

## **A True Saint**

(Written by Principal Balbir Singh Hansra, M.A.)

hansrab@gmail.com

Our eternal Guru, Sahib Sri Guru Granth Sahib Ji Maharaj, has mentioned the name of a sant or sadhu several hundred times. Furthermore, it is clearly stressed that a real Sant is truly one in a million. Due to the rarity of the truest form of a Sant, the masses are quickly fooled by the regular individuals proclaiming to be Sants on a daily basis. Understanding how these fake Sants devise plans to rob the sangat of their hard earned money, the ignorance tied to the word Sant has become widespread and as a result, has degraded the truest meaning of the word Sant, so much so, that nowadays sometimes we start to slander even the truest and most genuine Sant.

Considering the endless confusion created by impostors, myself (the humble servant of Dhan Dhan Baba Isher Ji Nanaksar) have attempted to make a humble attempt to clear the misinformation to the best of my ability. Unfortunately, many times, people try to ignore the portions of Gurbani which they cannot understand. Also, in more extreme cases, these same people insert some alternate meaning due to their own lack of faith and try to justify their acts based on their own shortcomings. In doing so, they try to twist the most simple and straightforward meaning to suit their own principles.

Gurbani is a priceless treasure. It cannot sink in water, thieves cannot steal it and fire cannot burn it. So how can we achieve this treasure?

Sri Guru Arjan Dev Ji says that the key to this treasure is with a Real Sant, who has got the authority to open this treasure. ( ang 893 ) :

**ਅਨਹਦ ਬਾਣੀ ਪੁੰਜੀ ॥**

*Guru's Bani is the wealth of the unstruck melody.*

**ਸੰਤਨ ਹਥਿ ਰਾਖੀ ਕੁੰਜੀ ॥੨॥**

*The Saints hold the key to it in their hands. ||2||*

Gurbani lays stress again and again that the company of a Sant is essential to learn the correct way of living. Mere worship of Gurbani as a source of knowledge and salvation but not following the blueprints and lessons detailed within is worthless. You could say that it is comparable to someone worshipping the outside bottle of their prescription but not taking the actual medicine that is prescribed within it. When individuals fall into the trap of only concentrating on the external view, they fall into the trap of idol worship as they see nothing beyond the exterior. Mere recitation of Gurbani and the rituals required without being blessed with the holy company of a Sant is contrary to the teaching of Gurbani as one needs a guide to reach the other side.

For example, milk is for nourishment. It is very good for our health, but only those people, who drink the milk can reap the benefit of its goodness. Therefore, if a person takes a sip of milk and then throws it out instead of fully digesting it, then he cannot enjoy its benefits as he has only tasted it and become familiar with the external texture instead of the internal nourishment it offers. In such an instance, we would all frown upon the person, who was foolish enough to waste such a valuable gift.

Similarly to the other example, an almond has a kernel and a shell. Those people who take the shell instead of the kernel will be considered foolish as they are missing the primary good in the food. However, if a person takes the kernel and throws away the shell, he is considered a wise being as he has just gone for the goodness in the product and thrown away the worthless parts. So, based on this analogy, a person who seeks the essence of Gurbani through even a single verse, and fully believes in its power and greatness, instantly becomes perfect.

ਕੜਛੀਆ ਫਿਰੰਨਿ ਸੁਆਉ ਨ ਜਾਣਨਿ ਸੁਵੀਆ ॥  
Kar-chhī-ā firā'n̄nīh̄ su-ā-o na jāṇnīh̄ suvī-ā.  
The ladles cruise through the food, but they do not know the taste of it.

Sri Guru Arjan Dev Ji explains this example in a magnificent way through giving the example of a ladle which is continuously cruising through the food, but is never blessed with the actual taste of it. (Ang 521)

Why would an individual bow to Guru Sahib, if he or she does not fully believe in the commands and guidance, which Guru Sahib would like us to do and follow. Furthermore, we may sing and read Gurbani for our whole life, but if we have no faith in it, then our inner progress remains stalled and we cannot gain anything.

We continually remain confused about the significance of a perfect Sant, but we only need to look within Gurbani to find the truest answer. This is as Gurbani stresses that the company of a real Sant is indispensable and nothing can ever match it. Unfortunately, due to the misdeeds and wrongdoings of fake Sants, we have now become afraid of the word Sant. It has reached such a high level that nowadays we do not hesitate to denounce every Sant, regardless of his sewa and simran.

Instead of making such a mistake and being judgmental, we should pray before SAHIB SRI GURU GRANTH SAHIB Ji to show us the way, because Guru Sahib himself exhorts us to look for a real Sant, but at the same time, asks us to beware of impostors and fake Sants. So, based on this, our faith in Gurbani is valid only if we have a yearning to meet a real Sant and in order to do so, we need to anticipate and pray for it. The only thing standing in our way is our greatest foe, that of doubt, which is sitting inside of us. In order to move on and grow, we have to remove it.

Before proceeding further, let us distinguish the qualities of a real Sant:

1. A real Sant is a holy person, who has attained a perfect enlightenment.
2. He is unattached to the five deadly sins.
3. He is pure in thought, word and deed.

4. He has the power to make saints out of sinners.
5. The mere darshan (vision) of a real Sant is uplifting.
6. A real Sant will never claim to be a Sant, he will always claim to be a Sikh.  
DHAN DHAN BABA ISHER SINGH JI OF NANAKSAR KALERAN always said, "I won't even speak of being a Sant, as I haven't even become a Sikh yet.) This bachan can still be heard as its part of his recorded discourses.
7. He is the most humble and he is not desirous of any recognition (either by people or by a religious body.)
8. His magical eyes sprinkle Amrit. The souls that are burning hot are pacified by his mere darshan (vision).
9. He instantly dispels darkness in our minds.
10. His mere darshan (vision) dispels ignorance.
11. A real Sant would never claim to have had visions or any supernatural powers. Instead stating that everything was done by Waheguru himself.
12. A real Sant has the power to change any circumstances, any direction of events, but does not change anything because of the need to let everything flow according to SUPREME LORD'S WISHES.
13. He is dedicated to the mission of Bhakti, spreading NAAM among the masses. The only thing he asks the Sangat for is to take the Holy Amrit of SAHIB SRI GURU GOBIND SINGH JI.
14. He sees God in everything and loves all.
15. He is NIRVAIR and regards friends and foes alike.
16. For him, no one is high or low. He loves all equally.
17. He is tolerant, generous, modest and merciful.
18. He leads every person to the way back to God – never to himself.
19. He has the power to extinguish human miseries and to fill instant joy and happiness into a person's life.
20. A real Sant tries to unify all the members of a family, while the impostor always tries to create divisions in the family. This is as the impostor realizes that by dividing and bickering, he can get their money and other worldly objects quicker.
21. Sri Guru Arjan Dev Ji asks us to seek a real Sant and shun the false ones, because: ( ang 1102)

**ਨਾਨਕ ਕਚੜਿਆ ਸਿਉ ਤੋੜਿ ਢੁਢਿ ਸਜਣ ਸੰਤ ਪਕਿਆ ॥**

*O Nanak, break away from the false sant and seek out the real Sant*

**ਓਇ ਜੀਵੰਦੇ ਵਿਛੁੜਹਿ ਓਇ ਮੁਇਆ ਨ ਜਾਹੀ ਛੋੜਿ ॥੧॥**

*The false sant shall leave you, even while you are still alive; but the real Sant shall not forsake you, even when you are dead. ||1||*

Let us now take a look into Gurbani:

It is repeatedly mentioned in SAHIB SRI GURU GRANTH SAHIB JI that we must pay our utmost respects to a Sant. However, with this said, it is also cautioned that there are many fake Sants too, whose primary objective is to collect money (and nothing else). On the other hand, a real Sant has a personal connection with God and his duty is solely to put a bad person on the right path.

This universe is made of two forces: the Divine force and the Satanic force. The Divine force consists of all the good qualities in this world, while the Satanic force is made up of all the bad qualities in this world. Each of these forces tries to pull a person towards it and keep that person in its cycle committing the same deeds over and over again.

Based on these forces, the real Sant always takes us towards the good qualities. He has the power to lessen (and finish altogether) human miseries and lead a person to a joyous and happy life. A real Sant does not ever propagate that he has divine powers. This is different to fake Sants, who openly express and proclaim loudly how blessed and powerful they are. The objective evidence of a fake Sant does not come anything close to being a formal definition of a Sant. It is due to these factors that our Guru Ji cautions us to be careful in locating a real Sant; because he is one in a million.

Sri Guru Amar Daas Ji says: (Ang 994)

ਸਚਿ ਰਤੇ ਸੇ ਟੋਲਿ ਲਹੁ ਸੇ ਵਿਰਲੇ ਸੰਸਾਰਿ ॥  
Sach̄ ratē se tol lahu se virle sansār.  
Seek and find those who are imbued with Truth; they are so rare in this world.

Sahib Sri Guru Amar Daas Ji asks us to find out those Sants, who are imbued with truth. Due to the rarity of these beings, they will always be very hard to find. Guru Sahib further instructs us to locate those Sants and he clearly tells us that such a Sant will always be around.

Simply, we have to believe in what Guru Sahib instructs us. Every single verse in Gurbani has a deep meaning. In order to proceed further, we must work to verify each one individually.

Sri Guru Teg Bahadur Ji says : (Ang 1429)

ਨਾਮੁ ਰਹਿਓ ਸਾਧੂ ਰਹਿਓ ਰਹਿਓ ਗੁਰੁ ਗੋਬਿੰਦੁ ॥  
Nām rahi-o sād̄hū rahi-o rahi-o gur gobind̄.  
The Naam remains; the Holy Saints remain; the Guru, the Lord of the Universe, remains.

Looking at this verse, it is not really required for us to gain any further clarification regarding its meaning. It is clearly stated, so therefore, we should pray before GURU SAHIB to help us to locate a real Sant. Looking ahead to the next verse, Sri Guru Arjan Dev Ji instructs us to find out a Real Sant.

Again, Sahib Sri Guru Arjan Dev Ji asks us to break away from those who are false Sants, while making a continuous and undying effort to seek out those who are the truest Sants.

ਨਾਨਕ ਕਚੜਿਆ ਸਿਉ ਤੋੜਿ ਢੂਢਿ ਸਜਣ ਸੰਤ ਪਕਿਆ ॥  
Nānak kachṛī=ā si=o tor dhūdh sajan sant paki=ā.  
O Nanak, break away from the false, and seek out the Saints, your true friends.

At the same time, Guru Sahib is also showing us the way and how we should not expect to see a real Sant as a common thing, as he is one out of a million. (Ang 1348)

ਕੋਟਿ ਮਧੇ ਕੋਈ ਸੰਤੁ ਦਿਖਾਇਆ ॥  
Kot madhe ko=i sant dikhā=i=ā.  
Out of millions, it is rare that such a Saint is seen.  
ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਤਰਾਇਆ ॥੮॥  
Nānak tin kai sang tarā=i=ā. ||8||  
O Nanak, with him, we are carried across. ||8||

Next Bhagat Kabir Ji cautions to beware of false Sants in the following verse:

ਗਜ ਸਾਢੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥  
Gaj sādhē tai tai dhotī=ā tihre pā=in tag.  
They wear loin cloths, three and a half yards long, and triple-wound sacred threads.  
ਗਲੀ ਜਿਨ੍ਹਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥  
Galī jinhā japmālī=ā lote hath nibag.  
They have rosaries around their necks, and they carry glittering jugs in their hands.  
ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥੧॥  
O=e har ke sant na ākhī=ahi bānāras ke thag. ||1||  
They are not called Saints of the Lord - they are thugs of Benares. ||1||

Thugs of Benaras (a city of India) are known as most expert robbers. So Bhagat Kabir Ji, explains that although from appearance, they may look like Sants, as they carry rosaries and special clothes, they are in fact just after money, and therefore, it makes these 'fake Sants' just as bad as the robbers from Benaras. Furthermore, he stresses that people should not be fooled as they are not real Sants, but instead, have just put on the robes of a real Sant to deceive innocent people looking for some spiritual wisdom and guidance.

Furthermore, Sahib Sri Guru Arjan Dev Ji says the following in Ang 738:

ਅਤੀਤੁ ਸਦਾਏ ਮਾਇਆ ਕਾ ਮਾਤਾ ॥

Atīt sadā-e mā-i-ā kā mātā.

He says that he is unattached. but he is intoxicated with Maya.

ਮਨਿ ਨਹੀ ਪ੍ਰੀਤਿ ਕਹੈ ਮੁਖਿ ਰਾਤਾ ॥੩॥

Man nahī parīt kahai mukh rātā. ||3||

There is no love in his mind, and yet he says that he is imbued with the Lord. ||3||

Guru Sahib again shows the real truth through Sahib Sri Guru Arjan Dev Ji's Bani by saying that the false sant proclaims that he has given up everything, but instead he is fully grasped with maya and that is his sole preference.

Looking at another example, Sri Guru Nanak Dev Ji says (Ang 1245):

ਗੁਰੁ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ ॥

Gur pīr sadā-e mangan jā-e.

One who calls himself a guru or a spiritual teacher, while he goes around begging

ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ ॥

Tā kai mūl na lagī-ai pā-e.

- don't ever touch his feet.

Sahib Sri Guru Nanak Dev Ji asks us not to follow this type of false guru - one who himself begs but still labels himself a spiritual teacher (because accumulation of wealth has no meaning in higher salvation.) Only a true Sikh of the Guru understands that the wealth, gold, properties etc. will not go with him, when he expires and leaves his physical home. Therefore, one should never try to gain anything by foul or lawless ways. In this same context, a fake Sant, who is only after these material possessions, can also be labeled as an impostor, and can never be worthy of being called a real Sant, as he is on a dead-end course which leads to nothing but suffering from worldly attachments.

Based on these examples and principles, it is necessary to seek the true wisdom and presence of a true Sant and in order to distinguish him from the masses, one must look for these characteristics detailed by our Guru Sahibs. Furthermore, we need a tunnel to reach the other side, and in order to meet our Guru Lord, we need someone to guide us across the ocean of maya and attachment, and only a true Sant can do this as only such a person has his eyes solely embedded on the Lord and nothing else.

Sahib Sri Guru Arjan Dev Ji (Ang 204)

ਮਿਲਿ ਸਾਧੂ ਸਰਣਿ ਗੁਰੁ ਪੂਰਨ ਰਾਮ ਰਤਨੁ ਹੀਅਰੇ ਸੰਗਿ ਰਾਖੁ ॥੧॥ ਰਹਾਉ ॥

Mil sādḥū saraṇ gahu pūran rām ratan hī-are sang rākh. ||1|| rahā-o.

Meet the Holy Saint, take to His Sanctuary, and keep the perfect jewel of the Lord enshrined in your heart. ||1||Pause||

Sahib Sri Guru Ram Das Ji (Ang 527)

ਮੇਰੇ ਸੁੰਦਰ ਕਹਹੁ ਮਿਲੈ ਕਿਤੁ ਗਲੀ ॥  
Mero sundar kahhu milai kit galī.  
Tell me - on what path will I find my Beauteous Lord?  
ਹਰਿ ਕੇ ਸੰਤ ਬਤਾਵਹੁ ਮਾਰਗੁ ਹਮ ਪੀਛੈ ਲਾਗਿ ਚਲੀ ॥੧॥ ਰਹਾਉ ॥  
Har ke sant batāvhu mārag ham pīchhai lāg chālī. ||1|| rahā-o.  
O Saints of the Lord, show me the Way, and I shall follow. ||1||Pause||

Here Guru Sahib is talking about a Sant of the Supreme Being, the Lord himself, and not merely a Sant of the people. This is the utmost stage of spirituality.

So, looking at these verses and examples given by our Guru Sahibs, can we say that the qualities of a true sant have been covered? Without a doubt, definitely! So, when seeing a Sant, should we observe the way the Sant is dressed? Should we believe in hearsay and gossip? Should we try to see the amount of money he has deposited into his bank accounts? Or, should we try to estimate the number of people who follow him?

For each of these questions, the answer is that of course we should not, as a Sant is not someone that a man can create, or a regular human like me and you. Instead, it is a divine soul sent in the form of a person who has nothing but the wealth of Naam in his possession. Therefore, although a person might have a costly dress, or may have large bank deposits, costly cars and a lot of followers – all of these things are truly meaningless, if he has not TRUE WEALTH of NAAM in his possession.

Realizing that we should not pay any attention towards a Sant's outer looks and appearance, but instead, concentrate on the way that Guru Sahib has shown that we must follow his teachings in order to find a true Sant. As sikhs, it is our responsibility to go on a journey to find each of these qualities little by little, one by one.

We can find out the true Sants easily, without even looking far. The truest Sant cares only for the service of Akal Purakh and as a result, has no regard for material possessions or relationships with anyone except God himself. Therefore those, who cannot leave their families and close friends are not real Sants, as they have placed value on something other than Gurbani, which is the only treasure on Earth.

This can be seen from Sahib Sri Guru Teg Bahadur Ji's Bani below: (Ang 219)

ਪ੍ਰਤ ਮੀਤ ਮਾਇਆ ਮਮਤਾ ਸਿਉ ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ ॥

Pūt mīt mā-i-ā mamtā si-o ih bidh āp bandhāvai.

In this way, they bind themselves to children, friends, Maya and possessiveness.

ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਝੁਠੇ ਇਹੁ ਜਗ ਦੇਖਿ ਤਾਸਿ ਉਠਿ ਧਾਵੈ ॥੧॥

Marig tarisnā ji-o jhūtho ih jag dekh tās uṭh dhāvai. ||1||

Like the deer's delusion, this world is false; and yet, beholding it, they chase after it. ||1||

While a false Sant is always thinking of the welfare of his family members and ways to benefit them in nothing but a family sense, then you can see that something (more divine) is missing. Simply put, these individuals are living a life, behaving more like a travel agent than anything higher as their intentions are nothing beyond sending their relatives abroad to make money which in turn, they will send back to give a better life to the fake Sant. From such an interest, the fake Sant spends his costly time in worldly affairs helping his family members, instead of concentrating on the endless treasure of Naam Simran.

However, a true Sant on the other hand lives in this world everyday but remains unattached to his family or worldly objects. Instead, he regards his family members and all other persons alike and places no favoritism on anyone. Attachment is the excessive love for family members. Therefore, the first and foremost condition of being a real Sant (and obviously one of the hardest things to do) is for the real Sant to remain unattached to his family members or the worldly affairs.

The second stage in determining whether the person is a true Sant is through assessing his relationship and attachment with maya. We have already discussed how the first stage in becoming a Sant is to remain unattached to worldly relationships and treat every person as equal (including family.) However, the next hurdle is one, which we all come face to face with everyday – the lure of Maya.

- Maya comes in two types –
  1. Jarh Maya (which comes in the form of money)
  2. Chetan Maya (which comes in the form of a woman)

Considering how money is of huge importance in today's society, it is often seen how a fake Sant is controlled by Maya and places a huge significance on increasing his bank balance. Due to this undying pursuit of wealth, he plans various methods by which he can collect various funds from different followers. Through roaming around the world under the name of his parchar, his ulterior motive is to gather money and attract more followers.

Let us remember the previously stated Bhagat Kabir Ji verse in which he cautions us to beware of false Sants:

ਗਜ ਸਾਢੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥  
 Gaj sādhe tai tai dhotī-ā tihre pā-in tag.  
 They wear loin cloths, three and a half yards long, and triple-wound sacred threads.  
 ਗਲੀ ਜਿਨ੍ਹਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥  
 Galī jinḥā japmālī-ā lote hath nibag.  
 They have rosaries around their necks, and they carry glittering jugs in their hands.  
 ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥੧॥  
 O-e har ke sant na ākhī-ahi bānāras ke thag. ||1||  
 They are not called Saints of the Lord - they are thugs of Benares. ||1||

Sahib Sri Guru Nanak Dev Ji continuously stresses that Maya is deceptive and a person, who is always thinking of collecting money is basically considered blind, as he has no aim in life, or his eyes do not wish to see anything except material wealth in front of him.

You can easily see how a fake Sant thinks always about increasing his bank balance. He thinks about various methods by which he can collect a lot of money. He is roaming around the world to gather money. Sahib Sri Guru Nanak Dev Ji says that maya is deceptive. A person who is always thinking of collecting money is like a blind person, who has no aim except gaining a lot of maya.

In the verse below, you can see that Sahib Sri Guru Nanak Dev Ji (Ang 417) says that a wise person understands that it is no use to collect money as it will not go with him. Furthermore, it is clearly stated that a person who goes on collecting money by deceiving people is committing a sin, and that he must realize it is of no use as it will not go with him, when he leaves this world.

ਪਾਪਾ ਬਾਜ਼ਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥  
 Pāpā bājḥahu hovai nāhī mu-i-ā sāth na jāī.  
 It was not gathered without sin, and it does not go along with the dead.

It is important for us to realize what a big hurdle maya truly is. Due to the great magnitude of this hurdle, it should be no surprise that a false Sant does not understand how deceptive maya is and how it can easily place an individual in an endless cat and mouse race. There is a simple analogy which clears this concept and lure of maya up, this rule is:

*When you turn your face towards the sun, your shadow automatically follows you from behind. The more you run towards the sun, the faster your shadow runs after you. However, if you turn your back towards the sun, your shadow leads you (is in front). The more you run to catch it, the faster it remains in front of you, and as a result, you can never catch it.*

It is due to this reason that Guru Sahib has called the chase of maya deceptive. It is a distraction to the sole purpose of our existence, as in chasing maya, it is easy for a person, and a fake Sant, to forget the true purpose of the message of humanity – to remember God and follow his teachings.

Another example is how maya can be considered similar to the she serpent. This is because a she serpent devours its own offspring and only those few offspring are saved, who are able to get out of her range in time. So, based on his analogy, Guru Sahib rightly declares maya a she serpent because a person who gets out of its control is saved, while a person who works to grasp maya is the person, who will eventually get devoured by it.

Sahib Sri Guru Nanak Dev Ji says the following (Ang 15):

ਬਾਬਾ ਮਾਇਆ ਰਚਨਾ ਧੋਹੁ ॥  
Bābā mā·i·ā rachnā dhohu.  
O Baba, the splendor of Maya is deceptive.  
ਅੰਧੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਨਾ ਤਿਸੁ ਏਹ ਨ ਓਹੁ ॥੧॥ ਰਹਾਉ ॥  
Andhāi nām visāri·ā nā tis eh nā oh. ||1|| rahā·o.  
The blind man has forgotten the Name; he is in limbo, neither here nor there. ||1||Pause||

Sahib Sri Guru Nanak Dev Ji also says the following (Ang 510):

ਮਾਇਆ ਹੋਈ ਨਾਗਨੀ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ ॥  
Mā·i·ā ho·ī nāgnī jagat rahī laptā·e.  
Maya is a serpent, clinging to the world.  
ਇਸ ਕੀ ਸੇਵਾ ਜੇ ਕਰੇ ਤਿਸ ਹੀ ਕਉ ਫਿਰਿ ਖਾਇ ॥  
Is kī sevā jē karē tis hī ka·o fir khā·e.  
Whoever serves her, she ultimately devours.

Sahib Sri Guru Arjan Dev Ji clearly states that the false Sant goes out in all directions and takes extreme measures to obtain maya: (Ang 261)

ਲਾਹਾ ਮਾਇਆ ਕਾਰਨੇ ਦਹ ਦਿਸਿ ਢੁਢਨ ਜਾਇ ॥  
Lāhā mā·i·ā kārne dah dis dhūḍhan jā·e.  
For the sake of personal profit and Maya, he goes out, searching in the ten directions.

A fake Sant is roaming around in countless directions. This person is not only looking for money and wealth in his native country, but instead, looking for it in every country, especially abroad where he feels that he has a greater hope of collecting countless dollars and pounds. But applying this case in the overall context of our lives, this lure of maya is not worth anything as the goal of having an expensive car and purchasing a lot of land will get the person nowhere. It is a very simple concept, that the more wealth and money a person collects, then more quickly the person's mind will wander away from the Lord and forget the real treasure of simran and sewa.

Sahib Sri Guru Amardas Ji says: (Ang 67)

ਮਾਇਆ ਭੁਲੇ ਸਿਧ ਫਿਰਹਿ ਸਮਾਧਿ ਨ ਲਗੇ ਸੁਭਾਇ ॥

Mā·i·ā bhūle sidh firēh samādh na lagai subhā·e

The Siddhas wander around, deluded by Maya;  
they are not absorbed in the Samaadhi of the Lord's Sublime Love.  
Lord's Sublime Love.

This verse breaks down the previous messages already stated in this writing concerning how a person so engrossed in family affairs, children and friends is distracted from the lord and has no time for meditation or higher learning as he is only close to attachment.

Sahib Sri Guru Amar Daas Ji says: (Ang 513)

ਨਾਨਕ ਮਾਇਆ ਕਾ ਮਾਰਣੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥੧॥

Nānak mā·i·ā kā māraṅ har nām hai gurmukh pā·i·ā jā·e. ||1||

O Nanak, the Lord's Name is the antidote to Maya; the Gurmukh obtains it. ||1||

Moving away from Maya in the form of money and attachment to wealth, let us talk about Chetan Maya, which is the attachment to women. This type of maya is so powerful that throughout the times, it has continuously managed to destroy even the most powerful meditation by various gods.

Bhagat Kabir Ji explains how this “she serpent” is so dangerous and lethal, that it has even devoured the great gods of Brahma, Vishnu and Shiva. In Ang 480, he says:

ਸਰਪਨੀ ਤੇ ਉਪਰਿ ਨਹੀ ਬਲੀਆ ॥

Sarpanī te ūpar nahī balī·ā.

No one is more powerful than the she-serpent Maya,

ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਛਲੀਆ ॥੧॥

Jin barahmā bisan mahāde·o chhālī·ā. ||1||

who deceived even Brahma, Vishnu and Shiva. ||1||

Here, Bhagat Kabir Ji is talking about Ahalyaa, who was the wife of Gautam Rikhi. This man, Gautam Rikhi was a very religious man and was a great devotee of God. Ahalyaa was very beautiful and the Indra God (Lord of Rain) was so captivated by her beauty that he thought of a scheme to have relations with her. So, Indra went to her in Gautam Rikhi's absence and had relations with her and for that sin he was severely punished. This story is mentioned by Bhai Gurdas Ji in his Vaars.

Sahib Sri Guru Nanak Dev Ji also mentions this story (in Ang 1344):

ਗੋਤਮੁ ਤਪਾ ਅਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ ਇੰਦ੍ਰੁ ਲੁਭਾਇਆ ॥

Gotam tapā ahili-ā istarī tis dekh indar lubhā-i-ā.

Ahalyaa was the wife of Gautam the seer. Seeing her, Indra was enticed.

ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੁਏ ਤਾ ਮਨਿ ਪਛੋਤਾਇਆ ॥੧॥

Sahas sarīr chihan bhag hū-e tā man pachhotā-i-ā. ||1||

When he received a thousand marks of disgrace on his body, then he felt regret in his mind. ||1||

Bhagat Kabir Ji mentions (Ang 1160):

ਮਾਇਆ ਐਸੀ ਮੋਹਨੀ ਭਾਈ ॥

Mā-i-ā aisī mohnī bhā-i.

Such are the enticements of Maya, O Siblings of Destiny.

ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਡਹਕਾਈ ॥੧॥ ਰਹਾਉ ॥

Jetē jī-a tētē dehkā-i. ||1|| rahā-o.

As many living beings are there are, have been deceived. ||1||Pause||

A Pooran Sant (a true saint) is above both Jarh Maya and Chetan Maya. Sahib Sri Guru RamDas Ji says the following to further emphasize how high a value He places in the essence of Naam and how nothing else is comparable (Ang 444):

ਜਿਨ ਸਰਧਾ ਰਾਮ ਨਾਮਿ ਲਗੀ ਤਿਨੁ ਦੁਜੈ ਚਿਤੁ ਨ ਲਾਇਆ ਰਾਮ ॥

Jin sardhā rām nām lagī tīnh dūjai chit na lā-i-ā rām.

Those who place their faith in the Lord's Name, do not attach their consciousness to another.

ਜੇ ਧਰਤੀ ਸਭ ਕੰਚਨੁ ਕਰਿ ਦੀਜੈ ਬਿਨੁ ਨਾਵੈ ਅਵਰੁ ਨ ਭਾਇਆ ਰਾਮ ॥

Je dhartī sabh kanchan kar dījai bin nāvai avar na bhā-i-ā rām.

Even if the entire earth were to be transformed into gold, and given to them, without the Naam, they love nothing else.

Bhai Gurdas Ji says the following to show how a True Sant is not inflicted by the need for Maya.

**Vaar 38 Pauri 2 Sexual urges do not touch the Sikh of the Guru**

ਲਖ ਕਾਮਣਿ ਲਖ ਕਾਵਰੂ ਲਖ ਕਾਮਣਿਆਰੀ ।

**lakh kaamani|akh kaavaroo|akh kaamaniaaree|**

**Lacs of magician women of lacs of kamaraps (a state in east India where women were supposed to be very beautiful);**

**Line 1**

ਸਿੰਗਲ ਦੀਪਹੁੰ ਪਦਮਣੀ ਬਹੁ ਰੂਪਿ ਸੀਗਾਰੀ ।

**singal deepahun padamaneer bahu roopi seegaaree|**

**the best category of women (Padrini) of Shilialdvi:p (modern Sri Lanka) adept in embellishments;**

**Line 2**

ਮੋਹਣੀਆਂ ਇੰਦ੍ਰਾ ਪੁਰੀ ਅਪਛਰਾ ਸੁਚਾਰੀ ।

**mohaneeraan indraa puree apachharaa suchaaree|**

**chaste nymphs of Indralok (the abode of Indr, the Vedic god),**

**Line 3**

ਰੂਰਾਂ ਪਰੀਆਂ ਲਖ ਲਖ ਲਖ ਬਹਿਸਤ ਸਵਾਰੀ ।

**hooaan pareean|akh|akh|akh bahisat savaaree|**

**hours of paradise and fairies in lacs;**

**Line 4**

ਲਖ ਕਉਲਾਂ ਨਵ ਜੋਬਨੀ ਲਖ ਕਾਮ ਕਰਾਰੀ ।

**lakh kaulaan nav jobanee|akh kaam karaaree|**

**lacs of young girls adept in sexual arts also cannot touch**

**Line 5**

ਗੁਰਮੁਖਿ ਪੇਚਿ ਨ ਸਕਨੀ ਸਾਧਸੰਗਤਿ ਭਾਰੀ ॥੨॥

**guramukhi pohi n sakanee saadhasangati bhaaree ॥2॥**

**the gurmukh who resides in the grand holy congregation.**

Sahib Sri Guru Arjan Dev Ji says the following to show that Maya itself is no comparison to the power and virtue of a true Sant and as a result, even Maya falls to his feet in an instance (Ang 499):

ਬਲਵੰਤਿ ਬਿਆਪਿ ਰਹੀ ਸਭ ਮਹੀ ॥  
Balvant̥ bi-āp rahī sabh mahī.  
The power of Maya is pervading everywhere.  
ਅਵਰੁ ਨ ਜਾਨਸਿ ਕੇਉ ਮਰਮਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਲਹੀ ॥੧॥ ਰਹਾਉ ॥  
Avar na jānas ko-ū marmā gur kirpā te lahī. ||1|| rahā-o.  
Her secret is known only by Guru's Grace - no one else knows it. ||1||Pause||  
ਜੀਤਿ ਜੀਤਿ ਜੀਤੇ ਸਭਿ ਥਾਨਾ ਸਗਲ ਭਵਨ ਲਪਟਹੀ ॥  
Jit̥ jit̥ jite sabh thānā sagal bhavan laptahī.  
Conquering and conquering, she has conquered everywhere, and she clings to the whole world.  
ਕਹੁ ਨਾਨਕ ਸਾਧ ਤੇ ਭਾਗੀ ਹੋਇ ਚੇਰੀ ਚਰਨ ਗਹੀ ॥੨॥੫॥੧੪॥  
Kaho Nānak sād̥h te bhāgī ho-e cherī charan gahī. ||2||5||14||  
Says Nanak, she surrenders to the Holy Saint; becoming his servant, she falls at his feet. ||2||5||14||

Sahib Sri Guru Arjan Dev Ji also says (in Ang 370):

ਜੇ ਤੂੰ ਕਹਹਿ ਸੁ ਕਾਰ ਕਮਾਵਾ ॥  
Jo tū'n kahéh so kār kamāvā.  
Whatever you wish, that is what I shall do.  
ਜਨ ਨਾਨਕ ਗੁਰਮੁਖ ਨੇੜਿ ਨ ਆਵਾ ॥੪॥੧॥  
Jan Nānak gurmukh ner na āvā. ||4||1||  
O servant Nanak, she does not draw near to the Gurmukh. ||4||1||

Now, if a Sant is able to cross the hurdles of JARH MAYA AND CHETAN MAYA, there is still an additional hurdle to cross, which is also the biggest of all. You may ask what could be bigger than the hurdles of JARH MATA AND CHETAN MAYA? It can only be one thing, and that is the endless and undying hurdle of EGO. This is the last and final step in becoming a True Sant, and Bhagat Kabir Ji says the following in Ang 1372:

ਕਬੀਰ ਮਾਇਆ ਤਜੀ ਤ ਕਿਆ ਭਇਆ ਜਉ ਮਾਨੁ ਤਜਿਆ ਨਹੀ ਜਾਇ ॥  
Kabīr mā-i-ā taji ta ki-ā bhā-i-ā ja-o mān taji-ā nahī jā-e.  
Kabeer, what good is it to give up Maya, if the mortal does not give up his pride?  
ਮਾਨ ਮੁਨੀ ਮੁਨਿਵਰ ਗਲੇ ਮਾਨੁ ਸਭੈ ਕਉ ਖਾਇ ॥੧੫੬॥  
Mān munī munivar gale mān sabhai ka-o khā-e. ||156||  
Even the silent sages and seers are destroyed by pride; pride eats up everything. ||156||

Based on these examples, it is clear that an egoist never tries to get to the essence of the divine word in order to make an effort to better equate himself to God. It is due to this lack of regard for anyone outside of himself that the egoist has no value or relationship with a higher being, and this is reflected in his knowledge and parchar (preaching.)

In more extreme examples, this egoist may think that he is so knowledgeable and well-read that he now has the authority to challenge the knowledge and messages of our Guru Sahibs.

There are five evils to be avoided for a Gursikh, and ego is the biggest of all. To use an analogy, ego is a giant wall between man and God. When a false Sant feels that he is very learned and considers himself to be wise enough that he never has to answer anyone, he is under the spell of Ego.

Guru Sahib in his Bani, tells us again and again that NAAM and ego cannot ever dwell in same place and how Seva and Simran cannot be performed, if a person has the slightest ego in his mind and heart.

Sahib Sri Guru Amardas Ji says (in Ang 39) that:

ਹਮ ਕੀਆ ਹਮ ਕਰਹਗੈ ਹਮ ਮੁਰਖ ਗਾਵਾਰ ॥  
Ham kī·ā ham karhage ham mūrakh gāvār.  
I have done this, and I will do that - I am an idiotic fool for saying this!  
ਕਰਣੈ ਵਾਲਾ ਵਿਸਰਿਆ ਦੁਜੈ ਭਾਇ ਪਿਆਰੁ ॥  
Karnai vālā visri·ā dūjai bhā·e pi·ār.  
I have forgotten the Doer of all; I am caught in the love of duality.

Looking at this verse, you see that a fake Sant is the one who is caught up in ego and cannot ever think of having a union with the Almighty as he does not see anyone beyond himself. It is a simple and straightforward rule, that **where there is ego, there is no God, and where there is God, there is no ego.**

Sahib Sri Guru Arjan Dev Ji also says (in Ang 51):

ਮਾਨ ਅਭਿਮਾਨ ਮਧੇ ਸੇ ਸੇਵਕੁ ਨਾਹੀ ॥  
Mān abhimān mandhe so sevak nāhī.  
One who is influenced by praise and blame is not God's servant.  
ਤਤ ਸਮਦਰਸੀ ਸੰਤਹੁ ਕੇਈ ਕੋਟਿ ਮੰਧਾਹੀ ॥੨॥  
Tat samadrasī santahu ko·ī kot mandhāhī. ||2||  
One who sees the essence of reality with impartial vision, O Saints, is very rare-one among millions. ||2||

Furthermore, Bhagat Kabir explains the following about Ego (comparing it to thorns – Ang 969):

ਕਰੈ ਗੁਮਾਨੁ ਚੁਭਹਿ ਤਿਸੁ ਸੁਲਾ ਕੇ ਕਾਢਨ ਕਉ ਨਾਹੀ ॥  
Karai gumān chubhēh tis sūlā ko kādhan ka·o nāhī.  
One who takes pride in himself is stuck with thorns; no one can pull them out.  
ਅਜੈ ਸੁ ਚੇਭ ਕਉ ਬਿਲਲ ਬਿਲਾਤੇ ਨਰਕੇ ਘੋਰ ਪਚਾਹੀ ॥੪॥  
Ajai so chobh ka·o bilal bilāte narke ghor pachāhī. ||4||  
Here, he cries bitterly, and hereafter, he burns in the most hideous hell. ||4||

Furthermore, Sri Guru AmarDas Ji says: (Ang 560)

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੇ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥

Ha=umai nāvai nāl virodh hai du=e na vaséh ik thā=e.

Ego is opposed to the Name of the Lord; the two do not dwell in the same place.

ਹਉਮੈ ਵਿਚਿ ਸੇਵਾ ਨ ਹੋਵਈ ਤਾ ਮਨੁ ਬਿਰਥਾ ਜਾਇ ॥੧॥

Ha=umai vich sevā na hovaī tā man birthā jā=e. ||1||

In egotism, selfless service cannot be performed, and so the soul goes unfulfilled. ||1||

Now we should look at the daily routine of a Sant, such as KATHA, KIRTAN, SIMRAN AND SEVA. These acts must be the first and foremost qualities of a true Sant as nothing else matters. To further emphasize this point, let us have darshan (blessed vision) of Sahib Sri Guru Arjan Dev Ji's Bani: (Ang 1222 says the following):

ਸੁਵਈ ਕੀਰਤਨੁ ਸਿਮਰਨੁ ਸੁਆਮੀ ਇਹੁ ਸਾਧ ਕੇ ਆਚਾਰੁ ॥

Sarvanī kīrtan simran su=āmī ih sādḥ ko āchār.

This is the way of life of the Holy Saint: he listens to the Kirtan, the Praises of his Lord and Master, and meditates in remembrance on Him.

Sahib Sri Guru Arjan Dev Ji says (Ang 613):

ਹਰਿ ਜਨ ਕਉ ਇਹੀ ਸੁਹਾਵੈ ॥

Har jan ka=ō ihī suhāvai.

This is what befits the Lord's servant.

ਪੇਖਿ ਨਿਕਟਿ ਕਰਿ ਸੇਵਾ ਸਤਿਗੁਰ ਹਰਿ ਕੀਰਤਨਿ ਹੀ ਤ੍ਰਿਪਤਾਵੈ ॥ ਰਹਾਉ ॥

Pekh nikat kar sevā satgur har kīrtan hī triptāvai. Rahā=ō.

Beholding the Lord near at hand, he serves the True Guru, and he is satisfied through the Kirtan of the Lord's Praises. ||Pause||

Sahib Sri Guru Arjan Dev Ji says (Ang 820):

ਸੰਤਨ ਕੈ ਸੁਨੀਅਤ ਪ੍ਰਭ ਕੀ ਬਾਤ ॥

Santan kai suni=at parabh kī bāt.

I listen to God's Teachings from the Saints.

ਕਥਾ ਕੀਰਤਨੁ ਆਨੰਦ ਮੰਗਲ ਧੁਨਿ ਪੁਰਿ ਰਹੀ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ ॥੧॥ ਰਹਾਉ ॥

Kathā kīrtan ānand mangal dhun pūr rahī dinas ar rāt. ||1|| rahā=ō.

The Lord's Sermon, the Kirtan of His Praises and the songs of bliss perfectly resonate, day and night. ||1||Pause||

A Puran Sant (a complete Saint) is dedicated to the mission of BHAKTI and spreads the treasure of NAAM among the masses. He always finds solace in melodious kirtan and is forever free of ambition, envy, greed and jealousy. He realizes the fundamental principle that it is impossible to get peace of mind without contentment.

The next most important thing to acquire for a Puran Sant is HUMILITY. He must always remember himself as the humble servant of GOD. In observing a true sant, one will witness first hand how he always speaks sweet, is tolerant and charitable of others no matter the situation.

Let us take a look at how much humility is shown by Sri Guru RamDaas Ji : (Ang 861)

ਓਹੁ ਸਭ ਤੇ ਉਚਾ ਸਭ ਤੇ ਸੁਚਾ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਭਗਵਾਨੁ ॥  
Oh sabh te ūchā sabh te sūchā jā kai hirdai vasiā bhagvān.  
He, within whose heart the Lord abides, is the highest of all, and the purest of all.  
ਜਨ ਨਾਨਕੁ ਤਿਸ ਕੇ ਚਰਨ ਪਖਾਲੈ ਜੇ ਹਰਿ ਜਨੁ ਨੀਚੁ ਜਾਤਿ ਸੇਵਕਾਣੁ ॥੪॥੪॥  
Jan Nānak tis ke charan pakhālai jo har jan nich jāti sevkāṇ. ||4||4||  
Servant Nanak washes the feet of thM at humble servant of the Lord; he may be from a low class family, but he is now the Lord's servant. ||4||4||

Again, Sahib Sri Guru Nanak Dev Ji says: (Ang 1256)

ਜਾਤਿ ਕੁਲੀਨੁ ਸੇਵਕੁ ਜੇ ਹੋਇ ॥  
Jāt kulīn sevak je hoē.  
If someone of high social standing becomes a selfless servant,  
ਤਾ ਕਾ ਕਹਣਾ ਕਹਹੁ ਨ ਕੋਇ ॥  
Tā kā kahṇā kahhu na koē.  
then his praises cannot even be expressed.  
ਵਿਚਿ ਸਨਾਤੀ ਸੇਵਕੁ ਹੋਇ ॥  
vich sanātī sevak hoē.  
And if someone from a low social class becomes a selfless servant,  
ਨਾਨਕ ਪਈਆ ਪਹਿਰੈ ਸੋਇ ॥੪॥੧॥੬॥  
Nānak paṇhīā pahirai soē. ||4||1||6||  
O Nanak, he shall wear shoes of honor. ||4||1||6||

Only the LORD himself is NIRVAIR (meaning that he has no enmity towards anyone). Although it is possible for an egoist person to be fearless, and not afraid of anyone, yet he can never truly be Nirvair, as only the Lord, and real Sants can be NIRVAIR. For those, who question this statement, they only have to read what Sahib Sri Guru Arjan Dev Ji says: (Ang 1145)

ਪਾਰਬ੍ਰਹਮ ਕੇ ਭਗਤ ਨਿਰਵੈਰ ॥  
Pārbarahm ke bhagat nirvair.  
The devotees of the Supreme Lord God are beyond hate and vengeance.  
ਸੇ ਨਿਸਤਰੈ ਜੇ ਪੁਜੈ ਪੈਰ ॥  
So nistarai jo pūjai pair.  
Whoever worships their feet is emancipated.

As the truest and most divine Puran Sants are themselves a reflection of God and they themselves are also NIRVAIR (and have no enmity towards anyone.)

Now we will pose another question regarding how one can determine if a particular Sant is perfect or fake. This is an important question because it is possible that on the exterior, fake gold can shine more than real gold does. However, when it is tested by an expert person, it fails in spite of its extraordinary shine. Therefore, who can be such a great expert with enough experience to distinguish between a real and fake Sant. As Guru Sahib repeatedly says, a real Sant is one in a million and orders us to find him in order to be given the way to a higher purpose. This is because a real Sant has a special quality (which we have not discussed yet.)

Sahib Sri Guru Arjan Dev Ji shows us the method below (Ang 319):

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ ॥

Jinā sāṣ girās na visrai har nāmā'n man mant.

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 -

ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੁਰਨੁ ਸੇਈ ਸੰਤੁ ॥੧॥

Dhan sé se-ī nānkā pūran so-ī sant. ||1||

they alone are blessed; O Nanak, they are the perfect Saints. ||1||

We should take these lessons and pray before SAHIB SRI GURU GRANTH SAHIB JI with folded hands and seek the dust and sanctuary of the holiest Sant in order to bring us closer to Akal Purukh.

It is easy to determine, which person is a true Mahapursh through thinking a simple question related to Gurbani (Parmaarth) in your mind without speaking a single word, and pray before SAHIB SRI GURU GRANTH SAHIB JI that I am going to see a such and such Sant, and if he will be meditating on your Bani with each and every breath, then he will answer my prayer to you in a second, otherwise not. Now, if he is a real Sant, then he will answer the awaiting question in a second, but if he is not true, then you will never receive your answer unless you physically open your mouth and utter the question.

Only a real Sant will know exactly what is going on inside your mind. Therefore, it is imperative that when you pray before GURU SAHIB, and request Him to be a judge in finding a true Sant, you will definitely get the real guidance.

You can never be fooled, when you pray before SAHIB SRI GURU GRANTH SAHIB JI, because a true Sant is perfect in every regard and meditates on the BANI of Guru Sahib always with each and every breath. And what you pray before GURU SAHIB, that prayer immediately reaches a Puran Sant.

Now moving on, we will talk of next stage of a perfect Sant. This is such a high and divine stage that the fake Sant cannot even imagine how regal and full of endless bliss this stage is. This is mentioned by our Guru Sahibs as follows: (Ang 974)

ਦਸਮ ਦੁਆਰਾ ਅਗਮ ਅਪਾਰਾ ਪਰਮ ਪੁਰਖ ਕੀ ਘਾਟੀ ॥

Dasam du-ārā agam apārā param purakh kī ghātī.

The Tenth Gate is the home of the inaccessible, infinite Supreme Lord.

ਉਪਰਿ ਹਾਟੁ ਹਾਟੁ ਪਰਿ ਆਲਾ ਆਲੇ ਭੀਤਰਿ ਥਾਤੀ ॥੪॥

Upar hāt hāt pār ālā āle bhītar thātī. ||4||

Above the store is a niche, and within this niche is the commodity. ||4||

ਜਾਗਤੁ ਰਹੈ ਸੁ ਕਬਹੁ ਨ ਸੋਵੈ ॥

Jāgat rahai so kabahu na sovai.

One who remains awake, never sleeps.

ਤੀਨਿ ਤਿਲੋਕ ਸਮਾਧਿ ਪਲੇਵੈ ॥

Ṭin ṭilok samādh palovai.

The three qualities and the three worlds vanish, in the state of Samaadhi.

ਬੀਜ ਮੰਤ੍ਰ ਲੈ ਹਿਰਦੈ ਰਹੈ ॥

Bīj mantar lai hirdai rahai.

He takes the Beej Mantra, the Seed Mantra, and keeps it in his heart.

ਮਨੁਆ ਉਲਟਿ ਸੁੰਨ ਮਹਿ ਗਰੈ ॥੫॥

Manū-ā ulat sunn meh gahai. ||5||

Turning his mind away from the world, he focuses on the cosmic void of the absolute Lord.

This statement is truly a fact but it may be unbelievable for those people, who are faithless. This stage is so huge and far-fetched, that only a Puran Sant can reach this stage, so high, that he never even yawns let alone sleeps. He is so engrossed in NAAM that he forever remains awake. For those needing further evidence, Sahib Sri Guru Arjan Dev Ji mentions the following about this stage: (Ang 1203)

ਮਾਈ ਧੀਰਿ ਰਹੀ ਪਿਅ ਬੁਹੁਤੁ ਬਿਰਾਗਿਓ ॥

Mā-ī dhīr rahī pari-a bahut birāgi-o.

O mother, my patience is gone. I am in love with my Husband Lord.

ਅਨਿਕ ਭਾਂਤਿ ਅਨੂਪ ਰੰਗ ਰੇ ਤਿਨੁ ਸਿਉ ਰੁਚੈ ਨ ਲਾਗਿਓ ॥੧॥ ਰਹਾਉ ॥

Anik bhānti ānūp rang re ṭinh si-o ruchai na lāgi-o. ||1|| rahā-o.

There are so many kinds of incomparable pleasures, but I am not interested in any of them. ||1||Pause||

ਨਿਸਿ ਬਾਸੁਰ ਪਿਅ ਪਿਅ ਮੁਖਿ ਟੇਰਉ ਨੀਦ ਪਲਕ ਨਹੀ ਜਾਗਿਓ ॥

Nis bāsur pari-a pari-a mukh tera-o nīnd palak nahī jāgi-o.

Night and day, I utter, "Pri-a, Pri-a - Beloved, Beloved" with my mouth. I cannot sleep, even for an instant; I remain awake and aware.

I will now share with you all a personal experience of mine. My (late) father-in-law was an army doctor and his name was Dr. Puran Singh. He was a very religious man and meditated a lot. He visited me at Jagraon on a Puranmashi day, and the year was 1960. We started conversing and discussing the endless bachans of Dhan Dhan Baba Isher Singh Maharaj. As we were talking, I mentioned that both Dhan Dhan Baba Isher Singh Ji and Dhan Dhan Baba Nand Singh Ji never slept and always remained wide awake in service of a higher being.

Upon listening to me about this observation, he did not believe me and said that it was next to impossible. His exact words were, "I am a doctor and I know that it is physically impossible for a person to remain awake all the time."

After discussing further, we made our way towards Nanaksar. As we got there, Dhan Dhan Baba Isher Singh Ji Maharaj was there delivering his holy bachans to the sangat. There was a very large gathering as it was puranmashi day. As soon as we took our seats in the sangat, ANTARJAMI BABA JI immediately said the following words, "Some persons go on discussing that BABA JI never slept, while others say that it is not possible. Although they may argue this, I cannot sleep, because if I close my eyes for a split second, I am afraid that DHAN DHAN BABA NAND SINGH JI may walk past me and I'll miss his darshan. Therefore, I always remain awake waiting for his blessed darshan."

Immediately, my father-in-law was completely wonderstruck by that BACHAN which explained everything in a split second, and he agreed that we should not question the Real Sant as there is no difference between HIM and LORD as mentioned by GURU SAHIB repeatedly.

Sahib Sri Guru Arjan Dev Ji Says (in Ang 60):

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਕਵੀ ਸੂਰ ॥  
Re man aisi har si-o parit kar jaisi chakvi sur.  
O mind, love the Lord, as the chakvee duck loves the sun.  
ਖਿਨੁ ਪਲੁ ਨੀਦ ਨ ਸੋਵਈ ਜਾਣੈ ਦੂਰਿ ਹਜ਼ੂਰਿ ॥  
Khin pal nid na sovai janaei dur hajur.  
She does not sleep, for an instant or a moment; the sun is so far away, but she thinks that it is near.

I will now move to another stage, which is the method of departure to heavenly abode by a REAL SANT. This final measure discusses the departure to Sachkhand of a real Sant.

Only the truest and most divine Sant knows the exact date and time of his departure to Sachkhand, so he comes to his place of meditation regardless of any other situation. Some examples can be seen how:

- Dhan Dhan Baba Nand Singh Ji was in Dehradun in 1943, and he knew that his time of departure had come. So, he immediately asked the driver of the car to proceed straight towards Nanaksar and gave him strict orders to stop nowhere else along the way. This was a particularly strict order as there was sangat waiting at each town and city to have Baba Ji's darshan, but instead he came directly to Nanaksar and departed for Sachkhand three days after reaching Nanaksar.
- Similarly,
- Dhan Dhan Baba Isher Singh Ji was at Shimla. He at once decided to go back to Nanaksar and immediately made plans to return. However, again there were countless sangat members that requested Baba Ji's darshan, but over (and over again) Baba Ji had to refuse (particularly the sangat in Chandigarh who made humble pleas for Baba Ji to stay), but Baba Ji said that he could give them no time at all. Originally, this sangat asked for an entire month for Baba Ji to stay but he refused, and then they asked for two weeks, and again Baba Ji said that it was not possible. Upon begging and pleading Baba Ji not only said that he did not have a single week to spare, he also said that he did

not have time to stop for langar and instead, took the langar to Nanaksar, and then blessed the food there.

Passing through Chandigarh happened on September 27, 1963 and when Baba Ji came to Nanaksar, he celebrated the Puranmashi program on October 3, 1963 before departing for Sachkhand on October 7, 1963.

Another vitally important virtue of a true Sant is that he never suffers a single physical ailment at all. Such a case could be seen with Dhan Dhan Baba Nand Singh Ji , who departed for Sachkhand in good health without a single problem. DHAN DHAN BABA ISHER SINGH JI also departed for Sachkhand in a second without any ailment. ( Please just have a look about the clues of BABA JI'S departure on this website. ) The sangat could not believe Baba Ji's rapid departure but this again details a vital difference between a real and fake Sant. The fake one will may fall sick, or remain in hospital for a considerable time, or be laid to rest in another man-made way.

To stress this point further, Sahib Sri Guru AmarDas Ji says: (in Ang 555)

ਕਿਆ ਜਾਣਾ ਕਿਵ ਮਰਹਗੇ ਕੈਸਾ ਮਰਣਾ ਹੋਇ ॥

Ki-ā jāṇā kiv marhage kaisā marṇā ho-e.

What do I know? How will I die? What sort of death will it be?

ਜੇ ਕਰਿ ਸਾਹਿਬ ਮਨਹ ਨੁ ਵੀਸਰੈ ਤਾ ਸਹਿਲਾ ਮਰਣਾ ਹੋਇ ॥

Je kar sāhib manhu na vīsrāi tā sahilā marṇā ho-e.

If I do not forget the Lord Master from my mind, then my death will be easy.

ਮਰਣੈ ਤੇ ਜਗਤੁ ਡਰੈ ਜੀਵਿਆ ਲੋੜੈ ਸਭੁ ਕੋਇ ॥

Marṇai te jagat darai jīvi-ā loṛai sabḥ ko-e.

The world is terrified of death: everyone longs to live.

ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਹੁਕਮੈ ਬੁਝੈ ਸੋਇ ॥

Gur parsādi jīvaṭ marai hukmai būḥḥai so-e.

By Guru's Grace, one who dies while yet alive, understands the Lord's Will.

Now let us discuss the point if everyone can have sangat of a Real Sant. Say, for example, we go out for shopping, but have no money in our pockets. Is it possible that we can buy anything, if we have no cash-money on us at that time? Well, of course not, but we can use a credit card to pay for the items purchased. However, it is important to realize that a credit card has a limit, which we cannot cross. Therefore, if an article is expensive like diamonds and its price is more than our credit card limit, then under no option can we buy it, regardless of the means we use. This is an important analogy which we must understand.

Based on this principle, Sahib Sri Guru Arjan Dev Ji says that we can have the company of a Real Sant (a diamond) only if we have done very good deeds and collected enough merits (in this case, the cash and purchasing power would be the good deeds we accumulate to meet the diamond (the Sant).) in Ang 709 we learn the following:

ਸੰਤ ਜਨਾ ਸਿਉ ਸੰਗੁ ਪਾਈਐ ਵਡੈ ਪੁਨ ॥

Sant janā si-o sang pā-i-ai vadai pun.

The Society of the Saints is obtained, by very good deeds.

Sahib Sri Guru Arjan Dev Ji stresses again that only those people can have the truest sangat of a Sampuran Sadhu (Real Sant), who have a very high destiny (from their previous deeds) as seen in Ang 1208.

ਜਿਨ੍ ਕੇ ਭਾਗ ਬਡੇ ਹੈ ਭਾਈ ਤਿਨ੍ ਸਾਧੂ ਸੰਗਿ ਮੁਖ ਜੁਰੇ ॥

Jinh ke bhāg bade hai bhā-i tīnh sādhu sang mukh jure.

Those who have such high destiny turn their faces toward the Saints.

Guru Sahib clarifies again (in even clearer terms) that only the person who has the good destiny will have the opportunity to serve a Sant, as seen below: (Ang 713)

ਸੰਤ ਟਹਲ ਸੋਈ ਹੈ ਲਾਗਾ ਜਿਸੁ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖੋਗੁ ॥

Sant tahal so-i hai lāgā jis mastak likhi-ā likhog.

He alone commits himself to the service of the Saints, upon whose forehead such destiny is inscribed.

Therefore, if a person has no good deeds, then he will have no high destiny. In such a case, it is probably unlikely that he will ever have the company of a true Sant, because the person's bad deeds will always compel him to go the other way.

With this said, there is a clear difference between a MANMUKH and a GURMUKH.

GURMUKH is a person, who is following his Guru and a MANMUKH is always following his own mind. Satanic forces or negative forces always pull a MANMUKH towards their cycle and in this way he can never think of attaining the company of a perfect Sant, as it is not in his deeds to reach such a high level.

Moving forward, we've already mentioned how a Puran Sant is always meditating on God, this is confirmed by Sahib Sri Guru Nanak Dev Ji when he says: (Ang 941)

ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ॥

Gurmukh rom rom har dhi-āvai.

The Gurmukh meditates on the Lord with every hair of his body.

Let us talk about the four different kinds of Gurmukhs:

1. Those, who look only towards the Guru and turn their back towards the world.

2. Those, who think about a particular bad scene (or wrongdoing) in their mind, but something within them (internal belief) or their heart, prevents them from going that way.
3. Those, who never think of anything bad.
4. Those, whose MUKH becomes GURU'S MUKH. This is the highest stage of all, and at this point, there is no difference between them and their Guru. They reach such a high level that their word becomes the very word of the Guru. So, for the previous Tuk (verse) stated above (The Gurmukh mediates on the Lord with every hair of his body) it is a reference to the highest form of Gurmukh, the fourth and final kind.

In Bhai Gurdas Ji's Bani, he mentions that there are 70 million hair pores in a human body and every pore of a Gurmukh is meditating on God 24 hours a day. However to reach this stage is very difficult. There remains no difference between him and Lord.

Bhagat Kabir Ji talks more about this stage in the following verse (Ang 969):

ਅਬ ਤਉ ਜਾਇ ਚਢੇ ਸਿੰਘਾਸਨਿ ਮਿਲੇ ਹੈ ਸਾਰਿੰਗਪਾਨੀ ॥  
 Ab ta-o jā-e chadhē singhāsan mile hai saringpānī.  
 Now, I have mounted to the throne of the Lord; I have met the Lord, the Sustainer of the World.  
 ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥੬॥੩॥  
 Rām kabīrā ek bhā-e hai ko-e na sakai pachhānī. ||6||3||  
 The Lord and Kabeer have become one. No one can tell them apart. ||6||3||

Similarly, the Sants or Fakirs also consist of four different types:

1. Those, who dress like a Sant, but still go on begging between homes. These are considered the impostors and are labeled as Thugs of Banares in Gurbani.
2. Those, who acquire some power due to Bhakti, just like BABA FARID Ji, when he uttered to the sparrows, "Lie dead and again get up."
3. Those, who dress like a Sant, but are always bragging that they have so much land, and so many tractors, property and other material wealth. They are full of ego.
4. Those, who are imbued with the ambrosial nectar of Guru Sahib's Bachans and Bani. This is the highest form, and at this stage, one can become a reflection of God.

Sahib Sri Guru Arjan Dev Ji says : (Ang 322)

ਚੜਿ ਕੈ ਘੋੜੜੈ ਕੁੰਦੇ ਪਕੜਹਿ ਖੁੰਡੀ ਦੀ ਖੇਡਾਰੀ ॥

Char kai ghor-rai kunde pakreh khundi di khedari.

Can they mount horses and handle guns, if all they know is the game of polo?

ਹੰਸਾ ਸੇਤੀ ਚਿਤੁ ਉਲਾਸਹਿ ਕੁਕੜ ਦੀ ਓਡਾਰੀ ॥੨॥

Hansa seti chit ulaseh kukar di odari. ||2||

Can they be swans, and fulfill their conscious desires, if they can only fly like chickens? ||2||

A fake sant cannot even imagine reaching that stage.

Also, Sahib Sri Guru Nanak Dev Ji Says: (Ang 1287)

ਜਿਨ ਕੈ ਪਲੈ ਧਨੁ ਵਸੈ ਤਿਨ ਕਾ ਨਾਉ ਫਕੀਰ ॥

Jin kai palai dhan vasai tin ka na-o fakir.

Those who possess only this worldly wealth are known as paupers.

ਜਿਨੁ ਕੈ ਹਿਰਦੈ ਤੂ ਵਸਹਿ ਤੇ ਨਰ ਗੁਣੀ ਗਹੀਰ ॥੧॥

Jinu kai hirdai tu vaseh te nar guni gahir. ||1||

But those, within whose hearts You dwell, O Lord - those people are oceans of virtue. ||1||

Furthermore, Bhagat Kabir Ji Says: (Ang 793)

ਸੰਤਾ ਕਉ ਮਤਿ ਕੋਈ ਨਿੰਦਹੁ ਸੰਤ ਰਾਮੁ ਹੈ ਏਕੋ ॥

Santa ka-o mat ko-i nindhahu sant ram hai eko.

Let no one slander the Saints, because the Saints and the Lord are as one.

Sahib Sri Guru Arjan Dev Ji Says: (Ang 1227)

ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਦਸਾ ਸਿਧਿ ਸਭ ਉਪਰਿ ਸਾਧ ਭਲੇ ॥

Char padarath asat dasa sidh sabh upar sadh bhale.

The four great blessings, and the eighteen supernatural spiritual powers - above all these are the Holy Saints.

Now, let us pose another question. If we were lucky enough to have the darshan of a puran Sant, how should we respect him and approach him to express our appreciation?

Unfortunately, nowadays, there are many people who seem allergic to the very name of a Sant. Although these people are right in some extent, they should also keep in mind that the word Sant in its truest and most pure form is something that should be cherished and appreciated. However, over time, due to the impostors and fake Sants, the name has begun to be tarnished and now people doubt even the truest Sant.

However, assuming we have the right destiny and have gone through all of the points above in detailing whether or not the person is a real Sant, we might be blessed enough to truly come into contact with a real Sant. If we are lucky enough, then we should pay our respects through going through the blueprints and guidance given to us in Gurbani by our Guru Sahibs.

To show this, Sahib Sri Guru Ram Daas Ji says: (Ang 881)

ਮੋ ਕਉ ਧਾਰਿ ਕ੍ਰਿਪਾ ਜਗਜੀਵਨ ਦਾਤੇ ਹਰਿ ਸੰਤ ਪਗੀ ਲੇ ਪਾਵੈ ॥  
Mo ka-o dhār kirpā jagjīvan dāte har sant pagī le pāvai.  
Take pity on me, O Lord of the World, O Great Giver; let me fall at the feet of the Saints.  
ਹਉ ਕਾਟਉ ਕਾਟਿ ਬਾਢਿ ਸਿਰੁ ਰਾਖਉ ਜਿਤੁ ਨਾਨਕ ਸੰਤੁ ਚੜਿ ਆਵੈ ॥੪॥੩॥  
Ha-o kāta-o kāt bādḥ sir rākḥa-o jit Nānak sant chār āvai. ||4||3||  
I would cut off my head, and cut it into pieces, O Nanak, and set it down for the Saints to walk upon. ||4||3||

Look at the guidance Guru Sahib has given us when paying respect to a real Sant. This is unimaginable honor and respect given to the Sants, and this is not the only verse, which details the respect and honor we should bestow. There are pages after pages where our Guru Sahibs have laid stress to how much we should (and must) honor the Sant.

Another example, is when Sahib Sri Guru Arjan Dev Ji says: (Ang 1301)

ਸੰਤ ਚਰਨ ਧਰਉ ਮਾਥੈ ਚਾਂਦਨਾ ਗ੍ਰਿਹਿ ਹੋਇ ਅੰਧੇਰੈ ॥੨॥  
Sant charan dhara-o māthai chā'ndnā garihi ho-e andherai. ||2||  
Touch your forehead to the feet of the Saints, and your dark household shall be illumined. ||2||

Sahib Sri Guru Arjan Dev Ji also says: (Ang 889)

ਸੰਤਹ ਚਰਨ ਮਾਥਾ ਮੇਰੇ ਪਉਤ ॥  
Santeh charan māthā mero pa-ut.  
I touch my forehead to the feet of the Saints.  
ਅਨਿਕ ਬਾਰ ਸੰਤਹ ਡੰਡਉਤ ॥੧॥  
Anik bār santeh dand-ut. ||1||  
Countless times, I humbly bow to the Saints. ||1||

So our Guru Sahibs are stressing how one must pay one's respects to a Puran Sant; while at the same time, warning us to shun all impostors.

Nowadays, unfortunate circumstances arising from fake Sants using the name for personal gain and committing bad deeds and confusing the public and people sometimes slander the Real Sants.

However, Sahib Sri Guru Amar Daas Ji says that it is not good to slander anyone (let alone the Sants), this can be seen in (Ang 755)

ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ ॥

Nindā bhalī kisai kī nāhī manmukh mugadh karann.

It is not good to slander anyone, but the foolish, self-willed manmukhs still do it.

ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ ॥੬॥

Muh kāle tin nindkā narke ghor pavann. ||6||

The faces of the slanderers turn black, and they fall into the most horrible hell. ||6||

Another verse from Sri Guru Amar Daas Ji:

ਦੁਸਟਾ ਨਾਲਿ ਦੋਸਤੀ ਨਾਲਿ ਸੰਤਾ ਵੈਰੁ ਕਰੰਨਿ ॥

Dustā nāl doṣṭī nāl santā vair karann.

Those who make friendships with the wicked, and harbor animosity to the Saints,

ਆਪਿ ਡੁਬੇ ਕੁਟੰਬ ਸਿਉ ਸਗਲੇ ਕੁਲ ਡੋਬੰਨਿ ॥੫॥

Āp dube kutamb si-o sagle kul dobann. ||5||

shall drown with their families, and their entire lineage shall be obliterated. ||5||

Sahib Sri Guru Arjan Dev Ji says: (Ang 674)

ਨਿੰਦਕ ਕਾ ਮੁਖੁ ਕਾਲਾ ਹੋਆ ਦੀਨ ਦੁਨੀਆ ਕੈ ਦਰਬਾਰਿ ॥੨॥੧੫॥

Nindak kā mukh kālā ho-ā dīn dunī-ā kai darbār. ||2||15||

The faces of the slanderers are blackened in the courts of this world, and the world beyond. ||2||15||

And again, Sahib Sri Guru Arjan Dev Ji says : (Ang 280)

ਸੰਤ ਕਾ ਦੋਖੀ ਇਉ ਬਿਲਲਾਇ ॥

Sant kā dokhī i-o billā-e.

The slanderer of the Saint bewails like this -

ਜਿਉ ਜਲ ਬਿਹੂਨ ਮਛਲੀ ਤੜਫੜਾਇ ॥

Ji-o jal bihūn machhulī ṭarāṭṭā-e.

like a fish, out of water, writhing in agony.

In conclusion, instead of believing false statements by non-believers, we should rise above the behavior of manmukhs and instead, make a giant effort to follow Guru Sahib's Hukam. In doing so, we will realize how our Guru Sahibs have stressed many times that there are Real Sants, and have also given us the criteria by which we should try and find out who they are. Also, if Guru Sahib has given us the qualities of a Real Sant, we can follow those exact examples and directions and pray before GURU SAHIB so that we can get the opportunity to meet and have sangat of the Real Sant and be bestowed with eternal happiness and blessings.