਰਾ ਹਮ ਊਰੇ ਹੋਛੇ ਤੂ ਗਉਰਾ ਹਮ ਹਉਰੇ॥**

*You are perfect, while I am worthless and imperfect.*

*(S.G.G.S. p.596)*

Guru Nanak Sahib says in *Sorath Raag*:

You (God) are complete; we are incomplete. You (God) are full of best qualities, and we lack all those qualities.

Guru Sahibaan teach us *Gurmat* because the education of *Gurmat* shows us the right path of life. Which is this path?

**ਆਪਸ ਕਉ ਜੋ ਜਾਣੈ ਨੀਚਾ॥ ਸੋਊ ਗਨੀਐ ਸਭ ਤੇ ਊਚਾ॥**

*One, who sees himself as lowly, shall be accounted as the highest of all.*
*(S.G.G.S. p.266)*

**2.** Let us analyze further -

The Tenth Guru also says:

**ਇਨ ਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈਂ॥**

**ਨਹੀਂ ਮੋ ਸਉ ਗਰੀਬ ਕਰੋ ਪਰੇ॥**

*We are groomed (Amritdhari attire) because of the blessings of the Sikhs; otherwise*

*there are millions of people wandering all around.* *(Dasam Granth)*

Let us think – did Sikhs groom Guru Sahib? Alternatively, did Guru Sahib groom the Sikhs? The Tenth Guru is showing his humbleness. We should not develop egotism while reading about this. The Tenth Master is great – what a great humbleness! Had Sikhs got enough power to groom Guru Sahib, they would have tried to do so in the current worse condition of the Sikh religion. There were only few thousand Sikhs during the time of the Tenth Guru. Now the family has grown manifold. There are millions of Sikhs including *Amritdharis* (baptized), preachers, lecturers, intellectuals, *Kirtan* singers, renowned leaders, and bureaucrats. Today's scenario is not like that of the ancient times. It is easy to organize big gatherings where people can come from far-off places by travelling through airplanes. If they have power, let them organize a huge gathering and then groom the Tenth Guru during such critical times. What are they waiting for? No, my dear *Gursikh's* come out of this illusion and then see how much pleasure you will feel. While developing a wrong impression of our Guru Sahibaan's humbleness, we demonstrate narrow-mindedness instead of praising the Guru Sahibaan. While designating the Guru Sahibaan as saint, soldier, or priest, etc. we are misleading people. Is not it better to keep quiet?

Bhai Gurdas Ji says:

**ਉਸਤਤਿ ਜਾਨਿ ਨਿੰਦਾ ਕਰਤ ਅਗਜਾਨ ਅੰਧ**

**ਐਸੇ ਹੀ ਅਰਾਧਨ ਤੇ ਮੋਨ ਸੁਖਦਾਈ ਹੈ ॥੬੭੧॥**

*Therefore, by such type of worship, ignorant and blind of knowledge consider Lord's worship being performed, but instead, they are slandering Him. Remaining silent is far better than this type of worship.*

*(Kabit Bhai Gurdas)*

When Baba Ji used to explain the meaning of "**ਜੋ ਹਮ ਕੋ ਪਰਮੇਸਰ ਉਚਰਿ ਹੈਂ॥ ਤੇ ਸਭ ਨਰਕਿ ਕੁੰਡ ਮਹਿ ਪਰਿਹੈਂ॥**" *(Whosoever shall call me the Lord, shall fall into hell)*, the listeners would get intensely absorbed the way a snake gets absorbed in pleasure and dances to the tune of flute.

**3.** There is need of education here. There are some orders that are worth obeying. However, there are some orders, which, if someone dares to disobey, Guru Sahib embraces that person. Obedient sons always bring prosperity and the disobedient ones always cause loss.

The Tenth Guru had ordered that no one would construct any monument at the place of his meditation. If someone does so, his or her entire family shall be finished. The place where Guru Gobind Singh ji used to meditate was being disregarded. When Maharaja Ranjit Singh came to know about it, he immediately ordered to construct a Gurudwara at that place. When the construction of Gurudwara was complete, Maharaja Ranjit Singh got

paralysis and was dead after some time. Later, all of his family members expired one by one. Currently, there is not even a single survivor of Maharaja Ranjit Singh's dynasty.

However, Baba Ji used to say, "Has Maharaja Ranjit Singh's dynasty really vanished? No, until people keep paying obeisance at Takhat Sri Hazur Sahib, they will remember Maharaja Ranjit Singh." So, Maharaja Ranjit Singh has become immortal. We cannot help bowing our head in his respect. There have been hundred of kings whom the world has forgotten. Their dynasties have been destroyed. Maharaja Ranjit Singh's name shall remain immortal until the world survives.

The Ninth Guru had cautioned Makhan Shah: "*Don't reveal my presence to the public. If you do so, I shall punish you by getting your blackened*." However, how could Makhan Shah resist himself? He blackened his face all by himself, wore a garland of torn shoes in his neck, and while beating a drum started shouting to the public, "*Guru ladho re, Guru ladho re.*" (I have found the Guru, I have found the Guru). Today, we read the story of Makhan Shah with utmost love.

Therefore, Guru Sahib had tested his Sikhs to find out who becomes successful and who fails.

**4.** A father orders his son, "Don't dare to address me with the word "*Bapu*" (father); address someone else with this salutation. The one who obeys this order shall be considered fail; but the one who disobeys this order shall be considered pass. The son has the right to question his father, "Why I'm supposed to address someone else as my father? Am I illegitimate?" The father shall be happy to hear this answer. Therefore, address God as God without any fear. God shall never be angry. He shall be happy instead.

**5.** A husband orders his wife, "Don't dare to address me as 'Husband Lord'; you should rather address someone else as 'Husband Lord.'" An adulterous would abide by this order. However, a faithful woman shall deny obeying this order. The husband shall beat her to test her. However, the faithful woman shall say, "Even if you beat me, or cut me into pieces, but only you are my 'Husband Lord'". Would the husband get angry on such faithful woman? No, he shall not. Therefore, this faithful woman shall be considered pass, whereas the adulterous woman shall be considered fail.

Farid Ji writes:

**ਜਿਨ੍ਹਾ ਨਾਉ ਸੁਹਾਗਣੀ ਤਿਨ੍ਹਾ ਝਾਕ ਨ ਹੋਰ॥**

*Those who are known as happy soul-brides, do not look to others.*
*(S.G.G.S. p.1384)*

**6.** Baba ji used to clarify the meaning of the word 'ਪਰਿਹੈ' (away) from this quotation from Dasam Granth: "**ਜੋ ਹਮ ਕੋ ਪਰਮੇਸਰ ਉਚਰਿ ਹੈਂ॥ ਤੇ ਸਭ ਨਰਕਿ ਕੁੰਡ ਮਹਿ ਪਰਿਹੈਂ॥**". This word should not be misunderstood as 'ਪੜਿਹੈ' (fall into). Guru Ji said that whosoever shall call

me the Lord shall go away from hell; means shall go to heaven.

**7.** Baba Isher Singh ji used to say that if some people interpret the meaning of the word 'ਪਰਿਹੈ' from the above quotation as 'fall into', then after reading the following quotation, who shall fall into hell?

**ਜੋ ਹਮ ਕੋ ਪਰਮੇਸਰ ਉਚਰਿ ਹੈਂ॥**

*If a person - a perishable human being, and nothing but a gutter-worm, considers himself God, shall fall into hell.* *(Dasam Granth)*

**8.** Baba Ji used to say with utmost love and heavenly feeling, "Usually we say that the Tenth Guru was God himself; but what would be the fate of those so-called intellectuals? The Tenth Guru shall order to throw them in the pits of hell. But if the passage to hell can transform into heaven by King Janak's mere crossing through that passage, and then would such a hell remain hell where the Tenth Guru had made gesture?"

Those who whisk away at the sight of sword do not achieve eternity; but those who offered their heads before the Tenth Guru achieved eternity.

This kind of education does not belong to the so-called intellectuals, but it belongs to the true devotees.

Bhai Nand La Ji says:

**ਤਾ ਬ-ਗਿਰਦ ਸਰਿ ਕੂਏ ਤੋ, ਬਿ-ਗਰਦੀਦ ਦਿਲਮ॥**

**ਰੌਜਾ-ਇ ਖੁਲਦਿ ਬਰੀਂ ਰਾ, ਬ-ਕੁਨਮ ਪਾ ਅੰਦਾਜ਼॥**

*Ever since my heart started wandering your streets, I have thrown down the bouquet of high heavens down to my feet.* *(Bhai Nand Lal Ji, Ghazal No.38)*

Kicked away the heavens? What a mischief! Did only Bhai Nand Lal Ji do this mischief? No, brothers, all those have done this mischief who have reached the peak of spiritualism after having undergone a lower level of education.

Let us see what Kabir Sahib says:

**ਸੁਰਗ ਬਾਸੁ ਨ ਬਾਛੀਐ ਡਰੀਐ ਨ ਨਰਕਿ ਨਿਵਾਸੁ॥**

*Do not wish for a home in heaven, and do not be afraid to live in hell.*
*(S.G.G.S. p.337)*

**ਕਬੀਰ ਸੁਰਗ ਨਰਕ ਤੇ ਮੈ ਰਹਿਓ ਸਤਿਗੁਰ ਕੇ ਪਰਸਾਦਿ॥**

**ਚਰਨ ਕਮਲ ਕੀ ਮਉਜ ਮਹਿ ਰਹਉ ਅੰਤਿ ਅਰੁ ਆਦਿ॥**

*Kabeer, I have been spared from heaven and hell, by the Grace of the True Guru. From beginning to end, I abide in the joy of the Lord's Lotus Feet.* *(S.G.G.S. p.1370)*

Now, let us have a look at the Fifth Guru Sahib's bani:

**ਧਨੁ ਨਹੀ ਬਾਛਹਿ ਸੁਰਗ ਨ ਆਛਹਿ॥**

**ਅਤਿ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਸਾਧ ਰਜ ਰਾਚਹਿ॥**

*They do not seek wealth, and they do not desire paradise. They are immersed in the deep love of their Beloved, and the dust of the feet of the Holy.*

*(S.G.G.S. p.251)*

Kabir Ji says:

**ਕਵਨੁ ਨਰਕੁ ਕਿਆ ਸੁਰਗੁ ਬਿਚਾਰਾ ਸੰਤਨ ਦੋਊ ਰਾਦੇ॥**

**ਹਮ ਕਾਹੂ ਕੀ ਕਾਣਿ ਨ ਕਢਤੇ ਅਪਨੇ ਗੁਰ ਪਰਸਾਦੇ॥**

*What is hell, and what is heaven? The Saints reject them both. I have no obligation to either of them, by the Grace of my Guru.* *(S.G.G.S. p.969)*

The Fifth Guru Ji says:

**ਕਈ ਬੈਕੁੰਠ ਨਾਹੀ ਲਵੈ ਲਾਗੇ॥**

**ਮੁਕਤਿ ਬਪੁੜੀ ਭੀ ਗਿਆਨੀ ਤਿਆਗੇ॥**

*Myriads of heavens do not equal the Lord's Name. The spiritually wise forsake mere liberation.*

*(S.G.G.S. p.1078)*

The First Guru Ji says:

**ਦਰ ਦਰਸਨ ਕਾ ਪ੍ਰੀਤਮੁ ਹੋਵੈ ਮੁਕਤਿ ਬੈਕੁੰਠੈ ਕਰੈ ਕਿਆ॥**

*Unto the one who loves the Lord's Court and the Blessed Vision of His Darshan, of what use is liberation or paradise?* *(S.G.G.S. p.360)*

Kabir Ji concludes:

**ਜਬ ਲਗੁ ਮਨਿ ਬੈਕੁੰਠ ਕੀ ਆਸ॥**

**ਤਬ ਲਗੁ ਹੋਇ ਨਹੀ ਚਰਨ ਨਿਵਾਸੁ॥**

*As long as the mind is filled with the desire for heaven, he does not dwell at the Lord's Feet.* *(S.G.G.S. p.325)*

What a pitiable condition is of those who do not accept the Tenth Guru as God because they are scared of being thrown into the hell.

Brothers! Have you ever come across a learned person who can impart education to such high level? Therefore, this was the amazing quality of Baba Isher Singh Ji Maharaj - he used to enthrall the devotees with his teachings. The devotees got so impressed that they became eager to be baptized with *Amrit* (the sacred nectar). The so-called intellectuals felt offended and said there was no such narrative in any book. However, Baba Ji would say smilingly, "I'm an illiterate person; I don't possess any kind of intellect. All I have read is about getting engaged to my Guru."

**ਸਾਕ ਕੂੜਾਵੇ ਡਿਠੇ ਤਉ ਪਲੈ ਤੈਡੈ ਲਾਗੀ॥**

*I have seen that all relationships are false, and so I have grasped hold of the hem of Your robe, Lord.*

*(S.G.G.S. p.963)*

Intellect, heaven, and immortality etc. is trivial for those who have followed Guru Sahib.

Guru Sahib says:

**ਨਵ ਛਿਅ ਖਟੁ ਬੋਲਹਿ ਮੁਖ ਆਗਰ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਇਵ ਨ ਪਤੀਨੇ॥**

**ਜਨ ਨਾਨਕ ਹਰਿ ਹਿਰਦੈ ਸਦ ਧਿਆਵਹੁ ਇਉ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ ਭੀਨੇ॥**

*One may repeat, verbatim, the nine grammars and the six Shaastras, but my Lord God is not pleased by this. O servant Nanak, meditate forever on the Lord in your heart; this is what pleases my Lord God.*

*(S.G.G.S. p.251)*

So brothers! Do not be afraid, and say boldly, "My revered *Kalgidhar* (The Tenth Guru) father, you are God." If pronouncing the *Kalgidhar* as God causes us to be thrown into the pits of hell, it is auspicious for us to go to hell; and we curse the heaven where those people want go who are scared of pronouncing the *Kalgidhar* as God.

***

# 10

## Sri Guru Granth Sahib's Service

It has now been proved through the previously stated passages of *Gurbani* that:

- Guru Sahibaan were not saints as they contain enormous power in the dust of their feet that is able to create millions of saints in an instance.

- We should worship the Holy Guru Granth Sahib scripture as the spiritual embodiment of the ten Gurus.

Therefore, a question automatically arises before us – "How to perform *Sewa* (service) of Guru Granth Sahib Ji?"

The person, who does not know how to perform service, cannot guide us. Today. The vast majority of people do not know how to perform *Prakash* (ceremonial invocation or opening) and *Biraajmaan* (ceremonial closing) activities of Guru Granth Sahib Ji. They do not know what kind of *Palaks* (side scarves) should be used or how to take *Hukumnama* (reciting a random portion of the Holy Scripture; considering the words as the order of the Guru).

Therefore, at this stage, the need of a complete saint or a learned person arises. We should not be mere worshippers of Guru Granth Sahib, but instead, we should surrender ourselves completely to the service of Sri Guru Granth Sahib Ji.

I am making an attempt to present just a tiny particle of the path that Baba Nand Singh Ji Maharaj and Baba Isher Singh Ji Maharaj had shown to their devotees by performing

service to the Guru. I beg your pardon for my numerous mistakes while describing the ways of performing these services as the true depth of them is beyond our worldly comprehension.

**1. Separate Room for Guru Sahib**

We build luxurious houses for our living. However, it has been observed that usually we do not keep a separate room for the Guru by whose blessings we enjoy all these comforts of life. We make an instant excuse while saying, "We won't be able to perform Guru's *Sewa*." Why it is so? If our hands and feet can perform all other tasks, why can't our feet go to the Guru's room? In addition, can't these hands perform Guru's *Sewa*? Baba Ji used to say, "If a king comes to a poor person's home, and if the person knows how to beg, the king eliminates the poverty of the poor person. Similarly, if the king of kings – Sri Guru Granth Sahib Ji enters some body's home, and the person learns how to beg, he/she can be blessed with all the wealth and prosperity. Everything concludes on the level of dedication, surrender, and service."

Guru Sahib says:

**ਮਨੁ ਤਨੁ ਆਗੈ ਰਾਖਿ ਕੈ ਊਭੀ ਸੇਵ ਕਰੇਇ॥**

**ਇਉ ਗੁਰਮੁਖਿ ਆਪੁ ਨਿਵਾਰੀਐ ਸਭੁ ਰਾਜੁ ਸ੍ਰਿਸਟਿ ਕਾ ਲੇਇ॥**

*We offer our minds and bodies to our Guru; we stand before Him, and serve Him. This is how the Gurmukhs eliminate their self-conceit, and come to rule the whole world.*
*(S.G.G.S. p.648)*

How wonderful it is! We can achieve the universal wealth and achieve a bliss where there is no shortage at the other end. However, shortcomings occur at our end only, as we are the flawed beings.

**2. How to Enter the Guru's room?**

All of us know that we should enter Guru's room after washing our hands and feet, even though we already have taken a bath. However, even in today's day and age, we have to learn about this new subject as it is foreign to us.

When a student wants to go to the Principal's room, he/she stands at the door and asks respectfully, "May I come in, sir?" Thereafter, he/she enters the room. We behave in a similar way while meeting some senior officer or official.

Therefore, while entering the room of the Guru – the creator of the Universe, first of all say, "Satnam" with the utmost respect, before bowing your head before the Guru's feet with complete dedication. Only then should you enter the room. This respect and

emotion later develops into meditation. However, such blessings can only be taken from the revered house of Baba Ji. Bhagat Ravidas Ji says:

**ਸਾਧਸੰਗਤਿ ਬਿਨਾ ਭਾਉ ਨਹੀ ਊਪਜੈ**

**ਭਾਵ ਬਿਨੁ ਭਗਤਿ ਨਹੀ ਹੋਇ ਤੇਰੀ॥**

*Without the Saadh Sangat, the Company of the Holy, love for the Lord does not well up; without this love, Your devotional worship cannot be performed.*

*(S.G.G.S. p.694)*

**ਜਿਨ ਭੈ ਅਦਬ ਨਾ ਬਾਨੀ ਧਾਰਾ॥**

**ਜਨਹੁ ਸੋ ਸਿਖ ਨਹੀ ਹਮਾਰਾ॥**

*He who does not respect and fear Gurbani is not a Sikh.*

*(Gur Partap Suraj Granth)*

**3. Bed or Bench?**

Usually we notice in bungalows or historical Gurudwaras that there are big beds for the members of the house or the head priest of the Gurudwara, but there is just a small bench or a canopy for the real owner.

Let us think about one situation. If someone asks us to sit on a small bench, will we be able to sit or lie comfortably on it? Obviously not! We spend lakhs of rupees on building bungalows or Gurudwaras, but we cannot arrange a simple comfortable bed for the real owner; Guru Granth Sahib Ji. This is not a good practice. There must be a big sized bed for the Guru. The *Prakash* (ceremonial opening of the Holy Scripture) should also be performed on the bed. If there is no other place available for *Biraajmaan* (ceremonial closing of the Holy Scripture for rest), it should be performed on the same bed.

As a routine practice, we notice that in some places the Holy Scripture is kept in a small almirah (cupboard) while at the same time, the *Sewadars* (attendants) are reciting loudly:

**ਜਿਥੈ ਜਾਇ ਬਹੈ ਮੇਰਾ ਸਤਿਗੁਰੂ ਸੋ ਥਾਨੁ ਸੁਹਾਵਾ ਰਾਮ ਰਾਜੇ॥**

*Wherever my True Guru goes and sits, that place is beautiful, O Lord King.*
*(S.G.G.S. p.450)*

Someone should ask them why such a big Gurudwara itself is not a graceful place?

Why only, the confined place within an almirah is graceful? It's hypocritical then for these people to keep Guru Granth Sahib locked in the almirah and then recite:

**ਗੁਰੂ ਗ੍ਰੰਥ ਜੀ ਮਾਨਿਉ ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹੁ॥**

**(Guru Granth Ji manyo pargat Guran ki deh.)**

*Consider the Holy Guru Granth Sahib as the spiritual embodiment of the Gurus.*

Guru Sahib commands:

**ਜੋ ਸਿਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਥਵਾ ਪੋਥੀ ਸਾਹਿਬ**

**ਬੇਅਦਬੀ ਜਾਹਗਾ ਰਖੇ, ਸੋ ਤਨਖਾਹੀਆ।**

*Any Sikh, who disrespects Sri Guru Granth Sahib Ji or the Holy Booklets by keeping them at improper places, shall be deemed punishable.*

*(Rahatnama Bhai Chaupa Singh Chhibber)*

**4. Duration of *Parkash***

Once Baba Ji went to a devotee's place at Faridkot and came to know that the members of the house continued Sri Guru Granth Sahib's *Prakash* (ceremonial opening) for 20-22 days. They did not do *Biraajmaan* (ceremonial closing for rest) of the Holy Scripture and said there was no need to do so.

Baba Ji used to say, "The way we need rest after a few hours; similarly, Guru Sahib also needs rest. It is our duty to perform *Sewa* (service) to the Guru." At Nanaksar, *Prakash* is performed in the early morning and *Biraajmaan* is done after four hours according to the time of *Bhog* (official closing of the session). Later *Prakash* is performed again in the evening and *Biraajmaan* is done after four hours according to the time of *Bhog*.

Therefore, we must perform *Sewa* in such a way as if Guru Ji is sitting during the *Prakash* time or having rest during the *Biraajmaan* time.

**5. Covering the Mouth**

It is usually observed that the person reciting *Gurbani* from Guru Granth Sahib does not cover his mouth. In a case where the person is reciting with no cover for his or her mouth, then while speaking, drops of spit are likely to come out of the mouth and fall on the Holy Scripture. So, dear friends! This is a complete and utter disrespect of the Guru. It is essential to cover our mouths with a small cloth while doing *Paath* (reading from Guru Granth Sahib).

Similarly, while preparing the Holy Pudding (prashad), our mouths should be kept covered with a piece of cloth. Some people argue unnecessarily on this subject; whereas there is no room for argument here. This is important from the hygienic and medical aspects as well. There are several diseases that spread with spit.

Guru Ji says:

**ਗੁਰੂ ਕਾ ਸਿਖ ਪ੍ਰਸਾਦਿ ਪਕਾਵਦਾ ਗੱਲਾਂ ਨਾ ਕਰੈ॥**

**ਉਪਰ ਥੁੱਕਾਂ ਪਉਦੀਆਂ ਹੈਨਿ॥**

*A Sikh should not talk with anybody while preparing the holy pudding, because it can cause spit fall into the pudding.* *(Rahatnama Bhai Chaupa Singh Chhibber)*

**ਗੁਰੂ ਕੀ ਸਿਖਣੀ ਆਟਾ ਗੁੰਨ੍ਹਦੀ ਪ੍ਰਸਾਦਿ ਪਕਾਂਵਦੀ ਗੱਲਾਂ ਨਾ ਕਰੈ॥**

**ਜੁ ਪ੍ਰਸਾਦਿ ਤੇ ਥੁੱਕਾਂ ਪਉਦੀਆਂ ਹੈਨਿ॥**

*A Sikh woman should not talk with anybody while preparing dough and holy pudding, because it can cause spit fall into the pudding.*

*(Rahatnama Bhai Chaupa Singh Chhibber)*

You will further notice sometimes that while performing *Paath* (reciting from the Holy Scripture), the priests can be seen touching their feet, scratching their body, touching their nose and then turn the pages of Guru Granth Sahib with their contaminated hands. This is a complete disrespect of the Guru. Sometimes while doing *Prakash* or *Biraajmaan*, they keep the scarves of Guru Granth Sahib on their feet, which again is very bad. We must always give the utmost respect to Guru Granth Sahib Ji.

**ਗੁਰੂ ਕਾ ਸਿਖ ਪਾਠ ਕਰਨ ਬੈਠੇ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਤਾਂ**

**ਸੁਚੇਤ ਹੋਇ ਕੇ ਬੈਠੇ। ਨੱਕ, ਪਿੰਡਾ ਖੁਰਕ ਕੇ ਹਥਿ ਧੋਇ ਲਏ॥**

*(Rahatnama Bhai Chaupa Singh Chhibber)*

### 6. Fans, Heaters and Bathing Accessories

If we really consider Guru Granth Sahib Ji as the embodiment of the ten Gurus, we should make proper arrangement for cooling, summer clothing, and presenting cold water in summers; and giving heating systems, winter clothing and warm water in winters. There should not be any compromises made when performing *Sewa*. The entire meditation or *Sewa* is useless if there is any doubt on the complete Guru.

I recall the story of a professor. During a discussion about performing *Sewa* of Sri Guru Granth Sahib Ji, the professor laughed out loudly and sarcastically said, "One of my friends used to say, perform all the tasks but make sure you do not start bathing Guru Granth Sahib." Then he started laughing out loudly again.

I am not at all furious with the professor or his friend, but I feel pity on their thoughts. They were talking as illiterate and ignorant persons who laugh out loudly even without understanding the subject. If they are told that the Americans had sent humans to the moon and then brought them back to earth successfully, it may sound fictitious to such ignorant people, even though it is a reality.

Therefore, it is a humble request before the professor and his friend that they should not make fun of the Guru. If Bhagat Dhanna's strong faith in his Guru can make God appear out of a stone, the strong faith of a Sikh on Guru Granth Sahib can make the tenth Guru appear and have a bath as well. However, brothers, if you consider it only a piece of paper, then nothing can happen. It is only the faith that works.

**ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵੀ ਕਿਉ ਕਰਿ ਚੀਨਸਿ ਆਪੈ॥**

*Without the Guru, the fire within is not quenched; and outside, the fire still burns.*
*(S.G.G.S. p.1013)*

**ਸਤਿਗੁਰ ਸੇਵੇ ਤਾ ਨਾਮੁ ਪਾਏ ਨਾਮੇ ਹੀ ਸੁਖੁ ਪਾਇਦਾ॥**

*Serving the True Guru, the Naam is obtained. Through the Naam, one finds peace.*
*(S.G.G.S. p.987)*

**ਰਸਨਾ ਨਾਮੁ ਸਭੁ ਕੋਈ ਕਹੈ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਨਾਮੁ ਲਹੈ॥**

*Everyone speaks the Name of the Lord with the tongue. Only by serving the True Guru does the mortal receive the Name.* *(S.G.G.S. p.1262)*

**7. *Rumaale* (Scarves)**

Usually we observe that in big Gurudwaras, the attendants keep the revered Sri Guru Granth Sahib Ji on a small bench and the Holy Scripture is covered with small pieces of cloth or scarves that keep flying with the blows of air. The scarves are also of not good quality. If the Sikh is poor, cotton scarves are acceptable to the Guru. However, if the Sikh himself wears expensive dresses and offers ordinary cotton scarves to the Guru, then this is disrespect of the Guru. It is the duty of the rich to offer better quality clothes to the Guru; rather more expensive clothes than he himself wears. However, even a penny offered by the poor is acceptable to the Guru.

Most of the people do not know how to place *Palaks* (side clothes) next to the Guru and as a result, dust keeps accumulating on Guru Granth Sahib. Once Baba Ji went to a Gurudwara, and noticed that the pages of Guru Granth Sahib were covered with dust. He

canceled his entire program and felt extremely sorry to see Guru Sahib's condition. He performed Guru Sahib's *Sewa* by cleaning the pages with his handkerchief.

Baba Ji used to say:

"When we sit at some cold place, we make sure to cover our whole body from all sides with a warm cloth. Similarly, the *Rumalaas* (scarves) covering Guru Granth Sahib must be big enough to accommodate properly on all four sides of the bed. Guru Granth Sahib's *Prakash* and *Biraajmaan* should be performed on the bed instead of a bench. Dear Gursikh's! If you consider Guru Granth Sahib as the spiritual embodiment of the ten Gurus, then how can you use a bench to *Biraajmaan* Guru Granth Sahib?"

We wear clothes to cover our body. There is a thick layer of skin below our clothes. Then there is another thin layer of skin. Thereafter, there is the real life – the breathing. We breathe through the different layers of skin. Similarly, Guru Granth Sahib is covered with clothes. There is a thick binding below the clothes; and a thin binding underneath. Thereafter is the Guru's *Baani* (Holy Script) – the real subject matter, which, in other words, is the Guru's breathing. Baba Ji says that, "Guru Granth Sahib's pages are the parts of Guru's body. The *Baani* (Holy Script) is the Guru's breath, or like the Guru's eyes."

God and nature have blessed us with *Palaks* (eyelids) to protect our eyes from dirt and dust. Similarly, to protect Guru's eyes from dust and dirt, we use *Palaks* (pieces of clothes). All devotees of Nanaksar use double *Palaks* for Guru Granth Sahib. The single piece of cloth starts from one end of the bed and passes beneath the bed, then to the top, and then covers Guru Granth Sahib. In this manner the pages of Guru Granth Sahib do not bend and remain protected from dirt and dust. Only after these steps is Guru Granth Sahib covered with a big piece of cloth at the very top.

When people come to Nanaksar for the first time and notice the kind of service offered to the Guru, their heads bow automatically as mark of their respect for the Guru as they can see how it is treated as the true embodiment of the ten Guru's.

### 8. How to take *Hukumnama* (the Royal Decree)

*Hukumnama* is the method of communicating with God. Since Guru Gobind Singh Ji bestowed Guruship upon Guru Granth Sahib, Sikhs have been seeking Guru Granth Sahib Ji's advice and spiritual guidance through the tradition of taking a *Hukumnama*. The word *Hukumnama* literally means, "Royal Decree". The method of taking a *Hukumnama* is by performing an *Ardas* (prayer) in front of Guru Granth Sahib Ji. In this *Ardas,* you request Guru Ji to bless you with some words of spiritual wisdom. At the end of the *Ardas*, one opens the pages of Guru Granth Sahib Ji at a random place and the first *Shabad* on the left hand page of Guru Granth Sahib Ji is the *Hukumnama* that has answer or spiritual guidance to the question or doubt which you required.

If the *Shabad* starts on the previous page, turn the page back and read that *Shabad* from where it starts. Therefore, this *Shabad* would be the last *Shabad* on the bottom right

of the page before it.

If the *Shabad* is something like Bilaval *Mehla 5*, read the whole *Shabad* until it gets to the next *Shabad* and then stop. If the *Shabad* is a *Salok*, read the *Salok* until you reach a *Pauri*; and then stop reading after the *Pauri*.

If you come across page 622-623, turn back to page 621, because the *Shabad* starts at the bottom of this page. Then you should read as follows:

***ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ***

***ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥***

***ਸੋਰਠਿ ਮਹਲਾ ਪੰਜਵਾਂ***

***ਗੁਰਿ ਪੂਰੈ ਕਿਰਪਾ ਧਾਰੀ॥ ਪ੍ਰਭਿ ਪੂਰੀ ਲੋਚ ਹਮਾਰੀ॥***

***"Sri Waheguru Ji***

***Ik Onkar Satgur Prasad***

***Sorath Mahla 5***

***Gur poore kirpa dhaari. Prabh poori loch hamaari."***

Sri Guru Granth Sahib Ji is the complete Guru – the living soul, and the spiritual embodiment of the ten Gurus. When we pray before God with full faith and devotion for the fulfillment of any requirement, God answers to our question in the form of *Hukumnama*. On hearing the *Hukumnama*, we come to know instantly whether our requirement can be fulfilled or not. This is a miracle and any Sikh can try it any time, and everybody agrees to this. Once again, all that is required is full faith.

However, this is like the prediction of an astrologer who can make some calculations and then tells whether a particular requirement shall be fulfilled or not. Does this mean that Guru Sahib is like an astrologer? No; not at all. Guru Sahib rather makes astrologers. God is that divine doctor who can foretell a disease and can treat it as well. Our paths are created and changed by God, everything is in his hand.

**ਸਤਿਗੁਰ ਬਾਝਹੁ ਵੈਦੁ ਨ ਕੋਈ॥**

*Other than the True Guru, there is no physician.*

*(S.G.G.S. p.1026)*

How does it happen?

First of all, many *Gursikh's* (followers of Sikh religion) do not even know how to take *Hukumnama* from Guru Granth Sahib ji. While taking *Hukumnama*, they bow their head and touch the pages of the Holy Script with their forehead and look left or right to find an appropriate *Shabad* (the Holy verse); and then read it out. In a case like this, would you consider this *Hukumnama* a blessing of the Guru or the priest's own will? You can imagine if for yourself as the priest basically chose without doing an ardas and letting destiny take its course to have his ardas answered by God through the form of a *Hukumnama.*

Once I got a chance to attend a *Bhog* (death ritual) ceremony. The *Bhog* ceremony was concluded when I reached. I asked the *Kirtani* (the person who sings *Gurbani* verses) priest what was the *Hukumnama*. He asked the *Paathi* (the one who recites *Gurbani*) about it. The *Paathi* told me about the *Hukumnama* that he had read out. The *Kirtani* priest intervened and said, "This *Hukumnama* does not belong to the *Shabad* from start till the end." The *Paathi* said, "The *Shabad* that appeared as the main *Hukumnama* was too long, so I read out the next *Shabad*."

This is shocking and basically means the *Paathi* was daring enough to change the divine order of the Guru. Did the *Paathi* have higher authority than the Guru Sahib? Of course not, and this is completely against the Guru's teachings.

Some people preach that the entire *Gurbani* collates the teachings of the Ten Gurus and that there are no specific *Hukamanas* related to happiness or warnings. Therefore, it does not make a difference to recite a particular *Shabad* according to a specific occasion. If this is justified, a question arises – Why do they recite the *Shabad* related to *Laavaan* (marriage ritual) on the occasion of marriage? In addition, why do they recite *Ramkali Sad* on the occasion of death? If the entire *Gurbani* is same, why do not they read any other *Shabads* rather than the specific ones only? Why do they recite the following *Shabad* on the occasion of marriage?

**ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ॥ ਸਾਚੈ ਮੇਲਿ ਮਿਲਾਏ॥**

*My friends have come to my home. The True Lord has united me with them.*
*(S.G.G.S. p.764)*

In addition, when the bride's father hands over the bride to the bridegroom, why do they recite the following *Shabad*?

**ਸਾਕ ਕੂੜਾਵੇ ਡਿਠੇ ਤਉ ਪਲੈ ਤੈਡੈ ਲਾਗੀ॥**

*I have seen that all relationships are false, and so I have grasped hold of the hem of Your robe, Lord.*

*(S.G.G.S. p.963)*

Are all *Hukumnamas* same?

As mentioned earlier, we recite different *Shabads* at different occasions.

Baba Ji used to say:

"Some *Hukumnamas* belong to extreme happiness and the others belong to strict warnings. The mountain rain can only be tolerated by the mountains. If such incessant rain falls in the planes, it can destroy everything. No one can escape from it. Similarly, the *Hukamnamas* bearing strict warning can only be tolerated by a complete saint."

A common truth-seeker shall only beg for blessing and forgiveness; and cannot tolerate the *Hukumnamas* of strict warnings. Once, a Sikh from Dehradun organized an *Akhand Path* on the auspicious occasion of the birth of his only son. The priest took the following *Hukumnama* after the *Bhog* ceremony:

**ਹਰਿ ਬਿਸਰਤ ਸਦਾ ਖੁਆਰੀ॥**

*Forgetting the Lord, one is ruined forever.*

*(S.G.G.S. p.711)*

The child died after seven days. The father got distracted from the Guru; and he was inconsolable to such an extent that even a stranger could not bear his grief.

Now, a question arises – "What should be done if a warning *Hukumnama* comes?

Baba Ji used to say about both happiness and warning *Hukumnamas* that "the Royal Decree is not child's play. If the *Hukumnama* is related to a warning, it is like a pistol shot that is always deadly. Similarly, if the *Hukumnama* is related to happiness, all obstructions get cleared automatically."

As written earlier, God is not only an astrologer, but He is a doctor as well.

Baba Ji used to say that "before reading a *Hukumnama*, we should check whether it is related to a warning. If it is so, do not read it; and pray, "God! Have mercy on me. Bless me with happiness. I am unable to bear a warning. I make mistakes every moment and You are a Forgiver." Then take the *Hukumnama* once again. If it is related to happiness, read it out. However, if it is again related to warning, then pray and take the *Hukumnama* for the third time. If the *Hukumnama* is related to warning even for the third time, then surrender yourself before God, pray whole-heartedly, and take the *Hukumnama* for the fourth time. God shall bless you with happiness. However, if the *Hukumnama* is yet related to warning – even for the fourth time, then cover up Guru Granth Sahib Ji with the scarf and do not take *Hukumnama*. This is how you can save yourself. This is the way to get treated by God."

There is a sack of sugar lying at a grocery shop; and there is a sack of red chillies lying nearby. If someone eats chillies, obviously his mouth shall burn due to bitterness. If the person quarrels with the shopkeeper for his suffering, the shopkeeper shall say, “It’s your own fault. Why did you choose chillies instead of sugar?”

I have seen a similar incident happened at my close relative’s place. A *Hukumnama* comprising warning caused a big chaos in their family. If during an assembly, the priest recites a warning *Hukumnama*, he should pray before God that he may be blessed with happiness, as he is unable to tolerate such a strict warning.

Baba Ji used to consider some *Hukumnama* as strict warnings. For example:

**ਹਰਿ ਬਿਸਰਤ ਸਦਾ ਖੁਆਰੀ॥**

*Forgetting the Lord, one is ruined forever.*

*(S.G.G.S. p.711)*

**ਜੀਉ ਤਪਤੁ ਹੈ ਬਾਰੋ ਬਾਰ॥**

*My soul burns, over and over again.* *(S.G.G.S. p.661)*

**ਕਾਚਾ ਧਨੁ ਸੰਚਹਿ ਮੂਰਖ ਗਾਵਾਰ॥**

*The ignorant fools amass false wealth.* *(S.G.G.S. p.665)*

**ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ॥**

*That man, who in the midst of pain, does not feel pain…*

*(S.G.G.S. p.633)*

*And, the one belonging to Ramkali sadd ~ the call of death.*
*(S.G.G.S. p.923)*

Let us analyze the following *Shabad*:

**ਹਰਿ ਬਿਸਰਤ ਸਦਾ ਖੁਆਰੀ॥**

**ਤਾ ਕਉ ਧੋਖਾ ਕਹਾ ਬਿਆਪੈ ਜਾ ਕਉ ਓਟ ਤੁਹਾਰੀ॥**

*Forgetting the Lord, one is ruined forever.*

*How can anyone be deceived, who has Your Support, O Lord?*
*(S.G.G.S. p.711)*

Some people say that second line of the above Shabad conveys the message of happiness and prosperity. But Baba Ji used to say that the gunshot was fired right away from reading the first line; therefore, it is very important to express happiness through the first line of this *Shabad*.

While a child is ignorant, it gets forgiveness. But when someone takes a Divine Decree having some warning message and understands the content, he or she has to bear the consequences.

We must beg happiness from God as he blesses us for sure.

**9. Offering *Bhog* (Keeping Guru's Share of Holy Food)**

My friends! We have devised very strange ways of keeping Guru's share of food. We place the platter full of holy food (usually pudding prepared with pure *ghee*) on one side while an attendant stands near it with an open sword in his hand. When the priest prays, "Guru Sahib, accept the food", the attendant moves his sword instantly and stirs the food with the sword; and we presume that Guru has accepted the food.

My Friends! Please think about this scenario yourselves, when we have guests at home, we prepare special food and offer it to them in tastefully decorated utensils. We then request them to have the food. However, when finally presenting the food to the guests, if we keep it to one side and don't give them access to it, can this be considered the right practice? You can think yourselves; there is no need for any explanation.

After the ardas for Guru Ji to bless our food, we have made a request before the Guru to have the food and if we think for a moment that Guru Sahib is coming to bless our food, but at that time the attendant moves his sword forward. Is this situation not pitiable? On one hand you want Guru Ji to take the food while on the other you are cutting the food with a sharp sword.

This entire act indicates that we have developed this impression in our mind that Guru Sahib is not going to have the food; so let us just consider it nothing more than a formality, which is completely wrong.

Dhanna and Namdev's examples have been mentioned above; where Guru Sahib accepted their food. So, the question arises – "Can't we offer food to Guru Granth Sahib – The embodiment of Ten Gurus?"

Baba Nand Singh Ji and Saint Jawanda Singh Ji of Rajasansi had presented a platter full of holy pudding before Guru Granth Sahib Ji at Gurudwara Saragarhi Sahib at Ferozepur Cantt., and requested the Guru to accept the food. Both of them made it a regular practice and a firm determination to offer food to the Guru first, and then eat food themselves. This went on until one day, Guru Nanak Dev Ji appeared out of Guru Granth Sahib Ji. Guru Nanak Dev Ji accepted the food and then offered it to both Baba Nand Singh Ji and Sant Jawanda Singh Ji. Ever since then, holy food is offered to Guru Granth

Sahib Ji with the utmost respect at Gurudwara Nanaksar.

There have been many cases where a tastefully decorated platter of holy food is presented to the Guru, and the area is kept covered to avoid any kind of disturbance to the Guru. After some time, when the attendants uncover the area, the platter is found to be empty, which proves that Guru Sahib accepts the holy food.

Baba Ji used to say that although Sun is millions of miles away from earth, its reflection reaches instantly to a bowl of water. Similarly, when we offer food to Guru Sahib and pray from the core of our heart, Guru Sahib accepts the food at once without hesitation.

Once Bhai Mardana asked Guru Nanak Dev Ji, "Guru Ji, You don't feel hungry, but I always feel so hungry. Why is it so?" Guru Nanak Dev said, "When some beloved one offers me food with utmost respect and complete devotion, the food reaches me, so I do not need to eat." Bhai Santokh Singh Churhaman - the poet, has also narrated this anecdote. Bhai Veer Singh has also written, "Guru Nanak Dev once said, *"When some beloved one, even from any far-off place offers food out of true devotion, it surely reaches us."*"

**ਗੋਬਿੰਦ ਭਾਉ ਭਗਤਿ ਦਾ ਭੁਖਾ॥**

*The Lord needs loving devotion and nothing else.*

*(Bhai Gurdas)*

Baba Ji used to say that God is hungry only of love and meditation, but not of any worldly things.

**ਸਾਚੁ ਕਹੌਂ ਸੁਨ ਲੇਹੁ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ॥**

*Listen attentively, I speak Truth, Thou shalt not achieve the target without going under the Refuge of the Lord, Who is ever Merciful to the lowly.* *(Dasam Granth)*

**10. Miscellaneous Things**

A bowl full of pure water must be kept in the presence of Sri Guru Granth Sahib Ji; and the water must be changed every morning and evening. It serves two purposes – we get *Amrit* (Holy Water) every morning and evening.

In the evening, we should light a small fire in an earthen bowl with pure *ghee*. We should never blow air through our mouths to put out the flame.

**ਜੇ ਦੀਪਕ ਨੂੰ ਠੰਡਾ ਕਰਨਾ ਹੋਵੇ ਤਾਂ ਪੱਖਾ-ਪੱਲਾ ਹਲਾਇ ਕੇ ਕਰੇ।**

**ਮੂੰਹ ਦੀ ਫੂਕ, ਹੱਥ ਦਾ ਬੁਜਾ ਮਾਰੇ, ਸੋ ਤਨਖਾਹੀਆ।**

*(ਰਹਿਤਨਾਮਾ ਭਾਈ ਚਉਪਾ ਸਿੰਘ ਛਿੱਬਰ)*

Some people preach out of their incomplete knowledge that it is not necessary to light any fire at the time of reciting the Holy Scripture or otherwise. If they were right, there would not have been any mention about the correct way of putting the fire out. Therefore, it is clear that these people are wrong and all of our older Hukamnama's have some reference to the Jot (light).

It is clear from the above explanation that we must render service to Sri Guru Granth Sahib Ji with a true heart, considering the Holy Scripture as "Embodiment of the ten Gurus". However, only those that have such understanding, are bestowed with Almighty Lord's blessing. Guru Sahib says:

**ਸਤਿਗੁਰੁ ਦਾਤਾ ਤਿਨੈ ਪਛਾਤਾ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ॥**

*The true Guru, the great giver is revealed to those upon whom you bestow your grace.*
*(S.G.G.S. p.911)*

**ਨਾਨਕ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸੋ ਕਰੈ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੈ ਕਰਤਾਰੁ॥**

*O Nanak, he alone serves the True Guru, whom the Creator has blessed with His Glance of Grace.*

*(S.G.G.S. p.586)*

**ਜਿਸੁ ਹੋਵਹਿ ਆਪਿ ਦਇਆਲੁ ਤਿਸੁ ਸਤਿਗੁਰ ਸੇਵਾ ਲਾਵਹੀ॥**

*As You Yourself become merciful, Lord, You link us to the service of the True Guru.*
*(S.G.G.S. p.1095)*

Even during times when the ten Gurus were in their physical existence, people were ignorant and unable to identify that the real Guru was the holy Lord Himself. Had they been aware:

- no one would have thrown stones at Guru Nanak Dev ji
- no one would have kicked Guru Amardas Ji
- no one would have tortured Guru Arjan Dev Ji
- no one would have attacked Guru Har Gobind Ji
- no one would have dared to call Guru Teg Bahadur Ji as "*Tega Kamla*" (Guru Ji

has gone mad)

On the occasion of Vaisakhi, Guru Gobind Singh Ji called for five heads. At that time, out of a gathering of thousands of people, only five people came forward and offered their lives to Guru Ji. It means only these five people had identified the Tenth Master – Guru Gobind Singh Ji as Lord. However, several people among the gathering had become suspicious of Guru Gobind Singh Ji's horrifying demand and immediately ran and told Guru Ji's mother Mata Gujari, "Mata Ji, let's move out from here quickly, Guru Ji has gone mad."

Therefore, let us see, what Guru Sahibaan preach us:

**ਸਤਿਗੁਰੁ ਨ ਸੇਵੈ ਸੋ ਕਾਹੇ ਆਇਆ॥**

**ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥**

*Those who do not serve the True Guru—why did they even come into this world? Cursed are their lives; they have uselessly wasted this human life.*

*(S.G.G.S. p.129)*

**ਸਤਿਗੁਰੁ ਨ ਸੇਵਹਿ ਮੂਰਖ ਅੰਧ ਗਵਾਰਾ॥**

**ਫਿਰਿ ਓਇ ਕਿਥਹੁ ਪਾਇਨਿ ਮੋਖ ਦੁਆਰਾ॥**

*The blind and ignorant fools do not serve the True Guru; how will they find the gate of salvation?*

*(S.G.G.S. p.115)*

And let us see what Guru Sahib says for those perform *Sewa* (service) of the Guru:

**ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਵਡਭਾਗੀ॥ ਸਹਜ ਭਾਇ ਸਚੀ ਲਿਵ ਲਾਗੀ॥**

*Those who serve the True Guru are very fortunate. They intuitively enshrine love for the True Lord.*

*(S.G.G.S. p.1063)*

**ਸਤਿਗੁਰੁ ਸੇਵੈ ਤਿਸੁ ਮਿਲੈ ਵਡਿਆਈ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਇਦਾ॥**

*Whoever serves the True Guru is blessed with glorious greatness, and honored in the Court of the True Lord.*

*(S.G.G.S. p.1063)*

So friends, I cannot stop you from calling Guru Granth Sahib Ji whatever you think, such as:

Paper;

Human being;

Complete human being;

Saint or Monk;

Guru or Lord;

No one shall restrict us from doing so; we shall simply agree to it by saying a word in this regard. But it is only the real feeling that is going to be rewarded in the afterlife.

Even though some consider Guru Granth Sahib Ji as Lord but still only in formality bow their heads; as in their inner heart, they consider Guru Granth Sahib Ji only as paper, and believe that the Guru cannot feel cold or hot as it is not the Guru Ji's jot and atma (soul and body).

Guru Sahib says:

**ਸਤਿਗੁਰ ਨੋ ਜੇਹਾ ਕੋ ਇਛਦਾ ਤੇਹਾ ਫਲੁ ਪਾਏ ਕੋਇ॥**

**ਨਾਨਕ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਜਿਦੂ ਕਿਛੁ ਗੁਝਾ ਨ ਹੋਇ॥**

*As one feels towards the True Guru, so are the rewards he receives. O Nanak, the Creator knows everything; nothing can be hidden from Him.* \ *(S.G.G.S. p.302)*

Therefore, let us concentrate our mind and meditate on the Guru. There is no end to the Guru's blessings.

The third Guru Sahib says:

**ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਸਭ ਕਿਛੁ ਪਾਏ॥**

**ਜੇਹੀ ਮਨਸਾ ਕਰਿ ਲਾਗੈ ਤੇਹਾ ਫਲੁ ਪਾਏ॥**

*Serving the True Guru, all things are obtained. As are the desires one harbors, so are the rewards one receives.* *(S.G.G.S. p.116)*

***

# 11

## Manifest Form of Sri Guru Granth Sahib

There is reference of four types of visions in *Gurbani*:

**1. Dream Vision**

**ਜਾਗਨ ਤੇ ਸੁਪਨਾ ਭਲਾ ਬਸੀਐ ਪ੍ਰਭ ਸੰਗਿ॥**

*Even better than being awake, is the dream in which I dwell with God.*
*(S.G.G.S. p.816)*

**ਸੁਤੜੀ ਸੋ ਸਹੁ ਡਿਠੁ ਤੈ ਸੁਪਨੇ ਹਉ ਖੰਨੀਐ॥**

*In sleep, I saw my Husband Lord; I am a sacrifice to that dream.*
*(S.G.G.S. p.1100)*

**2. Pictorial Vision**

**ਸਤਿਗੁਰ ਕੀ ਮੂਰਤਿ ਹਿਰਦੈ ਵਸਾਏ॥ ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਏ॥**

*He enshrines the image of the True Guru in his heart. He obtains the rewards which he desires.*

*(S.G.G.S. p.661)*

**ਜੋ ਚਿਤੁ ਲਾਇ ਪੂਜੇ ਗੁਰ ਮੂਰਤਿ ਸੋ ਮਨ ਇਛੇ ਫਲ ਪਾਵੈ॥**

*One who centers his consciousness and worships the Guru's photo, obtains the fruits of his mind's desires.*

*(S.G.G.S. p.303)*

**3. Transcendent Vision (*Nirgun* or *Gurbani* Vision)**

**ਗੁਰ ਕਾ ਸਬਦੁ ਮਨੇ ਸੋ ਸੂਰਾ॥**

*He alone is a spiritual hero, who believes in the Word of the Guru's Shabad.*
*(S.G.G.S. p.1023)*

**ਕੋਟਿ ਮਧੇ ਕਿਸਹਿ ਬੁਝਾਏ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਤੇ ਰੰਗੁ ਲਾਏ॥**

*Out of millions, only a few understand. Imbued with the Word of the Guru's Shabad, they are colored in His Love.* *(S.G.G.S. p.1055)*

**4. Manifest Vision (*Sargun*)**

**ਤਨੁ ਮਨੁ ਹੋਇ ਨਿਹਾਲੁ ਜਾ ਗੁਰੁ ਦੇਖਾ ਸਾਮ੍ਹ੍ਹਣੇ॥**

*My body and soul are in ecstasy; I see my Guru before me.*
*(S.G.G.S. p.758)*

**ਦਰਸੁ ਦੇਹਿ ਧਾਰਉ ਪ੍ਰਭ ਆਸ॥**

**ਨਿਤ ਨਾਨਕੁ ਚਿਤਵੈ ਸਚੁ ਅਰਦਾਸਿ॥**

*Please grant me the Blessed Vision of Your Darshan; O God, I place my hopes in You. Nanak continually offers this true prayer.* *(S.G.G.S. p.900)*

Now, if we analyze through *Gurbani*, it becomes manifestly clear that the truth-seeker who is destined to be blessed with the above-mentioned four visions, can achieve a state of utmost contentment. The one, who is blessed with one, two or three types of visions, can never achieve complete spiritual contentment.

The way a bed has four posts; and a person lying on the bed can only sleep well if all four posts are intact. If the bed has only three or even less posts, the person lying on the bed can never have proper rest, and the person shall always remain in fear of falling from the bed. If there is only one post, the person shall fall down and get hurt.

Sri Guru Granth Sahib teaches us from the first level to the highest level, we foolishly consider ourselves at the highest level even though we are at just beginning the lowest level, which is a mistake on our part. Baba Isher Singh Ji used to preach:

Try to bring people at a lower level to a higher level;

Discuss only with people at the same level; and

Seek intelligence from the elderly people.

So, friends, do not hate anybody. Do not hesitate to seek advice from those ahead of you.

Transcendent vision is like the formless sky. There is no rain from the clear blue sky. Only clouds can bring rain. So, manifest vision is just like clouds. Those who know how to get benefits from the rain, make ways to preserve rainwater. And those who are infected with the patches of ego and pride; rain makes no difference to them.

Transcendent vision is like darkness. Nothing is visible and nothing can be found. When a person mistakes a piece of rope for a snake, he gets scared and raises an alarm. But when the light of manifest form spreads, it becomes clear that it was rope, and not a snake.

**ਵਿਣੁ ਡਿਠਾ ਕਿਆ ਸਾਲਾਹੀਐ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ॥**

*Without seeing, how can he praise the Lord?*

*(S.G.G.S. p.646)*

When we receive a letter from someone, we understand its subject matter. And, if we have already met that person before, we can visualize the face, features, smile, height, nature, and warmth of love that person expresses.

The above example also applies to *Gurbani*. If we have not yet visualized Guru Granth Sahib in the manifest form, we can understand *Gurbani*, but we cannot feel Guru Sahib's eyes, features, face, laughter, height, sweetly spoken words, nature, and the warmth of love. Guru Sahib says repeatedly:

**ਤੇਰੇ ਬੰਕੇ ਲੋਇਣ ਦੰਤ ਰੀਸਾਲਾ॥**

**ਸੋਹਣੇ ਨਕ ਜਿਨ ਲੰਮੜੇ ਵਾਲਾ॥**

**ਕੰਚਨ ਕਾਇਆ ਸੁਇਨੇ ਕੀ ਢਾਲਾ॥**

*Your eyes are beautiful, and Your teeth are delightful. Your nose is graceful, and Your hair is so long. Your body is precious, cast in gold.* *(S.G.G.S. p.567)*

**ਕਮਲ ਨੈਨ ਅੰਜਨ ਸਿਆਮ ਚੰਦ੍ਰ ਬਦਨ ਚਿਤ ਚਾਰ॥**

*My Lord has lotus-eyes; His Face is so beautifully adorned; and body is artistically crafted.*

*(S.G.G.S. p.1364)*

Guru Nanak Sahib says:

**ਬਾਗੇ ਕਾਪੜ ਬੋਲੈ ਬੈਣ॥ ਲੰਮਾ ਨਕੁ ਕਾਲੇ ਤੇਰੇ ਨੈਣ॥**

**ਕਬਹੂੰ ਸਾਹਿਬੁ ਦੇਖਿਆ ਭੈਣ॥**

*You wear white clothes, and speak sweet words. Your nose is sharp, and your eyes are black. Have you ever seen your Lord and Master, O sister? (S.G.G.S. p.1257)*

**ਮਿਠ ਬੋਲੜਾ ਜੀ ਹਰਿ ਸਜਣੁ ਸੁਆਮੀ ਮੋਰਾ॥**

**ਹਉ ਸੰਮਲਿ ਥਕੀ ਜੀ ਓਹੁ ਕਦੇ ਨ ਬੋਲੈ ਕਉਰਾ॥**

**ਕਉੜਾ ਬੋਲਿ ਨ ਜਾਨੈ ਪੂਰਨ ਭਗਵਾਨੈ ਅਉਗਣੁ ਕੋ ਨ ਚਿਤਾਰੇ॥**

*My Dear Lord and Master, my Friend, speaks so sweetly. I have grown weary of testing Him, but still, He never speaks harshly to me. He does not know any bitter words; the Perfect Lord God does not even consider my faults and demerits.*
*(S.G.G.S. p.784)*

Guru Sahib has sketched the manifest form of Lord God in a superb manner; still some people turn back instead of moving ahead. Guru Sahib teaches us to reach the next level, but these people still move back.

Education is meant for students of all classes; so some people give reference to the following quotation from *Gurbani* to justify their point.

**ਚਕ੍ਰ ਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ॥**

*O Lord, Thou art without any form, symbol, caste, class, or lineage. None can describe Thy form, hue, garb, or shape. (Jaap Sahib)*

Brothers! We must have the courage to question our revered Lord. O my dear Lord, do you not have any form, shape, symbol, or caste? And if You were not Lord, then why did you say the following:

**ਇਹ ਬਿਧਿ ਕਰਤ ਤਪਸਿਆ ਭਯੋ॥ ਦ੍ਵੈ ਤੇ ਏਕ ਰੂਪ ਹ੍ਵੈ ਗਯੋ॥**

*In this way, my meditation reached its zenith and I became One with the Omnipotent*

*Lord.* *(Dasam Granth)*

And, why is it mentioned in *Gurbani*:

**ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ ਕਹਾਯਉ॥**

*The Embodiment of Light, the Lord Himself is called Guru Nanak.*
*(S.G.G.S. p.1408)*

**ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ॥**

*The Lord Himself wielded His Power and entered the world.*
*(S.G.G.S. p.1395)*

**ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ॥**

*Know that the Guru and the Transcendent Lord are One.*
*(S.G.G.S. p.864)*

**ਜਿਨ ਕੈ ਭੀਤਰਿ ਹੈ ਅੰਤਰਾ॥ ਜੈਸੇ ਪਸੁ ਤੈਸੇ ਓਇ ਨਰਾ॥**

*Those whose inner beings are not in harmony with the Lord, are nothing more than beasts.* *(S.G.G.S. p.1163)*

Dear Lord, You teach us that, "Form, shape, symbol, or caste, do not exist." At the same time You said, "God Himself had appeared in the form of *Narayan*, who had saved Prahlad. Those who have any doubt, are not human-beings, they are beasts."

Then, based on these tukhs (lines) how can we understand the whole concept? If we are unable to understand the question, we will definitely find it difficult. However, when we find someone to explain it to us, the same question becomes easy to understand.

Let us now have another look at *Gurbani*:

The Lord God Himself in the garb of a monster with long nails emerges out of the pillar:

**ਪ੍ਰਭ ਥੰਭ ਤੇ ਨਿਕਸੇ ਕੈ ਬਿਸਥਾਰ॥**

**ਹਰਨਾਖਸੁ ਛੇਦਿਓ ਨਖ ਬਿਦਾਰ॥**

*So God emerged out of the pillar, and assumed a mighty form. He killed Harnaakhash, tearing him apart with his nails.* *(S.G.G.S. p.1194)*

**ਪਾਖੰਤਣ ਬਾਜ ਬਜਾਇਲਾ॥ ਗਰੁੜ ਚੜ੍ਹੇ ਗੋਬਿੰਦ ਆਇਲਾ॥**

*Playing on the instrument of the feathered wings, the Lord of the Universe came, mounted on the eagle Garura.* *(S.G.G.S. p.1166)*

**ਭਰੀ ਕਟੋਰੀ ਨਾਮਦੇਵਿ ਲੈ ਠਾਕੁਰ ਨੋ ਦੂਧ ਪੀਆਇਆ।**

*Namdev made Lord drink the full bowl of milk.*

*(Bhai Gurdas Ji)*

**ਧੰਨਾ ਕਰਦਾ ਜੋਦੜੀ ਮੈ ਭਿ ਦੇਹ ਇਕ ਜੇ ਤੁਧੁ ਭਾਵੈ।**

*Dhanna requested, "O brahman, if you agree kindly give one to me."*

**ਪਥਰੁ ਇਕ ਲਪੇਟਿ ਕਰਿ ਦੇ ਧੰਨੈ ਨੋ ਗੈਲ ਛੁਡਾਵੈ।**

*The Brahman rolled a stone, gave it to Dhanna and thus got rid of him.*

**ਠਾਕੁਰ ਨੋ ਨ੍ਹਾਵਾਲਿਕੈ ਛਾਹਿ ਰੋਟੀ ਲੈ ਭੋਗੁ ਚੜ੍ਹਾਵੈ।**

*Dhanna bathed the Thakur and offered him bread and buttermilk.*

**ਹਥਿ ਜੋੜਿ ਮਿਨਤਾਂ ਕਰੈ ਪੈਰੀਂ ਪੈ ਪੈ ਬਹੁਤ ਮਨਾਵੈ।**

*With folded hands and falling at the feet of the stone he begged for his service to be accepted.*

**ਹਉਂ ਭੀ ਮੁਹੁ ਨ ਜੁਠਾਲਸਾਂ ਤੂ ਰੁਠਾ ਮੈ ਕਿਹੁ ਨ ਸੁਖਾਵੈ।**

*Dhanna said, "I will also not eat because how can I be happy if you are annoyed."*

**ਗੋਸਾਈ ਪਰਤਖਿ ਹੋਇ ਰੋਟੀ ਖਾਇ ਛਾਹਿ ਮੁਹਿ ਲਾਵੈ।**

*(Seeing his true and loving devotion) God was forced to appear and eat his bread and buttermilk.*

**ਭੋਲਾ ਭਾਉ ਗੋਬਿੰਦੁ ਮਿਲਾਵੈ॥**

*In fact, innocence like that of Dhanna makes the sight of the Lord available.*

Amazing! See, what form has God adopted! Once a saint came at Sain Nai's home, and Sain Nai got indulged in serving the saint. While serving the saint, Sain Nai forgot to

report himself for the king's service. But God Himself got transformed into Sain Nai's attire and served the king. So, today, God Himself has become Sain Nai.

*(Bhai Gurdas Ji)*

Later God, in the attire of king, came to Beni Bhagat's home and presented him several goods.

*(Vaar 10, Pauri 14, Bhai Gurdas)*

So, how can you possibly say that God does not emerge in today's world, and only used to emerge? That's not possible, God is omnipresent and appears before us everyday.

Sant Maghar Singh of Ramgarh was deployed in the Army during the British Empire. He used to get up early in the morning and meditate in the woods. One day he got busy in meditation and could not report at the Army's morning drill. The roll call had already started, but Maghar Singh was doing his meditation. When the British officer called Maghar Singh's name, *Kalgidhar Paatshah* (the tenth Guru) got transformed into Maghar Singh's body, wore the same Army attire, and answered Maghar Singh's roll call. Later, when Maghar Singh came to know about this miracle, he left his job immediately and devoted himself fully to meditation for the rest of his life.

Has it happened only with Maghar Singh? No, several *Nitnemis* (regular meditators) have experienced similar miracles. Such miracles have happened with several devotees of Baba Ji. So, friends, the tenth Guru has emerged in the form of Narsingh, Sain Nai, Kabir Julaha, Namdev Chhimba, Beni, Trehan, Bhalla, and Sodhi. So, while presenting such kind of miracles, Guru Ji says that he does not belong to any particular form, symbol, caste, class, or lineage. If people have been blessed with Guru Sahib's *Darshan* (meeting) in the manifest form in the past, then why cannot we be blessed with Guru's *Darshan* in the present?

Now it is quite easy to follow Guru's order. Why? Guru Sahib has ordered us to consider Sri Guru Granth Sahib Ji as the embodiment of the ten Gurus.

Is Guru Granth Sahib Ji the embodiment of the ten Gurus? 'No, this is just paper' is what some people say. And this is indeed what some think. But, is our thinking greater than the Guru's order? So, does it mean that Sri Guru Granth Sahib Ji is an embodiment? Yes! Sri Guru Granth Sahib Ji is the truest embodiment.

But some still argue and ask why we cannot see Guru Sahib in real form? In fact, it is our own shortcomings as we have formed a veil on our eyes. Our mind is contaminated with age-old filth, which does not allow us to see the Guru in the real form.

If our eyes get infected with cataract, can we cure it on our own? No, we shall ask for an eye specialist doctor who can treat the cataract. Can any doctor treat cataract? No, only an eye specialist can treat this disease. Where is this doctor? Let us go and meet this doctor quickly (through Gurbani).

ਭਾਂਭੀਰੀ ਕੇ ਪਾਤ ਪਰਦੋ ਬਿਨੁ ਪੇਖੇ ਦੂਰਾਇਓ॥

*There is a veil between us, like the wings of a butterfly; without being able to see Him, He seems so far away.*

*(S.G.G.S. p.624)*

Though it is a thin veil or cataract, it restricts our vision.

ਨਿਕਟਿ ਸੁਨਉ ਅਰੁ ਪੇਖਉ ਨਾਹੀ ਭਰਮਿ ਭਰਮਿ ਦੁਖ ਭਰੀਆ॥

ਹੋਇ ਕ੍ਰਿਪਾਲ ਗੁਰ ਲਾਹਿ ਪਾਰਦੋ ਮਿਲਉ ਲਾਲ ਮਨੁ ਹਰੀਆ॥

*I hear that You are near, but I cannot see You. I wander in suffering, deluded by doubt. The Guru has become merciful to me; He has removed the veils. Meeting with my Beloved, my mind blossoms forth in abundance.*

*(S.G.G.S. p.1209)*

A layer of dust has accumulated on the mirror (mind). Neither mirror can remove this dust, nor can dust itself get away from the mirror. Also, this dust has been accumulating for countless incarnations. So, nothing is visible; there is even a doubt in the existence of the mirror.

ਸੋ ਤੁਮ ਹੀ ਮਹਿ ਬਸੈ ਨਿਰੰਤਰਿ ਨਾਨਕ ਦਰਪਨਿ ਨਿਆਈ॥

*He dwells deep within your inner self, O Nanak, like the image in a mirror.*
*(S.G.G.S. p.632)*

ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ॥

*The filth of countless incarnations sticks to this mind; it has become pitch black.*
*(S.G.G.S. p.651)*

Based on this, how do you remove this layer of dust from the mirror (mind), so that you are able to see God in person?

Guru Sahib says:

ਧੂਰਿ ਸੰਤਨ ਕੀ ਮਸਤਕਿ ਲਾਇ॥

ਜਨਮ ਜਨਮ ਕੀ ਦੁਰਮਤਿ ਮਲੁ ਜਾਇ॥

*Apply the dust of the feet of the Saints to your forehead, and the filthy evil-mindedness*

*of countless incarnations will be washed off.* *(S.G.G.S. p.967)*

**ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ॥**

*The Dear Lord abides in each and every heart; the Saints proclaim this as true.*
*(S.G.G.S. p.1427)*

**ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ॥**

*The Divine Light is within everyone; You are that Light.*

*(S.G.G.S. p.663)*

*Gurbani* is true forever. No one can deny it.

But if someone has not seen the Divine Light in Sri Guru Granth Sahib, then how could they have seen the Divine Light in other things? First of all we should be able to see God in Sri Guru Granth Sahib; only then we can proceed to further studies. A student of first standard cannot achieve a Master's degree just by keeping M.A. books with him/her. First of all, one must see God within the Guru; thereafter God will show them the way to see God in others.

Baba Ji used to narrate the story of a cow:

"Once, a man owned a cow. The cow became sick. The man consulted a veterinary doctor to get treatment for his ailing animal. The doctor suggested the man feed a mixture of 250 gm of pure ghee and 250 gm of red chillies to the cow; and assured that the cow will get well after that. The man went to his home and thought, "The cow has been sick for the last twenty days; but it used to produce 1 Kg milk every day, from which 500 gm of ghee was extracted. It means there is still 20 Kg milk (worth 10 Kg of ghee) within the cow." So, he fed only 250 gm of red chillies to the cow and did not feed pure ghee. The cow became sicker. The man went to the doctor again and told him about the cow's condition; but did not tell him about not having given ghee to the cow. The doctor advised him to feed the same mixture of ghee and red chillies to the cow. The man reached home and again fed only red chillies to the cow. The cow's condition worsened even more. The man went to the doctor again and told him about the cow's condition. Finally, the doctor went to the man's house to see the cow's condition himself. He checked the cow's condition and asked the man to bring 250 gm pure ghee and 250 gm red chillies. The man brought only red chillies. When the doctor asked about ghee, the man said that the cow already had 10 Kg of ghee within its body. The doctor slapped the man and said, "What is the source of ghee within the cow's body? If ghee is fed from outside, only then the cow will recover, and ghee will produce from inside."

Baba Ji used to say that "though God is within us in the transcendent form, He cannot truly emerge until we see Him in the manifest form. If we cannot see Him in the manifest form, then the sickness will keep increasing instead of decreasing."

Baba Ji also used to say:

"If a farmer keeps a seed on his palm and recites "seed", "seed", it cannot grow. The seed has to be sown in the earth, only then it will grow. The seed has to face heat, rains, and thunderstorms; and then hundreds of grains develop out of a single seed. Similarly, first of all, see God in the manifest form, absorb Him in your heart, and then the inner God shall emerge.

First of all, God shall enter inside, and only then the inner God, which is a secret, shall emerge. This is called the highest education. God is present within everybody, but it emerges only out of the luckiest and most blessed ones.

God is already within us. If we are able to emerge God from our own body, it is called "virtuous soul-bride" (ਸੁਹਾਗਣੀ); everything else it is called "discarded bride" (ਦੋਹਾਗਣੀ).

**ਸਭਨੀ ਘਟੀ ਸਹੁ ਵਸੈ ਸਹ ਬਿਨੁ ਘਟੁ ਨ ਕੋਇ॥**

**ਨਾਨਕ ਤੇ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹ੍ਹਾ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ॥**

*God the Cosmic Husband dwells within all hearts; without Him, there is no heart at all. O Nanak, the Gurmukhs are the happy, virtuous soul-brides; the Lord is revealed to them.* *(S.G.G.S. p.1412)*

**ਨਾਨਕ ਤੇ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹ੍ਹਾ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ॥**

*O Nanak, the Gurmukhs are the happy, virtuous soul-brides; the Lord is revealed to them.* *(S.G.G.S. p.1412)*

**ਨਾਨਕ ਗੁਪਤੁ ਵਰਤਦਾ ਪਿਆਰਾ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ॥**

*O Nanak, the Beloved is pervading everywhere, but He is hidden; through the Guru, He is revealed.*

*(S.G.G.S. p.605)*

**ਸਭ ਮਹਿ ਗੁਪਤੁ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪ੍ਰਗਟਾਇਆ॥**

*He is hidden, and yet pervading all. He is revealed to the Gurmukh.*
*(S.G.G.S. p.954)*

**ਘਟਿ ਘਟਿ ਗੁਪਤੁ ਉਪਾਏ ਵੇਖੈ ਪਰਗਟੁ ਗੁਰਮੁਖਿ ਸੰਤ ਜਨਾ॥**

*In each and every heart, the Lord is hidden; He creates and watches over all. He reveals Himself in the humble, Saintly Gurmukhs.*

*(S.G.G.S. p.1171)*

But friends, how to make God emerge out of our body? What is the method? Friends, prior to the visit of a minister, all heaps of garbage are removed, gutters are cleared, all surroundings are made clean, colorful flags are installed, all walls are whitewashed, musical bands are organized, and firecrackers are blown.

Who was supposed to visit? An ordinary minister is visitng. However, we have to invite the Almighty God, in whose feet millions of such ministers are wandering. In which city do we have to invite God? We have to invite the Almighty God in our heart. But what is the condition of our heart? Not a very good state.

There are heaps of sexual desire, anger, greed, worldly attachment, and egotism lying on our mind. There are loads of deceitful deeds accumulated in our minds as well. Do we want God to pass through this filth? No, friends, we will have to clear out all this filth. It will take much time. Then what should be done? What is the method of clearing out this filth?

The fifth Guru Ji shows us the way:

**ਰਾਖੁ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ॥ ਮੋਹਿ ਨਿਰਗੁਨੁ ਸਭ ਗੁਨ ਤੇਰੇ॥੧॥ਰਹਾਉ॥**

**ਪੰਚ ਬਿਖਾਦੀ ਏਕੁ ਗਰੀਬਾ ਰਾਖਹੁ ਰਾਖਨਹਾਰੇ॥**

**ਖੇਦੁ ਕਰਹਿ ਅਰੁ ਬਹੁਤੁ ਸੰਤਾਵਹਿ ਆਇਓ ਸਰਨਿ ਤੁਹਾਰੇ॥**

*Save me, O My Father God. I am worthless and without virtue; all virtues are Yours. The five vicious thieves are assaulting my poor being; save me, O Savior Lord! They are tormenting and torturing me. I have come, seeking Your Sanctuary.*
*(S.G.G.S. p.205)*

**ਕਰਿ ਕਰਿ ਹਾਰਿਓ ਅਨਿਕ ਬਹੁ ਭਾਤੀ ਛੋਡਹਿ ਕਤਹੂੰ ਨਾਹੀ॥**

**ਏਕ ਬਾਤ ਸੁਨਿ ਤਾਕੀ ਓਟਾ ਸਾਧਸੰਗਿ ਮਿਟਿ ਜਾਹੀ॥੨॥**

**ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਮਿਲੇ ਮੋਹਿ ਤਿਨ ਤੇ ਧੀਰਜੁ ਪਾਇਆ॥**

**ਸੰਤੀ ਮੰਤੁ ਦੀਓ ਮੋਹਿ ਨਿਰਭਉ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇਆ॥੩॥**

**ਜੀਤਿ ਲਏ ਓਇ ਮਹਾ ਬਿਖਾਦੀ ਸਹਜ ਸੁਹੇਲੀ ਬਾਣੀ॥**

**ਕਹੁ ਨਾਨਕ ਮਨਿ ਭਇਆ ਪਰਗਾਸਾ ਪਾਇਆ ਪਦੁ ਨਿਰਬਾਣੀ॥**

*Trying all sorts of things, I have grown weary, but still, they will not leave me alone. But I have heard that they can be rooted out, in the Saadh Sangat, the Company of the Holy; and so I seek their Shelter. In their Mercy, the Saints have met me, and from them, I have obtained satisfaction. The Saints have given me the Mantra of the Fearless Lord, and now I practice the Word of the Guru's Shabad. I have now conquered those terrible evildoers, and my speech is now sweet and sublime. Says Nanak, the Divine Light has dawned within my mind; I have obtained the state of Nirvana.*

*(S.G.G.S. p.206)*

So, this is how we can conquer these stronger enemies.

Let us see what *Gurbani* teaches us:

**ਮੁਸਨਹਾਰ ਪੰਚ ਬਟਵਾਰੇ॥ ਸੂਨੇ ਨਗਰਿ ਪਰੇ ਠਗਹਾਰੇ॥**

**ਉਨ ਤੇ ਰਾਖੈ ਬਾਪੁ ਨ ਮਾਈ॥ ਉਨ ਤੇ ਰਾਖੈ ਮੀਤੁ ਨ ਭਾਈ॥**

**ਦਰਬਿ ਸਿਆਣਪ ਨਾ ਓਇ ਰਹਤੇ॥**

**ਸਾਧਸੰਗਿ ਓਇ ਦੁਸਟ ਵਸਿ ਹੋਤੇ॥**

*The five thieves have plundered them; the thugs descend upon the unguarded village. Our mothers and fathers cannot save us from them; friends and brothers cannot protect us from them — they cannot be restrained by wealth or cleverness. Only through the Saadh Sangat, the Company of the Holy, can those villains be brought under control.* *(S.G.G.S. p.182)*

With the blessing of a complete saint (who has over-powered these five thieves, and is capable of providing calmness) the five thieves are under control. The endless weight of filth has been cleared off but a load of conceit is still lying ahead so how to clear it off? Guru Sahib shows us the way:

**ਜਿਉ ਜਲ ਦੁਧ ਭਿੰਨ ਭਿੰਨ ਕਾਢੈ ਚੁਣਿ ਹੰਸੁਲਾ**

**ਤਿਉ ਦੇਹੀ ਤੇ ਚੁਣਿ ਕਾਢੈ ਸਾਧੂ ਹਉਮੈ ਤਾਤਿ॥**

*As the swan separates the milk from the water, the Holy Saint removes the fire of egotism from the body.*

*(S.G.G.S. p.1268)*

Now, there must be an arrangement of music as well. What do have to do with the

worldly musical orchestra? Guru Sahib says:

**ਜਨਮ ਜਨਮ ਕੇ ਦੂਖ ਨਿਵਾਰੇ॥ ਅਨਹਦ ਸਬਦ ਵਜੇ ਦਰਬਾਰੇ॥**

*The pains of countless lifetimes have been erased. The Unstruck Sound-current of the Shabad, the Word of God, vibrates in the Court of the Lord.* *(S.G.G.S. p.1137)*

There are only two ways to meet God:

- **ਮੁੱਖ ਨਿਰਗੁਨ ਜਾਣਾ ਸਰਗੁਣ॥**

  *Follow Manifest way through Absolute way*

- **ਮੁੱਖ ਸਰਗੁਣ ਜਾਣਾ ਨਿਰਗੁਨ॥**

  *Follow Absolute way through Manifest way*

Most of the intellectuals, saints, and monks follow the first way to meet God and they preach others to do the same. The first way involves more hard work and fewer results. However, the second way involves less hard work and more results.

The second way is like a highway, where we can run speedily without any fear. The first way is like a narrow, zigzag road having hundreds of obstacles on the way. Most of the truth-seekers follow the first way. They preach, "Keep meditating whole-heartedly, keep it going, sooner or later you shall meet God - if not in this birth, may be in the next birth. Do not stop meditating." Baba Ji used to say, "Who has seen the next birth? Meditation is only useful if you are able to meet God in this birth itself."

The first way refers to ignorance and darkness; and the second way refers to knowledge and light.

Let us see what *Gurbani* teaches us:

**ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਮਿਟਿ ਗਇਆ ਗੁਰ ਚਾਨਣੁ ਗਿਆਨੁ ਚਰਾਗੁ॥**

**ਜਨੁ ਨਾਨਕੁ ਜੀਵੈ ਦੇਖਿ ਹਰਿ ਇਕ ਨਿਮਖ ਘੜੀ ਮੁਖਿ ਲਾਗੁ॥**

*The darkness of ignorance has been dispelled, with the light of the lamp of the Guru's wisdom. Servant Nanak lives by beholding the Lord. Let me behold Your face, for a moment, even an instant!* *(S.G.G.S. p.849)*

Nothing is visible in the darkness. We get scared even from a rope lying in the dark. We are unable to find anything and are scared of getting hurt in the dark.

Guru Sahib says:

**ਸਾਸ ਬਿਨਾ ਜਿਉ ਦੇਹੁਰੀ ਕਤ ਸੋਭਾ ਪਾਵੈ॥**

**ਦਰਸ ਬਿਹੂਨਾ ਸਾਧ ਜਨੁ ਖਿਨੁ ਟਿਕਣੁ ਨ ਆਵੈ॥**

*Without the breath, how can the body obtain glory and fame? Without the Blessed Vision of the Lord's Darshan, the humble, holy person does not find peace, even for an instant.* *(S.G.G.S. p.1122)*

Guru Sahib further says that one cannot concentrate on meditation without having the Lord's *Darshan* in the manifest form:

**ਬਿਨੁ ਗੁਰ ਦੀਖਿਆ ਕੈਸੇ ਗਿਆਨੁ॥ ਬਿਨੁ ਪੇਖੇ ਕਹੁ ਕੈਸੋ ਧਿਆਨੁ॥**

*Without the Guru's Teachings, how can anyone obtain spiritual wisdom? Without seeing — tell me: how can anyone visualize in meditation?* *(S.G.G.S. p.1140)*

Guru Sahib says that one cannot meditate on God until having the Lord's *Darshan*; nor can the nectar of sacred name be attained; and one feels hungry and thirsty all the time.

**ਭਣਤਿ ਨਾਨਕੁ ਅੰਦੇਸਾ ਏਹੀ॥ ਬਿਨੁ ਦਰਸਨ ਕੈਸੇ ਰਵਉ ਸਨੇਹੀ॥**

*Nanak humbly prays, this is my only concern: without the Blessed Vision of my Beloved, how can I enjoy Him?*

*(S.G.G.S. p.990)*

**ਜਬ ਲਗੁ ਦਰਸੁ ਨ ਹੋਇ ਕਿਉ ਅੰਮ੍ਰਿਤੁ ਪੀਵੀਐ ਰਾਮ॥**

*As long as I do not have the Blessed Vision of His Darshan, how can I drink in the Ambrosial Nectar?*

*(S.G.G.S. p.1113)*

**ਜਬ ਲਗੁ ਦਰਸੁ ਨ ਪਰਸੈ ਪ੍ਰੀਤਮ ਤਬ ਲਗੁ ਭੂਖ ਪਿਆਸੀ॥**

**ਦਰਸਨੁ ਦੇਖਤ ਹੀ ਮਨੁ ਮਾਨਿਆ ਜਲ ਰਸਿ ਕਮਲ ਬਿਗਾਸੀ॥**

*As long as I do not attain the Blessed Vision of my Beloved, I remain hungry and thirsty. Gazing upon the Blessed Vision of His Darshan, my mind is pleased and appeased. The lotus blossoms forth in the water.*

*(S.G.G.S. p.1197)*

Without the blessed vision of the Lord's *Darshan*, there is nothing but perturbation.

There is no peace of mind during the day or night. What would be the condition of those who spend their entire lives in meditating the absolute or unmanifest form of God? In fact, they are still not aware that they can also have the Lord's *Darshan* in the manifest form. When there is total ignorance, there cannot be any yearning for *Darshan*. And, when there is no yearning at all, then how can they imagine the attractive, heartfelt, magnetic look of the Lord God? So, being ignorant of the appropriate way of seeking God's *Darshan*, they draw a circle and say that this circle is God Itself. So, does it mean that the embodiment of the Ten Gurus was just a circle? No, friends! If you possess any doubts, do not misguide others because of your ignorance.

Guru Sahib says:

**ਨੈਨ ਸੰਤੋਖੇ ਪ੍ਰਭ ਦਰਸਨੁ ਪਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਸਫਲੁ ਸੋ ਆਇਆ॥**

*My eyes are content, gazing upon the Blessed Vision of God's Darshan. Says Nanak, such a life is fruitful and rewarding.* *(S.G.G.S. p.804)*

**ਮੋਹਨ ਰੂਪੁ ਦਿਖਾਵੈ॥ ਅਬ ਮੋਹਿ ਨੀਦ ਸੁਹਾਵੈ॥**

**ਸਭ ਮੇਰੀ ਤਿਖਾ ਬੁਝਾਨੀ॥ ਅਬ ਮੈ ਸਹਜਿ ਸਮਾਨੀ॥**

*The Enticing Lord has revealed His form to me, and now, sleep seems sweet to me. My thirst is totally quenched, and now, I am absorbed in celestial bliss.*

*(S.G.G.S. p.830)*

**ਤਿਨਿ ਜਨਮੁ ਸਵਾਰਿਆ ਆਪਣਾ ਜਿਨਿ ਗੁਰੁ ਅਖੀ ਦੇਖੰ॥**

*One who sees the Guru with his eyes, embellishes and exalts his human life.*
*(S.G.G.S. p.1099)*

Friends! This is just a misunderstanding.

**ਆਪੇ ਸੂਰੁ ਕਿਰਣਿ ਬਿਸਥਾਰੁ॥ ਸੋਈ ਗੁਪਤੁ ਸੋਈ ਆਕਾਰੁ॥**

**ਸਰਗੁਣ ਨਿਰਗੁਣ ਥਾਪੈ ਨਾਉ॥ ਦੁਹ ਮਿਲਿ ਏਕੈ ਕੀਨੇ ਠਾਉ॥**

*He Himself is the sun, and the rays emanating from it. He is concealed, and He is revealed. He is said to be of the highest attributes, and without attributes. Both converge onto His single point.* *(S.G.G.S. p.387)*

There is no complexity here. It is raining and water has accumulated everywhere. It has started hailing as well. We pick up a hailstone and keep it on our palm. Though it is just water, but it has formed a shape and later it again becomes water after melting down.

Similarly, God, in His absolute form, has no shape. The way we get dressed up and look in the mirror to see how we look, similarly, God emerged in the form of Guru Nanak and came in front of us. Which form of God blessed us?

The followers of absolute form recite with great pleasure:

**ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ॥**

*The Bani of His Word emanated from the Primal Lord. It eradicates all anxiety.*
*(S.G.G.S. p.628)*

But who brought *Bani* to us? Why did not *Bani* come directly to us first? So, who is superior – *Bani* or the one who brought *Bani*? The answer is quite clear. Let us not indulge in superstitions. Only manifest form shall bring benefit to us.

The truth seeker is referred as wife and the manifest form as husband. The child shall be born (meeting with God) with their mating. However, what shall we call a wife who bears a child without her husband?

Be a soul-bride. How can it be done? By adopting the manifest form of God.

**ਨਾਨਕ ਤੇ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹ੍ਹਾ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ॥**

*O Nanak, the Gurmukhs are the happy, virtuous soul-brides; the Lord is revealed to them. (S.G.G.S. p.1412)*

**ਕਲਿਜੁਗ ਮਹਿ ਘੋਰ ਅੰਧਾਰੁ ਹੈ ਮਨਮੁਖ ਰਾਹੁ ਨ ਕੋਇ॥**

**ਸੇ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ॥**

*In this Dark Age of Kali Yuga, there is utter darkness; the self-willed manmukh cannot find the way. O Nanak, very blessed are those Gurmukhs, unto whom the Lord is revealed. (S.G.G.S. p.1285)*

So friends, God is a hidden secret for the self-willed "Manmukhs"; and God is revealed to the "Gurmukhs". Adopt the company of the saintly persons if you want God to be revealed to you.

Guru Sahib says:

**ਪ੍ਰਗਟ ਭਇਆ ਸਾਧੂ ਕੈ ਸੰਗਿ॥**

*He is manifest in the Sangat of a Saadhu, the Company of the Holy.*
*(S.G.G.S. p.1144)*

Bhai Gurdas Ji says:

**ਜੈਸੇ ਗੁਰ ਗਜਾਨ ਰਾਗ ਨਾਦ ਹਿਰਦੈ ਬਸਤ**

**ਕਰਤ ਪ੍ਰਕਾਸ ਤਾਸ ਰਸਨਾ ਰਸਾਇ ਕੈ।**

**ਤੈਸੇ ਘਟ ਘਟ ਬਿਖੈ ਪੂਰਨ ਬ੍ਰਹਮ ਰੂਪ**

**ਜਾਨੀਐ ਪ੍ਰਤਜਛ ਮਹਾਂਪੁਰਖ ਮਨਾਇ ਕੈ॥**

*Just as the Naam incantation of the True Guru, its melody and tune resides in the heart but its radiance is present on the tongue drenched with elixir-like Naam.*

*Similarly, the Supreme Lord is residing completely in everyone's heart but He can be realized only by taking the refuge of True Guru and great souls.*

*(Kabit Bhai Gurdas, 586)*

***

# 12

## Results of Paath

Baba Ji used to say that *Paath* (To 'recite' or 'chant' verses from Guru Granth Sahib) should be done strictly according to *Rahat Maryada* (the Sikh Code of Conduct). *Paath*

done without *Maryada* does not bring any positive result; rather it sometimes brings negative results.

**1.** Usually, the person doing *Paath* does not cover his or her mouth with a piece of cloth. When we speak, some drops of spit fall out of our mouths. So, while doing *Paath*, if the person does not cover his mouth with a piece of cloth, the spit shall fall on Guru Granth Sahib. How can this possible be considered respect? Various renowned intellectuals propagate through different media channels about different methods of performing *Paath*. They often preach not to perform *Kubmbh*, not to ignite *Jot* (candle light), not to perform *Jap Ji Paath* etc. Different people have different opinions about performing *Paath*. But has anybody ever advised not to throw spit on Guru Sahib? We have ignored the basics and instead make false claims as sometimes while doing *Paath*, people sniff and throw drops of spit on Guru Sahib. This is extreme disrespect of Guru Sahib. Before making further propaganda, people need to bring attention to the most basic respect guidelines when dealing with Guru Sahib.

**2.** Usually we observe that in big Gurudwaras, the attendants keep the revered Sri Guru Granth Sahib Ji on a small bench and the Holy Scripture is covered with small pieces of cloth (or scarves) that are so light they keep flying whenever the wind blows. The scarves are not made from fine fabrics and are poor in quality. I must ask, why cannot these beautiful and expensive gurdwara's perform Guru Granth Sahib's *Parkash* on a fine quality properly sized bed? Why cannot they cover Guru Granth Sahib Ji with adequately sized clothes? What difference would it make?

Guru Sahib says:

**ਜੋ ਸਿਖ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਥਵਾ ਪੋਥੀ ਸਾਹਿਬ**

**ਬੇਅਦਬੀ ਜਾਹਗਾ ਰਖੇ, ਸੋ ਤਨਖਾਹੀਆ।**

*Any Sikh, who disrespects Sri Guru Granth Sahib Ji or the Holy Booklets by keeping them at improper places, shall be deemed punishable.*

*(Rahatnama Bhai Chaupa Singh Chhibber)*

Guru Granth Sahib is the king of kings. Therefore, Guru Granth Sahib's *Parkash* should be done in such a way that our head bows automatically before Guru Sahib.

**3.** Usually some *Paathis* (priests), while doing *Paath*, scratch their body or touch their mouth, nose, back, or feet. This is disrespect of Guru Granth Sahib.

Guru Sahib says:

**ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ॥**

*This Holy Book is the home of the Transcendent Lord God.*

*(S.G.G.S. p.1144)*

In Rehatnamas of Bhai Nand Lal Ji and Bhai Sahib Singh Ji, authority of Guru Granth Sahib is clearly mentioned. Rehatnama of Bhai Nand Lal Ji is written in the form of a dialogue between the Guru and the Bhai. It states:

**ਦੂਸਰ ਰੂਪ ਗ੍ਰੰਥ ਜੀ ਜਾਨਹੁ । ਆਪਨ ਅੰਗ ਮੇਰੇ ਕਰ ਮਾਨਹੁ ।...**

**ਜੋ ਸਿਖ ਗੁਰ ਦਰਸ਼ਨ ਕੀ ਚਾਹਿ । ਦਰਸ਼ਨ ਕਰੇ ਗ੍ਰੰਥ ਜੀ ਆਹਿ ।...**

**ਜੋ ਮਮ ਸਾਥ ਚਹੇ ਕਰਿ ਬਾਤ । ਗ੍ਰੰਥ ਜੀ ਪੜ੍ਹੈ ਬਿਚਾਰਹਿ ਸਾਥ ।**

**ਜੋ ਮੁਝ ਬਚਨ ਸੁਨਨ ਕੀ ਚਾਹਿ । ਗ੍ਰੰਥ ਵਿਚਾਰ ਸੁਨਹੁ ਚਿਤ ਲਾਇ ।**

**ਮੇਰਾ ਰੂਪ ਗ੍ਰੰਥ ਜੀ ਜਾਨ । ਇਸ ਮੇਂ ਭੇਦ ਨ ਰੰਚਕ ਮਾਨ ।**

*Guru Sahib tells Bhai Nand Lal that there is no difference between Himself and the Guru Granth and whosoever wishes to have His vision or a discourse with him; they should see and consult the Guru Granth Sahib. Such an emphatic claim would have never been made if the gurushipwas not vested in Guru Granth Sahib.*
*(Rahatnama Bhai Nand Lal Ji)*

According to Rahanama Bhai Chaupa Singh, "One who touches Guru Granth Sahib without washing his hands is a sinner."

The *Paathi* (priest) should sit before Guru Granth Sahib with full respect and alertness.

**4.** Baba Ji used to say that while doing *Paath*, the *Paathi* should wear fresh clothes rather than the same routine clothes. The clothes for *Paathi* should be exclusive and kept separately for this occasion only.

**5.** Before sitting for every instance of *Paath*, the *Paathi* should take a bath.

According to Rahanama Bhai Chaupa Singh, "A Sikh who eats *Parshad* or does *Paath* without taking a complete bath is a sinner."

**6.** No *Paathi* or *Sewadar* (service provider) should lie on a bed until the *Parkash* ceremony is in progress. They should sit on the floor until the completion of the ceremony.

According to Rahanama Bhai Chaupa Singh, "One who sits on the bed while the *Parkash* ceremony is progress is a sinner."

**7.** It is a good practice to use perfumes along with earthen lamps with pure *ghee* near the place of *Paath*. The smell of pure *ghee* keeps the atmosphere pleasant.

To put the flame off, use a hand fan. Do not put the flame off by blowing air from your mouth to avoid spit particles falling down on Guru Sahib. It is highly recommended to cover the mouth with a piece of cloth.

Some people refuse to follow these practices and call it *Manmat* (doing something as per one's own will). However, these people should decide themselves whether keeping Guru Sahib locked in almirahs, throwing spit on Guru Sahib, keeping Guru Sahib carelessly without maintaining proper room temperature, and several other instances of disrespect is *Manmat* or using perfumes near the place of *Parkash* is *Manmat*.

The answer is already with these people. There is no need for any argument here. Only a complete saint can guide us about such topics. Otherwise, arguments on such topics will never end.

Some people say that it is not appropriate to perform **Sampat Paaths.*

(**Sampat Paath* is a variation of Akhand Path in which the reading of every single complete hymn of the Guru Granth Sahib is followed by the reading of a predetermined shabad (from the Guru Granth Sahib itself), which is thus repeated throughout the recitation. The path is performed in a curtained cabin so that the reading is audible outside the cabin but the Paathi (reader) and the Holy Scripture are not in the view of the audience.)

Some people say that it is not appropriate to perform multiple **Akhand Paaths* at a single place because it is *Manmat* and disrespect of *Gurbani*. They complain that while performing multiple *Paaths*, one *Paathi* recites *Paath* and the others keep quiet. So according to them, this causes disrespect to *Gurbani*.

(**Akhand Paath* is just a continuous recitation of Guru Granth Sahib.)

Those who have seen multiple *Paaths* happening at Nanaksar cannot forget how divine this scene truly is. There are groups of *Paathis*. One group recites a line loudly, and then the second group recites the next line loudly. Both the groups keep themselves ready to recite the next line one-by-one. This is really a wonder scene that occupies our mind with an amazing divine pleasure. So, instead of pointing out any kind of flaws, it is better to discuss the doubts with a complete saint. And, arguing over a topic based on our own assumption is *Manmat*.

Some people raise concerns over reciting *Paath* from *Raagmala* because they say it is written by some *Pundit*. Similarly, some people do not prefer reciting *Paath* from the *Bani* of *Bhagats*. Baba Ji used to say, "When the Tenth Guru, while at Damdama sahib recited the entire *Bani* from start to end, then there should not be any question whether the *Bani* belongs to *Pundits* or *Bhagats*. The Tenth Guru started the *Bani* with "S" and ended with "S". No one can manipulate this *Bani*. Guru Sahib started it with "*Satnam*" and ended with "*Athara das bees*".

So, it is better to avoid such arguments and instead find a complete saint. Guru Sahib says:

**ਸਚਿ ਰਤੇ ਸੇ ਟੋਲਿ ਲਹੁ ਸੇ ਵਿਰਲੇ ਸੰਸਾਰਿ॥**

*Seek and find those who are imbued with Truth; they are so rare in this world.*
*(S.G.G.S. p.994)*

If we do not abide by Guru's order, we will not find a complete saint. Without a spiritual guide, we will follow our minds and result in a complete case of *Manmat*.

Once after the conclusion of *Akhand Paath*, people were having *Langar*. There were several learned people among them and they started arguing on various topics including recitation of hymns from *Ragmala* or *Bhagats' Bani*; doing *Jap Ji Sahib Paath* along with *Akhand Paath*; keeping perfumes and candlelights near Guru Sahib, etc. There was too much noise all around and it appeared as if all these people were cutting the same branch of a tree in which they were all sitting. When their argument took a furious turn, a retired Army man got up and started addressing the arguing people, "Respected sirs, I'm not much educated and I'm not aware of the rules that you have been discussing here. You know much more than me. Can anyone of you please let me know whether it is appropriate to indulge in hot arguments while having food? Can anyone show me the book that mentions about talking while having food?" Everyone was silent. No one had the answer.

According to Rahanama Bhai Chaupa Singh, "One who keeps talking while having Holy food is a sinner." It is not possible to narrate the entire *Rahatnama* here, but it can be published in a separate edition, if required. Now, let us conclude about the results of *Paath*.

Baba Ji used to say:

- Result of *Paath of Panj Granthi* Pothi: If this *Paath* is performed as per complete *maryada* (rules) near the grave of a person who has committed 100 murders, he gets pardoned of all his sins.

- Result of one *Akhand Paath*: It is equivalent to one **Yagya* that benefits the entire village.

- Result of *Sampat Akhand Paath* of seven days: It is equivalent to one *Ashvamedh Yagya*, which has power to revive the dead.

- Result of *Sampat Akhand Paath* of 28 days: It is equivalent to 100 *Ashvamedh Yagyas*.

(**Yagya* is a combination of rituals recommended by *Veda* and *Vedic* Scriptures. These rituals include *Hawan* or fire sacrifice and recitation of a particular number of a particular

*Mantra*, which is either from *Veda* or from a scripture derived from *Veda*. These *Vedic Mantras* are perfect in rhythm and therefore, very effective in generating fast energies for the purpose that help targeted person to get healed or helped by nature.)

***

# 13

## Contradictory Hymns

There are several lines in Guru Granth Sahib that create confusion in our minds; and we tend to wonder why Guru Sahib has cited contradictory hymns at different places. People are unable to interpret and clarify such contradictory instances in Guru Granth Sahib.

But the reality is in front of us and no one can prove it wrong. All we have to do is to try to understand Guru Sahib's message.

Baba Ji used to say that a student enters the first standard and then progresses to higher standards; similarly, as we start reading *Gurbani*, we learn new things every time and our viewpoint slowly changes as we learn more. Guru Sahib has created *Gurbani* for students of all ages and standards. We get confused only when we do not understand *Gurbani*. Sometimes when we get stuck at some point, we should contact a complete saint who can clarify our doubts.

### 1. Heaven and Freedom

Guru Sahib says:

**ਪ੍ਰਭ ਜਨਮ ਮਰਨ ਨਿਵਾਰਿ॥ ਹਾਰਿ ਪਰਿਓ ਦੁਆਰਿ॥**

*God, please release me from birth and death. I have grown weary, and collapsed at Your door.*

*(S.G.G.S. p.837)*

**ਕਰ ਜੋੜਿ ਨਾਨਕ ਦਾਨੁ ਮਾਗੈ ਜਨਮ ਮਰਣ ਨਿਵਾਰਿ ਲੇਹੁ॥**

*With palms pressed together, Nanak begs for this blessing: O Lord, let my cycle of birth and death come to an end.* *(S.G.G.S. p.457)*

There are several other lines of *Gurbani* that refer to seeking freedom from the cycle of birth and death. About 90% of Sikhs pray for freedom. Guru Sahib can bless us with numerous things. A complete saint can teach us how to pray for freedom, which is beyond any worldly things. This is called the education of the next level. But a person who himself is studying in the lower class cannot provide higher-level education to anyone, not even himself.

Bhai Nand Lal used to work with Aurangzeb before coming to the Tenth Guru. On meeting with Guru Sahib, Bhai Nand Lal got mesmerized with Guru Sahib's divine personality and started living exclusively in Guru Ji's sangat. Later the other ministers of Aurangzeb (earlier accomplices of Bhai Nand Lal) came to meet Guru Sahib. The ministers requested Guru Sahib to let them meet Bhai Nand Lal. Guru Sahib led them to the place where *Langar* was being prepared. Bhai Nand Lal was performing the *Sewa* of washing utensils. His clothes had become dirty. When Guru Sahib came near him, he bowed before him and stood up with folded hands. The ministers got surprised to see Bhai Nand Lal's condition. They were wondering why Bhai Nand left his ministerial position and came to Guru Sahib. Anyways, Guru Sahib asked Bhai Nand Lal, "I'm very happy with you, you may ask for whatever you want." Bhai Nand Lal said with glistened eyes, "Guru Ji! Bless me to be reborn again and again and remain your servant every time."

So, this is the next level of freedom. Let us analyze *Gurbani* to understand it further.

**ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ॥**

**ਬ੍ਰਹਮ ਮਹੇਸ ਸਿਧ ਮੁਨਿ ਇੰਦ੍ਰਾ ਮੋਹਿ ਠਾਕੁਰ ਹੀ ਦਰਸਾਰੇ॥**

*I do not seek power, and I do not seek liberation. My mind is in love with Your Lotus Feet. Brahma, Shiva, the Siddhas, the silent sages and Indra — I seek only the Blessed Vision of my Lord and Master's Darshan.*

*(S.G.G.S. p.837)*

**ਦਰ ਦਰਸਨ ਕਾ ਪ੍ਰੀਤਮੁ ਹੋਵੈ ਮੁਕਤਿ ਬੈਕੁੰਠੈ ਕਰੈ ਕਿਆ॥**

*Unto the one who loves the Lord's Court, and the Blessed Vision of His Darshan, of what use is liberation or paradise? (S.G.G.S. p.360)*

**ਜਬ ਲਗੁ ਮਨਿ ਬੈਕੁੰਠ ਕੀ ਆਸ॥**

**ਤਬ ਲਗੁ ਹੋਇ ਨਹੀ ਚਰਨ ਨਿਵਾਸੁ॥**

*As long as the mind is filled with the desire for heaven, he does not dwell at the Lord's Feet. (S.G.G.S. p.325)*

Once a Sikh requested Guru Gobind Singh Ji, "Guru Sahib! Please ask someone to teach me the lessons of *Gurbani*." Guru Sahib deputed a devotee to teach the Sikh. The devotee asked the Sikh to remember a line from Anand Sahib – **ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ॥** (*I am in ecstasy for I have found my true Guru- S.G.G.S. p.917*) and instructed him to learn this line well by the next day. The Sikh (student) agreed and went back.

After about six months, Guru Sahib asked the teacher about the progress of his disciple. The teacher said that the Sikh took only the first lesson and never came back. Guru Sahib called forward that Sikh and asked him the reason for not coming back. The Sikh said, "Guru Sahib! The lesson that my teacher taught me on the very first day is more than enough for me, because I've got everything out of that lesson. I am in ecstasy. I got your *Darshaan*. I do not need anything else." What an enormous treasure is hidden in this line! And we simply recite it hurriedly while concluding *Anand Sahib Paath* without even trying to understand its meaning.

**2. Can results of *Karma* be erased?**

Guru Nanak Dev Ji says:

**ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ॥**

*The inscription inscribed by the Creator Lord cannot be erased, O my companions. (S.G.G.S. p.937)*

Several similar lines can be found in *Gurbani*. For example –

**ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕੋਇ ਨ ਮੇਟੈ ਭਾਈ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ॥**

*No one can erase that which is pre-ordained, O Siblings of Destiny; whatever the Creator wills, comes to pass.*

*(S.G.G.S. p.601)*

**ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਮੇਟਣਾ ਨ ਜਾਇ॥**

*That which is pre-ordained cannot be erased.*

*(S.G.G.S. p.1275)*

**ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਪ੍ਰਭ ਮੇਟਣਾ ਨ ਜਾਇ॥**

*That destiny which was pre-ordained by God from the very beginning cannot be erased.* *(S.G.G.S. p.315)*

**ਧੁਰਿ ਲੇਖੁ ਲਿਖਿਆ ਸੁ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰੁ॥**

*Every act is according to its pre-ordained destiny; no one can erase it.*
*(S.G.G.S. p.1346)*

Is everyone's destiny pre-ordained by God? Is there anyone without this pre-ordained destiny? Guru Sahib says in this context –

**ਸਰਬ ਜੀਆ ਸਿਰਿ ਲੇਖੁ ਧੁਰਾਹੂ ਬਿਨੁ ਲੇਖੈ ਨਹੀ ਕੋਈ ਜੀਉ॥**

*Destiny, pre-ordained by the Lord, looms over the heads of all beings; no one is without this pre-ordained destiny.* *(S.G.G.S. p.598)*

Everyone comes into the world with a pre-ordained destiny, and the account of all those *Karmas* that have already been written cannot be erased.

So, do these points not conclude the discussion? If the pre-destined *Karmas* cannot be erased, then what is the need of following Guru Sahib? What is the need of performing Guru's *Sewa*?

If an ailment that has been pre-destined cannot be cured, then what is the use of consulting a physician? It is natural to develop such kind of thoughts.

I remember an incident of 1979. A devotee developed cataract in his eyes and his vision was gone. I suggested him to go for cataract surgery. The devotee said, "If it is pre-destined and the order of Guru Sahib, then what is the use of going for surgery?" This devotee had to be dependent on another person for doing all routine activities. I suggested my advice to this devotee numerous times but every time he would refer to the lines about pre-destined *Karmas*. Finally, I took the help of another person to convince this devotee

to go for the cataract surgery. The surgery was performed and this devotee's eyesight was retrieved. Now, this devotee is very happy and always thankful to God.

Baba Isher Singh Ji used to say that "when a patient visits a doctor, the doctor never disheartens the patient with the words such as "You cannot recover", or "You will have to suffer because of this disease". The doctor always encourages the patient even if the patient is on his deathbed. After which, the patient feels better thanks to the doctor's encouraging words."

Baba Ji used to say, "These days, people are scared of several things. But everyone scares them further instead of providing encouraging words. Who can provide the needed encouragement? It's only those individuals who possess it themselves that can pass it on to others. If a person has full faith in God, he does not care about anyone. We ourselves are at fault, but we blame God for our sufferings. Why do we suffer? We suffer because of our sins. We get happiness and prosperity because of our good deeds."

So, brothers! Who can provide such encouragement? Only a complete saint can provide us the needed encouragement; the others (with less faith) keep on hiding because of fear.

The fifth Guru Sahib says:

**ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਮਿਲੇ ਮੋਹਿ ਤਿਨ ਤੇ ਧੀਰਜੁ ਪਾਇਆ॥**

**ਸੰਤੀ ਮੰਤੁ ਦੀਓ ਮੋਹਿ ਨਿਰਭਉ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇਆ॥**

*In their Mercy, the Saints have met me, and from them, I have obtained satisfaction. The Saints have given me the Mantra of the Fearless Lord, and now I practice the Word of the Guru's Shabad.* *(S.G.G.S. p.206)*

**ਓਹੁ ਅਬਿਨਾਸੀ ਰਾਇਆ॥**

**ਨਿਰਭਉ ਸੰਗਿ ਤੁਮਾਰੈ ਬਸਤੇ ਇਹੁ ਡਰਨੁ ਕਹਾ ਤੇ ਆਇਆ॥**

*He is the Eternal King. The Fearless Lord abides with you. So where does this fear come from? (S.G.G.S. p.206)*

Similarly, if a truth-seeker goes to Guru Sahib with some good hope, and if Guru Sahib discourages him by saying that "The account of your *Karmas* cannot be erased", then to whom should that truth-seeker go? Who can forgive his sins; and who will have mercy on him? Is there anyone beyond Guru Sahib as well? Surely not, there is none greater.

Once the king of Saket went to meet Guru Sahib. At that time the recitation of Guru Granth Sahib's *Paath* was going on and the king heard these lines–

**ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ॥**

*The inscription inscribed by the Creator Lord cannot be erased, O my companions.*
*(S.G.G.S. p.937)*

The king asked Guru Sahib, "Guru Sahib! If the account of *Karmas* cannot be erased, then what is the use of seeking Guru's shelter?"

Guru Sahib said, "You will get the answer to your question tomorrow."

When the king went to sleep that day, he saw a strange dream. He died in his dream and then was reborn in the family of slaughterers. He grew up in the same family and then got married. After a few years he was blessed with sons and daughters. Later, after living for a good number of years he again died. The members of his family started crying and then buried him. After witnessing such a horrible dream, the king got up all of a sudden. He was trembling in fear. He remained lost in his thoughts for several hours.

In the meantime, Guru Sahib called forth the king to go for hunting. On the way, the king saw a stag and started following him. He went quite far away and killed the stag. He felt tired and sat under a tree to have some rest.

At that time, a member of the slaughterers' family passed by and recognized the king; and he went back home and told his family about it. A short time later, the slaughterers family reached that location where the king was resting and tried to take him back home forcibly.

The king obviously became very scared. But while this was happening, Guru Sahib arrived there and told the slaughterers that the king was not the one they were looking for. Guru Sahib informed them that the person was already dead and they could even go see his grave to confirm. When the slaughterers dug the grave, they saw the burial and believed what Guru Sahib had told them.

After this event, the king was obviously still very scared. When Guru Sahib asked him the reason, he said that he was attacked by the same slaughterers that he saw in his dream. Guru Sahib said, "You were destined to be born in a slaughterers' family, but since you came to seek Guru's blessings, your *Karma* of rebirth in that family was fulfilled in your dream itself. So, coming to seek Guru's shelter can even change one's *Karmas*." *(Gur Partap Suraj Raas)*

Therefore, this story shows how our Guru Ji is forever merciful and has the power to change our destiny in an instance.

The Sixth Guru moved towards town Chabba on his horse. Bibi Sulakhni belonged to the same place. She had been married for 15 years but had not conceived yet. She got treatment from many doctors; met many saints but did not bear a child. When Guru Sahib reached that town, Bibi begged before Guru Sahib with folded hands, "Guru Sahib, bless

me with a son." Guru Sahib said, "Bibi, you will not have a son in your life as it is not written in your destiny."

Bibi got disheartened and started moving back home. At that time, Baba Budha Ji advised her to take a paper and pen, go to Guru Sahib, and request him to write the birth of a son in her life now, even if it was not written before. She followed his advice and did exactly the same. Guru Sahib laughed and agreed. The moment he was about to write "1" on the sheet, his horse quickly kicked and the pen and paper both shook as Guru Sahib was writing. As a result, the "1" took the shape of "7". Guru Sahib said, "I was about to bless you with one son, but the horse has made it seven. So, now you will have seven sons." Again, in a second, her kismet was changed.

Guru Sahib said, "There is no shortage of anything in the Lord's Home. You'll have seven sons, and make all of them true Gursikhs."

With the passage of time, that woman gave birth to seven sons and all of them became Gursikhs. *(Suraj Parkash)*

The place where Bibi Sulakhni was blessed has a Gurudwara built there today which is called Sangrana Sahib. Baba Ji used to say, "Guru Sahib had blessed Bibi Sulakhni with one son, but six sons were blessed by Guru Sahib's horse. Even the dogs belonging to Guru Sahib's family have the same power. One must have true faith in God. If our *Karmas* cannot be changed, then what is the use of going to Guru Sahib? The *Karmas* of only those people cannot be changed who do not go to Guru Sahib. Those who pray with full faith before Guru Ji, definitely get blessed. Today, the entire village has the blessings of Bibi Sulakhni, and every year a big fair is held in her village on Vaisakh Puranmashi."

Now the question arises – can the age of a person get extended? Or can anyone get the age of another person? In other words, can the age of one person be transferred to another person?

This is a sensitive issue. Different people can have different views on this subject. But we need to analyze on the basis of what Guru Sahib has taught us through *Gurbani*. Guru Sahib says:

**ਜਿਸ ਕੀ ਪੂਜੈ ਅਉਧ ਤਿਸੈ ਕਉਣੁ ਰਾਖਈ॥**

**ਬੈਦਕ ਅਨਿਕ ਉਪਾਵ ਕਹਾਂ ਲਉ ਭਾਖਈ॥**

*When someone's days are over, who can save him? How long can the physicians go on, suggesting various therapies? (S.G.G.S. p.1363)*

Now, Guru Sahib has finally decided that once a person completes the term of his life, no one can save him; and when all medicines, treatments, doctors fail to revive his life, all scientific methods have been exhausted. But at the same time, Guru Sahib says that when all treatments and medicines of the doctors fail, a prayer made before God gets

passed.

Guru Sahib says:

**ਅਉਖਧੁ ਨਾਮੁ ਅਪਾਰੁ ਅਮੋਲਕੁ ਪੀਜਈ॥**

**ਮਿਲਿ ਮਿਲਿ ਖਾਵਹਿ ਸੰਤ ਸਗਲ ਕਉ ਦੀਜਈ॥**

*Drink in the medicine of the Incomparable, Priceless Name. Meeting and joining together, the Saints drink it in, and give it to everyone. (S.G.G.S. p.1363)*

And what do we get from the company of such saints? Guru Sahib tells us through these lines:

**ਵੈਦਾ ਸੰਦਾ ਸੰਗੁ ਇਕਠਾ ਹੋਇਆ॥**

**ਅਉਖਦ ਆਏ ਰਾਸਿ ਵਿਚਿ ਆਪਿ ਖਲੋਇਆ॥**

**ਜੋ ਜੋ ਓਨਾ ਕਰਮ ਸੁਕਰਮ ਹੋਇ ਪਸਰਿਆ॥**

**ਹਰਿਹਾਂ ਦੂਖ ਰੋਗ ਸਭਿ ਪਾਪ ਤਨ ਤੇ ਖਿਸਰਿਆ॥**

*The physicians meet together in their assembly. The medicines are effective, when the Lord Himself stands in their midst. Their good deeds and karma become apparent. O Lord! Pains, diseases and sins all vanish from their bodies.*
*(S.G.G.S. p.1363)*

It is now clear from *Gurbani* that those who are imbued with God's name and keep the company of complete saints are not affected by worldly evils, because God is there to protect them.

**ਵਿਚਿ ਕਰਤਾ ਪੁਰਖੁ ਖਲੋਆ॥ ਵਾਲੁ ਨ ਵਿੰਗਾ ਹੋਆ॥**

*The Creator Lord Himself stood between us, and not a hair upon my head was touched. (S.G.G.S. p.623)*

So, keeping the company of a complete saint can increase ones age; and avoiding the company of a complete saint can decrease the age of a person. If the age can increase or decrease, then why cannot one get another person's age?

In 1530, Humayun got seriously ill. The doctors declared that the illness was beyond treatment and they showed their helplessness to fix the situation. But Babar could not bear to see his dear son dying like that. So, he took seven rounds around the bed of his ailing son and prayed, "Dear God! Give my remaining age to my son and make him

well." After that Humayun got well, and Babar was dead; it is all about faith and prayer from the core of one's heart.

Those who have true faith in God, have their lives extended and get another person's age. Even those dead inside can become alive with true faith. However, nothing at all can be achieved with the absence of faith.

I would like to narrate a personal incident. There was not even a single day of my association with Baba Ji, when he would not read my mind and bless me with whatever I wanted; even without me making a humble request before him. If I start writing about all these blessings, it will quickly turn into a book. So, instead of writing too much about my personal incidents, I am trying to write only that which can benefit the readers.

Here is an incident about my son Gurpal, who is living in England these days. In 1959, Gurpal got seriously ill. He was only 5-6 years old at that time. I was taking a class in the lower portion of the house. My residence was in the upper portion. I do not keep away from my duty, and I have cited the various reasons for this under the heading "Communism" in my book. In any case, I went downstairs to take my class but after about an hour, Gurpal's mother sent me a message that Gurpal was unconscious. I rushed upstairs and called a doctor. The doctor gave the treatment but there was no improvement in Gurpal's condition. Within minutes my son passed away while I was holding him in my hands. I still remember the scene when his neck tilted down and his body shook. Though I have four more sons, I was deeply attached with Gurpal from the start. When this happened, all of us started crying. About 70-80 students also came upstairs. I was feeling so helpless and alone at that time and all I was praying for was the life of my son. I was ready to spend my entire wealth to save my son – the wealth of my life. Several thoughts were coming to my mind, but none appeared to be getting matured. I kept thinking and thinking, until about half-an-hour had passed.

I was very fond of hearing Baba Ji's teachings, and I remember all of them. Suddenly I recalled one of the teachings that Baba Ji had said at Nanaksar:

**ਤਿਥੈ ਤੂ ਸਮਰਥੁ ਜਿਥੈ ਕੋਇ ਨਾਹਿ॥**

**ਓਥੈ ਤੇਰੀ ਰਖ ਅਗਨੀ ਉਦਰ ਮਾਹਿ॥**

**ਸੁਣਿ ਕੈ ਜਮ ਕੇ ਦੂਤ ਨਾਇ ਤੇਰੈ ਛਡਿ ਜਾਹਿ॥**

*Where You are, Almighty Lord, there is no one else. There, in the fire of the mother's womb, You protected us. Hearing Your Name, the Messenger of Death runs away.*
*(S.G.G.S. p.963)*

Baba Ji used to say, in the event of the death of a person, the family members should

not cry; they should rather pat the dead person and say loudly, “O messenger of death! Don’t take this person away from us. We are the associates of Baba Ji.”

The moment I recalled these words of Baba Ji, I instantly received new hope, and I said loudly, “O messenger of death! Don’t take this child away from us. We are the associates of Baba Ji.” And in an instant, Gurpal opened his eyes and while clinging to me, he asked, “Dad, why are you crying?”

After 18 years, in 1977, Gurpal moved to England.

So, brothers, *Karmas* can definitely change. We must keep good faith in God; and upon doing so, we will receive anything we want. Having faith results in one also being blessed with those things that we can not even think of receiving.

Several similar incidents can be collated from Guru Sahib’s times. Manak Chand Khatri belonged to village Vairowal. He fell into a Holy well at Goindwal Sahib and died. Guru Amardas Ji blessed him with a new life and started calling him “Jeevra”. Later, he became a renowned preacher. His next generation is still famous as “Jeevre” in village Vairowal. *(Mahan Kosh, p.962)*

The following lines of *Gurbani* appropriately support the above anecdotes:

**ਪ੍ਰਭ ਭਾਵੈ ਬਿਨੁ ਸਾਸ ਤੇ ਰਾਖੈ॥**

*If it pleases God, the body is preserved, even without the breath of life.*
*(S.G.G.S. p.277)*

**ਮਿਰਤਕ ਕਉ ਪਾਇਓ ਤਨਿ ਸਾਸਾ ਬਿਛੁਰਤ ਆਨਿ ਮਿਲਾਇਆ॥**

*God infuses breath into the dead bodies, and reunites the separated ones.*
*(S.G.G.S. p.614)*

*Gurbani* will always remain true until the end of the world. Then how do the *Karmas* change? *Gurbani* tells us that the *Karmas* do not change; however, the above incidents say that *Karmas* can certainly be changed.

So, once again, some non-believers ask if *Gurbani* is false? The answer is and forever ever will be, never! It is forever true. We have to follow someone who can teach us the next chapter to understand the concept, otherwise we will always remain in doubt.

Baba Isher Singh Ji used to say, “Let us consider a rubber stamp along with a piece of paper lying on a table. If the rubber stamp falls itself on the paper, it does not develop correct words on the paper; rather it spoils the paper. But if some authorized person picks up the rubber stamp and applies on the paper, the words appear correctly and the paper becomes authenticated.”

Similarly, every person has a pre-destined life. It is like the reverse letters engraved on a rubber stamp. These letters do not get straightened despite bowing before Guru Granth Sahib Ji. Here we need a complete saint. But who is a complete saint? How do we recognize a complete saint? Does *Gurbani* show us the right path? Yes it does. *Gurbani* says:

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

**ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤੁ॥**

*Those who do not forget the Lord, with each breath and morsel of food, whose minds are filled with the Mantra of the Lord's Name — they alone are blessed; O Nanak, they are the perfect Saints.* *(S.G.G.S. p.319)*

All we need to do is to pray before Guru Sahib to associate us with a complete saint. Only a complete saint can show us the right path and get our reverse *Karmas* straightened, which will result in happiness and prosperity.

How can it be possible? Does *Gurbani* really show us the way to straighten our *Karmas*? Is there any proof? Yes, Guru Granth Sahib's *Bani* and Bhai Gurdas's *Bani* teach us right from the first standard to the highest standard. However, the fault is all ours when we do not go beyond the following line: **ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ॥** *(The inscription inscribed by the Creator Lord cannot be erased, O my companions.)* We act like we have faith and even preach the same openly on stages. But this is a wrong practice because we are still in the lower standard and throwing others to the same level. It is vital we start reevaluating our thoughts and take it to the next stage.

Bhai Gurdas Ji says:

**ਚਰਨ ਕਮਲ ਰਜ ਮਸਤਕਿ ਲੇਪਨ ਕੈ ਭਰਮ**

**ਕਰਮ ਲੇਖ ਸਿਆਮਤਾ ਮਿਟਾਈ ਹੈ।**

*The application of the holy dust of the lotus-like feet of the true Guru obliterates the dross of all deeds performed in the previous births under the influence of doubts, suspicions and lack of faith.* *(Bhai Gurdas)*

Then, does smearing of the dust of Guru's feet on the forehead cleanse the bad *Karmas*? No, Bhai Gurdas Ji says:

**ਲੋਕ ਵੇਦ ਗੁਰ ਗਿਆਨ ਵਿਚਿ ਸਾਧੂ ਧੂੜਿ ਜਗਤੁ ਤਰਾਇਆ।**

**ਧੂੜੀ ਲੇਖੁ ਮਿਟਾਇਆ ਚਰਣੋਦਕ ਮਨੁ ਵਸਿਗਤਿ ਆਇਆ।**

*Eulogizing the Lord by its many a mouth could not know it. The dust of saint's feet has erased all debts and because of that feet-wash nectar, the mind has also come under control.*

*From convention and the knowledge given by the Guru also the same (conclusion) emerges that the dust of the (feet of) saint.* *(Bhai Gurdas)*

Bhai Gurdas Ji further says:

**ਚਰਣਾਂਮ੍ਰਿਤ ਕਸਮਲ ਕਟੇ ਗੁਰੁ ਧੂਰੀ ਬੁਰੇ ਲੇਖ ਮਿਟਾਏ।**

*Nectar of the feet of Guru cuts asunder all sins and the dust of the Guru's feet erases all evil writs.* *(Bhai Gurdas)*

Baba Isher Singh Ji used to teach in a very appropriate manner:

"Brothers! *Karmas* are handicapped, and they cannot do anything on their own. By getting associated with a complete saint, the good *Karmas* get activated and the bad *Karmas* remain inactive. Similarly, on getting associated with a wrong person, the bad *Karmas* get activated and the good *Karmas* remain inactive."

Kabir Ji says:

**ਕਬੀਰ ਮਨੁ ਪੰਖੀ ਭਇਓ ਉਡਿ ਉਡਿ ਦਹ ਦਿਸ ਜਾਇ।।**

**ਜੋ ਜੈਸੀ ਸੰਗਤਿ ਮਿਲੈ ਸੋ ਤੈਸੋ ਫਲੁ ਖਾਇ।।**

*Kabeer, the mind has become a bird; it soars and flies in the ten directions. According to the company it keeps, so are the fruits it eats.* *(S.G.G.S. p.1369)*

**ਆਪੇ ਲੇਖਣਿ ਆਪਿ ਲਿਖਾਰੀ ਆਪੇ ਲੇਖੁ ਲਿਖਾਹਾ।।**

*He Himself is the pen, and He Himself is the scribe; He Himself inscribes His inscription.* *(S.G.G.S. p.606)*

Bhai Gurdas Ji says that the touch of dust of a saint's feet can erase bad *Karmas*. The fourth Guru has confirmed it through the following lines:

**ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੁ ਹੋਇ ਫਾਟੈ ਜਮ ਕਾਗਰੁ।।**

*Joining the Saadh Sangat, the Company of the Holy, one is saved, and the Decree of Death is torn up.*

*(S.G.G.S. p.1318)*

Can Dharamraj's decree of death be destroyed? Yes. It is all a matter of faith. The fourth Guru Sahib says:

**ਆਪਣਿਆ ਸੇਵਕਾ ਕੀ ਆਪਿ ਪੈਜ ਰਖੈ**

**ਆਪਣਿਆ ਭਗਤਾ ਕੀ ਪੈਰੀ ਪਾਵੈ॥**

**ਧਰਮ ਰਾਇ ਹੈ ਹਰਿ ਕਾ ਕੀਆ ਹਰਿ ਜਨ ਸੇਵਕ ਨੇੜਿ ਨ ਆਵੈ॥**

*He Himself preserves the honor of His servants; He makes others fall at the feet of His devotees. The Righteous Judge of Dharma is the creation of the Lord; he does not even approach the humble servant of the Lord.* *(S.G.G.S. p.555)*

Those who surrender themselves completely before Guru Sahib, and keep full faith on Guru Sahib are protected by God Himself.

Now, let us talk about something very interesting. There are strikes everywhere these days – employees, party workers, traders, and even police observe strikes. But has anyone ever heard about a strike in God's kingdom? It sounds strange, but it is true. There is a strike in God's kingdom as well. But how can it be possible? Who can observe a strike in God's kingdom? Well, let us be patient and see what our fifth Guru Sahib says in the following lines:

**ਅਪਣੇ ਜੀਅ ਜੰਤ ਆਪੇ ਰਾਖੇ ਜਮਹਿ ਕੀਓ ਹਟਤਾਰਿ॥**

*The Lord Himself protects His beings and creatures, and the Messenger of Death is out of work.*

*(S.G.G.S. p.620)*

In other words, those who surrender before Lord, He Himself protects them and the messengers of death become out of work and run away over there.

The fifth Guru Sahib says:

**ਰਾਮ ਨਾਮਿ ਮਨੁ ਲਾਗਾ॥ ਜਮੁ ਲਜਾਇ ਕਰਿ ਭਾਗਾ॥**

*My mind is attached to the Lord's Name. The Messenger of Death has run away in shame.* *(S.G.G.S. p.626)*

Do the messengers of death really run away in shame? No, they cannot even run away. Dharamraj orders them to serve that person, who is fully devoted to the Lord's name. So, Dharamraj also gives them respect.

**ਲੇਖਾ ਪੜੀਐ ਹਰਿ ਨਾਮੁ ਫਿਰਿ ਲੇਖੁ ਨ ਹੋਈ॥**

**ਪੁਛਿ ਨ ਸਕੈ ਕੋਇ ਹਰਿ ਦਰਿ ਸਦ ਢੋਈ॥**

**ਜਮਕਾਲੁ ਮਿਲੈ ਦੇ ਭੇਟ ਸੇਵਕੁ ਨਿਤ ਹੋਈ॥**

*Read the account of the Name of the Lord, and you shall never again be called to account. No one will question you, and you will always be safe in the Court of the Lord. The Messenger of Death will meet you, and be your constant servant.*
*(S.G.G.S. p.1248)*

So, what is the conclusion? Those who are blessed by the complete saints with the wealth of Lord's Name cannot be touched by Dharamraj, because the entire account of *Karmas* of such people get erased.

**ਸੰਤਨ ਮੋ ਕਉ ਪੂੰਜੀ ਸਉਪੀ ਤਉ ਉਤਰਿਆ ਮਨ ਕਾ ਧੋਖਾ॥**

**ਧਰਮ ਰਾਇ ਅਬ ਕਹਾ ਕਰੈਗੋ ਜਉ ਫਾਟਿਓ ਸਗਲੋ ਲੇਖਾ॥**

*The Saints entrusted to me the capital, and my mind's delusion was dispelled. What can the Righteous Judge of Dharma do now? All my accounts of Karmas (good or bad luck, viewed as resulting from one's actions) have been torn up. (S.G.G.S. p.614)*

When the account of *Karmas* gets erased, then what can Dharamraj do?

Baba Ji used to say:

"Death is of two types – natural and unnatural. If we surrender ourselves completely before Guru Sahib, we can survive through the natural death. But those who do not follow Guru Sahib's teachings and do not accompany a complete saint die of unnatural death. If we keep the company of a complete saint, our age can certainly extend." (I have already written about my son, who was survived from the clutches of the messengers of death, the moment Baba Ji's name was heard.)

Bhai Gurdas Ji says:

**ਜੈਸੇ ਬੁਰ ਨਾਰਿ ਧਾਰਿ ਭਰਨ ਸਿੰਗਾਰ ਤਨਿ**

**ਆਪਿ ਆਮੈ ਅਰਪਤ ਚਿੰਤਾ ਕੈ ਭਵਨ ਕਉ॥**

**ਤੈਸੇ ਹੀ ਅਧਰਮ ਕਰਮ ਕੈ ਅਧਰਮ**

**ਨਰ ਮਰਤ ਅਕਾਲ ਜਮਲੋਕਹਿ ਰਵਨ ਕਉ॥**

*Just as a prostitute adorns herself with makeup and ornaments to excite other males for indulging in vices with her, she herself acquires disease and worry in life.*

*Similarly, an immoral person dies before his death by indulging in unrighteous deeds. And when he reaches Yamlok (abode of angels of death), he bears more punishment and pain. (Bhai Gurdas)*

The account of *Karmas* of those who follow incomplete saints cannot be erased. However, the accounts of those who follow complete saints get certainly erased.

Guru Sahib says:

**ਉਪਮਾ ਜਾਤ ਨ ਕਹੀ ਮੇਰੇ ਪ੍ਰਭ ਕੀ ਉਪਮਾ ਜਾਤ ਨ ਕਹੀ॥**

*I cannot express the Praises of my God; I cannot express His Praises.*
*(S.G.G.S. p.837)*

**ਕੋਟਿ ਗੁਣਾ ਤੇਰੇ ਗਣੇ ਨ ਜਾਹਿ॥**

*Millions are Your Virtues, Lord — they cannot even be counted.*
*(S.G.G.S. p.1156)*

**ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਊ ਜਾਨੈ॥**

**ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ ਅਰੁ ਬਹੁ ਲੋਗ ਸਿਆਨੇ॥**

*No one knows the state of the Lord. The Yogis, the celibates, the austere penitents, and all sorts of clever people have failed. (S.G.G.S. p.537)*

**ਤੇਰੀ ਅਕਥ ਕਥਾ ਕਥਨੁ ਨ ਜਾਈ॥**

*Your Unspoken Speech cannot be spoken. (S.G.G.S. p.610)*

Apart from the above, there are several hymns in Guru Granth Sahib Ji, which clearly say that one cannot count or express the praises of God because God has millions of virtues. But it does not mean that we should not sing God's praises at all.

Baba Ji used to say, "We eat numerous types of food, fruits, vegetables, and a lot more things. It is God's blessing on us. We must always thank God for everything and sing His praises with every moment. It is not good to enjoy all precious gifts of God without saying words of thanks to Him."

Guru Sahib says:

**ਉਸਤਤਿ ਕਰਹੁ ਸਦਾ ਪ੍ਰਭ ਅਪਨੇ ਜਿਨਿ ਪੂਰੀ ਕਲ ਰਾਖੀ॥**

*So sing the Praises of your God forever; His almighty power is perfect.*
*(S.G.G.S. p.622)*

**ਉਚਰਹੁ ਰਾਮ ਨਾਮੁ ਲਖ ਬਾਰੀ॥ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਵਹੁ ਪ੍ਰਭ ਪਿਆਰੀ॥**

*Chant the Lord's Name, hundreds of thousands of times, O my dear, and drink deeply of the Ambrosial Essence of God.* *(S.G.G.S. p.194)*

**ਆਦਿ ਜੁਗਾਦਿ ਭਗਤਨ ਕਾ ਰਾਖਾ ਉਸਤਤਿ ਕਰਿ ਕਰਿ ਜੀਵਾ॥**

*In the beginning, and throughout the ages, He is the Protector of His devotees. Praising Him continually, I live.* *(S.G.G.S. p.778)*

Those who develop firm faith in God; who become God's servant; whose faith and meditation gets approved; they are able to develop God's qualities.

Guru Sahib says:

**ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ॥ ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ॥**

*Only one as Great and as High as God can know His Lofty and Exalted State.*
*(S.G.G.S. p.5)*

**ਸੋਈ ਜਾਣੈ ਸੋਈ ਪਛਾਣੈ ਜਾ ਕਉ ਨਦਰਿ ਸਿਰੰਦੇ॥**

*He alone knows, and he alone understands, upon whom the Creator Lord bestows His Grace.* *(S.G.G.S. p.789)*

**ਹਰਿ ਹਰਿ ਆਨਿ ਮਿਲਾਇਓ ਗੁਰੁ ਸਾਧੂ ਮਿਲਿ ਸਾਧੂ ਕਪਟ ਖੁਲਾਨਾ॥**

*The Lord, Har, Har, has led me to meet the Holy Guru; meeting the Holy, the shutters have been opened wide.*

*(S.G.G.S. p.697)*

**ਬੀਸ ਬਿਸਵੇ ਗੁਰ ਕਾ ਮਨੁ ਮਾਨੈ॥**

**ਸੋ ਸੇਵਕੁ ਪਰਮੇਸੁਰ ਕੀ ਗਤਿ ਜਾਨੈ॥**

*One who obeys the Guru's Teachings one hundred per cent — that selfless servant*

*comes to know the state of the Transcendent Lord.* *(S.G.G.S. p.287)*

**ਜਿਸ ਨੋ ਤੂ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ॥**

**ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ॥**

*That humble being, whom You inspire to understand, understands; he continually speaks and chants the Glorious Praises of the Lord.* *(S.G.G.S. p.365)*

Now the question arises – can only those who develop firm faith in God; who become God's servant; whose faith and meditation gets approved, adopt God's qualities? No, even those who are simply blessed by a complete saint also develop God's qualities.

The eighth Guru Sri Har Krishan Sahib was only five years old when was bestowed with Guruship. At the age of seven years and eight months, he left for the heavenly abode.

Once Guru Har Krishan was on his way to Delhi. When he reached Thanesar, he met Pandit Lalu, who was highly educated. He used to preach meanings and deliver lectures from Bhagwad Geeta. Pandit Lalu was concerned about Guru Har Krishan Ji's name and taunted, "He (Guru Sahib) has adopted the name of Har Krishan, but does he know that Krishan Ji had written Bhagwad Geeta, and can he (Guru Sahib) explain the meanings of Bhagwad Geeta?"

Guru Sahib said, "Pandit Ji, bring any person from the city and he will explain the meanings of Bhagwad Geeta." Pandit Ji went quickly and brought along with him Chhajju Jheor, who was illiterate and dumb. Several Pandits of Kurukshetra and spectators gathered there. Guru Sahib kept his stick over Chhaju's head and asked Pandit Ji to recite a *Shloka* (hymn) from Bhagwad Geeta. Pandit Ji recited a *Shloka*. Chhajju told the literal meanings of the *Shloka* and then explained the extract. Everybody became astonished to see this miracle and fell on Guru Sahib's feet. Chajju became totally transformed and started living with Guru Sahib thereafter. He became a spiritual preacher.

**ਪਿੰਗੁਲ ਪਰਬਤ ਪਾਰਿ ਪਰੇ ਖਲ ਚਤੁਰ ਬਕੀਤਾ॥**

**ਅੰਧੁਲੇ ਤ੍ਰਿਭਵਣ ਸੂਝਿਆ ਗੁਰ ਭੇਟਿ ਪੁਨੀਤਾ॥੧॥**

**ਮਹਿਮਾ ਸਾਧੂ ਸੰਗ ਕੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ॥**

*The cripple crosses over the mountain, the fool becomes a wise man, and the blind man sees the three worlds, by meeting with the True Guru and being purified.*

*This is the Glory of the Saadh Sangat, the Company of the Holy; listen, O my friends.* *(S.G.G.S. p.809)*

Therefore, we *can* understand and adopt the qualities of God by either –

- developing firm faith in God and becoming God's servant to such an extent that the faith and meditation gets approved. *Or*

- getting blessed by a complete saint.

Guru Sahib says:

**ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਸੁਣਿਆ ਪੇਖਿਆ**

**ਸੇ ਫਿਰਿ ਗਰਭਾਸਿ ਨ ਪਰਿਆ ਰੇ॥**

*Those who have heard, and seen Guru Nanak, do not descend into the womb of reincarnation again.*

*(S.G.G.S. p.612)*

**ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ੍ਹ ਪਰਸਿਓ ਤੇ ਇਤ ਉਤ ਸਦਾ ਮੁਕਤੇ॥**

*Those who meet with the Lord through Guru Nanak are liberated forever, here and hereafter. (S.G.G.S. p.1386)*

**ਹਉ ਵਾਰਿਆ ਤਿਨ ਕਉ ਸਦਾ ਸਦਾ**

**ਜਿਨਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪਿਆਰਾ ਦੇਖਿਆ॥**

*I am a sacrifice, forever and ever, to those who have seen my Beloved True Guru. (S.G.G.S. p.1316)*

It is clear from the above hymns that those who are blessed with Guru Sahib's *darshan* are liberated forever. *Gurbani* can never be wrong. It is true in all three ages – past, present, and future.

Guru Nanak Dev Ji, in his childhood, used to play with another child named Moola Khatri. As time passed, Guru Nanak Dev Ji, along with Bhai Bala and Bhai Mardana went to meet Moola Khatri. Moola's wife saw Guru Sahib coming towards her house at a distance. She thought that Guru Sahib might either take Moola along with him or cause unnecessary expenses. So, she locked Moola in a room. In the meantime, Guru Sahib reached there and called Moola. His wife said that Moola was not at home. Guru Sahib knew he was, but did not question her so left immediately. At that moment, a snake came in the room and attacked Moola. He died instantly from the snakebite. Everybody ran towards Guru Sahib and begged for Moola's life. Guru Sahib said, "I did not curse Moola at all; however, I'll return in my tenth form and then do the needful action."

Several years passed. Once the tenth Guru, along with his Sikhs, was on his way to the forests for hunting. All of a sudden a very small and innocent rabbit passed by. Guru Sahib killed the rabbit with his arrow. The Sikhs got surprised over killing an innocent rabbit, and asked Guru Sahib the reason. Guru Sahib said, "This is Moola Khatri, and today was the day of his liberation."

Now, the question arises that Moola Khatri had not just heard and seen Guru Sahib, but he even had been playing with Guru Sahib. Then why would he have to pass through reincarnation (multiple cycles of rebirth)?

Once Guru Gobind Singh Ji was addressing the congregation. Bhai Kirtiya was performing the *Chaur Sewa*. At that time a juggler came there along with his pet bear. The juggler requested Guru Sahib to allow him to demonstrate his entertainment tricks to the audience. Guru Sahib asked his Sikhs. The Sikhs agreed and Guru Sahib permitted the juggler to go ahead with his show. The show started and everybody enjoyed it. After the show was over, Guru Sahib asked his Sikhs, "Do any of you know who this bear is?" The Sikhs were silent. Guru Sahib addressed Bhai Kiritya, "Bhai Kirtiya, this bear is your father, Sobha Ram."

Bhai Kirtiya trembled in shock, and said, "Guru Sahib, my father had served the seventh, eighth, and ninth Guru Sahibs. Is this kind of reward given for offering service to the Gurus?"

Guru Sahib said, "Once, while your father was distributing *Parshad* to the devotees, a Sikh came to him hurriedly and requested for *Parshad*. Your father (Sobha Ram) got irritated and said, "*Why are you jumping like a bear. Sit down and wait for your turn*." The Sikh was in a hurry, so he picked up a grain of *Parshad* fallen on the ground, ate it, and went away."

Bhai Kirtia started crying and said, "Guru Sahib, bless my father, relieve my father from reincarnation." Guru Sahib ordered for *Parshad* and gave it to the bear. The moment the bear ate *Parshad*, he was dead. Now, Sobha Ram got released from the reincarnation cycle. But the owner of the bear started crying because his livelihood was gone. How would he feed his family? So, Guru Sahib gave him money from his treasury and he went away satisfied.

Similarly, here is another incident. Once an industrialist asked one of his laborers, "Why do you go to Nanaksar; and why do you follow Baba Ji over there? You will die of hunger." After some years, the same owner got bankrupt and lost everything. Eventually, the same laborer became the owner of the factory and the owner worked as a laborer in the same factory.

Baba Ji used to say that Guru does not curse anybody. We should always think a while before uttering offensive words to anybody, because sooner or later we have to bear the fruit of our own actions.

So, both Moola Khatri and Sobha Ram had heard and seen Guru Sahib, but still they got cursed. We need to understand the theory behind it. There are many other similar examples. Is it the fault or weakness of Guru Sahib? No, rather we are at fault. There is a lot of difference in our hearing and vision. We need to get rid of our duality.

**ਘਰ ਹੀ ਮੁੰਧਿ ਵਿਦੇਸਿ ਪਿਰੁ ਨਿਤ ਝੂਰੇ ਸੰਮ੍ਹਾਲੇ॥**

**ਮਿਲਦਿਆ ਢਿਲ ਨ ਹੋਵਈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੇ॥**

*The soul-bride is at home, while the Husband Lord is away; she cherishes His memory, and mourns His absence. She shall meet Him without delay, if she rids herself of duality.* *(S.G.G.S. p.594)*

Guru Nanak Sahib was seen by His sister Nanaki and father Mehta Kalu, who had slapped him. The third Guru Sahib was seen by the fourth Guru Sahib and Daatu as well; and Daatu had kicked Guru Sahib. The fifth Guru Sahib was seen by both Chandu and Chandu's daughter-in-law. The sixth Guru Sahib was poisoned. Guru Nanak Sahib was stoned. The ninth Guru Sahib was shot at. Similarly, the tenth Guru Sahib was seen by *Panj Piyaras* and others who saw him at the same time proclaimed to Mata Gujari that Guru Sahib had gone mad. There is no delay even for a second in God's court. The fault is ours because we hear or see differently.

Nowadays our leaders, lecturers, and professors preach that Guru Granth Sahib is a saint, and we have to meet God through Guru Granth Sahib only. However, we should consider Guru Granth Sahib as God and keep full faith on Guru Sahib. We should be bold enough to refuse everything else in order to accept our Guru. Just have a look over so many hymns:

Bhai Gurdas Ji says:

**ਧੰਨ ਧੰਨ ਸਤਿਗੁਰ ਪੁਰਖ ਨਿਰੰਕਾਰ ਅਕਾਰ ਬਨਾਇਆ॥**

*The formless Lord has assumed the form of the true Guru, the blessed one.*
*(Bhai Gurdas)*

**ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ॥**

*Know that the Guru and the Transcendent Lord are one.*
*(S.G.G.S. p.864)*

**ਸੂਰਤੇ ਹਕ ਮਾਨਹ ਅਜ਼ ਮੁਰਸ਼ਿਦ ਬਵਦ॥**

**ਹਰ ਕਿ ਬਰ ਗਰਦਦ ਅਜ਼ਾਂ ਮੁਰਤਦ ਬਵਦ॥**

*The shape of God refers to complete Guru. Those who ignore the true Guru and keep wandering here and there are sinners and wicked.* *(Bhai Nand Lal)*

**ਗੁਰੂ ਨਾਨਕ ਆਮਦ ਨਰਾਇਨ ਸਰੂਪ**

**ਹੁਮਾਨਾ ਨਿਰੰਜਨ ਨਿਰੰਕਾਰ ਰੂਪ॥**

*Narayan of God emerged in the form of Guru Nanak. Guru Nanak's form is the form of God Himself. (Bhai NandLal)*

**ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ॥**

*The Lord Himself wielded His Power and entered the world.*
*(S.G.G.S. p.1395)*

**ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ ਕਹਾਯਉ॥**

*The Embodiment of Light, the Lord Himself is called Guru Nanak.*
*(S.G.G.S. p.1408)*

**ਭਨਿ ਮਥੁਰਾ ਕਛੁ ਭੇਦੁ ਨਹੀ ਗੁਰੁ ਅਰਜੁਨੁ ਪਰਤਖਜ੍ ਹਰਿ॥**

*So speaks Mathuraa: there is no difference between God and Guru; Guru Arjun is the Personification of the Lord Himself.* *(S.G.G.S. p.1409)*

**ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਨਾਹੀ ਭੇਦ॥**

*There is no difference between the Supreme Lord God and the Guru.*
*(S.G.G.S. p.1142)*

So, Guru Sahib is God Himself and is capable of transforming the dumb and foolish people into saints. All we have to do is modify our thoughts to be blessed by God. Guru Sahib is offering us the Ambrosial Nectar, and we have to keep our fingers tight to grasp it, otherwise it will slip through. So, it is not the fault of the one who is offering Nectar; rather the one who receives it is at fault.

**ਕਰ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਆਣਿ ਨਿਸਾਰਿਓ॥**

**ਖਿਸਰਿ ਗਇਓ ਭੂਮ ਪਰਿ ਡਾਰਿਓ॥**

*He came and poured His Ambrosial Nectar into your hands, but it slipped through your fingers, and fell onto the ground.* *(S.G.G.S. p.389)*

**ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੈ ਜਉ ਸਿਖਾ ਮਹਿ ਚੂਕ॥**

**ਅੰਧੇ ਏਕ ਨ ਲਾਗਈ ਜਿਉ ਬਾਂਸੁ ਬਜਾਈਐ ਫੂਕ॥**

*Kabeer, what can the True Guru do, when His Sikhs are at fault? The blind do not take in any of His Teachings; it is as useless as blowing into bamboo.* *(S.G.G.S. p.1372)*

Guru Sahib can read our minds. The way we place our hand on someone's head depends on whether the person is a child or adult and it depends on how much weight the person can withstand. Guru Nanak Sahib had kept his hand of blessings on his sons' heads as well as on Bhai Lehna Ji's head. It was the same hand but still in the end result, there was a world of difference. Guru Sahib has got unaccountable treasures, but we do not make ourselves capable of receiving that treasure.

Is it necessary to hide God's blessing? This is a complex issue. Some people say that the blessing of God should not be disclosed, and they give reference to the following lines:

**ਕਾਂਇ ਰੇ ਬਕਬਾਦੁ ਲਾਇਓ॥ ਜਿਨਿ ਹਰਿ ਪਾਇਓ ਤਿਨਹਿ ਛਪਾਇਓ॥**

*Why do you speak such nonsense? One who has found the Lord, keeps quiet about it.* *(S.G.G.S. p.718)*

Guru Sahib shows us the right path about whom to reveal and from whom to conceal God's blessings:

**ਸੰਤੁ ਮਿਲੈ ਕਿਛੁ ਸੁਨੀਐ ਕਹੀਐ॥ ਮਿਲੈ ਅਸੰਤੁ ਮਸਟਿ ਕਰਿ ਰਹੀਐ॥**

*When you meet a Saint, talk to him and listen. Meeting with an unsaintly person, just remain silent.*

*(S.G.G.S. p.870)*

So, it is better to keep silent because:

**ਵਿਣੁ ਗਾਹਕ ਗੁਣੁ ਵੇਚੀਐ ਤਉ ਗੁਣੁ ਸਹਘੋ ਜਾਇ॥**

**ਗੁਣ ਕਾ ਗਾਹਕੁ ਜੇ ਮਿਲੈ ਤਉ ਗੁਣੁ ਲਾਖ ਵਿਕਾਇ॥**

*If virtue is sold when there is no buyer, then it is sold very cheap. But if one meets a buyer of virtue, then virtue sells for hundreds of thousands.* *(S.G.G.S. p.1088)*

But when we get a buyer, and even then we recite "ਜਿਨਿ ਹਰਿ ਪਾਇਓ ਤਿਨਹਿ ਛਪਾਇਓ॥ *(One who has found the Lord, keeps quiet about it).",* then it is not right on our part,

because Guru Sahib says clearly:

**ਜਿਨਿ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤਿਸੁ ਠਉਰ ਨ ਠਾਉ॥**

**ਹਲਤੁ ਪਲਤੁ ਦੋਵੈ ਗਏ ਦਰਗਹ ਨਾਹੀ ਥਾਉ॥**

*Those who do not affirm their Guru shall have no home or place of rest. They lose both this world and the next; they have no place in the Court of the Lord.*

*(S.G.G.S. p.314)*

**ਜਿਨਾ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤੇ ਨਰ ਬੁਰਿਆਰੀ॥**

**ਹਰਿ ਜੀਉ ਤਿਨ ਕਾ ਦਰਸਨੁ ਨਾ ਕਰਹੁ ਪਾਪਿਸਟ ਹਤਿਆਰੀ॥**

*Those who conceal and deny their Guru, are the most evil people. O Dear Lord, let me not even see them; they are the worst sinners and murderers.* *(S.G.G.S. p.651)*

**ਜੋ ਗੁਰ ਗੋਪੈ ਆਪਣਾ ਤਿਸੁ ਡਿਠੇ ਨਿਗੁਰੇ ਸਰਮਾਏ।**

*Even the Guruless people feel shy of seeing the man who conceals his Guru.*
*(Bhai Gurdas)*

Guru Sahib says that we should not see those people who hide their Guru as these people do not have any place in God's court.

Now, let us have a look within ourselves instead of advising others and make sure we are not hiding Guru Sahib.

**ਫਰੀਦਾ ਜੇ ਤੂ ਅਕਲਿ ਲਤੀਫੁ ਕਾਲੇ ਲਿਖੁ ਨ ਲੇਖ॥**

**ਆਪਨੜੇ ਗਿਰੀਵਾਨ ਮਹਿ ਸਿਰੁ ਨੀਂਵਾਂ ਕਰਿ ਦੇਖੁ॥**

*Fareed, if you have a keen understanding, then do not write black marks against anyone else. Look underneath your own collar instead.* *(S.G.G.S. p.1378)*

Most of us wear expensive clothes and sleep on comfortable beds in air-conditioned rooms. On the other hand, we perform Guru Granth's Parkash on a small bed, and then keep Guru Sahib in a confined closet. Many of us even say, "There is no to keep Guru Sahib in expensive clothes or in air-conditioned rooms." This is called "hiding" the Guru. Many people decorate their family rooms with paintings or photographs of their favorite celebrities and they feel happy to see them. But become furious the moment they see the photographs of Gurus. They say, "Why has this photograph been installed here? Remove it, this is *Murti-Pooja* (idol-worship)." This is called "hiding" the Guru.

However, Guru Sahib says:

**ਜੇਹਾ ਸਤਗੁਰੁ ਕਰਿ ਜਾਣਿਆ ਤੇਹੋ ਜੇਹਾ ਸੁਖੁ ਹੋਇ॥**

*As one knows the True Guru, so is the peace obtained.*

*(S.G.G.S. p.30)*

Now, the question arises – what should be revealed and what should be hidden?

When Makhan Shah came to know about Guru Sahib, did he hide anything? He violated the order and still became immortal. Despite Guru Sahib's order to maintain a secret of his presence, Makhan Shah announced, "Guru ladho re, Guru ladho re." (I have found the Guru). So, when someone reveals something good and for the welfare of others, he gets rewarded.

**ਰਤਨੁ ਲੁਕਾਇਆ ਲੂਕੈ ਨਾਹੀ ਜੇ ਕੋ ਰਖੈ ਲੁਕਾਈ॥**

*The jewel is concealed, but it is not concealed, even though one may try to conceal it.*
*(S.G.G.S. p.608)*

**ਅੰਦਰਿ ਹੋਇ ਸੁ ਨਿਕਲੈ ਨਹ ਛਪੈ ਛਪਾਇਆ॥**

*That which is within them, comes out; it cannot be concealed by concealment.*
*(S.G.G.S. p.1243)*

Is it necessary to conceal something as well? Yes, it is necessary. For example, there are several personal discussions between husband and wife. It is not appropriate for either one of them to reveal the conversations to someone else. Similarly, Guru Sahib showers special blessings on someone who is not supposed to be sharing those blessings with anybody. If the person reveals them, the blessings of Guru Sahib cease; and the person has to work hard once again to reach to that level. So, those who become very close to God, just give a hint about the future but do not tell anything in detail.

**ਸਬਰ ਅੰਦਰਿ ਸਾਬਰੀ ਤਨੁ ਏਵੈ ਜਾਲੇਨ੍ਹਿ॥**

**ਹੋਨਿ ਨਜੀਕਿ ਖੁਦਾਇ ਦੈ ਭੇਤੁ ਨ ਕਿਸੈ ਦੇਨਿ॥**

*Those who are patient abide in patience; in this way, they burn their bodies. They are close to the Lord, but they do not reveal their secret to anyone.*

*(S.G.G.S. p.1384)*

**ਗੁਹਜ ਗਲ ਜੀਅ ਕੀ ਕੀਚੈ ਸਤਿਗੁਰੂ ਪਾਸਿ ਤਾ ਸਰਬ ਸੁਖੁ ਪਾਈਐ॥**

**ਗੁਰੁ ਪੂਰਾ ਹਰਿ ਉਪਦੇਸੁ ਦੇਇ ਸਭ ਭੁਖ ਲਹਿ ਜਾਈਐ॥**

*If he tells the secrets of his soul to the True Guru, then he finds absolute peace. When the Perfect Guru bestows the Lord's Teachings, then all hunger departs.*

*(S.G.G.S. p.850)*

***

# 14

## Emperor and Ministers

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

**ਅੰਮ੍ਰਿਤੁ ਲੂਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੂਝਹਿ ਕੋਇ ਨ ਸੁਣੈ ਪੂਕਾਰਾ॥**

**ਅੰਧਾ ਜਗਤੁ ਅੰਧੁ ਵਰਤਾਰਾ ਬਾਝੁ ਗੁਰੂ ਗੁਬਾਰਾ॥**

*Within this body dwell the five thieves: sexual desire, anger, greed, emotional attachment and egotism.*

*They plunder the Nectar, but the self-willed manmukh does not realize it; no one hears his complaint.*

*The world is blind, and its dealings are blind as well; without the Guru, there is only pitch darkness.*

*(S.G.G.S. p.600)*

Once there was a quarrel among lust, anger, greed, attachment, and pride. Each one of them said that the human body cannot survive without them; and each one of them claimed to be prominent amongst all. No one could settle their quarrel. Finally they went to Brahma and presented their case. Brahma ordered each one of them to leave the human body one by one; and all of them did so. The body became weak but it still survived. So, Brahma proved that the body is not dependent on them.

Then how does the human body survive? Let us analyze.

Once an attendant came to Guru Gobind Singh Ji and said that the emperor of Assam has come to see him. Guru Sahib came out of his room to meet the emperor. A poor Sikh was standing on the way to greet Guru Sahib. When he stepped ahead to greet Guru Sahib, Guru Sahib looked at him and said, "Get away". The Sikh stepped back immediately. In the meantime, the emperor of Assam came forward and bowed before Guru Sahib.

Several years later, once Guru Gobind Singh Ji was sitting in his assembly at Anadpur Sahib. He wanted an important letter to be delivered to the emperor of Assam and wanted the emperor's answer within next 24 hours. He ordered any Sikh to come forward to accept his order. No one dared to come forward to accept this difficult task. Guru Sahib repeated his order. At that time, the same poor Sikh came forward and requested Guru Sahib to assign that task to him. The other Sikhs started laughing at him but Guru Sahib handed over the letter to him. The very next day, the Sikh came back with the emperor's answer and presented before Guru Sahib.

The whole congregation got surprised. Guru Sahib hugged him and said, "How did you attain such a remarkable activeness? Explain it to the congregation."

The Sikh said, "Guru Sahib, you had blessed me with the *mantra* (divine advice) of "Get away". When lust, anger, greed, attachment, and pride came my way one by one and allured me with various comforts, I said, "Get away" to each one of them. This is how I attained this quality.

**ਜਿਨਿ ਮਿਲਿ ਮਾਰੇ ਪੰਚ ਸੂਰਬੀਰ ਐਸੋ ਕਉਨੁ ਬਲੀ ਰੇ॥**

**ਜਿਨਿ ਪੰਚ ਮਾਰਿ ਬਿਦਾਰਿ ਗੁਦਾਰੇ ਸੋ ਪੂਰਾ ਇਹ ਕਲੀ ਰੇ॥**

*Who has seized and conquered the five powerful fighters? Is there anyone strong enough? He alone, who conquers and defeats the five demons, is perfect in this Dark Age of Kali Yuga.* *(S.G.G.S. p.404)*

There is yet another level of spirituality. We do not have to kill the five vices (lust, anger, greed, attachment, and pride). If we kill them, the body will become feeble. We have to keep these demons under control; and make them our slaves instead of becoming their slave.

The fifth Guru Sahib says:

**ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੇ ਪੰਚ ਸਿਕਦਾਰ॥ ਰਾਮ ਭਗਤ ਕੇ ਪਾਨੀਹਾਰ॥**

**ਜਗਤ ਪਾਸ ਤੇ ਲੇਤੇ ਦਾਨੁ॥ ਗੋਬਿੰਦ ਭਗਤ ਕਉ ਕਰਹਿ ਸਲਾਮੁ॥**

*The five demons are the rulers of the whole world, but they are just water-carriers for the Lord's devotee.*

*They collect taxes from the world, but they bow in subservience to God's devotees.*
*(S.G.G.S. p.865)*

We have to learn to control these demons and utilize them by making them our slaves:

**ਰਣ ਮੇਂ ਸ਼ਤਰੂ ਕੇ ਸਾਮ੍ਹਣੇ ਹੰਕਾਰ ਕਰੋ॥**

**ਕ੍ਰੋਧ ਬਿਨਾਂ ਸ਼ਸਤਰ ਭੀ ਨਹੀਂ ਪਕੜ੍ਹੀਂਦਾ॥**

*While in the battlefield, we need to demonstrate pride before the enemy. And, we need to demonstrate anger to keep a strong grip on the weapons.*

*(Rahatnama Bhai Chaupa Singh)*

Baba Nand Singh Ji and Baba Isher Singh Ji used to say, "A snake does not leave its hiss even if it does not bite. If it leaves the hiss, people will catch a hold of the snake without fear. Similarly, one should be brave enough to survive in this world without fear."

We have to feel pride on our Guru; keep attachment with Guru; and be greedy of Guru's *darshan* as well.

**ਜਨ ਕਉ ਪ੍ਰਭ ਅਪਨੇ ਕਾ ਤਾਣੁ॥**

*God is the strength of His humble servants.*

*(S.G.G.S. p.677)*

**ਹਉ ਮਾਣੁ ਤਾਣੁ ਕਰਉ ਤੇਰਾ ਹਉ ਜਾਨਉ ਆਪਾ॥**

*I stand tall; You are my Strength. I know that You are mine.*
*(S.G.G.S. p.51)*

**ਅਪੁਨੇ ਪਹਿ ਮਾਨੁ ਅਪੁਨੇ ਪਹਿ ਤਾਨਾ ਅਪਨੇ ਹੀ ਪਹਿ ਅਰਥਾ॥**

*He obtains honor from his own, and strength from his own; he gets an advantage from his own.*

*(S.G.G.S. p.1215)*

That greed and attachment is bad which keeps us away from Guru Sahib. We should keep everything under control.

Guru Nanak Sahib says:

**ਜਾ ਤੂ ਤਾ ਮੈ ਮਾਣੂ ਕੀਆ ਹੈ ਤੁਧੁ ਬਿਨੁ ਕੇਹਾ ਮੇਰਾ ਮਾਣੋ॥**

*I take pride in You; without You, what could I be proud of?*
*(S.G.G.S. p.557)*

**ਫਰੀਦਾ ਜੋ ਤੈ ਮਾਰਨਿ ਮੁਕੀਆਂ ਤਿਨ੍ਹ੍ਹਾ ਨ ਮਾਰੇ ਘੁੰਮਿ॥**

**ਆਪਨੜੈ ਘਰਿ ਜਾਈਐ ਪੈਰ ਤਿਨ੍ਹ੍ਹਾ ਦੇ ਚੁੰਮਿ॥**

*By fighting back we cannot win the five thieves - lust, anger, greed, attachment, and pride. These five thieves are alluring us every moment. We should not surrender to them. The best solution is not to fight back but to return home; do meditation and keep the company of true saints. This is how we can conquer five thieves.*
*(S.G.G.S. p.1378)*

**ਮੁਸਨਹਾਰ ਪੰਚ ਬਟਵਾਰੇ॥ ਸੂਨੇ ਨਗਰਿ ਪਰੇ ਠਗਹਾਰੇ॥**

**ਉਨ ਤੇ ਰਾਖੈ ਬਾਪੁ ਨ ਮਾਈ॥ ਉਨ ਤੇ ਰਾਖੈ ਮੀਤੁ ਨ ਭਾਈ॥**

**ਦਰਬਿ ਸਿਆਣਪ ਨਾ ਓਇ ਰਹਤੇ॥**

**ਸਾਧਸੰਗਿ ਓਇ ਦੁਸਟ ਵਸਿ ਹੋਤੇ॥**

*The five thieves have plundered them; the thugs descend upon the unguarded village. Our mothers and fathers cannot save us from them; friends and brothers cannot protect us from them — they cannot be restrained by wealth or cleverness. Only through the Saadh Sangat, the Company of the Holy, can those villains be brought under control.* *(S.G.G.S. p.182)*

Some people say that winning lust can bring all vices under control. Some say that winning anger can bring all vices under control. Similarly, many others say the same for greed, attachment, and pride.

Baba Ji used to say, “When there is a war between two emperors, it does not make any difference if one of them arrests the minister of the other. War still continues. It does not even make any difference if one emperor arrests all the ministers of the other. But if one emperor arrests the other emperor, the war comes to an end. Similarly, lust, anger, greed, attachment, and pride are ministers. So, controlling one of them or all of them does not make any difference. However, if we control our mind – the emperor, then we can win.”

**ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ॥**

*Conquer your own mind, and conquer the world.*

*(S.G.G.S. p.6)*

How can we win our mind? Mind is a mighty emperor, and an equally powerful emperor is required to control it.

Guru Sahib says:

**ਨਾਨਕ ਮਨ ਹੀ ਕਉ ਮਨੁ ਮਾਰਸੀ ਜੇ ਸਤਿਗੁਰੁ ਭੇਟੈ ਸੋਇ॥**

*O Nanak, the mind itself conquers the mind, if one meets with the True Guru.*
*(S.G.G.S. p.1089)*

The third Guru Sahib says that only a pure mind can control an impure mind.

Who is that champion? The one who has conquered his mind is champion.

Here we need a complete saint. Who is a complete saint?

Bhai Gurdas Ji says:

**ਲੋਕ ਵੇਦ ਗੁਰ ਗਿਆਨ ਵਿਚਿ ਸਾਧੂ ਧੂੜਿ ਜਗਤੁ ਤਰਾਇਆ।**

**ਧੂੜੀ ਲੇਖੁ ਮਿਟਾਇਆ ਚਰਣੋਦਕ ਮਨੁ ਵਸਿਗਤਿ ਆਇਆ।**

*From convention and the knowledge given by the Guru also the same (conclusion) emerges that the dust of the (feet of) sadh.*

*Eulogizing the Lord by its many a mouth could not know it. The dust of sadhu's feet has erased all debts and because of that feet-wash nectar, the mind has also come under control.* *(Bhai Gurdas)*

The fifth Guru Sahib says:

**ਸਾਧ ਕੀ ਸਚੁ ਟਹਲ ਕਮਾਨੀ ॥ ਤਬ ਹੋਏ ਮਨ ਸੁਧ ਪਰਾਨੀ॥**

*Performing true service to the complete saint, the mortal's mind is purified.*
*(S.G.G.S. p.898)*

In *Gurbani*, the word mind has been referred to as different things such as: Godly image, demon, animal, and the enemy as well.

**ਮਨੁ ਕੁੰਚਰੁ ਪੀਲਕੁ ਗੁਰੂ ਗਿਆਨੁ ਕੁੰਡਾ ਜਹ ਖਿੰਚੇ ਤਹ ਜਾਇ॥**

**ਨਾਨਕ ਹਸਤੀ ਕੁੰਡੇ ਬਾਹਰਾ ਫਿਰਿ ਫਿਰਿ ਉਝੜਿ ਪਾਇ॥**

*The mind is the elephant, the Guru is the elephant-driver, and knowledge is the whip. Wherever the Guru drives the mind, it goes. O Nanak, without the whip, the elephant wanders into the wilderness, again and again.*

*(S.G.G.S. p.516)*

**ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ॥**

*The filth of countless incarnations sticks to this mind; it has become pitch black.*
*(S.G.G.S. p.651)*

**ਮਨੁ ਮਰੈ ਧਾਤੁ ਮਰਿ ਜਾਇ॥ ਬਿਨੁ ਮਨ ਮੂਏ ਕੈਸੇ ਹਰਿ ਪਾਇ॥**

*When the mind is conquered, its turbulent wanderings are stopped. Without conquering the mind, how can the Lord be found?*
*(S.G.G.S. p.665)*

**ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥**

*O my mind, you are the embodiment of the Divine Light — recognize your own origin.*
*(S.G.G.S. p.441)*

Now the question arises – how to win the mind? Winning the mind is not an easy game.

Baba Ji used to say that the speed of mind is hundreds of times more than that of wind and fire. The thoughts in our mind keep coming and changing within a split second.

**ਕਬਹੂ ਜੀਅੜਾ ਊਭਿ ਚੜਤੁ ਹੈ ਕਬਹੂ ਜਾਇ ਪਇਆਲੇ॥**

**ਲੋਭੀ ਜੀਅੜਾ ਥਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੇ॥**

*Sometimes, the soul soars high in the heavens, and sometimes it falls to the depths of the nether regions. The greedy soul does not remain stable; it searches in the four*

*directions.* *(S.G.G.S. p.876)*

Some people say that mind can be controlled while meditating in the forests or mountains. This is wrong.

**ਸੰਗਿ ਸੁਆਮੀ ਸੋ ਜਾਨਿਓ ਨਾਹਿਨ ਬਨੁ ਖੋਜਨ ਕਉ ਧਾਇਓ॥**

*The Lord and Master is with me, but I do not know Him. Instead, I run into the forest, looking for Him.*

*(S.G.G.S. p.702)*

**ਗ੍ਰਿਹੁ ਤਜਿ ਬਨ ਖੰਡ ਜਾਈਐ ਚੁਨਿ ਖਾਈਐ ਕੰਦਾ॥**

**ਅਜਹੁ ਬਿਕਾਰ ਨ ਛੋਡਈ ਪਾਪੀ ਮਨੁ ਮੰਦਾ॥**

*Abandoning his household, he may go to the forest, and live by eating roots; but even so, his sinful, evil mind does not renounce bad thoughts.* *(S.G.G.S. p.855)*

Baba Ji used to say that a thorn gone deep in our skin can only be extracted with a needle. If we try to extract it with a knife, it will damage our skin. So, instead of controlling our mind, if we start wandering in forests and mountains, it will bring no results as it's just a distraction because the root cause is not being addressed correctly.

Guru Sahib says:

**ਤਜੈ ਗਿਰਸਤੁ ਭਇਆ ਬਨ ਵਾਸੀ**

**ਇਕੁ ਖਿਨੁ ਮਨੂਆ ਟਿਕੈ ਨ ਟਿਕਈਆ॥**

**ਧਾਵਤੁ ਧਾਇ ਤਦੇ ਘਰਿ ਆਵੈ ਹਰਿ ਹਰਿ ਸਾਧੂ ਸਰਣਿ ਪਵਈਆ॥**

*Forsaking family life, he wanders in the forest, but his mind does not remain at rest, even for an instant. The wandering mind returns home, only when it seeks the Sanctuary of the Lord's Holy people.* *(S.G.G.S. p.835)*

**ਜਤਨ ਕਰੈ ਬਿੰਦੁ ਕਿਵੈ ਨ ਰਹਾਈ॥ ਮਨੂਆ ਡੋਲੈ ਨਰਕੇ ਪਾਈ॥**

*No matter how much he tries, he cannot control his semen and seed. His mind wavers, and he falls into hell.*

*(S.G.G.S. p.906)*

Once a saint got settled in a forest. He meditated over there and claimed that he had

got full control on his mind. One day a girl got distracted from her way and came to his place. She requested shelter for one night. The saint agreed and said that she could sleep inside his hut and he would manage to sleep outside. The girl came inside and went to sleep. During midnight, the saint's mind got overpowered by lust. He went to the rooftop with an evil intention of entering the hut and exploiting the girl. But unfortunately, the roof collapsed and the saint fell upside down on a sharp wooden log and died on the spot.

Some people even go to the extent of cutting their vital organs to control their passion, but their mind still goes of control, and eventually they suffer even more.

**ਮਨ ਖੁਟਹਰ ਤੇਰਾ ਨਹੀ ਬਿਸਾਸੁ ਤੂ ਮਹਾ ਉਦਮਾਦਾ॥**

**ਖਰ ਕਾ ਪੈਖਰੁ ਤਉ ਛੁਟੈ ਜਉ ਊਪਰਿ ਲਾਦਾ॥**

*O vicious mind, no faith can be placed in you; you are totally intoxicated. The donkey's leash is only removed, after the load is placed on his back.* *(S.G.G.S. p.815)*

Baba Ji used to say that the easiest way to control our mind is to get rid of evil thoughts and accumulate good thoughts. It decreases one's sins and increases the virtues; and with the passage of time, one's behavior becomes good as well.

Many renowned saints adopted different methods of keeping the mind under control, but they could not succeed. The head of the saints – Indra's mind also went out of control.

So, it is the duty of a Sikh to keep a firm faith on Guru Sahib, keep praying, and start following Guru Sahib's orders. With Guru Sahib's blessings, the mind gets under control.

**ਮਨੁ ਬਸਿ ਆਵੈ ਨਾਨਕਾ ਜੇ ਪੂਰਨ ਕਿਰਪਾ ਹੋਇ॥**

*The mind comes to be controlled, O Nanak, if He grants His Perfect Grace.*
*(S.G.G.S. p.298)*

**ਕੰਚਨ ਸਿਉ ਪਾਈਐ ਨਹੀ ਤੋਲਿ॥ ਮਨੁ ਦੇ ਰਾਮੁ ਲੀਆ ਹੈ ਮੋਲਿ॥**

*He cannot be obtained by offering your weight in gold. But I have bought the Lord by giving my mind to Him.*

*(S.G.G.S. p.327)*

**ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ॥ ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸਿ॥**

*One who sells his mind to the True Guru — that humble servant's affairs are resolved.*
*(S.G.G.S. p.286)*

Baba Ji used to say, "We must keep a control on our mind. We should not keep it idle.

Keeping it occupied in good deeds is the way to control it. Mind is just like the length of rope required to tie a pet. And the length of rope depends on the good deeds performed in the previous birth. It is important to have good deeds in our account to be able to have Guru Ji's blessings."

***

*For more information, visit*

www.nanaksarkaleran.com